

Is it the mind or the environment that determines happiness and sorrow?

About authors:

Boopathi & Srikanth brothers, a native of Rajapalayam, had a dream. As engineering graduates, they decided to invent a new sophisticated machine and be number one on the rich list in the world. They started a factory in Chennai. During that period, there were few automatic machines that filled and sealed milk and oil in bags. They have spent a year and a half of hard work and money to achieve in this field and have discovered new sophistication. Many in the press praised it. An oil company also placed an order with an advance of two lakh rupees. They began to design the machine as needed. Everything came together. Finally, a little refinement was required. It has to cut the pockets evenly and separate them separately. That becomes the problem that made them cry! They worked hard night and day for forty days and exhausted. Many thousands of rupees were also dissolved. The pressure from the ordering company was unbearable. They accepted the failure and decided to take rest and keep in silence for one complete day. Srikanth's mind suddenly tapped one idea when they were in silence without any thinking. That was a small change in the machine for just two hundred rupees. It works like a magic and the technology was successful.

Now the machine did not bring joy to the brothers at that moment, but gave a wise light. The solution that did not come when they were longing but the magic they got when they were in silence. Among the iron machines, the wisdom found under the heated roof of the workshop! The text on the calendar hanging in front said: "What did you create to waste it?" That moment turned the brothers upside down. Going forward, Ganeswara's interpretation of the Bhagavad Gita under the guidance of their mother changed life and elevated it above. The thirst for material possessions that the earth had been quenching, and the bonds of these other desires, had loosened. The willingness to travel like everyone was gone. They quit the industry in 2002. Gnaneshwar became a psychic guru. They started a new life. This book is the outcome of the clarity they received to all human beings.

Is it the mind or the environment that determines happiness and sorrow?

The belief is that one can live happily in this world with money and luxury life (environment). One more belief is that all is well if one's mental system happily accepts anything no matter what the circumstances. Is it the environment that determines man's happiness and sorrow? Or the mental system?, Let us do some research on that. While reading this, One may feel like man's external circumstances such as money, position, fame, disease-free life, good husband, wife and children if everything is set right, the mind is automatically going to be happy, what is there to do research in this? , However, the truth can only be known by examining the events we encounter in our lives as examples. Let's start the research.

Example: 1 – Food circumstance

Guru: A plate of meat is placed in between an orthodox person (who hates meat) and a non-vegetarian (who loves to eat meat every day) who are sitting and talking in one place. How will their minds feel?

Disciple: When the orthodox person sees this situation, he will be saddened with feelings like vomiting and nausea. But at the same time the non-vegetarian will be happy to soak in the saliva on the tongue.

Guru: what is the reason for the sadness of orthodox person and the happiness of non-vegetarian? Is it the meat or their own mental conditions?

Disciple: Both are normal until the meat arrives, so circumstance is the reason for sadness and happiness.

Guru: If 100% circumstance is responsible, then how one is happy and the other is sad? Is it one's own mind or environment that determines happiness and sorrow?

Disciple: When the meat comes, the mind takes it either comfortably or sadly. It is therefore the meat also plays some role or impact on the mind and then mind decides it as happiness or sad. So it is the meat and the mind together is responsible to determine happiness and sorrow.

Guru: The mind remained calm until the situation arose. But it was only after the arrival of the meat that it struck the mind and brought happiness and sorrow. So, it seems that the environment is basically attacking the mind and causing happiness and sorrow. But, it is not true, if well thought out, it is clear that the reason for the impact on the mind is not the environment, but the mental system itself. For example, imagine a person xyz who does not have any likes or dislikes with meat and he is also nearby the orthodox person (dislikes meat) and the non-vegetarian (likes meat). In this case xyz is totally unaffected by the meat which means he will not feel so happy as well as he is not going to be so sad. I will prove this with one more example. Assume you are buying a new two wheeler and move on the road you will be getting impacted by much number of vehicles that has the same colour and brand which you owned. Why it is not happened in the previous day? It indicates that your likes towards the colour and brand in your mind has impacted when you move on the road and really not the vehicles impacted you. If the situation has an impact on human mind, then it must happen to everyone but it happens only for those who has like or dislikes and therefore it is the likes and dislikes in the mind held responsible for this impact on this mind

Disciple: Yes. I am able to understand but I have one more question, If we analyse the reason for the likes and dislikes in the mind, it seems that the environment in which we grew up is the reason. The reason one hated vegetarian meat was because he was born into a vegetarian family and was raised by his parents who taught him not to eat sinful food. Similarly, the reason why another aspirant wanted it was because his parents taught him that it is a nutritious food and it is good for the body.

Guru: No, if one examines this seriously; again we will find the mind is fully responsible for the likes and dislikes that appear in the mind. The environment does not just teach only one thing but teaches everything therefore it is obvious that it is not because of environment where one was born and brought up. For example, the family environment teaches an orthodox person not to eat non-vegetarian food. But, school friends and in other environment teaches to eat. Then his mind decides what to do. Therefore mind is the whole cause and not the surrounding environment.

Another example is that the same teacher taught the lesson to all students in the same way in the classroom but not everyone learns the same way. They learn first-class, intermediate and lower class according to their mind. From this, it is clear that each one's mental system is fully responsible for learning. Not only that, I tell you the real event I have seen in my life, despite the fact that the environment (no light, no proper food, economic scarcity, persuasive dad) prevented my friend from studying but he diligently and enthusiastically studied and became the first student in the school and became a doctor later. Is it not the mental system decides how to handle the situation and not the environment?

Another real life event, parents force their child to eat meat, but failed. How environment is responsible if a child is not eating even when stressed.

Not only that, the mental structure is different between 3-year-old twins who were born and raised in the same environment. Therefore, the reason for a person's mental system is not due to the environment but their own thinking. Moreover different people have different emotions for the same environment. That's why what one person feel happy is sad to another. Therefore it is the mind that decides happy or sorrow, not the inert environment.

The meat does not have any consciousness to decide. It is the mind that takes it as happiness or sorrow. So the mind is responsible for the happy and sad consequences. Since we cannot conclude with just one example, we will continue the study with more practical examples.

EXAMPLE 2 - RICH & POOR

Guru: A man lives very honestly and decently and becomes very rich by hard work. He is also a good man at heart and could not do any harm to anyone. Despite this, his professional rivals completely eliminate his profession in an illegal way. Now that rich man is being pushed into poverty with no way to eat next meal. Now he regrets the tragedy that befell him. Is circumstance the cause of grief? Or his mental system?

Disciple: On the surface level, it seems that the cause of his grief was not his mistake, but his circumstances. If you think deeply, you can know that the reason for his grief is the mental system he already had. After all, if it is true that the begging environment makes one sad, then it must be applied to everyone. But in reality, people are begging willingly. If you go to them and give them a place to stay and a job and call for a salary, they will refuse. This makes clear that doing or going for a job bothers them. In their mental system, it is better to live by begging than to live by working and surviving. But the mental state of the rich people is different. Begging is recorded as very difficult for them. Therefore, even in this context, it is his mental makeup that determines happiness & not the environment. This example can be compared to the meat eating example. The rich can be compared with the orthodox person and the beggar can be compared with the meat eating people.

EXAMPLE 3 – NAME AND FAME SPOIL OR HUMILIATION SITUATION

Guru: A head of a village is very polite and passionate about serving the people. He treats everyone equal. He donated a large portion of his property for the benefit of the people. As a result, the people of the village considered him a deity and paid homage to him. Some who are jealous of him planned to defame him, they make false allegations that he has raped a woman & imprisoned him.

The foolish people of the village believe this to be true, the leader of the village is forced to humiliate by all those who worship him. Thus he becomes very sad. Was the cause of his grief the circumstances of his life? Or his mental system?

Disciple - His mental system or his pattern of thinking is the cause of his grief & certainly not the environment. Because many people happily experience the same environment. Thieves, for example, are jailed and humiliated and imprisoned, but they feel happy. A thief's mental system says that working hard is sadness but losing prestige due to stealing money is not a problem. Therefore, even in this context, it is not the environment but their mental system that determines their well-being.

Guru: People might think only the great sages can enjoy the begging and humiliating situations. But that is not true because the beggar is not a sage but willingly enjoys the situation. Everything is the illusion that this mental system does. With the right understanding, with the right mindset, instantly we can change sadness into happiness

EXAMPLE 4 – DISEASE AND PAINFUL SITUATION.

Guru: A person feels sorrow when he is sick and suffering due to illness. Who or what is responsible for this suffering? Is it the disease or his own mind?

Disciple: Please tell me the answer.

Guru: Even in this situation, the cause of one's grief is not the disease but the mental system. Because when a woman said she was suffering from hip pain and was having trouble even doing day to day work, her friend said, "I can't believe this, because you never said it was a pain when you walked around town last week and went up and down the shopping terrace". What is clear from this is that the woman's mental system thinks that the pain of doing housework is sadness and that the pain of going around the shopping complex is a pleasure.

There is a method of curing disease through beating green leaves on the diseased person in the name of the god is an attempt to completely change the mental system. A mental system is that if she or he hits with the green leaves in the name of god then she or he will be cured of the disease. That is the reason why as soon as she or he hits with the green leaves, he or she says, "I am relieved from the pain". Also we never mind the body pain when we play in the playground. Body builders and Gym goers have the pain but that pain is what makes them feel comfortable. Drinking hot tea is also painful. It is that pain feels comfortable and delicious. Therefore, it is the mind that determines the pain as happy and sad.

EXAMPLE: 5 - COLD ENVIRONMENT

Guru: A man suffers from cold winter when told to live in a very cold area. Is the cold environment reason of this suffering? Or his mental structure?

Disciple: I don't know.

Guru: Even in this, the reason for his suffering is his mental system and not the environment. Those who live in the same cold region are accustomed to that cold without being affected. So if one's mental system is ready to learn to enjoy the cold, then there is happiness only.

Disciple: Here comes another question. That is, the accustomed mind accepts comfortably. The unfamiliar mind suffers. So it seems that the environment also plays a role in comfort as the environment accustoms the mind.

Guru: But if you think deeply, does the environment accustom the mind? Or does the mind become accustomed to the environment? That has to be explored. No matter how many days a person stays cold, hating over the cold in his mind, he will not get used to it if his mind is not ready to practice. On the contrary, if the mind does not mind the cold and begins to treat it as a challenge to enjoy, the mind will soon become comfortable in cold. Therefore the mind has to get used to the environment and the environment does not get used to the mind.

EXAMPLE: 6 - TSUNAMI SITUATION

Guru: A person goes to the beach with his family to enjoy the sea breeze. Then the tsunami wave comes in front of his eyes. So he suffers. Is the reason of this suffering a tsunami or his mental state?

Disciple: Again I don't know.

Guru: Assume a person decides to commit suicide by hating life due to many failures in life. He is coming to the beach with the intention of committing suicide. Then the tsunami wave comes right in front of his eye. His mind happily welcomes this environment. It means that the greater the desire for life, the greater the sorrow and the greater the hatred for life, there is no fear and feel happy to die. Here Tsunami does not have any role in deciding happiness or sorrow but it is the human mind which is going to decide? When asked this question to another person, he said that by the time the tsunami comes, his whole mind will be thinking about how to escape and therefore there will be no time for him to grieve. When asked what if there is no choice of escaping? He said, "I would not feel so and would keep trying until the last second". From this we can see, One's mental system fights diligently even when it faces many failures. But another one's mental system is hopeless to failure. So happiness depends on one's mental state.

EXAMPLE 7 – A TRUE INCIDENT, PUNISHMENT

Guru: Singapore government gave a six month sentence for a person from Sri Lanka. He cannot see the sunlight and kept in a darkroom and will be given less food just for survival, because if he eats a lot then sleeps a lot and would not undergo the punishment. Not only that, every day, he should sit on a machine, it massages and relaxes the body and then gives a blow like a whip, that pain will be there for at least two hours.

Disciple - Can a man live comfortably in this environment?

Guru - That man proved that one can be comfortable with his thought pattern. The first day made him very sad. So he decided to take revenge. He decided to deceive the government on a large scale and should not be caught at the same time. His sentencing environment was helpful when it

came to planning on a large scale, because it was quiet environment without disturbance from anyone. He started planning without sleep due to less food. He also said that the whip of the machine helped him in the following ways. To keep or increase his revenge feel which helped him from getting tired.

Those who have experienced this punishment usually feel a six-month period like six years. They also feel almost half crazy. But this Sri Lankan person felt the six-month period like a six days. He was more excited and refreshed. I gave this example just to prove that it is the thoughts or the mind is the deciding authority to be happy or sorrow. Now, I give a right thinking pattern for this situation. If one knows the real experience is through mind or thinking, one can think about what he like and enjoy within his mind. If one is a devotee, he can sing songs on his deity and enjoy the bliss. No one can hinder him from creating and singing. He can plan to achieve his life goal and finally he can enjoy the whip with the power of the mind. Therefore, the mental system plays a complete role in determining one's well-being.

All the examples we have seen so far are very difficult situations. If we understand that the cause of grief in these situations is the mental system, we can easily understand that it is the mental system that determines happiness in all other situations also.

EXAMPLE 8 - FIVE SENSES

Usually we think that a man experiences happiness and sorrow through his five senses. But, this is not true. This is because the senses or sensory consumer goods do not directly give pleasure or sorrow. These bring things to mind. Then the mind decides how to enjoy things (perceptual consumer goods). That is why,

- A. Eyes: one thing is beautiful to one and the same thing is not beautiful to the other. For example, one's favourite actress is not liked by another. The same can be said for modern art.
- B. Ears: One likes Carnatic music. Someone else likes folk songs. Someone else likes the sound of firecrackers.
- C. Nose: One is very fond of the smell of dried fish but some others dislike it.
- D. Tongue: Not all flavours are as appealing to one as they are to another. For example, a person likes bitter guard but other person dislikes it.
- E. Touch – The amount of heat or cold one can withstand is not possible by the other. Someone likes to sleep on the floor but someone else is not so. So if the sensory consumer goods (external circumstances) are the only thing that gives pleasure then it should have been the same for everyone. But not so. Therefore, the mental system is fully responsible for the grief.

Subramania bharathy explores how the mental system should be so that one can only enjoy bliss forever and he explains it with the song "No Fear No Fear".

English Translation

1. Fear I have not, fear I have not,
Even if all the world opposes me,

Fear I have not, fear I have not,
Even if they judge me as the worst,
And tell things bad about me,
Fear I have not, Fear I have not,
Even if I am fated to live by begging,
Fear I have not, Fear I have not,
Even if I lose all my wealth & desires,
Fear I have not, fear I have not.

2. Even if well-endowed ladies with bra,
Throw their eyes at me,
Fear I have not, fear I have not,
Even if dear friends mine,
Make me eat poisonous things,
Fear I have not, fear I have not,
Even if hoards of army,
With green uniform comes,
Fear I have not, fear I have not,
Even if the entire sky breaks,
And falls on my head,
Fears I have not, fear I have not.

The fact is that no force can make a person miserable if he lives with the above mental system

This is what Krishna says in the Gita. Here is an explanation given by Gnanadeva in the book Gnaneshwari: The hunter tied a rolling wheel to a tree to catch a parrot. The parrot comes and sits on it, and the weight of the parrot causes the top of the wheel to roll down. Thus the rolling parrot mounts on itself, fearing that it will fall to the ground, clinging tightly to the wheel, bending its neck and bending its upper leg, placing it at the top of its leg, which also rolls and falls down. Having difficulty resting like this, parrot thinks that he is bound to the wheel, the branches and leaves collide with it, but it does not let go of the wheel, clings tightly with his free leg, and finally the hunter caught and took away. Who has tied the parrot like this? So those who assume something that does not exist as true and keeps multiplying it, becomes an enemy to himself.

PURE MIND FREE FROM ADDICTIOIN AND AVERTION

We concluded that the state of the mind is the root cause of happiness and sorrow, if we analyse what is the corruption in the mind which make us feel sorrow, then it is the addiction and hatred that we have created inside our mind. We will try to understand this with the examples we have already seen. We know in the first example the cause of grief for the orthodox person is dislikes for the meat. In other example, merchant or business man hate begging is the cause of grief. The so called beggar's like it gave them pleasure. If we examine other examples like this, we understand that the cause of happiness and sorrow is the desire and hatred in the mind. Let us now examine how the mind can be permanently happy without grief. The reason for Grief is due to hatred. This is understood better in the examples we have seen so far. Let's see how desire or addiction also leads to sorrow.

It is understandable that if what is desired is not available then it itself becomes frustrating and leads to grief. If we snatch the meat from the person who loves it the most, the desire for that meat will turn into disgust and anger towards us. So we can understand that addiction is the cause of hatred. Therefore, desire becomes frustration and brings sorrow. We know hate brings sorrow. If the mind is to be permanently happy without sorrow, there must be no desire and no hatred. It is understood that without addiction and hatred the mind will not be sad forever. But will there be thrill? Let's see that too.

In the Bhagavad Gita it is said that a mind free from desire and hatred is a permanent bliss. Let us see through some examples whether the mind without desire and hatred is happy without sorrow.

EXAMPLE: 1 – GAME BETWEEN FRIENDS & GAME FOR MONEY

Guru: There was a friendly game between two friends who are ready to give their life for each other. There was a bet game for money between two persons who admire the enmity within one another, but, they will not reveal it. In the friendly game, friends challenged each other to win and started the play purely for the sake of fun and joy but in the bet game, members challenged each other to win purely for money and started the play. In which game the players enjoy playing the game throughout?

Disciple: Friends in the friendly game enjoys the play.

Guru: Why?

Disciple: In the friendly game, they will play each other without losing the love between them even though they play against and tries to win over the other. They play without arrogance. But the bet game members will play with pride and ego to win the match. Their focus is only on the result as such whenever they score they enjoy and whenever they lose they suffer. Therefore, only those who play in the friendly game will play comfortable and enjoy throughout the match in spite of winning or losing the points.

Guru: Which game players will show complete performance and maximum efficiency?

Disciple: I think it will be in the bet game, because excitement or anticipation over success will drive them to speed. Excessive performance will be exposed.

Guru: In which game do players play with tension, fear and anxiety?

Disciple: Those who play in the bet game.

Guru: Suppose you are doing an act. Would you do well if you do that with fear and tension? Or do you do it quietly, happily, and well?

Disciple: I will do it well only if I am cool and relaxed in my mind. If done with fear and tension the thing will dissipate. So performance will only be better if it is done without tension.

Guru: In which game the tension, fear is more? Will it be in the friendly game or in the bet game?

Disciple: In the bet game only.

Guru: Then why did you say that performance is better in in the bet game where you play with tension, fear and anxiety.

Disciple: Yes. Only now it is understood. Performance is best expressed in a friendly game played in a relaxed manner.

Guru: Let us see another example to understand this better. Take the example of Tendulkar playing a cricket match. Assume that he will take one run per ball in his performance. That means that Tendulkar has now scored 98 off 98 balls. Only two runs required to score century. Tendulkar should take only two balls for two runs according to his ability, right? How many balls does he usually take?

Disciple: Will take at least 8 balls or more or will get out.

Guru: Why?

Disciple: Century get a place in history, fame among fans, and money through advertisements. This money, fame creates over desire in century, subject him to tension, fear, and anxiety and distort his performance

Guru: Will he play naturally at 98 runs?

Disciple: No. How can he play naturally when there is fear and tension?

Guru: Now let's assume that he has scored a century. Then how will his game be like?

Disciple: His efficiency will be high. The mind is also relaxed without tension.

Guru: Why?

Disciple - Because he plays without any addiction to result.

Guru: When Tendulkar was 98, did he feel like players in the friendly game? Or like a player in the bet game (playing for money)?

Disciple: In 98 he played like a players in the bet game. I understand better now. His ability was also reduced as he played with high expectations, tension and fear, like a players in the bet game?

Guru: After scoring century how he plays??

Disciple: He plays like a player in the friendly game. I mean playing relaxed without any addiction for the result.

Guru: Do you understand now? Actually efficiency decreases if there is too much desire or addiction for win or addiction for price money. The mind also suffers from tension and fear.

Guru: Next, how will those in the friendly game and the bet game feel or react if they get a call for an important job while the match is being played?

Disciple: People in the bet game ignore that call and are addicted to the game with their whole mind and they feel very hard if they happen to leave the game due to any compulsion. But people playing

in the friendly game, if they happen to leave for any important reason they will happily leave without any difficulty in mind. Each player will happily accept this.

Guru: Well, Players in friendly & the bet game, how do they deal with any health problems (headaches) while playing the match?

As mentioned above those in the bet game will ignore it and continue to play with difficulty. But the friendly game players will walk away relaxed.

Guru: Well, if the opponent hits a shot efficiently while playing the match, how will those in the friendly and the bet game deal with it?

Disciple: People in the friendly game enjoy the skill full shot and at the same time focus on how to handle the shot with the whole mind. But the bet game players will handle it with disgust without enjoying that skill full shot.

Guru: Well, if the opponent player cheats in the match, how will the people in the friendly game and the bet game take it?

Disciples: Those who are in the friendly game will reprimand the opponent at the same time without being affected by any misfortune. But, the players in the bet game can turn it into a huge problem and end up in a big disaster

Guru: How the people in the friendly game and the bet game think, weather opponent player should be very weak or competent enough?

Disciple: The friendly game players will think that the opponent must be skill full and competent in order to be enjoyable and thrill full. But players in the bet game will think that the opponent should be incompetent because the game is not important to them, success is important to them

Guru: Playing like the friendly game is easy to play? Or playing like the bet game is easy to play?

Disciple: Playing like the friendly game player is easy. The reason for this is they play relaxed, happy and without any compulsion & without tension.

Guru - Do you understand now, the importance of the mental system in the friendly game?

Disciple: Yes. Well understood, because this is where perfection and happiness comes from. More ever, whatever happens in the match (failure, cheating ...) can be harmless. Also we can able to enjoy the opponent's game as well.

Guru: Now suppose you have an environment where you have to play a match, but the opponent is waiting to play with the bet game mentality. Will you now take on the friendly game attitude or the bet game attitude to play?

Disciple: I will face the play with attitude for a the friendly game, because I have to expose my full potential to my opponent and at the same time no matter what happens (success or failure, disappointment), I should be relaxed and enjoyed.

Guru: That attitude of the friendly game is the best example of a mind free from desire and hatred. Now, as stated in the Bhagavad Gita, it is understood that a mind free from desire and hatred can be eternally happy without sorrow? Now if you put the friendly game attitude into practice, you can live a lasting pleasure with a mind free from desire and hatred. To achieve this attitude, we have to think of everyone as friends even if others think of us as enemies.

Guru: Attitude we discussed through the friendly game and the bet game has to be correlated with the life.

Disciple: Please explain in detail how to apply this friendly game attitude in our day to day life.

Guru: Yes, the life is also a game or the play of God. Everything in the life is a game. For a child, trying to walk & talk is a challenging game. For students gaining knowledge is a game, for mothers cooking and housekeeping is a game, for fathers earning money is a game, for police catching thief is a game, for doctors curing disease is a game, for engineers inventing machines and constructing houses etc. is a game. Like this, world is full of games only. The friendly game attitude is extremely essential to do all this day to day activities with more efficiency and with more joy. In this attitude, nothing is negative in this world. Thieves, robbers, killers, peoples who always give trouble to us are not negative persons, they are all mandatory to have the game in our life. We should consider them as opponent team players and without missing the love we should play against them. There cannot be any game without opponent team (people who act against us).

Therefore Loving All, the concept of all religions and Gita is not difficult to achieve in this attitude because hatred can come only when we consider something as negative but here in this attitude, nothing is negative in this world and therefore loving all is very easy to achieve.,

God explains in Gita, Karma yoga as an example to have a right attitude. It means one must perform his duties with full responsibility to achieve the result but at the same time, one should not addicted in result as it is governed by innumerable number of factors. He should accept the result whole heartedly as a gift of god and should proceed to do the procedure again. For example, your son is in wrong path and you wanted to make him into right path. You should joyfully do the procedure of advice and your mind should completely filled in doing the procedure of action and should never bother if your son doesn't follow your advice. In the friendly game attitude, our aim is to have joy in playing the game and the result should never hurt us. But if you are addicted to result, then it will become a bet game attitude wherein you lose not only your efficiency of your actions but also you feel only sorrow.

Similarly in selecting your profession or a business one must select based on his talent to enjoy the profession and not based on the profit or name & fame etc. Instead if you select based on the profit then you will not perform well and there is no joy.

Unexpectedly due to some reason if we need to be separated from a close friend or most liked objects, friendly game attitude will make it easy, but in bet game attitude one cannot digest this situation.

If someone cheated in your life, in friendly game attitude, you will not get affected and able to be relaxed. This gives as strength to think and to do next actions efficiently to handle the problem. But in bet game attitude, it will end up with a very big fight with full of suffering.

Finally in friendly game attitude, we always think how to tackle the problems in the life with more enthusiasm and challenging and we never blame or hate any one resulting in tension free, cool and relaxed mind.

In the future you have to act with the friendly game attitude no matter how small or big the action is. This is what Gnanadeva says: "He who is not tired of actions (karmas), and who has no addiction for result of those actions, and has no feeling, "I will do this action and I will end what I have started to do". He who has sacrificed all his actions in the fire of knowledge, he is considered to be the god incarnated as a man.

EXAMPLE: 2 – ATTITUDE TOWARDS OUR NEIGHBOUR

We usually have no addiction and hatred with the relations. Let's see it with an example.

Guru: It is a news item published in a newspaper. More number of elephants were maintained in the state of Kerala for the temple festival in Guruvayur. Elephant sheds have been set up in such a way that a small house for elephant man (one who maintains the elephant) is attached with every shed. The following is the incident took place in one such shed.

One of the elephant men who got married newly and had a nine months old crawling baby was residing in that house. The wife of the elephant had no knowledge on elephant. On that day, the elephant man left the house for some other work, and his wife was doing housework inside. The crawling baby was slowly crawled towards the elephant un knowingly, the elephant understood that the baby would be in danger if it came near, therefore elephant kept her legs, trunk and tail still. The kid was creeping and crawling and sitting in the middle of the elephant's four legs. After a while the mother came out in search of her missing child and saw her baby was sitting between four legs. Before I proceed the story let me stop now and ask a question to you. What the mother would have felt?

Disciple: The mother would have been shocked to see that the baby was in danger. Due to high desire for the baby and as she was not accustomed to elephant, anxiously she would have tried to save the baby.

Guru: No, in great shock she fainted in front of her house. How would she behave if she had the neighbour's baby in the same scene?

Disciple: Definitely she would not have fainted in shock. She would have done something on her own initiative.

Guru: With this example, we can know that if there is more desire, active talent will fade like in the bet game attitude. Due to excessive desire for her own child, she not only left her baby from saving but also did harm to herself. At the same time, if it is of neighbour's child, she was able to perform the act of saving more efficiently like in the friendly game attitude.

A similar show took place at my friend's house. That day is Karthik Deep Day (the day all Indians will light a number of fire lamp and place all over the house). The incident took place that evening when seven-year-old girl child was lighting the lamp at home with her mother. Mother is lighting lamps in one hall the child is trying to lighting the lamps in the other hall. She was wearing a long skirt. When

she lit a lamp, there was one more lamp on her back side fired the long skirt of the child. Unaware of this, the child is moving to the next room. Fire spread throughout. Then the baby screamed in the heat. Do you know what her mother did when she saw this?

Disciple: Is she also fainted?

Guru: No. But she ran towards the baby with a scream and fainted after she hugged the baby. The mother-in-law heard the screams and put out the fire and saved both of them. The baby's thigh burned and after a week of hospitalisation wound healed. What would the same mother have done if she had seen neighbour's child burning instead of her own child?

Disciple: She would have done what her mother-in-law did. The overwhelming desire she had for the baby had paralyzed her.

Guru: I will tell you one more show. A housewife, Sita made a noise in the kitchen. Hearing the shocking noise, a neighbour Geetha came running and fixed the problem when the gas cylinder leak out. Another day a similar problem occurred at Geetha's house, amazingly, Sita went and fixed it. What do you know from this?

Disciple: The feeling of I & mine creates more addiction which in turn leads to less efficiency in the mind resulted in more suffering.

Guru: when someone is searching for an object anxiously that he is most interested in, he is unable to aware the object even in front of his eyes. If the same object belongs to the next person or in which he has no addiction, he will relax and search wisely to find the object.

Is the absence of addiction and hatred is similar as inert as the wood or is it a more conscious and happy?

Disciple: Absence of addiction and hatred is a permanent bliss. At the same time it keeps you active and efficient while acting. Definitely not like a wood which does not have any feelings. In fact presence of addiction and hatred is living like a wood. Tendulkar goes for inertia in a tense situation with 98 runs scored and the addictive mother went into inertia in the previous example.

EXAMPLE - 3 ENJOYING A PARTY

Guru: How people make food if you go to a party?

Disciple: In the feast, first the lentil rice, then the sambar rice, kaara kuzlambu (tamil dish with more pungent in taste) rice, the rasam rice, the payasam and the butter rice are served in that order.

Guru: What is the taste of each?

Disciple: The lentil rice has a slim taste, the sambar rice is slightly pungent, kaara kuzhambu is more pungent, the rasam is sour, the payasam is sweet and the curd rice is a different taste to the tongue.

Guru: Assume a person with addiction and hatred & a person without addiction and hatred go to a party. He who has no addiction and hatred comes to the feast first. In what mood would he eat?

Disciple: One who has no addiction and hatred will enjoy everything from lentil rice to curd rice.

Guru: But the person with addiction and hatred cannot enjoy like this because when you are addicted for one thing then hatred comes naturally on the opposite of it. For example if he likes sweet then automatically he will dislike the other tastes, but in a feast they will provide all dishes with all tastes. He has to eat at least little little without any interest and wait for his sweet turn to come and that alone he eats with more joy.

Disciple: Yes.

Guru: Now which of the two enjoyed the party better?

Disciple: The one who has no addiction and hatred enjoys the feast to the fullest.

Guru: Now you must imagine this feast example with your life. Various situations give various tastes in our life. Enjoy all the situations as you enjoy all the tastes in the feast. It means success, pleasure, profit, and health can be enjoyed and tasted like sweet dishes. At the same time, you can enjoy the conditions of failure, suffering, loss, disease can be tasted like a pungent dishes. If there is no addiction and hatred then one can enjoy all situations equally but if you like success, pleasure, profit, health etc. then it will automatically leads to hatred in failure, suffering, loss, etc.

Disciple: Guru, I have a suspicion. If we compare in total, one who does not have addiction and hatred is the one who enjoys it forever. But he who has addicted for sweet taste, can't he enjoy more pleasure during the time of sweet eating than one who has no addiction for sweet. So the one who has addiction and hatred, at least for a moment of sweet eating, he is happier than the person who has equal feel for all. It seems to my mind that I can suffer to any extent to enjoy that superior pleasure even though it is momentary. Is that right?

Guru: Is sunlight too bright? Or is the lightning thunder light too bright?

Disciple: Eyes glaze over in the light of lightning. The eyes do not glare at the sunlight. So I say in my experience that lightning is high.

Guru: Have you seen lightning during the day?

Disciple: Never seen.

Guru: Why?

Disciple: Because lightning disappears in sunlight.

Guru: If lightning is not visible in sunlight then sunlight is brighter than lightening light.

Disciple: Yes, I agree.

Guru: one should always believe not only in experience but also in knowledge in any matter. Just because you were in the dark, you misunderstood that a sudden flash of lightning is too much light. In the same way, longing for food (success, profit ...) is equivalent to being in the dark. So you misunderstand that when it comes to food, you get more pleasure like you misunderstood lightning is more bright. In fact, if you do research, you will understand that it is just a relief from suffering and it is not bliss at all. But a person without addiction and hatred never has any grief to relief but he always enjoys the real bliss like sunlight. Therefore, every moment, the one who has no addiction

and hatred is in the highest bliss. To understand this better, when eating sweet, one half of the mind of the person is experiencing the taste but the other half of the mind will deliberately continue to think of this food like will I have it again? Will it end soon? Etc. But the one who does not have addiction and hatred will enjoy it wholeheartedly while enjoying it without any expectation or fear. Therefore he who has no addiction and hatred attains permanent bliss. Longing is a kind of faintness. In that the senses are also not fully conscious. Therefore the experience is not fully available.

Disciple: I understood that the state of being free from addiction and hatred is eternal bliss. I also understood that the pleasure of experiencing addiction is momentary and very less too.

EXAMPLE 4 - HOW A DIRECTOR MAKES A FILM

Guru: A film director spends millions to make a film. How many of the main characters does he put in that film?

Disciple: He lays down three main characters. They are Villain, Heroine & Comedian.

Guru: Why Villain and Comedian are joined to the film?

Disciple: Only then the film will be interesting, and thrilling.

Guru: One must enjoy the villains and idiots who come to life like a director of a film who enjoys every event in his film, whether it is villainous or humorous. Villain and comedian are also enjoyable for anyone who knows it is an illusion. But if you put too much passion on heroism you will definitely hate the villains and comedians even in cinema.

The hero and villain in the movie are the same until the last. But in the Life movie, the hero becomes villain for sometimes and the hero becomes comedian for sometimes. Our life is so thrilling because one cannot even predict who is the hero? Who is the villain? & who is the comedian?

Everyone has three qualities (characters) within each of us. They are, the hero (Satvam), villain (Rajas), & comedian (Tamas). If we understand this, naturally we can dispel our addiction & hatred. For example, in the Tamil film named Anniyan, Nasser (the psychoanalytic) while examining the hero of that film, Ambi (comedy character) first appears in him, that time heroine of the film feel pity about him. Next Remo (lover) appears in the hero, suddenly she (heroine) express shy and happiness and finally when Anniyan (villain) appears in the hero, she express fear and sorrow. One should not do the mistake did by the heroine in that film.

Heroine wrongly assumes Ambi, Remo & villain are three different entities, which is why she caught in addiction and hatred. She gets addicted to Remo and she hates villain Anniyan. But if we don't forget that this three characters are combined in one personality, then we will never caught in addiction and hatred, because when Remo appears we should see the Anniyan inside the Remo and therefore we will not get addicted to Remo. When the Anniyan appears we should see the Remo inside the Anniyan and we will not hate him. If we understand that everyone in this world is like this kind of combine personality, then we will never addict and hate anyone in this world.

EXAMPLE 5 - TEACHER AND STUDENT

Guru: Take the attitude of the best teacher of a class as an example for the mind which is free from addiction and hatred. The teacher treats equally in the class of 50 students. For example if a student gets a good score, that student will be praised without any attachment in his mind. If a student gets a bad score, he will be punished without any dislike in his mind.

But if the son of the same teacher gets good score, he will be very happy with the pride but if his son scores bad marks, he will find it very difficult considering it as a shame. What do you know from this? It is understandable that addiction enters when the feeling of I & mine prevails.

EXAMPLE 6 – DREAM

Guru: How will be your experience when you able to feel the dream as dream during the time of dream?

Disciple: Please explain in detail.

Guru: For example a tiger chases in your dream. You are running. What would a sense of fear be like if you knew it as a dream when you are dreaming?

Disciple: At first I was scared to death in a dream when the tiger chased me. But, I would definitely not be afraid if I knew in my dream that it was a dream. I would be running or play a hide and seek game with the tiger with pleasure.

Guru: He who has no addiction and hatred will face it in the same sense without actually being afraid and affected by the sufferings that occur in our lives. If you get a promotion, money or fame in a dream, what would that experience will be like, if you know it is a dream during dreaming.

Disciple: As long as I did not know it was a dream, I would like it so much and was so proud of it... If it had been understood as a dream while I was dreaming I would have accepted the same action as the game and I experience it without any addiction

Guru: Similarly, a man of wisdom feels whatever happens in his real life.

EXAMPLE 7- EQUILIBRIUM OF LAND, WATER, AIR, SKY, FIRE

Guru: If you realize that land, water, air, sky and fire are showing their love equally to all, you can realize the balance of nature. What is the character of fire?

Disciple: Fire does not change with anything and whatever comes to it, it will turn into fire. Fire does not discriminate against anything. That is, whether it is small, big, rich, poor, educated or uneducated, it will burn everything that comes to it.

Guru: Well, what is the nature of water?

Disciple: Whatever comes to it, it is ready to loss its nature and becomes that. For example if you pour milk in water, the water becomes milk. When mixed with poison water becomes poisonous.

Guru: In the life, one must follow the principle of fire or water in one particular scenario. For example, an honest police officer will punish social enemies and will never obey for them like fire and bringing them to his way (honesty). But the same officer needs to know that he should not leave

his fire attitude when his own son becomes a thief. In case, if he changes his attitude like water, he will lose his balance and become trapped in addiction and hatred.

And let's assume that the other person is very patient and adaptable like the nature of water. He must understand that if he behaves in this way with his children and relatives must express the same character (forgiveness) to his enemy also, otherwise he is out of balance. It is an example of a mind with addiction and hatred that behaves like fire to one and water to another in the same case. One must understand that a mind free from addiction and hatred is treating everyone equally like a water or fire (according to his character) in the same case (matter).

And we will now see how a person who does not has addiction and hatred will behave in certain situations that happen to him through some examples,

1. A woman finished MBA. She is the only woman in the house. She is from middle class family. So her parents got a bank loan and completed MBA. She went to job after graduation and paid her loan in two years and then married a London groom at the request of her parents. After moving to London, she passed an interview in a company and got a job with a higher salary than her husband. Then she made a decision and she told to her husband to send his full salary to mother-in-law's home. She ran the family on her salary. She and her husband returned to India after two years for a vocation. She came to know the coconut grove near her husband's farm is coming up for sales and therefore told her husband to buy the land with the money they sent for two years. The husband also told to his father. His father told him to buy it through wife's money as she was earning more salary and claimed that the money he sent was expended for family expenses?

When the wife came to know this matter, she was little shocked but managed and accepted anyway. After that, she decided that she could buy it with her own money and asked him to register the land in her name. The husband went to his father and told him this. On hearing this, his father was angry and shouted, "What is the problem in buying in my name? Will I take your money?"

Husband told the matter to his wife. Having understood the weakness of the husband she decided to talk with father-in-law. She went and raised some questions against father-in-law. Father-in-law got angry and raised his hands to threaten her but she boldly tried to raise her hand to defend herself. This increased Father-in-law's annoyance and he attacked her. At that time the husband is not at home. Four members in husband's side were inside the house joined together attacked and shouted her. Somehow she escaped from that place and came to his house. She thought about what to do next in this matter. In the house of father-in-law, they expected she would come with police and prepared for that. The next morning, she went to the father-in-law's house with an auto all alone. Four members from husband side saw this and shocked to see her back alone because they expected that she would come with police force.

She entered the house and told, "I am sorry for all of you" & falls on the legs of everyone. They stood with more astonishing. She said, "I have not taken my breakfast" and went to kitchen. She put two idlis (south Indian breakfast) on the plate and ate. They all looked up without understanding. Then she started to talk, "First of all, I did wrong; my first mistake was sending all my husband salary to you. My second mistake was my angry with you. I am going to put my husband salary and my salary in a Joint Account so that we cannot take any money without each other's permission. We will send Rs 10000/- every month. If you need more money, I will send only if it is

important. If you obey for this agreement, please send your son to live with me. Otherwise ask your son to divorce me". Having said this she came back to her home. In this event, wife is a girl who is free from addiction and hatred in his mind. This kind of people will never look for the others mistake but look for their own mistakes only. They never hesitate to ask for forgiveness if they feel they did a mistake. She is still ready to satisfy their (father-in-law's) needs indicate that she did not have any dislikes for them. She made such a bold decision indicates that she is also not addicted to anyone including her husband.

2. A woman returns after spiritual class hearing the explanations of how the addiction and hatred collapses harmony. When she went home, her husband was working busy with laptop. He asked a glass of milk to drink. On hearing this she took the milk and put it on the side of his laptop and went into the kitchen in a hurry. The husband who does not notice this knocks the milk down. Milk is poured on the laptop and the laptop smoked. When he saw this, he became very angry and started shouting at his wife, "who told you to place the milk here. I lost not only laptop but also very important files inside and I lost hours of work I made till now etc." Wife in the kitchen heard it. She remembers being told about the attitude of how a director would watch his film. She immediately thought of herself as a director and started to enjoy her husband's (villain) role (without hatred). Then she notices something. That means the price of this laptop is Rs 50,000. She also notices that the project he had done for ten days since has been in vain. Then her mind first realized her mistake of putting milk near the laptop. Then she said a word of apology to her husband. The husband is surprised to hear this. Because, if he tells a word before, in response she gets angry and says four words.

Then after an hour of relaxing she told him, "I realized my mistake. In the same way you also try to realize the mistake of whipping the milk". What we can learn from this is that a mind free of addiction & hatred can fully understand an event and its consequences. Similarly we find fault on our self also and get ready to ask for apology without any hesitation.

3. Let us see through two practical examples how the mind in addiction and hatred suffers by magnifying the problem. There was a Husband & wife. It was very normal for the two of them to have frequent fights. The wife was very skinny and sick. They had two children. Son was in age 20 & the daughter was in the age of 15. One day they had 10 to 15 people sitting in the hall for a function at home. Then his wife went into the kitchen to serve them snacks. Seeing this, the husband quickly followed and went to the kitchen & locked the door and was shouting to his wife asking the reason for the hurry to place snacks. She argued and told that what she was doing is right. Their fight intensified as usual. At one point, the husband went an anger and picked a vessel and thrown on a stone nearby her. She misunderstood that husband tried to attack her and she leaned down and shouted. The son came into the kitchen hearing the mother's voice. Mom leaned down & was crying. Dad was standing on the side. The truth was twisted by his wife. When her son saw this, he looked at his mother and asked what had happened. Out of hatred for her husband, the mother told her son to look at the pot how it was bend by his dad's beat on her.

When the son heard this, he got very angry and slapped his father by believing his mother's words. Father immediately got more anger and left the family. Five years later she confesses the truth to her son (the fact that father did not throw the pot on her mother) and brought back him to home on behalf of daughter's marriage. What we need to understand from this story is, if the wife had been

relaxed without her dislikes, when the husband lifts a pot, she would understand easily that he would not hit her as he never did it, but understood the quality of her husband getting angry and throwing something down. She would have been relaxed without making a noise. The son would not have come inside the kitchen if she had not made noise. The problem could have been solved. Now if the son did not have the dislikes he would have asked the mother where she got the injury, If not, he would have asked his father why he hit his mother like this. Dad would have casually said, "I didn't hit Mom". The problem would have been over by then. Now if the husband had been free from dislikes, without getting angry when his son slapped him, he would have kept telling that there was no point in their son getting angry by telling the truth. The issue would have been over by then. What this means is that if someone in the family had no addiction or hatred, the problems would not have gotten bigger and harder.

4. In another example at the train station how problems went away due to addiction and hatred. One day we were sitting at the train station. The train that was standing on the opposite platform started to take off, after a few seconds a woman and a man quickly got off the train and got down.

Woman screamed and ran from this point to that point on the platform. Her husband was also running behind. The woman was stopped and asked what the matter was. Her husband said that they could not find their five-year-old child inside the train when the train departed. The train was leaving the station. We asked him if there was a chance the baby would be on the train. To which he said he did not know. But his wife was crying so much that she could not hear the question we asked. From this, if there is addiction and hatred, we have to cry and lament in anxiety without knowing what we are doing. Had the same woman not been in the addiction and hatred, she would have first pull the danger chain and made the train to a halt. She would then have searching inside the train and searching on the platform. She would tell everyone the identities of her child and asked if anyone had seen her. But she did not do that but screamed and running on the platform. No one on the platform understood why she was crying. It is important to understand that crying is of no use and that it will hinder the child's recovery.

Guru gyanadev said in his gyaneshwari, "Such a person though outwardly he may behave like others, is internally steady, always absorbed in the meditation on the Supreme Self. Since he is in control of his sense-organs he is not afraid of sense-objects and nor does he avoid his duties. While he lets his action-organs do their task he is not affected by the resultant feelings. He is not influenced by delusion or by lust. Since outwardly he behaves like others, one cannot know his inner state. Such a person may be considered as liberated. Such a liberated person should be specifically called a yogi. Therefore Arjuna, be such a yogi and let your mind be quiet and free, and let the action organs do their duties."

PROUD

Let's think about what is pride.

Guru:

1. BEING GOOD (to be good for our self & god)
2. FEELING GOOD (Being happy)
3. LOOKING GOOD (looking good to the eyes of the other persons). Of these three types of qualities, which one would you like to choose?

Disciple - I want to be good for myself but at the same time the other persons should also look good at me.

Guru: Only one choice is given, what would you choose?

Disciple: How I look for others eye is more important than how I look to me.

Guru: Why?

Disciple: Only then I will gain my value and respect from others so that I will be happy. Otherwise, I will suffer if I lose my value to others.

Guru: Feeling Good. That is, does the happiness come when we are really good, or does it come when we are bad but look good in the eyes of others?

Disciple: We do not get happiness because we have a fear of when the truth about us will be revealed if we are bad and look good in the eyes of others.

Guru: So we have to be really good rather than looking good to the next person. We will now see what will happen if we expect to look good in others eyes

Example -1: There was a person who was working as a higher official in the government of India. Many people used to visit him and saluted him with more respect to get their work done. He remains intoxicated with the same respect and felt more proud about himself. After his retirement he still assumes himself a great person expected respect from everyone but none came to visit him and none saluted him. This made him irritated. He felt more anger with all people. He wanted to take revenge. He had a house in an apartment. He started to do some strange things to turn the attention of people towards him. In the early morning 3 o'clock he went to the overhead tank of the apartment and closed the main valve which supplies water to all the houses in the apartment and came back to his house. People woke up and found that the water was not coming on the tap. They felt very hard and managed somehow with the help of mineral water and everyone left to the office asking the Watchman to see what went wrong. After that this retired man went to the watchman and told that he himself had locked the main valve and asked him to open the valve to solve this problem. Also he told watchmen to tell everyone that he only did this action.

When the people came from the office, Watchman told everything to them. They are all shocked to listen to this and went to the retired officer's home and asked why he did like that? For that, this retired officer told to everyone, "yes I only did it because you have totally forgotten to respect me. To prove the importance and presence of me, I did all these things I will also do these kinds of things again and again if you don't respect me". Apartment people were unable to understand him but without knowing the solution they went to their houses.

Next day he parked his car into another person's area so that they can't keep their car. When the other person asked about this to him, he started quarrelling. The other person left the place and was complaining to everyone in apartment telling this strange attitude of this retired person. When the retired person came to know that everyone in the apartment are talking about him, he felt very happy and started feeling that the people realised the importance of him.

One day retired officer's wife ask this man to go and pay the electricity bill as he was remain idle always, but the officer got huge angry and assumed himself that the people inside the house itself were not respecting him. He thought to teach lesson for them. In the early morning, he did hide some important kitchen equipment and kept silent. His wife suffered a lot in search of this material. Finally after 2-3 hours he gave that material to his wife and told that he did this because she had not respected him.

As it happened continuously, they brought him to the psychiatrist he examined him and finally found out that he has been affected from the disease called attention seeking syndrome and the doctor gave a counselling to the apartment members and family members. Doctor told that there would not be any problem if the family members and everyone in the flat must talk proudly about the greatness of him from time to time and greet him when he comes and goes. The same thing has been followed by the apartment people and the house members and everyone was happy now. Understand now, how foolish and addictive it is to be addicted to self-esteem?

Disciple: Yes, I understand. The retired officer goes a little higher than everyone else and falls ill with attention seeking syndrome.

Guru: Do you have attention seeking syndrome or not?

Disciple: No.

Guru: Everyone other than the sages has this disease.

Disciple: How?

Guru: None is today think what it is suitable for him & without bothering about others. They keep on wondering will the things attract the attention of others or not. Ladies for example, When it comes to picking up a sari, women tend to think about whether the sari will attract the attention of others or not, instead of thinking whether it suits them or not. Is that true?

Disciple: Yes. I Understood now. They also have attention seeking syndrome.

Guru: People while building house, their primary aim is to attract the attention of others without considering their capacity and their own taste. Similarly, buying a car, choosing an engineering college course, starting a new business, buying a home appliance (fridge, AC), buying jewellery,

going on a honeymoon, their focus is to attract the attention of other person. Whether it's a luxury wedding, a birthday party, a party in general, a school, a college, a lifestyle setting, they never look at what is suitable for them, what's best for them, what's their interest etc. Is this true?

Disciple - Yes, it is true.

Guru: Spending thousands without even knowing to use using a cell phone is purely a mental disorder. Let me tell you one more event. A mother came to me and asked to advise her daughter who was in love with someone. Even though I was not interested to give advice for her, I went to explore the nature of her mind and to find out on what basis she was in love with a guy.

She said, "We both are studying in the same college. We went on tour from college. 20 students and 10 female students were participating in the tour. We the boy & girl students stayed separately at the tourist destination. At that time student leader (a boy) came to meet our girl students to give some information as per the advice of our teacher. We (girls) in the room listened to the information he gave. As soon as he left, all girls in the room except me were attracted towards him and were talked and praised about his physique. They look at me and asked about my opinion on him. But I did not like him. For me he looked normal. Then the next day when that boy came to our room to give information, he is inspired on me and gave information by looking only at my face. Fellow students already liked him and told, "We long for him but he did not look at us but he just likes to talk to you". They look at me and said, "I am very lucky". I was so proud to hear this. He attracted the attention of all girls but he was attracted towards me again and again. My mind also inclined towards him when my friends keep on praising him. This is how we become lovers."

From this it is clear that she makes the major decision of her life for the sole & only reason was the guy attracted attention of others. She does not mind her preference, interest, taste, merit, & capacity even in the matter of handing over her life. How much attention disorder is prevalent among the people!

Example 2: A boy of 9th standard was very quiet. Attention disorder prevails in him. Fellow students do not get close to him because he is quietly aloof. Ramesh felt that all the students are attracted towards women, because most of the time the students talked and admired about women. If a girl smiles or looks at a boy, they thought of it very proudly and talk about it. Ramesh noticed this too. Gradually a thought prevailed within him. If she had been born a woman, she would have been able to attract the attention of others. He thought that being born a man is the problem. When he reached 12th standard, the talk of fellow students about women became more and more intense. He decided to become a woman to get the attention of everyone. Then he went to college. There he tried to change his style & started acting like a woman by reinforcing the idea that he should become a woman. He changed his voice like a woman's voice. He grew hair like a woman. By the time he finished college he almost behaved with the woman's attitude. Then he met with a new problem. I.e. Very little students who are already a little accustomed to him were also moved away from him. Not only boys avoided him but girls also do not accept this either. So he got very upset because he was unable to get anyone's attention. Do you understand now how seeking proud makes one suffer?

Disciple: It's amazing to see this looking good triggers someone to the point where one can transform themselves into woman.

Guru: There is no difference between our attempts to change our nature for that matter like building a house, taking a course, starting a new business, marriage etc. and the one who want to transform him into woman.

Disciple: Yes.

Guru: Let us see one more example. His name is Ramesh. While studying +2, he got into trouble with a fellow student and attacked him brutally. The other students who saw this were frightened and moved away. He thought this is an honour for him. Similarly when he is studying in college a fellow student did not respect him. He beat that student to satisfy his attention seeking syndrome or looking good. The students were afraid to look at him; this makes him proud and started beating students without any reason. It went to an extent that many complaints went to the police station before he completed 3 years. He then reveals the same quality to everyone after he finishes college. He raises his hand without realizing the danger in it.

After some time his character becomes a problem for himself. He has thrown out of job. When he went to a place where friends and relatives gather, they left immediately due to afraid. So he was isolated and suffering. Then he understood. He felt inside, "I thought that everyone respects me, but everyone hates me and avoid". From this story it seems that everyone suffers from attention seeking disease by imprisoning their own life.

Let's see what kind of understandings can make this disease cure. How inert is society when it comes to measure the respect. Let's see in detail. Two different people living on the same street in the same town think differently in terms of respect. For example, a woman who does not come out of the house and go by the car or auto if it is very necessary. Because she thinks this is her honour and respect for the woman. But the housewife in the next door who lives on the same street thinks that if she is inside the house always & go only by auto or car, then she will be treated as egoistic and moody character by everyone. Who determined that this is respect and this is not respect?. Is it decided by the society or one's own individual mind?

Disciple: That is determined by their minds.

Guru: It should be understood that the society has done nothing in this. And if a beggar begs in a street, is he renouncing pride?

Disciple - Yes, he begs because he renounces honour.

Guru: No, you are wrong. When he begs, if you put 10 paisa, how will he deal with it?

Disciple: He will give it back to us.

Guru: What do you understand from this? He does not feel ashamed to beg. But getting less money seems like a shame to him. So he too caught in the game of honour, disgrace, dignity, and attention seeking disease.

Disciple: Yes.

Guru: It does not seem a shame for a beggar to beg but others who live on the same street feels begging is disgrace. Which one is disgrace is decided by their minds only and not society. There was

a prostitute. We think that only the one who renounces respect & pride can do this business. But the situation is different. A word that the prostitute said to her cousin was different. She said, "I want my daughter to be married by presenting all materials properly, If not, my pride is lost." What does this mean? She thinks it's a shame if her daughter marriage has not done properly indicates expects respect from others. But she feels her profession of prostitute is not a problem in terms of pride.

I tell you another story. I went one day to hear the noise of a big fight on the street. It was a big ground. There were about 50 people gathered at the ground and a group of people from the same race were fighting. When I went there, I found 15 feet away a dozen people were watching the fight. One in them says to other, "Just stand here and watch. Do not go to the place of fighting because people will think badly about us & include us with fighters. But amazingly the people who watch fighting nearer to the place of fighting said to each other on seeing the people who watch the fight 15 feet away, "they are all cowards standing like women and watching from distance". A group of two and a group of four makes a noise loudly & try to hit each other. One person in a group of 2 people told another person, "You calm down a bit. There are four of them. It is shame on us if they hit". But the other one said, "No, it is shame to accept the failure & obey with them". One more person felt proud of himself in trying to get peace among them. One of the people in fighting proudly announces that he is rowdy. Someone in the crowd felt as disrespect to all of us if we fight within our caste. For him, it is not a shame to fight but fighting with in caste is shame. What do we learn from this?

Disciple: It is an honour for someone to stand at a distance and watch fight. For someone else it is honour if we watch the fight nearer. For one getting beaten up is dishonour but for the other, beaten up is not a matter but standing against is the honour. And for one, the honour is trying to avoid fighting. Someone thinks it is pride to be a rowdy. That is to say, they belong to the same street and each has a rule of thumb that it is an honour, it is a disgrace. It is understood that society has not determined that this is a disgrace.

Guru: you understood well. Let me give one more example, everyone who goes to the same wedding thinks differently that this is the pride in dressing style, make-up, putting on jewellery, manners and speaking. If we ask what criteria society has set for this? Everyone will say what they think is the norm. They themselves determine that this is honour and this is shame in society and suffer with grief if anything happens against it. From this it can be understood that their minds are responsible for fame or disgrace, not society and therefore it is needless to be happy for fame and it is needless to feel sorrow for contempt.

Understanding Number 2 is to understand that everyone is unique.

Guru: Talent, Knowledge, Interest, Taste, Capacity, Qualification, Position, Character, Quality, Principle, Physique and character and so on, in this, everyone is unique or not?

Disciple: Yes everyone is unique. For example, if you tell women to do the same cooking, everyone will do it differently and will be different in taste with 10 different arts.

Guru: From this, it is clear that everyone is unique in every way and therefore how it is possible for anyone to expect to be praised by all and expect that no one should despise himself. It is not at all

possible because everyone is unique, for example, if a person smokes a cigarette, he will be felt proud by those who are addicted to cigarettes but felt ashamed from those who are not addicted to cigarettes. So how is it possible to be felt proud by everyone in the world? It will be the same in all cases.

To understand this, let us look at the driver conductor example. The conductor will not leave his seat on the local bus in Chennai. One day, there was overcrowd. Then at a stop, an old woman stumbles in the crowd and got the bus. Seeing this, the conductor got up from his seat and made room for the old woman. Fellow travellers who saw this were delighted and praised him. This message slowly spread and reached the ears of driver of the bus.

The driver who has been listening to this deserves praise for him too. At the next stop an old man climbs to the front door of the bus. The driver who saw this immediately got up from his seat and tried to give his seat to the old man? What would have happened?

Disciple: Everyone would have scolded the driver for his action.

Guru: The driver did the same action what the conductor did. Why is it that a conductor who got praised but the conductor got humiliated?

Disciple: The position of the driver is different. The position of the conductor is different. What is right for one person is wrong for another.

Guru: Do you understand now? Each one is unique and one should not be compared with other. Due to attention seeking disease, people forget this fact and act like this driver and suffer in their life.

Disciple: Yes.

Understanding Number 3. certificate

Guru: Someone issues the certificate. Someone else gets the certificate. Who is consider as great of this two?

Disciple: The giver of the certificate is the great. University or Faculty is eligible to give Certificate. Students will be eligible to get it. So the givers are the big ones. It is also an honour to receive a certificate from the University. It is useless if it is certified by ordinary students. Also the certifier (University) will impose conditions (such as getting so many marks for example). The certificate can be obtained only after fulfilling all the conditions. Therefore, the certifier is great.

Guru: If you are expecting a certificate from someone, the same moment you become or considered as small & the person you expect certificate becomes great personality. True or not true?

Disciple: Yes.

Guru: Then if you expect certificates like good, talented and virtuous from the others, then you are lifting or considering the other persons up to the university level and you consider yourself lower than them.

Disciple: True.

Guru: A funny thing is that people themselves consider as mighty, brave and good but expect certificates from lower personalities, even from their enemies who are cruel, evil and wicked for them. What a foolishness it is? Because when they expect a certificate from a person they do not like, they underestimate themselves as small as the student and consider their enemies as great as university. Bringing this understanding will make you realize that the curiosity of having certificate from everyone is foolishness and unnecessary.

Disciple: From whom does one expect the certificate?

Guru: One should expect certification only from the sages & saints, who are higher than us. They will give us a certificate if we follow principles of Gita that is not to expect certificates from others and if we love all equally.

Disciple: But we live not with the sages, but with the people around us.

Guru: A madman in a mental hospital must try to get a certificate from a doctor who is not living around him. Again it is much nonsense to expect certificate from his fellow madmen inside the hospital around him. Similarly how foolishness it is to think of getting a certificate from people around us without bothering to get certificate from Krishna and Gnanadeva.

Disciple: Now I understand. Certificates must be obtained from the Lord and the sages.

understanding number 4. The switch & a bulb in our house.

Guru: Do the bulb in our house has any freedom to glow or to put off on its own?

Disciple: There is no independent or freedom for the bulb, because it burns when we put the switch on, it turns off when we turn it off.

Guru: If someone praises you, your face will be as bright as a bulb and your face will be pale if someone despises you. Is there any difference between you and the bulb?

Disciple: If I am happy when someone praises me & if my happiness is simply put off by just someone blames me, then there is no difference between a bulb and me. I am depending on someone else for my happiness.

Guru: I will tell you a strange behaviour of people. Someone exhibit his skill before 10 people. 9 of them are praising and only one among them despises and ridicules him. Does he rejoice at the heartfelt praise of 9 people or regret for the one

Disciple: It is difficult to digest of what one who despises him. That is what goes deep into the mind and attacks him.

Guru: What a bad attitude it is to think, nine people are switching on (compliment) but unable to feel happy just because only one switched off (despising). It is disgusting to give our switch to everyone else and become addicted to all of them and beg for the happiness. But it is even more disgusting to give more importance for the people who switch off often (make him sorrow)

Disciple: Well understood. If we are not addicted to praise and disgrace our switch will be in our hands.

Understanding Number 5 - Mirror Foolishness

Guru: A mirror is hung on the wall in our house. Assume the mirror has an ability to think, and thinks like this, "I am the one who is most important in this house because whoever goes out of this house will definitely see me and leave. As well as whoever comes into the house will first give an attendance to me and they will do their work. They always keep me very clean. Even if they quarrel with each other, when they comes before me they always smile because they all have such a great love and respect for me." What the mirror thinks is right or wrong?

Disciple: Right.

Guru: Think deeply, why do you look at the mirror? Is it to see your face or to see the mirror? In other words, you look at the mirror to give importance for yourself or for the mirror?

Disciple: I am interested and value myself only. Mirror has wrongly understood that I am giving respect for mirror. If I find a small crack in the mirror, I throw it away in a dust bin. So the truth is, we are respecting our self and not the mirror.

Guru: Similarly, people respect rich people are really respect richness they have, that is money & costly materials and not them and people who respect people who are in high position are really respect their position and not them. In other words, people are giving importance for themselves and they try to use the rich people like a mirror and get their work done. This can be very well understood once if the rich people lost their money or the higher designative people retire from their position. People will avoid them like a broken mirror.

Disciple: I understood very well. People are struggling hard to earn money and higher positions without knowing that they are going to be fooled and get only fake respect. By understanding this one can have a great relaxation by avoiding unnecessary effort.

Guru: There was a saint live by begging. One day someone has thrown a lottery ticket on his bowl. He got very big prize money for that. Next day when he walked on street, all the shop keepers and others saluted him. In response, the saint told everyone that this message will be passed on. One among them asked him, "we are saluting yourself, but to whom you are going to pass on?" The saint replied, "If you are saluting me you would have been doing every day, only today after I got the prize money you all are saluted. So I decided to tell it to the prize money bag"

If a person is in this understanding, he will never suffer by making unnecessary efforts for money and position for name and fame.

UNDERSTANDING NUMBER 6 - DO I RESPECT ME?

Guru: Do you respect yourself? It means when you order your mind to be moral and get rid of bad habits, Does your mind agree to implement it easily?

Disciple: No.

Guru - If your mind does not listen to you, it means that you do not respect yourself. But, you think everyone should respect you. Let me prove you how foolishness it is. There was an elephant put dusts in his head. Someone else who had seen this act put some more dusts on elephant, but

elephant got huge angry and thought how dare someone has to put dust on him. We are living like this foolish elephant. Therefore one must respect himself (keeping the mind in control) before expecting others to respect him. If someone despises us, we should point out our pointing finger towards us and tell, "How will others respect as you when you yourself is not respecting".

UNDERSTANDING NO 7 - IMPOSSIBLE

Guru: To whom do you expect admiration?

Disciple: I expect the people who are in higher position than me should admire. I don't expect esteem from someone who is inferior to me, and I don't respect them either.

Guru: Like you, the one who is superior to you does not respect you as you are inferior for him, but expects the esteem from those who are superior to them. As such, those who are superior to you will not respect you. You do not need admiration from someone who is inferior to you. But no matter what position you are in, the people who in equal level will value you. So it is needless to suffer to have esteem from others which is impossible to achieve.

I will tell you some saint stories to understand this better.

Story no1:

Usually a sage goes to every house with his disciple and begs. One day when they went in front of a house for beg, the lady of the house shouted, "you seem to be fine, why you don't work hard and eat?" The disciple was angry and started reacting. When the sage saw this, he looked at the disciple and told him to calm down and move out of the house. After they have gone a little distance the sage gives his begging bowl into the hands of the disciple and told him to keep with him. Then after a little distance the Guru asked the disciple whose bowl was this. To which the disciple said, "the bowl is yours". Guru asked him, "but it is in your hand" Disciple told, "even though the bowl is with me I did not take it for mine, how could I say it is mine, still it is yours only". On hearing this, the Guru told, "keep this bowl to yourself". Disciple accepted happily. Then after going a little farther Guru asked, "Whose bowl is this". Disciple said, "It is mine, because I took this from you for me". Guru told, "I gave bowl, you took it, this is ok. But if someone gives you feces, urine or fire balls, will you take it". To which the disciple said, "I would definitely not take". Guru explained, "Words that the woman said when we beg were ugly and hurtful words. It does not belong to you as long as you do not take it but you took it without realizing this, you became angry and irritated and if you do not take the words she said, it belongs to her only which means it hurts herself only."

Story no 2: Sathasiva Brahmendra.

He lived in Nerur near Karur. Let's look at an event that took place in his life. He is a sage who goes naked without clothes. One day he was lying on the backyard of a house with his head on the top of a rock pillow. One of the two women carrying the jug for water looked at him and said, 'Couldn't the sage, who has completely renounced, unable to renounce the pillow on his head?' Hearing this he thinks for a while and puts his head down and lies down on the same place. When they come back again, she saw him lying with his head down told, 'Will the sage who renounced everything get angry for my words, got down his head?' What we learn from this is that no matter what you do, some

people will accept, some people will reject but here in this case, some people will never accept whatever you do, so we have to do the actions without worrying about what others would think it.

STORY NO 3:

A sage lives on the border between two villages. There was great enmity between those two villages. A woman from one village falls in love with someone in another village and becomes pregnant as a result. When this matter came to light, the villagers inquired about it, fearing that the two villages would fight with each other, she pointed the sage at the village boundary. When the villagers heard this, they went straight to the sage and scolded him, telling him to save her or marry her for the mistake he had made. Hearing this, the sage said, "OK" and did not give any defensive statements and did not ask for any proof but went inside without any oscillations in the mind. Villagers left the girl with him and went away.

He did not even ask anything with that girl. He didn't hate her either. She stayed there for a while and then came straight into town and told, "The sage is very honest. He made no mistake. He is not the cause of my pregnancy". Having known the fact, the villagers gathered and went to the sage, asking him to forgive them for their mistake and praised him. The sage who heard it said, "OK" and went inside without any oscillations as before.

In this case, the sage did not justify him with others, because they did not enquire him but they decided themselves. Moreover, he knew his own character clearly. Those who do not have clarity about their own character will try to justify themselves. For example a girl wore her inner wear in red colour. If someone denies it and tells it is black in colour, is it not foolishness to remove her clothes and show it outside to prove them. Similarly it is that foolishness to justify ourselves if we know who we are.

Story 4. Krishna, Siyamanthakamani

A merchant in Dwaraka had a stone called 'Siyamanthakamani'. If the stone is placed in a basket and recited a mantra then the basket will be filled with diamonds. So he was the richest man in town. When he decided to go abroad for some time, He reminded King Krishna of Dwaraka to protect his stone. Since there was no one more faithful than Krishna, he handed over the stone to Krishna and went abroad. He came back and asked Krishna for that stone. When Krishna went inside and saw where the stone was, the stone was not there. Krishna came out and told the merchant about the theft of the stone. Krishna asked the merchant for two day time for redemption. But the merchant did not believe it. Merchant thought, "who could come and steal inside Krishna's palace?". He told people of Dwaraka that Krishna has stolen his precious stone. Surprisingly, all the people of Dwaraka believed this. The people of Dwaraka are from Mathura. While they were in Mathura, people knew all about the extraordinary leelas (lifting the Govardhana hill ...etc.) of Krishna in Gokul. Yet they suspected of being a thief. If it is understood that Krishna himself is not able to gain the goodwill of the people, then it is understood that trying for the impossible is futile. Here we see the explanation given by Gnanadevar.

A man of wisdom can be identified by the following symptoms. He does not relish even a bit, the idea of identifying himself with any skills, or feels it a burden, if any one attributes respectability to him. If anyone commends his virtues or to hold him in respect or to describe his qualities, he gets nervous like a deer blocked by a hunter or like a swimmer in a river caught in a whirlpool. Oh,

Partha, he feels it a difficult position to be the object of people's applause and would not allow any importance being attached to him. He would not like to see any feeling of reverence displayed towards him or would not allow his ears to hear his own praises and would not like the people even to remember that he is any particular person. He feels it a death if any one bows to him and does not relish any honour being done to him or any regard being shown for him. Although his knowledge is encyclopaedic like Brihaspati's (the Preceptor of the Gods) he conceals his true personality by acting like a stupid due to the fear of (becoming a) celebrity. He does not display his skill, always hides his greatness and likes to wander about like a mad man. He feels unhappy in mind at his fame, neglects discussion on Scriptures, and entertains a great liking for quietude. He heartily wishes that he should be insulted by the world and his own people (kinsmen) should throw or keep him away. Although all humility at heart, he outwardly shows indifference and generally behaves accordingly. He always wishes to behave in a way that people care little to see if he is alive or not. He conducts himself in a way that people doubt whether he is walking or borne by the wind. He endeavours that his existence should be ignored and people should even forget his name and that no living being should feel any fear on his account, and he feels glad to hear about uninhabited places and even to live in solitude. He forms friendship with the wind and loves to talk to the sky and loves the trees more than his own life.

CHAPTER 4:

CONSCIOUS MIND AND SUBCONSCIOUS MIND

Guru: What is the mind? Is there any action take place without thought?

Disciple: I think action does not happen without thought or intention. For example I see only because I decided to see. I walk because I thought to walk. Therefore any action takes place as a result of thought.

Guru: Do you think and produce anger, tear, and fear? Or does it come automatically?

Disciple: They are coming automatically. Because it comes even if I think I should not be angry, I should not be afraid or cried

Guru: Is it true that these actions take place automatically without intention? Actions like anger, fear, etc. need to be deeply understood because they take place due to subconscious thoughts.

Disciple: Please explain in detail about conscious mind and subconscious mind.

Guru: The action done with full consciousness and full effort is done by the mind called conscious mind. For example, an actor brings the anger, fear, crying when told by the director of the film, the act of chopping vegetables when cooking first time, learning typing etc.

Actions that are done spontaneously (naturally), without effort, without awareness are done through the mind called subconscious mind. It is only the conscious mind which may or may not aware and feels those subconscious actions. For example, the real anger, real fear, real crying, etc., happened automatically, typewriting and chopping vegetables after becoming expertise. Let's see how the subconscious mind is created. If we do anything repeatedly for long time, those thoughts required for those actions will get stored in the subconscious mind and now it will have the capacity of doing those actions automatically. The above examples like typewriting and chopping vegetables automatically cannot happen all of a sudden but must be understood that it occurred only after

training given to the conscious mind. Unless anything is practiced consciously in conscious mind nothing will be stored in the subconscious mind.

If you produce thoughts only once in the conscious mind but with more intense and with fullest feel, then this thought will straight away reach the subconscious mind. For example, if a child is frightened at a young age that there is a ghost in a well, it will automatically go into the subconscious mind and frighten him at any moment whenever if he thinks or sees the well even after several years.

Disciple: Are the feelings of happiness and sorrow meant for conscious mind or subconscious mind?

Guru: Feelings and emotions are only for conscious mind. Only mere actions will happen automatically in the subconscious mind. There will be no emotions in it. It is the conscious mind that must feel happy or sad.

Disciple: Understood well. What are the benefits of subconscious mind?

Guru: Subconscious mind greatly helps for an action to take place automatically without effort and fast. Vegetable chopping and type writing are the examples. Moreover, it is essential for many actions to take place simultaneously. When an expert types in a machine his eye sees the paper, his fingers are pressing the buttons in the machine and his mouth gossips with someone. In these three actions, act of seeing and typing is taken care of subconscious mind and gossiping is done through conscious mind.

When we do some actions with conscious mind, our heart beats, lungs inhale and exhale and all other internal organs are doing their actions at the same time with the help of subconscious mind.

Disciple: which is stronger? I think subconscious mind is more powerful than conscious mind.

Guru: It is important to understand that although the subconscious mind is strong, it is the conscious mind that created it. That is, subconscious mind is like a machine created by the conscious mind. You just have to turn on the switch of the program on that machine. For example, when a person sees a snake, he switches on the pre-created program placed in the subconscious mind, as a result actions like increase in heartbeat, legs running fast, trembling hands, etc. will happen. But if he falls asleep or if he is not aware of the snake in the conscious mind, then these subconscious actions will not take place. It is therefore important to understand that the conscious mind is more powerful because it is the conscious mind that creates and controls the subconscious mind. Although the elephant is strong, it is under the control of the elephant man and therefore man who controls the elephant is powerful. Similarly the subconscious mind may be strong but as it is under the control of conscious mind, conscious mind is always more powerful.

Disciple: I have been practiced to wake up 7'o clock in the morning. Therefore my subconscious mind is programmed to wake me up at 7'o clock in the morning. But now in the conscious mind, I decide to wake up 4'o clock in the morning to do yoga and meditation. Is it possible for me to wake up at 4'o clock in the morning?

Guru: We already proved the conscious mind is always powerful, but if in the conscious mind itself, idea of doing yoga at 4 in the morning is less intensity than the idea of sleeping up to 7, you will

wake up only at 7. At the same time if we have to go on a trip at 4 in the morning we are able to wake up at 4 because in the conscious itself, the thought to wake up is stronger than the thought to sleep up to 7.

Disciple: What is dilemma? Can the subconscious mind (pre-programmed thoughts) create confusion in conscious mind?

Guru: Let me clear that the dilemma or confusion is nothing to do with the sub conscious mind. You may have a lot of impure thoughts in your sub conscious mind but this is just a data. You are one who analyse this data and final decision maker.

Dilemma means confusion to make a decision of two choices. This confusion is purely on our conscious mind only. The subconscious mind cannot have any confusion because it is just a data and does not have any feelings in it. The war is between the pure and impure thoughts present in the conscious mind itself.

If you give more importance for the pure thoughts, then you will be in the right track with pure joy and without any confusion.

If you give more importance for your impure thoughts, you will be in the wrong track with temporary joy followed by huge sufferings. But here also confusion will not be there.

If you give equal importance for both pure & impure thoughts, then comes a state called confusion or dilemma which is the most difficult part of the life. This is the root cause for the stress, depression and all sorts of mental disorders. One should be more aware not to get trap in this state. Even if one goes by his impure thoughts, there is a chance for the realisation after getting the consequences. But in the state of confusion, one tries to cheat him and others. He will be wrong track but pretend himself to be in the right track. There is a proverb in Tamil which conveys the following meaning. We can wake up a person from sleeping but it is impossible to wake up a person if he acts like sleeping.

Disciple: How to deal with the Subconscious mind when its impact is high?

Guru: A young man has been in love with a woman for 2 years and has been longing for her. If the girl suddenly comes in front of him and says I love you, can you tell me what kind of actions his subconscious mind will cause in his body?

Disciple: His heart beat rate & breath rate will increase, his arms and legs tremble slightly, eyes produce tears, mouth cannot talk properly.

Guru: How does the conscious mind take these actions caused by the subconscious mind?

Disciple: All this subconscious actions will support to feel the joy in the conscious mind.

Guru: Suppose the girl at the same moment fell in an accident and die in front of him with blood scattered everywhere, Now can you say what kind of actions his subconscious mind will cause in his body?

Disciple: His heart beat rate & breath rate will increase, The arms and legs tremble slightly, eyes produce tears, mouth cannot talk properly almost similar to what happened when she said "I love you".

Guru: How does the conscious mind take these actions caused by the subconscious mind?

Disciple: Now these actions supports him to feel sad.

Guru: Assume if the girl who died in front of him is unknown to him, How he would experience both in conscious and subconscious mind?.

Disciple: Actions like raise in heart beat etc. will happen as in the previous case but he will neither suffer nor enjoy but busy with recovery and further actions.

Guru: From this, it is very clear that the subconscious mind is just helping to the conscious mind to feel better by doing or stimulating internal organs. It is the conscious which is going to feel either as joy or sorrow or in neutral way. Therefore it is needless to worry about the actions of subconscious mind. Even if it is mistakenly switched on by the conscious mind, it is needless to worry because the conscious mind can make it to his control at any time.

There are some deep rooted subconscious data has been placed for a long time with strong feeling. They will be many times mistakenly switched on by the conscious mind. For example, we have appetite three times a day because we made a program to deliver a hydrochloric acid go to the stomach to get ready for digestion. So appetite comes naturally. Similarly one cannot continuously remain in the state of wakefulness without sleep, it comes naturally. This two are most common with most of the people but there are many deep rooted thoughts exist that differ from person to person.

During this time, it is needless to have guilty feel as we lost our control, but we can regain our control using the following three types of strategies

1. Enjoy subconscious Actions: In the previous example of girl killed in the accident, we proved that the subconscious mind can produce only actions but how it has to be felt is depend on the conscious mind. Here regain the control means, focus on the true knowledge and try to be in neutral feel. Also imagine you have a strong appetite but no food available, your stomach makes noise and does something, Just feel it as a different experience and try to enjoy it as a different taste. Remember how to feel is always in the control of conscious mind.

2. Leave unnoticed and focus on work: A person named Ashok went to a government office for an important work. . Ashok came with full documents without any recommendation. An officer was shouting at the person who is in front of Ashok for insufficient documents. Suddenly Ashok got shocked and by mistake he triggered his subconscious mind. As a result his hands and legs were trembling out of fear. Ashok turn came. He immediately applied the pure knowledge and decided to forget about the sub conscious actions and became ready to focus on the officer and tried to answer him properly and got completed his work.

The above story is possible because we never feel are notice the functions of all the internal organs like pumping blood in the heart, inhalation and exhalation by lungs etc. during sleep. In the same

way we must do our work without any tension in the conscious mind, without bothering for the subconscious actions. That will subside automatically.

3. Diversion of Thought : When you remain idle or not in work and by mistake subconscious mind is triggered, in order not to be unaffected by the actions (fear, anger, crying) caused by the thoughts of the subconscious mind, one can focus on his favourite song or movie or favourite person or other favourite things (Lord, Lover) at that time.

So also he considers the totality of the doings of the Gunas as constituting his own self and does not therefore bring about any separation (from them). With such full realization, he lives in the body in the way a traveller lives in some rest-house on his way. The battlefield itself never takes any part either in victory or in defeat; in that way he takes no part either in gains or losses or gets in no way mixed up with the Gunas. He remains as indifferent as the life in the body or as a passing Brahmin (uninvited) guest or as a signpost in a public place. He (man of knowledge) remains unperturbed in his heart at the ingress and egress of the Gunas, just as the Mountain Mem does not totter by the flood of a mirage. Enough of this description. The wind does not make the sky flutter; can the darkness ever devour the Sun? The dream does not deceive one who is wide awake; in that way a man of knowledge is not fettered by the Gunas. He is never caught by the Gunas but as he sees them from a distance, he marks their deeds in the way a spectator in a theatre views indifferently the dancing of the dolls. The Sattva remains engaged in good actions, the Rajas in objects pertaining to Rajas, while the Tamas in actions involved in infatuation, nascence, etc. All these different dealings on the part of the Gunas, know it well, are due to the power of the Supreme Brahman, in the way the world transactions all do take place because of the Sun (he remaining quite neutral). The coming into tide on part of the sea, the oozing out on the part of the Moonstone, and getting full-blown on the part of the white (night) lotuses are all because of the Moon, she remaining all inactive. The sky remains calm, even though the winds blow violently and get lulled down in it; in that way he (the one of knowledge) remains unstaggered in spite of the buzzing of the Gunas. Oh Arjuna, these are the marks by which one can recognise a person who has transcended the (three) Gunas. Now hear how he conducts himself.

THE LAW OF ACTION (KARMA)

Guru: To know the law of karma one must know the Newton's third law. Tell me the Newton's third law of motion?

Disciple: Every action has an equivalent & opposite reaction to it.

Guru: Can you elaborate on that?

Disciple: If I hit a ball against the wall, the speed at which the ball hits will return in the opposite direction at the same speed. Also in swimming, swimmer pushes water back with hands, equally, he moves forward that is in the opposite direction. The wheel of the car pushes the road backwards, in turn the car moves forward in the opposite direction. The rocket moves based on this principle only.

Guru: Does this law apply to thoughts we produce?

Disciple: I think it applies. Because we have seen that the basic idea of action is the thought in either sub conscious mind or in the conscious mind. We know thoughts are the seed to have the action of plant. So if Newton's third law applies to action, it also applies to the underlying idea.

Guru: You are right. So you have to understand that every thought you have has an equal & opposite effect on it.

Disciple: All right.

Guru: Failure to understand this is the cause of the suffering we experience in our lives.

Disciple: Can you elaborate this?

Guru - If we want to deceive someone we have to understand that according to karma we are ready to be deceived. We also need to understand that we are ready to be subdued if we want to subdue someone. We must also understand that we should not compel anyone for any reason if we think, none should compel us. Thus we need to know the karmic result of our mind and adjust our mind accordingly.

Disciple: All right.

Guru: The thoughts to deceive, to subdue or to compel others come because of addiction & hatred present in our minds. Therefore we should take more care not to have addiction & hatred in our mind when producing thoughts. The consequences of thoughts will not affect us if we are without addiction & hatred.

Disciple: Explain in detail how addiction & hatred make us forget about the reaction or effect of our actions.

Guru: **Example 1:** Addiction for marital pleasure in marriage and in social recognition, people totally forget about the other outcomes or the consequences like commitment to earn more money, deprivation of liberty (cannot go anywhere at any time according to one's will). They also forget about the extra responsibilities to protect children and spouse. That is why people suffer after their marriage. At the same time, if a person does not have lust and social recognition, he will clearly understand all the consequences of marriage. Then he can decide whether the marriage is suitable for his qualification or not.

Example 2: Addiction to earn money totally hides their inability to manage the huge responsibilities and losing of their freedom and time.

Example 3: When a boy and a girl are in infatuation, one tries to impress other. In this process they are unable notice the negative side of each person. Therefore action done in likes is unable to see the totality results in suffering afterwards

Example - 4: Preference for food: People who suffer from ulcers, diabetics & blood pressure has to follow a particular diet. Having suffered many times, due to addiction in the taste of the food, they forget about the consequences, they miss the diet and suffer later.

Example – 5: Having warned and given caution many times, people who are addicted for cigarettes and alcohol forget about the cancer and continued to drink. This is what Gnanadevar said, "A fish does not know the thorn due to the lust for the flesh on the thorn. A wasp does not know fire due to fond on light and died".

Example – 6: Once a daughter-in-law in upstairs and the mother-in-law in downstairs lived in the same house. The daughter-in-law has a son studying in first standard. Whenever mother-in-law question her daughter-in-law, she feels irritated and try to reprimands the mother-in-law by way of shouting to his son in the following way loudly so as to be heard by mother-in-law, “ how dare you raise a question to me, your arrogance is increasing day by day, are you a fool? Etc.”, here, the son is getting hurt without any reason. In the future, she will be blamed by his son without any reason.

Example - 7: A small conversation I had with an 11th grade student named Nega.

Me: what field you would choose after finishing 12th grade?

Nega: I would study for a doctor.

Me: Why?

Nega: I would get more money and value.

Me: which subject do you like more, either maths or history?

Nega: Maths because I don't like memorising.

Me: Are you active or lazy in nature?

Nega. I am lazy only.

Me: Do you easily get angry or remain patient for a long time?

Nega: I have no patience and I am short tempered. Why are asking so many questions?

Me: Medical study consists of memorizing lessons. But you said you like maths. Medicine is a field that needs to be more active. Because whoever comes in at midnight and knocks on the door, you should actively engage and look that patient and the patient must be attended with more patience and loving even if they don't follow your advice and commit mistakes. If you choose a field regardless of your character, you and many others will suffer for the rest of your life. This is absolutely a wrong decision you made just because of your addiction towards money and prestige.

Example - 8 - The coconut trader, Ramesh was a legend in the coconut shell trade for a certain period of time. The business made good profits. He earned a lot of money. On seeing his profit, some started the same business. Ramesh wanted to be monopoly in his business. To out throw the new entrepreneur, he started selling his goods less than the purchased price for a loss, The new traders shocked to see this but they should also sell it for loss as they did not have any other choice. For example he would buy a lot for 800 rupees and sell it for 700 rupees. The market price becomes Rs 700 and therefore the new entrepreneur cannot get more than 700 rupees a load. Thus the new trader loses the money but cannot afford to lose money for more than 2 or 3 months and leave the business. Ramesh again becomes monopoly raised his price as Rs 1000 or more to meet out his previous loses. Merchants will buy it as there is no other way.

Ramesh loved his brother Suresh. Ramesh called him and asked him to look after his business. Suresh also happily joined and did the business. Suresh got surprised to see the profit of the business. He learned all the tricks and started a new business against his own brother to earn more

money. Ramesh suffered a lot because the reason was that the brother, who was very affectionate, had deceived him. His mind was equally suffered like his competitors when they have thrown out of the businesses.

Example –9: Karmic law treats everyone equal and never show any partiality. Here we are going to understand how Karmic law makes one rich without doing anything and someone become poor in spite of continuous hard work.

Two bulls story. There were two bulls. In order to use them for ploughing, their testicles were injured a few years after birth (to avoid sexual arousal) and then applied to plough the forty acres of grove daily for the rest of their lives. But the only benefit available for the cows was straw and grass and water on the ridge. An employee receives a wage of Rs.250 to work in the grove. Those bulls got nothing. They did not experience any pleasure (including sexual intercourse). As a result this bull will reborn as the son of the owner of the grove in its next birth. By the time his age becomes 20 the whole grove will come to his control. Whether he pays properly or not, he will get trustworthy working people to work for him and earn a good income in the grove. He will enjoy all kinds of pleasures without working. During this period if he develops an ego and spend money with full of addiction and hatred, then he will have to take birth as bull in his next birth and work hard again to meet the debit he made in this birth. Thus cycle continues. Whatever we do with addiction and hatred has an effect.

Example -10: A mother has three sons. All of them got married. The last daughter-in-law alone takes care of the mother-in-law. Many told her as gullible & innocent because the other two daughters-in-law were exploiting her. But actually the truth was, she was not serving her mother-in-law but herself only. According to law of karma whatever the service she do for others will be return back to her. For example, if we put some money in a bank, then it is not for the bank but it is our self only. We will get back later when necessary. Similarly, if we do more service to others when we are young, then later it will return and we will be served by others. whatever the good or bad we do for others is not really for others but we are saving it for our self only, If we understand this, whenever if it is necessary to do service to others, we will not have any irritation or anger but we do with more joy.

Example -11: **Positive Thought, Negative Thought:** We need to understand that if we want something, it is always accompanied by a negative thought that it is difficult to achieve or it will not available to me. We know, it is the thought that will become experience therefore it is only 50% possible to achieve as we create two opposite thoughts at the same time. The stronger the negative thought, then it is more likely not possible to achieve. We will understand this with some more examples.

Example A: If I make a repeated request to the Lord that I should pass the exam then I must understand that the more I think to pass, the more the idea I have that I will be failed. If I do not have the intention that I will fail, the strong demand that I should pass is unlikely to arise. It should therefore be understood that positive thinking is the result of negative thinking. So the real positive thinking is to feel **“nothing is negative in this world”**. With this strong base, if we think anything then the negative thought will not accompany on it.

Example B: A couple did not have child for few years after marriage and went to many temples to have a child. Even then they did not have child. But they took birth a child after the adoption of a

child. This is because when there is a positive feeling of wanting a baby, there is also a negative feeling of not being able to have a baby. This positive thought to have a baby disappears as soon as the baby is adopted. So the negative thought also disappears. Then what needs to happen happens automatically. That's why even doctors are unable to cure infertility. They say to adopt. So without more addiction and hatred one can be happy without positive and negative thinking. And because negative thinking is always stronger than positive thinking, that negative thought often comes into play.

Example-14: In this example we will see how people sow some thoughts by addiction and hatred and suffers when it comes into action.

Someone went to the house of an Ayurvedic doctor for a minor injury to his leg. The Ayurveda doctor who saw the wound on his leg showed him an herb in his home garden and asked him to pluck a leaf from it. But he plucked three or four leaves. The reason was that the remaining leaves could be used for the next two to three days. What is clear from this is that he suffers by sowing a thought directly in his mind that he must be sore for three more days. So the thought that we produce by addiction and hatred becomes foolishness and we suffer when it comes as a reaction.

Example - 15: let us see how people use few words out of arrogance and suffer as a reaction in this example.

If any widow comes out of his house within a year of her husband's death, a lady uses lot of bad words against the widow as it is not a culture. Then a few years later her husband died. Fifteen days after the death of her husband, she is home alone. She got very bored and came to the door steps and sat down. Those who passed on that road saw this but felt very normal and left. But she began to thinking to herself that others would talk to her the same way she had talked to other widowed women before she become a widow and felt sorrow. Her speech itself was a reaction to her hatred and arrogance.

Example 16: Here is one more example like the above.

There, one child was very obedient to his father. This creates an ego in him and blamed all the parents of other children who did not obey for their parents. He mocks and offends parents of those children. But after the marriage of his son, His son kicks him out of the house. He stayed s in a separate house and stayed inside without seeing anyone without leaving the house. No one criticized him. But the sarcasm he uttered to everyone stared at him. Similarly, people when they are good, they look at others and mock them, and when the same thing happens to their lives, they suffer. The reason for all this is, addiction and hatred in the mind. The same thing is explained in the Gyaneswari as follows,

Krishna is telling to Arjuna, "As the sun through its light helps for the worldly actions, so do I, oh Son of Pandu, start creation of the universe. Because I lord over the Prakriti and stir it up, the entire mass of living and lifeless things comes into being, and so am I held to be the motive-power of all the universe. Now behold in this light of truth, the union of all things in divine glory and then their being shall be found in Me, and not Mine in them. Nor shall you miss the great secret that neither is creation in Me nor am I in creation. Thus have I opened up to you, the deepest mystery of My being."

CHAPTER 6

WAKING WORLD, DREAM WORLD AND IMAGINATIVE WORLD

Guru: How many different worlds do we live in?

Disciple: We are in all the

three worlds as follows,

Direct world, the world we directly experience now,

Dream world that comes when we sleep and

Imaginary world through the imagination of the mind.

Guru: How many worlds can we be in at the same time or at a particular time?

Disciple: I think we can only be in one world at a time. Can you elaborate on that?

Guru: We can only be in one world at a certain time. When we are in a dream, we cannot be in the direct world or in the imaginary world. You cannot be in the dream world & imaginary world when you are in the direct world. Also, if a student goes to the imaginary world while his teacher is taking a lesson in the direct world, there will be no attention or awareness in the direct world. He will be in the imagination. Therefore, if we are in the imaginary world we cannot be in the dream world and in the direct world. One may feel, we can live in the direct world and the imaginary world at the same time. But this is not true because sometimes we go to both this world (direct and imaginary) intermittently. Therefore one can live only in one world at a time. Now tell me, Which of this three worlds is real?

Disciple: Not sure. Please tell.

Guru: Dream is true as long as we experience dream but it becomes false when we comes to direct world. Similarly, direct world is false when we are in dream and in imagination. In imaginary world the other two worlds are false. Therefore we have to say either all are false or all are true.

Imagine God has come before you and grants a boon to live in any one of this world permanently instead of living in all the three worlds intermittently. Which of these three worlds would you choose?

Disciple: The dream world is not under my control. I have to experience whatever comes. The direct world is many times out of my control because I am unable to achieve what I tried for. For example if I want to go to America I have to earn money. I have to wait for the passport and I have to wait for the visa. In spite of all my effort it may or may not happen. But in my imaginary world I could be in the United States the moment I produce a thought without any restraint. So I like the imaginary world.

Guru: You are right. Is there impact of one world on other worlds?

Disciple: Yes. For example when we think of something in the imagination say planning, then it will be put into action in the live direct world. For example, the impact of seeing the bird in the direct world develops the imagination of creating the aeroplane. Then the imaginary aeroplane comes to direct world. A horror film seen in the live world makes an impact in the dream. Sometimes whatever we dream also come to true. Something seen in a dream also comes to the imagination. Therefore each world has an impact on other two worlds

Guru: You are right that the impact of each world is on all of the other two, but the impact of the imagination is the source or base for the other two worlds.

Disciple: Please elaborate a little.

Guru: Thought and action, of this two, What is the root cause of what?

Disciple: Thought is the root cause of action. We have already looked at this in detail in the chapter called conscious and subconscious mind.

Guru: Can we consider thought as an imaginary world and action as a real world?

Disciple: Yes we can. I Understood now. We have already seen that thought is the root cause of all effects and experience. Imagination is therefore responsible for the other two worlds.

Guru: All right. What percentage of your control is in the imaginary world?

Disciple: It is one hundred percent under my control.

Guru: So if imaginary world is responsible for the other two (direct & dream) worlds then shouldn't the direct world and the dream world be one hundred percent under your control?

Disciple: Yes. But why it is not?

Guru: The result of mistakes made in the imagination is that the other two worlds are out of your control.

Disciple: What's wrong in the imagination?

Guru: There are many persons involved in your imagination. Who are really all of them?

Disciple: All the characters that come to mind are myself.

Guru: That means for example if people who are much stronger are scolding you. You can do nothing against them in the direct world. So you would go into the imaginary world and scold him, beat him up and make him suffer?

Disciple: Yes.

Guru: But there (in the imagination) you are the one who reprimanded, beaten and shouted.

Disciple: Yes I am.

Guru: When you imagine, you are torturing yourself by forgetting that everyone in your imagination is yourself only. Assuming wrongly only one as yourself and others are different, you are beating and making others cry but the truth is the person beats and getting beaten are yourself only.

Disciple: Yes.

Guru: Many people imagine themselves to be in high status and everyone else longing for him and salutes him when they goes before them. Whatever we think for others must be experienced by our self because there is no second person other than me. That is why karmic law came into picture. You have forgotten that you are longing and saluting for yourself, but when that imagination impacts in the direct world, you longs to see everyone many times but everyone looks at you and longs for you only once because you have to do all the characters that you made in your imagination.

Disciple: Yes, now I understand what is the mistake I do in the imagination? The hatred and torture I do on a character in my imagination causes me to suffer when it comes into action in the direct world. If I had known this truth, I would not have bothered any character in my imagination because all are mine that come to my imagination. I would not have suffered directly as a result.

Guru: Imaginary world is like a karpagaviruksha (magic tree in the heaven). Whatever you imagine there, will come into effect in the direct world. A person was sitting under this magic tree in a forest and felt to have a cot to sleep. Immediately a cot came and slept well, then he thought to have a delicious food to eat, it also came, after eating he felt to have someone to massage his legs, suddenly two girls came and started doing the massage. Then he thought a tiger would come and eat me as it a dense forest, finally that also happened. This is how we do mistakes in the imaginary world due to addiction and hatred and we suffer in the direct world.

Let me tell you how ignorant basketball player imagine in his imaginary world. He assumes he alone is highly skilled and powerful player in his team and he out throw the opponent players through his skill and his team alone is winning every time and he is the man of the match always. All the audience are applauding himself only.

How a man of wisdom imagines,

He will form a team in an imagination. Since he himself is the ten people in it, everyone will play with equal importance. He will play by giving equal importance to the opponent. Ten players will play with equal skill throughout the game. Imagine that in the end both teams get equal points and share the trophy. If playing is an art then enjoying the game by watching is also an art and he gives equal importance for audience too and in his imagination no one is superior and no one is inferior. Due to this lovable rational imagination he will experience the direct world and even the dream world with more joy.

Chapter 7

How to perceive the crime and defective as positive?

Whatever the actions, situations and people, if we look them in a positive way without complaining their crime and defects, then we can easily develop love and enjoy the permanent bliss in the life. Also we will try to understand the crime and defects appear only in our perception.

Guru: what is the difference between crime and a defect?

Disciple: If a person is born deaf and does not hear, it is defective and not a crime. Having known that lying and robbery are wrong, but if someone does then it is called crime.

Guru: You are right. We can perceive any situation or thing in three different ways. One as crime, next as defect and finally in a positive way. If we perceive as crime, we create dislikes and suffer. If we perceive as defective, then we feel normal but if we perceive as positive then we feel more joy. Let's look some example to understand this.

Example 1: How do you find a prostitute?

Disciple: Before your guidance, I would have looked as a crime. I would have been angry that this was an unjust, degrading act of society. That would be hard for me to be normal. But now I see them as defective like due to financial compulsion or ignorance, they are forced to do this act. But you have to tell how to perceive this act in a positive manner.

Guru: Every housewife should look at a prostitute and think that she is a protective god for them because she protects other women from the men with uncontrollable lust and sacrifices her life for that purpose. Everyone should think that today women are freely moving in a road without afraid for men just because of this kind of prostitutes only. If we perceive in this way we never have dislikes on prostitute and can able to show our love feel for them also.

Disciple: Crime cannot be prevented if we start looking in a positive way.

Guru: Seeing an event as a crime causes anger and hatred. Because of that hatred our brain will not function properly and not being able to find the right solution, we will suffer by taking wrong solution when we face that crime. At the same time, if we look the crime in a positive way, there will not be any hatred and the love continues to flow even towards criminal. The problems can be approached in a friendly match (love game) attitude without liking or dislikes. When approached in this way our full potential in that action can be manifested and without being affected by the effect of that action. For example, a prostitute lives in a residential area on the street. The street women who saw her as a culprit scolded her directly and indirectly whatever came to their mouth in disgust and ordered her to vacate the street. Prostitute became angrier and decided to stay in that street itself as revenge. Then one day after they got the knowledge about love they started seeing her in a positive way. Then they went to her and requested politely with love and without any disgust to change her location on the outskirts of the town so that those who need alone will come to her. They also explained that the danger of the teenagers in that street who are not in lust may develop this habit. Prostitute accepted their request and the problem was solved.

Disciple: Yes, now I understand. The solution to the crime can be easily found only if the crime is seen in a positive perception.

Example- 2

Guru: How do you perceive people who act with high addiction & hatred?

Disciple: Perceiving as their defective means that they do so out of ignorance without knowing the danger of addiction & hatred. I don't know how to perceive in a positive way.

Guru: There is a Guru. He goes on to describe in detail that if a snake bites, the venom rises to the head and foams at the mouth, causing great inconvenience and death. There is one more guru who wanted to prove practically what will happen when a snake bites. He grabs a snake, bitten by it, and got foams at his mouth and died. Which of the two gurus is the best to make you realize the venom of this snake?

Disciple: The first guru takes it as theory. The second guru is practically proving. Therefore practical guru is superior than the guru who teaches theoretically.

Guru: We have to perceive them as our practical guru because we are learning practically the amount of suffering we have to face if we have addiction & hatred from them.

Disciple: Yes, I understand.

Example – 3:

Disciple: How to see it in a positive way when discriminated? For example, there are two children in the house, how to perceive if one person is given more care and importance than the other?

Guru: Usually, for those who have flaws are more given important. For example, the people with disabled are given more importance. Those who are well, healthy, strong and talented do not need much care. They are the ones who will progress themselves without special attention. Therefore if someone is not given care and attention then he should think it is the appreciation given to him for his skill.

Example-4:

Guru: How to perceive the backstabbers? That is, they praise before you but criticize very badly with others.

Disciple: we can perceive them as ignorant to avoid dislikes on them but I don't know how to perceive in a positive way.

Guru: It is because they love us too much, they are unable to blame us directly even though we did mistakes in their point of view, but to relieve their stress, they are telling to others.

Example - 5

Guru: Assume, we guide someone with care but he refuses it and continue to talk nonsense. How will you perceive this situation in appositive way

Disciple: Knowledge of the subject we are talking about increases when they ask more and more sophisticated questions. We need to think many examples to prove them and as such our knowledge gets deeper and deeper. In this way they are really helping us to grow.

Example-6:

Guru: False preachers in our town preach like a sage. They behave like the worst ignorant in life. How to see any positive in it?

Disciple: We should think in this way, “even though he himself suffer without applying the greatest secrets of Bhagavad Gita in his life, but he preach others so that at least others will make use of it”.

Guru: Yes, you understood correctly.

Example - 7

Guru: somebody does lot of mistakes but at the same time advise us always not to do any mistakes as we are reading spiritual books. How will you perceive this?

Disciple: How much care they have for us. Even if they suffer in our life they expect us to be happy always and keep on give caution if we do small mistake. It is something like they take a chisel and think that they are martyrs who come to carve us without carving themselves even if they are so bad.

Example-8

Guru: How to perceive if one is angry with his wife because of frustration he had it from someone else? Or sometimes the inability of himself due to illness will be transferred to his wife as anger.

Disciple: He cannot distinguish that his wife is different from him. So it can be taken that the angry for himself is transferred towards his wife because he feels that his wife is no different from him.

Guru: If a boy is rubbing a girl inside a bus by making use of the heavy crowd inside the bus, then how should she perceive it?

Disciple: she should assume him as his brother and think of him as a protector who will protect him from anyone else.

Guru: Someone asked Vivekananda what you would do if a woman came naked in front of you? Vivekananda answered that he would hug the girl and kiss her. He explained, if a woman comes naked she can only be under the age of three. So the guilt is in the view we see and not outside.

The following are some of the examples given by Gyanadev in his book Gyaneshwari,

As milk when mingled with water becomes one with it, still it can be separated by the royal swans. As by means of fire the alloy mixed with gold is burnt out, and those who have the knowledge can extract the pure gold; or as when curdled milk is churned by those who have the skill, butter at last appears; or as when grain and chaff are winnowed together, the husks are blown away, while the heavy grain is left.

CHAPTER-8

ALL IN ONE AND ONE IN ALL

Guru: Who are you?

Disciple: I am this body

Guru: Which body? I mean the body that was at three years old? or the body that was at 13 years old? or the body at the age of 30?

Disciple: Yes. I am not this physical body. I am the mind that runs the body.

Guru: Which mind? Is it the mind that was at three years old, the mind that was at 13, the mind that was at 30?

Disciple: Yes. The mind is also changing and even my intellect is changing, If everything is changing? Then, how do I tell who am I?

Guru: There is gold. It keeps turning into a ring, a necklace, a bracelet and a chain. The base for all ornaments is gold which remain unchanged but all the changes are taking place in the gold. Therefore, your body, mind, and intellect cannot change without the base of something.

Disciple: What is the unchanging base within me?

Guru: That is the energy or power.

Disciple: Please tell a little more detail about it

Guru: What is energy?

Disciple: In physics, it is defined as the capacity of a matter to do a work is called energy.

Guru: Yes. For example the work of moving a pen from one place to another needs a matter called our hand and the life force called energy. One more example, for work of lifting water from ground floor to top floor, needs a matter called pipe, pump etc. and electrical energy. Well, what is matter?

Disciple: Anything that fills a space and will have some mass in it is called matter.

Guru: Can you explain the contribution of energy and the contribution of matter in doing a work or an action?

Disciple: Energy and matter are essential for a job to take place. If there is only power without matter, that work cannot take place. Again, if the matter alone is there without power or energy, no work can take place. For example, just having a fan without electricity is not enough to get the job done. There must be electricity. Similarly, just having an electrical energy without fan is of no use. Therefore it must be understood that for an any action to take place, both matter and energy are absolutely necessary.

Guru: Well understood. Let us now look at the difference or relationship between matter and power. For example, there is a wooden object in front of you. If the energy in the object is completely absorbed, then the object will not be there. For example, if the wooden object is lit on fire. The fire or heat energy present in the wood will be dissipated to the atmosphere and at last wooden object will not be there. What do you understand from this?

Disciple: It is only the power or energy has assumed the shape of wooden object. When it is burned and the energy in the wooden object is exhausted, there is no wood and nothing is left. So it is understandable that the power itself is in the form of an object.

Guru: you are right. Tell what is atom which you would have read in chemistry?

Disciple: The atom contains protons, electrons, and neutrons. In it the protons, the positively charged particles and neutrons are inside the nucleus which is at the centre of the atom and the

electrons, negatively charged particles are in the outer circle. Here it is proved that the finest particles are nothing but charges means energy without which no atom can exist. Any object is made up of atoms only.

Guru: It must be understood that even the atom exist because of magnetic energy. From this it is very clear that any matter is filled with full of energy only or we can say it is the energy itself becomes the object. This is what Krishna said in the Bhagavad Gita that I am filled with water in ice. Here water is the metaphor for energy and matter is ice, which means here water is energy and ice is a matter. Well, can there be energy without matter? And can there be a matter without energy?

Disciple: Energy can sustain without matter but the matter cannot sustain without energy because energy itself is in the form of matter

Guru: Good, Can you explain the law of conservation of energy?

Disciple: Energy can neither be created nor be destroyed but it can be converted into one form into other.

For example, In thermal power stations, the energy in the atmosphere in the form of coal converted into steam (heat energy) and then converted into mechanical energy (turbine rotates) and then converted into electrical energy (in generator) and then transmitted to houses and again converted back into mechanical energy in fans and dissipated again into atmosphere.

Guru: Good. Now let me define what exactly is the energy? Energy means a capacity to take innumerable number of forms and also has an ability to do the actions by and in those forms.

Well, tell me energy is one or many?

Disciple - Power is one thing but it can be in any number of forms. In some of the big forms, there may be more power and in some other forms power may be less but in every form there is only one power in different quantities.

Guru: Ok. Is there anything other than energy in this universe?

Disciple: whatever seen through eye is nothing but energy. The basic raw materials for the universe are earth, water, air, fire and ether. They are nothing but energy. Therefore there is nothing existed except energy.

Guru: What is the difference between a big rock and an ant?

Disciple: Rock has energy but no sense or feel in it but the ant has both power and consciousness that is sense or feel. It is that consciousness which makes the ant move and experience.

Guru: So we have found out there is one more thing apart from energy which is called consciousness. If we try to define the consciousness, we can say it is the one which uses that energy and has an experience. Well, if energy is one, how many consciousness can there be to use and experience it?

Disciple - There can only be one consciousness to experience one energy, because I am the only one who can experience and use the energy within me.

Guru: Therefore there must be only one consciousness to make use of this only one cosmic mega energy. It is that mega consciousness decides what kind of forms to take and how to use and play with those forms. Do you understand it?

Disciple: Yes, but I have one doubt. As for as energy is concerned , I am very clear that it is one energy appear in various forms like various dolls are made out of same sand but consciousness is concerned, I don't how to understand the feelings and experiences of different people is the output one single mega consciousness.

Guru: I will explain this through many examples. We have already seen the nature of energy. That is, energy has the ability to take many forms and can direct those forms. Here the consciousness is required to direct, use and experience the energy. We can give the name shiva for this mega consciousness and sakthi for the energy. It is quite common for anyone to use their talent and enjoy. Similarly, shiva uses its sakthi (talent) and created this universe with innumerable beings just to have fun and play to enjoy. Let's look through some examples to better understand the game of Shiva Shakti.

Example - 1.

Guru: imagine an ocean with waves. Here we can understand the ocean as Shiva with its sakthi appeared as many forms of wave.

Disciple - The different waves that come in the ocean come in many forms but they are all ocean only. It is understood that one Shiva with its Sakthi appeared in all forms.

Example: 2.

Guru: Imagine you are sitting inside a theatre. Imagine the screen as the space. Imagine the light coming from the projector as Shiva Shakti (consciousness & energy). Whatever seen in the screen (space) are nothing but light (Shiva appeared with its Sakthi in all forms) only and whatever the actions taking place in the screen are through light (sivasakthi) only. Similarly, Siva Sakthi appears like this universe and also direct this universe. There is a scene in the theatre where one person on the screen is cutting off another one hand. Who is the cutter in the scene, who is the cutting knife? and who is the person who got the cut?

Disciple – Everything is light including blood that appears in this scene, because light is all movable and immovable object on the screen.

Guru: Similarly what is this whole cosmos?

Disciple: Shiva & Sakthi is present in all movable and immovable objects, just as light is all in the screen. But I need some more details to understand how shiva consciousness becomes number of character consciousness that appeared in the screen?

Guru: we will see it another example.

Example: 3. Puppet show

Guru: The puppet master or director is the one who performs all the characters in the puppet show. Similarly siva sakthi together performs all the characters in the universe both animate and inanimate beings. Now I will give you the answer to your question? (How single consciousness becomes many?) In this puppet show, various characters like hero, heroin, villain comedian etc. are there. Whose consciousness does all this character in this fun puppet show has?

Disciple: All the emotions that come from all the character in that show are the feeling of the director of that show.

Guru: Did you understand now how the single Consciousness becomes many?

Disciple: Yes it the one original shiva consciousness itself for the sake of fun and play projected this illusionary universe and assumes innumerable illusion consciousness. But now I have one more doubt. Each and every character in this world must have dual consciousness one is shiva and other is an illusion consciousness for the sake of character it possess. Whatever the consciousness I have, must be an illusion consciousness of one real shiva consciousness, but where is my shiva because I have only one consciousness?

Guru: This is because you forgot your original shiva consciousness?

Disciple: how it is possible?

Guru: Some of the characters during the play got attached with the role and assumes the role as real. Because of that the real shiva consciousness has forgotten. For example, an actor acting likes a king in the stage drama. Due to the attachment and addiction towards the king role, he forgot himself as actor and assumes himself as king itself. Similarly due to the attachment with your body, you forgot your shiva consciousness. There is a story to prove this.

This is an event that took place in the life of a sage named Adi Sankara. He went to every place and argued with everyone with a condition that the opponent should undergo asceticism if he won in his logic. This argument was based on Advaita. One day he goes to the house of a couple named Mandalamisra and Saraswati and invited them to discuss. Mandalamisra also agreed. They two agree to have Mandalamisra's wife as their judge in the argument. Saraswati says that the two has to wear garlands and argue, whichever rots first, he loses and the other wins. Both started argue. At one point Misra's garland begins to rot. Saraswati immediately noticed this and decided to join the argument, thinking that if Misra lost, he would have to renounce himself and go to asceticism. She looked at the monk who had come to argue and told, "Wife is the Half of the husband so I should also be defeated, only then Mandalamisra is considered to be defeated". Adi Sankara agreed with this. Saraswati, immediately asked him questions about sex and its pleasures. The sage did not unexpect this (because he had lived a monastic life since birth) and told Saraswati that he needed some time to answer questions. Saraswati also agreed.

Immediately the sage discussed this with his disciples. Then they heard that the king of that city was dead. That sage has the ability to flow from one body to the other. So he tells the disciple to keep his body safe and immediately he enters the body of the king. Immediately, the king was resurrected. No one in the palace knew that a sage was inside the king's body. The sage is engaged in many women in the palace and with the queen to find answers to the questions asked by Saraswati. At the same time, he is effectively running the government too. After some days, the sage

forgot that he is a sage and for what purpose he came, but assumed himself as the king itself. The queen became suspicious of the king's extraordinary behaviour. Noticing the king's skill and intelligence and the way he engaged in sex, Queen predicted, He is definitely not a king but a sage came for some purpose and will leave the body of her husband and flow into his own body. So she calls the minister and orders him to find out if there is any dead body hidden within the borders of our country and destroy it. The minister and the guards went in search of his body. But that sage is in the kingdom without knowing anything about it. The guards find the body of the sage. They seize the body from the disciples and arrange to set it on fire. Immediately a disciple runs towards the palace and looked at the Guru in the royal body and told the story. On hearing this, the sage in the body of the king immediately leaves the body of the king and enters his own body. He also survived from the fire. What should we understand from this?, The sage was in the siva sakthi consciousness (the principle of advaita) and was blissful with a feeling everything is himself and everything is within him. But when he himself goes to the royal palace, he becomes entangled in the character he has taken and get locked into the king. It is the lust and hatred which makes such a sage to forget about the unlimited consciousness and unlimited bliss. It is therefore important to understand that the unlimited power of Shiva Shakti seems to be limited by the addiction & hatred. We will see through another example how Shiva Shakti goes from unlimited consciousness to limited character consciousness.

A man falls in love with a woman. She did love him. They enjoyed meeting together without knowing their house. One day while meeting and talking alone, her mother caught them. She immediately yells and took her daughter home. Immediately, she arranged her daughter's marriage with someone in the same week. The boy became depressed and mad. Seeing this, his parents, friends and relatives treated him well and offer him comfort and did his favourite things for him to cheer up his mind. They never scolded him for any reason or got angry at him. His parents gave money to his friends and asked them to take their son for tour and tried to somehow change their son's mind. A few months went like this. Somehow one day at the word of a relative his mind slowly returned back to the normal state. At one point he was completely healed. But he did not want to reveal that he was free from the mental disease because he was afraid of losing the comfortable treatment and atmosphere from all around.

Being healthy is actually the unlimited power but due to the addiction for the comfortable treatment he had, he want to remain in the state of disease which highly limits his power and freedom. This is how the Shiva Shakti becomes limited due to the attachment with the character consciousness.

Disciple: Yes. I Understood. Shiva Sakthi, which is unlimited and all powerful, becomes limited.

Guru: Shiva Shakti is always unlimited but a negligible portion of shiva sakthi, one which locked into a particular role alone is limited due to ignorance, it does not mean that the shiva sakthi as a whole is in ignorance and becomes limited.

Disciple: The one which locked into a particular role is also Shiva Shakti only know?

Guru: No. This is a little hard to understand. So let's see with some examples. Shiva can never have ignorance. But how to understand that ignorance is only in the negligible portion of character of Shiva Shakti but the Shiva Shakti as a whole is not ignorant?

Example -1: Would you accept if you were told that you have become bald if one of the hairs on your head fell out?

Disciple: How can I accept that. How can I be bald when I have hair all over my head.

Guru - Similarly, if any one character role of shiva forget its real power, then it should be understood that Shiva Shakti as a whole is not limited.

Example – 2: Suppose you are doing an insane act unexpectedly while you are busy doing work. Would you accept if someone looked at you and said you are mad?

Disciple: I will not accept. How can I be mad if I make a mistake sometimes. There is a lots of difference between mad and me. The madman does not know what he is doing but I know what I am doing, even if it is mistake, I can rectify my mistakes and make sure not to happen again therefore I am not mad.

Guru: Similarly, Siva sakthi is completely aware about what is happening in it., that means having known that some of his negligible portions caught in to ignorance and locked in the character and forget its real consciousness, this mega power (Siva sakthi) is playing the game so as to realize those ignorant one also through the antivirus formula called law of karma. When such is the case how it is possible to say any ignorance in the Siva sathi.

Disciple: Yes, well understood.

Guru - What is the benefit of understanding this to us? If a beautiful woman walks in front of you, you will not long for her, because that girl is yourself only. You will not feel nostalgic for anything and anyone. When you stand in front of the mirror and look at your face, no matter how beautiful you are you will never have nostalgic because that's you only. There is nothing for you to achieve or leave unattainable. You will look at that woman as if you are admiring yourself in the mirror. So the addiction will not come. If someone gets in and out of an expensive car, you will not feel nostalgic when you see him, because that car is you too. You are the driver of that car. You will not have the slightest fear because no one ever afraid for himself. Similarly one who look everything as himself will never afraid for anything.

Therefore, those who feel everything as himself and will feel himself in everything will not have addiction & hatred for anything and automatically possess the signs of wisdom such as non-arrogance, non-violence, intelligence and indifference. Then he will be in ecstasy with a full mind.

This is what Gnanadevar said, "The fabric is not the yarn itself, yet it is made perceptible through the yarn; in that way must be viewed the unity of Kshetra and Kshetrajna with a deep insight. All the beings emanate from only one common Source (they are made of the same stuff) but individual organisms derive varying traits (hence arise differences) and you should get experience of it. These beings have got different names as also different ways of conducting themselves and different forms and colours. Were you, Oh Arjuna, to give scope for distinction in view of these diversities, you would not be able to get out of this worldly life even after (passing through) crores of births. Just as the gourd creeping plant bears fruit of different forms—some long, some crooked, some round, etc. serving different purposes, or just as jujube fruit whether of normal (spherical) or regular shape are all of one jujube tree, in that way even though beings be of different forms and moulds, yet their

common origin — the Supreme Self—is simple and uniform. Even though there be numerous and different particles of fire, yet the heat in them all is the same: in that way at the core of the aggregate of multi formed beings abides the Supreme Soul. Even though the rain showers are spread all over the sky, yet the water in them all, Oh Warrior, is the same; in the same way the soul although abiding separately in different forms of beings is only one and the same. Even though the groups of beings are different in form and colour from one another, yet the (Supreme) Soul abiding in them is one and the same, in the way the sky (space) appears different in different pots and hermitages and is yet one and the same. Even though the armlet and other ornaments are of different forms and fashions (changing from time to time), the fineness of gold in them is never changed; in that way, the indwelling soul is imperishable even though the illusive aggregate of beings, within whom he dwells, perishes. One who realises that the Supreme Self is entirely aloof from the natural properties of the being, yet not distinct from the being itself — such a one should be known (as a seer) to be possessed of good eyes amongst men of knowledge, such a one is the very 'eye of knowledge'— one with the best vision amongst those possessed of the power of vision, Oh Head amongst the warriors, and this is not only a formal praise; such a one is really very lucky.

The moss grows out of and covers water; or clouds for no purpose screen the sky; or although dreams can be said to be unreal, yet we think them real while we are dreaming, and thus they prevent us from remembering our own selves. The eye creates a film over itself (like a cataract) and that very film destroys the vision. In that way three Guna-stuffed Maya is my own shadow, and yet Maya has, as it were, woven herself a curtain to screen the substance of My own being. Thus it has come about that the entire world of created beings does not know Me. They emanate from Me, and yet they are not My Being. Pearls are shaped out of water, yet are not dissolved in water, or a doll formed out of clay, if immediately afterwards is mingled with clay gets completely dissolved with clay; but if baked (in the kiln) and hardened up it becomes a different thing. In that way, the entire mass of created beings is a part of My divine being and yet through my creative Maya, they wear separate individual states of life. Thus although they are of Me they are not Myself. Even though they are My very own, they are not one with My essence, since they become blind on account of sense-objects through self-forgetfulness, attachment and delusion.

LIFE OF KRISHNA

Guru: Let us try to understand how Krishna lived his life without addiction & hatred as told in the Bhagavad Gita by keeping the events of his life.

Krishna Born In Jail.

As soon as he is born, the jail locks are broken and the doors open automatically. What we need to understand from this is that if the wisdom of Krishna is born in us, the lock of our bonds will be broken. Every desire will cause many compulsions in his life. For example - if a person wants to be rich, he loses his freedom due to many compulsions and responsibilities to earn that money. Nothing can bind the wise. Because he will not be enslaved to any money, position, fame, femininity, luxury life and will never suffer.

Kamsan Sends A Monster Called Bhutana To Kill Krishna.

Bhutana rubs the poison on her breasts and tries to kill Krishna by giving him the breast milk. She was giving milk to the children in Gokul and killed them. Then Krishna, who is an infant, killed Bhutana by drinking her milk. What we need to understand from this is that the poison applied in the breast is the likes and dislikes developed by ego. Krishna is wisdom. Wisdom is small but the

poison of likes and dislikes that seem so great will die unable to stand before it. Even if mountain of desires are there, once the wisdom is obtained, that desire will go away immediately. Krishna says the same thing in the Gita that the boat of wisdom can cross the sea of sin.

Krishna Steals Butter

Krishna goes to every house with his friends and stole butter. It has to be understood that he stole without addiction or hatred. Even though there is a lot of butter in the house and he went with other friends and stole the butter and distributes it to those friends purely to have a fun and develop love like ragging in the college or friendly game we explained in the initial chapters. Moreover, the next day the cows in the house where the butter was stolen will give a lot of milk indicates that none suffered in the game.

After he left Gokul and went to Mathura he avoided butter when his mother Devaki gave him butter. He told that he had stopped eating butter when he came from Gokul. If he had eaten butter with more desire he would have become addicted to it. But Krishna is not like that.

Krishna steal butter with friends but they will eat everything themselves without giving him even a little bit. Yet he would go and steal the butter for them again without worrying about it. Butter was the most important trade in Gokul. So butter is generously available there. So if they steal butter there it will not be a big hit for them. In this way Krishna stole the butter as a game, without addiction, without harm, without liking or hating. So it is proved that he showed his love through the game of stealing. It indicates that whatever we do, we should do it with pure love without likes & dislikes

Krishna Played With Gopis (girls)

When Gopis and Krishna were playing, Krishna and one of the Gopi were missing. The other Gopis were searching for both. They saw the footprints of two people going one way and followed it. After walking a short distance, they saw only one person footprints but with a little deeper. They understood that Krishna was carrying the Gopi with both his hands. After walking a little distance the missing Gopi was crying on the side. When she was asked what had happened to her, she told, "when Krishna took me in his arms, I felt proud and assumed Krishna considers me as special. The moment I felt like this, Krishna dropped me and went away".

From this we must understand that Krishna (wisdom) will disappear from us the moment we raise ego.

Dress Steal Story

Krishna stole the clothes of all Gopis when they were bathing, they were told to leave the river and come out naked and to take back all their clothes. They also cover their bodies with both their hands when they come out of the water with no other option. Seeing this, Krishna asked to raise both their hands and bow to him. They did the same with no other option.

what to understand from this, if we want wisdom (Krishna), we have to take off our clothes like value, respect, money, sexual desire and pride. Also, we have to understand that Krishna will give enlightenment only if we get rid of the attachment to the body that this is my body.

Gurukul Life

As soon as Krishna left Gokul for Mathura he had to go to Kurukul for his studies. There he learns 64 arts in 64 days. Then Guru told, "You learned everything. So you can go". But Krishna willingly spent twelve years like others there leading a simple celibate life (life of service to the Guru). If he had really played with the Gopis in addiction, he would have come to Gokul from Mathura in 64 days. Because he had no likes and dislikes, living a bachelor life in Gurukul and playing with Gopis were considered to be equal and enjoyed equally with a different taste.

Story Of Akroorer

Kamsan sends Krishna to Gokul and summons Krishna to take him to Mathura to kill him. Akroorer, a devotee of Krishna, who indirectly puts people in charge for Krishna's protection all the way. When Krishna was brought up he was very busy in duty and works hard without sleep with the intention of doing the duty with full attention. Seeing this, Krishna thought that he wanted to show his reality. At one point Krishna and Balarama are seated in a chariot. He submerged into water inform the warriors at the bottom of a river. He saw Balarama and Krishna inside the water. Immediately he comes out of the water and looks at the chariot. Krishna and Balarama are seated in it. Akroorer went back into the water. He saw the same Balarama and Krishna inside the water again. Akroorer confused. Krishna revealed the secret that he is the ultimate power. After that Akroorer realised that he is just a tool for the god and he himself is guided by that power and therefore the duty should be done with an at most relaxation.

The essence of this story is one must do his duty without much arrogance to do it right, without addiction for the result. We should not be lazy and should also feel that we are an instrument of God when performing our duty.

Krishna Danced On The Snake Kaalinga

Krishna was playing ball with his friend. Then the ball went into the river and fall. Krishna went to pick it up. His friends warned him not to go near the river, as there was a five-headed snake called Kalinga in that river. Krishna jumped into the river regardless of it and meets Kalinga. Kalinga was there with two wives tried to kill Krishna. But Krishna fought Kalinga and subdued him and asked not to be in the river but to go to sea. Kalinga also admitted it. Krishna stands on top of his five heads and came out of the river and danced over his head. Everyone watched this.

What we need to understand from this is that the river here refers to our mind. The five-headed serpent represents our senses. His two wives signify likes and dislikes. Krishna means wisdom. The senses must be under our control, so that the senses are not killed but subdued by wisdom. This event indicates that we should not be slave for our senses but senses must be the slave for us.

Krishna Gaveup Madhura

After the defeat of the king Kamsa, Krishna went to Gurukul. The neighbouring countries of Mathura were ruled by the friends of the king Kamsa.. They often invaded Mathura to revenge Kamsan's assassination. Krishna ended his Gurukul life and returned to Mathura. The invasion of the neighbouring country was easily broken several times due to the power of Krishna. Having seen repeatedly invading, Krishna convened his cabinet to vacate Mathura and create a new city called Dwarka surrounded by ocean so that no one easily invade. Cabinet expressed the view that the neighbours would ridicule and consider as cowards If we do so. Krishna responded by saying that he was not worried getting ridiculed by others and went to Dwarka.

What we need to understand from this is that giving up everything seems to be the most important thing of wisdom. If Krishna thought, he could have captured the neighbouring country as well. But Krishna did not do so and left his country and went somewhere else. But people are losing their

peace of mind by fighting to give up half a foot of land. It is clear from this that Krishna did not even care about the value of respect. Krishna is an avatar and his every actions are recorded in the history. In spite of that he made such a decision to safe guard his people. This shows that he did not care a bit about what others would treat. But despite the fact that no one in the world would know about us for more than two generations, we struggle and give much importance to the matter of value and respect.

Rukmini Love With Krishna & Subhadra Love With Arjuna

Rukmini was engaged to be married. Rukmini wrote a letter to Krishna. She said that she wants to marry Krishna and that she did not consent to marry anyone else. So she requested him to save her. Krishna kidnaped her early in the morning on her wedding day when She came to worship at a temple on the outskirts of the city.

Krishna did whatever he wants without bothering about the rules (i.e. the woman who is engaged to the next) because a man of love or a person who does not have likes and dislikes has no conditions in his life.

Arjuna came to Krishna's home as a guest. Love blossoms for Krishna's sister Subhadra and Arjuna. Krishna knew this. But Balarama was training a war skill to Duryodhana at that time. After the training, Balarama gave a boon to Duriyodhana as he performed well under his teaching. Balarama asked Duryodhana what he want. Duryodhana asked him to get him married with his sister Subhadra. Balarama agreed and promised. Balarama did not know the matter of Subhadra's love with Arjuna. Balarama came to Dwarka from Astinapur. There he met Krishna and explained his decision of Subhadra's marriage with Duryodhana. Krishna asked Balaram what if Subhadra disagree to that. Balarama said, "Subhatra is a little girl. She is our sister. She will agree what we say. So you do the necessary arrangements for marriage." Krishna agreed and started doing arrangements for marriage.

Arjuna shocked to see this and came to Krishna and enquired about the ongoing wedding arrangements. To which Krishna agreed that he was preparing for the marriage of his sister with Duriyodhana. Arjuna asked, "what are you doing having known, I am in love with your sister". To which Krishna told, "I do my duty but you do your duty". The confusion for Arjuna became even greater. So he went to Krishna's wife Rukmini and told this. At that time Krishna told Rukmini to tell Arjuna a trick that how we got married and by the way tell him to sit Arjuna backside of chariot and the chariot must be driven by Subhadra. Arjuna understood what was his duty and did what Krishna said. When Arjuna and Subhadra reach the border of the village, Balarama was told that Arjuna has abducted Subadra. Balarama became very angry and ordered to mobilize forces against Arjuna and told Krishna to get ready for war. To which Krishna told, "Arjuna is not a such a person" and called the informer. Krishna asked him who was driving the chariot? Informer replied, "Subadra drove the chariot" Immediately Krishna looked at Balarama and told, Arjuna did not abduct Subhadra but Subhadra has kidnapped Arjuna and asked what to do? Balarama did not understand anything.

Krishna explained the story of how Arjuna fall in love with Subhadra. Balarama asked why he did not tell me this in the first place. To which Krishna reminded him, "I asked to ask Subhadra for his consent. You did not mind". Balarama realized his mistake and got married Subhadra with Arjuna. What we need to understand from this is that no matter how great the dilemma, it can be easily solved if one is relaxed without addiction and hatred in the mind like Krishna. Krishna did not opposed his brother but at the same time did not gave up on Arjuna and Subhadra. Moreover, Krishna abducted Rukmini and at the same time Krishna accepted his sister to be abducted. We need to understand the Krishna's balance of mind here.

Krishna Not Favour Pandavas

Bhima and Arjuna were discussing each other to fight against Duruyodhana after 13 days telling that 13 years is equal to 13 days by one of the scripture. Krishna came there and did not allow them to do like that and ask them to go to forest for 13 years. He explains this lesson is required for the mistake they did by playing gambling. He also asked them to gather necessary skills to face the war after that.

What we need to understand from this is that Krishna insisted on experiencing punishment without prejudice for the sake of his favourites and at the same time should take advantage of any problem.

Krishna Advices Only After Surrender

An ordinary person would give advice voluntarily without any request from others. Even if the listener is not attentive, he will continue to give advice. But Krishna gave advice only after Arjuna prayed and surrendered to him. That is how the Bhagavad Gita was told to Arjuna. He could have preached the Gita casually on the first day of the war if he had thought. Nothing was said until the war came. In fact, Arjuna spoke a lot in the first chapter of the Bhagavad Gita. Even then Krishna did not say anything. He told Baghavad Gita only after he surrendered because only then he would listen and apply it in the life.

Krishna Respect Love And Not Luxury.

When Krishna went to Hastinapur as an ambassador to stop the war, Duriyodhana allocated his brother Duchadhana's luxurious hall to please Krishna. This hall was considered to be the most luxurious hall. Vithura was the devotee of Krishna and has a tremendous love for him. His house is not luxury. Krishna went directly to the house of Vithura and wished to stay in his house. Vithura did not even invite Krishna.

From this, the lesson is Krishna gives respect and importance only for love and not for luxury.

Krishna Worked As A Driver For Arjuna.

In the war Arjuna wanted the guidance of Krishna and therefore Arjuna requested Krishna to drive his chariot. Krishna accepted whole heartedly. Not only that Being a master of Arjuna He could take the advantage and ask someone to maintain the horses, but he did not do so and he himself has done all the duties like maintenance of horses and chariot. Moreover, he opens the door of the chariot when every time gets in and out like a normal driver would do.

From this we should understand that Krishna never takes any undue advantage over anything and enjoyed his duty even if it is a driving work. For him, there is no partiality over any occupation.

Gandhari Gave A Curse To Krishna.

At the end of war, Gandhari, mother of Duriyodhana gave a curse to Krishna. The curse was, Krishna and all the men in his community should die so that his total community would be destroyed without offspring and also every one of the girl in his community should suffer like her daughter-in-law's without their husband.

Seeing this, Krishna smiled without worrying. He does not bother about the destruction of his whole community and to die like an orphan. As a result, Krishna died helplessly. Two days after his death, Arjuna came and performed the funeral rites. We have to understand that Krishna, who has all kinds of wealth and power, did not worry about the destruction of his community and his helpless death. We can consider this event as the message that Krishna told us about the 'community development' that humans greatly despise.

Long live with peace of mind! Everything is dedicated to Krishna!