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Death is our ultimate fear. Anyone who claims not to be disturbed by the thought of death is lying. Nithyananda gives the answers to all the questions you have been afraid of even to ask!
Bhagavad Gita
Bhagavad Gita: A Background

Bhagavad Gita is a sacred scripture of the Vedic culture. As with all scriptures, it was knowledge that was transmitted verbally. It was called *sruti* in Sanskrit, meaning something that is heard.

Gita, as Bhagavad Gita is generally called, translates literally from Sanskrit as the ‘Sacred Song’. Unlike the *Veda* and *Upanishad*, which are self-standing expressions, Gita is written into the Hindu epic Mahabharata, called a *purana*, an ancient tale. It is part of a story, so to speak.
As a scripture, Gita is part of the ancient knowledge base of *Vedic* tradition, which is the expression of the experiences of great sages.

*Veda* and *Upanishad*, the foundation of *sruti* literature, arose through the insight and awareness of these great sages when they went into a no-mind state. These are as old as humanity and the first and truest expressions in the journey of man’s search for truth.

Unlike the *Vedas*, which were internalized by the great sages, or the *Upanishads*, which were the teachings of these great sages, Gita is part of a story narrated by Vyasa, one of these great sages. It is narrated as the direct expression of the Divine.

No other epic, or part of an epic, has the special status of the Gita. As a consequence of the presence of Gita, the Mahabharata epic itself is considered a sacred Hindu scripture. Gita arose from the super consciousness of Krishna, the Supreme God, and is therefore considered a scripture.

Mahabharata, literally the Great *Bharata*, is a narration about the nation and civilization, which is now known as India. It was then a nation ruled by King Bharata and his descendants. The story of this epic is about two warring clans, Kauravas and Pandavas, closely related to one another. Dhritharashtra, the blind King of Hastinapura and father of the 100 Kaurava brothers was the brother of Pandu, whose children were the five Pandava princes. It is a tale of strife between cousins.
Pandu was the King of Hastinapura. A sage cursed him that he would die if he ever entered into physical relationship with his wives. He therefore had no children. Vyasa says that all the five Pandava children were born to their mothers Kunti and Madri through the blessing of divine beings. Pandu handed over the kingdom and his children to his blind brother Dhritharashtra and retired to meditate in the forest.

Kunti had received a boon when she was still a young unmarried adolescent, that she could summon any divine power at will to father a child. Before she married, she tested her boon. The Sun God Surya appeared before her. Karna was born to her as a result. In fear of social reprisals, she cast the newborn away in a river. Yudhishtra, Bhima, and Arjuna were born to Kunti after her marriage by invocation of her powers, and the twins Nakula and Sahadeva were born to Madri, the second wife of Pandu.

Yudhishtra was born to Kunti as a result of her being blessed by Yama, the God of death and justice, Bhima by Vayu, the God of wind, and Arjuna by Indra, God of all divine beings. Nakula and Sahadeva, the youngest Pandava twins were born to Madri, through the divine Ashwini twins.

Dhritharashtra had a hundred sons through his wife Gandhari. The eldest of these Kaurava princes was Duryodhana. Duryodhana felt no love for his five Pandava cousins. He made many unsuccessful attempts, along with his brother Dushashana, to kill the Pandava
brothers. Kunti’s eldest son Karna, whom she had cast away at birth, was brought up by a chariot driver in the palace and by a strange twist of fate joined hands with Duryodhana.

Dhritharashtra gave Yudhishtra one half of the Kuru Kingdom on his coming of age, since the Pandava Prince was the rightful heir to the throne that his father Pandu had vacated. Yudhishtra ruled from his new capital Indraprastha, along with his brothers Bhima, Arjuna, Nakula and Sahadeva. Arjuna won the hand of Princess Draupadi, daughter of the King of Panchala, in a swayamwara, a marital contest in which princes fought for the hand of a fair damsel. In fulfilment of their mother Kunti’s desire that the brothers would share everything equally, Draupadi became the wife of all five Pandava brothers.

Duryodhana persuaded Yudhishtra to join a gambling session, where his cunning uncle Sakuni defeated the Pandava King. Yudhishtra lost all that he owned - his kingdom, his brothers, his wife and himself, to Duryodhana. Dushashana shamed Draupadi in public by trying to disrobe her. The Pandava brothers and Draupadi were forced to go into exile for 14 years, with the condition that in the last year they should live incognito.

At the end of the 14 years, the Pandava brothers tried to reclaim their kingdom. In this effort they were helped by Krishna, the King of the Yadava clan, who is considered the eighth divine reincarnation of Vishnu. However, Duryodhana refused to yield even a
The Art Of Leaving

needlepoint of land, and as a result, the Great War, the War of Mahabharata ensued. In this war, various rulers of the entire nation that is modern India aligned with one or the other of these two clans, the Kauravas or the Pandavas.

Krishna offered to join with either of the two clans. He said, ‘One of you may have me unarmed. I will not take any part in the battle. The other may have my entire Yadava army.’ The first offer was made to Duryodhana, who predictably chose the large and well-armed Yadava army, in preference to the unarmed Krishna. Arjuna joyfully and gratefully chose his friend and mentor Krishna to be his unarmed charioteer!

The armies assembled in the vast field of Kurukshetra, now in the state of Haryana in modern day India. All the Kings and Princes were related to one another, and were often on opposite sides. Facing the Kaurava army and his friends, relatives and teachers, Arjuna was overcome by remorse and guilt, and wanted to walk away from the battle.

Krishna’s dialogue with Arjuna on the battlefield of Kurukshetra is the content of the Bhagavad Gita. Krishna persuaded Arjuna to take up arms and vanquish his enemies. ‘They are already dead,’ says Krishna, ‘all those who are facing you have been already killed by Me. Go ahead and do what you have to do. That is your duty. Do not worry about the outcome. Leave that to Me.’

The Gita is the ultimate practical teaching on the inner science of spirituality. It is not as some scholars
incorrectly claim, a promotion of violence. It is about the impermanence of the mind, body, and the need to destroy the mind, ego and logic.

Sanjaya, King Dhritharashtra’s charioteer, presents Gita in eighteen chapters to the blind king. All the Kaurava Princes as well as all their commanders such as Bhishma, Drona and Karna were killed in battle. The five Pandava brothers survived as winners and became the rulers of the combined kingdom.

This dialogue between Krishna and Arjuna is a dialogue between man and God or *nara* and *Narayana* as they are termed in Sanskrit. Arjuna’s questions and doubts are those of each one of us. The answers of the Divine, Krishna, transcend time and space. Krishna’s message is as valid today as it was on that fateful battlefield some thousands of years ago.

Nithyananda explains the inner metaphorical meaning of Mahabharata thus:

‘The Great War of Mahabharata is the fight between the positive and negative thoughts of the mind, called the *samskaras*. Positive thoughts are the Pandava princes and the negative thoughts are the Kaurava princes. Kurukshetra or the battlefield is the body. Arjuna is the individual consciousness and Krishna is the enlightened Master.

The various commanders who led the Kaurava army represent the major blocks that the individual consciousness faces in its journey to enlightenment. Bhishma represents parental and societal conditioning.
Drona represents the conditioning from teachers who provide knowledge including spiritual guidance. Karna represents the restrictive influence of good deeds such as charity and compassion, and finally Duryodhana represents the ego, which is the last to fall.

Parental and societal conditionings have to be overcome by rebelling against conventions. This is why traditionally those seeking the path of enlightenment are required to renounce the world as sannyasin and move away from civilization. This conditioning does not die as long as the body lives, but its influence drops.

Drona represents all the knowledge one imbibes and the teachers one encounters, who stop short of being able to take us through to the ultimate flowering of enlightenment. It is difficult to give them up since one feels grateful to them. This is where the enlightened master steps in and guides us.

Karna is the repository of all good deeds and it is his good deeds that stand in the way of his own enlightenment. Krishna has to take the load of Karna’s punya, his meritorious deeds, before he could be liberated. The enlightened Master guides one to drop one’s attachment to good deeds arising out of what are perceived to be charitable and compassionate intentions. He also shows us that the quest for and experience of enlightenment is the ultimate act of compassion that one can offer to the world.

Finally one reaches Duryodhana, one’s ego, the most difficult to conquer. One needs the full help of the Master
here. It is subtle work and even the Master’s help may not be obvious, since at this point, sometimes the ego makes one disconnect from the Master as well.

The Great War was between one hundred eighty million people - one hundred ten million on the Kaurava side representing our negative *samskaras* – stored memories - and seventy million on the Pandava side representing our positive *samskaras* – stored memories - and it lasted eighteen days and nights. The number eighteen has a great mystical significance. It essentially signifies our ten senses that are made up of *gnanendriya* - the five senses of perception like taste, sight, smell, hearing and touch, and *karmendriya* - the five senses initiating action like speech, bodily movements etc., added to our eight kinds of thoughts like lust, greed etc. All eighteen need to be dropped for Self-realization.

Mahabharata is not just an epic story. It is not merely the fight between good and evil. It is the dissolution of both positive and negative *samskaras* that reside in our body-mind system, which must happen for the ultimate liberation. It is a tale of the process of enlightenment.

Mahabharata is a living legend. Bhagavad Gita is the manual for enlightenment.

Like Arjuna many thousand years ago, you are here in a dialogue with a living enlightened Master in this book. This is a tremendous opportunity to resolve all questions and clear all doubts with the Master’s words.
Introduction

In this series, a young enlightened Master, Paramahamsa Nithyananda comments on the Bhagavad Gita.

Many hundreds of commentaries of the Gita have been written over the years. The earliest commentaries were by the great spiritual masters such as Sankara, Ramanuja and Madhva, some thousand years ago. In recent times, great masters such as Ramakrishna Paramahamsa and Ramana Maharishi have spoken from the Gita extensively. Many others have written volumes on this great scripture.
Nithyananda’s commentary on the Bhagavad Gita is not just a literary translation and a simple explanation of that translation. He takes the reader through a world tour while talking about each verse. It is believed that each verse of the Gita has seven levels of meaning. What is commonly rendered is the first level meaning. Here, an enlightened master takes us beyond the common into the uncommon, with equal ease and simplicity.

To read Nithyananda’s commentary on the Gita is to obtain an insight that is rare. It is not mere reading; it is an experience; it is a meditation.

Sankara, the great master philosopher said:

‘A little reading of the Gita, a drop of Ganga water to drink, remembering Krishna once in a while, all this will ensure that you have no problems with the God of Death.’

Editors of these volumes of Bhagavad Gita have expanded upon the original discourses delivered by Nithyananda through further discussions with Him. For ease of understanding for English speaking readers, and to cater to their academic interest, the original Sanskrit verses in their English translation have been included as an appendix in this book.

This reading is meant to help every individual in daily life as well as in the endeavour to realize the Ultimate Truth. It creates every possibility to attain nithyananda, eternal bliss!
The Art of Leaving

In this chapter, Krishna speaks about death. He gives us an insight into how death can become liberation and celebration. Death is the end of life as we understand it, and as long as we don’t understand it. The moment we understand it, it becomes liberation and celebration.

Death is not the end of life as we think. It is the climax of life. End is different; climax is different. The moment we think that death is the end, we wonder about it, trying to figure out what happens next. We create more trouble for ourselves. We worry about death the moment we
think it is the end. Our lives become dull because of the worries. The shadow of death happens even when we live.

A man who is unable to understand death is like the living dead even in life. A person who understands death will live his death. A person who does not understand dies even when he is alive. A person who understands death lives even when he dies. Death or life are not incidents, they are our intelligence. When we have clear intelligence, we live our death. When we don’t know, when we do not have clarity about death, we die even when we live.

The fear of death haunts everyone from birth. All religions sprang from this one fear, this question: why do we die? What happens after we die? How can we escape death?

Each religion answers this question in its own way. Most religions answer in a way so that they can control us through the fear of death and through the greed of escaping death. They talk about sins and merits and threaten us with hell and entice us with the promise of heaven. None of these exist. There is no heaven or hell that any religion can threaten or entice us with. These are not physical locations or even metaphorical locations; they are merely states of our mind.

Death is not an end; it is a passage. It is a passage in a journey that continues. It is not a one-time event, as some religions seem to think. We do not live and die once; we live again and again. As Krishna says, the
The Art Of Leaving

The undying spirit casts off bodies as one casts off and puts on new garments. The spirit within is immortal. The spirit within us is part of the cosmic energy and lives on, whereas the bodies that it assumes perish.

Enlightened Masters of the *Vedic* tradition experienced the state beyond life and death and have provided us with guidelines about how to achieve the same state. However, they expressed this to a select audience of disciples in a language coded for the understanding of those mature enough to work with that knowledge.

Here Krishna, the greatest of all enlightened Masters, out of His infinite compassion provides this knowledge in a form that anyone can understand. All one requires to accept this knowledge, is an open mind and the willingness to try it out sincerely and with dedication.

When we understand the art of leaving, the process of leaving becomes a celebration. When we understand that this life and the departure from this life is one journey in a continuous cycle of birth and death, there is no urgency in living this life and there is no dread in leaving this life. When we understand that what we do in this life and how we do it determines how we are reborn, we have a far greater understanding of how to lead this life.

Arjuna starts here with questions:

8.1 *Arjuna said:*

*O my Lord, O Supreme Person, what is Brahman? What is the Self? What are result-based actions?*
What is this material manifestation? And what are the demigods? Please explain all this to me.

8.2 How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusudhana?

How can those engaged in devotional service know You at the time of their death?

Two beautiful questions! Of course, when I translate into English, the whole taste is lost! That’s the big problem. We do not have the right words in English for many beautiful words described by Arjuna. A single word has many meanings in Sanskrit. When we translate, the whole juice is lost. The moment I translate, I give only one dimension, a single dimension of the sloka, verse.

Arjuna says, ‘My Lord! What is Brahman? What is the Self? What are result-based actions? What are its material manifestations? What are demi-gods? Please explain this to me.’

‘Who is the Lord of sacrifice and how does He live in the body? O Madhusudhana! How can those engaged in devotion know You at the time of death?’

An important thing we should understand about Sanskrit. It is not only linguistic; it also has importance at the phonetic level. The vibration can transform our mood. The vibration is enough to transform our whole mood. The sound changes the energy of the place and the inner space of those who hear it or are chanting it.

We should understand the concepts called pada and padaartha. When I say the word ‘cow,’ immediately a
figure appears in our mind – an animal with four legs, a tail, head and two horns. The word is called *pada*, the figure is *padaartha*. What happens in our mind when we hear the word is *padaartha*. In all languages the distance or gap between *pada* and *padaartha* is significant.

In Sanskrit the connection is immediate; the result is instantaneous. That is why I tell people to listen to Sanskrit verses, *sutra* or *stotra*, for at least 10 minutes a day. It does not matter whether or not we understand. Listen to any Sanskrit *mantra* or *stotra*, whether it is *Vishnu Sahasranama*, *Bhagavad Gita* or *Shiva Sahasranama* or something else, just listen at least 10 minutes every day. Even if you do not understand, the sound, the energy purifies your body. Sanskrit has this capacity.

There is something called *shabda tattva*, the principle of sound. When air travels from our navel area to the throat, the *shabda tattva* changes the air into words. If this element is not there, only air comes out; no words come out. In other languages the more we use *shabda tattva*, the more tired we become. However in Sanskrit, the *shabda tattva* strengthens us. The more we chant, the more energetic we become. Every word strengthens the *shabda tattva*. It is like the generator automatically re-charging the battery and the battery running the generator. It is completely interconnected.

The Sanskrit language strengthens the *shabda tattva* that converts air into sound or words. This is why it does not matter if we understand it; listening to the sound, the very vibration, has an effect on our being. Modern day research proves that the *mantras*, their sound, have the
effect of entering the body straightaway and removing impurities. This is why Masters ask us to do puja, prayer offerings, or homa, fire rituals. They are the means we use to chant mantras in Sanskrit. It is so powerful that we purify our whole being. They heal.

Here, Arjuna asks beautifully, ‘O Lord! What is Brahman? What is Self? What are its result-based actions? What are its material manifestations? What are demi-gods? O Madhusudhana! How does He live in the body and how can those engaged in devotion, those who are practicing the Eternal Consciousness, know You at the time of death?’ He continuously puts these questions.

I had seriously wondered how Arjuna, a kshatriya person who ruled a kingdom as king, could be so dumb as to put the same questions again and again in different ways. Why does he ask the same questions again and again in different ways?

Yesterday I read one version of Mahabharata. That version says that Arjuna is also an embodiment of Krishna: the incarnation of nara and Narayana. These are two different energies of Vishnu; one came as Arjuna and the other as Krishna. The whole drama happened so that the Gita came out clearly for us. Otherwise, even the lowest of disciples would not have asked so many questions, again and again.

One thing we should understand is that when we have so many questions, we are not ready to wait for answers. We are not interested in answers. We are simply expressing. It is almost a catharsis. Here Arjuna
asks so many questions. However, the main question to Krishna is: How does a person who is engaged in practicing Your teachings know You at the time of death?

Here starts the whole teaching of Krishna. He reveals the secrets of death.

One thing I want to tell you: the west has spent all its energy to know life. The east has spent all its energy to know death. Nobody has gone so deeply into or achieved such deep experiences of death as our rishis, sages. These Masters have done something great by bringing the knowledge of death to people who are living.

People ask me, ‘Master, why should I know about death? Knowing about life is enough; after all I am still young.’ The word ‘death’ creates fear in people. Many do not want to hear the word ‘death’. They are ready to listen to any other subject. However, when it comes to death, they are not ready to listen. They think, ‘Why should we know about death? If we know about life, it is enough.’

Please be very clear, our understanding about death impacts our understanding about life. Life and death are two sides of the same coin. Understand one thing: In the east, all religions, Hinduism, Buddhism, Jainism, talk about many births or reincarnations. Most western religions, as they are presented today, such as Judaism, Christianity and Islam, talk about one birth.

This concept of reincarnation has influenced Indian society so deeply that nobody bothers about time. In India, people
do not bother about time. They are so relaxed. Till 10 o’clock in the morning, people sit in teashops! If we ask for anything, they say, ‘Not today, tomorrow; if not tomorrow, next *janma*, next birth!’ They have eternity in front of them. They are not in any hurry and do not run behind anything. Indian people are utterly and completely relaxed.

In the west, whatever they desire to achieve, they must finish it within 75 to 80 years. They do not have time. They either live now or never. That is reason people run, run, run, run and run!

Please be very clear: our understanding about death influences our whole social structure. Our whole thinking system, our whole mentality can be transformed. I gave one example about how the idea of reincarnation influences eastern society and how the idea of one birth influences western society. Thousands of examples can be given, however I just gave one of them.

The idea and understanding about death is much more important than understanding life. Whether we understand life or not, it remains the same. But the moment we understand death, the whole quality of death changes; the whole quality of our consciousness changes.

The moment we realize the truth of death, the moment we experience even an intellectual understanding of death it is enough to transform our whole way of thinking. That is why the moment we think of *Yama*, God of Death, our whole life has *yama*, discipline. The Sanskrit word *yama* means both ‘death’ and ‘discipline’. We use the same word for both. For your convenience, I pronounce it a little differently; yet the spelling is same.
The first *sutra* of Patanjali is *yama*. In *ashtanga yoga*, the eight limbs of *yoga* are *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, and *samadhi*. In this, the first part is *yama*. And death is also *yama*. If we understand death, our whole life will be automatically disciplined. A strange, but honest discipline happens in our life.

Why do I say ‘strange but honest?’ It is because discipline as we know it is hypocrisy. But the discipline that is *yama*, is a new kind of discipline, which is strange yet totally honest. Why do I say ‘strange’?

Yesterday a person asked me a question. He is well read in *Bhagavatam*, the Hindu epic that describes incarnations of Vishnu and especially His incarnation as Krishna. He asked, ‘Master, Krishna is enlightened and He was a *brahmachari*, celibate; but He made love to Kubja. How is that possible?’

The word Kubja cannot be found unless we read *Bhagavatam* very deeply. She is supposed to have been the maidservant of Krishna. Somebody who had read *Bhagavatam* very deeply, asked this question.

What he said was true. There is a record in *Bhagavatam* that Krishna lived with Kubja. We need to understand that *brahmacharya* does not mean celibacy. I have not said Krishna is celibate. I said Krishna is in the consciousness of *Brahman*. Here we translate that word into celibate. The moment we translate, the meaning is lost. Krishna’s inner space was totally pure, untouched.

Let me tell you a small story:

Once Vyasa, the ancient sage attends a function.
After having a feast at the function, on his way back, he comes to a river which he has cross in order to reach his ashram, monastery. He stands before the river and says, ‘If I am sincere in my ekadasi fasting, let this river give way so that I may cross over.’ Ekadasi refers to the eleventh day of the moon’s cycle and normally people fast on this day.

The moment Vyasa utters those words, the river immediately gives way. Vyasa crosses over followed by his devotees and they reach the ashram.

The devotees are astonished and ask, ‘What is this, Master? You just enjoyed a feast just a few hours back. Yet, when you asked the river to give way on the condition that you have been sincere in ekadasi fasting, the river gave way! How can this be?’

Vyasa says, ‘When you eat with the consciousness that you are not the body, you never feel that you are touched by food. You never feel that you are eating, digesting, living. The body ate; I do not know anything about it.’

Of course, it is difficult to understand this concept. We can easily cheat ourselves with this idea. The problem with all great truths is, there is a danger that we can misuse and abuse it. With atomic energy, we can use it for good purposes, to serve the whole humanity. Or we can destroy, we can abuse humanity with that energy. We can use it or abuse it. This truth is like atomic energy; we can use it or abuse it.
People ask me, ‘How can I find out whether I am feeling the out-of-body-consciousness or not; how can I live like Vyasa?’ Please be very clear, when we reach state of Vyasa, we will not have this question. Vyasa says he is fasting after having eaten a feast because he does not feel connected to his body. He does not feel his body is related to him. He is untouched. His inner space is so pure and filled with bliss. Nothing touches him.

If we read Ramakrishna’s life, he did different kinds of spiritual practices. As far as I know Ramakrishna is the only Master who has performed so much tapasya, penance, so many different kinds of sadhana, spiritual practices. He did tantra sadhana and different spiritual practices. One cannot imagine an ordinary person doing them. An ordinary person straightaway falls if he does tantra sadhana.

The greatness of Ramakrishna was that his inner space was never touched. He was never touched by outer things. His inner space was so pure and filled with bliss that he completed tantra sadhana successfully. Tantra sadhana is supposed to be done with many conditions, yet he achieved and successfully completed because his inner space was pure.

Going back to the question, ‘How can you say that Krishna is a brahmachari?’ Please understand that His inner space was so pure that He was never touched by body consciousness. He never experienced that He had a body and He never came down to body consciousness.

Let me tell you one more thing: it is not easy to live with so many women as he did, and yet survive! If we
start living, then we will understand. When I say women, I mean men also. When a single man or woman enters our life, we understand how difficult it is to live with another person. The other person seems to naturally create hell for us. When the other person enters our life, by their very quality hell seems to be created. Here we see somebody living with many persons, and yet remaining blissful. This shows that His inner space was never touched. His inner space was pure and radiating bliss.

The person whose inner space is filled with bliss will never be touched by any impurity. Of course, it is a difficult concept to understand. However, the moment we understand the depth of it, we understand this concept.

A small story:

A sanyasi (monk) goes to king Janaka who is supposed to be an enlightened king and one who enjoyed both the material world and spiritual enlightenment. The sanyasi questions him, ‘How can you say you are enlightened when you enjoy the benefits of worldly life?’

Sanyasis are jealous of people who enjoy life! If you experience bliss within you and consciously leave the world to enter monastic life, you will never feel jealous. If you escaped from the outer world thinking that you have the inner world and there too the experience is not solid, you start wondering what to
do. You have neither the inner space of bliss nor the outer place of possessions. You are stuck.

So how do such people console themselves? They abuse and disrespect householders! They say to them, ‘You people are not doing things properly. You are too attached to everything. You are not doing this, you are not doing that....’ That is why from time immemorial, people who took the sanyasi life condemn the householder’s life. Have you seen a householder jealous of a swami? You will never find one. Yet I have seen hundreds of people who took sanyas who are jealous of householders because they feel something is missing in their own lives.

So this sanyasi asked Janaka, ‘How can you say you are enlightened and have both material and spiritual lives?’ Janaka said, ‘Please stay in my palace for a few days. I will talk to you after that. Right now I am busy, a party is going on, with lots of singing and dancing and I cannot talk about philosophical things!’

Accordingly arrangements were made for the sanyasi’s food and stay. However above his bed a sharp knife hung, suspended on a thin thread. The sanyasi asked, ‘Why do you hang this knife exactly over my head?’ The palace workers said, ‘We do not know, but these are our king’s orders. You must sleep here.’

Throughout the whole night the sanyasi sat up, awake, thinking about when the knife might fall and how to escape.
The next morning Janaka asked, ‘O Swami! How are you today? How did you sleep?’

The sanyasi said, ‘You know what you have done! Why do you ask? How can I sleep when a knife hangs over my head? How can I dream of sleeping?’

Janaka laughs and says, ‘When death is in front of you, you cannot do anything; your whole life changes. However, although I know death is in front of me, I am unaffected. I know that the knife hangs over me, yet my whole consciousness lives in an unaffected way in this palace. That is the difference.’

‘Just because of one knife you are unable to enjoy the beautiful bed, palace and air conditioning. You are not able to sleep because of one knife! Yet even though all these things are there externally, my inner Self is not touched. My inner Self is pure because I know clearly that at any moment death can happen. Death is hanging in front of me.’

That is why I said, ‘Yama can make a strange, yet honest yama in your life. Death can instill a strange but honest discipline in your life.’

Understand death, intellectually. Your whole thinking will change. Your whole living will transform. You will not go out of here as the same person. Your being can be transformed. Your core can be touched.

Krishna starts with the secrets. He explains the secrets of death.
Q: Master, you say that death will instill discipline in a person. Are you referring to discipline based on fear? This type of discipline is the problem in most parts of world.

No, it is the opposite. No discipline based on greed or fear works in the long term. That is why many religions are incapable of guiding people on the spiritual path.

Religions today, especially so-called western religions that deny the immortality of the spirit and concept of rebirth, try to control you based on fear or greed. They tell you that if you follow their injunctions and commandments, you are a good person. If you do not and you break these regulations, you are a bad person.

A good person goes to heaven. A bad person goes to hell. This may have no basis in their scriptures, yet those who control the religion use such tactics to provide a great motivation to entice and kill in the name of religion.

Heaven and hell, as I said, exist only in our minds. People behave badly because they are already in hell. Their state of mind, their vasana, is the state of hell. They do not need to do anything further to descend.

The discipline of yama happens within us once we understand that our thoughts, words and actions result in our behavior pattern and ultimately cause us to either elevate or depress ourselves in this life as well as the hereafter.

Yama is not a discipline born out of fear and greed. Yama is a set of guidelines that lead us to Self-realization.
These guidelines cannot be enforced; they need to be understood, internalized, imbibed and practiced. Otherwise there will be no difference between these guidelines and religious commandments.

When a person practices satya, truth in thoughts, word and action, he or she needs to do it for the liberation that is produced within them. When we are steeped in truth, we have no need to filter words and thoughts. As of now, all of us must be careful about what we say to whom, when and how. We must measure our words and be politically and socially correct in whatever we say. Otherwise we get into serious trouble.

This is because we are not in the habit of speaking the truth. We filter thoughts and words to ensure that what we speak does not offend someone. If, however, we decide that whatever we speak will be the truth and nothing but the truth, irrespective of what the reaction and consequences may be, we have no reason to hesitate and filter words.

Please understand: when we practice truth, satya, we automatically practice ahimsa, non-violence, the second of the five yama guidelines. Our truth never hurts or harms anybody. Our inner space is so clean that we have no negativities. Whatever thoughts come up are compassionate and full of empathy. A truthful person can never be offensive and harmful.

Each of the five yama guidelines overlaps one another and supplements each other. They can never be contradictory. Once we follow the path of truth, we are naturally considerate of others and do not covet what
they have. Truth leads us to understanding that we need to live within our needs and not be consumed by greed and wants. Truth leads us into *brahmacharya*, living in reality. It is that simple. This discipline that I speak about removes the fear of death. This discipline brings us into awareness. Awareness of what, you may ask?

When we came into this world what did we come with? We came in naked, helpless, crying, longing to be taken care of, is it not? How do we think we will leave this world? We will again be leaving without anything. Is anyone foolish enough to believe that he carries possessions with him?

Alexander, the Greek conqueror, had one request before he died. He said, ‘Please keep my hands visible and open so that people see that even the great Alexander could not carry anything with him when he died.’

When the understanding happens within us that we came with nothing and that we will go with nothing, when that understanding is internalized, we have no desire to possess anything. We lose attachment to acquire, possess and be richer and more powerful than the other person. None of it makes sense when we know that we leave empty handed.

Enjoy what you have, but do not hoard. Be in the present moment and be joyful. This is the discipline that a true understanding of death brings to us.

There will be no fear because death is a certainty. There will be no fear because death is a rite of passage. It is another stage in our life, like birth, childhood,
middle age and old age.

There is no greed that drives us to extract the maximum juice out of life in this birth. There is no blind obsession that if we do not achieve in this birth, we have no chance again. We know our spirit is eternal and that there is no hurry.

This is why only when we know how to die can we truly know how to live. Dying without fear and dying without greed allows us to live with no fear and greed. This discipline liberates us. No religion, no society can control us with rules and regulations. We regulate ourselves with our own awareness.

This is why religions and society fear people who face death without fear. These regulatory authorities have no control over us once we lose the fear of death. It is with this fear, the fear of death and the fear of losing our identity, that they keep their hold on us. Once that hold is broken, they have no control over us and we are free.
8.3 Bhagavan said:

The indestructible, transcendental living Brahman and his eternal nature is called the Self.

Action pertaining to the development of the material bodies is called karma, or result based activities.

8.4 Physical nature is known to be endlessly changing.

The universe is the Cosmic form of the Supreme Lord, and I am that Lord represented as the Super soul, dwelling
in the heart of every being that dwells in a body.

8.5 Whoever, at the time of death, quits his body, remembering Me alone, attains My nature immediately.

Of this there is no doubt.

8.6 Whatever state of being one remembers when he quits his body,

It is that state one will attain without fail.

Before understanding what happens at the time of death, let us understand how we take the body, how we live through it and how we leave it. Please understand that we create our whole body out of our fear, greed, guilt, our engraved memories, and *samskaras*. Whatever *samskaras* we have, we create the body to work them out, experience them, and to enjoy them. The body is created according to our *samskaras*.

The problem is that once we have created the body and live our life, we do not live only the *samskaras* that created this body. We acquire more *samskaras*. For example, we take $10,000 and go downtown to buy things we need. On the way, we meet a friend. He says, ‘Let us go to Universal Studios,’ ‘Let us go to Disneyland.’ We go here and there and blow up all the money.

Finally, when we go downtown to buy what we want, we are broke. Now the next thing available is the credit card. With the credit card we buy what we want to buy, come back and live our life just to pay credit card bills.
Actually the credit card is a cunning technique to keep man under crazy conditions. Of course, let us not talk about that now; it is a separate subject! We will talk about it when we discuss desires, *iccha shakti* or the energy of desires. Now let us enter the main subject.

Now we come back home and suddenly feel we do not have sufficient things. If we buy whatever we originally wanted for $10,000, we will not have problem. However, we saw a friend and accumulated his desires also. Please understand that we have fulfilled his desires mainly through our body; yet the desire is from him. We have worked out and fulfilled his desires, not ours. We have used up our time, money and energy and never got what we desired, what we needed. Then we feel that we do not have enough money, energy and enough things to manage the situations of our own life.

In the same way, when we came down to planet Earth, we came with enough energy to work out our *samskaras*. That is what Mahavira means when he says, ‘God never sends you empty handed.’ He sends us with everything. Whatever *samskaras* or desires we bring, we bring enough energy to live them.

*Karma* refers to the unfulfilled actions that we create over many births, which pull us back again to take birth and fulfill them. We have three types of *karma* - *sanchita, agamya and prarabda*. *Sanchita karma* means all the money and files in the bank safety deposit box – our entire gamut of unfulfilled *karma*. *Prarabda* means files in filing cabinets ready to work on – a few *karmas* that we have decided to fulfill in this birth. *Agamya* means files on our
table that we keep creating – new karma that we create every life. We must finish all three files to complete our life and experience enlightenment. Sanchita karma is all that we have accumulated over many births and rebirths. Prarabda karma is karma that we brought to work out in this life. Agamya karma is what we acquire newly in this birth.

Prarabda karma is like our opening bank balance in this life. We have enough energy to live this prarabda karma. Then why do we feel life is not sufficient? Why do we feel unfulfilled?

The problem is that after coming down, we forget ‘what for?’ we came down - the samskaras and desires that we brought - and we accumulate more and more desires from family, friends and society. We accumulate desires from society and work out their desires in our life.

For example, if our neighbor wears a new sari (I mean in India; in America, we do not know who our neighbor is or even her name! One devotee in Oklahoma told me his neighbor passed away and he came to know of it six months later!) Indian lifestyle is different. When our neighbor gets a new sari, we think, ‘I should also get one.’ We try to work out her desire. Naturally we run short of money, we run short of energy, we run short of time, we run short of everything.

When we live others’ desires in our life, we feel deeply discontented, because what we brought will be insufficient. If we go downtown with a plan and a particular amount of money and suddenly our plan changes, naturally we run short. After coming down to
planet Earth, we forget what *samskaras* we brought and we collect more and more desires from society.

So much social conditioning happens through advertisements. Please be very clear, all advertisements make us poor. They become rich no doubt; however we become poor. Continuously ideas are put into our head; especially advertisements that touch the *muladhara* - the root *chakra*, sex energy center. Advertisement agents know whatever touches *muladhara* is recorded in our system; anything related to sex appeal is recorded in our system.

That is why whether it is soap or shampoo or clothes or car, anything is promoted with the one line ‘sex appeal’ because it straightaway gets recorded in our system. We automatically ask for that product when we shop. Yet we forget one thing: when we pay $2, we only get the soap, not the model that was using the soap in the advertisement! We forget the important fact that we do not get the model along with soap. But when it was recorded, both the soap and the model are recorded in our system; however we forget that we get only the soap.

Whatever is recorded in the *muladhara* energy center is so deep that we act in accordance with that idea. Whatever is put into our being through advertisements or through inspiration naturally creates more and more trouble for us.

Please be very clear, as long as we fulfill our desires, it is fine. However, when we live out others’ desires, the
problem starts. In the next verse, Krishna goes slightly deeper into this.

Krishna says here, ‘O best of embodied beings! The physical nature that is constantly changing is called adhibhoota or the universal form of the Lord, which includes all the demi-gods. For example, those of Sun and Moon are adhidhaita. As the Supreme Lord represented as the Super Soul in the heart of every embodied being, I am called adhiyagna.’

We have seen how we are ruled by our desires at every step. Please understand: this gives us a background to understand the secret about death. When we understand why we take birth, it is easier to understand what happens when we leave the body. We will see secrets of death in the next verse. Here Krishna throws light on the physical matter in front of us. If we deeply understand this, our desires to ‘possess’ automatically drop.

Let’s take this chair you are sitting on. To our understanding, there is some solid object placed at this location. However, if we go one level deeper, we see that this solid plastic can be broken down into many particles that make up this plastic. Now if we go one step further, we see that there are atoms and molecules. We can keep dividing into smaller and smaller particles and there is no end. And more than ninety percent of the volume within each particle is empty space.

Modern science has proven that matter and energy are mutually convertible. You see, this solid object that our eye sees is not solid. It is pure energy. This physical
matter is energy and it constantly changes because of the fluid nature of energy. That is what Krishna says:

*adhibhootam ksaro bhavah*

This physical material nature constantly changes. Understand, because of the fluid nature of energy, it constantly moves; it changes. Change is the only certain thing. That is why everything around is temporary. We think something is permanent and hence we try to possess it.

Everything that we call matter is energy and it constantly changes. This truth was given by inner scientists or *rishis* thousands of years ago. Krishna clearly says it. And we find this truth declared not just in the Gita. We find similar statements in *Upanishads*. All physical matter is energy and it keeps changing.

In the last verse, we talked about our desires. Why do we run behind materialistic desires? Why do we constantly operate from the *muladhara chakra*? It is because we do not have a good understanding about the physical world. We do not have a clear understanding of matter. If we understand this verse, we understand the futility of running after the fulfillment of material desires.

When we look at something, we think it is only matter. We think that it is some physical object. We think we can possess it. We think we can keep it with us. We take ownership of that physical matter. This is where the problem lies. Our ego sees the materialistic world as matter only and it asks for more and more of it to keep under its control. We want control over as many things as possible.
We fail to understand one important thing. We fail to see that it is all energy and energy cannot be kept in one place. Please be clear that energy cannot be kept in one place. It is universal. The physical object that we see is a manifestation of the universal energy. Please understand this clearly.

There is a wonderful movie called, *What the Bleep Do We Know?* If you get a chance, please watch this movie. It talks about Probability Theory. We see this chair here because our mind wants to see it here. Yet there is every possibility that this chair need not be present here. It is because our mind creates a high probability for its presence here. There are energy waves and these waves manifest as physical matter. When we understand this, we can understand the futility of holding onto something or running after something.

One more thing, not only with inanimate objects is this our pattern, but we want to possess people as well. We are continuously looking for a partner, friend, wife, husband or child. When we have someone, we hold onto that person. We do not want that person to leave. If that person leaves, we feel terrible. When a close family member passes away, we feel depressed. Why?

It is because we hold onto them as if they are physical matter. They are like any other possession, like the television, refrigerator, car and air conditioner. If our car meets with an accident, we feel sad. We feel that we lost something. In exactly the same way, when someone passes away, we feel part of us is lost. We feel depressed.
I do not say that we should be insensitive to relationships. I say stop being possessive. Understand that everyone is made of the same underlying energy. Krishna says clearly in this verse, everything, either living or non-living, is an embodiment of the Supreme Soul. The same Supreme Soul lives in everything. When we understand this, we see the truth that we are a part of everything around us. There is no difference between you and me. There is no difference between this chair and me. There is no difference between that tree and me. We see ourselves in everything.

You see, when we understand this great truth, a new dimension of ourselves is revealed to us. When we see ourselves in everything around us, our compassion towards everything grows a thousand fold. By being compassionate to others, we are being compassionate to ourselves because everything is the same.

Please understand this great truth. This changes the way we look at everything around us. This completely changes the way we perceive our desires, our fantasies. Krishna answers all the questions as a single *sutra*, as one technique.

Now we enter the main subject. Here, Krishna reveals the secrets of death.

He says, ‘Whoever dies remembering me alone at the time of death will attain Me at once.’ What does He mean when He says, ‘remembering Me alone?’ ‘Whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.’
Why should He say the words *naasthyathra samshayaha*? Why should He say, ‘there is no doubt?’ He emphasizes, ‘this is the Truth.’ He takes an oath.

We have a meditation for two full days on this *sutra*, called the Nithyananda Spurana Program. In India we conduct it for four days; here I do it as a two-day program because people are unable to take 4 days off. Here, even if God comes, He must come on the weekend! Otherwise people will say, ‘Please give me your card or email me; I will get back to you.’ If He comes on days other than the weekend, He gets only email ids!

The whole program is based on this single verse. Before starting the camp, before starting my discourse on death, I always take the oath, ‘I hereby state that whatever I say is the truth,’ because there are some truths that cannot be logically expressed. They cannot be explained using logic that you understand. You need a little patience to listen.

The big problem with our mind is that we question, refute or straightaway don’t want to listen to anything not presented in a logical form. Otherwise, we hear it as one more story. It will not go into our being. We think, ‘Anyhow, I have come all the way, let me sit and hear what he has to say.’ We allow the speaker to speak; however, we do not listen.

That is why, before I talk about death, I say, ‘Hereby I promise that whatever I am going to say is pure *satya*, truth. If you are interested, take it, digest it and transform your life. If you are not, it is ok; it is up to you; it is your choice.’
Krishna says *naasthyathra samshayaha*, because He is going to speak something that is beyond logic. When we want to understand the outer world, we need logic. When we want to know about the inner world, we need a Master who takes us beyond logic. Logic cannot give us the inner world; logic gives us the outer world.

An example may help you understand what I am saying:

Here is a formula: \( X \times 2 = 4 \). Now we have to find the value of \( X \). To do this, what are you supposed to do? First let us assume that \( X \) is 2. Then replace 2 in the place of \( X \). Then \( 2 \times 2 \) is 4. When you know that \( 2 \times 2 \) is 4, it matches. Now you conclude that \( X = 2 \). Once the calculation is done, you know that \( X \) is equal to 2.

However, when I say the first line, ‘Let us assume that \( X \) is equal to 2,’ if we immediately question, ‘why not 3 or 4? Why should it be 2?’ I have no answer. Until the end, till I solve the problem, you need a little patience. All I need is these few minutes of patience, till I solve the problem for you.

Here Krishna says *naasthyathra samshayaha*; no doubt; ‘What I am speaking is the truth. Please wait. Let Me finish the calculation, then you will understand.’ At end of the calculation, you know that \( X=2 \), but at the start, you need to believe the Master’s word and wait to work it out.

Until you realize it, for a few minutes, till it becomes an experience, for a few minutes you need to accept the Master’s word as it is. When you finish the calculation,
naturally it becomes your understanding. It starts as my understanding. In end, it becomes your understanding. When it becomes your understanding, you naturally see the truth behind the words.

Now Krishna starts:

‘Whoever at the end of his life quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.’

Why? Why does He say, ‘remembering Me?’ and that too ‘alone’?

In the Mahabharata there are at least 100,000 stories. One story goes like this:

There was a king who lived for 100 years. Now Yama, the God of Death came and said, ‘Your life is over O King, come now, it is time, let us go.’ The king says, ‘What is this? You gave me such a beautiful kingdom, such a beautiful life, such wonderful wives, kids; you have given me everything. However, 100 years is too short. Please bless me with 100 more years.’

Yama explains that no extension or extended stay is possible. The king continues to ask, ‘No, no, please bless me with another 100 years.’ Yama says, ‘Alright, if one of your sons gives his life, I will extend yours as an exchange offer.’ Somehow one son agrees to give his life for his father as an exchange offer for 100 more years.

After 100 years when Yama appears again, the king realizes that the time is over and says, ‘What is this?
I asked for 100 years and you have come so soon.’ Yama tells him that 100 more years are over. The king pleads again, ‘Please somehow help me; I did not realize that 100 years are gone. Please give one more extension.’ Yama tells him it is too much and a second extension is not possible. However the king begs Yama to let him live a few more years.

Finally he gets one more extension. The next time when Yama comes, again the king is in the same mood. Now Yama gives a beautiful teaching. He says, ‘By pouring oil on it, you can never put out the fire. Now it is time, you must come.’ The king understands and follows Yama.

In the same way, by satisfying our desires, we can never feel fulfilled. Only more desires will come up.

By fulfilling our desires, we never have contentment. Here, when we acquire more and more desires, more and more *samskaras* from the outer world, we naturally feel that life is not sufficient, that we are not given enough things.

Understand that at the end of life, when we leave our body, if we have lived 70 years, the whole scene, the whole 70 years appear before us as a flash, as a fast forward movement. The whole thing happens in our consciousness again so that we can make the decision about our next birth. Now we have *karma* that we brought with us that we have not enjoyed or experienced as well as *karma* that we accumulated from society but have not finished. Both are there.
I want to give one more understanding: *karma* or *samskara* means any desire that is not completely experienced by you. By nature you are a fulfilled being. You are *atman*. Whenever you do not fulfill any action completely, with totality, you create a hangover. You create a recorded memory of that action, a *samskara*. A *samskara* is not merely a dead memory stored in your unconscious mind; it has power to make you do the action again and again.

Please be very clear, *samskara* is living energy because it has power to make you do the same action again and again. It can make you travel the same path again and again. That is why it is called engraved memories. Engraved memories are not the dead past; they are living energy in your being.

The more you travel in the path, the more it will be strengthened. If you have lived a single *samskara* totally, completely, that *samskara* leaves you. It drops from your being; you are liberated from it. Whatever you have not lived completely remains as a *samskara* in you, as a *karma* in you.

Here you have brought some *karma* that you have not yet experienced as well as newly accumulated *karma*. The whole thing appears in front of you at time of leaving the body, so that you can decide your next birth. If you are supposed to make an important decision, you call for all the files, all old files and old archives before you make the important decision.

Now you are going to decide a few important things: where to take birth, what type of parents to choose, what
type of family to choose, whether to choose male body or female body; all these decisions we are supposed to make. Please be very clear, all these decisions are taken by your consciousness, not by anybody else. However, your consciousness is influenced by data, *karma* collected when you lived on planet Earth. Otherwise, you alone make the decision.

One important thing you should understand is that even sense enjoyments look like enjoyment because from a young age you are taught that it is enjoyment. One important research I read about the lifestyle of a group of African tribal people says that they do not know anything called joy or sense pleasures. It is not that they do not eat. They eat good food: not food, good human beings! They eat everything, they taste, they smell, they listen, they see, they have sense of touch, everything.

However, they do not have the idea that something is pleasure. Because they do not have the idea of pleasure, they do not run after it. Because they are not conditioned and they are not taught, they do not run behind it.

Before I continue telling you about these African people, let me share another example of how social conditioning works. I lived near Omkareshwar with a small group of tribal people. I was really surprised about the way they lived. Nobody, not a single person there is depressed. Please understand, what I say is the truth, the honest truth. Human beings *can* live on planet Earth without getting depressed.

I lived with them for months. I was surprised that not a single person in that village was depressed; and nobody
ran behind sense pleasures. I was surprised, How can these people live without running behind sense pleasures? It is because they are not taught that there is something called sense pleasure. The corruption, the basic corruption has not happened.

We read in the Bible that Adam committed the original sin; the relationship between Adam and Eve is the original sin. I tell you, whether the relationship is original sin or not, I do not know. But when we are taught that something is a pleasure and should not be done, then sin starts.

One more interesting thing I want to tell you. When I was with the tribal people I lived in a small temple in the center of the village. Suddenly one day I came near a small hut. A pregnant lady entered it. Half an hour later, she came out with a small baby. No pain, no attendant, no doctor, no medicine, no screaming. Within half an hour she walked out with a baby.

I was shocked! Of course, I could not ask because I did not know their language. After one month, another pregnant lady did the same thing. Within half an hour she came out with a baby. Now it was too much! I asked the local priest who came to the temple, ‘How does this happen? Don’t they have pain?’

He asked in surprise, ‘Pain? Why pain?’

I was surprised! They do not have pain at the time of delivery. The idea that women should have pain at delivery does not exist in their society. Not only that,
nobody suffers from menopause problems. Nobody suffers from any disease related to women.

I enquired about their lifestyle. Then I understood that they respect women a lot in their culture. Women are never disrespected. They are never told that they become impure during their monthly periods. Women are never taught that they are lower. Women are never conditioned that they are impure. Again and again, they are respected. The moment a girl reaches puberty, she is respected and told, ‘Now you are qualified to become a mother.’ She is respected. People fall at her feet and she touches and heals them. They believe that if a woman touches and blesses during her menstruation period, they will be healed. Because the conditioning is totally different, nobody suffers any pain there.

In the so-called civilized society, women are disrespected. Again and again, they are taught, ‘This is impurity.’ You are not pure now; this is not right, stand here, stand there. Especially in India, it is torture. Because of the wrong conditioning, women suffer pain. They suffer and struggle with pain. If they are not conditioned in this way, they will never suffer.

Now getting back to the research on the African tribal people, the research scholar says, ‘They don’t know anything called pleasure.’ Because of that, they do not run after pleasure. Social conditioning makes you run behind anything. Social conditioning makes anything a pleasure or pain. Even this decision – ‘What kind of life will I choose in my next birth? What kind of body will I take?’ - is based upon your social conditioning.
You decide to achieve whatever you think is the highest thing in life. You automatically run behind whatever is kept as an ideal in front of your eyes. Whatever you consider the highest ideal of your whole life, only that comes to your mind when you leave the body. Krishna says, ‘Whatever state of being one remembers, one stays, when he quits his body, O son of Kunti, that state you will attain without fail.’

What exactly happens at the time of leaving the body? That we should understand. When a person leaves the body, he goes through seven layers of his being. The first layer is the physical layer. When a person leaves the body, it creates tremendous pain in his whole system. The whole system undergoes tremendous pain, what *Upanishads* describe as ‘thousands of scorpions stinging at a time.’

Please don’t think I am frightening you. I must state a few truths and facts as they are. Even though it hurts sometimes, it is better to tell them now. At least we will be better prepared for the journey that we are going to take or that will be forced upon us. Whether we take it or it is forced upon us we don’t know, but we must make this journey. Let us at least understand what happens then.

Tremendous pain! We may ask, ‘Why pain?’ It is because our being wants to stay in the body, but the body cannot host the being anymore. There is no need for our being to leave unless the body is completely tired or exhausted. If death starts happening, this means the body is completely exhausted or damaged. In the normal way, it will be
exhausted and we leave the body. Or if it is an accident, then it is damaged.

Understand: you know what pain we would experience if we cut our finger for half an inch while chopping vegetables, What would the pain be like if we extend the same thing to our six foot body? It will be torn. Naturally there will be pain. But one thing: there is an automatic mechanism in our being, an automatic painkiller mechanism. The moment the pain becomes unbearable, we fall into coma. If we fall into coma, we will not experience pain. But the big problem is that we die in unconscious-ness because of coma. That is the worst thing.

We don’t know ‘what for’, the reason for which we lived and we will not be able to make the decision about the next birth consciously. That is the reason why Krishna says: *yam yam vapi smaran bhavam*; in what state you are, or remain in at time of leaving the body, you will achieve that state without fail. If we are unconscious at the time of leaving the body, we naturally take up lower level bodies for our next birth, which do not have consciousness.

So at the time of death, the moment we leave the physical body, we go to the next level, the *pranic* body or the *pranic* layer in us. The *pranic* body refers to the layer responsible for the inhaling and exhaling of *prana*, the life giving energy in our body. The *pranic* body is filled with all our desires. Please understand, our *prana* and desires are closely related. If our desires change, immediately the circulation of our *prana* changes.
If we change the circulation of prana, our whole mind changes. Our mind and prana are closely connected. So, the second layer is filled with desires. That is why people inhale and exhale, pull and push with their breath at the time of leaving; they suffer. The body says, ‘I can’t host you anymore; relax, get out.’ But the being says, ‘But I have so many desires. I must live in this body. I must enjoy this body.’ The tug of war happens between body and being.

Next, during the death process, we move to the mental layer, mana sareera. All the guilt that we harbour throughout our lives, stays in this layer. Desire is expectation about future. Guilt is regret about the past. Guilt is: I have not lived in this way - a thought about the past. Desire is: I should live like this - a thought about the future. Guilt is an emotion created when we review our past decisions with updated intelligence. Understand, guilt is nothing but emotion created in our being when we review past decisions with updated intelligence.

Let me give a small example. At the age of seven we are playing with toys and dolls. Our mom comes and calls us for dinner, ‘Come and eat.’ We say, ‘No I don’t want to eat; I want to play.’ By force our mother takes away the toys and pulls us to come and eat. Then immediately we say, ‘You go and die; give me my toys, I want to play.’

At that moment, the toys look more important. We feel toys are more important in life than our mother. But as we mature, we understand that it isn’t true. Once we
mature, if we think. ‘O what a grave mistake I did! I shouldn’t have said those words to my mother. It is a big mistake. How important mother is! But I never thought of it at that time,’ if we create guilt, there is no point or utility in it. At that moment as a young child, we had only that much intelligence. Now, being older, our intelligence has been updated.

If we review our past decisions with updated intelligence, we create only one thing: guilt. Somebody asks a person, ‘If God gives you one more life, will you make the same mistakes?’ He says, ‘Surely I will, but I will start earlier so that I can do a few more!’

Please be very clear, if God gives us one more life, we will do the same mistakes because we had only that much intelligence at the age of seven. Now our intelligence is updated. Just because our intelligence has been updated now, we can’t review and create guilt in ourselves about what we did earlier. We should see what data we had available to us to make decisions with.

We had such and such data and we had only this much intelligence to process the data. We made the decision. Now the intelligence to process the data has been updated; our software has been updated. Because our software is updated now we say, ‘O! I made the wrong decision at that time; I am suffering with guilt, Master!’ This does not make sense.

We had only that software at that time. The software to process the data and make a better decision was not available to us at that time. We had only so much intelligence. What are we supposed to do about it now?
One more thing: Guilt is a wedge inserted in your being. It creates uneasiness between you and your being.

Be very clear, the worst sin is guilt.

If there is something called sin, it is guilt. Guilt is only sin; nothing else is sin on planet Earth. It is important that we understand that we can never become pure through guilt. We can never achieve morality through guilt. People ask, ‘How is that, Master? How can I become a better person without guilt?’

Please be very clear: we can never become a better person, a moral person, we can never become a pure person through guilt. Instead, guilt becomes such a load on us that again and again and again we do the same mistake. If we have deep guilt about smoking, we can never quit smoking because the habit is strengthened the moment guilt, the thought-related guilt, repeats in our system. Whatever is repeated in our consciousness becomes strong in our consciousness; we never grow out of it.

In Ramayana, there is a character called Vali. Vali is a strange character. He had a boon from Shiva that whosoever comes in front of him to fight, half of that person’s power comes to him. We stand in front of Vali and half of our power goes to Vali! He has some power already and he also gets half of our power. Naturally who wins? Vali will win!

Understand, our guilt is Vali. We give half our power to the habit the moment we fight the smoking habit. We fight with the habit. How can we come out of it? We can never come out.
There is a beautiful one-liner from Bernard Shaw. He says, ‘Stopping smoking is easy, I have done it many times!’ We can continue to quit many times, that’s all; but we never get out of the habit, we never get out of the cycle. We are caught in the rut. Guilt creates a rut that we will never be able to jump out of.

Please be very clear: if we remove guilt, at least our personality will be integrated. We will be centered. When our personality is integrated, we will naturally become pure and energetic. All immoral behavior is because we don’t have enough energy. The person with energy is always pure. The person without energy is immoral. In society we have a wrong idea that people who are full of energy do nonsensical things. Never think so.

Doing immoral things means a person wants energy through that action. He feels he will get energy through that action. Understand, even our sense enjoyments, running behind our senses, are in the same boat. We feel that we will get energy by that action, that we will feel fresh by that action. We believe that we will feel blissful by that action. Running behind the senses is nothing but running behind energy. All of our running is nothing but running behind energy.

When we review past decisions with updated intelligence, we create guilt. Never make that mistake. If we create guilt, the whole thing sits in the mental body and when we leave the body it becomes a big obstruction.
The next layer we cross in the process of death is the *etheric* body. Here, all our painful experiences that we had in life are stored.

These four layers are hell. When the energy crosses these four layers: physical body, *pranic* body, mental body, and *etheric* body, the being undergoes hell. Please understand that hell is not situated in some place, but in these four layers, comprising all our desires, all our guilt and all our painful experiences.

When we live in the body and we have kept these four layers clean, we never enter hell. That is if we can technically clean; when I say ‘technically’, I mean through meditation. If we clean these layers with the proper meditation techniques, we will never have a problem at the time of leaving the body. We will have a clear highway. Straightaway we will travel! That is what Krishna says: this is the path in which a man can easily leave and liberate himself and also the path in which he can suffer and destroy himself. Both paths are now shown by Krishna. These are the major obstructions when we leave the body.

After these first four layers, the inside three layers where all our blissful memories are stored are called heaven. If we are stuck there too, we need to move on. Please be very clear, even our *punya*, merits, are *karma*. Even that will not allow us to become enlightened. We may feel good, ecstatic for a few days. After that our mind takes that also for granted. For example, we walk on the beach. When we see properties near the beach, we have a small temptation, ‘Why not have a cottage here?’
In the evenings I can sit and enjoy.’ But the moment we have the cottage, what happens to our mind in three days? We take it for granted. We say, ‘O! Same house, same wife, same chair, same beach!’ That’s all! We take the whole thing for granted. In the case of heaven also, we will take it for granted after a few days. When we take it for granted, the trouble starts and you have to come back to take another body, another birth.

Q: Master, you say that merits acquired through good deeds, what we call punya, are also karma. Unless these too are eliminated we shall not be free. How can this be? We have been told all through our lives to lead good lives and perform good deeds so that we can acquire punya and go to heaven. Now you say that is of no use!

Please understand, all this talk about sins and merits, papa and punya, is only to keep you under control. Religions use this so that your social behavior is acceptable and that you do not cause too much trouble while you are alive. If everyone becomes free of the fear of death, my god, what will happen? There will be anarchy. Nobody will listen to authority!

So, they tell you: be a good boy, be a good girl, don’t be naughty, do not kill, do not steal, etc. Even if you do, they keep a loophole. Once a week go to the church or temple: pray, confess, give money to the priests so they can also live. Then you too can live in peace. All your sins will dissolve and you can go to heaven. If you sin again, how does it matter? The temple is there. The
priest is still there. You still have some money and you can repent again. So, the cycle goes on and on.

All this is a psychodrama. As long as you have something in your bank balance of thoughts, words and actions, whether they are good or bad, you return to a body, whatever that body is. If the mindset had been really bad, you may be reborn in the body of an animal. If your actions have been instinctive and arising from the unconscious, even in this life you would have led the life and mindset of an animal so you will revert to it in body in your next birth.

If your mindset had been noble and you did good things as prescribed in your religion, with the expectation of reaching heaven, you will be reborn as a human. But you will be reborn as you are still caught with good thoughts.

Krishna says time and again in the Gita to act without orientation or focus on the result, without worrying about outcome. When you act without any purpose in mind and without attachment, then you acquire no karma. Without karma, you do not need to be reborn.

In Hindu mythology and other religious mythologies, they talk about deva and asura, angels and devils. Believe me there is little difference between the two.

Asuras, the monsters of the nether world as they are pictured in Hindu mythology, without exception, were great men of tremendous courage and noble qualities. However, they were attached to their body and physical pleasures. Because they were so attached to the body, the
greatest sacrifice that *asuras* could make was to offer parts of their bodies to the fire without flinching, such was their courage. *Asuras* were caught in the physical plane and only by renouncing their mindset of sensual pleasures could they be liberated.

*Deva*, angelic beings said to populate the heavenly space, were in bondage too. They were tied to their mental layers and could not give up pleasures of the mind. Only when they sacrificed the mental layer memories, could they move on.

The only pathway to liberation from the cycle of life and death is non-attachment. Remember that life and death have no purpose. They are paths with no goals. You need to accept both as they are, as they occur. With such understanding, you acquire no further desires and therefore no *karma*. You settle into eternal bliss, *nithyananda*.
Be Sure to Reach Me

8.7 Arjuna, think of Me in the form of Krishna always, while continuing with your prescribed duty of fighting.

With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

8.8 He who meditates on the Supreme Person, his mind constantly engaged in remembering Me, not deviating from the path, O Paartha,

He is sure to reach Me.

8.9 One should meditate on the Supreme as the one who knows
everything, as He is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person.

He is luminous like the sun and, being transcendental, is beyond this material nature.

8.10 One, who at the time of death, fixes his mind and life air between the eyebrows without being distracted, by the power of yoga and in full devotion, engages himself in dwelling on Me,

He will certainly attain Me.

In the first two of these verses Krishna says, ‘Arjuna, you should always think of Me. You should always be in My consciousness even when you are doing your regular duty, with your activities. Let your mind and intelligence be fixed in My consciousness. You will attain Me without doubt.’

Again He uses the word, ‘without doubt’, na samshayaha. Without doubt, you will achieve Me.

One important question we may ask, ‘Anyhow, I have to think of Him at the time of leaving the body, so why bother doing that now, Master? Let me forget it. Let me lead my life. At the time of death, I will think about Him.’ Please be very clear, these verses answer that question.

We cannot think about Him then unless we think about Him now. Don’t think that when we live our
whole life repeating the words, ‘coca-cola, coca-cola’ that suddenly in the end we will repeat, ‘Rama, Krishna.’ No!

Whatever we think during our whole life, the same comes in the end also. But we think, ’Now I can say ‘coca-cola, coca-cola’; in the end, I can have ‘Rama, Krishna.’ No! What we remember now we will repeat the same thing in the end because we will not be able to remember what we want to remember in the end. The consciousness will not be under our control at that time!

At the time of our death, automatically the totality of our whole life will come up. The whole file will come up. Whatever we spent the maximum energy in, that file will automatically come up first. That’s all. We can’t do anything at that moment. Don’t think that we can forget about it now and tackle the issue of our last thought at the time we leave the body. It does not work that way! ‘What for’ we lived throughout our life? Only whatever thought we lived intensely comes up at that moment. That is why He says, ‘Even when you do your duty, let you be absorbed in Me.’ This means that when we live, we should try to continuously be in thoughtless awareness, the witnessing consciousness, the Krishna consciousness

The next question: ‘How can I be in the witnessing mode when I live my regular life, Master?’

Start in a simple way. When you drive, when you sit, when you talk, see what is happening inside and outside; what is happening inside your being and outside your being. You don’t need to close your eyes. At least while
driving, please don’t close your eyes! Just move away from your body. See what is going on in your mind and what is going on outside your being.

When you sit and talk to someone, witness how he talks and how you respond. Even before he finishes his statement, notice how you come to conclusions and how you are ready to jump on him. See how you prepare your speech before he finishes his statement. Witness, continuously try to witness. You will see the influence of desires, guilt, and pain on your being automatically disappear.

The moment you create a gap between you and your being, immediately the suffering disappears. Suffering is the attachment to your body and mind. All your sufferings disappear the moment you witness, that very moment. Actually, you may fail the first few times. After you face failure, you think, ‘It is difficult, I cannot do,’ and you create an idea it is difficult.

Somebody goes to Ramana Maharshi and asks, ‘Master, is atma vidhya (knowledge of the Soul) difficult?’ He says, ‘The word difficult is the only difficulty.’ He sings beautifully in Tamil, ‘Aiyye athi sulabham atma viddhai, aiyye athi sulabham’ - Oh! So easy! The knowledge of Self is so easy! He sings beautifully, ‘To achieve money you must work, to achieve name and fame you must work, to achieve anything else you must work. To achieve the knowledge of the Self, just keep quiet. Nothing else needs to be done.’ Such a simple thing; a few moments of witnessing consciousness is enough.
Don’t start calculating, ‘From tomorrow onwards, 24 hours per day I will be in that mood.’ Don’t start calculating because then you will naturally be a failure. You will then be frustrated; so don’t bother. Even if you stay in that consciousness for five minutes, it is a big blessing. When you feel the relief that happens when you witness, even once or twice, when you feel the relief, you can experience how the stress disappears from your being. Then automatically you will stay in that same state because now you know the taste. Once you know the taste, you automatically come back to same state; you come back to same mood again and again.

Ramakrishna says, ‘If you give a little bit of abhin (an opium variant) to a peacock one evening at four o’clock, the next day exactly at four o’clock, it will be in front of your house.’ In North India they give abhin to peacocks so they will dance. They mix a little bit of abhin with rice and put it in front of their home. Once the peacocks eat the rice, they start dancing. Ramakrishna says that once you supply abhin at a particular time, they will automatically be there in search of abhin the next day at the same time.

Similarly, if we just experience the relaxation that happens once, the relief that happens when we witness the body and mind, we automatically come back for that experience, for that peace, again and again. If we feel witnessing is difficult, witness that thought also, be aware of that thought also. Go into the consciousness of your being. Experience samadhi so that all hindrances disappear. You will experience the ultimate, Eternal Consciousness.
In the last verse Krishna says, ‘At the time of death, fix your mind between the eyebrows.’ He adds, ‘without being distracted and with devotion.’ See, all this is not in our control at the time the prana, life force, is about to leave the body. We cannot decide at that time, ‘Ok, let me focus between the eyebrows, let me think of devotion, let me not be distracted.’ But if we have led a life in such higher consciousness, this automatically happens. When Krishna talks about space between eyebrows, He speaks of the higher chakra or energy center in the body, referring to higher consciousness.

Our mind is nothing but a bunch of conditionings. All these conditionings affect us during the time of death. How do we condition our mind? If we think that eating is the highest thing in life, when we leave the body, what comes in front of us? All kinds of foods and Macdonald arches!

If we are taught that eating is the highest thing in life, we see burgers and all kinds of food when we leave this body. When we decide that eating is the highest thing in life then the thought is, ‘Let me choose a country where I can eat, eat, eat and eat. Let me take up a body that will help me to eat more and more and more. Let me take birth in a family where I will be given food and nothing but food. I will not have any other responsibility.’ We call for the archival files. The essence, the research report, is in front of us. From all the experiences of our past, we choose what we think is best and what we have worked for all our life. Based on that, we make a decision, ‘Alright, if I want to eat, this is the right country.’ There
we will end up throughout our life, in *tamas*, in dullness, not doing anything, with just pure laziness.

A small story:

One guy goes to a doctor and says, ‘Doctor, please examine me. I don’t feel like doing anything. I feel dull.’

The doctor thoroughly examines him. The man says, ‘Doctor, please tell me in plain English, what is my problem?’

The doctor says, ‘If you ask me, in plain English, you are lazy. Nothing else is the problem.’

He says, ‘Ok, now tell me the medical term for it; I will go and tell my wife!’

If we have lived that kind of life, a lethargic, dead, dull, lazy life, that same laziness makes the choice for us at the time of taking the next body. I have seen amazing laziness. If you want to see the ultimate laziness, come to the Himalayas. You can see strange kinds of laziness. That is why Vivekananda says straightaway in his lectures, ‘People who eat and sleep in the name of *sanyas*, make them stand and beat them.’ Pure laziness!

One guy tells his friend, ‘If only somebody would invent a machine that does all our work when switched on: laundry, cleaning, cooking, ironing, putting on clothes, and giving us a bath! How nice it would be if the machine did everything by just switching it on!’
His friend says, ‘How much nicer would it be if the machine automatically switched itself on and off!’

Peak of laziness! If we live throughout our life spending our whole energy in laziness, we just get lazier. Please be very clear, we spend energy when we are lazy. Don’t think we are not spending energy. Have you heard the phrase, ‘tired of sleeping?’ Many people are tired of taking rest. We will be tired if we sleep more than a few hours. If we sleep more than ten hours, we will be tired of taking rest.

Tired of taking rest is tamas. If we have lived life completely in tamas, we naturally decide, ‘Anyhow, the ultimate thing in life is sleep, that’s all. Now which country is the right country? What type of body is the right body - whether pig or buffalo or human being? What type of family should I take birth in?’ We sit and decide. Please be very clear, the whole calculation happens based on our data, the data that we have collected.

At the time of leaving the body, the whole data appears before us in a single moment, in one flash: the gist of the whole data, the gist of all three files - agamya (future) file, sanchita (bank balance) file and prarabda (current) file. Based on the file, we decide, ‘What am I supposed to do? What should be my next birth?’ The moment we decide, we enter that kind of body. One more important thing: because we are so attached to the body and mind, we cannot live without a body for more than three kshanas. Kshana does not mean seconds in Sanskrit. It is not chronological time. It is the gap
between one thought and the next thought for us. For most of us, *kshana* will be a few microseconds because of our endless stream of thoughts.

If we have lived in this body and experienced thoughtlessness at least once, *thoughtlessness means being alive without body and mind*, if we have experienced thoughtless awareness, if we have been in consciousness for a single moment without the body and mind, that is what I call *samadhi*.

Here is a small diagram to explain what I mean exactly by the word ‘thoughtlessness’.

In our life, we experience two states of being and two levels of mind. For example, now we have thoughts. In deep sleep, do we have thoughts? No! So the two possibilities for the mind are with thought and without thought.

In the same way, in the being, there can be ‘I’ consciousness and no ‘I’ consciousness.

As of now, while we are awake and talking and moving, we have the idea ‘I’ all the time, that of ‘I’ consciousness. In deep sleep, do we have this consciousness? No. The ‘I’ consciousness does not exist. So the two levels of the being are ‘I’ consciousness and no ‘I’ consciousness. These two levels of consciousness and the two levels of mind and thought overlap each other and create four states of being in us.

With thoughts and with ‘I’ consciousness is the waking state, *jagrata avastha*, in which most of us are now; not all, some of us are in the dream state – sleeping already!
The next state is when we have thoughts, but ‘I’ consciousness is absent. This is the dream state - swapna. You may ask, ‘how?’ The frequency of thoughts will be more than the frequency of ‘I’ consciousness in dream. That is why we will not be able to control our dreams. When we are awake, the frequency of ‘I’ is more, that is why we can control our thoughts. We suppress them, divert them, create them; we can do anything we want because the frequency of ‘I’ is more than the frequency of thoughts. In the dream state, the frequency of thoughts is more than the frequency of ‘I’. That is why we cannot control our dreams. If we can have the dreams of our choice, we know what kind of dreams we will have! Dreams are not in our control. We cannot influence them. We cannot have choice because the frequency of thoughts is more than the frequency of consciousness. So we have thoughts but no ‘I’ consciousness. The flow of thoughts that are flowing in our being is the dream state.
In the next state, neither ‘I’ consciousness nor the flow of thoughts exists. This is deep sleep. This is called susupti. The three states are jagrat, swapna, susupti – conscious, sub-conscious, unconscious.

And there is a fourth state that we have not experienced in our life, where we have no flow of thoughts yet we have ‘I’ consciousness, pure ‘I’ consciousness. This is samadhi, thoughtless awareness, turiya avastha, atma gnana, brahma gnana, Self-realization, nirvana, atma bhooti, state of divine, nithya consciousness, Eternal Bliss!

All these words refer to the state where we will have pure awareness but no thoughts, where we will live without body and mind. Jagrat, swapna, susupti, in these three states, we live with the body and mind. In jagrat, we live with the body that we have now – the sthula sareera or gross body. In swapna, we live with sukshma sareera or subtle body; please understand in dream also we assume a body. That is why we are able to travel in our dreams. For example, we fall asleep in Los Angeles but suddenly dream we are in India. It means we travel with a body, a subtle body called sukshma sareera. In deep sleep, we have a body called the causal body, karana sareera.

In turiya state, we experience boundaryless-ness, bodyless-ness. There we have pure ‘I’ consciousness, with ‘I’ but without thoughts. Vivekananda says, ‘If you experience even a single glimpse of this consciousness when you are alive, the same thing automatically repeats when you leave the body. You leave the body in samadhi.’
All spiritual practices directly or indirectly aim to achieve this state where we live with the awareness of ‘I’ and without the conscious body and mind.

That is why Krishna says that if we experience at least one single moment of consciousness without body and mind, then we can choose our next life in a relaxed way.

If we have not lived a single moment without body and mind, we cannot be without body and mind soon after we die. We immediately try to run and catch the next body. Because we never lived a single moment without body and mind, the moment we die, we will not bother which body we are getting into. We rush as fast as possible. It’s like we are late for a train, so we run and jump onto the first one we see, not thinking about where it’s headed. We say, ‘After all, let me just get into the train!’ We rush and get into some body and come down to planet Earth yet another time.

After coming down, again we forget the supreme purpose of assuming the body; this is biggest problem. The whole thing is confusion leading to confusion and confusion leading to more confusion. If we have experienced a single moment of complete rest and thoughtless awareness, naturally at that moment when we are leaving, we will be without the body and mind. That is called thoughtless awareness because when we are in turiya state, all three bodies do not touch us; that is neither the gross body nor the subtle body nor the causal body touches us.

We experience awareness that is beyond the three bodies. If we have experience this thoughtless awareness
for even a single moment earlier, we will have clarity in the end. Since we have experienced that we exist without the body and mind, we will have the patience to work with our data files before assuming the next body. We will see the data line by line and decide, ‘Should I take birth at all? What is the need?’ Sometimes, if we want to take birth, we take a conscious birth.

Krishna says yogaprashta, conscious birth. We take birth in a family that will be conducive to our spiritual practices, which will not create obstacles when we want to do spiritual practices. Krishna says that only very rarely do souls take birth in this type of family. I have rarely seen parents who do not object when the son does spiritual practices. If your family does not object, if they do not disturb you, please be very clear, there is every chance of you being a yogaprashta.

Otherwise, I have seen religious parents put up obstacles if their son wants to enter sanyas or spiritual life. They say, ‘Go to temples but not to ashrams!’ As long as you go to temples, things go smoothly because it is ok as long as you grow to the level where the parents are. But if you grow beyond the maturity of the parents, it is something that they cannot digest. Very rarely do souls take birth in families where they will not be disturbed. Somehow by divine grace I had a blessing. When I left home for my parivrajaka, sanyas life, I was young; just 17 years (even now I am young, but that is different!). I told my mother that I was going, that I wanted to live the parivrajaka life, I wanted to taste sanyas life.
She started weeping. Then I asked, ‘Do you mean that I should not go?’

She said beautifully, ‘No, I cannot say you can’t go. I am not able to digest idea of your leaving, so I am weeping.’ Even now I feel grateful because they did not stop me. Even now I feel gratitude that they never stopped me. Not only that, from a young age I did all sorts of things that you can’t even imagine. I don’t think other parents would have tolerated it. Yet somehow the atmosphere was such that I was able to continue my spiritual practice. It is rare to have this blessing!

If your whole family and surroundings do not disturb you but help you, please be very clear that you have taken a conscious birth - yogaprashta.

If you have not experienced a single glimpse, a single moment of thoughtless awareness, you cannot live without body and mind. So within three kshanas, you take birth.

Even a glimpse of consciousness, a moment of meditation, a single moment of meditation when you live with body and mind is enough. The Nithyananda Spurana Program, the LBP 2, is straightaway focused on this concept. All I try to do is to give you a single glimpse of consciousness, thoughtless awareness.

Actually, if you achieve one glimpse of thoughtless awareness, you achieve whatever has to be achieved in life. If you have not achieved one glimpse of samadhi or thoughtless awareness, whatever else you achieve is not
useful. In the next step, Krishna explains how to achieve thoughtless awareness and gives a little deeper understanding about death and the art of leaving. In next session, we will see words of Krishna in a much more detailed way.

Q: Master, you said Nithyananda Spurana Program, or LBP 2, is based on your personal experience. Can you tell us about this?

Ok, let me tell you why I started the Nithyananda Spurana Program or how this program happened. Now I want to take an oath. Hereby I promise, whatever I speak is the TRUTH. And here I take an oath. You may ask, ‘Why are you taking the oath, Master?’

Understand one important thing: generally, to tell you the truth we never believe any person’s words. Please be very clear, we never believe that anybody speaks the truth. Look into your mind and you will understand. We never believe what somebody says. All we do is – if he says something that we already know, we believe. If he says something that we don’t know, then we never believe. Either we oppose, or if we are in a place where we can’t oppose, out of politeness we keep quiet, but we never believe. We never receive his words.

Please understand, if we have the capacity, we oppose. If we are in a place where we can’t oppose, we don’t question, but we don’t allow the words to penetrate us. We don’t allow the words to enter us. That is the reason
I take the oath now – whatever I say is the TRUTH. To understand something in the outer world, our mind is enough. Our logic is enough. But to experience something in the inner world, we need the help of a Master.

The person who creates a formula to re-create an experience of the outer world is a scientist. For example, Newton discovered the law of gravity. He had an experience. When he saw the apple falling from the tree, he had some understanding. So he created a formula to reproduce the same understanding in others. He created a formula. A person who creates a formula to understand an experience of the outer world, or things of the outer world is a scientist.

A person who creates a formula to reproduce experiences of the inner world is a Master. The person who creates a formula to reproduce things of outer world is a scientist. The person who creates a formula to reproduce inner world experiences is a Master. This whole program is a formula created by me to reproduce experiences that happened in the inner world. So naturally I must explain how this experience happened and how this formula happened.

First thing, if someone asks Newton to explain the gravity theory, he must explain how he started. He must explain how he saw the apple falling in the garden and what happened inside him. He needs to clarify how he created the logical steps and how he came to a conclusion. Now I am explaining in the same way how this experience happened in me and how the formula will
reproduce the same experience in you. These two things must be understood: first, how this experience happened in me, and second, how this formula reproduces the same thing in you. Unless we clearly understand these things, we will not be able to work with this formula.

Before my enlightenment, I was in Varanasi – Kasi. There was an elderly sanyasi – a very old sanyasi. He was suffering with cancer. He was in the hospital, in the ICU, Intensive Care Unit. Somehow, I had the great opportunity to take care of him. He was a great sanyasi, but not an enlightened person; he was a great tapasvi - penance doer. Even though he had not become enlightened, he was a great tapasvi. I had the great fortune to serve him in his last days. Everyday I brought food for him and took care of his needs and his stay in hospital.

One day, the patient in the next bed was slowly passing away. He was dying. The doctors stood around him trying their best to help but they were unable to do anything. Even though I was not enlightened, I had had one wonderful spiritual experience. It was a beautiful experience, my own death experience. I had a beautiful spiritual experience in the same city earlier. I was in the Manikarnika ghat in Varanasi where they cremate dead bodies. Here I had the experience of my body dying and my spirit leaving the body mind.

Because of that experience, I now saw what was happening to him. Because of that, somehow I saw what
was happening to him. Slowly, he started suffering; that person who was dying started suffering and struggling.

First, he suffered tremendous pain in the body. His face started showing pain. Next, the breath stopped; the suffering of the pain of breathlessness started. He started inhaling and exhaling with great difficulty. Then I clearly saw the pain and the agony, the suffering. Of course, even now, if I remember, I can see and feel that same pain, so much pain. It was like one thousand scorpions attacking him; one thousand scorpions attacking him at a time, and his whole consciousness getting torn. If we cut our finger for half an inch with a blade, how much pain we would experience? How much pain we would suffer? This death was like a six-foot knife cutting him into pieces.

I experienced the pain, the agony, the feeling that he was undergoing. Of course, slowly, very slowly, he started moving away from the physical body. Please understand. Now we must be a little aware. Again I tell you that what I speak is the honest TRUTH. Even though it is difficult to receive this logically, even though it is difficult to understand intellectually, this is what happened. Of course, once I finish, then we will analyze.

Let me first express what I experienced, then we will analyze. Here, whatever I am speaking, if you are able to receive, then receive. Otherwise, understand this as a hypothesis. Even if we understand it as a hypothesis, it is enough. At the end of the calculation, we will understand how this whole thing happens. I was able to see and
experience it all. I saw and experienced the tremendous pain and agony of that being. It was almost excruciating, such a deep suffering.

The being, the spirit, moved from the physical body, then to the pranic layer, second body layer. The pranic layer means our breathing energy. All these seven bodies are seven energies. They are the energy layers of our being. When the being started moving towards the pranic layer, again a deep suffering happened. Of course, our pranic body is filled with all our desires. Breathing and desires are closely related. If we change our breathing, our desires can change. When his energy was moving into the pranic layer – all the desires of the being came up. The being suffered from all the unfulfilled desires.

When the being, the person, started moving towards the next level body, the guilt started rising. ‘Oh! I should have lived in that way, I should have lived in this way.’ Anyhow, slowly, very slowly, the being moved out layer by layer and died. I saw the whole death. I saw how the death happened, the whole process. But I was not able to help of course. I was not enlightened so I was unable to help. I saw the suffering. The pain it created in me by just seeing the suffering was too much.

Then I understood why enlightened Masters have the power to see these things. I tell you honestly, we suffer more if we have the extraordinary power to see these things without the energy to help.

Many people ask me, ‘Master, please give me memory of my past life. Please help me see my past life.’ I ask,
'What is your age?' They say around 40-50. People go crazy about all these things at that age! I tell them, 'Are you able to handle and be peaceful with the last 40-50 years memory of this life?' We are not even able to handle last 40-50 years of memory! It just haunts us. If we can’t handle our 40-50 years of memory, how will we handle 100 years more? How will we handle 140 years of memory?

That is why by divine grace we don’t remember past lives. If we remember past lives, we will have more suffering. We suffer more and we will be unhappy. When we have this mystical power, this extraordinary power, without the capacity to help, naturally we enter into more trouble. We will not be happy.

I started feeling the pain; it was like observing a gruesome accident on the road. What happens? If we see an accident, will we be able to eat? Will we be able to eat the next two days? No! We will not be able to eat for two days. It was the same for me. And in an accident, we see only one body. But I saw all 7 layers, all 7 bodies. What happens to the suffering? It got so deeply engraved. It was so deeply recorded in my being. I was not able to eat or sleep for three or four days. It was an unbelievable suffering. Anyhow, after a few days, I left Varanasi.

After a year or two, I had done my tapas and had become enlightened. I had my Self-realization experience. Then I came to the South of India. I stayed in small
towns for one to two years. A little later, I had opportunity to see death again.

The person that I witnessed in the second death did not suffer. I saw the second death in an ICU. The second guy did not suffer. I analyzed the situation. ‘Why did the first person suffer and why didn’t the second person suffer?’ After analyzing or meditating on that issue, something came up - as a formula. That formula is this whole program, the NSP.

As I told you, I saw the first death in Varanasi, which was painful – no words can explain it. It was so painful to see that I was unable to digest the scene for three or four days.

And the second death – let me explain about the second death. I was enlightened at the time I saw the second death. I went to the hospital to heal a devotee. I was healing the devotee at the ICU. Again the patient in the next bed was dying. I was able to see what was happening. I saw the life slowly moving from that person. The person had neither pain nor suffering. Beautifully he was moving, from first layer to second layer, second layer to third layer, third layer to fourth layer. It was like a ball rolling in the snow; like that his being was moving. I was surprised. His being moved smoothly, slowly and disappeared. He became enlightened. He was liberated.

I thought, ‘Why did the first person suffer so much while this guy did not have any suffering at all?’ I
thought that the second guy must be a spiritual person. He must have meditated a lot. I enquired about the second guy. I asked his relatives, ‘Was he a spiritual person?’ The relatives answered in surprise, ‘Meditation? Why? Why unnecessarily? He would not even go to a temple. He was not religious.’

Then I contemplated, ‘Why did the first person suffer so much and why did the second person have a beautiful and peaceful death?’ Suddenly I realized, it was my presence that allowed him to go away peacefully.

Let me come to the next step. After seeing this second death, I started seriously contemplating on how this can be reproduced. Or how we can help people leave the body consciously. And I cannot go and stand in all the ICUs. That’s impossible. And one more thing, energy is not bound by time or space. Energy is beyond time and space.

It’s like tuning in to television channels. All we need is a cable box, that’s all. See, if we have a cable box in our house, we can tune in to any television channel. If we tune in to BBC, we see BBC. If we tune in to CNN, we see CNN. Whatever channel we tune in to, we see those programs. Similarly, at the time of leaving the body, if we tune ourselves to consciousness, if we tune ourselves to thoughtless awareness, conscious experience, we simply see that our life is a conscious experience. We cross the ocean of samsara or this ocean of samskara, the ocean of these seven layers, beautifully and peacefully.
The moment I got this understanding, something landed in me like a lump, like a conscious ball. A formula happened in my consciousness. Giving this consciousness, this formula to the people is the Nithyananda Spurana Program.

If we work with the theory of gravity, we completely understand what Newton experienced. In the same way, if we work with this formula I am proposing, we can experience what I experienced. What happened in my consciousness can happen in your consciousness. All we need to do is work intensely with this formula. Go with this formula as intensely as possible. Nothing else needs to be done.
8.11 Persons who are learned in the Veda and who are great sages in the renounced order, enter into Brahman.

Desiring such perfection, one practices brahmacharya. I shall now explain to you this process by which one may attain liberation.

8.12 Closing all the doors of the senses and fixing the mind on the heart

And the life air at the top of the head, one establishes himself in yoga.

8.13 Centered in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if
one dwells in the Supreme and quits his body, he certainly achieves the Supreme Destination.

8.14 I am always available to anyone who remembers Me constantly

Paartha, because of his constant engagement in devotional service.

Krishna gives different ways to attain Brahman or God or Ultimate Consciousness. He says people learned in Veda attain Brahman. This does not mean that we read the Vedas and then forget about them after reading them. Krishna speaks at a far deeper level.

Remember what Krishna says in the last verse. He says whatever we think of at the time of death is directly related to our next birth. If someone is completely immersed in the scriptures, his thoughts will continuously be along those lines. That is what Krishna means by His words. Immerse yourself in the scriptures. Keep reading some scripture or the other and imbibe their truth. They will have a tremendous impact on you.

Please be very clear that if we do not understand deeper meanings of these scriptures, it is ok. These scriptures are energy hubs. The verses quoted in them are whirlpools of energy. When we read them, the sound that is generated is enough. That sound cleanses our inner being. That is the power of those verses.

If we listen to Vedic chants, you will see they are chanted in a specific way. They have specific tones and pitch. The syllables in these chants are placed in a
particular way. When they are chanted, they completely cleanse our system, our inner being. Most of us are not aware of them, yet they carry that energy for us.

If we visit old temples in India, we will see that the main sanctum sanctorum has a beautiful peace inside it. When we enter that place, automatically our being becomes peaceful. Why do you think that happens? Why do you think we feel a moment of bliss as soon as we enter the sanctum sanctorum? When the priest chants, that place gets energized. The sound of the chants carries tremendous energy and energizes everything in that place.

When someone reads these scriptures, his inner space is continuously cleaned. It gets purified. One more thing, these scriptures talk about realizing the Self. They are guides to enlightenment. So when we read them, we will be in that mood. Our mind will be tuned to that frequency.

You see, when we come out of a movie, our mind processes the scenes of the movie. Is it not? It tries to recollect what the good guy said, what the bad guy said. For one or two days, we are in that hangover. In the same way, when we read these scriptures, even if we don’t completely understand them, we will be in a hangover. We will think about what they say, what enlightenment is, how to realize our Self, how enlightened Masters live... These thoughts will come into our mind again and again.
This is what Krishna wants. When our thoughts are always directed towards Self-realization, our thoughts will be of enlightenment at the time of death.

Krishna says, when we read scriptures, when we practice this life style, we practice brahmacharya. We should clearly understand this word. Brahmacharya is commonly misinterpreted as celibacy or abstinence from sex. The literal meaning of brahmacharya is one who follows the path to attain the Self. Brahman means the Self and acharya means to walk the path. So brahmachari does not mean a celibate. Anyone who is on the path to attain Brahman is a brahmachari. Please be very clear what this word means.

A small story:

In a village, a brahmachari prayed to God every day. His day started with prayers and ended with prayers. He was considered a pious man in the village. Everybody respected him because he was a brahmachari. They spoke highly of him since he was not interested in married life and wanted to be with God. Everyday he had to travel by a prostitute’s house on his way to the temple. The prostitute was a very ardent devotee of God despite her profession. Every time he passed the prostitute’s house, he thought, ‘What is this? Why do people do such things?’ He kept complaining about it.

After some years, both the brahmachari and the prostitute reached the Lord of death, Yama, on the same day. Yama took the file of the prostitute and
went through it. Then he took out a golden key and gave it to her and told her to go to heaven. The brahmachari was shocked. Yama started looking at his file and the brahmachari thought, ‘If she gets a golden key to heaven, surely I will get something bigger and better. I was a sanyasi, a brahmachari.’

Then Yama took an iron key, handed it to him and asked him to go to hell. The brahmachari was shocked. He asked Yama for an explanation. Yama laughed and said, ‘You kept complaining about the prostitute. Even during your prayers, you thought about her, yet no matter what the prostitute did, she thought about God all the time.’

Just see the difference. Being a celibate and thinking about sex does not mean brahmacharya. When we do that, we suppress our desires. This is more dangerous than a person who freely expresses it. Really, it’s a like a volcano ready to erupt anytime and we won’t even know it.

Brahmacharya is not about leaving everything and becoming a celibate. Our inner space must be cleansed. Our inner space must be free from fantasies and we should strive to merge with the Brahman. That is brahmacharya.

Here Krishna talks about deep concepts of yoga. All great truths were told by different Masters in different ways, yet the truths remain the same. If somebody who does not know the actual meaning of yoga reads this verse, he will be totally confused. Nowadays when people hear about yoga, they think
of physical exercise, how to become slim. *Yoga* has a deeper meaning and Krishna talks about it.

*Yoga* means the continuous process of uniting our mind, body and soul together. This truth is revealed by great enlightened Masters in different ways. Patanjali, considered the father of *yoga*, talks about this verse in *ashtanga yoga*. *Ashtanga yoga* means eight limbs of *yoga* and two of these limbs are *pratyahara* and *dharana*. These two parts talk about what Krishna mentions.

Let us understand this verse and the two limbs of *ashtanga yoga* related to this verse. How do we bring that continuous process of uniting body, mind and soul? What should we do? You see, our mind-body system reacts to different external situations. These external situations are like food, *ahara* to our system and our five sense organs are the places through which we take in this food.

Please understand that our mind functions because we give food to our mind through our senses. We react to situations and our mind is continuously occupied. Our mind exists because we have thousands of thoughts. We are again and again jumping from past to future and back to past. Our five sense organs act as gateways to this food that goes to our mind.

*Pratyahara* means getting ourselves out of the clutches of these senses. This does not mean we physically shut our senses. Please be very clear, *pratyahara* does not mean we shut our senses physically. Even if we close our eyes, an internal television runs in our system, is it not? Even if our ears and mouth are closed, there is inner chatter.
We don’t really shut our senses. Our mind is actually functioning even now. When we say, ‘Close the doors of our senses,’ we mean, ‘do not process the data.’ Understand that we hear everything going on outside, we smell everything around us, however we need not process anything. Whatever comes, we can just watch. That’s all.

That is the only way we can close the doors of our senses. We cannot suppress thoughts and we should not create thoughts. We should just watch them.

We cut the continuous flow of inputs from our senses by infusing awareness. The number of thoughts slowly drops as awareness rises. When we infuse more and more awareness, our thoughts per second, TPS, drops. It reduces.

This is what Krishna means by closing all the senses. When we do this, our awareness becomes more and more concentrated on something else. When we shut our senses by pure awareness, we focus on our divinity. We keep a single-minded focus on the divinity happening in us. We automatically fall into the present moment. Awareness of our breath becomes more acute. We feel life energy or prana fill our system.

This is called dharana, single-minded focus. We can focus on the life force energizing our system when we close all inputs from our senses by infusing awareness. We automatically unite mind, body and spirit. This is yoga.
Again and again Krishna speaks about this concept. He emphasizes this truth so much. He continuously tells Arjuna the importance of the last thought before death. We saw in the last verses how much importance He gives to this truth.

You see, it is a powerful technique. These are not mere words to be read and not put into practice. People have used these words and left their bodies gracefully, understand that. They merged with the Ultimate Consciousness by practicing this technique. Thousands of enlightened beings have constantly thought about God. People laughed when they sang and danced in the glory of God. People realized the power of that devotion only after these enlightened beings left their bodies, completely merging with the Cosmos.

Krishna says people who reach Him are continuously in the path of yoga, continuously fixed upon the Divine without deviation. Krishna asks us to be in that state all the time. He asks us to be in Krishna Consciousness all the time.

The problem is when an enlightened Master says, ‘Think of me all the time,’ we question. ‘How can He say that? What kind of an egoistic person is He? Why should we think of Him?’

Actually, our ego plays the game. We think Krishna exploits us when He advises us to be in Krishna Consciousness. Many people think I exploit them when I make such statements. They think I profit from all of this.

Please be very clear, Krishna, or any enlightened Master, only asks us to keep our inner space completely
free of desires. Our inner space should be completely free. Our thoughts are generally of greed and fear. We keep piling up desires because our thought patterns are of greed and fear. Our list of desires continuously increases because of these two things.

When we die, our soul passes through these desires. Attachment to these desires makes our death painful. An enlightened Master has seen this process and speaks from experience. He is pure compassion and He wants everyone to know the secret to master the art of leaving.

That is why Krishna says again and again: when we direct our thoughts to the Divine, greed and fear are completely wiped out. Our whole being thinks of gratitude to the Divine. One more thing, many people think of God because they want to go to heaven. Some people are afraid of death so they think of God. Both are because of greed or fear only.

When we think of the Divine, we should do so out of gratitude, thankfulness and not because of greed or fear. Be very clear that thinking of God out of greed and fear will not help us. Our thoughts about God, our devotion to the Divine should be out of pure gratitude to Existence.

Q: Master, is there something called sin? What are papa and punya, sin and merit?

I explained this once before; let me elaborate further.
The concept of sin was created by society to keep you under its control. It is not that if you do something bad, you commit *papa*, sin, and hence go to hell. Society created rules to control you. They are called moral values. When someone breaks these rules, he is said to have committed a sin. Society created this concept of sin to create fear in everybody so that it could rule everyone.

As long as we are in guilt, as long as we operate out of fear and greed, we are creating sin. Let me be very clear. We need not break any moral rule. We need not break any social conditioning stipulated by society to be termed a sinner. As long as we are conditioned by society to operate in a certain way, as long as we do something because we are in greed or fear, we commit a sin.

Doing something good should come out of consciousness, not out of conscience. When our consciousness is high, we cannot do anything wrong because our inner space is clean. However when we operate out of conscience, we operate out of social conditioning. We do something because we think it is socially correct. We consider something meritorious or *punya*, according to society’s labeling. We operate in a state of fear of being ruled by society. We operate in a state of greed of getting attention from others. Only when we do this, we commit a sin and we are already in hell.

We talked about Patanjali’s Yoga Sutra earlier when we discussed *yama*. *Yama* is one of the eight limbs of Patanjali’s Ashtanga yoga. It means self-discipline based on five qualities such as being truthful etc. Like sin,
being truthful becomes more of a moral responsibility if it is based on fear or greed, like someone speaking the truth because it is morally correct. This cannot be sustained. Truthfulness should come out of consciousness for it to be consistent. When we are aware of ourselves, when our consciousness is high, we will not be able to say anything false. We will always be in the truthful state.

One more thing, *ahimsa* means non-violence. This is one part of *yama*. This also should arise out of consciousness and not because it is morally or socially correct. If someone resorts to violence or protests, people talk about it. They call it ‘socially irresponsible’. However if faced with a similar situation, the same people who comment about non-violence will do the same act of violence.

When *ahimsa* happens out of a rise in consciousness, it is completely different. Understand that we do not have to tell anyone that we are non-violent. We do not have to make an attempt to be non-violent. It automatically happens to us because our inner space is clear. Let me share a real incident from my life.

During my wandering days, I passed through a forest. I searched for a place to sit and meditate. After roaming about for sometime, I found a small cave. I sat and started meditating.

It was a dense forest and nobody came that way. Anyhow, I meditated for some time. I do not know for how long, but after sometime when I opened my eyes, I saw a long, poisonous snake lying beside me.
I saw the snake lying beside me quietly. It was not doing anything, however the fear started rising in me after a few seconds. I clearly saw that the snake was getting disturbed. It also had a similar feeling of fear inside it. It started raising its head.

Do you see what happened? When I was meditating, I did not have fear. My inner space was completely empty. So the snake did not find me a threat. So it was lying beside me because I was unto myself. The snake knew that I would not harm it. As long as my mind did not create any fear in my inner space, the snake was lying still. However when I opened my eyes for a few seconds, the fear emotion started in me. The snake also felt fear, and now it knew that I could be a threat. I clearly saw that. So I got up with the same meditative calmness and walked away.

You see when the consciousness is high, nonviolence happens in you and you radiate that nonviolence. It simply happens. You do not need to make an attempt.

Please understand that the concept of sin and merit is created by society to keep you under control. Let good happen out of consciousness and not because of conscience. So raise your consciousness, punya or good or merit will automatically happen in you.
Brahma's Day & Night

8.15 After attaining Me, the great souls who are devoted to Me in yoga are never reborn in this world.

This world is temporary and full of miseries and they have attained the highest perfection.

8.16 From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place.

One who reaches My abode, O son of Kunti, is never reborn.

8.17 By human calculation, a
thousand ages taken together is the duration of Brahma’s one day.

His night is just as long.

8.18 From the intangible all living entities come into being at the beginning of Brahma’s day.

During Brahma’s night all that are called intangible are annihilated.

Now He says, ‘After attaining Me the great souls who are steeped in yoga never return to this temporary world which is full of miseries, because they have attained the highest perfection.’

The understanding of this science, the very intellectual understanding, gives the inspiration to experience truth and naturally leads us to the Ultimate Truth.

Here Krishna says, ‘If you achieve this state, you never come back.’ He inspires us; He persuades us to enter that state, to enter thoughtless awareness.

The only job of an enlightened Master is to make everyone realize the truth that he himself has experienced. That is the only aim. There is no ulterior motive. People again and again look at an enlightened Master with suspicion. They suspect foul play.

Understand one thing: a person who has experienced the inner source of bliss never cares for anything external. Please understand that he does not need external sources of happiness because he has something more powerful. The inner guide is so powerful that the being is always blissful.
That is the reason he does not see the world as a collection of miseries. You see, an enlightened Master may not get food for days. He may get only water to drink, yet he is always blissful. Even in such situations, the only thing that comes to him is gratitude and compassion. He is not bothered by miseries around him.

He is neither attached to sorrow nor happiness. He is detached from both to the same degree.

He is always in a state of gratitude to the universe. All worldly things do not bother him. Happiness and sorrow are not in his dictionary.

A small story:

A Sufi Master paid gratitude to God five times a day. At one time, he and his followers wandered through several villages where Sufism was not accepted as a religion.

In the first village, people accused them of begging, and threw meager alms at them. The next day, the people refused to give any alms.

On the third day, the village was so hostile that the villagers drove them out with sticks and stones.

That night as usual, the Master knelt down and offered gratitude to God. His disciples watched. It was too much. They could not understand why their Master was thanking God since they were hungry, thirsty and miserable. They were furious.
They cried out, ‘Master! For three days we have gone without food! Today we were driven out of that village like dogs! Is this what you offer gratitude for?’

Their Master looked at them and said, ‘You talk about three days of hunger! What about all that you have received till now? Have you thanked God for the food you have received for the past thirty years? And know one thing, my gratitude is not for receiving or not receiving anything. It is an expression of deep joy and love in my being; it is a choiceless and prayerful expression, that’s all.’

An enlightened Master looks at misery and happiness with total gratitude and surrender to the Universe. Enlightened beings are beyond happiness, as you understand it. They are not attached to anything. They are pure compassion.

One more thing, an enlightened being surrenders everything that he has and that he gets to Existence. Whatever they are, either sorrows or happiness, he surrenders everything that he gets to Existence. When he gets food, he surrenders that; when he is hungry for days, he surrenders that to Existence. Whether he has money or is in poverty, he is rich inside because he surrenders everything.

He says, ‘Let Existence take care.’ All his responsibilities are handed over to Existence. There is a great relief inside when that state of surrendering happens. We suddenly light up in joy.
We consider something as misery because we think we are responsible for that something. We think we control it. That is why when something does not happen according to our expectations, we see it as misery.

But an enlightened being is not like that. He flows. Whatever comes, he accepts it and surrenders it to Existence. In the next verse, Krishna talks about the misery-filled world and we see how good deeds cannot get us out of the cycle of birth and death.

Krishna says here:

*From the highest planet of Brahmaloka to the material world down to the lowest, all are places of misery wherein repeated birth and death takes place. But one who attains Me, one who attains My being, one who attains My consciousness, never takes birth again.*

I told you earlier about the different energy layers. Even if we reach the cosmic layer of Brahmaloka, the land of the Divine, we must come back, take re-birth. It means that even if we are full of good intentions and good deeds, if we are full of enjoyment being attached to good things, we must come back to a body.

Please be very clear, if we are caught in good deeds also, we return. Our good deeds, *punya*, cannot give enlightenment. I tell people, ‘Even if you give money for my *ashram*, I cannot give you a speed pass to enlightenment!’ I cannot give you any speed pass. Be very clear, unless *you* have the conscious glimpse; unless *you* achieve at least one moment of thoughtless awareness, nobody can save you from the cycle of birth and death.
Some religious groups believe that when we give money to their institution, we receive a receipt and a pass to heaven. The receipt is kept with us when we die. We are buried with the receipt so that we can show the receipt to the heavenly gatekeeper and he will allow us in.

I tell you honestly that at least I don’t have that system. Let me be very clear; it is a pure lie.

I don’t say, ‘Do dhana (sacrifice), do dharma (good) and I can get you into heaven.’ Do dhana and dharma out of love and gratitude with no attachment and you will be in heaven as a result of your mental setup. Do it out of gratitude just for the sake of doing it, not expecting that ‘tomorrow I will be given a special place in heaven.’

In Disneyworld, they have a speed pass. If you pay more money, they give you a VIP pass. Please be very clear, no VIP pass is available in the other world. In India if we bring fifty rupees to a foreign exchange counter, we receive one dollar. But for that world and this world, no exchange counter is available. All these things are pure lies.

I tell people, ‘If you give money to my ashram, I cannot give any speed pass; nothing can be done. This is the honest truth.’ People ask, ‘Then why do you build ashrams and temples?’ I build them because they are laboratories where the spiritual sciences can be practiced. Ashrams and temples are places where spiritual science is analyzed, where people study great truths; people imbibe truths and practice them in their lives. It is the inner-science laboratory.
Again, all over the world I build temples and ashrams as inner science laboratories where these things can be practiced, where these things can be studied, where these things can be analyzed and where people will understand this science. Do dhana (sacrifice), do dharma (good) in the consciousness that you are engaged in research in the inner sciences in these laboratories just as the rishis of the great Vedic tradition did. Don’t do it for some special ticket to heaven.

Don’t expect that if we do these things for Vishnu, He would send a special flight with a Garuda (eagle) emblem and it lands when we leave the body, and the airhostesses, Rambha, Menaka and Urvashi (celestial beauties), take us there. Nothing of that sort happens!

If we expect these things to happen, we will sit, sit, sit and wait. Nobody will be there. Be very clear, whether we acquire sin or merit, we suffer when we leave body. Whether it is sin or merit, both are karma.

Then what is to be done? When we live in the body, at least once, in some way or another, by meditating or by surrender, experience one glimpse of thoughtless awareness.

Work intensely for it, for at least one glimpse of thoughtless awareness, the witnessing consciousness. If we achieve one glimpse, it’s over. That one glimpse acts like a torch, a conscious torch and guides us through these seven layers when we leave the body. We will walk beautifully; we will slide through all seven layers. That acts as a torch of consciousness that guides us through this path, through this life.
If we achieve that one glimpse of consciousness, we achieve what has to be achieved. If we have not had that, whatever we achieve is a pure waste. All merits and sins - nothing comes with us. We will not be judged by anything except this glimpse of *samadhi*, the ultimate truth. *Samadhi* in Sanskrit means: being in our original state. Once we realize this state, we have arrived.

Again and again Vivekananda says, ‘If you achieve even a single glimpse, you leave your body in that experience.’ It is because this intense experience of Self-realization will come up at the time when we leave the body. At the time of death, our whole life runs in a fast-forward mode in a few seconds in front of us. And only the important scene appears in multicolor again and again; all other scenes appear in black and white. They become the background. If we have had thoughtless awareness, *samadhi* experience when we were alive, that alone will appear in multicolor; all other things will fade away in the background.

And naturally, we stay in that state and leave the body. One more thing - if there is a mistake on a videotape, the tape gets stuck in one place when it runs in fast-forward mode, is it not? And when we continue to do a fast-forward, the whole tape is erased. Similarly, thoughtless awareness is the *stuck* point in our life because in that space we never had a thought. We will be stuck there and whatever fast-forward happens beyond that, all that *karma* will be erased, washed away!

Visualize your whole life as a videotape. At one point, you are stuck and you try to fast forward. But the whole
thing automatically erases. Similarly, thoughtless awareness is the point where you will automatically be stuck when you leave the body. And when the fast-forward review happens when you leave the body, automatically your baggage of karma will be washed away.

It is like a virus entering our software; the more we try to operate the software, the more the virus destroys the software. Similarly, thoughtless awareness is the divine virus for our samsara sagara – ocean of worldly life, for our desires, for the software that is our mind. Our mind is the software. Of course, our mind is a clear, programmed software.

Please be very clear, don’t think our mind is intelligence. Our mind is a clear, programmed software. For example, let us say we experience depression or we worry every morning at 10 o’clock because of our office. Then, morning 10 o’clock means, low mood for us. We experience all our troubles, torture, everything. We have the same depression even on Saturday and Sunday at 10 o’clock even though there is no office to attend.

If we are a little aware, if we are a little sensitive, if we observe ourselves, we will see that this is true. How many of you have experienced this? If we have observed ourselves, we would have experienced this at least a few times. Then, we tell our mind, ‘No, this is the weekend. I don’t need to go to the office. I don’t need to think about those things.’ But our mind goes back again and again to the same mood because our mind is a programmed software.
Thoughtless awareness is a benign virus, if such a thing exists! The more we work with the software after the virus has entered our software, the more the software and programs will be destroyed. Similarly, if we have one glimpse of consciousness in our lifetime, this glimpse enters our being at the time of leaving the body, and the whole software is completely erased.

We do not have to take another birth. There will be no need to take the next birth. We assume the body and mind only if we believe there is something to be enjoyed or achieved through the body and mind. Unless we believe there is some enjoyment downtown, will we go downtown? We will not. Unless there is some work downtown, we will not go there. Similarly, unless we believe there is something to be achieved or enjoyed through this body and mind, we do not come down to planet Earth.

Only when we believe that there is something to be achieved or enjoyed with this body and mind, we take birth again and again; we assume the body again and again. When we live in this body, if we work on these engraved memories, *samskara*, and come out of them, we liberate ourselves from their influence.

Actually, Krishna speaks in a detailed manner on these issues. We will cover those chapters later.

Actually, you do not normally see or become aware of these memories, *samskaras*. So we take you through techniques to uncover them first. You write down and analyze all that happened and all that you have stored in
the various energy layers that the spirit passes through as it leaves the body-mind system. You analyze what is the root of your desires and what are superficial desires? What are your desires? What desires are imposed on you by others? What are your basic needs for which you have your own energy for fulfillment and what are the borrowed wants that are not your own?

When it comes to guilt, guilt is imposed on us by society in the initial level; after that we master the art of creating guilt and continue to create it for ourselves! First society teaches us; then we master the art. Next – the pain and suffering. Society creates a scale deciding what pain is and what suffering is. We then actually make our whole life into suffering by measuring it with that scale. In the workshop, we deeply work on these things - every emotion related to engraved memories, *samskaras*.

In a later chapter on *Gunathrairubhaga yoga*, Krishna speaks thoroughly about these things.

*Gunathrairubhaga yoga* means the three natural attributes we are born into, the *gunas*, attributes that are - *sattva, rajas, and tamas*. He speaks deeply on these. At that time we will work on these engraved memories. Then we will see every detail of how they stop us from progress. And when we work on them, when we clear them, we see our whole life transform.

One more thing we need to understand is that this science is not only for dying but also for living. If we are stuck with guilt, we can never enjoy our desires. When we don’t enjoy our desires, we create more guilt, that’s
all. When we are stuck with guilt, we will not leave the desires and they cannot leave us. When we don’t leave our desires, we create more guilt. This becomes a vicious circle.

So not only for dying, even for living we need to learn this whole science. As of now, understand this one thing: throughout this whole chapter Krishna conveys the single message: experience His consciousness, the thoughtless awareness or the witnessing consciousness in which Krishna stays and plays the whole game of life, how He lives through the whole of life. That is why Krishna’s life is called *leela* – cosmic play; *Krishna leela*. It is never history. It is *leela*; it is a cosmic play.

For ordinary human beings, after they die, their life will be written as history. For incarnations, their life itself is a script that has already been written: they just come down and enact it, that’s all! For them it is a script; for us it is history. For us, after we die somebody may write about us if we achieved something! For the great Masters, it is a script. They come with the script and enact the whole thing. They play the whole game. That is why their life is called *leela*. If we achieve the witnessing consciousness, our whole life becomes *leela*. We know the script and we are ready. When we know the script our whole life is a *leela*. When we don’t know the script, it is history.

Krishna conveys one thing: all we need to do is work to achieve a glimpse of thoughtless awareness. In the next chapters, He speaks deeply, intensely about how to open every layer, how to progress, how to clean every layer and
how to achieve the conscious glimpse or thoughtless awareness.

He says further:

‘By human calculation, the thousand ages taken together form the duration of Brahma’s one day and such also is the duration of his night.’

As I told you, one year for us is one day for the devatas, demigods. For Brahma a thousand ages are taken as one day. Only when we achieve the consciousness of nirvana – thoughtless awareness, will we not take rebirth. Here he says a beautiful thing about kshana.

Let me explain the concept of kshana again. Let us understand this concept so that we appreciate what Krishna says in this verse.

Kshana means the gap between one thought and the next thought. It varies from person to person as each one’s frequency of thoughts is different. As I told you earlier, at the time of death, our soul has three kshanas to take another body. Three kshanas can be three nanoseconds, three microseconds, three seconds or three minutes or three hundred years according to chronological time. It depends on our state of mind. If the mind is filled with restlessness and too many thoughts, the gap between each thought will be less. If the mind is calm, with fewer number of thoughts then there will be longer gaps between each thought.

If we lived a restless life, running, running, running and running, our three kshanas will be microseconds. It
will not be even a second. If we lived a peaceful, blissful life and achieved at least one glimpse of thoughtless awareness, our one *kshana* can be even two or three hundred years. Your *kshana* can extend to two or three hundred years because it is the gap between one thought and another thought. If we can stop the next thought from happening within our inner space, our *kshana* can extend to any extent. It can extend to infinite time.

So *kshana* is relative and not absolute. It depends on our state of mind and not on the amount of time passing on the clock. Please understand that the concept of time is psychological and not chronological here.

A small example shows that time is not chronological but psychological. If we sit with a friend with whom we are comfortable, joyful, blissful, after three or four hours, we suddenly notice the time and say, ‘Oh! Three or fours hours have passed? I don’t know how the time has passed by!’ At the same time, if we sit with somebody with whom we don’t feel comfortable, what will we do? We will look at the watch and think, ‘Why is the watch not moving? Is there a problem with it? The time is simply dragging on.’

Time is therefore psychological, not chronological. The number of thoughts that happen in our mind decides the time consciousness. If thoughts are less, even after ten hours, we will not feel ten hours passed. If number of thoughts is more, two or three minutes will seem like years.
A small story:

One lady goes to a doctor for a check up. After a thorough examination, the doctor says, ‘I’m sorry. I have bad news. You may live six more months at the most.’

She says, ‘What is this? What to do now?’

The doctor says, ‘I have one suggestion. Marry an accountant.’

She asks, ‘Will that cure me?’

He says, ‘No, no. But then the six months will seem very long.’

You see, at the most, we can extend time by increasing the number of thoughts. If the number of thoughts is more, we feel time does not move. If the number of thoughts is less, although more time passes, we will not know how it passes, and how it disappears.

Time will not move if we are restless. That is why restlessness is called ‘eternal hell’. The word ‘eternal’ is not chronological. If it were, then it would not be justified. Even if we do all possible mistakes in a hundred years, how can we be punished in eternal hell? It actually means, for one hundred years’ mistakes, one hundred years’ hell, that’s all. But those hundred years seems eternal because of the crowded thoughts. Because of the number of thoughts, time will not seem to move.

To calculate time; we say one year of human life equals one day for the devatas, demigods, because their
thoughts per second (TPS) is very less. Because their TPS is less, one year for us is one day for them. That is why the deity Nataraja in the temple at Chidambaram in South India, has only six prayer offerings, throughout the year. In one year, they worship the deity only six times! They do formal worship for the deity only six times per year.

The six offerings required for the deity are conducted in our one year because our one year is one day for the deities or devatas. Devata refers to those whose TPS has come down, who have had a glimpse of samadhi. If our TPS is low, we too are in heaven. If our TPS is high, we are in hell. Heaven always looks short; hell always looks eternal, because of the number of thoughts.

When we live in the body, if we have had a single glimpse of thoughtless awareness, the experience of meditation, automatically this consciousness comes up at the time of leaving the body, and we will have two benefits. We can choose to become enlightened and not to take another birth. Or we can choose the right place to express and work out our karma, to live as we want. We have both choices if we experience thoughtless awareness while living.

Q: You said that the mind is a collection of thoughts. If thoughtless awareness is to happen, this means that mind must disappear. Normally, we look at disappearance of the mind as death. Does this mean that when we experience samadhi, we die?
Beautiful question!

Yes, you are absolutely correct. The state of *samadhi*, enlightenment or thoughtless awareness, is the same as a death experience. You do not leave the body yet, that is the only difference. You leave the mind, and the mind that you return to is not the same mind as the one that you left.

The path of *yoga*, as well as well as the path of *dhyana* - meditation, which is one part of *yoga*, leads you towards this state - experience of no-mind and no-thoughts. *Yoga* is usually defined as union, union of mind, body and spirit. It is explained that the end result of such union is the *samadhi* experience where integration of mind, body and spirit leads to the no-mind, no-body experience. But I prefer to look at *yoga* as uniting, the process of uniting, rather than achievement of union. There is no end result to *yoga*, there is nothing to achieve, because we do not reach a new state. We only realize that state which we are in, have always been in, that is all. We become aware of who we are and aware that it is our original state. *Yoga* therefore, is the path and not a goal.

When we focus is on the process instead of an end result or goal, we will have no expectations and we can be detached about what happens at the end of the path. It is the experience of the path that matters. The bliss that we experience during this path is the experience of realization, *samadhi*.

That is why I have said many times that there are not eight steps or parts to *yoga* as commonly understood. *Yoga* has eight limbs or eight approaches. Any of these approaches can be the right path for us. Each can lead us
into that experience, which is the experience of the journey.

If we get caught in the dilemma of traveling the path as well as reaching a destination, neither the path nor destination will be right. In fact, there is no right destination. There is no right destination because there is no template for Self-realization or enlightenment.

*Samadhi* is a unique experience that is special to each person. It is true that the experience may seem similar. However, the expression of that experience is unique and different. That is why it is said no two Masters will speak about the truth in same manner, and if they do, one of them is surely not a Master.

Yes, you die when you realize yourself. All your accumulated memories, conditioned experiences, the collective judgments that you have learned to make, all your negativities, all regrets of the past, all expectations of the future, all your fear and greed, all these die as you realize the true state of your being. As I said before, a benign virus reboots you and reprograms you. You come out different compared to the way you went in.

Thoughts are no longer needed. Thoughts may arise, as and when needed, and you act as needed. There is no attempt on your part to connect and clutch thoughts with one another, creating pain and pleasure shafts. This is the game that we play now. We link experiences to one another and link the emotional conditions of those experiences to one another so that a running script of joy or suffering is created.
All this joy and suffering is a mere psychodrama. It is play-acting. No such joy or suffering exists. Each thought and each experience that is associated with that thought is momentary, impermanent and is valid only for that situation. By extending the association, we create joy and suffering, actually only suffering since even joy ultimately results in suffering.

Mind and body are material representations of our spirit, which is pure energy. When we realize ourselves at the samadhi state, we touch this pure energy base, our real permanent state. This is the state beyond birth and death. But the permanent state becomes the state between birth and death for most people who are caught in the bondage of samsara, the cycle of birth and death.
8.19 Again and again the day comes, and this host of beings is active;

And again the night falls, O son of Pritha, and they are automatically annihilated.

8.20 Yet there is another nature, which is eternal and is beyond this tangible and intangible matter.

It is supreme and is never annihilated. When all in this world is annihilated, that part remains the same.
8.21 That supreme abode is said to be intangible and infallible and is the supreme destination.

When one gains this state one never comes back. That is My supreme abode.

8.22 Son of Pritha, the Supreme Person, who is greater than all, is attainable by undeviating devotion.

Although He is present in His abode, He is all-pervading, and everything is situated within Him.

Krishna explains how transient this material world is. During a single blink of Brahma, the Lord of creation, so many things change. In our concept of time, we see things as permanent, however when we operate in a different time and space zone, all this becomes temporary.

Our ignorance makes us think that all we see is real and permanent. Once we understand that this entire life and the world around us are impermanent, we see everything from a completely different angle. Why do we run behind material things? Why do we again and again want to possess things?

In our concept of time and space, we see material things as permanent. We think we can control them. We want to show ownership over everything that is available. The problem is everyone around us does the same thing. Everyone fights to take charge of something. We are like cats fighting over a piece of bread.

One more thing you should know, we fight to catch hold of this body. We want to hold onto this body for as long as
we can. Even at 60 or 70, many people go in for plastic surgery. They do things to look young. Why? They do not want to accept the truth that the body is impermanent.

When you look around, you see that the earth is stationary. It is not moving. When you sit on the moon and look below, you see the earth moving. When you go beyond the moon, you see that the moon also moves.

Once we raise ourselves to a higher dimension, we see the actual truth. As long as we limit ourselves to this space, we think the earth is stationary. When we change our concept of space and time, when we change our reference of space and time, we realize that all we think of as stationary, all that we think of as ours are not permanent. They are continuously being made and destroyed.

This is what Krishna says. We believe in a concept of finite time and limited space and we cling to that without realizing what is beyond this dimension.

We are greedy to accumulate more and more material pleasures because we see them as real and permanent. We think they will stay with us forever. That is one side. On other side we fear that they will be taken away from us. We are always in a state of fear.

Both these - greed and fear - are the main sources of our misery. We run and run and run. We run, not for the joy of running, but because greed makes us run towards something that we want to possess, and fear makes us run away from something that seems to take away our possessions.
When we live in these two states of control through fear and greed, we continuously build *samskaras* - desires. We again and again create more and more desires. First of all, we are not trying to fulfill our true desires or *prarabda karma*. Then on top of that, we build a whole new set of desires.

Why are we doing this? Simply because, in our concept of time and space, we think things are permanent. We think we own them and we should take care of them and control them.

When we understand that at higher dimensions, all that we see is destroyed and created continuously, we realize the futility of holding onto things, even our body.

Krishna says that in all this creation and destruction, only one thing is neither created nor destroyed. It remains intact. It is the ultimate Consciousness. Please be very clear, what we think of as one day is a fraction of a second to *Brahma* and everything we see as permanent is being made and destroyed every time Brahma blinks. Do not analyze the literal meaning. Do not analyze how it is possible. How many hours, how many seconds make one day of Brahma? Do not worry about what is Brahma’s time or what is Vishnu’s time or what is Shiva’s time or Krishna’s time. Krishna refers to the concept of time and space as it exists in ultimate Consciousness, and as an enlightened Master experiences it.

Appreciate the deeper meaning. Understand that whatever we see is transient. Nothing is permanent. It is like we put our hand in a river and try to hold the water in our hand. What happens? The river flows past.
Once we realize this truth, our whole idea about time and space changes. We see everything around us in a different way and understand the futility of the rat race.

I mentioned the seven layers that the spirit travels through at the time of death. The first four layers are related to the physical body-mind system. They store emotionally laden memories: engrams related to desires, guilt and pain experienced during that lifetime. The fifth layer is experienced during deep sleep and when leaving body. The sixth layer is associated with happy memories and the seventh layer is beyond sorrows and happiness, it is the ultimate consciousness. All descriptions of heaven and hell in many religious sources are nothing but whatever the spirit experiences when it travels through these layers of painful and happy memories.

Please understand, even attachment to happy memories brings us back into the cycle of birth and death. It is not enough if we transcend pains and sufferings alone. Understand that happy incidents are also temporary, and move beyond them. Otherwise, the desire to experience more and more similar happy, joyful incidents will pull us back and we take more births!

The secret to liberation is what Krishna gives here – ‘one who attains My abode will never return’. The abode where one will not return refers to the state of the being when it transcends joys and sorrows.

Krishna again and again talks about focusing one’s thoughts on the Divine. The only way to think of the Divine at the time of our death is by thinking about Him all the time. I told you how much pain and suffering our
soul goes through at death. We have seen how the soul passes through the energy layers.

We go into a state of coma at the time of death because of the deep pain to the mind-body system. When the soul passes the first four layers, all our desires, pains, all our guilt, flash in front of our eyes. A big movie plays in front of us. The soul passes through all of them. In the fifth layer we lapse into coma.

At that point in time, we suddenly cannot think of God. In such pain and suffering, we suddenly can’t think of God if we have always thought about money and food all along. It is impossible.

That is why Krishna insists upon continuous devotion to the Supreme. When we live in a state of continuous devotion, our last thought will be of the Divine. Please be very clear about this: our last thought determines our next birth. There is no doubt about it.

When we continuously think about God, we understand the truth that everything around us is Him. When we are continuously in that meditation, we see Krishna in everything around us.

You see, thousands of thoughts come to us every minute. All we can do is try to think of God. We do not need to reduce the number of thoughts. Let the thoughts be of God. Let us immerse ourselves in thinking about the Supreme Soul. This purifies our inner space.

Throughout the day, how many times do we think of God? Maybe once after we take a shower and then if
some problem comes, we think of God. But how many
times do we think of a film actress or actor? Everything
in newspapers, on television or on the internet is about
something with which we are not really related. We take
many such things into our system. All our thoughts
revolve around them.

Out of thousands of thoughts, less than one percent is
probably related to God. Everything else is related to
something external. Please be very clear, every thought is
energy and we waste more than ninety nine percent of
our energy on something not needed for us most of the
time. If we can channel this energy to look inward, to see
the source of our existence, we explore a new dimension
of our Self.

We are ready to do anything other than think about
God or our Self. Why? We think it is a waste of time. We
are always thinking of a business plan. We do something
because we get something from it. But if we analyze our
thoughts carefully, we are not thinking of anything
productive. They are simply completely illogical.

You see, we justify when someone asks us to think of
God. We say, ‘Why think of God? What will we get? I
have better things to think about like work and my
studies.’ However these are justifications. If we sit and
write down our thoughts, we see that we are not
thinking about work or anything productive. Our
thoughts are completely illogical and random.

So why not think about God? We feel that thinking
about God does not give us anything. But be very clear,
when we are completely immersed in thoughts of God,
our inner space is cleared. We are preparing our Self. At the time of death, these thoughts will liberate us. Constantly thinking about God helps when our soul passes through the energy layers.

Q: Master, you always tell us to celebrate the happiness, the blissful nature in us. Does it not contradict when you say we should transcend joys as well?

Please understand. There is a big difference between bliss and happiness. As long as an external object is the cause for an emotion, it cannot be bliss. Bliss is like a fountain that continuously happens inside you for no reason. Actually, as small children we allowed this fountain of bliss to happen inside. Gradually in the process of growing up, we learned how to put a stopper on this fountain.

Let me explain with an example. Let’s say you like a sweet very much. Now, if there is a desire to eat that sweet, constantly there are thoughts related to that desire of eating that sweet. The minute you put the sweet in your mouth, you experience a sense of calmness inside. Suddenly, that inner restlessness about wanting to eat it subsides. That is why you feel a sense of joy.

Now what do we do after this? We associate that joy with the sweet. It is actually that brief moment of stillness inside that you experience as beautiful joy. But we think that the sweet is responsible for making us happy. If that were the case, every time we want to feel happy, we can eat that sweet. Over! It can be a solution for our depressions. But will that work? No! That is not true.
After two or three servings of the sweet, our body starts to reject it, however much we like the sweet. If we eat a dozen at a time, we will not feel like seeing that sweet ever again. The sweet does not carry joy for us at all any more. It was actually something that happened inside when we ate it the first time. The restfulness that happened inside upon tasting it the first time is the key. It has nothing to do with the sweet.

The same applies to all so-called ‘happy’ incidents in our lives. Some external object triggered us to enter the same blissful space inside. However, remember that the bliss we experience is because of space that we are in, and not because of the external object. That is the difference between happiness and bliss. *Meditation is the technique to enter and remain in this space without any external stimulus.*

We should understand the difference between a *yogi*, detached spiritual being, and a *bhogi*, enjoyer of material world. *Bhogis* are engrossed in enjoying outer world and running behind the outer world because they think that the source of happiness lies outside. But we can never find a single *bhogi* who is satisfied in the end. A *yogi* knows that the source of bliss is inside. He does not waste time and effort in running behind sense objects. He realizes the futility of it. He enjoys bliss without much effort.

Please be very clear, a *yogi* and *bhogi* search for the same bliss. The *yogi* knows where to look for it whereas the *bhogi* does not know. If the *bhogi* is smart, he realizes after sometime that his search is not bringing what he wants and he turns to search in the correct place. Because
we do not actually know what causes bliss, we go after the wrong things. We chase the material world for this bliss, which is inside.

A small story:

A young girl went to a movie with her grandfather. In the middle of the movie, the grandfather suddenly squatted on floor and started to search for something on the ground.

The girl asked, ‘What are you looking for, grandpa?’

The grandfather replied, ‘I am looking for my chewing gum that fell out of my mouth.’

To this, the girl quickly removed another piece of chewing gum from her pocket and said, ‘Oh, why are you searching for it Grandpa, leave it. Here is another one.’

The Grandpa said, ‘Oh, the problem is that the gum had my dentures!’

This is what we do. We do not know what we are searching for. We are searching for the dentures, the bliss, not the gum itself! We forgot why we started the search. But one thing is sure - we are busy searching for something!

We run behind material objects thinking that they give bliss. We are so conditioned to associate that bliss with external objects. We cannot accept that the same bliss can be
experienced without objects. After a while we forget that we are searching for bliss and hold onto the objects instead.

As long as we associate happiness with objects in this world, liberation is impossible. Even devata, the demigods who enjoy heavenly pleasures, are not truly liberated. This is what Krishna says here. Only when we go beyond the joys and sorrows of life, we realize the space that Krishna refers to as His abode.

It is a no-return zone. He says, ‘When one gains this state, he never comes back. That is My Supreme abode.’

What do we love the most in our life, without which we cannot survive? Our body! You see, we love our body so much. Throughout life we enjoy with this body. At the time of death, there is a struggle between body and spirit. The spirit does not want to leave the body because it cannot think of life without a body. And the body has become worn out or lost its usefulness. It cannot host the spirit anymore. In this struggle, the being undergoes a lot of pain.

But if the being has tasted the space where it can exist without the body and mind, it becomes liberated. The minute the spirit leaves the body, there will be no pain. It does not struggle to hold onto the body because it has experienced bodiless awareness. It merges with the Cosmic Intelligence. It never wants to take another body again. The body and mind become like overheads for it. Why should it carry a body and mind when it can happily survive without them? The being then merges with the Cosmic Consciousness and is liberated from the cycle of birth and death.
Passing in Light

8.23 O best of the Bharata, I shall now explain to you the different times when passing away from this world, one returns or does not return.

8.24 Those who pass away from the world during the influence of the fire god, during light, at an auspicious moment, during the fortnight of the moon ascending and the six months when the sun travels in the north,

And those who have realized the Supreme Brahman do not return.
8.25 The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or the six months when the sun passes to the south,

Have done good deeds, go to the cosmic layer and again comes back.

8.26 According to the Vedas, there are two ways of passing from this world—one in the light and one in darkness.

When one passes in light, he does not return; but when one passes in darkness, he again comes back.

In these few verses, Krishna describes at what time one can achieve enlightenment, how one can achieve enlightenment and how to reach that state. He also talks about how people come back into this cycle of birth and death.

He says:

Those who know the Supreme Divine attain that Supreme by passing away from the world during the influence of Agni, the fire-god light on an auspicious moment of the day. Also during the fortnight of the waxing moon or during the six months that the sun travels in the north, referred to as uttarayanam.

Please understand that these are not chronological calendars. If it were a chronological calendar, then at uttarayanam time, all of us can commit suicide and be done with it, that’s all!
But that is not what is meant here. All these things have metaphorical meanings. When He says *uttarayanam*, He means when our mind is totally balanced. He means the time when our mind is totally balanced and when we are not agitated. In the Mahabharata war, it is said that Bhishma waits for *uttarayanam* to leave the body. Don’t think he waited for January. He waited until his mind settled down from the agitations.

He was thrown and was lying down on *ambushayana*, a bed made of arrows. He must have felt agitated. He must have felt, ‘My grandson, to whom I taught everything, for whom I daily changed diapers, that guy did this to me.’ Of course, he must have thought these things and his mind would have felt agitated. He would have been disturbed. So he waited until the agitations settled down. That is what is meant by the words, ‘he was waiting for *uttarayanam*.’

Don’t think these are chronological. These are psychological. If it were chronological, then in those six months when millions of people die, do you think all of them become enlightened? How can it literally be these six months? Then all who die during those six months should become enlightened. It can never be. Enlightenment is not an accident. It is a pure conscious choice.

So be very clear, when He says *agnir jyotirahah suklaḥ*, He means if we are conscious, *Agnir jyotiraham* means when your being is conscious, when your being is fully alive, awakened; *suklaḥ* means going above; *krishna* means going down; naturally you go up.
One more important thing: if we live throughout life centered on the eyes, our energy leaves through the eyes. At the last moment, we open the eyes and the soul leaves. If we live throughout life centered on the tongue, eating, our mouth opens and the soul leaves through it. So if we live throughout life centered on higher consciousness, our energy leaves through the Sahasrara, the crown chakra – energy center on top of our head.

Krishna says brahma brahmavido janah. He means that if we always lived with our attention focused towards higher consciousness, we will travel in that path and disappear into Brahman. We become enlightened.

So be very clear, these are not chronological. These are psychological. Bhishma waited until his mind settled. He waited until he felt completely peaceful, till he was able to forgive everybody and until he was able to reach conscious awareness. Then he entered enlightenment.

Next, Krishna says that the person who passes away from this world during smoke, the night, the fortnight of the waning moon or those six months when the sun passes through the south, referred to as dakshinayanam, he reaches the moon planet but comes back again.

Again, this is not chronological but psychological. They can’t completely say that in these six months nobody can become enlightened. They can’t say, ‘During the six months of dakshinayanam the enlightenment gates are locked, no entry. Only at uttarayanam time, the gates are open. Come at that time.’ No! They can’t say, ‘Dakshinayanam are non-working hours and only uttarayanam time is working hours.’ There are no working
hours for enlightenment. It is purely because of the conscious choice of one’s being.

Krishna says that according to the Vedas, there are two ways to pass from this world: one in light and one in darkness. When one passes in light, he does not return; however when one passes in darkness, he comes back again.

What does Krishna mean by light and darkness? They refer to the levels of consciousness one has reached. If a person leaves the body without knowing what drove him all along - his samskaras, his desires, fears, guilt, etc., which we call engrams - then this ignorance is what He refers to as darkness.

When we become aware of these and are free from them, we leave the body and become liberated. This is what He means by light. He says when this happens, the being does not return to the body.

Q: Master, can bringing in awareness about an engram dissolve the engram?

Most of the time having awareness is good enough to handle these things. For example, you are guilty about something you did in the past. Normally, we do not know that there is a guilt bothering us. Now, if you don’t know that this guilt bothers you, how do you tackle the problem? The minute you see inside and understand all that is happening, once you get to know the engrams inside - all the desires, fears, guilt, pain, etc., you can watch the effect they have on you.
Whenever you witness, there is a sudden separation between you and the engram. If you are able to see fear in its eye, that fear drops. Honestly, I am telling you. For any fear, this holds true. Witness it with full awareness. Then the fear stroke will not even happen. The minute fear starts to rise within you, if you analyze what is happening, it drops. It loses its power on you. It is the same with any other engram.

A small story:

This happened when I was a small boy. I was about ten years old. In Thiruvannamalai, my hometown, there is a beautiful hill called Arunachala. That hill is like an energy hub, a spiritual incubator that has produced many enlightened Masters.

Anyhow, one day I took a walk around the hill. It was pitch dark, as it was late in the night.

There is a burial ground that I had to cross. Normally, a boy of my age would have been scared to venture out at night in that area. From a distance a dog started to bark at me as I approached that burial ground. I did not bother. I continued to walk.

Then, because I walked closer, the dog ran away. As I came to the spot where the dog had been, I found that the dog had been chewing on a dead body. It had not been buried properly and had rolled down to the road.

As this point, I clearly saw fear originating from inside. And as it arose, it subsided. The awareness was so high that it didn’t become a fear stroke. I
clearly saw it lose power over me. It no longer bothered me. I looked at the dead body, smiled and continued to walk.

The mere awareness of the fear engram and the conscious decision to face it dissolved the engram.
Be Fixed in Devotion

8.27 O son of Pritha, the devotees who know these different paths are never bewildered.

O Arjuna, be always fixed in devotion.

8.28 A person who accepts the path of devotional service is not denied the results derived from studying the Vedas, performing austerities and sacrifices, giving charity or pursuing pious and result based activities.

At the end he reaches the supreme abode.
In the last few verses Krishna summarizes the essence of the whole chapter. He says, ‘O son of Pritha, the devotees who know these different paths are never bewildered. Therefore O Arjuna, be always fixed in devotion.’

He means that a person who understands the different paths that a spirit can take while leaving the body will always be prepared for death. He immerses himself in devotion throughout life so that he becomes liberated. Krishna first gives Arjuna intellectual understanding of the whole death process. The last thought while leaving the body governs the path that the spirit takes before entering the next body.

Again and again He emphasizes that this thought cannot be divine unless we spend our entire lives in devotional service. When I say devotional service, devotion is more important than service. I tell people, never give money in charity because some priest told you that it is a good thing. Never follow these rules blindly. I do not say, ‘Don’t do charity work.’ I am only saying, ‘Let it just be a natural expression of yourself.’

We have a head to think with and a heart to feel with. We do not need to refer to society every time to decide what to do and what not to do. Another thing, do not work in the name of ‘devotional service’ to please someone else or society. If we expect something in return, then be very clear, it is not devotional service. If it springs purely out of devotion, the act of doing it itself should be the reward.
A small story:

Bodhidharma goes to China. The King of China was devoted to Bodhidharma. The king did a lot to spread Buddhism in China. He built many temples, ashrams, and spent lots of money trying to get people to follow the path.

When Bodhidharma enters his place, the king welcomes him and asks, ‘Buddha, I have done so much to spread Buddhism in my country. I have done this. I have done that. What will happen when I die? Will I reach heaven?’

Bodhidharma replies, ‘You will reach the worst hell.’

What did he mean? The king’s question contained an expectation in return for his charity. He did service hoping that Bodhidharma would recognize and reward him.

I tell people, every day for half an hour, just for half an hour, work without expecting anything in return. It could be anything. If you make a painting, don’t calculate, ‘Oh, how many people will appreciate this. How many paintings should I make so that I can start an art gallery?’ Without these calculations, immerse yourself in some work for half an hour.

You will suddenly see a new space open up inside you. When you work without expecting anything in return, just for the joy of doing it, you will see how liberating it is. That is why I encourage people to work for the mission
everyday. It could be organizing events, editing work or volunteering. It is for your own good. Gradually, when this becomes engrained in you, you enjoy whatever you do much more. You stop being bothered about who thinks what.

Krishna says, ‘Performing austerities and sacrifices, giving charity or pursuing pious and result based activities will take a person to the supreme abode.’

While doing each of these activities, it is the attitude that matters most, not the action itself. I have seen people give money to temple priests out of fear and greed. They are told that if they don’t give money, the Gods will be angry. Or if they give money, their family will be protected. The attitude behind these actions is what counts. Krishna says if one engages in activities with devotion, then He will be there at the time of their death.

He has given intellectual knowledge until now. In the next chapters, He gives deeper level techniques to experience this truth, to experience thoughtless awareness by removing engrams, by removing engraved memories, by understanding our desires.

Let us pray to that Ultimate Energy, Parabrahma Krishna, to give all the intelligence and to experience thoughtless awareness, witnessing consciousness, atma gnana, the eternal bliss, nithyananda.
Q: Master, you have spoken about the Life Bliss Program and Nithyananda Spurana Program. Can you give more details about these programs and how they help us in life?

Let me put it this way: before I realized my Self, I probably had an option to spend the rest of my life in the Himalayan region in seclusion pursuing what I considered my spiritual path. When enlightenment happened, I had no choice. I was clear that my mission, as dictated by that universal Energy, was to convey to others my own experience so that they could achieve personal transformation.

It was crystal clear that I should take the message of personal transformation through meditation to the world and that was when my real journey began. It took a few years to put my understanding together and evolve the teachings. Dhyanapeetam, the spiritual laboratory, was the result.

In the beginning I talked about what people needed most in terms of managing their lives. I spoke about how they could cope with emotions. I explained how we are all an integral part of a living energy. This cosmic energy is reflected within us and can be experienced in the seven energy centers called chakras. When these chakras are blocked, we are in emotional distress, which in turn leads to physical distress.

Energization of our energy centers, chakras, was the focus and content of my first program. This was originally called Ananda Spurana Program in India. Ananda is bliss and spurana refers to free flow. This
program is designed to allow the bliss energy to flow freely once again within you. The technique to make this happen is meditation.

This is a two day program taught by teachers, acharyas, who are trained and personally ordained by me. Several tens of thousands of people all over the world have benefited from this program, which is essentially a life solution process. We have a book titled Guaranteed Solutions that explains the content of the course and the understanding that comes from reading this book solves many problems.

We now call this program Life Bliss Program Level 1. We have variations of this program to suit professionals and corporations as well, as many of the techniques are ideal stress busters.

The second level program is the Nithyananda Spurana Program (NSP) which we now call Life Bliss Program Level 2.

This program is based on my death experience as well as two major experiences of watching other people die that I related earlier. I had the experience of going through my death process when I was in Varanasi at the Manikarnika Ghat. Soon after, I was near the bedside of a dying person. I felt the physical and emotional pain that this person went through as the spirit left his mind body system. I wished I had not been present.

I was in a similar situation when I returned to southern India after I had realized my Self. I was healing
a seriously ill person and the patient in the adjoining bed died. This time the dying spirit felt no pain as it left the mind-body. It left the mind body in awareness, without any issues.

LBP 2 is based on the understanding of how this happened, and teaches how to reach that level of awareness so that the worst of fears, that of death, does not shake us.

As we explain in the LBP 1 course, we are an integral part of the universal energy system. The seven chakras are nodal energy centers situated in the individual mind-body system. They control our emotional, physical, and mental conditions and responses. The energy system that we are part of is also represented in other ways. We have seven layers of energy that constitute our mind-body-spirit system. The outer most of these layers is the physical body that we experience materially.

At the point of death when the spirit leaves the body, it experiences tremendous pain if it has not experienced a glimpse of its own true awareness during that life period. During the LBP 2 process, the participant is guided through each of the seven layers in the same manner in which the spirit eventually passes through these layers at the time of death. The journey through each layer ends with a meditation technique that acts as a key to open the door to the inner perception of your own awareness. In at least one of these seven meditation sessions, you have a ‘click’; you have an entry, you have a door opening into awareness. You have a glimpse of the ultimate consciousness that Krishna talks about. This
experience guarantees your experience of thoughtless awareness at the time of death that we spoke about earlier.

The first four layers are the painful experiences that one associates with hell.

The physical body is the storehouse of memories. It is driven by our conditioning which is stored as engraved memories, *samskaras*, in the mind-body system. One reason Hindus cremate the dead is to destroy memories stored
in the dead body. Many people encounter spirit bodies in burial grounds. It is the presence of the memory bodies that they encounter. This is also the reason why Hindus do not cremate enlightened people. Enlightened Masters have no *samskaras* and are pure energy. Burial spots of enlightened Masters are called *jiva samadhi* and are worshipped. They are powerful energy centers. Many great temples of India are built around such *jiva samadhis*.

The spirit moves inwards from the physical body to the *pranic* energy layer. *Prana* is more than breath as it is commonly understood. *Prana* is the energy of the *etheric* layer, the energy that fills the universe. This energy sustains the universe and all its occupants. The *pranic* layer houses our desires. These desires, these *samskaras*, are energy and it is necessary that these desires are fulfilled in order to eliminate our accumulated and carried over *samskaras* and *karma*.

In the journey through this layer, participants learn to distinguish between real needs and borrowed wants. Each of us brings a list of genuine needs which are the carried over mindset or *vasana* from the previous birth. We are born with these as our opening balance of needs known as *prarabda karma*. The real meaning to our lives is the working out of this *prarabda karma* and completely exhausting it. Once this is done our *karmic* balance is exhausted and we reach total awareness.

However, we are unfortunately conditioned by our environment to add other desires to this original list of needs. These are desires borrowed from people around us. We seek something because we see that someone else
has it and we assume that we also need it for our happiness. In fact, these borrowed desires cause our suffering, as Buddha clearly declared.

The meditation technique of the pranic layer brings awareness to the participants to differentiate between needs and wants and to understand one’s prarabda karma.

From the pranic layer the spirit moves inwards to the mental layer. This is the space where all our guilt is stored and as the spirit journeys through this layer, all the guilt experienced during our life period is played back. Guilt follows desire, as I explained before. Of all the emotions, guilt is perhaps the most destructive. Society and religion exploit this feeling of guilt to control us. Guilt is one of the corner stones of our conditioning by society.

Dissolving guilt brings enormous liberation. In the journey through this layer, the participant not only learns to unload accumulated guilt, but also gains understanding not to carry guilt any longer. As we grow in experience, what we did yesterday does not seem appropriate today. There was probably nothing wrong in what we did yesterday based on what we knew then. But the updated wisdom of today seems to show us that what we did yesterday was wrong. Let us accept the newer understanding and updated wisdom. However there is no need to carry the burden of guilt. It adds no value to us.

In the beginning, our family and elders instill guilt in us. As we grow up, society imposes guilt on us. As we
become adults, we learn to create our own guilt. We do not need help anymore.

All three layers of guilt need to be removed. The last is easy; understanding is enough to remove these and prevent further accumulation. Removal of guilt imposed by society is more difficult; this requires retrospection and thoughtful work. The innermost layer of family induced guilt goes back to early childhood and is most difficult to become aware of and to dissolve. This requires the help of meditation techniques.

From the mental layer, the spirit moves inwards to the *etheric* layer of energy. All energy centers, the *chakras*, are located in the *etheric* layer. This is also called the subtle layer of *sukshma sareera*, the mind-body layer in which dreams take place. In the journey through this layer at death, the spirit relives all emotional blocks it had lived until then, the sufferings and pain. The physical pain of the first layer and the emotional pain of the *etheric* layer are so great that the body-mind system cannot withstand the pain anymore. The system shuts down and goes into a coma.

This is the next layer, the causal layer, one of darkness. This is also the point of no return. People who have had near-death experiences experience this layer, this state. People can stay in this layer for a long time, even for years, and return to the body.

The causal layer, known as *karana sareera*, is the state of deep sleep. The mind-body system goes through this layer everyday and this experience is essential to recharge
and sustain the system. At the point of death, this is the point of release. The spirit has to decide to move on or return. If the power of unfulfilled desires, samskaras, is strong, the spirit returns to the body. If not, it moves onto the next layer, never to return to the same physical body.

The next energy layer is the cosmic layer. All the painful experiences have been relived and this is the space for pleasurable experiences. This is the heaven people talk about. It is possible for the spirit to stay on with these pleasurable experiences and be reborn. However, if all samskaras are dissolved, the spirit moves onto the ultimate, innermost layer, the nirvanic layer.

In the nirvanic layer, the spirit is in the ultimate divine state, a state of enlightenment. The spirit that reaches this layer has the choice of not being reborn. Here the journey ends.

_Thus ends the Eighth chapter of the dialogue between Sri Krishna and Arjuna, called as Eternal Brahma, in the Brahmanvidya Yogasastra Bhagavad Gita Upanishad._
Death: The Ultimate Liberation: A Cause for Celebration

Editor’s note: Nithyananda’s father, Sri N
This is the account of a disciple present on that occasion.

It was the third and final day of Nitha Gita discourses in Bangalore.

The topic on this night was Enlihe young Master expounded so authoritatively on the sutras of Ashtavakra. The mesmerized audience listened to the flow of words. He was suddenly interrupted by a coughing bout.
He asked for water, drank and continued talking.

There was another interruption. Ayya (Secretary to Master for Indian affairs) came literally flying onto the stage. He went behind Master’s sofa and whispered something to Him. Master covered the mike with his hand, listened calmly to Ayya and made a facial expression that looked to convey ‘I’ll take care’ or something to that effect. The talk resumed. Then to the audience’s utter consternation, Master gestured Ayya to come on stage again. More whispered confabulation. There was stillness and finality in Master’s body language. Ayya left, the talk continued and progressed to the end. The effect was electrifying. No one left his seat during the discourse. Spontaneous applause followed. Then the long serpentine queue for Master’s blessing started.

I sat in the balcony watching the flow of events. Little did I know that one soul had already taken the offer of enlightenment.

Master is Compassion Incarnate. He blessed everyone who sought his grace. As the long line of people was shortening, I went down to the entrance to take my allotted place. Just then Ayya came and said, ‘Amma, Master’s father has attained *mahasamadhi* (final liberation). All of us are leaving for Tiruvannamalai as soon as Master finishes. Please round up all *acharyas* (teachers) and healers and gather them at one place. At no point should your body language reveal what I have just now conveyed. Master wants you to remain calm and to act with spiritual maturity.’
That set the tone for the unimaginable events that followed. Very smoothly Master’s car moved away with His mother beside Him in the center seat and His brothers occupying the rear seat. Mini buses were arranged for ashramites, healers and acharyas. Barring a few people, most did not know where we were going. The unknowing ones were delighted by the turn of events. They were traveling out of Bangalore and would be in Master’s company...

That was enough!

When we reached Tiruvannamalai, one of the ashramites stopped the bus, clambered down and picked up fresh garlands for us to place on the coffin. In the wee hours of the morning of 13th Nov 2006, the bus stopped at the entrance to Rajarajan Street where Master’s maternal parents lived. A passing thought struck me that young Rajasekaran had lived on Rajarajan street and was destined to be a Rajasanyasi...Raja meaning King - royalty to the manner born. It looked like Existence had planned very meticulously. (Master’s original name was Rajasekaran)

The orchestration was truly exquisite!

We got down quietly and in a single file walked solemnly into the house. Master sat in the veranda with some male relatives. He radiated a serene calmness. The minute He saw us, He remarked, ‘For the first time I see these fellows really serious. Go inside. Pay respects. Be with my mother. See to it that no one disturbs her. I don’t want anyone wailing and weeping and creating scenes.’
We stepped into the hall and saw a lot of people seated there. To the left of the main doorway was the glass coffin. One after the other, in a silent procession, we placed garlands on the coffin and paid respects. I looked at the face and found it to be utterly calm. It echoed the final relaxation. Somehow, I couldn’t connect with the fact that this inert mass was a living person to whom I had spoken two days earlier in the ashram. I had bid him goodbye and said that we would see each other during *Jayanti* celebrations, Master’s birthday celebrations. In his usual manner, he invited me to Tiruvannamalai for the *Karthigai Deepam* festival... ‘Ellarum vaango’, ‘all of you please come for the festival of lights.’

Yes, everyone came but not for the festival. Little did we know that we had been invited for a celebration, the likes of which we had never seen in our lives. I found the atmosphere to be strange. I couldn’t put my finger on it. Then it suddenly dawned on me that no one was crying! Everyone sat quietly. I had witnessed many deaths in my family. The ambience had always been one of great grief. Wailing, shouting and calling out to the departed is the rule rather than the exception. And this was repeated with the arrival of every new relative.

I had no doubts that Master was the single controlling factor.

We sat around Amma (Master’s mother) who was an inspiration to watch. She sat on the floor, next to the sofa in which Master would sit. There was an air of innocence and dignity in her demeanor. She aligned her wishes to
whatever her son said. She exhibited a total childlike trust in him. As she simply and beautifully put it: ‘Sami ennodu irrukumpodu vera enna ma ennakku venum? Avar ellamay patthuparu, ma.’ (When Master Himself is with me, what more can I ask for? He will take care of everything, Ma.)

She showed a high level of spiritual maturity that is rare for a person, especially a woman born and brought up in a small, closed society.

I understood why Master had chosen her to be His mother. He had mentioned that India’s energy attracts higher-level beings and acts as the spiritual incubator for Masters when they descend on planet Earth. In a similar way, I felt Amma, due to her extreme innocence and unshakeable spiritual strength was the womb, the incubator that had radiated the innate capacity to receive and nurture Master’s exalted energy.

The whole day was suffused with an air of spiritual fervor. Even as people were trooping in to pay respects, the young ascetics, brahmacharis, looking so majestically resplendent, performed puja in Master’s presence and with His participation: Guru puja, Vraja homa, Nithya kirtans, Arti and a lot of other inputs from Master Himself.

Master explained, ‘When Ayya came to the stage and informed me that my father was no more, I paused awhile and related to the energy. I clearly saw that before his death, my father had gone into an enlightened state and had stayed there for at least 21 minutes. He
had attained *maha samadhi*, great liberation. Then he relaxed beautifully into the all-pervading Consciousness. I told Ayya to relax and carry on with the necessary arrangements. In those few moments of relating, I did whatever had to be done at the initial stage for the soul to move on. I had to take care of the people who had come for my blessings at the discourse. They too need me.’

Only a person in the Paramahamsa state can be so compassionately detached and be available unconditionally and at all times for those who seek Him, no matter the nature of the situation. In those few moments, the teachings of Ashtavakra - *you are by your nature unattached, renounced, liberated; you are the all pervading, witnessing consciousness* - had been expressed through Master’s sheer body language.

The profound truths of the scriptures must be lived. Here, before our eyes was a living example. All of us, devotees, disciples, healers, and *acharyas* were shown what it means to ‘practice what you preach’. Masters do not teach. Their life is the teaching. If you are alert and awake around the Master, you learn within moments what years of pouring over great philosophies cannot teach you.

Every now and then, Master would go out, sit in the veranda, watch arrangements being made to receive people and speak with relations and friends. In those moments of reminiscing He said with great fondness, ‘My father is a V.I.P. by his own right in this town. Because of his innate generosity of spirit and his helping
nature, he managed to have a great following. He was so considerate to everyone. Even the last moments he spent on planet Earth have been done with care and consideration!

In the same way that he did not disturb me when I was a mere boy on the spiritual path, so too in death he has chosen to cause me the least disturbance. In my busy schedule, I am relatively free for the next three days. He has chosen to leave his body now! He could have gone when I was in America or during the Ananda Ulla journey. What would have happened to all the programs, all the arrangements?

Simply a beautiful soul! I have blessed him with the ultimate gift of enlightenment. His energy will never again be converted to matter. He has left his body smoothly, without pain. He is relaxed and relating with me. Amma, nee kavalai padadhey, naa pathikirain. (Amma, you don’t worry. I will take care.)

So saying, Master stood up, walked to the glass coffin and very lovingly, with a beautiful smile on his face, blessed his father’s body and energy. He would repeat this often, throughout the day.

The gentry of Thiruvannamalai were being exposed to the joyous dignity of death.

Hearing Him talk and watching His utterly relaxed, confident, authoritative body language, I realized we sat in a live classroom. He was living the Truths that He had spoken of on many occasions, especially during ASP or LBP and NSP. He showed us the way to receive death,
the way to handle the dead and living. No book can give this understanding, this kind of confidence.

I understood why He was particularly careful in maintaining a deeply joyous atmosphere. Why was He insistent that no one should weep and wail? As far as my understanding goes, when the soul leaves the body it is essential that the atmosphere is light, suffused with spiritual understanding, awareness, and a mood of deep celebration. Then we make it easier for the soul to move on smoothly to the next dimension.

This is the greatest gift of love we can give to anyone. This is the ultimate act of selflessness.

When we cry, when we grieve, we create such a heavy atmosphere that the soul struggles to leave. We cause an obstruction. This is the greatest act of cruelty that we can commit. And all the while, we suffer from the misconception that if we weep, we tell the departed how much we love him.

Actually, if we look deeply and honestly within ourselves, we see that we cry for the loss, the void that the person’s death has caused in our life. Because, if we appreciate that death is the climax of life and not the end, we too will celebrate with that understanding.

Then where is the room for tears?

When evening, sandhya kaal, arrived, the arti – offering of lit camphor and wicks, was performed to the sound of the tinkling bells and the rhythmic clapping of the gathering. Everyone participated with great fervor. I sat
next to the coffin. Each time I turned my gaze to my left, I looked directly at the face. I was surprised that at no time did I feel disturbed by this physical proximity to the dead body. In fact, most often than not we forgot that the body was there. Though it was placed in the center of the room, it was not holding center stage. There was no exhibition of grief or trace of morbidity to keep us focused on the body.

I realized that as Master was constantly keeping the group occupied with some aspect of spirituality, the mind was diverted from its habituated pattern of responding to such situations. Our energies, instead of being tight and confined to our boundaries through fear and grief, was expanding and relating to the high level of enlightened energy present in the room. The moment of death can be a process of deep alchemy for the dying and living. Since this blessed soul had attained *samadhi*, the energy it radiated combined with the highly vibrating energy that Master exuded had the power to transform something in all those tuned to it. This was exactly what Master was making us do.

He did not want us to miss this huge opportunity that Existence was offering us.

In between all these extraordinary activities, Master kept the normalcy of day-to-day activities going. We went for breakfast, came back, drank coffee served with polite hospitality and then got into vehicles and did *giri-valam* (*going around Arunachala mountain*). We went for lunch, bathed; in short, the ordinariness of day-to-day life carried on. This in no way showed disrespect to the departed soul.
On the contrary, it showed an extremely mature understanding that death was one more event in life. It could be as simple as changing our old worn clothes for something new. That act of changing is death. That’s all. If, while living we had learnt the art of changing well, then we would carry the same attitude while dying. If we wish to die well, all we have to do is learn to live well.

Live fully, moment to moment, as if each moment is our last one. Then there is no room for regrets. We will have the spiritual understanding that death is neither frightening nor exciting as some naively think. It is simply a fact of life, which gives us a great opportunity for the most profound and beneficial inner experiences to come about.

It carries with it the potentiality to be the moment of final illumination.

Early next morning, around 5.30 a.m., we gathered in the main hall. Master asked that the body be given its final bath and draped in kavi vastra (saffron cloth). At that moment I remembered: once when Master was returning from a tour of the South, his father told his eldest son, who too had come to visit the ashram, ‘seekaram vaa da... sami varadukulla namba kazhambalam...paatarna nambazhayum samiyara panniduvuru...’ (Come quickly. Let us leave before Master arrives. Otherwise, if He sees us, He will also make us a sanyasi!) It looked like Existence has a great sense of humor. She had the last laugh. I am sure that Master’s father, Sri Arunachalam would have joined in the laughter.
I noticed that there had not been any change in the physical condition of the body. Death had arrived on 12th evening and now it was 14th morning. The body was as intact as it had been on the first day that we had seen it. No doubt it was kept on ice; yet not a single change had happened, considering the low level of sophistication of that glass coffin and the heat of Tiruvannamalai. The face radiated the same sereneness; there was no body odor. The use of agarbhattis (incense) and room fresheners had stopped long ago.

I mused silently: was it Master’s energy field? Or was it the vibrations of the puja and arti performed at regular intervals? Or was it the group energy that was so profoundly calm and elevating? Perhaps it was a direct reflection of the samadhi state into which Sri Arunachala had entered before leaving the body completely.

The separated ego with all its sense-residues had been transformed and purified at the moment of the final exit. So there was no odor. Only lightness, the bliss of the liberated soul suffused the air that we were breathing. It could be all these aspects acting together. I honestly didn’t know. This was not time to seek clarifications. That understanding will happen when the need arises, automatically, without any kind of seeking or prompting.

Once the necessary rituals were completed, Master asked everyone who was not a healer or acharya to pay respects and leave the room. Then, closing the doors and windows firmly, He asked Nithya Kirtanananda to play ananda-darshan music.
The room exploded to the beat of ‘bomma bomma tha thaiya thaiya thaka...’ with everyone singing and clapping. Master danced joyously, throwing tremendous energy all around. There was a great buildup of heat in the closed room. Then, He placed his ajna (third eye point) on His father’s ajna. He then uttered the maha vakya (great declaration): tatvam asi, tatvam asi, tatvam asi...aham brahmasmi, aham brahmasmi, aham brahmasmi (Thou art That; I am the Ultimate Reality). Energy transfer must have surely taken place.

I cannot even begin to understand its meaning. Then, with absolute grace, He removed His turban and put it on His father’s head. A rudraksh mala was placed around his neck.

The moments that followed are frozen in time in our memories. We saw Him as Shiva in the cremation ground, smashan. He was Shiva as aghora, the tantric yogi. He was Shiva as the Ananda-Thandava-Murthy, the God in His blissful dance. He was both Destroyer and Creator. Whatever I had heard, read and studied about Shiva was happening in front of me. The sketches, sculptures, paintings were coming alive. The moments was deeply tantric in intensity. Something in me gave way. I felt an ecstatic connectivity.

Shiva was no longer a mere concept for me. He danced before my eyes.

I realized that the updated version of Shiva is Nithyananda. It blew my mind. Something in me died forever, for something else to bloom.
Later, just before the doors were opened to let people in, one healer echoed the feeling in our hearts when he said, ‘Master, if this is how death is going to be, I am ready to die now!’

The next moments were all about history being created in Tiruvannamalai. For the first time women were allowed to accompany the funeral procession to the cremation area. The bier was lifted onto the flower-bedecked vehicle. With Master leading the way, women sang the beautifully evocative devotional lyrics of the Arunachala Aksharamana Maalai (prayers in praise of Arunachala Hills), accompanying it on its last earthly journey.

The most poignant and unbelieving of this moment was that Amma, the wife of the departed soul, was walking alongside, rhythmically clapping hands to the beat of the devotional song. I do not think this happens in any strata of society, let alone in a small temple town like Tiruvannamalai. What astonishing courage! What progressive thinking, done not as an act of defiance or with the burning need to score some socially relevant brownie points.

This was the expression of implicit trust, inner steel, dignified grace.

When we reached the cremation area, Master informed us that this was the land gifted by Amma’s father to start a Dhyanapeetam Center in Tiruvannamalai. He revealed to the gathering that the first person to attend the Nithyananda Spurana Program and get enlightened before leaving the body was His
father. It was only befitting that the body of a realized soul should be cremated here. When the pyre was readied, the mortal remains of Sri Sri Sri Nithya Arunachalananda Swami were placed on it. The way the body was positioned was symbolic. At one end was the sacred Arunachala Hill. At the other end was Master. The formless and the form on either side.

Can anyone ask for greater protection than this?

As the final moments arrived for the curtain to be drawn on this drama, people were given flowers to offer at the feet one last time. Then, Master informed the gathered crowd that as a sanyasi, He couldn’t perform the last rites. However as a Guru, it was His responsibility to conduct the rites of passage for His disciple. Master recalled that when He had asked His father what kind of help he needed, His father had answered simply: ‘Swami irunda podum.’ (If you are there, that is enough.) ‘At that moment, He became my disciple. That complete, total trust is enough. Nothing else is needed.’

Master also declared that in the future, Nov 12th of every year, the death anniversary of Sri Nithya Arunachalananda Swami, will be celebrated within the Nithyananda Order as the Day of Enlightened Souls, in memory of those who attain enlightenment and leave the body under Master’s grace. He promised that no matter where His disciples died His presence would be there to perform the last rites. With such an amazing promise thundering into our beings, the last, lingering fear of death, if any, melted away...
This was a promise from none other than Shiva himself.

As His father’s energy had traveled directly from a conscious state to a super conscious one, without slipping into the unconscious coma state, and had remained in that exalted level for 21 minutes, he had become enlightened. Therefore, he could not be treated in the normal way. Also, since he had been conferred with andhima sanyas (final renunciation and enlightenment) the body had to be cremated with honors conferred upon enlightened souls.

It was like a spiritual military salute of honor to a courageous warrior.

Just before the pyre was lit, Master called His mother and brothers, gave them a sandalwood log to be placed on the mortal remains of the energy that had been a husband and father for many years. There was finality to that act. Then with shouts of ‘Sri Sri Sri Sri Sri Nithya Arunachalananda Swami Ki Jai’ rending the air, Master performed arti, lit the funeral pyre and consigned it to the flames, all with flowing grace and compassion.

The last cameo shot that I remember is of Master putting His arm around His mother and hugging her to His side, acknowledging her trusting innocence and spiritual strength and courage.

He stood tall with His biological family around Him - son, brother, Master, God.

I offer the writing of this whole experience as an act of deep gratitude, and as an expression of my love and
respect to each and everyone reading this. If anything, it was your deep longing to ‘experience the experience’ that made this sharing possible.

*In Nithyananda*

*Ma MNM*
Scientific Research on Bhagavad Gita

Several institutions have conducted experiments using scientific and statistically supported techniques to verify the truth behind the Bhagavad Gita. Notable amongst them is the work carried out by Maharishi Mahesh Yogi, whose findings are published through Maharishi Ved Vigyan Vishwa Vidyapeetam.

Studies conducted using meditation techniques related to truths expressed in the verses of the Bhagavad Gita have shown that the quality of life is significantly improved through meditation. These studies have found that meditators experience a greater sense of peace resulting in a reduced tendency towards conflict.

Meditators gain greater respect for and appreciation of others. Their own inner fulfilment increases resulting in improved self-respect and self-reliance, leading to Self Actualization.

One’s ability to focus along with brain function integration is enhanced. These have resulted in greater comprehension, creativity, faster response time in decision-making and superior psychomotor coordination.

Stress levels have been shown to decrease with enhanced sensory perception and overall health. The tendency towards depression has been clearly shown to decrease.
There is enough evidence to show that as a result of meditation, individuals gain a better ethical lifestyle that in turn improves their interaction with others in the community, resulting in less conflict and crime. Group meditation of 7000 people (square root of 1% of world population at the time of the study) was significantly correlated to a reduction in conflict worldwide.

Meditation leads to higher levels of consciousness. Through the research tools of Applied Kinesiology, Dr. David Hawkins (author of the book Power vs. Force) and others have shown that human consciousness has risen in the last few decades, crossing a critical milestone for the first time in human history. Dr. Hawkins’ research also documents that the Bhagavad Gita is at the very highest level of Truth conveyed to humanity.

We acknowledge with gratitude the work done by the Maharishi Mahesh Yogi institutions and Dr. David Hawkins in establishing the truth of this great scripture.
Kuru Family Tree

Dhruvarashtra: The blind King, to whom the happenings on the battlefield are being narrated to

Kaurnava Princes
- Gandhina - 1st wife
- Vaishya - 2nd wife
- Dhuryodhana and his 99 brothers
- Yayati

Pandava Princes
- Kunti - 1st wife
- Madri - 2nd wife
- Yudhishtira, Bhima, Arjuna
- Nakula, Sahadeva

Pandu: the original King who handed over the kingdom and care of his 5 sons to his brother Dhruvarashtra

Draupadi: wife to all five Pandava
- Subhadra: Arjuna's wife, Krishna's sister
- Abhimanyu: son of Arjuna & Subhadra
- Draupadeya: five sons of Draupadi
Glossary of Key Characters in the Bhagavad Gita

Pandava’s Side:

Krishna: God Incarnate; Related to both Kaurava and Pandava; Arjuna’s charioteer in the war

Drupada: A great warrior and father of Draupadi

Drishtadummna: The son of King Drupada

Shikhandi: A mighty archer and a transexual person

Virata: Abhimanyu’s father-in-law; King of a neighboring kingdom

Yuyudhana: Krishna’s charioteer and a great warrior

Kashiraj: King of neighboring kingdom, Kashi

Chekitan: A great warrior

Kuntibhoj: Adoptive father of Kunti, the mother of first three Pandava princes

Purujit: Brother of Kuntibhoj

Shaibya: Leader of the Shibi tribe

Dhrishtaketu: King of Chedis

Uttamouja: A great warrior
Kaurava’s Side:

Sanjay: Charioteer and narrator of events to Dhritharashtra

Bhishma: Great grandfather of the Kaurava & Pandava; Great warrior

Drona: A great archer and teacher to both Kaurava and Arjuna

Vikarna: Third of the Kaurava brothers

Karna: Panadava’s half brother, born to Kunti before her marriage

Ashvatthama: Drona’s son and Achilles heel; Said to always speak the truth

Kripacharya: Teacher of martial arts to both Kaurava and Pandava

Shalya: King of neighboring kingdom and brother of Madra, Nakula and Sahadeva’s mother

Soumadatti: King of Bahikas

Dushassana: One of Kaurava brothers; responsible for insulting Draupadi
Meaning of common Sanskrit Words

For purposes of simplicity, the phonetic of Sanskrit has not been faithfully followed in this work. No accents and other guides have been used.

Aswattama is spelt as also Asvattama, Aswathama, Aswatama etc., all being accepted.

Correctly pronounced, Atma is Aatma; however in the English format a is used both for a and aa, e for e and ee and so on. The letter s as used here can be pronounced as s or ss or sh; for instance Siva is pronounced with a sibilant sound, neither quite s nor sh. Many words here spelt with ‘s’ can as well be spelt as ‘sh’.

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[In the glossary, however, letters have been indicated in brackets to facilitate pronunciation as intended in the Sanskrit text.]

This glossary is not meant to be a pronunciation guide, merely an explanatory aid. It is merely a compilation of common words.

A(a)bharana: adornment; vastra(a)bharana is adornment with clothes

Abhy(a)asa: exercise; practice

A(a)cha(a)rya: teacher; literally ‘one who walks with’

Advaita: concept of non-duality; that individual self and the cosmic SELF are one and the same; as different from the concepts of dvaitya and visishta(dvaitya), which consider self and SELF to be mutually exclusive
A(a)ha(a)ra: food; also with reference to sensory inputs as in pratya(a)ha(a)ra
A(a)jna: order, command; the third eye energy centre
A(a)ka(a)sa: space, sky; subtlest form of energy of universe
Amruta, amrit: divine nectar whose consumption leads to immortality
Ana(a)hata: that which is not created; heart energy centre
A(a)nanda: bliss; very often used to refer to joy, happiness etc.
Anjana: collyrium, black pigment used to paint the eye lashes
A(a)pas: water
Aarti: worshipping with a flame, light, as with a lamp lit with oiled wick, or burning camphor
A(a)shirwa(a)d: blessing
Ashta(a)nga yoga: eight fold path to enlightenment prescribed by Patanjali in his Yoga Sutra
A(a)shraya: grounded in reality; a(a)shraya-dosha, defect related to reality
A(a)tma, A(a)tman: individual Self; part of the universal Brahman
Beedi: local Indian cigarette
Beeja: seed; beeja-mantra refers to the single syllable mantras used to invoke certain deities,
e.g., gam for Ganesha.
Bhagava(a)n: literally God; often used for an enlightened master

Bha(a)vana: visualization

Bhakti: devotion; bhakta, a devotee

Brahma: the Creator; one of the Hindu trinity of supreme Gods, the other two being Vishnu, and Shiva

Brahmacha(a)ri: literally one who moves with the true reality, Brahman, one without fantasies, but usually taken to mean a celibate; brahmacharya is the quality or state of being a brahmachaari

Brahman: ultimate reality of the Divine, universal intelligent energy

Bra(a)hman: person belonging to the class engaged in Vedic studies, priestly class

Buddhi: mind, intelligence; mind is also called by other names, manas, chitta etc.

Buddhu: a fool

Chakra: literally a ‘wheel’; refers to energy centres in the mind-body system

Chakshu: eye, intelligent power behind senses

Chanda(a)la: an untouchable; usually one who skins animals.

Chandana: sandalwood

Chitta: mind; also manas, buddhi.

Dakshina(a)yana: Sun’s southward movement starting 21st June

Darshan: vision; usually referred to seeing divinity
Dharma: righteousness

Dhee: wisdom.

Deeksha: grace bestowed by the Master and the energy transferred by the Master onto disciple at initiation or any other time, may be through a mantra, a touch, a glance or even a thought

Dosha: defect

Dhya(a)na: meditation

Drishti: sight, seeing with mental eye

Gada: weapon; similar to a mace; also Gada(a)yudha

Gopi, Gopika: literally a cowherd; usually referred to the devotees, who played with Krishna, and were lost in Him

Gopura, gopuram: temple tower

Grihasta: a householder, a married person; coming from the word griha, meaning house

Guna: the three human behavioural characteristics or predispositions; satva, rajas and tamas

Guru: Master; literally one who leads from gu (darkness) to ru (light)

Gurukul, Gurukulam: literally ‘tradition of guru’, refers to the ancient education system in which children were handed over to a guru at a very young age by parents for upbringing and education

Homa: ritual to Agni, the God of fire; metaphorically represents the transfer of energy from the energy of A(a)ka(a)sa (space), through V(a)ayu (Air), Agni (Fire),

170
A(pas (Water), and Prithvi (Earth) to humans. Also y(a)ga, yagna

Iccha: desire

Ida: along with pingala and sushumna the virtual energy pathways through which pranic energy flows

Ithiha(a)sa: legend, epic, mythological stories; also pura(a)na

Jaati: birth; jaati-dosha, defect related to birth

Ja(a)grata: wakefulness

Japa: literally ‘muttering’; continuous repetition of the name of divinity

Jeeva samadhi: burial place of an enlightened Master, where his spirit lives on

Jiva (pronounced as jeeva) means living

Jyotisha: Astrology; jyotishi is an astrologer

Kaivalya: liberation; same as moksha, nirva(a)na

Ka(a)la: time; also maha(a)ka(a)la

Kalpa: vast period of time; Yuga is a fraction of Kalpa

Kalpana: imagination

Karma: spiritual law of cause and effect, driven by va(a)sana and samska(a)ra

Kosha: energy layer surrounding body; there are 5 such layers. These are: annamaya or body, Pra(a)namaya or breath, manomaya or thoughts, vigya(a)namaya or sleep and a(a)nandamaya or bliss koshas
Kriya: action

Kshana: moment in time; refers to time between two thoughts

Kshatriya: caste or varna of warriors

Kundalini: energy that resides at the root chakra ‘mula(a)dha(a)ra’ (pronounced as moolaadha(a)ra)

Maha(a): great; as in maharshi, great sage; maha(a)va(a)kya, great scriptural saying

Ma(a)la: a garland, a necklace; rudra(a)ksha mala is a garland made of the seeds of the rudra(a)ksha tree

Mananam: thinking, meditation

Manas: mind; also buddhi, chitta

Mandir: temple

Mangala: auspicious; mangal sutra, literally auspicious thread, the yellow or gold thread or necklace a married Hindu woman wears

Mantra: a sound, a formula; sometimes a word or a set of words, which because of their inherent sounds, have energizing properties. Mantras are used as sacred chants to worship the Divine; mantra, tantra and yantra are approaches in spiritual evolution

Ma(a)ya: that which is not, not reality, illusion; all life is ma(a)ya according to advaita

Moksha: liberation; same as nirva(a)na, sama(a)dhi, turiya etc.

Mula(a)dha(a)ra: the first energy centre, moola is root; a(a)dhara is foundation, here existence
Na(a)di: river

Naadi: nerve; also an energy pathway that is not physical

Na(a)ga: a snake; a na(a)ga-sa(a)dhu is an ascetic belonging to a group that wears no clothes

Namaska(a)r: traditional greeting with raised hands, with palms closed

Na(a)nta: without end

Na(a)ri: woman

Nidhidhy(a)asan: what is expressed

Nimitta: reason; nimitta-dosha, defect based on reason

Nirva(a)na: liberation; same as moksha, sama(a)dhi

Niyama: the second of eight paths of Patanjali’s Ashta(a)nga Yoga; refers to a number of day-to-day rules of observance for a spiritual path

Pa(a)pa: sin

Phala: fruit; phalasruti refers to result of worship

Paramahamsa: literally the ‘supreme swan’; refers to an enlightened being

Parikrama: the ritual of going around a holy location, such as a hill or water spot

Parivra(a)jaka: wandering by an ascetic monk

Pingala: please see Ida.

Pra(a)na: life energy; also refers to breath; pra(a)na(a)ya(a)ma is control of breath

Praty(a)hara: literally ‘staying away from food’; in this
case refers to control of all senses as part of the eight fold ashta(a)nga yoga

_Prithvi:_ earth energy

_Purohit:_ priest

_Puja_ (pronounced as _pooja_): normally any worship, but often referred to a ritualistic worship

_Punya:_ merit, beneficence

_Pura(a)na:_ epics and mythological stories such as Maha(a)bha(a)rata, Ra(a)ma(a)yana etc.

_Purna_ (pronounced _poorna_): literally ‘complete’; refers in the _advaita_ context to reality

_Rajas, rajasic:_ the mid characteristic of the three human _guna_ or behaviour mode, referring to aggressive action

_Putra:_ son; _putri:_ daughter

_Rakta:_ blood

_Ra(a)tri:_ night

_Rishi:_ a sage

_Sa(a)dhana:_ practice, usually a spiritual practice

_Sa(a)dhu:_ literally a ‘good person’; refers to an ascetic; same as _sanya(a)si_

_Sahasrana(a)ma:_ thousand names of God; available for many Gods and Goddesses, which devotees recite

_Sahasrara:_ lotus with thousand petals; the crown energy centre
Sakti: energy; intelligent energy; Para(a)sakti refers to universal energy, divinity; considered feminine; masculine aspect of Para(a)sakti is purusha

Sama(a)dhi: state of no-mind, no-thoughts; literally, becoming one’s original state; liberated, enlightened state. Three levels of samadhi are referred to as sahaja, which is transient, savikalpa, in which the person is no longer capable of normal activities, and nirvikalpa, where the liberated person performs activities as before.

Samsaya: doubt

Samska(a)ra: embedded memories of unfulfilled desires stored in the subconscious that drive one into decisions, into karmic action

Samyama: complete concentration

Sankalpa: decision

Sanya(a)s: giving up worldly life; sanya(a)si or sanya(a)sin, a monk, an ascetic

sanya(a)sin, refers to a female monk

Sa(a)stra: sacred texts

Satva, sa(a)tvic: the highest guna of spiritual calmness

Siddhi: extraordinary powers attained through spiritual practice

Sishya: disciple

Simha: lion; Simha-Swapna: nightmare

Shiva: rejuvenator in the trinity; often spelt as Shiva. Shiva also means ‘causeless auspiciousness’; in this sense,
Bhagavad Gita

Shivara(a)tri, the day when Shiva is worshipped is that moment when the power of this causeless auspiciousness is intense

Smarana: remembrance; constantly remembering the divine

Smruti: literally ‘that which is remembered’; refers to later day Hindu works which are rules, regulations, laws and epics, such as Manu’s works, Puranas etc.

Sraddha: trust, faith, belief, confidence

Sravan: hearing

Srishti: creation, which is created

Sruti: literally ‘that which is heard’; refers to the ancient scriptures of Veda, Upanishad and

Bhagavad Gita: considered to be words of God

Stotra: devotional verses, to be recited or sung

Sudra: caste or varna of manual labourers

Sutra: literally ‘thread’; refers to epigrams, short verses which impart spiritual techniques

Sunya: literally zero; however, Buddha uses this word to mean reality

Sushumna: Please see ‘ida’

Swa(a)dishth(a)na: where Self is established; the groin or spleen energy centre

Swapna: dream

Swatantra: free
Tamas, taamasic: the lowest guna of laziness or inaction
Tantra: esoteric Hindu techniques used in spiritual evolution
Tapas: severe spiritual endeavour, penance
Thatagata: Buddhahood, state of being such...a pali word
Tirta: water; tirtam is a holy river and a pilgrimage centre
Trik(ā)la: all three time zones, past, present and future; trika(ā)lajna(ā)ni is one who can see all three at the same time; an enlightened being is beyond time and space
Turiya (pronounced tureeya): state of samadhi, no-mind
Upanishad: literally ‘sitting below alongside’ referring to a disciple learning from the master; refers to the ancient Hindu scriptures which along with the Veda, form sruti
Uttara(ā)yana: Sun’s northward movement
Vaisya: caste or varna of tradesmen
Va(ā)naprastha: the third stage in one’s life, (the first stage being that of a student, and the second that of householder) when a householder, man or woman, gives up worldly activities and focuses on spiritual goals
Varna: literally colour; refers to the caste grouping in the traditional Hindu social system; originally based on aptitude, and later corrupted to privilege of birth
Va(ā)sana: the subtle essence of memories and desires,
samska(a)ra, that get carried forward from birth to birth

Vastra: clothes

Vastra(a)harana: removal of clothes, often used to refer to Draupadi’s predicament in the

Maha(a)bha(a)rata, when she was unsuccessfully disrobed by the Kaurava prince

Va(a)yu: air

Veda: literally knowledge; refers to ancient Hindu scriptures, believed to have been received by enlightened rishi at the being level; also called sruti, along with Upanishad

Vibhuti (pronounced vibhooiti): sacred ash worn by many Hindus on forehead; said to remind themselves of the transient nature of life; of glories too

Vidhi: literally law, natural law; interpreted as fate or destiny

Vidya: knowledge, education

Visha(a)da: depression, dilemma etc.

Vishnu: preserver in the trinity; His incarnations include Krishna, Rama etc. in ten incarnations; also means ‘all encompassing’

Vishwarupa (pronounced vishwaroopa): universal form

Yama: discipline as well as death; One of the eight fold paths prescribed in Patanjali’s

Ashta(a)nga Yoga; refers to spiritual regulations of satya
(truth), *ahimsa* (nonviolence), *aparigraha* (living simply); *asteya* (not coveting other’s properties) and *brahmacharya* (giving up fantasies); *yama* is also the name of the Hindu God of justice and death

*Yantra*: literally ‘tool’; usually a mystical and powerful graphic diagram, such as the *Sri Chakra*, inscribed on a copper plate, and sanctified in a ritual blessed by a divine presence or an enlightened Master

*Yoga*: literally union, union of the individual self and the divine SELF; often taken to mean

*Hatha yoga*, which is one of the components of *yogasana*, relating to specific body postures

*Yuga*: a long period of time as defined in Hindu scriptures; there are four *yugas*: *satya, treta, dwara(a)para and kali*, the present being *kali yuga*
Invocation Verses

Om paarthaaya pratibodhitaam bhagavataa naaraayanena svayam Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam Advaitaamrutavarshineem Bhagavateem ashtaadashaadhyaayineem Amba tvaaamanusandadhaami bhagavadgeete bhavadooshineem

OM, I meditate upon you, Bhagavad Gita the affectionate Mother, the Divine Mother showering the nectar of non duality and destroying rebirth, (who was) incorporated into the Mahaabhaarata of eighteen chapters by sage Vyasa, the author of the Puraanaas, and imparted to Arjuna by Lord Narayana, Himself.

Vasudeva Sutam Devam Kamsa Chaanura Mardanam Devakee Paramaanandam Krishnam Vande Jagadgurum

I salute you Lord Krishna, Teacher to the world, son of Vasudeva and Supreme bliss of Devaki, Destroyer of Kamsa and Chaanura.
Verses Of Gita Chapter 8

अर्जुन उवाच

किं तद्भव िकिमध्यात्म किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदेवं किमुच्यते॥८.१॥

arjuna uvaca

kim tad brahma kim adhyatmam kim karma purusottama
adhibhutam ca kim proktam adhidaivam kim ucyate  8.1


8.1 Arjuna said:

O my Lord, O Supreme Person, what is Brahma? What is the Self? What are result- based actions?

What is this material manifestation? And what are the demigods? Please explain all this to me.
8.2 How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusudhana?

How can those engaged in devotional service know You at the time of their death?
called; bhuta-bhavaudbhava-karah: action producing the material bodies of the living entities; visargah: creation; karma: fruitive activities; samjnithah: is called.

8.3 Bhagavan said:

The indestructible, transcendental living entity is called Brahman and his eternal nature is called the self.

Action pertaining to the development of the material bodies is called karma, or result based activities.

अधिमूर्ति क्षरो भावः पुरुषवाधिकृद्वतात्।
अधियज्ञोःहमेवात्र देहे देहमृतां वर॥८.४॥

adhibhutam ksaro bhavah purusas cadhidaivatam
adhiyajno 'ham evatra dehe deha-bhrtam vara  8.4

adhibhutam: the physical manifestation; ksarah: constantly changing; bhavah: nature; purusah: the universal form; ca: and; adhidaivatam: including all demigods like the sun and moon; adhiyajnah: the Supersoul; aham: I (Krsna); eva: alone; atra: in this; dehe: body; deha-bhrtam: of the embodied; vara: the Supreme.

8.4 Physical nature is known to be endlessly changing.

The universe is the Cosmic form of the Supreme Lord, and I am that Lord represented as the Super soul, dwelling in the heart of every being that dwells in a body.
8.5 Whoever, at the time of death, quits his body, remembering Me alone, attains My nature immediately. Of this there is no doubt.

8.6 Whatever state of being one remembers when he quits his body, it is that state one will attain without fail.
8.7 Arjuna, think of Me in the form of Krishna always, while continuing with your prescribed duty of fighting.

With your activities dedicated to Me and your mind and intelligence fixed on

Me, you will attain Me without doubt.

abhyasa-yoga-yuktena cetasa nanya-gamina
paramam purusam divyam yati parthanucintayan 8.8

abhyasa: practice; yoga-yuktena: being engaged in meditation; cetasa: by the mind and intelligence; na anya-gamina: without their being deviated; paramam: the Supreme; purusam: Personality of Godhead; divyam:
transcendental; *yati*: achieves; *partha*: O son of Prtha; *anucintayan*: constantly thinking of

8.8 He who meditates on the Supreme Person, his mind constantly engaged in remembering Me, not deviating from the path, O Paartha,

*He is sure to reach Me.*

8.9 One should meditate on the Supreme as the one who knows everything, as He is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person.
He is luminous like the sun and, being transcendental, is beyond this material nature

8.10 One, who at the time of death, fixes his mind and life air between the eyebrows without being distracted, by the power of yoga and in full devotion, engages himself in dwelling on Me,

He will certainly attain Me.
Persons who are learned in the Veda and who are great sages in the renounced order, enter into Brahman.

Desiring such perfection, one practices brahmacharya. I shall now explain to you this process by which one may attain liberation.

sarva-dvarani samyamya mano hrdi nirudhya ca
murdhny adhayatmanah pranam asthito yoga-dharanam

sarva-dvarani: all the doors of the body; samyamya: controlling; manah: mind; hrdi: in the heart; nirudhya: confined; ca: also; murdhny: on the head; adhaya: fixed; atmanah: soul; pranam: the life air; asthitah: situated; yoga-dharanam: the yogic situation
8.12 Closing all the doors of the senses and fixing the mind on the heart

And the life air at the top of the head, one establishes himself in yoga.

8.13 Centered in this yoga practice and vibrating the sacred syllable OM, the supreme combination of letters, if one dwells in the Supreme and quits his body, he certainly achieves the Supreme Destination.

8.14 Ananya-cetaḥ satatam yo mam smarati nityasah
tasyaham sulabhah partha nitya-yuktasya yoginah 8.14
8.14 **I am always available to anyone who remembers Me constantly**

**Paartha, because of his constant engagement in devotional service.**

8.15 **After attaining Me, the great souls who are devoted to Me in yoga are never reborn in this world.**

This world is temporary and full of miseries and they have attained the highest perfection.
abrahma-bhuvanal lokah punar avartino ‘rjuna
mam upetya tu kaunteya punar janma na vidyate  8.16

8.16 From the highest planet in the material world down
to the lowest, all are places of misery wherein repeated
birth and death take place.

One who reaches My abode, O son of Kunti, is never
reborn.

sahasra-yuga-paryantam ahar yad brahmano viduh
ratrim yuga-sahasrantaṁ te ‘ho-ratra-vido janah  8.17

sahasra: thousand; yuga: millenniums; paryantam:
including; ahar: day; yad: that; brahmanah: of Brahma;
viduh: they know; ratrim: night; yuga: millenniums; sahasra-
antam: similarly, at the end of one thousand; te: that; aha-
ratra: day and night; vidah: understand; janah: people
8.17 By human calculation, a thousand ages taken together is the duration of Brahma’s one day.

His night is just as long.

8.18 From the intangible all living entities come into being at the beginning of Brahma’s day.

During Brahma’s night all that are called intangible are annihilated.
bhuta-gramah: the aggregate of all living entities; sah: they; eva: certainly; ayam: this; bhutva bhutva: taking birth; praliyate: annihilate; ratri: night; agame: on arrival; avasah: automatically; partha: O son of Prtha; prabhavati: manifest; aha: during daytime; agame: on arrival.

8.19 Again and again the day comes, and this host of beings is active; and again the night falls, O son of Pritha, and they are automatically annihilated.

8.20 Yet there is another nature, which is eternal and is beyond this tangible and intangible matter.

It is supreme and is never annihilated. When all in this world is annihilated, that part remains the same.
8.21 That supreme abode is said to be intangible and infallible and is the supreme destination.

When one gains this state one never comes back. That is My supreme abode.
this material manifestation; *yena*: by whom; *sarvam*: all; *idam*: whatever we can see; *tatam*: distributed

8.22 *Son of Pritha, the Supreme Person, who is greater than all, is attainable by undeviating devotion.*

*Although He is present in His abode, He is all-pervading, and everything is situated within Him.*

8.23 O best of the Bharata, I shall now explain to you the different times

*When passing away from this world, one returns or does not return.*
agnir jyotir aha suklaḥ san-maṣa uttara-yaṇanam
tatra prayata gacchanti brahma brahma-vido janah 8.24

agnih: fire; jyotih: light; ahaḥ: day; suklaḥ: white; sat-maṣaḥ: six months; uttara-yaṇanam: when the sun passes on the northern side; tatra: there; prayataḥ: one who goes; gacchanti: passes away; brahma: to the Absolute; brahma-vido: one who knows the Absolute; janah: person

8.24 Those who pass away from the world during the influence of the fire god, during light, at an auspicious moment, during the fortnight of the moon ascending and the six months when the sun travels in the north, and Have realized the Supreme Brahman do not return.

�ूमो रात्रिस्तथा कृष्ण: षण्मासा दक्षिणायननम्।
तत्र चान्द्रमसं ज्योतियोऽगी प्राप्य निवर्तते॥ 8.25॥

dhumo ratris tatha kṛsnah san-maṣa daksinayaṇanam
tatra candra-masam jyotir yogi prapya nivartate 8.25

dhumah: smoke; ratriḥ: night; tatha: also; kṛṣṇah: the fortnight of the dark moon; sat-maṣaḥ: the six months; daksina-yaṇanam: when the sun passes on the southern side; tatra: there; candra-maṣaṃ: the moon planet; jyotih: light; yogi: the mystic; prapya: achieves; nivartate: comes back.

8.25 The mystic who passes away from this world during the smoke, the night,
the moonless fortnight, or the six months when the sun passes to the south,

Have done good deeds go to the cosmic layer and again comes back.

8.26 According to the Vedas, there are two ways of passing from this world: one in the light and one in darkness. When one passes in light, he does not return; but when one passes in darkness, he again comes back.
na: never; ete: all these; srti: different paths; partha: O son of Pritha; janan: even if they know; yogi: the devotees of the Lord; muhyati: bewildered; kascana: anyone; tasmat: therefore; sarvesu kalesu: always; yoga-yuktah: being engaged in Krsna consciousness; bhava: just become; arjuna: O Arjuna

8.27 O son of Pritha, the devotees who know these different paths are never bewildered.

O Arjuna, be always fixed in devotion.

vedesu yajnesu tapahsu caiva danesu yat punya-phalam pradistam
atyeti tat sarvam idam viditva yogi param sthanam upaiti
cadyam 8.28

vedesu: in the study of the Vedas; yajnesu: in the performances of yajna, sacrifice; tapahsu: undergoing different types of austerities; ca: also; eva: certainly; danesu: in giving charities; yat: that which; punya-phalam: the result of pious work; pradistam: directed; atyeti: surpasses; tat: all those; sarvam idam: all those described above; viditva: knowing; yogi: the devotee; param: supreme; sthanam: abode; upaiti: achieved peace; ca: also; adyam: original.
8.28 *A person who accepts the path of devotional service is not denied the results derived from studying the Vedas, performing austerities and sacrifices, giving charity or pursuing pious and result based activities.*

*At the end he reaches the supreme abode.*
What exactly happens at the time of leaving the body? This is the one question that every religion has tried to answer from time immemorial. What we think about death actually controls our very life unconsciously!

Lord Krishna and Arjuna stand in the middle of the battlefield facing death and this all-important question. Krishna instructs and Nithyananda explains, thus demystifying death and revealing amazing possibilities through it!

Driven by compassion, Nithyananda shares his personal experiences of witnessing deaths before and after his enlightenment. He tells us exactly what can happen for the being at the time of death and literally guides us on how to face death, and with this understanding, live as jivanmuktas - blissful beings!

This chapter also includes a first hand account of a grand celebration of the passing on of Nithyananda’s beloved father in Tiruvannamalai, his hometown.