

Śrī Kṛṣṇa Janmāṣṭamī Message

The Bhagavad Gītā — Prakṛti, Māyā and the Guru Principle

Śrī Swāmī Rāmānanda Yoga Jñānāśramam

Friday, September 4, 2026

Salutation to the Guru

om śrī gurubhyo namaḥ
om sadguru śrī rāmānanda parabrahmaṇe namaḥ
om sadguru śrī śivānanda parabrahmaṇe namaḥ
om sadguru śrī kṛṣṇa paramātmā namaḥ
om śrī nityānanda parabrahmaṇe namaḥ
om sadguru śrī śaṅkara bhagavatpādācāryāya namaḥ
om sadguru śrī vedavyāsa bhaṭṭārakāya namaḥ

To all of you, who are embodiments of the Guru, to the world of seekers, and to the respected viewers, my heartfelt salutations of the Self.

O Gurudeva! Today, Friday, September 4, 2026, at Śrī Swāmī Rāmānanda Yoga Jñānāśramam, on the occasion of the birth anniversary of Bhagavān Śrī Kṛṣṇa Paramātmā, let us speak a little about the Bhagavad Gītā.

Remembering Bāla Mukunda

First, tonight, let us remember Śrī Kṛṣṇa Paramātmā — in the form of the child Kṛṣṇa. It is this:

karāravindena padāravindam mukhāravinde viniveśayantam |
vaṭasya patrasya puṭe śayānam bālam mukundam manasā smarāmi ||

This is very important. It is said that He gave darśan to the sage Mārkaṇḍeya holding His left foot in His hand, placing it in His mouth, with a gentle smile. This form brings great delight and joy to everyone. It is a līlā vigraha, a divine form of play. What it means is this — He who holds all the fourteen worlds within His belly appeared as a little child sleeping on that vaṭapatra (banyan leaf).

His birth is known to everyone, from children to cowherds — from the Setu to the Himālayas, and in other countries as well. Today we are celebrating Kṛṣṇāṣṭamī, Janmāṣṭamī.

kṛṣṇas tu bhagavān svayam

kṛṣṇas tu bhagavān svayam |

— Śrīmad Bhāgavatam

So it is said. That means Śrī Kṛṣṇa Paramātmā is Bhagavān Himself. Ordinarily we speak of the Kṛṣṇa avatāra among the incarnations of Śrīman Nārāyaṇa, among the ten avatāras. But He is not among the ten avatāras.

Among the ten avatāras there are Matsya, Kūrma, Varāha, Narasimha, Vāmana — then the three Rāmas: Bhārgava Rāma, that is Paraśurāma, Śrī Rāma and Balarāma — then the Buddha and Kalki — in this way the avatāras are counted. But Śrī Kṛṣṇa Paramātmā — "kṛṣṇas tu bhagavān svayam" — is svayambhū, self-existent; He is the One who always exists by Himself. He is the One who is ever in Goloka and in Bhūloka as well. It is not as though He once took on a different form.

An avatāra means the nirguṇa (the formless) becoming saguṇa (with form). But in the Kṛṣṇa avatāra, what happens is this — this too appears to us as a līlā mānuṣa vighraha, a divine human form of play, and we describe that very form as having disappeared again, and we regard it as the Kṛṣṇa avatāra. But who is He — He is the One within us; He is ourselves; He is Brahma-caitanya, pure Consciousness; He is Brahman itself. That is what exists then, now and always.

His avatāra is a complete (sampūrṇa) avatāra. What does complete mean? How many annas make a rupee? Sixteen annas. This is not said to belittle anyone — Śrī Rāmacandra is twelve kalās. That is because He incarnated as a pure jīva. But here, it is a complete avatāra of sixteen kalās. That is why, from birth itself, He showed many glories and divine plays.

ajo'pi san — "Who am I?"

**ajo'pi sann avyayātmā bhūtānām īśvaro'pi san |
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātmamāyayā ||**

— *Bhagavad Gītā 4.6*

In the Bhagavad Gītā He Himself told who He is. What the Bhagavad Gītā is, is this — "Who am I? Who are you? How do you become like me?" — that is the Bhagavad Gītā.

"ajo'pi san" — though I am unborn; "bhūtānām īśvaro'pi san" — though I am the Lord of all beings, the Lord of creation; "prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātmamāyayā" — He said, by My own māyā I take Prakṛti under My control and "come into being."

Coming into being does not mean being born. Gold became an ornament — that is all. The ornament was not born out of gold. "sambhavāmy ātmamāyayā" — by My māyā.

Māyā and Prakṛti — One and the Same

Here the two words "Prakṛti" and "māyā" are used. In another place:

māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram |

— *Śvetāśvatara Upaniṣad*

So it is said. Māyā and Prakṛti are one and the same. Usually we think of Prakṛti as "Nature," as "Mother Nature." But there, what is said is this:

**brahmaṇaḥ sakāśān nānāvicitrajagannirmāṇasāmarthyabuddhirūpā
brahmaśaktir eva prakṛtiḥ |**

— *Nirālamba Upaniṣad*

Prakṛti is nothing but the power of Brahman (Brahma-śakti), which remains close to Brahman and has the form of an intelligence capable of creating this world of manifold wonders. That means —

when it is in the form of action, it is Brahma-śakti; when it is without action, still, it is Brahman itself. These two are not separate.

But when we come into Vedānta — into description — when we describe it with our mind, then God is separate and Prakṛti is separate. God is separate, Prakṛti is separate. It is only because people do not understand this distinction and separate them that many get into confusion on hearing Advaita.

Where are we listening? We are listening at the summit, about Parabrahman itself. While listening, what is said is — "Everything is That, isn't it! That is you, isn't it!" — so it is told. Everything is That; That is not someone else, it is you. Yet merely because of that, you do not become That.

The Banyan Seed — The Nature of Māyā

In a banyan seed there is the sprout of the banyan tree, isn't there. If we put that sprout under an electron microscope and look at it, taking it all apart, what do we see? (From the audience: "We see cells, Guruji.") Yes.

So only when we see this Prakṛti as separate from God does Vedānta become understood. If we only say "All is one," we think we have all become equal-minded.

"There is nothing other, not even a little" — that means, who is it that exists? I alone.

**mattaḥ parataram nānyat kiñcid asti dhanañjaya |
mayi sarvam idaṁ protaṁ sūtre mañigaṇā iva ||**

— *Bhagavad Gītā* 7.7

There is nothing at all apart from Me. He said that just as gems (beads) are strung on a thread, all this Prakṛti and all these beings are strung in Me. That means all this Prakṛti is contained within Me. Now, we are the ones within this Prakṛti that is so contained.

sarvaṁ khalv idaṁ brahma |

— *Chāndogya Upaniṣad*

Vedānta and the Upaniṣads say, "All this is Brahman indeed." When all is Brahman — what is this "idaṁ" (this)? That "idaṁ" is this very Prakṛti. All that we see — this world. It appears in the form of this world.

Now, the real point is this — we are all of the nature of the one Self; we are all of the nature of the one Ātmā. Then, in that case, where did these different, separate saṁsāras (worldly lives) of ours come from?

A while ago I was about to speak of the banyan seed. There is a banyan seed. Inside that seed is the sprout of the banyan tree. That sprout too can be seen when looked at grossly. But if you go inside and look, taking it all apart under an electron microscope, there will be only cells. If there are only cells, where is the banyan tree?

That means — when examined in detail, it is not seen; when not examined, it is seen. This is the true nature of māyā. When examined in detail it is not seen, but when looked at grossly, from a distance, it is seen.

Gold and Ornaments — The Instrumental Cause and the Material Cause

Again, an example — gold and ornaments. These ornaments are made of gold. What is the difference between gold and ornaments? There is no difference. What is the difference — the various, different forms. The difference lies only in those forms.

Then, is the cause of these forms in the gold itself? Or has it come from somewhere outside? For gold to become ornaments, someone who causes it must be somewhere. That "something that is

somewhere" — that is called the nimitta kāraṇa (instrumental cause).

There are two causes — the nimitta kāraṇa (instrumental cause) and the upādāna kāraṇa (material cause). If a visible object is seen, someone has made it. If no one made it, it would not come by itself. But the maker is not seen; only the carved figure is seen. That nimitta kāraṇa is Prakṛti.

We are under the control of this nimitta kāraṇa. If you ask where all these sorrows of saṁsāra came from — they came only because of the influence of this nimitta kāraṇa.

yā mā sā māyā

What this māyā is like is this:

yā vastuto na vidyate sā māyā |

— *Sarvasāra Upaniṣad*

When seen as it really is, it is not seen; but it is there. So that all can understand, even those who are not scholars say, "What is this — māyā!" you see. Māyā means it seems to exist, but it does not. It has no self-established existence; yet it is what gives existence to everything. "yā vastuto na vidyate" — in reality it does not exist. Saying it even more simply — "yā mā sā māyā" — that which is not, is māyā — so they said.

It is only because of the influence of such a māyā that we all experience these sorrows in saṁsāra.

prakṛteḥ kriyamāṇāni — The Delusion "I Am the Doer"

How do we experience them? In the Bhagavad Gītā it is said that all these sorrows came only because we do not exercise discrimination (viveka). In the third chapter:

**prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā kartāham iti manyate ||**

— *Bhagavad Gītā* 3.27

All that happens to us is caused by Prakṛti alone. But forgetting that it is Prakṛti that acts, unable to know it, without enquiry, we think, "I am the doer." That is why we experience these sorrows.

Then why did the feeling "I am the doer" arise? Only because of not examining ourselves. What drives everything? That very Prakṛti. No one other than Prakṛti is doing anything — you are not doing it, I am not doing it, no one is doing it; Prakṛti did it.

The Jīva and Īśvara — Two Upādhis

Except that, again, within Prakṛti there are two kinds. That is — we are jīvas; Īśvara is Īśvara. Īśvara has an upādhi (limiting adjunct), a foundation (a basement) — that is avidyopādhi (for Īśvara, māyopādhi — śuddha sattva). The upādhi this jīva has is malinopādhi (the impure adjunct). It is said that Īśvara has avidyopādhi and the jīva has malinopādhi.

In truth, Īśvara and the jīva are one and the same. But because of this avidyā — that is, because of this māyā — the two became separate. Once the two became separate, His upādhi is śuddha sattva (pure sattva); ours is malinopādhi. Now, through what do we experience sorrow? Through the malinopādhi. It is said that it is only because of experiencing through this malinopādhi that all this saṁsāra came to us.

tattvavit tu mahābāho — The Distinction of Guṇa and Karma

That is why:

**tattvavit tu mahābāho guṇakarmavibhāgayoḥ |
guṇā guṇeṣu vartanta iti matvā na sajjate ||**

— *Bhagavad Gītā* 3.28

What the jñānī does is this — he sees the guṇas and the actions as separate. Suppose an action has taken place — who is the cause of that action? A guṇa. The action is happening through that guṇa. The guṇas in Prakṛti are three — the sattva, rajas and tamas guṇas.

**daivī hy eṣā guṇamayī mama māyā duratyayā |
mām eva ye prapadyante māyām etāṁ taranti te ||**

— *Bhagavad Gītā* 7.14

The seventh chapter. This māyā is made of the guṇas; "mama māyā duratyayā" — My māyā is hard to cross — He says. He said, "mām eva ye prapadyante māyām etāṁ taranti te" — only those who take refuge in Me and worship Me cross My māyā.

It is not that you cross māyā and then worship Me; only if you worship Me will you cross māyā. It is not crossing māyā and then worshipping.

The Master and the Dog — An Example

Long ago I gave an example for this. There is a master. In that master's house there is a big, strong dog. We have to meet that master. If we go to meet him, what will this dog do? It will jump on us and bite.

Do we fight with it and then meet the master? Or do we simply ask the master with one word — "Sir, please tell your dog once; I wish to come to you"? Just do not fight with the dog. We should say — "Sir, it is the dog you raised, a dog under your control. If you say one word, I will come to you." That is exactly what we should do — "mām eva ye prapadyante" — only those who worship Me, who adore Me, cross māyā.

prakṛtyaiva ca karmāṇi — The Ātmā Is the Non-Doer

To say this more deeply, it is also said in the Bhagavad Gītā in the thirteenth chapter. We are saying that all that is done is done by Prakṛti. But what do we say — we say "God alone is doing it," or we say "We are doing it." You see — we forget the Prakṛti that is in between. We say "If anything is done, He alone does it," or else "I alone am doing it"; but we forget the Prakṛti in between. That is why, in another place, He said:

**prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ |
yaḥ paśyati tathātmānam akartāraṁ sa paśyati ||**

— Bhagavad Gītā, Chapter 13

It is this Prakṛti alone that does everything; whoever knows that the Ātmā is a non-doer — that is, that It does nothing — he alone has truly known (seen). It is not knowing in an ordinary way — He said, whoever grasps that "Prakṛti alone did it, the Ātmā does not act," he alone is the one who has known.

Then why all this effort, all this puruṣa prayatna (self-effort)? Is it not to cross māyā! Is it not to escape from the bondage of saṁsāra! What sādhanā should be done for this? Should we push this aside and go up? Should we suppress this and go up? Or should we hold on to the One above and subdue this? It is about this that the whole Bhagavad Gītā speaks at every point — that Prakṛti is separate and I am separate.

adhiṣṭhānam — The Five Causes of Action

In another place, in the eighteenth chapter, what He said is:

**adhiṣṭhānam tathā kartā karaṇam ca prthagvidham |
vividhās ca prthakceṣṭā daivam caivātra pañcamam ||**

— Bhagavad Gītā 18.14

For any work to happen, there are five responsible agents, it seems. See those five responsible agents — Paramātmā is explaining them to us one by one.

"adhiṣṭhānam" — here adhiṣṭhāna means the body. "tathā kartā" — the jīva who dwells in the body. "karaṇam ca pṛthagvidham" — the various senses. "vividhāś ca pṛthakceṣṭāḥ" — the movements, that is, our prāṇas, the five prāṇas. The five senses — that is, take it as the ten senses — the five prāṇas, the jīva within, this body. Along with these, He said "daivam caivātra pañcamam" — that is, the presiding deities of the senses are also causes of this, it seems. If a work has taken place, nothing happens without these five.

These five are separate; the Ātmā is separate. The Paramātmā who dwells within is separate.

The Presiding Deities of the Senses

We must also know something about these presiding deities of the senses. There is also a small humorous story about this. Someone who did not know better committed a theft, it seems. After the theft, they took him to court, it seems. When told, "You committed theft, here is your punishment" — he said, "I have nothing to do with it; the hand did it!"

There are five deities for the senses. These five deities are the lords of each sense. Because of them too, we do these actions. Without our knowing, we do some things that way, we make mistakes. "What is this — why did I do it without my knowing?" we ourselves wonder. The influence of the deities of the senses is also there in this.

digvātārkapraceto'śvi |

"Dik" — the directions. To the deity of the directions belongs sound — that is, the ear. "Vāta" — air; the presiding deity of touch

and of the skin is Vāyu Deva. "Arka" — the Sun; to the eye belongs the Sun. "Pracetā" — that is, Varuṇa Deva; to the tongue, to taste. That is why saliva keeps flowing at the tongue — that is his influence. Some people in whom his influence is greater keep eating all the time. "Aśvī" — the Aśvinī Devatās; to the nose, to fragrance.

So these five deities too are causes of the actions we do. The body, the jīva within, then the senses, the presiding deities of the senses, the five prāṇas — all of these together, "pañcaite tasya hetavaḥ" — these five alone are its causes.

**śarīravānmanobhir yat karma prārabhate naraḥ |
nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ ||**

— Bhagavad Gītā 18.15

All this is the eighteenth chapter. See how much we are subject to this māyā. "śarīravānmanobhiḥ" — through the three instruments, that is, by the mind, by speech or by the body — "yat karma prārabhate naraḥ" — whatever actions a man undertakes, "nyāyyaṁ vā viparītaṁ vā" — positive or negative, good deed or bad deed, prescribed action or forbidden action — whether one does what should not be done or does what should be done — for all these, "pañcaite tasya hetavaḥ" — these five just mentioned are the causes; these alone are the agents, it seems. But not knowing these five causes, man is bound in this way.

How Did Saṁsāra Come About?

As to how saṁsāra came about — we simply make a straight statement: "We did karma in a past life, and we are experiencing the fruit of that karma." But even though we have discrimination within us, we still do some things. The reason we act that way is that the influence of these is strong.

We think all of this is us, us, us. Now we are here, this body is here; we say "I am the body." Merely by saying "I am the body,"

why does indigestion come? There is some disorder in the intestine. It is because there is a disorder in the intestine that indigestion occurs. There is some cause for that indigestion — it must be rectified. Rather than that, if you say "It is I," will it go away?

So the cause of all these is these five causes. Because all of these are present, we must know this Prakṛti by separating it out. Paramātmā always says that Prakṛti is separate.

nādatte kasyacit pāpam

**nādatte kasyacit pāpam na caiva sukṛtaṁ vibhuḥ |
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ||**

— *Bhagavad Gītā* 5.15

What we do is offer everything to God — "Īśvarārpaṇam astu." Even after doing wrong deeds we say "Īśvarārpaṇam astu," don't we! We say, "What do I know, I don't know." Again, as a counter to this, perhaps people think — "I did not do this, the five causes did it all; I did nothing, they did it, didn't they; I have no connection with merit and sin."

"ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ" — there is knowledge within; but ignorance has covered it and surrounded it; therefore beings fall into delusion and are bound — so He said.

About this word "ignorance," everyone first asks — "If what is within is knowledge itself, how did ignorance come?" they ask. One should think about this scientifically. One should think about everything not blindly, but scientifically.

The Mind Alone Is Bondage, the Mind Alone Is Liberation — The Level of Energy

The mind alone is bondage and liberation for everything. If the mind alone is both bondage and liberation — then one could attain

liberation with some mind or other, couldn't one! Which mind is bondage, and which mind is liberation?

Less energy is bondage; more energy is mokṣa. That means — the difference is only in the level of energy.

This concept of "energy" was brought by our Gurudeva. For all of these — they speak of this māyā, māyā, māyā, you see, they speak of this Prakṛti, you see — about this Prakṛti, Ramaṇa Maharṣi gave an explanation.

The Cij-Jaḍa Granthi — Ramaṇa Maharṣi's Explanation

**deho na jānāti sato na janma dehapramāṇo'nya udeti madhye |
ahaṅkṛtigranthivibandhasūkṣmaśarīracetobhavaajīvanāmā ||**

— Saddarśanam (Ramaṇa Maharṣi — Sanskrit rendering by Kāvyaakaṇṭha Gaṇapati Muni)

For the "Sadvidyā" spoken by Ramaṇa Maharṣi, his disciple Kāvyaakaṇṭha Gaṇapati Muni composed it in this way.

"deho na jānāti" — this body is inert. "sato na janma" — the Ātmā within is pure Consciousness; it has no birth. These two have no connection with the actions we are doing. A while ago five causes were mentioned, you see — here, bringing it down even more subtly to two: the body is inert. Without the jīva, what can this body do? Without the mind, what can this body do? So this is inert. That is the real substance (sat). It has no connection with actions; this has no connection either.

"dehapramāṇo'nya udeti madhye" — someone is born in between, it seems. Where? Between that real substance and this inert substance someone is born. Its name is the cij-jaḍa granthi (the knot of Consciousness and the inert). Cit means sattva (Consciousness), jaḍa means the body. He is born between these two — his name is the cij-jaḍa granthi.

It is because of this cij-jaḍa granthi that seven names arose — ahaṅkāra (ego), granthi (knot), bandha (bondage), sūkṣma śarīra (subtle body), manas (mind), bhava (worldly becoming) and jīva. To whom did these seven names come? They came to one who does not exist, you see! He (the Ātmā) does not have it, this (the body) does not have it — someone came in the middle, it seems. That is māyā. Māyā must be analysed to this extent. Māyā is not ordinary talk.

Ātma-Vicāra — Energy and Knowledge

There is only one medicine to remove that māyā — vicāra; Ātma-vicāra (Self-enquiry). Ātma-vicāra needs the necessary energy. For energy, one must do yoga. Ātma-vicāra needs knowledge. Only when both of these are present is that cij-jaḍa granthi pierced. That is why our Gurudeva briefly called all this "mental energy."

Gurudeva's Samādhi — A Field of Energy

Our Gurudeva is not an ordinary person. That is what I am saying. What pained me greatly is this — his samādhi is right here. If one goes into that samādhi, anyone at all does sādhanā for a longer time. (Addressing a disciple) "Arvind, my dear, how many hours did you do?" ("In the morning... hours, Guruji.") All those who have been doing it there in that way do it for longer. Why? There, his vibrations, that energy, is in that samādhi.

If you taste that energy in the samādhi, you will know — all of you are ones who have seen it. But once you cross the gate, it becomes diluted.

What I am saying is — such is our Guru's samādhi. It is not boasting "our Guru" — this is holier than Mecca and Jerusalem, than all of them. Holy means — it is pure energy. If you go there and have

some problems or difficulties, a solution comes there. All these things keep happening.

ya imam paramam guhyam — The Greatness of Our Guru

Who was such a Guru? He was one who taught the Bhagavad Gītā exactly as it is.

**ya imam paramam guhyam madbhakteṣv abhidhāsyati |
bhaktim mayi parām kṛtvā mām evaiṣyaty asaṁśayaḥ ||**

— *Bhagavad Gītā 18.68*

The eighteenth chapter. "paramam guhyam" — guhya means secret; whoever teaches this supremely secret knowledge "madbhakteṣv abhidhāsyati" — to My devotees, "bhaktim mayi parām kṛtvā" — having supreme devotion to Me, "mām evaiṣyaty asaṁśayaḥ" — there is no doubt, he will come to Me alone.

That means, who must our Guru be? That is his greatness. Whose responsibility is it to understand and tell how great a yogī, how great a jñānī he is? It belongs to those who do the sādhanā he taught and experience it. Whose responsibility is it to prove the knowledge he taught, that secret — that Śrī Kṛṣṇa Paramātmā and he are one? Ours. To what extent? Only to the extent of the sādhanā we do.

Even knowing that — some people have come from far away. Those who came think, "Ah! We have got the Guru's samādhi, we must sit inside for a long time." Now one gentleman came from America — thinking "When will I get this opportunity again?" he did his sādhanā well. One should be like that. (Do not let the opportunity go.)

The Guru Principle — The Guru Is Always Present

All this is about the Guru principle (Guru-tattva). For this cij-jaḍa granthi within us — our knot of ignorance — to be untied, the Guru's grace (kaṭākṣa) is needed.

The Guru's grace means — now our Guru has attained samādhi, hasn't he; some people think, "It would have been good if Guruji were physically present." When is the Guru not present? He is always present! We exist at one time and do not exist at another; but the Guru is always present. Because — to say that Śrī Kṛṣṇa Paramātmā and he are one:

**vedāhaṁ samatītāni vartamānāni cārjuna |
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana ||**

— *Bhagavad Gītā* 7.26

He said, I know who took which births before; I know all those who are present now; I know even about those who are yet to be born. That means I am the One who always exists. How does the One who always exists exist? — that is the question. I exist in the form of Consciousness, in the form of radiance (tejas).

na tatra sūryo bhāti — The Light That Illumines

Now there are stars in the sky; the stars are shining. Where did the shine of those stars come from? People think stars are self-luminous. No, no!

**na tatra sūryo bhāti na candratārakaṁ nemā vidyuto bhānti kuto'yam
agniḥ |**

tam eva bhāntam anubhāti sarvaṁ tasya bhāsā sarvaṁ idaṁ vibhāti ||

— *Muṇḍaka Upaniṣad*

So says the Muṇḍaka Upaniṣad. "na tatra sūryo bhāti" — we think the light coming from the Sun is the Sun itself. But someone illumines even the Sun, it seems; there the Sun cannot shine, it seems. "na candratārakaṁ" — neither the Moon nor the stars shine

there. "nemā vidyuto bhānti" — even these lightnings do not shine there. "kuto'yam agniḥ" — then what to speak of the light of this fire? "tam eva bhāntam anubhāti sarvam" — all these shine from That alone. "tasya bhāsā sarvam idaṁ vibhāti" — by Its light all this shines.

Where is that light which illumines? Within us!

The science here is this — we think the light is coming from over there. How could you say that the light came from over there? Unless your light goes out, how can you compare it? Unless your light goes out, how can you see and say that it is coming from over there? So, before everything, it must go from here to there.

Now an object is seen in the retina. When an object is seen in the retina, what do we think? Our science says the outer image came and fell upon the retina. But if the retina stops working? Even if the image falls on it, is it seen? It is not seen. What is needed for it to be seen? There must be some energy in the retina. That is the energy within us, that radiance. Only when it goes out are all these seen. Where is that which illumines all these? Within us alone.

**na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |
yad gatvā na nivartante tad dhāma paramaṁ mama ||**

— *Bhagavad Gītā* 15.6

The fifteenth chapter. At first (in the Upaniṣad) it was said that That alone gives light to the Sun, the Moon and all these. Here He comes directly — where is It? "tad dhāma paramaṁ mama" — My supreme abode. Where is it? It is not somewhere outside; it is within us. That which is within us illumines the Sun and the Moon; that light which illumines fire and all these is Paramātmā. That is what you are.

Māyā — The Cloud That Covers the Sun

What comes as an obstacle between That and you is māyā. It is only because this obstacle has come that we think It is somewhere far away. What is the remedy for it? Praying to Him, or acquiring that knowledge — if something is done, then this goes away. If it does not go away, this itself grows stronger.

How does it grow stronger? At dawn the Sun is rising. When he rises, how is the Sun? There is no brilliance; he is red; a big disc, little brilliance. Why are all these? He is breaking through the atmosphere of our earth upward. "Breaking through" is only a way of speaking — in truth he is right there; it is we who are turning. But that young Sun is covered by mist and dust particles — all these; there is no brilliance. If that dust increases further, we cannot even see him.

So this māyā is very fierce at first; it does not let us see. But if we are able to remove it a little — what does removing mean? The means for this was given in the fifth chapter of the Bhagavad Gītā:

**jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ |
teṣāṁ ādityavaj jñānaṁ prakāśayati tat param ||**

— *Bhagavad Gītā* 5.16

This knowledge is of two kinds — kalpita jñāna (imagined knowledge) and akalpita jñāna (unimagined knowledge). There is much explanation for this kalpita jñāna. What we need to know for now is this — the Bhagavad Gītā says: a cloud comes and covers the Sun. Now if we want to see the Sun, the very cloud that is covering it must go away. The wind that brought the cloud —

**vāyunā nīyate meghaḥ punas tenaiva nīyate |
manasā kalpyate bandho mokṣas tenaiva kalpyate ||**

— *Vivekacūḍāmaṇi* 172 (Śrī Śaṅkara Bhagavatpāda)

So says the Vivekacūḍāmaṇi. That means all the clouds came by the wind itself; it is not the Sun's doing.

Grace — Self-Effort

O Lord — right here there is a small difference. People say, "Whatever one does, His grace is enough, His grace is enough." Grace does not mean He is partial — that too must be understood. Grace is not partiality. You must turn your own self-effort into grace. You must turn your own self-effort into grace.

The wind brought the cloud; it covered the Sun. Now what must be done to see the Sun? The cloud must be removed. Through what? Through the wind itself. Then what is the sādhanā to be done now? It is through the wind (the breath) that this cloudiness, phlegm and all these came to us. If we remove them again through that very wind, the Sun is seen — "teṣām ādityavaj jñānam" — what a beautiful word is used there! That knowledge shines like the Sun, it seems. All this is the fifth chapter — how beautifully it has been said!

Bondage — It Keeps Covering Us Continuously

If we analyse all these — our bondage is not "someone in a past life..." or "I did it sometime long ago..." — none of these. Prove it scientifically. Something is happening within you — remove it. Its happening is not karma done long ago; it is covering you continuously. You must remove it continuously.

Now animals and birds — what are all these experiencing? They are experiencing the fruit of karma — that is all. Their birth has no opportunity to remove the fruit of karma. But what if man too experiences that karma just like animals? Some elders say, "Nothing is needed, sir; if you experience it, karma goes away." If karma goes away by experiencing it — then where is the end of it? Where indeed

is its end? He is experiencing karma — is there an end? There is no end.

He is dreaming a dream. In that dream he keeps experiencing karmas; he keeps dreaming. What is the end of this? If you say "It goes away by experiencing it" — the dream just goes on like that. Then what should be done? Get up! Wake up!

**ahaṁ brahmeti vijñānāt kalpakoṭīśatārjitaṁ |
sañcitaṁ vilayaṁ yāti prabodhāt svapnakarmavat ||**

— *Adhyātma Upaniṣad 50*

"ahaṁ brahmeti vijñānāt" — by the realisation "I am Brahman." Vijñāna means knowledge born of experience. Knowledge born of experience means — the knowledge that remains after whatever was in the way has been removed. By that knowledge, "kalpakoṭīśatārjitaṁ" — the sañcita and āgāmi karmas accumulated over hundreds of crores of kalpas — all our sinful karmas — "vilayaṁ yāti" — are destroyed. When? "prabodhāt svapnakarmavat" — just as the actions in a dream vanish when the sleeper wakes up.

Is it important for the sleeper to wake up? Or is it to remain in the dream, do many actions in the dream itself, go to heaven, be born there — "Oho!" — and enjoy lakhs of heavens, heavens for a lakh of years? Where are all these from? Dreams! So they are neither happiness nor sorrow. What must be done for all these to go away? "prabodhāt svapnakarmavat" — when the one who is dreaming comes into wakefulness, they all go away.

It is only because we do not know the method of this waking up that — "bhajan karo," or else "do something else" — we keep doing one thing or another, keep doing it. It is not that doing all these is wrong. Until we understand, we keep doing all this in this way.

The Darśan of Great Souls — Full of Energy

Then suppose somewhere a word of a great soul falls on your ear — the removal of your doubts begins. Once the removal of doubts has begun, your birth has as good as been fulfilled. That is why:

**sādhūnām darśanaṁ puṇyaṁ sparśanaṁ pāpanāśanam |
sambhāṣaṇaṁ koṭīrthaṁ vandanaṁ mokṣadāyakam ||**

So it is said. What does the darśan of great souls mean? It is not an ordinary darśan — it is filled with energy. The darśan of great souls means complete with energy. When that energy has entered within you, into your mind, then your doubts begin to be cleared. Then you will stay close to them.

It is hard to find great souls — I said so the other day, didn't I. After finding them, what are we doing? Our attitude is — "Sādhana can be done any time; when will we get saṁsāra (worldly work)?" — like that! We have received the sādhana given by Guruji — "It can be done any time, night or day, whenever we like, whenever we are free; but when will we get saṁsāra (work)?" — as if the house were sinking!

What Is a Test?

Everyone says "test (parīkṣā)." What is a test? Who set the test? We think He set the test. If we cannot bear it, we call it a "test"; if we can bear it, we do not. Not being able to bear it is itself the "test." Again the question — some people bear it, some people cannot bear it. Why can they not bear it? You are not prepared for that. If a sorrow has come — you were not prepared to experience it. "Oh! That will be ruined, this will be ruined!"

Good Days, Bad Days — Weakness of the Mind

Another thing is — many people think "Today is good for me," "What I want doesn't happen," "Whatever work I set foot in, it's an iron leg — the work doesn't happen." "Today is not good for me" — what is this? Does a good day come for you, and a bad day come? Do they come in the movement of the Sun? Why all these? You are only displaying your weak mind — that is all.

What is this not being good? Today there is rain, it is cloudy — it is pleasant. Tomorrow the sun will climb and blaze fiercely. Do we say "Today is good, tomorrow is not good"? That is Prakṛti. Prakṛti keeps coming and going.

**mātrāsparśās tu kaunteya śītoṣṇasukhaduḥkhadāḥ |
āgamāpāyino'nityās tāms titikṣasva bhārata ||**

— Bhagavad Gītā 2.14

All these keep coming and keep going.

**ye hi saṁsparśajā bhogā duḥkhaḥayonaya eva te |
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ||**

— Bhagavad Gītā 5.22

The fifth chapter. All these keep coming. When they come — if what you wanted happens, is it a good day? If it does not happen, is it a bad day? "Today is not good for me," "He is better off than everyone," "Am I a sinner?", "Am I one who must suffer karmas?" — what are all these? Our imagined made-up stories.

Only one thing — increase your energy. You increase your energy. If it decreases, all these come. These superstitions, bad practices — who is the cause of all of them? Your weakness — it is called mano-daurbalya (weakness of mind). To say it in English — deficiency of mental energy. Scholars of Telugu and Sanskrit call it "mano-daurbalya."

Therefore — those who have known are one way; those who do not know this essence, poor souls, are doing all these things in many ways. They say, "Oh, I am quite fine, I know the truth; but things are not good at home — let us do some yāga, or else let us do something else." "Everything is fine, I know everything; but at home there is constant suffering — let us do something for ourselves" — most people have this same attitude.

Rudra Yāga — In the Breath Itself

What is Rudra Yāga? Here — heat is coming out from the breath. That breath that comes out hot from the breath is called Rudra. The heat coming in the breath is called Rudra. Going further up is Viṣṇu; going further up is Brahmā. This is the order of Brahmā, Viṣṇu and Rudra. What does Rudra Yāga mean? Take that heat which is coming out back inside — that is Rudra Yāga.

We do not have that much courage. Because — there is money, there are people to perform the yāga; spend a crore and it is enough. I am not criticising — we need courage greater than that. We criticise pilgrimages, yet we keep going on pilgrimages — that is a different matter. Once in a lifetime such an occasion comes.

Another Reason for Doing Karma — Occasions Given by God

I will tell you one more thing. There is another reason for doing karma. The reason for doing karma is our mind itself. But the Lord of all gives us certain occasions in our daily life. On those occasions you will have to act. Did you use that time properly?

Suppose a beggar has come. Ordinarily we see so many beggars. On one particular occasion he comes and asks. When he asks, we have money; there is also the occasion to give; there is no obstacle to

giving. Even so, we say "Go away." He (God) thinks — "I gave this fellow an opportunity; he said 'Go away'" — that is all.

To make use of such opportunities too, actions have to be done. God and Gurudeva keep giving those occasions. So "doing karma" means — the karma you do by taking on doership yourself is different; the karmas that come by chance are different. They keep coming — you have to do them. There is no escape from doing them.

kurvann api na lipyate

That is why Paramātmā said "kurvann api na lipyate" (Bhagavad Gītā 5.7) — whatever you do, remain untouched. Did you do karma — it sticks.

**karmaṇā badhyate jantur vidyayā tu vimucyate |
tasmāt karma na kurvanti yatayaḥ pāradarśinaḥ ||**

By karma every jīva is bound. Because it has a result — whether positive or negative. For that result you must take a body, take a birth. After taking it, experiencing is not enough — again we keep doing karma, keep doing karma. That is why our goal is to remain without doing karma. But:

**niyataṁ kuru karma tvam karma jyāyo hy akarmaṇaḥ |
śarīrayātrāpi ca te na prasiddhyed akarmaṇaḥ ||**

— *Bhagavad Gītā 3.8*

The third chapter. "niyataṁ kuru karma tvam" — do the karma that has come to be done. "karma jyāyo hy akarmaṇaḥ" — doing karma is superior to giving up karma. Why? "śarīrayātrāpi ca te na prasiddhyed akarmaṇaḥ" — without doing karma, even this journey of the body will not go on. Whether a sannyāsī or a muni living in the forest — it keeps making them do karma.

Your Prakṛti and God's Prakṛti — Niṣkāma Karma

Who is making them do it? Prakṛti. What is Prakṛti — again the question. I told you this, you see — God's Prakṛti is different, your Prakṛti is different. Your Prakṛti and God's Prakṛti outside — these two must merge (coincide). If they merge, what happens then? What will you do?

"May Thy will be done" — God keeps saying something; saying "All right, let Your will be done" — "May Thy will be done" — one gives up this (one's own) Prakṛti and hands it over to God's Prakṛti outside. Then what is it to you? That is niṣkāma karma yoga.

Niṣkāma karma means — act! It is not enough to sit with your nose shut doing nothing; what must be done must be done. Because we are in saṁsāra. But even while in saṁsāra, one must remain untouched. If one wants to remain so, there is only one way — "padmapatram ivāmbhasā" (Bhagavad Gītā 5.10) — like a drop of water on a lotus leaf.

Why was that word used? It is because there is a way to remain untouched while living in saṁsāra that it was said "padmapatram ivāmbhasā" — like a drop of water on a lotus leaf. Otherwise, why would that word need to be said? That means — you will have to do karma; you must learn the way of doing it without being touched.

Mental Energy — The Secret of the Breath

In this way, the main reason we experience sorrows is — the influence of māyā. If that influence of māyā is to be defined scientifically again — it is a deficiency of mental energy.

How does that energy come? If you take in outside air, your inner energy decreases. If you take in the inner air (prāṇa) itself, your energy increases. This alone is the difference.

What is prāṇāyāma? If the inner air moves, that is prāṇāyāma; if one takes in more outside air, that is śvāsāyāma (mere breathing exercise). Then how do we know whether we are taking in more outside air or not? If the air let out is more, it counts as having taken in more outside air. Suppose the air let out came out more — the outside air was taken in more and went inside; it does not fit in; it has to be let out.

Now suppose you did prāṇāyāma — if, from the day of initiation, you check by placing your hand like this — it decreases, it decreases. What does decreasing mean? Taking in outside air decreases. When does it decrease? When you take in the inner prāṇa.

What is within is prāṇa; the outer air is apāna. What is within is prāṇa, the outer air is apāna — did you understand? What does it mean to unite prāṇa and apāna? It is not uniting — remove the apāna. If you remove it, what remains is prāṇa alone. You are with That itself; this (apāna) comes and joins into it. The more you remove from it, the more powerful it becomes within.

Röntgen — Cathode Rays

A man named Röntgen discovered the X-ray. Do you know what he did? He discovered cathode rays, didn't he. When he discovered them, he took a tube. In that tube he placed a positive at one place and a negative at another — the anode and the cathode — and created a vacuum in it as completely as possible. He made it completely empty — but no one can make it completely empty; something or other remains. Through that little which remained, he passed electricity. When he passed it, what came? Beautiful rays of light came from the cathode. That is why they were called cathode rays — those are the X-rays.

That great soul — that is, the Great One above (God) — inspired through him. What happens to everyone is this — the One above

enters into him and has all that done so that it may be useful to this world.

(In the same way) if we remove the outer air and remain with the inner prāṇa — energy shines within.

Kumbhaka — Caution

It is not only filling the outside air inside — there are different kinds of kumbhaka. But (forcibly filling in outside air and holding it) is a great danger. This danger is like this — our grain sack is full of grain, full of paddy. It is filled up; nothing more will fit. Suppose I stuff and pack a little more grain into it — what happens? It tears; it tears somewhere and spills out.

In the same way — within us prāṇa is stored (full). It comes out and mixes with something — with this apāna. Suppose instead of removing it, we bring in the outside air too and hold it in kumbhaka — this sack will burst.

That is why, in haṭha yoga, the reason indigestion and all these come is — there is the word "kumbhaka," but not knowing how to hold it, when to hold it, how to do it under the Guru's direct guidance. Some people say, "I will take in a lot of air and hold it for five minutes," and hold it for five minutes, for so many minutes. What happens if one holds it? Temporarily the inner air too is stopped. Then the mind too becomes still; thoughts decrease. But carbon dioxide accumulates inside, and later it becomes poison. It becomes poison — did you understand?

The faces of haṭha yogīs are dark; the faces of (rāja) yogīs are radiant. For those who do sādhanā, all these are a matter of experience.

Akhaṇḍa Prāṇāyāma — The Example of the Cow

Even after such experience, thinking "There is something more important than this," we skip these akhaṇḍa prāṇāyāmas and all these. We skip the akhaṇḍa prāṇāyāmas.

For this, Ramaṇa Maharṣi gave a beautiful example. A cow that grazes on grass outside — it has become used to it. A cow that eats all the grass in other people's fields outside. He brought it and tied it up. Having tied it, he placed better grass here, better than that. But it has a thieving mind, doesn't it — it broke its rope and went out again, you see!

In the same way — while all enjoyments and riches, all comforts and joy, are within, what the mind does together with these senses is — with a thieving mind it goes out. There is nothing to eat by going there again; better grass than that is right here. But habit — that is "moha" (delusion).

The word moha was given for this — not knowing what the truth is, thinking that something is great, the mind falling for it.

**dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate |
saṅgāt sañjāyate kāmaḥ kāmāt krodho'bhijāyate ||
krodhād bhavati sammohaḥ sammohāt smṛtīvibhramaḥ |
smṛtībhrāmśād buddhināśo buddhināśāt praṇaśyati ||**

— *Bhagavad Gītā* 2.62–63

All these in sequence — how you go out and fall down — one Paramātmā, Śrī Kṛṣṇa Paramātmā, is telling.

yatra yogeśvaraḥ kṛṣṇaḥ

Who is Śrī Kṛṣṇa Paramātmā? He is the One who exists then, now and always. When our Guru thought of Kṛṣṇa, tears would come to his eyes. What does that mean? He had become "That."

Because he had then become That, he would remember Him that way.

What we do is — breaking pots of butter (uṭlu), or else putting on Bāla Kṛṣṇa costumes — doing all these in an ordinary way. But what is the real thing?

**yatra yogeśvaraḥ kṛṣṇo yatra pārho dhanurdharaḥ |
tatra śrīr vijayo bhūtir dhruvā nītir matir mama ||**

— *Bhagavad Gītā* 18.78

Wherever there is Śrī Kṛṣṇa Paramātmā, the Lord of Yoga, wherever there is Arjuna, the wielder of the bow — everyone is an Arjuna; every jīva is an Arjuna; but the jīva who wields the bow — He said, there everything is present.

Brahma-Vidyā — Most Easy, Most Difficult

What this Brahma-vidyā is like is this — while doing it, it feels as if "I will reach this very session." Doing it, doing it, doing it — as one becomes clean — it feels as though "What more is there! I have attained it; now I have gone there." But moss covers it. As soon as one comes outside, moss covers it. If moss covers it, one must start again.

Brahma-vidyā means — it is the most easy and the most difficult. Why most difficult — not trusting the Guru. Not trusting the Guru!

Why are you unable to trust the Guru? That experience you had in the sādhanā you did, you see — think about who caused that experience. A sense of gratitude!

Some people think, "I have come to know the secrets; the whole world (I know)." Not secrets — if one secret has come to you, whose is it? From time without beginning, from the Guru paramparā — all of them poured out to the world the Brahma-jñāna they earned

through tapas. It reached you through one Guru. You have forgotten all of them; if you forget even this Guru and do sādhanā — where then will it be found?

That is why — not all who do yoga attain mokṣa; but it is only through yoga that mokṣa comes. You see — mokṣa comes only through yoga; but not all who do yoga attain mokṣa. The reason — these anupānas (supporting disciplines) are lacking.

yadā sadgurukaṭākṣaḥ — Faith in the Guru

So what is needed for Brahma-vidyā to bear fruit? One must trust the Guru. Trusting the Guru does not mean trusting in an ordinary way — it must be rooted in every one of your nerves. Wherever you go — if today you have had a good result, because of whom? With tears in your eyes, you must feel, "This came only because of my Guru; I am nothing."

yadā sadgurukaṭākṣo bhavati tadā vedāntaśravaṇadhyānātau śraddhā jāyate |

One must please the Guru; one must remain trusting in the Guru; one must make the Guru happy. Only when the Guru's grace comes — "tadā vedāntaśravaṇadhyānātau śraddhā jāyate" — then faith arises in hearing Vedānta, in meditation and all the rest, it seems.

Today, when you sit down thinking "I will do sādhanā," some obstacles come. On some occasions a senior sādhanika sits beside you; he is able to do it for longer. Who gave this opportunity to do it longer? The Guru himself! That is the Guru's existence — it is hard to recognise it.

Where is the Guru's existence? "aham citte vyavasthitaḥ" — I am established in your mind. I am in your mind itself; I am in your resolve, in everything as well.

The Strength of Vāsanās

What does not let one hold on to it is — this strength of vāsanās (latent tendencies) that exists outside in many ways. That is why, suppose some ten people sit in sādhanā — all ten are doing it well; but their thoughts are different; their behaviour outside is different. Because their vāsanās are different.

When I went to Hyderabad for the Guru's samādhi, an Inspector said, "I am sitting in padmāsana for four hours and doing yoga, sir." He said, "I am doing four hours; I am doing the sādhanā you gave; it is very good, a lot of energy is coming." After that the man was not seen! Then what? Even after gaining this much, the man was not seen again.

The Guru Alone Is Dearest of All

That is why — who protects your mind? Your Guru alone; no one else. With attachment — wealth, gold, possessions, vehicles, or children — all of these are dear to you. But who is dearest of all — the Guru alone. Because that relates to the mind.

Let me tell you a small example about the mind. If you are asked to sit in āsana, everyone has leg pain — or else we keep thinking about that. Instead, suppose you fix your gaze here (between the eyebrows) and begin sādhanā with remembrance of the Guru — you will sit longer than you imagined! You will sit longer than you imagined. Who makes you sit? You think, "Aha! I sat by myself." Who gives you that resolve and that endurance power — the Guru alone. That means whatever you achieve in your mind, the root cause of that achievement is — the Guru alone.

na guror adhikam |

That is why one must say, "There is nothing greater than the Guru." If there is anything, give it up — not only saṁsāra, give up

anything at all. Nothing will happen to you; your saṁsāra will not go away, will not be ruined; your wife will not go anywhere. First give preference to the Guru and come; leave everything else.

This is not my greatness — I am saying it because I have experienced it, because I have done it. I am saying it because Guruji gave me that opportunity.

sirikiṁ jeppaḍu — Running at the Guru's Call

That is what the Guru is! It is said "sirikiṁ jeppaḍu, śaṅkhacakrayugamuṁ jedoyi sandhimpāḍu" (by Potana in Gajendra Mokṣam), isn't it — who? Viṣṇu! He came running without telling anyone. One must come even faster at the Guru's word! At the Guru's word that one thing alone — one must come fast.

Back then — there was a guest house there; Guruji lived here. Many people know this; those who were there then know it. Swāmījī would call out "Doctor!" to me. On hearing that call, I would not be walking on the ground — I did not even know I was walking. I do not know from where I came running, how I came. "Swāmījī!" — I would come saying so. Who gave even that energy? Again, not I. Because he called with that love, that energy came to me.

The Guru's Love — The Guru's Anger

The Guru's love — people think of it in many ways, temporarily. The Guru's love is beyond description; it is greater than a mother's love.

śive ruṣṭe gurus trātā gurau ruṣṭe na kaścana |

So it is said. (If Śiva is angry, the Guru protects; if the Guru is angry, there is no one to protect.) If the Guru becomes angry, there is no way — one must see that he does not become angry. It is not that the Guru gets that angry; we must analyse, examine and scrutinise

wherever we are being careless. If we scrutinise ourselves — we will know that all we did was wrong.

svayam evātmanātmānam — How Deep the Guru Principle Is

The Guru is not just some human being. In the Bhagavad Gītā, Śrī Kṛṣṇa Paramātmā described everything about "Who am I." Addressing Śrī Kṛṣṇa Paramātmā, Arjuna says in the tenth chapter:

**svayam evātmanātmānam vettha tvaṁ puruṣottama |
bhūtabhāvana bhūteśa devadeva jagatpate ||**

— *Bhagavad Gītā 10.15*

"O Puruṣottama! You alone can know Yourself." What does this mean? — You have come into saṁyama to uplift us; You are in saṁyama. But if one wishes to go into that nirṁyama, You alone can go; no one else. What state (stage) are You in now? "bhūtabhāvana, bhūteśa, devadeva, jagatpate" — Creator of beings, Lord of beings, God of gods, Lord of the world. That You alone can know Yourself means — whoever such a one may be, that is the Guru. The Guru principle is that deep.

guruḥ sākṣāt parabrahma |

The intention in saying this is — it has been very wrongly understood. Because our Parama Gurudeva Śrī Śivānanda Paramahansa said "The mind itself is the Guru"; there is no one (outside) — he said here that the mind itself is the Guru. At what level did he say that? (Without understanding that) — without that, all these (are being wrongly interpreted) in many ways.

One Must Bow — To the Guru Within

If a person wishes to progress spiritually, one must bow one's head. Everyone must bow their head. To whom should they bow?

Bow your head to the Guru within you alone. To the Guru within alone — not to someone else.

"If I bow my head, perhaps my prestige will go down" — nothing will happen! He will be happy. The Guru will be very happy — the Gurus rejoice, "Aha! For this one (the goal) has come near in this very birth; this one needs nothing more." The Guru needs nothing — but needs everything. If you bring everything he is happy — but he needs nothing.

śārīram artham prāṇam ca sadgurubhyo nivedayet |

(It is said) to offer the body, wealth and life — all of these — to the Guru. All these really happen in practice, sir.

Recently when I was ill, I remembered Guruji at all times and in all states; he protected me in that way. Outsiders do not know; the doctor who was there then knows. He knows what state I was in, what state I came into. I know where I was — I had left the body and was far away at the feet of the Guru. You all saw it. One must be in remembrance of the Guru even involuntarily — he saw that.

All this does not come newly in a single day, sir. Only if you keep trusting the Guru and serving for a long time will you know — "Oho! So this is what the Guru is!" — so it dawns. Do not look at the body; do not look at the body.

**naravad dṛśyate sākṣāt śrīguruḥ pāpakarmaṇām |
śivavad dṛśyate sākṣāt śrīguruḥ puṇyakarmaṇām ||**

All those who see the Guru as a mere man are of sinful karma. If you keep doing sādhanā — he is not someone else, he is Śiva himself! He is Śiva himself — (this must be remembered) always.

The Guru's Pādukās — Prāṇa and Apāna

Whether you eat food or bow down here — the Guru's feet must be seen. Every time you bow down, the Guru's feet must be seen. In

everything, there must be that remembrance of the Guru alone; there is nothing else for you. If you want to forget yourself, you must hold on to the Guru. If you do not hold on to the Guru, everything is "you" (the ego). Māyā is right there.

Crossing māyā — why did all the sorrows of saṁsāra come? The reason for the sorrow of saṁsāra is — lack of concentration. Here there are two pādukās (sandals). What they are is — our prāṇa and apāna come from there.

prāṇakṣayasamīpastham apānodayakoṭigam |

— *Annapūrṇā Upaniṣad* 5.30

So says the Annapūrṇā Upaniṣad. That means — close to where this prāṇa comes to its end, apāna arises, it seems. That is the Guru-pādukā; the seat of the Ātmā.

Whatever you do, the mind must be at that foot. What must be done for the mind to be there? The breath must be there. For the breath to be there, it must be only through sādhanā. Mere remembering is not enough.

Without Effort There Is No Result

On some occasions, some people — in a pitiful state, when they cannot do anything — think "Everything is God, the Guru," and do no work, make no effort. Without making effort — they say, "Guruji must give me everything; or else he must do everything; bless me as though I have done sādhanā well." What the Guru must bless is sādhanā. If sādhanā is to be done, who must do it? I? The Guru? Or someone else?

Without hardship there is no result. But many have invented formulas to gain results without hardship — flattering the Guru, praising the Guru — this, that. Nothing doing — it won't work! Do sādhanā!

What were you born for? Not for all these. Do not waste your life. Do not waste this body, this birth. Why do these celebrations (functions) come now and then? They keep reminding us — "Alas, we have wasted it! Hey, at least now we must resolve it; at least now we must hold on to it." Because we cannot say how any moment will be, how the body will be. Whatever happens, happens — hold on to the Guru's feet! That alone gives you energy, sir; it gives you energy.

All this — everything related to the body — is trivial; it keeps coming and going. But who is it that drives you? Who is it that protects you? It is all the Guru. You alone will come to know that Guru's presence.

For a while — there were situations in which I could not even sit for pūjā. Now like this (I am able to sit before you and speak) — this is Guru-śakti! Guru-śakti! Guruji is showing it to all of you. If you trust the Guru, energy found nowhere else comes.

Below, Diversity; Above, Oneness

In this way — when below, it is diverse and different; that is Prakṛti. When you go up, it is not diversity but oneness; that is Brahman. This below is Prakṛti, māyā. It is not about sitting saying "māyā, māyā" — we must make the effort to go up.

Who must make the effort to go up? Your effort is yours first. If you make the effort, His grace will be there. One who wants grace without making effort is a thief. No Guru blesses one who does not make the effort. That is why it is said:

**samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ |
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham ||**

— *Bhagavad Gītā* 9.29

"I am the same in all beings; but I dwell in those who worship Me with devotion." When He is everywhere, what of it? Being

everywhere, He is there as the witness. But with the sādhanā, He is always ready. He sits right in your right breath; He never forgets the right breath. If you are doing sādhanā well, if (the breath) flows on the right side — (it is a sign) that the Guru is present.

The reason why, even while being of the nature of the Divine, these sorrows come to us, and different saṁsāras come in all kinds of ways, is — if you let your breath go downward, it is creation; if it goes upward, it is dissolution (laya). You are Brahmā, you are Viṣṇu, you are Śiva, you are Īśvara, you are Parabrahman itself — when? As much as you go up. The more you come down — nothing is you, nothing is you. We will go at least into the jīva that dwells in animal births. Everything is in our own hands.

Akhaṇḍa Prāṇāyāma — Do Not Be Careless

Therefore — do not be careless while the akhaṇḍa prāṇāyāma is going on. I feel like telling you, sir — do not be careless. You know; even after tasting it, you are falling into māyā. If you come here one day a week and do it, you feel it is (beneath you), it feels like less prestige.

If you come here and do it — the sādhanā that happens here happens nowhere else; it does not happen in your homes. Even if it seems to happen, there will be no result from it. Did you understand? That being so, the Guru's samādhi must be overflowing with people — "Alas, there is no place for me to sit!" — it should be like that.

Without that — how long to keep speaking about this māyā? How long must I keep jabbing at you by speaking of this māyā? I too could comfortably — the body is unwell, I am weak — lie down. But why did I have to sit night after night? Why did I have to sit yesterday evening? I have my responsibility. Ten people have come from many places; they must be made to hear the Guru's words. They must hear them — the world must know. Some secrets keep

coming; to make all of them known — if any celebration (function) comes for me, I do not get sleep at night. What is the reason? Guruji makes me do it from within.

The Coming 41 Days of Akhaṇḍa Prāṇāyāma

This is enough for this session. Now again, akhaṇḍa prāṇāyāma — at least now, gaining good sense, (make good use of it). There are many days — 41 days: from October 15 to November 24. November 24 belongs to Śrī Śivānanda Paramahaṁsa Swāmī. So, 41 days — from October 15.

Today is September 4; there is a gap of 40 days until October 15. After this gap of 40 days, those 40 days will come. Make good use of all those days.

Why am I telling you — your time will not always be the same; it will not be the same. No one knows at what moment māyā will cover whom, how it will take one away. Therefore be careful and continue your sādhanā.

**om śrī gurubhyo namaḥ
jai gurudeva!
om śrī gurubhyo namaḥ**