

Message of *Kṛṣṇa*

By

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(This is the transcription of a short talk by Pujya Swamiji. I don't exactly know when this was given. It must be in Coimbatore. I found it in my collection. So I attempted this for my own reference. If there are any mistakes in the transcription they are mine)

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Message of *Kṛṣṇa*

Balancing between the spiritual force and the knowledge revolution, everything is becoming more and more difficult these days. People don't have the speed. The speed makes it difficult because people don't have leisure inside. Outside leisure is gone. All that leisure we can hope to have is the inner leisure. The inner leisure has to be provided by spiritual force. This is what is exactly happening.

Let us look at the *Bhagavad Gītā*, it was turbulence all over. In fact the first chapter of the *Gītā* gives you the background of the *Bhagavad Gītā*. All the warriors *Bhīṣma* and others played their trumpets, bugles, *śaṅkha*. Each one had a *śaṅkha*, conch and each one had a name. The noise of the battle, drums etc., it was one huge noise there. The whole sky was rent with the battle noise, clamour and the clang of all the weaponry. Amidst all these *Arjuna* had a problem, "Should I face this? Should I fight or not?. So, it is right in the midst of problems alone. *Arjuna* had a real conflict, "Should I fight or should I renounce? Why? Because the people he had to fight with were people known to him. If they were unknown people *Arjuna* would not have had any problem. The people were known to him. Every one of them perhaps all the important people that could be counted were known to him. Some of them he had respect for, like *Bhīṣma*, *Drona*. He mentions them also.

Here is an army which *Arjuna* has to fight against, an army consisting of people very dear to him, known to him and related to him also; and at the same time he has to uphold *Dharma*. It is the *Dharma* that brought the war into being. It was really not the love for kingdom. It was *Dharma* to be established. There is a usurper. According to the *Dharma śāstra* a usurper is an *ātatāyi*. They were all together in the political *dharma śāstra* and *artha śāstra*. *Duryodhana* was an *ātatāyi* and legally he was liable for prosecution and hanging. One who usurps others land is called an *ātatāyi*. Now the whole of India is full of *ātatāyis*. If you give your house on rent, then afterwards if he decides to give he will give. He will say, 'Please find an equal place like this then I will go'. In Bombay etc *gatam gatam!* He is an *ātatāyi*. If you are supporting an *ātatāyi*, I don't think that country can really grow. *Duryodhana* was an *ātatāyi*, usurper of the kingdom and he was ought to be punished and these are the princes who are supposed to. Therefore, *Arjuna* was called upon by duty. He had to do this. But it is not an easy job. It was to fight against these people. If they are unknown people no problem. If one of the citizens of the country had committed some kind of encroachment of land etc., *Arjuna* would not have had any problem. Even if it were an army it would not have caused any problem to him.

But the problem is, the very people in whose company he would be happy, in whose death he would be unhappy they

are the people *dhārtharāṣṭrāḥ*, they are the people standing in front of *Arjuna*. He says, *hey Kṛṣṇa!*

'na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca |
kiṁ no rājyena govinda kiṁ bhogair jīvitena vā || 1.32

Ahaṁ na kāṅkṣe rājyaṁ – I don't desire a kingdom *na vijayaṁ* - I don't desire a victory. No victory no kingdom. I don't want kingdom. Without kingdom no pleasures, there is an order there.

Kiṁ no rājyena govinda kiṁ bhogair jīvitena vā – “What are we going to accomplish by a kingdom? Even by all these pleasures? When all these people whom I want to have company, whose company I would enjoy, for whose life I have got respect. These people, I have to destroy and win a kingdom? I don't want “, he says.

'visṛjya saśaraṁ cāpaṁ śokha saṁvighna mānasaḥ rathopastha upāviśat || 1.47. This is the *vākya* in the *Bhagavad gītā* 1st chapter. He gave up the bow and arrow and sat there. This is the situation.

To him, *Kṛṣṇa* gives an advice. This is purely an advice.

'taṁ tathā kṛpayā āviṣṭam aśrupūrṇākulekṣaṇaṁ |
viśīdantam idem vākyaṁ uvāca madhusūdanaḥ ||' 2.1

taṁ tathā kṛpayā āviṣṭam – to the one who is overwhelmed by compassion, sympathy and such a person *viṣīdantam*, also depressed *uvāca bhagavān*.

*'kutastvā kaśmalamidam viṣame samupasthitam |
anāryajuṣṭamasvargyam akīrtikaram arjuna || 2.2*

*'klaibyaṁ mā sma gamaḥ pārtha naitat tayyupapadyate |
kṣudram hṛdaya daurbalyaṁ tyktvottiṣṭha parantapa || 2.3*

Excellent two verses – “From where did you pick up this depression? This weakness of fear? This is not befitting you at all. If I know *Arjuna*, this is not the *Arjuna* talking. I did not expect this at all.

kutastvā kaśmalamidam – in a situation which calls for action *viṣame stāne samupasthitam tvām* this *kaśmalam* how did come about? How did you get this? I don't understand. Therefore, he says, *hṛdaya daurbalyaṁ tyktvā uttiṣṭha*. This is the back ground “give up this weakness of heart, get up and fight.”

Gītā has not started, understand. This is the set up. *Arjuna* again says, “No, no, how will I fight?”

*'katham bhīṣmamahaṁ sañkhye droṇaṁ ca madhusūdana |
iṣubhiḥ prati yotsyāmi pūjārḥāvarisūdana ||' 2.4*

Bhīṣma and *Droṇa* are my respected elders. They are my teachers also. They are *pūjā yogyau*. They deserve worship from me. How will I fight against them? *Iṣubhiḥ prati katham*

yotsyāmi? How will I fight against them with arrows aimed at them? Not possible. Therefore he says,

'gurunahatvā mahānubhāvān śreyaḥ bhoktuṁ bhaikṣyam iha loke |

Not killing these great *gurus*, *bhaikṣyam- bhikṣā samūham*, you gather *bhikṣā* from different people. That is called *bhaikṣyam*. Whatever the food collected in alms and living on that food, that kind of a living is better than killing all these people and getting a kingdom. What does it mean? *bhikṣā vṛtti*, that life of *bhikṣā* means *sādhu*. So *Arjuna* wants to be a *sādhu*. In the whole of the *gīta* that is his problem. He wants to be a *sādhu* and Lord *Kṛṣṇa* pushes him to fight. This is the fight going on there also. But *Kṛṣṇa* does not want him to fight. He says, "What is wrong in fighting? If you want to become a *sādhu* it is fine, I don't find anything wrong in it. But what is wrong in fighting?" The position is, if you are deciding out of sympathy then there is dereliction of duty. If you are renouncing out of some kind of a disposition, a change of disposition wherein you have discovered in yourself certain composure and because of that you have grown and because of that you want to renounce then you can stand and ask me questions. "Should I fight etc". Questions won't be there! You would have walked out and been away long ago. Perhaps you would not have come at all from the forest to the kingdom. Therefore,

*'sannyāsastu mahābāho duḥkham āptum ayogataḥ |
yoga yukto munirbrahma nacreṇādhighacchati ||' 5.6*

Sannyāsa is not by will. *Sannyāsa* itself is the outcome. The outcome of a life lived in proper actions. Therefore Lord *Kṛṣṇa* gives *Arjuna* the programme for living a life which is not inimical to one's own growth.

Therefore the paradigm is different. Even economically speaking there are two paradigms. One paradigm is that a man has a number of desires to fulfill which we require an infrastructure and economic system. But he has limited resources and limited skills and with this he has to fulfill his umpteen desires for which we require an infrastructure that is the modern economic system. That is a paradigm.

As per modern Psychology, man is sick and insecure emotionally. He has to become a sense of security and then he has to be free from inner sickness which is known to be true. Everybody is sick – means it all depends upon how you define it. If you get angry everyday you are sick. In your definition getting angry for one day, single day is not a problem that is nothing. That is not nothing but sickness. According to someone it is sickness. The emotional sickness – the fear of future, the fear of the unknown, a sense of loneliness, a sense of insecurity, all these are psychological problems; which you are

going to solve by therapy or whatever. The paradigm is, anyone who requires therapy is to be looked upon as sick at least. Anyone who requires therapy is sick and has to free himself from the sickness.

Let us go to religious attitude. Suppose you go one step further and go to the religion, the theology says that everybody is a sinner. So everyone is essentially a sinner and he has got to be saved from the sin for which he requires some kind of a savior. You believe him that you will go to heaven. Going to heaven and getting some beatitude by the grace of the Lord is religious attitude. There again the paradigm is, the person who is the sinner is to be freed, redeemed from that sin – redemption. That is why the word that the use for redemption is salvation. They use the word salvation. There is no equivalent word for salvation in *Sanskrit* because the paradigm is entirely different.

That is why India has something to give. It is not the same thing as every other religion. It is nothing to do with *Yoga* also. *Yoga* also starts with physical, mental ill health alone. '*yogaḥ citta vṛtti norodhaḥ*', your *citta vṛtti* must be controlled. Physical body has to be kept up with it. The paradigm is also starting with sickness alone. But here what is spiritual is entirely different. Mere *yoga* is not spiritual. *Rāvaṇa* was a *yogi*. Mere *tapas* or being religious is also not spiritual. In fact Bertrand Russel was agnostic alright, was in no way he was religious, he

wrote a book “Why I am not a Christian” but at the same time I (*Swamiji*) would say he was a spiritual person. ‘Spiritual’ means entirely different. *Rāvaṇa* was religious. He was singing *sāma veda*. If singing *sāma veda* is not religious, what is religious then? If he could call Lord *śiva* at his will. He was religious all the time and at the same time he was *Rāvaṇa*, a *rākṣasa*, a non-spiritual person. That is called non-spiritual. A religious person can be much more dangerous than an irreligious person as we see all the time. A religious despot is all the more difficult to deal with. The paradigm is entirely different.

The paradigm is ‘YOU ARE FREE’ ‘You are *pūrṇaḥ*’. I had a big discussion with an economist. I said, “Why don’t you start all the systems with this basic truth? “You are full”, from there you start. Everything becomes a luxury. Otherwise desire fulfilling becomes a project. Every time you fulfill a desire you pick up ten of them more. Therefore, never are you going to have a sense of satisfaction. So start with this paradigm. “You are free” mentally emotionally you are a free person. You are not depending upon anything. You are not ill mentally. “You are Free”. In spite of the limping physical body you are free. In spite of the diseased physical body you are free. In spite of the poverty etc. you are free. And that is all what a human being wants really speaking. That inner freedom, call it *śānti* and *śānti* is something what you have and *śāntaḥ* is what you are. So, *śānti* you can gain in between. It can be a truce between two

spells of conflict. It can be an island and that is called *śānti*. But *śāntaḥ* is “I am *śāntaḥ*’. ‘I am at peace with myself’ and that is the paradigm. If that is the paradigm on the basis of which you pursue and that is really some contribution. That is a contribution to the world. Then there will be a great revolution.

So, all the systems have to undergo change. The whole economic system has to refashion itself. You are dealing with basically a free person. So, that freedom is given respect and on that basis everyone has to discover their freedom. In fact the *veda śāstra* is only for this freedom. It views the human being as a free person. The *varṇa āśrama dharma* is all fashioned to help the human being discover that innate freedom. Therefore there is no competition in this. If I have to grow to discover myself to be free, where is the competition? There is no competition. We don’t require all other salesmanship etc.

When I want to feel good then everything is unavoidable, shampoo etc., because I want to feel good. Feel good means what? Somebody should say “Your hair is good” then you feel good. In fact the person is saying “The hair is good” not “You are good”. Somebody says, “Your saree is good”, and “What will you say? “Thanks”. The saree has to say “Thanks!” We have to say “Thanks” because you have selected a good saree and that is the idea. This is how people want to feel good. These are necessary. These are some favourable comments you

can get from people. Getting some favourable comments from people is necessary for my mental health. Therefore, there is no way of changing the situation unless the person recognizes the fact that "I am Free" whether I know it or not.

Start with that paradigm "I am free". Then what inhibits that freedom? Three things are told.

The first and foremost inhibiting factor is called '*āvaraṇam*'. When I am already free and when I feel the need to become free that reveals a self-disowning, reveals self-ignorance. I am already free and I want to be free from the sense of insecurity. I am free in the sense of security. I am free means I am secure. In terms of fullness, adequacy; I am adequate, centered on I. in terms of even knowledge, ignorance I can say I am free. I am free to have limited knowledge. I am free to have a limited body. I am free enough to have limited powers of perception etc., limited money, limited influence, everything is limited but I am free enough to have them.

In the modern civilization you always find what is luxury today turns into a necessity tomorrow. In the village where everybody used to walk bare foot, if one person had a pair of shoes it was a luxury. But later every one bought shoes and people can't walk without them now, it has become a necessity. Then came the bicycle. When you get used to the bicycle it

becomes a necessity. Then after that Scooter is a luxury. Then afterwards when you get used to the Scooter it becomes a necessity. Without a scooter you feel you can't move at all. Afterwards you get a car, it is a luxury. You don't think about a car once you have a car. It is not a luxury anymore. In the beginning it is a luxury. You look at the car. You feel you have got a car and all this for ten days or one month. Then every time you buy petrol it is something! Then you don't feel it is a luxury it is a necessity.

What is modern civilization? Converting every luxury into a necessity: therefore, the more civilized the person is more the necessities. More necessities than luxury and you keep on losing luxuries. The luxury is having your own *guru*! That is a luxury to have your own personal *guru*. What is a guru? What is it that he has got to teach? All this is not understood. Just have your personal *guru* that becomes a luxury. This is the society. We are moving from luxury to necessity. I don't think we can change the clock. We have to put the clock back and there is no way of doing it also. One thing we can do; treat everything that is considered as a necessity for my well being as a luxury. This is our contribution. This we can contribute. No one else contributes that because only the *Gītā* and our scriptures contribute that.

In every culture there is a same message with the same content. But they don't have the tradition, *sampradāya* of unfolding the content. That, "You are the whole". In every culture there is an equivalent statement. There is a beautiful book written by Aldus Huxley. "Perennial philosophy" wherein he has quoted words from different people of different cultures at different times but all of them saying the same thing; it is the same wisdom - that, "You are the whole. You are free. You don't require to work for freedom"; and that is the content.

"You are essentially free" and when I discover that everything becomes a luxury for me. Even to have a thinking mind is a luxury because it is not depended on the mind but it is depended upon me who has got the mind. 'I am free' then mind becomes a plus. Even a failing memory is still a plus for me, the body becomes 'plus' and everything becomes 'plus' - is the wisdom. This is the nature of "I". And this I don't know. This is called '*āvāraṇam*'. This is the first inhibiting factor in my growth.

The second inhibiting factor is what we call '*malam*'.

'āvāraṇam', '*malam*' and then '*vikṣepam*'

'malam' means impurity. Impurity means what? Here it means *antah karaṇā* impurity. '*na vāriṇā śuddhyati antarātmā*'. *Antarātmā manaḥ*, the mind is not going to be cleansed, purified by water or any detergent. So, what shall we do for this? But '*malam*' is a

very important factor to be taken care of. Because to know that 'I am free', that receptacle, that '*āvāraṇam*' has to go, the opposite knowledge is necessary and that knowledge is what a *gurukulam* can give, a *guru* can give and the teaching of the *Gītā* etc will give the knowledge. This '*āvāraṇam*' can be eliminated bringing in the light of knowledge but then the place where knowledge has to take place removing that '*āvāraṇam*', the place, the receptacle called the mind; that mind must be ready. No knowledge can take place unless the mind is ready. Even $1+1=2$ cannot be taught to another person if the person happens to be not ready. You can't make the two year old child understand $1+1$. Suppose a child is four years old and an equation $5+5 = 6+4$, it cannot understand that at all. It has to be ready. It has to be made ready. Understand? Similarly here also, this knowledge also; the mind must be ready.

Preparedness never comes by itself because *svābhāvika pravṛtti* starts from the feeling that "Nothing is alright with 'me'. I am not alright. Everything is not well with me". That is the basic feeling of a human being of Inadequacy; from that natural *svābhāvika pravṛtti*, the up-manship, always cutting corners because *rāga-dveṣas* are very natural. Likes and dislikes are natural propensities and therefore people will always make an attempt to fulfill those likes and dislikes. In the process they won't mind hurting one another, robbing somebody, and there are varieties of ways of getting what they want. To develop, the

growth lies only in this. The moral development is not for the sake of society. This is for my own sake, my own growth otherwise I am still a child. Naturally, in order to grow I have to follow certain healthy attitudes and healthy value structure which is very important for a person to grow out of '*malam*'.

This is where *yoga* comes in, where *karma* comes in. Therefore, Lord *Kṛṣṇa* tells *Arjuna* –

'*yoginaḥ karma kurvanti saṅgaṁ tyaktvā ātmaśuddhaye*' – *karma yoginaḥ karma kurvanti*, they perform what they have to do - giving up wrong attitudes *ātmaśuddhaye*, for self purification. This *ātmaśuddhaye* is called '*malanivṛtti*'.

If any other *vikṣepa* is there due to some background problem etc., which has nothing to do with your ethics, nothing to do with value structure, nothing to do with your conduct etc., you are clean but at the same time one can have some fears etc., which are from childhood. If there is such a thing that has to be taken care of, that is called *vikṣepa*.

For '*vikṣepa nivṛttaye*' a certain type of *dhyānam* meditation, *upāsanā iti karma kurvanti*. "*karma upāsanā jñānam*" are the three things that *Veda* offers. *Karma* for *antaḥkraṅśuddhi*, *upāsanā*, meditations and various forms of meditations are for *vikṣepa nivṛtti*, when there is a problem there is no *citta naiścalya*, no composure, and in order to get that composure we have

meditations. These are based upon karma. First comes *karma* then comes meditation and then afterwards *jñānam*. These can be practiced but without *karma*, *jñānam* cannot take place. Even if it takes place because of some *saṁskāras* or *guru's* grace or whatever but it is something like taking fire, glowing coal in Indian express news paper. You borrow burning coal in news paper from your neighbor lady so that you can make *roti*. This fellow is a bachelor, he carries fire, glowing coal in news papers. The news paper is thick enough to receive the burning coal but it can't carry home. Therefore at the time of listening etc it is okay afterwards it just evaporates! Because there is a problem, therefore, it is said that *karma* is to be done. *Kṛṣṇa* says, "Action itself is not opposed to your growth. Even fulfilling a desire is not opposed to your growth, only when you look at the result of action, you must have a proper attitude."

After all nobody can perform an action without expecting a result. This is one wrong thing which is going around in the name of *Bhagavadgītā* - *karmaṇyeva adhikāraṣṭe mā phaleṣu kadācana; saṅgaṁ tyaktvā phaleṣu* etc. these words are all properly not understood. Therefore they say, "Perform action without expecting results". Even *Kṛṣṇa* could not do that. He could not teach *Arjuna* that without expecting results – whether he understands are not - *en kaḍan paṇi śaidu kiḍappadu* – he looks at the wall and talks. That is not going to help anybody.

Without expecting result nobody can perform action – *mando api na pravartate prayojanam anuddiśya* - no dull witted person performs action without expecting results. This is one of the most confusing ideas that are going around in this country. It is very unfortunate. Lots of books have been written. That part of it is something we have to really look into because nobody can perform an action without expecting results.

But what is said is *karmaṇi adhikāraḥ te* – you have a choice over your action as options are open to you as a human being. But for the animal there is no option. What is the option the animal has got? In food it has no option; if at all there is an option it is instinctually controlled. There is no choice on the part of the animal where as in simple clothing onwards you have choice. Every sphere of your life you have choices. Even in human interaction you have choices. You can talk politely, you can talk harshly, you can talk loudly or you need not talk at all. There are hundred different ways of talking. You can exaggerate a situation, you can express exactly what the situation is; well there are options. In interaction there are options. In eating there are options. In fact human life and option go together. Living human life means options. Wisdom is choosing the right options. If options are there, what is it that you are going to choose depends upon the assimilation of values etc.

Therefore, Lord *Kṛṣṇa* says, “You have a choice over your actions not over the results.” It is true. There is truth. I have a choice over my actions but not over the results. I can clap, I need not clap, I have a choice. Once I clap the result in producing the sound, I have no choice. Why? That is produced by the laws of the Lord. In fact every result is produced by the laws of the Lord therefore, *parameśvara*.

Here Lord *Kṛṣṇa* uses – you are *karamaṇi eva adhikāraḥ te* - that means what? You are a *karmahetu*. Two Sanskrit compound words are used here. *Karmahetu*, *hetu* means cause, source. *Karma* means action. *Karmaṇaḥ hetuḥ karmahetuḥ*. You are the source of actions means what? You can do, you need not do. You are the author of an action. *Karmaṇaḥ hetuḥ*. Then He says, “You are not *Karma-phala-hetuḥ*” then He says, *mā Karmaphalahetuḥ*. Don’t think you are a *Karmaphalahetu*. *Hetu* is cause author, *phala* is result, *Karmaphala* means result of action; and you are not the author of the result of action.

Words are very simple. *Karma hetuḥ tvam karmaphala hetuḥ na* – you are the author of action and you are not the author of the result of action. This cannot be said in any more simple words. You are *Karma hetuḥ* not *karmaphala hetuḥ* – correct! *karmaphala hetuḥ* - we think we are and we are not. We only do and afterwards pray. We can’t even cross the road. We are *Karma hetuḥ*. You go to an emergency ward in the local hospital and

ask any one person there, “Hey! Did you plan to come here?” any one of them. Nobody can say, “I plan to come to an emergency ward” and that too with a recommendation letter. The man who went to the emergency ward did not plan to go to that ward. He was a *karma hetu*. He just wanted to cross the road. Afterwards he finds himself waking up in the ward. Why? Because *karmaṇyeva adhikāra*ste there are many slips between the cup and the lip, between the two sidewalks. That is purely due to – “you are not the *karma phala hetu*”. We plan and we do and we take whatever the results come.

Kṛṣṇa says, ‘*iṣṭāniṣtopapattiṣu nityaṁ samacittattvam*’ it is a beautiful expression here. ‘*iṣṭāniṣtopapattiṣu prāpteṣu satsu nityaṁ sadā samacittattvam*’. *Samattvam ityarthah’antah karaṇasya samattvam* - means there is a sameness of mind with reference to desirable coming and the undesirable coming. Therefore, we are not against action, not against desires also. Why should we be? If we are ready to take the results of the action, it happens. That is possible. A pragmatic person perhaps can entertain a mind like that but that is not *yoga*. We don’t take it as *yoga*.

Karma yoga is, we have to accept *Īśvara*. We have to accept the lord as the *karmaphala dātā*. Then only it is *karma yoga*, otherwise it is pragmatism. That is okay. That is fine but that is not *karma yoga*. It is complete only when I accept *Īśvara* as *karmaphala dātā* as a giver of the results of action. Therefore

every result of the action coming as it does from the Lord, it turns into *prasāda* according to me, in my *buddhi* alone. There is no such thing as *prasāda*. This is, how you look at it. Purely *jñānam*, an attitude born of knowledge. When *laddu* is given to you, you say 'no' because you have got sugar. It is a good *laddu* and you say, 'no'. Then when it is said 'It is from Tirupati' then you say, 'Yes'. What makes this Tirupati *laddu*? *Laddu* calorie-wise it is the same. Before when it was rejected, it was solid calorie-wise. When you say Tirupati *laddu*, calorie does not come down. It is the same. But it is not looked upon as so many calories but looked upon as *prasād*. *Prasāda*, is it in the *laddu* or in your attitude? *Prasāda*, if it is in the *laddu*, you should see it? You don't see it. You only see calories. You see it in your attitude. That it comes from the Lord produces an attitude, that knowledge in its wake brings in an attitude and that attitude is one of glad graceful acceptance. The glad graceful acceptance of *karmaphala* is called *Prasāda* and what is not *Prasāda*. Therefore when we go to the temples, from childhood we learn how to receive a *Prasāda* and afterwards we don't question *Prasāda*. How much it is given, we don't question. Even if it is a *laddu* we don't question. What is given may be water, *tulsi* leaf or *kumkum*, we don't question. It is a great religious culture that brings about that attitude in a person who is growing up in a culture like this. And that attitude is extended to all the other results of action we receive and thereby a man of action

neutralizes in the process *raga-dveṣas*, the likes-dislikes, hold over them -

Tayoḥ vaśam na āgacchet tau asya paripanthināu

Kṛṣṇa recognizes that everybody is fraught with likes and dislikes. Nobody is, no human mind is free from them and at the same time we need not be under their spell, you can keep them under your control. Not fulfilling them is not control. The control is when the result comes you are ready to take it with *Prasāda buddhi* that is wonderful.

When you choose a means of action, a means to fulfill a desire, say to fulfill a desire for wealth, you have to choose some means. That means should be acceptable to you and should be acceptable to others. It is called *dharma*. It should be acceptable to others. That also Lord *Kṛṣṇa* says,

Yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya.

There again you have to choose –

Svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ

Lord *Kṛṣṇa* tells, even if you are a loser it is better to follow what is proper. What is proper is important and that is growth. Growth, inner growth is nothing but bringing all my likes and dislikes under my control. Under my control means what? They don't set me up. They don't make me unhappy. Their fulfillment does not become as important as my capacity to

manage them. My improved capacity to manage my likes and dislikes is the growth of a person.

In our paradigm we can include now - if I am essentially free and that is taken into account then the concept of success undergoes a change, a revolutionary change. The change is this - a person in the society generally viewed as successful by some people because he has fulfilled his likes and dislikes and some desires he has fulfilled. Therefore they say he is successful. He also writes a book "How to achieve success?" in fact that makes him more successful than the very success itself. If you look at the concept of success, that anyone who has got power is successful. Anyone who has got money is successful. Anyone who has got name and influence is successful. That's what we think. We must ask that person. "You have got name. You have got power. How do you feel about yourself?" He has got his own sense of failure because he did not study. He did not study electronics and as a child he has a number of accounts unsettled. Who doesn't have? So everybody, every child wants to achieve; going to school wants to score 100%. Every subject you don't score 100%. In every sport event you participate you want to come first. You don't come first all the time. We have settled for something less all the time and those desires how are you going to fulfill now? With reference to them how am I going to call myself successful? Therefore the sense of success cannot be there.

Let us look at success in our paradigm. The most successful person is one who is able to manage his likes and dislikes very well. My likes fulfilled I am okay. Not fulfilled I am still okay. My dislikes fulfilled – ‘I am okay’. My dislikes not fulfilled – ‘I am still okay’. You can’t touch that person. That is the person - *tayoḥ vaśam na āgacet tau asya paripanthinau.*

They are *śatrus* for you - the *raga-dveṣas*. They are not your *śatrus* if you keep them under your control. Control means understand that it is not fulfilling them. It is not to come under their dictates. A like means what I want. What I want has not happened I don’t become unhappy. If it is happened I am happy. I work for happening. Nobody works for not happening. You work for happening. Unless it is some limited company where they make it work for losses etc, that also is a happening anyway. If it does not happen it is a problem. So, you want to make things happen for you. That is how I work. If it does not happen I become wiser and still I act. That person is the most successful person. Think about it. How many desires you fulfill? That makes you a failure, because I have got desires with reference to government, politics, on the roads how people should behave I have got desires, therefore I am always a failure, really. Who can call himself successful living in a society where every sphere in the society requires improvement. You can’t feel successful. You can feel successful when you can manage your likes and dislikes.

In fact finally according to our paradigm if that knowledge is there *āvaraṇa* is not there.

Ātmanyeva ātmanā tuṣṭaḥ tasya kāryaṁ na vidyate

He is the person who is *kṛtsna karma kṛt*. He is the one considered to be a person of fulfillment who is happy not because of any reason. He is happy because that's what he is. A sugar crystal is sweet not because of any reason but just by being sugar. Similarly one is happy being oneself. That is why when somebody is happy you don't go and tell him, ask him, "Hey! why are you happy these days? What's wrong with you?" nobody says that because that is what is expected, that is his nature. Only when somebody is sad you console. You don't console a person who is happy, understand because it is unnatural.

This is the paradigm of *Gītā* "That you are Free" the whole life should be such that helps you, the living of such helps you own up this fullness. Based on this paradigm is the whole programme of growth, self-growth and discovery.