



5th Global Bhagavad Gita Convention

Mental Harmony - The Universal Message

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Mōksha-Sādhanā



ब्रह्मयित् आप्नोति परम्

Bhoomananda Foundation



Dear and blessed souls:

Hariḥ Om Tat Sat. Arjuna, the illustrious fighter on whom the unprecedented Mahabharata war greatly depended, crumbled on examining both the armies. It happened at the most crucial moment.

War cries had been raised. Discharge of arrows was about to begin. Krishna, who obeying Arjuna, stopped the chariot before Grandfather Bheeshma and Teacher Drona, commanders of the enemy camp, had expected this plight.

Seeing adorable Grandfather and Teacher, who loved and wished him well, also kith and kin on both sides, Arjuna collapsed, with body trembling, mind whirling, intelligence getting confounded by apprehending sinfulness in the whole venture. Gandeeva slipped from his fist, with nothing left to support the invincible fighter!

Crying profusely, Arjuna pleaded he would not fight. Laying his weapons down, he sat on the chariot behind Krishna.

Remember, war - an indispensable part of public administration - is the most severe form of human activity. Krishna had to redeem his friend instantly, instilling clarity



of vision and purpose, courage and stability to stand up, take back his weapons and fight as planned.

Krishna enlightened Arjuna with the insight of the Imperishable Soul and the attendant qualities, which will empower any one to do his task surmounting all challenges and persecutions. Krishna explained death means no extinction, and life is but transitory sukha-duḥkhas, happiness and unhappiness, which come and go. Allow them to transit, be the undiminishing presence, the 'I'. Do not prefer the pleasant nor abhor the unpleasant.

Be an embodiment of equipoise, placidity and evenness, a full solution for the whole life full of pairs of opposites, like heat and cold, day and night, pleasant and unpleasant. This means to make the fleeting mind harmonious, stable even in disharmony.

Here are some selected verses from the great Text, which will open the inmost inexhaustible treasure of the Self, giving you the necessary support and identity, to remain, calm, stable and poised. Assimilate this message, be enriched and go forward with vigour and resolve fulfilling yourselves as well as benefiting the world.

With love and blessings,

Sri



मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

mātrā-sparśās-tu kaunteya
śītoṣṇa-sukha-du:kha-dā:
āgamāpāyino'nityās-
tāṃs-titikṣasva bhārata. (2.14)

Contacts between the senses and their objects, O son of Kunti, produce sukha-duḥkhas (joy and sorrow), like cold and heat. O Bharata, they come and go, hence are transitory; forbear them.

How well does Krishna define life, briefly, but completely. For everyone, life is an interaction between his senses and the world-objects around.

This irresistibly brings happiness and unhappiness at the mind level, which are like cold and heat to the body. They continue to come and go. None can intercept the process. Knowing this, develop tolerance, and learn to coexist with them. This knowledge, infused to the mind, will make it forbear the sukha-duḥkha incidences easily.

Sukha-duḥkhas alternate. One rises and sets, then the other emerges, only to subside. As such, they are 'transitory'. Knowing this, be at home with them.



Sukha is pleasing. Trouble is only with duḥkha. Its impact will lessen with this vision, with intelligence acting on the mind and knowledge removing delusion!



रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

rāga-dveṣa-viyuktais-tu
viṣayān-indriyaiś-caran
ātma-vaśyair-vidheyātmā
prasādam-adhigacchati. (2.64)

With senses brought sufficiently under self-control, hence freed from the grip of attraction and repulsion, he who deals with world objects with self-restraint, attains placidity.

With all this said, is there any cause for undue alarm? No, says Krishna. That is why he enlightens and cautions the seekers, empowering them to grow inwardly and gain elegance and mastery in dealing with life.

Mind employs the senses, enabling them to perceive and interact with objects. Rāga and dveṣa (like and dislike) are two psychological urges the mind generates. Knowing this well, be watchful to sublimate them constantly, avoiding all possible slips and errors.



Let senses interact with objects, but in the process, attraction and repulsion should not overpower the mind. As to sukha-duḥkhas, be even-minded to rāga-dveṣas too.

Sensory interactions can bring sukha or duḥkha alone. Why then foster undue attraction or repulsion at all? When moderation and evenness adorn the mind, it will generate placidity, which the mind cherishes and yearns to preserve!



शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

śaknotīhaiva ya: soḍhum
prāk-śarīra-vimokṣaṇāt
kāma-krodhodbhavaṃ vegam
sa yukta: sa sukhī nara:. (5.23)

Whoever is able to withstand the urges of passion and anger before his body falls, is indeed the spiritually integrated and happy human.

This is another secular statement, proving the dialogue as a non-religious, rational exposition of interactional human life, presenting a host of eternal values to benefit humanity - a point Gita students must grasp



wholeheartedly. The text is an administrative and interactional treatise, relevant to all countries of the world.

Rāga and dveṣa, iṣṭa and aniṣṭa, kāma and krodha are synonyms defining the two mutually opposite urges of the mind. Love takes one nearer the object of love, making him intensify his affinity with it. Hate is the opposite urge, dissuading what one hates, seeking to further the dislike and distance. Instead of renouncing these urges, people relish to enhance their incidence and intensity, making life exceedingly miserable.

Krishna says: Whoever forbears these emotions, is well integrated and content. Sublimate likes and dislikes. Mind alone causes suffering, and mind brings freedom too.



मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

mayyeva mana ādhatsva
mayi buddhiṃ niveśaya
nivasīṣyasi mayyeva
ata ūrdhvaṃ na saṃśaya:. (12.8)

Repose your mind on Me (the Supreme) alone, and then establish the intelligence too



in Me. From then on, you will certainly abide in Me (the Supreme), no doubt.

Krishna is explaining the content of true devotion, which is relevant to our inner personality alone. Mind and intelligence are the sole functionaries in devotion. World is a display of the Supreme, like waves of the sea.

By fixing the mind and intelligence in the Supreme, devotee gets fused into the Supreme. The whole life thereafter will be in the Supreme. Sense of difference or separation will vanish altogether. Oneness and sameness alone will be felt, expressed and extended.

Mind generally dwells in the world the senses perceive and interact with. Senses bring plurality, differences. On turning inward, getting tuned to the Self, the plight changes. All differences dissolve, and oneness prevails. Devotee begins to feel oneness with the Supreme and hence with all. The procedure is simple, and the outcome marvellous!



नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥

nānyaṃ guṇebhyaḥ kartāraṃ
yadā draṣṭānupaśyati



guṇebhyaśca paraṃ vetti
mad-bhāvaṃ so'dhigacchati. (14.19)

When the seer does not see any doer besides the guṇas, and also perceives That which transcends the guṇas, then he attains My state (attains the Supreme).

This is a fundamental statement. It contains all spiritual instructions to gain liberation. It also defines the right perception about the world.

Nature propels all activities through its guṇas. This is the message Krishna conveyed right in the 3rd chapter. Be guided accordingly. Do not condemn any activity. Instead, ascribe it unreservedly to Prakṛti.

But guṇas work around a pivot, which they cannot touch at all. While all actions are from Nature, the inmost presence is above the guṇas. See everyone as that pivotal presence, the Soul. You will then have no occasion to blame or condemn anyone or anything.

Drop all preferences and prejudices, and be free inwardly. The means for this is the two-fold spiritual wisdom: Guṇas are Nature's, and the Soul is transcendental, unaffected by Nature's activities. One with this perception attains the Supreme, says Krishna.





मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

mukta-saṅgo'naḥaṁvādī
dhr̥ty-utsāha-samanvita:
siddhy-asiddhyor-nirvikāra:
kartā sāttvika ucyate. (18.26)

Free of delusional clinging (attachment) and ego, imbued with will (inner strength) and fervour, whoever remains unaffected by the success and failure of his effort, is said to be the sāttvika performer.

Krishna takes up the subject of sāttvika, the pure and sublime, kartā, the performer. All these are with reference to the same mind and intelligence, which constitute the inner personality. How well does Krishna lead the seeker into his own inner depths, making him delve into the subtle variety of sentient vibrations they host and display! It is a very profound mind-intelligence based analysis, any wise person will be inspired to harness.

Sattva-guṇa first takes away the saṅga, delusional clinging, from the mind of the performer. No claim like 'I am doing and I want this', etc. will haunt the mind. Freed of all constrictions, the sāttvika performer will have the best of will and fervour.



More important is his unconditioned outlook towards fruition and non-fruition of his actions. He is ready to accept whatever comes. And that readiness makes his vision clear making him focused on his work. Imagine how much such a sterling quality can grace the performance and its outcome!



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