



Self-Realization in the Bhagavad Gita:Its ‘Metaphorical Motif’.

I'll now throw light on this ‘watching’. First of all see the profound ‘metaphorical motif’, of the Bhagavad Gita, *which in spite of its universal use, is never understood*. This is so, because, man’s vision is, *by default*, turned to the outside world, *and therefore never onto his own inner consciousness*.

Here, you see your body [the Chariot], and ‘Arjuna’ [your sense of individuality, that ‘you are the body’ and, ‘you are all your experiences’, etc], and ‘Krishna’ [the Chariot Driver, is the Awareness, the Light, that is always on, and never off].

This is not the Light studied in Physics, but the Light of awareness. It is always on, so there is no meaning in saying that ‘it has to be turned on’.

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Even the existence of ‘Arjuna’ [the little self], is rooted in that Light only. Without that ever-shining Light, ‘Arjuna’ is also not there.

Also note very significantly that, *this Light or awareness, is the source of yourself, the nucleus, the heart of yourself, so you can never come upon it*, as you come upon a mountain, when you drive through a winding road in a valley, or when you suddenly come upon a tree, after taking a turn, etc.

This Light is in a perpetual state of illumination of all objects. This is ‘Krishna’ in the ‘metaphorical motif’ of the Bhagavad Gita.

Now, as you look at this motif, you are under the illusion [like Arjuna], that you are the body, or the individualized consciousness-*you have to abandon this false picture of yourself*, and know that you are that Krishna, that all-illuminating Light, that is ever on. This is true self-realization.

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Self-knowing of Krishnaji, as a prelude to Self-Realization:

Now, J. Krishnamurti's watching of 'what is' is like this: he is suggesting that, the Light of Krishna instead of being turned on to outer objects and things [*this is the default focal setting of that light*], can be also turned on to the personality of 'Arjuna' [little self].

And that when you do this, you have self-knowledge, and the 'mischief', that Arjuna is, comes to light first, and then this 'mischief', also comes to an end, and what remains is mostly the Light of Krishna only, etc.

Firstly, try to understand this *as clearly as you can*, so that all doubts die an instantaneous death!

Sit calmly, reflect, and see if all this is true for you?
