

## In the *Atmajnana Yajnas* that Bhagavadpada conducts, he relies on the Bhagavad Gita, as a *Moksha Shastra* (or traditional source):

In his own words:

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### 1. The Centrality of the *Bhagavad Gita* in these *Yajnas*:

To bring about this very subtle ‘understanding’ [I prefer this term to ‘realization’, as the latter is already loaded] called *Jnana*, the *Sutras* of the *Bhagavad Gita* will be extensively used, only because the Gita stands out as a *Moksha Shastra par excellence*, even though, traditionally, it has not been viewed in this particular light by many Hindu *acharyas*, past & present.

Rather than our present reliance on the *Bhagavad Gita*, one could have also relied on one or more of the *Upanishads*, or on the *Brahma Sutras*, or on the traditional *Advaitic* texts, such as *Vivekachudamani*, *Vedanta Panchadasi*, *Tripura Rahasya*, *Ashtavakra Gita*, *Ribhu Gita*, *Yoga Vasishtham*, etc; but the *Bhagavad Gita* was what Sri Sri Bhagavan had initiated me into, rather early in my life and it was also the *Shastra*, that came to be internalized, after I crossed sixty, so it will eminently serve our present purpose, **because it is indeed, also the condensed milk essence of all the *Upanishads*.**

### 2. A New Modern Commentary on the *Bhagavad Gita*:

In the traditional *Bhashyas* [commentaries] on the *Bhagavad Gita* [and there are a number of excellent *Bhashyas* each having their own characteristic merits], **one rarely ever sees the light from the wonderfully potent teachings of such modern Advaitic Masters of the last century as Sri Ramana Maharshi, Sri Nisargadatta Maharaj and Sri J Krishnamurti - Being used for bringing home the truth of the *Bhagavad Gita*, in a more lustrous way** [none of them is any more on the physical plane].

These *Yajnas*, not only open new doors for *freshly rediscovering the ancient Advaita tradition of Atmavichara & Atmajnana*, but will also do full justice, to the teachings of the beloved *Advaitic* Masters, J Krishnamurti & Nisargadatta Maharaj, as I do not see these priceless modern teachings **standing alone, away from the *Gita*, in spite of such an uncompromising stand having been taken by the two beloved Masters themselves, in the course of their lifetimes.**

There are two aspects of the *Bhagavad Gita*, to which we must be particularly sensitive, by way of preparation for these *Yajnas*. Firstly, the

teachings of the Gita are sometimes used as a veritable *Dharma Shastra*, and very rarely as a veritable *Moksha Shastra*. A good scholar would know when the teaching is running on the *Dharma* plane and not on the other. When a *Mumukshu* takes up the Gita, he will be primarily interested in it as a *Moksha Shastra*. At this point we may note that *Dharma Shastras* are more widely read, whereas *Moksha Shastras* remain in the background, because of their esoteric nature—they appeal only to *Mumukshus* [seekers after liberation], who are generally a meagre minority. On account of the unwavering dedication of the Hindus [and even many non-Hindus, in fact] to the Gita, ever since *Adi Sankaracharya*, culled it from the *Mahabharata*; the *Dharma* aspect of these teachings has for the reasons mentioned above attracted wider attention than its esoteric *Moksha* aspect. *We have to bear this fine distinction in mind, as we are presently coming home to this teaching, for what it has to offer, as a time honored Moksha Shastra.*

Secondly, whenever a seeker, whether Hindu or not, approaches the Gita, he necessarily sees ‘**Two Lights**’, a brilliant one, emanating from the illustrious Divine personality of *Bhagavan Sri Krishna*, and certainly, another distinct Light (if he is perceptive at all), **but of lesser luminosity-in the eyes of devotees**—emanating from the Gita, the teachings of that *Bhagavan*. Mature devotees, who may be small in number compared to the vast majority, may however see only ‘**One Mass of Light**’, rather than two, standing more for the teachings or at least for **the indivisible unity of Bhagavan Sri Krishna and his teaching, the Bhagavad Gita**. The majority of devotees, contrariwise, through their excessive extroversion and consequent excessive devotion may not pay so much attention to the Gita *per se*, as to His lustrous Divine personality, in which they may get engrossed through their devotional approach. Let us remember that Krishna has himself said: ‘Among all the seekers and devotees, the *Jnanis* [men of Understanding] are most beloved to Me’.

In the present *Yajnas*, we are not really obsessed with the Divine personality, **as much as we will be with the teachings of that Divine personality**, and this clear preference for one aspect of the *Gita*, over the other must certainly be noted.

### **3. The Advaita Tradition & the Present Vein of Atmajnana Yajnas:**

Between the three illustrious *Advaitic* Masters of the last century, mentioned above, barring *Sri Ramana Maharshi*, who chose to teach predominantly through the time tested *Hindu Advaitic* scriptures; the other two, **breaking with the traditional line**, brought in a radically new approach, each inimitable, each brilliantly original & profound, each direct & radical, *yet nevertheless, each also cut away from the main*

*stream of the Vedic tradition, because of the critical stands both took, with respect to the timeless tradition.*

After observing closely these three illustrious departed Masters of the last century, and studying the traditional texts carefully, and watching also the course of development of my own **Master Sri Bhagavan's** mystical-devotional movement, which is not also overtly aligned with the Hindu tradition; **I settled into the unwavering conviction, that I should basically keep walking on the broad highway of the *Atmajnana* tradition, but at the same time should retain my integrity, by not turning my back, either on the wonderfully potent teachings of the two beloved Advaitic Masters, *who chose to decisively break with the traditional line*, or on the priceless wisdom communicated to me, directly from his *Atma* by my beloved *Master Sri Sri Bhagavan*, through hundreds of hours of *upadesa*, since my boyhood days.**

#### **4. Devotional Adoration & Gratitude to the Four Beloved Masters:**

To all these four beloved Masters, I will bend my body & head in salutation a million times, again & again, as I still do on a daily basis, only to discharge at their Divine feet, the ever gushing stream of devotional adoration & gratitude, for providing me that dependable lifeboat of *Atmavichara*, with which I had, a number of years ago, already made a safe landing *on the blessed farther shore of Atmajnana, only to make the paradoxical discovery, that this shore had always been my everlasting Home, from which I had never really strayed - except for those occasional, 'delirious & mad journeys in thought', propelled alas, by the Divine Mother's mandate of Maya, during which periods alone, I naturally felt Homeless, listless and lost!*

***Advaitic Upadesa & Atma Prasannata:*** Without the magnificent boat of self-knowledge [*Atmavichara*] provided by my Master Sri Sri Bhagavan and the *upadesa* from the three *Advaitic* Masters Sri J. Krishnamurti, Sri Nisargadatta Maharaj & Sri Ramana Maharshi, **I would not have reached the blessed shore of *Atmaprasannata*, within my own bosom.**

We may however note in passing that the actual attainment of ***Atmaprasannata, Atmajnana; and the fruits of Ayurvedic purifications & rejuvenations*** would depend upon a number of necessary preparations & qualifications, such as the following:

(1) **Firstly, to have the perception that something is fundamentally amiss in man's consciousness, which is at the root of all of man's ills.** From such a perception might arise the sincerity, patience & dedication to

‘heal and restore that consciousness’ to its pristine purity. Each seeker must be actually willing to walk on the road himself as no one else can do this introspective enquiry for him.

(2) Devotion to *Ishtha devata*, either as *Atma*, or as a Deity, beloved to us, representing *Ishvara* or the *Atma* [in other words, *Bhakti*, as it is quite natural to perceive the *Atma* also as ‘the other’, ‘the Beloved’, rather than as the ‘Self’, especially when *Pratyahara* has not reached yogic perfection].

(3) Ideally, surrender either to the *Atma* or to the *Ishtha Devata*, or to *what is* [in J. Krishnamurti’s sense], resulting in a readiness to understand and accept what destiny has to say, with regard to the benevolent or malevolent consequences of ‘The Mood of *Ishvara* at the time and place of our birth, as an embodied *Atma*’ [this is the real meaning of our astrological chart], for the possible fulfillment, or even for the lack of it, in the pursuit of these sublime goals - through either *Ishvara*’s blessings or His wrath, now, or even at any later time in life.

(4) Ideally, detachment from sense-objects [resulting in inner tranquility].

(5) Willingness to renounce the ego, in the day to day transactions with the world.

(6) Serious enough to enter into the process of *Atmavichara* without any vacillation and come on the path of self-knowing. If we were fickle, and frivolous in our approach, or too restless, we would not be able to get into *Atmavichara*.

(7) An interest to understand deeply, be introspective and stay with *what is*-as all these are necessary preludes to self-knowing & Self-Realization.

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