

PODCAST 143, PART B: THE THREE GATES OF HELL

Now next comes the eighteenth chapter, fifty-third *sloka*, *Moksha Sanyasa Yoga*:

***ahankaram balam darpam kamam krodham parigraham |
vimuchya nirmamah shanto brahma-bhuyaya kalpate ||
ahankaram balam darpam kamam krodham parigraham |
vimuchya nirmamah shanto brahma-bhuyaya kalpate ||***

This is the fifty-third *sloka*, in the eighteenth chapter, *Moksha Sanyasa Yoga*. Here it's said that you are fit to become Brahman. It is said, *Brahmavid Brahmaiva bhavati*. Everybody can aspire to be Brahman. You are Brahman. Because of this forgetfulness, because of the body identification, we have lost our true nature; we have lost our true identity. We consider ourselves as just a composition of matter and material in the objective world.

Here Gitacharya Bhagavan Krishna, analyzes very clearly who is fit to become Brahman: the one who has abandoned egoism or *ahamkaram*, power or *balam*, *darpam* or arrogance, *kamam* or desire, *krodham* or anger, *parigraham* or aggrandizement, and also the notion of 'mine' or 'that belongs to me'. 'Everything belongs to me' That is the notion of 'mine'.

I repeat for our reference: egoism or *ahamkaaram*, *balam* or power, *darpam* or arrogance, desire or *kamam*, *krodham* or anger, *parigraham* or aggrandisement and the notion of 'mine' have all got to be abandoned because they are all manifestations of one and the same wrong notion: namely the 'I act' mentality or *ahankara*.

In other words, we may say that all power, arrogance, desire, anger, aggrandizement, all of them are basically because of this ego or *ahankara*.

So when egocentric vanities intensify within our bosom, then what happens? When the ego gets intensified, it manifests as power, *balam*. What is this? To strive and struggle, sweat and strain, to fulfil passions and desires. Therefore, this ego, with each success in this sensuous world, gathers to itself more and more pride and arrogance, *darpam*.

So, *ahankara* or ego leads to *balam* or power, and power leads to *darpam* or arrogance. And then under the influence of this *balam* or

power and *darbam* or arrogance, what happens? Lust and anger enter - *kama* and *krodha*. They are but natural.

And finally, he becomes a mad machine of restlessness! That is the result. So we possess and aggrandize the objects of our own fancy. This is what aggrandizement or *parigraha* is.

Therefore, the sense of agency is this *ahankara*, or 'I act' mentality. So, we should strive hard to become egoless and *nirmama*, with no attachment, and peaceful, remaining in peace or *shanti*. This arises out of the fullness of wisdom, out of our own absolute satisfaction and experience in the realm of perfection. That's what it is.

As Swami said, he is fit to become Brahman. Who is he?

Ahamkara padakunaruda,

O man! Don't be egoistic.

Minikamumbu tirigichudu,

Look in front of you, look back. What is there after all?

Mamakaramu valadu neeku,

Don't have any kind of possessive instinct or feeling of mine. No.

Brathikinavadu yevadu ledu,

No one is permanent here on earth.

We see many people die every day. But each one of us thinks that we are permanent. That is the irony. That is the big paradox, the big joke. So, in front or behind us, no one is permanent. Know that.

Idinaadani palukuduva,

*If you think this is mine, you want to possess and you want to claim,
'That is mine.'*

Ventayavaru poniporu

You cannot carry anything with you

*When once life comes to an end or close.
At the end, you have to return empty-handed.*

Paapapunya mulatokoodi baranintu kiladi

*O man! What is that you carry with you?
Only sin and merit, and you die at any moment.
You don't carry any of our wealth or any of the possessions,
Be that relatives or friends.
Nothing whatsoever! You die all alone.*

That's what Bhagavan said.

Now we pass on to the next, third chapter, forty-third *sloka*. *Karma Yogam*.

***evam buddheh param buddhva samstabhyadatmanam atmana |
jahi shatrum mahabaho kama rupam durasadam ||***

That's what is said in *Karma Yoga*.

They only gave a wonderful solution. You cannot be free from all these qualities which seem to be quite natural. Yet with all effort, we can make ourselves free from them. How is it possible? Only through knowledge.

Jnana alone ends ignorance. *Ajnana* or ignorance comes to an end because of this knowledge of the awareness that is lived through an experience of self alone. It doesn't mean that knowledge is the self. You have to live in the self because you are the self. So, we have to end our ignorance of the self. We cannot tolerate it anymore. We have to realize its prime importance.

So, it's the spiritual ignorance or *ajnana* that creates desires. So desire functions and thrives in the fields of the sense organs - the sense organs, mind and the intellect. Without these things, desire cannot thrive any longer. The life of the desire is because of the sense organs, the mind and the intellect.

So, it is also clear that in our delusion, we'll understand ourselves to be nothing more than the little ego. Due to the delusion, we know that we are only the limited ego. That's all. We don't know anything that is beyond. We think we are bound, finite and ever sobbing. That's our

impression because we are caught in the cobweb of desires, lust, anger and greed. This is a very interesting phenomenon. It is a very interesting thing going on in our lives.

Then we pass on to the next one, the fourth chapter of *Bhagavad Gita*, nineteenth *sloka*.

***yasya sarve samarambhah kamasankalpa varjitah |
jnanagni-dagdha-karmanam tamahuh panditam budhah ||***

This is what the *sloka* says. You cannot call every ochre-robed man a sage or a saint or a holy man. Do not mistake him or anyone as a man of perfection, no.

This is the sign, as *Bhagavad Gita* says: *Panditam*: he is a pundit, a saint, or a man of perfection whose undertakings are all devoid of plan and desire for the result. He doesn't plan for the future and he does any action now. He is not desire-oriented. He just performs. That's all.

Karmaphala parityaga means he completely renounces the result of his actions. So, we in all our planning, we are all forcing the circumstances into a desired mould, a vista. It's a pattern. In that pattern, we are exhausting ourselves and mainly fighting against terrible odds. What a tragedy it is! We go on planning according to our own desire, and then exhaust ourselves. Whose fault is that? This desire for the results during any activity dissipates our energies. Constantly thinking of the results, we are losing our energy.

Instead we can work for the task assigned to us, for the duty we are supposed to perform, rather than think of the future results. What a foolish thing it is! That too, to quote the result is to escape from the present and live in yet unborn periods of time. The future is not certain. The past is gone. You forget the present by courting the results or *karma phala*. There cannot be greater foolishness than this. So be desireless.

So what happens is this: By planning, over planning, over estimating, this futuristic tendency, we should not allow our abilities and capacities to run to waste. We need to meet all our mental preoccupations and sentimental fears regarding the results of our work. We are carried away by sentiments and all pre-occupations, so we allow our abilities and capacities to only think of the results. It is certainly wrong by any standard, yes.

All the more, the very way of life as advised in *Gita* provides only a more efficient means to act and achieve, to live and to enjoy, cultivating and applying our own potentialities more intelligently. In other words, let us act intelligently. Let us also make use of all of our capacities and potentialities. To achieve that which we want to enjoy, let us increase our efficiency, as per the advice of *Gita*.

A perfect sage is one whose mind is ever hitched on to the cognition of the Divine. He thinks of the Divine only, nothing else. Yes, the mind is focused in that direction so that a sage, even if he functions in the world outside, is revelling in his own consciousness within. In other words, he feels that consciousness from within, while outwardly he may do so many actions that are necessary, based on his capacities and potentialities.

So, to sum up, a sage performs with no selfish ends in view. A sage performs devoid of all desires. His actions are prompted and he has no attachments to the results. No! To set an ideal to the community, he may act. But though actions are undertaken by a scholar, by a *pundita*, they only do so to set an ideal or to be a role model to others. That even applies to our Bhagavan Baba who works tirelessly throughout the day so as to set an example for all of us.

Therefore, in order to be free from all the evil effects, what we can do is: let us consume all our actions in the fire of knowledge, in the fire of *jnana*, and then it is what inactivity or *akarma* is. With this awareness or *jnana*, even if we do it, it amounts to inactivity or *akarma*.

See what Baba says in this context.

Karmachetanu Jnanambu kalugu gani,

*Because of action, you may have some kind of knowledge or
experience,*

Jnani onarinchu karma ajnani korake,

*A man of wisdom takes to all actions to set an example for all these
ignorant people.*

Pujularasina margambu punive ni,

If you follow the path of those noble people,

Atmajnanamu alavadu avanilona,

You are sure to acquire the knowledge of the self on earth.

In other words, by action you may gain some kind of knowledge. But you should be aware that a man of wisdom does have to be a role model for the rest of the community. And if we follow the noble people, we are sure to acquire the knowledge of the self.

Kanksha toda yandu karmambulanarimpa,

If every activity is desire-oriented, every activity is result-oriented.

Dakabodu phalamu dharaniyandu,

*You are not going to be successful every time. No!
You'll never get the fruit of your action.*

Kankshavadalli bhakti karmaluonarimpa,

If you perform all your actions desirelessly,

Phalitamusagundu parthi vibudu,

*The Lord of Parthi, Bhagavan Sri Sathya Sai Baba
will give you positive results,
If you do all your actions without result-orientation.*

Karmamunucheya narunaku kaladu hakku,

Every human being has got the right to act for action.

Karmaphalaneeya dhataku kaladu hakku,

*It is the right of the Divine to give you what He thinks,
what He wills.*

Adugaphalamunu erikehakku ledu,

No one has got any right or claim on the result, no.

That's what He said beautifully, beautifully.

And then we pass on to the next stanza of *Bhagavad Gita*, *Sankhya Yoga*, second chapter, forty-third *sloka*:

***kamatmanah svarga-para janma-karma-phala-pradam |
kriya-visesa-bahulam bhogaisvarya-gatim prati ||
kamatmanah svarga-para janma-karma-phala-pradam |
kriya-visesa-bahulam bhogaisvarya-gatim prati ||***

See that! A ritualistic portion speaks of all these rituals, using all flowery words, appealing to the unwise people, who are deeply attached to pleasure and power, and who have no capacity to distinguish the real from the unreal. And these people are full of supra-sensuous carnal pleasures.

These people are ritualistic who get involved in the means without aspiring for the real goal. The real goal is the knowledge and experience of the self. But they get involved in these rituals in anticipation of the fulfilment of their desires.

The ritualistic portion is just a means, while the Vedanta portion deals with the realization through meditation as the end. That is the end.

So, the ritualistic portion of Veda is one part, whereas the Vedantic portion, which is the other part, deals with realization through meditation as that is the end.

So all the rituals we do, *karma kanda*, I don't say they are in vain or totally useless. On the other hand, the *karma kanda* or rituals prepare the mind, bringing it to a single-pointedness, where it is pursued with a specific desire.

Yes, you can have single-pointed attention. As Swami says in a sarcastic way, that's how the rituals are going on today.

***Dhanamukosamu daivadhyanalu bonayu kotipanagamulu
panneraiyya,***

All the meditations, all the worships, all the rituals,

*They follow are only tactics, that's all.
That's all political.*

***Rangalingayanchu dongamukulu mukhi panghananumu prajaku
padataraiyya,***

*They say 'ranga, ranga, lingaha' and they take to deception, and deceive
the entire community.*

That's what Swami said.

And then finally concluding on this subject, let me draw your attention to
the last aspect, the seventh chapter, *Vijnana Yoga*, *sloka* twenty.

***kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ |
taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā ||
kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ |
taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā ||***

That is the *sloka*. And what does it mean? The human intellect and its
discriminative capacities are clouded by the desire for the sense objects
of the world and the urge for sense gratification. We always want sense
gratification only to fulfil our desires for sense objects, so we run after
them.

Desires are springs that disturb the glorious reflection of truth in the
heart. The desire completely eclipses the truth behind it. The mind is
disturbed and agitated, so the discriminative capacity in the intellect
becomes dull. Dull, yes. The individual becomes incapable of
distinguishing with his own understanding the real from the unreal. So
viveka, the discriminative capacity, is gone, with the result that negativity
and delusory attachment start. It deludes a person, makes them strive
hard, running after this mirage of sensuality, yes.

Then the subtle discrimination to discover for oneself the hollowness and
futility of sense pursuits comes. So desires are all gone as one
withdraws. The man of wisdom naturally withdraws from these
unprofitable fields and with avidity seeks the path to the real.

Therefore, we should not allow ourselves to lose this subtle
discrimination, and let us also discover the hollowness and futility of
sense pursuits.

Thank you very much for your time. That is the end of the topic, “The Three Gates of Hell.”

Thank you very much.