

Moments with Krishna

Sarvaṁ karmākhilam pārtha jñāne parisamāpyate
Bhagavat Gītā 4|33



This list is long. And death is round the corner.

Can I ever fulfil it before I quit? At least if I know when I will quit, I can marshall my thoughts and align them to actions, and thus have a go to the last minute as even King Parikshit did.

I know not when the dreadful thing will come. And when it comes, I have to yield—and to winds they will go my hopes, my plans and those 'to be done' in my lengthy list.

This very thought breaks my heart and leaves me inadequate to meet even the demands of the moment. Moment to moment I stand to lose, and every loss only lengthens the list! O what a life!

No. Yield not that way. Yet there may be a way out.

After all these 'to be dones' in our list are born of an inner inadequacy, a lack of fullness. You discover a fullness in yourself, will there be that frightening list?

You are limited, true. But then it is a sense, this limitation—a thought, a feeling. You are more than a passing thought, more than a mere feeling. The 'I am' in you, is it not something free from thought, from the thought of limitation too? In that knowledge 'I am' can there be a thought of limitation? Is it not, therefore, fullness? And now where is your list?

Yes, in the knowledge of 'I am', all 'to be dones' are found done. Yes. Say 'yes' please.

The great is simple. But then What is simplicity?

—July 1, 1968

Sannyāsastu mahābāho duḥkham āptum ayogataḥ Bhagavat Gītā 5/6

Escape you can from a field of action. But do you from the fear that compels you for such an escape?

The fear to engage oneself in action is not so much for action as for its result. One is afraid always of the results of actions, the results that may involve one into further bondage, cause sorrow, give rise to problems new. Out of a fear like this when one retires from field of action, can you call one a renunciate, a sannyāsi? Does he not carry with him the mind, the same mind, that was in fear?

In fact, such an escape makes one crave for further escape. For, the frightened mind shall discover again in the changed field sufficient sources for problems which he wanted to escape from initially. Indeed it will be no happy discovery to own that for all one's renunciation, one is still at the doorsteps of beginning.

Escape from action is no release from the fear of reaction. Therefore, to get over this fear, you should learn to live at peace with actions and results thereof.

After all, the results of actions are always true to their cause, the actions. They are in fact given to you as results appropriate to your actions, not produced by you. There is a choice in action, but no freedom in reaction—they are naturally accrued to, governed by the laws as ordained by the Lord, the Creator. Therefore, He is the ultimate giver of all fruits of action. Coming as they do from the Lord, they are His prasāda. In this attitude of looking upon the results as the prasāda of the Lord, there is a glad acceptance which gives no room for fear. Such a man, in time, frees himself from dependence for his happiness upon things other than himself, and thus discovers that he is, after all, ever a renunciate.

Renunciation is an inner freedom which can be achieved not by a frightened, escaping mind, but by one that is quiet and ready to be happy whatever that is around. It is an inner state which shall be when the mind is fit. Yes, make the mind fit, it shall be.

—August 1, 1968

