

|| Shri Hari ||

The Purport of Gita (Gita ka Taatparya)



Swami Ramsukhdas

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The Gist of Gita **(Gita ka Taatparya)**

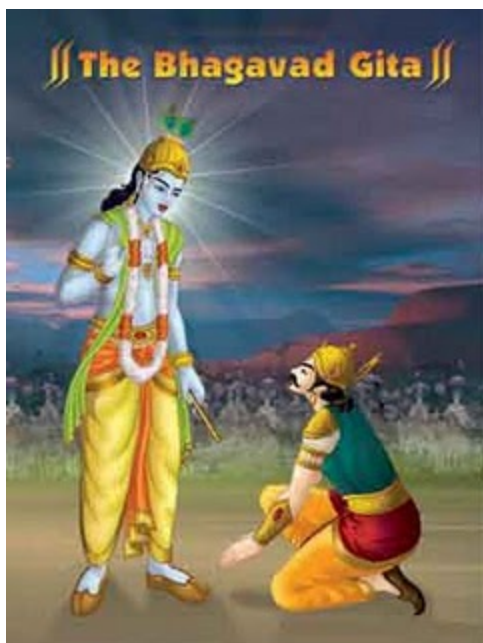


Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusa Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

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Srimad Bhagavadgita, though being in this world, is a transcendental holy scripture. She is filled with many exceptional sentiments. So far the number of commentaries that have been written on Gita, have not been written on any other Holy text. There are many translations of the Bible, but there is not a single commentary. The propagation of the Bible is due to the influence of sovereignty and wealth, but the spread of the Gita is due to her own glories and influence. The point is that Gita the amount of effort that has gone into searching the inner meaning of Gita, that much as not gone into any other holy text, then too there is no end to the depth of this holy text!

In few words if one is to say the purpose of Gita - it is for the salvation of all of mankind. In the scriptures there are several path for attaining one's salvation. Seeing in the commentaries on Gita there is one (**Advaita**), some say everything is variant or dual (**Dvaita**) is the reality, some say qualified unity

(**VishishTaadvaita**) is the universal truth, Some claim some absolute unity (**Shiddhaadvaita**) is ultimate, some patch up telling the universe is sometimes diverse and sometimes integral (**Dvaitaadvaita**), some say it is dual and non-dual beyond one's imagination (**Achintya Bhedaabheda**) – there are innumerable intellectual variances like this (claiming the reality) based on which the commentaries are written. In this manner even though there are many systems, principles, doctrines Gita has no opposition to any of them. Gita has not criticized any doctrines; however it has said something so exceptional, that in front of it, all prostrate and bow before it. The reason is Gita has not taken any one particular system or doctrine into consideration, rather it has been shared for the benediction of all beings.



Educators shares their doctrines in the name of principles. But doctrines are not foremost and best. Every individual introduces his own opinions into it. However, principles are topmost, which everyone has to accept. Therefore there can even be differences between master-disciple, but there cannot be differences in principle. However in Gita, the Lord has not shared His principles calling them as principles, but rather He has called them “opinion”; just as -

Mayi sarvaani karmaani sannyasyaadhyaatmachetasaa ।
Niraashirnirmamo bhootvaa yudhyasva vigatajvarah ॥
Ye me matmidam nityamanutishthaanti maanavaah ।
Shradhaavantonasooyanto muchyante tepi karmabhih ॥ (3/30-31)

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥
(३/३०-३१)

God says in Gita 3:30-31 - Surrendering all actions to Me, with the mind firmly fixed on the Highest and free from desire and the feeling of mine-ness and disconcertedly doing your duty of waging war. Persons who always follow this teaching of Mine, with faith and without question, are released from the bondage of all actions.

God's opinion, point of view is real and best of all principles and doctrines, and within its realm, all doctrines, philosophies, opinions etc. are encompassed. But God, without being arrogant, with great humility and simplicity, shares His principles and doctrines, as His humble opinion "mat". The point here is that, at no time God has been insistent on his point of view or that of any one else. Rather, by being unbiased, He has put forth His own point of view.

All the different reliable doctrines that express a belief in God, in all of them, there is description of three things - God (Supreme Consciousness, Paramatma), Individual Soul (Jeev) and World (Jagat). In these three subject areas, there are umpteen differences in opinions and schools of thought). These cannot be clearly expressed in English language without falling into the trap of disputes and controversies. (for greater clarification please

read the hindi message).

In this manner, on the subject of God many say that God is with attributes, many say that God is without attributes, many say He is with form, many say God is formless, many say He is with two limbs, many say He is with four limbs, many say he has umpteen limbs, many say He has a Universal form. Some say that he is manifest, some say He is unmanifest, some say He incarnates, some say that He does not incarnate; etc. etc.

In the same way, on the subject of the World, many say that it is without an end and still, some say it is infinite and changing, that is, the World is the kind to remain in the form of a flow (a stream that constantly runs) etc. etc.

Gita instead of getting caught up in these debates, has come out straight and said that whatever you see in front of you is the "World". Every man has the experience of "I am" - the one who experiences this is a "jeev" (embodied soul). The Lord of all - sentient-insentient, lower (apara) - higher (para) is "ishvar" (God). In these Gita related talks, all philosophers are of the same opinion. In this there is one exceptional point, that if someone does not believe in God, then too if they conduct themselves according to the Gita, they can attain their supreme good!

In dealing with the world, Gita has shared an exceptional art, whereby any man, in any situation while dealing with the World, on staying away from prohibited actions, he can attain salvation. In other holy texts, it is said that if you desire your salvation, then renounce everything and become an ascetic; because relationship with the world and spirituality - both cannot take place at the same time. But Gita says that wherever you are, whatever your belief system is, whatever principles you adopt, whatever religion, sect-community etc, you believe in, while

believe that itself, if you conduct yourself according to the Gita, then your supreme good will take place. The point is that any person whether he is a Hindu, or a Muslim, or a Christian, or a Jew, or a Parsee, whatever belief system he may be practising, whatever principles he believes in, if his aim is to attain his supreme welfare, then he too will get all the materials in Gita.

While dealing with the world, one can attain enlightenment, devotion and love of God, one can attain Union with God, one can attain Layayog (yoga of rhythmic unison) , Rajyog (Yog of Sovereign science), Mantra Yog and various other Yogs. Such exceptional knowledge is provided in the Gita! What is that exceptional knowledge? I will attempt to explain that. In any dealings we have, let go of any insistence where there is selfishness and pride involved, and do everything for the welfare and supreme good of the other person. The meaning of doing everything, while seeing to the welfare of the other means, that even at present it is for his supreme good and in the future too it is for his supreme good. We too are benefited and others too are benefited and attain their supreme good. One must perform all work, having such a view. By doing so, one can very easily attain God Realization. By performing spiritual practices and austerities for many years, while staying in solitude, that very same Essence that has been attained by the Sages and contemplative Ones, can be attained by leading one's life according to the Gita. In accomplishments and non-accomplishments, remaining even-minded, doing one's duty is itself leading a life as per the Gita. Gita says -

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

(२/३८)

"Sukh dukh samey krtvaa laabhaalaabhau jayaajayou

Tato yudhyaa yujjyasva naivam paapmavaapyasi." (Gita 2:38)

"Maintaining equanimity in victory - failure, gains - losses, happiness - sorrow, you must engage in battle. Fighting in this manner, by fulfilling your duty, you will not incur any sin.

योगस्थः कुरु कर्माणि संग त्यक्ता धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

(२/४८)

Yogastha kuru karmaani sangtyaktaa dhananjaya ।

sidhyasidhyoh samo bhootvaa samatvam yog ucchyate ॥

"O Arjuna ! renouncing attachment perform actions by being steadfast in equanimity; because equanimity is called Yoga.

The world is in the form of actions and objects. For the attainment of God, it is essential to server relationship with actions and objects. For this Gita has shared the means to server relationship with actions and objects from the perspective of all the three yogas - *Karmayog*, *Jnanayog* and *Bhaktiyog*. Just as a *karmayog* renounces attachment with actions and objects by applying it to the welfare of others; *Jnanayogi* becomes detached from actions and objects and *Bhaktiyogi* surrenders actions and objects to God. By surrendering all actions and objects to God, man becomes easily released from worldly bondage and realizes God. By surrendering everything to God, it is not that the actions and objects will not remain, rather they will become very pure. In the same way, those things that we do not regard as

ours and consider them to be for the service of others, those things become extremely pure and those things that we regard as only for us, those things become extremely impure.



Let us say that some gentleman is cooking for himself, and suddenly an ascetics comes and asks for some food, and that gentleman gives him food with great love, then that food is very pure. However, if that gentleman has already put food on his plate, then that food does not remain very pure, because the sentiments are - "I am about to eat". Now if that ascetic arrives, then there is a slight hesitation in giving him the food, and even the ascetic is hesitant in taking it. Then too the ascetic can take a little bit.



However if the gentleman already sat down to eat, and he is ready to place a morsel in his mouth, then that food is not as pure as before. Now if that morsel is already placed in the mouth then it becomes impure and can be regarded as waste. Now if the gentleman takes that morsel and chews it, then (for us to take from that food) is extremely impure. If for some reason he throws up, then that food is dangerously impure. If one does not vomit, and after digesting when the that food turns into waste matter, it is very impure and dirty. But on the next day if the man goes to the forest and releases that waste which mixes with the soil, and over time with rain, heat and air, it automatically blends with the soil and becomes soil itself, then this becomes so pure that one does not even see a trace of filth that was released ! That soil can even clean other things (scrubbing some utensils etc). This is the glories of renunciation and sacrifice !

In this manner, by cooking food for ourselves and eating it, the

pure thing also becomes extremely impure and by renouncing it, even a grossly impure thing (urine-feces) also becomes pure. Therefore the things that we selfishly regards as for me and for us, those things we make impure. The reason being that the things of the world are for everyone, everyone has part ownership in it. Gita says -

"Bhunjate te tvadham paapaa ye pachantyaatmakaaranaat" (Gita 3/13).

He who prepares a meal only for himself and eats it, is a sinner that devours sins.



Whatever we have with us, it is for everyone, not just for us - by having such a generous disposition, one can get much peace. On cooking food, if some hungry person arrives, an ascetic comes, a dog comes etc, then according to our capacity, we must also give them. If they ask for all the food, then you can tell them that "brother, how can I give it all, I too need to eat some, you take your share!" We can certainly feed others, but we can

never satisfy their desires -

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।
न दुह्यन्ति मनःप्रीतिं पुंसः कामहतस्य ते ॥
(श्रीमद्भा० ९/१९/१३)

"Yat prithvyaam vreehiyavam hiranyam pashavah striyah; ne duhiyanti manahpreetim punsah kaamahatasya te." (Srimad Bhagavat 9:19:13)

"As much grains, gold, beings and women, all in all combined will be unable to satisfy that man who is stricken and attacked by desire and longing for enjoyment and pleasures."



Our Indian “sanskriti” is extra-ordinary, which is for the redemption of all beings! I have seen in *Rajasthaan*, that when farmers farm, then first they pray to God that please bestow us with portion pre-determined for animals, birds, and other creatures” The point is that farming is not only for us, but is for everyone. When the fields ripen, then the crop that comes first, that is not first used for one’s own self. It is first sent to the temple, or the Brahmin, or sadhus, then it is for personal consumption. In the same way, when food is cooked, then first it is given to a guest, and then one eats.

After the food is prepared, there is a practice of “balivaishvadeva” . In this the food is offered to the entire universe. If someone dies then on the anniversary of their passing away, one does libations to these ancestors. Not just that, they give food and water to all beings and the “devatas” and to God. There is nothing lacking in God, but just as a child takes a father’s thing and offers it to the father, then the father is pleased, in the same way, by offering God’s thing to God, God becomes pleased. Water is offered even to the ocean and lamp is offered even to the Sun, in the form of “aarti”. Does the ocean have a shortage of water? Is there a shortage of light in the Sun? There is no shortage, but it is man’s generosity. The sentiments of serving everyone, to give happiness to everyone, will lead to our supreme good -

सर्वे भवन्तुः सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पशन्तु मा कश्चिद् दुःखभाग्भवेत् ॥

**Sarve Bhavantu Sukhinah, Sarve Santu
Niraamayaa**

**Sarve Bhadraani Pashyantu, Maa kascchid Dukh
bhaagyebhevet**

May all become happy, may all be free from disease; May there be nothing but auspiciousness in everyone's lives; May no one undergo pain or suffering.

This same point *Gita* has called "Sarvabhootahiteh rataah" (Gita 5/25, 12/4) After sharing with everyone, whatever remains, that is called "yagyashesh". *Gita* says -

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

(३/१३)

"yagyashishthaashinah santo muchyante sarvakilbishaih" (Gita
3/13)

"who enjoys the gifts after offering to the gods first are absolved of all sins" while those who cook for the sake of nourishing their body alone, eat only sin" (3/13).

‘यज्ञशेषग्रहण करनेवाले श्रेष्ठ मनुष्य सम्पूर्ण पापोंसे मुक्त हो जाते हैं ।’

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥

(४/३१)

Yagyashishthamrutabhujō yaanti brahma sanaatanam" (Gita
4/31)

"Those who partake sacred remnants after a sacrifice (yagna), attain to the eternal Absolute." (Gita **4:31**)

A karmayogi offers everything to the world, a *jnanayogi*, offers everything to Nature, and a *Bhaktiyogi*, offers everything to God. Whoever you offer to, but do not regard it for yourself - this is the main point. In reality, the things are not the kind to lead to salvation, rather it is our generous disposition which will lead to salvation. If things could lead us to salvation, then the millionaire and billionaires would all have attained salvation, but an ordinary man would not have been able to attain salvation. However, in fact a renunciate attains salvation, not the hoarder. Therefore, it is not that by spending so much money one can attain salvation, or by giving so many things, one can attain salvation. Salvation are when the feelings and sentiments are that may all be benefited, may all be happy. God is not attained by actions or by things (objects), rather he is attained by sentiments and feelings –भावग्राही जनार्दनः ' "bhaavgraahi janaardana"

Therefore in every type of work, one must see to the welfare of the other. In this the expense is very little, but the benefits are immense. The little expense is in that when someone who does not have food and essentials, if they come in front of you, then give them some food, water and clothes, give them a little support, be of some aid to them. If an opportunity arises to stay hungry yourself and give someone food, then do so. When we keep the "*Ekadashi*" fast, that day we anyways remain hungry. During partition several people coming from *Pakistan*,

could not get a glass of water even after offering to pay Rs. 10. Therefore it is not in our hands to get food and water at all times. Sometimes one has to remain hungry and thirsty. If one remains hungry or thirsty for the benefit of others, then surely it will lead to one's supreme good !

In this manner, whatever is done, let it be done for the benefit of others. One may be of any religion, community, sect, caste, stage in life, etc, he who does not play favoritism and sees to the welfare of all, he will attain salvation.

अयं निजः परो वेत्ति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥
(पञ्च० अपरीक्षित० ३७)

"This one is mine and this one is someone else's - these are the sentiments that a man of constricted heart has. Those who have a generous heart, for them this entire universe is their family.

The point is that those with a generous disposition, they do all work only for the welfare of this entire universe. It has come in Ramayan -

उमा संत कइ इहई बड़ाई ।
मंद करत जो करइ भलाई ॥
(मानस. सुन्दर० ४१/४)

The saints do good even towards those who harm. Lord *Ram*, at the time when he sends *Angad* to *Ravan the enemy*, to handle him with diplomacy, in such a way that their work gets done (the return of Sita), and Ravan's supreme good is done.



काजू हमार तासु हित होई ।

रिपु सन करेहु बतकही सोई ॥

(मानस, लंका० १७/४)

Such generosity in men comes from renunciation. Therefore, there is great glories of renunciation in Gita. By renunciation, one gets immediate peace - "tyaagaachaantiranantaram" (Gita 12/12) 'त्यागाच्छान्तिरनन्तरम्' (गीता १२/१२) । Man gets peace even on forsaking things like urine and feces. There is a certain level of joy within, the body becomes light, he becomes free of disease. There is greatness even on giving up the dirtiest of things then to give food-clothing etc for the welfare of others is such an

exceptional thing. On the subject of renunciation, there is one exceptional point, that the thing which is not ours, but which we have mistakenly regarded as ours, that mistake has been renounced. Just as when we come in this human body, then we did not bring anything with us, even the body has been received from the mother, and when we leave, then we will take nothing with us. However, the things from here we have accepted as our own, and we have become their master. Therefore we have to renounce those things from the mind, that these are not mine, rather it belongs to everyone, which is what it actually is. Simply by doing so, you will be benefited immensely



Gita says -

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

(२/७१)

Nirmamoha nirahankaarah sa shaantimadhigacchyati || (Gita **2/71**)

"He being free from the sense of mine and egoism attains peace."
He attains salvation.

Body, senses, mind, intellect, etc. none of these are mine. If you accept these as belonging to the world, then it will be *Karmayog*. If you understand these to belong to Nature, then it will be *Jnanayog*, and if you believe these to belong to God, then it will become *Bhaktiyog*. If you consider these as your own, then it will be yoga of birth and death, in other words, birth and death will take place, and you will get nothing. That which is not ours, how can we get that thing? How will it stay with us? Therefore Gita says that whatever work you do with the body, senses, mind, intellect, do it for the supreme good of all.

"Yagyaayaacharatah karma samagram pravileeyate" (Gita **4/23**).

"He, who works for the sake of sacrifice (yajña) alone, all his actions are destroyed (dissolved),"

It has come in Ramayan

परहित बस जिन्ह के मन माहीं ।

तिन्ह कहूँ जग दुर्लभ कछु नाहीं ॥

(मानस, अरण्य० ३१/५)

पर हित सरिस धर्म नहिं भाई ।

पर पीड़ा सम नहिं अधमाई ॥

(मानस, उत्तर० ४१/१)

By doing things for other's welfare, all three yogas - Karmayog, jnanayog, and Bhaktiyog are accomplished. By doing things for the benefit of others, both God with attributes and without attributes is attained. For the attainment of God with attributes, Gita says -

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ (५/२५)

"te praanuvanti maameva sarvabhootahite rataah ॥" (5/25)

He whose body, mind-intellect-senses are in control, who is busy in seeing to the well-being of all, whose all doubts are wiped out, whose all sins are washed away, that spiritual aspirant who has discrimination attains the "Nirvana" attributeless Brahma.

Hindu, Muslim, Christian, Parsi, Jew etc., whoever it may be, if while following these principles, routine practices, and renunciation i.e. he does not regard the things that are received as his own, then he will attain salvation. In renunciation, all become one, there is no differences. Just as some are worshipping the devatas (demi-gods), some worship their mother

and father etc. But in following the ordinance, even on there being differences, if selfishness and pride is given up, for the benefit of others, then all become one. Where there is predominance of giving up selfishness and pride, then that opinion, principle, community, holy text, individual etc, is very great. However, where there is predominance of selfishness and pride, that opinion, principle, holy text, person etc, is extremely mean.

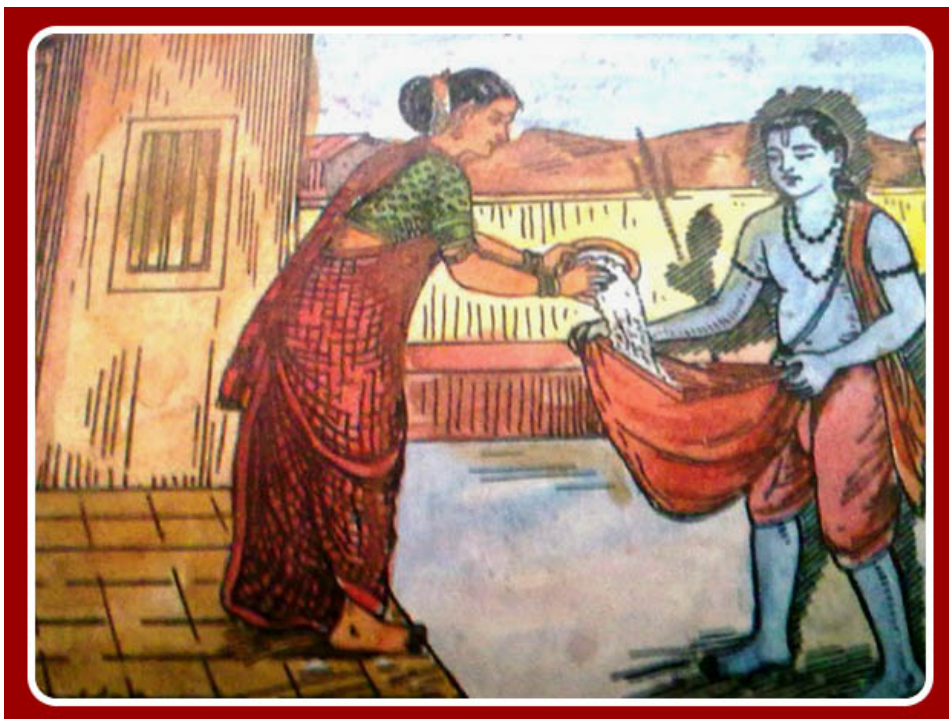
On doing for the welfare of all, our supreme good takes place on its own, naturally. For this we do not have to do any new work, rather we have to change our sentiments that our wealth is for everyone. We are only the treasurer and protector of this wealth. As the need arises, we will put to use the food, water, clothes, etc., in the same way as the need arises, we will give food, water, clothes, medicines to others. Just as we ourselves take things as they are needed, in the same way, we will give to others as the need arises.

All brothers and sisters can have the feelings and sentiments of seeing to the welfare of all. A householder can have these sentiments, an ascetic - renunciate can also have these sentiments, a sickly - diseased man can have these sentiments, the wealthiest of all men can have these sentiments. Who do the things that we have belong to - this we do not know, but if a needy person comes in front of our eyes, then understand the things to be his, and give it to him - "tvadeeyam vastu govind

tubhyameva sarmapaye."

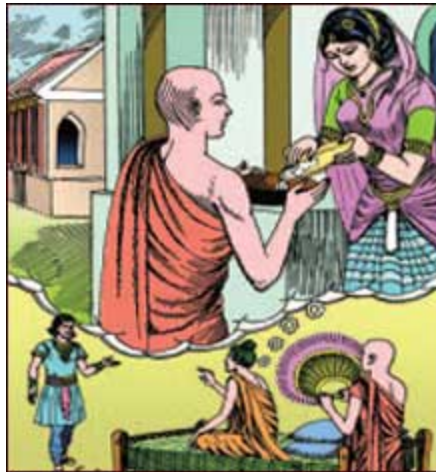
—'त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पये ।'

Just as when a gentleman comes to us and says that brother today I want to go to the fair. I have one thousand rupees, that I would like to leave with you, just incase some pocket picker doesn't steal it." He leaves the money with you and goes away. In the evening he comes and asks for his money back, and we return it to him, then have we done charity? We have not done any charity, rather we have given his thing back to him.



It has come in the scriptures that after cooking food, if a celibet or a renunciate comes over, then on not giving them food, you will incur sins, and purification from that sin is only after keeping "chaandraayan vrat" . If you give them a little bit of food, then

in that much our duty will be fulfilled and we will not incur any sins. In this someone can raise a doubt, that we have earned the money, we have brought food and all other groceries with that money and we have cooked the food, then what kind of fairness is it that if a renunciate comes over and we do not give him food, we incur a sin? The answer to this is that he who has become a renunciate, who has sacrificed everything, and who keeps nothing with himself, where has the money that rightfully belongs to him gone? If he wanted he could have started a shop, worked in a farm, become a teacher etc. and earned a living, he could have accumulated money, but he did not do that, then that money remained with the rest of the people only. Therefore at the appropriate time if he comes over for some food, then give him food - this is our duty. If we do not give then we will be indebted to him. We will incur sins.



The scriptures have called the practice of feeding the ascetics a very sacred, because by taking a little bit from many families, there is little burden on the giver, and the takers needs are also

met. Therefore this has also been called as "Madhukar vrutti".



"Madhukar" is the name of honeybee. A honey bee, takes a little bit of nectar from various flowers, and does not harm any one flower. There was a "sadhu". Someone asked him - "where do you get your meals from?" You do not keep a single penny with you! The sadhu said - "I take what is given in bhiksha" He once again asked, what if some day you do not get "bhiksha"? The sadhu said - "then I take on hunger that day" Take on hunger means, today I will not eat any food, I will take food tomorrow.



In this world, without giving each-other, without serving each other, not one can sustain their livelihood. Kings and His Majesty who ever it may be, they all have to take some support or the other for their sustenance. Therefore Gita has said -

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

(३/११)

Devaanbhaavayataanaena te devaa bhaavayantu vah ।

Parasparam bhaavayantah shreyah paramvaapsyatha ॥

(3/11)

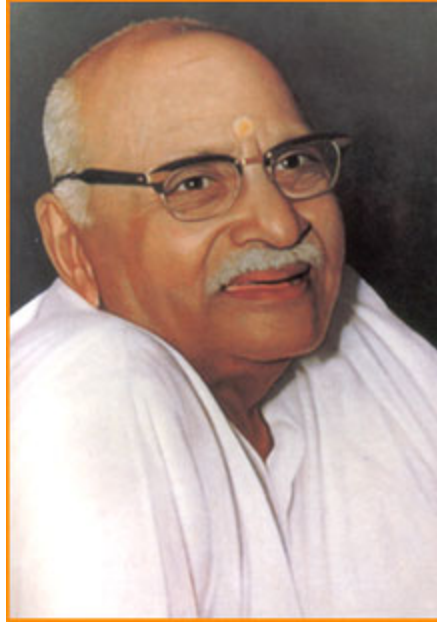
Through this see to the prosperity of the devatas "gods" and they will see to your prosperity. In this manner by seeing towards each other's prosperity, in other words, not doing actions (duty) for ourselves, but rather doing all actions (duty) only for the benefit of others, you will attain the highest good - Paramatma (God). (Gita 3/11)



What an amazing point this is that by serving (worship) one can attain their eternal benediction !

This is an incident that took place many years back. There was a draught in *Baankude Jile*. *Sethji*, *Shri Jayadayalji Goyandka* the founder and patron of *Gita Press* has made a commitment that any person was welcome to come for two hours and chant the name of the Lord and take rice with him. If they were simply given money, then they would buy something impure with it like meat, fish etc, but by giving rice, they would eat rice only, therefore he began the practice of giving rice. In this way, he created 100-125 such centers, where people would go and chant the name of the Lord and take rice from the center. One day *Sethji* went to check out the place and he stayed there overnight. Many *Bengalis* were gathered there. They praised *Sethji* profusely, saying that you have saved this place from the famine and

hunger! To that *Sethji* said, see you all are falsely praising. What expenses have we incurred? Coming here to Bengal, whatever money that I earned here was all redeployed here. I have given to you what belongs to you in the first place. That too not all of it. It was never mine at all. If I brought from *Marward* and then gave to you over here, then you could say about my generosity.



By giving we will become free of debts, or else we will remain indebted. One should not even have the pride of serving. When food is prepared at home, the children also eat, the women folks also eat it, the men also eat it; because all have a share in it. Whatever share belongs to them, that is given to them. In this manner, conducting ourselves with sentiments of selflessness, our supreme good will be attained. It has come in the Gita -

स्वकर्मणा तमभ्यर्चं सिद्धिं विन्दति मानवः ॥

(१८/४६)

Swakarmanaa tambhyarchya siddhim vindati maanavah || (Gita 18/46)

"By worship and adoration of God through one's actions (duty), man can attain perfection."

The meaning is that Brahmins serve and worship, through performing the duties of a Brahmin; Kshatriyas serve through performing their duties pertaining to a Kshatriya, and so on. In this manner by serving (worshipping) all, by doing for other's welfare, we will attain our supreme good - this point has been shared in an exceptional manner in the Gita.

If we desire pleasures, then it is our duty to give pleasure to others. If we do not keep anything with us, then the dispensation of giving to others does not apply to us. Tax is applied to the Income. If we have earned money, then tax on it is applicable. But if we have not earned at all, then how can tax apply to us?



Therefore if we keep things with us, then we have to serve others with it, we have to see to their welfare. Gita meaning is in everyone's supreme good, and in everyone's supreme good , our supreme good., our salvation is a certainty He who distributes food to others, will he ever remain hungry? Will he not attain his supreme good? His supreme good will happen on its own.

Whether someone is wealthy or poor, whether someone has a large family, or is by himself, whether someone is very strong or weak, whether someone is very learned, in attaining one's supreme good all have equal part. Just as a mother has ten children, then is the mother distributed among them into ten parts? No! Mother entirely belongs to all the ten children. All ten children regard the mother as completely her own.



In the same way, God is entirely and completely ours. God is not distributed among many. We are all equally eligible to sit in His lap. Therefore we must all live lovingly with each other and see to the supreme welfare of each other - this is the principle of Gita - “parasparam bhaavayantah”, “sarvabhoothite rataah.”

Question - In giving charity, in serving, should one see to who is deserving or not?

Answer - In giving food, water, clothing and medicine - one must not think off whether a person is deserving or not. Whosoever needs food, water, etc., that person is eligible. However in giving your daughter (in hand for marriage), in donating land, in giving cows, and other unique charities,, then for that one must give exceptional thought to place, time and eligibility (deserving candidate).

In giving food, water, clothing, and medicine - if you give too much thought to who is deserving and not, then you yourself will

become non-deserving, and it will become difficult to do charity ! Therefore in our eyes if someone appears to be hungry, thirsty etc., then one must give him food, water etc. Even if he is not deserving, then too you will not incur sins.



Question - By giving others, the receiver's habits may get spoilt, he will develop a greed for taking, therefore what is the benefit of giving?

Answer - Give for the sustenance of other's, not for hoarding, in other words, give only as much as is essential for his sustenance. If the receiver's habit is spoilt, then the fault is the givers, in other words, the give gives dues to desires, attachment, selfishness etc. If the giver's sentiments are free from selfishness, and has no expectation of anything in return, then whoever he gives to, that person's nature also becomes one

of giving. he too will become a servant (one who serves). It has come in Ramayan



सर्वस दान दीन्ह सब काहू ।

जेहिं पावा राखा नहिं ताहू ॥

(मानस, बाल० १९४/४)

नारायण ! नारायण !! नारायण !!!

– 'जित देखूँ तित तू' पुस्तकसे

Narayan! Narayan !! Narayan !!!

From book in Hindi "Jit Dekhu Tit Tu" by Swami Ramsukhdasji.

(Many of the pictures are taken from Google images, if there is any objection, please inform us and we will remove those pictures). Ram Ram

					
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