

SATYAM TALES

Satyam and Krishna

Reigniting the jyoti of
yoga and bhakti



Yoga Publications Trust, Munger, Bihar, India



Satyam Tales

Commenced on the occasion of World Yoga Convention & BSY Golden Jubilee, 2013

Satyam and Krishna is the fifty-first in the series of *Satyam Tales* depicting the life and teachings of our guru, Sri Swami Satyananda Saraswati. Through the medium of these simple narratives, we hear the voice of Sri Swamiji inspiring all, irrespective of age.

In this tale, Radha, the divine shakti and eternal consort of Krishna, begins to unveil the special bond between Satyam and Krishna. Satyam, the yogavatar of this age, became the perfect channel for reviving the message and teachings of yogeshwar Krishna, and propagating them throughout the world for the benefit and upliftment of the entire humanity.

This story is a delightful read for children, adults and old alike. It is an invaluable message for those engaged in the world and for those seeking the spirit. This journey is your journey, these challenges are your challenges, and this victory is your victory. It is a story that will touch your heart, give you joy, hope, conviction and, above all, faith. Yes, you can also connect with the inspiration and energy of Satyam and Krishna by lighting a little flame of yoga and bhakti in your life . . .

— Editor

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Please note:

- This collection of *Satyam Tales* is dedicated to our masters, Sri Swami Sivananda Saraswati and Sri Swami Satyananda Saraswati, and is the vehicle to bring their spiritual and yogic teachings in an understandable and applicable form into the lives of individuals throughout the world.
- *Satyam Tales* will be exclusively published by Yoga Publications Trust to ensure the accuracy and correctness of the teachings and the context in which they are being presented.
- *Satyam Tales* is a loving offering to all the children and the future generations of the world to remind them of their true nature and inspire them to explore and enhance their own potential.
- We invite all aspirants to share these tales with your group and if you have some tales of your own, we request you to contribute as well. You can also publish these tales in your own language, fulfilling the conditions of YPT, for which you may contact:

Yoga Publications Trust, Ganga Darshan, Fort, Munger, Bihar, India 811201

Tel: +91-6344 222430, Fax: +91-6344 220169

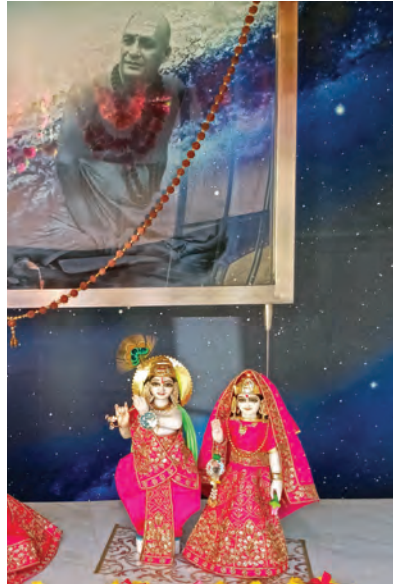
Satyam and Krishna

Foreword

I am Radha and I love parrots, smiles, Krishna and comic-books, not necessarily in that order. The other day as I sat reading the delightful Satyam Tales comic-books, I realized that most of the gods and goddesses have been featured with Satyam but not my dearest Krishna. This was a troubling finding, to say the least.

That evening as we prepared to tuck in for the night in our cozy abode at Paduka Darshan, otherwise known as the Sri Lakshmi-Narayan Peeth, I looked up at Satyam and asked him point blank, “Why don’t we have a Satyam tale about you and Krishna?”

Satyam looked at me and smiled benignly. I got my answer. It was improper to have asked the question in the first place. For someone who wanted to remain zero-profile all his life, any



suggestion of self-promotion would be anathema indeed. And I, amongst all the devis, can relate to that sentiment the most. I am a very low-profile goddess and not many approach me, for I have no super shaktis. I do not bestow luck and fortune like Lakshmi, or destroy obstacles like Durga, or supply knowledge like Saraswati or kill demons like Kali. No, I am just a simple village girl who likes to hang out with my sweetheart Krishna, that's all . . .



Ouch! That was my sweetheart elbowing me not so sweetly. He gets annoyed when I indulge in such self-deprecation. He calls me the best-kept secret in the entire puranic pantheon. Ha! That's an understatement. There is not even the barest mention of me in the entire *Bhagavat*

Purana, which is supposed to be the magnum opus about the leelas and exploits of Krishna.

Lest I get elbowed again, gentle reader, I'll let you in on a little secret of my own. While I may not have the glitz and glamour of the great iccha, juana and kriya shaktis, I am the embodiment and expression of one very important energy. I am Krishna's *aahladini shakti*, the driving force behind his joy, happiness and gaiety. Why, even Krishna admits, "I am

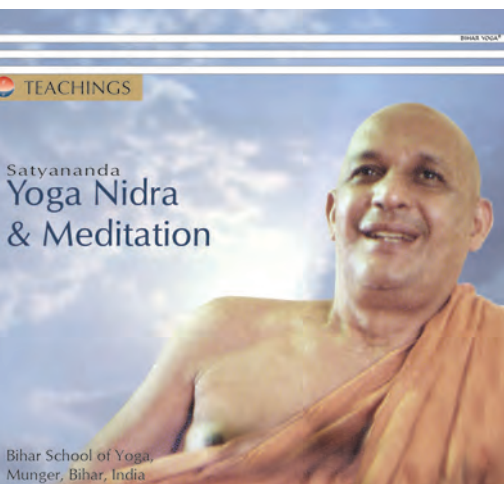


the source of happiness for the entire world but Radha is the source of my happiness.” We are inseparable, like the moon and moonshine or fire and its heat. As for my mysterious absence from the *Bhagavat Purana*, well that’s another little secret involving me and parrots . . .



I elbowed Krishna back. He might be more amenable to my proposition about the tale. To my surprise he just shook his head and gave a dopey grin. My, oh my, the biggest show-off in Gokul, who broke the milk pots of gopis and the heads of demons with equal aplomb, and stole everything from milk and butter to clothes and even hearts, was now behaving as the picture of prim propriety!

“Yes, I know,” I admitted to myself with a sigh after the initial shock had worn off, “It’s not proper to ask people to talk about themselves. But then who else can tell the story of the wonderful leela between these two?”



Me and Krishna always go to sleep listening to Satyam’s yoga nidra, something I would strongly recommend to everyone. That night as I drifted through the stages of yoga nidra and the concomitant layers of my

consciousness, a crystal clear sankalpa emerged: to get this story begun and fully written.

“Everything else can fail you in life but not the sankalpa taken during yoga nidra,” Satyam had stated emphatically during the yoga nidra, and I realized the veracity of his statement the very next morning. As I awoke to a glorious new day and opened my eyes, who did I see at a distance? The charismatic figure of Swami Niranjan, who had come to Paduka Darshan to inspect the new construction work and was now chatting unassumingly with some BYMM children.

I must tell you I absolutely adore Swami Niranjan, because he loves parrots like myself, and secondly, he is always smiling and happy, and inspires others along these





lines as well. Of course, he is cool in myriad other ways, but as I said I am a simple village girl and I just blurt out the first thing that comes to mind.

“Pssstttt!” I whispered as he came within earshot.

“Hari Om Radhe! A wonderful day, isn’t it!” he called out jovially once he had figured out the source of the whisper.

“Indeed it is and would be even more so, if you could help me with a little project,” and I quickly blurted out the idea of the Satyam Tale. “Will you please write it?” I finally popped the question and then added, “As an offering to your beloved guru?” to sugarcoat the deal.

Ingenuity is another of Swami Niranjan’s admirable qualities. He deftly turned the tables on me. “The tale is a wonderful idea, Radha! Why don’t you write it? Being the better half of Krishna, you would know all the details, and it would be a very pleasing offering to Krishna from his aahladini shakti, isn’t it?” he said, and then added as an afterthought, “Since the narration of Krishna leelas has traditionally been through the agency of a parrot, I will send over all my pet parrots to provide moral support in this worthy endeavour of yours.”

Within the hour I was surrounded by Swami Niranjan’s parrots – Indra, Tejas, Shuddhi, Buddhi, Krishna, and the



big African one, Tripura Sundari. With all these parrots squawking around, I just had to pick up my notebook and begin writing . . .

Atha prathamodhyaya – The leela begins

Yoga and bhakti are amongst the greatest legacies that Krishna left for humankind, the *Bhagavad Gita* embodying the former and the *Bhagavat Purana* the latter. Despite the best efforts of the original Masters and the line of acharyas and gurus that follows, such wonderful vidyas often get lost in the sands of time – *Sa kaaleneh mahata yogo nashtah*. Sometimes Krishna has to incarnate himself to reignite the flame, sometimes he relies on a great soul to help him in this task.

Satyam was the great soul and yogi that Krishna chose for this era. *Karshati yogeenam chetamsi iti Krishna* – the wise call him Krishna for he can attract even the detached minds of yogis, and Krishna made full use of this gift. He called out to Satyam to help revive the culture of yoga and bhakti, and Satyam instantly responded to the call. Thus began a most heart-warming and inspiring leela between the two.

Ever the naughty mischief-maker, Krishna's telltale impish signs are all over his leelas. He set this leela up in



such a way that Satyam appeared on the world stage on what can easily be called a double-Krishna-day. What's that, you may wonder! Well as Krishna himself says, *maasaanaam maargasheersshoham*, amongst the months I am Margsheersha, and *nakshatraanaam aham shashee*, amongst the stars and planets I am the moon, so now you can perhaps understand the logic behind my usage of the term. The full moon day of the month of Margsheersha was the glorious day of Satyam's advent upon the earth.

Satyam was born to Krishna Chandra Singh Nayal – gosh! Krishna's naughtiness again, winding his way even into the name of Satyam's father – a kshatriya landlord and police officer who dwelt in the Himalayan region of Kumaon. His cultured Aryasamaj background ensured that Satyam was introduced to the *Gita* from a young age. Along with the *Gita*, Krishna tiptoed into Satyam's heart in the form of his ishta. Krishna realized that the revival of yoga in the modern materialistic age was a Herculean task, needing a dynamic personality with a warrior's grit and courage. It was but



natural that Satyam's ishta became Rama, the best among warriors – *Rama shashtrabhritaamaham*.

Samatvam yoga uchyate – yoga is balance

Satyam's spiritual training and experiences started from a young age. The towering Himalayan mountains provided the perfect backdrop to the young boy's soaring spiritual aspirations. Could it be that Krishna was playing hide and seek, stealing a sneak peek through those majestic peaks? *Sthaavaraanam Himaalayah* – I am the Himalayas amongst the mountains, as he himself admits, so need I say more . . .

Brave and fearless, Satyam would unhesitatingly try out ventures that ordinary men would quiver at the mere mention of. As a young boy he came in contact with a tantric yogini who became the catalyst for Satyam's inner evolution and enfoldment. Satyam would later recall those days:

I learnt tantra from her and practised it for about six months. I would visit her every weekend and during

these times I had astounding experiences. I lost awareness of my body and my consciousness soared beyond the earthly plane, where neither the sun nor the moon exists – *na tadbhasate suryo na shashanko*.

Although I underwent many mind-blowing experiences in this period, I did not lose my mental balance or sanity. I retained control over myself. I would go to school, appear for my examinations, and participate in all the other school routines. I was the class-monitor and the captain of the school team as well. I had to shoulder many responsibilities. My behaviour remained normal and I carried out all my duties in an appropriate manner. But inwardly I was having the very same experience that Ma Yashoda had when baby Krishna opened his mouth for her. I understood this when I read that account in the *Bhagavat Purana*.

The yogini gave me a transcendental experience that was beyond the limits of my body, beyond my senses, beyond my mind, and beyond all the definitions and descriptions that existed in my entire vocabulary. This experience is generally termed shaktipat, but she used to call it grace.



We can infer that the quality of *samatvam*, balance, which is the hallmark of a yogi, was already a part and parcel of Satyam's personality and behaviour even from his earliest days as a sadhak.

Yogah karmasu kaushalam – yoga is skill in action

After initiating Satyam into the mysteries of the inner life, the yogini directed Satyam to look for his guru. After quite a few adventures in this quest for a guru, Satyam finally ended up in Rishikesh. There Hrishikesh himself was waiting to welcome him and introduce him to his Guru. Satyam would always remember that day as if it were yesterday:

When I entered my guru's ashram, *Hare Rama Hare Krishna* was the first tune I heard. Before I even saw anyone, I heard them singing. This was the first sound, music and name I encountered before I met anyone.

Satyam finally met his guru, Swami Sivananda, who told him, "Work hard and you will be purified. You do not have to bring in the light from outside, it will reveal from within." Following this instruction to the letter, Satyam plunged into every imaginable guru seva, be it physical or mental, posh

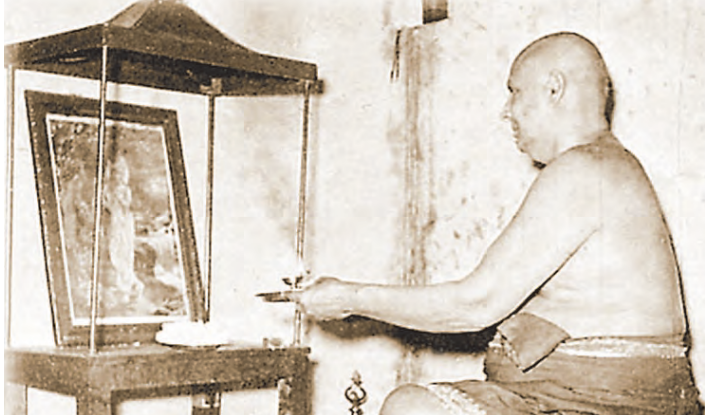




or menial, gradually understanding and perfecting the art of karma yoga. Though he took a deep interest in each work and task, inwardly he was entirely detached. He became a supreme exemplar of karma yoga in this respect. He did everything very well and then offered it to Guru and God. The *Gita* which he had studied as a scripture since childhood now became a vibrant, living experience for him.

Krishna was always around, moulding and motivating Satyam in his subtle, mysterious ways. Sometimes it would be through the inscrutable power of his divine name, which Satyam experienced very tangibly:

Once I relieved all my friends in the ashram from the akhanda mahamantra kirtan. I said, “You take rest. I’m going to do kirtan for twelve hours.” From morning until evening, I did the mantra. It was such a nice experience, you must try. If you really want a spiritual experience, you will have to do something very extraordinary. Sensual and mental experiences are ordinary experiences, but spiritual experience is certainly not an ordinary experience. For that you have to do something very extraordinary. I sat down in the morning and until evening, I was just doing it. In the evening when I finished my kirtan and went to my room, the whole night I was feeling as if I was light completely. I can’t describe it exactly but I was experiencing myself not as a body of flesh, bone and marrow, but as a body made up of light particles . . .



And at other times, Krishna would work through the magical touch of the Guru, who was his most exalted devotee. Yes, dear reader, Govinda was the Guru's ishta, another deliberate trick of the naughty Krishna, I'm sure! The irony of the situation was not lost on Satyam who once remarked:

Swami Sivananda was such a disciplined person yet his ishta devata was Sri Krishna, the mischievous menace, who represents joy, mirth and bliss. I have always been a free person and yet my ishta devata is Sri Rama, who symbolizes discipline, principles and dharma.

Yogo bhavati dukhha – yoga is the panacea for all suffering

After twelve years of guru seva, Satyam was ready to spread the light that Guru and Govinda had kindled within. Embarking upon the divinely ordained mission of spreading the light of yoga from door to door and shore to shore, Satyam spent the first few years travelling across the length and breadth of the Indian subcontinent, assessing the needs of people, and honing and refining his teaching. His mission had its humble beginnings in Nandgram, a tweak of fate inspired no doubt by you-know-who for that was the place of his childhood leelas too.

Satyam established the Bihar School of Yoga in 1963 in Munger to give a solid foundation to his mission. No surprise there either, for the town stood on the bank of the river Ganga. *Srotsamasmi jahnavi* – amongst rivers I am Ganga, and thus was Govinda always around in the waves,



whirlpools, currents and cascades of Ganga to guide and inspire Satyam.

In 1964, Satyam conducted the first International Yoga Convention at the Bihar School of Yoga. His thrilling speeches from that occasion are worthy of perusal by succeeding generations, for they outline the entire spectrum of his grand vision of yoga. He was a traditionalist, yet at the same time maintained a modern outlook. He was scientific in his approach to yoga, yet sensitive to its subtle, subjective aspects as well. One could very well say that he ushered in the global yogic renaissance with his inspiring inaugural speech on 1st November 1964:

The first convention of Bihar School of Yoga begins from today. People have very strange notions about yoga. Some think that only sannyasins can practise yoga and that for householders it is taboo. This is a fallacy. Again, some believe that yoga means a few asanas and pranayamas. Actually, yoga is much more



than that. In the *Bhagavad Gita* mention is made of brahma vidya and yoga shastra. These two interlink. The former relates to theory and the latter to practice. Yoga is practical. Remember, the knowledge of yoga was imparted by Lord Krishna to Arjuna right in the midst of the battlefield. It was not given to a sannyasin, but to a person who was very much in the world, a warrior who was confused with the problem of right and wrong.

Thus you will see that yoga does not mean performing a few asanas or pranayamas, although these are important, nor is it meant for sannyasins only. It is much more for the man of the world faced with day-to-day problems and the realities of life. Life itself is yoga. Your day-to-day work is yoga. The field is vast and inviting. Let the thrill and quiver of yoga transform all your activities in life. Yoga is the greatest gift that can be given to man today.

There was no stopping this scintillating sannyasin from then on. Through lectures, classes, courses, conventions, seminars, satsangs, books and magazines, he presented his vision of yoga as a wholistic philosophy, practice and lifestyle that could help modern man alleviate his multifarious problems and fully develop his inner potential. He practised and taught all branches of yoga with equal ease and poise, be it hatha yoga or karma yoga, raja yoga or bhakti yoga, kriya yoga or jnana yoga. Through his efforts yoga crossed the barriers of time and space, religion and race, and reached every nook and corner of the globe.

I still remember a Krishna-like leela from the grand convention of 1973 which Satyam organized to commemorate the golden jubilee of his guru's renunciation. On the evening of the third day, dark clouds began to gather. The audience grew anxious at the sight of the swirling black mass above, but Satyam continued his thundering discourse without skipping a beat. Indra's dance of destruction began



in full swing at midnight. At Satyam's instruction, kirtan was started in the ashram as well as all the schools and rest-houses where the delegates and guests were staying. A keen competition ensued the whole night; sometimes the sound of the kirtan gained the upper hand and sometimes the sound of Indra's wild dance. Indra's violent thunderstorm was pouring torrents of water upon the venue while Satyam was facing it impassively like Govardhana Giridhari Krishna.

His decision-making and management skills needed to be seen to be believed. From 5 am dozens of jeeps began running all over town. The situation was such that with the cyclonic winds and incessant rain, it was very difficult to even step out of one's room onto the veranda. Under such trying conditions, the convention volunteers would load tea and breakfast into jeeps from the ashram kitchen and drive all around town, serving hot breakfast to all the guests and delegates of the convention. At the same time, they kept encouraging everyone to keep the akhanda kirtan going.

While the delegates were engrossed in the bhajan and kirtan, Satyam was busy negotiating with the divine energies. The entire day witnessed the fierce fury of the storm, but towards evening Indra began winding up his operations. It seemed as if he had finally agreed to sign the truce. Twenty hours of rampaging winds and torrential rain had left the program venue in a shambles. Most of the tubelights and bulbs had been shattered. There was nothing but water everywhere. The next morning, the task of re-erecting the tents and stage area started on a war footing. Hundreds of people joined in draining the area of water, cleaning up, fixing the wires and putting up the lights. At 9 am the program restarted in the ashram hall as if nothing had happened!

A local press correspondent reported: Whenever an auspicious task is undertaken, obstacles invariably arise to test our grit and resolve. I was reminded of Krishna and his cowherd friends who used to play on the banks of the Yamuna. Every now and then their ball would fall into

the river, and each time they had to play a cat-and-mouse game with the huge serpent Kaliya to retrieve it. How long would this cat-and-mouse chase continue? As the heavens opened up during the Golden Jubilee Convention and all the preparations went haywire, I chanced to steal a glance at Swami Satyanandaji. Our very own Krishna stood serene and unfazed. He was totally undaunted by Indra's ferocious wrath. Rather he was enjoying baiting the serpent. During the downpour, it appeared as if Sri Swamiji was standing on the banks of the Yamuna and challenging Kaliya:

*Come on Kaliya! rear your hoods as much as you can,
that I may jump upon them and dance to my heart's content.
Do not tremble or quake, O many-headed snake,
that I miss a step and my feet begin to shake
Do not be misled by my size or appearance,
This tiny Krishna is bigger than the biggest serpent . . .*

Satyam was indeed bigger than the biggest obstacle, problem or calamity that nature could throw at him.



Gitamritam mahat – the great nectar of the Gita

Satyam took great care to make his teachings clear to his audience, never compromising clarity for fashion or style. He had the ability to present and adjust any topic to any audience which enabled him to effortlessly convey his deep wisdom and understanding of yoga. Nowhere is this versatility more visible than in his excellent expositions on the *Gita*, which was a recurrent theme in his teachings, or one could even say the unifying thread tying together the myriad jewels of his teachings. To him the *Gita* was much more than a religious book:

The *Bhagavad Gita*, which is a dialogue between Krishna and his friend and disciple, Arjuna, is not a religious book. No! The *Gita* cannot be equated with the Koran. It cannot be equated with the Bible. It cannot be equated with the *Shiva Purana*. It cannot be equated with Zend-Avesta. The *Bhagavad Gita* is unique. It is a book which tells you about life, the problems of life and the techniques to handle life, because life is a relentless Mahabharata.

Life is a battleground in which a relentless war goes on day and night between two forces. Wherever you look, whether in the body, mind or spirit, family, profession, society or nation, everywhere a Mahabharata is going on. Just as there were two opposite armies facing each other in the Mahabharata war, we face the onslaught of two opposite and equal forces in life too. They rage a war within us, attacking and pulling at each other. This book tells you how to handle and manoeuvre yourself through life skilfully, deftly, carefully and intelligently, so that life does not defeat you.

Whether he was addressing orientals or occidentals, sadhaks or laymen, each time he would bring out an aspect of the *Gita* which was most apt for his audience. His refreshing, inspiring and knowledgeable explanations always touched



the very core of the hearts of his audience. If he wished to rouse the dynamic, creative energy in his audience and lead them out of pessimism and lethargy, he would advocate karma yoga in ringing tones:

The *Bhagavad Gita* does not teach you escapism. When the magic moment of his crowning achievement had arrived, Arjuna faltered and began to talk of sin, salvation and retreat to the Himalayas. The Lord brought him back to sanity by preaching the excellence of karma yoga. The *Gita* does not ask you to turn your face away from life or renounce life, not at all! Rather, the teachings of the *Gita* show you the way to fulfilment while being actively engaged in life. It asks you to face life squarely and shows you how to steer through life, no matter what your obligations and commitments are, as father, mother, wife, husband, friend, employer, employee, sannyasin or

just an ordinary human being. It tells you how, while being embroiled in life, you can achieve your goals, no matter what your station in life is.

To the well-intentioned but deluded bhaktas and devotees, he would deliver his own sober understanding of the real meaning, purpose and nature of bhakti:

In the twelfth chapter of the *Bhagavad Gita*, Lord Krishna gives instructions to Arjuna regarding bhakti yoga. The last eight shlokas of this chapter comprise the very essence of bhakti and bhakta. What should be the definition of a bhakta and how should we understand him in his spiritual nature – all this is dealt with in *amritashtaka*, the last eight nectarine slokas.

There is a general understanding that bhakti is necessarily associated with ecstatic trance and hysteric singing of kirtans in a loud voice, but you will find in these slokas that the life of a bhakta is guided by practical actions of responsibility, nobility, grace and dignity. It is not only singing and repeating God's name which is the decisive factor in the life of a bhakta, but it is his behaviour, qualities and actions in relation to other beings, which finally decide the issue.

A bhakta has got to be much more than a lover of God. He should develop the feeling of God's presence in all beings and manifest the same in actual practice through qualities like friendliness, compassion and selflessness. This should be done side by side with his personal love for God. It is only when these two forms of bhakti are blended together that it becomes perfect.

In these slokas are enunciated fundamental, social, spiritual and personal virtues, which should be developed by a bhakta side by side with prayer, japa, worship, and so on. A bhakta should have a noble, dignified and correct relationship with society, along with a spiritualized and enlightened outlook about the affairs of his own life; all this, in addition to his

obligations to the unseen Being. If, on the other hand, a bhakta feels that merely by living in the idealistic love of God without cultivating social and individual rectitude, he can live happily in this world and can also contribute to the community's happiness, he makes a grave mistake.

To the participants of the first International Teacher's Training Course conducted in 1967, he explained in depth the slokas of the second chapter that describe the nature and character of a *stithaprajna*, a liberated man. Perhaps he wanted his students to aspire for those very same qualities too:

He who remains established in the self in perfect peace is not affected by the onrush of desires entering from all sides. He is as the ocean that remains unperturbed as the waters flow into it. The enlightened one attains liberation and peace, not he who craves the company of sensual objects. The mind of the liberated one is like the ocean, a vast waveless consciousness unmodified by desires.



This should be the philosophy for the ordinary man, he who has to face the serious problems of life, who has to struggle to transcend the weaknesses and cruelties of life. To such a man the *Gita* speaks. It says, fulfil the obligations of the senses and mind with perfect equilibrium, exactly in the way the ocean receives water from the rivers. Live in the world of senses, exhaust your karmas, but do so with perfect control and mental equilibrium. In this way the average man, by rational awareness, maintains control of the senses and the mind. He lives in the world and with the senses, but he is master of them by maintaining perfect mental equilibrium.



Satyam was like the expert diver who brought up a dazzling new pearl each time he dived into the vast ocean that is the *Gita*. Like the morning dew on a rose petal, the sparkling freshness and fragrance of his approach left an indelible impact on yoga sadhaks:

The disciplined yogi, the self-controlled man, moves among the sense objects with his mind always under the command of his will. Therefore, his senses are untainted by attraction and aversion. He lives in the self, therefore, the tranquillity of his mind is never disturbed. He can enjoy sense objects, but he is not controlled by them, for he holds the senses within his rational control.

It is the contention of the *Gita* to impart to the spiritual aspirant a new concept of dealing with sense pleasures. Usually it is said that the spiritual aspirant should not desire sense pleasures, should subdue and



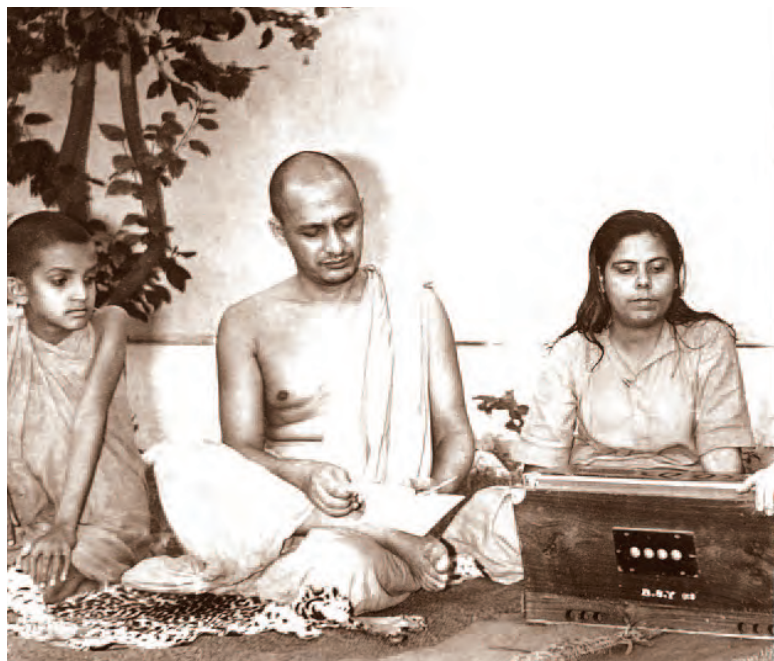


renounce his senses, because he who indulges in sense pleasures is lost forever. But the *Gita* maintains that enjoyment of sense objects is necessary and must be done in order that one's karmas may be worked out, and there is a specific way to enjoy the senses – the way of perfect rational control. The *Gita* holds that the strings of the senses should be in your hand with absolute control and then you may enjoy various objects of the world through the senses. Enjoy sense-gratifications but don't let them overpower you.

Satyam's exposition of the idea of *drashta*, a fundamental concept in the theory and practice of yoga, from the standpoint of the *Gita*, was as novel in its interpretation as it was practical in its application:

The *Gita* evolves a new technique or tune on which Lord Krishna harps from the beginning till the end. He says, there is a faculty, a mood of awareness in all, called *drashta*, or the seer, and not the doer, or the enjoyer, or the sufferer. A *drashta* is one who is not subjected to destiny. He is one who is always aware of what is taking place. This faculty of awareness is unmanifest in an ignorant man, but manifest in a man of wisdom.

When a man says, "I am suffering," or "I am enjoying," it is true, but at the same time, he is aware of the fact that 'he is enjoying'. This awareness is a special privilege to man and is not found among animals. This faculty has to be evolved by separating the witnessing consciousness from the personality. This seeing-consciousness in man should be trained to think that it is the three *gunas* that are operating upon his life. When one sees the *gunas* operating on the body throughout life, he is able to separate the part of sufferings from the inner personality.



Many a time I would muse that Krishna couldn't have found a better sage to communicate his message in the modern age. Satyam was so attuned to Krishna-consciousness that the lucid meanings of even terse verses flowed effortlessly in his explanations:



To be free from karma, Krishna has shown a simple way, to go on working and give up the desire for fruits (2:47):

*Karmanyevaadhikaraste maa phaleshu kadaachana;
Maa karmaphalaheturbhurmaa te sangostvakarmani.*

Your right is to work only, but never to its fruits;
let not the fruits of actions be your motive, nor
let your attachment be to inaction.

In the phrase *Karmani eva adhikaraste*, he has made use of the singular form, *karmani*, which means a single karma. You have a right to karma only. This is within your capacity. No one can stop you from doing karma; however, you have no right over its fruits. It is within your right to plant a mango tree, but whether or not that tree bears fruit is beyond the scope of your rights. Forget about whether or not this will happen. In the phrase *Maa phaleshu kadaachana*, he has used the plural form, *phaleshu*, which means more than one fruit. If by chance you receive the fruits of your karma, do not become the enjoyer. *Ma karmaphalaheturbhu* – make someone else the enjoyer of the fruits. Whether you make the enjoyer your son or nephew, a blind man, an orphan or your guru, make someone else the recipient of the fruits.

A natural question arises here – if this is the case, why should you perform karma at all? When you have no right to the fruits of karma, when you do not even know whether the mango tree will bear fruit at all, why should you plant it? To this the Lord says, *Maa te sangostvakarmani* – “A person should also not be without karma.” Whether you receive the fruits or not, whether they are good or bad, whether I get them or someone else does, you have to perform karma. He says, “Arjuna, you have a right to karma, but not to its fruits. If by chance you get the fruits, make someone else the recipient. However, do not think, ‘In that case, why should I do karma?’ You have to do karma.”



These are the four things Krishna said in this verse, and it is a summary of the whole *Gita*. This is the master key to the *Gita*, with which all locks open up. Whether you tend the crops, look after the cows, work at a job or do business; whatever it is that you do, do it, and do it to the best of your ability. What fruits you will receive from it is very difficult to predict; therefore, worrying about that is futile. If you worry, you will grow old fast!

Besides his eloquent explanations of the various branches of yoga mentioned in the *Gita*, Satyam was also privy to its hidden, esoteric aspects. I would find Krishna nodding and smiling whenever Satyam hinted about such aspects:

In the *Gita* (18:63) Lord Krishna tells Arjuna: “Thus has wisdom, more secret than secrecy itself, been declared to you by me. Having reflected over it fully, then do as you wish.” The knowledge of eighteen types of yoga was given to Arjuna in the eighteen chapters of the *Gita*. It begins with the yoga of depression, then comes Samkhya yoga, karma yoga and so on. At the end comes *moksha sannyasa yoga*, the yoga of liberation through renunciation of action, and what was secret about all this is something which we have to understand.

Why did he use the words ‘secret of secrets’? What is this top secret in the *Gita*? By explaining the *Gita* philosophically as Shankara, Ramanuja, Radhakrishna and others have explained in hundreds of commentaries, you will find nothing secret. Everything is open, which means the *Gita* has an underground meaning.

Besides the philosophical interpretations, there is a secret meaning, a hidden interpretation, and that is tantric. If you understand and accept that the *Gita* is a tantric text revealed to Arjuna in the middle of the battlefield, then the *Gita* will have to be reinterpreted in the light of tantra, not merely Dvaita, Advaita or Vishishtadvaita. So far, no one has interpreted the *Gita* along the lines of tantra. They have gone as far as yoga, but no one has yet done a tantric interpretation.

This doesn’t mean that what occurred was not history. We accept that Lord Krishna and Arjuna were living figures and that the Mahabharata was a reality. Krishna says to Arjuna in the eleventh chapter, “I give you the divine eye; look at my divine form.”



The cosmic form of Lord Krishna is described with thousands of faces and all the events of the universe happening within them. So, that experience was induced by Krishna, which means he gave shaktipat to Arjuna. That was a tantric experience.

The *Gita* was truly very dear to Satyam, and deep faith in it and its author were the keystones of his spiritual life. Perhaps that is why he started the ashram tradition of chanting the entire *Gita* on sacred Ekadashi days:

Krishna will be remembered for his eternal teachings in the *Bhagavad Gita*, a small book of eighteen chapters, seven hundred stanzas, referring to eighteen yogas. Remember, this is the book which is sold all over the world more than the Bible, the Koran or any other book. Apart from that, it has been translated into practically every language. It is read every day by Indians. At least I read the *Bhagavad Gita* every day. I believe all of you should read it every day because it will help you. It is important to read it, to understand



it, to reflect on it, and to apply it in your daily life if you want to be successful.

The day is drawing to a close, the parrots are being taken away to rest for the night, and I will now wind up my writing and leave you on that inspiring note This is not the end of my tale on Satyam and Krishna though. My words shall start flying as soon as my friendly parrots come fluttering in . . .





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