



Uddhava Gita

Chapter Three - The Blessed Lord Vishnu Is Pleased

- (3.1) This sutra continues the conversation from Krishna, telling us the story of the elevated brahmin. In this sutra, the brahmin is telling us that any pleasure or pain that we experience from trying to achieve things in the world, trying to get what we want in our life, from the outside world of physical form is only going to be continued in the astral realms after leaving the body. In essence, this sutra is beginning to teach us about Pratyahara, or withdrawal of attention from the senses.

The brahmin says that the wise person should not wish for happiness because they will also experience unhappiness and a never ending cycle of duality. All of us have felt the pleasure of having something happen that we wanted, and we've also felt the pain of that thing that we wanted disappearing without our consent. And so, the brahmin says that it is better to seek peace and equanimity of the Infinite Self from our inside, from inside the Infinite Self and allow that to be enough for us. As we begin to switch over from pursuing things to make us happy, and suffering when we don't get that, towards allowing everything we want to feel to come from the inside with the recognition of who we really are, we will be more and more detached from the world. We'll find a natural detachment coming from our relationships, our work, even our spiritual pathway, as there'll be peace and equanimity, regardless of what we experience.

Again, it's important to remember that detachment is not avoidance. It's full involvement without any thoughts about that experience, and without trying to get anything from it. It is being in relationship with someone and yet not needing anything from them at all.

- (3.2) This sutra again expounds this principle of pratyahara by explaining and taking the example of the python. The python eats the food available and simply retires to rest without chasing after more. This is in stark contrast to our human behaviour. When we experience something, we often want more of it straightaway. Quite often with food, as an example, we may eat and eat and eat until we feel quite ill. This sutra is advising us to consume what is there and then move away from trying to get more, allowing it to digest and to be assimilated. This advice not only extends to physical food, but to our enjoyment of life. What if we just enjoyed our experience and then let it go, allowing it to digest?

When we live like this, we are no longer interested in trying to use our experience to get something. We're not shopping for experiences that give us the best feelings. We experience whatever we experience, and it is enough because our equanimity and peace come from our realisation of who we are. Again, this sutra is encouraging detachment.

- (3.3) This sutra speaks of detachment in ever greater detail and speaks of the three gunas, or different types of energy that we experience. The python lies down for many days after eating and is detached from further experiencing and wanting to consume. Human beings, by contrast, tend to respond from the guna of rajas. When they consume something, they want more of it. They want to do it again. They're passionate about the experience and getting more of it, and this is the nature of all addiction. After the addiction and the passion have been satiated, we revert to tamas and sloth and inertia for a while, and we find apathy towards our spiritual practice. Most human beings cycle around in this cycle of rajas, and then tamas, and then rajas again, from one experience to the next.

But here, the brahmin, or Krishna, is advising us to step away from those two gunas and move towards sattva, to be in peace and harmony and equanimity. Here, it's very difficult for any kind of addiction to play because we feel satiated from the inside and don't feel as if we need anything from the outside. Sattva is peace and harmony and balance, and may seem dull or boring to the mind, but it is our refuge and our resting place, and it must become our default setting as yogis. When we take refuge in sattva, we are outside of the push and pull influence of the mind which is ever hungry for consuming in every way it can. When we rest in sattva, more than any other guna, it is so much easier to deepen our realisation of who we are, and this is the purpose of all of our existence.

- (3.4) This sutra describes how the yogi lives her life. She has power and clarity and is able to live life in a surrendered and relaxed way. This means the mind and the body are relaxed, but that relaxation isn't stupor, as Krishna calls it. It's not tamas or inertia, it is balance and peace. It is a doing, without doing. The body does, but the yogi does nothing. As such, the yogi can move around her world completely, without becoming attached or engaged with the thoughts about her experience. This verse contains the term "full sensual power", which simply refers to the ability to see both the physical realms and the astral realms, and to remain detached at the same time.
- (3.5) In this sutra, we see the term yogi philosopher used, and this points to someone who has mastered the eight limbs of yoga in an experiential way, which is much deeper than just the mental knowing and understanding. It describes the state of the yogi once those eight limbs have been mastered. So they should be peaceable, profound, difficult to fathom, unsurpassable, unlimited and unrestricted, not capable of being disturbed and calm like the ocean with its waters.

As we look at these definitions, we can see peace is the first one which comes from having everything we need and being fulfilled from the inside out, rather than the usual human experience of trying to get things from the outside in.

Profound, perhaps relates to the wisdom and the knowledge that comes.

Difficult to fathom relates to the mysterious nature of the yogi whose identity has become so intertwined with the mysterious Infinite Self that we cannot figure them out. There may also be a reference here to being difficult to understand what the yogi is saying.

The yogi is also unsurpassable, unlimitedly unrestricted and not capable of being disturbed. That means that the yogi will excel in anything that they set their mind to do and cannot be limited by anything at all, or restricted. This is because of the supreme knowledge that there is nothing other than the yogi appearing everywhere as the universe. It's impossible to be disturbed by anything else when you know there is nothing else, and that even the concept of else is absurdity.

- (3.6) This verse continues to expand the benefits of pratyahara and control of the senses and also the benefits of living from and as the Infinite Self, where the body and mind experience mostly sattva. We hear that whether there are pleasant or unpleasant circumstances, the yogi philosopher's mind is never distracted. He doesn't become excited or depressed.

We hear reference to the god Narayana here in this sutra, and this is simply one of the forms of Vishnu, just like Krishna is a form of Vishnu.

The metaphor is used here of the ocean, which is fed by many rivers, but not affected by any of them. This sutra implies directly that mastery of the eight limbs of yoga and living as a yogi can involve an active life in the physical realm, but the devotion to Krishna, or the Formless Reality, allows one to stay detached completely, and uninvolved mentally.

- (3.7) Sutra 7 describes the plight of someone who is totally ruled by their senses and their mind. In this condition, we may move towards things that are labelled positive by the mind and try to avoid something labelled negative by the mind. We lose our intelligence, our clarity in a capacity to discern because we are drawn by what the mind thinks is valuable, and we feel aversion to what the mind

feels is not valuable. The reality of the situation may be very different. We can see this if we consider how many times we have resisted spiritual practice, which is the very thing that will free us from delusion, and are drawn towards some distraction, procrastination or avoidance.

This sutra talks about being bewildered and allured by women's natural features, but of course, it applies to all human beings. Men, women and children experience the same bewildering energy, the same illusion, and experience the same attraction towards physical form. This does not have to be a sexual attraction, like listed in this sutra. It could be an attraction to food, music, drugs, alcohol, anything at all that we find in the world of phenomena. We may also even be attracted to sleep or lethargy, and it occurs because of misconception. This sutra describes the moth that gets drawn into the fire and eventually killed because of the moth's reliance upon the senses and without correct discernment of what is good for the moth and what isn't good. Our capacity for correct discernment disappears when we experience what we think about what the senses are perceiving and not actual reality.

(3.8) This sutra carries on with a theme from the previous sutra, talking about how any person, when tempted or attracted by objects of sense perception, will experience delusion and enjoy them or feel an aversion to them. Real enjoyment doesn't come from what the senses are experiencing but from discernment of what is real. Anything that we focus a lot of time upon in the physical realm is ultimately going to leave us. No form is permanent, and any attraction to those forms in any way at all is eventually going to lead to pain. Reference to the foolish person is really only one who is lost in illusion because they are pursuing temporary things and ignoring that which is stable, permanent and reliable. We have all been foolish in this way for a very long time. Even when we hear of what is true and real, we still have an allegiance for quite some time to what is unreal and untrue, and when we have this allegiance our intellect and discernment capabilities become clouded. Allegiance to the unreal (the world of form) is only happening because we are still convinced it is real! How can you be attracted to something that you KNOW is not there?

(3.9) This sutra describes a way of physical living for a brahmin, or a yogi philosopher, but also relates to our whole experience as a human being. We are advised to take only what we need to sustain the body and never to indulge more than that. The major reason for this is to curb the greed that comes with sensory experience. The example in this sutra is greed for more food, but we all have a kind of greed for more experience. We're hungry for more experience and never quite satiated. And so again, Krishna, in the form of the brahmin, is advising us to practise detachment, pratyahara, to eat only what we need and to nourish ourselves from the inside out. This sutra also says that we shouldn't bother those that help us. We shouldn't be a bother to those that help us. We should take only what we need and maintain effort not to disturb them.

(3.10) This sutra goes into more detail than the previous one and applies to the yogi or anyone seriously devoted to the path of truth. We're advised that we can learn from everything and take lessons from all creation, even from insentient objects. We have discussed this before and called it humility, and this is really only a deepening of this concept. If we can learn from the simplest creature, like the six legged creature that drinks nectar from the flowers, then we can learn from anything. We can learn from the insentient and sentient. This really points to the deeper understanding that the teacher is not really a human being, and yet, may appear as a human being to guide us more directly.

For the fastest evolution in our spiritual practice towards the mastering of the eight limbs of yoga, we must begin to take lessons from every single thing. Are we missing out on opportunities because we're looking for the teacher only to appear in human form? We can learn from hunger, from emotional pain, from physical pain, from an insentient rock as much as we can from a human being teacher if we are open to see. What can we learn from a rock?

(3.11) Again, this sutra urges us to take only what we need, and we are advised that we shouldn't take alms or charity for the evening or for the next day. We have been advised here by Krishna to take only what we can eat right now, only what we need right now, and that our hand or our belly should be the container. We shouldn't have containers to store things for the future. When we take only what

we need right now, then we won't be able to hold anything, and we won't be coming from a place of greed. We will have a natural detachment building to our experience. Any hoarding that happens is a commitment towards the future and a movement away from this now moment. Of course, it's okay to have savings and things prepared for the future, but we shouldn't do this out of greed or lack.

- (3.12) This sutra describes the yogi who is begging for alms, and this was the traditional way in the times of Krishna. Again, we're advised here not to collect or hold anything that we don't need right now. This is a practice of abundance because we're saying that what we need will come when we need it and not before. Any attempt to hoard something out of fear of lack in the future is really affirming we can experience lack, and that lack is possible. This also goes for our physical experience, like with food, but it is relevant for all of our experience and helps us foster detachment from whatever our senses are experiencing. Krishna says that he who collects and hoards for the next day is destroyed along with the stores. This is because this person still believes themselves to be separate. Whatever we are trying to gain, store, or accrue is considered separate from us, whether we realise it or not. In fact, the very attempt to hoard something is going to make it seem more absent in our experience.
- (3.13) This sutra seems to point to a teaching that we should not have any sexual encounter, or that we should not mix with members of the gender that we find most attractive. If a heterosexual man, as an inspiring yogi, has contact with women, it may seem that this sutra is telling us not to allow that to happen, or even to be around women or even to think of women and vice versa. There is a huge myth in spirituality that sexuality is damaging to our spiritual growth. Perhaps this is what it seems that Krishna is saying in this sutra, but if we look at this even closer, we might be able to unravel something.

The sutra begins with the phrase "the yogi beggar". Perhaps the beggar is not in a worldly sense, but in a spiritual sense. If we own nothing, we are a beggar, and this can apply to our concepts. If the one without concepts approaches any human being, there can be no attachment or aversion. All sex and sexuality from this place, where we are beggars who are totally relieved of all of our concepts, will be profoundly different. Perhaps we should not touch the idea of the foot or the idea of a woman or man. Perhaps we should not touch the idea of sexuality and attachment and aversion. This is the truest renunciation.

- (3.14) This sutra continues with the idea from the previous one, and says that flirting with women at any time should be regarded as the death of oneself. Again, here we can see that flirting with ideas is really the most dangerous thing and is the death of our growth and our awakening. Haven't we all been flirting with the mind, engaging in intercourse with the mind for many, many lifetimes? Haven't we all been enamoured and besotted by the mind and by experiencing through the mind rather than directly perceiving who we are?

When we entertain the idea of women or men, male and female, gender or no gender, then we're really entertaining the whole universe of concepts, and we touch back into illusion. In truth, we don't know what a body is because it is made of the mystery of the Self. So we can't really say whether it's male or female, or even whether we find it attractive, or not. These are some deeply held myths by most spiritual students, and we must begin to let go of them. Let's be sure to be faithful to the truth, and that is that we do not know what anything is.

- (3.15) This sutra points to one of the main challenges we have in our society, which is a tendency to hoard things and to gather and acquire. Greedy people really refers to people afflicted with greed, by this urge to accumulate more experience and more inner feelings and more outer worldly riches. Greed is more of a level of consciousness where there is an insatiable appetite for more, more experiencing and yet can also manifest as wanting to accumulate more resources in the outer world. Whilst it's fine to have more than adequate resources in the bank, let's not do that from a place of greed. It's not going to make us feel any better than if our bank account was empty.

This sutra points to the fact that anything that is gathered, acquired or hoarded can be taken away at any time, and therefore cannot be our source of happiness. The flower makes the pollen which the

bee steals from the flower and makes into honey. Later the honey farmer steals the honey from the bees, and on and on it goes. Nothing in the material physical realm can actually change who we are or how we feel. We must release this greed for more experience, this greed for more peace, love and joy, and let it be enough to recognise who we are. This is the source of all peace, love and joy.

- (3.16) This sutra describes the state of the yogi ascetic, which really points to an established yogi who is living deeply from a place of union and has mastered the eight limbs of yoga. What the householder acquires with great pains, the yogi ascetic enjoys and is the first to partake in them. This sutra points to the fact that the yogi effortlessly experiences everything that someone living in separation struggles hard to achieve. The yogi experiences profound peace, silence, joy, love and an abundance of inner riches and an outer worldly abundance that shows up as more than enough of everything they need: food, money, shelter, etc. The yogi enjoys this effortlessly because of their realisation of who they really are. In contrast here, the sutra talks about the householder who may have to work hard for a living and acquires shelter, food and accommodation through effort and efforting. This sutra really is contrasting the two different ways of living. One is striving hard as a separate being and ending up with just enough to survive, and the other is effortlessly being and ending up with an infinite abundance that continues to increase.
- (3.17) A lot of these sutras will seem to apply only to particular cultural settings, and perhaps more directly to the time when Krishna was alive, but these sutras are really metaphors for deeper spiritual truths. The yogi ascetic is anyone who is mastering the eight limbs of yoga, and their urge to stay away from sensuous music. This sensuous music is simply an example of something that can tempt us back into trying to get something from the world. What we should really stay away from is the idea that these things can give us anything. Our senses experience the world, but it is our mind that thinks about these experiences and what we can or can't get from them. In truth, we are just here as effortless presence of being, and we can't get anything from our experiences because we are everything that we are experiencing and the one experiencing.

The deepest message perhaps from this sutra is that we should never listen to the mind with its promises that an experience will give us something that the mind thinks we don't already have or are. What is your mind still looking for from worldly experiences? Are you still listening to it?

- (3.18) This sutra speaks about a character from the Ramayana and tells us that we can lose our discernment capacity or our intelligence when lured by the senses. In the story in the Ramayana, this character was lured into captivity by some females who wanted to use him for some purpose. The story is cited here because it is relevant to what Krishna is discussing in this chapter. During moments of self inquiry, or insights, our discernment capabilities may be heightened and obvious, and yet we still may be carrying the capacity for that intelligence to be overwhelmed by the greed for sensory experiences. The greed that we are being warned about here, again, is wanting to get something from our external environment that we don't think we have. This is simply an old habit that we have been warned against here in the limb of yoga called pratyahara. We are advised to seek inside our own self, everything that we want, and to give up looking for things from the external environment. This doesn't mean we need to leave the world, of course, or try to stop experiencing. It's simply to just experience and not be shopping for feelings when we experience anything. Our own fulfilment should come from our sense of who we really are, and never from any particular experience.

Let's not be like the son of a doe who was captured whilst enjoying the music and song.

Let's not be the one who is captured back into illusion by enjoying what the senses are offering us. Let's fix our hearts and minds on who we really are.

- (3.19) In this sutra, Krishna describes directly the sense of taste, or the tongue, as being the most important sense in terms of our spiritual growth. Just as our tongue is obsessed with flavours and tasting different experiences, so too as separate beings, we're obsessed with experiencing through our senses and body. Krishna says that anyone who is bewildered by flavour that comes from a

demanding tongue will meet death, or will experience dying. This sutra really points to that if we are tasting experiences and looking for some deeper understanding of who we are through our senses or mind, we will remain as a separate being and ultimately seem to perish when the body perishes. Even if we have mastered our tongue and this sense on a physical level, you may not have mastered it on the spiritual level as yet. You may still be trying to taste experiences which are ever more subtle. Perhaps we're chasing bliss or peace or joy, instead of tasting only what is really true, which is the Formless Reality. Spiritual growth in our awakening comes from developing a taste for formlessness which is tasteless, and this will be enough to satisfy even the most demanding tongue. Krishna is giving us another warning to not be like the fish that gets caught by the hook.

- (3.20) Krishna points here to the fact that the tongue and the tasting may become even more of a problem after we have given up food. This sutra doesn't point to giving up eating physical food, but perhaps to having a more balanced and varied diet and only consuming what we need on the physical level. Most of us eat for the experience of taste rather than out of actual hunger. Krishna is advising to only eat what we need, as any sense of overeating or undereating can begin to affect the body and the capacity for discernment.

On a spiritual level, this sutra also points to a deeper message, that the idea of food must be given up or the idea that there is something called food which is different to the Infinite Self.

As our pratyahara deepens and we begin to experience more peace, joy and bliss, we can also develop a taste for these and begin to crave these just like we perhaps used to do with physical food. This sutra gives us a warning here again that our tastes should be only for that which is real and permanent and stable. We should prefer to taste that which has no taste or flavour-the Self.

- (3.21) This sutra tells us that none of our senses can be completely controlled until we control the sense of taste. When we speak about controlling the senses, we simply mean not to try to get anything from our sense experiences. The sense of taste and putting food into our mouth is the place where we directly experience our interaction with the material realm in a very physical way, as we are literally taking that material realm and putting it in our mouth. When we can eat only what we need to eat, no more or no less, then we'll find it much easier to control the other senses, too. There's nothing that we would look at then and want or need from the physical realm, and our greed will be under control.

It's important to note that this sutra doesn't mean that we have to give up enjoying food, but just to realise where the true enjoyment comes from. Any sensory experience can serve to point us back to that which is observing it and enjoying it. Eventually, this is the only reason for any sensory experience or human body at all, is to recognise the infinite taster in contrast to the tasting.

This sutra also deals with the subject of craving and describes the spiritual aspect of it. Hunger and craving are not necessarily the same things, and yet in today's modern society we might have gotten those two mixed up. Our body's insatiable hunger and appetite can be a reflection of our insatiable appetite for more, and it doesn't even really matter what we're craving more of. The craving itself is the most important thing to realise. Our egoic sense of self will always crave more and never be fully satisfied with what's already here, and the tongue and the appetite are symbols of this. What is your appetite for? Is it for Reality? Or is it for more experience? One of those leads to freedom, the other leads to death.

- (3.22) This sutra begins a story that the elevated brahmin uses to illustrate something. It is about a woman named Pingala who sold sexual services, or was a prostitute. This story unfolds in many sutras, and it is important to come to understand. Krishna tells the story of Pingala as told by the elevated brahmin.

- (3.23) This sutra tells of how Pingala wanted to have a lover that she could earn money from. She stood waiting at the entrance to her room displaying attractive form, as Krishna says, hoping to attract someone. Prostitution as described in this sutra doesn't only point to sexual encounters, but speaks to us of a deeper greed for gaining things from the material world. Pingala can be seen to be craving

sexual encounters, but also the money that would come from those sexual encounters. Perhaps even deeper still, she may be craving the security that she thinks will come from having that money, and the sense of self worth that comes from being found attractive by people. Haven't we all, in a way then, been craving in this same way, craving security and self worth from our experiences?

- (3.24) Pingala wanted to attract men who were rich or had plenty of money and could afford her fee. This sutra points to the fact that even though we may be experiencing abundance, that abundance can then be used in the wrong way and then allowed to pull us back into illusion. It asks us to look at why we are spending money, why we are using our abundance. Are we using abundance in our lives for purposes that are going to further our awakening, or are we using it to indulge in some sensory experience? Perhaps the deeper meaning of this sutra is that when we are desperate for money we may make decisions that are not in our best interest. When we are desperate for anything, we must be thinking that we are a separate being trying to get something from outside of us, such as money in this case. That imaginary division, or idea of ourself as being separate from what we need, is going to diminish our discernment and our capacity to think clearly. We will be compromised by the illusion of separation.
- (3.25) This sutra speaks about Pingala's efforts to attract someone with whom she could make some money, and describes how she was waiting for the right type of client or rich clients to come and offer money for her services. This sutra really goes deeper into how we operate as a separate being, and we can see here Pingala epitomises our trying to figure out how to make sure we have what we need. When we imagine that we are a separate being, we are always trying to figure out how we'll get what we want and need, and this causes disturbance in the life force, and actually makes it difficult for what we want and need to come to us. When we believe that we are separate beings, we are caught in trying to do something or to figure out a strategy on how to look after ourselves, and we are unable to see that this is the very thing that stops the abundance we want from coming to us. Trying to do something as a separate being is as opposite to how things actually are. Naturally, spontaneously and effortlessly, life is providing for all of our needs, and yet this understanding becomes veiled when we are under this fog of illusion.
- (3.27) This sutra goes deeper into what happens when we operate in this way. Pingala's energy was wasted in hopes for the future and trying to figure out what to do. Eventually, this began to affect her physical form as we see in our own lives, that when the life force is depleted, the physical form struggles. Great disgust arose in her, which is really the same as dispassion for the separate sense of self. This disgust, when it arises, is very auspicious, although it may feel hopeless at the time. It's important to note that this disgust caused her to be happy, as Krishna says. How can disgust cause us to be happy? If we look at what disgust is here, it is disgust for the old way of trying to manage our lives. Trying to orchestrate our lives as a separate self eventually becomes disgusting. Pingala is reaching this point here, where all of our energy expended in worrying and trying to figure out and trying to do is depleted. She reaches this point of disgust where we have all found ourselves at some point. Paradoxically, then, from this disgust arises happiness and freedom because there's no more energy left to try to figure things out. Finally, we're able to let life look after us as it's always been trying to do. It's important to see the link between disgust and happiness here that Krishna points to.
- (3.28) Pingala was so disgusted with the old way, and as she waited for clients that evening, was disappointed again and again. Something profound was changing within her. As she waited, and this disgust grew, she began to become happy and even to sing. Disgust feels terrible when it happens, but it has the capacity to destroy our hope for the future, which is a very auspicious thing. While we have hope for the future, we'll keep trying to find the right strategy to manage our life and even to manage our awakening. We will keep looking for something that helps us to overcome our difficulties. When hope for the future has gone, there is only the present moment that we rely upon. We begin to realise that what we want and need must be here right now.
- (3.29) In this sutra, Krishna goes even further to say that until disgust arises, or dispassion, that we can never give up the sense of possession or the sense of me or mine. When I think only in terms of me and mine, my thoughts, my money, my life, my safety, my awakening, I cannot allow the abundance

into my life that I've been asking for. I cannot allow the awakening to happen, and a security to come. So it's only when disgust arises that freedom can really begin to manifest for us in terms of an inner abundance of seeing who we really are, and an outer abundance of all the resources we need. Krishna's pointing here to a deeper trait or skill of the advanced student of truth to delay the gratification and be willing to feel bad temporarily, to allow a deeper realisation to occur. When we can be willing to feel disgusted and have our hopes destroyed for the future, a very profound breakthrough is imminent. Most of us would back away in that moment from feeling the disgust and try to find some new hope for the future with a new strategy. Krishna is urging us here to feel uncomfortable as much as we can with the disgust and allow it to give us its deepest gift.

(3.30) Pingala here is realising that she has been obsessed with gratifying her senses and her need for money. She can see that her psyche is not under control, and that she is trying to get things from the outside that can really only come from the inside. Even if she had a night full of clients that paid her a lot of money, still she would be worrying the very next night if there were going to be more or if it would happen again. There is no end to the restlessness and disturbance that comes from trying to get what we want from other people and things. Again, Krishna speaks here of pratyahara and to allow attention to come inside and to control the tendency to look for what we need from the outside. Ultimately, the only way to fix all of our problems is to deepen our seeing of who we really are. We cannot solve any problems that seem to exist in the outer world permanently while we're trying to do something to fix them. Only a clearer seeing of who we already are can resolve all of our troubles. It's significant here in this sutra that Pingala has this realisation, that this is also the best way to get what she needs. There's a message here that inner abundance of self recognition reflects in outer abundance also.

(3.31) This sutra is a deeper description of pratyahara and the process of turning inwards. Pingala describes her realisation that she has neglected the recognition of the eternal substantial being and who is the best to love and give our devotion to, and has been favouring adoring and loving external things and people. She can clearly see that this can never satisfy her desires and only brings more suffering. Pingala epitomises what brings us to awakening in the first place, and to be able to have this realisation is profound and auspicious. Once we can see that all of our efforts to fulfil our issues in the outer world can only come to naught, then we're free to turn inside with ever greater devotion. Turning inside to find out who we really are is not an ignorance of our problems or rejection, but a clear recognition of the only real way to solve them. This is intelligence arising.

(3.32) On first read, this sutra could sound like a criticism of prostitution, and perhaps many will take it that way. As we read deeper though, we may see that Krishna is really pointing us to the situations that seem to arise when we try to get what we want from the outer world. Our intelligence becomes clouded then, and our capacity to discern what is the best course of action is no longer available. The very moment we believe in the outer world, and that we have to make certain of our own safety and well being as a separate self, we have lost the capacity temporarily to discern the highest truth. Once we have lost that capacity, we're only going to spiral downwards into ever greater delusion. Pingala says that she sells herself and desires money and pleasure but really those choices were inevitable from the illusionary sense of a separate being. Haven't we all sold ourselves (sold our peace and discernment) to try to fulfil our desires from other beings and other things?

Another point this sutra gives us is that the people that we will meet when we are lost in illusion will not necessarily have our best interests at heart. We can compare this and contrast it to those that we meet when we are focused on our inner journey as a way to resolve our outer situation. These beings will have the same values and will strive to know the eternal being as we do, and they will respect us as an individual appearance of that eternal being rather than trying to get something from us.

(3.33) We go deeper into the realisation now of how we can best use our human body and lifetime. Self love is emerging as Pingala realises that she's been using the body for a purpose that it was not meant for. It's important to realise that this sutra is not a criticism of prostitution, but rather a criticism of using the body for anything other than self realisation. Our body is really here as a place for us to live

in as individual souls upon our discovery of who we are, and service to our highest Self. When we use the body only to try to satisfy material needs for food and wealth and other things, such as acceptance and respect, we are really wasting the precious time we have in this body. Pingala's disgust showed her that she's been using the body for a purpose that it was not meant for. Having a human incarnation is precious, and having a human incarnation and wanting to realise the Self is even more auspicious. As the Buddha said, to actually be engaged in realising who we are is the highest of all. Pingala here is realising that she has to treat the body as if it is Krishna, or the eternal being and use it as a temple and place of worship of the eternal being.

Pingala is noticing the human tendency to become obsessed with phenomena and to be completely focused on material existence. It would serve us here to stop and look at what we are using our body for. While we have to support our family and our dependents, we have to work, etc., what is the highest way we can use the body in this moment and in this lifetime?

- (3.34) Pingala continues in her realisation and begins to see that the only error is to desire the sense of otherness, or to delight in a sense of other beings and other things that she can enjoy. This is the highest form of dispassion, or disgust arising. Dispassion for separation is the highest form of devotion to truth, and she begins to realise here that it is none other than God, or Krishna, or the Infinite Self that she has been desiring. As we begin to realise that we've been looking in all the wrong places, and looking through the sense of me and other, naturally discernment clarifies that the only thing worth pursuing is the Infinite Self, the Godhead, Krishna himself. Of course, this doesn't negate all the other beings in our lives and problems and things, but only devotion to the infinite truth after Krishna can resolve all of these issues for us.
- (3.35) Pingala compares herself here to Rama or Lakshmi, who was the consort of Krishna, or the Lord, and she likens Krishna to being a friend or the closest to us all. Offering herself to Krishna really means devoting herself to the truth, that there is only one being, only one Supreme Self. By devoting ourselves to anything else or anyone else, we are still caught in delusion. She also recognises Krishna's power and nature here. By enjoying with him, she means that life will be abundant and rich, just like it is for anyone who devotes himself to the ultimate truth.
- (3.36) Pingala deepens her realisation here by pondering that even supernatural rulers from the higher realms are not worth devoting our whole being to because they are ultimately going to have a beginning and an end. That devotion really should only be to the Infinite Formless Reality that Krishna is. This realisation helps us to understand why it's most important to devote ourselves to Krishna. Anything that comes and goes, or relies upon another, or that will change is going to lead to frustration, sadness and despair. We saw this with the birds, the babies and the hunter, and as we see here with Pingala's attempts to attract clients to her. The only place we can take refuge and will never be disappointed is in Krishna.
- (3.37) Pingala has an important understanding here which it would really serve us to look closer at. Normally for a human being when disgust arises in the way it has for Pingala, we would feel the disgust but not be able to understand what is happening and why it has arisen. We may think that we are disgusted at our actions, or our body, or even our thoughts. In reality, we are disgusted with how we are sustaining the sense of illusion and that Vishnu is indeed pleased with us. Vishnu is the supreme Godhead, and doesn't bestow gifts only on someone, not on others. Everyone who devotes themselves to Vishnu or Krishna will receive the same benefits. The benefits we see here are the capacity for clear discernment, which is perhaps the highest gift that could be given. When the capacity for discernment between what's real and unreal, what's valuable and not valuable arises, then total liberation is imminent. Pingala was able to see that this disgust is the greatest gift that's ever been given to her, and she doesn't waste it. She doesn't continue to try to change the outer world to feel happier inside and safer. She realises the only course of action from here is devotion to the truth and to the indivisible Self.

- (3.38) This sutra continues Pingala's understanding and realisation. Here she talks about her understanding that the only reason that Krishna will be able to bestow this great gift upon her, to free her from entrapment in illusion, is because she was ready. Because she was devoted to truth initially, she finds herself able to not only feel the disgust, but also to receive the spiritual benefit from it and the capacity for even clearer discernment.

What makes us ready for spiritual insights and understanding, and able to receive help from the supernatural rulers and from Great Beings like Krishna, is our own willingness to see where we may be caught and our vigilance in applying what we see to be true. Pingala has an understanding here of how she's been caught and how to free herself, and she recognises the massive implications of this seeing.

Have you realised the implications of this seeing? What would it mean if you were suddenly able to see where you're caught in illusion and be able to free yourself forevermore? How would that affect your life and your awakening?

- (3.39) This sutra is one of the most beautiful statements of devotion I've ever heard. Pingala offers herself to Krishna and says that she gives up all expectations that anything that is an object can give her happiness. Taking shelter in the Supreme Lord, she'll experience great joy and abundance.

What does it mean to take shelter in the Supreme Lord? What does it mean to be devoted to Krishna? Perhaps it simply means devotion to the non-dual nature of reality, devotion to Oneness rather than two-ness, devotion to the Infinite Self rather than the sense of other. Perhaps it can also mean constantly stoking the fire of our devotion to the One Being.

- (3.40) This sutra begins with two words: "Having confidence". This pertains really to the feeling, or the knowing, or the certainty that comes with realising what Krishna really is. Krishna is our own self and therefore, devotion to Him can only ever increase our joy, or love, and our abundance. Pingala says she will surely enjoy with that specific self, the lover, and she begins to understand that the greatest enjoyment comes from loving the Infinite Self, or the One Being.

It's important here to understand what Pingala means by the word "fate" which is what comes to us without exerting any effort. If we can live our life by being content with what comes without effort and allow what wants to leave to leave, we'll find life is increasingly evermore abundant. Anything that we need to effort towards getting will only serve to emphasise a sense of separation, which will cause us pain. Anything we allow to come through fate or what is destined is really what Krishna is trying to give us effortlessly, and this really is the whole universe. This sutra points to a way to live, and if we are one with Krishna, we do not need to worry about what is coming and whether we'll have enough. To be one with Krishna is to be the source of all realms, and our material needs and our spiritual needs will always be provided for in abundance. Any trying, any doing, any achieving, or any rajas at all disappears from here.

- (3.41) Pingala continues her speech of devotion to the Supreme Lord and speaks of her recognition that only the Supreme Lord can save each individual soul from its false ideas. Only the real Indivisible Self that is everywhere, appearing as all forms can save us because only that is true. Anything that comes from any idea of separation can never bring us what we want. With the idea of separation, our physical body and senses serve only to bewilder us and we become more lost in the sense of otherness. With the realisation of our unity with the Supreme Lord, our oneness with all life and the Self, we experience that the body is there to help us worship Krishna in every form we see.

- (3.42) Pingala continues to explore what her realisation means here. She realises that when we turn away from illusion, from time, change, duality, and from everything mundane, then we must be protected and looked after by the Supreme Lord, or the Supreme Self. The Self always looks after itself because it is the only thing that exists. The protection and gifts that the Self wants to bestow on us are impossible to fully assimilate while we are devoted to the idea of otherness. The idea of otherness or separation really becomes very subtle towards the end of our awakening.

For example, are we devoted to some future time that is other than now, where we will be more devoted? Are we devoted to some sense of other and separation from Krishna as we feel unworthy of His love? Where is the sense of separation, or otherness, still being worshipped within you? Can you notice without judgement and make a decision to let it go? Everything that we have ever wanted, and infinitely more, is trying to come to us in every moment as our infinite gifts given from Krishna Himself. Our task then is only to learn to receive what has already been given before we even ask.

- (3.43) This sutra is the elevated brahmin finishing the story of Pingala by telling us how she ceased her devotion to illusion within her mind after a clear recognition that the only thing we can and should devote ourselves to is the one Reality. When we devote ourselves to illusion, we will feel restless and disturbed because our life force will be diminished, and we will lose the capacity for clear discernment of what is important. In this loss of discernment and with our intuitive and intellectual faculties being diminished, we perhaps might not even know that we have been devoted to illusion and otherness. It's for this reason that joy arises upon seeing this. How auspicious and great it is, that we should realise where our devotion has been incorrectly placed. This is indeed the highest gift in all the realms that we could be given. Better than any miracle or boon is the realisation of what is true.

At the end of this sutra, the brahmin describes Pingala sitting on the bed in composure. Of course, deep meditation is available to her now because she can finally rest. Devotion to illusion makes us all restless; devotion to truth makes us all able to finally sink into its deeper nature.

- (3.44) In this sutra, which marks the end of this chapter, Pingala is able to finally sleep happily, undisturbed by any illusion. Here the body can sleep and rest completely because the soul is content. Even before the truth has fully expressed itself as our lives, the soul will be content just to see what is true. This sutra speaks of giving up false hopes as being the greatest happiness. What is that false hope, and how can we give it up? Could it be simply to realise that nothing outside of our own self can ever really exist and ever really help us, and that all of our efforts to gain help and benefit, safety, love, etc. from others, will always be ultimately disappointing? The only place we can take refuge, then, is in what is real, Krishna Himself.