

Bhakti-Yoga – THE PATH OF LOVE, DIET AND INTROSPECTION

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Abstract: “Arjuna asked: My Lord! Which are the better devotees who worship Thee, those who try to know Thee as a Personal God, or those who worship Thee as Impersonal and Indestructible? Lord Shri Krishna replied: Those who keep their minds fixed on Me, who worship Me always with unwavering faith and concentration. These are the very best.

Knowledge is superior to blind action, meditation to mere knowledge, renunciation of the fruit of action to meditation, and where there is renunciation peace will follow. Thus the manager has been given all the conditions where his mind is weak or strong, lead or follow but in any case he has to be in the Lord for reference. The manager must know himself, his conditions and then start his work so that he is able to track his conscience.

He who is incapable of hatred towards any being, who is kind and compassionate, free from selfishness, without pride, equable in pleasure and in pain, and forgiving. Such Manager is dear to the management. Family in the organization does not work outside the belief in God and lives on the combined spiritualism.

Always contented, self-centred, self-controlled, resolute, with mind and reason dedicated to Me, such a devotee of Mine is My beloved. In actual life, the manager becomes feeble also but then his faith must not become weak. He must go on and work in his trust in God.

He who does not harm the world, and whom the world cannot harm, who is not carried away by any impulse of joy, anger or fear, such a one is My beloved. The

manager has to keep his team happy and motivated so that the work does not become a burden.

He who expects nothing, who is pure, watchful, indifferent, unruffled, and who renounces all initiative, such a one is My beloved. This quality gives consistency in his results as a Manager.

He to whom friend and foe are alike, who welcomes equally honour and dishonour, heat and cold, pleasure and pain, who is enamoured of nothing, Who is indifferent to praise and censure, who enjoys silence, who is contented with every fate, who has no fixed abode, who is steadfast in mind, and filled with devotion, such a one is My beloved. Such a manager takes his success and failure alike and does not carried away by his results whether they are good or bad.

Verily those who love the spiritual wisdom as I have taught, whose faith never fails, and who concentrate their whole nature on Me, they indeed are My most beloved. The objective of every human being is to win the love of God as his main objective. The results will automatically follow.

The article defines the diet in Hinduism for Managers

In the Upanishad we are told of the creation of the seven kinds of food or objects which constitute the support of living being, both on earth and in heaven. Food such as rice and wheat, are considered as the general food. Oblations offered in the new moon and full-moon sacrifices are regarded as foods of the celestials by which they sustain themselves as individuals in a higher plane. Milk is supposed to be the

food of animals, which supports the animal nature in others also. The foods have three varieties namely Satvic, Rajsik and Tamsic is the appearance of the Absolute, it shall not think of objects. This itself is the highest attainment. If sometimes the mind gets distracted due to the operation of Prarabhda Karma, it is to be brought back to the source again, by force of effort, as restive horses are controlled by reins. He who has no distraction of mind, and whose mind does not contemplate objects, is not merely a knower of Brahman, but Brahman itself. Abandoning all attraction to objects, he who stands firm in his own nature, is, verily, Brahman

INTRODUCTION

“Arjuna asked: My Lord! Which are the better devotees who worship Thee, those who try to know Thee as a Personal God, or those who worship Thee as Impersonal and Indestructible? Lord Shri Krishna replied: Those who keep their minds fixed on Me, who worship Me always with unwavering faith and concentration. These are the very best.

Those who worship Me as the Indestructible, the Un-definable, the Omnipresent, the Unthinkable, the Primeval, the Immutable and the Eternal. Subduing their senses, viewing all conditions of life with the same eye, and working for the welfare of all beings, assuredly they come to Me.

But they who thus fix their attention on the Absolute and Impersonal encounter greater hardships, for it is difficult for those who possess a body to realise Me as without one. Verily, those who surrender their actions to Me, who depend on Me, worship Me and meditate on Me alone, with no thought save of Me.

O Arjuna! I rescue them from the ocean of life and death, for their minds are fixed on Me. Then let thy

mind cling only to Me, let thy intellect abide in Me; and without doubt thou shalt live hereafter in Me alone. But if thou canst not fix thy mind firmly on Me, then, My beloved friend, try to do so by constant practice.

And if thou are not strong enough to practise concentration, then devote thyself to My service, do all thine acts for My sake, and thou shalt still attain the goal. And if thou art too weak even for this, then seek refuge in union with Me, and with perfect self-control renounce the fruit of thy action. The conclusion is simple that if you can- not lead then you need to follow.

Knowledge is superior to blind action, meditation to mere knowledge, renunciation of the fruit of action to meditation, and where there is renunciation peace will follow. Thus the manager has been given all the conditions where his mind is weak or strong, lead or follow but in any case he has to be in the Lord for reference. The manager must know himself, his conditions and then start his work so that he is able to track his conscience.

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He who is beyond joy and hate, who neither laments nor desires, to whom good and evil fortunes are the same, such a one is My beloved. The manager looks the team with an equal eye and does not differentiate in any form be it religion, cast or creed or gender.

He to whom friend and foe are alike, who welcomes equally honour and dishonour, heat and cold, pleasure and pain, who is enamoured of nothing, Who is indifferent to praise and censure, who enjoys silence, who is contented with every fate, who has no fixed abode, who is steadfast in mind, and filled with devotion, such a one is My beloved. Such a manager takes his success and failure alike and does not carried away by his results whether they are good or bad.

Verily those who love the spiritual wisdom as I have taught, whose faith never fails, and who concentrate their whole nature on Me, they indeed are My most beloved. The objective of every human being is to win the love of God as his main objective. The results will automatically follow.

DIET IN HINDUISM FOR MANAGERS

In the Upanishad we are told of the creation of the seven kinds of food or objects which constitute the support of living being, both on earth and in heaven. Food such as rice and wheat, are considered as the general food. Oblations offered in the new moon and full-moon sacrifices are regarded as foods of the celestials by which they sustain themselves as individuals in a higher plane. Milk is supposed to be the

food of animals, which supports the animal nature in others also. The foods have three varieties namely Satvic, Rajsik and Tamsic.

Diet in Hinduism varies with its diverse traditions. The ancient and medieval Hindu texts recommend ahimsa—non-violence against all life forms including animals because they believe that it minimizes animal deaths.

Many Hindus follow a vegetarian diet (that may or may not include eggs and dairy products), that they believe is in sync with nature, compassionate, respectful of other life forms.

Diet of non-vegetarian Hindus can include fish, poultry and red meat (mainly lamb and goat, but occasionally buffalo and wild boar) in addition to eggs and dairy products. For slaughtering animals and birds for food, meat-eating Hindus often favor jhatka (quick death) style preparation of meat since Hindus believe that this method minimizes trauma and suffering to the animal. Ancient Hindu texts describe the whole of creation as a vast food chain, and the cosmos as a giant food cycle.

Hindu mendicants (saints) avoid preparing their own food, relying either on alms or harvesting seeds and fruits from forests, as they believe this minimizes the likely harm to other life forms and nature.

The Vedic texts have verses that scholars have interpreted to either mean support or opposition to meat-based food. Early Vedic text Rig- Veda, condemns all for killings of men, cattle and horses, and prays to god Agni to punish those who kill. Hindu scriptures condemn the consumption of beef from cows and oxen as a sin. The Vedas mentions that "rice, barley, bean, and sesames" are the food allotted for human consumption. According to Harris, from ancient times, vegetarianism became a well -accepted mainstream Hindu tradition.

The verses also support the eating of flesh, especially beef, on some occasions. Edwin Bryant points out that although references to animal sacrifice and consumption of animal flesh is found in the Vedas, these acts were not fully accepted as there were signs of unease and tension owing to the 'gory brutality of sacrificial butchery' dating back to as early as the older Vedas. The concept of ahimsa (non-injury to living beings) is first observed as an ethical concept in the Vedas that found expression as a central tenet in Hindu texts concerned with spiritual and philosophical topics.

The Upanishads form the basis for Vedanta, which is considered the culmination of the Vedas and the philosophical paradigm of Hinduism and support the abstention from injuring living beings, proposing ahimsa as a necessity for salvation or enlightenment.

The Upanishads and Sutra texts of Hinduism discuss moderate diet and proper nutrition. The Upanishads and Sutra texts invoke the concept of virtuous self-restraint in matters of food, while the Samhitas discuss what and when certain foods are suitable. A few Hindu texts such as Hathayoga Pradipika combine both.

Moderation in diet is called Mitahara which calls for virtuous self-restraints. The importance of food lies in healthy living, cycle of life, as well as to its role in one's body and its effect on Self (Atman, Spirit). The Upanishads state that "from food life springs forth, by food it is sustained, and in food it merges when life departs".

Many ancient and medieval Hindu texts debate the rationale for a voluntary stop to cow slaughter and the pursuit of vegetarianism as a part of a general abstention from violence against others and all killing of animals. The Bhagavad Gita includes verses on diet and moderation in food in article "Self-Control and Management by Self Example". It states in verse 6.16 that

a Yogi must neither eat too much nor too little, neither sleep too much nor too little. Understanding and regulating one's established habits about eating, sleeping and recreation is suggested as essential to the practice of yoga in verse 6.17.

Another Saint in ancient Indian times in South Indian language of Tamil states that the moderate diet as a virtuous lifestyle and criticizes "non-vegetarianism". It states "how can one be possessed of kindness, who in order to increase his own flesh, eats the flesh of other creatures." It also says that "the wise, who are devoid of mental delusions, do not eat the severed body of other creatures". It continues to say that not eating meat is a practice more sacred than the most sacred religious practices ever known and that only those who refrain from killing and eating the kill are worthy of veneration. Tamil Veda, discusses eating habits and its role in a healthy life states "eat in moderation, when you feel hungry, foods that are agreeable to your body, refraining from foods that your body finds disagreeable". "the pleasures of health abide in the man who eats moderately. The pains of disease dwell with him who eats excessively."

The taste cravings should not drive one's eating habits, rather the best diet is one that is tasty, nutritious and likable as well as sufficient to meet the needs of one's body and for one's inner self. It recommends that one must "eat only when one feels hungry" and "neither overeat nor eat to completely fill the capacity of one's stomach; rather leave a quarter portion empty and fill three quarters with quality food and fresh water". Mitahara suggests that a yogi avoids foods with excessive amounts of sour, salt, bitterness, oil, spice burn, unripe vegetables, fermented foods or alcohol. The practice of Mitahara includes avoiding stale, impure and tamasic foods, and consuming moderate amounts of fresh, vital and sattvic foods.

DIET IN ANCIENT HINDU TEXTS ON HEALTH

Charaka Samhita and Sushruta Samhita – two major ancient Hindu texts on health-related subjects speak on the role of diet and personal needs of an individual. The diet and nutrition for pregnant women, nursing mothers, and young children are described. It recommends milk, butter, fluid foods, fruits, vegetables and fibrous diets for expecting mothers along with soups made from jangala (wild) meat. In most cases, vegetarian diets are preferred and recommended in the Samhitas. However, for those recovering from injuries, growing children, those who do high levels of physical exercise, and expecting mothers other texts recommend carefully prepared meat. Sushruta Samhita also recommends a rotation and balance in foods consumed, in moderation. For this purposes, it classifies foods by various characteristics, such as taste. It lists six tastes – madhura (sweet), amla (acidic), lavana (salty), katuka (pungent), tikta (bitter) and kashaya (astringent). It then lists various sources of foods that deliver these tastes and recommends that all six tastes (flavors) be consumed in moderation and routinely, as a habit for good health.

FOOD IN THE AS PER MYTHOLOGY

According to Kane, one who is about to eat food should greet the food when it is served to him, should honour it, never speak ill, and never find fault in it.

The literature admonishes "people not to cook for themselves alone", offer it to the gods, to forefathers, to fellow human beings as hospitality and as alms to the monks and needy. All living beings are interdependent in matters of food and thus food must be respected, worshipped and taken with care. The scriptures recommend that when a person sees food, he should fold his hands, bow to it, and say a prayer of thanks. This reverence for food reaches a state of extreme in

the renouncer or monk traditions in Hinduism. The Hindu tradition views procurement and preparation of food as necessarily a violent process, where other life forms and nature are disturbed, in part destroyed, changed and reformulated into something edible and palatable. The mendicants (saint, ascetics) avoid being the initiator of this process, and therefore depend entirely on begging for food that is left over of householders. In pursuit of their spiritual beliefs "mendicants eat other people's left overs". If they cannot find left overs, they seek fallen fruit or seeds left in field after harvest.

The forest hermits of Hinduism, on the other hand, do not even beg for left overs. Their food is wild and uncultivated. Their diet would consist mainly of fruits, roots, leaves, and anything that grows naturally in the forest. They avoided stepping on ploughed land, lest they hurt a seedling. They attempted to live a life that minimizes, preferably eliminates, the possibility of harm to any life form.

MANUSMRITI

The Manu-smriti includes verses that strongly discourage meat eating, as well as verses where meat eating is declared appropriate in times of adversity and various circumstances, recommending that the meat in such circumstances be produced with minimal harm and suffering to the animal.

One can never obtain meat without causing injury to living beings. He should, therefore, abstain from meat. Reflecting on how meat is obtained and on how embodied creatures are tied up and killed, he should quit eating any kind of meat. The man who authorizes, the man who butchers, the man who slaughters, the man who buys or sells, the man who cooks, the man who serves, and the man who eats – these are all killers. There is no greater sinner than a man who, outside of

an offering to gods or ancestors, wants to make his own flesh thrive at the expense of someone else's.

Manusmriti states that a man may eat meat in a time of adversity and recommends that eating meat is okay if not eating meat may place a person's health and life at risk, while various verses recommend that the meat be produced as a sacrifice (Jhatka method). It approves of fish and meats of deer, antelope, poultry, goat, sheep, rabbit and others as part of sacrificial food. However, Manusmriti is a law book not a spiritual book. It permits to eat meat but it doesn't promote.

FOOD AND CORPORATE ETHICS

This is a typical vegetarian food pyramid; however, many Hindus consider eggs to be derived from the animal life cycle, and therefore are non-vegetarian.

Hinduism does not explicitly prohibit eating meat, but it does strongly recommend ahimsa – the concept of non-violence against all life forms including animals. As a consequence, many Hindus prefer a vegetarian or lacto-vegetarian lifestyle, and methods of food production that are in harmony with nature, compassionate, and respectful of other life forms as well as nature.

VEGETARIANISM IN ANCIENT INDIA

Hinduism does not require a vegetarian diet, but some Hindus avoid eating meat because it minimizes hurting other life forms. Vegetarianism is considered purification of body and mind as lifestyle in Hindu Community.

Lacto-vegetarianism is favored by many Hindus, which includes milk-based foods and all other non-animal derived foods, but it excludes meat and eggs. There are three main reasons for this: the principle of nonviolence (ahimsa) applied to animals, the intention to offer only

vegetarian food to their preferred deity and then to receive it back as prasad, and the conviction that non-vegetarian food is detrimental for the mind and for spiritual development. Many Hindus point to scriptural bases, such as the Mahabharata's maxim that "Non-violence is the highest duty and the highest teaching", as advocating a vegetarian diet.

A typical modern urban Hindu lacto-vegetarian meal is based on a combination of grains such as rice and wheat, legumes, green vegetables, and dairy products. Depending on the geographical region the staples may include millet based flatbreads. Fat derived from slaughtered animals is avoided.

The followers of ISKCON (International Society for Krishna Consciousness, Hare Krishna) and Swami narayan abstain from meat, fish, and fowl. The related sect followers also avoid certain vegetables such as onion, mushrooms and garlic, out of the belief that these are tamas (harmful). Swaminarayan movement members staunchly adhere to a diet that is devoid of meat, eggs, and seafood.

Only certain kinds of foods are allowed to be eaten during the fasting period. These include milk and other dairy products such as dahi, fruit and starchy western food items such as sago, potatoes, purple-red sweet potatoes, amaranth seeds, nuts and shama millet. Popular fasting dishes include Farari chevdo, Sabudana Khichadi or peanut soup.

NON-VEGETARIAN DIET

Although some Hindus are vegetarians, a large proportion consume eggs, fish, chicken and meat. Non-vegetarian Indians mostly prefer poultry, fish, other seafood, goat, and sheep as their sources of meat. In the Bengal and Assam regions, fish is a staple of most communities. Fish is also the staple in coastal south-western India. It should, however, be noted that

in other parts of India, even meat-eating Hindus have lacto-vegetarian meals on most days. Overall, India consumes the least amount of meat per capita.

Hindus who do eat meat, often distinguish all other meat from beef. The respect for cow is part of Hindu belief, and most Hindus avoid meat sourced from cow as cows are treated as a motherly giving animal,

considered as another member of the family. A small minority of Nepalese Hindu sects sacrificed buffalo at the Gadhimai festival, but consider cows different from buffalo or other red meat sources. However, the sacrifice of buffalo was banned by the Gadhimai Temple Trust in 2015.

The Cham Hindus of Vietnam also do not eat beef and pork. Some Hindus who eat non-vegetarian food abstain from eating non-vegetarian food during auspicious days like Dussera, Janmastami, Diwali, etc.

METHOD OF SLAUGHTER

The preferred production method for meat is the Jhatka method, a quick and painless death to the animal. Among the Hindus of Nepal, annual festivals mark the sacrifice of goats, pigs, buffalo, chickens and other animals, and ritually produced Jhatka meat is consumed.

The objects created in the world of God have differing values to the Gods. Take, for example, a precious stone. It creates pleasure in the mind of one who desired it and has possessed it. It generates displeasure and anger in another who desired it but who could not possess it. It creates an attitude of indifference in a third who is dispassionate and is neither happy nor grieved on its perception. The three types of values, pleasure, unhappiness and impersonal non-attachment are not intrinsic values of the precious stone, which is a creation in the world of God and which, in itself, has a

uniform value at all times, i.e., the value of being an integral part creation of God. It exists as any other object does, and this is really its ultimate value. But that it means something to someone is not its essential nature. Objects set up emotions in the living beings by acting as co-relatives of its own internal feelings of a kind of incompleteness within itself. This is the reason why all do not desire the same thing, and even the same person does not desire one thing alone, at all times. Values differ when ideas differ, though objects do not change their nature even when they are looked at by various observers. They are capable of evoking different thoughts and feelings in the living beings.

In perception, there is a two-fold process. The mind which is inert, and is very subtle, projects itself as a force towards an object, envelops the form of that object, as light would cover a substance which it illumines, and takes the shape of that object. Simultaneously with this enveloping process, there is a lighting up of this process within and knowledge in the form of the object is given to the observing living being. When this knowledge is received by the mind, it gives orders, immediately, to the whole system of the living being, in accordance with the meaning that it reads in the object perceived. The activity of the living being in relation to the object is dependent on the meaning that it finds in the object and is not caused by merely the existence of the object, as such. The bondage of the living being, therefore, lies in this, that the world means something to it, merely because it considers the world to be outside it, and sets up a series of reactions in regard to it, throughout its life. The liberation of the living being consists, therefore, in the withdrawal of this process. Regarding all things as parts of creation of God and seeing no other meaning than that their existence is God's existence.

In the perception of an object, such as an earthen pot, there is a twofold activity of the mind going on: (1) The

perception of the object, and (2) the conception of it. Perception is brought about by a projection of the mind towards the objects outside, while a concept can arise in the mind even without there being a physical object, really. There is, thus, a physical earthen vessel, and also a mental one, by which the manner in which the vessel is related to the seer is determined. By Anvaya and Vyatireka it can be known that the cause of bondage is Jiva's creation. When there is Jivasrishti, there is bondage. This is Anvaya. When there is no Jivasrishti, there is no bondage. This is Vyatireka. And this is a matter of experience by everyone. When we are not concerned with anything, we have a peculiar kind of freedom, and a feeling of happiness, which we do not experience when our thoughts get entangled in what we term the business of life. We concern ourselves with things, and hence it is we that have a variety of feelings. The mind of the Jiva acts only in regard to external objects. When no objects are presented before it, it cannot have any definite psychological reaction. Now, these internal reactions can be possible, even if there is no real physical perception. For example, in dream we have various experiences even when there is no actual contact with objects: and on the other hand, in Samadhi, sleep and swoon there is no perception of objects even when they are really present. A person may be grieved on receiving the news of the death of a dear relative, though the news may be false, but he remains happy, even if the dear one is really dead, if only the news would not reach him. The bondage of the Jiva is caused by its own mentations.

It is the operation of the Jiva's mental functions that is the cause of the same person being designated as father, brother, husband, nephew, friend, enemy, and the like. These appellations have their counterparts in the minds of the Jivas. As a molten metal cast in the mould assumes the form of the mould, or as the light of the sun covers the objects it illumines, the mind which

envelops forms assumes their respective shapes. There is first the rise of a mental modification in the subject, then the movement of this modification towards the object, and then the transformation of the modification into the shape of the object. The physical object is perceived by the senses, but the imagined form is visualised by the Sakshin or the Witness-consciousness directly.

There is a difference between Vijnanavada and Vedanta in that while the former denies the physical world altogether, independent of the individual's thinking, the latter accepts the world of Isvara, without which even thinking would not be possible. The objects in the world exist whether or not they are perceived by the Jivas, and their existence does not depend upon the test of utility that may be imposed on them. Utility is not the test of truth. We may not know things as they really are, on account of the psychological cloggings in which we are involved, but it is not difficult to see that there cannot be a perception unless there is something to be perceived, no matter whether its nature can be determined by us or not.

The liberation of the Jiva from this self-entanglement is brought about by Brahma-Jnana or realisation of the Absolute, and not merely by a suppression of the activities of the mind negatively, as it is done by several immature minds believing that mere absence of the sensation of pain would do, and that there is nothing higher. The truth is far from it, which is positive realisation of Brahman, wherein one is possessed, as it were, by a feeling of immortality and universal existence.

It does not matter if the duality of the world of Isvara is apparently perceived. What is necessary is an insight into the fundamental unity of all things and the realisation that all things in the world of Isvara are divine in nature, being manifestations of Isvara

Himself. When this truth is known, the apparent duality does not in any way affect the Jiva. On the other hand, mere absence of the perception of duality does not in any way help one in spiritual evolution, as, for example, in the state of Pralaya. Nothing is seen as a manifested world in the state of final dissolution, but Jivasrishti does not come to an end there. The Jivas rise once again to a world of duality and multiplicity, subsequently, and the state of dissolution does not help them. Thus there is no purpose in merely closing one's eyes to the duality of the world. What is necessary is the wisdom of truth and realisation of oneness behind the apparent duality.

Isvarasrishti is not only non-obstructive to all Jivas in their evolution, but is a positive help, and is instrumental in the rise of true knowledge in the Jiva. The world-experience is an educative process, and we learn lessons in every condition of our existence. The world is the great Guru to the Jiva, and Isvara Himself imparts lessons through His various manifestations, whether the Jiva knows this or not. Hence there should be no cause for complaint on the part of anyone against the world. (Verses 1-42)

VARIETY IN THE CREATIONS OF THE JIVA

The duality created by the Jiva is twofold: scripturally ordained and scripturally prohibited. The ordained one is to be accepted because it is good and necessary for the spiritual evolution of the Jiva. The ordained duality consists in such things as study, self-analysis, investigation of truth and spiritual contemplation. Even these have to be given up when Brahman is realised. The scriptures say that we should abandon the craze for study when insight dawns within. The Upanishad exhorts that, having known Him, the wise one should resort to the superior Understanding, rejecting verbal controversy and argument which are just weariness of speech; and that the energy of the senses should be

conserved in the mind, the mind should be fixed in the intellect, the intellect in the cosmic intellect, Hiranyagarbha, and the latter in Isvara, by the process of meditation.

The prohibited kind of duality is, again, twofold: the intense and the mild. The intense one consists of such inner forces as passion, anger, etc. The mild one is such useless mental activity as building castles in the air.

Both these should be given up early, for the sake of the rise of knowledge, by practice of self-restraint at all times. It is not necessary to reiterate that these are objectionable traits even after the rise of the knowledge. In a Jivanmukta there will not be any trace of these and by this let it not be thought that only Videha-mukti could better be aspired for, for fear that in Jivan-mukti desires have to be abandoned. Spiritual insight and desire are contradictions, and there cannot be even an inclination to maintain desire when insight dawns. Desire is the greatest evil, and it is good that one carefully abandons it.

The state of Jivanmukti is one in which desires cannot have any place because the Jivanmukta is in a definite condition, wherein established, he practises spontaneously the law of the Absolute. All desire in the world is selfish, because it is always connected with something that is expected to bring personal satisfaction, even if others are to be deprived of their desires in this attempt. Moreover, desire is directed to something, to the exclusion of something else. Hence desire is not universal. But a Jivanmukta is a universal person, in as much as his consciousness is attuned to Brahman. For him the law of the world is the law of God and so it is impossible for him to act wrongly, or cherish personal desires. Goodness, virtue, etc., which are qualities that a seeker aspires to possess by an effort on his part, become spontaneous expressions of a

liberated soul, for the simple fact that his soul is the Soul of all beings.

Objects of desire have to be relinquished by the perception of the defects that always accompany them. Life is short, and time is fleeting; death does not come with any previous intimation. Youth fades, and the strength of the body diminishes even without one's being aware of it. All accumulated stuff shall depart one day. Every rise has a fall. All union ends in separation, some time or other. Life must end in death.

The meeting of things in this world is as unstable as the meeting of logs of wood in an ocean. Nothing in life is under the control of man. Thus, and along such lines, the defective nature of things has to be analysed in the mind, by gradually withdrawing oneself from the tantalising things of phenomenal existence.

The mild obstacle referred to as building castles in the air (Mano-rajya) is as bad as such Vrittis as lust, anger, and the like. The contemplation of an objective desire leads to contact with it, and then desire for it arises in the mind; desire begets anger; anger deludes the mind; delusion brings about loss of understanding eventually, and ends in the destruction of all good in man. Manorajya can be conquered by Nirvikalpa-Samadhi, through the practice of Savikalpa-Samadhi as detailed in the Yogasastras. Even if this elaborate technique of Yoga is difficult for many, it is possible for one to bring the mind under control by living in seclusion, by a sincere effort to free the mind from desires, by constantly remembering the transient nature of all things, and by protracted practice of the correct chanting of OM, until the mind becomes tranquil, and by freedom from Rajas which allows the reflection of the Atman in its placid nature. When the mind is taught the lesson that the universe is the appearance of the Absolute, it shall not think of objects. This itself is the highest attainment. If sometimes the mind gets

distracted due to the operation of Prarabhdha Karma, it is to be brought back to the source again, by force of effort, as restive horses are controlled by reins. He who has no distraction of mind, and whose mind does not contemplate objects, is not merely a knower of Brahman, but Brahman itself. Abandoning all attraction to objects, he who stands firm in his own nature, is, verily, Brahman. That, by the relinquishment of the creation of the Jiva (Jivasrishti), Jivamukti is attained in its full glory, is the opinion of the seers and the knowers of the Vedanta scriptures. (Verses 43-69)

Thus, in the Holy Book the Bhagavad Gita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the colloquy between the Divine Lord Shri Krishna and the Prince Arjuna, stands the article, entitled: Bhakti-Yoga or the Path of Love.

Keywords: Satvic, Rajsik, Tamsik, Food, Vegetarianism, Manorajya, Nirvikalpa, Savikalpa

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