

Beyond All Concepts

During His opening teaching in the Gītā, Lord Kṛṣṇa gives Arjuna the highest truth. In effect, He tells Arjuna that what you think the Self is, it is not; It is something that cannot be destroyed by anything.

Lord Kṛṣṇa has given Arjuna the highest truth, but He knows that it cannot be grasped by the intellect or even felt with the feelings. Rather, Arjuna has to become That. It has to be direct experience, which means in a sense that there is no one experiencing it because one is That.

Then Lord Kṛṣṇa moves on and becomes very practical, telling Arjuna that he must fight and giving him understandable reasons for it. But Lord Kṛṣṇa doesn't stop there. He tries to explain the inexplicable in many different ways. He discusses the three *guṇa*-s, the field and the Knower of the field, the Divine and the demonical. Finally He says to take refuge in Him alone.

Why does Lord Kṛṣṇa need to suggest so many different yogas? The reason is that no matter what idea we may have of the goal, it is wrong, because there is still a subject-object relationship present. The object is what we think the goal is and the subject is that which is thinking or knowing. As such, any concept that we have sooner or later will get stale; it won't enliven our *sādhana* anymore. Therefore, we must constantly be willing to move on, not restlessly, but naturally.

Gurudev and Pūjya Swāmī Chidānandajī also give us many things to use as the basis of our *sādhana*. Some we never give up, others we use for awhile and move on. "Be good, Do good," Gurudev says. Swāmījī teaches about *avidyā mayā* and *vidyā māyā*. One time, Pūjya Swāmī Krishnānandajī gave a talk on the omnipresence of the three *guṇa*-s that simply thrilled the *āśram*-ites that were listening to him on that occasion.

We can also use such concepts as personal and impersonal, recognizing that when the scriptures tell us that our fundamental error is wrong identification, it doesn't mean that there is some other identification that we should take on, but rather that wrong identification is making personal that which is actually impersonal. All our experience is actually impersonal experience, it is the experience of the One alone. Wrong

identification is personalizing it, separating it from the Whole, claiming individual ownership of a part of the Impersonal.

So, any concept that we have can help us to move forward, but all concepts are simply concepts. Any concept that is helping us now is helping us because it has been enlivened by the Spirit. The Spirit will enliven other concepts for us if we are open and prepared to move forward—until we have reached the point where we no longer need concepts and, in fact, are prepared to accept Lord Kṛṣṇa's invitation to take refuge in Him alone.