

## 65. Help ever, hurt never

Everyone should so lead life that no pain is caused to any living thing. That is their supreme duty. Also, it is the prime duty of everyone who has had the chance of this human birth to spare a part of their energies occasionally to prayer, repetition of the Lord's name, meditation, etc. Everyone must equate living with truth, righteousness, peacefulness, and good works that are of service to others. One must be as afraid of doing acts that are harmful to others or deeds that are sinful as one is now afraid to touch fire or disturb a cobra. One must have as much attachment and steadfastness in carrying out good works, in making others happy, and in worshiping the Lord as one now has in accumulating gold and riches. This is the *dharma* of humans.

## 66. The Lord incarnates to promote goodness and universality

The Lord incarnates Himself in human form in order to strengthen this type of goodness. But the question may arise, how can a nonexistent thing be strengthened and developed? Indeed, these qualities are not nonexistent; they are there in everyone! When these qualities decline and wither, the Lord comes with the purpose of promoting them and bringing about the decline of the forces that work in the opposite direction. It is to make clear this purpose that Krishna, in the *Dwapara* era (*yuga*), while teaching Arjuna, said,

All incarnations of the Lord are for the protection and promotion of holy seekers.

*parithraanaaya sadhuunaam  
vinaashaaya cha dushkrithaam  
dharma-samsthapanaarthaaya  
sambhavaami yuge yuge.*

The word seeker (*sadhu*) does not refer to any single religion, caste, family stage of life, community, or even any single species, like the human! It refers to all religions, all stages of life, all races, and all creatures.

The Lord revealed His Universal Mind in the *Gita*. It is because of this universal message that the *Gita* has become so essential and so famous. Why, Krishna Himself has declared in plenty of situations and places that He is the dutiful servant of His devotees. An example of this is His accepting to be the charioteer of Arjuna!

If the culture of the ordinary person results in such elevation, each one can judge for themselves how much more purified and holy would be the character of those who are engaged in spiritual exercises and the incessant contemplation of God! For both these types of people, the quality of their character is the important criterion.

## 67. Follow the sages of yore in contemplation of Brahman

There is a great difference between those established in God-contemplation (*Brahma-nishtas*) in the past and today's contemplators of *Brahman*. First, it is necessary to grasp the greatness of contemplation of *Brahman*. In the past, this greatness was realised, and holy people were immersed in experiencing holiness. It is because this has not been done by present-day holy people that poverty has come upon us.

The question may arise why such holy feelings don't arise now, but they are not absent. For fire to increase or decrease, fuel is the only cause; there is no other reason. The more the fuel, the more the illumination! In all humanity, every individual has the undisputed right to feed their fire with fuel! By its very nature, fire has the power to give light, but it needs fuel. The fuel of renunciation, peacefulness, truth, mercifulness, forbearance,

and selfless service has to be constantly placed in the fire of the intellect (*buddhi*) of the spiritual aspirant, the fire that emanates the light of wisdom. The more spiritual seekers do this, the more efficacious and effulgent they can become.

Only trees growing on fertile soil can yield good fruits. Those growing on saline soils will be poor. So also, only in unsullied hearts can holy feelings, power, and gifts shine in splendour.

The present-day contemplators (*Brahma-nishtas*) practise the same meditation and the same *Om* (*pranava*) as their namesakes in the past. The difference between them arises in the decline in self-control, as far as the field of spiritual discipline is concerned.

When the number of great souls (*maha-purushas*) who engage themselves in unflinching meditation of God in solitary places declined, much suffering descended on the world. Those who exist today are damaging their contemplation on God by arranging for the accumulation of obstacles for carrying out their spiritual practices, by getting enslaved to mean praise and fame, by becoming entangled in delusion, and by restlessly endeavouring to earn glory and to expand the institutions they have founded.