

## Sadguna Is Jnana

**J**nana means understanding, but it is not just an intellectual feat. “Eating” does not mean the placing of food on the tongue. Eating is worthwhile only when the food is chewed and swallowed and digested and assimilated in the blood stream and transformed into muscle and bone, into strength and vigour. So too, understanding or Jnana, must permeate and invigorate all the moments of life. It must be expressed through all the organs and senses, through all the *Karmendriyas* (five senses of action) and all the *Jnanendriyas* (senses of perception). To this high stage man must reach.

Mere accumulation of learning is not Jnana. Only *Sadguna* (virtue) is Jnana.

In order that one might do seva, a little Bhoga (festivity) too has to be gone through. Such Bhoga is a part of *yajna*

(spiritual exercise, sacrifice). To make this body-machine function, the fuel of *Anna* (food) has to be used. Anna is not yajna, but it makes yajna possible. Therefore, eating food is not to be laughed at as catering to greed, as *udaraposhana*. It is part of worship.

Puja is not merely the plucking of a flower and placing it on top of the image. The gardener who toiled to nurse the plant that gave the flower is also a worshipper. It is only when food is given that the body can function. Even the means for a sacrifice is yajna.

All Karma done for the sake of three entities is sacrifice, viz., to utilise the world for the worship of the Lord, to establish peace and justice in society and to control and coordinate the functions of the body. The first is called Yagna, the second, *Dana* (charity) and the third, *Thapas* (penance). All human acts must subserve these three needs.