



Commentary of the Bhagavad Gīta by Svāmi Paramārthananda in English

Verbatim transcription by PṢ. Ramachandran, Nānā Nani Homes, Phase I, Coimbatore.

*Revised 3rd edition with Sānskrīt Slōkās, with anvaya based word-to-word meaning, transliteration
and proper diacritisation, with better chapter-wise slōka-wise index*

April 25, 2023.



SRIMAD BHAGAVAD GĪTA

ஸ்ரீமத் பகவத் கீதா

|| श्री मद्भगवद्गीता ||



SWAMI PARAMARTHANANDA, CHENNAI

Verbatim Transcription of Swamiji's Classes conducted in Chennai

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Explanation & Commentary by
SWAMI PARAMARTHANANDA

His Holiness Svāmi Paramārthānanda, disciple of His Holiness Dayānanda Saraswati studied Vēdānta and Sanskrit under him for a period of three years at Sandeepany Sādhanalaya, Mumbai. After his studies and initiation he came to Chennai and started teaching Bhagavad-Gīta, Upaniṣads and other Vedantic texts. He has been conducting several weekly classes in different parts of Chennai since 1978. He is well read in the śāstras and is a great Sanskrit scholar. His talks are known for their clarity, simplicity and are an excellent guide for practical use of Vedantic truths in daily life.

This is the verbatim transcription of the 240 Bhagavad-Gīta weekly classes consistently delivered at Chennai, over many years.

Key to Transliteration

अ	आ	इ	ई	उ	ऊ	ऋ
a	ā	i	ī	u	ū	ṛ
ऋ	लृ	ए	ऐ	ओ	औ	
ṛ	lṛ	e	ai	o	au	
क	ख	ग	घ	ङ		
ka	kha	ga	gha	ṅa		
च	छ	ज	झ	ञ		
ca	cha	ja	jha	ña		
ट	ठ	ड	ढ	ण		
ṭa	ṭha	ḍa	ḍha	ṇa		
त	थ	द	ध	न		
ta	tha	da	dha	na		
प	फ	ब	भ	म		
pa	pha	ba	bha	ma		
य	र	ल	व	ं		
ya	ra	la	va	ṁ		
श	ष	स	ह	:		
śa	ṣa	sa	ha	ḥ		

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Greatness of the Gīta

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सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

sadāśiva samārambhāṁ śaṅkarācāryamadhyamām
asmad ācārya paryantām vandē guru paramparām

Our culture, that is the Indian culture, is based upon the vēdic scriptures and therefore we can look upon the Indian culture as the vēdic culture itself. And Vēdic culture happens to be a religious culture. A lifestyle which is based on vēdic culture can never be separated from religion. Life and religion are inter-twined. So Indian culture is vēdic culture. Vēdic culture is a religious culture and a religious culture means a God-centered culture. And therefore in our culture, God plays a very very important role; our day begins with the remembrance of the Lord. Not with bed coffee. That is the materialistic culture, which we are tending to borrow from outside, Indian culture; vēdic culture; religious culture means that the day has to start with suprabhātham; suprabhātham is suprabhātham only when it is associated with the Lord. And not only our day begins with the Lord; throughout the day also, everything is intimately associated with the Lord.

Even when we brush the teeth we are supposed to pray to the dēvathās presiding over the tree; because they used the twig from the tree to brush the teeth. Now only plastic has come, we require plastic dēvathā. In the olden days it was the twig from the tree, therefore vanaspathi dēvathā that is God associated with the tree is prayed to and the prayer is Oh Lord, when you remove the dirt from my teeth, do not stop with that; remove the dirt from my mind also.

And thereafter the snānam involves the remembrance of the Lord. We look upon the snānam as abhisēkam done to the Lord who is within us.

and thereafter wearing the cloth involves prayer to the presiding deity of the clothes, called Rēvathi dēvathā; wearing cloth is associated with the Lord.

thereafter eating is associated with the Lord. In fact right from the waking up, up to going to bed, even before going to bed, we remember or we are supposed to remember the Lord.

And not only from the beginning of the day up to the end of the day, our entire life right from conception starts with the remembrance of the Lord. The very conception of baby happens with the chanting of the vēdic mantra, and the parents are themselves are

supposed to remember the Lord, so that the conceived baby will be well-refined and cultured. Thus the conception is associated with the Lord and ultimately the cremation is a yāga in which we offer our own body to the hōma kuṇḍa. The fire, the cremation fire is Agni dēvathā. Until now, we are offering varieties of things to Agni dēvathā; at the time of death, we offer this very body, of course we would not be there to offer, our relations, children or somebody offers the very body to the Lord. Thus from conception to cremation, our life is God-centered life. From waking up, up to sleep, our life is called God-centered life.

And why do the vēdic scriptures prescribe a God-centered life? The reason is according to the scriptures, our primary relationship is with the Lord alone. God is our creator and we are the created being, God is the cause and we are the effect; and therefore in the form of the parent-and-child, in the form of the kāraṇam and kāryam; we are related to the Lord in every janma. Not only in this janma; in every śrṣṭi, in every janma; we are related to the Lord, as the cause and effect. And all our other relationship with the people of the world; they are only temporary relationship. The longest relationship with any individual can last only for one life; Our relationship with our parents or mother can maximum last only for one life; because in the previous life; we had some other parents; may be buffalo parents; who knows? And in future life, if there is one, (because we are all liberated!), we will not have the same parents. That means any human or other relationship is only incidental/temporary empirical and relative. Whereas the primary and fundamental relationship is only with the Lord and therefore the vēdās repeatedly remind us; never forget the fundamental relationship. In your worldly interaction, you are busy forming other relationship and nourishing other relationship, that is all wonderful but it should never be at the cost of that fundamental relationship.

And therefore the vēda gives a very strong warning; the moment you lose sight of the fundamental relationship with God, your life becomes directionless; your life will have varieties of problems; it is like a rudderless boat and a directionless boat; because you have forgotten, you have lost that fundamental relationship and therefore our scriptures give a warning; real prosperity in life is nothing but the non-forgetfulness of the fundamental relationship with the Lord.

And if that fundamental relationship is forgotten; even if you become very very rich materially, even that materially prosperous life will be full of problems. Even richness will create problems; the moment that original saṁbhanda is forgotten; therefore the scriptures remind us

विपत्तो नैव विपत्तः, संपत्तो नैव सम्पदः |
विपत् विस्मरणं विष्णोः, सम्पद् संस्मरणम् हरेः ॥

[vipatō naiva vipataḥ, saṁpato naiva sampadaḥ,](#)
[vipat vismaraṇam viṣṇoḥ, sampad saṁsmaraṇam harēḥ ||](#)

Tragedy is forgetting the Lord; Prosperity is remembrance of the Lord. The material prosperity is not real prosperity and the worldly tragedies are not real tragedy, but the real tragedy is losing sight of this fundamental relationship and therefore the v̄edic life involves understanding this fundamental relationship; preserving this relationship between me and God and also nourishing this basic relationship. Understanding, preserving, and nourishing my relationship with the Lord is a religious God-centered lifestyle.

And for this purpose our v̄edic culture, our religious culture prescribes varieties of religious practices. Because any relationship can be maintained only when you spent some time with the relationship. Now they are writing articles how to preserve husband wife relationship. Previously we never knew this problem because once married, you are booked for good; there is no choice. It is God-created relationship. Therefore in the olden days, they never had to struggle to maintain the husband-wife relationship. But nowadays, one important thing exercise in life, how to keep my wife the husband has to worry; and how to keep my husband, the wife has to worry, all the time. And they prescribed several exercises and one of the exercises they prescribe, but anyway, How to preserve a wife? Why should the sannyāsi read? I read for your sake; so that I can share it in the class. So one of the exercises they prescribe is giving quality time with the husband; quality time with wife; quality with children; they say, unless you spend quality time, a relationship cannot be preserved; cannot be nourished; and the v̄edās knew this principle and therefore v̄edās prescribed preserve and nourish the relationship with the Lord also; we should regularly have quality time and exclusive time. Do not talk keeping the TV on. That is not quality time; you have to switch off the television; we have to see serial on the TV later; quality time means what exclusive time; do not do other jobs at that time, and being with that relative at that time; and sharing it with that relative; that only will preserve the relationship.

Similarly the relationship with the Bhagavān can only be preserved only by giving quality time and therefore they prescribed varieties of religious practices; which are much much more in our religion. In other religions, it is a weekly business or yearly business; whereas for us it is repetitive and regular.

And once there is the religious practices, we should know the theory and principle behind any religious practice. Any practice will be meaningful. Any practice will be purposeful only when you understand the principle behind the practice. Only when you know the theory behind the practice. Without knowledge of the principle, without the

knowledge of the theory, any practice will become empty ritual; it will become meaningless, mechanical practice. Anything I do without the knowledge of the theory, that will become mechanical, empty, meaningless jumbo-mumbo ritual; and when any practice is mechanical; sooner or later, it will drop off from one's life; because we will lose interest in those practices.

And therefore anything you want to practice, the first step is learning the theory. Theory, knowledge should precede any practice. Whether you want to sing, you want to practice music, there is the study of theory. They will teach you arōḥaṇam. Avarōḥaṇam. what is sa pa sa; what is jaṇḍa variśai; what is ādi tālam; what is rūpaka tālam; Otherwise everything will become a vethalam. So you have to learn what are the tālams, what are the rāgās involved, what are the svarams involved, the more sound your knowledge of theory is, the more polished and refined will be your music.

Similarly you want to practice, you have to study the theory; you never practice anything without the study of theory. Even for playing tennis; after-all I thought you have to hit the ball with the racket; that is tennis; you have to hit the ball, but they say you have to go to the coaching camp, paying Rs.15,000 to 25,000 rupees, how to hold the racket, how to place the foot, how to toss the ball, how to hit the ball. Coaching is involved, study of theory is involved.

Anything you want to practice, you can do it well only when you have the sound knowledge of theory. If that is so, all the religious practices, also will be meaningful, purposeful only when I understand the principles behind those religious practices; only when I have the sound knowledge of the theory behind it.

And therefore religion involves two things; one is the thorough study of the principles and theory; and the other one is practicing whatever principles or theories I have learned. Theory is incomplete without practice. I know how to do every yōga pose; what is ardha matsēndrāsanam; what is śīrṣāsanam, kukkudāsanam; all āsanams; etc. I have gone and studied; How many hours you practice if you ask; He says Nil; theory is incomplete without practice; practice is mechanical and empty without the knowledge of the theory; theory and practice both of them play a very very important role in everything; If that is true in everything, it is true with regard to religion also.

Every religious practice should be preceded by a thorough study of the theory, principles, philosophy, behind those religious practice; otherwise even Om Bhuhu, we do not know why we are catching our nose; and therefore he does like that, like some bhāratha natyam mudra; why are we keeping like that, etc. one does not know; so everything that I do, I should know the meaning, purpose, principle, etc.

And therefore in vēdic culture; they prescribed two exercises, first one is the thorough study of the principles behind the religious practices; and these principles are enshrined in our religious scriptures. And therefore scriptural study is a compulsory and important and preliminary step; only if the scriptures are studied; one will know the principles and the philosophy and the theory behind every practice that we do. And this theory must be followed by practice also. Thus study and practice, both of them are equally important; of which the study must be the first thing; and the practice must be the later thing.

And therefore all our ācāryas said that everyone has to compulsorily study the scriptures. To understand the theory and principles behind our religious life; svadhāyaḥ adhyētavyaḥ; and when in the vēdic tradition everybody went to gurukulam; whether he is a brahṃmaṇa, kṣatriya vaiśya or śūdra; he studied various skills for his livelihood; but all of them uniformly studied, the principles behind a religious life. Therefore the vēdic study was compulsory for all; and in the gurukulam it was incorporated.

And having studied the theory behind the religion, in gurukula, when he came out to the Society; and got married; no doubt, he struck many relationships, but in and through all the relationship, he knew that I should never forget the fundamental relationship, with the Lord. Therefore, gr̥hasthā-lifestyle also became an āśrama- lifestyle; it becomes an āśrama only when it is God-centered; otherwise it will be śrama; So the married life will be śrama; āśrama means without tension anxiety, fight and quarrel; whether married life should be śrama or āśrama, will depend upon whether it is God-centered or not; it will be God-centered only if I have studied the principles behind the religious life; in brahmacarya āśrama.

And later they found the thorough study of our scriptures is an extremely difficult project because our scriptural literature is very vast; 14 sciences or 18 sciences are there. In our scriptures, aṅgāni, vēda chatvāra; mimāmsa nyāya visthara, puraṇam dharma śāstram ca, vidya hētē caturdaśa; 14 branches of science are there in our traditional scriptures; before vēdās, they themselves are voluminous; along with the commentary. Then the ṣad-aṅgāni, the six-aṅgās are there; mimāmsa-śāstra is there; tarka-śāstra is there; puraṇās are there; dharma-śāstram is there; totally fourteen branches are there. And later if you add the four upavēdās; like gandharva-vēda etc. our literature is too voluminous.

And therefore in the Bhagavad-Gīta, Lord Kṛṣṇa tells in the fourth chapter, that our scriptural literature is very vast; and the people do not have time to study the scriptures; because we are all busy; right from the morning, we have to rush to the office; and our time has to suit with America time; because business is with America; and you are given

a cell phone which you cannot switch off even in the Gīta class; So busy and tight and fast is our life; where is the time to study.

अनन्द शास्त्रम् बहु वेदितव्यम् , अल्पस्य कालो भवस्व विग्नः ।
यत् सारभूतम् ,तत् उपासितव्यम् ,हंसो यथा क्षिरमिवांभु मिस्रः ॥

[ānanda śāstram bahu vēditavyam, alpasca kālo bhahavasca vighnaḥ
yat sārabhūtam, tat upāsitavyam, haṁso yathā kṣiramivāmbhu misraḥ ||](#)

Anantha śāstram, scriptures are many; bhahu-vēditavyam; plenty to study; alphasca kālo; time is very limited; and bhahavasca vighnaḥ; and the obstacles are too many; And therefore yat sārabhūtam; tat upāsitavyam. If you do not have time to study all our scriptures, at least you should study the essence of our scriptural literature; just as the swan takes the milk out of a milk water mixture; similarly at least we have to study the sāra of our scriptures.

That essence has been given in the form of Bhagavat Gīta, which Lord Kṛṣṇa himself tells:

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४-३॥

[sa ēvāyaṁ mayā tē:'dya yōgaḥ prōktaḥ purātanah |
bhaktō:'si mē sakhā cēti rahasyaṁ hyētaduttamam ||4- 3||](#)

Śankarācārya in his introductory commentary says: People are busy and extrovert; that Śankarācārya said this 1200 years ago. He said that they are extrovert and their materialistic desires have increased. Śankarācārya complains during 8th century; kāmas means desires have increased; because we have to complete world tour; so many things in the list.

And therefore Bhagavān Kṛṣṇa has taken the essence of all the śāstras and given in the form of Bhagavat Gīta and this one text book is enough to comprehensively understand our entire scriptural literature; to understand what is religious culture, what is vēdic culture; to understand what is god centered living; to understand the principles behind every religious practice of ours.

And therefore I feel and all our ācāryas feel that every Indian, every Hindu, must compulsorily study at least the Bhagavat Gīta. Thoroughly and systematically, not casually; verse by verse; thorough and systematic study at least once Bhagavat Gīta is compulsory. Whether one is a spiritual-seeker or not; to understand India, which is our mother land, to understand our culture in which we are born; whether we are materialistic or spiritual, Bhagavad-Gīta study is compulsory for all.

If you are a spiritual-seeker you can add the upaniṣad, even if you are not a spiritual-seeker, Bhagavad-Gīta study is required; otherwise our religious practices will become mechanical; they will all look empty and gradually we will drop one by one; pañca-mahā-yajñās; all are dropped, agnihōtra dropped, aupāsana is dropped. At least one Gāyathri they asked us to hold on to, even the Gāyathri mantra is disappearing from our culture.

And once the religious culture goes away, India will be overpowered by materialistic culture; and in materialistic culture, we will have everything, but the heart will be empty. In religious culture, materially we may be empty; but the heart will be full. but in materialistic culture, we will be surrounded by a palatial house, and all the modern gadgets may be there; but inside there will be emptiness, because materialism is māya; Māya is mithya; worthless; Spiritual culture alone will give us fullness.

And in the Gurukulam; there was an opportunity to study, but nowadays we do not have the gurukula sampradāya; and therefore we do not have an opportunity to study even the Gīta; and that is why we are trying to at least conduct extra classes on the Bhagavad-Gīta so that the Indian society, the Hindu Society will have at least a thorough knowledge of the Bhagavad-Gīta; which requires a systematic verse by verse study of the Gīta.

And unfortunately many people do not understand the significance of the Study; institutions and organisations are mushrooming; and they are prescribing newer and newer practices; all varieties of practices are prescribed; but nobody is highlighting the thorough study of scriptures. Scriptural study is never emphasised by those organisations. We are in the minority group. We are only emphasising the importance of the study because only then, we will know the significance of our Hindu way of life.

And therefore if a person understands the importance of the study, that person is indeed blessed and it requires lot of effort and therefore I have to appreciate all those students who have managed to come, class after class after class and in Besant Nagar, we used to run to one temple or the other; and somehow or other, some of you or most of you preserved the interest in Gīta study; and came for so many years; and successfully completed the Gīta course. I would say it is not only the grace of the Lord of course, it is there; it also is because of your interest and commitment and the value that you had attached and therefore I have to congratulate all of you; and congratulate me also. I need congratulate me, because I do not have any other job. So it is a not a great thing; but you amidst all the other busy schedule; you managed to come and successfully complete; it is a very great achievement and beautiful; but I want to tell you; perhaps warn you, that the Gīta study is not complete, by just attending the class only; what you have studied has to be internalised, it has to be assimilated and it has to reflect in your day-to-day life; Gīta is not merely for studying; Gīta is meant for the living; and they say

आचार्यात् पादम् अदत्ते ,पादम् शिष्य स्वमेदया,पादम् स ब्रह्मचारिभ्यः,पादम् कालक्रमेण च ॥

ācāryāt pādām adattē, pādām śiṣya svamēdayā, pādām sa brahmacāribhyaḥ, pādām kālakrameṇa ca ||

By attending the classes you gather only one fourth of the knowledge contained there;

- one fourth you get by attending the class;
- the next one fourth you have to gather by going back and revising. pādām śiṣya svamēdayā;
- and the next quarter you get by sharing with other people; either in the form of discussion or in the form study group, or in the form of teaching, in one form or the other; sharing gives you the next quarter.
- and pādām kālakrameṇa ca; the last quarter you will gather only by alert living; and watching and constantly asking yourselves, Is my life in keeping with the Gīta teaching?

So how a Gīta student should live; Bhagavān Kṛṣṇa has prescribed in several chapters, I have to keep those values; and I have to regularly match my life; and try to make my life, and try to make my life, closer to the knowledge. Knowing is called rhythm, following is called satyam; rhythm and satyam both are important; information and transformation both are important and therefore I would like to tell all of you that do not think that it is like school books; School books you write the examination, after that; somebody said New Thirukural,

கற்க கசடற; கற்பவை கற்றறபின்
நிற்க, அதற்க்கு தக.

kar̥ka kacataṛa; karpavai kar̥trapin
niṛka, ataṛkku taka.

kar̥ka kacataṛa, original Kural is: kar̥ka kacataṛa, study you thoroughly, then karpavai kar̥trapin niṛka, ataṛkku taka; do not stop with learning, live according to your knowledge; do not stop with theory, you practice. This is the original Kural; Somebody modified it;

கற்க கசடற; கற்பவை கற்றறபின்
விற்க, எடைக்கு தக.

kar̥ka kacataṛa; karpavai kar̥trapin
viṛka, eṭaikku taka.

viṛka means sell those according to the weight.

Ok. You can do that to your physics, economics, and chemistry books, etc. please do not do that to the Gīta book. And therefore in the Gīta Māhatmyam, it is repeatedly said that you have to regularly study the Gīta; it will give you everything in life, material as well as spiritual riches it will give.

And they say if you are not able to study the meaning thoroughly, at least do the pāṛāyaṇam of the Gīta regularly; chant 18 chapters regularly, if you cannot do that 9 chapters; or 6 chapters; or 3 chapters; or one chapter; or one fourth of a chapter, or one verse, or at least half a verse.

So at least daily do pāṛāyaṇam because many people think Gīta is part of mahabhāratham, and therefore if you keep that book at home, there will be a quarrel; as though there is no quarrel now. It is not at all true; mahābharatham or Bhagavat Gīta pāṛāyaṇam would do no harm; and there the mahātmyam tells that all the dēvathās would be at home; all the sacred rivers will be at home; even if there are evil forces, they will not touch you or your family members; and finally the Gīta- Mahātmyam says that even if you cannot chant the Gīta slōkas, at least repeat the word Gīta even that will be very good.

And if even that you cannot do, they say at least by a Gīta book; in Ramakrishna Math and Gorakhpur edition, you get it cheap. And keep it at least the book at home; it will do all the good for you and the family. Therefore my request is that you have to continue to study and also share so that you will get the full benefit of the Gīta.

And with this I would like to conclude my talk.

Hari Om

001 Introduction

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Every human being, in his or her life, is busy pursuing different types of goals. There are some short term goals and there are many long-term goals and throughout our lives, we are busy fulfilling or struggling to fulfill, these goals that we have fixed for ourselves. And when you talk to the people, you will find that these short-term and long-term goals vary from individual to individual.

While one person keeps struggling to buy a house, another person is struggling to sell the house. While one person is struggling to get married to someone, another person is struggling to get rid of the married one.

Thus goals are different and often opposite and these goals even get revised from time to time. What we were frantically searching for a few weeks or months before, now we are not at all interested, even if given free. Thus superficially seeing, we find that goals are infinite in number and they vary from individual to individual; time to time.

Even from age to age, these goals differ. A few centuries before, our children would never have asked for computer game. But now the times have changed. The desires of our children are totally different from what we desired during our childhood.

Thus from age to age, time to time, person to person, season to season, the goals vary. But if you deeply probe into this phenomenon, we can find there are certain goals which are common to all beings; all human beings. They are universal goals and they are basic goals and not only they are universal, but they do not change from age to age. It was there a few centuries before and it is there now also. This we will call the 'Fundamental or Basic Universal Goals of Humanity'. Even animals have that. But it is instinctive. In the case of human beings, it is well defined. These goals can be classified into three for our convenience.

The first and foremost is security. I want to be secure in my life and the desire for security and survival and the consequent desire for food and shelter is universal. It is there in all animals instinctively and in the human being, it is a sophisticated goal. We work for varieties of insurance. Every type of insurance is a version of our desire for security; ~ House insurance; car insurance; and if one is a big musician; throat insurance; and if one is a very great football player; leg insurance; ~ security and safety. This is one universal and eternal fundamental goals.

And next universal goal is I want to lead a peaceful life. Śāntiḥ. In Tamil, நிம்மதி. Nimmadhi. Nimmadiyay erukka vidungo. So I want to be peaceful, comfortable with myself, hunting for peace and going from āśramam to āśramam, from one resort to other, having extra houses in Kodaikanal and Ooty, all are Nimmadiyai Nādi (search for peace). So the second instinctive goal of every human being is peace or śāntiḥ.

Security peace and the third goal which is natural, universal is the desire for happiness; desire for fulfilment; desire for enjoyment. Sukham or ānandaḥ in Sānskrīt is the third universal eternal goal. Security, peace and happiness. And all human-beings are running after these three only through different methods. One considers status will give security;

another person considers lot of people around will give security; another person thinks real estate will give security till he discovers real-estate is really not real. Some people consider gold, share, position, job ~ endless. The means of seeking security varies, but the end is universal. Similarly, peace also. It seems two soldiers were talking about the reasons for joining army; and one soldier said "I was not married", I love war therefore I joined the army. The other person said "I am married and I love peace; therefore I joined the army." How is this? Meditate on this.

So therefore, different people seek peace in different methods. With regard to these three fundamental goals of humanity our scriptures have some comments to make: with regards to these three fundamental goals or destinations, our scriptures have some comments or suggestions to give. And what is the comment or suggestion of our scriptures?

The scriptures point out that all these three are available within ourselves. All these three basic needs; desperate needs of these three, are available within ourselves. And not only that, they add, another statement which is disturbing; they say not only these three are within you, they say they are within you ONLY. Within you, if they say, it is OK. They add that all those three are within you ONLY and what is the significance of the word ONLY? Can you guess? The significance of the word ONLY is they are within you ONLY means they are not available outside. And therefore, if you seek them outside, all of them will elude you; all of them will evade you.

The other day I had gone to some house for bhikṣāḥ and they gave me a soup made of semiya. And soup is given in a bowl; you know and there is a spoon; you use a spoon and you know what is the nature of Semiya. What is that? Vazha-Vazha; Kozha Kozha. Now you take the semiya in the spoon, you do see semiya, when you lift the spoon, it goes. Even now, I do not know how to handle the semiya. I knew I am in soup. I understood what is the meaning of the word 'To be in soup'. Do not ask how I managed, that is a different story; but what I am saying is: this peace, security and happiness; they are like the Semiya, in your life, which is 'in soup'. And therefore if you look for these three outside, the search becomes a misplaced search.

Therefore, according to the scriptures, the fundamental human problem is 'misplaced search' for something in a place, where it is not available. And therefore, the intelligent approach is to search for something in a place where it is available.

Now the question is: why do the human-beings commit such a mistake? Why do the human-beings commit such a mistake and make the life a soup and go from struggle to struggle to struggle. Why? The scriptures point out that these three basic needs are

available within but they are hidden. They are covered like the treasure that is covered under the ground or like the borewell water which is under the ground.

One Swami who had an āśrama, was struggling for water. Even an ordinary house, needs a lot of water. Imagine an āśrama, where several members are there, big kitchen, means what? A śrama āśrama. āśrama. What is āah. Big. śrama, means problem. So a house is small ā śrama; āśrama is āah big śrama! And that Swamiji dug all the ground, all over the āśrama, to tap some source of water, he could not and he was struggling to get it from outside several places and 10 years he had to struggle sometime he gets, sometimes he does not. This is a real incident. And one day he was standing outside waiting for someone and one government official from water department came with some instrument 'Hydrometer' or some instrument, which can detect the ground water, it seems. And he said, why can't we try (18.28) and he asked the Swamiji to move a little bit standing on the gate and he kept the meter and found out that right underneath there is a huge and perennial source of water. And he has dug everywhere except that place. And that Swamiji was jumping it seems, like mōkṣa, Nandathi, Nandatheva.

Why was the struggle for 10 years ? What he wanted he had but it was covered. Similarly, the scriptures point out, we have the perennial borewell, which has got the permanent; what you call, source of these three fundamental needs, viz., security, peace and happiness. But the problem is it is hidden by layers of covering. And sometimes the water is so deep, we have different layers, one clay layer, some rubble layer, some other layer. Similarly, it is covered. And therefore, what is required to get these three. The scriptures point out, remove the layers of covering and tap the borewell. Tap the eternal spring of **S P H**, security, peace and happiness. May you tap from the eternal spring. And this process is called discovery. Discovery means what? Dissing the cover. Dissing means what, removing the cover. The Swamiji did not produce water, because water was already there. He only removed the covering which was between him and water.

Now the next question is: what are the layers that cover these three, so that I can handle appropriately. If the cover is stone and rubbles, you have to use a different weapon, instrument; if it is wet clay, you have to use an appropriate instrument; the instrument depends upon the type of covering.

The scriptures point out that there are three layers covering the spring of **S P H** (security, peace and happiness) within us is covered by three layers. The grossest, subtle and the subtlest, the finest layer and what are those three layers.

They are known as (1) Malam; literally meaning impurity. Malam means impurity.

No.2 vikṣēpaḥ, means a extrovertedness. vikṣēpaḥ, literally means disturbance; disturbance caused by extrovertedness. Outgoing tendency.

And the third layer is called āvaraṇam, otherwise ajñānam, ignorance.

Malam, vikṣēpaḥ and ajñānam. Malam or impurity refers to varieties of mental problems, normally enumerated as the six fold impurities; six fold enemies, six fold obstacles to discover our inner joy. And those impurities are kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ. You would have heard kāmaḥ, (desire), krōdhaḥ, (Anger); lōbhaḥ (Greed); mōhaḥ (delusion); madaḥ (arrogance or vanity); mātsaryaḥ (jealousy or competitiveness). These are the main six-fold impurities in the mind. They make the first layer of obstacles in unearthing our inner joy.

Then the second layer of obstacle is, as I said, Vikṣēpaḥ, the mental restlessness, mental wandering, mental extrovertedness is the second layer of obstacle, because of which I am not able to see; like when the water is turbulent, you cannot see the bottom of the river properly. If the water is muddied, you cannot see. That muddied water has got Malam (impurities). The turbulent water has got Vikṣēpaḥ (obstacle). When these two are there, you do not see what is down below. Similarly when the mind has got impurities and turbulence, you cannot recognise the truth behind. So Vikṣēpaḥ, Cañcalyam (in Tamil சஞ்சலம் Cañcalam) etc.

And the third obstacle is called Ignorance; ignorance of the fact that I am the only source of these three. I am the spring of ānandaḥ. I am the embodiment of security. I am full of, I have abundance of Śāntiḥ. This fact, I am ignorant. Ignorance is the third layer. Therefore what is required? Remove these three layers. Three layers by appropriate sādhanāḥ.

Sādhanā means any discipline or exercise. You may call it spiritual exercise, spiritual discipline, you have to practice. Remove these three obstacles. And each discipline is called a yōgaḥ. Yōgaḥ means that which unites the seeker with the destination. Yōga means that which unites the seeker, Me, with what? The destination called 'Security, peace and happiness. Like when the treasure-hunter uses different instruments, each one is like yōga because when obstacles are removed, who is united with whom? The treasure-hunter is united with the treasure. So the hunter-treasure-union is caused by this and that one which causes the union is called the Yōgaḥ. Like marriage broker. That Broker. What does he do? He combines the two. He can be called Yōgi. In Rāmāyaṇa Añjanēya served that purpose of uniting Rāma and Sīta. The whole Rāmāyaṇa is compared to a spiritual journey.

We have to use three different disciplines or yōgas to recover the treasure; to claim my own treasure. And the three yōgas prescribed in the scriptures are called karma-yōga, to remove the first layer of obstacle; the second yōga is called Upāsana yōgaḥ, to remove the second layer of obstacle and the third one is called Jñāna yōgaḥ to remove the third layer. Karma Yōgēna mala nivṛtthi, you can understand these three Sānskrīt sentences. Karma Yōgēna mala nivṛtthiḥ, upāsana yōgēna vikṣēpaḥ nivṛtthiḥ, jñāna yōgēna ajñāna nivṛtthi.

These three Yōgas do not bring me anything. These three yōgas do not bring anything but it connects me to my own treasure. It helps me claim my own wealth. Like some people die, without writing proper will, and for the other survivor, to claim the property; it is his own property, their own property, but you have to go through so many procedures, வைராக்கியம் வந்துடும் vairākyaṃ vantaṭum; and ultimately, what do you get. You do not get money, you have claimed the money which has been already yours. you are claiming your birthright; as Tilak said "Swaraj is my birthright. I will have it". Thus three yōgas are prescribed.

karma-yōga is a life style consisting of proper-action and proper attitude. What do you mean proper action? Any action which will primarily contribute to the reduction of kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ; instead of increasing them. Any action which will help in the reduction of the impurities is called proper action.

And proper-attitude is the right attitude towards the action as well as the result of the action. A healthy attitude towards the action and its result which will help me grow through every experience. Healthy attitude is that which will help me, which should help me, grow through every experience; even through the most painful experience. Elaboration we will have later in the Gīta. It is enough if you note this much. **Proper action plus proper-attitude is karma-yōgaḥ.** karma-yōgaḥ removes the first layer of impurity. That much is enough for now.

Then the second yōgaḥ is Upāsana Yōgaḥ; which consists of different types of meditations, different forms of meditations. We need not go to the details. We will be seeing that again later and all different forms of meditations will help in quietening the mind. The extrovert, turbulent, restless, outgoing, wandering, fidgety mind has to have some relaxation.

A stress-free mind is the result of Upāsana yōgaḥ, which we call Vikṣēpaḥ-nivṛtthiḥ. Mala-nivṛtthiḥ, can be positively presented as citta-śuddhiḥ. Removal of impurity can be translated as attaining purity. Is it not correct? Removal of impurity, mala nivṛtthiḥ is citta śuddhiḥ. Upāsana Yōga will lead to Vikṣēpaḥ nivṛtthiḥ. Removal of restlessness which can

be positively presented as attaining the steadiness of the mind. Instead of wandering, the mind is steady and calm. In Sānskrīt, it is called citta niścalatvam. Niścalatvam is opposite of vikṣēpaḥ; śuddhiḥ is opposite of malam. Removal of malam is equal to getting śuddhiḥ. Removal of Vikṣēpaḥ is getting niścalatvam.

And then comes the third Yōga called Jñāna-yōgaḥ. It consists of enquiry into my real nature. Do I require Peace from outside or is my very nature is peaceful? Do I require security from outside or am ātmā? Do I require happiness from outside or can I tap it from myself? So Jñāna yōgaḥ consists of self-enquiry. Self-analysis. ātma vicāraḥ.

And if a person goes through karma-yōgaḥ, Upāsana Yōgaḥ and Jñāna-Yōga ḥ, all these three layers are removed. And there is no option in these three, because we have all these three layers; in fact very very thick; thick layers we have got. And therefore, to help us in going through these three yōgas, and also discover the inner security, peace and happiness, our scriptures guide us and these wonderful scriptures who guide us are called the Vēdās. The Vēdās are these wonderful scriptures whose only aim is helping us to tap our own wealth. Vēdā means source of knowledge, with means to know Vēdāḥ means a source of knowledge and these Vēdās are revelations from the Lord himself. Vēdās have come down to us through the ṛiṣīs. God is the transmitting centre, ṛiṣīs are the receiving centers; just as we have transmission station and receiving station; God is the transmitting centre and every ṛiṣī is a receiving centre.

And these Vēdās have got four portions.

- The first portion is called mantra bhāgaḥ or saṁhitā bhāgaḥ. mantraḥ and saṁhitā both mean the same; first portion.
- Then the second portion is called brāhmaṇaḥ bhāgaḥ. bhāgaḥ means part or portion.
- The third part is called āraṇya bhāgaḥ, āraṇyakam.
- and the fourth and final part is called the upaniṣad bhāgaḥ. mandraḥ, brāhmaṇaḥ, āraṇyakam, upaniṣad.

Of these four bhāgaḥ, the second bhāgaḥ, what is that? Brāhmaṇa bhāgaḥ deals with karma-yōgaḥ. Therefore it is called karma-kāṇḍam. Kāṇḍam also means bhāgaḥ. Karma Kāṇḍam or brāhmaṇaḥ bhāgaḥ teaches us karma-yōgaḥ. āraṇyaka Bhāgaḥ teaches us Upāsana Yōgaḥ. Upāsana Yōgaḥ is taught by āraṇyaka Bhāgaḥ. Therefore it is called Upāsana Kāṇḍam. Kāṇḍam means portion; and then finally, we have upaniṣad Bhāgaḥ, which teaches us Jñāna-Yōga ḥ and therefore it is called Jñāna Kāṇḍam. Karma kāṇḍam

of the Vēdās teaches karma-yōgaḥ and helps us in mala nivṛttiḥ and Upāsana Bhāgaḥ teaches upāsana-yōgaḥ and helps us in Vikṣēpaḥ nivṛttiḥ, jñāna kāṇḍam teaches and helps us in Ajñāna nivṛttiḥ.

What about Mantra Bhāgaḥ? Mantra bhāgaḥ or saṁhitā bhāgaḥ deals with prayer or Sukthams which are addressed to the various deities because only if we pray to Lord, we will be able to diagnose our problem. Only a prayerful life will help us in diagnosing the problem. Only then we will come to these Yōgas. If Bhagavān's grace is not there, we will never look inwards. We will be materialistic people; eternally searching for peace, and happiness through materialistic way.

You can never take a treatment unless you diagnose. The problem of human being is a knotty one; diagnose the problem. What is the problem I said? Misplaced searching. Going to a cloth shop and looking for a shoe. Going to a cloth shop and looking for a shoe.

Like that brāhmaṇa who went to the Mahāmaha tank in south Kumbhakonam and every twelve years; there is a big function, and he took dip in that tank and dropped his ring. And he could not and went and search, no place because so many people. And therefore he came out and saw another tank where nobody was there. So he said wonderful place for searching. And he started searching. And another social-service-minded person came and asked what are you searching for? He said I am searching for the lost ring. He said I also want to do some service. Service better than self. Motto. Therefore he wanted to search. Third person came and he also joined and twenty people, went on searching. And then came eleventh person and asked where did you lose. He said in the other tank. Then fool why are you searching here. Here it is comfortable to search. You can search eternally. When we hear this story, we all laugh. But throughout the life, we are doing the same thing. And if the search should be redirected; it requires Bhagavān's anugrahaḥ, therefore Mantra bhāgaḥ alone changes the direction towards yōgaḥ ~ from bhōgaḥ to yōgaḥ.

And Vēdās are a very very voluminous scripture. It has got 4 branches, Ṛg-vēda, Yajur vēda, Sāma-vēda, Atharvaṇa-vēda is very very huge and in the Yajur Vēdā itself two branches Śukla-Yajur Vēdā; Kṛṣṇa-yajur Vēdā and therefore for many people the original Vēdās are inaccessible. And therefore out of compassion, the Lord himself gave us a condensed version of the Vēdā, consisting of all the three yōgas and that condensed Vēdā; Vēdā sāraḥ is the Bhagavat Gīta.

Gīta is a relatively small work consisting of 700 verses which is small compared to the original Vēdās; that Bhagavat Gīta is Vēdā sāraḥ. It occurs in the Mahābhāratam in the

form of a dialogue between Kṛṣṇa and Arjuna and if you learn the Gītā, you have learned the entire Vēdā.

And therefore, all our traditional ācāryās point out that you may not be able to learn the Vēdās and original upaniṣads, even if you can't study them, does not matter, at least learn the Gītā.

भगवद्गीता किञ्चिच्चधीता गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा क्रियते तस्य यमेन न चर्चा ॥

bhagavadgītā kijcicdadhītā gaṅgājalalavakaṇikā pītā ।
sakṛdapi yēna murārisamarcā kriyate tasya yamēna na carcā ॥

Śankarācārya says that if you do not study any scripture; minimum study the Bhagavad-Gītā. It will be useful in getting a direction to your life. And it is this Bhagavad-Gītā śāstram, this Vēdā sāraḥ which we are going to study from the next class onwards, and this Bhagavad-Gītā is generally studied after studying a set of prayer verses, known as Bhagavad-Gītā Dhyāna slōkās.

This Bhagavad-Gītā has got several commentaries in different languages. Śankarācārya himself has written a very beautiful commentary and one ācāryā known by the name Madhusūdhana Saraswati has written a very beautiful commentary and before the writing the commentary, he writes a few prayer verses known as Gītā Dhyāna slōkās, consisting of 9 verses.

And we always start anything with a prayer, because any undertaking can have any number of obstacles. Today you come to the class, next week something or the other obstacle may come and therefore to ward off the obstacle, generally we chant the prayers. And here we have chosen Madhusūdana Saraswati's 9 prayer verses.

And in these 9 prayer verses, he offers namaskāra to Mahabhāratam; Mahabhāratam namaskāra because Bhagavad-Gītā is part of Mahabhāratam. Then he offers Bhagavad-Gītā namaskāra, looking upon Gītā as sāksāt Saraswati Dēvi, the mother of wisdom; nourishing us with the milk of wisdom.

And thirdly he offers Vyāsa-namaskāra because Vyāsa is the author of the entire Mahabhāratam, including Bhagavad-Gītā and therefore Vyāsa-namaskāra.

and finally Kṛṣṇa namaskāra, because Lord Kṛṣṇa happens to be the Guru, the jagat guru who teaches Arjuna and through Arjuna he is teaching the entire humanity and he is going to teach us also.

Thus we get Bhāratha-namaskāra, Gīta -namaskāra, Vyāsa-namaskāra and Kṛṣṇa-Namaskāra, in 9 verses. In the next class, or next 2 classes, we will see the dhyāna slōkās and thereafter enter into the Bhagavat Gīta proper.

Hari Om.

002 Dhyāna slōkās-1

Om

In the last class, I mentioned that there are certain prayer verses known as Gīta dhyāna slōkās, which are generally studied before the actual study of the Bhagavad-Gīta and the purpose of studying the prayer verses is that through these prayer verses we invoke the grace of the Lord so that we will be able to successfully complete the study of the Bhagavad-Gīta, to ward off the obstacles that may come.

And you know that the Bhagavad-Gīta is part of Mahābhāratham but these prayer verses are not part of Mahābhāratham but these are written by a great ācārya by name Madhusūdana Saraswati who wrote these verses before writing a commentary upon the Gīta. The name of his commentary is Gudārtha-Dīpika. Beautiful name, Gudārtha- Dīpika, a lamp which illumines the hidden and deeper meanings of the Bhagavad-Gīta. It is a very famous commentary and it is so famous that another ācārya wrote a commentary on his commentary. And this Madhusūdana Saraswati, before he starts his Gudārtha-Dīpika, writes about 9 verses which are the well known Dhyāna-slōkās.

And I said in the last class that in these 9 verses, Madhusūdana Saraswati offers Namaskāra to Mahābhāratham. Bhāratha-Namaskāra as the most sacred book; then he offers Namaskāra to the Bhagavad-Gīta itself looking upon Gīta as Mother Saraswati, the embodiment of wisdom; then he offers Namaskāra to Vyāsācārya, the author of Mahābhāratham and therefore the author of the Gīta also. And finally he offers Namaskāra to Lord Kṛṣṇa who gives the Gīta teaching to Arjuna. So the teaching belongs to Kṛṣṇa. Vyāsācārya is only a reporter as it were, receiving the teaching and giving it out to us. So Kṛṣṇa Namaskāra is the fourth. Bhāratha Namaskāra, Kṛṣṇa Namaskāra, Vyāsa Namaskāra and Gīta Namaskāra. These four we find in these 9 prayer verses and first we will study the meanings of these prayer verses because later we will start the class with these prayer verses, so that you can enjoy the meaning when we chant later.

First we will chant the verses together. I will rearrange the order of the verses while giving the meaning so that we can go from one Namaskāra to another namaskāra. So the first namaskāra is to Mahābhāratham itself which comes in the 7th verse. Therefore, I will first give you the meaning of the 7th verse. So look at the 4th line of the verse.

Verse No.7 – Mahābhāratha Namaskāra

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट् पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥ ७ ॥

pārāśaryavacaḥ sarōjamamalaṃ gītārthagandhōtkāṭam
nānākhyānakakēsaraṃ harikathāsambōdhanābōdhitam|
lōkē sajjanaṣaṭṭpadairaharahaḥ pēpiyamānaṃ mudā
bhūyādbhāratapaṅkajaṃ kalimalapradhvaṃsi naḥ śrēyasē ||7||

अमलम् भारतपङ्कजम् **amalam bhāratapaṅkajam** – May **the pure spotless lotus of the Mahābhārata** पाराशर्यवचः सरोजम् **pārāśaryavacaḥ sarōjam** **born in the lake of the words of the son of Parasara (Vyasa)..** गीतार्थगन्धोत्कटम्. **gītārthagandhōtkāṭam** **which is rich with the fragrance of the import of the Gīta,** नानाख्यानककेसरम् **nānākhyānakakesaram** **which has many episodes as its filaments,..** हरिकथासम्बोधनाबोधितम् **harikathāsambōdhanābōdhitam.** **which is expanded through the narration of Hari's stories,** अहरहः पेपीयमानम् **aharahaḥ pēpiyamānam** **which is always drunk day after day,..** मुदा **mudā** joyously सज्जनषट्पदैः **sajjanaṣaṭṭpadaiḥ** **by the bees of noble people** लोके **lōkē** **in the world** कलिमलप्रध्वंसि **kalimalapradhvaṃsi** **which is the destroyer of the impurities of Kaliyuga** भूयाद् नः श्रेयसे **bhūyād naḥ śrēyasē** - **be for our supreme good.**

May the pure lotus of the Mahābhārata which was born in the lake of the words of Vyāsa, which is rich with the fragrance of the import of the Gīta, which has many episodes as its filaments, which is expanded through the narration of Hari's stories, which is always drunk day after day joyously by the bees of noble people in the world, and which is the destroyer of the impurities of Kaliyuga be for our supreme good.

I will rearrange the order of the verses, while giving the meaning, so that we can go from one namaskāra to another namaskāra. So the first namaskāra is to the Mahābhāratham itself which comes in the 7th verse. Therefore I will give the meaning of the 7th verse.

Look at the 4th line of the verse. **bhāratapaṅkajam na śrēyasē bhūyāt.** You know Mahābhāratham is a work composed by Vyāsācārya; it comes under the scriptural literature known as **itihāsaḥ**. Itihāsaḥ means a scriptural literature which is partially based on history. So historical events are taken, actual events are taken and they are modified here and there and so some masala added (you know what is Masala), and then with a mixture of fact and fiction, this work has been created like a historical movie. The main theme will be based on history but they will add ideas here and there so that movie will be attractive. Thus part fact, and part fiction literature is called the itihāsaḥ. The very word itihāsaḥ, "thus it happened" hāsaḥ means happened, iti, really in this

manner it happened and therefore Mahābhāratha stories are supposed to be a real events with slight modifications presented and since deals with the Bhāratha varṁśa, the dynasty of Bharatha, it is named Bhāratha. So bhāratha varṁśa adikrithya pravrtham, bhāratham, and it is called Mahābhāratham because it is a voluminous literature perhaps the biggest in the entire world with 1 lakh verses. 100,000 verses. Bhagavad-Gīta is only 700 verses and this Gīta is part of Mahābhāratham which has got 1 lakh verses. And therefore it is called Mahābhāratham scripture. Let the scripture be naḥ śreyasē, śreyas means our well being; prosperity, happiness, health, Mangalam. Śreyas means Mangalam. Śreyasē bhūyāt means let it be a source of happiness to me. May the study of Mahābhāratham enrich my personality, transform my personality, help me grow physically; physically growth we have enough, emotionally and intellectually and spiritually. For whom? Not for Vyāsa. He is already accomplished. naḥ. naḥ means for us, who are the students of Mahābhāratham. Naḥ means for us śrēyasē bhūyāt. Let it be a source of happiness.

And in this Mahābhāratham is compared to a lotus. Just as a lotus is a very very attractive flower, attractive because of its beauty and because of its fragrance it is attractive to the nose, the smell, and because of the honey it is attractive to the taste also. Catering to the eyes, the nose and the tongue. Therefore it is compared to पङ्कजम् pankajam. pankajam means lotus. So bhāratha pankajam means the Mahābhāratham lotus be a source of happiness to me.

And from this an important idea is conveyed, the study of Mahābhāratha at home is good only. Because there is a general misconception that only Rāmāyaṇam must be studied at home and Mahābhāratham should not be studied, because it is dealing with family quarrel and if you read about family quarrel, in our family also quarrel will come, as though it is not there already. Anyway, this is a very big misconception; it is only a blind belief; it is not at all true. Mahābhāratham study and therefore Gīta Study is an auspicious thing for all. So let it give us joy. Then the rest of the words are the glory of bhāratha lotus, the description we get; each one is an adjective to bhāratha pankajam.

What are the glories? Go back to the 1st line. pārāśaryavacaḥ sarojam. A lotus is born in a pond. Lotus pond is the source of Lotus. If Mahābhāratham is comparable to lotus, naturally the question will be what is the pond out of which the Mahābhāratham lotus has emerged. Here Madhusudhana Saraswati says. pārāśaryavacaḥsa, speech or the words, better speech, speech of whom pārāśara, means Vyāsācārya. pārāśara is the name of Vyāsācārya's father and since Vyāsācārya is the son of pārāśara, pārāśarya's putra, pārāśarya. And vacaḥ means organ of speech, from the mouth of Vyāsācārya, has come the beautiful lotus of mahābhāratham and therefore the mouth is compared to

sarōjam, means pond. So vacha sarah, means mouth-pond, or speech-pond, from that pond has emerged, the Mahābhāratham Lotus. So sarōjam.

And amalam, it is a flower without any impurities. It is a pure lotus. The interesting thing is one of the name of the lotus is pankajam. The word pañka means lush; lush means muddied water, and lotus is born in that pond with muddied water; even though the water is lushy and muddied, the lotus is pure without any slush. Just as the lotus is pure, even though it is born in muddied water; similarly Mahābhāratham is very very pure. amalam, without any dōṣaḥ. Amalam means śuddham. Pure in terms of the teaching, without any defect and in terms of the language also it is pure. There is neither grammatical-defect nor content-defect and therefore śuddham.

And this Mahābhāratham lotus is extremely attractive. Gītāthagandhōtkāṭam. utkāṭam means prominent. So popular, famous, well known; attractive; which draws the attention of all the people because of what? gandha utkāṭam, because of the powerful fragrance. The Mahābhāratham lotus has got such a powerful fragrance that anybody around will turn.

Now the question is what is the fragrance of Mahābhāratham? Here the author says: gītārtha. The teachings of the Bhagavad-Gīta, is the fragrance. If the Mahābhāratha is lotus, Bhagavad-Gīta is the fragrance coming out of the Mahābhāratha. In fact, Mahābhāratham is attractive, because of the Gīta. In fact, Mahābhāratham is popular, because of the Gīta. Bhagavad-Gītam ore people know than Mahābhāratham. Therefore gītārtha, means teaching, gandha means fragrance, utkāṭa means prominent or popular; that is popular because of Gīta teaching.

Nānākhayānakakēsaram; any flower will have several filaments, small thread like thing are called filament, which are seen in the flowers. If Mahābhāratham is like a flower, what are the filaments of Mahābhāratham lotus? Here he compares nānākhayāna. ākhayāna means stories, even though Mahābhāratham is one book, there are hundred and thousands of beautiful small stories. In fact many great Sānskrīt scholars have written independent works, based on small stories occurring in the Mahābhāratham. The story of Śakuntala which is beautifully written by the Great Sānskrīt poet, Kalidāsa and which is world famous drama called Abhijñāna Śākuntalam is taken from Mahābhāratha only. Like that there are thousands of stories which can be compared to filaments hanging from the lotus of Mahābhāratha, so nānākhayāna Kēsaram, kēsaram means filaments and ākhayāna means small, small stories, the story of Harischandra; the story of Śakuntala, etc. There are many and it adds to its extra glory.

And not only that: harikathāsambōdhanābōdhitam. Lotus is of two types; one is the lotus bud, the other is the well bloomed expanded lotus. both are beautiful, but the beauty of the bud, you cannot completely enjoy; whereas the fully blossomed lotus is attractive. That is why they buy the bud and with the hand they separate. it will not be beautiful. Naturally it should bloom.

Similarly, the Mahābhāratha lotus is a fully blossomed lotus. It is an expanded lotus. Expanded with what? harikathāsambodhanābodhitam. ābodhitham means expanded; blossomed. Through what? Saṁbōdhana; means narration. Narration of what? Harikathā. the stories of Lord Kṛṣṇa. Even though it is dealing with Bhāratha Vamśa only, but often Mahābhāratha is filled with the stories and exploits of Lord Kṛṣṇa and therefore harikathāsambodhanā means narration of Kṛṣṇa stories, through those stories Mahābhāratha has expanded into hundred thousand verses.

And not only that. sajjanaṣaṭpadaiḥ pepīyamānam. Thus wherever flower is there; honey will be there and attracted by the honey, the honey-bees will go towards those flowers. Similarly, Mahābhāratha contains deep wisdom. On all the subjects under the Sun. Religion is discussed there; philosophy is discussed there; psychology is there; politics is there; sociology is there; human relationship is there; any science that you can think of, Vyāsācārya has very brilliantly discussed in the Mahābhāratham. In fact it is said that what is not there in Mahābhāratha, it cannot be there anywhere and whatever is there anywhere, that all is discussed in bhāratham.

धर्मं च अर्थं च कामे च मोक्षे च भरतर्षभ ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित् ॥

[dharmē ca arthē ca kāmē ca mōkṣē ca bharatarṣabha |](#)
[yadihāsti tadanyatra yannēhāsti na tatkvacit ||](#)

There is no topic which is not discussed in Mahābhāratha. So it is not a work of some superstition but it is a very live and valid treasure house of wisdom dealing with every science. And therefore all the students whoever wants to learn is like a honey-bee. And therefore sajjanaṣaṭpadaiḥ. Sajjana means noble people, and who are the noble people, who have got an open mind when they approach the scriptures; those who have got reverence towards the Mahābhāratham such people are called sajjanaḥ. They are like the honey-bee and when they approach Mahābhāratha, they know it is not mere stories for children; behind every story, there is a lessons on psychology, lessons on family problems; lessons on human relationships; lessons on the ultimate truth of the creation. Superficially it is a story but you go behind it, it is study of various sciences. And therefore by the sajjanaṣaṭpadaiḥ, ṣaṭpadam means honey bees. six legged one, honey bees.

And by the people aharahaḥ pepīyamānam, so they bring the honey of wisdom by enquiring into; by the analysis of Mahābhāratha in general and Bhagavad-Gīta in particular, so they suck the honey of wisdom. pepīyamānam, means repeatedly sucked.

Lōkē, in this world, and when do they do that. aharahaḥ, day in and day out. First time, they study they get one meaning, another time they go like a diamond, a totally different facēt of life is brought out. There are psychologists who study every character to unearth valuable lessons on human minds. Study of Karṇa itself is a lifelong study. Study of Duryōdana. Study of Draupadhi. Study of Kunti. Study of Dharmaputra. Every character you analyse, you get valuable lessons. So thus, pepīyamānam mudā; mudā means happily they drink the nectar.

And kalimalapradhvaṃsi. And this Mahābhāratham is a literature, which can destroy the problem which are prevalent in a materialistic universe. Kaliyugaḥ is known for predominant materialism, competition, compromise, cut-throat. This is kaliyugaḥ; the very word Kali means fight and quarrel. Even in sports, there will be cheating. There will be competition. There will be betting. That is the nature of Kali yuga and when there is materialism and value-less-ness are rampant, our mind also will be coloured by that. If we should not be affected by that, Mahābhāratha is the medicine for the Kali malam; malam means the impurity caused by kaliyugaḥ.

So even within family quarrel and of course there is no family stability at all. All these are very big psychological problem for children and psychological problems of present children will be the sociological problems of next generation. When families break down, children will suffer because single parent or no parent or each parent is busy with somebody else. So when such things happen in Kali Yuga, the children suffer and there will be sociological problem and if you want to avoid such problem, there is one medicine; what is that? Mahābhāratham medicine. Therefore he says, kalimalapradhvaṃsi. Pradvvaṃsi means destroyer, remover of malam, the impurities belonging to kaliyugaḥ. kaliyugaḥ is the name of the present materialistic age. And may that Mahābhāratham strengthen me; strengthen my family and strengthen our society. This is Bhāratha Namaskāra. Now we will go to Gīta Namaskāra.

Verse No.1 – Gīta Namaskāra

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेनग्रथितांपुराणमुनिनामध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतिमष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद् गीते भवद्वेषिणीम् ॥

ōṃ pārthāya pratibōdhitāṃ Bhagavadā nārāyaṇēna svayaṃ
vyāsēna grathitāṃ purāṇamuninā madhyē mahābhāratam|

advaitāmṛtavarṣiṇīm Bhagavad īm aṣṭādaśādhyāyinīm
amba tvāmanusandadhāmi bhagavadgītē bhavēdvēṣiṇīm||1||

अम्ब **amba Oh Mother** भगवद्गीते **bhagavadgītē** अनुसन्दधामि **anusandadhāmi I constantly meditate upon** त्वाम् **tvām** you प्रतिबोधिताम् **pratibōdhitām which was taught** पार्थाय **pārthāya to Arjuna** भगवता **Bhagavadā by Lord** नारायणेन **nārāyaṇēna** Nārāyaṇa स्वयम् **svayam** Himself ग्रथिताम् **gradhitām which was composed** व्यासेन **vyāsēna by Vyāsacārya** पुराणमुनिना **purāṇamuninā the ancient sage**, मद्येमहाभारतम् **madhyēmahābhāratam in the middle of Mahābhārata** अष्टादश्याबिनीम् **aṣṭādaśadyābinīm which consists of eighteen chapters** अद्वैतामृतवर्षिणिम् **advaitāmṛtavarṣiṇīm which showers the ambrosial wisdom of non-duality**, भगवतिम् **Bhagavadim which is divine**, भवद्वेषिणीम् **bhavadvēṣiṇīm and which is the enemy of Saṁsāra.**

O Mother Bhagavad-Gīta ! I constantly meditate upon You which was taught to Arjuna by Lord Nārāyaṇa Himself, which was composed by Vyāsacārya, the ancient sage, in the middle of Mahābhārata, which consists of eighteen chapters, which showers the ambrosial wisdom of non-duality, which is divine, and which is the enemy of Saṁsāra.

We have read it. I will give you the meaning. So here the author is addressing Bhagavad-Gīta as the Mother. **He Amba!** You are Saraswati Devi, the mother who will nourish my internal personality. The local mother by feeding the physical food will nourish my physical personality but the Gītam other, by feeding the wisdom-food will nourish my inner personality. And mother knows what type of food should be given when. Liquid food in the beginning stages; then semi-solid food in later stages and thereafter solid food. The right time right food should be given and the child does not know; the mother out of compassion does.

Similarly Bhagavad-Gītam other gives you the wisdom of karma-yōgaḥ in the beginning stages gives the wisdom of Upāsana Yōga in the later stages and also the Jñāna-Yōga, really solid food, when the baby is sufficiently grown up. Therefore wonderful compassionate, loving, nourishing, kind mother you are Oh Gīta !. Therefore He Amba! He Gite!, addressing the Gīta. Gītē, Bhagavad Gītē; tvāmanusandadhāmi, I meditate upon you with reverence.

And what is this Bhagavad-Gīta? We get the description pārthāya pratibōdhitām, a teaching which has been given to Arjuna, one of the pañca-pandavas. pārthā means Arjunah, pratibōdhitām means taught. So pārthāya pratibōdhitām.

Taught by whom? Not any ordinary person, Bhagavadā nārāyaṇēna svayam, by Lord Nārāyaṇa himself, the Omniscient God; and therefore in this teaching, there will be no defect at all. And that is why it is a time-tested wisdom. It has blessed the Society from beginningless time and blesses the society even now and we ourselves can personally

see whether Gīta is benefitting us or not. It is a challenge given. Therefore, given by Sakshat Bhagavan himself. Bhagavada Narayane Prathi bodhitham,

And compiled by whom? Kṛṣṇa did not write. Compilation, the reporting is done by vyāsēna grathitām; Reported by Vyāsācārya who is supposed to be an avatāra of Lord Viśṇu.

व्यासाय विष्णु रूपाय व्यास रूपाय विष्णवे |
नमोवै ब्रह्म निलये वासिष्ठाय नमो नमः ॥

vyāsāya Viśṇu rūpāya vyāsa rūpāya viṣṇavē |
namōvai brahma nilayē vāsiṣṭhāyā namō namaḥ ॥

Therefore Vyasācārya's report will be correct. Otherwise like the newspaper report; something happening, something is reported. What can be done. So Viśṇu has taught properly, Vyāsa has reported properly.

And what type of journalist he is? **purāṇamuninā**, the most experienced ṛṣi who has given us, 18 purāṇās; very experienced ācāryā, who has given the purāṇam like Bhagavatha purāṇam, etc. given by Vyāsa etc.

Where has he given this? madhyemahābhāratam. This Bhagavad-Gīta is occurring in the middle of mahābhārata, in Śānti Parva, when Arjuna faces a crisis and all the resources he had, do not help him. His knowledge, his courage, his strength, his popularity, his beauty, all those things do not help him. At that time Kṛṣṇa gives this teaching. So mahābhāratam madhyē purāṇamuninā vyāsēna grathitām; grathitām means, composed.

And what is the content of the Bhagavad-Gīta? Advaitāmṛtavarṣiṇim. It showers the wisdom of Advaitam. The non-dual infinite truth. How many infinities are possible? Only one. Therefore truth is called Advaitam and Amṛtham means the nectar or the wisdom, the wisdom of Advaitam, i.e., satya jñānam, it showers.

And how big is the Bhagavad-Gīta? Aṣṭādaśadyābinīm, which consists of 18 chapters. 700 and odd verses are there. Therefore, aṣṭā daśa adyābinīm.

And bhavadvēṣiṇīm; bhāvaḥ means saṁsāra and saṁsāra means dissatisfaction with oneself. Self-dissatisfaction is called saṁsāra which alone drives a person to go from one activity to another. Either I am physically dissatisfied, not happy with my colour of my skin or not satisfied with the hair or not satisfied with the teeth arrangement. Some problem or the other; physical dissatisfaction or emotional dissatisfaction like my

children does not love me. I have done everything for them. I have worked like a मरु (Bull).

And that girl came yesterday and this boy, my own son has forgotten me. Dissatisfaction. Emotional dissatisfaction or intellectual dissatisfaction; because I want to know what is this life? Why are we born? Where are we going? These are intellectual dissatisfaction? All dissatisfaction put together is called saṁsāra . And what is Mōkṣa. Total satisfaction with myself as I am. This Poornatvam or fulfilment is called Mōkṣa, and Bhagavad-Gīta is the destroyer of the saṁsāra . Therefore bhavadvēṣiṇīm. Dvēṣi means enemy. Destroyer of saṁsāra . And such a Bhagavad-Gīta, I meditate upon before I start the study. Then more Gīta Namaskāra comes.

Verse No.4 – Gīta Namaskāra

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

sarvōpaniṣadō gāvō dōgdhā gōpāla-nandanah|
pārthō vatsaḥ sudhīrbhōktā dugdham gītāmṛtam mahat||4||

सर्वोपनिषदः sarvopaniṣadaḥ All the Upaniṣads, गावः gāvaḥ the cows, गोपालनन्दनः gopālanandanaḥ Kṛṣṇa, dogdhā दोग्धा is the milker पार्थः pārthaḥ Arjuna, वत्सः vatsaḥ is the calf, सुधीः sudhīḥ – the pure-minded one भोक्ता bhōktā is the enjoyer (of the milk) महत् mahat The supreme गीतामृतम् gītāmṛtam nectar of Gīta, दुग्धम् dugdham is the milk.

All the Upaniṣads are the cows. Kṛṣṇa is the milker. Arjuna is the calf. The pure-minded is the enjoyer (of the milk) The supreme nectar of Gīta is the milk.

What is the Bhagavad-Gīta? Here Madhusūdana Saraswathy says Gīta is not the philosophy of Kṛṣṇa. Gīta is not the philosophy of even Vyāsa. And what is Gīta. It is the teaching which is contained in the Vēdās. So Vēdās are the original scriptures which have been existing in our culture from beginningless time; we do not know when Vēdās started itself and the end portion of the Vēdās is called Upaniṣad which alone gives us this Self-knowledge and Bhagavad-Gīta is the essence of the Upaniṣads. The essence of Vēdānta. And to convey this, the author gives another analogy.

So here, Vēdās especially the Upaniṣadic portion he compares to a cow. sarvōpaniṣadaḥ. All the Upaniṣads belonging to Rig Vēda, belonging to Yajur Vēda, belonging to Sāma Vēda and Atharvana Vēda, all the final portions of all the Vēdās called the Upaniṣads, they are all like cows. They are not cows. They are like cows. What does Kṛṣṇa do? Kṛṣṇa is an expert cowherd boy. We know from mythology, Kṛṣṇa is an expert person who knows how to handle cows.

Similarly Kṛṣṇa knows how to handle Upaniṣadic cows also and therefore what did Kṛṣṇa do? Milked the Upaniṣadic cows, which means extracted the essence from the Upaniṣads. Therefore, gōpālanandanaḥ; gōpālanandanaḥ means, Kṛṣṇa, son of Gōpāla or the cowherd boy and he has milked. Here milking is symbolic, the Upaniṣadic essence has been extracted by him.

And if the cows have to give out the milk generally they keep the calf in front. Otherwise, the cows will not release the milk. When the calf is seen, the cow out of compassion and out of love, gives out the milk. For the Upaniṣadic cow to give the milk, who is the calf? pāṛthō vatsaḥ, Arjuna is like the calf, because keeping Arjuna in front, Kṛṣṇa milked the Upaniṣadic cow and out of this milking came the milk of wisdom.

And what is the milk of wisdom? He has gītāmṛtam iva dugdham. This nectar of Bhagavad-Gīta, the teaching of the Bhagavad-Gīta is the milk and milk is supposed to be a balanced diet.

In between they were telling Milk is not good. Now again they have changed the opinion. They say now that milk can reduce the weight. In Readers' Digest, milk can reduce the weight. so you all can start drinking milk, if you are overweight.

dugdham gītāmṛtam mahat. The great and glorious. Gīta is the milk. This is Gīta namaskāram.

So Bhāratha namaskāram over. Gīta namaskāram is over. Then the next one is Vyāsa namaskāram.

Verse No.2 – Vyāsa Namaskāram

नमोऽस्तु ते व्यास विशालबुद्धे पुल्लारविन्दायतपत्रनेत्रे ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

namō'stu tē vyāsa viśālabuddhē phullāravindāyatapatranētra|
yēna tvayā bhāratatailapūrṇaḥ prajvālitō jñānamayaḥ pradīpaḥ||2||

व्यास **vyāsa** oh **Vyāsācārya** विशालबुद्धे **viśālabuddhe** with vast knowledge
फुल्लारविन्दायतपत्रनेत्रे **phullāravindāyatapatranētra** (and) with eyes as large as the
petals of a full blown lotus! नमः **namaḥ** Salutations अस्तु **astu** be ते **tē** to you येन त्वया **yē**
na tvayā by which you प्रज्ज्वालितः **prajvāliṭaḥ** has been lighted प्रदीपः **pradīpaḥ** – the
lamp ज्ञानमय **jñānamaya** of wisdom भारततैलपूर्णः **bhāratatailapūrṇaḥ** filled with the oil
of Mahābhārata.

Oh Vyāsācārya, with vast knowledge (and) with eyes as large as the petals of a full-blown lotus! Salutations be to you, by which you has been lighted the lamp of wisdom, filled with the oil of Mahābhārata.

Hey Vyāsa viśālabuddhe. The student is addressing Vyāsācārya. The very word Vyāsa means the one who has divided the Vēdās into four and also the one who has expanded the Vēdic teaching through the 18 purāṇas. So Vyāsa means the divider and the expander. So viv Vyāsa Vēdaniti, Vyāsa. Originally the Vēda was one, but people were not able to study the whole Vēda. Therefore Vyāsa classified them and he called four of his disciples and each disciple was put in charge of one Vēda, so that the burden is shared. This division he has done. Therefore he is called Vyāsa. Not only that he has expanded it through his purāṇas. Thus before doing this job? What was his job. After dividing and expanding he got the name Vyāsa. But before that he must have had some name. His original name is Kṛṣṇa. He is also Kṛṣṇa. Kṛṣṇa is also Kṛṣṇa. Vyāsa is also Kṛṣṇa. Why they are called Kṛṣṇa. Because it seems both of them were dark complexion. Perhaps they chose, you will not have this complex. This colour complexion-complex is so much that even in matrimonial column they write Fair. So any skin colour is beautiful. Yellow or White or dark, or mixture. whatever it might be, because Kṛṣṇa was dark. Draupadi was called Kṛṣṇā. She is also dark. And how to differentiate between this Kṛṣṇa and Vyāsa. To differentiate them, Vyāsācārya is called Kṛṣṇa-Dvaipāyana. Dvaipāyana means the Island-born-Kṛṣṇa. So his initial is different. So Hey Vyāsa!

And how great you are? Viśālabuddē, you are an ācārya of great erudition, whose knowledge is very great in terms of its vastness as well as in terms of the depth. There are some people, who know various subjects, but very little. But there are some specialists, who know one subject deep. But the others do not know. Vyāsācārya had both the width and depth of knowledge. Therefore, viśālabuddhiḥ, means jñānam. One whose knowledge was very great.

And phullāravindāyatapatranetra. Who had beautiful eyes like the petals of a fully bloomed lotus. One whose eyes were beautiful, like the petals of a fully bloomed lotus. Madhusūdhana Saraswathy is glorifying. Vyāsa is supposed to be ugly looking. Here you can take the third eye of wisdom. That was beautiful.

Then tvayā jñānamaya pradīpaḥ prajjvālitaḥ. You are so great that you have lighted the lamp of wisdom. dīpaḥ means lamp, jñānamaya means wisdom.

The knowledge has been kindled by you, with the help of what oil. भारततैलपूर्णः bhāratatāilapūrṇaḥ. With the oil of Mahābhāratham. With the help of Mahābhāratham story, you have lighted the lamp of wisdom. And therefore I offer a Namaskāra because with that lamp, I can remove the ignorance from my gloomy intellect. This is Vyāsa

Namaskāra. Thus we have four slōkās, dealing with Bhāratham, Gīta, and Vyāsa. Now we have five more versus, dealing with Bhagavān Kṛṣṇa. That we will see in the next class.

Hari Om.

003 DHYĀNA-SLŌKĀS- 2

Om

We are seeing the meaning of the Bhagavad-Gīta Dhyāna slōkās. These nine Dhyāna slōkās are not part of the Gīta but they are written by one great ācārya, by name Madhusudhana Saraswathy, before he wrote a brilliant commentary on the Gīta and because these verses are nice-well presented verses, these verses were used by all the later students of the Gīta and therefore, they became almost an integral part of the Bhagavad-Gīta. And I said in the last class that in these 9 verses the author is offering Namaskāra to Mahābhāratham, Bhagavad-Gīta, Vyāsācārya and Bhagavān Kṛṣṇa. Bhāratha is worshipped because Bhagavad-Gīta is a part of the Mahābhāratham. Bhagavad-Gīta itself is worshipped, because we look upon the Gīta wisdom as Mother Saraswati herself and we offer Namaskāra to Vyāsācārya because he is the author of the Mahābhāratha and therefore the author of the Gīta also and he is considered to be one of the incarnations of Lord Viṣṇu. And finally, the author offers Namaskāra to Bhagavān Kṛṣṇa himself who happens to be the teacher of Arjuna. Of these, we have seen 4 verses, through which we did Bhāratha Namaskāra, Gīta Namaskāra and Vyāsa Namaskāra. And we have got 5 more verses which happens to be in the form of Bhagavān Kṛṣṇa Namaskāra.

We will see the meaning of those five verses today. Before that we will read the Dhyāna slōkās once together.

So now we will see those verses which deal with Lord Kṛṣṇa.

Verse No.3 – Kṛṣṇa Namaskāra

प्रपन्नपरिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्रायकृष्णायगीतामृतदुहेनमः ॥३॥

prapannapārijātāya tōtravētraikapāṇayē|
jñānamudrāya kṛṣṇāya gītāmṛtaduhē namaḥ||3||

नमः **namaḥ salutations** कृष्णाय **kṛṣṇāya to Kṛṣṇa** ज्ञानमुद्राय **jñānamudrāya who is with the Jñānamudrā** प्रपन्नपरिजाताय **prapannapārijātāya who is like a wish-yielding tree for those who surrender unto him**, तोत्रवेत्रैकपाणये **tōtravētraikapāṇaye who has a whip in one hand**, गीतामृतदुहे **gītāmṛtaduhe and who has milked the nectar of Gīta.**

Salutation to Lord Kṛṣṇa who is with Jñānamudrā, who is like a wish-yielding tree for those who surrender unto him, who has a whip in one hand, and who has milked the nectar of Gīta.

kr̥ṣṇāya namaḥ. Our Namaskāra to Lord Kṛṣṇa who is of the above description. prapannapārijātāya. pārijātā, is a mythological tree which is supposed to be in the heavens and the uniqueness of this tree is if you sit under the tree and desire for anything, by your mere wish the tree will provide whatever you ask for. And therefore this tree is called a wish-yielding tree. It is unfortunate that such trees are not available here. We could have started with water! In the heaven it is said it is there. Here Lord Kṛṣṇa is compared to such a pārijātā vṛkṣa, which means that by praying to the Lord, you can get anything, whether it is Dharma, Artā, Kāma, or mōkṣa.

All the puruṣārtaḥs the Lord will give, if only we ask, and therefore the condition is presented prapanna. For those people, who surrender unto him. So prapannapārijātāya.

Then tōtravētrēkapāṇayē. In the Mahābhāratha battle field, Lord Kṛṣṇa was the Charioteer of Arjuna and therefore he was in the front as a driver and holding a whip in the hand to drive the chariot. Tōtravētram, the handle of a whip. Thōtra means whip, vētra means the handle. Tōtravētra means whip handle. ēkapāṇayē, he is holding in one hand to Drive the Chariot. And this indicates that the Lord, even though he is Lord of the Universe, he does not consider any job as below his dignity.

Through this he is conveying an important message. Whatever profession you have, whatever job you are doing, do it with pride. Do not look down upon any profession; may you maintain the dignity of any labour that you undertake. Bhagavān did not feel inferior to be a driver of Arjuna. He drives the whole world. But he still does not feel bad about it and that is the message he gives. Do any action with commitment, love, enthusiasm and pride. totravetrekapāṇaye.

And at the same time, not only he is the most effective worker, Lord was the greatest jñāni as well as the greatest Guru of Arjuna. Therefore jñānamudrāya kr̥ṣṇāya. With the help of other hand, he was wielding or courting the jñānamudrāya which is otherwise called the cin mudrā. Cin mudrā is a symbolic presentation of the philosophical teaching contained in the Gīta and contained in the upaniṣads and this cinmudrā indicates jīvātma-paramātma-aikyam. This index finger jīvātma, the individual, who is at the moment a limited entity having a beginning and an end, a mortal, finite entity and not only he himself is a mortal saṁsāri, this is threatening finger also. In Sānskrīt, this finger is called, tarjani. Tarjani means Tarjayati iti Tarjani. (I will see you). Threatening finger it is. This finite Jīvātma is a threat to himself as well as a threat to the Society. And this Jīvātma is unfortunately associated with the three fingers naturally. The thumb is away in a distant whereas the three fingers are closer to this finger. They represent the three

guṇās, Satva, Rajas and Tamō-guṇa. The three śarīrams. Do you remember, three śarīrams, stūla, sukṣma, kāraṇa śarīrams, associated with the material body. These three fingers represent perishable material body, the Jīvātma is associated with that.

And what is spiritual sādhana? Separate this Jīvātma from the material vesture, the perishable body, the changing guṇā, from them you separate and this thumb represents the paramātmā. The thumb represents Paramātmā because with the help of the Thumb alone, the other four fingers can function. Any job you want to do, including writing, you require the support of the powerful thumb. Thus without the help of the thumb try to do any work and it will be difficult. Just as the thumb powerful thumb supports all the other fingers, Paramātmā is the ādhāraḥ, the support of the whole creation.

And now the Jīvātma is away from the Paramātmā and what should the Jīvātma do, get detached from the matter vesture and join the paramātmā thumb. And when the Jīvātma and Paramātmā join together, Jīvātma paramātmā aikyam takes place. Now what happens? You have got a circle.

And what is the uniqueness of the Circle? A circle does not have a beginning or an end. It is pūrṇam; it is anādi, It is anantam. Once the jīvātma merges with Paramātmā, the mortal jīvātma becomes the immortal paramātmā, the apūrṇa jīvātma becomes pūrṇa. Therefore the whole spiritual sādhana is: jīvātma has to detach from the three guṇās, i.e. matter and attach to paramātmā. Therefore what is the Sādhana, detachment-attachment is the sādhana.

Now also we have done detachment-attachment. Other way round. We have detachment from Paramātmā and attachment to everything else. Just the reverse. Detach from Anātma and attach with Paramātmā and that will give you immortality. And this wisdom of immortality, Kṛṣṇa is symbolically presenting through jñāna Mudrā or cinmudrā. And to that Lord, who is the greatest Jñāni, who is the greatest Karmi, and who is the kindest Lord, who blesses the devotee with everything he or she asks for, to that powerful Lord Kṛṣṇa my Namaskāram.

And because of these reasons alone, Kṛṣṇa becomes the most popular one. The very word Kṛṣṇa means, the one who attracts the devotee. Imagine somebody gives whatever you want. Naturally you will be attracted to that person. Therefore, by blessing the Humanity, the Lord has become the greatest attractor. Therefore Sarvān Bhakthān karṣathi. ākarṣathi iti Kṛṣṇa. And to that Kṛṣṇa, I offer my Namaskāra. This is the first verse on Lord Kṛṣṇa.

Now we will go to the next verse. 5th verse.

Verse No.5 – Kṛṣṇa Namaskāra

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद् गुरुम् ॥५॥

Vasudēvasutaṁ dēvaṁ kaṁsacāṇūramardanam |
dēvakīparamānandaṁ kṛṣṇaṁ vandē jagadgurum||5||

वन्दे **vandē I salute**, देवं कृष्णम् **Dēvaṁ kṛṣṇam Lord Kṛṣṇa** वसुदेवसुतम् **vasudēvasutam..who is the son of Vasudēva**, कंसचाणूरमर्दनम्..**kaṁsacāṇūramardanam the destroyer, of Kaṁsa and Cānūra..** देवकिपरमानन्दम् **Dēvakīparamānandaṁ who is the supreme ānanda of Dēvaki jagadgurum** जगद्गुरुम् **and who is the teacher of the world....**

I salute Lord Kṛṣṇa, the world teacher, the son of Vasudēva, the destroyer of Kaṁsa and Cānūra, the supreme bliss of Dēvaki.

5th verse is also Kṛṣṇa Namaskāra. kṛṣṇaṁ vandē. I offer Namaskāra to Lord Kṛṣṇa. And what is the greatest of the Lord? As a member of a family, as a person Kṛṣṇa was great, as a member of the Society, citizen of the world, Kṛṣṇa was great and as the Jagat Guru, Kṛṣṇa is great. Greatness of Kṛṣṇa in three levels we get the description here.

vasudēvasutam Dēvaṁ. So the Lord who is the son of Vasudēva. And not only the son of Vasudēva, Dēvaki Parama Anandam; a great source of joy to Dēvaki, his mother. Therefore, as a member of the family, Lord Kṛṣṇa gave joy to the family members.

This is where duty begins. We should give happiness to our family members, then expanding we give happiness to the community, then expanding, we give happiness to the next generation also. Some people are very good, they take care of the family; but their contribution to the Society is Zero. There are great service-minded people, who take care of all the children in the Society and leave out their own children at home. Children will be yearning for the father or mother; the lady has no time. Why? Slum children I am taking care of. That is also not correct. One has duty to the family. One has duty to the contemporary society; one has duty to posterity also. Kṛṣṇa fulfilled all the three successfully. Therefore **vasudēvasutaṁ dēvakīparamānandaṁ** indicates, Kṛṣṇa's contribution to the family.

And what did he do the Society? kaṁsacāṇūramardanam. He destroyed all the asurās who were a threat to the peace and harmony of the Society; who were embodiments of adharmā; such people Lord Kṛṣṇa killed and saved humanity from adharmā.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ||४ -८||

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |
dharmasaṁsthāpanārthāya sambhavāmi yūgē yūgē ||4- 8||

Thus by establishing dharma, Lord contributed to their Society; his contemporary society.

Now the next question how did he contribute to the posterity? Because by killing Kāmsa and Chānura, we are not going to get any benefit, because we have got different types of Kāmsa and Chānura. Kāmsa and Chānura are the names of the asurās. So to the posterity, Kṛṣṇa's contribution is the Bhagavad-Gīta. jagadgurum kṛṣṇaṁ. He taught the Bhagavad-Gīta to Arjuna and through Arjuna, he has given the wisdom to not only the contemporary humanity, but even the posterity. Mahābhāratha war is supposed to have taken place, 3102 B.C. Somebody has calculated. So sometime around 3000 b.c. Now it is 2000 AD. 5000 years have gone. Even now Bhagavad-Gīta is fresh and alive; capable of helping the students of the Gīta. What better contribution we require from Kṛṣṇa. Therefore, Kṛṣṇa is called jagadgurum. The Lord, the teacher, the preceptor of the universe; to that wonderful Lord Kṛṣṇa, I offer my Namaskārah. Thus 2 verses on Kṛṣṇa are over.

Now we will see the next verse on Kṛṣṇa. Verse No.6.

Verse No.6 – Kṛṣṇa Namaskāra

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला ।
शल्यग्राहवती कृपेणा वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी ।
सोत्तीर्णा खलु पाण्डवै रणनदि कैवर्तकः केशवः ॥6॥

bhīṣmadrōṇataṭā jayadrathajalā gāndhāranīlōtpalā
śalyagrāhavatī kṛpēṇa vahanī karṇēna velākulā |
aśvatthānavikarṇaghōramakarā duryōdhanāvartinī
sōttīrṇā khalu pāṇḍavai raṇanadī kaivartakaḥ kēśavaḥ||6||

सा रणनदी **sā raṇanadī** **That battle river**, भीष्मद्रोणतटा **bhīṣmadroṇataṭā** **with Bhīṣma and Drōṇa as the banks**,. जयद्रथजला **jayadrathajalā** **with Jayadratha as the waters**, गान्धारनीलोत्पला **gāndhāranīlotpalā**. **with the King of Gāndhara as the blue lotus...** शल्यग्राहवती **śalyagrāhavatī** – **with Salya as the shark**,.....कृपेण वहनी **kṛpeṇa vahanī** **with Krpa as the current**,कर्णेन वेलाकुला **karṇena velākulā** **with Karna as the high waves**, अश्वत्थामविकर्णघोरमकरा **aśvatthānavikarṇaghōramakarā**.. **with Asvatthama and Vikarna as the terrible crocodiles (a kind of marine animal)** दुर्योधनावर्तिनी **duryodhanāvartinī**. **with Duryōdhana as the whirlpool**,..खलु **khalu** **that was indeed** उत्तीर्णा **uttīrṇā** **crossed over (with)** पाण्डवैः **pāṇḍavaiḥ** **by the Pāṇḍavās**, केशवः **keśavaḥ** **Lord Kṛṣṇa**, कैवर्तकः **kaivartakaḥ** **was the ferryman**.

The battle river with Bhīṣma and Drōṇa as the banks, with Jayadratha as the waters, with the kind of Gāndhāra as the blue lotus, with Śalya as the shark, with Kṛpa as the current, with Karṇa as the high waves, with Asvatthama and Vikāraṇa as terrible crocodiles, and with Duryōdhana as the whirlpool was indeed crossed over by the Pāṇḍavās. Lord Kṛṣṇa was the ferryman.

kaivartakaḥ kēśavaḥ. In the 4th line, we have an expression kaivartakaḥ kēśavaḥ. kaivartakaḥ means a boatman. So the one who knows to ride a boat; to steer a boat; even in the most tempestuous situation and in a most treacherous river, the Lord can drive the boat. And in this beautiful verse, the Mahābhāratha war is compared to a treacherous river. It is an analogy. Mahābhāratha war is compared to a treacherous river, with so many varieties of dangers lurking and the Pāṇḍavās had to cross the river to save themselves and this was the biggest crisis and the biggest challenge in their lives.

For the Pāṇḍavās, it was the Mahābhāratha war and for every human being, there are situations in life which are treacherous which are trivial, which are trying and which are dangerous. And a person who is caught up in such a situation is called Artha Puruṣa. Arthaḥ means one who is helpless. One who is in soup; one who is cornered; and one who does not know how to get out of the situation wherein all doors are closed and Pāṇḍavās were Ārtas when they had to face the Mahābhāratha war and at that crucial moment, Lord Kṛṣṇa became the saviour. When they sent the SOS, you know SOS, save our souls, Lord Kṛṣṇa, became the saviour, and in the scriptures, such a saviour is called ārta trāṇa parāyaṇā.. ārtānām ārthi hantāram; there is a ślōka.

And what is the danger that Pāṇḍavās faced is described and what are the dangers involved in the Mahābhāratha war is described here.

For this river like Mahābhāratha war, who were the two shores or banks of the river. It says bhīṣmadrōṇataṭā. If Mahābhāratham is compared to the river, Bhīṣma and Drōṇa were the banks which determined the direction of the war-river. Just as the banks determine the direction of the river; similarly, these people were two powerful warriors who can decide the course of the war. That is challenge No.1. In fact two challenges.

Then what is the next problem? jayadrathajalā. The waters of the river is none other than Jayadratha, the Sindhu raja, the king of Sindhu dēśa, who was also on the side of Kauravās and very very powerful. And he is like the river whose depth cannot be fathomed. And him the Pāṇḍavās had to face. Crisis no.3. Everyone is a danger.

And gāndhāranīlōtpalā. gāndhāra, the king and prince of gāndhāradēśa, the king of gāndhāradēśa is by name Subhalah and the prince of the gāndhāradēśa was Śakuni and the Gāndhāri is the daughter from gāndhāra dēśa; therefore Gāndhāri's brother and father, especially brother Śakuni is comparable to nīlōtpalā. Like the blue lily in the

waters, which is very attractive but when you go near, there is slush and you get trapped. Thus Śakuni is the most deceptive water, like the blue lily in the waters. So gāndhāranīlotpalā.

And śalyagrāhavatī. Śalya, another king of Mādra dēśa. Mādri, who is the wife of Pāndu, comes from Mādra dēśa, and king of Mādra dēśa is Śalya. he was another powerful person, related to Pāndu's wife is Mādri, but he joined the opposite party. He is the relative and joined the opposite party. And he was like grāhaḥ. Crocodile. So Śalya is like the crocodile in the river.

And kṛpēṇa vahanī. Kripācārya, another great archer; who was the teacher of all the Pāṇḍavās. Along with the Drōṇācārya, Kripācārya was also a teacher of Pāṇḍavās and Kauravās and Yādhavās; such a powerful archer. And he was also unfortunately on the opposite side and he is like vahanī. Like the powerful undercurrent. Undercurrent you never know; superficially it is very calm and you go there, you go there and it just drags. And Kripa was like the powerful current.

And there was Karṇa. karṇena velākulā. Karṇa was like the turbulent waves in the waters. velākulā. Vela means waves. ākulā. Turbulent. Turbulent, noisy, tossing, tornado like waves. Karṇa was powerful like a wave.

Then aśvatthānavikarṇaghoramakarā. And there were so many varieties of Makara. Makara is a type of man eating fish. There are certain flesh eating fish also. Smaller ones and bigger ones are there. And who are they. Aśvatthāma. The son of Drōṇācārya. Then vikarṇa. Brother of Duryōdhana, son of Dhṛtarāṣṭra and they are like gorah makarā, the flesh eating fish type of piraanaah, supposed to be flesh eating fish. So they are like that. Sharks. Jaws movie you might have seen. so they are like the shark in the river.

What about Duryōdhana? duryōdhanāvartinī. āvartinī, means a whirlpool. An eddy, that which moves in a cyclic fashion. You know if you get caught in that, everything will be suck. Bermuda Triangle you would have read. Where even ships disappear. So who is that? Duryōdhana is like the eddy or whirlpool of the river Mahābhāratha, raṇanadī.

And Pāṇḍavās, with a feeble catamaran. They want to cross the river. How is it humanly possible? What we know is that they crossed. It is impossible but they made it. And how was it possible? Because of the skilful boatman; oarsman, and who was that skilful director? kaivartakaḥ keśavaḥ. That means what Madhusūdana Saraswathy says, that tomorrow if you face such a situation, then you can also surrender to the Lord, you will find out a way. As somebody nicely said **when all the doors are closed, remember; all the doors are not closed.** When all the doors are closed, remember, what, all the doors

are not closed!! So therefore, Lord will help out all the Ārthās. So three verses on Kṛṣṇa we have seen. Now we will go to the 8th verse.

Verse No.8 – Kṛṣṇa Namaskāra

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥८॥

mūkaṃ karōti vācālaṃ paṅguṃ laṅghayatē girim|
yatkrpā tamahaṃ vandē paramānandamādhavam||8||

अहं वन्दे **aham vandē. I salute.** तम् **tam that** परमानन्दमाधवम् **paramānandamādhavam Lord Kṛṣṇa who is the supreme. ānanda** यत्कृपा **yatkrpā and whose grace..** करोति **karōti makes** मूकम् **mūkam the dumb** वाचालम् **vācālam eloquent..** पङ्गुं लङ्घयते **paṅguṃ laṅghayatē (and) the cripple crosses** गिरिम् **girim a mountain.....**

I salute Lord Kṛṣṇa who is the supreme ānanda, and whose grace makes the dumb eloquent (and) the cripple cross a mountain.

paramānandamādhavam vandē. So I salute Mādhava. Mādhava means Lakṣmipathi. Srīpathiḥ. Mā means Lakṣmidēvi. dhava. Consort or husband. Mā dhava means Srī Pathi.

And what type of Nārāyaṇa? Paramānanda. Naturally, Lakṣmi is in your hands. If money is in the hand, who will not smile? Therefore, Lord is very very smart. Whether other things are there or not, he has kept Lakṣmi besides. So naturally Parama ānanda. And here it is not wealth in the form of money. Remember, the greatest wealth is wisdom. Mere wealth alone need not give ānanda; in fact, often wealth gives problems and causes quarrel among children. In fact, they wait for our death. So remember, Lakṣmi is a source of ānanda only when Saraswati is there. And therefore Lord had wisdom also and therefore Parama ānandah.

And what does that Lord do? mūkaṃ vācālaṃ karōti. So he makes a dumb person an eloquent speaker, if only he surrenders to the Lord. That is, the Lord can do anything, he is Sarva śaktiman. So mūkaṃ vācālaṃ karōti. The other way round also. What is that? A person who talks too much, the Lord silences also. Appropriately.

Then paṅguṃ girim laṅghayatē. He makes a lame person climb even Everest mountain. He is capable of giving strength. You know lame person have climbed Everest. So many handicapped people have climbed Everest. Because of what? Their will power, which is the blessings of the Lord. Therefore, he makes the lame an Olympic champion.

Then, yatkrpā, means that Mādhava kṛpa, the grace of Mādhava, makes all this possible. So Mādhava kripa, mūkaṃ vācālaṃ karōti, paṅguṃ giriṃ laṅghayatē, taṃ mādham ahaṃ vandē. I salute.

And which means what? Here, for a Gīta student what is the mountain? The Gīta study. because 700 verses are there. And we are able to complete in a class 3-4 verses. We have been seeing. at the rate of 3-4 verses a day, if we have to complete 700 verses, how many weeks are required is a home work. Tell me next week. How many weeks? Therefore how many months and therefore how many years required; I would not tell you now, you will not come to the next class. So do not feel diffident, you can climb the Gīta mountain. And the successfully complete the study, if only you surrender to the Lord. That is why we are starting with a prayer. Nammala mudiyumo, mudiyatho? Oh, Lord you make it possible. All our engagements will be on days other than Mondays. Bhagavān will adjust. And now comes the 5th and final verse on Lord Kṛṣṇa.

Verse No.9 – Kṛṣṇa Namaskāra

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्वेदैः
साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद् गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥९॥

yaṃ brahmā varuṇēndra-rudra-marutaḥ stuvanti divyaiḥ stavaiḥ
vēdaiḥ sāṅga-pada-kramōpaniṣadairgāyanti yaṃ sāmagaḥ|
dhyānāvasthita-tadgatēna manasā paśyanti yaṃ yōginaḥ
yasyāntaṃ na viduḥ surāsura-gaṇā dēvāya tasmai namaḥ||9||

नमः **namaḥ Salutations** तस्मै देवाय **tasmai dēvāya to that Lord (Viṣṇu)** यम् **yam whom** ब्रह्मा वरुणेन्द्ररुद्रमरुतः **brahmā varuṇēndrarudramarutaḥ Brahma, Varuna, Indra, Rudra and Vāyu**, स्तुवन्ति **stuvanti praise** दिव्यैः स्तवैः **divyaiḥ stavaiḥ through divine hymns**, यम् **yam whom**. सामगाः **sāmagaḥ the singers of Sāmavēdā** गायन्ति **gāyanti invoke** वेदैः **vēdaiḥ through the Vēdās** साङ्गपदक्रमोपनिषदैः **sāṅgapadakraṃopaniṣadaiḥ with their limbs, Pada, Krama and Upaniṣads**, यम् **yam whom** योगिनः **yōginaḥ the wise** पश्यन्ति **paśyanti see** ध्यानावस्थित तद्गतेन मनसा **dhyānāvasthitatadratena manasā. with a contemplative mind directed towards Him**. यस्य **yasya and whose** अन्तम् **antaṃ limit** सुरासुरगणाः **surāsura-gaṇāḥ (even) the Dēvas and asurās** न विदुः **na viduḥ do not know**.

Salutations to Lord (Viṣṇu) whom Brahmā, Varuṇa, Indra, Rudra and Vāyu praise through divine hymns, whom the singers of Sāmavēdā invoke through the Vēdās with their limbs, Pada, Krama and Upaniṣads, whom the wise see with a contemplative mind directed towards Him, and whose limit (even) Dēvās and Asurās do not know.

tasmai dēvāya namaḥ. You can understand. Prostration to that Lord. Dēvaḥ, means God. And what type of God?. Not ordinary God. Go back to the first line; yaṁ stuvanti. Which God is worshipped by so many other deities like Brahma, Varuṇa, Indra, Marut; they are all names of various deities described in our scriptures. And of these deities, Brahma is the greatest one, because he is the creator of this world, even that Brahma worships Viṣṇu. From that it is very clear, how great Viṣṇu is or Kṛṣṇa is.

Stuvanti. They all glorify; sing the glory. How? divyaiḥ stavaiḥ; through divine hymns, sacred sthōthrams, sacred prayers; if you read Bhāgavadham, we will find of and on, the Stuthi comes, Dhruva Sthuthi, Kunti Sthuthi; Rudra Sthuthi. So many devotees will glorify. Even Brahma comes and glorifies Viṣṇu. If they themselves glorify. How glorious He must be. And not only that. They all glorify in the higher world. Because they are not locally available.

Even here on the earth, all the devotees of the Lord glorify him, sāmagāḥ gāyanti. Sāmagāḥ means the chanters of the Sāmavēdā. gāḥ, the chanter or the singer, which represent all the four vēdās; therefore those people who chant the four vēdās. There Sāma is specifically mentioned because Sāma vēda is in musical form. And therefore all the vaidikās sing the glory of the Lord, vēdāiḥ. Through the 4 vēdās.

aṅga-pada-kramōpaniṣadai. Not only Vēdās. Aṅgas, Vēdā has got so many satellite scriptures. Secondary scriptures are there, which are meant to elaborate Vēdās, which I have told in the introduction as the smṛti-granthas. So aṅgaḥ means Vēdā aṅgāni, 6 aṅgās are there; we need not go to the details; it is enough if we note secondary scriptures called Vēdāṅgaḥ.

And pada; krama, Pādaḥ and Krama represent different types of chanting the Vēdās. They had ingeniously devised different types of chanting of the Vēdās; one method of chanting is called Pāda chanting. Pada Padāḥ. Where each word is chanted separately. Instead of chanting Parthaya.... you have to Parthāya, prathibōthitham... bhagavadhām, (we will forget) each word is taken as a sentence. Then in krama. They join 2 two words. 1-2, 2-3 parthāya prathibōditham, prathibōditham bhāgavadham, bhagavadha nārāyaṇēna. this is krama pada. There is a Jaṭa Pāṭa. Where they have 1-2, 2-1, 1-2; 2-3, 3-2, 2-3; 3-4, 4-3, 3-4. This is Jaṭa Pāda. You can try. Pārthaya.....

And then comes Ghana Pāta.. A toughest form of chanting, where they have to do 1-2, 2-1, 1-2-3, 3-2-1, 1-2-3; 2-3, 3-2, 2-3-4, 4-3-2, 2-3-4. Even to talk in numbers it is difficult. Like that the words have to be joined and chanted. That is Ghana Pāṭa. All these different types of chanting are used for the glorification of the Lord. Therefore they sing your Glory.

And not only that, yōginaḥ yaṃ paśyanti. Great Jñānis, Great meditators see the Lord in their inner mind; they see the Lord manasā tadgatēna, with their mind which is concentrated on the Lord. So with the help of a one pointed mind, ēkāgra manasa, the Yōgis visualise or perceive the Lord, not outside, inside within. So dyānāvasthita. In the state of meditation. Yōgis perceive the Lord inside. Devotees see the Lord outside, Yōgis see the Lord inside. So Yōginaḥ, yaṃ paśyanti.

And yasyāntaṃ na viduḥ surāsura-gaṇā. Even though the Lord is described in the scriptures as a person, the real God is not a person. Even though God takes a personal form, for the sake of the devotee, the real God is not a person.

Why do we say so? Because if God is also a person, like you and I, what will happen? Can you guess? There will be limitation. First limitation is what? If you are in the Sterling Club, you are not at home. If you are at home, you are not in Sterling Club. This is called spacial limitation. And there will be time-wise limitation, if you are in this century, you are not in the previous or later centuries; there will be mortality. Therefore, real Bhagavān does not have time-wise limitation and space-wise limitation. And where will be that God? Important. Khon Bhanēga Croredpathi. Who does not have time-wise and space-wise limitation. Vaikunṭha and Kailāsa. That is not the answer. If God is limitless, that God is in Vaikunṭha also, in Kailāsa also, in the Sterling Club also.

So he says that real God many people do not know. Therefore surāsura-gaṇā, so even the Gods Dēvās and Asurās, na viduḥ, do not know. yasyāntaṃ. Antha means the limit of that Lord. What type of limit? Both limits. space-wise limit of the Lord as well as the time-wise limit of the Lord; even Dēvās and Asurās, do not know. Why they do not know? Because there limit is not there; because Bhagavān is limitless.

So Bhagavān has got two forms; one is a limited human form, temporarily taken for the sake of the devotee and limitless space_like form, which is his real nature. All the details we will get in the Gīta. Kṛṣṇa himself will say, that devotees think that I am Mr. Kṛṣṇa located in Gokulam or some place. They are all fools; they take my body as me. My body is only Māya mānuṣa vēṣa. The real I am all-pervading. To that all-pervading Lord **namaḥ**. I offer Namaskāra. That means He will be available even in the 21st century in Sterling Club also. That Lord is there to bless the students of the Gīta. And May that Lord bless us all to successfully study and understand this great scripture. With this Dhyāna slōkās of the Gīta is over.

From the next class, we will enter into Gīta proper. And try to come regularly and if possible if you can write some kind of notes also, it will be useful, because you cannot keep all the ideas in the mind, as it is you have memory problem. Nice to keep some kind

of notes, you can make the points in the class or go home and keep a salient features and share this with the family if they will listen to you. It will be a revision. Hari Om.

Chapter 1

004 CHAPTER 01, VERSES 01-03

Om

Having completed the dhyāna slōkās, now we will enter the first chapter of the Bhagavad-Gīta and the first chapter happens to be an introduction to the teaching of the Gīta. It is in the form of a dialogue between Lord Kṛṣṇa and Arjuna, begins only in the 2nd chapter, especially in the 11th verse.

From the 2nd chapter 11th verse, the actual Gīta teaching begins and that is why Ādi Śankarācārya also, who writes a commentary on the Gīta, begins his commentary only from the 2nd chapter, 11th verse. He does not write a commentary on the 1st Chapter and reason is that the first chapter happens to be an introduction to the Gīta. But even though it is only an introduction, we cannot disregard the chapter because introduction is equally important and it puts the foundation for the Gīta dialogue to take place.

And therefore we will be seeing the 1st Chapter also and the 1st chapter that is the introductory chapter serves two purposes. The first purpose of the first chapter is presenting the basic human problem known as saṁsāra . So the presentation or the description of the basic human problem known as saṁsāra comes in the first chapter.

I call this basic human problem, because this human problem is universal, irrespective of the nationality, irrespective of religion, caste, education, sex, age, the āśrama; irrespective of all the superficial human differences, the basic problem of saṁsāra is common. And this does not belong to a particular time of history. This problem is a human problem at any time of history. This was faced by Arjuna 5,000 years before and we are also facing or we will face in this century also and even after 10,000 years if the human-beings are going to survive, they will continue to have this problem.

And therefore, I am calling this as basic or fundamental problem, which the scriptures call saṁsāra . Presentation of this human disease, known as bhāva-rōgaḥ; Saṁsārāh rōgaḥ is the first purpose of the first chapter.

And why should Vyāsācārya describe the saṁsāra -disease in the first Chapter? Because the entire Gīta śāstra happens to be a remedy for this universal-disease. The entire Gīta śāstra consisting of 17 chapters from the 2nd chapter onwards is presenting a remedy

to this and therefore it is known as mōkṣa-śāstra. Mōkṣa-śāstram means a scripture which deals with the remedy for the human problem of saṁsāra . And therefore unless we know the disease, we cannot appreciate the importance and relevance of the remedy.

And therefore saṁsāra varṇanam is the first purpose of the prathama adhyāyaḥ and that is why the very chapter is called Arjuna Viṣāda Yōgaḥ. In fact, here the word Viṣāda means saṁsārah. It is Arjuna saṁsāra Yōgaḥ. So the human problem faced by Arjuna, in a particular context. This is the first purpose of the first chapter and what is that description I will deal with soon.

The second purpose of the first chapter is introducing the gūru and the śiṣya whose dialogue is going to be the Gīta teaching, so the introduction of the preceptor, the spiritual guide, viz., Lord Kṛṣṇa, and Arjuna, the spiritual-seeker; they have to be introduced, because the entire Gīta is in the form of a dialogue between them. Now I will briefly discuss these two topics. Let us take the first one.

saṁsāra varṇanam.

What is the description of saṁsāra ; the human problem can be presented in different ways; just like a disease can be explained in different ways; each system defines the disease in different ways. If an allopathic doctor describes or defines a disease, he has got a particular way; but the very same disease, if is diagnosed by an Ayurvēda doctor, he has got only 3 principles, vātam, pittam, kapham. One person may say jaundice, cancer or this or that; allopathic presentation of the problem but ayurvēda will present; but that this person the same but the presentation is different.

Similarly, the scriptures also present the universal human problem in different formats in different contexts and in the first chapter, Vyāsācārya presents in a particular fashion and what is that? Vyāsācārya points out that saṁsāra is a combination of three diseases. It is a syndrome. Not of one problem. but three diseases known as and rāgaḥ, śōkaḥ and mohaḥ. The combination of these three is called saṁsāra .

What are these three? The first one is rāgaḥ. It is an important word, whose significance must be clearly grasped, throughout the Gīta Kṛṣṇa will repeat this word very often, especially those people associated with carnatic music, they must be very alert. (they will ask Kalyani, Kambodhi). This is Vēdāntic rāgaḥ. The word Rāgaḥ means attachment; emotional dependence, psychological addiction is Rāgaḥ.

And when we talk about Rāgaḥ in the Bhagavad-Gīta very often, we must differentiate the Rāgaḥ or attachment from love, which is a very very similar and closer emotion. While attachment is very much criticised in the Gīta love is something very much glorified in

the Gīta. While attachment is presented as a trait of a Saṁsāri, love is presented as a trait and characteristic of a liberated saintly person. And therefore the word 'attachment' and 'love' must be very clearly differentiated.

Vēdānta is against attachment. But Vedānta is all for love. Now how do you differentiate attachment and love?

As I said the first difference, attachment is based on selfishness. I am attached to a person. I am emotionally hooked or dependent or holding on to a person based on selfishness, which means all the time I think of what do I get; what do 'I' get out of this particular relationship. I never bother about what the other person gets out of this relationship. Either I do not care or it is only secondary. I am always interested in my happiness and for the sake of my happiness, when I emotionally depend upon a person, that selfish leaning; that selfish dependence is called Rāgaḥ.

Whereas Love is a totally different relationship, it is based on selflessness where I am not going to emphasize very much on what do 'I' get out of it, but I am interested in the other person also. Not that I should ignore my own well-being but not at the cost of other person. Therefore, love is based on selflessness whereas attachment is based on selfishness.

And the second difference which is a corollary of the first one is attachment is always in the form of taking. I hold on to things and situations and people for taking something, whereas love is something which is based on giving and sacrifice. One is in the form of taking; another is in the form of giving.

Thirdly, attachment is always conditional. That as long as I am going to be benefitted by this relationship, as long as I am comfortable I hold on to that. The moment I am not comfortable, I drop the relationship like a hot potato and that conditional psychological dependence is called attachment; whereas love is not based on conditions. It is unconditional.

And next, attachment invariably comes from a weak mind which is empty; which is not happy within itself and therefore it depends upon external factors for satisfaction, happiness, fulfilment, etc.

Therefore attachment is born out of weakness. Whereas love is not born out of weakness but it comes out of strength and fullness.

And finally, in attachment; the intellect is clouded and therefore attachment will lead to violation of dharmā. Attachment will lead to violation of Dharmā; whereas in love a

person's intellect is sane and clear and therefore it will never lead to the violation of Dharmā.

These are the main differences between attachment and love. While love is a sign of freedom; attachment is a sign of bondage. And therefore, attachment is presented as the basic disease of saṁsāra .

Then the second disease, which is the expression of saṁsāra is born out of this attachment. What is that? Śokaḥ; or sorrow. Attachment will invariably lead to sorrow because I have been emotionally depending upon an external factor when the dependence goes away; which is very natural, definitely I am going to fall like a person who walks with a walking stick is going to heavily lean upon the walking stick. Moment the walking stick is gone, this person will fall down. Whereas imagine another person who goes with a baton; a stick without leaning on that, we can see early morning, several people walking. They do not lean on that. Just for style. Now they hold it, but they do not lean on it. If I lean on the stick, when it is a crutch, the moment that is gone, I am flat; but if I am just holding it, even if it is lost, nothing is going to happen.

Similarly, attachment is a psychological crutch which will make me psychologically flat; frustrated, disappointed. In fact, shocked, when the object of dependence goes away from me.

And unfortunately, whatever object I depend upon psychologically is impermanent in nature; whether it is possession, whether it is people; whether it is property; whether it is position; whether it is the very physical body; whatever I am attached to, whatever I am psychologically leaning upon is impermanent, that means any time in future, I am going to lose that; making me, or leaving me high and dry and therefore Vedānta asks the question, what preparation you have to face this potential threat?

Because every human being has to face; we are preparing for our old age. Because we are not going to earn until we retire, and we know that that income source is going to go away after retirement and therefore, we are preparing for old-age, by saving, or by insurance, by medi-claim, all physical security, we are preparing. But for psychological leaning and the consequent future loss, what preparation are we making? And as long as we do not prepare; our future is in danger; psychologically in danger. And this pain, this psychological fall, this psychological depression a person faces, because of the loss of the object of attachment: is called Śokaḥ, sorrow.

And what Gīta says is the preparation cannot be done when the problem comes. The preparation has to be early. For old age when do you prepare? Is it in old age? No, From

now itself, by PF, other thing, share, etc. We do that. Not after old age, we think. Therefore, we try to solve the problem of old age not in old age, but when we are young. In the same way, when the object of attachment is lost; whatever pain will come, we can never solve that pain at that time and therefore the preparation has to be when things are around and comfortable. That is called 'farsightedness'.

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चैन्द्रियषक्तिरप्रतिहता यावत्क्षयो नायुषः ।
आत्माश्रेयसि तावदेव विदुषा कार्यः प्रयन्तो महान्
संदीप्तो भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥

yāvatcśvasthamidaṃ śarīramarujaṃ yāvajjarā dūrato
yāvaccendriyaśaktirapratihatā yāvatkṣayo nāyuṣaḥ |
ātmāśreyasi tāvadeva viduṣā kāryaḥ prayanto mahān
saṃdīpto bhavane tu kūpakhananaṃ pratyudyamaḥ kīdrśaḥ || 75 ||

(Vairāgya śatakam of Bhṛṅhari)

(As long as this body is free from disease and decrepitude, as long as senility is far off, as long as the powers of the senses are unaffected and life is not decaying, so long, wise persons should put forth mighty exertions for the sake of their supreme good, for when the house is on fire what avails setting about digging a well (for water)?).

The psychological strengthening process, psychological insurance should be, when? yāvat śāśvatam idam, when physically I am healthy, when I am psychologically healthy, when the sense organs are intact; when the family members are reasonable cooperative; when what is called the business conditions are also reasonably good, then everything is fine, ātmāśrēyasi tāvadēva kāryaḥ prayantō mahān; at that time, be farsighted.

If you try to solve a problem when the tragedy has struck, that is a foolish approach, it is like digging a well when the house is on fire. And that too in Madras, water problem is rampant. Therefore, be far sighted because every attachment is a potential sorrow. Therefore what is the second disease, attachment born sorrow. No.1. Rāgaḥ. No.2. Śokaḥ.

What is the third disease Vyāsācārya presents is Mōhaḥ, means delusion. When there is rāgaḥ and Śokaḥ attachment and consequent frustration or worry; the intellect does not function properly. The intellect is veiled by, intellectual is clouded by Rāgaḥ and Śokaḥ. And when a clouded intellect takes decisions, all those decisions will be wrong decision. And all the wrong decisions will appear as right decision and all right decisions will appear as wrong decision. This inversion of things; so this clouded perception is called Mōhaḥ, which will lead to Adhārmic way of life. Adharma will be seen as Dharmā and Dharmā will be seen as Adharma. This delusion; this confusion is called Mōhaḥ.

And it becomes a vicious cycle. Once I get clouded, once my vision is clouded; my actions will be wrong and because of that the situation will be worse and again because I will be worried and I will take wrong decisions, Like a chain reaction, the whole life will be a series of rāghaḥ-śōkaḥ - to mōhaḥ. Mōhaḥ to again Rāgaḥ to śōkaḥ. In fact, a person never gets out of dependence. He will be shuffling the dependence from one object to other. Instead of working for freedom, he will be only changing from one dependence to other, like a person who gives up smoking takes to snuff. You have not solved the problem. You have only changed the disease; from one disease to another. This cycle of shuffling the diseases and going from suffering to suffering is the human problem, which is known as saṁsārah.

And presenting this saṁsārah is the purpose of the first chapter and the purpose of the later 17 chapters is how to get out of this whole whirlpool or vicious cycle, so that I am an independent person.

Not physically. Physical independence, nobody can get. Psychologically I am an independent person. This is called Mōkṣah or freedom. This is the first purpose of the first chapter.

And then what is the second purpose? I said, introducing, Gūru-Śiṣya and the context and why should the scriptures introduce the Gūru and Śiṣya? All the spiritual teachings that are found in the scriptures are generally in the form of dialogues. They are presented in the form of a dialogue, to show that we have to gain spiritual knowledge only with the help of a spiritual guide. We should never attempt individually.

Therefore, the self-medication or self-effort without guidance can be counter-productive like self-medication can be often dangerous. If you do not take any medicine; it is OK. But we take medicine, the headache can be because of 2500 reasons, including one of the family members! Anything; tooth can cause headache, ears, eyes, neighbors, stomach, including worry. Therefore, dialogue indicates that a teacher or a spiritual guide is required if a person wants consistent progress. Without that we can get some idea of spirituality and often it will be confused ideas or worse misunderstood also. And therefore, the importance of Gūru is highlighted and then the qualifications of the teacher and the student also can be presented.

So therefore the second purpose of introducing a teacher and a student is to show who is a qualified gūru and who is a qualified Śiṣya. The Gūru is Lord Kṛṣṇa himself and the disciple is Arjuna. And the context is also presented. The context is the Mahābhāratham war. I need not describe the Mahābhāratham war elaborately.

The Mahābhāratham war is a war between Pāṇḍavās who are dhārmic people and कौरवास् kauravās who are Adhārmic, unrighteous people. And the Pāṇḍavās wanted to avoid the war by all means, even though they knew that the Kauravās are doing Adharmā, they have done all types of Akramās and they have taken away Pāṇḍavās' land. They tried sāma, dāna, bhēdaḥ; all the non-violent methods; they tried. Because ahimsā paramō dharmāḥ. The scriptures point out that Ahimsā is an important value. And being Dhārmic people, Pāṇḍavās tried the Ahimsā method. But later they found that the Ahimsā method does not work and therefore as a last resort they decide to resort to war.

And hiṃsā is accepted in our scriptures under certain conditions. Ahimsā is not an absolute value. Ahimsā is a conditional value; the scriptures allow certain conditions under which a person can take to hiṃsā . That is why, even our Gods, they are all said to be embodiments of compassion; they are described karuṇāsāgaraḥ kripāsāgaraḥ, etc. but you will find that all our Gods have got weapons. Kōdanḍapāṇi, pinākapāṇi, sudarśana cakraḥ, why? Because, if non-violent methods fail, for the sake of **paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām, dharmasamsthāpanārthāya sambhavāmi yūgē yūgē**. It is not Adharma. It is exactly like a doctor amputating one of the limbs. No doctor loves the job of amputation, cutting a limb. All his attempts will be what? To save the limb alone through medication, but the moment he has seen that by medication, the disease cannot be cured; not only that, it is going to spread further and destroy the whole individual; then, the doctor out of compassion, not out of anger or hatred, out of compassion, the doctor decides to amputate it.

In the same way, in the society also, if there is Adharma anywhere, then we have to, especially a kṣatriya, has to rectify the Adharma by non-violent methods. And if non-violent methods fail, a Kṣatriyā can take to a violent method and the Pāṇḍavās thought over this violent option for long because they were in the forest for 13 years and they suffered all kinds of problems being Kings and Kṣatriyās and they have thought whether it is proper to fight. And then after consulting after thinking very well, they decided that war alone is the only solution. Amputation Duryōdhano-dectomy. Finish him off. There is no other way and therefore, they have thought; fully decided to take to this Dharmā Yuddham.

And what do we find? When both of them, both the armies join together and they are about to fight this war, then Arjuna feels like supervising the army on the opposite side and he requests Kṛṣṇa to bring the chariot in front of the opposite side and then he surveys the people and the people he sees in the front happens to be not Duryōdhana. If he had seen Duryōdhana, his anger would have burst. But instead of Duryōdhana

whom he saw was Bhīṣma, Drōṇa, etc. and with them Arjuna had the problem of 'attachment'.

How do you know whether it is attachment or love? It is very difficult. I told you that the difference between attachment and love is that attachment will lead a person to violate dharmā whereas in the case of love, there would not be violation of dharmā. In the case of Arjuna, he has the problem of attachment, because his thinking becomes clouded as a result of that.

And how do we come to know that his thinking becomes clouded? Very simple. After 13 years of reasoning, he had come to the conclusion that the Mahābhāratham war is Dharmā Yuddah. He had thought out very well. But suddenly, in a moment, he begins to see the very same Mahābhāratham war as Adharma Yuddham. And therefore, there is a twisting in perception; Dharmā is seen as a Adharma.

And not only that, having decided to take to war, a Kṣatriya should never withdraw from the war and when a Kṣatriya is responsible for his family, he should never run away from family life and take to sanyāsā. Misplaced sanyāsā is also Adharmā. What is misplaced sanyāsā? Whenever problem comes, run away. Escapist-Sanyāsā is adharmā.

And Arjuna knows this very well but in the battle field, he talks about taking to Sanyāsā. So he sees the Adhārmic Sanyāsā as Dharma and he sees the Dharma Yuddha as Adharma, which is an indication of muddled thinking.

And not only it is very clear for us, this becomes clear for Arjuna himself because later Arjuna himself confesses to Kṛṣṇa and says

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः |..... ||२ -७||

[kārpaṇyadōṣōpahatasvabhāvaḥ](#)

[pṛcchāmi tvāṃ dharmāsammūḍhacētāḥ |.... ||2- 7||](#)

Hey Kṛṣṇa, I am confused. Wherever confusion has come, attachment is lingering somewhere. Is'nt it. Suppose we are working somewhere, we are the head of some institution or company. Then somebody commits a mistake. And report comes. Immediately we see the laws. According to the laws, this is the punishment for this mistake. And this boss decides, give him that punishment. Then somebody comes and tells, you know who has done that, it is your brother-in-law. Suppose now the moment the news-item comes, then, you are in dilemma. Conflict comes when there is some axe to grind; some involvement is there. Otherwise everyone is very dhārmic when they have to take decisions with regard to somebody else.

So why we are not able to think clearly. Even they say, even the best doctor will find it difficult to do a very difficult surgery, if the patient happens to be his own child. Why because it is not he is not doing as a perfect professionalist, but he is doing that as a father also; then the problem comes and therefore we find in the first chapter of the Gīta, Arjuna goes through the problem of Rāgaḥ towards Bhīṣma and Drōṇa and this Rāgaḥ leads to Śokaḥ and this Śokaḥ leads to mohaḥ and Arjuna finds himself helpless.

And the moment he discovers the helplessness, he surrenders to Lord Kṛṣṇa, who knows the medicine. And therefore what is the qualification of the student? Discovery of the human problem is the basic qualification of the student because without discovering the problem, he will never know the relevance of the remedy. So therefore, discovery of the problem

And what is the qualification of the Gūru? Firstly he should be free from that disease and also he should know the remedy. The one who is free from the problem and the one who knows the remedy, that person is Gūru and here we find Arjuna has the qualification to be a disciple and Kṛṣṇa is more than qualified to be a Gūru and since two qualified people come together, the conditions are ideal for a spiritual dialogue to take place and therefore the dialogue starts from the 11th verse of the 2nd chapter.

These are the two purposes of the first chapter. Presenting the problem, presenting the gūru and he Śiṣya.

With this background, we will enter into the verses.

Arjuna viṣāda yōgaḥ

CHAPTER 1 Arjuna viṣāda yōgaḥ- THE DESPONDENCY OF ARJUNA

prathamō'dhyāyaḥ - arjunaviṣādayōgaḥ

Dhṛtarāṣṭra's Query - 1

Verse 1.1

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१.१॥

[dhṛtarāṣṭra uvāca](#)
[dharmākṣētrē kuruṣētrē samavētā yuyutsavaḥ|](#)
[māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya||1.1||](#)

dhṛtarāṣṭra uvāca

King dhṛtarāṣṭra asked -

किम् kim **what did** मामकाः māmakāḥ **my people** च एव पाण्डवाः ca ēva pāṇḍavāḥ **and the Pāṇdavas** युयुत्सवः yuyutsavaḥ **who were eager to fight** समवेताः samavētāḥ **(and) who were assembled** धर्मक्षेत्रे कुरुक्षेत्रे dharmākṣētrē kuruḥkṣētrē **in the holy land of Kurukṣētra,** अकुर्वत akurvata **do** सञ्जय sañjaya **Oh Sañjaya?**

1. King asked – What did my people and the Pāṇdavas, who were eager to fight (and) who were assembled in the holy land of kurukṣētra, do, Oh Sañjaya?

So Vyāsācārya present the context. The two armies have assembled. Duryōdhana's Army is very powerful, qualitatively and quantitatively. He has got more numbers of soldiers. And also many of them are atirathi's and maharathi's. Very powerful. And Pandava's army is weaker both qualitatively and quantitatively. But the Pandava's have got one plus factor. The most powerful factor. That boatmen, that Lord is with Pandavas. And before the war is to begin, we find Dhṛtarāṣṭra is asking Sañjaya, what is happening there. You know Dhṛtarāṣṭra is the blind parent of Kaurava's or Duryōdhana and the blindness of Dhṛtarāṣṭra indicates his avivēka or his indiscrimination. Even though Dhṛtarāṣṭra very well knew that Kauravās are taking to adhārmic activities, Dhṛtarāṣṭra does not stop them out of his problem of attachment. And even though he may not know what is Dharma by himself, Vidura was there very much to constantly advice his or guide him. Knowingly he violates all the norms. So that inward blindness is symbolised in Mahābhārata as the blind Dhṛtarāṣṭra. And even though he is blind, because of the grace of Vyāsācārya, he is given an opportunity to know what is happening in the battlefield. And Sañjaya is given the special power of Television. Television does not means, Sony, Panasonic, Lg etc. Television means the capacity to see what is beyond the range of perception. Tele means what? Far away. Telecommunication, Telepathy, Television, Telephone etc, Tele means that which is far away, beyond the ranges. Vision means the capacity to see. Nowadays we are getting that power by external gadgets. But in the olden days they got the very same power by Tapa śakti. So Vyāsācārya had the power "Dīrghdarśanam" and Temporarily Vyāsācārya blesses Sañjaya with this power. And therefore Sañjaya and Dhṛtarāṣṭra are seated together. Sañjaya is seeing what is happening there and Dhṛtarāṣṭra is asking Sañjaya. So hey Sañjaya, so what did these two people do.

Who are they? means my people, namely Kaurava's and means the Pandu's Children, the Pandava's. Not only Kauravās and Pandavas. All the other King's who have joined this two parties. And why they have assembled? And where they have assembled? they have assembled in the Kurukṣētra. So even now that Kurukṣētra is available, you can see that the tree also is there. They say that Tree symbolises the dialogue, that also is said.

And that is why, I think in that area constantly quarrels and all are going on still, that Parampara is protected even now. Therefore in the Kurukṣētra which is Dharmkṣētra, which is the land of Dharma. The whole Bharata is considered as the land of Dharma. In that land, they have assembled together. For what purpose? Not for a get together, not for a tea party, but with a desire to fight it out. Very unfortunate desire, but that is what it is. And what happened at that time?

Sañjaya Defines the Arrays – 2- 20

Verse 1.2

सञ्जय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥१२॥

sañjaya uvāca

dr̥ṣṭvā tu pāṇḍavānīkaṃ vyūḍhaṃ duryōdhanastadā|

ācāryamupasaṅgamyā rājā vacanamabravīt||1.2||

सञ्जयः उवाच sañjayaḥ uvāca **Sañjaya said** तु dr̥ṣṭavā tu **Having seen** पाण्डवानीकम् pāṇḍavānīkaṃ **the army of the Pāndavas** व्यूढम् vyūḍham **arrayed**, राजा दुर्योधनः rājā **duryōdhanā king duryōdhanā** उपसङ्गम्य आचार्यम् upasaṅgamyā ācāryam **approached Drōṇācārya** अब्रवीत् abravīt **and spoke** वचनम् vacanam(**these**) words तदा tadā **at that time**.

In answer to Dhṛtarāṣṭra's query, Sañjaya says:

2. Sañjaya said - Having seen the army of the Pāndavās arrayed, King Duryōdhanā approached Drōṇācārya and spoke (these) words at that time.

So Sañjaya replies. So he says. **rājā Duryōdhanā pāṇḍavānīkaṃ dr̥ṣṭavā**. So the King **Duryōdhanā** saw the army of the Pāndava. aṅīkaṃ means army, which is vyūḍham, well arranged according to yuddha śāstra; they have varieties of vyūhams. Vyūham means a particular manner of arranging the armies. Padma-vyūham, chakra-vyūham, garuda vyūham, etc. They are all tactical positioning, just to trap the enemies. You know how Abhimanyu got trapped into one of the vyūhas he knew how to get in; like some of the temples, huge temples like Madurai Meenakṣi temple, like that here, with no negative motive. In this war, it is done with the negative motive so that the opposite party gets trapped and therefore pāṇḍavānīkaṃ vyūḍhaṃ; tactically arranged, that Duryōdhanā saw.

And after surveying them,. ācāryamupasaṅgamyā, Raja Duryōdhanā approached his ācārya. So his ācārya, his Gūru in warfare. Not gūru in any other field but in yuddha śāstra and who is that? Drōṇācārya, he is the ācārya. He approached Drōṇā and vacanam

abravīt; he addressed Drōṇācārya in the following words. What did Duryōdhanā say to Drōṇā?

Verse 1.3

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥१३॥

paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm|
vyūḍhām drupadaputrēṇa tava śiṣyēṇa dhīmatā||1.3||

आचार्य ācārya **O teacher**, पश्य paśya **see** एताम् etām **this** महतिं चमूम् mahatīm camūm **vast army**, पाण्डुपुत्राणाम् pāṇḍuputrāṇām **of the Pāndavas**, व्यूढाम् vyūḍhām **arrayed**, द्रुपदपुत्रेण drupadaputrēṇa **(by) the son of Drupada**, तव धीमता शिष्येण tava dhīmatā śiṣyēṇa **your skillful disciple**.

3. "O teacher! See his vast army of the Pāndavas, arrayed by the son of Drupada, your skillful disciple."

So here we have to supply Duryōdhanā uvāca. It is not said but it is understood because these are the words of Duryōdhanā. So hēy ācārya, hēy Drōṇā.

The army had been arranged by Dṛṣṭadumna, son of Drupada. He was born only for the purpose of killing Drōṇā, who was his teacher also. As a scorpion would sting him whose protection is sought to be free from fear, so did the wicked Duryōdhanā insult his teacher. His meaning in plain words comes to this: "Thus think of your stupidity in teaching the science of fight to the son of Drupada and to those of Pāndu. They are arrayed to kill you!" Then he gives the list of powerful warriors of Pāndu army.

Having thus pointed to the array of the Pāndava Army, Duryōdhanā now proceeds to mention in three verses the names of the principal warriors on the Pāndava side:

So here we have supply Duryōdhanā uvāca. it is not said, but it is understood because these are the words of Duryōdhanā.

So Hey ācārya, Hey Drōṇā, pāṇḍuputrāṇāmācārya mahatīm camūm paśyaitāṃ. May you see this huge army of the Pāndavās. And who is the head of the army, who is the leader of the army, He says, drupadaputrēṇa vyūḍhām. Drupadaputra is the son of Drupada, viz., Dṛṣṭadumna. Dṛṣṭadumna, the son of Drupada, is the leader of the army and the leader alone arranges the army and therefore he says drupadaputrēṇa vyūḍhām, which is arranged by Drupadaputra,

And who is this Dristadumna? So Duryōdhanā is very angry, and he says: tava śiṣyēṇa. In the family also, when the son does some mischief; the wife or husband will tell, your

son has done this, as though he is not his/her son. Without him, how is the putra going to come. When he gets first class, then, my son. Mistake, then your son.

Like that, Duryōdhanā is son, your śiṣya has done all this mischief; Thava śiṣya, not only is your śiṣya, he is a dhīmatā; he is a clever śiṣya, a cunning śiṣya. Why he is a cunning śiṣya? Because he learnt all the archery from you and he is using that knowledge to destroy you, like joining a company and learning all the skills and start another company and become the competitor of the original one. See the Akramam. In fact I hear that is happening everywhere. Similarly here also, in fact, Dṛṣṭadhumnya, is born exclusively for killing Drōṇā, because Drupada and Drōṇā had a rivalry and Drupada was not powerful enough to destroy Drōṇā, and Drupada conducts an exclusive yāgaḥ to get a son to kill Drōṇā. See how we use the Pūjā. Doing all pūjās to destroy people. Kṛṣṇa will talk about this later as tāmāsa pūjā.

tāmāsa pūjā is a pūjā which is meant to destroy others. rājasa pūjā is a pūjā which is done for purely selfish gain. sātāvika pūjā is a pūjā done for the well-being of the whole world. Lōkāḥ samastāḥ sukhinō bhavantuḥ.

Now Drupada has done a yāgaḥ and out of the yāgaḥ the Agni kuṇḍaḥ, Dṛṣṭadhumna comes, and what is the purpose? To kill Drōṇā. And the most ironical thing is what: Dṛṣṭadhumna goes to Drōṇā to learn archery.

And Drōṇā teaches knowing that he is going to use all these skills against me; because the rule is that once a qualified śiṣya comes, asking for a knowledge and if I have the knowledge, I have to give. That is dharma śāstra. Just as a parent has to bring up the child, without bothering whether the children are going to protect me in future or not. That is the approach of Dharmā; that is approach of any relationships. Here also, Drōṇā gives all his knowledge to Dṛṣṭadhumna and that is what Duryōdhanā is reminding Drōṇā; Hey Drōṇā, he has learned from you and he is standing there to kill you. Therefore dhīmatā; by this clever Dṛṣṭadhumna, this army has been arranged. More in the next class.

Hari Om.

005 CHAPTER 01, VERSES 04-13

ॐ

अथ प्रथमोऽध्यायः |
अर्जुनविषादयोगः

धृतराष्ट्र उवाच |
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः |
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय || ११ - ||
[dhṛtarāṣṭra uvāca |](#)
[dharmākṣetre kurukṣetre samavetā yuyutsavaḥ |](#)
[māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya ||1- 1||](#)

सञ्जय उवाच |
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा |
आचार्यमुपसंगम्य राजा वचनमब्रवीत् || १२ - ||
[sañjaya uvāca |](#)
[dṛṣṭvā tu pāṇḍavānīkaṃ vyūḍhaṃ Duryōdhanāstadā |](#)
[ācāryamupasaṃgamyā rājā vacanamabravīt ||1- 2||](#)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् |
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता || १- ३ ||
[paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm |](#)
[vyūḍhāṃ drupadaputreṇa tava śiṣyeṇa dhīmatā ||1- 3||](#)

I said in the last class that the first chapter serves two purposes. The first purpose is presenting the problem of saṃsārah, which is in the form of and rāgaḥ, śōkaḥ and mohaḥ. Attachment, Grief and Delusion. And this problem of saṃsārah has to be presented because the entire Gīta -teaching which starts from the 2nd chapter happens to be a solution for this disease called saṃsāra . Therefore, unless one discovers the disease or the problem he will never know the value of the medicine. And therefore, Vyāsācārya through the first chapter presents the problem of saṃsāra .

And the second purpose of the first chapter is to bring the student and the teacher together; i.e. student-Arjuna and teacher-Kṛṣṇa have to be brought together. And this is important because, self-knowledge has to be gained only with the help of a Gūru; not by an independent attempt. And while introducing the teacher and the student, Vyāsācārya will indirectly reveal the qualifications of the student and also the qualifications of the teacher. And only when both the teacher and student Gūru-Śiṣya are properly qualified; then and then alone the dialogue will become successful. And therefore, the second purpose of the first chapter is introducing the student and teacher and for this purpose, Vyāsācārya is presenting the context.

And the context is Mahābhāratha war. Both the armies have decided to settle their dispute by this unfortunate violent method of Mahābhāratha war and they have assembled together. And Dhṛṣṭdhumna has arranged the army of the Pāṇḍavās and Kauravās are also ready to begin the war. And just before beginning this battle, Duryōdhanā comes in front of Drōṇācārya who happens to be their Gūru and he is addressing Drōṇā in the following verses beginning from the third slōkā onwards and

therefore the IIIrd slōkā; Duryōdhanā uvāca. Duryōdhanā uttered the following words to Drōṇācārya and saw this verse in the last class.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् |
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता || १३- ||
[paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm |](#)
[vyūdhāṃ drupadaputreṇa tava śiṣyeṇa dhimatā ||1- 3||](#)

Hey Drōṇācārya!, please survey the army of Pāndavā which a huge and vast army which is arranged by Drupada Putra, Dhṛṣṭudhumna and who is a cunning person; because he has learnt archery from Drōṇācārya and he is going to use the very same knowledge against Drōṇācārya and duryōdhanā continues in the following verses also, which we will read.

Verse 1.4

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥१.४॥
[atra śūrā maheṣvāsā bhīmārjunasamā yudhi |](#)
[yuyudhānō virāṭaśca drupadaśca mahārathaḥ ||1.4||](#)

अत्र atra **in this army** शूराः महेष्वासाः mahēṣvāsāḥ śūrāḥ **there are many powerful archers** भीमार्जुनसमाः bhīmārjunasamāḥ **who are equal to Bhīma and Arjuna** युधि yudhi **in war** युयुधानः yuyudhānaḥ **Sātyaki** विराटः च virāṭaḥ ca **the king of Virāta country**, च द्रुपदः ca drupadaḥ **and Drupada**, महारथः mahārathaḥ **a great warrior**.

4. In this army there are many powerful archers who were equal to Bhīma and Arjuna in battle – Sātyaki, the king of Virata country, and Drupada, a great warrior.

Duryōdhanā's words continue and in these verses Duryōdhanā is enlisting the important warriors. The powerful soilders in Pāndavās ' army. And who are they: atra śūrā maheṣvāsā, mahārathaḥ. śūrāḥ valours one; courageous one; who are not frightened of our army and they are all maheṣvāsā. Ísvāsāḥ means a bow, a dhanu, maheṣvāsā, a mahā dhanu, those who are weilding powerful bows which are received from great sources, including the divine sources. Therefore they are wielding powerful bows and arrows and each one of them is a Mahārathā or Mahārathi. Mahārathi or Mahāratha is title given to certain soilders based on their accomplishment and capacity. So they have got अर्ध रथाः ardha rathāḥ, in a particular level, higher level Rathi, still higher level Mahārathi, still higher level adirathi. And Mahārathi is defined as:

ऐकोदश सहस्राणाम् योद्धये यस्थु धन्विनाम् |
शस्त्र शास्त्र प्रविणस्व || महारथः इति स्प्रिताः ,
[ēkōdaśa sahasrāṇām yōddayē yasthu dhanvinām](#)
[śāstra śāstra praviṇasca, mahārathaḥ iti spritāḥ.](#)

Who can have the title of Mahārathi? The one who can single-handedly fight 10,000 soldiers at one time. Ekaḥ san, single handed, daśasahasrāṇānām dhanvinām yōddayē, imagine the strength of that warrior if he has to face 10000 soldiers simultaneously. And such a person is called Mahārathi and if a person can fight more than 10000 amitam yōdhayē yasthu samprōkathē, adirathi saha. If he has to get the title athiratha or athirathi, he must be able to fight more than 10000 people and Duryōdhanā says here the Pāndavās army has got many Mahārathis.

Therefore he says śūrā; maheṣvāsā; mahārathāḥ and bhīmārjunasamāḥ and almost every other warrior is as powerful as Bhīma and Arjuna. Not only eating but yudhi. In fighting there are as great as Bhīma and Arjuna and who are they? For sample he gives some name, Yuyudhāna, Yuyudhāna is another name for Sātyaki; he is a warrior; then Virātaḥ, Virātaḥ rāja and Drupadaḥ, Draupadi's father, all these are great Mahārathi and not only them more people are there who are they:

Verse 1.5

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥१.५॥

[dhṛṣṭaketuścekitānaḥ kāśirājaśca vīryavān |](#)

[purujiṭ kuntibhojaśca śaibyāśca narapuṅgavaḥ ||1.5||](#)

द्रष्टकेतुः drṣṭakētuḥ **Dṛṣṭakētu** चेकितानः cēkitānaḥ **cēkitānaḥ** वीर्यवान् काशिराजः च vīryavān kāśirājaḥ ca **the powerful king of Kāśi**, पुरुजित् purujit **Purujit** कुन्तिभोजः च kuntibhōjaḥ ca **kuntibhōjaḥ** च शैब्यः ca śaibyaḥ **and Saibya** नरपुङ्गवः narapuṅgavaḥ **who is the best among men (are all assembled here)**.

5. dṛṣṭakētuḥ, Cekitānaḥ, the powerful king of Kāśi, Puruji, Kuntibhōja, and Saibya, who is the best among men (are all assembled here).

Not only Sātyaki, Virāta and Drupada but there are more powerful warriors named: Dṛṣṭakētu, proper names of various warriors. Dṛṣṭakētu is one name; Cēkitānaḥ is another name; Kāśirājaḥ, is the king of Kāśi, and vīryavān is not a name, but it is an adjective to Kāśi rājaḥ; vīryavān Kāśirājaḥ, the most powerful king of Kāśi. Then Purujit is another name, Kuntibhōjaḥ, another name, kunti's father is called kuntibhōjaḥ, then Śaibhya, another name; all these are great warriors and narapuṅgavaḥ, is an adjective of Śaibhya, it is not another name, difficult to find out which is noun and which is adjective. Narapuṅgavaḥ, the greatest among men, i.e Śaibhya. All these people, belong to Pāndavās' army. And as even Duryōdhanā is enumerating, his fear is increasing.

Verse 1.6

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥१.६॥

yudhāmanyuṣca vikrānta uttamaujāśca vīryavān |
saubhadrō draupadēyāśca sarva ēva mahārathāḥ ||1.6||

च विक्रान्तः युधामन्युः ca vikrantaḥ yudhāmanyuḥ **Moreover, the powerful Yudhamanyu,**
वीर्यवान् उत्तमौजाः च vīryavān uttamaujāḥ ca **valiant Uttamaujas** saubhadraḥ ca सौभद्रः
Abhimanyu च द्रौपदेयाः draupadēyāḥ **and the sons of Draupadi (are all assembled here).**
सर्वे ऐव महारथाः sarvē ēva mahārathāḥ **All of them are great warriors**

6. Moreover, the powerful yudhāmanyuḥ, the valiant Uttamaujas, Abhimanyu, and the sons of Draupadi (are all there). All of them are great warriors.

And there are more powerful soldiers on their side. Yudhāmanyuḥ; another proper name, then vikrāntaḥ, should be adjective to Yudhāmanyuḥ, vikrāntaḥ Yudhāmanyuḥ, the very powerful, the valours Yudhāmanyuḥ. In Indian army there was a ship called Vikrānt. So Vikrānt the very powerful one, Uttamaujāḥ vīryavān, vīryavān is adjective to Uttamaujāḥ is name of another warrior and vīryavān, the powerful one; so the powerful Uttamaujāḥ, the powerful Yudhāmanyuḥ and Saubhadra, Saubhadra, another name of Abhimanyu. Saubhadraḥ Apathyam puman, Saubhadraḥ, son of Subhadra, is Saubhadra, the most powerful Abhimanyu, Draupadēyascha, the five sons of Draupadi. Draupadi had one son from each Pāndavā and these five sons are here called Draupadēyāḥ; Draupadi putrā, they were also powerful warriors in the Mahābhāratha war and how powerful they are: sarvē ēva mahārathāḥ. All of them are mahārathis.

Verse 1.7

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं ब्रवीमि ते ॥१.७॥

asmākaṃ tu viśiṣṭā yē tānnibōdha dvijōttama |
nāyakā mama sainyasya saṃjñārtham tān bravīmi tē ||1.7||

द्विजोत्तम dvijōttama **O best among Brahmins,** निबोध तान् nibōdha tān **May you know** ये
विशिष्टाः yē viśiṣṭāḥ **those who are prominent** अस्माकं तु asmākaṃ tu **among us,** नायकाः
nāyakāḥ **the leaders** मम सैन्यस्य mama sainyasya **of my army,** ब्रवीमि तान् bravīmi tān **I am**
mentioning them to you ते संज्ञार्थम् tē saṃjñārtham **for the sake of information.**

7. Oh best among Brahmins! May you know those who are prominent among us, the leaders of my army. I am mentioning them to you for the sake of information.

After describing Pāndavās army, now he is giving a list of the important men in his own army. So the idea is that he can compare and contrast the relative strengths of both the armies.

Even in sports, if they have to play a particular game, they have to study the strength and weakness of every player, who is a good batsman what are the strengths, who is a fast bowler, who is a spinner, so each one's strengths and weaknesses they study, it is almost like a war. Here also Duryōdhanā wants to make a comparative study of the strength and weaknesses of both the armies.

Now he says, Hey dvijōttama, means Drōṇācārya, you should remember, Drōṇā is a Brāhmaṇā, and according to varṇa-āśrama dharmā, a Brāhmaṇā should not take to kṣatriya-dharmā. A Brāhmaṇā should not take to vaiśya dharmā. He cannot fight a war, he cannot do business; he cannot serve in any company, according to varṇa āśrama dharmā. I am telling the regular varṇa āśrama dharmā rule and a brāhmaṇa has got only six duties; yajanam, yājanam, paṭhanam, pāṭhanam, dānam, pratigrahaḥ; ṣaṭakarmāṇi brāhmaṇa karmāṇi. Yajanam, yājanam, doing the rituals and poojas is the yajanam and yājanam means helping the Kṣatriyās and Vaiśyās and Śūdras to do their duties. Himself he should do the vaidikha karmas and he also should officiate as a priest. We cannot say priest Brāhmaṇā. Brāhmaṇāś only job is priesthood.

The second pair is paṭhanam, pāṭhanam. He should study the scriptures and also he should transfer the knowledge to the other three groups that is Kṣatriya, Vaiśya and Śūdra.

A Kṣatriya can do yajanam but he can never do yājanam. A Kṣatriya can do vēda-adyayanam but a Kṣatriya can never do vēda adhyāpanam. He can learn but not teach.

Vaiśya can learn Vēda but he cannot teach. Brāhmaṇā alone can learn and teach. Do and officiate.

Finally dhānam and pratigrahaḥ. Dhānam. You know, giving dhānam. Charity or dakṣiṇa. not only giving pratigrahāśca. He can receive dhānam also.

Kṣatriya can give dhānam; but he has no right to receive dhānam.

Similarly Vaiśya can give dhānam. kṣatriya, vaiśya śūdras, have got yajanam, dhānam and paṭhanam. They cannot do yājanam, pāṭhanam and pratigrahaḥ.

This is varṇa-āśrama dharmā and Drōṇā is one of the persons who started violating that Dharmā and we are all followers of Drōṇācārya. We are getting a backing from Drōṇā.

That is why in Mahābhāratha war, when a context comes, Bhīma scolds Drōṇā left and right. What are you doing? What right you have to fight this war? You can learn archery and you can teach archery. A Brāhmaṇā can learn archery and teach archery; but he is

not supposed to join any war. And Bhīma scolds Drōṇā and Drōṇā does not have any answer to that.

Anyway, Duryōdhanā here addresses: dvijōttama tān nibōdha. May you know the important warriors on our side. asmākaṃ viśiṣṭāḥ. asmākaṃ means among our warriors viśiṣṭāḥ important prominent ones who are nāyakāḥ mama sainyasya who are the commanders the leaders of our army and why am I enumerating, **saṃjñārtham tē tān bravimi**. I am just giving this for your information. I know that you already know them. Still I am enumerating them so that you can have an idea about the relative strengths. And who are in this army. He enumerates.

Verse 1.8

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥१.८॥
[bhavān bhīṣmaśca karṇaśca kṛpaśca samitiñjayaḥ](#)
[aśvatthāmā vikarṇaśca saumadattistathaiva ca||1.8||](#)

भवान् bhavān Yourself, भीष्मः च bhīṣmaḥ ca **bhīṣmaḥ**, कर्णः च karṇaḥ ca **Karṇa**, कृपः समितिजयः च kṛpaḥ samitiñjayaḥ ca **kṛpaḥ, who is ever victorious in war**, अश्वत्थामा aśvatthāmā **asvatthama**, विकर्णः च vikarṇaḥ ca **Vikarṇa**, च तथा एव सौमदत्तिः ca tathā ēva sōmadattiḥ **and the son of Sōmadatta (are in our army)**

8. Your venerable self, Bhīṣmaḥ, Karṇaḥ, Kṛpaḥ the victorious in fight, Aśvatthāmā, Vikarṇaḥ and Sōmadattiḥ (are all in our army).

So he gives the list. First topmost in the list is bhavān, is not the name of a warrior. Bhavān means Your Honour, You. First Duryōdhanā lists Drōṇā. If Drōṇā feels insulted, it is finished. You are the first one. You are also the Gūru of all these people. Next one is bhīṣmaḥ. Great Bhīṣmācārya, then Karnah; the great Karṇa, then kṛpaḥ and samitiñjayaḥ is not a name of a person, is an adjective to Kṛpaḥ. samitiñjayaḥ Kṛpaḥ, the one who is ever victorious in a war. The one who has never been defeated. Undefeatable person is called samitiñjayaḥ. Samithiḥ means Yuddhaḥ. Jayaḥ means victorious. Samithi jayathi sarvata. One who has never seen a defeat. Who is that. Kripa. Kripācārya. and Aśvatthāmā, who is also a great warrior. Vikarṇaḥ is another name, you all know the Mahābhāratha story, and therefore I do not want to bring the story part here. Aswathhama, you know, and vikarṇaḥ, vikarṇaḥ is another name to Duryōdhanā's brother and Sōmadattiḥ, another name of a warrior; tathā ēva ca, all these people are powerful warriors on our side. And not only these people are there, more are there. He adds in the next slōka.

Verse 1.9

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्ध विशारदाः ॥ १. ९ ॥

anyē ca bahavaḥ śūrā madarthē tyaktajīvitāḥ|
nānāśastrapraharaṇāḥ sarvē yuddhaviśāradāḥ||1.9||

च ca **And (there are)** बहवः अन्ये bahavaḥ anyē **many other** शूराः śūrāḥ **heroes** च्यक्तजीविताः tyaktajīvitāḥ **ready to give up their lives** मदर्थे madarthē **for my sake** All of them सर्वे sarvē नानाशस्त्रप्रहरणाः nānāśatrapraharaṇāḥ **have many weapons and missiles**, युद्ध विशारदाः yuddha viśāradāḥ. **And are experts in war.**

9. And (there are) many other heroes ready to give up their lives for my sake. All of them have many weapons and missiles, and are experts in war.

Not only previously listed people, but there are more on our side. Anyē ca bahavaḥ śūrāḥ and there are many other powerful ones and who are they? Madarthē tyaktajīvitāḥ; out of respect for me, to support me, they have renounced their lives and they have kept their own lives at stakes and joined this army. Even though they are not directly involved in this war, they have come to support me. Like in the First World War and Second World War, the actual war is between two countries only but the others joined to support. In the same way, India had many kingdoms and all these kings had divided themselves into two groups and they had joined either Pāndavas or Kauravās therefore it was something mini world war itself and therefore madarthē tyaktajīvitāḥ. They have renounced their life for my sake. And they are not ordinary people, nānāśatrapraharaṇāḥ, they have got varieties of weapons and varieties of missiles. praharaṇam, means missiles. śāstra, means weapons. The difference between śāstram and praharaṇam is śāstra is a weapon which is held in the hand and fought. It is never released from the hand but it is held in the hand and fought like the sword, like mace, spear, etc. whereas praharaṇam or astram is those missiles which are released, like arrows, called praharaṇam. Powerful by invoking various dēvathās, by chanting the mantras. Therefore it was not technology based missiles, but it was all mantra- śāstra based missiles.

That's why in Rāmāyaṇa, Rāma takes a blade of grass and invokes the powerful Lord Brahma and releases the blade of grass. The grass, as it is, has no strength but he had invoked the powerful Brahma and therefore a blade of grass can become brahmāstra. From that only the famous, popular statement, வல்லவனுக்கு புல்லும் ஆயுதம் vallavaṇukku pullum āyutam. Suppose arrow itself is not powerful, it is the Dēvathā. Now we have got Agni missile.

Here India's Agni missile is technology based but in olden days our warriors also had Agni missiles, it will not be technology based but it will be mantra-based. Agni Dēvathā would be invoked. And when such an arrow is released, whole place will catch fire. And

the other side will not keep quiet. if Agnēyaḥ aṣṭram is released, they will release Varuṇāstraḥ. Jala dēvathā is invoked. All the fire will be put off. Similarly Nāgāstraḥ. Against that Garudās. Thus they had what you call equivalent weapons. They are called prakaraṇam; missiles and are warriors have got all these mantras and therefore sarvē yuddaviṣāradāḥ; all of them are experts in warfare.

Verse 1.10

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितं ॥१.१०॥

[aparyāptam tadasmākaṃ balaṃ bhīṣmābhirakṣitam|](#)
[paryāptam tvidamēteṣāṃ balaṃ bhīmābhirakṣitam||1.10||](#)

तत् tat **Therefore** अस्माकं बलम् asmākaṃ balam **our army**, भीष्माभिरक्षितम् bhīṣmābhirakṣitam **protected by Bhisma**, अपर्याप्तम् aparyāptam **is insufficient** तु tu **On the other hand**, इदं बलम् idaṃ balam **this army** एतेषाम् ēteṣām **of these (Pāndavās)**, भीमाभिरक्षितम् bhīmābhirakṣitam **defended by Bhīma**, पर्याप्तम् paryāptam **is more than sufficient (to defeat us)..**

10. Therefore, our army, protected by bhīṣmā, is insufficient. On the other hand, this army of these (Pāndavās), protected by bhīmā, is more than sufficient (to defeat us).

So having enumerated the important people of both the armies, now Duryōdhanā wants to find out the relative strength, who is superior and who is inferior. And according to Duryōdhanā's judgement, Who is superior? He says Pāndava sainyaṃ is superior and our kaurava sainyaṃ is inferior. This is his judgement indicating he is now tremendously frightened. And therefore he goes nearer to Drōṇā and he says asmākaṃ balam aparyāpatam, aparyāpatam means insufficient. It is weaker. It is incapable of overpowering the Pāndava sainyaṃ. Aparyāpatam meaning inferior, insufficient. Even though bhīṣmābhirakṣitam. Even though most important warrior in our troupe is bhīṣmā it is protected by bhīṣmā, and bhīṣmā is most powerful one; still I feel that we are weaker. And not only that, ēteṣām balam paryāptam. Ēteṣām means Pāndavānam. Here balam, means army; Balam means sainyaṃ. So the army of these Pāndavās is paryāpatam. It is too powerful to overwhelm us, to defeat us. bhīmābhirakṣitam, even though it is protected by Bhīma only, even though bhīma is inferior to bhīṣmā, but still I feel that their army is more powerful.

So from this we come to know a very important psychological point. If we are going to objectively see the situation, we can very easily conclude that Kauravās' army is more powerful. Objectively judged, we can easily say Kauravās' army is more powerful; because numerically Kauravās' army is more. They have got 11 akṣaukinis or divisions whereas Pāndavās have got only 7 akṣaukinis or divisions. Akṣaukini means a division, a

certain number of ratha, gaja, uragha, padāthi. They have classified ratha, chariot, gaja, elephants, thuragh, horses, padāthi, infantry soldiers, so many lakhs of rathas, so many lakhs of elephants, horses, etc. together is called one akshoukini. In fact in Mahābhāratha, they have given all the numbers also. And you have to multiply it with 14. So you may to multiply by 14. So against 11 akṣaukiṇis of Kauravās, whereas Pāndavās had only 7 akṣaukiṇis. Therefore, quantitatively, numerically, Kaurava army is stronger. And not only quantitatively, even qualitatively more powerful warriors are in Kauravās' side. One Bhīṣma is enough. One Drōṇā is enough. Because the Drōṇā is the Acārya of all the Pāndavās and the teacher always knows the weakness of the students. So whether we are weak in Maths or English or history, geography, teacher knows. Therefore Drōṇā knows the weaknesses of every Pāndavā; therefore one Drōṇā can fight all these people. Similarly Karṇa is elder is all these Pāndavās. Therefore Karṇa is enough. Similarly Kripa. Aswathama. All senior soldiers are in Kaurava side. Fortunately or unfortunately, even though Kauravā army is superior, both qualitatively and quantitatively what is Duryōdhanā's subjective feeling, that we are weak.

From this what do we come to know? That where Dharmā is lacking; and where Bhakthi is lacking, in such a place, inner strength and confidence will also be lacking. Dharmā is not there on Duryōdhanā's side; because he has been consistently violating Dharmā and therefore there is always a pinprick. Whoever violates Dharmā, he might become materially richer but he can never have inner confidence and strength and peace of mind and secondly Duryōdhanā was not at all a Bhaktha and he never understood the value of Īśvara anugrahaḥ.

And that is why when both Arjuna and Duryōdhanā went to Lord Kṛṣṇa, Kṛṣṇa gave the first option to Duryōdhanā to choose one of the two. You know the story. He said you can either choose me or you can choose all my army. Kṛṣṇa being a Rāja, he himself had an army. In fact, this is a symbolical thing; Kṛṣṇa represents spiritual strength **Īśvara anugrahaḥ** and Kṛṣṇa's army represents the material strength. It is like asking do you want money or Īśvara anugraha. Do you want property or Īśvara anugrahaḥ? This was the question. And Duryōdhanā chose the army, instead of Kṛṣṇa. Arjuna was asked to chose and Arjuna chose Lord Kṛṣṇa and Duryōdhanā said: What a fool he was, you have chosen Kṛṣṇa who will not fight; who will be a useless fellow. So therefore Arjuna knew the invisible strength of Īśvara anugrahaḥ whereas Duryōdhanā voted for the concrete material strength. And as a result of that, even though he had the material wealth and support, Duryōdhanā had no confidence, whereas Pāndavās were a picture of confidence.

And from this what is the lesson that we learn? If we require confidence and sense of security. Because in life, we invariably face this problem a sense of insecurity and to get rid of this sense of insecurity, we go on acquiring more and more and more and any amount of acquisition, we continue to have inner insecurity and if this insecurity should go, mere acquisition of material wealth will not do that; there is only one solution Kṛṣṇa will tell that in the 9th chapter.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥
[ananyāścintayantō māṁ yē janāḥ paryupāsātē |](#)
[tēṣāṁ nityābhīyuktānām yōgākṣēmaṁ vahāmyaham || 9.22 ||](#)

Hey Arjuna! if you have got me the Lord in your heart, even though your possessions are minimum, you have a sense of security; whereas if that Lord, that devotion is not there, you may have empires, but you will not be secure. In fact, the higher you go, the more you require security guard. So the PMs and Presidents - they have got maximum name, fame, possession and position and the President has got the entire army of the nation in his hand. President Clinton can press a button and explode an atom bomb. But they require security guard. Do you think security guard will give security? You know in certain cases, the security guard himself will become the source of death. From this one thing is clear.

अरक्षितम् दैव रक्षितम् ; सुरक्षितम् दैव हतम् विनश्यति.
[arakṣitam daiva rakṣitam; surakṣitam daiva hatam vinaśyati.](#)

If the Īśvara anugrahaḥ is not there, if Bhakthi is not there, whatever you possess will not give security and if Bhakthi is there, whatever possess will give security. And here Duryōdhanā suffers from a sense of insecurity. And what is the proof for that. He is saying asmākaṁ balaṁ aparyāpatam. It is insufficient. He is saying.

Verse 1.11

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥१.११॥
[ayanēṣu ca sarvēṣu yathābhāgamavasthitāḥ |](#)
[bhīṣmamēvābhirakṣantu bhavantaḥ sarva ēva hi||1.11||](#)

अवस्थिताः avasthitāḥ **Stationed** सर्वेषु अयनेषु च sarvēṣu ayanēṣu ca **at all the points of entry** यथाभागम् yathābhāgam **as allocated** सर्वे भवन्तः sarvē bhavantaḥ **all of you**, हि एव hi ēva **indeed**, अभिरक्षन्तु abhirakṣantu **should closely protect** भीष्मम् एव bhīṣmam ēva **bhīṣmā alone**.

11. Stationed at all the points of entry as allocated, all of you, indeed, should closely protect bhīṣmā alone.

Even though Duryōdhanā suffers from the sense of insecurity, he feels that there is at least one person who gives some amount of security and confidence and that is bhīṣmapithamahā, who is the eldest in the Kuruvamśa alive, and therefore his mere presence will give sense of security, just as we feel at home if there is someone who is elderly. It may be who is 86 year old great grandfather. Even though that person does not do anything, in fact cannot do anything, he may be sick also, he may be in the bed also, but the very thought that the elderly person is around gives a sense of security. And similarly, the very presence of Bhīṣma will give security to them, Duryōdhanā feels and therefore he commands all the other soldiers, that you should protect bhīṣmācārya, whatever be the cost. Therefore he says: bhīṣmam ēva abhirakṣantu. He need not even fight. But his very presence is enough to enthuse us. Therefore bhīṣmam ēva abhirakṣantu. So in this Duryōdhanā is commanding all the people around, including Drōṇāchārya; please protect Bhīṣma.

And how should you protect? Bhavantaḥ sarvē yathābhāgam avasthitāḥ. So by remaining in your own allotted strategic points which are known as ayanam. Ayanam is a technical word used in warfare and it stands for any strategic position in which a powerful warrior is placed, especially when different vyuhās or different arrangements are made; certain positions are there; eastern, western, northern, southern, etc. Strategic points are called ayanam. And in each of these strategic points, a powerful warrior will have to be there and he says whatever happens, you do not leave those place. Like any game, In cricket also, there are for a particular bowler, there is a strategic point. Slip, On, off, etc. Silly point (do not translate at all). These are all only jargon of a particular game. Similarly, ayanam means various strategic points, yathābhāgam as has been previously appointed, avasthitāḥ you should be stationed only in those places, and bhīṣmam ēva abhirakṣantu. You give top importance to the protection of bhīṣmācārya.

Verse 1.12

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ।१.१२॥

[tasya sañjanayan harṣam kuruvṛddhaḥ pitāmahaḥ |](#)
[siṃhanādam vinadyōccaiḥ śaṅkhaṃ dadhmau pratāpavān ||1.12||](#)

संजनयन् sañjanayan **Generating** हर्षं तस्य harṣa tasya **enthusiasm in him**, प्रतापवान् pratāpavān **the powerful**, पितामहः कुरुवृद्धः pitāmahaḥ kuruvṛddhaḥ **the oldest among the Kurus**, विनद्य उच्चैः vinadya uccaiḥ **sounded aloud** सिंहनादम् siṃhanādam **a lion-roar** दध्मौ शङ्खम् dadhmau śaṅkham **and blew the conch**.

12. Generating enthusiasm in him, the powerful grandsire, the oldest among the Kurus sounded a lion-roar and blew the conch.

So with the previous slōka, Duryōdhanā uvāca is over which started from verse 3 up to no.12 is Duryōdhanā uvāca. Now again Sañjaya uvāca, we have to supply. Sañjaya is continuing his narration in front of the Dhṛtarāṣṭra.

So when Bhīṣmā saw Duryōdhanā's pathetic condition, he understood Duryōdhanā that has to be encouraged now. Like the children, before writing the examination, they have got fear. Bhakthi also comes, before examination, extra bhakthi comes and swamis will become busy. Exam Swamiji for giving anugrahams, Bhīṣmā understands the unseen factor, the importance of the situation, therefore tasya sañjanayan, so Bhīṣmācārya generated enthusiasm, inner strength and confidence in Duryōdhanā. so kuruvṛddhaḥ pitāmahaḥ. Both these words refer to Bhīṣmācārya. kuruvṛddhaḥ means eldest among Kauravās, pitāmahaḥ, great-grand father, most elderly person, and that Bhishmacharya, created, generated confidence in the heart of Duryōdhanā. And how did he create confidence? uccaiḥ siṃhanādam vinadya. So he roared aloud. Like a lion he roared aloud; made huge noise. Some will create some sound, increase the volume of radio, etc. so you feel that somebody is around. Similarly here also Bhīṣmācārya made a huge roar of a lion to create, generate enthusiasm or confidence and thereafterwards Bhīṣmācārya did not want to delay the commencement of the war. Because, the more the delay is the more the butterfly in the stomach. You all know. The more the delay the more the butterfly and therefore Bhīṣmā decided to blow the conch signaling the commencement of the war. Therefore it is like the whistle indicating the beginning. So therefore both the armies are important, but Bhīṣmā being the eldest in both the armies, therefore Bhīṣmā decides to blow the conch first indicating their preparedness for the war.

Therefore, **pratāpavān** means the most powerful śaṅkham dadhmau, he blew his conch to begin this battle. And when Bhīṣmā blew the conch all the other warriors in kaurava sēna also started blowing the conch.

Verse 1.13

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१.१३॥

tataḥ śaṅkhāśca bhēryaśca paṇavānakagōmukhāḥ|
sahasāvābhyahanyanta sa śabdastumulō'bhavat||1.13||

ततः tataḥ **Thereafter** शङ्खाः च śaṅkhāḥ ca **couches**, भेर्यः च bhēryaḥ ca **kettledrums**, पणवानकगोमुखाः paṇavānakagōmukhāḥ **trumpets drums, and horns** सहसा एव sahasā ēva **were immediately** अभ्यहन्यन्त abhyahanyanta **sounded forth**. सः शब्दः saḥ śabdaḥ **That noise** अभवत् तुमुलः abhavat tumulaḥ **became tumultuous**.

13. Thereafter, conches, kettledrums trumpets, drums, and horns were immediately sounded forth. That noise became tumultuous.

So when Bhīṣmā blew the conch all the other people in Kaurava side also did the same and not only the conch, varieties of instruments; varieties of battle drums and instruments were sounded forth and various instruments are enumerated here, like the band that they have now in the army, they also had because they all create enthusiasm. Therefore, śankāḥ, Bhēryaḥ, phaṇaga, anaghā, gōmukhāḥ, they are varieties of drums, and varieties of blowing instruments. All of them sahasaivābhyahanyanta, there were all sounded forth immediately and imagine lakhs of people making noise simultaneously. Trichur Pooram, varieties of drums are beaten and then happens, sa śabdastumulō'bhavat. That sound reverberated, resonated and it pervaded the whole sky. It became tumultuous noise and now the Kauravās have indicated their readiness.

Now the Pāndavās have to say whether they are ready or not. And how can they say. You cannot speak. They were all so far away. Not like today with cellular phone. How do they do that. They have to sound their drums and their conches, etc. indicating their readiness. So now we have to know whether they are ready or not, which we will know in the next class.

Hari Om

006 CHAPTER 01, VERSES 14-23

ॐ

Verse No. 1.12

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिहनादं विनद्योच्चैःशङ्खं दध्मौ प्रतापवान् ॥ १.१२ ॥
[tasya sañjanayan harṣam kuruvṛddhaḥ pitāmaḥ |](#)
[siḥnādaṁ vinadyōcchaiḥ śaṅkhaṁ dadhmau pratāpavān ||1.12||](#)

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥११३॥

[tataḥ śaṅkhāśca bhēryāśca paṇavānakagōmukhāḥ |](#)
[sahasāivābhyahanyanta sa śabdastumulō'bhavat ||1.13||](#)

In the first chapter Vyāsācārya is introducing the situation or background in which the Gīta dialogue is going to take place and through this presentation of the context, Vyāsācārya is going to introduce Arjuna who is going to become a disciple, and Kṛṣṇa, who is going to become a teacher. At this moment, Arjuna is only a soldier, a warrior and Kṛṣṇa is a simple driver of Arjuna and both the armies are arrayed and the Mahābhāratha battle has to begin. And Duryōdhanā surveyed the army of Pāndavā and addressed Drōṇācārya pointing out that the Pāndavā army is stronger and Kaurava army

is weaker and we saw that it is not at all an objective fact, really speaking Kauravās ' army is both qualitatively superior and even though this superiority is there, Duryōdhanā does not feel the inner confidence.

If that inner confidence has to come, we require an unseen factor, which is called Īśvara anugrahaḥ, and Īśvara anugrahaḥ will flow only in a place where dharmaḥ is there. In Duryōdhanā's heart Dharmaḥ is not there and therefore Īśvara anugrah; unseen factor is missing and therefore Duryōdhanā feels diffidence in spite of his material wealth.

On the other hand, Pāndavās' heart is full of dharma and therefore they have the support of Īśvara anugrahaḥ, the unseen, adhrṣṭam. Once the Īśvara anugrahaḥ is there, even if we are materially weaker and poor, it gives an extra strength and that is how Pāndavās are not frightened, whereas Duryōdhanā is diffident. And Bhīṣmācārya recognises this diffidence of Duryōdhanā and Mahābhāratha battle has to start and therefore creating enthusiasm in Duryōdhanā's mind, Bhīṣmācārya made a huge roar of a lion and thereafterwards blew his conch, signaling the readiness for beginning the war. And Bhīṣmācārya has to do that, because he happens to be the most eldest and the respected person. Up to this we saw in the last class.

And once Bhīṣmācārya blew his conch, then all the other soldiers in Duryōdhanā's side, they also sounded forth various instruments, both string instruments, pipe, drum instruments, varieties of instruments, śaṅkhāśca bhēryaśca paṇavā anaka gōmukhāḥ sahasaivā abhyahanyanta; all of them were simultaneously sounded and that sound reverberated in the entire battle field and become much much more noisier than the original sound; so sa śabdastumulō'bhavat.

Now the Pāndavās have to respond and indicate whether they are ready for the battle and it is going to come now in the next verse. We will read verse no.14.

Verse 1.14

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥११४॥

tataḥ śvētaiḥ hayairyuktē mahati syandanē sthitau |

mādhavaḥ paṇḍavaścaiva divyau śaṅkhau pradaghamtuḥ||1.14||

ततः tataḥ **Thereafter**, माधवः mādhavaḥ **Kṛṣṇa** च एव पाण्डवः ca ēva paṇḍavaḥ **and Arjuna**, स्यन्दने syandanē **seated in a grand chariot** युक्ते yuktē **with** श्वेतैः हयैः śvētaiḥ hayaiḥ **white horses**, प्रदध्मतुः pradadmatuḥ **blew** दिव्यौ शङ्खौ divyau śaṅkhau **(their) divine conches**.

14. Thereafter, Kṛṣṇa and Arjuna, seated in a grand chariot with white horses, blew (their) divine conches.

Until now, our attention was turned towards Duryōdhanā, addressing Drōṇācārya and thereafter attention was turned to Bhīṣmācārya, i.e. on the Kaurava side. Now Vyāsācārya is turning his camera, verbal camera towards the Pāṇḍavās side and in the Pāṇḍavā side, who is the senior most, even though Dharmaputhra is there, they all recognised Kṛṣṇa as the most important person; even though not age-wise, they all recognised Kṛṣṇa as an Avathāra, respected Kṛṣṇa as the Lord himself and therefore all the Pāṇḍavās are looking at Kṛṣṇa for him to blow his conch.

And therefore Vyāsācārya is showing Arjuna's chariot now. tataḥ śvētairhayairyuktē, first the horse, he is now focusing the attention on the horses first. The horses of Arjuna's chariot. What type of horses Arjuna had: śvētairhayairyuktē white horses.

In Kathōpaniṣad, the whole chariot is given as an example for human life. In Kathōpaniṣad, our physical body is compared to the chariot and the sense organs are compared to the horses, mind compared to the reins, the sense organs driven are with the help of, controlled with the help of the reins. Similarly horses are controlled by the reins, sense organs are all controlled by the mind.

And the sense organs represent knowledge and knowledge is given white colour in our tradition. That is Sarawathy, goddess of knowledge is given the white dress. Yākundēndu tuṣārahāra dhavaḷā, yā śubhra vastrāvṛtāḥ, Saraswathi has white dress, symbolising knowledge. We will be seeing later knowledge is represented by satva guṇā and satva guṇā is given white colour and our sense organs represent knowledge, sense organs are here in the form of horses and the horses are also white in colour.

Philosophical symbolism and these white horses are drawing Arjuna's chariot; what type of chariot it is? mahati syandanē sthitau, a huge chariot, a special gift to Arjuna coming from the heaven. Heavenly gift to Arjuna and therefore this is not an ordinary chariot, it is a celestial chariot and therefore Vyāsācārya says mahati syandanē. And upon this wonderful chariot, āsīnaḥ; are seated two people, who are they? Mādhavaḥ, means Lord Kṛṣṇa, so Ma represents Lakṣmidēvi or Śakthi or power or knowledge and dhava means husband the Lord. Therefore, Ma Dhava means the Lord of wealth; here the wealth is knowledge-wealth and Lord Kṛṣṇa is endowed with the wealth of knowledge which he is going to impart to Arjuna and therefore Kṛṣṇa is given the title Mādhava. Not only Mādhava, Pāṇḍavāicha. Pāṇḍavā here indicates Arjuna. Now Arjuna is the master, Kṛṣṇa is driver, the role is going to be reverted in future. Now Kṛṣṇa is humble, simple, obedient servant sitting and Arjuna is master and both of them. What did they do, divyau śaṅkhu, pradadmatuḥ, Kṛṣṇa blew his conch indicating the preparedness of the Pāṇḍavā side to begin the war and their conches also are not ordinary ones and therefore they are called

divyau śaṅkhau, Divine conches, they blew. And what are their conches, the details are given in the next verses.

Verse 1.15

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १॥ १५.

pāñcajanyaṁ hṛṣīkēśō dēvadattaṁ dhanañjayaḥ|

pauṇḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛkōdaraḥ || 1.15 ||

हृषीकेशः hṛṣīkeśaḥ दध्मौ dadhmau **Kṛṣṇa blew** पाञ्चजन्यम् pāñcajanyaṁ (**the conch**) धनञ्जयः dhanajñayaḥ **Arjuna (blew)** देवदत्तम् devadattam (**the conch**) Dēvadatta वृकोदरः vṛkōdaraḥ भीमकर्मा **Bhīma** bhīmakarmā **of terrible deeds**, महाशङ्खम् mahāśaṅkham (**blew**) **the big conch** पौण्ड्रम् pauṇḍram **Paundra**.

15. Kṛṣṇa blew (the conch) pāñcajanyaṁ. Arjuna (blew he conch) Devadatta, Bhīma, of terrible deeds, (blew) the big conch Paundra.

So we can see Vyāsācārya's partiality, he is supposed to be a neutral observer, his heart is towards the Pāṇḍavās. When the Duryōdhanā people sounded their instruments, he made only a general statement. They all made a lot of noise; **sahasaivā abhyahanyanta**; but when the Pāṇḍavās are blowing the conches, he is giving even the names of their conches. He says hṛṣīkeśaḥ; hṛṣīkeśaḥ is Lord of kēśaḥ, so many names, previously we saw Mādhava, Lakṣmipathi, Lord of wealth, wealth of knowledge. Here another beautiful name is given. hṛṣīkam, means sense organs, and īśaḥ means the Lord. So hṛṣīkeśaḥ, the Lord of the all the sense organs, including the mind and therefore the Lord is the very sākṣi; the very witness who is seated within everyone, witnessing and blessing all the sense organs, because the Lord is the very Ātma, who is called the śrōtrasya śrōtram manasō manō yad, and such a title is given, because Lord Kṛṣṇa is going to soon study the mind of Arjuna. That means Lord Kṛṣṇa knows what is happening in Arjuna's mind and therefore he is called hṛṣīkeśaḥ, the Lord of our mind and sense organs.

And that Kṛṣṇa pāñcajanyaṁ pradadhmau. So the verb is not there in the sentence. We have to supply the verb. For every sentence, hṛṣīkeśaḥ pāñcajanyaṁ pradadhmau, means, he blew the conch named pāñcajanyaṁ. And behind each one of these, there are a lot of purāṇic stories, and Rākṣasās alone gets converted into the pāñcajanya. I do not want to go to the stories and all. Amarcithra katha and stories you can read. Pāñca janāsura, he becomes pāñcajanyaṁ.

Then dēvadattaṁ dhanañjayaḥ, is the title of Arjuna, which means the one who has amassed, acquired plenty of wealth. He was most prosperous person. All these titles of Arjuna are important, because we find in Mahābhāratha and in the Gīta that Arjuna was

the most materially successful person. So he had wealth. He was one of the most beautiful person, handsome person, and the strongest person, and he had name, he had fame, he had dharma; everything was there and he was the most successful person, even he went to heaven, he was called even by Indra to assist him in battle. So all these things materially needed by an ordinary person Arjuna had and we find such an Arjuna, in spite of material successes, he finds in a crisis, he is not able to solve the problem.

And from that we come to know that material successes cannot be a remedy for human sorrow. If material success could have been a remedy, Arjuna should not face any problem. But we find Arjuna is facing the problem and he finds ātma-jñanam alone is a solution. Therefore indirectly it is a teaching that Oh! human being can attain material success; you can work for prosperity; you can work for family, children; all of them, and very good and they help you lead a comfortable life but they will not help you solve the deeper inner problems of life, like attachment, like dependence, like fear, like sorrow.

And therefore, it is indicated here Arjuna is dhanañjayaḥ. Dhanañjayaḥ means most wealthy person. One who acquires wealth. Dhanam Jayathi. Sarvathra dhanam prāpnōti. That Arjuna dēvadattaṁ dadhmau; he blew his conch known as dēvadattaṁ; not the name of a person; name of the conch.

vṛkōdaraḥ pauṇḍram dadhmau. vṛkōdaraḥ, another name of Bhīma, the one whose stomach is like that of a wolf. vṛka means a wolf. vṛkasya udaram iva yasya saha vṛkōdaraḥ. What is the uniqueness of the wolf. Any amount it eats it will not get Tripti. It is a glutton. It eats. But when we eat too much; what is the problem. Battle of the bulge. Therefore many people or battling with the bulge. madhya pradesh grows. But what is the uniqueness of the wolf? any amount it eats, the stomach is always inside; never comes out. Similarly looking at Bhīma, you will never know he is a glutton, he had a fit stomach but he will eat plenty, therefore he is given a title, vṛkodaraḥ and such a Bhīma not only he is mere glutton there are many people who are gluttons but they cannot do anything. Bhīma was not like that. Proportional to the eating, he had many exploits also. Therefore, a beautiful adjective, a title here, Bhīma karma, a man of terrible deeds, Bhīma means bhayankaraḥ, karma means deed or exploits. so Bhīmani bhayankaraṇi karmaṇi yasya saḥ, Bhīma karma, and what are his Bhīma karma, you can read in Mahābhāratha, he has destroyed so many Rākṣasās, even though he has wonderful weapons often he does not use any weapons at all, any tree around is enough. Electric posts also. Mountains he lifts, trees he lifts. Therefore, he is called Bhīma karma and naturally his conch should not be an ordinary one; and therefore he should have a special conch also. It is called mahāśaṅkhaṁ pauṇḍram; pauṇḍram, the great, the huge

conch, and he blew that conch. Not only these people. Vyāsācārya is not satisfied; he mentions some more in the following verses.

Verse 1.16

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १.१६॥

anantavijayaṁ rājā kuntīputrō yudhiṣṭhiraḥ |
nakulaḥ sahadēvaśca sughōṣamaṇipuṣpakau || 1.16 ||

राजा rājā **the king** युधिष्ठिरः yudhiṣṭhiraḥ **Yudhiṣṭhiraḥ**, कुन्तीपुत्रः kuntīputraḥ **son of Kunti**, अनन्तविजयम् anantavijayam (**blew the couch**) **Ananthavijaya**, नकुलः nakulaḥ **Nakula** च सहदेवः ca sahadēvaḥ and **Sahadēva**, सुघोषमणिपुष्पकौ sughōṣamaṇipuṣpakau (**blew the conches**) **Sughōṣa and Maṇipuṣpaka**

16. The king yudhiṣṭhiraḥ, son of Kunti, blew anantavijayaṁ; Nakula and Sahadēva blew Sughōṣa and maṇipuṣpaka.

yudhiṣṭhiraḥ anantavijayaṁ dadhmau, we have to supply the verb dadhmau, yudhiṣṭhiraḥ is another name of Dharmaputra, he is called so because he is firm in warfare, powerful in battle, Yudhi, battle. He does not go back. Therefore he is given the title yudhiṣṭhiraḥ. He also happens to be son kuntīputraḥ, who is rajah the king, he blew the conch anantavijayaṁ. Names are beautiful. anantavijayaṁ, ever successful. It brings him only success. Never defeat. And nakulaḥ and sahadēva, the other two Pāndavās, they blew their conches and they also have beautiful names; what are they, **sughōṣamaṇipuṣpakau**. Sughōṣa conch of Nakula, maṇipuṣpakau of Sahadēva.

Verse 1.17

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १.१७ ॥

kāśyaśca paramēṣvāsaḥ śikhaṇḍī ca mahārathaḥ |
dhr̥ṣṭadyumnō virāṭaśca sātyakiścāparājitaḥ || 1.17 ||

Verse 1.18

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १ ॥ १८.

drupadō draupadēyāśca sarvaśaḥ pṛthivīpatē |
saubhadraśca mahābāhuḥ śaṅkhān dadhmauḥ pṛthak pṛthak || 1.18 ||

pṛthivīpatē पृथिवीपते **O king!** kāśyaḥ ca काश्यः च **The king of Kāsi**, paramēṣvāsaḥ परमेष्वासः **the wielder of a big bow**, mahārathaḥ महारथः **a great warrior**, शिखण्डी च śikhaṇḍī ca **śikhaṇḍī**, धृष्टद्युम्नः **dhr̥ṣṭadhyumnaḥ dhr̥ṣṭadhyumnaḥ**, विराटः च virāṭaḥ ca **the king of**

Virāta अपराजितः aparājitaḥ **the undefeated** sātyakiḥ सात्यकिः Sātyaki, **drupadaḥ** द्रुपदः **King Drupada**, draupadeyāḥ द्रौपदेयाः **the sons of Draupadi**, च महाबाहुः ca mahābāhuḥ **and the mighty** च सौभद्रः ca saubhadraḥ **Abhīmanyu, the son of Subhadra**, दध्मुः शङ्खान् dadhmuḥ śaṅkhān **blew the conches** पृथक् पृथक् pṛthak pṛthak **distinctly** सर्वशः sarvaśaḥ **from all directions**.

17-18 Oh King! The king of Kasi, the wielder of a big bow, Sikhandi, a great warrior, dhṛṣṭadhyumnaḥ, the king of Virāta, the undefeated Sātyaki, King Drupada, the sons of Draupadi, and the mighty Abhīmanyu, the son of Subhadra blew the conches distinctly from all directions.

kāśyaḥ, Śaṅkham dadhmuḥ, is the king of Kāśī, very famous very powerful, Kāśī Raja who is a great a archer, परमेष्वासः paramēṣvāsaḥ, eṣvāsaḥ means bow, one who has got a great bow, a powerful bow, he blew his conch. **śikhaṇḍī ca mahārathaḥ**; śikhaṇḍī, again you know the story, who is specially born, taken a vow to destroy Bhīṣma and he succeeds in that also, that śikhaṇḍī is not an ordinary person, mahārathaḥ, a great warrior, the great archer, blew his conch. And Dhṛṣṭadhymna, also blew his conch, virātaḥ, the king of virāta, sātyakiścāparājitaḥ, ever successful Sātyaki. And not only these people, drupadaḥ, father of Draupadi and draupadēyāḥ, 5 sons of Draupadi, Draupadi had one one son of each Pāndavā and there are five Draupadēyāḥ, and they are also great warriors and saubhadra, mahābāhuḥ, subhadra's son, Abhīmanyu, all of them mahābāhuḥ; Abhīmanyu is known for his heroism, special title mahābāhuḥ, man of powerful arms, all of them śaṅkhān pṛthak pṛthak dadhmuḥ, they blew their conches distinctly. pṛthivīpatē: Sañjaya addressed Dhṛtarāṣṭra. Whole thing is Sañjaya narrating in front of Dhṛtarāṣṭra. And then what happened?

Verse 1.19

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १॥ १९.

[sa ghōṣō dhārtarāṣṭrāṇām hṛdayāni vyadārayat |
nabhaśca pṛthivīm caiva tumulō vyanunādayan || 1.19 ||](#)

व्यनुनादयन् vyanunādayan **resounding throughout** नभः च nabhaḥ ca **the sky** च एव पृथिवीम् ca ēva pṛthivīm **and the earth** सः saḥ **that** तुमुलह् घोषः tumulah ghōṣaḥ **Tumultuous noise** व्यदारयत् हृदयानि vyadārayat hṛdayāni **pierced the hearts** धार्तराष्ट्राणाम् dhārtarāṣṭrāṇām **of the Kauravās**.

19. Resounding throughout the sky and the earth, that tumultuous noise pierced the hearts of the Kauravās.

Then all the Pāndavās blew the huge noise, the sound was heard by Duryōdhanā and other people, and hearing this sound Duryōdhanā's heart was pierced, as it were. That is said here. Śaṅkhanāda of all the people, vyadārayat, literally, bored into pieces; it

afflicted intensely, it pierced the heart of dhārtarāṣṭrās or Kauravās. That means already Duryōdhanā was frightened, hearing this sound, his fear increased. And this fear increased because of his diffidence, and his diffidence is because of Adharma.

Therefore, Vyāsācārya indicates what type of Saṅkhanāda it was, nabhaśca pṛthivīm caiva anunādayan. anunādayan; echoing; resounding, reverberating all over on the earth and above in the sky is Saṅkhanāda spread and it pieced the heart of Kauravās.

Verse 1.20 and 1.21

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ॥
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १.२० ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ १.२१ ॥

atha vyavasthitān dr̥ṣṭvā dhārtarāṣṭrān kapidhvajaḥ|
pravṛttē śastrasampātē dhanurudyamya pāṇḍavaḥ||20||
hr̥ṣīkēśam tadā vākyaṁidamāha mahīpatē| 1.21 |

महीपते mahīpatē **O king!** अथ तदा atha tadā **Then, at that moment,** शस्त्रसम्पाते śastrasampātē **when the discharge of arrows** प्रवृत्ते pravṛttē **was to be commenced,** कपिध्वजः kapidhvajaḥ **The monkey-bannered** पाण्डवः pāṇḍavaḥ **Arjuna** ध्वा dr̥ṣṭvā **saw** धार्तराष्ट्रान् dhārtarāṣṭrān **the Kauravās** व्यवस्थितान् vyavasthitān arrayed, उद्यम्य धनुः udhyamya dhanuḥ **raised the bow,** आह āha **and spoke** इदं वाक्यम् idam vākyaṁ **the following words** हृषीकेशम् hr̥ṣīkēśam **to Kṛṣṇa.**

20. O King! Then, at that moment, when the discharge of arrows was to be commenced, he monkey-bannered Arjuna saw the Kauravās arrayed, raised he bow, spoke the following words to Kṛṣṇa.

Up to the 19th verse is the first phase. And now from the 20th verse is the turning point is going to take place and turning point is indicated by the word **atha**, and in Sānskrīt language the atha indicates, a change, either in topic or a change in context. If it is a movie, tv show, they can have some background music. Poor Vyāsācārya cannot have such thing and therefore he has only to do it through a word and therefore he indicates the turning point by the word Atha.

Now what is the present situation? Kauravās have blown the conches. Pāṇḍavās have blown the conches. That means both teams or both the armies have indicated that they are ready. Now that the indication is over, the actual battle must start. And therefore shooting of the arrows must start. Therefore Vyāsācārya says: śastrasampātē pravṛttē.

The situation was ready for śastrasampātē, means release of the arrows. Shooting of the arrows, time is ideal, ready but at the nick of the moment. Therefore they are ready but the last moment some problem; similarly Arjuna has to shoot the arrow and at the nick

of the moment a flash of thought comes in Arjuna's mind and this flash is going to be a huge turning point. As if this flash had not taken place, if both had started the Mahābhāratha war, Gitōpadeśa would not have taken place and Vyāsa would not have written and Gīta classes would not have been started and you would not have been sitting here.

All these happened because of what; Atha, indicates why we are sitting here. Flash indicate. Flash of card; he feels that I should see people who are arrayed in front. Somehow he feels. Just before shooting the arrows, let me see who are the people whom I am going to destroy in the war. Perhaps this is the last moment that I am seeing them alive. Naturally, and Arjuna knows that they are all various relatives because this is a family war, and therefore I will not be able to see their face; farewell, Arjuna feels that he should see their faces.

And therefore orders Kṛṣṇa that is said here, **dhārtarāṣṭrān vyavasthitān dhṣtvā**. Arjuna saw all the Kauravās. dhārtarāṣṭrās must be the real expression for Duryōdhanās. The word Kaurava is really speaking common to both Duryōdhanā family as well as the Pāndavās. Really speaking Arjuna is also a Kaurava because literally Kaurava means those who belong to Kuru varṇśa. Both the Dharmaputra people as well Duryōdhanā people, both belong to Kuru varṇśa and therefore Kauravās is the common name for both Pāndavās and dhārtarāṣṭrās. But by convention when we say Kauravās we think it represents Duryōdhanā people. Literally speaking, in schools and all, the teacher is lady, Sir means male, male instructor is Sir. Female instructor is called teacher. Just a convention. Like that used by the expression Kaurava means Duryōdhanā people and Pāndavās are not called; really speaking Kaurava is common to both. If we are to differentiate, how should you differentiate? Dharmaputra, etc. Pāndavās, Duryōdhanā should be called Dhārtarāṣṭrās, Dhṛtarāṣṭra putrās.

Vyāsa has used the correct expression here. Vyavasthitān who is Arjuna. kapidhvajaḥ. kapidhvajaḥ one who has got monkey emblem on his flag. And that monkey represents Āñjanēya. And we all know Āñjanēya is Vāyuputra, son of Vāyudēvatha, and we also know that Bhīma is also Vāyuputra. Father is the same for both and therefore Bhīma and Āñjanēya are brothers.

And Āñjanēya is supposed to be a cirañjīvi and therefore he was in Rāmāyaṇa kālam, trēta yuga, dvāpara yuga, kali yuga and he continue to exist and Bhīma made a special request to Āñjanēya: "you should come to the Mahābhāratha battle and you should bless us so that we will get victory" and therefore Āñjanēya said that "I will be in the form of an emblem on your flag and I will bless you" and people say that Āñjanēya also had therefore an opportunity to listen to Gīta. Rāmōpadeśa he listened. Krishnōpadeśam

also he listened. There is a commentary on the Gīta by Āñjanēya. This is called paiśāca bhāṣyam. Paiśāca, one who did not have a physical form. So he existed in invisible form; heard the Gīta and wrote a commentary. And that commentary is even now available. A beautiful simple bhāṣyam called Hanumat paiśāca bhāṣyam. Anyway, because of this reason, Arjuna got a name kapidhvajaḥ; one who has got the monkey emblem, in his flag. So Arjunah dr̥ṣṭvā, he saw, and what did he do, **dhanuḥ udhyamya** he raised his bow, like the batsman doing, not ready. Similarly he also raises bow saying not ready. Do not shoot now. dhanuḥ udhyamya Pāndavā kapidhvajaḥ, hṛṣīkēśaṁ idam vākyam āhaḥ, there we saw, Duryōdhanā went to Drōṇācārya and here Arjuna is addressing whom, hṛṣīkēśaṁ, Lord Kṛṣṇa. idam āhah mahīpatē, King Dhṛtharāṣṭra, Sañjaya is addressing Dhṛtharāṣṭra as mahīpathi; this is what happened.

All these things how did Sañjaya see, without the satellite TV, Sañjaya is not in the actual battlefield and he could see from the palace. The other side of the continent, we are able to see. Sañjaya TV was better, he could even read the mind of the people. What is in batman or bowler's mind, we do not know. But Sañjaya had extraordinary TV that he could also read the mind; so therefore Viśva-rūpa darśana what transferred in Arjuna mind, even that Sañjaya reports. And what did Arjuna say to Lord Kṛṣṇa.

Verse 1.22

अर्जुन उवाच
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥१२१॥.

Arjuna uvāca

Sēnayōr ubhayōr madhyē ratham stapaya mē'chyuta || 1.21 ||

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १ ॥ २२.

yāvadētānnirīkṣē'haṁ yōddhukāmānavasthitān|
kairmayā saha yōddhavyamasmin raṇasamudyamē || 1.22 ||

Verse 1.23

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १ ॥ २३.

yōtsyamānānavēkṣē'haṁ ya ētē'tra samāgatāḥ|
dhārtarāṣṭrasya durbuddhēryuddhē priyacikīrṣavaḥ || 1.23 ||

अर्जुनः उवाच Arjunaḥ uvāca **Arjuna said** अच्युत Acyuta **O Kṛṣṇa !** स्थापय sthāpaya **Place** मे रथम् me ratham **my chariot** मध्ये madhyē **between** उभयोः सेनयोः ubhayōḥ sēnayōḥ **the two armies** यावत् yāvat **till** अहं निरीक्षे ahaṁ nirīkṣē **I see** एतान् अवस्थितान् ētān avasthitān **those who are assembled** योद्धुकामान् yōddhukāmān **with a desire to fight** सह कैः saha kaiḥ (**Let me see those) with whom** मया योद्धव्यम् mayā yōddhavyam **should I fight.** अस्मिन्

रणसमुद्यमे asmin raṇasamudyamē **in this event of war** अहम् अवेक्षे aham avēkṣē **I wish to see** एते ētē those ये समागताः yē samāgatāḥ **who are assembled** अत्र atra here योत्स्यमानान् yōtsyamānān **eager to fight**, प्रियचिकीर्षवः priyacikīrṣavaḥ **and who want to fulfill the desire** दुर्बुद्धेः durbuddhēḥ **the evil-minded** धातराष्टस्य Dhātarāṣṭasya **Duryōdhanā** युद्धे yuddhē **in this war**

21-23 Arjuna said – Oh Kṛṣṇa ! Place my chariot between the two armies till I see those who are assembled with a desire to fight. (Let me see) with whom I should I fight in this event of war. I wish to see those who are assembled here eager to fight, and who want to fulfill the desire of the evil-minded Duryōdhanā in this war.

Now comes Arjuna's word to Lord Kṛṣṇa. So Arjunaḥ uvāca. He says Hey Acyuta, this is another beautiful name of Lord Kṛṣṇa. Acyuta, very very significant word, both religious moral significance, philosophical significance, Acyuta, unflinching; infallible, one who never falls, one who never fails is called Acyuta. So whatever satya saṅkalpa, whatever he wants to accomplish he will accomplish because the Lord is omniscient and omnipotent and therefore he is called Acyuta, never failing, because in Mahābhāratha war, they all trusted Lord Kṛṣṇa and they found their trust was proved worthy. Kṛṣṇa helped them Kaivārthaḥ kēśava, he helped them. Similarly here also we should understand that if depend upon the local people and local institutions and local governments he may be successful or not, whereas if you depend on the Lord, He is Achuta.

And Draupadi experiences this in the sabha of the Kauravās, people who are powerful, 5 husbands were there, each one was powerful, Bhīṣma, Drōṇa were all there; and when Draupadi was in crisis, she surrendered to the Lord, help came. Therefore the Lord is one who is always trustworthy and therefore he is given the title Acyuta. And if you have to understand the philosophical significance you go back to Saturday class where we are seeing as Parambrahma, one who is Acyuta, one who is ever, infinite, the one who never falls into saṁsāra . Acyuta, ever liberated, ever free, one who never falls into saṁsāra . That is when the Lord takes birth in the world, we do not call it janma, we call it Avathāra.

What is the difference between janma and avatāraḥ? Janma means falling down; avatāraḥ is descending down. We are not avathāras. When we are born it is falling down from our original nature, therefore it is saṁsāra patanam when Bhagavān comes down Kṛṣṇa, Rāma, it is called avatāraḥ, one who never falls.

Why should he come down? To uplift the humanity, he comes down. Since he never falls from his original nature, he is called acyutaḥ. One meaning, one is who is ever trustworthy. Second meaning is one who is ever free.

nitya muktaḥ. Hey Acyuta, sthāpaya mē ratham. Arjuna is commanding Lord Kṛṣṇa; afterall Kṛṣṇa is now a driver. For some time he is the master, therefore Hey Acyuta, ratham sthāpaya. Please place the chariot. Sēnayōḥ ubhayōḥ madhyē. In between the two armies. Now, the Kaurava army is little bit far away and because of the distance, I am not able to see their faces properly. Also therefore please place the chariot in front. Ubhayōḥ madhyē ratham sthāpaya. For what purpose?

ētān nirīkṣē ahaṁ; so that I can very clearly survey, see, yōddhukāmān avasthitān, people who have assembled there to fight with us and kaiḥ mayā saha yōdhavyam. Let me clearly know with whom I have to fight. asmin raṇasamudyamē. In this huge venture called Mahābhāratha war. Let me know with whom I have to fight. yōtsyamānānavēkṣē: 'haṁ ya ētē: 'tra samāgatāḥ I want to have a clear view of them and therefore, take me in front of them.

And not only I have to see the Duryōdhanā people but also I have to see the other kings. Because remember, Mahābhāratha war some kind of a world-war type, because though it was a war between two families, so many other kings have joined this. Just like they had Allies and Axis. So many other countries also joined even from South, also, some of them joined Pāndavās, some Kauravās and therefore, Arjuna says, let me also see the other kings who are supporting the Kauravās. So yuddhē priyacikīrṣavaḥ. Let me see the allies of the dhatharāṣṭrās and when he is naming them dhatharāṣṭrās, Arjuna's blood is boiling because they have done so many akramams, right from the lac palace, consistently Kauravās have been jealous of Pāndavās and were trying to destroy them several methods. And therefore Arjuna feels extremely angry and therefore he uses the expression durbuddhēḥ.

You have to note this expression. You have to refer to this later also. Crucial expression. Durbuddhi means duṣṭa-buddhi. Adhārmica-buddhi. And why do I say, the expression is very important, because Arjuna does not see this as a war among the relatives or between the relatives. This is not an issue between who is the relative and what type of relationship we have; that is not the issue at all. But it is a fight between dharma and adharma. And who is the person, we are not going to bother, whoever is on the side of Adharma, we have to destroy.

No doubt, Bhīṣma is a great person. Drōṇā is a great person; and they have brought Arjuna up and not only that, they are even the gurus of Arjuna and Arjuna did not have any sentimental problem. He did not have any emotional problem. His intellect was ruling his decision.

Whoever has got a sound-intellect, whomsoever has his emotional-mind under the control of intellect he will have right judgment. Only when the emotions and sentiments begin to overpower the buddhi, then all kinds of confusions will come.

And until now, Arjuna did not have any emotional problems, or sentimental problems. His intellect was very clear. What is that? That side is Adharma side. And this side is Dharma side. It is a fight between dharma and adharma. And in society, dharma is more important than a temporary relationship. After-all, human-beings are subject to birth and death, whereas Dharma is śāśvatha, and if we have to vote for one of these two, whether personal relationship or dharma, we should be clear enough in our thinking to choose Dharma.

That is why we have the story of Manu Neethi Chōla. His own son had done Adharma and the Rāja said whether it is my son or daughter, my relations or somebody else relation; no question. Whoever has done Adharma, he has to be punished; Where Dharma is given more importance than temporary-relationships.

Now also we have politicians we know what is happening. And Arjuna did not have this problem and therefore he says dhārtarāṣṭrasya durbudhdeḥ showing that his intellect is now stronger than the mind.

And Vēdānta is going to later teach us that emotions are wonderful, because many people think that Vēdāntins will not have emotions. They will be sitting like stone when someone is suffering, they will say everything is Brahma mayam. No; Vēdāntin is not like a stone, is not a sentiment_less person. In fact, later Kṛṣṇa will say that jñāni is the embodiment of compassion, maitraḥ karuṇa ēva ca

Sentiments are wonderful, emotions are wonderful, they are unique gift from the Lord. But śāstrās says is once the sentiments begin to cloud our intellect, then it becomes a sentimentalism and once the intellect is clouded, the biggest problem is our judgment will be wrong, we will begin to see Dharma as Adharma, Adharma as dharma. Sentimentalism will lead to delusion. But sentiments make me a human being.

And until now, Arjuna did not have the problem of sentimentalism and therefore he happily came to the battlefield without any regrets or any compunction. Even though battle involves hiṃsa, even though it involves killing his own kith and kin; Arjuna never felt bad, because his protection of Dharma requires destruction. As a last resort, it can be taken. Therefore Arjuna did not have any problem until now. And that is indicated by the word Durbudhē. His thinking is very clear.

But now we have to see the change. The moment he comes in front and he sees the people and gradually his mind is going to change and we are going to see that emotion is going to replace discrimination; attachment is going to replace discrimination. And therefore saṁsāra begins and therefore Gīta has to begin. How? In the next class.

Hari Om.

007 CHAPTER 01, VERSES 24-30

ॐ

अर्जुन उवाच
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥१२१॥

Arjuna uvāca
Sēnayōr ubhayōr madhyē ratham stapaya me'chyuta || 1.21 ||

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥१२२॥

yāvadētānnirīkṣē'haṁ yōddhukāmānavasthitān|
kairmayā saha yōddhavyamasmin raṇasamudyamē|| 1.22 ||

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥१२३॥

yōtsyamānānavēkṣē'haṁ ya ētē'tra samāgatāḥ|
dhārtaraṣṭrasya durbuddhēryuddhē priyacikīrṣavaḥ || 1.23 ||

The armies of both the Pāṇḍavās and Kauravās are ready for the Mahābhāratha battle and even the conches have been blown on both sides and the war has to begin and at this crucial juncture Arjuna gets a flash of idea and that is he has to see the Kaurava Army at close quarters. Even though he knows the people with whom he has to fight, somehow it must be puṇyam that he feels like surveying their army once again. And therefore he raises the bow and commands his driver, Lord Kṛṣṇa, to place the chariot in the middle of the armies. And he tells Lord Kṛṣṇa that "I would like to see who are the people with whom I have to fight; who are going to be killed by me". And even at this juncture, Arjuna is very clear about his action. Arjuna knows this is going to be a war; which means hiṁsā is involved. Arjuna is aware of the fact that the war involves hiṁsā or killing the people.

And no doubt our dharma-śāstra, clearly says that ahimsā is an important virtue na hiṁsyāt sarvān udāni. And one of the important vows prescribed by the śāstra is ahimsā; not harming other people. In the Bhagavad-Gīta itself Kṛṣṇa is going to stress the value of ahimsā. But at the same time, our śāstras point out ahimsā is not an absolute value.

For that matter, no value can be followed absolutely because every value has got exceptions. This general or universal value is called utsargaḥ and we get exceptional situation is called Apavādha. Therefore, ahimsā is a utsargaḥ rule; but there are cases when one's duty is to take to himsā. One should not follow ahimsā. On the other hand he has to take to himsā in certain cases and that will come under apavādaḥ rule. Even our Gods who are supposed to be embodiments of compassion, you will see all our Gods have got weapons; whether it is Lord Śiva or whether it is Lord Viṣṇu or whether it is Dēvi whether it is Subrahmaṇya, all Gods, even though they are embodiments of compassion, they do not believe in misplaced compassion.

Misplaced-compassion is dangerous to the society and especially a kṣatriyaḥ must be aware of the fact that for a kṣatriyaḥ, ahimsā is not an absolute rule. For the sake of protecting Dharma, if he has to kill people, if he has to punish people, as Kṛṣṇa will say later, paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām, and both of them are for what purpose? dharmasamsthāpanārthāya. Exactly God does destruction for the sake of dharmasamsthāpanārtham. Even a kṣatriyaḥ has to take to destruction for the sake of dharmasamsthāpanārtham and Arjuna is intensively aware of this fact. Therefore in his heart there is no regret. There is no pang. No doubt he is going to kill thousands of people but he does not have any regrets or compunction, because he clearly says [dhārtarāṣṭrasya durbuddhēr](#). I am doing this for the sake of protecting Dharma. And this is a duty of a kṣatriyaḥ and as I said the other day, the very definition of a kṣatriyaḥ is kṣatāt adharmāt trāyatē iti kṣatriyaḥ. Kṣatriyaḥ is one who has to protect the society from adhārmic people. And he should try non-violent methods like sāmā, dhāna and bhēda and if all of them fail, he has to take to dhanda, i.e. it is an angry-Arjuna who is now in the battle-field and his hands are itching and waiting to shoot the first arrow.

And with this attitude, he asks Lord Kṛṣṇa to place the chariot and Lord Kṛṣṇa also like an innocent person and an obedient driver, He says: I will place the chariot. And then what happened, we have to see:

Verse 1.24

सञ्जय उवाच
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥१.२४॥
[sañjaya uvāca](#)
[ēvamuktō hr̥ṣīkēśō guḍākēśēna bhārata](#)
[sēnayōrubhayōrmadhyē sthāpayitvā rathōttamam](#)||1.24||

Verse 1.25

भीष्मद्रोणप्रमुखतः सर्वेषां महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरुनिति ॥१.२५॥

bhīṣmadrōṇapramukhataḥ sarvēśāṃ ca mahīkṣitām |
uvāca pārtha paśyaitān samavētān kurūniti||1.25||

सञ्जयः उवाच sañjayaḥ uvāca **Sañjaya said** भारत bhārata **Oh Dhṛtarāṣṭrā!** उक्तः एवम् uktaḥ
ēvaṃ **commanded thus** गूडाकेशेन gūḍākēśēna **by** Arjuna, हृषीकेशः hr̥ṣīkeśaḥ **Kṛṣṇa**
स्थापयित्वा sthāpayitvā **placed** रथोत्तमम् rathōttamam **the great chariot** मध्ये madhyē उभयोः
सेनयोः **between** ubhayōḥ sēnayōḥ **the two armies** भीष्मद्रोणप्रमुखतः
bhīṣmadroṇapramukhataḥ **in front of great warriors like** च सर्वेषाम् ca sarvēśāṃ **and all**
(other) महीक्षिताम् mahīkṣitām **kings** उवाच इति uvāca iti **and said thus** – पार्थ pārtha **Oh**
Arjuna! पश्य एतान् कुरुन् paśya ētān kurūn **these Kauravās** समवेतान् samavētān
assembled”.

24-25. Sañjaya said - Oh Dhṛtarāṣṭrā! Commanded thus by Arjuna, Kṛṣṇa placed the great chariot between the two armies in front of great warriors like Bhīṣma and Drōṇa and all (other) kings and said thus - “Oh Arjuna! See these Kauravās assembled”.

After Arjuna gave this commandment, Kṛṣṇa also did not speak a single word and Arjuna also did not speak and therefore Sañjaya comes in between he gives the report. So sañjayaḥ uvāca. What transpired in that battlefield. uktaḥ ēvaṃ hr̥ṣīkeśaḥ, hr̥ṣīkeśaḥ, Lord Kṛṣṇa, the charioteer was commanded thus by Arjuna, uktaḥ, commanded by Arjuna; what Arjuna, gūḍākeśēna, Arjunena, Arjuna is given a beautiful title here gūḍākeśaḥ, gūḍāka means Tamō guṇa; laziness, dullness is called gūḍāka, īśaḥ means a master; the one who has won over. Therefore gūḍākeśaḥ, means the one is not a tāmasic person, one who has conquered tamō guṇa; because if a person is under the grip of tamō guṇa, he is never fit for learning Gīta. Indirectly Vyāsacārya says Arjuna is not a tāmasic person, not a dull-witted person; he is competent enough to keep awake in the class. Therefore he is competent enough to keep awake in the Gīta talks.

When Kumbhakarṇa was killed in the Rāmāyaṇa war, Nidrā dēvi had one regret; because she was, all the time, in Kumbhakarṇa, sleeping for six months. Nidrā dēvi, the goddess of sleep, was very happy that I had an āśraya to happily repose. When Kumbhakarṇa was killed, Nidrā dēvi did not have any āśraya support and therefore she asked Rāma it seems what should I do. Rāma said it seems: wherever spiritual discourses are taking place, you go there! Arjuna is not of that type.

Therefore, hey bhārata; Bhārata, is Sañjaya addressing Dhṛtarāṣṭra. Hey Dhṛtarāṣṭra. And what did Kṛṣṇa do? sēnayōrubhayōrmadhyē ratham sthāpayitvā. He positioned, stationed the chariot, specially gifted by the Dēvas, between the two armies from where

Arjuna can clearly see the faces of everyone in the opposite site and what did Arjuna see there?

भीष्मद्रोणप्रमुखतः सर्वेषां महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरूनिति ॥१२५॥.

[bhīṣmadrōṇapramukhataḥ sarvēṣāṃ ca mahīkṣitām|
uvāca pārtha paśyaitān samavētān kurūniti||1.25||](#)

sarvēṣāṃ mahīkṣitām pramukhataḥ ratham sthāpayitvā; from the previous verse and supply it here. pramukhataḥ sthāpayitvā. He placed the chariot in front of a row of kings, because many kings are supporting Duryōdhanā. mahīkṣith means king, those who protect the earth, pṛthvi, or kingdom, etc.

And there also, even though there are many kings, Kṛṣṇa could have positioned the chariot in front of any one. There was huge row. But here Kṛṣṇa does a mischief here. Knowing Arjuna's weakness, Kṛṣṇa knows therefore where he did position the chariot, bhīṣmadroṇapramukhataḥ, right in front of Bhīṣma and Drōṇa. Just to test Arjuna. If Kṛṣṇa had placed the chariot in front of Karṇa or Duryōdhanā, then Arjuna's blood would have boiled further and Mahābhāratha battle would have happened; Gīta would never have happened, but Kṛṣṇa wanted to convert Arjuna. Therefore, as though he is innocent, (I think he wanted to become a guru!) He placed the chariot in front of bhīṣmadrōṇa pramukhataḥ, towards whom Arjuna had intense attachment.

And having positioned, then He said Hey Pārtha! samavetān kurūn paśya. Hey Arjuna, May you survey, may you study, all the Kauravās who have assembled iti uvāca. Thus Kṛṣṇa told Arjuna. And naturally Arjuna had to study in the next slōkā.

Verse 1.26

तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ॥ १ ॥ २६.
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि

[tatrāpaśyat sthitān pārthaḥ pitṛnatha pitāmahān|
ācāryān mātulān bhrātṛn putrān pautṛān sakhīmstathā || 1.26 ||
śvaśurān suhṛdaścaiva sēnayōrubhayōrapi |](#)

Verse 1.27

तान् समीक्ष्य स कौन्तेयः सर्वान्बन्धून्वस्थितान् ॥ १ ॥ २७.
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

[tān samīkṣya sa kauntēyaḥ sarvān bandhūnavasthitān||1.27||
kṛpayā parayā"viṣṭō viṣidannidamabravīt |](#)

तत्र tatra **There** पार्थः अपश्यत् pārthaḥ apaśyat **Arjuna saw** पितृन् pitṛīn **fathers** अथ पितामहान् atha pitāmahān **grandfathers** आचार्यान् ācāryān **teachers**, मातुलान् mātulān **uncles**, भ्रातृन् bhrātṛīn **brothers**, पुत्रान् putrān **sons**, पौत्रान् pauṭrān **grandsons**, सखीन् sakhīn **friends** तथा श्वशुरान् tathā śvaśurān **fathers in law**, ca ēva suhr̥daḥ **च एव सुहृदः and well wishers** स्थितान् sthitān **assembled** उभयोः अपि ubhayōḥ api **in the two** सेनयोः sēnayōḥ **Armies** समीक्ष्य samīkṣya **Having seen** सर्वान् तान् बन्धून् sarvān tān bandhūn **all these relatives** अवस्थितान् avasthitān **assembled**, कौन्तेयः kauntēyaḥ **Arjuna** आविष्टः āviṣṭaḥ **was overpowered** परया कृपया parayā kṛpayā **by deep attachment grieving**, विषीदन् सः अब्रवीत् viṣīdan saḥ abravīt **he said** इदम् idam **the following words**.

26-7. There Arjuna saw fathers, grandfathers' teachers, uncles, brothers, sons, grandsons, friends, fathers-in-law, and well-wishers assembled in the two armies. Having seen all these relatives assembled, Arjuna was overpowered by deep attachment. Grieving he said the following (words).

So tatra pārthaḥ apaśyat; tatra, on the side of Kauravās, the opposite side, Arjuna saw all these people and who are these people, most of them are his own relatives; kith and kin and therefore Sañjaya gives a huge list of relatives. pitṛīn, pitāmahān, ācāryān, mātulān, bhrātṛīn, putrān, pauṭrān, sakhīn; you can understand most of the words.

pitṛīn, he saw his own fathers standing. Pitha means father; pitṛīn means the fathers. You will say. How can you see fathers? There can be only one father. Here he says pitṛīn, because according to Dharma śāstra, every individual has got 5 fathers; every individual has got five fathers; who are those five fathers;

जनिता चोपनेताच ;यस्च विद्याम् प्रयचति ,
अन्नदाता भय त्राता, पन्जैते ,पज्जैते पितरस्मृतः

janitā ca upanētāca, yasca vidyām prayacati;
annadātā, bhaya trātā, panjaite pitarasmṛtaḥ

There are five people, who are as good as the fathers. First one is janitā, the *biological father*, who has given birth to the person, who is popularly known as the father. Then the next one is upanētā; one who gives the sacred thread, whoever does the initiation ceremony that person is also considered another father; generally father himself does the upanayanam, but if the father does not do, whoever does that ritual, he is also considered as good as a father; i.e. he must be respected as though he is the father. The next one yasca vidyām prayacati, Gūru is also considered a father; and that is why during upanayana ceremony also, when the Gāyathri upadēśa is done, they cover the person with the silk cloth, and this indicates garbha-vāśah. It is a symbolic representation of second garbha-vāśah. First garbha-vāśah is the actual one, when a person was in the womb of the biological mother; second garbha-vāśah is when a person is a student in Gūrukula. And why is this Gūrukula-vāśah considered a garbha- vāśah or pregnancy,

because, when a person is born, he is practically an animal only. There is no culture, there is no restriction, there is no control at all; any child is a wild, untamed, uncontrolled, uncultured, indiscriminate living being; therefore, we are all born prākṛta puruṣaḥ, with animalistic instincts, we are only physically human beings, but mentally we are not yet cultured.

Only when a person enters Gūrukula, and learns the vēdās, and learns what is dharma and what is adharma, and learns to lead a life based on dharma-adharma, rather than rāgaḥ-dvēsaḥ. I cannot lead a life according to my instinct, but I have to lead life according to śāstric injunctions, and when that child comes out of Gūrukula, he is a new human being, he is not a prākṛta puruṣaḥ, he becomes a saṁskṛta puruṣaḥ; he is no more a wild animalistic, brutish person; but he is a cultured human being.

And that is why he is called dvija, the twice born; the first birth is from the biological mother; the second birth is from the Gūrukula and for this second birth, Gāyathri is supposed to be mother and the ācāryā is supposed to be the father.

मत्तु अग्रे द्विजानानमद्वितीयम् मौन्जि बन्दनात् । ,
तत्र स्यम् माता गायत्रि पिता तु आचार्य उच्यते ॥

[matṛ agre dvijānānam, dvitīyam maunji bandanāt |](#)
[tatra syam mātā gāyatri pitā tu ācārya ucyatē ||](#)

A cultured person is born out of vēdic study, helped by the ācāryā. Thus ācāryā and Gāyathri together give birth to the cultured twice-born. And therefore, ācāryā is the third father. Janitā ca upanētāca, yasca vidyām prayacati.

Then the fourth-father is anna dhātha. When I am hungry, and I do not have anybody to feed me, at that time, if a person protects me by feeding me, giving food; without food I would have died, the one who gives that, one who keeps me going by feeding me, that person is also like a father. And therefore, Annadhātha is the fourth father.

And the fifth and final father is bhaya thrātha. The one who rescues me from adversity or crisis. The one who gives me a second life, protecting me from any danger, if it comes in my life, he is also called a father. Keeping that śāstric view, here Vyāsācārya uses the expression, pitṛn, those people are all respectable people like teachers, who are all as good as his parents.

And similarly, pitāmahāḥ, if there are many fathers, there must be many grand-fathers also. pitāmahān, then ācāryān, teachers in different fields, especially in the field of archery, the ācāryā is there, Drōṇa is standing in front, mātulān, uncles; bhrātṛn, brothers, because the Kauravās are his cousin brothers only, putrān, means his own

children, because the children of his cousin brothers are as good as his own children only. Karṇa's children or Duryōdhanā's children, all those people are as good as his own children. putrān, pautrān, grand children. **sakhīn** friends, and in the next slōkā, śvaśūrān, means fathers'-in-law. Of course, Arjuna had many father in laws. All those people who are as good as fathers-in-law. All these people are sēnayōḥ ubhayōḥ api, standing on both sides of the Army.

And tān samīkṣya sa kauntēyaḥ, sarvān bandhūnavasthitān. Bandhū means the person towards whom I have got the bond of attachment is a bandhū. It is derived from the root, बन्ध् bund, to be bound, i.e., attachment is called பரசம் Pācam, பரசகயிரிṛ pāśakayir in Tamil. You do not have to say pāśakayir. பரசம் is கயிரிṛ. Attachment is compared to a rope, because it binds me with other people and more I am bound, the more I lose my freedom, because my happiness is not determined by me. My happiness will be determined by so many other people with whom I have the problem of attachment and therefore they are called bandhūn. bāndhava.

So seeing; Arjuna saw all these Bandhūs, kith and kin, very closely. So samīkṣya, īkṣaṇam, seeing, samīkṣya, closely seeing, intensely seeing. When he saw their faces very closely, what happened; a total transformation took place in his personality.

And what is that transformation? kṛpayā parayā'viṣṭa. Arjuna was overpowered by attachment. Here the word kṛpa does not mean compassion, even though normally, kṛpa means compassion; in this context, kṛpa means attachment. Compassion is the virtue of a jñāni, it does not bind a person, whereas attachment is the weakness of an ajñāni, which causes problem. Therefore compassion is a virtue and attachment is a weakness. Compassion belongs to a jñāni and attachment belongs to ajñāni.

Here Arjuna happens to be ajñāni; therefore kṛpa should be translated as rāgaḥ. Therefore rāgēṇa āviṣṭa. He was overpowered by the emotion. So here also, it is not an emotion that he took to himself. He is not the master of the emotion but the emotion became his master.

A jñāni entertains the emotion as a master, whereas ajñāni is a slave of emotion. For a jñāni, emotion is an action, willfully, consciously entertained whereas for an ajñāni, emotion is a reaction.

And this Vyāsācārya indicates by using the word āviṣṭa; āviṣṭa, means he was overpowered. That is why many people ask the question, Swamiji, after all isn't 'anger' a useful emotion to control or discipline the children. Many people argue in favour of anger because Swamiji without getting angry, servants do not obey, children do not

obey, nobody listens; (what do you know? ~ if we tell, slowly, lovingly, compassionately, nothing will work. அடியாத மட்டு படியாது aṭiyāta māṭu paṭiyātu. Anger is a tool to conduct business in the world. This is the people ask. For that the answer. Yes. Wonderful.

Anger is a tool if you are using the anger and if you are using the anger, you will be free to take it at will and you will be able to drop it at will or you will be able to postpone at will. Therefore you asked the question? Can I drop the anger at will or can I postpone the reaction at will. And if a person says Yes. I am a master, I can have it, I can drop it, then we say Anger is a tool in your hand; therefore, have it.

What we find, we do not have anger, but anger overpowers us. This is the difference between jñāni and Ajñāni. One is the master of emotion another is the slave of emotion. And Arjuna also is now kṛpayā āviṣṭa; overpowered by the fundamental problem of Saṁsārā, known as Rāgaḥ.

And once a person is overpowered by Rāgaḥ, his twin brother, the immediate consequence will come and what is that viṣṭidannidamabravīt. viṣṭidam, means grief, or sorrow. Wherever there is attachment, there will be sorrow. So always attachment and sorrow are like two sides of the same coin and the intensity of sorrow will be directly proportional to the intensity of attachment and in the case of Arjuna; parayā kṛpayā, attachment was extremely intense and therefore the sorrows also was extremely intense.

Therefore here we find a transformation in Arjuna. So the angry-Arjuna has now become sorry-Arjuna. Rational-Arjuna has become emotional-Arjuna. Solider-Arjuna has become Saṁsāri-Arjuna.

This is the first stage of introduction; because before Gīta comes, everyone has to go through the three stages; solider becomes Saṁsāri, Saṁsāri becomes disciple-Arjuna. Solider-Arjuna has to get converted into Saṁsāri-Arjuna. Saṁsāri-Arjuna has to get converted into disciple-Arjuna and once this takes place, Gīta śāstram can begin and this portion is talking about the first conversion of solider into Saṁsāri.

And Vyāsācārya cannot dramatise this conversion because his only medium is cold words therefore he can only write one line kṛpayā parayā āviṣṭa. So we have to do lot of imagination. We have to stop at this juncture and we have to identify with Arjuna and we have to imagine Arjuna seeing Bhīṣma's and Drōṇa's face, and his mind rushes back to his entire life. How he has played with them and how they have played with him; he has been on their lap also. They have told him stories. They have caressed him, they have kissed him, so intimate is their relationship. And until now, whenever they met, they

must have been placing, now for the first time, they are meeting, not for exchanging kisses, but for exchanging arrows. And Arjuna must be visualising the consequences also. Soon, they are going to become victorious, because Arjuna is confident, because Kṛṣṇa is there; and then he imagines a future in which Bhīṣma is dead; Drōṇa is dead, and he goes home and the home is empty and he imagines a life without them and suddenly his mind breaks down. They have not been actually lost. They are only lost-in-imagination. The very imaginary loss makes a big change in Arjuna's mind. All these steps we have to imagine.

If it is a movie or TV, at least they can have few cameras, one showing Arjuna's face, one Bhīṣma, Drōṇa. Arjuna Bhīṣma, Drōṇa Arjuna, etc. one shot, here and one shot, there. Arjuna's face farther, closer; zoom lenses. And as even they show, slowly sweat coming and also background music.

Poor Vyāsācārya, he does not have background music, he does not have zoom lenses, he does not have different cameras, therefore you have to imagine all those things. And now Arjuna is now turned into Saṁsāri and what is Saṁsārā? rāgaḥ, śōkaḥ and mōhaḥ. Remember these three. Attachment, sorrow, conflict. Of these 3 basic problems, two have come, attachment has come, and sorrow also has come.

Now here we should remember that Arjuna developed attachment not in the battlefield. Not that Arjuna developed attachment in the battlefield, even before Arjuna had the attachment. But the problem was the attachment was not evident. Only in the battle field, when the possibility of losing the object of attachment; only when the possibility of losing the object of attachment comes, then alone the hidden attachment, the hidden intense attachment surfaces. He had the disease, but it was not evident. It was in incubation period. In the battlefield alone, it surfaced.

And that is why we find it extremely difficult to handle attachment. Because often we do not know that we have the problem of attachment and therefore we are blissfully ignorant and there is no question of taking action against the problem, because we are not aware of the problem. And it is hidden so long, and when it surfaces, it is so powerful that I cannot take any action.

Previously because of ignorance, I do not take action and when it surfaces, it is so powerful that I cannot take action. Like many of the addictions or diseases, like cancer, etc. When it is growing inside often, the patient does not know. They say if it is detected early, it can be cured. But cancer seems to be so intelligent, in the initial stage, one does not know; therefore we do not take action and when it becomes manifest, we cannot take action.

Therefore, what are the two problems? I do not take action or I can't take action. That is how the attachment and Saṁsārā happily continued. There are only some rare people who are lucky enough to detect that we have that problem and therefore they can start some remedy.

And Arjuna also finds almost in the same situation. And therefore viṣādan. And how much sorrow he has got. Vyāsācārya dramatises that: A verbal dramatisation.

Verse 1.28

अर्जुन उवाच ।

Arjuna uvāca |

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १.२८ ॥

dr̥ṣṭvēmam svajanam kṛṣṇa yuyutsuṁ samupasthitam|| 1.28||

Verse 1.29

सीदन्ति मम गात्राणि मुखम् च परिशुष्यति
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १.२९ ॥

sīdanti mama gātrāṇi mukham ca pariśuṣyati
vēpathuśca śarīrē mē rōmaharṣaśca jāyatē|| 1.29||

Verse 1.30

गाण्डीवं संसते हस्तात्त्वक् चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥१.३०॥

gāṇḍīvaṁ sraṁsatē hastāt tvakcaiva paridahyatē|
na ca śaknōmyavasthātum bhrāmāṭīva ca mē manaḥ||1.30||

Verse 1.31

निमित्तानि च पश्यामि विपरीतानि केशव ॥१.३१॥

nimitāni ca paśyāmi viparītāni kēśava||1.31||

अर्जुन उवाच Arjuna uvāca **Arjuna said** कृष्ण Kṛṣṇa **Oh Kṛṣṇa** दृष्ट्वा dr̥ṣṭvā **Having seen** इमं स्वजनम् imam svajanam **these relatives of mine** समुपस्थितम् samupasthitam **who are assembled,** युयुत्सुक् yuyutsuk **eager to fight,** मम गात्राणि mama gātrāṇi **my limbs** सीदन्ति sīdanti **droop** च मुखम् ca mukham **My mouth** परिशुष्यति pariśuṣyati **dries up** वेपथुः च vēpathuḥ ca **Shiver** च रोमहर्षः ca rōmaharṣaḥ **And horripilation** जायते jāyatē **occur** मे शरीरे mē śarīrē **in my body** गाण्डीवं संसते gāṇḍīvaṁ sraṁsatē Gandhiva slips **हस्तात्** hastāt **from the hand** च एव ca ēva **and त्वक् परिदह्यते** tvak paridahyatē **the skin burns.** न शक्नोमि na śaknōmi **I am not able** अवस्थातुं avasthātum **to stand even.** च मे मनः ca mē manaḥ **my**

mind also च भ्रमति इव ca bhrāmati iva **reels as it were** केशव kēśava Oh Kṛṣṇa ! पश्यामि paśyāmi **I see** विपरीतानि viparītāni निमित्तानि च **adverse** nimittāni ca **omens also**.

28-30. Arjuna said – Oh Kṛṣṇa ! Having seen these relatives of mine who are assembled, eager to fight, my limbs droop. My mouth dries up. Shiver and horripilation occur in my body. Gāndiva slips from the hand and the skin burns. I am not able to stand even. My mind also reels, as it were. Oh Kṛṣṇa ! I see adverse omens also.

In the previous three verses, 26 to 28 Vyāsācārya showed the problem of Rāgaḥ, which is the first symptom of Saṁsārā. From this verse up to verse 31, Vyāsācārya is showing the 2nd symptom of Saṁsārā, i.e. sorrow or grief. From Rāgaḥ, we are going to śōkaḥ, i.e. up to 31. And thereafterwards, Vyāsācārya will talk about the third symptom, i.e., Mōhaḥ.

This is not Arjuna's problem; but this is the universal-problem. Only the object of attachment varies, the problem of attachment is universal.

And here Vyāsācārya wants to show that since attachment was intense, the grief also was intense. And when the mind is intensively afflicted, that suffering will overflow into the physical body also. So if it is a milder problem, we can cover up. We will keep only in the mind and outwardly we can pretend as though everything is fine, we can smile, we can forget it; mind is different and body is different, but when the emotions are intense, it will overflow into the physical body.

Since Arjuna's sorrow was intense, it begins to show at the physical level also. And therefore Arjuna says, Hey, Kṛṣṇa !, Oh Lord, **imaṁ svajanam dṛṣṭvā**, I am seeing these people, who are all my relatives; I am seeing these people who are all my relatives; that means I belong to them, and they belong to me. and this is called the problem of Ahaṁkāra and mama kāra. So we have got a sense of belonging i.e. 'I' belong to someone and someone belongs to me. The sense of belonging is called attachment, which Arjuna expresses by using a word svajanam.

You can note this word repeated several times in the first chapter; this is another crucial word of the first chapter, svajana, means my people. And there is nothing wrong in claiming some people as my people. After all we are worldly people, and we belong to someone, and many people belong to us; it is fine. But when the sense of belonging becomes attachment and when the attachment begins to cloud the intellect, we begin to confuse between Dharma and Adharma.

Until now, Arjuna said that on the opposite, there were Dhātaraṣṭra, who were all durbuddhē. See how it changes. Earlier he said this, perhaps biting his teeth. "These people are terrible ones, they have all joined Duryōdhana who is Adhārmic person". Until

now, he saw those people as Adhārmic people; therefore requiring punishment. Which means he had Dharma-adharma vivēka buddhi is functioning.

But now Arjuna has slipped from buddhi-level to mind-level. Rational-level to emotional-level. Therefore instead of calling them Adhārmic people, now he is calling them "they are all my own people". That means what? If 'our people' do the adharmā, it is OK. If it is someone else, punishment is called for. This is called wrong-judgment. And Arjuna is getting into problem which indicated by the word, 'svajanam' sva means mamakāra. My people.

More we will see in the next class. Hari Om.

008 CHAPTER 01, VERSES 30-38

ॐ

गाण्डीवं संसते हस्तात्त्वक् चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १.३० ॥

[na ca śaknōmyavasthātum bhramatīva ca mē manaḥ || 1.30 ||](#)
[gāṇḍīvaṁ straṁsatē hastāt tvakcaiva paridahyatē |](#)

निमित्तानि च पस्यामि विपरीतानि केशव ॥ १.३१ ॥
[nimittāni ca paśyāmi viparītāni kēśava || 1.31 ||](#)

Arjuna had the problem of attachment all through. He was not aware of the problem until he came to the battlefield. When he stood in front of those people, towards whom he had intense attachment, and when he thought of the possible loss of those people; that imaginary loss makes his attachment stronger and therefore, the saṁsāra, which was there in him all the time, is flaring forth as it were, at this moment. And that is being described here and this attachment leads to sorrow and later to delusion and thus rāgaḥ, Śōkaḥ and mōhaḥ are being depicted. First rāgaḥ was indicated in verse no.27 or 28, kṛpayā parayā''viṣṭō viṣṭdannidamabravīt. There the word kṛpa indicates rāgaḥ; rāgaḥ or attachment and then viṣṭdannidamabravīt indicates the problem of sorrow and Vyāsācārya wants to show how intense the sorrow and for that purpose, Vyāsācārya points out that the sorrow was so intense that it started expressing in the physical plane itself.

And what are the physical symptoms of that intense sorrow are given in these verses, which we were seeing the last class. dṛṣṭvēmam svajanam kṛṣṇa. I pointed out in the last class that the word 'svajanam' Arjuna repeats several times. The word 'svajanam' indicates, 'my people' that means the moment he began to see them as 'my people' he forgot the Adharma that they had perpetuated. If Arjuna's vision is very clear, then it

does not matter, whether they are his people or somebody elses'; Adharma has to be punished; but when he begins to see the relationship and comes down to the emotional plane, his intellect is getting clouded. That is indicated by the repeated expression 'svajanam' which we will be seeing later also. So that mamakāra, is another expression of attachment.

In fact, Śankarācārya, does not write a commentary on the first chapter of the Gīta. There is no commentary on the first chapter. Even in the 2nd chapter, the first 10 verses Śankarācārya does not write a commentary. Śankarācārya's Gīta bhāṣyam starts with only the 11th verse of the 2nd chapter and the portions up to that, Śankarācārya condenses in a few lines and in his condensation, he only says one thing: Arjuna suffered from the problem of aham yē śāṁ, mama yē te. Is otherwise called rāgaḥ. That is indicated by the word 'svajanam'. imarṁ dṛṣṭva.

What type of people? yuyutsum samupasthitam. They have come here to not for enjoying the relationship but for fighting and seeing them what happens to me. sīdanti mama gātrāṇi. It does not happen very suddenly. You should remember, before his mind has worked a lot. As I said in the last class, he imagines what will happen in the war. He imagines the death of the near and dear ones and he imagines his survival and he imagines his life without these people.

And the more he thinks, the more real the imagination becomes and the more real it becomes, the more intense the sorrow becomes; Because any emotional problem does not take place in one thought. It is a built-up of thought; whether it is anger; whether it is depression; whether it is jealousy, any emotional problem does not happen in one thought.

Generally, if you see, you will find that you have repeated that thought again and again and that is why in movies, or in television serials, etc. you find somebody might have made an insulting statement or something and thereafterwards, they will show the person walking up and down. They can show all that in the movie. Poor Vyāsācārya cannot show that. And as he is walking up and down, you will find the statement, insulting statement of that person is repeated again and again and again and each repetition, increases the anger or frustration or revenging mentality.

Any emotional problem is a thought, built up, not a single thought. Single thought is not a sorrow. Single thought is not anger. Single thought is not jealousy. Single thought is not depression. So therefore, all these emotions require our cooperation.

What is our cooperation? We provide the condition, ideal condition. Sitting in the beach, we built up the worry-thought and from this we also get another important clue, all emotional breakdowns can be handled, if you are able to take care of the second thought. First thought is not in our hands. It happens. Somebody has insulted me. First thought is an experience. But thereafterwards, whether I should repeat it or not, is in my hands and if I choose not to repeat it, then it cannot conquer me; but if I allow that thought, like a ripple becoming a wave. Ripple is a weak but a wave is too powerful. Arjuna also has allowed the ripple of that thought to become a huge wave and it has overpowered and therefore his powerful hands, which has destroyed millions of asurās, that hand is not able to hold even that gāṇḍīvaṁ.

Therefore, he says sīdanti mama gātrāṇi, my limbs are shaking. So sīdanti mama gātrāṇi, they are becoming weaker and weaker and mukhaṁ ca pariśuṣyati and my mouth is drying up. The problem is in the head. But peculiar thing is the mouth dries up. If you have any doubt, try public speech. The moment you stand, it is only a welcome address of 1-1/2 minute, or vote of thanks of 1 minute. But he would have planned and throughout the programme he would have made it bye-heart also. Programme of vote of thanks people, generally do not hear the programme. They will be practicing, practicing, practicing. The 'scintillating talk', and inspiring talk, etc. already prepared, has already written up. and he come there and come in front of the mike, as somebody said: "Heart is an organ which starts functioning right from the time of birth, until you stand in front of the public for speech".

Similarly, the mouth also gets parched up. Here Arjuna says, [mukhaṁ ca pariśuṣyati](#). Not only that vēpathuśca śarīrē mē, my whole body is shivering or shaking and rōmaharṣaśca jāyatē; my hairs are standing on end, and gāṇḍīvaṁ sraṁsatē hastāt, the gāṇḍīva bow is slipping from my hands, that means my hands are becoming weak; is failing; and tvak ca ēva paridahyatē, my skin is burning as though na śaknōmi avasthātuṁ, I am not even able to stand. I wonder whether I will be able to stand, na śaknōmi avasthātuṁ bhramati iva ca mē manaḥ, my head is reeling; and not only that, nimittāni ca paśyāmi viparītāni kēśava. viparītāni nimittāni, means bad omens, nimittām, means omen, viparītām means bad.

From this it is very clear that half of the bad omens that we have is projected by our own mind. When we are strong, you see good omens; when we become weaker and weaker, the non-existing cat will be crossing your path; single Brahmin; double-Brahmin will cross you in the street when you are going for an important work. When we become weaker and weaker, more you become weaker, the more these things become visible.

Similarly Arjuna also says viparītāni nimittāni aham paśyāmi. That means he is in intense sorrow now.

And what is the further consequence of sorrow? Depression. Now Arjuna is going to go through deep depression; if it is in Bay of Bengal, it would have been useful!, at least some rains would come, but depression in our mind is of no use; you do not get any benefit. In both cases, rain comes in depression, but here it is salt rain from the eye, and thus useless! Here you find the courageous Arjuna is going through an intense depression. Extension of sorrow. We will read

न च श्रेयोऽनुपश्यामि हत्वा खजनमाहवे ॥ १.३१ ॥

na ca śreyo'nupaśyāmi hatvā khajanamāhave ॥ 1.31 ॥

Verse 1.32

न काङ्क्षे विजयं कृष्णा न च राज्यं सुखानि च
किम् नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १.३२ ॥

na kāṅkṣe vijayaṁ kṛṣṇā na ca rājyaṁ sukhāni ca |
kiṁ nō rājyēna gōvinda kiṁ bhōgairjīvitēna vā ॥ 1.32 ॥

च हत्वा ca hatvā **Moreover** स्वजनम्, svajanam killing **my people** आहवे āhave **in this war**, न अनुपश्यामि na anupaśyāmi **I do not see** श्रेयः śreyah **any good** कृष्ण Kṛṣṇa **Oh Kṛṣṇa** काङ्क्षे kāṅkṣe **I desire** न विजयम् na vijayam **neither victory**, न च राज्यम् na ca rājyam **nor kingdom nor pleasures**., च सुखानि गोविन्द ca sukhāni govinda **Oh Kṛṣṇa !** किं राज्येन kiṁ rājyēna **what is the use of kingdom** नः naḥ **for us?** किं भोगैः kiṁ bhōgaiḥ **what is the use of sense pleasures?** वा vā **Or, जीवितेन jīvitēna (what is the use of) life (itself)?**

31-2. Moreover, killing my people in this war, I do not see any good. Oh Kṛṣṇa ! I desire neither victory, nor kingdom, nor pleasures. Oh Kṛṣṇa ! What is the use of kingdom for us? What is the use of sense pleasures? Or, (what is the use of) life (itself)?

Arjuna goes through the symptoms of depression also and how does it express itself. First he begins to feel that the very life is meaningless. These are all typical signs of these mental problems of saṁsāra . He begins to feel that the whole life is meaningless. For whom should I live?

Why should I live? Why should I eat, drink coffee. Why wear the ornaments. Why should I dress? Why should I do anything at all? The whole life will appear to be empty or meaningless.

It is the most unique thing because Vēdanta tells that you are the only meaningful thing in the creation and meaning for life or meaning for your existence does not depend upon any external factor at all. But because of ignorance we begin to get associated with the

world, with the people, with various activities and we begin to enjoy them and we begin to get more and more interested, we put our heart and soul in that pursuit and we make them meaningful and after some time, it appears as though they are making our lives meaningful.

In fact, we are the one who give meaning to everything else, but because of ignorance, because of addiction, after some time, it appears that those pursuits are making my life meaningful. A musician thinks that without music life is meaningless. A sportsman addicted to sports thinks that without sports, life is meaningless. A workaholic thinks that after retirement, life is meaningless. And similarly each one gets addicted to certain things or certain people and he begins to conclude that without that my life is empty.

And once you begin to think so, why should I live, for whom I should live, etc. this is the biggest confusion and delusion. And what Vēdānta says is: Nothing can make or give meaning to your life, your life is worthwhile by itself. You add meaning to life, nothing adds meaning to your life. Let the whole world exist, your life is meaningful. Let the whole world go away, your life is meaningful. Therefore, do not connect the purpose or meaning to anything else at all.

And that is why, we have to train our mind in the beginning itself; that my life is full and complete because of itself, not because of any blessed things. That is why religious training, religious preparation etc. has to start very early. Otherwise, whenever that crutch we hold on to fall, we have all these kinds of depression problem.

Arjuna is a typical example. He says *na ca śreyo'nupaśyāmi*, I do not see any good in my life, without these people. These people means, Bhīṣma, Drōṇa, etc. They alone can make my life meaningful, without their existence, *śreyo'nupaśyāmi*, I do not see any good in my life. *hatvā khajanamāhave*. After destroying my people, my life is meaningless and what about victory in the war? *na kāṅkṣe vijayaṁ Kṛṣṇā*, even though I do not see any meaning in victory. Here also you should remember, previously when he was about to start the battle, what was the purpose, the purpose was very clear that it is a fight between Dharma and Adharma and the purpose of this war is what, *paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām dharmasaṃsthāpanārthāya*, Dharma *saṃsthāpanām* is the meaningful thing; meaningful outcome of this war; that *dharmasaṃsthāpanārthāya*, he forgets completely and he begins to look at life from the stand point of a few people, coming and going. That is called short-sightedness.

Our Dharma śāstras say that people are subject to arrival and departure, whereas Dharma is śāśvatham. Therefore if at all you should have attachment, develop attachment to Dharma, śāśvatha dharma; never develop attachment to aśāśvatha janāh.

In the Kathōpaniṣad, Nachiketas beautifully says: sasyamiva martyaḥ pacyatē sasyamivājāyatē punaḥ. People are mortals holding on to mortals; how can you give up Dharma? Therefore an attached-mind sees people as more important than Dharma, whereas a man of right vision sees dharma as more important than the mortal.

So here Arjuna is confused. [Na kāṅkṣe vijayaṁ Kṛṣṇā Na ca rājyam](#). Even a kingdom is meaningless, purposeless, na ca [sukhāni](#), all the pleasure of life are also worthless; [kiṁ nō rājyēna gōvinda](#), hey Kṛṣṇa, what is the use of getting a kingdom; [kiṁ bhōgairjīvitēna vā](#). See where he is heading. What is the use of pleasures? What is the use of kingdom, and finally he says, [kiṁ jīvitēna vā](#).

What is the purpose of living? Whereas our Dharma śāstra say: purpose of living is not a few people around, the original purpose of living is the spiritual attainment and if you forget that, you get into all these troubles.

Verse 1.33

येषामर्थे कांक्षितं नो राज्यम् भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्तु वा धनानि च ॥ १.३३ ॥

[yēṣāmarthē kāṅkṣitam nō rājyam bhōgāḥ sukhāni ca |](#)
[ta imē'vasthitā yuddhē prāṇāṁstyaktvā dhanāni ca || 1.33 ||](#)

त्यक्त्वा प्राणान् tyaktvā prāṇān **renouncing (their lives)** च धनानि ca dhanāni **and wealth**,
ते इमे tē imē **such (people)** अवस्थिताः avasthitāḥ **have assembled** युद्धे yuddhē **in this war**,
येषाम् अर्थे. yē ṣām arthē **for whose sake alone**. राज्यम् rājyam **the kingdom** भोगाः bhōgāḥ
sense objects, च सुखानि ca sukhāni **and pleasures** काङ्क्षितं नः kāṅkṣitam naḥ **are**
desired by us

33. Renouncing (their) lives and wealth, such (people) have assembled in his war, for whose sake alone the kingdom, sense objects, and pleasures are desired by us.

Here also we find how Arjuna has forgotten the original purpose of Mahābhāratha battle. In this slōkā he says yēṣāmarthē kāṅkṣitam nō rājyam bhōgāḥ sukhāni ca, through this battle, we wanted to get a kingdom. So the purpose of this Mahābhāratha battle is getting back the kingdom; bhōgāḥ, getting back the pleasures, or sense objects, sukhāni ca, and the pleasures born out of the sense objects. All these we are trying to get for what purpose. yēṣāmarthē, for the enjoyment of Bhīṣma, Drōṇa, etc. only. How he is bluffing, just see.

Now he says, purpose of Mahābhāratha battle is to get all the pleasures and to give these pleasures to Bhīṣma, Drōṇa, etc. Like that I want to accomplish all these things and to dedicate them to Bhīṣma and Drōṇa and such people are going to be destroyed. Here,

you find how Arjuna's mind is clouded. The purpose of Mahābhāratha war is not getting the kingdom and handing over to Bhīṣma and Drōṇa. Very purpose of Mahābhāratha war is fighting Adharma and whoever has joined Adharma, they have to be destroyed and if Bhīṣma and Drōṇa have unfortunately joined them, they also have to be destroyed. This vision was very clear before.

Now Arjuna is turning the table and says for Bhīṣma's and Drōṇa's sake only, we are getting all these things. Therefore he says, yēṣāṃ Bhīṣma Drōṇādinam prayōjanāya ēva rājyaṃ bhōgāḥ, sukhāni ca kāṅkṣitaṃ. And all these people, imē asmin yudde avasthitāḥ. And these very people prāṇāṃstyaktvā dhanāni ca. Sacrificing their life and wealth they are standing here. And therefore Arjuna's argument is: if I win this war and get the kingdom who will I show this to. Like a person having some money and he did not have a valet; a purse was not there. Therefore, what did he do? He got a purse using the money he had. And now what is the problem? There is no money to keep in the valet. Similarly, I win war only to bring all the goodies and the keep in front of Bhīṣma and Drōṇa to enjoy. He should say Sabhāsh, well done. Now I will kill them and get the kingdom, and in whose front I will keep them place them, and therefore it is utterly meaningless. yudde avasthitāḥ.

Verse 1.34

आचार्याः पितरः पुत्रास्तथैव च अ पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ १.३४ ॥

ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ |
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinastathā || 1.34 ||

आचार्याः ācāryāḥ **teachers**, पितरः pitarāḥ **fathers**, तथा एव पुत्राः tatha ēva putrāḥ **sons** च पितामहाः ca pitāmahāḥ **grandfathers**, मातुलाः mātulāḥ **uncles**, श्वशुराः śvaśurāḥ **fathers-in-law**, पौत्राः pautrāḥ **grandsons**, श्यालाः śyālāḥ **brothers-in-law**, तथा सम्बन्धिनः tathā sambandhinaḥ **and all other relatives (are assembled here)**.

34. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers - in -laws, grandsons, brothers - in -law, and other relatives (are assembled here).

Verse 1.35

एतान्न हन्तुमिच्छामि घ्नतोपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १.३५ ॥

ētānna hantumicchāmi ghnatō'pi madhusūdana |
api trailōkyarājyasya hētōḥ kiṃ nu mahīkṛtē || 1.35 ||

मधुसूदन Madhusūdana **Oh Kṛṣṇa !** अपि हेतोः api hētōḥ **Even for the sake of** त्रैलोक्यराज्यस्य trailōkyarājyasya **three worlds** न इच्छामि na icchāmi **I do not desire..** एतान् ētān **to kill**

these people, अपि api **even if** भ्रतः ghnataḥ **They kill (me)**. किं नु महीकृते kiṃ nu mahīkṛtē **Why indeed (should I fight) for the sake of a kingdom?**

35. Oh Kṛṣṇa ! Even for the sake of three worlds, I do not desire to kill these people, even if they kill (me). Why indeed (should I fight) for the sake of a kingdom?

Who are those people standing in front? He gives a list once again. Even though he has told earlier, he is repeating again and again. Typical breakdown.

Anybody who is becoming sorrowful and depression like that broken gramophone record, they will repeat it. However much you try to console, it would not work, only Kālah has to help them. Extremely difficult to handle. If a person has to face a situation the only thing is the person must be prepared before any such tragedy comes. Actually when the problem comes, it is very difficult. That is why they say, have the Lord, have devotion, have all those things beforehand itself. Always preparation is better than shock.

And Arjuna has never prepared and therefore he is sliding down and you can see Kṛṣṇa is also utterly silent. So, therefore so many things people do. Different people have different expressions. Some people loudly laugh also; and some people cry, roar. So many people do so many things. Kṛṣṇa is silent spectator because he wants to allow the person to exhaust and this is indirectly a training to us.

Tomorrow if somebody is like this, do not start with sādhana catuṣṭaya sampanna adhikāriṇām, etc. Tatva bodha. Allow them to exhaust their feelings. Kṛṣṇa allows Arjuna. Therefore, Arjuna again tells (just now only he has finished telling so many things). ācāryāḥ all these Ācāryāḥ are standing. pitarāḥ. Fathers, putrāḥ, sons, pitāmahāḥ, grand fathers, mātulāḥ, uncles śvaśurāḥ, fathers in law, pautrāḥ, grandson; śyālāḥ, brothers in law, sambandhinaḥ; in short, all relations. Because it is a war among or between cousins and therefore Arjuna says, ētānna hantumicchāmi. Come what may, I will not kill them, hurt them.

It look as though compassion, it is very difficult to distinguish what is attachment and what is compassion. It is very difficult. We may think that Arjuna has compassion. On what basis we say that it is problem of attachment?

The difference is only this. In attachment, a person's vision of Dharma and Adharma gets clouded. Compassion's greatness however much it comes; however much a person is disturbed by compassion, he will not violate Dharma.

A judge may also feel compassion when a criminal cries and ask for mercy petition. Most interesting thing. He wants mercy from the President. When he killed so many people,

he did not want to show any mercy, now he cries that he has got wife, children, etc. and if I am not there, it will be a problem for them. But a judge can never afford to show a false compassion. If capital punishment is required, he has to do that. And when he does that, you cannot say judge is compassionless. You cannot say.

Similarly, here also, if at all Arjuna shows compassion, it is a misplaced compassion and therefore it is a problem of Rāgaḥ alone. More details we will be seeing later. Therefore, he says ētāna hantumicchāmi. I do not want to kill them. ghnatō'pi Madhusūdana, Hey Madhusūdhana, he is addressing correctly, Madhusūdhana, a destroyer of Madhu the rākṣasa, madhukaidabha asura. Kṛṣṇa, you did not face any problem when you destroyed Madhu, a rākṣasa. Killing rākṣasa is easy. Here I am not killing rākṣasa, I have to kill my own relations. But Kṛṣṇa killed Kaṁsa; Arjuna is not seeing that. He should have called Kaṁsa niṣūdhana; he did not do that. He says Madhusūdhana. For you the job was easier; but I cannot do that. ghnataḥ api, even if they choose to strike us. Even if they choose to hit us we will receive the arrow, like the freedom movement, they received the blow. I will receive everything but I am not going to take my bow at all. ghnataḥ api; even though they strike us. api trailokyarājyasya. Even I am going to get all the three lōkās, bhu lōkā, bhuvan lōkā, suvar lōkā, it will not compensate my Bhīṣma, my Drōṇa, cannot be compensated by all the three lōkās. Then what to talk of kinna mahikrite. By getting a small kingdom, it is not going to be compensated when the three lōkās, cannot compensate, what else can compensate? Therefore I will choose Bhīṣma and Drōṇa and not anything else.

Verse 1.36

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १.३६ ॥

nihatya dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana |

pāpamēva"śrayēdasmān hatvaitānātāyinaḥ || 1.36 ||

जनार्दन Janārdana **Oh Kṛṣṇa !** निहत्य nihatya **By killing** धार्तराष्ट्रान् dhārtarāṣṭān **these Kauravās,** का प्रीतिः:kā prītiḥ **what happiness** स्याद् नः syād naḥ **can belong to us?** हत्वा hatvā **Killing** एतान् ētān **these** आततायिनः ātatāyinaḥ **criminals** पापम् एव pāpam ēva **sin alone** आश्रयेद् अस्मान् āśrayed asmān **will accrue to us.**

36. Oh Kṛṣṇa ! By killing these Kauravās, what happiness can belong to us? Killing these criminals, sin alone will accrue to us.

So Hey Kṛṣṇa, Hey Janārdhana, nihatya dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana.. What happiness or what joy can we acquire by killing these dhārtarāṣṭrānnaḥ. Again go back to one of the previous slōkās. Remember dhārtarāṣṭrasya durbuddheryuddhe

priyacikīrṣavaḥ. He has now forgotten durbhuddhi; now he is asking what are we going to get by killing these Kauravās, Hey Janārdana, Hey Kṛṣṇa. So Janārdana means Duṣṭa janān ardhayati who destroys Duṣṭa jana is Janārdana. You do not have problem, because you have to kill only Duṣṭa jana. But I have to kill my relatives you have only to Duṣṭa jana. Your job is easier my job is very difficult and therefore I will not take to this war and gradually Arjuna's mind is further becoming worse. Until now, Arjuna's problem was only grief and depression. It was the problem of Śōkaḥ.

Now from this verse onwards, Arjuna gets into the problem of mōhaḥ, this wrong judgment, misconception, dharma-adharma avivēka. This is the third symptom of saṁsāra . Up to previous slōkā, 35th slōkā, he had the problem of Śōkaḥ, and now that is from verse No.28 to 35, is Śōkaḥ problem and from now 36 to 47 end of the chapter, we find problem of delusion.

What do you mean by Delusion? Seeing whatever is dharma as adharma and whatever is Adharma, he begins to see as Dharma. Now objectively seeing, what is dharma; the dharma of a kṣatriya is punishing whoever is committing adharma. Just as the judge has to punish; there the hiraṁsa becomes a dharma for a kṣatriya. And when he does that job, he is not going to get pāpam, on the other hand, he is going to get only Puṇyam, and therefore Mahābhāratha war is only going to give puṇyam for Arjuna. Kṛṣṇa is going to say that in the 2nd chapter. There you will have to remember this line. In the 2nd chapter Kṛṣṇa says that only very rare people gets:

...स्वर्गद्वारमपावृतम् | सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २- ३२ ॥

...svargadvāramapāvṛtam | sukhinaḥ kṣatriyāḥ pārtha labhantē yuddhamīdṛśam || 2.32 ||

Arjuna, for you this Mahābhāratha war is svarga dvaram, a means of giving svarga; therefore it is a puṇya karma. On the other hand,

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् |
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते || २- ३४ ||
भयाद्रणादुपरतं.....

akīrtim cāpi bhūtāni kathayiṣyanti tē'vyayām |
sambhāvitasya cākīrtimaraṇādatiricyatē || 2.34 ||
bhayādraṇāduparatam.....

There he says when you run away from the battle, it is going to give pāpam. Here yuddham is puṇyam and palayanam, means running away from the yuddham is pāpam. This is the objective fact Kṛṣṇa is going to tell in the 2nd chapter.

Now Arjuna is going to lose sight of this and what does he do, he sees the yuddham as pāpam and running away from this yuddham as puṇyam.

Therefore Puṇyē pāpa dr̥ṣṭi, pāpē puṇya dr̥ṣṭi, athasmin tat buddhihi ēva, mōhaḥaḥ, adhyasaha avivēkaḥ and this athismin tat buddhi, this mōhaḥ Vyāsācārya beautifully brings out. He says pāpam ēva āśrayed asmān, Hey Kṛṣṇa, we are going to incur pāpam alone by killing these people and who are these people. hatvā etān ātatāyinaḥ, another interesting thing.

Arjuna calls these people, i.e., Kauravās as ātatāyinaḥ. ātatāyi is a technical word used in dharma śāstras. In Dharma śāstras, they enumerate varieties of pāpam. The huge list of pāpams with gradation. All these things we tell in Avani avitta saṅkalpah. Sankarī karaṇānām, malīnī karaṇānām, apātri karaṇānām, jāti brahṁsa karaṇānām, nava vithanam, bhahūnām, bhahuvīdhānām; varieties of pāpah. Drinking liquor is one type of pāpah; smelling it is another type of pāpah. lesser grade. Moving with a person who is given that, is a pāpam. There is a great list. Directly killing. Indirectly killing. All these are said on the avani avittam day. All those pāpānām, sadyaḥ apanōdhanārtham, it is said, after doing the pāpam for the whole year and all these pāpams should go in one day's snānam!! Sadyaḥ apanōdhanārtham gaṅgā snānam aham kariṣyē. Even on that āvani avittam day, for the kamōkarshit, one snānam; he does not want to do. Any way that is an aside thing.

Huge lists of pāpam are given and there they talk about pañca mahā pāthakāni. Five worst type of sins. What are they?

अग्निदोगरता चैवअशस्त्रपानिर् धनापहः , ।
क्षेत्रदरापहर्थाच .पञ्छैते ह्याततायिना ,॥

[agnidogarata caiva, aśastrapānir dhanāpahaḥ ।](#)
[kṣetradarāpaharthāca, pajchaitē hyātatāyinaḥ ॥](#)

5 types of criminal sin. agnida, burning down somebody else's house or property. garadaha; poisoning a person. aśastrapānir; killing another person with a weapon when the other person does not have any weapon in defense. aśāstrapāni, the third maha pāthakam; dhanāpahaḥ, stealing the property of another person, and finally, ksētra dhāra apaharthācha, taking the land or wife of another person; kidnapping. These are the five things, pañcaite hyātatāyinaḥ. Agnidaḥ, burning the house, poisoning a person, killing a defenseless person with a weapon, taking the land or property of a person and taking away the wife of another person; these five are considered pañca maha pāthakāni and whoever does any one of these pāthakani; even anyone is called ātatāyi.

And what should be the punishment according to the criminal law of those days. They had the criminal law. Our criminal law has come only after our constitution. They had their own danḍa neethi. And according to traditional danḍa neethi, athathayinam ayantham, hanya they tha charāka. Capital punishment is the punishment for an ātatāyi. And here Duryōdhanās are standing and you know what is their "glory" especially Duryōdhanā, Duśasana, etc. they have done all of them. They have poisoned, they have burned in the lac house, poisoned Bhīma, kidnapped Draupadi, all these things they did and therefore they are not ordinary ātatāyi. if you institute a noble prize for ātatāyi, then Duryōdhana will get the No.1 prize and then what should the punishment. Immediate capital punishment.

And if a kṣatriya does not do that, he will incur sin. Here Arjuna says (see how much conflict has entered Arjuna's mind), by killing these Atha thāyis, he is using the same word, I will incur pāpam. So how his vision is totally clouded. Look at the sentence. pāpamēva''śrayēdasmān. Only paapah will come to us by killing these people who are ātatāyis. This is the beginning of mōhaḥ. rāgaḥ over, Sānskrīt rāgaḥ, not carnatic music one. Śōkaḥ problem is clear. Now mōhaḥ problem starts.

Verse 1.37

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबांधवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १.३७॥

tasmānna"rhā vyaṁ hantuṁ dhārtarāṣṭrān svabāndhavān |
svajanam hi katham hatvā sukhinaḥ syāma mādharma || 1.37 ||

माधव mādharma **Oh Kṛṣṇa !** तस्मात् tasmāt **Therefore** वयम् अर्हाः न हन्तुम् vyaṁ arhāḥ na hantum **should not kill** धार्तराष्ट्रान् dhārtarāṣṭrān **the Kauravās** स्वबांधवान् svabāndhavān **who are our relatives** हि hi **for** कथं स्याम katham syāma **how can we be** सुखिनः sukhinaḥ **happy** हत्वा स्वजनम् hatvā svajanam **by killing our people?**

37. There we ought not to kill our kindred, the sons of Dhrtarastra. For how could we, O Mādharma, gain happiness by the slaying of our kinsmen?

So tasmāt, as though he has given a list of elaborate arguments, like a lawyer, he states: therefore; because of the reasons I have given, it is but a proper conclusion, vyaṁ dhārtarāṣṭrān hantum na arhāḥ. We should not kill these people. Who are these people? svabāndhavān. Here he again says svabāndhavān. svabāndhavān, means our kith and kin. That means according to him, two dharma śāstras are there. When our relations commit mistake, one law and somebody else's commit mistake, another law. That is what everyone's argument is.

Imagine, if law is changed for everyone individually; what law would be left out. Remember, this is the land of Manu Neethi Chozhan. That Manu Neethi Chozhan who was ready to kill his own son because he saw that he has committed a crime, which requires capital punishment. So therefore law is the same for everyone but now Arjuna says it is different. Therefore svabāndhavān. They are my relations. And svajanaṁ, again svajanaṁ, by killing my people, kathaṁ sukhinaḥ syāma, how can we enjoy a happy life?

Therefore our happiness is more important. Dharma is not important. So we can sacrifice dharma for the sake of happiness. This is indirect conclusion of Arjuna; whereas Gīta's teaching is svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ. Dharma is prime. That is the conclusion of Gīta. Here Arjuna says we can sacrifice Dharma for the sake of a happy life.

Verse 1.38

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १.३८ ॥

yadyapyētē na paśyanti lōbhōpahatacētasah|
kulakṣayakṛtaṁ dōṣaṁ mitradrōhē ca pātakam|| 1.38 ||

लोभोपहतचेतसः lōbhōpahatacētasah with their intellect overpowered by greed, एते ētē they न पश्यन्ति na paśyanti do not see दोषम् dōṣam the evil कुलक्षयकृतम् kulakṣayakṛtam caused by the destruction of families, च पातकम् ca pātakam and the sin मित्रद्रोहे mitradrōhē in harming friends

38. With their intellect overpowered by greed, they do not see the evil caused by the destruction of families and the sin in harming friends.

Arjuna is totally confused. We are able to understand Arjuna's confusion but the irony is Arjuna himself thinks that he has got a clear vision now only. He is reviewing. What we were saying? Until he came to the battle, he had a clear vision. Now he had slipped from right vision to confusion. But Arjuna feels until now I was confused and now coming to the middle of the battlefield, now only my eyes have opened. I have got a clearer understanding. That this also is not Arjuna's problem. This is universal problem.

Even when we make wrong judgment, emotionally, we will think that the whole world is confused, we are the only the clear sighted person. This is the power of the mind. When the mind is deluded or confused, it is so powerful that it begins to cloud the intellect. Not only it begins to cloud the intellect, the intellect's instead of fighting the mind, emotional mind, the intellect will join the mind.

You know the theory. If you cannot fight a person, join a person. Like a smoker who argues, if we do not smoke the cigarette, how will the company people survive; how many people will lose their jobs. We have to support them by buying. You will find the intellect will justify smoking. Intellect will justify drinking. Intellect will justify all akramams; because the addiction has become too powerful to conquer.

Therefore, Arjuna begins to say that we have got a clearer vision. Duryōdhanā's are confused. Therefore he says, because of their confusion they have come to this battlefield and since our thinking is very clear, let us withdraw from our war, after all two hands are required to make a noise, and even if they are ready, if we withdraw, the war will not take place. And therefore, Arjuna is so happy now. At least now I have got a good buddhi. Now I got a clearer vision. Therefore he says:

Na paśyanti. Kṛṣṇa is listening and has to stand without laughing. See how difficult it is. Kṛṣṇa has to pretend as though Arjuna is right. Because Arjuna is so emotional and thoughts and words are flooding from him and Arjuna does not want to listen anything. Therefore Kṛṣṇa cannot even speak and therefore he has to remain silent. Therefore, he says, ētē na paśyanti, Ete Duryōdhanādaya, Arjuna must be including Kṛṣṇa also. Kṛṣṇa, you also did not see it! Ete na paśyanti, they do not see clearly, their intellects stifled, upahataḥ, stifled, suppressed, by what lōbha, means greed. So the Kauravās ' intellects are suppressed because of their greed and therefore, they do not see the evils involved in this war. What are the evils involved? kulakṣayakṛtaṁ dōṣaṁ. Evil consequences of destruction of many families because when a male is destroyed and especially in those days, male is the head of the family and he is the only bread winner.

Now is the confusion, as to who is the head. Therefore he was the head, and he was the controller, and he was in charge, the breadwinner also, therefore, destruction of a male, is as good as destruction of a family. Therefore by destroying these people, we are destroying countless families and by that so many evil-consequences happen and these consequences Duryōdhanā's do not see but now I have got a very very clear vision.

Not only that is the evil, there is another evil involved, mitradrōhē ca pātakam. And many of them are not only our relation but our close friends. And what is the job of a friend, to assist a friend, to help a friend, a friend in need, is a friend indeed, therefore we are supposed to protect them, instead of protecting a friend, we are destroying. And this is a mahapāpam. Therefore mitradrōhē ca pātakam cha. Generally itself harming anyone is a pāpam; harming a friend who has trusted me is ingratitude and it is a greater sin. And that I am able to see. Duryōdhanās do not see. But thank God, before we started the battle, at least now we have got our buddhi. So let us go back. So Arjuna decides to go away from the battlefield. And then what happened? Next week.

Hari Om.

009 CHAPTER 01, VERSES 38-41

Om

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १.३८ ॥

[yadyapyētē na paśyanti lōbhōpahatacētasah |](#)
[kulakṣayakṛtaṁ dōṣaṁ mitradrōhē ca pātakam || 1.38 ||](#)

Vyāsācārya is showing how Arjuna is going through intense saṁsāra in the battlefield. And we saw that saṁsāra expresses in the form of the threefold problems, i.e. rāgaḥ or attachment; secondly as śōkaḥ, or sorrow and finally mohaḥ, or conflict. Of these attachment was shown before, kṛpayā parayā'viṣṭō viṣṭidannidamabravīt. Arjuna experienced intense attachment towards these people, when he thought of the possible loss of these people. Of course, he had the attachment already; but it was in a hidden form and in the battlefield, the hidden attachment surfaced and once the attachment overpowers him, then he suffers from the immediate consequences, namely sorrow, and sorrow is directly proportional to the attachment. And since the attachment was intense, the consequent grief also was intense and it was so intense that it started expressing in the physical body also. So his whole body was burning, head was reeling, hands were failing etc. which we saw.

Now Vyāsācārya shows how the rāgaḥ and śōkaḥ, attachment and grief, is leading him to conflict or confusion; i.e. mohaḥ. Mōhaḥ is dharma-adharma avivēkaḥ. Confusion between what is dharma proper and what is adharma. And when there is such a confusion between dharma and adharma; whatever is dharma will appear as though Adharma; and whatever is Adharma will have to appear as Dharma. We know that in the battlefield, Arjuna's duty as a kṣatriya is fighting the war. Therefore, yuddham is dharma for Arjuna but Arjuna sees the very dharma yuddham as adharma. This is conflict No.1.

Secondly, a kṣatriya should never run away from the battlefield. Running away from the battlefield is shirking the duty, it will come under omission of duty and according to Dharma śāstra, omission of duty will produce a special sin called pratyavāya. And therefore running away is a pāpa karma, producing pratyavāya but that Arjuna is seeing as though puṇya karma.

Therefore, Dharma yuddham he is seeing as Adharma and therefore he is trying to do adharma palāyanam; palāyanam means running away; he sees as though dharma. Thus the confusion is complete.

And the problem is once the mind which is so much attached and confused begins to overpower a person, that it stifles the intellect also. Even an educated informed intellect is stifled by an emotional mind, a disturbed mind. And unfortunate thing is when the mind is so much overpowered by the emotion, the intellect cannot fight the problem, and when the intellect cannot fight, it begins to support the mental weakness; because the rule is if you cannot fight the enemy, then the join the enemy. The rule of election. If you cannot fight the enemy, join the enemy unscrupulously.

Similarly, when the mind has got certain addictions and weaknesses, if that addiction and weakness is feeble, the intellect can fight that and get over that addiction. But if that addiction has become so intense, what will the intellect do. Instead of fighting it, the intellect will begin to justify the mental weaknesses. And if it is informed in scriptures, such an intellect will start even quoting the scriptures, which alone we call, devil quoting the scriptures.

In fact, we can quote scriptural statements for almost everyone of our weaknesses, like somebody who was indulging in some drink or smoke, he was quoting the Bhaja Govindam of Śankarācārya; yōgaratō vā, bhōgaratō vā, saṃgaratō vā, saṃgavihīnā; such a person quotes; yasya brahmaṇi ramatē cittam, nandati, nandati, nandyēva. What does it matter, whether you are a yōgi or a bhōgi, what is important is where your mind is. And a lazy person who does not want to get up and go to a temple, he can always argue, why should we go to the temple, when the Lord is all-pervading and it is in my heart itself. And in support of my laziness, I can even quote Śivānandalahari:

गुहायां गेहे वा बहिरपि वने वाऽद्रिशिखरे
जले वा वह्नौ वा वसतु वसतेः किं वद फलम् |
सदा यस्यैवान्तःकरणमपि शंभो तव पदे
स्थितं चेद्योगोऽसौ स च परमयोगी स च सुखी || १२ ||

guhāyāṃ gehe vā bahirapi vane vā:'driśikhare
jale vā vahnau vā vasatu vasateḥ kiṃ vada phalam |
sadā yasyaivāntaḥkaraṇamapi śambho tava pade
sthitam cedyogo:'sau sa ca paramayogī sa ca sukhī ||12||

A very convenient quotation, wherein Śankarācārya says it does not matter, where you are. What matters is where your mind is? Therefore I can argue, my mind is all the time on the Lord. There is no way to verify it. I can easily bluff my mind. Why go to the temple and why get up? Therefore the intellect can easily fool us.

Therefore Arjuna is befooled by his own intellect and therefore he now talks of the evils of war, even the arguments are wonderfully true, the war will cause a lot of evil, but here the place in which Arjuna is talking about that, is not a proper place because Arjuna is

talking out of weakness of mind. And therefore in these slōkās, from verse no.38 onwards, Arjuna is talking about the evils of war. So what are they? He says:

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १.३८ ॥

[yadyapyētē na paśyanti lōbhōpahatacētaḥ|
kulakṣayakṛtaṁ dōṣaṁ mitradrōhē ca pātakam||1.38 ||](#)

Kṛṣṇa, the Kauravaas do not see the evils of war. So kulakṣayakṛtaṁ dōṣaṁ, in any war, millions of male members are killed, who are the heads of the family, and when such men are killed; the heads of the family are killed and when the heads of the family are killed, it is as good as destroying the family themselves. When families are destroyed, the consequences will be terrible.

What are the consequences? Arjuna will talk later. But here he is just mentioning, kulakṣayakṛtaṁ dōṣaṁ, dōṣaṁ means evil consequences born out of destruction of family.

And not only such evil consequences are there, mitradrōhē ca pātakam. We are hurting our own kith and kin which is called mitradrōham. We are supposed to help our friends, but only in its place we are destroying which is another mahā pāpam, that they are not seeing; but thank God!, we are seeing clearly. Therefore, having seen the evil consequences let us decide to withdraw from the war. After all, any fight requires minimum two. And if I refuse to become the second one, then there cannot be any fight. Therefore let us retreat.

This is Arjuna's argument which he is going to buildup in the following slōkās. This will go on; all are very interesting slōkās up to 46. He talks about the evils consequences of war. The evil consequences of destruction of family, which he calls kulakṣaya. Kulam means family; kṣaya means destruction.

Verse 1.39

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ 1.39 ॥

[kathaṁ na jñēyamasmābhiḥ pāpādasmanñivartitum|
kulakṣayakṛtaṁ dōṣaṁ prapaśyadbhirjanārdana||1.39||](#)

यद्यपि yadhyapi Still कथम् katham why न अस्माभिः ज्ञेयम् na asmābhiḥ **jñēyam** can't we decide निवर्तितुम् nivartitum to withdraw अस्मात् पापात् asmāt pāpāt from this sinful action प्रपश्यद्भिः prapaśyadbhi seeing दोषम् dōṣam the evil कुलक्षयकृतम् kulakṣayakṛtham caused by the destruction of families, जनार्दन janārdana Oh Kṛṣṇa?

39. Still, why can't we decide to withdraw from this sinful action, seeing the evil caused by the destruction of families, Oh Kṛṣṇa? "

So janārdana, Hey Kṛṣṇa, dōṣaṁ prapaśyadbhi, we are able to clearly see the negative consequences. Duryōdhanās' are confused but we have got a clear thinking now and therefore we are able to see the dōṣaṁ. dōṣaṁ in kulakṣayakṛtaṁ. Evil caused by the destruction of millions of families. And since we have seen the evil, why can't we withdraw?

Therefore, asmābhiḥ; asmāt pāpāt nivṛttim katham na jñēyam. Why can't we think of withdrawing from such an evil action. So here pāpa means what? Arjuna means this yuddham which involves kulakṣayaṁ. Kulakṣaya rupāt pāpāt nivṛtti, withdrawing from such a sinful action, why can't we think of, even though they would not do. We will do. Why should we have a false ego? If the other people going to criticise us, it is their problem, let the world say anything, let us withdraw from this War. Hey Janārdana, he is pleading because Kṛṣṇa is the Charioteer. Therefore he has to drive the chariot away; therefore he is asking for Kṛṣṇa's support; whereas Kṛṣṇa is sitting like Brahman; neither ready to cooperate nor is he is going to reject him. If Kṛṣṇa has to reject, he will have to give his arguments and if Kṛṣṇa has to give his arguments, Arjuna must be in a position to receive.

Unless the other person is in a receptive mood, there is no use of talking; talking to a non-receptive person is called vanarōdhanam. You know vanarodhanam. Crying in forest. In fact, half of the time, in our families, we are talking to people who are not at all interested in listening. Like talking to a wall. And therefore Kṛṣṇa is very intelligent, even though he has to say a lot of thing; he does not say anything, because Arjuna is not open. And not only he is not open, he wants to talk a lot of things to Kṛṣṇa. Therefore Kṛṣṇa is listening.

Verse 1.40

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मं नष्टे कुलं कृत्स्नम् अधर्मोऽभिभवत्युत ॥४०॥

[kulakṣayē praṇaśyanti kuladharmāḥ sanātanāḥ |](#)
[dharmē naṣṭē kulam kṛtsnamadharmō'bhībhavatyuta | 40 |](#)

कुलक्षये kulakṣayē **When families are destroyed** **सनातनाः** sanātanāḥ **the longstanding**
कुलधर्माः kuladharmāḥ **family traditions** **प्रणश्यन्ति** praṇaśyanti **perish** **धर्मं नष्टे** dharme naṣṭe
When family traditions are lost, **अधर्मः** adharmaḥ **unrighteousness,** **उत** uta **indeed,**
अभिभवति abhibhavati **overtakes** **कृत्स्नं कुलम्** kṛtsnam kulam **the entire family**

40. When families are destroyed, the longstanding family traditions perish. When family traditions are lost, unrighteousness, indeed, overtakes the entire family.

Here Arjuna further explains the consequences of family destruction. So when there are no healthy families in a society; either there is no family life or there are broken families only, what will be the consequences in society. Here Arjuna wants to say that, without family life, Dharma can never grow. Religion can never grow. Culture can never grow and spirituality is never possible. Therefore, whether it is dharma; whether it is culture; whether it is religion; or whether it is spirituality; all these things can grow only in a society where there are stable surviving long lasting families.

In fact, we never understood the importance of families; because in India especially family life was very very strong. We should not say 'was'; it is still now. Now it is reasonable strong. And since we never had this problem of no family or broken family, we never knew the importance of it; but now only the family life is breaking down in many cultures and unfortunately in India also the family life is breaking down and therefore gradually we are beginning to understand the adverse consequences only now. A lot of research is going on; analyzing lot of sociological problems; youth problems; crimes; drugs; and all those things are now analyzed. And after analysis, and even statistical study, they have come to recognise 90% of problems in youth is only because they do not have a stable family background. And therefore, our scriptures gave lot of importance to healthy family life.

If an industry should grow very well, you know that it requires an ideal infrastructure where different departments are functioning in harmony, when there is understanding, where people are working as a team, only when such a wonderful infrastructure is there; material growth of an industry is possible. Similarly, if a nation should progress and grow, we know now, especially we have a learned hard lesson how a stable government is important for the growth of the country.

If there is no stable government; where the different members, there is no cohesiveness and harmony; most of the time, the government is struggling only for their survival, nobody has the time to think of the progress of the nation. So, just as a good infrastructure is required for an industrial growth; a good stable government is required for national growth; a stable family is required for cultural growth. Dharmic growth. Religious growth.

And spiritual growth and such values and culture alone we call, kuladharmāḥ. So Arjuna says without a stable family, kuladharmāḥ will perish and therefore he says kulakṣayē praṇaśyanti. So when the families are destroyed dharmāḥ, kuladharmāḥ i.e, cultural values, ethical values, religious values, spiritual values which have been coming down

form anadi vēda parampara, all of them are destroyed. And dharmē naṣṭē and when the dharma is destroyed, and consequently, when the family is destroyed, and consequently when dharma is destroyed, the immediate thing will be adharmāḥ abhi bhavati.

adharmāḥ; that means a life in which importance is given only to arthaḥ and kāmaḥ. Adharmāḥ means a life given to only material values. Money becomes the most important thing in life; pleasure becomes the most important thing in life; and for the sake of money and pleasure, all the values can be given up. Such a materialistic life style is called adharmā and such a materialistic life style will overpower all the values. And therefore adharmō' bhibhavatyuta

Verse 1.41

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥४१॥

**adharmābhibhavāt kṛṣṇa praduṣyanti kulastriyaḥ |
strīṣu duṣṭāsu vārṣṇeya jāyatē varṇasaṅkaraḥ | 41 |**

कृष्ण kṛṣṇa Oh Kṛṣṇa ! अधर्माभिभवात् adharmābhibhavāt Because of the prevalence of unrighteousness, कुलस्त्रियः kulasriyaḥ the women of the family प्रदुष्यन्ति praduṣyanti become corrupt वार्ष्णेय vārṣṇeya Oh Kṛṣṇa ! स्त्रीषु दुष्टासु strīṣu duṣṭāsu When women become corrupt वर्णसङ्करः varṇasaṅkaraḥ the intermixture of castes जायते jāyatē there arises

41. Oh Kṛṣṇa ! Because of the prevalence of unrighteousness, the women of the family become corrupt. Oh Kṛṣṇa ! When women become corrupt, the intermixture of castes takes place.

Why do we say stable family is important for cultural growth? Why do we say so? We say stable family is important because a cultural personality has to be formed in a human being in very early life. A healthy personality has to be formed in very early life. Just as a healthy body has to be formed in very early life. Suppose a child has malnutrition, proper nutrition is not there within the first five to 10 years, after 10 or 15 years, even if the best food is given, it is not going to be of great use because within the first 10 years, already a physical personality is formed.

In the same way, if a healthy physiological personality has to be formed, it has to be formed in very early life. And healthy psychology is possible only when a child grows in a healthy family; a stable family.

A lot of study has gone into that especially in the west. They have studied a lot about the development of mind and the importance of family especially a stable family. When a child is growing it does not have the capacity to discriminate and to judge what is

important, what is not important, what is valuable and what is not valuable. The child cannot discriminate. Since the child cannot discriminate and develop proper values, the child is always going to look to the parents and imitate. Therefore, the parents, the child believes absolutely; in fact parents are like God for the child. The parents are omniscient. Omnipotent; and therefore the child is going to value things based upon the values of the father and mother.

Now, while the child is developing values for various things, what type of value or respect the child has towards itself. That is also important. What type of self-value the child develops; what type of self-image the child develops. What type of self-worth the child develops. That is also very important.

Now the child does not have any idea about itself. Whether it is a useless child or whether it is a wonderful child. Whether it is a respectable child or whether it is to be a rejected child. The child does not have any opinion. The child is going to develop a self-opinion, based on what. The child is going to develop a self-opinion based on the parents' opinion of the child.

And therefore the psychologists say that if the parents are going to respect the child and treat the child as a v.i.p.; the most important thing in the family the whole life of the mother is centered on the child, and whatever the child asks for; our scriptures say, rājavat pañcavarṣāni, 5 years of life, the child develops self-opinion.

And once the self-opinion is formed within 5 years, it can never be raised and suppose the parents are going to treat, rājavat, at the beck and call of the child, every family member comes and takes care of the child. And all the silly question somebody is there to answer, and all the needs somebody is around to fulfill, if the parents treat the child like a vip, the child begins to develop a beautiful self-image, a beautiful self-worth, and that is self-respect and self-confidence. And if the child does not develop self-worth, self-image and self-confidence within those few years, the child is going to condemn itself; going to develop inferior complex and such a child of self-diffidence; can never achieve anything. It can never be an achiever -child. It can never be an accomplishing-child. It will say I can get it. And how did the child develop that value? It is not the child's mistake, but it is only the value that the parents have given.

Therefore, healthy mind is a mind which respects, which has got self-respect, which has got self-image. Kṛṣṇa will also tell in the 6th chapter,

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् |
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 6.5॥

[uddharedātmanātmānaṃ nātmānamavasādayet |
ātmaiva hyātmāno bandhurātmaiva ripurātmanaḥ || 6- 5||](#)

Arjuna, once you condemn yourself, then nobody can help you. Even if Bhagavān comes and tells, you can accomplish mōkṣaḥ in this life, we will argue with Bhagavān and say you do not know who I am. Let hundred Gūrus comes and say, you can spiritually accomplish; you will sympathise with Gūru, he is so optimistic with the Gūru. You will sympathise with scriptures with God also, because if you do not have self-confidence, no God can help, no Gūru can help, no śāstras can help; therefore the most important grace is ātma kṛpaḥ.

Gūru kṛpaḥ is secondary; Īśvara kṛpaḥ is secondary; śāstra kṛpaḥ is secondary. All these graces will become valid only when there is most important grace, which is called ātma kṛpaḥ and what is ātma kṛpaḥ?; I can take charge of my life and I can accomplish what I want. This self-respect and image. and this self-image has to come within first few years. And that is possible only when there is a stable family, healthy parents who respect the child. And therefore, family life is very important to develop psychologically healthy citizens of a society.

And most of the crimes, and many of the drugs and all are developing only because of low self-image. When we say, a good self-image is required; they call it ego-nourishment. It is not arrogance. Only a nourished ego can grow and only when the ego grows it can ripen and only when ego grows and ripens, it can drop, leading to mōkṣaḥ. Therefore, we cannot remove the ego, without nourishing it. And that is self-respect. Therefore, family is required for developing self-respecting citizen.

The second importance of family is this. As I said, cultural values have to be imbibed very early in life. It has to be imbibed very early in life. And if I have to give cultural values to very young babies; naturally, verbal communication is not available. How can I teach cultural values, for 6 month old baby or 1 year old baby? Naturally, I can never communicate verbally.

So the next question, if the children have to develop cultural values, without verbal communication and how is it going to learn. Only one way, the child imbibes the cultural values without verbal communication and what is that; imitation. The child is going to imitate the parents blindly, just by observing the life of parents. Child is going to constantly watch the parents; every word the parents use, If you say, donkey, it will listen and use it when the Swamiji comes. What will it know? Here the father has called mother donkey or the other way around. But the child does not know, and it will imbibe it; use it in a wrong place and in a wrong way.

Every thought of the mother during the pregnancy influences the child, it is scientifically proved, and how the mother welcomes the child during the pregnancy that contributes to self-image. If the mother is going to not welcome the child, the child feels rejected. Even though it is not verbal, non verbal communication. That's why they have got the Seemantham, pumsavanam, etc. You whole family is welcoming the child; it seems the psychologically the child knows that so many people are there waiting to welcome me. I am a VIP; it is not a joke. These are proved scientifically and sociologically and therefore during pregnancy, the mother contributes through her thoughts and when the child is born, every word, every action of the parents; the child is going to imbibe, that means cultural values are taught by the parents only by serving as a model. Mother becomes the first model for the child. The father becomes the next model for the child. And thereafterwards, Gūru comes. Mātha, Pithā, Gūru and God is somewhere else. Mother is the first model. If the parents do not serve as the ideal models, the child will look around for TV models; imitating the wrong ones. So when we are not ready to serve as ideal model, the child requires model and therefore the child will take some other model. One Jackson, this chap or that. Swami Dayānanda says where music is no more sung, but music is done, music is lot of doing.

A child asked it seems, so the mother had taken the child, for a musical program, an opera or orchestra, the child asked the mother, why is this person threatening all these people with a stick. So the mother said, he is not threatening, he is only conducting the show with that. Then the baby asked, if he is not threatening, why is that lady screaming!! The child does not know the difference between what is screaming and what is singing; the line seems to be very very fine. I do not know.

Therefore the parents have to serve as a model. And if they have to serve as a model, the models should be available for a consistent length of time, which means a stable family is required. Imagine the father bringing in every other year, a new wife; or if the mother brings a new husband, the child will be confused. Which model to follow? To dress like whom? That means father and mother should be together and mere living within one roof is not enough. They should have the trust and love, because a house is possible not by mere bricks kept together, the bricks should be held together by cement. Similarly, a few members cannot make a family. These members should have trust and understanding, etc. And when such a love, care and understanding, harmony, etc. there they can serve as a model and the child imbibes.

The other day a family was sitting on the sofa, and they asked the child, a small baby of 1 year or 1-1/2 years, I think, they asked you do namaskāra to Swamiji. Then I had kept one foot down, and another foot I had kept up. I was surprised. What did the baby do

you know. It pulled my leg. And put it down; both feet were together and did prostrated on both the feet. I was so surprised, and the child was with the grandparents and they had made it a point that whenever he does namaskāra, the head should touch the feet, or the hands should touch the feet. Therefore the child wanted to do namaskāra, and saw that one leg is up and the other is down, and therefore, pulled down my leg. Do you think it is verbal communication? It is all non-verbal communication. This is possible only when there is a stable family. And only when there is understanding, I emphasise understanding, because if the father and mother contradict, if the mother advises something to do this and if the father says do not do that, the child is confused; because for the child, both are Gods. Both are always right; if the parents contradict the child. Therefore a father or mother should never contradict the other one at least in front of the child. You can battle later. In front of the child, never contradict. And even if father wants to differ from the mother, it is better that after the event is over, the father tells the mother and the mother herself withdraws the advice. If the mother has to change the advice, then instead of father saying, it is better that the mother herself tells. Otherwise, mother tells something, father tells something, and the child is confused. There are some terrible families where the husband, some time wife also tells, that do not listen to your mother/father, he/she is a fool, etc. this is being taught!!

So therefore, the second important thing of a family is the child learns values only by observation. And for observation, parents are models and therefore, parents being there, and they being together, and they love each other, i.e. extremely important for the health of the child and also for imbibing the values.

And here Arjuna says among the parents also who is more important? Both parents are important. Everybody knows the answer. It goes without saying, mother is much much more important; because mother is intimate to the child. Because even biologically speaking, even from the stand point of nature, however much the man and women may like to do every job, the wife or the lady can never say all the time we are 'delivering'; why can't a male deliver a child; it is not possible. According to nature, according to biology, the mother happens to be intimately associated with the child. During pregnancy and immediately after the child is born for some years, or at least some months.

And therefore Arjuna says when the families are destroyed, then the women may become corrupt. If the girl child does not develop cultural value, that girl child she is going to become mother later; and when a valueless mother, a mother who gives importance to arthaḥ kāmaḥ, she gets a child, then a vicious cycle is created, valueless mother will only produce next valueless children and valueless children will produce

valueless generation and then a time comes, when all values are utterly destroyed and therefore Arjuna says adharmābhibhavāt kṛṣṇa praduṣyanti kulastrīyaḥ. When the families are destroyed, the girl child gets spoiled. And when a girl child gets spoiled, she becomes a bad mother an unhealthy mother. So kulastrīyaḥ praduṣyanti.

And then what will happen. strīṣu duṣṭāsu vārṣṇēya. When the women become corrupt, i.e. the destruction of the entire society. Hey vārṣṇēya, here also he is addressing nicely. Kṛṣṇa is addressed in terms of his family. Vārṣṇēya, Vṛṣṇi kula samudbhudhaḥ. Vārṣṇēya; Hey Kṛṣṇa you are born in a beautiful family. How important family is, you know. Therefore, vārṣṇēya, strīṣu duṣṭāsu once the women become corrupt jāyatē varṇasaṅkaraḥ. There will be utter confusion with regard to varṇāśrama dharma. So varṇasaṅkaraḥ, confusion regarding varṇāśramadharmā. varṇasaṅkaraḥ, confusion, mess.

And what is varṇāśramadharmā? I will discuss very elaborately later, but to understand I will give some picture of this varṇāśramadharmā especially varṇa dharma, so that we can understand this portion.

In varṇa dharma the vēdas prescribe certain duties for each class of people. Brāhmanas have got certain duties, cultural duties; kṣatriyās have got political duties; vaiśyas have got economic duties; and Sūdrās have got supporting duties. Supporting the other three. Now all the four duties are extremely important for the growth of a society. Cultural duties are important because, without culture, a nation will collapse. Culture is like a sūkṣma śarīram of a nation. civilization is the sthūla śarīram duṣṭāsu.

sthūla śarīram of a nation and culture is the sūkṣma śarīram of a nation. and therefore cultural duties are important. And similarly, political duties; there must be a government, you know how important it is. Then economic duties are important and then of course the supporting system is also important.

Now, when Vēdas says that everyone should take to one of these four duties, either based on birth or based on character. You choose your duty; duty, profession, whether you should a politician, whether you should be a businessman, choose based on your birth or based on your character. Now imagine a situation when a society values money. Then when money is valued, then everybody will choose profession based on what? Not on birth, not based on their character or inclination also, based on which profession will bring maximum money. When you join the schools and college, you will get a good job, meaning, little work but more salary. Least work, or no work preferably and maximum salary; banks, or govt. jobs, etc. I do not bank people to misunderstand me.

Now imagine once a society is materialistic and values money, you will find every member will be after money and a particular class which was devoted to cultural growth of the nation; for that profession, nobody will come. And what is that profession? Learning the scriptures. Learning the dharma śāstras and not only learning; following the dharma śāstras and not only following; propagating the dharma śāstra. We require a set of people called brāhmaṇas, whose exclusive role is what? Paṭanam pāṭanam and ācaraṇam. They should learn, they should teach and they themselves should follow. satyam vadaḥ, it is not enough to say that, he should speak the truth. If you just tell satyam vadaḥ without telling the satyam, then it will be satyam vadaḥ; it will be destruction. Therefore we require a group in the society called Brāhmaṇa, whose exclusive job is to contributing to the cultural growth, religious growth and spiritual growth. Spiritual teachers. Saints, sages, we require.

Vaṇasaṅkaraḥ means, everybody will take every other profession, but nobody will come forward to the study and teaching of scriptures. How many brāhmins were there doing yajñas etc. in the olden days. Now we find that the brāhmins are taking up kṣatriyās' duties, that means they become politicians, vaiśya duties, sūdrā's duties, Brāhmins' turning to other duties, but the others do not compensate by coming to brāhmaṇas'. Therefore you will find, where will be loss. Culturally, we will go down. You will ask what is sandya vandanaṃ? What is gāyathri? So vaṇasaṅkaraḥ, means there is confusion among duties and there will no one to preserve and propagate the culture.

Religious and spiritual culture and once religious and spiritual culture is gone, we will get a society which has got only a cut-throat philosophy, what is that by hook or crook, eat, drink and make merry. We will get a carvāka society and as we are reading in the daily newspapers, all over killing and cheating and this and all those things, and that will be the destruction of humanity and therefore Kṛṣṇa all these will happen when families become unstable. And families become unstable because of war. And therefore, what should we do? Abolish war. And therefore what should we do? Drive the chariot away from the battlefield.

Details in the next class. Hari Om.

010 CHAPTER 01, VERSES 42-47

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In these verses, Arjuna shows how there is close connection between the institution of family and a dhārmic way of life. So family and धर्म dharma are closely connected so that when one is affected the other also will be affected. And then it becomes a vicious cycle.

When family is destroyed, dharma is destroyed and when dharma is destroyed, again the next generation family will be destroyed.

To understand this, we should know dharma consists of three aspects; from the standpoint of v̄edic-teaching :

One is values of life: like truthfulness, non-violence, generosity, love concern for others, etc. values.

The second aspect of dharma is attitudes towards the things and beings of the creation; i.e. attitude towards our parents, our teachers, the other members in the society; including our attitude towards the earth, the water, the sun, the moon, that basic reverential attitude; that is the second aspect of dharma.

And the third which is considered the very important aspect, is now generally not appreciated, is the aspect of ritual. V̄edic religion considers rituals as the most or at least one of the most important aspects of dharma.

And why do we say rituals are more important, because of two reasons; one reason is that values and attitudes are purely abstracting, which cannot be communicated or expressed because they belong to the mind and therefore, if it has to be expressed or communicated, it will have to be physicalised or verbalised. And therefore, rituals are considered verbalisation or physicalisation of the abstract attitudes and values and if the parent has to communicate values and attitudes to the child, the mother or father cannot do it at the fifth year or the 6th year. How will you communicate to a child, what is respect for the elders. The child cannot understand the concept of respect. But the mother can symbolise the respect in the form of bowing down, in the form of namaskāra, in the form of touching the feet or some physicalisation.

Even when we want to express our friendship to other people, how will you do that when you meet your friends. That friendship or love is purely is a mental faculty. I cannot convey unless I verbalise and say I love you or I physicalise by shaking the hands or by embracing. I have to do something or the other; and the psychologists also point out that the physicalisation and verbalisation is very important. When they are analysing the breaking down of family institution, one of the advices they give is verbalise your feelings. Start saying that "I love you", even if you do not, to keep the husband and wife team going together. Every time, "I love you honey", and the like. Therefore, ritual is a concrete expression of the abstract thing which is required for communication.

And the second thing they talk in psychology is that the rituals are one of the methods of keeping a group together. Togetherliness is possible if we have something in which every member of the family takes part.

In Readers Digest, there was an article, how to keep the family together. and one of the points he writes is invent rituals. For other people, they have to invent. For us, no problem, we have already too much. And he gives certain examples that you plan; you decide to eat together and all the members to eat at the same time. Now the problem is one child comes at 8 o'clock, and the other at 9 o'clock, another at 10 o'clock, whether the other will come or not, it is doubtful, they say decide to eat together and before you do that, have some kind of pradakṣiṇam around the table.

Therefore one importance of rituals is to make it concrete, what is abstract. The other benefit of ritual is communicating to the children. the other benefit of rituals is that it keeps a group together. I am talking about the psychological and physical benefit. I am not discussing the śāstric benefit of puṇyam.

So the adṛṣṭa phalam of puṇyam is talked about in the śāstram. I am not talking about that. I am talking about the psychological and sociological benefit. Therefore, whenever they talked about Dharma, three things were important. That is attitudes, values and rituals.

And when it came to rituals, you find they vary from religion to religion. Even though the idea of respect may be same, different religion communicate that in different ways. Rituals are different.

And within one religion itself from community to community, the rituals are different. And what Kṛṣṇa says is once the ritual part of religion is ignored, once the ritual part of religion is ignored, then there will be varṇasaṅkaraḥ. Because, religions differ only from the standpoint of rituals. Religion differ only from the standpoint of rituals. While they talk about values, whether it is Islam or whether it is Christian whether it is any other religion, it is universal. Therefore, as long as rituals are accepted, then a person wants to maintain a religion and they also get married within the same religion or community, once the rituals become lesser and lesser important, then the question comes, why should there be cohesiveness in religion or in community. Therefore, immediate consequence of sacrificing the rituals is varṇasaṅkaraḥ.

Because to follow the attitudes and values, a person need not belong to a particular religion, any religion is OK. But a particular religion becomes important only when I value a particular way of rituals. So if we have to celebrate our birthday; Hinduism has got its

own way. We light up the lamp, in Christianity you have to blow out the lamp. So one is going from darkness to light (I do not want to criticize, just joking) another is going from light to darkness. To symbolise that, what I want to say is once rituals are given lesser importance, then the next consequence is the religion segregation will go away and even the community segregation will go away. That is called varṇasaṅkaraḥ.

Not only will varṇasaṅkaraḥ will take place, there will be another worse consequence also. Because family institution was required for three purposes. One is for rituals; they are required because without a family, rituals, especially vēdic rituals cannot be followed. A brahmacārī cannot do rituals, before first of all he cannot give dakṣiṇā. Because no money. Vānaprasthā cannot give dakṣiṇā. sanyāsi cannot give dakṣiṇā. Only a gr̥hasthaḥ can give. Most of the rituals involve annadānam, brahmacārī cannot do annadānam (because he himself is begging for food), vānaprasthā cannot do annadānam; sanyāsi cannot do annadānam. Only a gr̥hasthaḥ can do. For the sake of rituals, family institution was required.

For attitudes and values, we do not require family life. Then another necessity of family life was for the fulfilment of अर्थः and कामः arthaḥ and kāmaḥ. Security was one of the consideration; because everybody was worried, in old age, who will take care of us. On death, who will give us water, or who will do our kriyas; Security and pleasures. So three things were considered for the sake of family institution, rituals, artha and kāmaḥ.

You do not require family for values and attitudes. Now, once the rituals are not respected, family is required for the sake of what? arthaḥ and kāmaḥ and once a society develops or I do not know whether to say changes; I would like to say whether it is going backwards; when the society changes, the government changes, the social institution changes and artha and kāmaḥ are available without family. The government provides the security. Monthly doles in countries they are coming. And sense pleasures are available. Now if a person has got money, all pleasures he can order. Security he can order and rituals he would not believe. And values and attitudes do not require family life.

So now comes the basic question, why the institution of family? And that is why in the so-called advanced society, they are thinking non-legalising family life, and they have the situations of live-in life etc. because they think that if they get legally married, when they want to go their own way, the legal proceedings are so difficult. As long as we like each other, we will live together and when we do not like each other, you go your way and I go my way.

Therefore the very basic question of family life comes. All because of what? For art arthaḥ, family is not required. kāmaḥ family is not required. For values, family is not required. For attitudes family is not required. Family was required primarily for one purpose; that is to maintain the religion expressed in the form of certain karmas, vaidika karmas and if they come down, (and that is why you find in Indian societies also), we are dropping rituals and our children are asking the question what is the difference in marrying a Hindu or a Christian or Islam. I am not saying whether it is right or wrong; but I am saying, it is becoming meaningless because, meaning was only when there were rituals. They ask the question. Other people have also values. So they are also very good in character.

So what the answer the parent has to tell the child? And rituals the parent cannot tell, because the parents themselves do not follow. There is no śrāddham nor tarpaṇam. There is no gōtrā, sūtram etc. he does not know, which vēda he belongs to. Therefore the question of Vēda and all these things became relevant only because of Karma.

And once Karma goes away, family will get disintegrated and the next consequence will be that once the family gets disintegrated in the next generation no karma will be there; not only Karma, even values and attitudes cannot be there because without a stable family, how are they going to teach values and attitudes to the next generation?

In the present generation, if the just left the Karmas and kept the attitudes and values, next generation not only karmas goes away but even values and attitudes will go away because there is no stable family; each one changes the spouse like changing the dress or the car or scooter or house.

So therefore, Arjuna says here varṇasaṅkarā. There will be utter confusion. and nobody will be there to do brahmaṇā dharma of studying the scriptures and propagating it. Everybody will be interested in eat, drink and make merry. What it will lead to? Arjuna says:

Verse 1.42

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥१.४२॥

saṅkarō narakāyaiva kulaghñānām kulasya ca |
patanti pitaro hyēṣām luptapiṇḍōdakakriyāḥ || 1.42 ||

हि hi **Indeed** सङ्करः कुलस्य saṅkaraḥ kulasya **the intermixture of family** एव नरकाय ēva narakāya **will definitely be the cause of hell** कुलघ्नानाम् kulaghñānām **for the destroyers of families** एषां पितरं च ēṣāṃ pitaraṃ ca **Their ancestors also** पतन्ति patanti **fall,**

लुप्तपिण्डोदकक्रियाः: luptapiṇḍōdakakriyāḥ **being deprived of the offering of food and water.**

42. Indeed, the intermixture of family will definitely be the cause of hell for the destroyers of families. Their ancestors also fall, being deprived of the offering of food and water.

Here Arjuna says once the varṇasaṅkarā takes place; varṇa, the 4 groups of vēdic society, Brāhmaṇā, Kṣatriyā, Vaiśya Śūdra, not only varṇasaṅkarā; even matha saṅkarā takes place, religious mixture takes place, the attitude part of dharma may remain, value part of dharma may remain, ritual part of dharma cannot remain because imagine one of the parent belongs to Hindu religion and one of the parent belong to Christian religion, how will be child celebrate the birthday. Whether to light the lamp or blow it out? To cut the cake, or eat the havis. Āyusya hōmam. should I go to the temple or the church?

There will be confusion and therefore He says, the ritual part of religion will have to be given up and why should there be rituals, you might ask? As I said, rituals are the method of communicating our feelings. Even the most nāsthika country will have the rituals when some dignitary comes, they also will shake hands. Shaking hand is what? It is a ritual. it is a clean ritual. So therefore, nobody can avoid rituals. Internationally rituals are there. If you have doubt, watch the Olympic games. Flag hosting; We used to do in front of our temples. Now they are doing it in the Olympic ground. And that all done, very ritualistic. Walking also special. Thereafter they also take oath; which is ritual. And again when they bring down the flag, it is a ritual and it is handed over to the other person, mayor of the city who is going to host the next Olympic. That is a ritual. People who say rituals are ridiculous, they do not know what it is all about.

Without rituals, nobody can survive. And the rituals go away and then what will it lead to? Arjuna says: This varṇasaṅkarā, this confusion will lead to narakā ēva; because all the karmas are sacrificed. Whose naraka? kulaghñānāṃ kulasya. For both the victor in the war as well as the vanquished. The defeated one, for both of them, there will be narakā because they will lose all the values for the religious practices and not only they will fall spiritually or religiously, patanti pitarō hyēṣāṃ luptapiṇḍōdakakriyāḥ

So we will be seeing later, that the vēdic religion prescribed, five-fold compulsory rituals for every Āsthika; and every Āsthika should follow them. He can only compromise in its size and intensity, they do not give a choice in its performance, and one of the pañcamaha yajña which we will be seeing later is Pitru yajña, our respect of worship of our forefathers. And Vēda considered that the blessing of our forefathers is very much required for our growth, whether it is material growth or spiritual growth. That is why any ritual in the family is started only with a particular śrāddham called, nāndi śrāddham.

Not only yearly, any festival that comes, begins with nāndi śrāddham, nāndi śrāddham means invocation of the grace of the forefathers.

And once dharma goes away, the values may remain, the attitudes may remain, but all the rituals will be sacrificed and in that luptapiṇḍōdakakriyāḥ. A person will say with pride. I do not believe in śrāddham; I do not believe in Tarpaṇam. Now it is a fashion to say that. If you say that you are a rational person! Here Arjuna says luptapiṇḍōdakakriyāḥ. Our forefathers will be deprived of the luptapiṇḍōdakakriyāḥ. Pinda kriya, śrāddha, udaka kriya, means tarpanam; lupta means deprived of. Forefathers will be deprived of all these karmas.

People ask the question, can I replace, these karmas by some annadhānam, poor feeding, in old age homes, etc. and the answer by our scriptures is they cannot replace them; they can be only in addition to them. Poor feeding or helping the poor is also considered equally important which is called manuṣya yajña and this is called pitre yajñaḥ, manuṣya yajña cannot replace pitre yajña and manuṣya yajña can only be a supplement to it. And the greatest tragedy will be that these will go down.

And therefore, not only they suffer, even the forefathers suffer. Therefore hyeṣāṃ pitarō patanti. All these arguments are from Arjuna of that society in which in society rituals were considered important. I am only presenting an objective assessment of Arjuna's view. Whether you believe in rituals or you want to believe in rituals is your business. I am just presenting the objective view of that society in which varṇa āśrama dharma was important; primarily from the stand point of rituals. Varṇa āśrama dharma has no value, once the rituals go away, because if it is from the stand point of morals, we do not have to retain varṇa āśramam dharma. Morals can be practiced without varṇa āśrama dharma. Attitudes can be practiced without varṇa āśrama dharma. Even our future can be taken care of without varṇa āśrama dharma. But from the standpoint of rituals, varṇa āśrama dharma is very important.

Verse 1.43

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 1.43 ॥

dōṣairētaiḥ kulaghnānām varṇasaṅkarakāraikaiḥ |
utsādyantē jātidharmāḥ kuladharmāśca śāśvatāḥ || 1.43 ||

एतैः दोषैः etaiḥ dōṣaiḥ **Due to the misdeeds, कुलघ्नानाम् kulaghnānām of the destroyers of families, वर्णसङ्करकारकैः varṇasaṅkarakāraikaiḥ which cause the intermixture of castes, शाश्वताः śāśvatāḥ longstanding जातिधर्माः jātidharmāḥ caste-traditions च कुलधर्म Ca Kuladharmah as well as family-traditions उत्साध्यन्ते utsādhyantē are destroyed.**

43. Due to these misdeeds of the destroyers of families, which cause the intermixture of castes, longstanding case-traditions as well as family-traditions are destroyed.

kulaghnānām ētaiḥ dōṣaiḥ, because of these defects, in which the ritualistic part of dharma is degraded or not valued, because of that, varṇasaṅkarakāraiḥ, which are responsible for the intermixture of various communities, various nationalities, and various religions; because of that. what will be the casualty. jāti dharmāḥ utsādyantē, certain practices which are purely based on varṇa.

Because according to Vēda, certain rights can be done only by certain varṇas. Rāja rajasūyena yajētha; this rājasuya yāgha can be done only by a rāja. Brāhmaṇā may know how to perform rājasūya yagha, but he can never perform, he can only assist a rāja to perform that.

In varṇasaṅkara, the problem will be the child cannot come under either Brāhmaṇā or kṣatriya and therefore, these vēdic rites will have to be given up. Jāti dharmāḥ will go away and kula dharma, within one jāti itself, varṇa itself, the vēdic practices differ from gōthram to gōthram or sutra to sutra. Sutra bhēdās are there. apasthambha sutra, grakyanana sutra. They have to go away in varṇasaṅkara, because the child who is a hybrid to use a crude word, cannot use any vēdic karma. So therefore, kuladharmah gachanthi, jati dharmaca gachhanthi, rituals gachhanthi.

Once the rituals are gone, the next generation child will ask a question, why should I marry a person from this community because there is no relevance. I can marry any person; should belong to the opposite sex. That is the minimum qualification. That is the only thing. And I am not saying which is right or wrong. I am just again objectively presenting the natural consequences. Why I am saying so is the Government will prosecute me; if I am going to say that inter-caste marriage is wrong. So therefore I am not going to say inter-caste marriage is right or wrong. What I will say is that it will be natural consequence when religion is removed from rituals or rituals are removed from religion.

And therefore he says, Jāti dharmaha, kula dharmāḥ and what type of dharmahs they are? śaśvathah, it has stated from Anādi kāla pravṛthaḥ. So perpetuation requires a lot of effort, but destruction takes only one generation and one link is gone, the whole chain will be gone. And therefore, śaśvathah kula dharmāḥ ca utsādyantē. they are destroyed.

Verse 1.44

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १.४४ ॥

utsannakuladharmāṇām manuṣyāṇām janārdana |
narakē niyataṁ vāsō bhavatītyanuśūruma || 1.44 ||

जनार्दन janārdana **Oh Kṛṣṇa !** अनुशुश्रुम anuśūruma **We have heard (from the scriptures)**
इति iti **that** वासः vāsaḥ **stay** नरके narakē **in hell** भवति नियतम् bhavati niyatam **becomes**
inevitable मनुष्याणाम् manuṣyāṇām **for the people** उत्सन्नकुलधर्माणाम्
utsannakuladharmāṇām **whose family-traditions are destroyed.**

44. Oh Kṛṣṇa ! We have heard (from the scriptures) that stay in hell becomes inevitable for the people whose family-traditions are destroyed.

Then what will be the next consequence. As I said, when the rituals are gone, and the religion consists of values of attitudes; after 2-3 generations, the questions will come, for following attitudes and values, family is not required. And the question is: Do I require family for Artha and kāmāḥ, for that also not required, because all are available. Only paisa should be there. Everything is orderable. Therefore Artha does not require, kāmāḥ does not require, values does not require, attitudes do not require. Therefore why the institution of family and once the family institution is destroyed, such a life will be; there is no single person whom I can totally trust.

Very purpose of family life is what?: I have someone to call as 'mine'. Who will not reject me under any condition because human being require a psychological anchor. Wherever you move, 'For me' who is there. Somebody's in whose lap I can fall and cry. Somebody in front of whom I can open my heart and trust. Once the family institution goes, there is no question getting trust or love or psychological security, because I do not know, what my spouse is planning.

Now in the Readers' digest. What research is going? How to keep your spouse? So far it was not required in India. But the points are worth noting. Daily morning say I love you. You have to follow the rules, without fail. So the rules and regulations are kept and you have to dress up very well to look attractive to your spouse. This becomes a very big project. What is the project: to keep your spouse, like the keeping the employer and employee. Now they say even the child are also asking divorce from the parents. Now tell me, if everyone staying with me is unpredictable, tell me what is my hold. That is the psychological disaster. If human being does not have someone to trust and that is why when that is not there, the psychiatrists will have to come because since I cannot tell my problems to another one, I have to look for someone. If I tell to my wife/husband, then the divorce threat looms and I heard nowadays the young children, of and on, when the fight is on, they are saying: I will divorce you. This is constant expression. And therefore when there is that fear to who will I tell my problems.

Previously a husband had a wife. Wife used to have that. When they are not available and grand parents are also not available; because nuclear family; means what? Explosion. What comes out of nuclear explosion? So grand-parents not there. The word psychological use is: There is no empty lap. Human beings want empty lap. If father got angry, mother was there; if mother got angry, father was there; if both got angry grandfathers were not there and there is nothing is available and therefore they go to psychologists and he charges heavily to listen to your cries. You have to pay money for someone to listen to your Rāmāyaṇa and Bhāratha.

That is called psychological-disaster, and when such people come to the society, the psychological disaster of individual mind will lead to sociological disaster and the crime graph increases.

Anyway, Kṛṣṇa says manuṣyāṇām narake vāsaḥ. Not after death. That is a special one. Even while they are alive, without family institution; without love; without someone to trust, without someone to listen to my stories, manuṣyāṇām narake vāsaḥ. Not only while living, after death also narakē niyatham vāsa. Only thing is definite, what? Hell. iti anuśuśrūma, because when the svadharmā is not done, srāddham, tarpaṇam are not done, according to vēdic rules, it comes under pratyavāya pāpam, which will lead to narakam. iti anuśuśrūma. Because we will ask immediately. Have you seen Arjuna. You are talking as if you have seen. Therefore Arjuna will say: No, No, No; I have not seen, anuśuśrūma. We have heard this being repeated in the vēdic mantra.

Verse 1.45

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 1.45 ॥

ahō bata mahatpāpam kartum vyavasitā vayam |
yadrājasukhalōbhēna hantum svajanamudyatāḥ || 1.45 ||

अहो बत ahō bata **Alas!** वयं व्यवसिताः vayaṃ vyavasitāḥ **we have undertaken** कर्तुम् kartum **to commit** महत् पापम् mahat pāpam **a great sin!** यत् yat **for**, राज्यसुखलोभेन rājasukhalobhena **due to greed for the pleasure of kingdom**, उद्यताः udyatāḥ **we are prepared** हन्तुम् hantum **to kill** स्वजनम् svajanam **our people**.

45. Alas! We have undertaken to commit a great sin! For, due to greed for the pleasure of kingdom, we are prepared to kill our people.

So these are all Arjuna's monologue. Because he is thinking of the consequence of the Mahābhāratha battle. Not only will it cause problems for the individual; not only for the contemporary community but it is going to have repercussions in the future also. And therefore aho bata. Arjuna says Alas! a great tragedy indeed. We are about to cause

mahatpāpaṃ kartuṃ vayam vyavasitā. We are about to cause or do a great sinful act. And what is that mahatpāpaṃ? Killing to all these people, which will lead to varṇa saṅkarā; jāti saṅkarā, and dharma nāśa, pitruṇām pathanam, all these chain reaction. And all because of what. Arjuna says because of our shortsightedness. yadrājasukhalōbhēna. We were interested in the royal pleasures, the kingly pleasures. So lōbha, means greed because of our false misplaced greed for the pleasures. Svajanam hantūṃ udyatāh. Svajanam hantūṃ. Note here, Arjuna has forgotten the dharma-adharma problem. This is avivēka. Arjuna has forgotten dharma-adharma. He has forgotten that this is a fight between dharma-adharma, now he is only seeing svajana relations standing in front. To kill these people, udyatām, we have started. We are about to begin. and therefore Arjuna is thankful to the Lord that at least at the nick of the moment, he became wiser that at least he can withdraw now. Therefore he says:

Verse 1.46

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १ ॥ ४६.

yadi māmapratīkāram aśastraṃ śastrapāṇayaḥ |
dhārtarāṣṭrā raṇē hanyustanmē kṣēmataram bhavēt || 1.46 ||

यदि yadi **even if** शस्त्रपाणयः śasrapāṇayaḥ **armed** धार्तराष्ट्राः dhārtarāṣṭāḥ **Kauravās** हन्युः माम् hanyuḥ mām **would kill me** अशस्त्रम् aśastram **who is unarmed** अप्रतीकारम् apratīkāram **and unresisting** रणे raṇē **in this battle** तद् भवेत् tad bhavēt **that would be** क्षेमतरं मे kṣēmataramṃ mē **better for me.**

46. Even if armed Kauravas would kill me who is unarmed and unresisting in this battle that would be better for me.

So therefore Arjuna says I have decided not to contribute to this tragedy, which means I am not going to fight this war. But the war the beginning of the war has already been signaled by the blowing of the conches, therefore Duryōdhanas may shoot arrows, and suppose they shoot arrows and Arjuna does not resist it all, what will be the consequence. Arjuna will be killed. Arjuna says that even if that happens I do not mind. I have decided to relinquish this bow and arrow and even if they are going to destroy us, I will die but I will not contribute to this chaos in the society. Therefore dhārtarāṣṭrā raṇē hanyu, kauravas may choose to kill us, who are we māmapratīkārama, who have decided not to resist. apratīkāram, not fight in return, unresisting.

And aśastraṃ, and we are without weapons and we are not going to resist: weaponless, unresisting people we are and for this they may kill us but even if such a tragedy happens: tat mē kṣēmataram bhavēt. I consider that as sacrificing my life for the sake of Dharma. I am going to consider it as like fasting people do. For the sake of the party.

Similarly self-immolation. They are considered to be rational party. I do not know how self-immolation and rationalism go together. There is no connection. Whatever it might be. Arjuna says that even if we have to sacrifice our lives, for the sake of saving the society, I do not mind. tat mē kṣēmatarāṃ bhavēt. That I consider as fortune for me.

And having said these words, Arjuna has exhausted everything. He has given a big lecture also and all these three problems have come out fully. rāgaḥ, śōkaḥ and mōhaḥ and Arjuna stops his words and what about Kṛṣṇa. As I said utter strategic silence. because even if Kṛṣṇa speaks now, Kṛṣṇa knows that Arjuna is not going to listen. Therefore Kṛṣṇa does not speak. Arjuna does not. And what does he say:

Verse 1.47

सञ्जय उवाच ।

एवमुक्त्वाऽर्जुनः समख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १.४७ ॥

sañjaya uvāca |

ēvamuktvā'rjunaḥ sañkhyē rathōpastha upāviśat |

visṛjya saśaraṃ cāpaṃ śōkasaṃvignamānasaḥ ||1. 47 ||

सञ्जय उवाच sañjaya uvāca **Sañjaya Said** उक्त्वा एवम् uktvā ēvaṃ **Having spoken thus** सङ्ख्ये sañkhyē **in the battlefield**, अर्जुनः arjunaḥ **Arjuna** शोकसंविग्नमानसः śokasaṃvignamānasaḥ **whose mind was grief-stricken**, उपविशत् upaviśat sat रथोपस्थे rathopasthe **on the seat of the chariot**, विसृज्य visṛjya **having given up** चापम् cāpam **the bow** सशरम् saśaram **along with the arrows**.

Sañjaya said:

47. Having spoken thus in the battlefield Arjuna, whose mind was grief-stricken, sat on the seat of the chariot, having given up the bow along with the arrows.

So Sañjaya gives a typical picture of Arjuna who symbolises Maha saṃsāri. A description of pacca saṃsāri is given here: who is he; śōkasaṃvignamānasaḥ. Arjuna's mind is totally grief-stricken; which indicates the problem of rāgaḥ and śōkaḥ. So he is completely overpowered by attachment and intense grief and not only that saśaraṃ cāpaṃ visṛjya, he has thrown away both the bow and arrow and what does it represent? It is a physical action but we should understand what it symbolises. For a kṣatriya, bow and arrow represent fighting for Dharma and establishing Dharma. Establishing dharma is the duty of a kṣatriya; so giving up of bow and arrow indicates svadharma tyāgaḥ, which is called conflict or mohaḥ.

Therefore śōkasaṃvignamānasaḥ represents rāgaḥ, śōkaḥ problem; attachment and grief, visṛjya saśaraṃ cāpaṃ represents mōhaḥ, conflict and what is the conflict whether

to fight this war or not and he takes a totally wrong decision and what is the wrong decision; svadharama parityāgha and he wants to run away from the battle and wants to do tapas, etc. which is the dharma of a sanyāsi; a gṛhastha has to do his duty. Getting up in the morning and doing a long japa, etc. If he does not do it, it is pāpa. A gṛhastha should allot time for japa only without disturbing his family duties; and if a gṛhastha renounces family duties and does japa, that is also a para dharma grahaṇam.

So when there is a choice between taking care of family duties and what is called japa, pūja, etc. that also should not be disturbed. Therefore it is called paradharam grahaṇam, svadharama parityāgha. Both put together is called mōhaḥ. And this after what, ēvaṁ Arjuna uktva, having uttered all these words to Lord Kṛṣṇa, Arjuna did, and rathōpastha upāviśat, he was seated on the seat of the chariot. Seat which is on the chariot he was seated. Therefore, Arjuna viṣādha or Arjuna saṁsāra is beautifully depicted and now we are at the cross-roads and we do not know what happens next. At this crucial juncture, Vyāsācārya says, will continue....

Therefore Vyāsācārya stops at this crucial junction like the TV serial; opening the door and a frightening thing is seen; etc. Then only you will watch the next episode.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥

| | ōm tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yōgaśāstrē śrīkṛṣṇārjunasaṁvādē arjunaviṣādayōgō nāma prathamō'dhyāyaḥ | |

In the Upaniṣad of the Bhagavad-Gīta, the knowledge of Brahman, Supreme, the science of yōga and the dialogue between Sri Kṛṣṇa and Arjuna, is the first discourse designated **THE DESPONDENCY OF ARJUNA.**

ॐ तत्सत्

OM TAT SAT.

This portion comes at the end of every chapter. I will give the meaning of this portion in the first chapter. Second chapter, etc. you can extend the same meaning. So every chapter ends with the expression Om tat sat. These are three words. Om is one word. Tat is one word. Sat is another word. All these three words are names of the Lord. Three names of the Lord and we are uttering the names of the Lord as thanksgiving and why should we give thanks to the Lord; for the successful completion of the first chapter. And therefore, Om Tat Sat.

What is the meaning of these three words.

Om̐. Several meanings are there. I will give the simplest meaning. Avathi ithi, Om̐. Avathi means the protector. Lord is called the protector and he protected us from all the obstacles, so that we could complete this.

Next word Tat, the one who is beyond sense perception. Parōkṣa. Kṛṣṇah param̐, Indriyathitha. Sarvēndriya agōcara is Tat. The one who is beyond the sense organs. supra sensual. beyond the sense organs is the meaning of the Tat. one of the meaning. So many other meanings are there. In some other context, I will explain.

Then third word is Sat. Sat means eternal. In Tatva bodha, we saw. Trikāle api thiṣṭathi iti Sat. So that which is in the past, in the present and the future. Therefore Om̐ Tat Sat the Eternal protector, who is beyond the our sense perception is the meaning of Om̐ Tat Sat.

And having remembered the Lord, we say, prathomodhyay, Oh Lord by your grace we have completed the first chapter.

And what is called Arjuna viśādhā yōga, which is called the grief of Arjuna, because the main theme of first chapter, is Arjuna's viśādhā. viśādhā, represents the other two also, rāgaḥ, and also mōhaḥ. In short, Arjuna saṁsāra yōgaḥ. The topic of Arjuna's saṁsāra. And how is it presented. Srikrishnaurjñā saṁvādē. which presented in the form the Krishna Arjuna saṁvādē, a dialogue between Kṛṣṇa and Arjuna. Of course the full dialogue will come only from the next chapter. But taking the whole Gīta it is given the title, Kṛṣṇa Arjuna saṁvādē.

Saṁvāda, is the word used for a dialogue between a guru and a disciple. So which is in the form of a dialogue between a guru and a śiṣya. Therefore it is called healthy dialogue. It is not an argument; it is not a debate; it is not a test. So guru has got love for the disciple, so he is not teaching for the monthly salary or something, so his aim is communication. purely love. There is no other gain he is going to have. Therefore the attitude of Guru is love and compassion and the attitude of Shisya is faith and reverence. And such a dialogue which is with love, faith and reverence, that is called saṁvāda. Most healthy form of communication.

And this saṁvāda is given the name Srimat bhagavat gītasu Upaniṣadsu. This dialogue is called Srimat bhagavat gītōpaniṣad. If you remember my introduction, I have said in the introduction that the full name of the Gīta is Srimat bhagavat gītōpaniṣad. The word upaniṣad means that knowledge which liberates a person from sorrow. Therefore Upaniṣad means liberating wisdom. Liberating from sorrow in life. And what type of

wisdom, it is. Which is srimat bhagavat gītāsu, which is taught by; which is revealed by; srimat bhagavān, the Lord.

And I have given you the meaning of Bhagavān. Bhaga consists of six fold virtues. All those things you have to recollect. Therefore, this is an upaniṣad. And when here we call it upaniṣad, it is not the original upaniṣad, the original upaniṣad is part of the vēda, which existed even before Kṛṣṇa was born. So the original upaniṣads were there, even before Kṛṣṇa was born. Kṛṣṇa's teaching is not the original upaniṣad, but it is only a sāra of the Upaniṣad:

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

[sarvōpaniṣadō gāvō dōgdhā gōpāla-nandanah|](#)
[pārthō vatsaḥ sudhīrbhōktā dugdham gītāmṛtaḥ mahat||4||](#)

So Bhagavat Gīta is upaniṣad sārāvat upaniṣad ucyatē, being the essence of upaniṣad; butter of upaniṣad. it is called Srimad bhagavat gītāsu upaniṣadsu and what is the theme of this entire dialogue.

It is said that there are only 2 topics in the entire Gīta, They are the two main themes of the Gīta, which are represented by the vēda-pūrva-bhāga, karma-kandah, religious part, and second-theme is the vēda-andha-bhāga, the jñāna-kāṇḍa, the philosophical part. Gīta consists of 2 things, religion and philosophy.

Religion means, a way of life which makes me fit for the philosophy and philosophy is such an enquiry. Religion gives jñāna योग्यadha, philosophy gives jñānam.

Do you get it? Jñāna-yōgyadha fitness for knowledge. Religion gives me fitness for knowledge, philosophy gives me what? Knowledge.

For the first part of life, we should make us fit for knowledge. Second part of life is gaining knowledge. After knowledge what should we do.

You would not ask this question. What should we do, what should we do, means I am not satisfied with the present. The very question of doing something because I am discontented with the present condition; total contentment; pūrṇatvam; security is the benefit.

This religious part is called yōgaḥ śāstram, philosophical part is called brahma vidya. Therefore yōgaḥ śāstram plus brahma vidya is Gīta. Religion plus philosophy is Gīta.

Karma plus jñānam is equal to Gīta. Vēda-purva plus vēda-antha is equal to Gīta. Such a Gīta we are going to learn, of which, the first chapter, we have successfully completed with the Lord's grace. More in the next class.

Hari Om.

011 CHAPTER 01, SUMMARY

Om

I propose to give a summary of the first chapter and introduction to the 2nd chapter.

If we have to live a healthy life, we have to take care of two factors; one factor is that the surroundings should be such that it should not cause any diseases. So you may be call it hygienic surrounding. This is one factor we all know. But this external factor alone is not enough; there is another important factor and that is my body must have sufficient resistance to face the external world. Because we know medically, however hygienic our surroundings may be we cannot totally get rid of all the bacteria and viruses. Even a perfectly clean atmosphere will have diseases around and that is why even in the most hygienic country, if they have to do a surgery, they have to have a special place, where it is sterilized and maintained. That means in any atmosphere, disease germs are there. So perfect hygiene surroundings is not possible, and therefore, in addition to keeping the surrounding clean, we have to take care of another important factor and what is that? we have to build up the body to such an extent, that it must have resistance and we are all healthy now reasonably, not because the surroundings are clean, but because we have got sufficient resistance to fight the germs.

One doctor was saying that suppose a person has got advanced TB and it is supposed to be contagious and suppose that person directly breaths in to the mouth of 20 healthy people, even then, only 3 or 4 or 5 people may catch the disease; all the people are not going to catch because Bhagavān has given us sufficient immunity and resistance to face most of the diseases and therefore, a physically healthy life is possible only when two factors are taken into account; I will call one factor, the objective factor, i.e. the environment; the other is the subjective factor, which is the resistance or immunity.

Nowadays they are talking about the spread of AIDS and what is happening in AIDS is acquired immunity deficiency syndrome is AIDS and what is happening is our resistance or immunity is taking down. The moment breaks down, the person does not die of AIDS, it leads to variety of diseases and those diseases alone kill. And how does that person get the diseases? When we are living in the same atmosphere, how come he is getting the disease and I am not getting. It is because Bhagavān has given us the resistance.

From this it is very clear, healthy physical life depends upon objective factor and subjective factor. Objective factor is clean environment; subjective factor is physical resistance.

Now you have to extend the same principle for mental health also. By mental health, means a mind free from all kinds of physiological diseases in the form of fear, in the form of anxiety; stress, strain, worry, anger, jealousy, inferiority complex; all these are psychological diseases; kāmahaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ, etc. They are all varieties of psychological diseases.

And when we are facing these problems, generally we talk about only the external contribution, how the world is responsible for my worry. How the wife or husband is responsible for my tension. How the children are responsible for my anxiety. How the parents are responsible for the frustration. Our scriptures point out: that for mental health also, we have to take into account two factors: external world is not totally responsible for our mental problems. Just as environment is not totally responsible for the disease, that my body condition is susceptible to diseases, which we call physical weakness. That is also responsible.

In our āśrama, when we were undergoing the spiritual training, we had some students from America also. And we had in the āśrama, direct tap water. No treatment; aqua guard, filtering, etc. Whatever do a little bit, directly it comes. And we used to happily drink and survive. And all those people came, they have got almost purest water and second day they were repeatedly going to the bathroom only instead of classes. How come nothing happened to us and things happened to them? Water being the same, one is physically affected. Another is not affected; the difference is only in the body condition.

Similarly, here also, scriptures point out that the mind or the weakness of the mind is also responsible for our psychological problem. We do not say the mind alone. We say the mind is also another important factor. Therefore, if I have to have a healthy life, I should take into account the environment. I should also ask a question; do I have sufficient resistance to face it. Similarly if I should lead a healthy life, mentally, a happy life; a contented life; a secure life; a relaxed life; then I have to ask two questions. Have I taken care of the environment? That is what we always try to do. That is trying to change the husband or wife. We will request the children. We are trying to adjust the environment, people including the government. So we are trying to adjust the external factors. But what I am doing to find out whether I have got sufficient mental strength to face the situation. And if I have got the sufficient mental health, the advantage is even

when the whole environment is unhealthy, my resistance is so much, that I do not get diseases.

What is the sign of a healthy body? Diseases are less frequent; frequency is less. The intensity of the disease also is less. Some cold, cough, etc. only. Frequency is less, intensity is less; the duration of the disease is also less; and finally, the after-effect of the disease also is also less; i.e. the healthy body.

Extending the same principle, if my mind has got sufficient strength and resistance, number of psychological problems I face; like frustration, stress, strain, irritation, jealousy, anger, fear, security, inferiority complex, diffidence, these are all the diseases; such mental diseases do not frequently occur. Frequency is less; that means the family is saved, if I am healthy. If I say, I get angry less, whether I get the benefit or not, the family members gets the benefit. The frequency of the psychological disturbances is less, second benefit is the intensity of whether it is anger or frustration; intensity is also less, and thirdly the duration also.

उत्तमे क्षण कोपस्य मध्यमे घटिका द्वयम्।
अधमेस्यात् अहोरात्रम् पापिष्ठे मरणान्धकः॥

[uttamē kṣaṇa kōpasya madhyamē ghaṭikā dvayam।](#)
[adhamēsyaāt ahōrātram pāpiṣṭhē maraṇāndhakaḥ॥](#)

uttame kṣaṇa kōpasya. Anger will come but what is the sign of a healthy person. Kṣaṇa kōpa and he recovers and carries on. madhyame ghaṭikā dvayam. 1-1/2 hours. adhamesyāt ahōrātram, i.e. whoever comes in front, he will fire; pāpiṣṭhē maraṇāndhakaḥ. Till death it will continue.

So a healthy mind is one in which the frequency, intensity and the duration is less and finally the after effect also. We all get frustrated sometime but you will find that there are some people, frustration continues for months and years but there are some people, like a rubber ball, they also get, but the like ball, they just bounce up and continue their life.

And therefore, healthy life, happy life, at the psychological level, requires taking care of two factors, one is adjusting the external condition, another is improving my resistance and all over the world, people talk about adjusting the external set up; company problem, change the company; if the house, change the house; now they are changing the wife even, they try to adjust the set up but the scriptures, especially the Vēdānta is talking about the subjective factor. How can I improve my inner strength? my psychological resistance? That whatever be the ups and downs in external conditions, I am not seriously affected.

And this freedom from mental diseases caused by external factors. This freedom from mental diseases caused by external factors is called Mōkṣa. Kṛṣṇa will tell in the 2nd chapter,

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः |
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते || २ ५६ - ||
[duḥkheṣvanudvignamanāḥ sukhēṣu vigataspr̥haḥ |](#)
[vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē || 2.56 ||](#)

Jñani, or a free person is one who also faces challenges and difficulties but anudvigna manāḥ, his resistance is so much that he is not shattered to carry the problem to others.

So the subject matter of the Bhagavad-Gīta is developing inner resistance; not changing the external world. That you can try to do by other methods; company-changing, house-changing, scooter-changing, car-changing, government-changing, spectacle-changing. it is another department. Gīta is talking about strengthening myself and finding my inner resistance and the consequent freedom from psychological disturbances. This is Mōkṣa. Therefore Bhagavat Gīta is a Mōkṣa śāstrah. Resistance building śāstram. Not physical. Resistance at the inner level and this is meant for whom. This is meant for those people who recognise that we have to improve our resistance. That I have got psychological weakness, that I am susceptible to rāgaḥ-dvēsaḥ, kāmaḥ, krōdhaḥ; frequently I am getting into psychological breakdown; etc. and that it is affecting other people also; that I require that inner strengthening, that I have got that inner weakness; the one who has discovered this problem; to that person Gīta is addressing.

And therefore, the first chapter of the Gīta is giving an introduction in which Arjuna is discovering this problem. What problem? That I have got an inner weakness. Therefore before I try to change the world or improve the world, first let me strengthen myself and once Arjuna discovers this problem, naturally, for resistance, to build the resistance, taking chavanaprasam, tonics, we require the tonic, similarly, one who has discovered the requirement of an inner tonic to build up the inner resistance is called a spiritual-seeker.

And in the first chapter of the Gīta, Arjuna becomes or discovers his weakness and later he becomes spiritual-seeker and then he surrenders to Kṛṣṇa and Kṛṣṇa gives the self-knowledge Chavanaprasam. Hoping that this will give the necessary inner strength. This is the background of the Gīta.

And in the first chapter, Vyāsā presents the context, in which the Arjuna discovers that he has got certain problems. This is the background.

The whole chapter can be divided into five portions. The first portion is from 1 to 20: in which Vyāsācārya presents the context. In which Arjuna catches the disease. For everyone some cause should be there to catch the disease; 'I took the bath there, drank water there, etc". Similarly here also, the context in which Arjuna feels the disease of saṁsāra or inner weakness, Arjuna develops, that is presented, and what is that context, Mahābhāratha battlefield. So in Kurukṣētra, Pandavās and Kauravās assembled to fight it out and settle their issue and Arjuna is very clear that he is doing the right thing; he never had the conflict. He had never had any guilt that I am going to kill these people. Why there was no guilt? Why there was no guilt; because he had a clear understanding that he is doing it as a last resort, because all the other non-violent means have been exhausted. And as a last attempt, Kṛṣṇa goes as a messenger tries to settle peacefully and amicably and you know what Duryōdhanā did; he wanted to kill Kṛṣṇa himself. A messenger can never be killed; but Duryōdhanā tries that. Therefore Arjuna without any compunction, any regret, any guilt, he has come to the battlefield, and in the first 20 verses Vyāsācārya clearly presented what happened.

First Duryōdhanā goes to Drōṇācārya and enumerates the important people in both the armies and Duryōdhanā also betrays his diffidence by stating that their army is stronger and our army is weaker. Duryōdhanā's diffidence is purely caused by Adharma. Because objectively seeing, Duryōdhanā side is stronger but in spite of that, because Dharma support is not there, he is weakened. And afterwards, Bhīṣmācārya entuses Duryōdhanā and he blows the conch and thereafter from both sides, the soldiers blow their conches signaling the beginning of the Mahābhāratha battle. The crucial moment has come. That is the first part, the preparation of the beginning of the war.

Then comes second portion from verse 21 to 25 in which Arjuna feels, somehow as a flash, that he has to closely see who are the people with whom he has to fight. It was not at all required. Perhaps it was a blessing in disguise. Even though it was immediately a negative decision, because Arjuna suffered from sorrow but ultimately it was a positive decision, because of the sorrow alone, Bhagavat Gīta teaching could come. Therefore,

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ॥
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १ ॥ २०.
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ १ ॥ २१.

[atha vyavasthitān dr̥ṣṭvā dhārtarāṣṭrān kapidhvajaḥ](#)
[pravṛttē śastrasampātē dhanurudyamya pāṇḍavaḥ](#) | 1.20 |
[hṛṣīkēśaṁ tadā vākyaṁidamāha mahīpatē](#) | 1.21 |

So Arjuna says Hey Kṛṣṇa please bring the chariot and place in between the two armies, I can clearly watch them. Now Arjuna is not a disciple, Kṛṣṇa is not a Gūru also. Arjuna is the master and Kṛṣṇa a humble driver and therefore Kṛṣṇa obeys Arjuna's command

then places the chariot. And he sees the face of everyone, and Kṛṣṇa has done a mischief, he has placed the chariot in front of those particular people towards whom Arjuna has got a strong weakness, intense attachment. Whereas Kṛṣṇa also wanted to teach Gīta, it seems. He was wanting at least one disciple. He also wants to be Gītācāryaḥ. Pārthasarathy wants to become Gītācāryaḥ. He wants to become Jagatgūru therefore he created that situation. So this is the second part. Arjuna going near the Kauravās and clearly seeing the faces of those people most of whom are his close relatives, because it is a family feud. This is the second portion.

Then the third portion is Arjuna's discovery of his weakness and the consequent problem and what is his weakness? The first weakness presented is the problem of attachment or psychological dependence on external factors. This I call a weakness because moment I am psychological dependant on any factor, then that means my happiness is no more in my hands; my happiness is hooked to, is connected to that external factor. And unfortunately, the external factors are not under my control. My own family members; they are not under my control, especially the children, not under our control. Everyone is an individual; the neighbor; the government.

Once, I depend upon an unpredictable factor, my life has become a risky thing, because the external factors can determine whether I should be happy or not. So if you say that a disobedient son is the cause of sorrow, Vēdānta will say, you do not know how to put it. You are putting it wrongly. Problem is not the disobedient son, then what is the problem? That you depend upon the obedience of your son for your happiness is your problem. Disobedient son means that you are putting the problem externally. I depend upon his obedience for my happiness you are placing the problem to your lack of resistance.

Therefore, problem inside or outside? Anything you say, the current went, therefore I am unhappy, Vēdānta will say, no. I depend upon the power for my happiness is the cause of problem. For any problem you will see, Vēdānta says that I need their condition to be happy. That is the problem. And this psychological dependence is psychological need is called the problem of rāgaḥ. Attachment; Leaning; Expectation and Arjuna had this problem and what is the problem? He expected certain people to be around him all the time. Around us all the time that we cannot even imagine or physical separation. We cannot even imagine a hypothetical separation. Arjuna also had the same problem. And Arjuna imagined a life without Bhīṣmā, without Drōṇa and without some of the other people, then he broke down.

And therefore, third topic is Arjuna's discovery of the problem of rāgaḥ, which is the basic factor called saṁsāraḥ. So Arjuna's discovery of rāgaḥ. kṛpayā parayāviṣṭō

viṣṭidannidamabravīt. v.26 to 28 ~ discovery of the rāgaḥ problem. rāgaḥ; do not mistake. Not carnic. rāgaḥ is psychological-leaning.

Physically, we have to depend upon the world. Because we need food, clothing, shelter. Therefore Vēdānta never talks about physical independence. It is not possible. What Vēdānta deals with the emotional or psychological dependence, which is not required at all. In fact, Gīta's ultimate lesson is ātmani ēva ātmana tuṣṭa; I am happy with myself in spite of external factors, being favourable or unfavourable. We will wonder whether it is possible, because Gīta 's answer is possible. Gīta says why can't you try. A person who walks with a stick all the time, he can never think that he can walk without a stick. A person who is an addict to cigarette will imagine that without cigarette life will be impossible. In fact, before starting the smoking, he himself has lived. So much addicted that life is zero without cigarette. Life is zero without a drink. It is an imagination; not a fact. We can be wonderfully fine without any psychological dependence. Therefore, dependence is problem No.1. 26 to 28.

Then the 4th topic, the consequence of rāgaḥ; and what is the consequence. śōkaḥ. Sorrow. Grief, which is discussed from v. No. 28 to 35. śōkaḥ, otherwise called viṣāda. Both are the same. It means grief. That is why the first chapter itself is titled Arjuna viṣāda yōgaḥ. And grief is an inevitable consequence of dependence, because when I depend upon an external factor, it is fine. But it is a potential danger because, just like I lean on something, the chair or on the wall, and the wall falls, I also will have to fall.

Therefore, any leaning on an unpredictable perishable factor is going to cause sorrow only. Arjuna also faces this same problem, not that the object is gone. But, mentally, he imagines a state when they are not there; therefore, kṛpayā parayā'viṣṭō viṣṭidannidamabravīt. How intense was the grief? As I said, the intensity of grief, depends upon the intensity of dependence or attachment. Cigarette, coffee, etc. Intensely addicted. Some boy was telling me, Swamiji I was using pan parāg. Youth is using nowadays. I had told him that I was not happy with what he is doing; but he never listened and somehow I do not know what prompted him and he decided to quit, and he was telling me that Swamiji that for the last few days I am going through tremendous withdrawal symptoms. If I had taken only for some days, the withdrawal would be relatively easier, the stronger I am hooked, the stronger would be the withdrawal symptom also. For Arjuna the problem was so serious and his sorrow was overflowing into the physical body also.

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते |
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः || १ - ३० ||

निमित्तानि च पश्यामि विपरीतानि केशव |
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे || १ -३१ ||

[gāṇḍīvaṃ sraṃsatē hastāttvakcaiva paridahyatē |](#)
[na ca śaknōmyavasthātum bhramatīva ca mē manaḥ ||1- 30||](#)
[nimittāni ca paśyāmi viparītāni kēśava |](#)
[na ca śreyo:'nupaśyāmi hatvā svajanamāhavē ||1- 31||](#)

He faced intense sorrow. This is the 4th topic. rāgaḥ, śōkaḥ,

Then comes the final topic which is from Verse No. 36 to 47. It is the next consequence of rāgaḥ and śōkaḥ; which is mōhaḥ or confusion; indecision. Conflict. Delusion not able to know what to do. What not to do. Suddenly I feel that I am hanging in the middle of sky, I do not know what to do in life. This is called mōhaḥ, or avivēkaḥ. And Arjuna also faces the same confusion to fight or not to fight. And therefore, he makes a series of wrong conclusions and what is the main wrong conclusion. He sees Dharmah yuddham as Adharma. Which he had never before. He was a clear thinking person. And he had taken the decision to fight after thinking for months or years; in fact 13 years in the forest. And also he has cooled the idea from the Dharmaputra, Bhīma, Nakula, Sahadēva, Kṛṣṇa, Draupadi, Kunti, etc. and after thinking, he had made a decision. In spite of such a decided conclusion, Arjuna's mind wavers and he thinks that this yuddha is Adharma. He says it is pāpam. And the greatest irony is that statement which I wanted you to note. He said

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः || १ -३६ ||

[pāpamevāśrayedasmānhatvaitānātātāyinaḥ ||1- 36||](#)

By killing these criminals, we will get pāpam. It is like a judge saying that by punishing the criminal, by imprisoning the criminal, I will get pāpam. It is confusion. Prisoning a criminal is not a pāpam. On the other hand, it is the duty of the court. Similarly, Arjuna as a kṣatriya has to fight this war, but he says by killing these criminals, I will incur sin. that is mōhaḥ No.1.

Second confusion is what. If a kṣatriya gives up a righteous war; runs away from a righteous war, it is shirking one's duty. It is shirking one's duty which will come under a special type of sin called the sin of omission.

Sin is of two types, one is commission and another is omission. This omission type of sin is called Pratyavayaḥ in the śāstra. Akāraṇē prathyavāyaḥ. This is śāstra.

And if Arjuna runs away from the battlefield, that action is pāpam, and whereas Arjuna argue, running away from the battlefield is the best decision. He is seeing the puṇyam

as pāpam and pāpam as puṇyam. Seeing the right as wrong and wrong as right. This is called utter delusion.

Dharma-adharma-avivēkaḥ. And not only his delusion is so complete, that his overflows into his intellect also and as I said, once the mind is weakened, intellect will not be able to fight that mind, because it is so addictive, that what will be logic of the intellect, if you cannot fight, join the enemy, as in elections.

When the mind has got has certain weaknesses, certain addictions intellect will justify that weakness and Arjuna also tries to justify his delusion by giving a wonderful discourse in front of Kṛṣṇa. That discourse taken separately is a beautiful discourse.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः |
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत || १४० - ||

[kulakṣayē praṇaśyanti kuladharmāḥ sanātanāḥ |
dharmē naṣṭē kulaṃ kṛtsnamadharmō:'bhibhavatyuta ||1- 40||](#)

In these series of arguments, Arjuna points out that family is very important for culture. Taken out it is correct. Family is important for culture. A society in which family life is not respected, culture will break down. Not immediately. It will take one generation. it will not affect that generation very much. But all the consequences will be in the next generation. And what all problems will come, how the eternal karmas will be destroyed and also the Pithrun, forefathers etc. will be affected, people will lose faith in karma, in dharma in rituals, religion, God, everything. So therefore, like a devil quoting scripture, Arjuna is not a devil; but still Arjuna because of his confusion quotes wrongly and supports his stand. This is the third part of delusion.

These 3 put together, rāgaḥ plus śōkaḥ plus mōhaḥ. Attachment plus sorrow plus delusion these three put together is called saṃsāra and whoever has these three, he is a Saṃsāri. Saṃsāri (normally, it is taken that only Grihastha, married people are s Saṃsāris and not the sanyāsis) or the one who has got a wife is a saṃsāri. Poor lady, some sāri. Some sāri you catch hold of Saṃsāris!! People complain and think that ladies are responsible. It does not matter, whether you are a brahmacāri, gr̥hastha, vānaprastha or a sanyāsi, whether you are single or married with children or without children, that is not the criterion. Whether you have these three problems. Even a pucca sanyāsi, if he is going to have rāgaḥ towards his āśrama, means that which he has built and then is worried about its maintenance, or worried about the next one, (who will take care of after me) as long as that is going to cause dependence and worry, I may be in ochre robes, still I am an ochre-robed-saṃsāri. I do not require a sari for saṃsāra . rāgaḥ, is enough.

On the other hand, even a pucca gr̥hastha, with children and grand children; if he has handled these three-fold problem, he is muktaḥ, liberated person. Throughout the Gīta, Kṛṣṇa is going to emphasize that whether you are married or unmarried, that does not matter. Whether you are internally free. That matters. Therefore, Arjuna has discovered the problem of saṁsāra .

And even though Arjuna has discovered the problem, Kṛṣṇa has not started giving the solution. Because if the solution should come, some more steps are required. Discovery of the problem, diagnosis of the disease is the first step. I have a problem. But that is not enough. Because often, when we get some disease, what we will initially try to do. Self-medication. Why to go to doctor? He will take a long test and take Rs.5,000 and say that you do not have any serious problem. (Doctors, do not get offended; this is the view of the people). Therefore, why spend money. Pāti vaidyam and kaṣāyam, etc. and will manage. Homeopathy, and swallow some pills and pray.

Therefore, even when I discover the problem, I will not get solution from outside, because I am trying to solve the problem by myself. So after trying several methods, when I find that the disease does not get cured by my methods; that is called the discovery of helplessness. Discovery of helplessness. I have a problem and I do not know how to get out of it. Just as a person is in the middle of a wet ground. quagmire. Quick sand, etc. Suppose in the middle of quick sand, what will I do? Whatever I do, I will go down. I know that I require a help from another person who is on the land, not in the quick stand. So the other person must be on terra firma. He must be firm.

Therefore, what are the steps required. I have to diagnose, I should know that I have a problem, called discovery. Second stage is I should know that I cannot solve the problem on my own; once I discover the helplessness. in Vēdānta śāstra, it is called Dainya bhāva, or kārpaṇyam.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः |

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् || २ - ७ ||

[kārpaṇyadoṣopahatasvabhāvaḥ](#)

[pṛcchāmi tvāṁ dharmasammūḍhacetāḥ |](#)

[yacchreyaḥ syānniścitaṁ brūhi tanmē](#)

[śiṣyaste:'haṁ śādhi māṁ tvāṁ prapaṇnam ||2- 7||](#)

Once I know I have a problem I cannot solve it; what is the natural next stage, I have to surrender to someone who will give me a hand. This is called śaraṇāgathi . And once I go through the three stages, discovery of the problem, discovery of the helplessness,

and surrender; then the fourth stage is the medication. A programme is given. Do this and follow these restrictions, etc. so following the restrictions, and the medicine. This is the fourth stage.

Similarly here also Arjuna has gone through only the first stage in the first chapter and what is the first stage he has discovered the problem of saṁsāra . And Kṛṣṇa will not come, unless Arjuna goes through the second and third stages. And therefore, Kṛṣṇa decides to observe silence. Since Kṛṣṇa does not speak, Arjuna thinks that his conclusion is right and therefore he decides to relinquish war and therefore throws away the bow, arrows and he is seated in the middle of the chariot; Therefore Vyāsa completes the first chapter saying

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् |
विसृज्य सशरं चापं शोकसंविग्नमानसः || १४७ - ||

[ēvamuktvārjunaḥ saṅkhyē rathōpastha upāviśat |](#)
[visrjya saśaraṁ cāpaṁ śōkasamvignamānasaḥ ||1- 47||](#)

Arjuna threw away all these and he sat on the chariot how, śōkaḥ saṁvigna mānasa. Pierced by, afflicted by problem of śōkaḥ, represents threefold problem. rāgaḥ, śōkaḥ and mōhaḥ, saṁvigna mānasaḥ. Therefore Arjuna is also silent, Kṛṣṇa is also silent. It is at this juncture, the first chapter has ended.

Now with this background, we have to go to the second-chapter. The second-chapter is a beautiful chapter which gives the comprehensive picture of the whole treatment. What is the treatment programme to be given by the Gītā? Therefore we can say the second-chapter is the essence of the entire Gītā. And this second-chapter has got 4 portions. I will give you just an overview so that you can know what to expect.

The first portion is Arjuna going through the other stages also. What are the other stages? He has discovered the problem. But he has not discovered the helplessness. Therefore, what we find in the first portion, Arjuna decides to quit the battlefield but his inner conscience says that there is something wrong. If he is totally convinced, he would have run away. But he feels something is wrong because he has decided to fight this battle after years of thinking. Not even days, not even months and it is a sudden momentary decision to quit this. Even though he intensely feels that he should run away, something in his subconscious says that perhaps I am confused and I am not able to take the right decision.

Therefore Arjuna wavers a little bit, and soon he discovers that the present problem he cannot solve. Therefore, he says

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः |
यानेव हत्वा न जिजीविषामस् -
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः || २६ - ||

na caitadvidmaḥ katarannō garīyō
yadvā jayēma yadi vā nō jayēyuh |
yānēva hatvā na jijiviṣāmaḥ
tē'avasthitāḥ pramukhē dhārtarāṣṭrāḥ || 2.6 ||

Hey Kṛṣṇa, I thought that I have come to the right decision but now my mind is wavering. I do not know whether my decision is right or wrong. One side says our case is Dhārmic therefore I should fight. Other side, my psychological mind, my emotional mind, how to kill my Gūru, how to kill my relations. Is like a boss in a company who has to take an action against a person and after deciding to take the action, he finds that it is one of his relatives. A big problem. So what to do? See the son-in-laws or the dharma. If I do not see the son-in-law, my daughter would be in trouble. Therefore that is very important. That is why it is said that Jāmātha daśamō grahaḥ. once you get a son in law, your life is controlled not by 9 planets but by ten. 10th planet has come. You can never control him. Whatever he does, you are affected, thorough the daughter of course. So therefore, Arjuna is in a double mind. Therefore, he accepts his helplessness. Arjuna goes the second stage of helplessness and he says:

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः |
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् || २ -७ ||

kārpaṇyadōṣōpahatasvabhāvaḥ
pṛcchāmi tvāṃ dharmasammūḍhacētāḥ |
yacchreyaḥ syānniścitaṃ brūhi tanmē
śiṣyastē'haṃ śādhi māṃ tvāṃ prapannam || 2.7 ||

Once Arjuna discovers the helplessness, immediately he has to surrender to someone and what blessed person Arjuna is, because right in front is available, jagat Gūru. Lord Kṛṣṇa. We have to search. Arjuna had the best gūru, universal gūru right in front.' Therefore without batting an eyelid, Arjuna surrenders and says;

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् || २७ - ||
yacchreyaḥ syānniścitaṃ brūhi tanmē
śiṣyaste:'haṃ śādhi māṃ tvāṃ prapannam ||2- 7||

I am your disciple. Just like a patient surrenders himself in front of the doctor. I do not know what is the disease. You only know. Please treat me. Whatever course of treatment you suggest, I am ready to take.

Thus Arjuna goes through the third stage; then comes the 4th stage, where Kṛṣṇa accepts the patient Arjuna, the disciple Arjuna, and decides to give the programme of treatment. So saṁsāra nivāraṇa auṣadam. bhava rōga bhēṣajam, called Gīta śāśtram. Thus the first portion of the 2nd chapter is Arjuna śaraṇāgathi.

Then the second portion is making Arjuna fit for the treatment. Suppose you go to a doctor. Doctor sees the problem is cataract. Very simple, cataract now it is easiest surgery. But no doctor will directly do the surgery. Before surgery they will check up the body to find out whether you are fit for surgery. If there is infection or sneezing problem. No cold should be there. No infection should be there. No other disease should be there. Therefore operation-yōgyatha-prāp̥thi. So first he should have yōgyatha for the operation. yōgyatha, opposite ayōgyatha. Therefore yōgyatha prāp̥thi, Once all the parameters are OK, pressure, sugar, etc. OK, then surgery. Similarly, these spiritual pursuit requires two things. One is the surgery. Surgery is called self-knowledge, or jñāna-yōga, which is the medicine. Jñānam is the auṣadam.

संसार सर्प दष्टानाम् जन्तूनाम् अविवेकिनाम् |
अज्जान सर्प दष्टानाम् ब्रह्म ज्ञान औषदम् विना ||

[saṁsāra sarpa daṣṭhānām jantūnām avivēkinām |](#)
[ajjāna sarpa daṣṭhānām brahma jñāna auṣadam vinā ||](#)

Śankarācārya says brahma jñāna auṣadam, jñāna yōga. What is jñāna-yōga? We will see later. Jñāna yōgyatha is required. For yōgyatha prāp̥thi, doctor will give some medicine. Secondary medicines for yōgyatha prāp̥thi and then secondary medicine is called karma-yōgaḥ.

karma-yōga is for yōgyatha prāp̥thi, jñāna-yōgaḥ is for the disease removal. So therefore the second topic is jñāna-yōga. The third topic is karma-yōgaḥ. First topic Arjuna śaraṇāgathi.

And then the final topic is what is the nature of a healthy person. Who has developed that inner resistance. Who has solved the problem of rāgaḥ, śōkaḥ and mōhaḥ; what will be his life. It is all majah, majah, majah. nandathi, nandathi, nandathyeva. Just as a healthy person enjoys life, psychologically healthy person also enjoys life thoroughly. The 4th topic is jīvan muk̥thi, the inner freedom. These are the four topics we are going to see. Arjuna surrender; jñāna-yōga; karma-yōga and jīvan muk̥thi; the details of which will start from the next class.

Hari Om.

CHAPTER 02

012 CHAPTER 02, VERSES 01-05

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In the last class, I pointed out that a seeker has to go through four stages if he has to successfully gain the spiritual knowledge. The first stage is discovery of the problem of Saṁsārā. That I have the Saṁsārā-disease consisting of rāgaḥ, śōkaḥ and mōhaḥ - and this has to be experienced and recognised. And even after recognising the problem, a person tries to solve the problem by himself or herself and generally what we do is: we do not understand the problem is with us and therefore we tend to blame the external factors for our problem.

And since we consider the external world is the cause of our problem, we try to adjust or change the external condition. A poor man thinks, that it is the poverty which is the cause. An unmarried person thinks that it is the 'unmarried'ness that is the making him unhappy. A married person thinks that it is the childless state that is the cause of the problem. Thus each one places the problem outside and goes on tampering and adjusting and after long struggle some rare intelligent ones discover the problem to be within themselves, not outside.

Like that person who experienced a peculiar problem. He was travelling in the bus and he heard some noise; oooshhhhh; that noise was coming and he thought that the bus tyre has burst, punctured and the bus has to be stopped and they have to change. And he was looking to the other people to suggest and nobody was suggesting. And he said, why are you keeping quiet, do you not hear the noise? The other people said: No, We do not hear. So that person was surprised how the other persons are not recognising the noise of the tyre. And then he asked the other people also and they also could not feel anything and still he went to the driver and said please stop the bus and check up. They stopped the bus and checked and found that the tyres were intact. But still this person, was hearing that noise. Then at last, he went to an ENT doctor and they discovered that there is an inner condition in the ear, because of which some people will hear some noise permanently. As long as the noise is mistaken as outside noise, this person will go on struggling to change the tyre or to change the other things without knowing that the noise is coming from inside. The moment he understood that the noise is from inside, then alone he can go the doctor and do whatever is required.

Similarly, all our problems or the noises of Saṁsārāḥ, whether it is rāgaḥ, dvēsaḥ or kāma-krōdhaḥ, all the disturbances that we face or disturbances caused by our own

problems and as long as we do not recognise that it is within us alone; you are going to go on adjusting, changing so many things; how do we know that the problem is not outside, because any amount of external adjustment, we do; in fact we have been doing that right from our birth; as a baby, we looked for external adjustment; as youth, we did external adjustment; and a middle aged person, we did that or we are doing that and after 60 years of adjusting all over, but still if that inner problems continues, any intelligent person should take stock and ask the question: how come all kinds of changes have not solved the problem.

The other day a person came and told me: Swamiji everything is nice with me. I have got a very good job; I earn Rs.45,000 per month and the job is very satisfying and I am now young, health is fine, everything is fine but I do not know what is wrong, I am missing something and I am dissatisfied. So when the salary is not there, person may think that a higher salary would solve the problem; but here is a person who has a higher salary but still the problem is not solved; that means the problem is not with salary. Similarly, a person before marriage thought that a wife would remove the inner noise but when he sees people with wives (do not mistake, each individual person with one wife each!!), that plural should be appropriately understood; so the people with wives, still they have got the queeki noise coming; so that wife does not solve the problem. Similarly children, similarly grand children. This requires a mature intellect to understand that external adjustments do not stop the noise; for the noise is not coming from outside, but it is from inside.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

[parīkṣya lokān karmacitān brāhmaṇo nirvēdamāyānnāstyakṛtaḥ kṛtēna |](#)

Munḍaka. One II.12.

A cultured, a intelligent person, a mature person, after tampering with the world, and external factors for some time and finding the inner conditions to be same, should know that the problem is in me.

And once he knows the problem is within, he finds that he does not know how to solve it. Because whatever he knows is adjusting the external world and therefore the next stage is the discovery of helplessness. I have tampered with everything outside, but the noise is there. So this is called dāinya avastha, or kāraṇya avastha, the second stage.

And once a person discovers that he has a problem and also he is helpless, then alone he will go to the third stage; i.e. śaraṇāgati, taking help from outside. That requires a lot of intellectual honesty and humility. Because I might be an educated person with many

degrees, I may be occupying a very big position, but I should be humble enough to admit this fact; however educated I am, however high a position I may occupy, but for this problem, I do not have a solution. So there should be sufficient intellectual honesty to accept this helplessness and ignorance and he should be humble enough to surrender to someone, that śaraṇāgati is the third stage, and the fourth stage is the actual pursuit of spiritual knowledge.

And once a person has gone through these stages, then Gīta becomes a meaningful pursuit. And this is what Vyāsācārya wants to show indirectly through the Mahābhāratha context. Of these three stages, Arjuna has gone through the first stage in the first chapter. He has discovered the problem. He has rāgaḥ, śōkaḥ and mōhaḥ.

But still he has not discovered the helplessness; so he thinks he has a solution for his problem. And the solution that he has visualised is throwing the bow and arrow and then running away from the battle. Thus he decides to run away, but suddenly he feels that even that may not be a real solution. Because one corner of his mind his conscience tells that he is a kṣatriya and that he has to fight for the sake of Dharma. Thus gradually, from wrong decision Arjuna is coming to a doubt.

From wrong decision coming to a doubt, is a great progress. Doubt is better or wrong decision is better, if you ask, I would say that doubt is better than wrong decision because, when a person has a doubt at least he will try to take the help of someone. There is a possibility of enquiry, because I have a doubt, there is a possibility of taking an external help; therefore there is a possibility of a solution. But when a person takes a wrong decision, there is no possibility of coming out. In the first chapter, Arjuna had taken a wrong decision, in the second-chapter, Arjuna progresses from wrong decision to doubt. Always our progress is like this; from wrong decision, to doubt, to knowledge. In Sāṅskṛit it is called Viparyaya to saṁśayā to jñānam. Viparyaya is tamōguṇa pradhāna; Saṁśayā is rajōguṇa pradhāna; jñānam is satva-guṇa-pradhāna. Tamas to rajas to satva is the progress, wrong decision to doubt to right decision.

Now in the 2nd chapter beginning we will see this progress. With this background, we will read the verses.

द्वितीयोऽध्यायः - साङ्ख्य योगः॥

|| Dvitiyō'dhyāyaḥ - Sāṅkhya yōgaḥ ||

Verse 2.1

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

sañjaya uvāca

taṁ tathā kṛpayā"viṣṭam aśrupūrṇākulēkṣaṇam|

viṣīdantamidaṁ vākyaṁuvāca madhusūdanaḥ||1||

सञ्जय उवाच sañjaya uvāca **Sañjaya said** मधुसूदनः madhusūdanaḥ **Kṛṣṇa** उवाच uvāca **spoke** इदं वाक्यम् idam vākyaṁ **these following words** तं विषीदन्तम् taṁ viṣīdantam **to that grieving (Arjuna)** तथा आविष्टम् कृपया tathā āviṣṭam kṛpayā **by attachment** अश्रुपूर्णाकुलेक्षणम् aśrupūrṇākulekṣaṇam **and whose eyes were blurred with brimful of tears.**

Sañjaya said:

1. Kṛṣṇa spoke these following words to that grieving Arjuna who was completely overpowered by attachment as described before and whose eyes were blurred with brimful of tears.

So at the end of the 1st chapter we saw that Arjuna had talked a lot, and at the end of it, he had thrown away the bow and arrows and he is seated; his heart pierced by sorrow and Kṛṣṇa also did not talk anything, Arjuna has not sought the help of Kṛṣṇa. Therefore, Arjuna also does not speak. Kṛṣṇa also cannot speak. And therefore, Sañjaya comes.

And tells what happens further, because there is a stalemate; somebody has to break that so that it can continue again. Therefore Sañjaya says, taṁ tathā kṛpayāviṣṭam, Lord Kṛṣṇa saw the poignant condition of Arjuna who is a picture of Saṁsārā and remember represents the saṁsāri. So what is the condition of saṁsāri? kṛpayā āviṣṭaḥ. Kṛpa means attachment. In this context, Kṛpa should not be translated as compassion.

As I had said before, compassion is a positive virtue of a jñāni, and attachment is a negative weakness of an ajñāni. And here Arjuna is an ajñāni and his weakness is expressed here and therefore the word Kṛpa should not be translated as compassion but should be taken as attachment; weakness. By that weakness āviṣṭam, Arjuna was overpowered. If it is compassion it is something that I entertain. I am master, whereas attachment is something which I do not entertain but it overpowers me.

A man of compassion is a master and man of attachment is a slave. A man of compassion is Svāmi, a man of attachment is a asami, asvami, a slave. rāgaḥ, śōkaḥ and mōhaḥ.

Here Arjuna kṛpayāviṣṭaḥ; overpowered by attachment and this attachment has led to aśrupūrṇākulēkṣaṇam. His eyes are blurred, his vision is affected; akula ikṣaṇam. Eyes, akulam blurred, overpowered because of what aśrupūrṇām, because they are tearful eyes. They are full of tears and because of the tears he is not even able to see clearly; which represents śōkaḥ. kṛpayāviṣṭam represents rāgaḥ, and aśrupūrṇākulekṣaṇam

represents śōkaḥ and viṣīdantam, and he was grieving in front of Lord Kṛṣṇa talking about sīdanti mama gātrāṇi mukhañ ca pariśuṣyati, etc. Such an Arjuna Lord Kṛṣṇa saw and Arjuna does not speak anything and Kṛṣṇa cannot teach also now and therefore Kṛṣṇa wants to break the ice with that intention; what did he do? madhusūdanaḥ idaṁ. Lord Kṛṣṇa uttered the following words to Arjuna. What did Kṛṣṇa say to Arjuna?

Verse 2.2

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यम कीर्तिकरमर्जुन ॥२.२॥

śrībhagavānuvāca |
kutastvā kaśmalamidaṁ viṣamē samupasthitam |
anāryajuṣṭamasvargyama kīrtikaramarjuna ||2.2||

श्रीभगवानुवाच śrībhagavānuvāca Lord Kṛṣṇa said अर्जुन Arjuna Oh Arjuna कुतः kutaḥ From where did इदं कश्मलम् idaṁ kaśmalam this dejection अनार्यजुष्टम् anāryajuṣṭam which is not entertained by noble people अस्वर्ग्यम् asvargyam which will not lead to heaven अकीर्तिकरम् akīrtikaram and which will lead to ill-fame समुपस्थितम् samupasthim come त्वा tvā to you विषमे viṣamē at this wrong moment?

The Blessed Lord Said:

2. Lord Kṛṣṇa said – Oh! Arjuna! From where did this dejection which is not entertained by noble people, which will not lead to heaven and will lead to ill-fame come to you at this wrong moment?

So in these two verses, Lord Kṛṣṇa strongly criticises Arjuna. He uses very strong words which normally Kṛṣṇa will not use, and which normally Arjuna cannot tolerate also. Such strong words, Kṛṣṇa is using so that Arjuna may get up and fight. Like a charioteer-driver whipping up the horses by hitting the horses. Similarly, Kṛṣṇa is literally wounding Arjuna; hoping that at least wounded he will get up and fight. Strong words he uses here. kutaḥ idaṁ kaśmalam samupasthim. From where did such a low thinking, such a mean thought come to you. kaśmalam means impurity.

Here Kṛṣṇa is not talking about physical-impurity, but he is talking about mental-impurity in the form of depression, dejection, extreme frustration. From where did such a dejection come to you. Because you never have been entertaining such thought. You are known for your courage, you are known for your warfare, you would never be afraid of anyone. During Virātaparva, when Uttarakumarā was so much terrified, not only you encouraged Uttarakumarā, but also fought all the great warriors like Bhīṣma and others single handedly and won the war. Therefore you are not afraid of this Kaurava people, because you already have fought them. Even Karṇa you have defeated before and long

before you fought even with Parameśvara, Lord Śiva himself and Śiva had congratulated and gave you even special ashram. Such a courageous person you are, now how you are crying? kutaḥ idam kaśmalam āgatham. And if you had been doing this there in the forest, you can afford, because nothing else to do, because you are not ruling a kingdom and whole day is available to you. You can have 3 or 4 sessions of crying. You could have done that when you were in the forest; but now that you have come to the middle of the battlefield, you cannot do that. So viṣamē samupasthim. Viṣama means at a wrong time and wrong place. At the most inopportune moment. So viṣamē samupasthim. Such a frustration, such a dejection, such a diffidence can never come to great people.

And who are the great people? Kṛṣṇa says: anāryajuṣṭam, dejection can never come for an āryapuruṣah. So āryapuruṣah means noble people, great people. So what do you mean by the word ārya? Moment we say ārya, we will only think of historical concept that āryas came from Iran or some place and India was occupied by Dravidians and āryans attacked and ārya-dravida big problem in Tamil Nadu. Dravidian movement. We cannot loudly talk about ārya. Therefore what is the meaning of the word ārya here?

कर्तव्यम् आचरन् कर्मः अकर्तव्यम् अनाचरन् ।
तिष्ठति प्रकृता चारे, सः वः अर्यः इति स्मृथा ॥

[kartavyam ācaran karma, akarthavyam anācaran |](#)
[tiṣṭati prakritā cāre, saḥ vaḥ ariyaḥ iti smrithā ||](#)

This ślōkā is the definition of āryaḥ. And from this definition we come to know that it is only talking about a character. It is a discipline or character which makes a person āryaḥ. It has nothing to do with the place of birth, skin or anything. Who is an ārya? kartavyam ācaran karma, a person who does what is to be done, without murmuring, without grumbling, the one who does what is to be done, whether what is to be done is pleasant or unpleasant. Sometimes the duties are very happy duties, sometimes duties are painful, unpleasant. Āryaḥ is one who never divides the duties as pleasant or unpleasant, duty is duty. What is to be done has to be done. And one who does that. kartavyam ācaran karma. He never gives room for likes and dislikes.

Similarly, akarthavyam anācaran. What is not to be done, he does not do. However tempting it is. However attractive it is. However, likeable it is. He does not bother, what is not to be done, should not to be done. Therefore, the one who does what is proper and one who is not based on likes and dislikes. A cultured person. and tiṣṭati prakritā cāre, one who lives the life of ācāra. ācāra, discipline. saḥ vaḥ ariyaḥ iti smrithā. Such a cultured and disciplined person is called ārya. It does not matter whether he has a fair skin or a dark skin; does not matter whether he is short or tall. it has nothing to do with

Iran or it has nothing to do with vēdic civilization with this place or that place. Nothing to do with a place. Definition of an āryaḥ is that he is a cultured person.

And here Kṛṣṇa says anāryajuṣṭam, such a dejection can never come to a cultured person. Arjuna, if you are a cultured person, you should do your duty, of a Kshatriya, without feeling bad about what you have to do. And if you try to escape from your duty, you are anārya. anāryajuṣṭam idaṁ kaśmalam. And not only anāryajuṣṭam, adhārmic, asvargyam. It will never give you puṇya phalam. It is adhārmic it will only give you pāpam. It will never give you puṇyam. asvargyam. akīrtikaram Arjuna. Not only it will not give svarga, after death, even while being alive, it will not give you name but it will give you only ill-fame. akīrtikaram. So you will lose your puṇyam; you will also lose your fame. How can such a negative thinking come to you. So akīrtikaram Arjuna kutaḥ idaṁ.

Verse 2.3

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥२.३॥

klaibyaṁ mā sma gamaḥ pārtha naitattvayyupāpa dyate |
kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa ||2.3||

पार्थ pārtha **Oh Arjuna!** मा स्म गमः mā sma gamaḥ **Do not take to क्लैब्यम्** klaibyam **unmanliness** एतत् ētat **This state** न उपपद्यते na upāpadyatē **does not befit you.** त्वयि tvayi **त्यक्त्वा** tyaktvā **Having given up** क्षुद्रं हृदयदौर्बल्यम् kṣudraṁ hṛdayadaurbalyam – **this mean faintheartedness** उत्तिष्ठ uttiṣṭha **get up,** परन्तप parantapa **Oh Arjuna!**

3. Oh Arjuna! Do not take to unmanliness. This state does not befit you. Having given up this mean faintheartedness, get up, Oh Arjuna!

Hē pārtha, Hē Arjuna, Pārtha, son of pṛtha, pritha is another name of Kunthi. Therefore Pārtha, prithāya kunthyā puthra. kauntēya. Pārtha, Hē pārtha. klaibyaṁ mā sma gamaḥ. klaibyaṁ means unmanliness. Weak-mindedness; the one who is incapable of taking courageous decision; the one who withdraws when crisis comes. The one who is chicken-hearted. kliba means the weakness of the mind. May you not take to unmanliness or weakness.

Why? Because ētat tvayi na upāpadyatē. Anybody else does that, it is understandable; but Arjuna, you are known for your courage. In the Mahābhāratha, during Virāta-Parva, when Uttarakumāra is terribly frightened, you uttered the ten names of Arjuna. You need not see Arjuna. Just merely uttering 10 names they are given. It is said in the śāśtras, that you merely repeat that. Suppose you have to interview. Yuddham need not come. What will happen? Chant this slōkā. So whenever you feel weakness, it is said that you chant

these 10 names and fear will go away; and all over the world, your name is so popular for courage and that Arjuna how can you be frightened? So tvayi na upāpadyatē. The one who has fought with Paramēśvara Śiva himself. It does not befit your status.

Therefore what should you do? hṛdayadaurbalyam tyaktvā. Throw away this mental weakness. These weak-heartedness, faintheartedness, you throw away, which is kṣudraṁ, which is very mean, which makes you a lowly person, which is disgrace for you. You give up and tyaktvā uttiṣṭa. First Arjuna you get up. That itself has become a problem. Before thinking of lifting the bows and arrows, etc. first you get up, because in extreme sorrow, a person cannot even get up. So therefore like whipping up a horse, Kṛṣṇa is whipping up Arjuna by using strong words. Arjuna you get up and also Kṛṣṇa addresses Arjuna with appropriate words parantapa. Scorcher of enemies. Destroyer of enemies. Parantapa. You get up and get ready to fight.

Here you find that even though Kṛṣṇa addresses Arjuna, Kṛṣṇa does not teach Gīta wisdom. There is no Gīta wisdom involved here. Neither karma-yōgaḥ nor jñānam, nor nothing of that sort. Just some strong words to whip up Arjuna. Why Kṛṣṇa does not teach Gīta here? The reason is two-fold. First thing is Arjuna has not surrendered to Kṛṣṇa and is also not prepared to listen. Only when the other person is ready to receive knowledge, I can give; because any transaction requires one receiver and one giver. I may be ready to give, but if the other person is not ready to receive, it is foolishness to teach or give advice. So there is a beautiful slōkā:

वाच्यम् श्रद्धाः समेदस्य प्रिच्छतस्य विशेषथः ।
श्रद्ध हीनस्य तु प्रोक्तम् आराण्य रुथितोपमाः ॥

[vācyam śraddhaḥ samēdasya prichchatasya viśeśathah |](#)
[śradhda hīnasya tu prōktam āraṅya ruthitōpamāḥ ||](#)

You should give suggestions or advice only to a person who values your advice. And preferably only to a person who asks for advice. Once you know that the other person does not ask and once you know that the other person does not have value for your words, kindly never give advice. If you give the advice, it is like āraṅya ruthitōpamāḥ. It is like crying in wilderness. It is a very important lesson we learn from Kṛṣṇa, because he knows a lot, He is sarvajñā Īśvara and He can easily advice or teach Arjuna but still Kṛṣṇa does not do that because unless Arjuna is ready to receive, He should not give.

But if you look our lifestyle, we find that the easiest thing we do is that we give free advice and suggestions to everyone. Somebody comes and tells that I am going to Mumbai. "Do not go to Mumbai now". He never came and asked whether it is proper to go to Mumbai at this time, etc. He came to tell that he is going. But we call him and give advice

over advice. And we give to such an extent that we lose all the respect for our words, the other person avoids me all the time. So the very important thing is never give advice.

And in fact, most difficult thing in life is to make another person listen to what you say. So Kṛṣṇa has understood psychology therefore he does not advice. And the second thing is Kṛṣṇa knows that Arjuna has not exhausted all his feelings. In the first chapter, Arjuna no doubt poured a lot; was highly emotional like a volcano or like a flooded river; he was talking on and on, but looking at Arjuna's face, Kṛṣṇa knew that it is a temporary stillness; he is waiting for another wave, another burst. And if Kṛṣṇa starts teaching the Gīta, one word or two words Kṛṣṇa will tell and Arjuna will again come with lot of words. And therefore Kṛṣṇa wants just to push Arjuna a little bit and see whether Arjuna has exhausted his feelings and you find that Arjuna again starts in the next verse and he has lot more to say.

So this I have experienced very often. Swamijis have this. Because they come telling some problem and they have stories and stories; especially married about 25 years ago and they have to start from that time, isn't? So therefore stories are about the mother-in-law or company and he/she says that he wants only a solution. And he talks a lot and there is a temporary lull. Swamiji, what to do? Really speaking he has not got into the next wave. It is only a temporary stop. Suppose I seriously start something only I have to start one or two words.

Again he will come with a lot of things. So we do not speak at all. Sometime, they talk the whole time and go back and say Swamiji, thank you for your advice, without my opening the mouth! I find really a very few people asking for solution. Why because they have got so much, initially we have to only allow that person to exhaust. and in between if at all, words, no serious words: Is't like that? Is the only words I use just to show that I have not slept away. So therefore, because you can nod the head because of sleep also. So just some words, here and there. You cannot speak, because simply the other person is not available for listening. Therefore Kṛṣṇa uses this master psychology and just uses two verses to whip up so that Arjuna will come up with some more of his emotion. And Arjuna is going to come and after exhausting his emotion then he says I have exhausted and I have surrendered and now you speak and I will listen!

And afterwards also Kṛṣṇa observes some silence because he might again start, and having made sure that Arjuna's mind is open for listening, (in fact, you can try that is interesting, often you can tell a long story and suppose somebody has come, now when you tell the story, in between a phone call comes and you attend the phone and come back and if the other person is interested in your story, he must be asking what

happened next? You find that he never asks? We know that. We only say, where I have left. We again start. Several times I have seen that and no one is interested and therefore I have stopped restarting the story.

So therefore if we really know some of the things, we would not have much to talk. We would not have much to talk. Often we are talking, when it is not at all required. By talking too much, the value of our words is becoming lesser and lesser and lesser. So if at all you have to find out whether the other person is really interested, in start the story, ask how the Trip was. What he wants to listen is OK. But we say how went to the station, how the auto got punctured, and other person does not want all these. He only wants to get an OK from you and if you have any doubt, just leave in between and come back and nobody will question thereafter what happened. Therefore, here also, Kṛṣṇa whips up and sees whether Arjuna wants to surrender and has an open mind.

Verse 2.4

अर्जुन उवाच ।
कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥२.४॥

Arjuna uvāca |
katham bhīṣmamahaṁ saṅkhyē drōṇaṁ ca madhusūdana |
iṣubhiḥ pratiyōtsyāmi pūjārhāvarisūdana ||2.4||

अर्जुन उवाच Arjuna uvāca **Arjuna asked मधुसूदन madhusūdana Oh Kṛṣṇa ! कथम् अहम् katham aham How can I प्रतियोत्स्यामि pratiyōtsyāmi fight against पूजारहौ भीष्मं च द्रोणम् pūjārahau bhīṣmaṁ ca drōṇam adorable Bhīṣma and Drōṇa सङ्ख्ये इषुभिः saṅkhyē in this war iṣubhiḥ with arrows, अरिसूदन arisūdana Oh Kṛṣṇa !**

4. Arjuna asked – Oh Kṛṣṇa ! How can I fight against adorable Bhīṣma and Drōṇa in his war with arrows, Oh Kṛṣṇa?

So Arjuna comes with his old story once again. Whatever exhausted in the first chapter, he begins. So Hēy Kṛṣṇa; katham aham bhīṣmaṁ drōṇaṁ ca pratiyōtsyāmi. During Virāta parva, I might have fought them but now how can I fight Bhīṣma and Drōṇa who are pūjārahau, who really deserve worship. pūjārahau bhīṣmaṁ ca drōṇaṁ katham pratiyōtsyāmi.

In the first chapter he says now my mind has become clearer and with the clearer mind when I see I should not be fighting them. And pūjārahau iṣubhiḥ pratiyōtsyāmi. How can I fight with arrows, oh Madhusūdhana? Hey Arisūdhana. Kṛṣṇa your job was simpler because you have destroyed many rākṣasās and you did not have any conflict. You are a Madhsūdhana, the destroyer of Madhu, a rākṣasā. Therefore it was not difficult. But I am

not fighting rākṣasās but Bhīṣma and Drōṇa, who are honorable; and also my Gurus. Therefore I cannot imagine doing that:

Verse 2.5

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥२.५॥

**gurūnahatvā hi mahānubhāvān
śreyō bhōktuṁ bhaikṣyamapīha lōkē |
hatvārthakāmāṁstu gurūnihaiva
bhuñjīya bhōgāna rudhirapradigdhāna ||5||**

इह लोके iha lōkē **In this world** अपि भोक्तुं भैक्ष्यम् api bhōktuṁ bhaikṣyam **even to live on alms** हि श्रेयः hi śreyaḥ **is indeed better** अहत्वा ahatvā **than killing** महानुभावान् गुरुन् mahānubhāvān gurūn **the noble Gurus.** हत्वा गुरुन् तु hatvā gurūn tu **by killing the gurus, however,** भुञ्जीय इह bhuñjīya iha **I will enjoy here** एव रुधिरप्रदिग्धान् ēva rudhirapradigdhān **only the blood-stained भोगान् अर्थकामान् bhōgān arthakāmān pleasures of wealth and sense objects.**

5. In this world, even to live on alms is indeed better than killing the noble Gurus. On the other hand, by killing these Gurus I will enjoy here only the blood-stained pleasures of wealth and sense objects.

Arjuna thinks of the other option. Suppose he does not fight this war because Bhīṣma and Drōṇa etc. are involved. What will he have to do? He cannot live in the country because Duryōdhanā is not going to give any place. He said he will not give a single house with 5 rooms, 5 bedrooms and I will not give you one room with 5 chairs or 6 chairs whatever that might be. As he said, he is not going to give even a needle space. So if Arjuna decides not want to fight he will have to leave for the forest once again. Once he goes to the forest, he would have to live a life of a sanyāsi or a vānaprastha, which means he has to live on alms, and living on bhikṣa is a pāpa karma, because according to Dharma śāstra, a gr̥hastha cannot live on bhikṣa. Bhikṣa life is possible only for a brahmacāri and it is a title to get bhikṣa. Bhikṣa means going to different houses and asking for food. Bhavathi bhikṣam dēhi. So at the time of upanayanam, they start taking bhikṣa, and the first bhikṣa is supposed to be from the mother. Why they choose the mother, because at the first attempt there would not be a failure. Because Mother will not say, I would not go. Others may give or may not give to a brahmacāri. Therefore the first attempt be not a failure. and thus they started with the mother. The idea is that brahmacāri should live on bhikṣa. A vānaprastha, he can live on bhikṣa. Not can. They are supposed to live on Bhikṣa. A sanyāsi also has to live on bhikṣa. Out of the four āśramas, three have to live on Bhikṣa. And naturally, who must be giver of bhikṣa. Pāriśēṣya nyāya, the gr̥hastha has to be the giver. Suppose the gr̥hastha also wants to

live on bhikṣa means, what? What will happen? If all these 4 āśramas would want to live on bhikṣa, who will give. Therefore gr̥hastha has to give bhikṣa to all the other people. So a gr̥hastha has no right to live on Bhikṣa. So if he does that, it would be a pāpa karma, it would come under prathyavāya and it is a wrong thing. And Arjuna thinks that is going to be a pāpam. And if he fights in the war he has to kill his own gurus like Bhīṣma, etc. that also will give him pāpam. According to Arjuna, because of that, he is confused; therefore killing Bhīṣma and Drōṇa is pāpam, according to Arjuna. And living on bhikṣa also is a pāpam, because a gr̥hastha cannot do that. Now Arjuna faces these two pāpams and he wants to choose the lesser one. In fact often in our lives, we have got different bad choices only. And that is when we try to postpone our decisions. Because if we have to decide between good and bad, there is no problem. Easily we can choose good.

But often the things, we have to choose between different bad choices, it is exactly time that we try to avoid decisions and but in life we have to choose in many situations. Arjuna has to choose between two pāpams. Bhīṣmathi vatham and other is bhaikṣyam, living on bhikṣa or bhikṣa and Arjuna says between these two wrong actions, I will choose the bhikṣa. Therefore he says śreyō bhōktuṃ bhaikṣyamapīha lōkē. In this world, it is better to live on bhaikṣyam. Bhikṣa food collected from one house is bhikṣa; when food is collected from several houses, it is called bhaikṣyam; combined bhikṣa is bhaikṣyam. Therefore he says bhaikṣyam api śrēyaha hi bhōkthvyam. Better to do that than to mahānubhāvān nihatva. Rather than killing my gurus, guruvadha itself is pāpam and here that too not ordinary gurus but mahānubhāvān. Anubhava means mahimā. And mahānubhāvā means mahā mahimā. Those people are glorious, who are great rather than killing them, it is better to incur such a sin. And not only Guruvatham is a pāpam, also have further problem, hatvārthakāmāṃstu gurūnihaiva. Suppose we choose to fight the war and kill these gurus. No doubt there is a brighter side. Of course we are incurring sin but there seems to be a brighter side that we will get back the kingdom and instead of lying down on the ground in the forest, we will have a palaces and we will also have nice things but hey Kṛṣṇa, do you think that we will be able to enjoy those palatial things. Not only we will incur sin, later pleasures born out of victory also will not be enjoyable they will be rudira prathigtha artha kāman. All those wealth that we acquire and all those pleasure we acquire, they all will be smeared with the blood of these people. They will be tainted with the blood of these people; that means any enjoyment I have, I will only be reminded of this heinous crime. Therefore I will be thinking of Bhīṣma when I am in the palace. Moment I think of Bhīṣma; I will remember only his final moment. So being with a person at the time of death, very very painful thing because, you have lived with that person when he was healthy, wealthy, joyous, etc. When we have seen that person struggling at the time of death, later life memories will not be of the

good days but of the struggles. Similarly in the palace, wherever I go about, I will think of Bhīṣma and Drōṇa, when their thought comes, battle field will be reminded off, how they struggled and how they died that only I will remember. Therefore it will be bloodstained wealth and bloodstained pleasures. Therefore neither in this world I will enjoy nor after death I can enjoy. We will only enjoy the bloodstained pleasures born out of Artā and Kāma. Artā means the wealth, kāma means sense objects and therefore I am not in favour of this war.

And here also we find Arjuna is adamant in his wrong decisions. And until a person switches over from wrong decisions to doubt, he can never progress. So even in your family also, person has made the decision; he cannot change. Having made some suggestion, then only wait for him to change from wrong decision to doubt, perhaps I may be wrong. Until that position comes, no advice will be useful and therefore Kṛṣṇa is waiting and in the next slōkā, we find that change is going to take place. That is the crucial moment where Arjuna is going to doubt his decision. Those details we will see in the next class.

Hari Om.

013 CHAPTER 02, VERSES 05-10

ॐ

Vyāsācārya is presenting here the circumstances in which Arjuna, a soldier becomes Arjuna, a seeker of mōkṣaḥ. And to become a seeker of mōkṣaḥ, or a receiver of mōkṣaḥ, I said a person has to go through certain stages. The first-stage being the discovery of the fundamental human problem. And we saw the fundamental human problem in the first chapter, which is in the form of rāgaḥ, śōkaḥ and mōhaḥ. Psychological dependence on external factors is rāgaḥ; and because of the psychological dependence there is a constant anxiety that I will lose the object and people upon whom I psychologically depend, and when the loss of the object or person takes place, either actually or imaginarily, then there is intense grief which is called śōkaḥ; and when the mind is in the grip of attachment and grief loses its discriminative faculty; and then it faces conflict with regard to what should be done and not do be done which conflict is called mōhaḥ; this 3-fold problem of attachment grief and conflict alone is the fundamental human problem known as saṁsāraḥ.

And Arjuna is facing the saṁsāraḥ in the battlefield which we saw in the first chapter and therefore the first stage is discovery of saṁsāraḥ. And when a person discovers this human problem, he does not seek the help of guru or scriptures; he thinks that he can

solve the problem by taking some external help and therefore he goes on adjusting external condition. In fact all the lifelong struggles are nothing but adjustment of external condition hoping that this internal problem will be solved for good. But generally what we find is that the external adjustments do not solve the problem of attachment and even if it solves the problem, it is only a temporary solution. It only serves as a palliative, like certain medicines which we take for cold. Vicks, or something, which is not curing the problem of cold; in fact it is called a counter irritant; when you have got one irritation, you have a bigger irritation in front of which, the other irritation becomes insignificant.

Like we forgot one scam. You forget one scam when the next bigger scam comes. This is what? Solution or progress of the confusion. Similarly we only have some kind of first aid or temporary solution; it is not a permanent solution at all; and a person should discover the helplessness with regard to solving this fundamental problem. This helplessness alone is called - kārpaṇya bhāvaḥ or dainya bhāvaḥ. And unless we discover this helplessness, we will never seek the external guidance and Arjuna has come to the first stage now. He has discovered the problem. Now he has to go to the 2nd stage, discovery of helplessness. And Arjuna has not yet discovered and therefore he is trying to find a solution by himself. And therefore he thinks various possibilities and some of the possibilities he mentions; in the 5th slōkā he said,

Verse 2.5

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैवभुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २.५ ॥

**gurūnahatvā hi mahānubhāvān śrēyō bhōktuṁ bhaikṣyamapīha lōkē |
hatvārthakāmāṁstu gurūnihaiva bhuñjīya bhōgān rudhirapradigdhāna || 2.5 ||**

Now he has got two choices between the devil and the deep sea as they call; one option is killing his kith and kin; which is a terrible action; revered gurus should be slain, and even if he gets a victory by killing them, he is going to enjoy the pleasures which are all soaked in blood as it were. rudhirapradigdhāna bhōgān bhuñjīya. Every object I see I will remember Bhīṣma and Drōṇa and then I will only remember, how I shot them dead, and how blood was going from their body. Do you think that I will enjoy those pleasures?

If I do not want that terrible action what is the other option that I have. I have to go back to forest. And again bed is the earth only, the pillow should be the hands only and with lot of mosquitoes; there is no Goodnight, etc. Arjuna's time those were not there. No mosquito repellants, etc. Insects will be biting, no fan, no A/c or an emperor, Arjuna who lived a luxurious life, he has to go back to forest and he cannot eat the food that he would like to have; bhaikṣyam he has to eat, he has to live on alms, which he had experienced

for 13 years; felt miserable and he was waiting for the end of the 13th year. And now he has to decide, between these two courses, whether to go back to the forest or whether to fight.

And since he is utterly confused with regard to Dharma and adharma he votes for the wrong course of action and what is the course he suggests to himself? Bhaikṣyam apī śrēyaḥ. I feel it is better to live on bhikṣa. This indicates Arjuna's dharmādharma avivēkaḥ.

As I said in the last class, (whenever it was) for a kṣatriya; and that too for a gr̥hastha, bhikṣa is not at all allowed. Bhikṣa is allowed only for a brahmacāri, vānaprasthi or sanyāsi; they alone have to live on Bhikṣa and if Arjuna takes to bhikṣa he is committing two-fold sins. What are the two sins? one is svadharma parityāgaḥ, which is giving up a righteous war; dharmayuddhasya parityajya svadharma parityāgaḥ; and according to dharma-śāstra, giving up one's svadharma is called omission; technically called pratyavāya pāpam which is the first sin Arjuna is committing if he takes to Bhikṣa.

Not only he is giving up his svadharma and also living on Bhikṣa is paradharma parigrahaḥ. Paradharma parigrahaḥ taking up somebody else's duty. Giving up of one's own duty is omission; taking to somebody's else duty is commission; both omission-sin and commission-sin; both sins Arjuna is committing and Arjuna is not able to recognise it because of his muddled thinking mōhaḥ. And therefore he said:

हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान रुधिरप्रदिग्धान् ॥२.५॥

[hatvārthakāmāṁstu gurūnihaiva bhuñjīya bhōgān rudhirapradigdhāna ||2.5||](#)

and Kṛṣṇa still continues to be helpless. Because Arjuna is only suggesting his own solution but he never tells Kṛṣṇa, Hey Kṛṣṇa; help me (right in front help is available, you see). Still Arjuna does not feel like taking his help and not only Arjuna is helpless, even Kṛṣṇa is helpless because even if he wants to give, Arjuna is not ready to receive. Therefore, Kṛṣṇa is also sitting there, waiting for that one opportunity when Arjuna will say: Kṛṣṇa I am confused. One sentence; but it is a very big leap.

At home also, we find our children, or brothers, or sisters, or grand-children, they won't say one statement: "I am confused and Appa please guide me". Now Kṛṣṇa is waiting for that golden opportunity and that comes in the next slōkā. A turning point, the acceptance of helplessness, which is a great puṇyam; it is this turning point, which is responsible for the Gīta śāstram to come and what is that we will see:

Verse 2.6

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम- स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

na caitadvidmaḥ katarannō garīyō yadvā jayēma yadi vā nō jayēyuh |
yānēva hatvā na jijīviṣāma- ste'vasthitāḥ pramukhē dhārtarāṣṭrāḥ ||2.6||

च ca **Moreover** न विद्मः na vidmaḥ **we do not know** कतरद् एतत् katarad ētat **which one of these two courses is** गरीयः नः garīyaḥ naḥ **better for us** यद् वा जयेम yad vā jayēma **and whether we will conquer (them)** यद् वा जयेयुः नः yad vā jayēyuh naḥ **or they will conquer us** ते एव धार्तराष्ट्राः tē ēva dhārtarāṣṭrāḥ **Those very Kauravās,** यान् हत्वा yān hatvā **killing whom** न जिजीविषामः na jijīviṣāmaḥ **we will not even desire to live** अवस्थिताः प्रमुखे avasthitāḥ pramukhē **are assembled in front.**

6. Moreover, we do not know which one of these two courses is better and whether we will conquer them or they will conquer us. Those very Kauravās killing whom we will not even decide to live, are assembled in front.

So the 3rd and 4th lines, dhārtarāṣṭrāḥ pramukhē ste:'vasthitāḥ; I am in a big conflict because my own cousins are arrayed in front of me. Any other asuras I would not have faced any problem; I would have enjoyed cutting their head; but here dhārtarāṣṭrāḥ, dhṛtharāṣṭrāḥ puthra; my own cousins are standing in front; therefore I do not feel like killing them; because yān hatvā na jijīviṣāma; by killing these people we would not like to even live in this world. It may be a great victory but we will not like to live in the world, we can never rejoice; it is unlike winning Independence cup. Therefore there is a great rejoicing because Pakistan we have won; no sympathy; but Hey Kṛṣṇa it is not like winning the Independence cup, but here we cannot enjoy because they are our own kith and kin.

And not only that, even if we are sure that it is a Dharma Yuddham and we take to fighting, the problem is yadvā jayema yadi vā no jayēyuh, we are not even sure whether we will defeat them or they will defeat us. So to avoid that suppose I give up this battle and go to the forest, then what will be the problem? Again I will have conflict. (This shore is better than that shore, and vice versa). If I go to the forest, I may think that I have shirked my duty and therefore I think I am not objective enough to analyse the situation. I am so much involved in the situation that my mind has lost all the objectivity and therefore I think I need the help of you.

Therefore, the first line he says na caitadvidmaḥ. Kṛṣṇa was waiting anxiously for this word, na caitadvidmaḥ, I do not know what to do. Na vidmaḥ, (there also some ego is there ~ he is using 'we' do not know ~ he should have used the singular 'I'. ~ it is arrogance.) In the ignorance also the ego is sticking. "We do not know". What we do not know? katarannō garīyā? Which one of the course of these two actions na ha garīyāha

is better for us. So one is doing svadharma, doing svadharma has got a plus point but there is the terrible minus point; what is the minus point? guruvadhah. What is the plus point? It is dharma yuddham is plus point, guru vadhah is the minus point.

And suppose we get away from the war, there is a plus point, what is the plus point, I need not kill my kith and kin; there is a plus point; but what is the minus point; I have to give up my svadharmah, which is dharma yuddham. Therefore, both courses of action, I am seeing plus points and minus points. That is why generally we postpone all our decisions. But by postponement, we cannot help, we will have to squarely face one time or the other and therefore, Arjuna says I am not able to decide and therefore what is the next step: I seek your help. And that is going to come in the next verse.

Verse 2.7

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वाम् धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७॥

kārpaṇyadoṣopahatasvabhāvaḥ
ṛcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanmē
śiṣyaste'haṁ śādhi māṁ tvām prapannaṁ ||2.7||

कार्पण्यदोषोपहतस्वभावः kārpaṇyadoṣopahatasvabhāvaḥ **with my mind overpowered by helplessness** **धर्मसंमूढचेताः** dharmasaṁmūḍhacetāḥ **and with my intellect completely deluded regarding righteousness,** **त्वां पृच्छामि** tvām ṛcchāmi **I ask You** **ब्रूहि तन्** brūhi tat **Tell (me) that** **यत् स्यात्** yat syāt **which is** **निश्चितं श्रेयः मे** niścitaṁ śrēyaḥ mē **definitely good for me** **अहं ते शिष्यः** ahaṁ tē śiṣyaḥ **I am Your disciple** **शाधि माम्** śādhi māṁ **Teach me.** **प्रपन्नं त्वाम्** prapannaṁ tvām **who have surrendered to You.**

7. With my mind overpowered by helplessness and with my intellect completely deluded regarding righteousness, I ask You. Decidedly tell (me) tha which is good for me. I am Your disciple. Teach me who have surrendered to You.

Kṛṣṇa is not satisfied with Arjuna's loose confession. na caitadvidmaḥ, is coming only in a corner in between the sandhi, etc. na caitadvidmaḥ is not very clearly said and therefore Kṛṣṇa wants Arjuna to openly admit in so many words. Why do you feel bad to accept your ignorance? Because human being is born ignorant, ignorance is not sin. Because we are all born ignorant, ignorant of everything, and everything includes, self-ignorance also. Therefore we need not feel bad to admit our ignorance because ignorance is not sin. Only perpetuation of the ignorance is sin. And therefore we should only be honest enough to accept that and Arjuna here opens his breast and he says kārpaṇyadoṣopahatasvabhāvaḥ. Svabhāva means my inner-most heart; anthakaraṇam,

hridayam. We can translate it as my mind. My mind is upahata. Upahataḥ means incapacitated; made defunct; non-functional. So my intellect is not able to do its function and what is the function of the intellect? The function is vivēkaḥ; discriminating between two things, is the function of the intellect and this is the crucial moment, when Arjuna has to choose the right course. And at this juncture, clouded by mōhaḥ, I am not able to think. upahataḥ; Stultified; Obstructed; Thwarted; Incapacitated; Made defunct; dullened; is upahataḥ. And because of what? Kārpaṇyadōṣō. kārpaṇyam helplessness, misery, confusion, wretchedness. kārpaṇya ēva dōṣa, kārpaṇya dōṣa, my intellect is not able to think, being afflicted by misery or helplessness. OK.

And the confusion is regarding what? dharmasaṃmūḍhacētāḥ. My confusion is with regard to dharma. Dharma means adharma also. What is dharma? What is Adharma? Because Dharma śāstra clearly says hiṃsa is a pāpam, na hiṃsyat sarva bhutāni. You should not harm anyone mentally, verbally or physically; ahimṣa paramō dharma is one side and that too one should not kill his own kith and kin and that too elders and that too cultured people and that too gurus themselves. Therefore one side says: I should not kill them. Another part of my mind says: Dhatharāṣṭrasya's Dhur..... bhuddhuē, (lengthen it long) Duryōdhanās' are embodiment of adharma and unfortunately Bhīṣma and Drōṇacārya etc have joined the adhārmic side and therefore we have to take action. Therefore another part of the mind says you have to fight. So therefore I am confused dharma saṃmūḍhacetāḥ. My mind is confused with regard to dharma. And therefore (he is opening the mouth and asking) aham prcchāmi. Now I am asking you.

ना प्रिच्छा कस्यचित् ब्रूयात् न च अन्यायेन पृच्चतहः ।
जानन् च न पि मेधावि जठवल् लोक आचरेत् ॥

[nā prischchā kasyacit brūyāt na ca anyāyēna prcctatahaḥ |](#)
[jānan ca na pi medhāvi jaṭhaval lōka ācarēt ||](#)

A wise-person is not supposed to advice unless the other person seriously asks for advice. Not only asking, (not casually asking). Anyāyēna prcctatahaḥ (if he is asking in an anyāyēna way, do not say). If he is really honest, open minded and asking and then alone, you give advice). But suppose they are our own children, can we wait for their asking? They will never ask. Our children, will they ever ask? Therefore, if we feel that we have to give some advice, we can send some feelers and see whether they are really in a receptive mood. And in spite of our suggestions, if they have decided not to listen, we have to only surrender to the Lord and ask for நல்லபுத்தி Nallabuddhi for them. There is no other way. Kṛṣṇa also therefore does not want to give, unless he is sure Arjuna wants to listen.

Now Arjuna expresses his open mindedness, by saying *prcchāmi*. I am asking you. What should you tell me? *yat mē śreyaḥ syāt*. Tell me what is good for me, because I am not in a position to find out what is good and what is bad. Therefore, you better decide the right course of action and do not say this may be good; that may be good may be maybe does not enlighten me. Therefore *niścitaṃ śrēyaḥ*. Whatever is certainly good for me; whatever is definitely good for me; *anaikantikataya yat mē śrēyaḥ bhavathi*. That one may you tell me.

And not only that, I am opening my mind: *ahaṁ tē śiṣyaḥ*. This *slōkā* is the crucial *slōkā* in the introductory portion. Even if you forget the entire first chapter, it does not matter, but one should not forget this *slōkā*. 2nd up to 6th chapter you may forget, but the crucial turning point verses, is this verse, because in this verse alone, the Arjuna-the-soldier is converted into Arjuna-the-disciple. So he says: *śiṣyaḥ ahaṁ*. No more Swami; but I am *śiṣyaḥ*. *śiṣyaḥ* means *śikṣa-yōgyah śiṣyaḥ*. So the one who is a fit receptacle for teaching is *śiṣyaḥ*.

And what determines the *yōgyatha*? First he should have an open mind; without any prejudices; he should not have concluded what is right and wrong. If I have already concluded that I have read the Gīta 20 times; let me see whether the Swamiji is telling properly or not! Therefore, if my approach is, you know, giving an examination to the teacher, or the Swami, that means it is a prejudiced mind; I need not say that he is right; I need not say he is wrong, I come with an open mind; keep all the preconceived notions and conclusions along with the chappals outside.

Thereafter you can take back later. But at the time of *śravaṇam*, that openness must be there. I should not have concluded *Karmaṇah mōkṣaḥ, bhakthya mōkṣaḥ, jñānēna mōkṣaḥ*, (let me open my mind), this open-mindedness is called *śiṣyayathvam; śikṣa yōgyathvam*. And that is why, in the Sikhism, in that religion all the followers are called Sikhs; you know what is the meaning of Sikh. *śiṣyaḥ*, shortened is Sikh. In their language, 'sha'_khara becomes 'kha'_khara. All *ṣa* becomes *kha*. *śiṣyaḥ* changed to *śikya*.

They called their guide as what? *Guru grantha sahib* is the teacher and hosts a beautiful attitude and claim themselves as *śiṣyaḥ*. So similarly, because Sikhism is what is nothing but an offshot of Hinduism, so we all should be sikh only (not s.. i.. c.. k.. sick ~ very careful ~ but s.. i.. k.. h.. Sikh). Of course we are already there. We are sick; *saṁsāraḥ*-wise. But we should become the sikh in the form of *śiṣyaḥ* and Arjuna says: *ahaṁ tē śiṣyaḥ*. And *śiṣyaḥ* means what should *Kṛṣṇa* do. *śādhi māṁ tvāṁ prapannam*.

How can I show my open-mindedness? And guru can never see the mind of the disciple, because mind is invisible and therefore the *śiṣyaḥ* has to physically express his open-

mindfulness. It has to be symbolised. Just like, when we want to show friendship which is an internal notion, we have got some form of physical greeting. In some cultures, they shake hands, in some cultures, they kiss, in some cultures they kiss both the cheeks, in some cultures, they smell the top of the head, in some cultures in South America I heard they have to show the tongue out. In some of the South American countries. OK. Therefore, these are all physical expressions of internal condition. In our culture, how do you express the open-mindedness? I have kept my notions away, I appreciate your knowledge. I want to receive your knowledge. How do you do that? prapannam. Śaraṅgathi. Falling at the feet of the person. Doing namaskāra is called prapatthi, śaraṅgathi . This is the third stage.

What are the first two stages, you forgot? Discovery of the problem. What is the second stage? Discovery of helplessness. And what is the third stage. Surrendering to someone and seeking the help and Arjuna is doing that tvāṁ prapannam. And who is Kṛṣṇa?

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

[prapannapārijātāya tōtravētraikapāṇayē](#)
[jñānamudrāya kṛṣṇāya gītāmṛtaduhē namaḥ||3||](#)

Therefore, Arjuna surrendered correctly. So when I say I am a disciple, I am a śiṣyaḥ, I surrender to you, what should the other person become. Automatically, the other person becomes a Guru. As I said before, a learned man can never decide whether he should be a guru or not. I might have knowledge, any knowledge. Mathematics, English it may be; suppose I want to become a teacher. How can I become? I can learn and become knowledgeable; but if I have to become a teacher, what I require. Minimum one student; one victim. Minimum one person is required asking me to teach what I know. Therefore, whether I become a Guru or not, depends upon whether the other person is ready to receive; giving is possible only when there is somebody to receive. Kṛṣṇa can never become Guru unless Arjuna decides to become a disciple. And now here, Arjuna chooses to become disciple and by way of that, Arjuna converts Kṛṣṇa into Jagatguru, Gītācārya. Pārthasārathy becomes jagat-guruḥ Kṛṣṇa. And that conversion is taking place, in the 4th line, I am surrendering to you.

And what should you do? After surrender also, there are so many things. So when I surrender to someone, it can be with different expectations. Even for getting a mantra upadeśaḥ, I can surrender. And I can become a disciple and the other person can become a guru and I can ask you please initiate me into some mantra or the other. Then the job is very simple. Do padāpūja and take the mantra from him. Just as in Upanayana. They cover and they give you Gāyathri mantra. Similarly the guru can give some mantra,

Namaśivāya, Nārāyaṇāya, so many mantras are there. But in this particular context, when a person gives only mantra-upadēśaḥ; remember, ignorance is not removed by mantra-upadēśaḥ. Conflict is not resolved by mantra-upadēśaḥ. Mantra-upadēśaḥ can purify the mind, mantra-upadēśaḥ can give temporary quietitude of mind but when there is confusion; what we require is not mantra-upadēśaḥ but what we require is teaching, so that the other person gains knowledge of what is right, what is wrong, what is everything and therefore Arjuna here says a Kṛṣṇa what I want is not some mantra, what I want is śādhi? Śādhi means instruct me; give me knowledge; remove my ignorance. So remove my ignorance.

If Kṛṣṇa does not remove Arjuna's ignorance and only gives an incidental solution for the problem, then what will be Arjuna's problem? When another conflict comes, again Arjuna will have to run to Kṛṣṇa. This is the difference between advice and teaching. When I give an advice to a person, I am not making that person independent, I am only making the person dependent on me. Therefore that person thinks whenever I have got conflict, I will take advice from this person. So when the next conflict comes, I have to run to me, asking for advice. And later, even for simpler things, we will run asking for advice, whether to drink coffee or tea.

Therefore, when I advise a person, it is all OK temporarily, but in the long run, advising does not help, I am making that person dependent on me. Therefore, if I am a true well wisher, I should not be advising the person. I should teach the person how to take decision, so that tomorrow I may not be around and when there is a situation you must have that objectivity to look at the situation and take a decision appropriately.

Therefore, advice makes a person dependent, teaching makes a person independent. That is what the Chinese proverb says: They say when you give a poor man a fish; you are solving that day's problem but when you teach a poor man how to fish, then you are solving his problem for good. Thus when I give him a fish today, tomorrow also, he will come for another. Day after for another. Once you teach him how to fish, then the problem is permanently solved.

Similarly here also, Arjuna asks for the teaching. Now Kṛṣṇa is at last happy. He was itching for that only. He was looking for an opportunity to guide Arjuna, and now that is possible.

Verse 2.8

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥२.८॥

na hi prapaśyāmi mamāpanudyād
yacchokamucchoṣaṇamindriyānām |
avāpya bhūmāvasapatnamṛddham
rājyaṁ surāṇāmapi cādhipatyam ||2.8||

न हि प्रपश्यामि na hi prapaśyāmi **I do not see (anything)** यद् अपनुद्यात् yad apanudyāt **that can remove** शोकं मम śōkaṁ mama **this sorrow of mine.** उच्छोषणाम् इन्द्रियाणाम् ucchōṣaṇām indriyāṇām **which weakens all my sense organs.** अपि अवाप्य ऋद्धम् api avāpya ṛddam **even after getting** असपत्नं राज्यम् asapatnaṁ rājyaṁ **an unrivalled prosperous kingdom** भूमौ bhūmau **upon earth** आधिपत्यं च सुराणाम् ādhipatyam ca surāṇām **and (even after getting) the kingship over the gods.**

8. I do not see anything that can remove this sorrow of mine which weakens all my sense organs, even after getting an unrivalled prosperous kingdom upon earth and even after getting the kingship over the gods.

And here Arjuna confesses that his grief is so deep and intense that all the local solutions will not really work. We might have so many temporary worldly solutions but they cannot uproot the problem of innermost grief and therefore Arjuna says here yacchōkamucchōṣaṇamindriyānām. My grief is so intense that it weakens, it dries up all my organs. Sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati etc. he said and not only it is weakening my jñānēndriyās and karmēndriyās, still it is worse it is weakening my thinking faculty.

And can I forget this sorrow like poor children when they cry so much; can I do something and escape from the sorrow? Arjuna says: this is a deep one that there is no escapism possible from this. Therefore he says, mama na apanudyāt and this grief is not going to go away. I do not see any method, other than your teaching. I do not see any method of removing this sorrow and even if I am going to escape, it is again going to bounce back and avāpya bhūmāvasapatnamṛddham; I may choose to fight this war and I may win this war; I may kill all these people and I may become the emperor and I may get this kingdom, what type of kingdom; asapatnaṁ ṛddam rājyaṁ. I may get a rājyaṁ which is unrivalled and also ṛddam, prosperous.

Here Arjuna is indicating money cannot remove the problem of sorrow. As somebody said, money can buy bed, but not sleep. Money can buy food, but not hunger. Money can buy house, but not home. Money can buy people but not friends. So similarly, Arjuna here shows that grief cannot be solved by getting anyone of these things. Not only the prosperity of this world cannot solve the problem, surāṇām api ādhipatyam, even if I am going to become Indra, the ruler of the Gods, I do not think even that will solve the problem. So that means the problem of saṁsāraḥ, cannot be solved by worldly

accomplishments. So this is the essence of this slōkā; the problem of saṁsāraḥ cannot be solved by worldly accomplishments. And this is what is indicated based on the upaniṣadic mantra:

परीक्ष्य लोकान् कर्मचित्तन् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

parīkṣya lōkān karmacittan brāhmaṇō nirvēda māyānnāstyakṛtaḥ kṛtēna |
tadvijñānārthaṁ sa gurūmēvābhigacchēt samitpāṇiḥ śrōtriyam brahmaṇiṣṭam || 12 ||
Munḍaka. One II.12. ||

So every human being should discover this fact that the human problem cannot be solved by worldly-accomplishments, material-accomplishments; therefore he has to go to the spiritual goal of life. And going to spiritual goal is going to a guru. And this a person will discover after lot of experience. Some people discover at the 20th age; some people discover it at the 30th year; some people 40, 50th; discover at the 90th year and some people do not discover it even in the death bed; but in Hinduism no problem, because better luck, next birth. But one day, every one will have to come around to this. So therefore hey Kṛṣṇa, you have to help me. And with these words, Arjuna surrenders and then what happens?

No speech from Arjuna also; no speech from Kṛṣṇa also. Kṛṣṇa must be preparing or planning: How should I start? And Arjuna has become what is called 'mum'; therefore, Sañjaya comes:

Verse 2.9

सञ्जय उवाच ।
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥२.९॥

sañjaya uvāca |
ēvamuktvā hr̥ṣīkēśaṁ guḍākēśaḥ prantapaḥ |
na yotsya iti govindamuktvā tūṣṇīm babhūva ha ||2.9||

सञ्जय उवाच sañjaya uvāca **Sañjaya said** उक्त्वा एवम् uktvā ēvaṁ **Having spoken thus** हृषीकेशम् hr̥ṣīkēśam **to Lord Kṛṣṇa** गुडाकेशः guḍākēśaḥ **Arjuna** परन्तपः parantapaḥ **the destroyer of enemies**, उक्त्वा गोविन्दम् uktvā govindam **to Kṛṣṇa** न योत्स्य इति na yōtsya iti **'I will not fight'** बभूव तूष्णीं ह babhūva tūṣṇīm ha **and became quiet**.

Sañjaya said:

9. Having spoken thus to the Lord Kṛṣṇa, Arjuna, the destroyer of enemies, said to Kṛṣṇa “I will not fight” and became quiet.

Parantapaḥ guḍākeśaḥ ēvam uktvā. So in this manner; in so many distinct words, Arjuna surrendered to Kṛṣṇa and said I am your disciple. Connecting the channel of communication. Communication channel is connected for the Gīta śāstra to transpire. Gīta teaching to transpire. Therefore, parantapaḥ, Arjuna; who is the destroyer of all his enemies. Great warrior. And guḍākeśaḥ. Sañjaya is indirectly telling that Arjuna is a qualified person. Guḍāka means sleep, and sleep represents the Tamō-guṇa. And guḍākeśaḥ; the one who is the master of Tamō-guṇa, that means one who is satva-guṇa-pradhāna.

Satva-guṇa-pradhāna means sādhana -catuṣṭaya-sampanna. In fact this is not for Vēdāntic learning, we require this for any learning, because the human intellect generally goes to two extremes, like pendulum. One extreme is it is highly rājasic and therefore it is a restless intellect wandering all over. Therefore, such a person will be sitting with a book in hand, or he might be sitting in front of a guru who talks, but for him to keep the mind open to these words for one hour is a very big task. it is like மனம் ஒரு குரங்கு manam oru kurangu. It is a like a monkey, highly restless mind. This is one extreme. Therefore there is no learning take place.

There is another type of mind which goes to the other extreme. It never travels outward; it is never restless or active; but it is the other extreme; what is that? It is tāmasic mind, it dozes off. So these are the two extremes that we face. Either the mind is asleep or it is highly extrovert. And sleep or dull mind is called tāmasaḥ, and highly extrovert is called rājasāḥ, and sātvic mind is a non-extrovert, wakeful mind. Wakeful, non-extrovert, receptive, and registering mind is called Sātvic mind and Sañjaya says Arjuna has got that mind. Guḍākeśaḥ and he uttered these words to him hṛṣīkēśam. hṛṣīkēśa, Lord Kṛṣṇa who is the Lord of all the organs, sense organs, the Lord of all the mind. That means the one who knows the mental condition of Arjuna. Therefore he knows how to tackle.

And having said these words; na yōtsya iti gōvindam uktvā. Thereafter he said I am not going to fight this war. Because I am not very sure whether fighting is right or wrong. At the same time, I am not going to run away from this battle also because I am also not sure whether running away is right or wrong. Therefore I am not going to do either of them and I want to wait and hear from you and thereafterwards decide properly. And Kṛṣṇa is going to teach 18 or 17 chapters and Kṛṣṇa will ask at the end of 18th chapter,

कच्चिदेतच्छृतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥ १८॥ ७२.

[kaccidētacchrutam pārtha tvayaikāgrēṇa cētasā](#)

[kaccidajñānasammōhaḥ pranaṣṭastē dhanañjaya || 18.72 ||](#)

At the end of the 18th chapter, he asks Arjuna did you listen. Is your confusion gone? I do not want to make a decision for you. You must be able to decide. Because I want to make you independent. Fortunately, Arjuna says

अर्जुन उवाच --
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥१८.७३॥

[naṣṭō mōhaḥ smṛtirlabdhā tvatprasādānmayā'cyuta|
sthitō'smi gatasandēhaḥ kariṣyē vacanaṃ tava||18.73||](#)

Hey Kṛṣṇa all my confusions are gone; I know what to do.

Now Arjuna says I do not know what to decide, neither am I going to fight nor am I going to run away. na yotsya iti govindam uktvā. So Gōvinda is another name of Lord Kṛṣṇa; it is a significant word, several meanings are given for this word. One meaning is the protector of the world. गाम् विन्दति gām vindati. One who protects the world; gōvindaḥ. Another meaning is the dharma śāstra meaning; because

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४.८ ॥

[paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām|
dharmasaṃsthāpanārthāya sambhavāmi yugē yugē||4.8||](#)

He takes Avatāra and protects the dhārmic people and destroys the adhārmic people, and thus protects the world. This is the dharma śāstra meaning.

There is a second philosophical meaning. In this गौ Go means the Upaniṣadic scriptures and vindaḥ means the one who can be grasped through the upaniṣads alone. So the Lord's true nature can never be known through any method., gōpihi vēda śabda prāmāṇēna ēva vidyatē, is alone known is called gōvindaḥ. And such a Lord he surrenders to and uktvā babhūva tūṣṇīm. He became silent.

And Sañjaya says: ha means looking back at the turn of events. Just a few minutes back only all the noises were raised from the sankhas, drums, etc. And now it has all become quiet from battleground to philosophy class. What a change. To indicate this change Sañjaya uses the word Ha, Wonderful indeed. Then what happened?

Verse 2.10

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचह् ॥२.१०॥

tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata |
senayorubhayormadhye viṣīdantamidam vacah || 2.10||

प्रहसन् इव prahasan iva **Smiling, as it were**, हृषीकेशः hr̥ṣīkeśaḥ **Lord Kṛṣṇa उवाच uvāca spoke** इदं वचः idam vacaḥ **these words तम् tam to that (Arjuna) विषिदन्तम् viṣīdantam who was grieving मध्ये उभयोः सेनयोः madhye ubhayōḥ sēnayōḥ in between the two armies, भारत bhārata Oh Dhṛtarāstra!**

10. Smiling, as it were, Lord Kṛṣṇa spoke these words to that (Arjuna) who was grieving in between the two armies, Oh Dhṛtarāstra!

Sañjaya continues, Hey Bhārata, is Dhṛtarāstra, bharatha vāmsōdbhava hr̥ṣīkeśaḥ tam uvāca. Lord Kṛṣṇa accepted the offer and then Lord Kṛṣṇa taught Arjuna. And what did he teach. idam vacaḥ. idam vacaḥ means idam Gīta śāstram vacaḥ represents the entire Gīta śāstram which begins from the 11th verse, i.e. the next verse 2.11 and Gīta śāstram continues up to 18th chapter, 66th verse. 18th chapter has totally 78 verses; of this with the 66th verse, the Gīta teaching is over. And thereafter, it is concluding verses only. Therefore, actual teaching is from 2.11 to 18.66 and this Gīta śāstram here referred to by the word idam vacaḥ. Gīta śāstram Lord Kṛṣṇa taught to Arjuna. And where did he teach sēnayōḥ ubhayōḥ madhye, between the two armies.

So do not ask me how can he teach 18 chapters in between the armies. What were the Duryōdhanā people doing. So therefore do not ask those historical questions and since we are also not interested in those details, we do not know also. Whether actually it happened or the teaching may be brief, but Vyāsācārya might have presented, in a magnified expanded version. So we do not know the details and we are not interested in those details whether it is Vyāsācārya's figment of imagination also, we do not care, we only want to know this much, Arjuna discovered the problem, surrendered to Kṛṣṇa.

We should also discover the problem and surrender to a Guru. We will find a solution. Once you have understood that, throw away the story part like the sugarcane. Bite the sugarcane, take the juice and spit out the remnant. Similarly bite the entire first chapter, take the juice; what is the juice, discover the problem, discover the helplessness, surrender, learn and be free. Once you have got the juice, do not ask the question, whether Mahābhāratha war took place in 3103 bc or it is 5000. And all these details, you do not bother, Therefore, sēnayōḥ ubhayōḥ madhye uvāca.

More details in the next class. Hari Om.

014 CHAPTER 02, VERSES 11-12

ॐ

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥२.९ ॥

Sañjaya Uvācha

ēvamuktvā hr̥ṣīkēśaṃ guḍākēśaḥ parantapa|

na yōtsya iti gōvindamuktvā tūṣṇīm babhūva ha|| 2.9 ||

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचह् ॥ २.१० ॥

tamuvāca hr̥ṣīkēśaḥ prahasanniva bhārata|

sēnayōrubhayōrmadhyē viṣīdantamidaṃ vacaḥ|| 2.10 ||

Arjuna expressed his helplessness with regard to the solution. So Arjuna expressed his helplessness and surrendered to Lord Kṛṣṇa requesting him to teach and Lord Kṛṣṇa also accepts Arjuna as his disciple and decides to teach the Gīta -śāstram from the 11th verse onwards.

Thus we get the Gīta teaching beginning from the 2nd chapter 11th verse, which will go up to 18th chapter 66th verse, i.e. called Gīta Śāstram. Now hereafter Kṛṣṇa is no more Parthasarathy; he is no more a driver of Arjuna; he has become Arjunasya Guruhu; he has become Gīta chārya; and through Arjuna he has become even jagatguruhu. Krishnam vande jagatgurum. And therefore Sañjaya said sēnayōrubhayōrmadhyē viṣīdantamidaṃ vacaḥ; idam vacah means idam Gīta -śāstram. Now we will enter into the actual teaching.

Verse 2.11

श्री भगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

śrī bhagavānuvāca |

aśocyānanvaśocatvaṃ prajñāvādāṃśca bhāṣase

gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ ||2.11||

श्रीभगवानुवाच śrībhagavānuvāca **The Lord said त्वम् tvam You अन्वशोचः anvaśōcaḥ are grieving अशोच्यान् aśōcyān for those who should not be grieved for च ca at the same time भाषसे प्रज्ञावादान् bhāṣasē prajñāvādān you are speaking the words of the wise people पण्डिताः paṇḍitāḥ Wise men न अनुशोचन्ति na anuśocanti do not grieve गतासून् gatāsūn for the dead च ca and अगतासून् agatāsūn for the living.**

11. The Lord said: You are grieving for those who should not be grieved for. At the same imē, you are speaking the words of the wise people. Wise men do not grieve for the dead and for the living.

This is an important verse, because in this verse Kṛṣṇa condenses the entire Gīta Śāstram. So what is Bhagavat Gīta, if somebody asks, we can say this verse, this word contains the essence of the Gīta and what is the essence, if you put in English, the essence is: Ignorance is the cause of all human problems. And by ignorance we mean self-ignorance. So self-ignorance is the cause of all human problems and therefore self-knowledge is the only solution for all human problems.

This is Gīta sārah. If you put in Sāṅskṛit, ātma-ajñānam saṁsāra -kāraṇam; ātma-jñānam mōkṣaḥ-kāraṇam. Ātma-ajñānam is the cause of saṁsāraḥ, ātma-jñānam is the cause of mōkṣaḥ. Mōkṣaḥ means freedom from saṁsāraḥ. And this key statement alone, just like the keynote address, this key statement alone Kṛṣṇa is going to elaborate in the entire Gīta śāstram. That is why at the end of every chapter, we get

श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां;

[śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām;](#)

Brahma vidya means self-knowledge, i.e. the central theme of the entire Gīta Śāstram. No doubt so many other topics are discussed in the Gīta like karma-yōgaḥ; upāsana; japa; pūja, dhyānam; so many other topics are discussed but they are all to support the central theme; i.e. ātma vidya.

And how does Kṛṣṇa conveys this idea? He presents it beautifully, look at the 2nd line, the last portion. Panditaḥ na anuśocanti. Very beautiful statement. paṇḍitāḥ na anuśocanti. This statement means that wise people do not grieve in life. Paṇḍitāḥ a wise person. Wise with regard to what? Not with regard to any other thing, wise with regard to oneself; therefore wise people means people of self-knowledge. ātma jñāni is paṇḍitāḥ. And these wise people na anuśocanti, do not grieve at all. So that means what? We can easily derive the corollary, if wise people do not grieve, Arjuna is profusely grieving; therefore Arjuna is... fill up the blanks. Arjuna is otherwise. Arjuna is ignorant. Therefore, indirectly, without directly hitting Arjuna on the face, Kṛṣṇa is conveying through implication, i.e. Arjuna, you are ignorant. You are अशु acaṭu.

And through Arjuna, Kṛṣṇa is telling the entire humanity, if only they have some open-mind; are you grieving? Yes. Then you are dash dash. It is an universal question and universal answer. If anybody complains, I am sorrowful; I am depressed; I am upset, I do not have 'nimmadhi' if anybody tells, the problem is self-ignorance and if ignorance is the cause of sorrow, what is the remedy? What anti-biotic we should take for ignorance bacteria? Thank God! ignorance is only a bacteria and not a virus. For a virus, there is no remedy. That is why, if it is a viral fever, you know what is the remedy, if you take medicine, it will go in one week; if you do not take medicines, it will go in seven days.

That means, it makes no difference. Cold is caused by virus. Cold virus is 240 types. Since it is caused by virus, there is no cure. We are advanced so much medically, we do not have a remedy for cold. For virus, there is no remedy. If it is bacteria, anti biotics will work. And ajñānam, Thank God, comes under bacteria variety. Just comparing, therefore there is a medicine. What is the medicine for ignorance, only one medicine, and that is jñānam.

If there is darkness in the room, what is the medicine, what is the remedy for that? How many remedies are there? There is only one remedy; we have to bring in light in the room. And similarly, jñānāt ēva kaivalyaḥ. Can Karma, action give mōkṣaḥ? If you ask, we ask a counter-question, can action remove ignorance? We know that no action can remove any type of ignorance; whether it is physics, chemistry, English. If action can remove ignorance, we can abolish all schools and colleges. And what should you do? give lot of work to children, one day work, chemistry ignorance gone; next day work, botany ignorance gone. Will it happen? No. Therefore, karma cannot remove ignorance, meditation cannot remove ignorance, japa cannot remove ignorance. Therefore, the only remedy is jñānam.

And therefore, Kṛṣṇa emphasises that in the first slōka itself, paṇḍitāḥ na anuśocanti. Therefore, Arjuna you also become a wise person.

And the wise people do not grief with regard to whom? Kṛṣṇa says: gatāsūn agatāsūn ca. They do not grieve for the living ones; they do not grieve for the dead ones. These are the only two possibilities. They do not grieve for the living ones. Either we worry about living; or worry about the dead; all our worries are with regard to these two alone.

Not only people, but with regards to things also. So there was a person it seems, he was travelling in the train with his wife. OK, the story can be said the other way round also. They did not have water. Therefore, the wife was telling I am thirsty, I am thirsty, etc. Then he said that you wait, let some station come, I will get some water. Until then, be patient. He also was nagged, and he was so much worried. And at last a station came, and he got water and gave. And thought the problem is solved. Then, the train started and then she started again nagging. So what was the nagging? I was thirsty I was thirsty. What do you do? Therefore, either we worry about that which is gone or worry about that which is not yet gone. If these two things are taken care of, there is nothing else to worry.

And therefore, Kṛṣṇa enumerates these two gatāsūn, that which is gone, that is past, and agatāsūn, means that which is not gone; which means that which is present or

future. Either with regard to the past or with regard to the present or future, na anuśocanti. The wise do not grieve.

And now what about you, Arjuna? You belong to which category? aśōcyān anvaśōcaḥ. You grieved for those people who do not deserve any grief. Aśōcyā means those who do not deserve grief or sympathy. That is Duryōdhana people, do not deserve any sympathy, because they are all adharmic people and at the same time, prajñāvādārṁśca bhāṣase, you are speaking the words of the wise people; you are pretending to be wise. You are presenting yourself as a wise person, by talking about kulakṣaya, kuladharmā, varṇa samkharaha, and all those problems you are talking about. So therefore, you are contradicting yourselves.

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः

gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ

Therefore what you require is jñānam.

Verse 2.12

न त्वेवाहम् जातु नासं न त्वं नेमे जनाधिपाः ।
नचैव न भविष्यामः सर्वे वयमतः परम् ॥२.१२॥

na tvēvāham jātu nāsaṁ na tvam nēmē janādhipāḥ |
nacaiva na bhaviṣyāmaḥ sarvē vayamataḥ param ||2.12||

अहं न आसम् aham na āsam **I was not there** जातु jātu **in the past** त्वं n tvam na **You were not there** इमे जनाधिपाः n imē janādhipāḥ na **These kings were not there.** नतु एव natu ēva **(such an idea is) not at all true.** वयं सर्वे vyaṁ sarvē **“All of us** न भविष्यामः na bhaviṣyāmaḥ **will not exist** अतः परम् ataḥ param **in the future”.** च न एव ca na ēva **(this is) also not true.**

12. “I was not there in the past. You were not there. These kings were not there” (Such an idea is) not at all true. “All of us will not exist in the future (This is) also not true.

So in the previous ślōka, Kṛṣṇa has condensed the Gītā -Śāstram. Now hereafterwards, he is going to elaborate. Now what is Kṛṣṇa's ultimate aim? That he should persuade Arjuna to fight this Mahābhāratha war. Because that is his immediate problem. Even though he has to solve his life's problem of saṁsāraḥ; there is a immediate problem also whether to fight this battle or not.

That is why, Dayānanda Swami uses two words, topical or incidental-problem and another is fundamental-problem. Arjuna is facing an incidental-problem. What is that? Whether to fight or not? It is incidental-problem because this problem is not there at all

the time. Previously he has fought many battles, he never had this conflict. And not only that, this problem is not universal also; we do not have the problem of fighting a battle. We do not belong to any army or anything; though in the family we fight; that is a different thing. But there is Kṣatriya problem. That is incidental and there is another problem. This incidental-problem triggered a deeper problem and what is that deeper problem. That of attachment and sorrow. And this attachment and sorrow; they are not incidental but they are eternal problems; not only they are eternal, they are universal problem also.

So one is incidental and another is fundamental. Kṛṣṇa has to solve both the problems of Arjuna. And to solve this problem, Kṛṣṇa is taking three lines of discussion; a three-pronged attack to make Arjuna fight this war.

One is from philosophical-angle, He is trying to solve this problem. And the **second** is from ethical-angle, Arjuna! you have to fight. And the **third** is from worldly-angle also you have to fight. Thus, a three-tire argument; philosophical approach; ethical approach; and simple worldly or materialistic approach. And Kṛṣṇa wants to say whatever be the angle from which you see, you have to fight this war.

Of these three, which one is the main argument in the Gīta? The philosophical approach is the primary approach in the Gīta. Then the ethical approach is also given importance and the worldly approach is given least importance.

Why should Kṛṣṇa give importance to philosophical approach? Because Arjuna already knows Dharma-śāstra. Arjuna's problem was not ignorance of ethics; he is the brother of sākṣāt Dharmaputra; he is a learned person; he knows what is Dharma and what is adharma, he has studied dharma-śāstram; he has moved with Lord Kṛṣṇa; therefore Arjuna's primary problem is not ignorance of ethics; but his problem was self-ignorance. And therefore Kṛṣṇa's approach is philosophical. And therefore from verse No.12 up to 25, we get the philosophical approach, wherein Kṛṣṇa talks about the true nature of Arjuna; true nature of Bhīṣma, the true nature of Drōṇa, the true nature of Kṛṣṇa, i.e. ātma vidya. ātma tatvam is talked about, from verse No.12 to 25.

And thereafter Kṛṣṇa will come down and will say svadharmamapi cāvēkṣya na vikampitumarhasi; you need not go to philosophy at all; just analyse it from the standpoint of ethics; then also you have to kill these people. It is not ahimsa; ethical himsa, as good as ahimsa, it is like giving capital punishment for a criminal.

And if you are not able to appreciate ethics, then he comes down, at least for maintaining your name and fame, you have to fight. Because you have to maintain your reputation. For that you have to fight. This is the three angles.

Now we come to the philosophical angle; once we come to the ātma angle, we should remember all about ātma, which we discussed in Tatva Bōdha. So I am going to summarise the discussion, these verses will become clear.

In Tatva Bōdha, we asked the question Ātma kaḥ? And the Teacher said,

आत्मा		कः?
स्थूलसूक्ष्मकारणशरीराद्ध्यतिरिक्तः	पञ्चकोशातीतः	सन्
अवस्थात्रयसाक्षी	सच्चिदानन्दस्वरूपः	सन्
यस्तिष्ठति स आत्मा		

ātmā		kaḥ?
sthūlasūkṣmakāraṇaśarīrādvvyatiriktaḥ	pañcakōśātītaḥ	san
avasthātrayasākṣī	saccidānandasvarūpaḥ	san
yastiṣṭhati sa ātmā		

So we started saying every individual is a conscious entity. Every living being is a conscious entity, which means there is consciousness in his body-mind complex. Which consciousness we do not find outside the body, like what? The table is inert, the mike is inert; the wall is inert; the fan is inert; but the individual is conscious-entity, which means there is consciousness in the body; there is sentiency in the body.

Now we asked the question; what is this consciousness which makes the living being sentient; alive, different from a table? Then we said consciousness is a separate entity, a formless separate entity comparable to the light principle. It is not light, but it is comparable to the light principle. Then we said this consciousness is not a part of the body, it is not a property of the body; it is not even a product of the body. Consciousness is not a part, not a property, not a product; but it is a separate entity which pervades and enlivens the body. Exactly like what? We took the example of light; light is not part of the body, light is not a property of the body; light is not even a product of the body. On the other hand, light pervades my body and makes this body visible. When you are seeing the hand, you are seeing the two things, one is the hand, another thing is the light. It is intimately on the hand, but it is not a property, a part or a product. This is the **first** lesson we learned.

Then we said that this separate entity called consciousness is not bound by the limitations of the body; just as the light is not bound by the limitations of the hand.

Means what? The hand has got spatial limitation, but the light pervading the hand is beyond the hand also. Hand has got boundaries but the light does not; the consciousness survives. What is the second lesson: Consciousness is not bound by spatial and time-wise limitations of the body. This is the **second** lesson.

What is the **third** lesson we learned in Tatva Bōdha? When the hand is removed from here, even though the light continues there, you are not able to see the light, because there is no reflecting medium. Light continues there, but when the hand is removed, it is not visible. So when there is hand, what light is there? Visible light. When there is no hand, what is there? No light, we should not say, no visible light; but there is light in invisible form. Similarly, as long as the body is there, the consciousness is there in manifest form, manifested as sentiency, life, etc. When the body is removed, consciousness is but not in a detectable form; traceable form it is not. So in Sāṅskṛīt, we use the word, vyakta caitanyam when the body is; avyakta caitanyam when the body is gone.

Therefore, consciousness is always there in vyakta form or in avyakta form. And this consciousness is called Ātma. And the body is called Anātma. So therefore, consciousness is separate from body; consciousness is not bound by the limitations of the body; minus the body, consciousness is in invisible form. And that consciousness is called ātma, the body is called Anātma. When I say body, you include the mind also. Body-Mind-Complex is Anātma.

From this come to know that every individual is a mixture of ātma and Anātma. Just as whenever I see anyone of you, I am seeing two things. What are the two things? I see you, I also am experiencing; which we generally take for granted, the light, which is pervading on you. So when I am reading the book, if it were midnight, I would not be able to read. Now I am able to read because there are two things, one is the book, and the another is the light pervading. But generally, we take the light lightly. But remember, do not take the light lightly because without light, you will not be able to see anything. Therefore, all of us are what? Ātma plus anātma.

Now, the **next** lesson we learned from Tatva Bōdha is that the spiritual sādhana consists of shifting our identification from the perishable anātma to the imperishable ātma. The whole aim of spiritual sādhana is shifting my identification from perishable anātma to the imperishable Ātma. So when I say I am the body, what is the consequence? I will have to accept that I am mortal. To say I am the body, I should be ready to accept mortality. But how many people are ready to accept mortality.

But many people will say, Swamiji would not mind mortality, I should die suddenly but the lingering death; going in the hospital with tubes in all holes, etc. Remember, as long you claim I am the body, I should be able to accept old age and mortality. If I do not want those two, there is only one way, I have to shift my identity from Anātma to Ātma.

And if I shift my identity to Ātma, what will be my attitude? I do not hate the body, not that one should hate the body, One can love the body, as an instrument for transaction, instead of loving the body as myself. I can continue to love the body as an instrument and as long as this instrument is available, I transact; even when the instrument is gone, there is no question of I going away.

Therefore the greatest advantage is shift from mortality to immortality. Asatō mā sat gamayā; tamasōmā jyōtirgamayā, Tamas means ignorance. Jyōthi means knowledge. Tamasō mā jyōtirgamayā means Oh Lord! Lead me from ignorance to knowledge.

And by that what happens to me? mṛtyō mā amṛtam gamayā. From mortality to immortality. In fact, we are not going from mortality to immortality. Mortality to immortality means, from identification with mortal body to identification with immortal 'I". Because mortal body is not going to become immortal. Therefore, that shift cannot take place. Mortal body cannot become immortal. Can the Self, Ātma become immortal?; Can Ātma become immortal? Ātma need not become immortal, because it is already immortal. Therefore what are you immortalising? Anātma cannot be immortalised. Ātma need not be immortalised. Then what are we doing? Only shifting our identification from the mortal body to immortal self. This is all the spiritual sādhana.

And for this shift to take place, the scriptures are giving some methods of thinking and if we channelise our thinking along that method, it will be easier for us to claim 'I am the Ātma'. And one of the most powerful method of thinking is called Dṛk Dṛśya Vivēka thinking. And what is that thinking. Whatever I am experiencing, I am not. Whatever I am experiencing, I am not. Why? Because whatever I am experiencing is an object of experience and I am the subject of experience. So whatever the eyes see is not the eyes themselves. The eyes see everything in the creation; but the eyes do not see what? The eyes do not see themselves. From that it is very clear, the eyes are ever the seer; never the seen. Therefore, the subject is always different from the object.

If you use this method, the world is an object of experience, arriving and departing. Therefore, I am not the world. What about the body? The body is only something I experience only in the waking state. It is not available in the dream for me; it is not available in sleep also. During waking state I use this body. During sleep state, I do not use this body. It is like undressing, removing the shirt and put. Similarly we are taking

the body as it were and hanging. Hanging, do not mistake there! That is why you are not aware of the physical body; no physical universe; waking up, you use this body.

What about the mind? The mind also I experience during waking, during dream; once I go to sleep; the mind also I do not use. That is why there is no worry, no rāgaḥ, no dvēṣa, no kāmaḥ, no krōdhaḥ. In fact, everybody is a liberated person in sleep. Only problem is he gets up. So therefore, mind and its properties come and go; body and its properties come and go; the world and its properties come and go; I experience all of them, and therefore I am none of them. Then who am I? The experiencer-conscious principle.

It is this Ātma Kṛṣṇa is talking about. And in these verses, Kṛṣṇa reveals some of the important features of this Ātma.

The **first** one he reveals is that I am ever the subject, never an object of experience. In Sāṅskṛīt, apramēya. Apramēyaḥ means ever-the-experiencer, never-the-experienced-object. Like the camera. Camera will take the picture of everything but it will never be there in the picture. But even though it is not in the picture, do you require a proof for the existence of the camera. Do you require a proof for the existence of the camera? You do not require. Why because without camera, the picture will not be there. Similarly, I am seeing all these pictures, but one is missing in the picture. Who is that? I am the one. I am never in the picture, and but I am ever existent; I am never in the picture, but I am ever existent and therefore I get the name apramēyaḥ.

The **second** feature that Kṛṣṇa talks about is nityaḥ. Ātma is eternal. Sometimes in vyakta rūpam; sometimes in avyaktha rūpam. Remember the light, when the hand is, in visible form, when the hand is removed, in invisible form. So the second is nityaḥ;

The **third** feature he reveals is nirvikāraḥ; it is changeless. So even the hand is changing or moving; what happens to the light; light does not move, only the hand is moving. Now the light is manifest there; now the light is manifest here; but the manifestation comes here and there; but light as it is, is all pervading. When I see light, do not imagine the bulb. I am talking about the parkaśaḥ, not the dīpa. I am talking about the light that is pervading. So the third one is nirvikāraḥ; changeless.

The **fourth** feature that Kṛṣṇa talks about is sarvagataḥ. sarvagataḥ, all pervading. All-pervading means that which does not have boundaries; spatial boundary, again remember the example of light; there is boundaries for the hand, the light goes beyond the boundaries. Therefore, sarvagataḥ, sarvayāpi, etc.

Then the **next** two features to be taken together and which is one of the most important features which Kṛṣṇa repeatedly emphasises is Ātma is akartā, and abhōktā. It does not do any action; therefore it does not reap any result. It is exactly like the hand may do some action. it may touch a dirty thing, a dirty object and because of the touching action, the hand may become dirty; therefore touching makes the hand kartā, when it becomes dirty, it is bhōktā, even the hand is kartha and bhōktā, the light pervading the hand does not, is not a kartā and the light does not become dirty also.

If the hand touches a blade, it is kartā, and for touching that, what is the phalam, the fingers are cut; bhōktā hand is kartā, hand is bhōktā, but the light is neither kartā, neither bhōktā, it is akartā, abhōktā. Thus Apramēyaḥ; nityaḥ; nirvikāraḥ; sarvagataḥ; akartā; abhōktā. In English, it is ever-the-experiencer, never-the experienced. It is eternal, it is changeless, it is all pervading, it is not a doer, it is not an enjoyer. This is the essence of the Ātma Vidyā presented between the 12th and 25th verse.

In fact, Gīta starts with the toughest topic. In fact, if anybody enters into the topic, they will say, I do not want Gīta, etc. But afterwards, Kṛṣṇa comes down to ethical thing and other thing, and this topic of Ātma vidya will be repeated again and again in the later chapters also. And through this argument, what Kṛṣṇa conveys is: Arjuna therefore you are not killing Bhīṣma, the ātma. Who is Bhīṣma? The ātma, who is Drōṇa? ātma. Therefore Bhīṣma is not killed; Drōṇa is not killed and therefore, why do you worry about death of Bhīṣma; death of Drōṇa, etc. because none of them is killed.

And not only Bhīṣma and Drōṇa are not killed, you are not a killer also, because Arjuna, the ātma is akartā. therefore, cannot kill anyone. What is the conclusion? Arjuna, the ātma is not a killer, Bhīṣma, the ātma is not killed. Therefore, why are you crying?

This is the argument; philosophical-argument. And when we hear this argument, we will be disturbed. This seems to be very very convenient argument. Every criminal who kills people, he can go to the court and argue, what? I am not the killer, he is not killed; therefore why do you punish me?

Therefore Kṛṣṇa goes from philosophical angle to ethical angle, that Arjuna not only from philosophical angle I am talking; from ethical angle also, you need not worry. Because, normally killing is hiṁsaḥ and pāpam; you should worry about hurting other people, but in this case, you are not hurting for hurting sake; your aim is dharma saṁsthāpanam. Exactly like a judge giving capital punishment. should a judge worry about that? I have incurred a sin. In fact for giving that punishment, judge is only appreciated. Therefore, from ethical angle also, you can go ahead and then from worldly angle also. This is the discussion.

In the 12th verse, Kṛṣṇa points out that Ātma is nityaḥ. Essence of the 12th verse is Ātma is nityaḥ; Nityaḥ means what? Eternal. And what is definition of eternal. Kṛṣṇa says Eternal Ātma was in the past, Ātma is in the present and Ātma will be in the future also.

So trikālēapi tiṣṭati iti tat. In Tatva Bōdha we saw. In all the 3 periods of time, whatever that exists is Ātma. This is the essence of this 12th verse. The exact meaning we will see in the next class.

Hari Om.

015 CHAPTER 02, VERSES 12-15

ॐ

श्री भगवानुवाच ।
अशौच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

śrībhagavānuvāca
aśōcyānānvashōcastvaṃ prajñāvādāṃśca bhāṣasē|
gatāsūnagatāsūṃśca nānuśōcanti paṇḍitāḥ|| 2.11 ||

न त्वेवाहम् जातु नासं न त्वं नेमे जनाधिपाः ।
नचैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

na tvēvāhaṃ jātu na'saṃ na tvam nēmē janādhipāḥ|
na caiva na bhaviṣyāmaḥ sarvē vayamataḥ paraṃ || 2.12 ||

Arjuna surrendered to Lord Kṛṣṇa with grief and delusion, and also he has to resolve his conflict with regard to the Mahābhāratha war; whether it is proper to fight or not; especially when killing of his own kith and kin, as well as his Gurus is involved. And Kṛṣṇa is going to approach from three different levels.

As I said in the last class, the first is the philosophical approach; which is the highest and subtlest approach; and philosophical approach is discovering that Arjuna is none other than the ātma svarūpam. Similarly, Bhīṣma, Drōṇa, etc. are also ātma only. The philosophical approach is sarvam ātma mayam jagat. And Kṛṣṇa will point out that the ātma which is caitanya svarūpam, of the nature of consciousness is neither a kartā nor a bhōktā and therefore there is no question of anybody killing or anybody being killed.

It is just shifting the vision; when you look at a pot as a pot, you talk about the origin of the pot and the destruction of the pot. But once you shift the vision and learn to see it as nothing but clay, then from your vision, clay was there before; even in the middle with

a particular shape clay alone is there, and even when it is broken, nothing is lost, because clay continues to be there.

Therefore from the standpoint of pot-vision, birth and death are there; from the standpoint of clay-vision, there is no birth or death.

In the ocean example, from stand point of wave-vision, there is the birth of a wave and there is a death; but from the standpoint of water-vision, nothing is born and nothing is gone. This is philosophical approach.

Training the mind to understand that there are no individuals except ātma. Ātma alone is there, which is neither born nor gone. And since there is no birth or death, there is no question of somebody destroying and somebody getting destroyed. And therefore there is no question of puṇyam or any question of pāpam and therefore, Arjuna you do your duty. This is the highest philosophical approach which requires a very very subtle refined, sharp intellect. And this is the discussion from verse No.12 to verse No.25.

And if a person is not able to arise to that level, because it is not that easy; then Kṛṣṇa says do not bother about ātma now. Let us assume that we are all individuals. Let us look at from the ethical angle. From philosophical level, Kṛṣṇa comes down to ethical angle, dhārmika-dṛṣṭi. First one, adhyātmika-dṛṣṭi. Second is dhārmika-dṛṣṭi. Arjuna, you need not even believe in ātma, but let us see whether it is proper to fight this war and Kṛṣṇa says it is proper because for the sake of dharma, a Kṣatriyā must be ready to give up his life. And for the sake of dharma, Kṣatriyā should take to war, if all other doors are closed. And therefore Arjuna, fight. So from philosophical angle, you can fight, and you should , from ethical angle you can and you should , and then Kṛṣṇa comes down further.

Arjuna you may not believe in ethics itself. You may not believe in Dharma and Adharma, you may not believe in puṇyam and pāpam; leave it aside. But as long as you are in society, aren't you conscious of your self-esteem; your social status, and how the other people think of you? That we are more bothered about that only. Sometimes, we wear certain dress, which we are uncomfortable, because it is the fashion and other people are wearing it. So you are bothered about your name and fame, self-respect and social status. From that practical angle, we call it laukika-dṛṣṭi; also you have to fight this war. Otherwise, you will get a very bad name. You will lose your honor. So these are the three angles; first we are dealing with the philosophical angle, from 12 to 25.

And as I said, in this context, Kṛṣṇa is talking about the nature of ātma. And how it is different from the physical body? And I told you in the last class, Kṛṣṇa defines ātma as caitanyam or consciousness principle; which is different from the body and which

pervades the body. It is neither a product of the body, nor a part of the body, nor is it a property of the body. Consciousness is a separate entity like, remember the example of light, which is neither a product of the hand, a part of the hand or a property of the hand. Light is a distinct entity which pervades the hand and makes the hand bright and visible. Similarly ātma is the consciousness principle, which pervades the body, and makes the body sentient and alive.

Next Kṛṣṇa points out that this consciousness is not bound by the limitations of the body. Just as the light is not limited by or bound by the limitations of the hand; hand has got height and width limitation, but the light pervades the hand as well as it pervades outside the hand. And not only it is free from spatial limitations; if you remove the hand, or destroy the hand, the light continues to survive here; relatively speaking. Here current can go. I am not talking about that. Relatively speaking, even when the hand is removed, the light continues. Therefore, ātma nityaḥ.

But only one thing; when the hand is removed, the light will continue to be there; but that light will not be visible to our eyes. For seeing the light, you require a reflecting, a manifesting medium. Light is here, light is here, in-between also it is there; but in-between light, you do not see. Then how will you see it? Suppose I keep an object; now you are seeing not only the object, but you are seeing what? The light which pervades the object; and if I remove this clip, in-between the light is; but in Sāṅskṛit it is called avyaktam. Similarly, ātma is vyaktam as life in the body; in a dead body or after the body is dead, ātma is not available as life principle it is avyaktam. Thus, ātma is nityaḥ, one important idea he gives.

Next important idea he gives is ātma is akartā and abōktā; it does not do any action. Again taking the example when the hand is moving, motion is possible for the hand, because it is a limited entity. Therefore it can move; whereas the light which is already pervading this hall cannot move, because motion is possible only for a limited entity. So air can move because it is limited; earth can move, because it is limited; but can you talk about the movement of space. Space does not move. Then what about space travel. Be careful. When you talk about space travel, remember it is not 'space' is travelling; space-travel does not mean 'space' is travelling; space-travel means we are travelling in space. It is not **travel 'of' space**, but it is **travel 'in' space**. Space itself cannot travel; why, because it is already all-pervading.

Therefore, any action requires motion. Any motion requires limitation. Any action requires motion and any motion requires limitation. Even thinking-action requires thought-motion. Suppose throughout the class, your mind remains motionless, then

what will be result? This is a blank cassette. Nothing has happened. If you have to get some benefit out of this class, you may not physically move, but your mind should have thought-motion.

Therefore, what I want to say is: action requires motion. Motion requires the limitation. Ātma being limitless, Kṛṣṇa says Ātma cannot do any action. Therefore, Akartā. And if Ātma is akartā, what is the next consequence? Whatever is akartā is also abōktā. Abōktā means what: free from the result of action. Because kartā alone will reap the karma-phalam. Otherwise what will happen? Somebodyelse will do action, and Somebodyelse will get the benefit. You keep on eating and the neighbor will be getting the benefit. The eater alone will get the benefit of hunger nivriṭhi. So what is the universal truth? kartā ēva bhōktā bhavathi.

Kartā ēva bhōktā bhavathi is a very important law and that is why scriptures say whatever we experience in our life, is our own karma-phalam. Do not blame anyone. Only the other people can serve as a medium for experiencing our karma-phalam. Just like the pipe is only a medium for water; what is the source of water? The tank. Similarly, any struggle, any problem created by anyone in the world, do not take it as their problem, my karma-phalam is coming through those people. Because of what law? kartā ēva bhōktā bhavathi. If Ātma is akartā, Ātma is abōktā. This is the 2nd point. Ātma Nithya. Ātma is akartā, abhōkta.

The third point Kṛṣṇa emphasizes is Ātma Nirvikaraḥ. It is free from all modifications, changes. Again, remember the light example, whatever changes happens with the hand, light does not undergo change and when the hand becomes dirty; light does not become dirty; hand gets bloodied because of some wound, light does not become so. Therefore all the changes can belong to the reflecting medium but not to the light. Similarly, the body goes through modifications. How many modifications?

We saw in Tatva Bōdha; asti jāyatē vardhatē vipariṇamatē apakṣīyatē vinaśyati. Kṛṣṇa puts it in simpler form. Childhood state, boyhood state, youth and old age. The body goes through, but the Ātma does not have all these. So this is called nirvikāraḥ.

And finally, and most importantly, Kṛṣṇa says: this ātma you can never see. You know why? It is never seen because it is the very seer; I-the-conscious-principle. Ātma is ever-the-subject and therefore it is never-the-object. In Sāṅskṛit, it is said Apramēya. Like what: the eyes can see everything, except the eyes themselves. The seer cannot be seen. The toucher cannot be touched. The phone can ring up all the numbers except your own number. If you have doubt, try now. You can dial, however costly the telephone may be. It will not get one number. So the rule is what? The subject can never be the object; seer

can never be the seen; experiencer can never be the experienced. Therefore, I-the-Ātma am ever-the-subject, never-the-object. This is the essence of these 12-13 verses.

We are seeing the 12th verse, in which Kṛṣṇa says Ātma is eternal. And this Kṛṣṇa presents in a technical language. He could have simply said that ātma is eternal. But he uses in a roundabout way. He is mischievous. Therefore He continues to be mischievousness in Gītā also. So he says: ātma is eternal means, ātma was in the past, ātma is in the present, and ātma will be in the future also. Trikālē api tiṣṭati. Ātma was in the past, is in the present and will be in the future.

That also He does not directly say. Some more mischief He does. So He could have said ātma was in the past, is in the present, will be in the future; but He says, you cannot say ātma was absent. Can you guess? Instead of saying ātma was present, He used double negative, you cannot say ātma was absent in the past. Similarly you cannot say ātma is absent in the present. And you cannot say ātma will be absent in the future. This is what He said here. aham na asat. I, the ātma was not there in the past, I means ātma. I the ātma was not there in the past, iti na. You cannot say so. Two 'na's are there. Na aham, na asat. Two 'na's are there. Two negatives. So how should you translate? I was not there in the past, it is not so. Means what? I was in the past. Similarly, na tvam; means you were not there in the past, also is not true. That means, you were there in the past. Similarly, na janādhipāḥ. These kings were not there in the past is also not true. That means that these kings were there in the past; in short, ātma existed in the past.

Then what about future? He says, na caiva na bhaviṣyāmaḥ. We will not be there in future iti na. Again double negative. That also is not true. So how do you understand? We will not be in the future is not true, means we will be in the future. Kṛṣṇa does not talk about the present, because regarding the present we have no doubt. Are you here? I will consult my husband and tell, will you tell? Do not say that? So therefore our present existence is doubtless and therefore Kṛṣṇa does not discuss that; only in the past and future we have a doubt, and therefore Kṛṣṇa says, in the past and future also, the ātma existed. Therefore what is the essence? Ātma is eternal.

But I could not talk with you before your birth, if somebody asks; I have already told that without the body, ātma is in avyaktham and therefore we will not be able to interact. The interaction ends not because of the death of the ātma, but because of the death of the medium of interaction. Therefore while talking on the phone, suddenly the conversation stops, you say the phone is dead, you do not say, I am dead. Similarly, when a person dies, what is the dead?; Not the person. His telephone No. is gone. What is the telephone No? His body is the present phone no. You apply for a new number. You apply and apply

no reply. Similarly, new body can come immediately or later; but the ātma continues. Sarvē vayamataḥ paraṁ. Sarvē vayam all of us also; ataḥ paraṁ hereafter also we will continue.

Verse 2.13

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २.१३ ॥

dēhinō'smin yathā dēhē kaumāraṁ yauvanam jarā |
tathā dēhāntaraprāptirdhīrastatra na muhyati || 2.13 ||

यथा yathā **Just as** देहिनः dēhinaḥ **the Ātma** अस्मिन् देहे asmin dēhē **which is in this body** कौमारम् kaumāram **(goes through) boyhood**, यौवनम् yauvanam **youth and** जरा jarā **old age**, तथा tathā **so also (It goes through)** देहान्तरप्राप्तिः dēhāntaraprāptiḥ **the attainment of another body also** धीरः न मुह्यति तत्र dhīraḥ na muhyati tatra **A wise man does not worry over such a thing.**

13. Just as the Self which is in this body (goes through) boyhood, youth and old age, so also (It goes through) the attainment of another body also. A wise man does not worry over such a thing.

So then what is birth and death? If I am eternal, what is birth and death? Here Kṛṣṇa says birth and death are nothing but changing the medium of interaction, viz., the physical body. And the physical body will have to be changed regularly, because it is subject to be worn out. So do not we change, whatever we use? The curtains have become old, let us put a new curtain. The dress has become old; therefore, let us change. As the things get worn out, initially we will wash, thereafterwards, dry-cleaning, repainting, etc. all methods; we try and ultimately we change.

Similarly, he says, we use this medium and after sometime we change. And how the body gets worn out. He explains. asmin dēhē, in this body there are 4 states of experience. At physical level, what are they, kaumāram, before that, bālyam, understood, childhood state; kaumāram, boyhood state, or girlhood state; yauvanam, youth and jarā, means old age.

Now when these four changes take place, do I change? Do I change my name? My identity is not changed even when the body changes. So I use same-I when I was in bālya, I studied in that school, and I studied the college, and I am now a youth, now I am yuvaḥ and soon I will become vṛddhaḥ. Even though the body changes, what is the constant factor? I, I, I continues. It is one single thread; and according to biology, after every so many years, all our cells are completely replaced. Body is completely changed. We have got a fresh body as it were. Only thing is that cell by cell it is changing and you do not

feel the change; but it is completely changed. But even though the body is completely changed, I identify you as the same person who was there before. Even the hair has turned grey or not there at all. Teeth are gone, almost every organ is replaced. Kidney is replaced, even though the physical body changed, you are the same.

Kṛṣṇa says: This extend a little bit more and what is that extension? Having changed sufficiently you replace the body by another one. Therefore he says tathā dēhāntaraprāpti. Like changing the old cloth, you have changed the useless body and you have replaced this with another body. So you should only be happy, because you have not lost anything. It is like demolishing the old building and building a new one. Flat systems are coming. All independent houses are pulled down and converted into flats. Even though they all change, the enclosed space, no body demolished. That space is eternal, the walls appear and disappear. Similarly, the consciousness is like space, is the caitanyam, the body wall appears, the body wall is demolished. Therefore, Kṛṣṇa says, tathā dēhāntaraprāpti. Similar is the acquisition of another body.

Dhīrastatra na muhyati. Dhīraḥ means a discriminative person. And who is a discriminative person. The one who accepts the body as a temporary medium. And therefore he is objective. Such a person is called dhīra, is not courageous person, here dhīra means discriminative person, na muhyati, he is not deluded and therefore Arjuna in this war also Bhīṣma śarīram will go, the Bhīṣma the ātma will never go. Similarly the Drōṇa śarīram. Similarly Karṇa śarīram. So why are you grieving?

Verse 2.14

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

mātrāsparśāstu kauntēya śītoṣṇasukhaduḥkhadāḥ |
āgamāpāyino'nityāstāmstitikṣasva bhārata || 2.14 ||

कौन्तेय kauntēya **Oh Arjuna !** मात्रास्पर्शाः तु mātrāsparśāḥ tu **Sense organs and objects**
शीतोष्णसुखदुःखदाः śītoṣṇasukhaduḥkhadāḥ **which cause cold, heat, pleasure and pain**
आगमापायिनः āgamāpāyinaḥ **are subject to arrival and departure.** अनित्याः anityāḥ **They**
are impermanent भारत bhārata **Oh Arjuna!** तितिक्षस्य तान् titikṣasya tān **Endure them.**

14. Oh Arjuna! Sense organs and objects which cause cold, heat, pleasure and pain are subject to arrival and departure. They are impermanent. Oh Arjuna! Endure them.

Here Kṛṣṇa says that just as you understand and accept the nature of ātma, similarly you should understand and accept the nature of anātma also. Because wisdom consists in accepting the nature of a thing. And why do you accept the nature of a thing. Because

there is no choice; because the nature of a thing can never be changed. The nature of a thing can never be changed. As somebody said, he did not like onion. Therefore he was speaking about onion and its specific smell. He says,

कर्पूरदूलि रछितालवालहः कस्तुरिक कुंकुमलिप्त देहः |
सुवराण कुंभैः परिछियमानः निजं गुणं मुञ्जति नो फलाण्डु ||

[karpuradūli rachitālavālah kasturika kuṅkumalīpta dēhaḥ |](#)
[suvaraṇa kumbhaiḥ parichiyamānaḥ nijam guṇam munjati nō phalāṇḍu ||](#)

He wanted to change the smell of phalāṇḍu. Means onion. What did he do? He made karpuradooli, camphor powder, he made a small bound surrounded by camphor, and kept the onion in the middle, and over that, kasthurika kumkuma liptha dēhaḥ; kasthuri, you know the musk, and saffron and all those things he just applied over; powerful vāsana dravyam, you know; then suvaraṇa kumbaihi parischiyamānai, he got scented water, perfumed water and washed the onion with that water. Like the rudrābhiṣēkam, he poured. And after 3 hours, removed all those things, took it and put it in the noose, how does it smell, onion. Similarly, the nature of a thing cannot be changed.

Why it is so, why do you say the nature of a thing cannot be changed? Very simple, what cannot be changed, is called the 'nature of a thing'. OK. Do not ask why the nature cannot be changed. What cannot be changed is called nature. And therefore, an intelligent person never struggles to change the nature which is a sheer waste of time. On the other hand, what does he do, instead of wasting the time, struggling to change the nature, he learns to change his attitude towards that. Because the nature of a thing cannot be changed, but our attitude towards that can be changed.

And in what way we can change the attitude? To change the attitude is "acceptance". I accept the nature of the body. This is the upāsana. So I have to repeat at least that only then, it become a new orientation. It should become natural to me. Because if you analyse most of our problems are: not accepting the nature of a thing. So when the summer comes, sun will be hot or cold? And you will see hereafter people will be talking, summer has started summer has started, what do you get out of it, you feel more hot. So therefore, summer will be hot. And you will know as the class goes, you will know the effect of summer also, and at that time, what do you do? Learn to accept the glory of the Sun. What a Bhagavat-srṣṭi. 9 crores miles away. Bhagavān has created an energy source, entire humanity is not able to find out a source of energy. They are trying all kinds of fuel, which pollutes. They are not able to find a replacement. Bhagavān has created a source of energy, year after year, 9 crores miles away, it lights up the whole earth. How much current charge it will be. So appreciate and when the sweat comes, learn to appreciate the body's thermostat, which is another wonderful phenomenon,

because if that sweating is not there, it will be terrible. Therefore, sweating is a wonderful gift of Lord. The sun is another gift of Lord. Therefore, learn to change the attitude towards sweating; attitude towards the heat of the sun; and similarly, later, attitude towards some of the behavior of the people around, you have to extend, first you take inert things, thereafterwards the most difficult thing is what, the live beings around and among the live beings, the most difficult is the so-called human beings. Until I learn to accept, the problem will be there; therefore Kṛṣṇa says, Hey Kauntēya, Arjuna, know this fact and never show resistance.

Resistance to facts is sorrow. Definition of sorrow is what? Resistance to facts. When the resistance increases, even in the electricity when the wire resistance increases, the heat will also increase. It gets heated up. Therefore he says, mātrāsparsāḥ tu. Mātrā means the sense organs, (not tablets); mā, means to know, to experience is mā, pramānam has come from that, thra means instrument. So Mātrā means instrument of experience, nīyathi abhihi iti mātrāḥ, and what are the instruments of experience? the pañca jñānēndriyaṇi, the five sense organs, so they are there, and outside sparsā; sparsā means sense objects, objects of contact; sprśantē iti sparsāḥ. So whether you like it or not, there are sense organs, there are sense objects and they are going to interact. So even if with regard to eyes; you can close the eyes. But with regard to ears, you cannot plug. They are open. Therefore, you hear so many comments, and similarly, you get smell, certain things you can close, many of the organs you cannot close and therefore sense organ and sense objects will interact. You cannot avoid interaction. Like some people want to meditate and go to the caves. There he can avoid the local road noise but there will be some insects will be there, some mosquitoes will be there ringing in the ears; what can you do? you cannot escape anywhere. So what is the best method? Learn to live with situations, rather than run away. When you run away from the situation, your resistance and strength will come down; whereas when you face the situation, your resistance capacity will increase. So that is why they give inoculation, cholera injection, typhoid injection. So when they are injected, your resistance will increase.

Similarly, if you face the situation alone, we can strengthen our mind and therefore Arjuna accept them. And what will they give? śītoṣṇasukhaduḥkhadāḥ. They will give heat, or cold, pleasure or pain, etc. That is the opposite experiences, they are bound to give. So the whole life is a series of opposite experiences. If mānam comes, apamānam will come. If saṁyōgaḥ takes place, there will be viyōgaḥ. If there is growth, there will be decay. If there is gain, there will be loss. Life is a series of that. This is the nature of anātma.

And āgamāpāyinaḥ; āgamāpāyi, they are all subject to arrival and departure. They are subject to arrival and departure and therefore mentally be ready to welcome them, when they come; agatē svagatam kuryāt, gacchantam na nivārayat. When they come, be mentally prepared to welcome; when they go, be mentally prepared to send them off.

So certain things we are prepared to welcome, and it should go on coming. Certain things we want to send off permanently, but they keep coming. Therefore, be ready for both. āgamāpāyinaḥ anityāḥ; anityāḥ means that they are all impermanent. So in the previous slōka, he talked about nityā ātma, here he is talking about anityāḥ anātma. Accept both. tān titikṣasya bhārata. May you develop endurance. May you develop inner strength. Both physical and mental. May you increase your physical immunity and may you also increase your mental immunity. More than physical, mental immunity must be stronger.

Verse 2.15

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ॥
समुदुःखसुखं धीरम् सोऽमृतत्वाय कल्पते ॥ २.१५ ॥

**yaṃ hi na vyathayantyētē puruṣaṃ puruṣarṣabha |
samaduḥkhasukhaṃ dhīraṃ sō'mṛtatvāya kalpatē || 2.15 ||**

पुरुषर्षभ puruṣarṣabha **Oh Arjuna!** सहः पुरुषं यम् sahaḥ puruṣaṃ yam **That person whom एते ētē these (sense organs and objects) न व्यथयन्ति na vyathayanti do not disturb, समुदुःखसुखम् samuduḥkhasukhaṃ who is equanimous in pain and pleasure धीरम् dhīraṃ and who is wise हि hi alone कल्पते अमृतत्वाय kalpatē amṛtatvāya becomes fit for immortality**

15. Oh Arjuna! That person whom these (sense organs and objects) do not disturb, who is equanimous in pain and pleasure and who is wise alone becomes fit for immortality.

So Kṛṣṇa says this faculty of endurance, of inner strength which is called titikṣa, is very important. It is called titikṣa. Mental endurance. Not to react immediately, not to get irritated immediately, not to punish the other person immediately; because when the endurance is very less, we get irritated very quickly. And the irritation alone becomes anger, anger alone becomes hiṃsā. So ultimately, lack of endurance alone is the cause of all the later problems. So you can see at home sometimes. When somebody calls another person, the children, you come, they might be doing something and they might not come immediately, and some people get irritated. Even that one minute, in fact one of the problems that we face in 21st century is that our patience is fast eroding. That you can see in the traffic signal, when the red comes, this person. After it is one minutes or two minutes he is not able to bear; the restlessness is shown all over; and he is not able

to bear and banged. Restless and after some he goes into the middle of the road. And once the green signal comes, you can find that all the people are honking. Because first person has to start, it will take a half a second. Then cumulative effect; there is the second person, it will be half a second plus little more; by the time it comes to me, the 4th line, it will take another 2 seconds extra. But I do not have the patience. So therefore, the lack of patience is the cause of irritation and irritation leads to anger, anger leads to himsā, hurting our children, hurting other family members, and therefore Kṛṣṇa says titikṣa is an important virtue. And he says, without titikṣa, ātma-jñānam will not come.

In fact, even for ātma jñānam some patience is required. He wants, any crash programme Swamiji? Instead of coming class after class and slowly learning. Slowly you are taking. I will come to your house, does not matter, immediately you should open the head and put the ātma jñānam and immediately I should walk out. Even for ātma jñānam, there is no patience.

Kṛṣṇa says without patience, (in the olden days, when the śiṣyaḥ goes to the gurukula, he will tell that, spend some time; tending the cows; cutting the firewood and thereafter, if you deserve, I will give. If the student does not have the patience, I do not want, I will walk out, he will be the loser. Therefore any deep study requires certain mental makeup. Therefore Kṛṣṇa says samu-duḥkha-sukhaṃ. One who is calm and tranquil, he alone is fit for this knowledge.

Hari Om.

016 CHAPTER 02, VERSES 15-17

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मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

[mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ |](#)
[āgamāpāyinō'nityāstāmstitikṣasva bhārata || 2.14 ||](#)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २.१५ ॥

[yaṃ hi na vyathayantyētē puruṣaṃ puruṣarṣabha |](#)
[samaduḥkhasukhaṃ dhīraṃ sō'mṛtatvāya kalpatē || 2.15 ||](#)

Lord Kṛṣṇa wants to solve Arjuna's problem of sorrow and confusion and also Kṛṣṇa wants Arjuna to fight this dharma yuddham. And therefore He is arguing from various angles to make Arjuna fight this war. And His discussion is at 3 levels; the first is the philosophical level, which we can call ātma-anātma vivēka; and then Kṛṣṇa comes down

to ethical level of Dharma-Adharma-vivēka, and finally Kṛṣṇa comes to loukika level, worldly angle and Kṛṣṇa points out that from any angle you see, you have to fight this war.

Of these three levels, Kṛṣṇa is now discussing the first and topmost. i.e. from the 12th verse to the 25th verse, the philosophical angle. Here Kṛṣṇa is talking about the nature of ātma, which is the real nature of everyone. And Kṛṣṇa's contention is: when you take the real nature, that Ātma is akartā. So therefore, it does not do any action. So therefore, Arjuna, as Ātma, you are not fighting this war, you are not killing any one at all. And similarly, Bhīṣma, Drōṇa etc. are all Ātma svarūpam and they are not killed by you. Remember the example when you look at a wave in the ocean, from the standpoint of the wave, it has got birth as well as death but if you see the essential nature of the wave, i.e. water, from the standpoint of water, it is neither born nor it gets destroyed. If you look at the desk, as desk, it has got a beginning and it has got an end. But once you learn to look at it as a wood, then even when the desk is cut into pieces, the wood continues to exist. Therefore, ātma dṛṣṭya, Arjunaḥ akartā and Bhīṣma abhōktā, there is no killer, there is no killed relationship. This is the philosophical angle and for this purpose, Kṛṣṇa is talking about the nature of ātma. In the 12th verse, Kṛṣṇa said Ātma is eternal. Eternal means it was in the past, it is in the present, and it will be in future also. Whereas when you look Anātma level, the anātma is subject to change, modification, etc.

So we saw:

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

[mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ|](#)
[āgamāpāyinō'nityāstāmstitikṣasva bhārata ॥](#)

anātmā, i.e. body-mind-complex is ephemeral. You cannot expect an immortal body. So once upon a time, they were talking about a medicine called kāya kalpam and this is a very difficult process of making that medicine; 100 times you have to make the paste, and again dissolve, and you have again dry and again dry and again do, and once that medicine is made, it is supposed to make the body immortal. Called Kāya kalpam. Making the body immortal.

Now whether that medicine will work or not, how do you know? Very simple, the authors of those medicines; they are dead and gone. OK. We do not have to try. If that medicine is going to work, who will be the first person to make use of, the discoverer himself, he is already out. You can go on making the paste, there is no method of immortalising the body. In America, I read some views that there are some people who still believe science

may advance enough to make the body immortal. And therefore what they are doing is: after death, they do not want to dispose of the body. Suppose a new injection is discovered, and you give the injection, body comes to live, and live eternally. Why should I lose that person? They are spending lakhs of lakhs of dollars to preserve that dead body so that one day the science will advance, you can put the injection and that person will come back and live eternally. Kṛṣṇa says: do not waste your time; money, energy; this body has come out of panchabhūtās, it will have to go back and better it goes back, so that the next generation can come and comfortably live; otherwise imagine, we all continue, the new generations keep on coming. And who is this person, 12th century person; so the back and back round and round, but still that fellow survives; what will happen, if things happen like this. And therefore anātma is ephemeral, anātma has to be ephemeral; do not try to change the fact. what should I do? Change your attitude.

And what is the change in attitude? Accept that the anātma has to go. This is not only with regard to the body, but with regard to everything in creation. An experience comes, it has to go. So therefore, āgamāpāyinō'nityāstāmṣtitikṣasvabhārata. titikṣasva, forbearance. Endurance. The mental strength to withstand the loss.

And if the mental strength is not there, what could we pray to the Lord? I cannot ask the Lord to change the law for my convenience. If everyone asks the Lord to change the law, what will happen, God will get confused. Because, each one will ask, his own convenient law. Therefore, never pray to the Lord to change the law. Pray to the Lord to Lord for the inner strength, titikṣa; sahana śakti, so that I can accept the arrivals, I can also accept departures. And that is called titikṣa. And Kṛṣṇa says without titikṣa, self-knowledge is not possible, mōkṣaḥ is also not possible. Therefore, He said in the 15th verse,

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ॥
समदुःखसुखं धीरम् सोऽमृतत्वाय कल्पते ॥२१५॥.

[yaṁ hi na vyathayantyētē puruṣaṁ puruṣarṣabha|
samaduḥkhasukhaṁ dhīraṁ sō'mṛtatvāya kalpatē || 2.15 ||](#)

That puruṣaḥ is dhīraḥ. That human being is really an intelligent one, a discriminative one. dhīraḥ in this context, not courageous one; but discriminative one; and what is discrimination; as somebody made a beautiful prayer,

Oh Lord, Give me the strength to change what can be changed;
Oh Lord, Give me the strength to accept what cannot be changed;
and
Oh Lord, Give me the wisdom to know the difference between what can be changed and what cannot be changed.

Otherwise what we will do? What can be changed; we will accept. There are many things for which remedies are available; so where remedies are available, do not blindly accept the situation, put forth your efforts and change. And what do people do? Where things cannot be changed, there they put forth effort. Where it could be changed, they blindly accept. And therefore, what is more important, the discrimination to know what can be changed; and what cannot be changed. And what is the fact that cannot be changed. Changing-nature of the world cannot be changed. The changing nature of the world cannot be changed. And therefore dhīraḥ means a discriminative person who knows what to accept and what not to accept.

And because of this acceptance, what is the benefit that he finds? ētē na vyathayantē. ētē means mātrāsparśāḥ; in short, the changing world does not disturb him. ētē refers to mātrāsparśāḥ, mātrāsparśāḥ refers to the changing world of body, senses, mind, sense objects. They do not disturb him. na vyathayantyētē. They do not disturb his mind, irritate his mind. Why they do not irritate? Because when a beautiful rose blooms, he appreciates the rose; It is not that he is blindly in the name of philosophy, he doesn't turn away. He appreciates the beautiful rose, as even it blooms. And when the rose fades, withers and falls off, he accepts that also, without complaining rose is fading, rose is fading; rose has to fade. Similarly, any situation, arrival also he welcomes, departure also he does not resist, therefore samaduḥkha towards favourable and unfavourable situations'; he is samaḥ, equanimous. And therefore na vyathayantyētē. And such a person enjoys a mind which is fit for vēdāntic enquiry, philosophical enquiry. A disturbed mind cannot study Vēdānta. It will be worried about the happenings around. It will have so much complaints. A complaining mind, an irritating mind cannot probe into the truth of oneself.

Therefore, Kṛṣṇa says: saḥ, such a tough mind, which has got a shock absorber in itself. Like the road. When your vehicle is thrown up and down because of poor road, there are two options. One is you have to repair all the roads on which your vehicle travels. All potholes you have to close. Where? Whichever road you are travelling. This is one method. And there is another method. What is that? Make, fit a shock absorber in your vehicle. Tell me, which is economic. If you are going to cover the pot holes, next day, again it comes. And is it practicable to smoothen all the roads.

Similarly, can you change every person around you? Can you change the neighbour? Can you change the auto-driver? Can you change the bus conductor? Can you change so many people? You cannot change their character; their behaviour, but you can do one thing, put a shock absorber in your mind, so that, not that the car will not shake, but it is not that violent. Mind will react, but it is manageable reaction. We are not talking

about total freedom from reaction. We say that manageable reaction. And what do you mean by manageable reaction? Where the intensity is lesser and anger is there. But it is not that of breaking things; shouting this and that. But the intensity is also less and duration also is less.

उत्तमे क्षणकोपस्यात्मद्यमे घठिका द्वयम्, अदमेस्यात् अहोरात्रम्, पापिष्ठे मरणान्तकाः ,

[uttamē kṣaṇakōpasyāt, madyamē ghaṭikā dvayam, adamēsyāt ahōrātram, pāpiṣṭhē maraṇāntakāḥ](#)

In the uttama puruṣa, evolved person, anger will come, but kṣaṇakōpasyāt. It will come in a moment and he will recover. madhyamē ghaṭikā dvayam. The mediocre person it will last for 1-1/2 hours. Roughly. adamēsyāt ahōrātram; the lowest person it is there throughout the day; angry with children, the husband is shouted at; or angry with the husband, the children get into trouble. you show the anger somewhere else, wherever it is possible. pāpiṣṭhē maraṇāntakāḥ; in the lowest of the lowest, the anger continues: how long; up to death. Therefore titikṣa does not mean total freedom from reaction, titikṣa means the capacity to manage one's own emotion and such a mind can quietly study vēdānta. And therefore saḥ; such a person, kalpatē, alone is qualified; for what? amṛtatvāya; amṛtatvam means mōkṣaḥ or Self-knowledge. He alone is fit for Ātma jñānam. He alone is fit for mōkṣaḥ.

Verse 2.16

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

[nāsatō vidyatē bhāvō nābhāvō vidyatē sataḥ |
ubhayōrapi drṣṭō'ntastvanayōstattvadarśibhiḥ || 2.16 ||](#)

विद्यते न भावः vidyatē na bhāvaḥ **There is no existence असतः** asataḥ **for the unreal विद्यते न अभावः** vidyatē na abhāvaḥ **There is no non-existence सतः** sataḥ **for the Real अन्तः** antaḥ **The truth उभयोः अपि अनयोः** ubhayōḥ api anayōḥ **of both these तु दृष्टः** tu drṣṭaḥ **is indeed known तत्त्वदर्शिभिः** tattvadarśibhiḥ **by the seers of Reality.**

16. There is no existence for the unreal. There is no non-existence for the Real. The truth of both these is indeed known by the seers of Reality.

Kṛṣṇa has mentioned Ātma is eternal, nityaḥ. In this verse, which is a very terse verse, very technical verse, one of the deepest verses of the Bhagavad-Gīta. In this Kṛṣṇa says Ātma satyaḥ; anātma. Ātma is real; anātma is unreal; Ātma has independent existence, anātma has borrowed existence. OK Let us try to understand this verse and then I will go to the word meaning.

Every object has got its own intrinsic nature; its own true nature, which we call svarūpam. It is its real nature, intrinsic nature, true nature. And also every object can have certain nature which is borrowed from outside and that borrowed nature, we will call as incidental nature. Two words, intrinsic-nature and incidental-nature. In Sāṅskṛīt, svābhāvika dharma; agantuka dharma. Svābhāvika dharma means one's own dharma, agantuka dharma, one that is borrowed, incidental nature. And whatever is intrinsic nature will be there all the time. Whatever is intrinsic nature will be there all the time, whereas whatever is incidental nature, that will be only temporary. So intrinsic nature is permanent; incidental nature is temporary.

I will give you an example. Suppose we have kept a vessel with water and we want to make hot water. So there is fire, over that there is vessel; and within that vessel, there is water; and imagine you light up the fire. Now gradually, the vessel becomes hot; and because of the contact with the vessel, water becomes hot. Suppose within the water you put something, some vegetable or anything you put, that vegetable also becomes hot. Now the vegetable is hot because not because of its nature, but it is in contact with the water. Water is hot because the vessel is hot. The vessel is hot, because fire is hot. Fire is hot because it vessel is hot. No. Fire is hot because it is Fire. So therefore, vegetable enjoys heat, as an incidental property, borrowed from water. Water enjoys heat as incidental property; because it is borrowed from vessel. Vessel enjoys the heat, as incidental property, because it is borrowed from fire. Fire enjoys heat, as intrinsic property, as its very nature. So therefore, heat in fire is intrinsic; whereas heat in the vessel, is incidental; heat in water is incidental, heat in the vegetable is incidental; heat in coffee, if it is intrinsic, no flask is required. How nice it would have been. Any time you make coffee, it is hot hot, and no cold coffee would be possible.

From this we got some corollary, whatever is incidental is borrowed, and therefore it is subject to loss also. Whatever is incidental, is borrowed and therefore subject to loss; subject to nāśaḥ. Āgamāsyat apāyi. And that is why the vegetable is hot as long as it is in contact with hot water. You take it out, it becomes cold. Loses its heat. Similarly, water is hot as long as it is in contact with the vessel. If you remove the water out, it has lost, because heat is incidental. Remove the vessel from the stove, the vessel becomes cold. Remove the fire, from there to another place; Siberia, there the temperature is supposed to be minus 60 to minus 80 in winter in Siberia. Fire will be hot or cold? It will be hot? Why does not the fire lose its heat? Because, heat is the intrinsic nature of fire.

So through all these stories, what is the law that we have learned? What is incidental property is subject to arrival and departure. What is intrinsic property is not subject to arrival and departure. In Sāṅskṛīt, svābhāvika dharma na āgacchati, na gacchati. For

certain important philosophic topic. Now using this principle, what principle ~ whatever is incidental will be subject to arrival and departure whatever is intrinsic will not come and go.

Now, let us take anything that is perishable in the world. Any perishable thing, impermanent thing in the world; and an impermanent thing enjoys existence for some time. What is an impermanent thing? Whatever exists for a limited period of time is called impermanent. This body is called impermanent because between the date of birth and the date of death, it exists. Before the date of birth, the body did not exist and after the date of death, which do not want to think of now, but which is a fact, after the date of death, this body will not exist.

From this we can nicely say, every impermanent thing enjoys existence for some time. Every impermanent thing enjoys existence for some time. "Sometime" means what? Between the manufacturing date and (in the medicines) expiry date, and before and after, it does not enjoy existence. All impermanent things enjoy existence for sometime but not before or later. If that is true, now let us apply that law.

All these impermanent things enjoy existence, is it an incidental property or intrinsic. If it is an intrinsic property, it would have enjoyed existence all the time, just as the fire enjoys heat all the time. The very fact that impermanent things enjoy existence for some time indicates that it is not intrinsic property; but it is what? Incidental property.

Therefore, what is the important conclusion? All impermanent things do not have existence as their nature. All impermanent things do not have existence as their nature; then what existence they have; they have got borrowed existence for some time. Like the make-up beauty. You will understand that better. The make-up beauty is natural beauty or borrowed beauty? Make-up beauty is made up beauty. How long will it be there? As long as the make-up is there, you go to the person's house without warning and see the original condition at home. You will not recognise them. Teeth itself is not there. It all starts from there.

Kalidasa in Śakuntalam, while describing Śakuntala, he says:

सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि मधुराणां मण्डनं नाकृतीनाम्॥१८॥

[sarasijamanuviddham śaivalēnāpi ramyaṁ](#)
[malinamapi himāṁśōrlakṣma lakṣmīm tanōti |](#)

iyamadhikamanōjñā valkalēnāpi tanvī
kimiva hi madhurāṇām maṇḍanam nākṛtīnām||18||

kimiva hi madhurāṇām, maṇḍanam nākṛtīnām. Śakuntala was only with the barks there. Not the silken ones from Nalli or with the ornaments and other things from Kancheepuram. All those things were not there and then he says, real beautiful body, those things are not important, they alone add to the beauty, just as the lotus is beautiful even when it is surrounded by lushy water. Anyway, let us come back to our topic.

Any impermanent thing does not enjoy existence as its real nature. So it enjoys what? Borrowed existence. And that is called Mityā. Mityā or unreal. So the definition of Mityā, the definition of unreality, is anything that does not enjoy existence as its real nature, but it enjoys existence only by borrowing; whereas whatever is permanent enjoys existence as its ~ what nature? intrinsic nature. That means it does not borrow existence and that is defined as Satyam.

So Satyam is a thing with intrinsic existence. Mityā is a thing with borrowed existence. Satyam is a thing with intrinsic existence; mityā is a thing with a borrowed existence.

Now to convey this idea, we will take an example. There is a lump of clay. The lump of clay is converted into a pot. Until now, if somebody asks whether the pot is there or not, what did I say; there is no pot. And thereafterwards, the clay was shaped into a pot, now what do you say? Now there is a pot. And thereafterwards, imagine again you break the pot. Now what happens? The pot loses its existence. Now you say that there is no pot. Now pot enjoyed a temporary existence. Is it intrinsic or borrowed? Pot enjoyed a temporary existence, and it was a borrowed existence. Borrowed from where? Borrowed from where? From the clay. Clay alone lends existence to the pot. Whereas clay enjoys existence, when? Clay was existent; before the arrival of the pot, clay was there even when the pot was there, and clay will continue to exist even when pot is broken. Does clay borrow existence from pot? Clay does not borrow existence from pot, whereas pot borrowed existence from clay. So therefore, clay is permanent and clay enjoys intrinsic existence. Pot is impermanent and pot enjoys borrowed existence. Therefore Clay is Satyam pot is Mityā. This is vēdāntam. Vēdāntam is over.

The whole vēdānta is trying to understand these two alone. Swamiji used to tell, somebody studied vēdānta for 25 years and he came and said, Swamiji I understand everything in Vēdānta. 2 ideas are not clear to me. Rest are all clear. What are those two ideas? I do not know satyam and I do not know what is mityā? All other things I understood. Whole Vēdāntam is only this. Whole creation is ātma plus anātma. Ātma is

satyam and anātma is mityā. Om Tat Sat. Vēdānta is over. If at all books and books are written it is only to convey this idea more and more and more clearly.

And therefore, what is permanent is Satyam; what is impermanent is Mityā. And Ātma is Satyam and Anātma is Mityā. Now look at this ślōkā. asataḥ bhāvaḥ na vidyatē. Bhāvaḥ means intrinsic existence. That is own existence; natural existence, is called bhāvaḥ. Na vidhyatē; is not there. Intrinsic existence is not there for what? asataḥ. asataḥ means for a mityā vastu, for an impermanent thing. asataḥ for a impermanent thing or for a mityā vastu. In this example which you have to take. Pot. Natural existence is not there for the pot. In the same way, sataḥ abhāvaḥ na vidyatē. abhāvaḥ means 'non-existence' or destruction. Non-existence is not there; na vidhyatē; sataḥ means for a real thing, which has natural existence. In the example, what should be taken? The Clay. Because even when the pot is broken, clay continues to exist.

Therefore a real thing does not have non-existence, and unreal thing does not have natural existence. A real thing does not have non-existence, unreal thing does not have natural existence. It has got what? Artificial existence.

And tatvadarśibhiḥ dṛṣṭaḥ? tatvadarśi means wise people. The wise people have understood realised, clearly ascertained, doubtlessly grasped. So the wise people have clearly grasped. antaḥ; antaḥ, means the true nature of ubhayoḥ, means both Satyam and Mityā. Wise people have understood this nature of both Satyam as well as Mityā. Both Ātma as well as Anātma.

So it is like handling the pot, with the knowledge all the time that pot is Mityā. Anytime it can break. And that is why even when they are packing and sending, they write outside what? Fragile; handle with care; and remember the most fragile thing is our body and still worse is our mind. Any time it will break. We say he broke down, means what? If we are in a small family, and all the few people around I interact, even if I have got a sensitive fragile mind, I can adjust, because the other people will carefully behave with me. But how long can I remain within the four walls? Different people will use different language; treat differently, no recognition, over recognition, rejection, insulting, gossip, all these are going to hit the mind. And therefore, understand the nature of anātma, and when anātma undergoes change, never complain. Just as my mind changes, other people's mind also change. Those people who love, who loved me once upon a time, they are trying to reject me now. As Swamiji says, first I love you, then I allow you. OK. So therefore, the one who has understood both this nature very clearly, is called a wise person.

Verse 2.17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥२.१७॥

avināśi tu tadviddhi yēna sarvamidam tatam |
vināśamavyayasyāsyā na kaścit kartumarhati || 2.17 ||

विद्धि तत् तु vidhdi tat tu **Know that (Ātma)** avināśi **अविनाशि to be the imperishable one**
न कश्चित् na kaścit **No one अर्हति कर्तुम् arhati kartum can bring about** विनाशम् vināśam **the**
destruction अस्य अव्ययस्य asya avyayasya of this changeless one.

17. Know that (Ātma) to be imperishable one by which all this pervaded. No one can bring about the destruction of this changeless one.

So here, in this verse, one part of the verse is repetition that Ātma Nityaḥ is repeated once again. Ātma is eternal. But Kṛṣṇa presents this in a different language; instead of saying it is eternal, Kṛṣṇa says it is indestructible. You cannot destroy it. Tat avināśi. You can understand. Vināśi means perishable. Destructible. avināśi means indestructible. So when there is pot; its essence; its Ātma is what? Clay. Pot is what? Anātma. And clay is what? Ātma. Suppose you put down the pot which gets destroyed and which does not get destroyed, you know, the pot will get destroyed but the clay is not destroyed. The clay continues. Similarly here also, anātma can be and will be destroyed but ātma avināśi. And therefore viddhi; vidhdi means Arjuna you understand this clearly. Viddhi means you know this, you ascertain this, you internalise this fact.

And therefore, in the 2nd line, kaścit vināśam kartum na arhati. Therefore, nobody can destroy this ātma. kaścit vināśam kartum na arhati. Therefore nobody can destroy this ātma. Even the God cannot destroy. Even atom bombs cannot destroy. And therefore why are you saying Bhīṣma is killed; Drōṇa is killed, Bhīṣma is who? Ātma. Because this is discussion from which angle. Philosophical angle, Bhīṣma is nothing but ātma, Drōṇa is Ātma. So ātma is here; you are not going to destroy anything. So why are you crying?

Up to this is repetition. Then He adds another nature of Ātma. yēna sarvam idaṁ tatam. Now He says this whole creation is pervaded by this ātma. Tatam means pervaded, vyaptam. From this what does Kṛṣṇa say? Not only ātma is eternal, Ātma is also all pervading like space, ātma is all pervading. So if ātma is all pervading, how many ātmas will be there? It has to be just one, as one space is there; similarly one ātma alone is there, in you, in me, in an ant, in a plant, even in God; bodies are many but the ātma is one alone. Just as there is one space, in this hall, and if there are so many houses, there is one space, enclosed within every house but you do not count the spaces as, if there are five houses, you do not count as five spaces. Houses are counted and not the space; anātmas are counted; but ātma ēkaḥ

And that is why we say the Lord is in everybody's heart. So when you say, Lord is in everybody's heart, in what form? In the form of ātma alone, Īśvaraḥ is in every form. That is why we do namaskāra to everyone. The other people are not able to understand; how can man worship another man. In Indian culture, people doing namaskāra is so common.

Even unknown people come and do namaskāra to you. It is Indian culture. Once there is a kāṣāya vastram, I know that everyone respects and not only at home, the parents are worshipped, but for other people of other cultures and religions, this is unimaginable, that one person is doing namaskāra to another. So we had some westerners studying Vēdānta. They had a lot of difficulty to do namaskāra. And after 1 or 2 years, seeing all of us doing namaskāra, for us a namaskāra is every easy, in the morning, in the afternoon, in the evening, etc. Therefore after one year or two years, slowly they learn to do namaskāra and they say that they will do it in India; but when they go back, they would not do, it is considered a shocking action.

Why we are able to namaskāra to another human being; not because he is great, etc. if you are doing namaskāra to me, it is not because I am great. Behind this body also there is the ātma; which is the same in all, which is the Īśvaraḥ svarūpam, you are doing namaskāra to that only. If there is an ant or cow, you can do namaskāra to that also. The containers are different. But the content is the same, ātma is one and the same. So thus what all we have learned now.

Ātma nityaḥ, Ātma Satyaḥ, and Ātma sarvagataḥ.

More in the next class.

Hari Om.

017 CHAPTER 02, VERSES 18-20

ॐ

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥२.१६॥

nāsatō vidyatē bhāvō nābhāvō vidyatē sataḥ |
ubhayōrapi dr̥ṣṭō'ntastvanayōstattvadarśibhiḥ || 2.16 ||

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥२.१७॥

avināśi tu tadviddhi yēna sarvamidaṃ tatam |
vināśamavyayasyāsyā na kaścit kartumarhati || 2.17 ||

Lord Kṛṣṇa wants to persuade Arjuna to fight the Mahābhārata battle which is Arjuna's duty and for this purpose, Kṛṣṇa is teaching Arjuna from three different angles, first from philosophical angle Kṛṣṇa wants to convince Arjuna that he should fight. And then He comes down to ethical or moral-angle, dhārmika-dṛṣṭi and he establishes that Arjuna has to fight this battle. And finally He comes down to lōukika-dṛṣṭi, worldly standpoint and shows that Arjuna has to fight.

Of these three angles, first Kṛṣṇa takes up adhyātmika-dṛṣṭi and for this purpose, Kṛṣṇa is talking about the nature of the individual. And this is from verse No.12 to 25. And in this section, Kṛṣṇa does the ātma-anātma vivēka. This is to show that the individual is not the body, individual is not even the mind, but the individual is the ātma. And ātma and the nature of this ātma is being discussed in all these verses. Therefore what Kṛṣṇa expects Arjuna to understand is: "I am not this perishable body, which is a temporary assembly of five elements, I am not even this mind which is a temporary instrument, but I am the ātma tatvam, which is different from both". So naturally the question will come, if I am ātma, different from the body and mind, what is the nature of that ātma. And ātma svarūpam is being discussed.

First point that Kṛṣṇa highlighted in the 12th verse is that Ātma svarūpam is eternal. The body will perish one day, even the mind will be dissolved, during praḷayam; but if there is one thing indestructible; that is ātma svarūpam. Therefore, the first lesson ātma nityaḥ.

Then thereafter, Kṛṣṇa established, in the last verse we saw, in verse No.16 that ātma satyaḥ; that ātma alone is really existent; everything else depends upon ātma for its existence. To give an example: the clay alone is Satyam, all the pots do not have independent existence; therefore all pots are mityā. When we say, mityā, we do not negate the experience of pot; we do not negate the utility of the pot; but we only say that pot does not have an existence separate from clay. Similarly, the entire anātma is like pot; ātma is like clay the basic substance: without ātma, anātma cannot exist. When you say pot **is**: the very existence of the pot is borrowed from the clay. How do you say that? Remove the clay and see. When you remove the clay, pot cannot enjoy existence.

Therefore the second lesson that Kṛṣṇa gives about ātma is, ātma is Nityaḥ, is the first lesson Kṛṣṇa gave, second important point is ātma, satyaḥ. It is the only real substance and indirectly what Kṛṣṇa says is only if you hold on to reality you will find security in life. If you hold on to any unreal thing, then it will not be able to support you; one day or the other, you will be in trouble. Remember the example that if there is a chair made out of cardboard, that chair is attractive, it is wonderful, you can keep it in the showroom

showcase also, and you can do everything, except one thing; What is that? You should not sit over that chair. What will happen if I sit? Try. You will break your head, because the cardboard chair does not have substantiality, solidity. Similarly, any anātma we lean upon, it being unreal, it cannot support; if you want lasting security, it has to be found in ātma alone. So therefore, lean on ātma, never lean on anātma.

But initially, a person may not understand ātma. Therefore, temporarily we use the word Bhagavān, do not lean upon the world; but lean upon Bhagavān. But when we come to philosophy, we say that Bhagavān is not elsewhere, that very Bhagavān is the very ātma. And therefore mōkṣaḥ is nothing but reliance on ātma. And bondage is nothing but reliance on anātma. But very careful, we do not say that we should hate anātma. Because hatred of anātma is as much a problem as attachment is. Just as I said, the cardboard chair need not be thrown away, you can love that chair, you can keep that chair; you can decorate that chair; everything you can do; but do not sit on the chair. Similarly, for security, depending upon the changing anātma will not give lasting security; for lasting security one should depend upon the ātma alone. And therefore ātma is called Satyaḥ, anātma is called mityā.

And in the 17th verse, which we had started in the last class, Kṛṣṇa gave another important lesson, yēna sarvamidaṃ tatam. So, that is ātma is all pervading. Previously it was said ātma is eternal; now He is saying that ātma is all-pervading. Eternal means not bound by time. It is there in the past, present and future. All-pervading means it is not limited by space; that means it is here, there, and everywhere.

Therefore Kṛṣṇa says avināśi tu tadviddhi yēna sarvamidaṃ tatam. Arjuna you understand that everything is pervaded by that Ātma and the beauty is when a thing becomes more and more pervading, it loses its rūpaḥ or state. An all-pervading thing has to be a formless thing. Isn't it? Anything limited is limited because of its boundaries alone. So the form of a thing, the limitation of a thing is determined by what: the boundary. What is the shape of this hall; is it square or rectangle. I ask? How do you determine; by looking at the boundary of this hall. Therefore the shape depends upon the boundary. If a thing does not have a boundary, the limiting walls are not there, what will be its shape? It will not have any particular shape, it has to be formless. Therefore, Kṛṣṇa says ātma is all-pervading; and therefore ātma is formless or shapeless.

Like what, like the ākāśa, or space. So ātma ākāśavat nirākāraḥ. ātma is formless like the space. And this is important to know because we always like to see the ātma. So people ask the question, if everybody has got ātma, how come I am not able to see? Our answer is we will not be able to see the ātma. We will be able to see the body, because it has a

form. We will be able to see any external object, because it has form. We will not be able to see the ātma, not because it is not non-existent, but because it is formless. How do you know there is space? You do not see the space, but without seeing, we accept the existence of space. Similarly, we should accept the existence of ātma even though it is invisible. Therefore Kṛṣṇa says: yēna sarvamidaṁ tatam. Tatam means pervaded.

And then what will happen to the ātma when the body is destroyed? So we ask the question, what will happen to the space when this hall is destroyed? What will happen, the space also will be destroyed? No. When the hall is destroyed; this space will continue to exist. Only thing is: we will not be able to use this space perhaps, because a hall-space is useful; when there is no enclosure it is useless. Similarly, when the body is there, ātma is useful for transaction. When the body is gone, ātma continues but it is not available for transaction. And therefore Kṛṣṇa says asya vināśam kartum na arhati. Nobody can destroy this ātma. Even though the body can be destroyed. Up to this we saw.

Verse 2.18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥२.१८॥

antavanta imē dēhā nityasyōktāḥ śarīriṇaḥ |
anāśinō'pramēyasya tasmādyudhyasva bhārata || 2.18 ||

उक्ताः uktāḥ **It is said** अन्तवन्तः antavantaḥ **perishable** इमे देहाः imē dēhāḥ **are these bodies** नित्यस्य nityasya **which belong to the eternal** अनाशिनः anāśinaḥ **imperishable** अप्रमेयस्य apramēyasya **and unobjectifiable** शरीरिणः śarīriṇaḥ **Self** तस्मात् tasmāt **Therefore** भारत bhārata **Oh Arjuna!**

18. It is said – Perishable are these bodies, which belong to the eternal, imperishable and unobjectifiable Self. Therefore fight, Oh Arjuna.

So here Kṛṣṇa repeats the main idea given before. nityasya śarīriṇaḥ anāśinaḥ. These are all repetition of the previous ideas. Ātma is nityaḥ. It is eternal. And anāśinaḥ; therefore it cannot be destroyed by any means. And śarīriṇaḥ; it is intimately associated with the body. So śarīri means that which obtains within the body. śarīram means body, śarīri means that which is within the body.

So therefore the ātma is śarīri within the body and here "within the body" must be within quotation, because previously Kṛṣṇa said that it is all pervading. So here, within the body should be translated as "within the body also". Just as the space is all pervading and it is within the hall also, and the space within the hall is called hall-space. Similarly, the ātma within the body is called śarīri. Therefore, śarīri is the special name for the all-pervading

ātma which is within the body. So this is the nature of the ātma and what about anātma? He says, imē dēhā antavantaḥ, whereas the bodies are all perishable. antaḥ means maraṇam. That's why Yama is called Antakāḥ. Anta means maraṇam or death, antavantaḥ, they have death. They are mortal. Therefore, as ātma I am immortal: as body I am mortal. And the wisest thing to do is to accept ātma as it is and to accept the body as it is. Never complain against the mortality of the body; gracefully accept the mortality of the body; whether it is Bhīṣma's body or Drōṇa's body or Karṇa's body or your mother Kunti's body or why, even Kṛṣṇa's body cannot be maintained eternally. That's why Kṛṣṇa has got a date of birth and Kṛṣṇa also has a date of death. Only thing is Kṛṣṇa's death, you do not say death: we give another name svargārōhanam. You may change the word, but the fact is what? Body will have to come and go. Therefore, Arjuna, why can't you accept this fact.

All these are the ideas given before. Now he adds, another important point in this slōkā and that is: apramēya; ātma apramēya; an important feature, nature of ātma. Pramēya means object of knowledge. Apramēya means never an object of knowledge. So apramēya means never an object of knowledge. Therefore, you can never know the ātma. You can never know the ātma. Then we will get a very big doubt: if we can never know the ātma, it may be non-existent. Then we say: No, it is existent also. If it is existent, I must be able to know it. No, you cannot know. Then it must be non-existent. No, it is existent.

So this is a quiz that we have to answer. What is that, which is ever existent but which can never be known. It is just like ~ I have given an example in Tatva Bōdha ~ if you have got a photograph, you see everything in the picture, so many people are there, chairs are there, but there is one person who very much existed there, but who is never in the picture. Quiz. He existed there, but not in the picture? Who is he? The one who has taken the picture. Suppose you say, Swamiji automatic camera suppose you use. I know that that question will come. Then I will have to change the question slightly. There is another thing, instead of person: there is another thing which very much existed there, but which never comes in the picture? What is that? Camera. So you do not require proof for the existence of camera, it is very much there, but it can never be seen in the picture. Similarly, the entire creation is like a photograph. Whatever you experience is like a photograph. And I say there is a thing which is not in the world of experience. It will never come. However much you struggle, it will never come in the field of experience; but whose existence can never be questioned. What is that? That is called the observer; the experiencer; the consciousness principle. And therefore Ātma is called Apramēya. Ever the experiencer, never the experienced. Ever the experiencer; never the experienced. Ever the dṛk, never the dṛśyam. Ever the subject; never the object. In Tatva

Bōdha, I had given a few other examples also, with your eyes, you can see everything, except what? Your own eyes. You can never see your eyes; however powerful they may be. Do not say mirror again, mirror you will see the reflected eye. The original eye you can never see.

Dayānanda Swamiji used to tell: imagine Bhagavān has not created mirror. You know what will be the greatest tragedy. Other people may describe your face as the most beautiful face in the world. They can get away also even by telling a lie! OK. it may be true. Can say that your eyes are so wonderful? It is like a lotus petal. Imagine there is no mirror at all, there is no mirroring surface. I tell you eternally you will have to regret, what? I am not able to see my own eyes. Remember, eyes however powerful they are, they cannot see themselves. Similarly, consciousness or ātma I am as the eternal subject it is never pramēya. Therefore, apramēya ātma. Therefore what? tasmādyudhyasva bhārata. Therefore, Arjuna you are not killing Bhīṣma; not killing Drōṇa; not killing anyone, because ātma is not an object of destruction.

So what all things we have seen now? Ātma Nityaḥ, Ātma satyaḥ, ātma sarvagatḥ, ātma apramēya. In English Ātma is eternal, Ātma is reality, ātma is all-pervading; and ātma is never an object, but it is ever the subject.

Verse 2.19

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥२.१९॥

ya ēnaṃ vētti hantāraṃ yaścainaṃ manyatē hatam |
ubhau tau na vijānītō nāyaṃ hanti na hanyatē || 2.19 ||

यः वेत्ति yaḥ vētti **The one who considers**, **एनम् ēnaṃ this Self** (आत्म) – **हन्तारम् hantāram to be a killer**, **च यः ca yaḥ and the one**, – **मन्यते manyatē who considers एनम् ēnaṃ this (Ātma) हतम् hatam to be killed**, **उभौ तौ ubhau tau both of them**, **न विजानीतः na vijānītaḥ do not know अयं न हन्ति ayam na hanti this (Self) does not kill**; **न हन्यते na hanyatē nor is (it) killed.**

19. The one who considers this (Self) to be a killer and the one who considers this (Self) to be killed, both of them, do not know. This (Self) does not kill; nor is (It) killed.

Another important slōkā. Here ātma's nature is further described. And here Kṛṣṇa says ātma akartā and abōktā. Ātma is akartā: you can understand means what? Does not do any action. Not an actor; not the subject of an action. Abhōktā means ātma is not an object of any action also, but does not get involved in any action; does not take part. Not a participant. Like what? Our space again. The space has accommodated all of us.

Without space we cannot sit here. But space is not involved in any of our actions. Space is not the teacher. Space is not the student. Space is not any instrument also like pen or book; It never participates in any action, but without space, no action is possible. ākāśavat.

Or you can take another example. Prakāśavat. Like the light. In the sunlight, so many transactions or going. So a person might be selling some product outside; there is a buyer; there is a seller; there is money transaction; all the transactions take place in the light; but light itself is not a participant in any transaction. It is neither the seller, nor buyer, nor the bought material, nor the money. Can you say, after all, the light is not a participant. Remove the light. If you remove the light, transactions cannot take place. So therefore, like space; like light; ātma's presence is required for all transactions but ātma itself is not involved in any transaction.

If you take a cinema screen, on the screen all the cinema transactions take place, the hero comes, the heroine comes, villain comes, fight goes on, music, dance, all transactions goes on, the screen is not a participant in that picture. But since the screen is not participant, why can't we remove the screen. If the screen is removed, no picture can go on. Similarly ātma is uninvolved. akartā and abhōktā. And this idea, Kṛṣṇa presents in a different language. In a roundabout way. Kṛṣṇa wants to say, Ātma is akartā, means what? ātma does not do any job. And any job means what? it does not kill anyone. And again ātma is not a bhōktā means, ātma is not killed by anyone. So ātma is neither a killer of anyone; ātma is not killed by anyone.

This is the idea, Kṛṣṇa wants to convey. But He presents it in a different language. He says: suppose a person says Ātma is the killer and ātma is killed; that person is an ignorant person. That means what? If a person says ātma is a killer or killed, that person is wrong, means what? Ātma is neither a killer nor killed. That's what He says here yaḥ vētti hantāram. Suppose a person thinks ātma is killer, suppose a person thinks ātma is killed; killer means kartā, and yaścainaṃ manyatē hatam; suppose a person thinks ātma is killed, i.e., bhōktā; suppose a person thinks ātma is killer kartā, or killed bhōktā, what is the conclusion? ubhau tau na vijānītaḥ; both people do not know the fact. Both of them are wrong. So if both of them are wrong, then what is correct? He says nāyaṃ hanti. Correct idea is that ayam Ātma Na Hanti. Ātma does not kill anyone. In fact does not kill is not the word. Cannot kill anyone. Can space destroy anyone? So Vāyu of the Pañcabhuthās, Vāyu can destroy, Agni can destroy, jalam can destroy; even earth can destroy; by earthquake; but if there is one element, which cannot destroy anyone, what is that? It is the space. Similarly, ātma accommodates all, but does not and cannot

destroy anyone. So Ayam; means ātma; Na hanti, does not kill. na hanyatē, is not killed also. And this has got lot of significance which Kṛṣṇa will bring out throughout the Gīta.

This is a crucial verse; in fact, many important ideas of the Gīta are based on this one verse. And one of the important derivations is that if ātma is akartā, it is free from all karma. And if it is free from all karmas, there is no puṇyam for the ātma; there is no pāpam for the ātma, there is no sañcita-karmā, there is no agami-karmā, there is no prārabdhā-karmā; all these are not there for Ātma. And if karmās are not there, there is no question of punarjanma also. Ātma never takes punarjanma. Why it does not take punarjanma? If it dies only; where is the question of rebirth. Since ātma does not die, it does not have janma, it does not have karma, it is free from all.

Then, why are we talking about various karmās, rituals, śrāddhāms, tarpanams; all for whom? They are all meant for sūkṣma-śarīram, which alone travels from place to place. Sūkṣma śarīram requires karma; sūkṣma śarīram has got punar-janma. Therefore, from that standpoint alone, all the śrāddhās tarpaṇams. That is why for a jñāni, there is no śrāddhās or tarpaṇah. In the case of ignorant person, the sūkṣma śarīram travel, therefore we have to do karma. In the case of a jñāni, there is no śrāddhām, there is no tarpaṇam. We only have a samārādāna day, we just remember that mahātma so that we will get his blessing. So there is no punarjanma for ātma. These are all the corollary Kṛṣṇa himself will tell later.

Verse 2.20

न जायते म्रियते वा कदाचित्
ना अयं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२.२०॥

na jāyatē mriyatē vā kadācit
nāyaṃ bhūtvā bhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇō
na hanyatē hanyamānē śarīrē || 2.20 ||

यं न जायते ayam na jāyatē **This (Ātma) is neither born कदाचित् kadācit at any time वा म्रियते vā mriyatē nor does it die (at any time न भूत्वा) na bhūtvā For (this Ātma) will neither come to existence न अभविता वा भूयः na abhavitā vā bhūyaḥ nor will it disappear again (at another time). अयम् अजः नित्यः ayam ajaḥ nityaḥ This is unborn, शाश्वतः पुराणः śāśvataḥ purāṇaḥ and free from decay as well as growth. न हन्यते na hanyatē (It) is not affected शरीरे हन्यमाने śarīrē hanyamānē when the body is affected.**

20. This (Self) is neither born at any time nor does it die (at any time). It will neither come to existence (at one time) nor will it disappear again (at another time). This is unborn, eternal and free from decay as well as growth. (It) is not affected when the body is affected.

This is another important verse. All these are highly philosophical verses; all taken from the Upaniṣads, and to highlight its importance alone, we find the very meter, of the verse is changed. Until now, the number of letters were less; now you find the verse is longer verse. That importance is shown here; and essence of this verse is that ātma is free from all modifications or changes. nirvikāraḥ ātma. Vikāraḥ means change; Nir means free from; nirvikāraḥ means free from change.

And the change is classified into 6 types; which we had seen in Tatva Bōdha: asti, existence in seed form; jāyatē, taking birth; vardhatē, growing vipariṇamatē, metamorphosis or changing apakṣiyatē, decaying that is old age; and vinaśyati perishes. Like a graph, changes happen. Gradual growth, up to 20th year or something; and thereafter between 20-50 there is neither growth nor decay; just almost the graph goes straight; after 40 or 50, it varies from individual from individual, for some it starts at 40, for some it starts at 50, but a time comes when the declension begins. Suddenly we begin to discover that we have many joints in our body. Previously we never knew; we were just rushing enjoying and very mobile. Now sitting down or not, sitting down and getting up becomes a project. It is a project we have to plan, and if you have to face in this direction, or that direction, etc. and we end up sitting in some other direction. This is all sign of what? Jarāḥ. And the end of jarāḥ is what? Maraṇam. All these six modifications are there for the body. Here Kṛṣṇa says ātma is free from all these six modifications; it is not born, does not grow, decay or die. That is the essence.

Look at the slōkā. na jāyatē, ātma is never born. Therefore, birth belongs to sūkṣma śarīram only and not the ātma. Na mriyatē, that na should be read twice. na jāyathē mriyatē, should not be read. Na jāyathē, na mriyatē; ātma does not die; kadācit, at any time. And why do you say so: ayam na bhūtvā; because it never comes to existence at a particular time; it is unborn; because it never comes to existence at a particular time; and na bhavitā; and it never stops to exist at a future time. That means it never begins its existence, it never ends its existence. And therefore, ajaḥ; ajaḥ, ātma is given the name ajaḥ; ajaḥ means birthless. And nityaḥ; it is also called nityaḥ, means deathless; so ajaḥ means birthless, nityaḥ means deathless;

Then śāśvataḥ; śāśvataḥ means it is free from decay; apakṣaya rahitha; it does not get old. And purāṇaḥ, it does not grow also. Vṛddhi rahitha. All the four modifications have been said; janma-rahithaḥ, vṛddhi-rahithaḥ, apakṣaya-rahithaḥ, vināśa-rahithaḥ; all these are not there. Not only that; na hanyatē hanyamānē śarīrē; when the body is afflicted by

diseases etc. when the body goes out of shape because of diseases; certain diseases body bloates, in certain diseases, body shrinks. Different diseases attack the body in different forms. So when the body is hanyatē; hanyatē is afflicted, tormented by diseases, na hanyatē; the ātma does not go out of shape. Why ātma does not go out of shape? Can you guess? First there should be a shape! If there is a shape, it can go out of shape. So initially build up a shape; by dieting; by exercising; by doing this; and by doing that; our first aim is to create a shape. That itself often fails; and having created a shape, our next aim is to maintain it; both are very difficult; in the case of ātma, there is no question of creating a shape, no question of maintaining and therefore there is no question of losing also.

And therefore, ātma is free from vipariṇāma also. It is free from pariṇāma, or change. And therefore ātma is called Nirvikāraḥ. So what all we have seen? To go back: ātma nityaḥ, eternal; satyaḥ, is reality; sarvagathaḥ, it is all-pervading; apramēya; it is never known ever the knower; akartā, not a doer; abōktā, not an enjoyer; and now nirvikāraḥ, it is free from all modifications. These are the seven main features of ātma. And the following verses repeat this same idea, in different forms. The idea is the same. But Kṛṣṇa repeats in different forms; which we will see in the next class. Hari Om

018 CHAPTER 02, VERSES 21-25

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य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् |
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ||२-१९||

[ya ēnaṁ vētti hantāraṁ yaścainaṁ manyatē hatam|](#)
[ubhau tau na vijānītō nāyaṁ hanti na hanyatē ||2.19||](#)

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः |
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ||२-२०||

[na jāyatē mriyatē vā kadācit](#)
[nāyaṁ bhūtvā bhavitā vā na bhūyaḥ|](#)
[ajō nityaḥ śāśvatō'yaṁ purāṇō](#)
[na hanyatē hanyamānē śarīrē || 2.20 ||](#)

Lord Kṛṣṇa is talking about the nature of the Self. Ātma svarūpam and how it is different from anātma, the body-mind-complex.

First He pointed out that ātma-nityaḥ, means ātma is eternal. Even when the body is born and gone, ātma continues to exist.

Next He pointed out that ātma satyaḥ, ātma is the reality, which means ātma exists independently; everything else depends upon ātma for existence.

Then next He pointed out that ātma-sarvagataḥ, which means ātma is all-pervading, like space, from which we come to know that even though bodies are many, the ātma which is behind everybody, the ātma is the same all-pervading one; therefore it has to be one only. Just as the all-pervading space is only one, similarly, ātma is all-pervading and advaitam.

Next He pointed out ātma apramēyaḥ. Ātma is never an object of experience; it is an experiencer of everything, without itself being experienced. Remember the example in a photograph; you will have everything, except the camera or the photographer. You know there is a camera; you know there is a photographer; but it never comes in the picture. Similarly, the whole world is a picture in front of you. You can experience everything, except one thing, i.e. you yourself. Therefore ātma is ever-experiencer, never the experienced. In Sāṅskṛit, apramēyaḥ; so nityaḥ, Satyaḥ, sarvagataḥ, apramēyaḥ.

Then Kṛṣṇa said ātma is akartā and abhōktā. It is neither a doer of any action and therefore does not reap the result of any action. karmābhi nāsti, karmaphalam abhi nāsti. Therefore, Ātma is beyond puṇyam beyond pāpam; therefore beyond sukham, beyond duḥkham; because sukham and duḥkham are karma-phalam only. Pleasure is puṇya karma-phalam; pain is pāpa-karma-phalam; ātma being beyond karma-phalam, it is beyond pleasure and pain.

And finally Kṛṣṇa pointed out that ātma is Nirvikāraḥ, which means Ātma is free from all the six modifications like birth, growth, change, decay, and death. Therefore there is no question of birth of ātma, growth of ātma, decay or death. That is what we saw in the 20th verse.

न जायते म्रियते वा कदाचित्
ना अयं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २॥ २०.

na jāyatē mriyatē vā kadācit
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṁ purāṇō
na hanyatē hanyamānē śarīrē ||2.20||

The beauty is ātma is intimately connected to the body; but whatever happens to the body does not affect ātma. Exactly like remember the example, the light is intimately associated with the body but whatever happens to the body does not affect the light pervading the body. Or take the example of a screen and the movie. In the picture, so

many things happen; but whatever happens, the screen continues to be unaffected. So ātma is like screen, and anātma is like movie. Up to this we saw.

Verse 2.21

वेदाविनाशिनं नित्यं य एनमजमव्ययम् |
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् || २ - २१ ||

vēdāvināśinam nityam ya ēnamajamavyayam |
katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kaṁ || 2. 21 ||

पार्थ pārtha **Oh Arjuna!** कं सः पुरुषः kaṁ saḥ puruṣaḥ **whom can that person** यः वेद yaḥ Vēda **who knows** एनम् ēnam this (Ātma) to be **अविनाशिनं नित्यम्** avināśinam nityam **imperishable, changeless** अजम् अव्ययम् ajam avyayam **birthless and decayless** हन्ति hanti **kill** कां घातयति कं घातयति **(and) whom can he instigate to kill**, katham कथम् **and how?**

21. Oh Arjuna! Who can that person, who knows this (Ātma) to be imperishable, changeless birthless, and decayless, kill (and) whom can he instigate to kill, and how?

So what is the aim of a spiritual-seeker?: Vēdāḥ. Vēdāḥ means he must know. The main aim of the seeker is the knowledge of this Ātma. Here the word Vēdāḥ does not mean the Ṛk, Yajur, Sāma, and Atharva Vēda. There the word Vēdāḥ is the noun which refers to the scriptures; here the Vēdāḥ is a verb which should be translated as one should know; Vēdāḥ. The aim of the spiritual-seeker is to know. Know what? Ātmānam.

And what type of ātma you should know? Avināśinam nityam ajam avyayam. Avināśinam; we have seen before; indestructible. That which cannot be destroyed at all. And therefore only nityam. It is eternal. And Ajam and Avyayam. Ajam means unborn, without janma, and avyayam without decay like old age etc. So such an ātma one should know that is the aim of the spiritual seeker.

Now here, this knowing involves two stages. First stage is to separate the body and ātma the consciousness, because we think that consciousness is an integral part of the body, we have to first understand consciousness is not an integral part of the body but it is an independent entity. Just as remember the example: light is not an integral part of the hand; light is on the hand, it is intimately connected to the hand; but light is a separate entity. In the same way, consciousness pervades the body; it is intimate, but it is not an integral-part of the body; it is a separate entity. This is the first stage.

And having separated the body and consciousness, the next aim is asking the question which one of these two I am. Which one of these two, I should claim as myself? Until we come to Vēdānta, which one we have claimed? We have been claiming and we are even

now claiming that this body alone I am. It is a very vehement claim. At least if it is so precious, it is fine. Thus it is a decaying matter and we are so much enamored and obsessed with this perishing body that we claim as ours. Therefore, our aim is what? Dropping this claim. Drop this claim on the body and claim the consciousness as myself. This is the biggest and toughest shift on the part of the seeker. Even understanding is relatively easier; but the shifting of the 'I' from the matter-bundle to the consciousness alone will take time. Which I have to separately sit, look at the body, and go on telling that this has been a temporarily borrowed from external matter; just like ice in one area solidifies and becomes an iceberg. Even though iceberg appears to be separate and different from water, what is iceberg? It is nothing but water. Born out of water, floats in water, and we do not know when it will dissolve. Similarly, in this matter-portion, there is a small iceberg called the physical body, which can melt at any time and merge back into the pañca bhūtāḥ. pañjabhūtēbhyāḥ jātam and pañjabhūtēṣu viliyatē. Therefore, the body belongs to the matter.

But I am consciousness, which is in the body and which will survive the dissolution of the body. So this training is called nidhidhyāsanam. Training in shifting the I; from matter to consciousness; from the changing anātma to changeless ātma. From the inert-bundle to the consciousness-principle. This shift-training is called Nidhidhyāsanam. And out of this nidhidhyāsanam, this shift becomes spontaneous and natural. Just as I am body is natural to me now; similarly, I am the ātma also should become natural and that is called here Vēdāḥ. Assimilated-knowledge one should have. And what is the advantage of the assimilated-knowledge.

Before assimilation, I used to say ātma is akartā, abōktā; but once I assimilate this knowledge, I no more say ātma is akartā, what will I say, I am akartā. So whatever features of ātma I had known, they will not be ātma's features; they all will be mine. So previously ātma is Nityaḥ, now what I will say? Aham Nityam, I am immortal. And I am reality. And I am all-pervading and I am ever the subject and I am free from six modifications and finally I am akartā and abōktā. That is what is said in the second line. Hey Pārtha, hey Arjuna, saḥ puruṣaḥ, how can that person be a kartha? Katham kaḥ. How can that person be a doer of any action? That person; which person, that person who has claimed ātma as himself. Therefore, jñāni is akartā.

And not only he is akartā; action is of two types. One is called direct-action and the other is indirect-action. Direct action is when I myself do the action; indirect action is when I instigate another one to do the job and both of them come under action; both of them will have karma-phalam. So when a person steals something; that is also crime. When a person engages someone to steal something, that person also has committed mistake.

So now when we say ātma is akartā, Kṛṣṇa says that neither it acts by itself nor does it instigate anyone to act.

And to indicate this we have two Sāṅskṛīt words; direct-doer, I am called kartha, if I am an indirect-doer; I am called a kārayitaḥ. kartha and kārayitaḥ. When there is a servant maid, you may not do work, sitting on the chair, you instruct, do that, do this. Mere presence of the boss, all the other work go on. So the boss becomes what? Not kartha, but kārayitaḥ.

Now what about ātma? Kṛṣṇa says it is neither kartha nor kārayitaḥ. Therefore, kathaṁ sa puruṣaḥ hantim. How can that ātma kill anyone and kaṁ ghātayatim? How can that ātma instigate anyone to kill? Here Kṛṣṇa is talking about killing action, context happens to be Mahābhāratha war. It is only a representative action; we can extend it to all other actions also. Therefore jñāni is akartā. And therefore only we call him a liberated person, because he does not have puṇyam; he does not have pāpam therefore he does not have punjarjanma also. All these are consequences.

Verse 2.22

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि |
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही || २- २२ ||

**vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2.22 ||**

यथा yathā **Just as** नरः विहाय naraḥ vihāya **a person gives up**. जीर्णानि वासांसि jīrṇāni vāsāṁsi **worn out clothes** गृह्णाति gṛhṇāti **and puts on** अपराणि नवानि aparāṇi navāni **other new ones**, तथा tathā **so also**, देही विहाय dēhī vihāya **this Ātma gives up** जीर्णानि शरीराणि jīrṇāni śarīrāṇi – **worn out bodies** संयाति saṁyāti and **attains into** अन्यानि नवानि anyāni navāni **other new ones**.

22. Just as a person gives up worn out clothes and puts on other new ones, so also, this Ātma gives up worn out bodies and attains into other new ones.

So here Kṛṣṇa is talking about punarjanma and maraṇam. What is death and rebirth? And what happens at the time of death and rebirth. And what happens to ātma at the time of death and rebirth. So Kṛṣṇa says: death and rebirth are exactly like changing the clothes or dress. A dress is only a superficial covering on ourselves. Before we put on the dress, we existed and when the dress is on our body, we exist and even after one's dress

is removed, we continue to exist and when one dress is removed and another dress is put on, the change belongs to the superficial layer called dress but the inner content remains the same. When you have changed your dress, I do not say you have changed. You can change only the superficial thing but not the essential factor. Similarly, every time a living being is born; it only means jīva comes freshly dressed. How long a person keep this dress? It all depends on different people. Some people change every two hours, depends upon the wardrobe, perhaps. Morning, evening dress, night dress; therefore varieties of dresses are there; so different people take to dresses and give up; similarly jīvās take the physical body, live there for some time and thereafterwards, discard the body. That is said here. jīrṇāni vāsāmsi vihāya. A person throws away dresses which are worn out. jīrṇāni vāsāmsi. Worn out clothes, a person gives up; Why, because it no more can serve its purpose.

And what does he do? He cannot go out without dress and therefore for the sake of transaction, he puts on another dress and goes out. So navāni aparāṇi gr̥hṇāti. Aparāṇi new clothes, other clothes, fresh clothes. He takes to go out. He goes to the green room, or dressing room and then quietly changes alone and at that time nobody can see him, then he comes out.

Similarly, what do we do? We mean, what every jīva does; this physical body is used for some time and after sometime, it is no more useful to the society as well oneself. It has become a burden. The vegetable like tubes all-over. So this person is surviving; no benefit to oneself or to others. Therefore what should we do? Body is discarded. So he says tathā jīrṇāni śarīrāṇi vihāya. Similarly, the old worn out clothes, the bodies are discarded by a jīva and once that body is discarded, just as the jīva goes to the green room when a dress is changed, he goes to the dressing room, nobody sees. Similarly the jīva is also invisible once the body is gone. The jīva continues but invisible, where he is: in the green room; green room of Bhagavān, who has got a big wardrobe, varieties of wardrobes. Varieties of dress. Means, manuṣya śarīram, donkey, monkey, human being, all kinds of bodies are kept there; and then what to do? Put on another dress; before you open the door and again putting on another body, the jīva comes out to the world; for what? Again transaction.

So therefore, tathā jīrṇāni śarīrāṇi vihāya, anyāni saṁyāti. So another new body. This jīva takes. This dēhī takes. And what will happen? Again transaction. Sukham, duḥkham, and again you throw away the cloth and take another one; thus punarapi jananam punarapi maraṇam; cycle goes on, on and on. This is the essence.

But here, we can look at this verse from two different angles. If you go back to Tatva Bōdha, we had talked about stūla śārīraṁ, sūkṣma śārīraṁ, kāraṇa śārīraṁ, and ātma. Four items we have talked about. At the time of death, which one gets destroyed among these four? We have to see. Stūla, sūkṣma (I hope you have not forgotten, you will be in trouble and I also will be in trouble), kāraṇa śārīraṁ and ātma. Of these four items; at the time of death the physical body alone perishes; which means the other three will survive the death of the body. Therefore, sūkṣma-śārīraṁ continues, which is nothing but the mind, along with the karma, vāsanās, all of the puṇyam pāpam. What about the kāraṇa-śārīraṁ? kāraṇa-śārīraṁ also will continue. What about ātma? When sūkṣma, kāraṇa-śārīraṁ themselves continue, what to talk of ātma; ātma will also continue. So this sūkṣma kāraṇa-śārīraṁ, I will together take it as sūkṣma-śārīraṁ. kāraṇa-śārīraṁ understood. Sūkṣma-śārīraṁ also survives, ātma also survives.

Then what will happen? This sūkṣma-śārīraṁ will travel to another place where it can take a body and experience pleasures and pain.

See that, you may ask; that is it is called sūkṣma-śārīraṁ. I do not see your mind; but do you have mind or not? Do not say, no. To say No also you need a mind. Therefore I do not see your mind, but non-perception is not non-existence. This should be very clear. Non-perception does not mean non-existence. Non-perception means what, non-perception. I do not see your mind; though I do view your mind. You do not have a mind is not the conclusion.

Similarly, after the fall of the body, sūkṣma śārīraṁ consisting of mind prāṇa etc. travels. Travels according to what law? The law of karma. If lot of puṇyams are there, then good śārīraṁ, puṇyēna puṇya lōkam, pāpēna pāpa lōkam, ubhābhyām manuṣya lōkam. Too much puṇyas; higher lōkas, too much pāpam, lower lōkas, if it is an equal mixture, manuṣya lōka. So we are all now in the mixture level.

Therefore, from the standpoint of sūkṣma-śārīraṁ; what happens after death? It travels. Whereas, from the standpoint of ātma, the consciousness, what happens after death; where does ātma travel? Ātma cannot travel because it is all pervading; we have seen and therefore, one body appears and it goes away; and another body appears as far as ātma is concerned, it remains without any change. And therefore, Dēhi remains; here Dēhi means ātma. In this verse, we are not discussing sūkṣma śārīraṁ, we are discussing ātma only; ātma remains the same when bodies appear and disappear.

It is exactly pulling down one particular house, and building a multistoried building. What happens to the space inside? The space does not travel from one place to another; the space continues to be the same. One building is gone. Another building has come;

similarly manuṣya śarīraṁ may go; ātma continues to be there; in the same place as the donkey body comes; or a clone. Now cloning has come. Another manuṣya śarīraṁ comes. What happens to ātma? Ātma remains. Another monkey śarīraṁ comes. Ātma remains. Thus, bodies appear and disappear; but ātma continues to be the same. Therefore, ātma does not have punarjanma or punar maraṇaṁ.

Verse 2.23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः |
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः || २-२३ ||

nainam chindanti śastrāṇi nainam dahati pāvakaḥ |
na cainam klēdayantiāpō na śōṣayati mārutaḥ || 2.23 ||

शस्त्राणि śastrāṇi **Weapons** न छिन्दन्ति na chindanti **do not cut** एनम् ēnam **this** पावकः pāvakaḥ **Fire** न दहति na dahati **does not burn** एनम् ēnam **this** आपः āpaḥ **water** न क्लेदयन्ति na klēdayanti **does not wet** एनम् ēnam **this** मारुतः च mārutaḥ ca **Air also** न शोषयति na śōṣayati- **does not dry this**.

23. Weapons do not cut this. Fire does not burn this. Water does not wet this. Air also does not dry this.

So here he says: even though ātma is intimately associated with the body, ātma does not get destroyed by anything; whereas body is affected by everything in the creation. So how is the body affected? Here Kṛṣṇa says, all the four elements can affect the body. Except ākāśaḥ, all the four elements can affect the body. So all weapons are made out of which element. Pṛthvi bhūmi, weapons like sword, knife, etc. they can cut the body. Pṛthvi can affect the body and similarly jalaṁ; water can drown the body to death; and fire can burn the body to death; and air can dry the body to death; dehydration. All the four elements can affect the body but none of them can affect the ātma. So śastrāṇi ēnam na chindanti. Weapons do not cut the ātma. And śastrāṇi represents bhūmi, the pṛthvi bhūtaṁ. Pāvakaḥ ēnam na dahati. Fire does not burn the ātma. Āpaḥ ēnam na klēdayanti. Water does not wet or drown the ātma. And finally; mārutaḥ na śōṣayati, the wind does not dry up or destroy the ātma. When there is too much of wind, even the skin goes dry and all those things we can see; so wind is so powerful that it can take away the content, essence and can even kill. Thus body will be affected by four elements not the ātma. These are all clarifications of the idea given before.

Verse 2.24

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च |
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः || २ -२४ ||

acchēdyō'yamadāhyō'yamaklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuracalō'yam sanātanaḥ || 2.24 ||

अयम् ayam **This (Ātma)**, अच्छेद्यः acchēdhyah **cannot be cut**, अयम् अदाह्यः ayam adāhyaḥ **this cannot be burnt** अक्लेद्यः aklēdhyah **cannot be wetted**, च एव अशोष्यः ca ēva aśōṣyaḥ **cannot also be dried**, अयम् ayam **this**, नित्यः nityaḥ **is eternal**, सर्वगतः sarvagataḥ **all pervading**, स्थाणुः sthāṇuḥ **changeless**, अचलः acalaḥ **immovable**, सनातनः sanātanaḥ **eternal**.

24. This (Ātma) cannot be cut, nor burnt, cannot be wetted, and cannot be dried. This is eternal, all-pervading changeless, immovable, and unborn.

So the first line is the repetition of the previous ślōka, acchēdhyah; ātma cannot be cut by weapons; adāhyaḥ ātma cannot be burned; aklēdhyah ātma cannot be wet or drowned by water; and ātma cannot be dried up; cannot be destroyed and therefore what is ātma's nature? Nityaḥ. So you are immortal. The essence is that the immortality you need not get; immortality is your very nature. These are the innermost urge of everyone's thought. I should not disappear from the earth. One thing we cannot stand. I should not disappear. So we cannot physically get immortality, we try to become immortal through indirect methods; we give our names to our children or grandchildren; at least that way; or take photographs and hang all over; or start some institutions and name it after yourselves. We want to leave something and live on. This is the innermost urge. So mortality of other thing we are ready to accept. But I am mortal; I can never accept. Do you know why we are not able to accept it? Why we are not able to accept mortality? Because it is unnatural. We are naturally immortal and that is why, we are not able to accept mortality. If mortality is natural to us, we would have been comfortable. When somebody is happy, do we make any complaint? I am very much worried nowadays because I do not know why I am so much happy all the time. Morning I am happy. 11 o'clock I am happy. Night also I am happy. I do not know what has happened to me? No. Whereas, when unhappiness comes, you are not able to stand? So what is the rule? What is unnatural, you reject.

Even in the system, anything unnatural enters; if it enters the eyes, tear drops. If it enters your nose, by sneezing. If it enters your stomach, by purging, by sweat, by one method or the other. That's why organ transplant is a big problem because, the organ is an external intruder, therefore it rejects. Rejection is the biggest problem. Whereas if a lady carries her own child; becomes pregnant, the system does not do anything; it cooperates; why because it is natural. Very simple law. What is natural we will accept. What is unnatural, we will reject. Mortality everyone rejects. Nobody accepts mortality. Everybody wants to live a day more. From that it is very clear, mortality is unnatural and

what is natural to me, is nityaḥ. I am ever there. What a great relief? I am there. Eternally there. Even though for other people, they may not like, but I am there. Nityaḥ means not bound by time.

And sarvagataḥ, not only I am eternal, I am also all-pervading. Not bound by space. I am **timeless** and **spaceless**; I am beyond time and space.

And therefore sthāṇuḥ; sthāṇuḥ means changeless. Since I am not bound by time, time cannot cause any change in me. In fact, every thing in the creation is torched and changed and made out of shape by what? Time only. As a baby, we were all nice to look at. Now out of shape. Where it should be broad, it is not broad, where it should be long, it is not; etc. all gone out of shape. We try our best to bring back to shape. Colour of the skin changes; colour of the hair changes; or the hair itself disappears; all caused by what? Time.

So if I am nityaḥ, that time cannot bring out any change; and therefore I am sthāṇuḥ; sthāṇuḥ means ever the same. sarvataḥ tiṣṭati iti stāṇuḥ. One of the names of Lord Śiva is sthāṇuḥ. Sthāṇuḥnāthaḥ. Some persons have that name. Sthāṇuḥnāthaḥ. But later sthakāra would go away and they will say thānu. Thānu is from sthānu. Stānu is the name of the Lord. In Kerala also there was a person called Pattam Thānu Pillai. Very famous person. Thānu pillai. Thānvīśvara. It is the name of the ātma.

And acalaḥ. Since I am not bound by time, I am changeless; since I am not bound by space, I am motionless. acalaḥ means I-am-motionless. Because only a limited entity can move from one place to another. Ātma cannot move from one place to another.

And suddenly you may wonder, Swamiji, you are moving, you are come from your place. Now you will go to some other place. How do you say you are motionless. When I say I am motionless, what is motionless, what is the meaning of the word 'I'? That should be very very clear. As the body, certainly it is anityaḥ, asthānu, calaḥ, etc. all those are there. But I the ātma is free from all of them; and therefore, it is called sanātanaḥ. sanātanaḥ; ever fresh. sanātanaḥ is ever fresh. That is why Hinduism is called sanātana dharma.

Because Hinduism deals only with two main topics. Entire Hinduism, topic is only two. One is dharmāḥ another is brahmaḥ. These are the only two topics of Hinduism. Pūrva bhāga of the Vēda talks about dharmāḥ, uttara bhāga talks about Brahman. That portion dealing with dharmāḥ is called religion; that portion dealing with Brahman is called philosophy. Religion deals with dharmāḥ; philosophy deals with Brahman.

And both do not change at all. Values are ever the same. Ahimṣa is a value for which century? Ahimṣa is, ahimṣa you know. Non-injury is a value during Śankarācārya's time? No. It is a valid 10 century B.C. also. What is the law? I do not want anybody to hurt me. Therefore I should not hurt anyone. I want everybody to tell me the truth. Therefore I should tell also the truth. Satyam, Ahimṣa; they are all called dharma, which is called Sanātanam.

What about Brahman? During Śankarācārya's time, Brahmaḥ was little small, and now it has become big? So Brahman also does not change. Dharmah also does not change. And therefore Hinduism is called Sanātana dharmah; that which teaches the changeless values of life and that which teaches the changeless truths of this creation.

And therefore this word Sanātanaḥ. Ever fresh; ever valid. That is why Gīta we are studying now also. Whereas physics, chemistry, etc. that we study, the parents are finding it difficult to teach the children, because the physics they studied, the chemistry they studied during their time is now changed. So all the other sciences seems to change from time to time. Theories are revised. Theories are discarded; many medicines are discarded. Discarded means what? From the western countries and it will come to the eastern countries. Whatever medicine they have found useless, they will come to our place! We will use it for some time and we will throw away. Therefore medicine changes, physics changes, chemistry changes. What does not change? Dharmah does not change. Therefore Vēdah can never become obsolete. Vēdah can never become obsolete. After another 20 centuries, Vēdah will be valid. That is why Vēdah is called Sanātanaḥ. Ātma is called Sanātanaḥ.

Verse 2.25

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते |
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि || २ -२५ ||

[avyaktō'yamacintyō'yamavikāryō'yamucyatē|](#)
[tasmādēvaṁ viditvainaṁ nānuśōcitumarhasi || 2.25 ||](#)

अयम् ayam **This Ātma**, अव्यक्तः avyaktaḥ **is imperceptible**, अयम् अचिन्त्यः ayam acintyaḥ **this is inconceivable** अयम् अविकार्यः ayam avikāryaḥ **this, is unchangeable**, उच्यते ucyatē **(Thus) It is said** तस्मात् tasmāt **Therefore** विदित्वा viditvā **having known** एनम् एवम् ēnaṁ ēvaṁ **this (Ātma) in this manner**, न अर्हसि na arhasi **you should not**. अनुशोचितुम् anuśōcitur **grieve**

25. This (Ātma) is imperceptible. This is inconceivable. This is unchangeable. (Thus) It is said. Therefore, having known this (Ātma) in this manner, you should not grieve.

In this verse Kṛṣṇa concludes the ātma svarūpam discussion. So this is just a winding up slōka and the main ideas are repetition which we have seen in the previous slōkas. Avyaktaḥ ayam. Avyaktaḥ means not available for the organs of perception. Indriya agōcaraḥ. Because the five sense organs can experience five sensory properties. The ears can perceive something which has got sound. The eyes can perceive something which has form and colour. The nose can perceive something which has smell. The tongue can perceive something which has taste. The skin can perceive something which has got touch.

What about ātma? aśabdamasparśamarūpamavyayaṁ tathā:'rasaṁ nityam agandhavacca yat. Ātma is free from śabda, sparśa, rūpa, rasa gandha. These five properties belong to matter. They belong to the pañca būthās, five elements. If you remember Tatva Bōdha, ākāśa has got śabda; vāyu has got śabda and sparśa; Agni has got śabda, sparśa, and rūpa; jalam has got śabda, sparśa, rūpa and rasa; pṛthvi has got śabda, sparśa, rūpa, rasa and gandha. Five elements have got these five properties. Matter alone has properties. And ātma being non-material, it can never be perceived. Therefore, avyaktaḥ.

And therefore only acintyaḥ. If I cannot perceive that, I cannot even conceive. Because all our concepts are based on our perceptual experience; when it is not perceptually available, how can you think of that? Try to imagine an ātma which is free from sound. People say that Swamiji in meditation I tried to imagine an ātma without sound, without form; I end up a total blank. Therefore you will arrive at only blankness; because mind cannot conceive of think of. Then how to think of? What you think of is not ātma.

Then what is ātma? The thinker of, is ātma. So it is never thought, but it is ever the thinker. Never the object. Ever the subject. Therefore, acintyaḥ. Then avikāryaḥ. It is free from the ṣaṭvikāras. These are all repetitions. We have seen these ideas before. That avyaktaḥ and acintyaḥ alone, previously called as apramēya. Apramēya is avyaktaḥ + acintyaḥ.

And therefore, Kṛṣṇa concludes: Arjuna having known these facts; what facts? You are ātma; I am ātma; Bhīṣma is ātma; Drōṇa is ātma; you cannot kill as ātma you cannot kill Bhīṣma or Drōṇa and by those actions you are not going to get puṇyam or pāpam and therefore why do you cry? There is no scope for crying at all. Tasmāt ēvam veditvā. Having known the ātma very clearly, what should you do? Śōcitum na arhasi. You should not grieve over any person. Nobody deserves grief in life. If you can help someone, do that; it is wonderful. But by grieving, you are not changing any fact. The mortal body is not going to come back by shedding tears; the immortal self is not going to die also;

therefore fact cannot be changed; see the fact as it is and whatever you have to do in a situation do, why do you cry? Therefore śōcitur na arhasi.

Now go back to the introductory verse: gatāsūnagatāsūmśca nānuśōcanti paṇḍitāḥ. Wise people never grief. If you understand this fact, you are also wise. Then why do you grieve at all. So grief is foolishness. Grief is ignorance. Grief is delusion.

More in the next class. Hari Om

019 CHAPTER 02, VERSES 26-29

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अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च |
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः || २ -२४ ||
[acchēdyō'yamadāhyō'yamaklēdyō'śōṣya ēva ca |](#)
[nityaḥ sarvagataḥ sthāṇuracalō'yam sanātanaḥ || 2.24||](#)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते |
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि || २ -२५ ||
[avyaktō'yamacintyō'yamavikāryō'yamucyatē |](#)
[tasmādēvaṁ viditvainaṁ nānuśōciturarhasi || 2.25 ||](#)

Lord Kṛṣṇa wants to help Arjuna to get out of his sorrow and also make him fight this war. Because that happens to be his svadharma. And for this purpose, he is giving the teaching from three different levels, I said: one is adhyātmika dṛṣṭi, the philosophical level, the other is dhārmica dṛṣṭi, from moral level and the third is lōkika dṛṣṭi, from practical worldly level. Of this, the first approach is the philosophical approach in which Lord Kṛṣṇa gives him ātma jñānam; the true nature of every individual he talks about. And the main teaching is from verse No.12 and it is up to verse No.25, which we saw in the last few classes.

And through this teaching Lord Kṛṣṇa pointed out that our real nature is Consciousness; caitanya svarūpam and our physical personality; our emotional personality; as well as our intellectual personality; they are all only our incidental features; none of them is our real nature.

And then he talked about the nature of that caitanyam: first he pointed out that ātma is nityaḥ, eternal.

Then he pointed out: ātma satyaḥ, that consciousness is independently existent; it does not depend upon matter for its existence.

Then ātma sarvagataḥ, consciousness pervades everywhere; it is not a localised phenomenon; it is unlocated principle, unlike the body.

Then fourthly he said: ātma apramēyaḥ, that this consciousness can never be experienced as an object because it is ever the experiencer-subject. Apramēyaḥ.

Then fifthly he said: that this consciousness is Akartā, and Abhōktā; it does not perform any action and therefore does not have any puṇyam or pāpam; it is karma adhītaḥ karma phala adhītaḥ ca

And then sixthly and finally, Lord Kṛṣṇa said that ātma Nirvikaraḥ; this consciousness is not subject to any change.

Even when we talk about higher state of consciousness; people use these words higher state of consciousness; lower state of consciousness, etc. According to śāstras, there is no higher or lower state of consciousness, because if consciousness is also subject to states ~ higher and lower ~ it then indirectly means that it is subject to modifications.

Therefore, if at all we use the words the higher and lower state, it is not a state of consciousness, it is only a state of mind. The mind can be in a higher state, when the thoughts are noble. Sātvik. And the mind can be in the intermediary state, when the thoughts are rājasic. The mind can be in lower state, when the thoughts are tāmasic. Therefore the mind and thoughts can have superior and inferior states; there is no such thing called higher or lower state of consciousness: because, it is nirvikārah.

And Kṛṣṇa concluded this teaching by saying Arjuna you should understand that you are that ātma and not only you are that ātma, Bhīṣma is also that ātma alone, the body is only a temporary vesture. Vāsāṁsi jīrṇāni yatha vihāya; And Drōṇa is also ātma. Therefore there is no question of anyone killing anyone; or there is no question of anyone being killed by anyone. And once you understand this, you will be free from all guilt. And therefore Kṛṣṇa concluded saying in verse No.25, tasmādēvaṁ veditva. Having known that I am the ātma, nānuśōcitumarhasi. You should not grieve; you should not shirk your duty. Up to this we saw in the last class.

Verse 2.26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् |
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि || २ -२६ ||

[atha cainaṁ nityajātaṁ nityaṁ vā manyasē mṛtam |](#)
[tathā'pi tvaṁ mahābāhō naivaṁ śōcitumarhasi || 2.26 ||](#)

अथ च atha ca **However**, मन्यसे manyasē **if you consider** एनम् ēnaṁ **this (ātma)** नित्यजातम् nityajātaṁ **to be constantly born** नित्यं मृतं वा nityaṁ mṛtaṁ vā **and constantly dying**, तथा अपि tathā api **even then**, त्वम् tvam **You** अर्हसि न शोचितुम् arhasi na śōcituṁ **should not grieve** एवम् ēvaṁ **like this**, महाबाहो mahābāhō **Oh Arjuna!**

26. However, if you consider this (ātma) to be constantly born and constantly dying, even then, you should not grieve like this, Oh Arjuna!

In these verses, beginning from 26, Kṛṣṇa is giving a hypothetical argument. Suppose Arjuna does not accept this Vēdāntic-teaching. Because always the Vēdāntic approach is never to impose the teaching on any one. It is a clean-sharing of what the teacher knows with the student; the student has to be convinced and he must accept; but there is no question of imposition of the teaching. So Kṛṣṇa says: Arjuna you may not be able to accept this ātma. You may conclude that there is no such thing called ātma; because nobody has seen this ātma and you yourselves say that ātma cannot be seen also. Apramēyaḥ. Perhaps, the ātma may be an imagination and you may not be willing to accept that.

And there are so many other systems of philosophy also who does not accept this Vēdānta. And there are certain philosophy, certain system which accept an ātma within the body; like a branch of Buddhism; they accept that there is an ātma other than the body; but their philosophy is that the ātma is constantly changing, subject to birth and death. They believe in the ātma and they accept that the ātma is consciousness but they say that it is not eternal consciousness; it is a perishable consciousness. Arjuna you may believe in that ātma. Nitya-jātaṁ nitya-mṛtaṁ. It is called Kṣaṇika-vijñāna-vādaḥ, which says that there is an ātma, which appears and disappears, which appears and disappears, like that strobe light; it just burns off and on; or even car signal light. It is born and gone. Suppose you accept that philosophy.

Or there is another system of philosophy called the Cāruvāka philosophy. It is almost like modern science. He does not accept even a mind, because he asks for a proof for the existence of mind. He does not accept the mind; he does not accept intellect; he does not accept the ātma also. And according to that philosophy, this physical body alone is ātma. Ātma means what? The self. Therefore, he says Body alone is the ātma. Other than that there is nothing and there is no mind other than the body; therefore there is no one surviving the death of the body; therefore there is no heaven; no hell; therefore no travel after death; therefore he does not believe in karma, srāddham, previous janma, future janma, nothing he believes. He says: I am the body. What type of body? A temporary body and the body is ātma.

Kṛṣṇa says suppose you believe only in a temporary self, which is the body or the Buddhistic self. He says even in such a case, you should not get out of your duty. Why? He gives the reason. This is called abhupētya vādaḥ. Giving a hypothetical argument.

Atha ca. Arjuna, suppose you believe in the ātma; means your selves; which is nityaṁ jātaṁ, which is born constantly; and also nityaṁ va mṛtaṁ, and also it dies constantly; therefore Punarapi jananam, punarapi maraṇam, you believe in. According to Vēdānta, you do not have birth or death; but suppose you do not accept Vēdānta, and you say that I am subject to birth and death; he says even then, tathāpi tvaṁ naivaṁ śōcitumarhasi. Death should not be a cause of sorrow for you. So tathā'pi, Hey mahābāhō.

Hey Arjuna, tvam śōcitur na arhasi. You should not grieve. Why you should not grieve? Kṛṣṇa himself is going to explain further:

Verse 2.27

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च |
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि || २-२७ ||

jātasya hi dhruvō mṛtyurdhruvaṁ janma mṛtasya ca |
tasmādaparihāryē'rthē na tvam śōcitumarhasi || 2.27 ||

हि hi **Because**, मृत्युः ध्रुवः mṛtyuḥ dhruvaḥ **death is certain** जातस्य jātasya **for one who is born** जन्म ध्रुवम् janma dhruvam **and birth is certain** मृतस्य च mṛtasya ca **for one who is dead**. तस्मात् tasmāt **Therefore**, त्वम् tvam **you** अर्हसि न arhasi na **should not** शोचितुम् śōcitur **grieve** अपरिहार्ये अर्थे aparihāryē arthē **over this inevitable fact**.

27. Because, death is certain for one who is born and birth is certain for one who is dead. Therefore, you should not grieve over this inevitable fact.

This is an important verse in which Kṛṣṇa gives a very very practical wisdom. You need not learn Vēdānta. You need not even believe in Ātma. Just have some common sense intelligence, you can live happily. And what is that common-sense intelligence? Kṛṣṇa says: Suppose Arjuna you take that you are the body, because you do not believe in a surviving mind, you do not believe in a surviving ātma, need not; suppose you are the body. So then you should learn to understand the nature of the body. You know that the body is born on a particular date, because you yourselves present the date of birth; wherever you go, the first thing is the date of birth; joining the school; company joining; anything date of birth is important. And from simple common sense experience you know: What? jātasya mṛtyuḥ dhruvaḥ. Learn to assimilate this; whatever is born will have to die one day. Just because I close my eyes, the fact is not going to be different. You cannot make the world dark by closing the eyes.

And that anything born is subject to death is proved by three: pramāṇās; pratyakṣa-pramāṇa tells me that daily reading the newspaper in obituary column somebody or the other is dying. Therefore, I know that there is no difference between the body of that person and this particular body that I have; or the body of my mother; or the body of my father; or the body of my wife; or the body of my husband; all of them are pañca-bhūtātmakam; and the other pañca bhūtā śarīraṁ is dying; that means every one of these bodies also has to die. This is pratyakṣa pramāṇām.

Not only pratyakṣa; anumānaḥ; inference also tells me that whatever has a beginning should necessarily have an end. yat kritakam tat anityam kritakatvat ghaṭavat. Whatever is a product will have an end. Therefore logic also tells me this body or Bhīṣma's body or Drōṇā's body, everyone will have to die.

And if you are not satisfied by perception and inference; the scriptures also clearly say; tat yathā iha karmacitō lōkaḥ kṣiyatē, ēvam ēva amutraḥ puṇyacitō lōkaḥ api kṣiyatē. Therefore, anything born out of karma; good karma or bad karma; it will have a beginning and end; the body is born out of karma and karma is like the oil when the oil goes away, is depleted; then the fire, the lamp also will go away. Similarly, life is like a lamp which is supported by the oil of Karma and every day, this karma is getting depleted; whether you remember it or not; whether you want to remember it or not; Arjuna, this is fact. jātasya mṛtyuḥ dhruvam. Meditate on this fact. Assimilate this fact.

And generally we do not mind applying this law, with regard to all other people, but we never want to apply this law to myself or the immediate surroundings. Anywhere death happens, we are all great philosophers. If we are born, death will happen! But what happens to the philosophy, when it happens somewhere around? That means I have not assimilated.

Assimilation of a law is applying that law in my life. **Assimilation of a law is applying that law in my life.** And as long as I do not do that, it is only unassimilated-knowledge. It is no more wisdom. Therefore Kṛṣṇa says jātasya mṛtyuḥ dhruvam. Dhruvam means definite. And that is why you will find in all purāṇic stories; that Rākṣasās doing tapas. This is the general trend of all stories. Whether it is Hiraṇyakaśipu or Rāvaṇa or Kumbhakarṇa, etc. any rākṣasā. And they will do sincere and serious tapas and make the Brahma appear. Then he will ask what varam he wants. Immediately he will blurt out. I want a boon that I will not die. Immediate reply of Brahma is what: that is not possible. This is the general trend. Thereafterwards, they try to get immortality by all other methods. I should not be killed during day time or night time. I should not be killed by animals. Not killed by weapons. All these rules they will ask. Bhagavān will remember the loophole and say OK.

Not like our Government; therefore Brahmāji or Viṣṇu or Śiva will thoughtfully OK and take Narasimha avatar and finish or Rāmāvathāram and finish and some avathāram and finish.

Throughout all these stories what do we learn? No one can escape death. Even when the Lord takes avathāra, the same story. Whether Rāma avathāra or Kṛṣṇa avathāra, there is a date of arrival and there is a date of departure. The only thing is you put in a nice language. svarga avarōhaṇam. If it is avathāra. If it is sanyāsi you say Samādhi. You may change the language, but the fact remains that the physical body will go; will have to go. And therefore, jātasya dhruvō mṛtyuḥ.

The other side of the coin is dhruvam janma mṛtasya ca. Death is never the end of a jīva. This is unique to our religion. So the other religions, they think human life is the only life and a person who dies, dhruvam janma mṛtasya ca.

In other religions, after death, a person will either go to permanent heaven, that means those people who follow their religion; and all other people like us, we will go to permanent hell. And Hindu teachers like us will have a special hell, because we are misleading all of you! They will all say that. We do not want to tell anything about it.

They have got the death and thereafterwards either permanent hell or permanent heaven; whereas in Hinduism, we say, death is never an end of the individual; he has got rebirth also. That is why capital punishment is possible in Hinduism because, in other religions, capital punishment is putting an end to the individual; you are not improving the individual. Whereas in Hinduism, even when the capital punishment is given, the Jīva can improve, in the next janma is there, because he has exhausted that karma, punishment he has got, he will get the better janma and at least he is purified by that. And therefore dhruvam janma mṛtasya ca. Rebirth is there certainly for a person who is dead; that is called punarapi jananam punarapi maraṇam cycle.

And therefore what is the first lesson you should learn in life; the first lesson to learn is accept life and death as an intrinsic part of the physical jīva or the physical body. And once you learn to accept them, there is no resistance towards them, the very resistance is called sorrow.

Therefore, tasmādaparihāryē'rthē na tvam śōcitumarhasi. **Very very important line.** Aparihāryē'rthē, a choiceless situation. Incurable situation. Remediless situation is called aparihāryaḥ artha. I would like to translate it as choiceless-situation. That means by using my effort, my will, my knowledge, or even by using God's grace I would not be able to change certain situation. We do not say all situations are choiceless, but there are

many situations which are choiceless situations. And with regard to choiceless situation, what should we do. There is only one intelligent thing that you can do; and that is total surrender; total acceptance.

Accept the choiceless situation, is one of the important lessons of Gītā. And accept with understanding and not with murmuring, grumbling, crying, making other people also miserable. Not that way. Accept with maturity. Without complaint. Without irritation. Without getting angry with the whole world. When I do not accept a choiceless situation, I become angry with everyone. Even God and the planet and the world. These are all non-acceptance. And suppose a person says: I would love to accept but I am not able to accept what to do. I want to but I am not able to. Then what should I do. That is only one way; because you cannot change the choiceless situation is not going to change. If I am not prepared, there is only way out, that is prepare yourselves. If I am not prepared, learn to prepare and what is learning to prepare; first assimilate this fact by meditating on this fact; by dwelling on this fact; you assimilate and in addition to that, take the help of devotion of Lord; after-all according to Vēdānta Lord is nothing but your own higher potential or power, parā-prakṛti; it is called. By praying to the Lord, I am tapping my own immunity system; psychological immune system, my own inner power, my own inner potential, I am tapping. Therefore, by wisdom and surrender; by assimilation and surrender; strengthen the mind so that you can accept all choiceless situation.

If you study the life of an individual our own life you find choiceless situations are more than choiceful situation. That is more. That the repeated election itself shows how much choice you have got. Just if I study my life, my entire past is a choiceless situation. I cannot change my past. Whatever mistake I have done. My parentage, my date of birth, and my place of birth, my education and the family, the wife, husband, according to Indian law, husband and wife, are stuck. You cannot change. And the children and I might be born and brought up by someone other than my parents. I might have lost my father or mother early; or both of them early; or both of them might be there; I am born and brought out somewhere in the hostel or something. I might have lacked parental love; so many things could have happened. Including the ill-treatment by the parents. Or they need not directly ill-treat, they might have quarreled among themselves all the time, that is enough to disturb my psyche. All these things are my past. I cannot change. I should learn to accept my past and whatever damage is done to my mind, I can try to retrieve or change but the past cannot be changed. Therefore, 1/3rd is gone. Because past present future are there. Of the 3, 1/3 is gone.

What about present? Present is also choiceless situation. Present is that which is already present. Present means what? Present is that which is already present. That you are in

the middle of this class, you cannot change that fact, because it is already an obtaining fact. Next moment, you want to sit here or not, that is your choice. But the present moment you are already here, you cannot alter the fact. And therefore, present is also choiceless. So 2/3 gone. How miserable we are you see. Three is there; and out of that two gone.

What is the next one? Future. With regard to future also, how much choice you have. There are many facts over which we have no choice at all. So we are only going to grow old only. Even though I would like to say that I am growing young, whether I like or not, old age, and death and the separation consequent separation, what all things will happen because of that, all of them are choiceless. And the weather, and the people and so many things are there and therefore a big chunk of the future also is choiceless. So therefore, **past is choiceless**, **present is choiceless** and **part of future is also choiceless** and where is the choice? A small part of the future. Whether to eat in the night or not. In that also, you have to eat whatever is served; that is a different matter. So therefore, whatever is available, you have to eat. You have got certain minimum choices to eat or not to eat, how much to eat etc. you can decide a few things. Therefore choiceful situations are few. Choiceless situations are many. Therefore the first lesson we should learn in life is to learn to gracefully accept the choiceless.

And there are certain situations which we can alter. Bhagavān has given us freewill; and even our fate can be changed in certain cases; that is why even the very 'Nombu' "Karadaiyan Nombu", the power of Sāvītri, is shown. Mārkaṇḍēya story is there; we have got enough stories in purāṇās to show that we do have some power over our fate and some part of fate we can alter. People repeatedly ask this question. Can fate be changed? For that the answer is: We ask a counter-question. Suppose you got to a doctor and ask, I have got some sickness. Can you cure it? What will the doctor say? Will he say: I will cure? No. Will he say I can't cure? No. Before answering he will say, I will see what type of disease is it is. And in certain types of diseases, he will say, nothing to worry. I can cure you completely. Only requires a mild surgery. If it is done, the rest of life, you will be fine. There are certain diseases, completely can be cured. Certain other diseases, he will say, there is no cure, but we have got certain medicines, using the medicines and certain disciplines, you can keep the problem under control and you can manage your life. Sugar, pressure, like that; you can manage to survive. And there are certain diseases the doctor will say, I have no cure; it is a written off case, you have six months to live. 8 months to live; you can do the prayers, go to whatever temples you want to go and come, etc. Thus depending upon the intensity of disease; either total cure, or partial cure or no cure.

Similarly, our fate is also of 3 types: certain type of fate, totally curable by doing remedies, prāyascitta, prayer, etc. And certain type of fate, you cannot totally cure; we can manage and certain type of fate, you cannot do anything. But the tragedy or the unfortunate thing, you do not know to which category your fate belongs. And therefore you assume that there is a remedy. And whatever remedy is prescribed, I take to that remedy and I should remember that, even when there is a remedy, it will take time, and until the remedy works, the situation is choiceless. After taking the medicine for 3 months or 6 months, the headache, the stomach ache may go. But until the remedy works, the situation is choiceless. Therefore, keep taking the medicine and accept the choiceless situation unless the remedy works.

And therefore, the most important attitude in life is acceptance of the choiceless and therefore Kṛṣṇa tells here, Hey Arjuna, aparihāryē arthē, with regard to the choiceless situation, which is called fact, tvaṁ śōcitum na arhasi. Do not grieve. If it is choiceful; act; if it is choiceless, accept. Therefore, your life is a series of actions and acceptance.

Where is the room for grief? Either you act, or you accept. Act or accept. Act or accept. One of the members in the family has got certain behavioral problem. Try to correct. Act. And you say Swāmiji, my husband is not at all changing. Then better accept. Why can't you talk to my husband, Swamiji? If I call your husband, he says, my wife is not changing? So therefore, what should I tell? Accept both. You accept him. Let him accept you. That is the only way. Na tvaṁ śōcitum arhasi.

Verse 2.28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |
अव्यक्तनिधनान्येव तत्र का परिदेवना || २ -२८ ||

avyaktādīni bhūtāni vyaktamadyāni bhārata |
avyktanidhanānyēva tatra kā paridēvanā || 2.28 ||

भारत bhārata **Oh Arjuna!** भूतानि bhūtāni **All beings** अव्यक्तादीनि avyaktādīni **are unmanifest in the beginning,** व्यक्तमध्यानि vyaktamadyāni **are manifest in the middle** एव अव्यक्तनिधनानि ēva avyktanidhanāni **and are unmanifest in the end** का kā **What (is the use of) परिदेवना paridēvanā** गrieving तत्र tatra **over them?**

28. Oh Arjuna! All beings are unmanifest in the beginning, are manifest in the middle and are unmanifest in the end. What (is the use of) grieving over them?

So in this verse, Kṛṣṇa is explaining the phenomenon of birth and death, because when we understand birth and death very clearly; the sting, the impact of those two or their capacity to hurt us will be radically reduced. After all, ignorance creates lot of projections.

Somebody had nicely said: Ignorance is the darkroom in which all the negatives are developed. Think of it! Ignorance is the darkroom in which all the negatives are developed. In our mind also, all rāga, dvēṣa, kāmaḥ, krōdhaḥ, lōbhaḥ are very well developed, because it is tāmasa vyāptam, because of ignorance. Therefore Arjuna! Understand the phenomenon of birth and death, your fear would go away. Or at least, it would become less. And what is the understanding?

Really speaking, there is no question of destruction of anything or creation of anything. Total destruction does not exist; total creation cannot exist; because even according to the science, by the law of the conservation of matter and energy, you should know that “nothing is created, nothing is destroyed”. Even Bhagavān cannot create even a milligram of matter. We are ready to accept the omnipotence of the Lord. But our definition of omnipotence is: “an omnipotent one is he or she, who can do everything that is possible”. The very definition of omnipotence is capacity to do the possible. Creation of matter is impossible; which means even omnipotent God does not and cannot create even a milligram of matter. Then where is the question of janma and maraṇam? Birth and destruction. So it is not there?

Then what do you mean by birth and destruction? What it means is, changing from one form to another is called birth and death. Phenomenon is only one. One phenomenon is called birth from one angle, and it is called death from another angle. So when tomorrow is born, it is the death of today. When the water is evaporated into steam, the conversion is called death or destruction from the standpoint of water; it is called creation; from the standpoint of steam. And similarly, construction of this building, construction of this body; what is the birth and growth of this body? Destruction of lot of idlis and dosais and sambar is the creation. We do not talk about their destruction. Daily we are indulging in it. We are only seeing the construction of this body. So therefore, everything is changing from one form to another; the previous condition is called unmanifest condition; the present condition is called the manifest condition.

Therefore, he says, bhūtāni avyaktādīni. All the physical bodies existed before. All our physical bodies existed before. Even before the creation came. Praḷaya kālē. Before the big bang. To put in scientific languages. All our bodies existed. But in what form? Not in this form, but in potential form. You may call it energy. In Vēdānta, it is called Prakṛti. Prakṛti means the most rudimentary form of matter is called prakṛti which is not even energy, but further reduce the energy into the most fundamental form, because energy is at least there in four or five different forms. You have to condense all these energies and convert into one single basic form. That in Vēdānta is called prakṛti. Otherwise called

avyaktaṁ, otherwise called Māya; otherwise called śakti, etc. Therefore our bodies existed; but in unmanifest form.

And now, in due course of time, all those unmanifest matter or particle, they have all condensed to form this physical body; which is in visible condition. Vyaktamadhyāni. For a few years. Maybe fifty, sixty, seventy, eighty, ninety, hundred, hundred ten, hundred twenty; I do not know what is the highest; you may break the Guinness Book of Records. Living for 150 years; a tortoise lives for 300 years. One may live like that. But one day, Avyaktanidhanānyēva, and again all these bodies will have to go back to invisible unmanifest condition.

So the conversion from unmanifest to manifest, is called janma, the conversion from manifest to unmanifest is called the maraṇam. We are only using two words; but the same set of matter is always there. And therefore Kṛṣṇa says, bhūtāni, means all beings here representing the bodies, śārīrāṇi, avyakta ādīni, unmanifest before, vyaktamadhyāni, is manifest in the middle, avyaktanidhanāni, again it will become unmanifest. So if you want example, like an arrow, travelling from that side of the hall to this side. Imagine it is going fast. Now beyond the enclosure you do not see, because it is all dark. Eternal distance, it is all darkness, you do not see; suddenly you see, the arrow coming. And if you take to travel from this area to that area, it may take a few minutes, and then again the other side, again unknown. What was I before my date of birth? I do not know. Thank God, I do not know. Not to be caught knowing! Again what is going to happen in after death, again I do not know; between two big Unknowns, there is a temporary brief Known existence. This is called Life. **Tatra kā paridēvanā**. So do not worry about that. Make use of the life, in the fullest form. Tatra kā paridēvanā. What is the use of worrying?

Verse 2.29

आश्चर्यवत्पश्यति कश्चिदेन -
माश्चर्यवद्वदति तथैव चान्यः |
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् || २ -२९ ||

āścaryavatpaśyati kaścideṇam
āścaryavadvadati tathaiḥvā cānyaḥ |
āścaryavaccainamanyaḥ śṛṇōti
śrutvā'pyēnaṁ vēda na caiva kaścit || 2.29 ||

कश्चित् पश्यति kaścit paśyati **One sees एनम् आश्चर्यवत्** eṇam āścaryavat **this (ātma) as a wonder तथा एव च** tathā ēva ca **In the same way, अन्य वदति** anya vadati **another speaks about (this Self) आश्चर्यवत्** āścaryavat **as a wonder अन्य च शृणोति** anya ca śṛṇōti **another**

hears एनम् आश्चर्यवत् ēnaṁ āścaryavat **this (Self) as a wonder**. च कश्चित् ca kaścit Still, **another** न एव वेद एनम् na ēva vēda ēnaṁ **never understands** अपि श्रुत्वा api śrutvā **in spite of hearing**

29. One sees this (ātma) as a wonder. In the same way, another one speaks about (it) as a wonder. Another hears of it as a wonder. Still, another ever understands it in spite of hearing.

So here Kṛṣṇa says: "Arjuna! Even if you are not able to understand this ātma and even if you are not able to believe in this ātma, or accept this ātma, I will not be surprised because this topic is extremely subtle, that it requires a lot of preparation for the understanding of this ātma". Therefore, He says, "ātma is a wonder; and ātma-jñānam is a greater wonder". Like they say, the theory of relativity, only a few people have understood it seems. So if this local-theory-of-relativity itself is like that, what to talk of the absolute-reality; which is beyond the sense-organs, which is supposed to be beyond the mind also; which is supposed to be beyond all concepts and therefore Kṛṣṇa says: the teaching itself is a wonder; in fact we need not keep this teaching secret because even if you tell everyone, it will remain secret. In that case, why should you not tell it? Therefore teach it. This is called open secret.

And why is this knowledge a very subtle and secret one? I will just give you a hint; then we will see the details of the ślōka later; only a hint now. This is a secret teaching because, all the time Kṛṣṇa is talking about the ātma; and as even Kṛṣṇa describes, we will think that Kṛṣṇa is talking about some object in the creation. When Kṛṣṇa says: it is Nityam, it is eternal, it is all pervading; as even we listen to that, we will try to imagine, where is it; could it be space?, how it will look like? So we will try to form concepts after concepts and there are some people who form a concept and hope to sit in meditation and think that one day that peculiar mysterious ātma will give darśan. And they will find that the more they meditate, nothing comes.

Now the snag is where? All the time, we should remember, ātma is not an object that is being talked about but it is the very subject about which Kṛṣṇa is talking. Therefore **looking for the ātma is the basic mistake**; this is called **objectification-orientation**. In Sāṅskṛīt it is called parōkṣa-buddhiḥ. Objectification-orientation: you imagine some mysterious Brahman; mysterious truth and look for some mysterious thing to happen in your meditation. Some people say: I am hearing some peculiar sound when I am meditating; Dayānanda Swami used to tell that, it must be that you are so much hungry; you think that it is ātma; it is simple internal disturbance. You should properly eat and start meditating! Some people say that they saw some ring, ring, etc. I saw flash appearing and disappearing; all the time we expect something to happen; either in the form of an event or in the form of an object and whatever you experience is not ātma

because, it is an object. And when I negate everything, you tend to conclude that if you negate everything, then it must be śūnyaṃ; nothing is there.

Now the teacher has a very tough job; he has to negate everything and also tell that I am not talking about 'nothingness'. I have to tell that. Not only I have to tell, you should also understand and accept; both are necessary. I have to tell and you should understand and accept. Until that we have to work. Once it is understood, Kṛṣṇa says that this is the most beautiful thing to happen. Details in the next class.

Hari Om

020 CHAPTER 02, VERSES 29-31

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अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२.२८॥

[avyaktādīni bhūtāni vyaktamadyāni bhārata |](#)
[avyktanidhanānyēva tatra kā paridēvanā || 2.28 ||](#)

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्ब्रुवति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २.२९॥

[āścaryavatpaśyati kaścīdēnam](#)
[āścaryavadvadati tathaiva cānyaḥ |](#)
[āścaryavaccainamanyaḥ śṛṇōti](#)
[śrutvā'pyēnaṃ vēda na caiva kaścit || 2.29 ||](#)

All these verses, beginning from the 12th verse onwards, Lord Kṛṣṇa has been talking about ātma-svarūpam; what is the nature of ātma that is the real-Self; and how the ātma is different from anātma. Anātma meaning the body mind complex. And Kṛṣṇa had to differentiate Ātma and anātma because both of them are mixed together; they are not physically separate. And since they cannot be physically separated, we have a confusion and therefore Kṛṣṇa sorted this confusion by differentiating ātma, the consciousness from anātma, the body-mind-complex.

And Kṛṣṇa pointed out the anātma is not the real You, it is only a fake you; it is only a pseudo you; because it is temporary. You can use pseudo You, the anātma, for transactional purposes, but ultimately you have to recognise that I am someone different from the body-mind-complex. This wisdom of the real I is ātma-jñānam. This is

called Self-realisation and this is called jñāna-yōgaḥ and this is called sāṅkya yōgaḥ, which is the title of the second-chapter.

And Kṛṣṇa wants to complete the discussion. In these two verses, 29 and 30, is the formal conclusion of the ātma-jñānam topic and Kṛṣṇa has introduced this topic to solve Arjuna's problem of sorrow. Because according to Vēdānta, ultimately, self-realisation alone can eliminate the problem of sorrow for good. Any other method can temporarily remove the sorrow or it can remove the sorrow to a limited extent; but the total removal is possible only through self-realisation. And therefore Kṛṣṇa has presented ātma-jñānam for śōka nivṛtti, freedom from sorrow.

And now concluding this topic in the 29th verse, Kṛṣṇa is talking about the glory of this knowledge. Ātma jñāna mahima, ātma-jñāna vibhūti, ātma-jñāna māhatmyam. What is the glory of this knowledge? We can talk about many glories, but Kṛṣṇa emphasises, what you call, the rareness or its uniqueness. This is the greatest wonder in the universe. Self-knowledge is the greatest āścaryam in the universe.

Now what does Kṛṣṇa mean by the word āścaryam or wonder? The idea is this. Every human being is knowingly or unknowingly looking for only certain fundamental goals in life. Even though superficially the goals are different; one may want success in business; another may want success in politics, another may want to extend his family; even though the goals are superficially different, fundamentally, the goals are the same alone. And what are they? A sense of fulfilment in life. So one wants it through knowledge; I mean material knowledge; one wants it through job or through politics, or through building things; various people use various methods but in and through everyone is seeking fulfilment in life.

And the second basic goal is a sense of discovery of security. There is the constant sense of insecurity in everyone. In fact when I do not have money, there is one type of insecurity; when I have lot of money, there is another type of insecurity. Insecurity varies, the type of insecurity varies; but it is constantly there. Thus, discovery of security. And finally, discovery of happiness; thus fulfilment, security, happiness etc. are the basic goals that everyone has.

And according to Vēdānta all these basic goals are represented by one word, i.e. ātma, or Brahman. In fact, Brahman or ātma is another word for fulfilment. It is another word for security. It is another word for happiness. Therefore, a person knowingly or unknowingly is seeking what? Ātma alone. If I ask him: Are you seeking ātma? He may say that I am not. But if I ask him do you seek fulfilment in life, he will say: Yes that is

what I am seeking. Then we will say that is called ātma. Similarly, security is called ātma. Similarly peace is called ātma. Therefore in Vēdānta all people are seeking ātma alone.

And what is the greatest wonder in that seeking? The goal that is ātma which is sought after by everyone happens to be the very nature of the seeker. So the sought, that is the goal; which is called peace, security, fulfilment, etc. which is otherwise called ātma, the ātma happens to be one's own intrinsic self. In fact, in Sāṅskṛīt, the word ātma means Self; and therefore the greatest wonder is that everyone is seeking himself or herself without knowing that he is seeking himself or herself.

And since he does not know that he is seeking himself, he goes all over the world, in search of whom? In search of himself. So varieties of sciences he studies, varieties of business; varieties of accomplishment, varieties of this and that; all those things; not knowing that what he seeking is himself and when ultimately Vēdānta points out that what you are seeking is yourself; that discovery becomes the greatest wonder; I have been looking for myself only. But the unfortunate thing is for peace and security, we will seek everywhere in the world, except one place. The greatest hiding place you know what, is ourselves.

That is why they give this example, that a person was travelling in a train and it was a long journey. 3 days or 4 days journey. Trivandrum to Jammu or so; and this traveller was a business man. And he had lot of money; 500 rupee notes 100 of them; he was having. And daily morning he counts the money to make sure that the money is safe. And just opposite side there was another traveller; No.1 thief. His aim is, before we reach the destination the money should change the hands; not by donation; by other method. And therefore he plans that during the night when the other person is sleeping, I have to somehow steal the money. And then night throughout he searches all over; that man's pocket, under the pillow, suitcase, he searches and he is not able to find the money. Then he thinks perhaps it has been handed over. Next day morning; he comes; he wakes up and again this fellow is counting the money. It has become a big challenge for the thief; because he has successfully done it every time; but this time he is not able to do it. He thought that better luck, next nights; because there are four nights. Next day also the same thing; and again failure. Then the fourth day came, he could not find out and therefore he opened his mind; the thief: he said that I will tell my intentions; I am a thief and tried my best to take your money; I never succeeded; please tell me; it has become like a thriller, where did you hide the money? Then the businessman said: I hid in a place where you will never search. I hid the money in that place where you will never search. What is that? Under your own pillow. So what I do is, night before going to bed, you will go to the bathroom; therefore I hide under your pillow; then I feel it is the safest

place for the money. Underneath and early morning you get up and go, I take away the money; that is all. Just as the thief never searched his own pillow; right from birth, we have never even remotely thought that peace is in us; security is in us; happiness is in us; even in our wildest dreams; we did not visualise.

And therefore bālastāvat kriḍāsaktaḥ; as a baby I thought it was in the toy; biscuits; when I grew up, biscuits continued but it is a different type of biscuit; gold biscuit; and thereafterwards one after the other, bālastāvat kriḍāsaktaḥ;

Taruṅstāvat taruṅī saktaḥ, vṛddastāvat cintāsaktaḥ; I tried it get it from my toys, from the spouse, from the children, from the grandchildren; from all over the world, I tried, I never tried one thing; I, and that is myself. And therefore, ātma happens to be the greatest secret.

Why it is the greatest secret? Because that is one which will never search for. When ultimately, the teacher says that you are what you are seeking, then it comes as a shock. And even when the Upaniṣads introduces ātma or Brahman, then also we think, I cannot be ānanda and security; we think ātma or Brahman is another object which is a source of joy. We think that it is another type of toy. Then again the teacher has to tell; never look for ātma, you will never come across; never look for Brahman, you will never come across. What I am saying is: you are that ātma or Brahman.

And therefore Brahman is not a new substance which is revealed by Vēdānta. Brahman is not a new substance revealed by Vēdānta; but it is a new status that I discover about myself. Until I come to Vēdānta, I have taken myself as insecure; I have taken myself as an unpleasant person; and Vēdānta removes that misconception and what it teaches us is that I have a new status: I am secure-I; pleasant-I; happy-I; fulfilled-I.

In the scriptures they give the example of Karṇa. When Karṇa goes to Kunti, Karṇa never thought he is the sixth Pāṅdava. You know the story in Mahābhāratha, that five Pāṅdavas are well known; Karṇa also is a Pāṅdava, or at least Kauntēyah; Kunti putrah; but Karṇa never knew. He thought that there are only five Kunti putrah. Imagine, Kunti tells him that there is a sixth Kauntēyah. There is six-sons for me. Then what will Karṇa ask? Where is he? He will ask. Imagine what Karṇa will think. He will never even in his wildest dream imagine that I am that: that ayam kauntēya asmi; that he has a very strong misconception that I am sūtaputra; Rādhēyah. Therefore when Kauntēyah is introduced; he will look around for the Kunti putrah. Then he will ask whether he is dark or fair. Whether he is tall or short. What is his age; have I ever met him; What can Kunti say: Can she say you have met him. Can she say that you have not met him? She cannot say you

have met him or you have not met him. Because he is not a person to be met by Karṇa, because Kaunteyah happens to be Karṇa himself.

And therefore what is required is saying: That, the 6th one, you are looking for, is you yourself. When this revelation takes place, has Karṇa come to know about a new person? When Kunti reveals this fact, has Karṇa come to know about a new person? He has not known a new person, this is very old Karṇa.

But what he has come to know is, he has known a new status about an already known himself. It is only a recognition of a new status. Not even a new status. An old status, which was hidden from his vision; which he comes to know. And when he realises; is there anything in front of him? There is nothing new because she is talking about whom? Himself only.

And that knowledge is the most silent affair; I am Kunti putrah; which is of great consequence; Karṇa's greatest complex was that I am not a Kṣatriya. Kṣatriya blood was in him and all the time, Arjuna and others were teasing; I will not fight with you; because you are not a kṣatriya. Even Draupadi teases him; everybody teases him; Karṇa's biggest complex was I am akṣatriya; when Kunti uses the word, what happens; a misconception is gone; "I am a non-kṣatriya" notion is dropped and "a I am a kṣatriya" is owned up. Is there any physical change; no. Is there any mystic experience. No mystic experience. It is a simple and silent recognition of a fact.

But in TVs or movie, they will make a lot of noise; just to show that it has far reaching consequences; the moment Kunti makes this statement, there will be a daka taka katakada sound and they will zoom the faces and show it from a distance, etc. etc. and there will sweat in Karṇa face, and Kunti's face, because how to show in TV. Because the affair is a silent happening in the mind.

Similarly, here also aham brahmāsmi is a recognition of a fact about myself. Until now, I thought I am small. Until now, I thought I am insecure. And now I know security is my name. Fullness is my name; it is a silent dropping of a misconception which has got far reaching consequences, because thereafter, Karṇa could walk with his chest high. If Arjuna says you are not a kṣatriya; Karṇa can say, I am a kṣatriya.

Similarly, here also, a notion about myself is dropped. We are not coming across any new thing and therefore Self-knowledge is the greatest wonder, because whatever I seek, I am.

And therefore Kṛṣṇa says: kaścit ēnaṁ āścaryavat paśyati. So one student; one seeker sees this fact as a great wonder; because he wonders how I missed this fact all along. Even though we got a lot of clues in life. When we were children, we postponed our peace of mind for youth. All the children will think, you also would have thought, when you were young; I also thought; always envying the parents, because they need not study for exam; whereas he goes to office; and he does not do anything in office also perhaps!; does something and he comes and straight away falls in the sofa and switches on the 'Chitrahār' or ஒலியும் ஒளியும் oliyum oḷiyum or watches movies; no examination, no marks; no worries; therefore we always thought that parenthood could easily be the happiest thing. Now interview: we had pocket money, and so many other things; and no worries; we now envy our childhood days.

Now we again postpone. Waiting for retirement, Swamiji. And I plan to take voluntary retirement; so that I can spend more time. Many people have said that after retirement, I will be near you feet only!! What is this thing now? Before retirement, he was attending three classes; now he is hardly able to make to even one class. Not referring to anyone here. Remember. Because by example from some other class; so that I am not creating any doubt in anyone. Now he says when I was working, all jobs I could get done through the office. Now the thing is: the children are in America and we two are only there; and I have to do everything myself; the banks, post-office; I now feel that in the working days, I could have studied better.

What I want to say is that we always have been postponing security, peace, etc. and we have miserably failed like the horizon; it has been only receding further; it has been only a wild goose chase; the very fact that it is receding all the time; should have made us think. Is my direction of search the right thing? Because the direction, if it is right, after 20 years, I should have discovered peace. At least after 40 years I should have discovered; at least after 60 years, I should have discovered. The very fact that it has been receding, indicates that perhaps I may be searching in a wrong direction.

But the glory of māya is such that you will go on searching; we never wait even for a moment. By some puṇya if we come to Vēdānta, then alone discover and when we discover it is the greatest wonder. Sixty years I went after something which is in myself. Like that Brahmaṇa who went to the mahāmaham tank for bathing and then after bathing he found his ring was missing; therefore he wanted to search for the ring; and he found that the tank was too crowded for searching and therefore he thought that I will go to some other tank and search, because there is no crowd there. He therefore went and searched in the other tank and another person saw that this person is looking for something and asked him; this person said that he is looking for his ring; then he

said I will also help you out, because Gīta says: karma-yōgaḥ self-less service, I will also join the search; the third person also joined; then the crowd has become 25. All are searching, in the very small pond; and then one intelligent person came and asked what are you searching; he said that my ring; where did you drop? In that tank; he said. Fools why are searching for that here; because it is very well lit and less crowded also. what type of approach it is. It is utterly foolish approach; but still people are so sheepish and everybody does the same thing; my great-grand father did that and therefore I also do; my father did; therefore I do; and the whole world; like a sheep is searching for fullness; security and peace in the world; what is the world? the free tank. Searching here I am searching everywhere and when I discover that it is here it becomes the greatest wonder. Therefore, kaścit ēnaṁ āścaryavat paśyati.

And āścaryavadvadati tathaiva cānyaḥ. Another person reveals this fact as the greatest wonder in the world.

And āścaryavaccainamanyaḥ śṛṅōti; one who listens to this fact and he also listens to as the greatest wonder. So listening to this teaching is wonder, seeing this fact is a wonder; revealing this fact to others is wonder. In the field of self-knowledge, everything is wonder. Kṛṣṇa borrows this idea from Kathōpaniṣad. In Kathōpaniṣad the same idea is given.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः |
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः || १.२.७ ||

śravaṇāyāpi bahubhiryō na labhyaḥ
śṛṅvantō:'pi bahavō yaṁ na vidyuh |
āścaryō vaktā kuśalō:'sya labdhā
āścaryō jñātā kuśalānuśiṣṭaḥ ||1.2.7||

The teacher, the guru of this ātma is a wonder; the śiṣya who receives the knowledge is wonder; and among all these wonders, what is the greatest wonder; he says after listening to the teaching for such a long time, some people do not understand it; that is the greatest wonder. Because if we are talking about X, Y, Z, we can think, he does not understand. But all the time the scriptures are talking about what? Myself, which is ever-evident-conscious-principle.

Therefore, teacher is a wonder; knower is a wonder, and a non-knower, the one who does not understand is the greatest wonder. He says śrutvā'pyēnaṁ, even after listening to many years; kaścit naiva vēda; some people never understand; you know what is the block; the block is 'objectification-tendency'. We always want to either see the ātma or

experience the ātma, as an object. Therefore, either I look outside or I look inside. I think ātma is either outside or inside that is the biggest misconception.

Then understand ātma is neither outside me, nor it is inside me, and what is it? Is it then Zero? Ātma is neither outside, nor inside me; it is Me. **There is no preposition connecting ātma and myself.** And that knack to get is, difficult for some people. Once we get a knack, it is a like a puzzle. Until you get that knack of fitting it properly, you will not be able to. But once you have seen the clue, it is the easiest thing.

Verse 2.30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३० ॥

**dēhī nityamavadhyō'yaṁ dēhē sarvasya bhārata |
tasmāt sarvāṇi bhūtāni na tvam śōcitumarhasi || 2.30 ||**

भारत bhārata **Oh Arjuna!** अयं देही ayaṁ dēhī **This Ātma,** सर्वस्य देहे sarvasya dēhē (**present**) **in every body** नित्यम् nityam **is ever** अवध्यः avadhyah **indestructible.** तस्मात् tasmāt **Therefore,** त्वम् tvam **you** अर्हसि न शोचितुम् arhasi na śōcitum **should not grieve** सर्वाणि भूतानि sarvāṇi bhūtāni **for the sake of any being.**

30. Oh Arjuna! This Ātma, present in every body, is ever indestructible. Therefore, you should not grieve for the sake of any being.

After glorifying this knowledge, Kṛṣṇa concludes this ātma-jñānam topic in this slōka repeating or summarising what he has said until now. So what is this summary of this teaching? The lesson, the first lesson, is that the body is mortal subject to old age, disease and death. We do have a lot of power over these things to some extent; but **we cannot conquer these three things.** Old age is inevitable; disease is inevitable; and even if we avoid these two, death is inevitable. And once we are born here, we should be ready to accept this fact. And the most unfortunate thing is we do not know when the death is. That is why when Parīkṣit got the śāpa that within seven days he would die, people thought, or some people thought Parīkṣit is sad, but Parīkṣit said it seems that I am very happy. Because seven days I will live. That is guaranteed. For all the other people, since the time of death is not predicted, it can be any moment. And therefore, **first be ready to welcome the death. This mental-preparation and this acceptance of physical-mortality is the first-lesson.**

And what is the **second-lesson?** **Behind the mortal-body, is the real I.** The mortal-body is only the superficial-I, but the real-I is behind the moral body, which is called dēhī. Therefore dēhaḥ anityaḥ dēhī nityaḥ. And you have to extend this to Bhīṣma, Drōṇa, etc.

also. Once you are mentally prepared, their death will not shock you. Certainly, death will disturb the mind; after all we are human beings; death is a very big shock, especially when it is in very close quarters.

The study of Vēdānta and assimilation of Vēdānta may not and will not totally remove the disturbance, but it will become tolerable and manageable that I learn to accept it; it disturbs me for some time and I know that this is part of life and I have to continue my journey. Just because one member gets down from the train, the train cannot stop nor can my journey stop; I will have to continue the journey.

Therefore the greatest advantage is nothing shocks me. Maximum what happens is disturbance which is manageable disturbance. And therefore Arjuna you also assimilate this wisdom.

He says: *ayaṁ dēhī nityam avadhyah*; *ayaṁ dēhī*, means this ātma, which was described in all the previous ślōkas, like *nityah*, *satyah*, *sarvagathaḥ*, *akartā*, *abōktā*, in short the *caitanya*, the consciousness is *Nityam avadhyah*, ever immortal. It is ever indestructible. And where does it reside? *Sarvasya dēhē*. This permanent-ātma, indestructible-ātma is encased in the perishable body. *Sarvasya dēhē vartataḥ bhārata*. *Sarvasya dēhē, vadhyah dēhē*, the body which is mortal and having appreciated this fact extend the same law with regard to *Bhīṣma* and *Drōṇa*.

Our problem is what? Mortality we are ready to accept. But as long as it is taking place elsewhere. But what is really required is extend the law to everyone; whether it is close me or far away from me. And therefore *Kṛṣṇa* says: *sarvāṇi bhūtāni śōcitum na arhasi*. You should never grieve over any living being; over the death of any living being; over the old age of any living being; whatever help you can do to alleviate the pain you do, and if you can try to extend the life by giving medicine etc. If that is also possible, we should . After all everybody is perishable, therefore, why should I give medicine, do not ask. Be careful. Do not say that. Therefore that is not the argument. What is my duty, *Kṛṣṇa* is going to tell. We are going to discuss the duty in the following verses. My duty is helping the person to be happy and comfortable and make him survive as long as possible and in spite of all my efforts, when the death comes, then I am supposed to accept it as what? A fact of life. Therefore, never grieve. And grief is not going to change a fact. Grief is never going to change a fact.

Verse 2.31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥२.३१॥

svadharmamapi cāvēkṣya na vikampitumarhasi |
dharmyāddhi yuddhācchrēyō'nyat kṣatriyasya na vidyatē || 2.31 ||

अपि च api ca **Moreover**, अवैक्ष्य स्वधर्मम् avēkṣya svadharmam **considering your own duty also**, अर्हसि न विकम्पितुम् arhasi na vikalpitaṁ **you should not waver** हि hi **Because**, क्षत्रियस्य kṣatriyasya **for a warrior** न अन्यद् विध्यते na anyad vidyatē **nothing else is** श्रेयः śrēyaḥ **greater** धर्म्याद् युद्धात् Dharmyāt yudhdāt **than a righteous war**.

31. Moreover, considering your own duty also, you should not waver. Because, for a warrior nothing else is greater than a righteous war.

With the previous verse, Kṛṣṇa concludes the discussion of ātma-jñānām or ātma-anātma-vivēka and Kṛṣṇa has given this as a medicine for Arjuna's sorrow; and not only for Arjuna's sorrow, Arjuna's delusion also. And what is Arjuna's delusion. Whether I should fight the war or not? That delusion also must go and Arjuna must be ready to fight this dharma-yuddham. **Misplaced ahimsa is as worse as misplaced himsa is**. So in the name of non-violence; Arjuna should not withdraw from the war, because the non-violent methods are exhausted for the sake of law and order or for the sake of dharma, a kṣatriya should be ready to take to even violent methods. Thus violence or himsa or yuddha as a last resort is a dhārmic method only.

And therefore, Arjuna should take to this war. And for this alone, Kṛṣṇa is approaching from three different levels; I said in the introduction, the **first level, philosophical-level**, in Sāṅskṛit it is called **adhyātmika-dṛṣṭi**; the **second-level is ethical-level**; that is **dhārmica-dṛṣṭi**; the **final-level is empirical-level**; that is **loukika-dṛṣṭi**.

With the 30th verse, the philosophical level discussion is over. And if Arjuna understands Kṛṣṇa's teaching, he does not require any other solution for his problem; but unfortunately many people find it difficult to grasp the philosophical teaching. It requires some amount of maturity. And if that maturity is not there; Vēdānta can be easily misinterpreted. Because in the previous verses, Kṛṣṇa said ātma is akartā and abhōkta and therefore it does not have puṇyam or pāpam, because it does not do any action. Then a person can easily argue, what? Go on doing all the akramam, and he can tell, after all I-the-ātma am akartā and abōktā. And just as Kṛṣṇa is asking Arjuna to fight, anybody can kill another person and say after-all body is perishable. One can quote this. Dēhī nityamavadhyō'yaṁ dēhē sarvasya bhāratha. After all body is mortal only. What is wrong in killing a person and I have not killed the real person; because he is eternal. Therefore every murderer can abuse the vēdānta teaching that abuse means a person has not understood Vēdānta; because real Vēdānta is never against dharma.

Vēdānta can really co-exist only with dharma and therefore Kṛṣṇa wants to come down to the next level, that from dhārmic angle also Arjuna fighting this war is proper. Bhīṣma is to be killed; not because his body is mortal; or Drōṇa is to be killed; not because his body is mortal; that the bodies are mortal does not mean we can go on killing everyone. Bhīṣma, Drōṇa etc. are to be killed because they are in the adhārmic group. Even though Bhīṣma himself may be great, even though Drōṇa himself maybe great; unfortunately, they have joined to Duryōdhanā; therefore from ethical angle, whether you know philosophy or not, does not matter, analysing from ethical angle, moral angle, you have to fight this war; and therefore, the dhārmic angle begins from verse No.31. This goes up to verse No.33. 31 to 33 is from dhārmic angle Arjuna has to fight.

So he says: svadharmamapi cāvekṣya na vikampitumarhasi. Arjuna, you might not understand ātma; does not matter. From the standpoint of your duty, svadharma, you should never have hesitation. You should never waver. You should not think that they are your gurus, they are elders; because dharma is more important, which is śāśvatam. Here Kṛṣṇa uses the word svadharma, which is a technical word and I would give a brief idea on svadharma. We would be discussing this topic later.

Dharma is classified into two types: one is called sāmānya dharma and another is called viśeṣa dharma. Sāmānya dharma, means universal dharma. It does not depend upon a person's varṇa, whether he is a brahmaṇa, kṣatriya, vaiśya, śudra, whether one is male/female, whether one is brahmachāri, gr̥hastha or vānaprasthi, or sanyāsi; certain sāmānya dharmas are there; general rules are there; yamās and niyamās; ahimśa is a sāmānya dharma; satyam, speaking truth is universal dharma; āsthēyam, not taking somebody else's property is a universal dharma, brahmacaryam, chastity is another universal dharma, aparigraham, simplicity is another dharma. By simplicity what we mean is that wealth must be equally distributed.

As somebody nicely said, nature has provided for human need; but nature has not provided for human greed; when there is human greed; one person has got too much food to eat; in fact, he dies of over-eating. And in another place, people do not have enough food to eat; that means there is an imbalance. And I should not be responsible for that imbalance; and when I have got more, I should be ready to share with others; that sharing tendency is called aparigraḥ. This is also universal dharma.

Then śaucam. Cleanliness is universal duty. Hygiene. I should keep my house, I should keep my dress, I should keep my office and also the road in front of me, generally, road in front of me is not mine we generally think; whatever I do not want, I put there. Therefore road in front of me, and the neighbouring house also. So śaucam.

Santōṣam, learning to be contented with what I have that is freedom from jealousy. Never compare. Comparison leads to jealousy, leads to competition; leads to all kinds of evils. Therefore, non-comparing mind. śauca, santōṣam.

Tapah, tapaḥ means self-discipline, indiscipline is the easiest thing; self-discipline is fundamental duty of human being, beginning from punctuality. Punctuality is a great virtue and it is divine and all, but if you are punctual, you are a human being only. That means if you are not, I do not want to fill up the blanks.

These are the basic qualifications. When I say I come at five o'clock, I come at five o'clock. It is natural. If people do not understand, I have to say 'sharp five'. Why all this; five means sharp. Next very sharp we have to say. Where is the end? Say it and mean it. I had kept a meeting and I made announcement two months before and people were coming and asking Swamiji, you never announced it again. Why should I announce it again? When I announced first time, I mean it.

Just because I did not announce second time; they are wondering whether it is there or not. See the akramaṇ. Times have come to this. Second time you did not announce, therefore I thought that it is not there. That means that if one announcement is made, it is not definite. The whole life has become like that. Someone used to say: I keep the clock 10 minutes ahead." Because I do not have confidence in myself. I know this is the time, and follow it. This is called self-discipline. Thought word, and deed, that is called tapaḥ, śaucam, santōṣam, tapaḥ.

Svādhyaya. Scriptural study is also samānya dharma. Everyone has to study scriptures. Scriptural teachers have to study more but all other people should study some basic thing because, scriptures tell you how to live a harmonious life. College will not teach you that; they will teach you how to earn money.

It does not teach how to treat your wife; many people do not know that fundamental thing. Because for marriage, no qualification is kept. If you becomes 20 or 25, you become ready for marriage. No other qualification. Therefore people do not talk about qualification; getting marriage requires greatest qualification. Otherwise you ill-treat the wife and children suffer because of that and ēvaṁ parampara prāptaṁ the child ill-treats his wife and like that it continues.

So therefore, scriptural study is for brāhmaṇa, kṣatriya, vaiśya, all the people have to study the scriptures. You should therefore not say, I do not have time. Better attend the classes regularly. So therefore, sāmanya dharma.

Then finally, Īśvara praṇidhānā, surrender to the Lord, is another samānya dharma for everyone. Just pañca-yama, pañca-niyamaḥ, daśa-samānya-dharma.

And then we have got viśeṣa-dharmāḥ; specific duties which will vary from group to group; whether he is a brāhmaṇa, kṣatriya or vaiśya, or whether he is a brahmacāri, gr̥hastha, or sanyāsi, whether one is male or female, and in the office also, what designation he has got; that is the duty of an individual depending upon his designation in life. And the viśeṣa dharma is called svadharmā.

I will discuss varṇāsrāma dharma later. According to varṇāsrāma dharma, brāhmaṇa has no right to fight a war. If brāhmaṇa fights, it is adharmā. If a brāhmaṇa finds injustice, he can only report it to the kṣatriya; just as we have no right to beat a thief or burglar. We have got a law and order department. Even if you catch a thief, you have to handover to the Police. We have no right to punish. It is illegal and improper. If the police beats, it is not a pāpam, it is svadharmā. If I beat him, it is violation of my dharma; I will incur pāpam for that. Even though what the other person has done is wrong, I have to do according to my designation only; and here Arjuna happens to be a kṣatriya; therefore within his svadharmā, fighting war is OK. And therefore Arjuna as a kṣatriya, you have to fight this war. Police cannot say, I want to follow ahimsa; therefore I cannot keep the lathi, etc. He has to keep a revolver, he has to keep a lathi, keep everything; why even our gods have got weapons. For putting it on our heads; when we do akrama, Bhagavān has to do that. So Arjuna, better be aware of your social duty. The details in the next class.

Hari Om

021 CHAPTER 02, VERSES 31-38

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देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३० ॥

dēhī nityamavadhyō'yam dēhē sarvasya bhārata|
tasmāt sarvāṇi bhūtāni na tvam śōcitumarhasi || 2.30 ||

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥२.३१ ॥

svadharmamapi cāvēkṣya na vikampitumarhasi|
dharmyāddhi yuddhācchrēyō'nyat kṣatriyasya na vidyatē || 2.31 ||

Lord Kṛṣṇa wants to remove Arjuna's sorrow caused by attachment and also the Lord wants to persuade Arjuna to fight the dhārmic war; dharma yuddham and for this

purpose, he is trying to convince Arjuna from different levels of discussion. First he took up the philosophical angle and that is adhyātmika dṛṣṭi; and he elaborately discussed ātma-anātma vivēka. And his argument was from the standpoint of ātma, there is no question of anybody killing anyone, because ātma is eternal; and from the standpoint of anātma or body, mortality of the body has to be accepted. Ātma is never mortal and anātma is ever mortal. And the one who owns up the immortality of ātma and the one who accepts the mortality of the body, that person is a wise man. And therefore Arjuna you should accept the mortality of Bhīṣma śārīram, Drōṇa śārīram, etc. and once you learn to accept that; there is no cause for grief at all. This was the discussion up to verse No.30.

And now from philosophical level, Lord Kṛṣṇa is coming down to ethical or moral-level which I called dhārmica-dṛṣṭi. From verse No.31 up to verse No.33, it is ethical-angle and Lord Kṛṣṇa points out that from dhārmica-dṛṣṭi also, Arjuna can and should fight the war. No doubt karma-śāstra says ahimsa paramō dharma. Non-violence is the duty, is a value to be followed by all. But at the same time, the same dharma-śāstras says that ahimsa is a sāmānya dharma, a general value, which has got exceptions; that means there are exceptional cases where violence is allowed; not only it is allowed, it becomes the duty of a ruler. Similarly, with regard to satyam also, truthfulness is the general rule; but there also they give exception in certain cases, when a person tells a lie, in extreme conditions or āpad-dharmaḥ; we have got a set of values called āpad-dharmaḥ, in crisis situation, asatyam is also accepted.

So thus for every general rule, there is an exception. So one should pay tax is general rule. But the government itself gives certain exception when the tax is exempted. For some people, everything is exempted. Govt. permitted exemption. Similarly we have to follow traffic rules, but there are exceptions, ambulance, the President's vehicle, or the Minister's vehicle, etc. they are exempted. Similarly ahimsa is a sāmānya-dharma, in Sāṅskṛit general rule is called utsargaḥ and exception is called apavādaḥ. Every utsargaḥ has an apavādaḥ.

Similarly Arjuna! The utsargaḥ rule you should not kill people, and apavādaḥ rule is killing is allowed for the sake of maintaining law and order. And there also, after trying sama, dhāna, and bēdha, after trying non-violent methods; if all of them fail, and for the sake of dharma, yuddha is required, dharma-yuddha is perfectly ethical only. And that is why the very word kṣatriya means kṣatāt, adharmāt trāyatē iti kṣatriya. Kṣatāt means adharma. A defect in society is called kṣatāḥ. That is why a full rice is called akṣatā. akṣatā means that which is unbroken; whole. kṣatā means broken or defective and it is adharma at social level, क्षत्रिया kṣatriya means adharmāt trāyatē.

And how do you protect the society from adhārma? Only by changing the adhārmic people, that is first attempt. Convert the adhārmic people into dharma and if they are not ready for conversion; eliminate the adhārmic-people. Therefore either convert the adhārmic people and if they are not available for conversion, eliminate the adhārmic people. I have given the example before, the amputation a doctor does. The aim of a doctor when a limb is defective is change the limb from unhealthy-limb to healthy-limb; but if the change is not possible and if that unhealthy limb is going to affect the whole body, what does the doctor do? Then amputation; that is capital punishment. Lord himself would say in the 4th chapter; - paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām. And therefore Arjuna, you come under kṣatriya group therefore you have to fight.

And this maintenance of law and order is not the duty of all the people. Just as here also, I have no right to punish a person who is a criminal who has done a crime; as I said the other day, if there is a thief, I can catch a thief and I can hand over the thief to the police but I have no right to punish the thief. Because he has stolen something, I tried to punish or hit, then I have done a crime; therefore I can be punished. Because the rule is that the department which has got the right to punish; they alone should punish and therefore punishment becomes svadharma of a segment of the society. Whoever is in charge of law and order, they alone have the right to punish and Arjuna being a kṣatriya, Lord Kṛṣṇa says that you alone has the right to punish, not only that you should punish.

And therefore, he says, svadharmamapi cāvēkṣya, considering your own jati dharma, or varṇa dharma, because Arjuna belongs to a kṣatriya -varṇa. So considering your varṇa dharma, na vikampitumarhasi. You should not act like a Brāhmaṇa. Brāhmaṇa should follow non-violence; Vaiśya should follow non-violence; śūdra should follow non-violence; kṣatriya should follow non-violence generally but he should take to violence in particular cases; therefore do not act like a Brāhmaṇa, act like a kṣatriya. **na** vikampitumarhasi.

Whereas when Drōṇācārya takes to war, Drōṇa is born a Brāhmaṇa, he is not supposed to take to violence. That is why in the middle of Mahābhāratha war, Bhīma and other people heavily criticise Drōṇa, you have violated your svadharma for which Drōṇa did not have any answer at all. Even though Drōṇa knows archery, even though Drōṇa alone has taught all other people, Drōṇa has a right to teach alone, but he has no right to take to yuddham. All the people criticised Drōṇa, and he does not have an answer. If Drōṇa fights, it is wrong; if Arjuna does not fight; it is wrong. Therefore, Arjuna, na vikampitumarhasi. You should not waver.

On the other hand, you should look upon this opportunity as a great blessing. Do not look upon the war as a tragedy, as a curse; but you look upon this war, as an opportunity to sacrifice your life for the sake of the dharma.

During our freedom struggle when our people used to go to jail, after coming out they used to claim as a great tyāgi; even now there are tyāgis still alive. They considered going to jail as a virtue, because, for any other purpose you go to jail, it is a blackmark but when it is done for the sake of noble cause, it becomes a great thing. Similarly, here also, dharmyāddhi yuddhācchreyo: 'nyat na vidyatē. There is nothing greater than a dharma yuddha; sacrifice of the life for the sake of dharma.

So dhārmīyam means moral; righteous; so there is nothing superior to a righteous war; for whom: not for a Brāhmaṇa, not for a vaiśya or śūdra, but क्षत्रियस्य kṣatriyāsya, for a kṣatriya, there is no better opportunity.

Verse 2.32

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २.३२ ॥

yadṛcchayā cōpapannaṃ svargadvāramapāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha labhantē yuddhamīdṛśam || 2.32 ||

पार्थ pārtha **Oh Arjuna!** सुखिनः क्षत्रियाः sukhinaḥ kṣatriyāḥ **only fortunate** लभन्ते labhantē **get** ईदृशं युद्धम् īdṛśam yudhdam **such a righteous war**, उपपन्नम् upapannam **which has come to you** यदृच्छया yadṛcchayā **by chance**, च अपावृतम् ca apāvṛtam **and which is an open** स्वर्गद्वारम् svargadvāram **gateway to heaven**.

32. Oh Arjuna! Only fortunate Kṣatriyas get such a righteous war, which has come to you by chance, and which is an open gateway to heaven.

The second line should be read as sukhinaḥ kṣatriyāḥ pārthaḥ; this is a rule for reading; after the two dots, whenever kṣaḥ letter comes, the two dots should be completely pronounced as ha: sukhinah kṣatriya pārtha is wrong reading; sukhinaḥ kṣatriyāḥ pārthaḥ. Not only in this context, in any context, whenever the two dots are there, in Sānskrit it is called visargha; whenever visargha is followed by kṣaḥ, the visargha should be completely pronounced.

We will get another case in the fifth chapter; labhantē brahmanirvāṇamṛsayāḥ kṣīṇakalmaṣāḥ; ṛsayāḥ kṣīṇakalmaṣāḥ; in ṛsayāḥ two dots are there; kṣīṇakalmaṣāḥ; ksha is there; ṛsayā kṣīṇakalmaṣāḥ is wrong. ṛsayāḥ kṣīṇakalmaṣāḥ.

Even for pronunciation the rules are there; Paṇini writes a special sutra for reading in this manner. sarbarē visarjanīyāḥ. Special sutra for reading of also. Therefore sukhinaḥ kṣatriyāḥ parthaḥ is the reading.

Now here Kṛṣṇa says: Arjuna you should look upon this opportunity as a great blessing. So you can find in certain countries or in certain communities, they talk about the suicide squad. Suicide squad for wrong reasons, which is a different matter. What is suicide squad? One set of people come forward and they say that we are ready to sacrifice our lives for the sake of our country. Here also for a kṣatriya he is ready to commit suicide; that is to sacrifice his life, he does not consider it a tragedy. Among the rajaputs family also, when there is an opportunity for wars, when the Rajaput princes comes and take leave of their wives; wives do not send them with tears; because those princesses also were Rajaput princesses; they had that blood in them; therefore they never cry, they only say that we have got an opportunity to sacrifice; do not sit here; therefore these ladies used to send: you go there and better die; we do not want you to be alive when there is a cause.

So this is the very blood and not an occasion for crying and he says: yaddacchayā upapannam, opportunity for a great sacrifice of your life has come yaddacchayā; by chance you have got it and not only that if you are going to sacrifice your life, you may lose on the earth, but from the śāstric angle, this is an opportunity to go to svarga. According to dharma-śāstra, when a person sacrifices the live for dharma, he gets the heaven. And that heaven is called veera svargha. Just as people go to heaven by doing rituals, the kṣatriyās also go to heaven not by doing rituals or anything, but by sacrificing their life itself, they get veera svarga. Therefore, Kṛṣṇa says this is svarga-dvāram. Dvāram, gateway, svarga the heaven. Dharma yuddhaḥ is a gateway to heaven.

And that too what type of headway. Apāvṛtam svargadvāram. It is an open door. Who will get such an opportunity? Sukhinaḥ kṣatriyāḥ īdrśaṁ yudhdam labhantē, only fortunate kṣatriya; blessed kṣatriyās alone will get such an opportunity, such a call for a noble cause. Therefore, Arjuna, do not miss this opportunity.

Verse 2.33

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि |
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि || २-३३ ||

atha cēttvamimam dharmyam saṅgrāmaṁ na kariṣyasi |
tataḥ svadharmam kīrtim ca hitvā pāpamavāpsyasi || 2.33 ||

atha अथ **On the other hand**, cēt tvam चेत् त्वम् **if you** na kariṣyasi न करिष्यसि **do not fight**
इमं धर्म्यं सङ्ग्रामम् imam dharmyam saṅgrāmam **this righteous war**, ततः tataḥ **then** हित्वा

hitvā **you will be forsaking**, स्वधर्मम् svadharmam **your duty** च कीर्तिम् ca kīrtim **and honour**, अवाप्स्यसि पापम् avāpsyasi pāpam **you will incur sin**.

33. On the other hand, if you do not fight this righteous war, then, you will be forsaking your duty and honor, you will incur sin.

So Kṛṣṇa said that you have to fight this war by which you will attain heaven and suppose Arjuna argues I am not interested in heaven. I would like to live this life along with Bhīṣma, Drōṇa, etc. and I would not like to kill them and go to heaven. I am ready to sacrifice the heaven for the sake of Bhīṣma, Drōṇa, etc. For that Kṛṣṇa says: if you do not fight this war, not only you will not get the heavens; on the other hand, you are going to get hell only. You are going to get hell only because if a person renounces his duty, that omission of the duty is considered to be a pāpam according to śāstra. Pāpam is divided into two types, pāpam in the form of doing what should not be done: commission: is one type of pāpam. Doing what should not be done. In Sāṅskṛit it is called niṣiddha-karaṇam. Niṣiddha-karaṇam means doing what should not be done. Suppose the śāstras says: sūrām na pibhēt. One should not take liquor. In fact, one is not supposed to even smell. One should not even go near. Even smelling is considered to be a type of pāpam. Lower type of pāpam. And drinking is higher type of pāpam. Now this is niṣiddha karma, if a person drinks, then the pāpa is called niṣiddha-karaṇa rūpa-pāpam. In English, it will come under Commission; committing a sin, which is one type of pāpam.

There is a second type of pāpam and that is not doing what should be done. So we are supposed to pay the taxes. Suppose to pay the duty. If a person does not do that and then he is punished, he should not argue, that I did not do anything, (including "not paying the tax"), why are you punishing me, I did not do anything and after all not paying the tax also is not doing anything only; why are you punishing me; you should not ask; not paying the tax will come under another type of pāpam and what is that vihitha akaraṇam. So niṣiddha-karaṇam and vihitha-akaraṇam. So that is why

करचरण कृतं वाक्कायजं कर्मजं वा ।
श्रवणनयनजं वा मानसं वापराधं ।
विहितमविहितं वा सर्वमेतत्क्षमस्व ।
जय जय करुणाब्धे श्रीमहादेव शम्भो ॥

karacaraṇa kṛtaṁ vākkāyajaṁ karmajaṁ vā |
śravaṇanayanajaṁ vā mānasaṁ vāparādhaṁ |
vihitamavihitaṁ vā sarvamētatksamasva |
jaya karuṇābdhē śrīmahādēva śambhō ||

There how should one understand. Vihitha-akaraṇam and avihitha-karaṇam cha; sarvam ēthat kṣamasva. If Arjuna does not fight this war, it will come under what type of sin?

Vihitha akaraṇam, in English it will come under Omission. Arjuna you would not get commission-sin; you will get omission_sin. In Sāṅskṛit it is called pratyavāya_sin. Vihitha-akaraṇam is called pratyavāya-pāpam.

And that is what is said here: atha cēttvamimarṁ dharmyaṁ saṅgrāmaṁ na kariṣyasi. Arjuna, if you do not fight this dhārmica yuddham; saṅgrāmaṁ is not a type of village, grāmaṁ village, good village! (not like that) like nyāsa, renunciation, sanyāsaḥ, total renunciation, saṁ means total (that meaning is not there). Saṅgrāmaṁ means yuddham, a righteous war, if you do not take to, then what are you doing: athaḥ svadharmam hithva, vihitha-akaranam kruthva, you will be omitting, shirking your duty and for that what will happen? Pāpam avāpsyasi. You will incur pāpam.

What is the consequence of pāpam? Suffering in this janma and if not in this janma, in the future janmas; in short naraka prāpti ēva phalam bhavati. Therefore, Arjuna you may not be interested in svarga, but at least to avoid narakam, you have to fight this war. Not only you will get narakam, kīrtiṁ ca hitvā, you will lose your name and fame also. About this Kṛṣṇa will explain later; so with this ślōka the dhārmic-dṛṣṭi is over. It started from verse No.31. And Kṛṣṇa's argument is that this war is ethical and therefore you should fight.

Verse 2.34

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् |
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते || २-३४ ||

akīrtiṁ cāpi bhūtāni kathayiṣyanti tē'avyayām |
sambhāvitasya cākīrtimaraṇādatiricyatē || 2.34 ||

api ca अपि च **Moreover**, bhūtāni भूतानि **people** kathayiṣyanti कथयिष्यन्ति **will impute** tē ते **your** अव्ययाम् अकीर्तिम् avyayām akīrtim **permanent infamy** sambhāvitasya सम्भावितस्य **For a person who has been honored**, akīrtiḥ अकीर्तिः **is worse** atiricyatē अतिरिच्यते **is worse** ca maraṇāt च मरणात् **than death**.

34. Moreover, people will impute permanent infamy to you. For a person who has been honored, infamy is worse than death..

After having given the philosophical view and ethical view; now Kṛṣṇa is coming down further to loukika dṛṣṭi, empirical, pragmatic worldly angle. Some people may that I do not believe in puṇyam and pāpam. That is the present society; because puṇyam and pāpam happens to be adrṣṭam. Adrṣṭam means that which cannot be perceived by the sense organs, that which cannot be experimentally demonstrated even with telescope or microscope you cannot see puṇya wave; like ultra wave, puṇyam and pāpam you

cannot see. It is not available for scientific establishment; it is only known through śāstra pramānam; therefore a person may say that I do not believe in puṇyam or pāpam; I do not believe in svargam and narakam; so then can I run away from this war? I do not believe in ātma, I do not believe in dharma, should I fight this war, if you ask, Kṛṣṇa says still you have to fight this war. Fight this war, why: if you do not fight this war, your status in society, your value in society, respect that you enjoy in society will come down. You lose your name and fame.

After all most of the people are interested only in their social status. All the time they are worried about, how the other people will think about me. Most of the time, the people will say; what will others think; even when my son or daughter does not want to get married; or they want to get married to someone else; whether they are interested in that or not is not the question; what others will think: Swamiji, we come from the Dikṣithar's family, etc. we belong to such a wonderful family; generation after generation we have lived certain thing now this son has given a wrong name to the family. Most of the arguments are what: not whether this is good or bad; that is not the question; how will I show my face outside? If there is some wedding function, there are people who do not attend functions thereafter; after some such event take place, they do not even go for temple functions; family functions; because they are bothered about; I am not saying right or wrong; I am just presenting objectively a case, that people are so much bothered about the social standing; social status in the family name and fame and as a kṣatriya; Arjuna has got a very strong rājasic ego and therefore he also will be bothered about his social status.

And therefore Kṛṣṇa argues Arjuna you have got such a name and fame; you are considered the greatest warrior in the world; not only you have won laurels on the earth, even Indra calls you for assistance and you often go to Deva Lōka and then why fight wars for Indra; all these glories you have and now if you had decided not to fight this war, it would have been OK; but you decided to fight, you came in front; and last moment you withdrew, and what will the people say: தொடை நடுங்கி Thoda nadungi. New title will you get. They will say; the moment Arjuna saw all these people, he could not stand, even though Arjuna may think that it is out of compassion; the society is not going to say so.

And they will spread all kinds of rumors and not only that poems after poems will be written also and even after 20 centuries people will talk about Arjuna, who ran away in the battle field. Arjuna! Do you want such a stigma in your name? It is said:

प्राणं वापि परित्यज्य मानम् एवापि रक्षन्थुः
अनित्यो भवति प्राणहः मानस्तु आचन्द्रः तारखम् ॥

prāṇam vāpi parityajya mānam evāpi rakṣanthuḥ
anītyō bhavati prāṇahaḥ mānastu ācandraḥ tārakham ||

Generally people think mānam, the honor of the family, honor of the individual is more important than even life. How often we read in the newspaper: even teenagers committing suicide because in the SSLC or + 2, they did not get the rank. They passed; But they became second, etc. Because having got the rank all the time, one time they did not get. Or somebody running a company or something; all the money were lost; committing suicide. Why, because they consider mānam is more important; they are not able to withstand apamānam, and therefore they take away their life. Arjuna, if this is true for every ordinary individual, for you, Kṣatriyā how important it should be mānam. Do you to want to live with apamānam or do you want to fight and sacrifice life? Therefore he says, bhūtāni kathayiṣyanti, all the people will talk insulting you, belittling you, criticizing you and they will spread rumours, akīrtiḥmapi kathayiṣyanti. They will give you permanent apamānam or infamy which is avyayaṁ. Avyayam means it will be passed from generation to generation. So avyayāṁ akīrtim bhūtāni, bhūtāni, means human-beings they will spread. If you are unknown person in the world, whatever happens even if ill-fame comes nobody knows. But having got the name in the society, thereafterwards apamāna comes it is very very very excruciating painful.

Therefore he says sambhāvitasya having enjoyed the fame, as the greatest warrior the most courageous person having enjoyed the fame, suddenly being dropped down; akīrtim, illfame is maraṇāt atiricyatē is worse than death. And therefore Arjuna better die than live with ill-fame.

Verse 2.35

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः |
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् || २- ३५ ||

bhayādraṇāduparataṁ maṁsyantē tvāṁ mahārathāḥ |
yēṣāṁ ca tvāṁ bahumatō bhūtvā yāsyasi lāghavam || 2.35 ||

महारथाः च mahārathāḥ ca (These) great warriors also मंस्यन्ते maṁsyantē will consider त्वाम् tvām you उपरतम् uparataṁ to have withdrawn रणात् raṇāt from this war भयात् bhayāt out of fear. भूत्वा बहुमतः bhūtvā bahumataḥ Having been honourable येषाम् yēṣām to them त्वं यास्यसि tvāṁ yāsyasi you will come लाघवम् lāghavam to disgrace.

35. (These) great warriors also will think of you as one who has withdrawn from the war out of fear. Having been honorable to such (warriors), you will come to disgrace.

Kṛṣṇa explains the same thing further. How apamāna will afflict Arjuna, if he goes away from the battle. When Arjuna withdraws from the battle; if at all he withdraws; his reason

for withdrawal is not fear. In Arjuna's mind it may be compassion and respect for Bhīṣma and Drōṇa, but unfortunately, Arjuna's intention is not visible. Therefore the Society and the world will never know what Arjuna's intention was. Since it can never be known, there is enough hope for spreading all kinds of rumours. Even Arjuna's cause may be legitimate cause; Duryōdhanā's people are going to spread all types of rumours. That is why they say, all the journalist magazine people and all, all over the world, they have got a particular profession or method it seems; that whenever there is a well-known person, right from the President of the America (we do not know what is true and what is not true) what they do is: somebody brings some story; it may be fact, it may not be fact, it may be pure fiction also; immediately all the journalist people will contact that person and they say you tell the story, we will give you one million dollars and the magazine they will put such a such person did such and such thing and put a question mark at the end. They are fair. By putting a question mark, they say it may be true or it may not be true? What will be the public do? They will not remember the question mark. For them, it becomes a fact and once the name has gone, it is very very difficult to get back and having got the story, they go to that particular famous person and say, if you do not want the story to come, pay us so many millions of dollars. You had it; and it is at that time, this person begins to know that even fame is a curse. Till that time, he would have enjoyed the fame. When the other people like journalists start blackmail, then alone he would come to think that it would have been far better to be an unknown person to walk on the road. Or else, journalists would clamor you for sensational stories or pictures. You remember that girl, Diana. Where a person feels shame is a curse, and therefore here also Arjuna somehow or the other, you have got the fame and Duryōdhana people will blackmail you, they will get a wonderful opportunity to spread all types of stories about you.

And first thing they will say is what, bhayāt raṇāt uparatam. They will say Arjuna withdrew from the battle, only out of fear and how will you disprove the rumor, whether it is because fear or respect, nobody can understand because it is in your mind; how do people know. So maṁsyantē tvām mahārathāḥ. mahārathāḥ, all the great warriors in Kaurava side; they will all consider that you have withdrawn out of fear.

And not only that even Karṇa is waiting for an opportunity because he has been insulted all the time. In Mahābhārata if there is one person who faced insult all the time, it is Karṇa. All the Pāṇdavas, including Draupadi, has insulted even though kṣatriya blood is flowing in Karṇa, they have been telling that you are a sūtha puthrah. Insulted very often, and Karṇa is waiting for an opportunity; moment Arjuna runs away, Karṇa will say, "that he was surveying the army and he just saw me and I just stared at him and then he decided to withdraw". Therefore mahārathāḥ; Karṇadayaḥ; they will look down upon

you. And yēṣāṁ ca tvaṁ bahumatō bhūtvā, until this moment, they were all respecting you; they were keeping you in awe and fear; from this moment onwards, you will become light in front of them. lāghavam yāsyasi. You will go to disgrace in their vision. And not only that:

Verse 2.36

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः |
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् || २ - ३६ ||

avācyavādāṁśca bahūn vadiṣyanti tavāhitāḥ |
nindantastava sāmartyaṁ tatō duḥkhataram nu kim || 2.36 ||

च ca **Moreover**, निन्दन्तः nindantaḥ **ridiculing** तव सामर्थ्यम् tava sāmartyaṁ **your ability** तव अहिताः tava ahitāḥ **your enemies** वदिष्यन्ति vadiṣyanti **will utter** बहून् अवाच्यवादान् bahūn avācyavādān **many unmentionable words** किं नु किम् nu **What can be** दुःखतरम् duḥkhataram **more painful** ततः tataḥ **than this?**

36. Moreover, ridiculing your ability, your enemies will utter many unmentionable words. What can be more painful than this?

Kṛṣṇa explains the same idea further; just to prick Arjuna. Kṛṣṇa's game is somehow or the other, he should make Arjuna fight this war. Therefore he is passing pain in Arjuna's mind by using strong words. tava ahitāḥ vadiṣyanti. ahitāḥ means śatravaḥ, your enemies, i.e. Kauravās, avācyavādān vadiṣyanti, they will utter words, spread rumours about you in such a language, that it is difficult for me to utter those words, unmentionable words, unmouthable words, they will utter against you. bahūn vadiṣyanti. And they have the advantage also because they are the rulers of the State.

After all, you are a non-entity in the forest; 13 years in the forest; and Duryōdhana has got the kingdom; he has got all the control over the people; all the fourth estate (newspaper, television, radio, all of them are in their hands) and therefore they can spread any rumor they want. Therefore, bahūn avācyavādān vadiṣyanti; tava sāmartyaṁ nindantaḥ; criticising or belittling your proficiency. Your skill in archery; they will be criticizing. tataḥ duḥkhataram kim. What is more painful than apamānam?

This argument you will find often given in the scriptures; in Rāmāyaṇa, Daśaratha refuses to give boon to Kaikēyi because he is ready to sacrifice everything but he does not want to sacrifice Rāma. Kaikēyi uses all the arguments; all arguments fail. Ultimately, Kaikēyi gives one argument and that argument is all your forefathers have kept their words; they are all known for their vākya paripālanam. Entire Raghu vaṁsa is known for vākya paripālanam, such a blotless glory they have maintained; if you withdraw your

words, eat your own words, you will be the first person to bring a blot in your entire family. Do you want to sacrifice the name that you enjoy or do you want to go down the history as one who brought a blot in the blotless family of Raghu-vaṁsa?

The moment that apamāna word was given Daśaratha relents and says: Does not matter; he allows. Similarly Kaṁsa. He decides to kill Dēvaki because when aśarīri comes and tells that Dēvaki's 8th son will be his killer. Vāsudēva uses all the arguments to dissuade Kaṁsa and fails. All the arguments fail. Ultimately the powerful argument is this, bhavat yasācandramasau mā bhūta nava kalaṅō bhagini vadhēna. So your family has got wonderful name and fame, and down the history your name will go as the killer of your own sister; out of a fear of a son to be born. Do you want such an apamāna? The moment the word apamāna is given, Kaṁsa puts the sword inside.

And he says: OK I will try some other method. All over we find, for every human being, mānam is very important, apamānam they cannot withstand, especially for a kṣatriya, ego is very powerful, many wars have been fought, just because of this apamānam. If you read the history of so many countries in India, one rāja will ask another rāja, your daughter I want to get married; and that rāja will say no; I am going to give to another king or price. Immediately war starts. All for what; because that king insulted me by not giving the daughter. Yuddha. So you can imagine how much powerful the ego is. And Kṛṣṇa is using that weakness of a kṣatriya and he says tataḥ duḥkhataram nu kiṁ? What is more painful than apamānam? And therefore what should you do Arjuna?

Verse 2.37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् |
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः || २ -३७ ||

hatō vā prāpsyasi svargaṁ jitvā vā bhokṣyasē mahīm |
tasmāduttiṣṭha kauntēya yuddhāya kṛtaniścayaḥ || 2.37 ||

हतः वा hataḥ vā **Killed**, प्राप्स्यसि स्वर्गम् prāpsyasi svargam **you will enjoy the kingdom** वा vā **or**, जित्वा jitvā **victorious**, भोक्ष्यसे महीम् bhokṣyasē mahim **you will enjoy this world** तस्मात् tasmāt **Therefore**, उत्तिष्ठ uttiṣṭha **get up** कृतनिश्चयः kṛtaniścayaḥ **having resolved** युद्धाय yuddhāya **to fight** कौन्तेय kauntēya **Oh Arjuna!**

37. Killed, you will attain heaven. Or, victorious, you will enjoy this world. Therefore, get up, having resolved to fight, Oh Arjuna!

Therefore Arjuna if you do not want ill fame, and if you do not want narakam, better you fight this battle; hataḥ vā san svargam prāpsyasi. If you are killed in this battle; certainly you are going to get veera svargam. Either way it is gain. Suppose you do not die, but

win this war; jitvā vā mahim bhōkṣyasē. You will get back the kingdom, which you were craving for the last 13 years; you were waiting, waiting and waiting and in the forest you had all kinds of sufferings; having enjoyed the comfort of a palace, living in the forest with all the mosquitoes and insects and all kinds of things, and there is no pure water, and there is no privacy; nothing is there; even for ordinary people, forest life is miserable, what to talk of a kṣatriya. You have been waiting for 13 years to get back the kingdom, you will get it back. Therefore either way, you are going to gain if you fight this war. Therefore, jitvā, victorious you will get the kingdom, you will enjoy the kingdom, killed, you will go to svarga.

And therefore Arjuna your decision must be tasmāt kauntēya uttiṣṭa. Therefore Arjuna first you get up. Because at the end of the first chapter, we have seen Arjuna dropped the bow and arrow and then rathōpastha upāviśat visṛjya saśaraṃ cāpaṃ śōkasamvignamānasaḥ. This is the last verse of the first chapter. He dropped the bow and arrow and he was sitting afflicted by sorrow; he was seated. First get up, then we will see what has to be done; Kṛṣṇa is afraid that after getting up, Arjuna may run away, so he adds: yudhdāya kṛtaniścayaḥ. For running also he has to get up, therefore Kṛṣṇa wants to make sure, yudhdāya kṛtaniścayaḥ having decided to fight. So kṛtaniścayaḥ; having taken a resolve to fight this war; Arjuna may you get up. So with this the third level of argument is also over.

So what are the three levels. Adhyātmika-dṛṣṭi; dhārmica-dṛṣṭi; and lōukika-dṛṣṭi. philosophically speaking, you have to fight; ethically speaking you have to fight; from worldly angle, to save your honour, you have to fight. And therefore, Arjuna fight this war.

And now having given all these arguments, Kṛṣṇa gives one advice to Arjuna: How to fight this war. Because we have got duties and generally we divide the duties into two types; one is pleasant duty and the other is often unpleasant duty. That is why whenever there is a function, they will say that it is my pleasant duty; to introduce the speaker, etc. or it is my pleasant duty to give the vote of thanks, etc.

The words pleasant duty makes it clear that there is another duty called unpleasant duty. How to do the pleasant duty everybody knows. One need not talk about it. Because it is pleasant. But the problem is with unpleasant duty. Therefore how one should do the so-called unpleasant duty; how should you do that: that is given in the 38th verse:

Verse 2.38

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ |
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि || २-३८ ||

sukhaduḥkhē samē kṛtvā lābhālābhau jayājayau |
tatō yuddhāya yujyasva naivaṃ pāpamavāpsyasi || 2.38 ||

कृत्वा kṛtvā **Regarding** सुखदुःखे sukhaduḥkhē **happiness and sorrow**, लाभालाभौ lābhālābhau **gain and loss**, जयाजयौ jayājayau **victory and defeat** समे same alike, ततः तुज्जस्व tataḥ yujyasva **prepare** युध्दाय yudhdāya for war. एवम् ēvam **In this manner**, न अवाप्स्यसि na avāpsyasi you will not incur पापम् pāpam **sin**

38. Regarding happiness and sorrow, gain and loss, victory and defeat alike, prepare for war. In his manner you will not incur sin.

So in this verse, Lord Kṛṣṇa concludes his first phase of teaching; and he is introducing the next phase of teaching. Therefore, this is the transition slōkā; and this happens to be the introduction to the next topic; which is known as karma-yōga, which is another important topic of the Bhagavad-Gīta; jñāna-yōga or saṅkya-yōga has been very clearly talked about; from verse No.12 to 25; he clearly discussed the philosophy and hereafterwards he wants to enter into religion; as I said, the entire Vēdāh is divided into two portion; religion and philosophy. Religion is a way of life; philosophy is the right view of life. And the philosophy part is over, now the religion part is coming. Vēdā antha is over; Vēdā-pūrva is coming; jñāna-kāṇḍam is over; karma-kāṇḍam is coming; Brahma-śāstram is over; dharma-śāstram is going to come.

How to act in the world? Kṛṣṇa says most important aspect samatvaṃ yōga ucyatē. If a person has to efficiently act in the world, most important characteristic is learning to be balanced in mind; therefore, samatvaṃ as karma yōga is being introduced in this slōkā which will be elaborated in the later verses; those details we will see in the next class.

Hari Om

022 CHAPTER 02, VERSES 38-41

ॐ

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः |
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् || २ -३६ ||

avācyavādāṃśca bahūn vadiṣyanti tavāhitāḥ |
nindantastava sāmartyaṃ tatō duḥkhataraṃ nu kim || 2.36 ||

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् |
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः || २ -३७ ||

hatō vā prāpsyasi svargaṃ jtvā vā bhōkṣyasē mahīm |
tasmāduttiṣṭha kauntēya yuddhāya kṛtaniścayaḥ || 2.37 ||

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ |
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि || २-३८ ||

[sukhaduḥkhē samē kṛtvā lābhālābhau jayājayau |](#)
[tatō yuddhāya yujyasva naivaṁ pāpamavāpsyasi || 2.38 ||](#)

Arjuna was suffering from the problem of saṁsāra, because of which he had a big conflict in the battlefield and he was not able to decide, whether he has to fight the dharma yuddham or not. And not only he had this delusion with regard to dharma-adharma; he was afflicted by intense sorrow also and the only good thing that Arjuna did was he surrendered to Lord Kṛṣṇa accepting his helplessness.

Now it is Kṛṣṇa's responsibility to rescue Arjuna and Kṛṣṇa has two-fold job; one is he has to remove the problem of sorrow, śōka-nivṛtti and also he should convince Arjuna that this Mahābhāratha-Yuddhah is dharma-yuddhah and therefore, it does not come under violence but it is only proper to fight for the sake of dharma.

And Kṛṣṇa begins to convince Arjuna giving arguments at different levels; we saw that Kṛṣṇa gave arguments from 3 different levels; the first level of argument was adhyātmika-dṛṣṭi; from philosophical-angle. From this angle, he talked about the true nature of the individual and how the true nature is free from all the action and therefore there is no question of proper-action or improper action; because from the standpoint of this true nature, he does not do any action at all. So when there is no action at all, where is the question of propriety or impropriety? This is from philosophical-angle.

And later Kṛṣṇa feels that everybody may not be able to appreciate this stand and not only that it may be even misinterpreted by people and therefore Kṛṣṇa decides to come down and again argue the case from the stand point of ethics, which we called dhārmica dṛṣṭi, and from ethical or moral angle, Kṛṣṇa established that it is Arjuna's duty to fight.

And having talked about dhārmica-dṛṣṭi, Kṛṣṇa later comes down further. Even if a person is not able to appreciate ethics, even if a person does not believe in puṇya-pāpam; still from worldly angle, loukika dṛṣṭi or from social angle, or from empirical-angle, also Arjuna has to fight this war; otherwise he would lose his name and fame. And therefore, whether Arjuna looks from philosophical-angle or whether Arjuna looks from ethical-angle; or worldly-angle; Arjuna, you have to fight this war.

And thereafter, Kṛṣṇa concludes this facet of discussion in the 38th ślōka in which he talks about the attitude with which Arjuna has to fight this battle. And this is not only from Arjuna's angle, this is from the standpoint of every human being, what should be

the attitude when he does the duty; and that attitude he presents in the 38th verse. And that is samatvaṁ. Kṛṣṇa will be emphasising this value more and more throughout the Gīta. Samatvaṁ means balance of mind. That means, not being carried away by any situation in life. Even in the worst crisis, the capacity to remain cool.

The samatvaṁ is very important because a person's thinking power will be functional when the mind is samaḥ. When the mind is viṣamaḥ, disturbed, the first thing what happens is the discriminative power goes, for not only the decisions will go wrong; still worse, the man will lose the capacity to learn from every experience. As they say, the very life is like a university. That every experience can teach us a lesson; especially tragic experiences teach much more than happy experiences.

As they say, a knife can be sharpened only when it is rubbed against a rough surface. When the knife is rubbed against a sponge, nothing happens but when it is rough surface; it increases the shine and sharpness. Similarly, we can learn much more from adverse circumstances than happy circumstances and if I have to learn valid lessons from such experiences, I should be able to have a relatively calm mind and therefore, Kṛṣṇa emphasises the capacity to maintain the emotional balance is the most important virtue that is required.

As somebody was telling that previously they thought that Intelligence Quotient, called IQ is responsible for the success of a person but later they are finding that more than IQ what a person requires is EQ. You know what EQ. Emotional quotient is.

If EQ is not healthy enough, a person will be easily disturbed and a disturbed person cannot perform well, even though he is very sharp in intellect. Like a student, who has studied very well and look at the examination paper and first question he does not know. In fact all other questions he knows well and enough choices are there; nothing to get panicky, but if he sees the first question and he does not know that, then he can become jittery and second question he knows the answer, but because of the disturbance he forgets that and when he forgets the answer the second question, he is more disturbed. Then the third question even though he is very sure, he will certainly forget. Whereas, even if he has not studied that well. If the EQ is very well, he will write whatever he knows well.

And therefore EQ is more important for human success than IQ. And in fact too much of IQ can make a person cranky also. Therefore, Kṛṣṇa says that I am not interested in your IQ, I am interested in your EQ. EQ in Gīta is called samatvam. Therefore he says: sukhaduḥkhē samē kṛtvā, prepare yourselves to build your EQ. And what is that sukha duḥkha experiences. As we know, that no human being can permanently expect success.

You ask any tennis player in the French open or a cricket player; nobody is always successful.

And therefore hundred percent success is not possible. Therefore, Dayānanda Swami nicely says: Success in life is nothing but the capacity to face success and failures. A successful person is one who knows how to face success and failure without being too much emotionally disturbed and therefore Kṛṣṇa says as an active person doing your duty, samē kṛtvā, learn to keep your mind in balance. In sukham and duḥkham, comfortable and uncomfortable situations. Then next, lābhālābhau, lābhā means profit, alābha means naṣṭa, whether it is gain or loss, nobody gains all the time, nobody losses all the time, both come together in life; then jayājayau, jaya means success, ajaya means failure.

This is very important verse. Kṛṣṇa does not teach how to succeed all the time. Kṛṣṇa never teaches how to succeed all times, Kṛṣṇa only says you should learn how to face both success and failures. Therefore, jaya-ajaya. And you have to include all the other pairs of opposites, like māna-apamāna, janma-maraṇa, growth and decay, summer and winter, therefore 44% centigrade, as well as the other temperatures; all of them; samē kṛtvā. Learn to face equally. That is not to be carried away by them.

Having prepared the mind, tatha, yuddhāya yujyasva. Thereafterwards, Arjuna get ready to do your duty. In this context to fight this legitimate proper or moral yuddha. naivam pāpamavāpsyasi. If you work with this attitude, you will never have a spiritual fall. Material ups and downs you may not be able to avoid; materially ups and downs will come; but if you have a proper attitude, spiritually you will never have a downfall. You will only grow. Even from the worst experience, you will learn a lesson. What is the lesson? That I expected such a thing, is not the mistake of the world, it is my mistake.

So, if I expected a person to come and help and if he does not help me, I can look at the situation from two angles; I can find fault with that person, who cheated me, or I can find fault with myself, that I expected such a thing to happen. That I was not prepared to face the other thing. In my lack of preparation, is exposed by this bitter experience. That is why somebody nicely said. **Adversity introduces a person to himself. Every adversity exposes my limitations.** And therefore pāpam na avāpsyasi. You will learn from every experience.

Verse 2.39

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु |
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि || २ - ३९ ||

**ēṣā tē' bhihitā sāṅkhyē buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha karmabandhaṁ prahāsyasi || 2.39 ||**

एषा बुद्धिः ēṣā budhdiḥ **This knowledge**, अभिहिता ते abhihitā tē **imparted to you (till now)**, साङ्ख्ये sāṅkhyē deals with sāṅkhyā. तु शृणु tu śṛṇu **Now, you listen to इमाम् imām this (following teaching) योगे yōgē which deals with Yōga**. युक्तः यया बुद्ध्या yuktaḥ yayā budhdyā **Endowed with this knowledge प्रहास्यसि prahāsyasi you will give up कर्मबन्धम् karmabandham all the bonds of Karma पार्थ pārtha Oh Arjuna!**

39. This knowledge, imparted to you (till now), deals with sāṅkhyam. Now, you listen to this (following teaching) which deals with Yōga. Endowed with this knowledge, you will give up all the bondage of Karma, Oh Arjuna!

So this ślōka is a transit verse. Kṛṣṇa is changing from one topic to another; and Kṛṣṇa points out that here, until now hey Arjuna, I talked about jñāna-yōgaḥ. Jñāna yōgaḥ, ātma anātma vivēka, which is the main topic that has gone by from verse No.12 to 25, which is the central theme of the previous portion, viz., self-knowledge. That is discovery of the fact that I am an independent one. Discovery of self-dependence or freedom from external dependence to be happy; that self-discovery is called ātma jñānam. Here Kṛṣṇa calls it sāṅkhyam.

Therefore, eṣā budhdiḥ abhihitā. Here the word sāṅkhyam means ātma. sāṅkhyam, is equal to ātma. The word sāṅkhyam, means upaniṣad. saṁyak kyāyatē, ātmatatvam yasyām sa sāṅkhyā, means the Upaniṣad. sāṅkhyam means the truth which is revealed in the upaniṣad and what is the truth revealed, the truth of myself, the ātma. Saṅkyam means ātma, and buddhiḥ means knowledge, buddhiḥ in this context means knowledge; not intellect; so sāṅkyē buddhiḥ means ātma jñānam. So until now, Hey Arjuna, I have given you self-knowledge.

Now hereafterwards, I am going to give you another knowledge, what is that? yōgē imām budhdiḥ śṛṇu. Here after, I am going to deal with Karma-Yōga. Here the transit is from jñāna-yōga topic to karma-yōga topic.

And why does Kṛṣṇa introduce Karma-Yōga topic here? Kṛṣṇa has previously said that jñāna-yōga alone frees a person from sorrow; it is the only remedy for sorrow, the disease called sorrow. gatāsūnagatāsūmśca nānuśocanti paṇḍitāḥ. Without self-knowledge one cannot get out of grief. So if jñāna-yōga is the means of liberation, and Kṛṣṇa has taught jñāna-yōga, why should he teach Karma-yōga at all? Is karma-yōga another means of liberation? No; that cannot be said so, because Kṛṣṇa clearly says, jñānam alone is the means of liberation.

Therefore, there is no other alternative method of liberation also. Then why should Kṛṣṇa come to karma-yōga? The reason is this. That even though jñāna-yōga is the only means to liberation, everybody is not fit to enter jñāna-yōga. It requires certain preparation; just as we have entrance exams to enter IIT or MBA or any other American university; one has to pass that entrance examination; which is the qualification. Similarly, one cannot enter jñāna-yōga without initial preparation.

And Kṛṣṇa is going to present karma-yōga as a stepping stone to enter jñāna-yōga. So thus the entire teaching is going to be: Follow karma-yōga, which will be taught in the following verses. Prepare your mind, and thereafter go to jñāna-yōga and be liberated. [Jñāna-yōga is impossible without karma-yōga and karma-yōga is incomplete without jñāna-yōga.](#)

So generally there is a misconception that in Kali-Yuga, jñāna-yōga is very difficult. And it is accepted in all the scriptures also. In Kali-Yuga, jñāna-yōga is very difficult. It is true. But what people say is: since jñāna-yōga is difficult, try some other yōga. But what Kṛṣṇa says is: if jñāna-yōga is difficult, you cannot try some other yōga because, some other yōga cannot give liberation. Jñāna-yōga is the only method. If jñāna-yōga is difficult in kali yuga, what should you do? Make jñāna-yōga easy. If jñāna-yōga is difficult, you should find out methods of making jñāna-yōga easier. And how can you make jñāna-yōga easier? By preparing the mind.

And therefore, karma-yōga will make jñāna-yōga easier, so that you will begin to enjoy jñāna-yōga. Like mathematics. For many people, mathematics is allergy. But for many other people, mathematics is halwa. That means, mathematics by itself is neither easy or difficult. Then what is mathematics is mathematics; it is neither easy or difficult. If my mind is prepared, it is easy; if it is not prepared, mathematics is difficult. For the problem is not with mathematics, but problem is with my mind. And therefore, jñāna-yōga is neither easy nor difficult. It all depends upon what type of mind you have. Therefore, Kṛṣṇa is going to teach karma-yōga, by which you are going to love Vēdānta. Or else, for any dry subject, they will name it as Vēdānta. Vēdānta has become an example for any dry subject, See the situation!

So Vēdānta will not appear dry, you will find it most relevant teaching in this world, most enjoyable teaching in the world, is Vēdānta. How to make it so; by following karma-yōga. And therefore, yōgē, Karma yōgē, Imam, means this teaching śrṇu.

And then what will happen? budhdyā yuktaḥ; once you learn this science of karma-yōga; and not only learn but also practice this karma-yōga, then what will happen? karmabaṁdham prahāsyasi. You will easily destroy all your shackles born out of karma;

karmabaṁdham prahāsyasi. You will attain liberation. By liberation you do not think some kind of a posthumous business, going to some lōka after death, going to forest, etc. liberation means freedom from all kinds of emotional problems; anxiety, fear, depression, worry; all these are called saṁsāra; liberation means enjoying a wonderful mind. A mind which does not have the problem of all these common saṁsāric problem; like depression, etc. are not there. That mōkṣa you will attain.

This is the introduction to karma-yōga. Here afterwards, Kṛṣṇa will give an elaborate introduction to karma-yōga, which we will read.

Verse 2.40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते |
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् || २ -४० ||

nēhābhikramanāśō'sti pratyavāyō na vidyatē |
svalpamapyasya dharmasya trāyatē mahatō bhayāt || 2.40 ||

iha इह **In this field** asti na abhikramanāśaḥ अस्ति न अभिक्रमनाशः **there is no failure**; विध्यते न प्रत्यवायः vidhyatē na pratyavāyaḥ **there is no adverse result** अपि स्वल्पम् api svalpam **Even a little bit** अस्य धर्मस्य asya dharmasya **of this discipline** trāyatē त्रायते **protects (one)** महतः भयात् mahataḥ bhayāt **from the great fear (of saṁsāra)** .

40. In this field there is no failure; there is no adverse result. Even a little bit of this discipline protects (one) from the great fear (of Saṁsāra).

So in these verses, Kṛṣṇa is glorifying karma-yōga. Even though he has not clearly defined karma-yōga, he is glorifying it. What exactly is karma-yōga, we will be seeing later; but to put it in a nutshell, karma-yōga is that way of life, in which we grow internally more and we give importance to inner growth more than external accomplishment.

Because the basic philosophy of Gīta is this: **the peace of mind does not depend upon what you have; on the other hand, peace of mind depends upon what you are**: This is the basic philosophy of Gīta; our general misconception is that our happiness, our security, etc. depend upon what we have; and we think that the more we have the more secure we are; but Bhagavat Gīta says: it is the biggest misconception.

In fact, those people who have more, they alone require maximum security, greater the person, the more number of black cats! So the President; he has got lot of money, position, possession; everything is there. Therefore we think that peace and security is directly proportional to what we have; Kṛṣṇa says that is the biggest myth. Peace and security depends upon what type of personality you enjoy; what type of inner growth

you enjoy. And in our culture, you find that some of the greatest people enjoyed greatest happiness.

सुर मंदिर तरु मूल निवासः
शय्या भूतल मजिनं वासः |
सर्व परिग्रह भोग त्यागः
कस्य सुखं न करोति विरागः ||१८||

[sura maṁdira taru mūla nivāsaḥ](#)
[śayyā bhūṭala majinaṁ vāsaḥ |](#)
[sarva parigraha bhoga tyāgaḥ](#)
[kasya sukhaṁ na karoti virāgaḥ ||18||](#)

So saints and sages, they did not possess anything; but still they had maximum security and maximum peace. And therefore karma-yōga is a life style in which we focus more on inner growth and comparatively the outer accomplishments are subservient to the inner growth. Not that we ignore external possessions; we respect money; we respect possessions; we respect status; all of them are respected; but when there is a comparison between inner growth and external accomplishment; a karma-yōgi focuses more on inner growth. And if he is asked to choose one of these two, he will choose inner growth more. And such a lifestyle is called karma-yōga.

The details we will be seeing later; but here the glorification we are going to see: Kṛṣṇa says: ihābhikramaṇāśō:'sti. Iha means in karma-yōga, there is no such thing called failure. A karma-yōgi never feels that he has failed in life, because even though he might be a failure from the worldly angle, because he failed in business or he lost money or he lost something, he lost job, the world may say he is a failure, but a karma-yōgi is going to look from the stand point of the lessons, the valid lessons, he learned from such experiences and since he feels lessons are very valid and important, while the world says he is a failure, he says I have got lot of inner growth, that I consider as success. And therefore, a karma-yōgi does not know failure. Abhikramaṇāśaḥ means failure.

Similarly, pratyavāyō na vidyatē; pratyavāya means adverse result. From material angle, any action can have positive result or adverse result. When I do a business, if I get profit, it is called positive result; if I lose my money, it is adverse result. So when there is some disease, I take to medicine, if the disease is cured, positive result; sometimes the disease is not cured; I get another disease. I took my medicine for headache, and I got stomach-ache also. That is called pratyavāya.

From material angle actions will have positive and negative result, but for a spiritual person, action will have only positive result because from any experience a karma-yōgi learns. A person who learned music for seven years and then he said I learned an

important lesson that music does not come for me. That is valid thing. At least hereafter he will not disturb the neighbors.

Therefore, any experience he will positively interpret and grow; that is what is called building castles with the stones thrown by other people. Karma-Yōgi always builds inner castles. Therefore pratyavāyō na vidyatē. There is no adverse result.

And not only that; svalpamapyasya dharmasya; even if he practices to a limited extent, to that extent, he will get proportional result; whereas, in the case of material result an action can produce a result only when it is completed. This is the normal rule. Suppose I am digging the well: I dig 10 feet. So I have dug 10 feet, let me get a little water; No, I have to complete the job and reach the layer where the water is available; unless I complete the job, I will not get the result.

Normally, from material angle, a karma will produce result only when it is completed but in the case of karma-yōga, whether the action is completed or not, inner growth will take place whether the action is done one fourth, whether the action is done half; whether the action is done three-fourth; the karma-yōgi will get the benefit.

I will give you a solid example. Then it will become clear. Suppose a person wants to chant Viṣṇu Sahaśranāma and somebody asks what is the purpose? Then he says I have consulted some astrologer and the astrologer has said that you should chant the Sahaśranāma so many times. And that too at this particular time; and you should offer such and such naivēdhyam and you should give such and such dakṣiṇa, etc. and then you will get the result. Then the Viṣṇu Sahaśranāma chanting is called a sakāma karma; meant for material result.

And suppose another person is chanting the same Viṣṇu-Sahaśranāma; and I am asking for what purpose you are chanting; is it for this purpose or that purpose, he says: I am not expecting any material benefit out of it; and I am purely chanting for the sake of inner growth. Then the difference will be: in the case of the first person, he will get the result only when he does the chanting as many times as prescribed. Suppose that person has said 11 times, and he chants, 10 times, no benefits. He has prescribed this much amount of naivēdhyam, all prescribed, and he gives only 3/4 of the naivēdhyam. I get 3/4th result. No. Either you complete it and get the full result or you do not complete it and get no result.

So in the case of material result, only when you complete the job you will get the phalam whereas when you are chanting the Sahaśranāma for inner growth, you need not complete it. Suppose you have chanted only 10 slōkās or 200 nāmās, (do not take

advantage of this statement!) So whatever amount you chant, even if one nāma, you will get the result. Therefore, **Karma will produce the result only when it is completed; in the case of karma-yōga even alpa will produce the result.** And therefore he says: svalpamapyasya dharmasya.

And not only that; when a person wants material results, the chanting also should be proper. If you use a Tamil book on Viṣṇu Sahaśranāma, finished! There every letter is advaita. Tamil is the best advaita!! ka, khaa, gha, etc. only one kha. So you if you do not pronounce the letters properly, no result. Not only no result, sometimes, adverse result. Whereas when you are chanting for purification of mind, even if you are chanting wrongly, the benefit is supposed to accrue. Thus what Kṛṣṇa wants to say is sakāma-karma will have to be completed to produce the result, Niṣkāma-karma or karma for inner-growth will give the result anyway. So svalpamapyasya dharmasya, even a little bit of karma-yōga, mahataḥ bhayāt trāyatē; from saṁsāra, the great fear called saṁsāra. From that saṁsāra, the karma-yōga will protect a person. And therefore Arjuna be a karma-yōgi.

Verse 2.41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन |
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् || २-४१ ||

vyavasāyātmikā buddhirēkēha kurunandana |
bahuśākhā hyanantāśca buddhayō'vyavasāyinām || 2.41 ||

कुरुनन्दन kurunandana **Oh Arjuna!** एका ekā **(There is only) one** व्यवसायात्मिका बुद्धिः vyavasāyātmikā budhdiḥ **clear understanding** इह iha **in this field.** हि hi **However,** बुध्दयः budhdayaḥ **the notions** अव्यवसायिनाम् avyavāsāyinām of **those whose without clarity** बहुशाखाः bahuśākhāḥ **are many-branched** च अनन्ताः ca anantāḥ **and endless**

41. Oh Arjuna! (There is only) one clear understanding in this field. However, the notions of those without clarity are many branched and endless.

One of the problems that we face while we read our scriptures is that there are countless number of spiritual sādhanas prescribed. Unlike the other religions, which appears to be very simple or simplistic; they just give you certain dos and do nots ~ 10 commandments or something ~ therefore, it appears to be less complicated, whereas when you want to read our scriptures it seems to be very very complex. The scriptures themselves are so voluminous; the vēdās, the ithihāsās, the puraṇās, their commentaries, sub-commentaries and in all of them, varieties of sādhanas are prescribed. So in some place, they talk about pūja; some place you talk about japa; some place they talk about meditation; some place they talk about bhajans; some place they talk about pilgrimage.

So thus as many scriptures are there; so many sādhanas are there; and if you look at the various, the television programs also, in one place Prahlāda caritram will be there; Dhruva caritram will be there, and in each one, you will find one one sādhana. In one place they will say, he did not do any sādhana, singing, music itself gave liberation. Mōkṣa he got singing. You have to do dhyāna for mōkṣa in another place. In another place, it is said that you do not do anything; do your duty at home. Dharma-Vyādha story. They will give that story. Butcher got liberation. Just by butchering. Therefore you also will get. Thus there are so many sādhanās mentioned; we do not know, what are we supposed to do.

Read the last page of the Hindu, one day they would have reported that just 'Who I am enquiry' you do, instant liberation. Another day in the same Hindu, they will say that you will have to raise the kuṇḍalini from behind. And another day they will say, that you will have to utter, Sri Rāma Rāma Rāmēthi, Ramē Rāmē Manōramē. Utter Rāma-nāma only once enough, etc. You will get mōkṣa. They will say Dhruvaḥ and Prahlada and all those people went to forest and did tapas and all. Now I am confused, what should I do?

So therefore, if we have to successfully pursue spirituality we should have a clear idea of every sādhanā and its role. If I do not know the role of each sādhanā, I do not know how to use it, I will only abuse it. And here Kṛṣṇa says, karma-yōgi is one who has got a clear understanding about the sādhanas that he has to practice. And that clarity regarding the means and the ends; sādhyā, sādhanā viṣaya niścaya jñānam. The clarity regarding the means and the ends.

And even in the means and ends, we have got intermediary ends as well as ultimate ends. So when a person wants to go to Delhi and he wants to go to airport or railway station, the ultimate destination may be Delhi; but for the time being the destination is airport or railway station; that is intermediary end. And to go to the railway station, he might have to go to the auto stand or the taxi stand; and then the taxi stand becomes what? Another intermediary end. Next end is the railway station. Ultimate end is New Delhi. So he should know what is the immediate end and what is the ultimate end and that is called vyavasāyātmikā buddhi. Clarity regarding what I want in life. Many people you ask, what you want, they will scratch their head; I do not know what I want; first I thought I want this and I am not very sure, this or that; very clear understanding.

And what is that understanding? Kṛṣṇa does not say; but we should know; the ultimate goal is freedom; because whether you like or not, everybody is instinctively working for freedom alone. Even a child you watch, it holds on mother's hand until its legs are strong; the moment legs are strong, the child will drop the mother and run away. The

child also wants freedom. Animals also want freedom. Here what do we mean by freedom? Not external freedom to run away; but inner freedom. What is that inner freedom? I should be happy with myself without depending upon any other human being or his behavior or his presence or absence. Because ultimately, the basic formula is sarvam paravaśam duḥkham, sarvam ātmavaśam sukham; dependence is sorrow, independence is happiness. And therefore my goal is freedom.

Now the next question is to get that freedom what is the means? Karma-yōgi has studied and analysed enough and he has recognised this fact that the freedom is already natural to me; it is only I have not claimed that freedom; therefore, jñānam is the sādhanā for discovery of that freedom. Therefore freedom is the goal, jñānam is the means. So some kind of a picture has come.

Then he recognises that for jñānam, any knowledge, I require a prepared mind; whether it is physics knowledge, or chemistry or any other knowledge. If I have to study M.Sc physics, I should have at least B.Sc. physics, even if it is of the third class. Distinction is not necessary. If I have studied some other subject and go to M.Sc. physics, I would not get anything. Any knowledge requires preparation. Self-knowledge requires tremendous preparation, which we call as jñāna-yōgyatha. Ultimate goal is freedom; for that I require jñānam. For that I require jñāna-yōgyatha. Fitness of the mind.

Then the next question is: for that jñāna-yōgyatha, what should I practice? And for that alone, Kṛṣṇa gives karma-yōga; consisting of varieties of actions. The details of which again we will be seeing later. Karma-yōga position is it gives jñāna-yōgyatha.

Therefore what is my vision? Take the path of karma-yōga, take jñāna-yōgyatha; then go to jñānam and discover the inner freedom. And whatever religious practice I do whether it is pūja, japa, dāna, yajña etc. will come under karma-yōga; the purification of mind. So there is no confusion. He knows where he is now, he knows where he has to be next, and he knows what is the ultimate goal and Kṛṣṇa says that this is vyavasāyātmikā buddhiḥ. Clarity regarding my priorities of life and this understand is ēkā. It is one. It is unchanging. Here ēkā, unswerving. Apādhyah. Even if somebody comes and tells something, he will not be confused; whereas, most of the other people, who are not karma yogis, they have no idea about spirituality. At least if they were nāstikās, they would not waste their time in religious practices, but the so far, half-belief āstikās are wasting their time. Who is religious but does not know what he is doing for what? And therefore, most of the religious practices will become waste of time because he does not know how to use that.

And therefore Kṛṣṇa says, avyavāsāyinām, those who do not have clarity regarding means and ends, bahuśākhāḥ, many branched, they will listen to somebody's discourse and suddenly they will start bhajans. Then they heard somebody else say that this is the quicker method: raising the kundālini. They will start kundālini-yōga. Then somebody comes and tells, you have to study Gīta. They will come for 4 days. And next. Who am I, Who am I enquiry, and thus they are neither here or nor there; they are only on confusion. Who says: Not I, Kṛṣṇa says. bahuśākhāḥ. Utter confusion, and often they end up as nāsthikās, because when religion is not properly understood, and when a person does not get the benefit, he will not blame his lack of understanding, he will blame the religion. "I also did so many things: No result, except that I got cold" would be his statement. That means if you are religious you should not have cold. What logic is this, I do not know? Some silly logic. So thus he will not know how to look at religion, he will end up often a nāstika also.

He would have been doing something, fearing the parents only, and not out of his conviction. In his heart, religion goes. And remember, if such a thing happens, the problem is not with religion, the problem is that we have not clearly understood what it is. When you want to practice computer, there is a training course, 6 or 9 months, you learn how to operate. Spending Rs 10,000 or 20,000. First you learn, then you operate; any machine, even tennis. Seems to be very simple, even that requires training; whereas we practice religion, without learning, anything about religion. If you operate computer without knowing what it is, you would not get the benefit; the computer would also go. Similarly practicing religion without some learning of scriptures is most ridiculous thing; often producing adverse results; adverse effect.

In those days, the basic learning about religion was given in brahmacarya āśrama. When they had this schooling, they have to learn the basics of religion; but unfortunately that is not there. Therefore many people do not value and those people who practice also, they do not know what is what. Therefore Kṛṣṇa criticises them; bahuśākhāḥ and not only they have many branches; anantāḥ ca. Countless notions they have. Which we can learn from the type of questions they ask; countless notions they have regarding god, regarding world, regarding karma, regarding pūja, regarding dress, countless question; because the basics are not clear. Budhdayaḥ avyavāsāyinām.

More we will in the next class.

Hari Om

023 CHAPTER 02, VERSES 41-45

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एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु |
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि || २ -३९ ||

[ēṣā tē'bhihitā sāṅkhyē buddhiryōgē tvimāṃ śṛṇu |](#)
[buddhyā yuktō yayā pārtha karmabandhaṃ prahāsyasi || 2.39 ||](#)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते |
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् || २ -४० ||

[nēhābhikramanāśō'sti pratyavāyō na vidyatē |](#)
[svalpamapyasya dharmasya trāyatē mahatō bhayāt || 2.40 ||](#)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन |
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् || २ -४१ ||

[vyavasāyātmikā buddhirēkēha kurunandana |](#)
[bahuśākhā hyanantāśca buddhayō'avvyavasāyinām || 2.41 ||](#)

After talking about Jñāna-Yōga, which was given from verse No.11 to 25, now Lord Kṛṣṇa wants to concentrate on karma-yōga. And before starting the topic of karma-yōga, Kṛṣṇa wants to make certain general observations regarding karma-yōga and karma-yōgis and afterwards he will introduce the proper karma-Yōga.

In the first, i.e. the fortieth verse, Lord Kṛṣṇa glorified karma-yōga, by pointing out that it never has got failure, because karma-yōga is primarily meant for inner growth and whatever be the external consequences of the action, a karma-yōgi will inwardly grow, which means he gets the capacity to learn from successes also and to learn from failures also, to learn from gain as well as loss, to learn from mānam as well as apamānam and since a karma-yōgi learns and grows, there is no question of failure in karma-yōga.

And next in the 41st verse, which we have just completed, Lord Kṛṣṇa glorified karma-yōgi, by pointing out that he has got a very clear picture about the goal of life, and his priorities in life are very clear and therefore he knows what are the immediate goals and what are the long-term goals and what is the ultimate goal, which he has gathered not only from the experiences in life but also with the help of the scriptures he has understood; and what is the clear thinking, that a karma-yōgi enjoys? Kṛṣṇa does not say that in the verse. Śankarācārya brings out that clear thinking and that is he knows the ultimate goal is inner freedom alone.

All human-beings are working for this inner freedom only; by inner freedom, I mean the psychological freedom, the emotional freedom. And he is very clear that this inner freedom or mōkṣa is param puruṣārtha, and he has also understood that this can be

attained by self-discovery alone. Just as a child by discovering strength in its legs, learns to drop all the hold of the mother, and learns to walk by itself, by developing strength in its feet or in its legs, similarly, my mental feet, my emotional personality, should discover sufficient strength that I do not depend upon any external factors, to be secure, to be comfortable, to be happy.

So this discovery of inner strength is called ātma Jñānam and he is very clear that the Jñānam is the only means to attain or discover that freedom. And he is also very clear that this Jñānam cannot come or take place unless I have prepared my mind for that discovery and therefore my immediate goal is discovery of the qualification or acquisition of those qualifications, which we call in śāstra, Jñāna-Yōgyatha. So these stations are very clear. I have to go to Jñāna-Yōgyatha station; from there I have to go the penultimate station called Jñānam and from that I acquire the mōkṣa.

And how to reach the Jñāna-Yōgyatha station? For that he is very clear that I have to lead an active religious life, known as karma-yōga; an active involved committed wholehearted religious ethical life; I had to lead, which is otherwise known as karma-yōga. Thus through karma-yōga I attain Jñāna-Yōgyatha. From there, I go to Jñānam, and from there I go to mōkṣa. This is the route map through which I have to travel. This is very clear in his mind. And this clarity Kṛṣṇa calls as vyavasayāthmika buddhi. Very clear about what he wants.

Whereas in the case of the all the other people, who are not karma-yōgis, the problem is they are religious, alright, but they are not very sure about what they have to do. Therefore, anybody prescribes any sādhanā, they will practice that sādhanā for a week, and listen to some other mahātma talking about some other sādhanā, practice that for another week, and they listen to some other person prescribing some other sādhanā, practice for another week; ultimately they will be going round and round, not able to reach anywhere, utterly confused. And therefore Kṛṣṇa criticises them, bahuśākhā anantāśca buddhayō'vyavasāyinām. These confused, confounded people have got so many ideas regarding religion and spirituality, many of them wrong ideas, many of them are incomplete ideas, and therefore bahuśākhās, multi branched. And anantāśca; and infinite, because even though the fact is one, confusions are many. Errors can be many. 2+2, the right answer is only one; but how many wrong answers are there? Infinite wrong answers are there; and therefore anantāśca. Up to this we saw.

Verse 2.42 to 2.44

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः |
वेदवादरताः पार्थ नान्यदस्तीति वादिनः || २ -४२ ||

yāmimāṃ puṣpitāṃ vācam pravadantyavipaścitaḥ |
vēdavādaratāḥ pārtha nānyadastīti vādinaḥ || 2.42||

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् |
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति || २ -४३||

kāmātmānaḥ svargaparā janmakarmaphalapradām |
kriyāviśēṣabahulāṃ bhōgaiśvaryagatiṃ prati || 2.43 ||

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् |
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते || २ -४४ ||

bhōgaiśvaryaprasaktānām tayā'pahṛtacētasām|
vyavasāyātmikā buddhiḥ samādhau na vidhīyatē || 2.44 ||

पार्थ pārtha **Oh Arjuna, अविपश्चितः avipaścitaḥ the unintelligent ones वेदवादरताः** vēdavādaratāḥ **who are enamoured of the Vedic statements (of the ritualistic portion), स्वर्गपराः svargaparāḥ who are votaries of heaven, वादिनः इति vādinaḥ iti who always न अस्ति अन्यत् na asti anyat there is nothing else कामात्मानः kāmātmānaḥ and who are full of desires प्रवदन्ति pravadanti speak याम् इमां पुष्पितां वाचम् yām imāṃ puṣpitāṃ vācam such flowery words क्रियाविशेषबहुलाम् kriyāviśēṣabahulām which are full of specific rites प्रति भोगैश्वर्यगतिम् prati bhōgaiśvaryagatiṃ for attaining pleasure and power जन्मकर्मफलप्रदाम् janmakarmaphalapradām and which lead to further births, the results of actions व्यवसायात्मिका बुद्धिः vyavasāyātmikā buddhiḥ Clear understanding न विधीयते na vidhīyatē does not take place समाधौ samādhau in the mind भोगैश्वर्यप्रसक्तानाम् bhōgaiśvaryaprasaktānām of those who are attached to pleasure and power अपहृतचेतसां तया apahṛtacētasām tayā and whose minds are carried away by those (words).**

42-44. Oh Arjuna! The unintelligent ones who are enamoured of the Vēdic statements (of the ritualistic portion), who are votaries of heaven, who always argue that there is nothing else and who are full of desires speak such flowery words which are full of specific rites for attaining pleasure and power and which lead to further births, the results of actions. Firm knowledge does not take place in the mind of those people who are attached to pleasure and power and whose minds are carried away by such words.

So in these three verses, Lord Kṛṣṇa is strongly criticising those people, who are confused people, who do not have clarity regarding the ultimate goal, i.e., non-karma-yōgis or I will call them karmis to contrast them with karma-yōgis; these people can be called karmis.

To understand these three verses, we should have a little bit of background; so I will briefly mention that here. Later, in the 17th chapter, Lord Kṛṣṇa is going to divide all the human activities into three types known as sātṛvika-karmāṇi, rājāsa karmāṇi and tāmasa-

karmāṇi. And according to Kṛṣṇa sātṛvika-karmās are those which will benefit the maximum number of people, which can be termed as selfless actions, which takes into account, the welfare and wellbeing of other people; non-self-centred action. Self-less actions. These are called sātṛvika-karmāṇi.

Then the second type of action, Kṛṣṇa mentioned is rājāsa-karmāṇi, which actions are purely individual oriented, purely self-centred action; the person is not bothered about anybody else; whether they are harmed or benefited, he does not bother, I should get the benefit. These are called selfish action; in Sāṅskṛīt, rājāsa-karmāṇi.

And third type of actions, Kṛṣṇa mentions is tāmasa-karmāṇi, in which a person is not only selfish but for the sake of fulfilling the selfish ends, he does not mind harming other people also and therefore they are krura-karmāṇi, which involve hurting other people. Thus harmful actions are called tāmasa-karmāṇi. Thus we can divide all the actions into three, selfless actions, selfish-actions and harmful actions.

And in terms of the growth of an individual, what is the contribution of these three types of action. In terms of the growth of the individual, what is the contribution of each of these three types of actions?

The scriptures point out that the sātṛvika karmas primarily contribute to the inner growth of the human being. The primary benefit of all the sātṛvika karmās is the inner growth, which you can call purity, which you can call as Jñāna-Yōgyatha, and these sātṛvika karmās may produce outer benefits, material benefits also but material benefits are secondary. Primarily they produce inner growth, but as a by-product, they produce material growth.

Then we come to rājāsa-karmāṇi, they also contribute to the growth of a person, but the proportion is different, all the rājāsa-karmāṇi, primarily contribute to the outer material growth of a person; he will be able to accomplish a lot in the material sense of the terms, but in terms of spiritual growth, its contribution is minimal; it is only a slow growth.

Whereas the third type of karmās are tāmasakarmās, for a person is harming another person, and through that harmful action, he may get material benefit; because corruption, through scams, through cheating, through adulteration, through bluffing, through all these things, certainly a person does all these things for material benefits only; the tāmasa karma may contribute to material benefit but the scriptures point out that in terms of inner growth, not only they do not contribute, but they pull a person down spiritually; that means he does not grow; he does not remain in the same place; not even status-quo but that person is going away from the inner growth.

This is one point we have to remember; sātṛvika-karmāṇi predominantly contributes to inner growth; rājasā-karmāṇi contributes to inner growth in a limited way only; and tāmasā-karmāṇi retards the growth; it pulls down.

Then the second most important information that we have is the real peace and happiness of a person primarily depends upon the inner growth alone and not the external growth. No doubt, the external growth in terms of material accomplishments will give some joy and peace, nobody says No, but the primary contribution to peace and joy is contributed by inner growth alone; which means suppose there is a person who does not have inner growth; but even if he has got all the external gadgets, he cannot enjoy life, because he will have conflicts because he would have gone against the conscience. So when the inner growth is stunted the external things cannot give peace and joy, whereas when the inner growth is there, whether the external things are there or not, a person can enjoy peace and joy. This is the basic information kept in mind when karma-yōga is being taught.

First we should know the three types of karmas, in terms of the inner growth; second we have to know that inner growth alone primarily contributes to the peace of mind of a person. Having kept this lesson in mind, in these three verses, Kṛṣṇa strongly criticises those people who are committed to rājasā-karmāṇi. Kṛṣṇa criticises who are committed to rājasā-actions, which means who are interested in their own personal benefit and that too material benefits alone. And they do not care about any other thing. And such selfish people are criticised strongly.

Kṛṣṇa does not criticise here tāmasā-karmāṇi, that is to be understood. When rājasā karma itself is criticised, what to talk of tāmasā-karma? So tāmasā-karma brings a person down, rājasā karma does not bring down a person, but rājasā-karma keeps a person without spiritual growth.

And therefore those actions are criticised here. So we will have to take the words from all the three verses; because all these three verses put together is one grammatical sentence; it is a very long Sāṅskṛit sentence; therefore I will be taking the words from various places; and rearranging for the sake of understanding.

First is criticism of selfish people. Who are they: Selfish-cum-materialistic people. Who are they: 42. 1st line, last word. avipaścitaḥ. They are unintelligent people. They are unintelligent people, indiscriminate people. What do you mean unintelligence or non-discrimination?

Unintelligence here is thinking that material accomplishments alone can make the life successful. That material accomplishments alone can make the life successful; wealth alone can accomplish everything. This notion is called here avivēkaḥ. Whereas the conclusion of the Gīta is material accomplishment alone cannot give that. As they say money can buy bed, but money cannot buy sleep. Money can buy food, but money cannot buy hunger. Money can buy people, but it cannot buy love. So thus money can buy many things, but there are many important things in life, which money cannot buy. If I do not understand that, I am avivēki and these people think, artha-kāma are the ultimate puruṣārtha. So No.1, avipaścitaḥ, avivēki, artha kāma prādhānaḥ prēyārthinaḥ, avipaścitaḥ.

Then, the next criticism Kṛṣṇa gives is vēdavādaratāḥ. In the vēda, especially the karma kāṇḍa portion of the vēda, there are so many rituals prescribed for material end. In the vēdas, and that too in the karma kāṇḍa portion of the vēdas, there are innumerable rituals prescribed for material benefits. One popular hōma, which you would have heard and attended in many places, is āvahanti hōma. Many people do that.

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः । वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।१।

[āvahantī vitanvānā | kurvāṇā cīramātmanah | vāsāṁsi mama gāvaśca | annapānē ca sarvadā | tatō mē śriyamāvaha | lōmaśām paśubhiḥ saha svāhā |1| - Taittiriya 1.iv.1](#)

I should get a lot of wealth. Not only money, but also annam. pānam, vastram; there is a ritual. Since the vēda itself prescribed the ritual, it is very clear, material needs would have to be fulfilled. Vēda does accept money is required; food is required; clothing is required. House is required; vēda is not against material accomplishments. Vēda prescribes.

But what vēdah says is that your life cannot be totally dedicated to these accomplishments alone; the same vēdah talks about the emotional growth, the intellectual growth, the spiritual growth and these selfish materialistic people, they do not read those portions of the vēdah. Satyam vadaḥ. It is on the other side; they will not see. Even if they see, they will do Satyam 'Vadham' (to kill). Dharmam-cara, svadyāyān mā pramādaḥ; you should study the scriptures. Many people think that if I am studying Gīta, I am doing a great thing. Vēdaḥ does not consider so; just as if a child is going to school, you do not consider it as a great accomplishment; going to school is the fundamental need of a child. Similarly, vēdaḥ says, learning Gīta is the fundamental necessity of every human being. Because going to school, takes care of salary. But Gīta alone takes care how to face unemployment; what to do when you do not get employment; or when you lose employment?

The situations in life, as I said the other side, the emotional quotient can be handled; the school would take care of the intelligence quotient; Gīta alone can take care of your EQ. EQ. Not emergency quota in the Railways. EQ, the capacity to maintain the mental balance in ups and downs. That being equally important, svadhyān mā pramāda; Gīta study is compulsory. So come to the classes, regularly. So it is important. But these unintelligent people do not read these portions; they only read about the āvahanti hōma, this hōma, that hōma, etc. In this temple or in that temple and they are committed to material pursuits. vēdavādaratāḥ, means rājasa karma ratāḥ, sakāma karma ratāḥ. This is the second criticism.

Third one is nānyadastīti vādinaḥ. When we talk about nobler things in life, about morality, about ethics, about God, about religion, about service, all the other topics when I raise, they are not interested in those things; they consider life is only; as they say in Hindi: kāvō, pīyō, maja karō; (in Tamil how to translate, I do not know). Eat, drink and be merry. Therefore, Anyat dharmakyaḥ, mōkṣarkya va, puruṣārtha va na anyath, na asthi ithi vadhina. Na anyat sreyō vēdayanthē pramūḍhaḥ. Upaniṣad uses a stronger word. They are all pramudhā, means what, mūḍhaḥ, fools, pramūḍhaḥ, the filtered ones; In Tamil வழக்கட்டின முட்டாளர் vaṭikaṭṭina muṭṭāḷ. nānyadastīti vādinaḥ. No.3.

What is the 4th description? kāmātmānaḥ. Verse 43, 1st word. They are embodiment of materialistic desires. They are embodiment of physical pleasures; they are embodiment of sensory pleasures. And again what Kṛṣṇa criticises here is not pleasures. You should always remember that vēda itself talks about material pleasures; but what is criticised here, giving predominance, undue importance to the sense pleasures; at the cost of inner and spiritual growth.

That is why he uses the word, kāma ātmā hanaḥ, that means that if you take all the sense pleasures and give hands and legs, they are embodiment of that; kāma ātmā hanaḥ. They have a very big list of pleasures. What to do? What is your ambition? He will give list and list and list. Even by mistake, they do not include dharma or mōkṣa in it. And in this list, what is highest, they have svargaparā. The heaven is the ultimate goal. Just as we have got America as the ultimate goal for many youth; by hook or crook, 3 months visa, or 9 months visa, by somehow or the other, settle there. Just as people are rushing to some such place, in those days, they were interested in svarga. Because that is described as nowadays they prescribe America. Everything good. This is good. That is good. Roads are fine. etc. Like that svarga is supposed to hundred times superior to America. So therefore the only difficulty is: first qualification to go to svarga is: we have to die. To go to America, you need not do that. That is why, they are rushing to America, these days. Everyone wants svarga. Svarga.

These are the five descriptions of the selfish-materialistic people who can never become karma-yōgi. And what do they do?

Again come back to 42nd verse, 1st line, pravadanti. Not only they are selfish and materialistic, they spread their philosophy to everyone. And always materialistic philosophy is attractive. So even if we are little bit religious, constant association with that person, our intention is to convert him but in the process, we get converted, because materialism is Māya, remember Māya is more attractive than Brahman. Māya is always more attractive than Brahman. Materialism is always more attractive than spiritualism. Therefore, if somebody repeatedly says; why should you go to Gīta now itself. You should become a grandpa or grandmother, then you can take up Gīta. What happened to you? What is wrong with you? I heard that you are going to Gīta classes and all. If somebody asks you 4 times like that, you will start doubting and think that you are doing some wrong, etc. As such, people coming to Gīta is difficult. Added to that, if people ask you consistently, four times, then it is finished!! Like the donkey story. And you will wonder, after retirement, we will see.

So therefore, these people spread their philosophy unasked, like the advertisements coming inside the news, etc. Every five minutes there is some advertisement, just as advertisement people advertise, these people talk about these things; pravadanti. What type of talk these people give. Kṛṣṇa describes the speech of these selfish-materialistic people, so that we will be forewarned. So that śāstra, you can avoid friendship with such people, that is like a bait; and the fish is attracted by the beautiful bait they have kept, fish goes and bites and gets hooked. Similarly, if you have too much materialistic friend, unknowingly you will be drawn. That is Śankarācārya warns in Bhaja Govinda and says: satsaṅgatvē nissaṅgatvaṁ. Choose your friends also.

And therefore here Kṛṣṇa says: puṣpitāṁ vācaṁ pravadanti; their speech is very flowery, very eloquent; very attractive, very tempting, very seducing; like the advertisement; you buy these, free plastic spoon; one day it will not last; If you buy soap powder, in which the plastic spoon price is included. All the people go there, they are interested in the spoon, than the powder itself.

Similarly, here also, puṣpitāṁ vācaṁ; flowery speech. And then, verse 43, first line, last word, janmakarmaphalapradaṁ vācaṁ. They speak of such activities. In fact, next word, we will see and come back to this word as it is easier to understand. Kriyāviśēṣabahulāṁ vācaṁ pravadanti; we will see this first. They talk about varieties of projects and projects. You take up this project, and you do not have expenditure at all and this much profit; and take that money and put in this project and it will bring this much money and project

after project, they will talk about, kriyāviśēṣabahulām, full of saturated with varieties of actions or projects.

In the vēdic parlance, it is varieties of rituals, in the modern parlance, it is varieties of ambitious projects. And ultimately, what is the casualty; Gīta Class. Therefore, no time. Saturday and Sunday are also busy. Extra money. And therefore you will not drop anything. If you do sandhyā vandanam even by mistake at all, it will also go. If not the prayer is the casualty. Or the Gīta is the casualty, why because he has got 25 hours of work in a day of 24 hours. Kriyā-viśēṣa-bahulām. Full of varieties of activities.

And they will lead to what? Janma-karma-phalaprādām. They do not know that one action will lead to another action, which will again suck you into another action, and you get into a whirlpool of action and you go round and round, and you have entered into it; and like Abhimanyu, you know how to enter, but you do not know, how to get out.

Even though I know I am too much involved, I should reduce ~ many people confess; Swamiji, somehow I have been caught up in all these, I am not able to come out ~ I plan to come to the class, but not been able to come. Before that Yama is planning something and the man is out. So thus he knows he is in a cakram and he does not know how to get out of that; and then what happens? He dies. Then what next? Punarapi jananam. And there also; again the same cakram.

पुनरपि जननं पुनरपि मरणं
पुनरपि जननी जठरे शयनम् |
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ||२१||

[punarapi jananam punarapi maranam](#)
[punarapi janani jathare shayanam |](#)
[iha sansare bahudustare](#)
[krpayā:pāre pāhi murāre ||21||](#)

Now Gīta does not say that you should not get into action; but what Gīta says is you get into, but you should also know how to gradually get out also, so that you can involve and dedicate yourself in higher-pursuits. That's why we have got the four āśramam concept; brahmacharya, grhastha, vānaprastha and sannyāsi. [A person gradually gets into, grows and gets out.](#) Not that a person physically takes to sanyāsa, do not get frightened; whether a person physically renounces or not, a person should be able to get into and get out. If I myself get out, it is victory; if Yamadharmarāja pulls me out, it is pain. Therefore, instead of Yama pulling you out, why can't you yourself grow out. And therefore, these people do not know that: janma-karma-phala-pradām vācam; they

speak of only such activity which will lead a person from action to action and birth to birth. Birth represents finitude, mortality.

And all these are meant for what? They do not present these activities for purity of mind; if they are prescribing activities for mental-purity, they are sātṽica karma, but these selfish-people never prescribe anything; even if they prescribe any religious- action, it is also meant for material-profit; that is commercialisation of everything.

And therefore Kṛṣṇa says; bhōgaiśvarya-gatiṃ prati. Their target are only two: one is called Bhōga, which means kāma puruṣārtha, enjoyments and aiśvarya; means arta puruṣārtha; bhōga-īśvarya, arta-kāma puruṣārtha; money and pleasures are only their target. And such words, all meant for even if they talk about the temple, they will say that if you go to that temple on seven Fridays, or three pournamis, you will get all the things which you desire. How convenient?

You go to this temple, this will happen. You go to the Śani temple, that will happen. You go to the Durga temple, that will happen. We are so catholic, that we include, Annai Velankani and Nagur, all for what? None of them for development of love or compassion, but for only money, money, money and money alone.

And what will happen to them? Kṛṣṇa further criticises them in the 44th verse, bhōgaiśvarya-prasaktānāṃ; not only they talk about arta-kāma, for others, but they are totally involved in, totally attached to arta-kāma alone, prasaktāḥ, means totally attached.

And they are attached to such an extent that, tayā'pahṛta-cētasām, gradually, they find that they cannot fulfil the desires by legitimate methods; because the mind can develop desires in geometric proportion. One desire to 10, 10 to hundred, hundred to thousand. Therefore the increase of desires is very fast; but the fulfilment of desires is very slow. Then a time comes, when the desires are so compelling and I do not have a legitimate method of fulfilling them and when legitimate methods are not available; what do I do? Slowly put our signature in the wrong place. I begin to take to adhārmic methods; gambling; all kinds of evils start; therefore, Thaya apahṛta-cētasām, their sense-of-conscience, sense-of-discrimination, sense-of-propriety; sense-of-honesty, sense-of-justice, all of them will go away. If we are seeing corruption, corruption is not done by illiterate-people, educated-people are doing, and there is no question of conscience pricking at all.

So we have reached such a state; that it is done and always the answer, when everybody is doing, what is wrong, if I doing? Autoricksaw people tell, the politicians and the bābus,

take Rs.100-Rs.120 crores; I am only asking Rs. 2 extra. He also justifies what he does, only in terms of the rājā; because yathā rājā, tathā prajā. And in democracy, yathā prajā, tathā rājā, because you get a government that you deserve. Because one of us is only ruling; one from among the idiots? How will he be? He will be Mahā-idiot. Therefore, apahr̥ta-cētasām, conscience is stifled, suppressed, stunted; therefore, vivēka-śakti goes away.

And in the olden days, they talked about pāpam, and people believed and avoided akramams. Now they say what is puṇyam and what is pāpam? Who has seen? There is no scientific-proof for puṇyam and pāpam. On the other hand, they will argue; see that chap, who had done all akramams and is living a fine life. They have some examples also and if I say that you will go to narakam, who knows such a narakam is there, and if I go to narakam, I would not be remembering all these things; and even if I go to narakam, I would not be remembering all these, because I would have dropped this body ~ how would I know I am that one. **You have got enough arguments to do akramams. To do krama is difficult.** To do akrama we have got enough excuses; and Kṛṣṇa is referring to them: apahr̥ta-cētasām.

And for such people, vyavasāyātmikā buddhiḥ, na vidhīyatē; means Nāsthi. Such people do not have **clarity-of-thinking**; they do not have **clear-priorities-of-life**; they are not very sure about the **goals-of-life** also; and clear thinking, they do not have where, samādhau; here the samādhau, means mind. Samādhi should be understand here as mind. So **in their mind, or in their intellect, there is no-clear-thinking at all**, which is proved by all these three verses. Thus Kṛṣṇa has criticised, selfish-materialist-people who can never become Karma-yōgis.

Now who can become Karma-yōgis is the next question? Kṛṣṇa is going to talk about that. These are all preparation, OK.

Verse 2.45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन |
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् || २ - ४५ ||

**traiguṇyaviṣayā vēda nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvsthō niryōgakṣēma ātmavān || 2.45 ||**

अर्जुन Arjuna **Oh Arjuna! वेदाः त्रैगुण्यविषयाः vēdāḥ traiguṇyaviṣayāḥ The Vēdas deal with (the world of) three Gunas भव निस्त्रैगुण्यः bhava nistraiguṇyaḥ Be free from (the desire for the world of) three Gunas. निर्द्वन्द्वः nirdvandvaḥ (Be) free from (the hold of) the pairs of opposites. नित्यसत्त्वस्थः nityasattvsthaḥ (Be) ever established in satva-guṇa.**

निर्योगक्षेमः niryōgakṣēmaḥ **(Be) free from (the concern for) acquisition and preservation.** **आत्मवान्** ātmavān (Be) **mindful.**

45. Oh Arjuna! The Vēdas deal with (the world of) three Guṇas. Be free from (the desire for the world of) three Guṇas. (Be) free from (the hold of) pairs of opposites. (Be) ever established in Sattva Guṇa (Be) free from (the concern for) acquisition and preservation. (Be) Mindful.

An important slōka, who can be a karma-yōgi. What is the personality of a karma-yōgi? What is the thinking pattern of a karma-yōgi; what is the goal of a karma-yōgi. What is the attitude of a karma-yōgi towards sense pleasures? That is being said here:

Traiguṇyaviṣayāḥ vedāḥ. Here, triguṇya means **material-accomplishment**. Trigūṇya means the material-goals-of-life; viṣayāḥ, such subject matter is there; in the vēdas. Kṛṣṇa says; Hey Arjuna Veda does talk about material accomplishment; Vēda does not condemn them totally. Vēda approves of material accomplishment; sensory pleasures.

But what should a karma-yōgi do? Hey Arjuna, nistraiguṇyō bhava. A karma-yōgi or you should not be enamoured by overwhelmed by such material pleasures, mentioned in the Vēdas. That means that they should not be given over importance in life. They have their role, kāvyā-śāstra vinōdēna kālō gaccati dhīmatām. In our culture, there was provision for entertainment; music was there; dance, fiction, drama, etc. everything was there; it was all allowed; but what vēda asks is whether that is the primary thing of life or whether they should be subservient to some other higher goal. Remember my example, to eat curd rice, we do use pickle; there is no taste in that curd rice; bland, therefore little kāram, there is no harm in having pickle, but you should very clear, whether pickle is the side-dish for curd rice, or curd rice is the side-dish for the pickle. If the priority is not clear, you will be in trouble. Similarly, arta and kāma are approved accepted puruṣārtha but life cannot be dedicated totally to their pursuit alone. Therefore constantly I should remember, dharma and mōkṣa are mukhyam, but all the time I cannot pursue dharma alone, therefore I require a relaxation, I require what is recreation; I require vihāra; to use the 6th chapter, yuktāhāravihārasya yuktacēṣṭasya karmasu. We do require entertainment. And in the vēdic days, there they had vēdic entertainment, and in these days, we have got the modern entertainment; which are dhārmic and which will not pollute the mind of the people; entertainments are welcome; but do not be carried away by them. Like the children seeing the cartoon network. All the mothers complain. Because it is a 24 hours. Earlier, they used to close. Now they do not close. You have to close. And the child does not know; where to put an end; Mother is very clear; she is very wise. yuktāha with regard to that. She knows that cartoon the child can see; but he has to learn the school lessons. And when all the time, the child learn for some entertainment, it can see; but the child does not know whether cartoon

is mukhyam or school-study is mukhyam. And we complain that the children do not know but Kṛṣṇa says: Why children, the grown up people themselves are not very clear; whether money and pleasures are alone important; or Gītā Study or dharma, pūja, prayer, dhyanam, etc. Therefore, get caught like that. Nistraiguṇyō bhava means niṣkāṁō bhava. niṣkāṁō bhava means: do not give undue importance to arta-kāma fulfillment. There should be some alright; Nistraiguṇyō bhava, nirdvandvō bhava; all very beautiful slōka; Let arta-kāma be subservient to mōkṣa; that is the first advice.

What is the second advice? Nirdvandva-bhava; dvandva means opposite experiences. Opposite experiences means, comfort and discomfort, healthy and sick condition; all the astrologers say you know; Śani peyarchi, Guru peyarchi, etc. 2-1/2 years it would be like that. Thereafter you will get accustomed; thereafter it will go; some other will come; therefore, the stars keep moving and all the industries are down; and we keep hope after hopes that will improve.

In our tradition, when ups and downs come, a practice called parihāra-karmāṇi is there; very very common. The moment consistently things go wrong; catch an astrologer; or catch a vastu-śāstri, it is becoming popular. One day someone told me that Swamiji, there is one particular window in that room in that particular place and therefore I am getting tooth ache, it seems; I am asked to shift the window; What I am saying is: vastu-śāstri comes with his version; palmistry comes with its version; astrologer comes with his own version; etc. They all prescribe what: pariharā karmāṇi. Whether this person's lot improves or not; those people really thrive well. Now Kṛṣṇa says, if you are going to do parihāra to everything; including for mosquito bite, etc. then you will have lifelong parihāra-karmāṇi only because, so many akramams we have done in our past life, consistently. So for that akramams, if you are going to do parihārams now, there would not be much time. So, in case of very important things you may do parihāram, but learn to strengthen your personality to accept minor difficulties; convert them into pinpricks, by strengthening your mind by immunising your mind; learn to transcend the opposite experiences; nirdvandvō bhava. Learn to accept the pairs of opposites, unless it is too grave that I cannot pursue anything, I cannot pursue even mōkṣa, such extreme cases only. Therefore the aim of a karma-yōgis should be what? Reducing the parihāra-karmāṇi.

And if totally later he can eliminate, it is good, but reduce parihāra karmāṇi or prāyascitha karmāṇi. Nistraiguṇyō-bhava means reducing kāmya-karmas, nirdhvandvō-bhava means reducing prāyascitta-karmas. Learn to accept.

More we will in the next class.

Hari Om.

024 CHAPTER 02, VERSES 45-47

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भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् |
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते || २-४४ ||

[bhōgaiśvarya-prasaktānāṃ tayā'pahṛtacētasām |
vyavasāyātmikā buddhiḥ samādhau na vidhiyatē || 2.44 ||](#)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन |
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् || २-४५ ||

[traiguṇyaviṣayā veda nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvasthō niryōgākṣēma ātmavān || 2.45 ||](#)

After talking about the jñāna-yōga, which is the direct means of liberation, now Kṛṣṇa is going to talk about karma-yōga, which is for preparing the mind for jñāna-yōga. If a person's mind is prepared for jñāna-yōga, he does not require karma-yōga; but if the mind is not prepared, a person has to go through karma-yōga; and in 99 percent of the people, preparation is not there; therefore, karma-yōga is compulsory.

And in this 45th verse, which we are seeing, Kṛṣṇa gives the basic principle of karma-yōga. He puts the foundation for karma-yōga and also how a karma-yōgi looks at his life and his goal of life. First He said traiguṇyaviṣayā; vēdās do talk about lot of activities for the fulfilment of arta and kāma; arta means wealth, kāma means pleasures or entertainment. Vēdā does talk about a lot of activities, purely meant for fulfilling our need of arta-kāma and this Kṛṣṇa calls traiguṇyam and then Kṛṣṇa says Nistraiguṇyō bhava; do not be carried away by the pursuit of arta-kāma alone; money and entertainment cannot be considered the ultimate-goal-of-life. No doubt they are necessary; but more than that, we, the human-beings are born for some other higher purpose and that higher purpose is inner growth. Because ultimately, the peace of mind does not depend upon what we have; but peace of mind depends upon what we are. So if a healthy inner growth is there; even if wealth is not there; a person can enjoy and even if wealth is there; he can enjoy both the presence and the absence of wealth; but if the inner growth is not there; then the wealth cannot offer much to that human being.

And therefore, Arjuna you should not consider arta-kāma as the primary goal of life, let it be secondary or subservient. If arta-kāma should be subservient, then it should be subservient to what? [What should be the primary-goal; and that is nothing but dharma and mōkṣa. Dharma means inward-growth; inner-health; mental-health is dharma. And](#)

mōkṣa is spiritual-wisdom. Therefore, inner growth leading to spiritual-wisdom should be the primary goal and therefore Nistraiguṇyō-bhava; transcend the lower goals.

And as Śankarācārya says, niṣkāmo-bhava; reduce those activities, which are meant only for arta-kāma, or to put in technical language, reduce kāmya-karmas; reduce rājasa, tāmasa karmas; let there be an increase in sātāvika karmas. So rājasic-karma, I hope you remember, is a karma in which I am the only beneficiary, tāmasa-karma is a karma, in which I am the beneficiary and others suffer; but sātāvika-karma is the karma in which not only I am the beneficiary; there are so many others; that **self-less-action is sātāvika-karma; selfish-action is kāmya karma**; Nistraiguṇyō-bhava, niṣkāmo-bhava; which means reduce money-oriented action. Kṛṣṇa does not say: drop money-oriented action; but Kṛṣṇa says the whole-time and energy should not be spent for this alone.

And then He said: nirdvandvō bhava. And even if you reduce your kāmya-karmas, even if you reduce the arta-kāma pursuit, you are going to face so many ups and downs in life; brought out by the prārabdha-karma. Because of the past karmas that we have done, whether we invite or not; whether we work for it or not; we are going to go through ups and downs in life; we are going to go through pairs of opposites; known as dvandvās. Dvandvās means māna-apamānah, lābha-naṣṭa, jayā-apajaya, all these things are called pairs, nirdvandva-bhava means strengthen your mind to such an extent that you can withstand most of the ups and downs of life.

And what is the advantage of this strengthening. If I do not strengthen my mind, for every pinprick, for every small problem, I look for remedial measures in the śāstra called prāyascitta karma. For even small cold, I will go to the astrologer and ask for this remedy and that remedy and not only that; once you go, the tendency, just as coffee addiction; initially you will go for an important purpose, and thereafter for a less important purpose, and like that, and thereafter for anything and everything, go to vāstu śāstra, go to astrologer; but becoming addicted and putting our life into the hands of somebody else totally, that is also not a healthy thing and therefore reduce prāyascitta karma and do not seek remedy for anything and everything; learn to withstand.

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् |
चिन्ताविलापरहितं सा तितिक्षा निगद्यते || २४ ||

sahanaṃ sarvaduḥkhānāmapratīkārapūrvakam |
cintāvilāparahitaṃ sā titikṣā nigadyatē || Śankarā's Vivēkacūdamāṇi 24 ||

All the time some planets or other planets will be presiding over our life. All planets will bring in some good also. All planets would bring some pinpricks also. Whether it is Śani pēyarchi or Guru pēyarchi. Some pēyarchi. Not that we disrespect that, not that we

disbelieve astrology; it is a traditional śāstra, what we say for anything and everything. Even for medicine also, even doctors say that do not take medicine for anything and everything; if you start depending upon external help, naturally your immune system will not have an opportunity to fight and grow strong.

That is why if the immune system is to be activated, what do they do? They themselves inject that particular disease, so that the immune system is activated. Just as the physical immune system is activated only when we face situation, similarly the mental immunity also will be activated, only when we allow some problems to come. We did not work for problem; anyway they are bound to come: We need not ask; Oh, Lord give me problems so that I can become strong, etc. We need not ask; they themselves will come because we have done enough akramas for Bhagavān to give us problems. So whatever trouble comes, we learn to face it; this is called nirdvandvō bhava; try to maintain equanimity; do not dissipate your energy in kāmya karmas and prāyascitta karmas. In fact, the whole principle of karma-yōga is saving mental energy.

Therefore, nirdvandvō bhava. And if you have to withstand all these, you require another important guideline to be followed: nityasattvashthō bhava. May you maintain your satva gūṇa. Satva gūṇa stands for Vivēka-śakti. **Vivēka-śakti stands for discriminative-power; maintain your discriminative knowledge;** and [what is the discriminative knowledge; in life dharma and mōkṣa, are more important than arta and kāma](#). And dharma and mōkṣa alone primarily decide my security and peace-of-mind; arta and kāma are only contributory factors; they should not be given more importance than they deserve.

So this awareness, that dharma mōkṣa are more important. That is called nityānitya vastu vivēkaḥ. Spiritual growth is more important than material growth. This awareness of giving importance to spirituality is satva gūṇaḥ. Therefore may you maintain that. And how can you maintain that? Only by, all the time associating myself with such sources of knowledge; either reading those books, which highlight, focus the importance of inner growth; or being associated with mahātmās, who do not possess much, still they are very happy or being associated with friends who value spirituality more than other things, which we generally call satsaṅghas. Reading sacred books, mingling with sacred people or mingling with even seekers; as Śāṅkarācārya said: satsaṅgatvē nissaṅgatvaṃ, nissaṅgatvē nirmōhatvam. When a person for example; when all over the houses, they have television, children will think that life is impossible without television. Cannot imagine. I am not asking you to sell your Television. What I am telling is just how we use certain things, initially we use it and thereafterwards we need it; thereafterwards without that we cannot survive. So this is a shackle which I myself have put. But a few years

before, during the younger days of most of us, including mine, we never had even radio or television or fans. So therefore it is mind which is capable of doing that. I do not say that therefore we should go back to 12th century and sell off all those things, but we remember that it is not impossible to live without them.

And therefore, satva-gūṇaḥ means that mental-strength, dharma-mōkṣa is more important that we should we and only when we move with those people, who are happy without most of the things, which we consider as inevitable, still they are happy. Once we see them, we know that: Oh! So we can be happy without that. So therefore, satsaṅgaḥ is the best method of maintaining satva-gūṇaḥ. Nityasattvasthō niryōgakṣēma.

And another important concern that we all have is about yōgaḥ and kṣēmaḥ; worried about the basic needs of life for survival. Because we know that we need certain things for our survival and acquiring those basic things for our security is called yōgaḥ. Aprāpṭhasya-prāpti. Acquiring those things which we do not have; and which are required for our survival. Food, clothing, shelter, medicine, so many things are there.

And kṣēmaḥ means having acquired the need for our security, I am worried about preserving them; prāpṭhasya-rakṣaṇam kṣēmaḥ; Aprāpṭhasya-prāpti yōgaḥ, in English, Acquisition, prāpṭhasya-rakṣaṇam: preservation and maintenance. Even if I do not want luxurious things, minimum things I need for security the minimum varies from individual to individual.

And what Kṛṣṇa says: the concern for the Yōgaḥ Kṣēmaḥ takes lot of your energy. What will happen to me in old age? And whether the children will protect; and we do not have total faith in our children, because we are worried and say that even though my child is good, I do not know who will come as the spouse of the child. My son is very good; after that daughter-in-law came, he has totally turned away. Or my daughter is good; but after my son-in-law came, she has changed her mind. So I do not know what will be his mind.

And therefore even though I have children, I want to have my own security and all those things I want to keep, I tell you any amount of security we have, the sense of insecurity cannot go away because insecurity is ultimately an inner feeling which has nothing, which has no connection with what we possess, or what we have. In fact, after the medical field has advanced so much, there are treatments for which you can spend 20 lakhs or 30 lakhs; 40 lakhs, marrow transplant, etc.

So I can now always worry about that disease for which the medical cost may run to 30-40 lakhs. What will I do? And even if I have all the money, what is the guarantee that like

Rāmāyaṇa. Daśaratha, had wonderful children; but at the time of death, not a single one was around; therefore what security we have? We know that every water lorry on the road is a potential threat. Last week only when I was coming to the class, just somebody died hit by water lorry; you might have read in the newspaper; later I came to know that it is a young boy of 17 years. And for no mistake of his that he has been hit. And then nobody was around. I am not you going to frighten you or anything; what you call it security, is it real security? It is doubtful. If we have too much of money, that itself will become insecurity because in many states, rich people's children are kidnapped and ransom are asked. Then the rich people are worried; if we are poor, this problem would not have been there; where is the question of kidnapping or anything. So I tell you, if you a politician, you are the maximum insecure person, proved by the black cats, white cats, red cats, etc. All kinds of cats are around, where is the question of security. And Prime Minister can be killed by her own security itself. So therefore Kṛṣṇa says no doubt you work for your security; but the ultimate security does not come from what you possess; it comes from only your inner strength; and inner strength has to be either wisdom or devotion; and until wisdom comes; devotion to the Lord; the Lord is there to give me strength to face. Remember this one slōka.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || ९-२२ ||

[Ananyāścintayantō māṃ yē janāḥ paryupāsatē |](#)
[tēṣāṃ nityābhilyuktānāṃ yōgākṣēmaṃ vahāmyaham || 9.22 ||](#)

Have you local yōgākṣēmaṃ, keep it; LIC. So therefore have your local yōgākṣēmaṃ , nothing wrong; but the real yōgākṣēmaṃ is the Lord's alone. Therefore transcend your worry about yōgākṣēmaṃ, to be a karma-yōgi. Otherwise, you will have no time for spirituality, because the mind will be always thinking about what about tomorrow; what about tomorrow; what about tomorrow.

And therefore, niryōgākṣemaha bhava. Go beyond the yōgākṣēmaṃ . Drop your concern about your yōgākṣēmaṃ by surrendering to the Lord. Devotion is the only remedy. So have an ista devatha and invoke the iṣṭa dēvathā in the heart and tell yourselves, even if nobody in the world is around me, because every time, you cannot take your family members all over; even if nobody is around me, my iṣṭa devatha, the Lord is within me. So that is devotion.

If you do not have devotion to iṣṭa dēvathā, you have to invoke your own inner strength, that we have the potential to face the problem. Face in your own potential strength. After all, God according to Vēdānta is within you only. Either believe a God outside or believe in a God inside. Inside God means infinite potential, when the crisis comes. Therefore

surrender to that; either to the inner God or to the outer God. That is only way to drop your worries. We will face. Will cross the bridge when it comes; after retirement, what? Why to worry now itself and get tired? So tired, and later retired; Why do you do that: drop your worry. Niryoḡakṣemaha-bhava.

And finally, ātmavān-bhava. ātmavān means **be alert in your life; do not be carried away by circumstances; do not lead a mechanical-life**; just because people are doing certain things; mechanically going through education and getting a job, etc. Getting employed, getting married, getting children and why do all things, because my forefathers did; Like that do not lead a sheepish life; let your life be a deliberate one.

apramattaḥ bhava. Śankarācārya writes; apramattaḥ-bhava, **do not be careless**. So be alert. Do not forget your goal. It is like a long journey you take. So in between so many intermediary stations come, you get down and most of the people they have to get down, you have to stretch the legs and all, invariably whatever thing is sold there you have to buy and eat; you cannot cross the station without eating something from the station; even though pantry car is there in the train itself; let him do it; he buys the dōśa, gives the money, gets the change, all these things he does, but whatever he does, one corner of the mind, there is the awareness, I am on a long journey, this is an intermediary station, I have to get into the train and travel further.

Just as you remember, that I am in the railway station and I have to go back, similarly remember earning, getting married, working in company, they are all intermediary stages, nothing is an end in itself, end is totally different from all these. That is why we call it brahmacharya āśrama, gr̥hastha-āśrama, āśrama means a stage of life. Therefore, never get carried away by any particular pursuit; this is called alertness. In Vedānta śāstra, it is called cittaḥ-samādānam. Citta-ēkagram thu sal lakṣyē, samādānam ithi spudam. Being aware of the goal. So this is this sign of a karma-yōgi. The attitude of a karma-yōgi. The outlook of a karma-yōgi. Arjuna you also be a karma-yōgi.

Verse 2.46

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके |
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः || २-४६ ||

yāvānarta udapānē sarvataḥ samplutōdakē |
tāvān sarvēṣu vēdēṣu brāhmaṇasya vijānataḥ || 2.46 ||

विजानतः ब्राह्मणस्य vijānataḥ brāhmaṇasya **For a wise brāhmin सर्वेषु वेदेषु sarvēṣu vēdēṣu (the benefit available) in all the Vēdās तावान् tāvān is the same यावान् as अर्थः artaḥ the benefit उदपाने udapānē (available) in a pond सर्वतः संप्लुतोदके sarvataḥ samplutōdake when there is flood everywhere.**

46. For a wise Brāhmin (the benefit available) in all the vēdās is the same as the benefit (available) in a pond when there is flood everywhere

So here Kṛṣṇa talks about the reward for a karma-yōgi, so that once Arjuna sees the benefit of karma-yōga, he does not mind to put forth any amount of effort to attain that goal. Just as they say, showing the carrot in front, so that you will go after that. Otherwise one will wonder, why to take to karma-yōga, being deliberate all the time, remember all the time, is'nt it better to have a loose-life, to do whatever I feel like doing. So always loose life is tempting, because there is no energy involved in it. But karma-yōga is an alert life, certainly energy is involved in life and therefore something must be there to tempt and therefore Kṛṣṇa shows the reward and he says the reward is mōkṣa; infinite ānanda. It is worth the effort.

If a person is climbing Everest even though he knows the amount of trouble involved, the risk involved, money involved, why does he go? Because he is aware of the reward, the thrill, that he gets when he does that. Therefore, he does not mind any amount of struggle. Here also once you know the goal, certainly, you will know it is worth the effort.

And therefore Kṛṣṇa defines the mōkṣa in this slōka. So he says the ānanda, the fulfilment that a person enjoys through spiritual wisdom is all encompassing fulfilment, in which all the worldly pleasures are included. So through worldly achievements, money, status, position, children, wife, all these things are going to give certain ānanda, certain fulfilment. Kṛṣṇa does not deny that fulfilment. But what **Kṛṣṇa says is when you seek mōkṣa, you are not losing worldly pleasures because, all the worldly- pleasures are included in mōkṣa.** You are not missing anything. But if he is a sannyāsi, who has left everything and that too in a young age and goes, the world will feel sympathy. Pāvam, nobody, no children, etc. etc. Certain idioms, etc. Therefore, what a drag life it must be. Cannot have a new fashionable dress! Even hairstyle change not possible. No hair. Therefore no hair style difference. Nothing new is possible. So what a drag, meaningless-life should be even though world feels; what he gets includes all the pleasures that all the people can get.

And therefore, Kṛṣṇa gives a beautiful thing, Karma-kāṇḍa talks about varieties of rituals for worldly pleasures. Karma-kāṇḍa talks about varieties of rituals for worldly pleasures. Kṛṣṇa says each pleasure is a finite pleasure. Money pleasure, wife pleasure, child pleasure, status pleasure; they are all, pariccinna sukham and the jñāna-kāṇḍa, the final portion the vēda talks about an ānanda, mōkṣa which comes under infinite pleasure. And within the infinite pleasure all the finite pleasures are included; and therefore, he does not miss anything. It is not that if you get dharma, you miss mōkṣa; if you get mōkṣa, you miss dharma; it is not.

In **dharma-arta-kāma, mōkṣa is not included but in mōkṣa, dharma-arta-kāma are included. In finite, infinite is not included, whereas in the infinite, all the finite things are included.** Therefore, it is worth the effort.

And to convey this idea, Kṛṣṇa gives an example of a small pond of water, udapānam, a small pond of water, which may supply you drinking water, that only. Because only a few liters are there; and also sarvataḥ samplutōdakē, means a huge lake, pure water lake. Not salt water; pure water lake. So in America they say that they have five big lakes, Superior.... all pure water lakes and some of them are close to oceans, so big it is. Now Kṛṣṇa says: what you can get in the lake, those benefits cannot be got in a pond of water; but if you have a huge lake, then whatever benefit you can get through the pond, that can be gained through the lake, in addition to those benefits, drinking, washing the vessels, not only that, you can fulfil, but even other benefits, snānaṁ you can do, swimming you can do, you can irrigate, all kinds of things you can do. Therefore benefit of pond is included in the benefit of lake; but the benefit of lake is not included in the benefit of pond; in short, finite is included in the infinite, but infinite is not; therefore dharma-arta-kāma are included in mōkṣa, but mōkṣa is not included in the other three.

This is the essence. Look at the slōkā. This is also an important slōka very often quoted. Udapānē arthaḥ. In a pond; arthaḥ, certain benefits are there; like you can drink water, or you can wash, maximum you can bathe also; but that much only you cannot use for irrigation, etc. That is why in many houses, one for plants and other things, one for washing vessels, one for drinking, one for cooking, different sources of water, each one is finite, if you misuse it. Whereas if you have one lake, it can be used for watering the plants; cleaning the whole house; taking bath, even guests can be allowed. Nowadays in Madras, to have a guest, one has to think repeatedly, because of water shortage. Alternate days only supply. Here Kṛṣṇa says udapānē whatever limited prayōjanaṁ is there,, all those benefits can be obtained in a lake, sarvataḥ samplutōdakē. Whole put together in one word. sarvataḥ samplutōdakam. Which means Tatākam, a lake, a huge reservoir of pure water; in that not only you can get the finite benefits, but you can get more also.

Similarly, sarvēṣu vēdēṣu yāvān arthaḥ; in the entire ritualistic portion, here vēdās means karma kāṇḍa, kāmya karma, in that varieties of benefits are said, dānyam danaṁ, paśum, bahuputralābham; you can have all kinds of things. Whatever ānanda is promised through these rituals, all these ānanda can be gained by; gained in the mōkṣa. mōkṣa we have supply. Gained in the mōkṣa; belonging to whom, vijānataḥ, belonging to a wise man. So mōkṣa is compared to the reservoir of water, whereas money, family, office and factories and big positions all of them compared to various udapānams, we do not know

when they will dry. Like the present government. We think the PM of India are big and all, tomorrow he may not be there. Therefore the ponds are dryable ponds, whereas this is only the eternal source. And therefore, sarvēṣu vēdēṣu yāvān arthaḥ, whatever benefit is acquirable through vēdic rituals all can be acquired through one mōkṣa jñānam. Therefore Arjuna, you have to choose mōkṣa if you are intelligent and for mōkṣa you require karma-yōga and therefore better be a karma-yōgi.

Brāhmaṇasya; brāhmaṇa should be understood as a vivēki, a discriminative-person. So later we will be seeing that brāhmaṇa can be by profession, a person can be a brāhmaṇa taking to priestcraft, or by birth a person can be a brāhmaṇa, and finally by gūṇa a person can be a brāhmaṇa. Here the word brāhmaṇa does not refer to jāti- brāhmaṇa, does not refer to karma brāhmaṇa but does refer to the gūṇa brāhmaṇa. Therefore a cultured discriminative gūṇa brāhmaṇa through his vijñānam knowledge will get the ultimate fulfilment.

Verse 2.47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि || २-४७ ||

karmaṇyēvādhikārastē mā phalēṣu kadācana |
mā karmaphalahēturbhūrmā tē saṅgō'stvakarmani || 2.47 ||

ते ते **You have अधिकारः** adhikāraḥ a choice **कर्मणि एव** karmani ēva **over action alone**; **मा कदाचन फलेषु** mā kadācana phaleṣu **never over results**. **मा भुः कर्मफलहेतुः** mā bhuḥ karmaphalahetuḥ **May you not be motivated by the results of actions** **मा ते अस्तु** mā tē astu **May you not have सङ्गः** saṅgaḥ **an inclination** **अकर्मणि** akarmani **towards inaction**.

47. You have a choice over action alone; never over results. May you not be the motivated by the results of actions. May you not have an inclination towards inaction.

This is another important verse. Very often quoted, which gives the principles of karma-yōga. The wisdom behind the karma-yōga is given here. What attitude or what understanding a karma-yōgi has with regard to action and results. Because in karma-yōga, most important thing is two things. We act in the world; Karma is important. And whatever karma you do, it is going to produce a result, karma-phalam is important. And I should have a healthy attitude towards both karma and karma-phalam to be a karma-yōgi. And if I should have a healthy attitude, I should have a proper understanding of both, because **attitude depends upon my understanding. Without understanding something I can never have a proper attitude**. Suppose I introduce a new person, and ask you what is your attitude towards him? Do you respect him, etc. do you revere him

or look down upon him; what is your attitude? You cannot have any attitude with regard to an unknown person; but suppose you start moving with that person, and you come to know that he is a person of virtues; a person of ideal; then naturally; you develop respect towards the person. Respect is born out of what? Your knowledge about the person. But suppose you come to know that he is a corrupt person, cheat, etc.; then naturally you are not going to develop a respect for that person, again it is based on your understanding.

That's why Swamiji always says: Without a cognitive-change, an attitudinal-change is impossible. And in life, what primarily matters is attitudinal-change and for the attitudinal change, the foundation is cognitive-change. And by [cognitive-change, what we mean is a change-in-our-understanding-of-the-thing](#). And therefore Kṛṣṇa gives two important principles here.

Arjuna, tē karmaṇi adhikāraḥ asti. First you understand as a human being, you have a freewill. This is one of the important verses which establishes freewill on the part of human beings. In the case of animals, they lead an instinctive life, they have a programmed life, they cannot have a goal and work for that; you interview a cow or a dog and ask what are your future plans? Football players, tennis players introduced, cinema actors, politicians, what are your future plans? It will bark twice; not only future, the present also. Because it cannot have a goal, it cannot have a judgment, it cannot work consistently for that; because that is what animal life is.

Human being alone has that power to learn from experience and also accordingly project and have appropriate goals and work for it; these are all because of human freewill, freewill means choice.

And therefore Kṛṣṇa says; tē adhikāraḥ asti. Certainly you have a choice with regard to the action that you want to do. Whether it is secular or sacred. Loukikē vā vaidhikē va karmaṇi, thava adhikāraḥ asti. you have a choice. And that means what you should be a responsible person to use the choice judiciously intelligently. Just as the politician says that you have got the power to vote. You have the power and therefore use it properly. First use it; and then use it properly. Therefore, tē karmaṇi adhikāraḥ asti. But phalēṣu kadācana; mā adhikāraḥ asti. With regard to karma-phalam, you do not have a choice. With regard to karma-phalam, you do not have choice; therefore you should know what is choice-full and you should know what is choiceless. So that when there is a choice-full situation, it is my English word, you should know which is choice-full and choiceless, so that when it is a choicefull situation, you will intelligently operate that and with regard to choiceless situation, intelligently you accept that. And for acceptance whatever

preparation is required, that also you will do. So with regard to choiceless situations, I should not try to influence and with regard to choice-full situations, I should not blindly accept lying down.

Where choice is there; you can use. Why should you forgo that privilege Bhagavān has given? Where privilege is there; better you use it. Where privilege is not there, better accept. For that you should know, where it is there; where it is not there; Therefore *karma-viṣayē adhikārah asti, karma-phala-viṣayē, adhikārah nāsti*. Use your fullest choice before you take any course of action; do not blindly jump into any action; but at the same time, be intelligent enough and strong enough to accept the result.

Here we have to understand an important point; with regard to the result, when Kṛṣṇa says you have no choice, what Kṛṣṇa means is you do not have total choice with regard to result; he does say zero choice; but what he says is you do not have total choice; you have got; you are only a contributory factor, you are only one of the contributory factors with regard to a result of action. Like tilling the land, sowing the seed, are contributory factors in producing the crop; but tilling the land, and sowing the seed and putting the fertilizers, they are all contributory factors, but they are not the only factors that determine the result, because a cyclone can come at any time. That also determine the result. Therefore, I do not say you do not determine; I do not say, you totally determine, I only say that you partially determine the result; therefore, the ultimate is not totally in your hand. Therefore do not be totally pessimistic; therefore do not be totally optimistic also; be a rational.

Suppose we are collecting some funds. There is a fund raising for some function; and somebody wants to give hundred rupees, and asks. Do I decide the total collection? I say that you do not decide the total collection; because total collection is decided by so many other people also. Therefore I tell him that you do not decide the total collection. And then can we say that you do not decide at all; totally you do not decide; can I say; suppose he hears that. He says that I do not decide; therefore I do not give; I go to the next person and he asks the question do I decide the total collection. He says that if he does not decide, he will also not give; if everyone refuses to give money, there would be no collection at all, what to talk of total collection; therefore, whenever a result is decided by a group; whenever a result is decided by a group, an individual is neither totally responsible; at the same time, an individual is not totally useless also. So does he have power; he has power; does he has no power; can you say; he has no total power also.

So suppose we take an alphabetic letter "A". A asks the question. Do I decide the words in a book, an alphabet asks? Do I decide the word in a book, I say that No the word

cannot be decided by you alone; because near the letter A, I am going to put T, it becomes AT, if I am going to write M, it becomes AM, therefore A cannot totally decide what the word is; it all depends upon what? What the other letter is going to be.

Then hearing that the alphabet says; since I am not going to determine the word, it seems that I do not have any power, therefore I will go away from the dictionary. Similarly B asks, and it finds that it cannot determine the words. All the alphabets go. Now where is the dictionary? Alphabets do contribute, but at the same, a single letter cannot contribute.

This is what the conflict between fate and freewill. Human being wants to know whether I decide my future and he wants a black and white answer; one person says I do not decide my future at all; he is called a fatalistic person; nothing is in my hand; another person says I alone determine everything; he is an arrogant person; fate is right, or freewill is right; if we ask, what should be the answer? You play a role, but you do not play the total role. Similarly, here also Kṛṣṇa says; just because I say your karma-phalam is not under your control, it does not mean that your efforts are useless; what I say is your efforts do contribute to determine the result; just as every alphabetic letter is important; just every individual contribution is important; just as every individual vote is important; every individual's action is important. But at the same time, but when you use the vote, it is very important, but the party that comes to the power may not be the party that you have voted for.

At the same time, we cannot say that therefore I do not vote. You vote, and pray that the party you want, to come to power. Similarly, Kṛṣṇa says, do not stop actions; at the same time, do not expect that whatever result you want that alone will come, that also you do not think. Do your action, it is very very important; but be prepared for any type of the result, which is determined not by you alone, but determined by so many other factors. Therefore, this mental preparedness to receive any result is intelligent attitude. As they say, hope for the best, but be prepared for the worse. And therefore Kṛṣṇa says phalēṣu kadācana adhikaraḥ mā. You cannot determine the result. At the same time, akarmaṇi saṅgaḥ mā. At the same time, do not think that your actions are waste. Even though a single vote, does not determine the result, single vote is not waste. Even though single contribution does not determine the totality; single contribution is not waste. Even though single alphabet does not determine the word, single alphabet is not a waste. Therefore, your action is very important, but at the same time, be aware that the result may not be to your expectation. Therefore, as even you do your action, mentally tell. Oh Lord! Give me the strength to accept the consequences gracefully. Oh Lord give me the strength to accept the consequences gracefully therefore Kṛṣṇa says saṅgaḥ akarmaṇi

mā tē astu. Do your actions, as there is choice, but result is choiceless; strengthen your mind. Then ma karmaphalahēturbhū. This is another important part of karma-yōga, about which we will see in the next class.

Hari Om

025 CHAPTER 02, VERSES 47-50

ॐ

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके |
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः || २ -४६||

[yāvānārtha udapānē sarvataḥ samplutōdakē |
tāvān sarveṣu vēdēṣu brāhmaṇasya vijānataḥ|| 2. 46||](#)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि || २ -४७||

[karmaṇyēvādhikārastē mā phalēṣu kadācana |
mā karmaphalahēturbhūrmā tē saṅgō'stvakarmaṇi|| 2.47||](#)

After introducing karma-yōga in these verses, now in the 47th verse; Lord Kṛṣṇa is presenting the principles of karma-yōga, which is an important verse, very often quoted. We were seeing the meaning in the last class; tē karmaṇyēvādhikāraha asti. Through this line, Lord Kṛṣṇa points out that we all do have a freewill to determine what type of action we have to do in life. We have the capacity to think; Lord has given us discriminative power and we have got the capacity to act also, because the Lord has given the karmēndriyāṇi, to implement what we want to do. Of course, we are not omnipotent to accomplish anything and everything but within the limited power, we can accomplish many things; and therefore you have a choice over the action. karmaṇi adhikāraḥ asti. Here adhikāraḥ should be taken as choice; indicating freewill.

Then Lord Kṛṣṇa points out phalēṣu kadācana; adhikāraḥ mā asti; adhikāraḥ, we have to repeat here also, phalēṣu adhikāraḥ, that we have an adhikāraḥ, choice over the action. Lord Kṛṣṇa is explicitly pointing out that we have something called a freewill. And therefore Arjuna make use of the privilege called freewill which is unique to human beings, which is denied to animals and plants, which is otherwise called puruṣārtaḥ; and because of that alone, the four puruṣārtaḥs, called Dharma, Artha, Kāma, and mōkṣa are possible; make use of this unique privilege.

That is why in Sāṅskṛit, the word puruṣārtaḥ has two meanings; one meaning is freewill; and another meaning is the human goal; both meanings are there; because where freewill is there, there alone a goal is possible, where there is no freewill, there is no

question of accomplishing any goal. Therefore since freewill and goals are interconnected, in Sāṅskṛīt, one word is used both for freewill as well as goal. Thus dharma-arta-kāma-mōkṣa are also called puruṣārtaḥ, the effort that we put forth to accomplish that; that freewill is also called puruṣārtaḥ; and therefore They Puruṣārtaḥa asti. Arjuna you accept that.

At the same time, phalēṣu kadācana; adhikāraḥ mā (means nāsthi) you do not have a choice over the result. This line can create confusion in the mind and we can easily misinterpret this line; it is often misinterpreted. When Kṛṣṇa says: I do not have a choice over the result; many people think, result is already pre-destined by God. And they think that since the result is already predetermined; my effort has no result or no benefit at all; all our actions are only dummy actions; everything God has already determined before; this is called determinism, or fatalistic approach and the root for the fatalism is the misinterpretation of this line, because Bhagavān says 'You have no choice over results'; many people think results are already determined by God; we are helpless.

Like certain companies, if they have some vacancies; already they would have chosen somebody; just for the sake of record, they give advertisement; advertisement is only eyewash; and it is only dummy; already the person is chosen. Similarly the fatalistic people think that even before we do the action or in spite of our action, the result is already determined by the Lord or destiny and therefore we are totally helpless individual and in support of this determinism and fatalism, they take this line, mā phalēṣu kadācana; you cannot chose your result.

But unfortunately, this is a wrong interpretation, what Kṛṣṇa wants to say is this; when He says you do not have a choice over the result, Kṛṣṇa does not mean that your efforts are waste, because no effort of anyone can be a waste because, Karma should necessarily produce a result, according to the quality and quantity of karma. Therefore, whenever I do any action, from minutest, biggest and appropriate result, according to the law of karma, is definitely produced. But what Kṛṣṇa wants to say is: the result produced is not determined by your effort alone; your effort does contribute to the result; but the result is not determined by your effort alone; there are so many other factors which contribute to the results of action. Therefore, your effort is one of the contributory factors; your effort is neither totally useless; nor does your effort totally decide the action. If this particular class should go on now, certainly my arrival here plays an important role; should I come here or not? I should come to this class. should you come or not; you also should be there; without the student, nagnaḥ śramaṇāḥ dēṣē, rajakaḥ kim kariṣyati? One guru thanked the śiṣya that I am able to enjoy the status of a guru only because of the śiṣya. kim vadiṣyanti, kariṣyanti vāktāraḥ, srōtā yatra na

vidyatē. Where will, what will the lecturers/speakers will do if the listeners are not there. Therefore I should come; you should also come; example, nagnaḥ kṣapanāḥ dēśe, rajakaḥ kim kariṣyati. One washerman settled in a village, and later found that it is a village of digambara jains. Digambara Jain village, what will be washerman do?

Like that, if this class is going on, I am not the total decider, I am contributing by my arrival and you are very much contributing by your arrival, in spite of the rain; (I admire all of you, because you have so much of jijñāsā). In spite of rain, your arrival and our arrival alone is not enough; there are other factors which are required for the continuation of the class. What factors? Very evident; and therefore, I am contributing certainly for the class; you are certainly contributing and the corporation or the electricity is certainly contributing; similarly, with regard to every karma; I do contribute for the result but I am not the only contributor.

And the contention is my contribution is called freewill, the contribution of all other factors, i.e. all of you, electricity, and whatever other factors are required, all other countless factors, other than me, we called as fate or God's will. Therefore, electricity, from my standpoint, your arrival is a fate, and the electricity is fate, and all the other external factors are called fate, and my contribution is called freewill, and therefore the class is a result of both the freewill that is my contribution as well as the fate which is the contribution of all other factors in this creation.

And therefore when Kṛṣṇa says, you do not determine the result, what He means is, **you alone do not determine the result**, so many other factors determine. And if you can predict all other factors, then certainly you can predict the result also; but unfortunately, how many factors are involved; I do not know at all. That is why the meteorologists are trying to predict the rain; after a lot of research, and when they say that there will be no rain, we can definitely take the umbrella. Even though they say that 160 factors, 170 factors they take into account, but there are so many hidden factors, unknown factors, and there are so many other known factors, but uncontrollable factors.

We know rain is one factor which will determine our Besant Nagar class, because it is in the open. Even though it is a known factor, it is unfortunately uncontrollable factor. Thus there are so many unknown factors and known uncontrollable factors; therefore I can never predict the result and therefore the result that I am going to receive happens to be unpredictable.

Therefore once you know that it is unpredictable result, do not make your happiness dependent on unpredictable things of life; this is a simple lesson that Kṛṣṇa is teaching. Do not make your happiness depend upon unpredictable factors, because if your

happiness is dependent on unpredictable factors, the happiness itself would become unpredictable.

And if happiness is unpredictable, your very life is unpredictable; therefore, let the result be a by-product for you; but what you should focus is the growth, the experience, the enjoyment that you will get as the reward of the very performance. Learn to enjoy the very action itself; and be ready to learn from the experience and that if you focus on these particular factors, the results; positive or negative; will not have a big role in deciding your happiness of life. It is like a person who wants exercise for the body; and plays a game of tennis. Now the very play is giving the reward, he enjoys the very playing of the game, and he is definitely improving his physical health, and what is going to be result of the game, that is insignificant for him. One day he wins, another day, another person wins; but he is playing not for the victory in the game, but the very enjoyment in the playing and very exercise that he gets. Similarly if I can convert every action into the very reward, I enjoy doing what I am doing, and I enjoy learning just as tennis gives physical health, my action gives mental health and growth, then the result will become what? An incidental by-product.

So I conducted a pilgrimage to Amarnath 10 Years before or so. I never knew it is such going to be such a tough journey, I took 90 people also; and average age of the group is 70. So I never knew that; out of sheer ignorance I just took, and we all came back in one whole piece and thank God Lord Amarnath. Even before we left for the camp, I told all the campers, nearly 90 to 100; that the temple has got an ice liṅgam, whose existence depends upon the weather condition, unlike our Ratnagiriśvara, he will be always there; but Amarnath Īśvara is ice liṅgam, so if it is too much hot, then the liṅgam will melt; So we are spending so much money, 3 days we have to walk, height is 14000 feet and all kinds of struggles we should have: karmaṇi ēva adhikāraḥ, whether the liṅgam would be there or not, be mentally prepared.

But one thing the whole journey is wonderful because all over the Himalayan ranges snow covered peaks; the nature is sheer beauty that is wonderful. Therefore, if you decide to enjoy the journey, enjoy the atmosphere, the peaks, snow, etc. whether the Lord will be there or not, it will not be primary for you. Otherwise, the very temple will be enjoyable for you, be mentally prepared, I warned.

And as our ill-luck would have it, the liṅgam was practically not there; it was just a small mound like. Now I saw so many people profusely crying. Swamiji, in spite of so much tired, no proper food, no proper toilet. I went to one āśramam, and asked where is the toilet. That local Svāmi, he showed the hand. Then I walking, walking, nothing is there.

Later I understood, outside his āśrama, whole world is toilet. So no toilet, no food nothing is there; there is no Lord also. This is the problem, if you are not prepared; enjoy the journey. I enjoyed the journey.

I did not miss it because I was mentally prepared. Similarly, in every action, enjoy the action, enjoy the experience, enjoy the growth, that you will have; then that inner growth will become success, external material accomplishment or failure will become insignificant; the world may judge from the standpoint of external accomplishment; I should learn to judge my life from the standpoint of the internal accomplishment. And therefore Kṛṣṇa says; mā phalēṣu kadācana; external accomplishment is not in your hands; whereas inner growth is in your hands alone.

And therefore, karma phalē hētuḥ māhu. May your motive not be heavily on the external accomplishment. When you are working in the world, let not your focus be on the money-gained, name-gained, the status-gained, etc. which is going to be unpredictable. Karma-phalam here means material-gain, hētuḥ, motive, May not your motive be material-gain. And if that is the motive, what will happen? If the material-gain is there, you will be on the top of the world, and when it goes down many companies and all, and even big big countries are falling flat, they say industries are dull, this is dull, that is dull, etc. One person who used to be on top

മാളിക മുക്കളിൽ കേറുന്നതും ഭവാനും, തോളിൽ മാറാപ്പ് കേറുന്നതും ഭവാനും
māḷika mukaḷil keṛrunnatuṃ bhavān; toḷil- māṛāpp keṛrunnatuṃ bhavān

Poonthanam says in the Jñāna-pāna, Oh Lord one day you keep a person on the top of a palace, and on the next, you make him a beggar on the street. Therefore, if you depend upon external-unpredictable-factors, your life would be full of ups and downs; therefore do not make your fulfilment depend on that. mā karmaphalahetuḥ bhuḥ. Then what should be the focus? The focus should be the very action, the very experience that you are going to get. At the same time, mā tē saṅgō'stvakarmani.

When I face a few failures in life, my tendency will be to become fatalistic, to become frustrated, and to drop all the actions. Because the possibility of failure comes when I am acting in the world. Therefore, I have decided to avoid failures in life. How? Do not attempt anything. Be lazy and after 10 years tell everyone that "I never failed in life". What did you do? Nothing. So, therefore, do not take to inaction also. There is an advantage in inaction; what is the advantage, you never fail. But there is a very big disadvantage in inaction and that disadvantage is that you lose an opportunity for inner growth. Because action alone can give the initial spiritual growth. Kṛṣṇa will tell in the 6th chapter,

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते |
योगारूढस्य तस्यैव शमः कारणमुच्यते || ६-३ ||

[āruruṣṭōrmunēryōgaṃ karma kāraṇamucyatē |](#)
[yōgārūḍhasya tasyaiva śamaḥ kāraṇamucyatē || 6.3 ||](#)

An active life also contributes to growth, a withdrawn life also contributes to growth. Therefore activity is also important, withdrawal is also important. What activity can contribute, withdrawal can never contribute and what withdrawal can contribute, activity can never contribute. That's why in our śāstra they say pravṛtti is also important; nivṛtti is also important, and therefore Kṛṣṇa says in the 6th chapter, the initial stage of spiritual growth is only in action and interaction. That is why they kept gṛhastha āśrama as a compulsory āśrama for everyone because in that alone, there is scope for action and inter-action. And also they kept vānaprastha āśrama, and sanyās āśrama, representing nivṛtti; what nivṛtti can give, pravṛtti cannot give. In fact, if you want to attend the class, what you have to do; nivṛtti, you dropped all your actions, so family, whatever duties, whatever actions are involved, whether it is in your work, in your family, in fact, you are all sanyāsis now. nivṛtti. Therefore learning takes place in a quiet, non-extrovert mind. Therefore, Arjuna action is also important, withdrawal is also important.

First stage of life, action; second stage of life, withdrawal. And Arjuna, you are in the first stage; therefore, akarmaṇi saṅgaḥ mā astu. May you never get out of society. Even if you do not get married, if you at least be a brahmacāri and do some service. And that is why Swami Chinmayānanda made all those people who joined his āśrama, he gave the knowledge, training and all, and then he said to all the people, you should all straightaway, when they are youngsters, they cannot take to gṛhastha-āśrama, they have not served in the world at all, that growth you will never get if you remain in the āśrama, therefore, get out; go to the society and serve the society, in whatever way you can; at least by propagating the scriptures; this becomes another type of gṛhastha-āśrama for us, where the children are the students. Therefore the idea is pravṛtti is important. Therefore Arjuna! Do not run away from your responsibility; at the same time focus on inner growth, not external.

Verse 2.48

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते || २-४८ ||

[yōgasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya |](#)
[siddhyasiddhyōḥ samō bhūtvā samatvaṃ yōga ucyatē || 2.48 ||](#)

धनञ्जय dhanañjaya **Oh Arjuna!** योगस्थ yōgastha **abiding in Yōga**, त्यक्त्वा tyaktvā **giving up सङ्गम् saṅgam attachment**, भूत्वा समः bhūtvā samaḥ **and remaining the same सिद्धसिद्धोः sidhdyasidhdyōḥ in success and failure**, कुरु कर्माणि kuru karmāṇi perform actions **समत्वम् samatvam Equanimity उच्यते ucyatē is called योगः yōgaḥ Yōga**

48. Oh Arjuna! Abiding in Yōga, giving up attachment and remaining the same in success and failure, perform actions. Equanimity is called Yōga.

Therefore, Arjuna act in the world, by having proper-attitude towards material gain. And what is the proper-attitude that should become subservient to inner growth. And what is the advantage of this change of attitude; the advantage is material gain and material loss will not create a big turmoil in your mind. Because you do not give more focus to it than it deserves. You are focusing on inner growth and therefore you do value money and material but it is only subservient; that means it loses its capacity to disturb the mind too much.

That is why even though ten people fail, in a particular field, all the people are not uniformly-agitated. So one person is flat, and he thinks of committing suicide. Another person is disturbed, he does not have sleep for days together; there is another person who always says in life, failure will come; I have learnt a valid-lesson as they talk about that Greek philosopher, "What? to So What?" indicating inner-maturity. Ok I have learnt the lesson. Like the executive who was very successful. They interviewed him and asked; what is the secret of your success?. And he said 'Right-Decision'. And then they asked the question; what is the secret of your right-decision? He said 'experience- in-life'. What is the secret of your experience-in-life; He said 'wrong-decisions'. Therefore, even though you may consider it as 'wrong-decision', it is an experience.

And therefore, this mental balance because of the appropriate focus on inner growth is called Samatvam. Therefore, Kṛṣṇa says, samatvam yōgaḥ ucyatē. The one who values the **inner-growth more than external-accomplishment** and **therefore the consequent mental balance**. He gets a great profit; then also he will not lose his balance. There is a big loss; then also he does not lose his balance. They say like the Sun.

संपतौ च विपतौ च महताम् एक रूपका , ।
उदये सविता रक्ताः रक्ता च अस्थमये तताः ॥

**saṃpatau ca vipatau ca, mahatām ēka rūpakā ।
udayē savitā raktāḥ, raktā ca asthamayē tatāḥ ॥**

Simple subhāṣithāms which they teach in the fifth standard and sixth standard Sāṅskṛit class. Wonderful subhāṣithās are there. Saṃpatau ca vipatau ca, mahatām ēka rūpakā, in prosperity and in adversity, the great people enjoy mental balance. Like what udayē

śaraṇam anviccha **Take refuge** बुध्दौ budhdau **in Karmayōga** फलहेतवः phalahētavaḥ
Those who are motivated by results कृपणाः kṛpaṇāḥ **are unfortunate.**

49. Oh Arjuna! Action (with motive) is indeed far inferior to Karmayōga. Take refuge in karma-yōga. Those who are motivated by results are unfortunate.

So here Kṛṣṇa is contrasting two types of people; one is the karmi and another is a karma-yōgi. Karmi is one who gives importance to the material accomplishments alone; we can call him a materialist who does not value inner growth or spiritual growth at all. And therefore naturally, when the action produces the result, he goes to the top; otherwise he is flat; people die of heart-attack caused by sometime success also; sometime failure also.

Recently when India won cricket match against Pakistan, which nobody thought; which we successfully fail, consistently fail, and that too a high scoring match, this person was so happy, he got heart attack and died. So therefore both extremes are dangerous; ati sarvatra varjayēt. This materialist gets kick in success also, kick in failure also, both are extremes, and therefore he suffers; whereas a Karma-yōgi is one who is balanced both in success and failure; therefore Kṛṣṇa shows the contrast.

Hey Arjuna, karma dūrēṇa hyavaramḥ. The karma of a materialist is far far inferior; far far, it is a great life threatening action. Inferior to what? Buddhi-yōgāḥ, the karma-yōga done by a karma-yōgi. Here Buddhi-yōga, means karma-yōga. And why is karma-yōga called Buddhi-yōga, because **the main feature of karma-yōga** is not in action; the main feature of karma-yōga is in the attitude, in the value, what I focus on. So the difference **is not in action but in attitude**; therefore karma-yōga is alternatively called Buddhi-yōga.

Therefore, Kṛṣṇa says, Karma of a materialist is far inferior to the karma-yōga of a karma-yōgi. And therefore what should you do buddhau śaraṇamanviccha. Therefore Arjuna take resort to karma-yōgaḥ. Buddhau means once again Buddhiyōga, and Buddhiyōga here means karma-yōga; may you take resort to karma-yōga attitude. Proper attitude; proper perspective you have.

Otherwise what will happen? Phala-hētavaḥ; those people who do not have this attitude and those who are utterly-materialistic, they are called phala-hētavaḥ, who are material-result-oriented; so phala-hētavaḥ, refers to the people who are the material result oriented; they are kṛpaṇā, they are unfortunate people, they grow thru tremendous anxiety; tremendous stress, strain and therefore Arjuna! Take to karma-yōga.

Verse 2.50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते |
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् || २-५० ||

buddhiyuktō jahātīha ubhē sukṛtaduṣkṛtē |
tasmādyōgāya yujyasva yōgaḥ karmasu kauśalam || 2.50 ||

बुद्धियुक्तः buddhiyuktaḥ **A karma-yōgi** जहाति उभे jahāti ubhē **gets rid of both** सुकृतदुष्कृते sukṛtaduṣkṛtē **puṇyam and pāpam** इह iha **here (itself)** तस्मात् tasmāt **Therefore**, युज्यस्व yujyasva **prepare** योगाय yōgāya **for yōga**. कौशलम् kauśalam **Skill** कर्मसु karmasu **in works** योगः yōgaḥ **is yōga**.

50. Oh Arjuna! Action (with motive) is indeed far inferior to karma-yōga. Take refuge in karma-yōga. Those who are motivated by results are unfortunate.

So here, the result of karma-yōga is pointed out. So **बुद्धियुक्तः** buddhiyuktaḥ, means a karma-yōgi, who has got a proper buddhi; means proper attitude, proper perspective, the one for whom the priorities of life are very clear, that very cleared-visioned person is called buddhi-yuktaḥ; a karma-yōgi.

What will happen to him? Ultimately, he will become a jñāna-yōgi. Because karma-yōga will have to lead to jñāna-yōga, because a karma-yōgi will learn lessons from life, and sooner or later, his mind will ask for something, which is lasting and permanent. Because he alone analyses life's experiences thoroughly and he will discover sooner or later that I am seeking permanent happiness from impermanent things; which is a mistake. Even a person who is successful wins 10 Wimbledon titles, is going to lose the 11th which is going to make that person miserable. One who hits two centuries, he is also miserable because he could not hit the third century. Therefore he soon discovers I am committing a mistake and **the mistake is seeking permanent happiness from impermanent things**. I am seeking security from insecure things and I am seeking fulfilment from finite things; therefore my search itself is in a wrong direction. And sooner or later, he will come to the appropriate source, which will talk about the permanent thing; secure things; the infinite things and coming to that line is called jñāna-yōgaḥ.

Every karma-yōgi will come to jñāna-yōga one day or the other; and once he comes to jñāna-yōga and discovers his true nature, then he transcends all the karma-phalās; therefore Kṛṣṇa says sukṛta-duṣkṛtē jahāti. He discovers his original-nature, which is the ātma-svarupam, which we saw in the jñāna-yōga portion of the Gīta, i.e. verse No.12 to 25 we saw; he discovers his-own-higher-nature, which is free from all the puṇyam and pāpams.

And therefore, he gives up sukṛtam; sukṛta and duṣkṛtam, as a result of self-knowledge; which is the result of jñāna-yōga; which is a result of karma-yōga. The **stages**

are karma-yōga ~ jñāna-yōga ~ jñānam ~ sukrutha duṣkṛtam tyāga. Renunciation of all - transcending puṇya-pāpa, which is called mōkṣa. Remaining in karma, a person can never transcend; like a person in a whirlpool; he will be going round and round and one day he himself will ask, what is the benefit of all these things; previously I was in rat race; now he asks the question; why be a rat at all.

That will come. So therefore, Arjuna, tasmādyōgāya yujyasva. But to come to that jñānam, now you have to do action. You cannot say that I will leave everything now itself. Like the boy who says- ultimately I have to come out of the college; so why enter at all? That is not proper logic; we have to enter the college; and come out of the college; throughout life it is like that; enter karma, grow, and come out of karma.

And therefore, yōgāya-yujyasva. May you take to karma-yōga and yōgaḥ karmasu kauśalam. And karma-yōga is nothing but efficient performance of action is called karma-yōga. Efficiency in action; skill in action; is karma-yōga; and what do you mean, skill in action; it has got a technical meaning, which Śankarācārya explains, which we will see, in the next class.

Hari Om.

026 CHAPTER 02, VERSES 50-53

ॐ

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय |
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः || २ -४९ ||

dūrēṇa hyavaram karmā buddhiyōgāddhanañjaya |
buddhau śaraṇamanviccha kṛpaṇāḥ phalahētavaḥ || 2.49 ||

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते |
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् || २ -५० ||

buddhiyuktō jahātīha ubhē sukrṛtaduṣkṛtē |
tasmādyōgāya yujyasva yōgaḥ karmasu kauśalam || 2.50 ||

Kṛṣṇa presented the karma-yōga in a nutshell; in verse No.47 and 48; and Lord Kṛṣṇa himself will elaborate this topic of karma-yōga in the next chapter. The entire third chapter is going to be devoted to the topic of karma-yōga. Therefore we can say that the entire third-chapter is a commentary upon two verses: that is the 47th and 48th verses. Here in these two verses, Kṛṣṇa does not exhaustively discuss karma-yōga but He only hints at the important aspect of karma-yōga.

In the third chapter, we will be seeing that karma-yōga consists of two portions, one is karma and another is yōga. By karma we mean proper action; appropriate action; right action; legitimate action; or technically sātvic action. This aspect of karma-yōga, Kṛṣṇa has not brought out in this chapter; He will talk about in the third chapter only; what is proper karma.

Then there is a second part for karma-yōga; that is the yōga part and this word yōga indicates proper-attitude when we are doing the action. There also a proper-attitude is required; as a kartā; as a doer-of-the-action; I should have a healthy-attitude; that is why they say, if you are doing a particular job which you do not like, and daily eight hours and every week five days, and every month, four weeks, and 25 or 30 years you work in a firm, doing a job you do not like; then certainly you can never have a healthy- attitude towards your action; it will be a boredom and that itself will spoil your [mental- health which will ultimately affect your physical-health also](#). Therefore, [a healthy- attitude is possible only when I love whatever I do](#). It should never become a drudgery.

Therefore, as a kartā, I should have a proper-attitude; and not only [that for every- action that I do, I myself will have to reap the result](#). The boss may congratulate me; the boss may appreciate me; the boss may give me increment; or the boss may snub me and also promote somebody who may not work at all. That man may be expert in buttering. Therefore, as a bhōktā, I am going to receive the result of the action, and then also, [I should have a healthy-attitude in receiving the result or the consequences](#). That means every moment I am a kartā, or I am a bhōktā, either facing karma or facing karma-phalam; the healthy-attitude towards the action and the result is called yōga.

Thus [karma-yōga consists of healthy-action and healthy-attitude](#). Proper-action and proper-attitude. Of these two aspects of karma-yōga, Kṛṣṇa does not deal with proper-action in this chapter; that He will discuss in the next chapter; He is only dealing with proper attitude, that too not elaborately, just He is showing the direction.

And what is the proper-attitude? Samatvaṁ yōga ucyatē; the mind must not be a disturbed mind. If I do not love a job, my mind is in strain and if resist the karma-phalam, then also the mind is strained. Therefore, a strained-mind is not a karma-yōgi-mind, it is a mind in stress and that is why there are lot of articles; how to manage the stress. If you read in Gīta, it is free of cost; but if you go to some such course, you have to pay through your nose; for one hour talk, they will charge of Rs.10000 and feed you some Taj Coromandel food, perhaps. But these are what is said by Kṛṣṇa alone. Therefore, samatvaṁ yōga ucyatē.

Thus Kṛṣṇa briefly dealt with karma-yōga in the two seed verses; these are bīja-slōkas, 47 and 48, details we will get in IIIrd chapter. Now from the 49 verse onwards, Kṛṣṇa is talking about the benefit of karma-yōgaḥ.

The immediate benefit is peace-of-mind; there is relaxation; there is no tension; there is no-stress; there is no-strain; therefore only even family relationships will improve because **when there is a stress-in-one-field, it will certainly overflow into another-field.** You have to get to angry on somebody. When there is a pain inside, I am looking for a victim. Now, for a karma-yōgi, nobody is a victim. Therefore, the immediate-benefit is relaxation, peace of mind. But Gīta is not meant for immediate benefit; Gīta is talking about the ultimate benefit also. And **what is the ultimate-benefit? The mind becomes more and more refined, citta-śuddhiḥ increases; and what is the sign of citta-śuddhiḥ; interest in self-knowledge will increase.** Previously, the topic of self-knowledge is not appealing, it is not attractive, it is too dry a subject but when the mind becomes purer and purer,

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते |
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते || ६-४ ||

**yadā hi nēndriyārthēṣu na karmasvanuṣajjatē |
sarvasaṅkalpasannyāsī yōgārūḍhastadōcyatē || 6.4 ||**

In the 6th chapter, Kṛṣṇa calls that person yōgārūḍha; when philosophy or self-knowledge appeals to him. And once it begins to appeal; wherever, whatever, he goes, only that topic will fall in his eye. Previously when we read the newspaper, you only see wherever bumper sale is taking place, 30% reduction is going on, that will fall in your eye; there may be hundreds of spiritual-discourses, articles and spiritual-items in the paper; but that would not be sighted by you. Now you will find such books, such titles will appeal; such discourses will appeal, sooner or later, you would come to an appropriate person; tat vijñārtham gurumēvābhi gacchēt.

When a person comes to a guru, and he has graduated from karma-yōga to jñāna-yōga; religion to philosophy, vēda-pūrva to vēda- antha; karma-kāṇḍa to jñāna-kāṇḍa; and once he discovers the self, then he is free from all the bondage; buddhi-yuktō jahātīha ubhē sukṛta-duṣkṛtē. So the benefit of karma-yōga is ultimately liberation.

And what are all the stages that one will go through is going to be explained in the next slōkā, verse No.51 and there in the 50th verse, Kṛṣṇa gave a second definition to karma-yōga and that is yōgaḥ karmasu kauśalam.

First definition was **samatvaṁ yōga ucyatē**; balance of mind is karma-yōga. Not by withdrawing from action. **Balance of mind, amidst action**. Now he is giving a **second-definition**; **karmasu kauśalam yōgaḥ**. **Skill in action is yōgaḥ**. So what is that skill-in-action? In the last class I raised this question and left. Do you remember? What is skill-in-action?

Here by the word skill, Kṛṣṇa does not mean expertise in the performance-of-action; anybody can be a skillful-expert if only he repeats the action again and again; even coffee cooling is a skill. If you are not habituated, only 1/3 cup of the coffee will be there in the end. Go to the teashop and see; find that the tea will fly from the davarā to the glass almost horizontally. The law of gravitation being violated. Rubberband like expansion and contraction. If you have not seen, go to any Kerala tea shop. That is 'skill-in-action'. Therefore, that is not here.

Śankarācārya gives a beautiful definition; if proper-attitude is not there; karma can lead to more and more strain and tension. It can lead to more and more saṁsāra, but karma-yōgi is one who uses the very same karma and uses it to attain liberation. A binding karma, a karma-yōgi converts into liberating-karma. And this conversion is not by **changing-the-action**, but the conversion is purely brought out by **changing-the-attitude**.

It is like using cobra-poison to make a medicine. Normally the cobra-poison is the cause of death; but if it is appropriately used you can create medicine out of it and save a person. Similarly, karma is like cobra-poison, because if a person does not know how to handle the karma, it can create such an amount of tension and destroy him. Whereas a **karma-yōgi uses the karma-yōga to produce citta-śuddhiḥ and attain immortality**. Therefore, skill is conversion of **binding-karma** into **liberating-karma**, by a change of attitude. Skill is conversion of **binding-karma** into a **liberating-karma** by the change in attitude. bandhaka karma śōḍakatvēna, athavā mōkṣa pradatvēna pariṇiyatē, because of the attitude. Therefore, karma-yōgi is skillful.

Now in the 51st verse Kṛṣṇa is going to talk about the various stages that a karma-yōgi has to go through.

Verse 2.51

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः |
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् || २ -५१ ||

karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ padaṁ gacchantyanāmayam || 2.51 ||

त्यक्त्वा tyaktvā **having given up फलम् phalam the result कर्मजम् karmajam born of action,** बुद्धियुक्ताः buddhiyuktāḥ **(Become) wise.** जन्मबन्धविनिर्मुक्ताः

janmabandhavinirmuktāḥ **freed from the bondage of birth**, हि गच्छन्ति hi gacchanti **verily, they attain** पदम् padam – **that goal** अनामयम् anāmayam **which is free from evil**.

51. Having given up the result born of action, karma-yōgis (become) wise. Freed from the bondage of birth, verily, they attain that goal which is free from evil.

So what are the stages a person must go through to attain liberation through karma-yōga. The first stage is buddhiyuktā; one should have proper-attitude towards life and the various experiences that come. So, here buddhi means proper attitude. Here buddhi means bhāvana.

That is born out of right-discrimination; **without discrimination healthy attitude cannot come**, and what is the discrimination, **spiritual-growth** or **inner-growth** is as much important or more important than **material-growth** and accomplishment. Initially when we enter life, we value **Artha and Kāma** more and more; money and pleasures more and more; that is an **immature-mind**, when the mind gets vivēka; not that it throws away artha-kāma, they are very much part of life, they are very much accepted by the śāstra, but a person begins to consider **dharma and mōkṣa** as more important than artha-kāma. So, there is a balance of **artha-kāma and dharma-mōkṣa**. Artha-kāma represents external accomplishments or viṣaya-sukham and dharma-mōkṣa represents ātma-sukham; to remember the Upaniṣad introduction.

That is why in Navarātri also we worship for 9 days; 3 days we worship Durga, another 3 days we worship Lakṣmi and last three days we worship Saraswati. It indicates how vēdic-culture gives importance all the three. Durga stands for Śakthi, therefore health and strength are important; vēdānta never says you should ignore the body; therefore take care of the body; feed the body; give the required comfort to the body; if there are diseases, treat the body; health must be given importance.

And the next 3 days Lakṣmi is worshipped, it indicates never ignore the value of wealth. Money is also extremely important; we never look down upon money, if we look down Lakṣmi-dēvi, we will never worship. If we step over a coin or rupee note, we consider that it is an insult and we touch and also we just ask for pardon. And that is why traditional people will not keep the money in the back-pant-pocket, because it is the supposed to be lower-area, aśaucam. Upper-area is śaucam. I am talking about the attitude. Why? Because money is Lakṣmi-dēvi. Even Lord Viśṇu does not put in his jeans, he keeps it on the chest. Therefore, our culture never looks down upon material progress. Therefore Lakṣmi-dēvi is important.

And on the last 3 days, we worship Saraswati, which stands for knowledge, both material, more than that spiritual-knowledge also. Therefore Navarātri indicates balanced growth,

outward and inwards. So a karma-yōgi gives importance to artha-kāma alright; but more than that he gives importance to dharma-mōkṣa, because ārtha-kāma is superficial, it will come and go; whereas dharma-mōkṣa are enduring. And because of this vivēka, nitya-anitya vivēkaḥ, śrēyaḥ, prēyaḥ vivēkaḥ, he has got a proper-attitude towards life; and what is the attitude; inner growth is equally or more important than money and pleasures. This is called buddhi-yuktāḥ.

And once he has got a healthy value, then karmajaṁ phalaṁ tyaktvā. Here karmajaṁ-phalaṁ means the material results of karma; material results of karma; tyaktvā, he gives up and here giving up means, he is not overly concerned about the material benefits of action. That he considers as a secondary benefit, an avāntara-phalam. Primary benefit which he focuses upon is the inner growth ~ money will come and go; name will come and go, others will acknowledge or not; no doubt they are important, but they are secondary. This is called karmajaṁ phalaṁ tyaktvā; not giving over importance to the material results, but giving more importance to inner growth. This is the [second-stage](#).

Then what is the third stage? manīṣiṇaḥ bhūtvā. So the first two stages are not sufficient to attain the ultimate goal; a person has to come to jñāna-yōga, finding out the true-goal- of life.

What is inner-growth? Many people often ask the question? What is the goal of life? What is the purpose-of-life? Everyone is asking? Not in the first-stage; but after 75 years. Why was I born? at 99!! At least then, good! So this is one of the basic question often asked; what is the purpose? What is the goal?

I say that if you are not able to find out, look at the nature, you can easily find out. Take any animal or plant. What does it do? It grows. It is a natural-process, the seed becomes sprout, it becomes a plant; it becomes a tree. So the very natural programmed goal of every plant is growing, growing, growing and while they grow, they contribute to the creation in the form of leaves and in the form of fruits; and in the form of everything; they contribute and after reaching their highest-growth; they whither and perish. Similarly the animals also, they grow and grow and grow and reach the maximum growth and then they whither away. If this is the natural-goal of every animal and plant, I also being an integral-part of the creation; my goal also should be what? Grow to the maximum.

But there is a slight difference between animals and human beings. Animals and plants have to grow only [physically](#). They have to grow only physically. For them mental and intellectual-growth are neither possible nor do they work for that. They do not have those problems. And therefore they have to grow physically only; whereas in the case of

human beings, physical-growth of course is required; and we do that efficiently, perhaps, sometimes growing more than required, therefore, there is no problem with the physical- growth, but all very successful or over successful. But, since our more than plants and animals, we do require corresponding growth at [mental-level](#); [emotional-level](#); which I would call as universal love, [universal-compassion](#), the [capacity-to-share](#); this is vasudaiva-kuṭumbhakaṁ attitude. Ayaṁ-nijō-parō-vētti, gaṇanā laghucētasām, udāra caritānāṁtu vasudaiva kuṭumbhakaṁ.

The universal love is emotional growth and similarly, we should attain maximum intellectual growth also, which is discovery of answer to the fundamental questions: Who am I? And what is this world? And is there a God? And who is that God? These are the three basic intellectual questions which will rise in the mind of every human being. And unless I discover this, I cannot attain maximum intellectual-growth, or you may call it spiritual-growth, that I cannot attain.

And therefore, a [karma-yōgi](#) has to not only [grow physically but also emotionally, but also spiritually or intellectually](#), and that is said here by the word, manīṣiṇaḥ-bhūtvā. Manīṣi means jñāni. Manīṣa means ātma-jñānam. Śankarācārya wrote a work called Manīṣa pañcakaṁ; five verses on Manīṣa. Manīṣa means jñānam. Manīṣi means jñāni. So one should attain this knowledge also, which is called jñāna-yōga.

That is the next stage. And then what is the final stage? Janma-bandha-vinir-muktāḥ. As the result of this knowledge, they are freed from all the shackles of saṁsāra, and shackles can be presented in different ways; the first chapter of the Gīta; bandha was presented as [rāgaḥ](#), [śōkaḥ](#) and [mōhaḥ](#). Do you remember? [Rāgaḥ is attachment; śōkaḥ means anxiety or grief; and mōhaḥ means conflict](#). We can say this is the shackle. Or you can put the very same shackle in philosophical language; janma-maraṇaṁ; - punarapi jananaṁ, punarapi maraṇaṁ, punarapi jananaṁ jaṭharē śayanam.

This transmigration, repeated births and deaths or mortality can be called a shackle. And this karma-yōgi becomes a jñāna-yōgi, becomes jñāni and becomes mukṭha. And how long he will enjoy that. As long as he is alive, he will enjoy this freedom. What a beautiful life it will be. I continue to be in the world and world continues to be the same; but I am not afflicted by; affected by the various events of life. In fact Kṛṣṇa himself will talk about the state of such a person at the end of this chapter, sthita-prajñasya. So, Ups and Downs do not affect him. This is jīvan-mukti. So the inner-freedom, mental-freedom while living. Where the mind becomes a light and enjoyable too.

Aśāntasya-manōbhāraḥ, when there is no peace of mind, the mind itself becomes a burden. We can face everything in life, except one thing. What? My own mind is burden

to me. If anybody else is a burden, you can think of getting away from that. If the place Madras is burden, one can shift to Bangalore or Hyderabad. Any other thing in the world is a bhāram for you, you can get rid of. Now people get rid of even spouses.

What would you do, if your own mind is a burden to you? Wherever you go, the mind also comes. You may go to Mānasarōvar and worry about the situation of Madras coovam. Therefore the greatest tragedy is my own mind becoming my enemy. jīvan mukti is that state, when the mind is the lightest one; and not only the lightest one, it is a beautiful instrument, which is the gift of the Lord, which enjoys love, compassion, relaxation, ānanda etc.

And this jīvan mukti he enjoys as long as the prārabdha karma allows and once that karma is exhausted, anāmayam padam gacchanti. This person merges into the Lord or Brahman which is called vidēha-muktiḥ or Īśvaraḥ aikyaṁ. So here padam means the ultimate-goal of Brahman or Īśvaraḥ and which is anāmayam. Anāmayam means free from all kinds of evils.

So thus this is a beautiful comprehensive verse, beginning from karma-yōga then to jñāna-yōga then to jīvan-mukti and finally vidēha-muktiḥ. The details Kṛṣṇa himself will give later. Because you should remember, the entire 2nd chapter is a summary of the entire Gīta. So every idea mentioned in the 2nd chapter, Kṛṣṇa himself is going to blow up in the 3rd, 4th, etc. up to 17th chapter, it is the blowing up of the 2nd chapter. Then in the 18th chapter, again he will condense the entire Gīta. Therefore all these ideas Kṛṣṇa himself with elaborate later.

Verse 2.52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति |
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च || २ -५२ ||

yadā tē mōhakalilam buddhirvyatitariṣyati |
tadā gantāsi nirvēdam śrōtavyasya śrutasya ca || 2.52 ||

यदा yadā **When** ते बुद्धिः tē buddhiḥ **your intellect** व्यतितरिष्यति vyatitariṣyati **goes beyond** मोहकलिलम् mōhakalilam **the mist of delusion** तदा tadā **then** गन्तासि gantāsi **you will attain** निर्वेदम् nirvēdam **dispassion** श्रोतव्यस्य śrōtavyasya **towards what is yet to be heard** श्रुतस्य च śrutasya ca **and what is already heard.**

52. When your intellect goes beyond the mist of delusion, then, you will attain dispassion towards what is yet to be heard and what is already heard.

So these two verses, 52 and 53, are elaboration of the previous verse, i.e., again the stages are presented. So what will karma-yōga do? How it will take to jñāna-yōga and

how jñāna-yōga will liberate a person. Like 2 halves. One half [karma-yōga to jñāna-yōga](#) and another jump, [jñāna-yōga to mōkṣa](#). 2 jumps. In the 52 slōkā, 1st jump is given; 53rd slōkā, the 2nd jump. So what will this karma-yōga do?

Kṛṣṇa says buddhiḥ mōha-kalilam vyatitariṣyati. The [intellect will cross over its confusion](#). [Intellect will get clarity-of-thinking](#). Intellect will be able to know the priorities-of-life, because before that, mōkṣa is only a [vague-concept](#). They think mōkṣa is only as a goal of a few sanyāsis, who have failed in other fields of life. Jobless people, unsuccessful people in the exam, no one married them; some failures, especially if they are young. If old, the children rejected, therefore sanyāsa. Generally people think mōkṣa is a goal of a few sanyāsis who have nothing else to do in life.

This is called [buddhi's confusion](#). Not knowing what is mōkṣa. We think mōkṣa means going to forest only or putting on kāṣāyam only growing a long beard only. It is not like that. [Mōkṣa is inner maturity](#). To understand this you will take some time. Therefore, Kṛṣṇa says that Buddhi will get over the confusions regarding the priorities of life; confusions regarding the value of mōkṣa.

And the confusion is between what and what? [Whether artha-kāma is the ultimate-goal or dharma-mōkṣa is the ultimate-goal](#). And if both of them are important, which should be given, more importance. Regarding these things vivēka is called mōhaḥ, and this mental confusion alone is called kalilam; Kalilam means the dirt, the impurities. Intellectual impurity regarding course of life; regarding the priorities of life; and this confusion the intellect crosses over the more a person becomes a karma-yōgi; the more a person leads a religious life.

Then what will happen? Tadā gantāsi nirvēdam. When this conflict goes away, when nityā-anitya vastu vivēkaḥ comes; then the natural consequence is vairāgyam or dispassion. Nirvēdam means dispassion. Dispassion towards gantāsi-nirvēdam. This karma-yōgi will develop dispassion towards what: śrōtavyasya-śrutasya; all external dependences. All external dependences, all anātmas; śrōtavyam, those external-factors or sources-of-security which are mentioned in the ritualistic portion of the Vēdas. Ritualistic portion talks about so much external-security; you can get a nice house, you can get a nice svarga-lōka, you can get nice children, you can get nice job; all these are promised; they will come under what? All external support. And they are very good initially. But as a person becomes wiser and wiser, he understands any dependence is risky; remember the coalition government. When it will fall, they do not know; because dependent. If you do not have majority, blackmail. Everything in the creation will threaten, even if it is going to be there; at least we will have the anxiety whether we

would lose it. That is why any telegram comes; it can be any news. Telegram you do not know. But invariably mind thinks somebody out. Telegram means out? Why can't it be a very good news? But human mind is such that it knows that external things are always unpredictable and therefore there is constant fear. Therefore karma-yōgi is one who understands, external dependence means fear; total fearlessness can come only when I learn to depend upon myself.

Or maximum if you want to have an external dependence; one concession, that is dependence on God. So therefore, learn to switch your dependence from the world to God and finally from God to myself. Thus the one who understands dependence is risky, not physical dependence, that we cannot avoid; psychological dependence is risky, therefore he does not want to hold on to that; that is called nirvēdaṁ. Dispassion towards external holds.

And when we say dispassion, we do not mean, hatred, we continue to love, we continue to help others, only we do not want to seek help from them. It is not hatred but it is learning to be independent and not only towards the things which are śrōtavyam, mentioned in the scriptures, śrutasya ca and also the external dependences which are already known to us. In short, towards all the known and unknown external dependences, he develops dispassion and he wants to become independent. This is the benefit of a religious life. This is the first stage.

Then what is the second stage?

Verse 2.53

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला |
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि || २-५३ ||

śrutivipratipannā tē yadā sthāsyati niścalā |
samādhāvacalā buddhistadā yōgamavāpsyasi || 2.53 ||

यदा yadā **When** ते बुद्धिः tē buddhiḥ **your intellect** श्रुतिविप्रतिपन्ना śrutivipratipannā **which is (now) confused by listening (to various means and ends)** स्थास्यति sthāsyati **abides (later)** समाधौ samādhau **in the Ātma** अचला acalā **without doubt** निश्चला niścalā **and without error**, तदा tadā **then**, अवाप्स्यसि avāpsyasi **you will attain** योगम् yōgam **Yōga**.

53. When Your intellect, which is (now) confused by listening (to various means and ends), abides (later) in the Ātma without doubt, and without error, then, you will attain Yōga.

So when a person gets more and more interested in independence or self-dependence, the scriptures themselves come and say: "Really speaking you need not depend on any external factor. You have got within yourself an eternal source of security; an eternal

source of fullness, an eternal source of ānanda, that source is within you yourself". Just like a person having water, right under his own property, struggles to get it from outside and miserably fails, corporation water does not come, lorry man does not bring, all kinds of problem and somebody comes and tells, why do you struggle, under your own property, there is a perennial source of water.

Similarly, somebody comes and tells, your innermost nature is ātma, and which ātma is source of security; source of love; source of ānanda, why can't you tap that eternal source and the advantage of that is once I have got my own perennial source of water, not only I need not get from outside, I can start distributing also. Thus imagine a life where you ask everyone do you love me? Do you love me? And they are not openly telling. You have a doubt whether really this person loves me or not and instead of going with a begging bowl to everyone, give me security, give me love, the happiness, peace and the other person refuses to give or blackmails you; (if you do it or do not do it, father or mother will not talk to you type). So blackmailing is our philosophy! Now imagine a state where I no more ask anyone: Do you love me? On the other hand, I say, whether you love me or not is your problem; but I have got an infinite-source of love within me, because of which I can unconditionally love you in spite of your deficiency. In spite of your weaknesses, in spite of your ugly look (you can keep it that way also).

So therefore, there is a big switchover, that is the discovery of pūrṇatvaṁ, abhyatvam, ānandaḥ, etc. from oneself. And this is called self-discovery. This confused mind, which was struggling where to turn to get some love and care, Swamiji, no one is enquiring about us? 3 days cold. No one enquired? I do not want anything? I did not ask anything. I did not ask to be taken to such and such people. So many people are eagerly waiting for some care and love. And [this mind which is struggling and turning towards all directions to get a drop of miserable love](#), which does not come; like the local tap; that intellect is called [śruti-vipratipanna](#). [The mind which is totally deluded](#) because of hearing various śruti vākyas, the statements of the ritualistic portion of the vēdās, which talk about various external-sources; his mind is confused, that mind comes to jñāna-kāṇḍa, and instead of going to external-sources, it decides to go to inner-source.

And what does it discover; yatha samādhau sthāsyati. Here the samādhiḥ means ātma. Very careful. Normally samādhi has got different meaning. Here the word samādhi, ātma; what type of ātma, pūrṇa ātma; ever secure ātma; ātma which is an embodiment of love; What is love? Pūrṇatvaṁ expressed outside is love; fullness expressed outside is love.

That is why you see in your life, suppose you have succeeded in something, or you have accomplished something, the child has got rank, and you have completed the house, or you are playing a game, you have won, whoever it is, whoever has won the world cup. You will find, you are so full because of any accomplishments, if anybody commits any mistakes, you will forgive. On the [day of accomplishment](#), your heart is so full; [a full heart forgives everyone](#), you will not get angry that day, you will give ten rupees extra to the auto driver, if he asks for only five; other days you will shout on the top of your voice. Only sharing, forgiving, tyaga, etc. because Ahaṁ-pūrṇaḥ. But it is only for one day; temporary-accomplishment.

But in the case of [pūrṇatvaṁ, which is discovered through wisdom](#), imagine that state of mind, continuing permanently. It is not a unknown state of mind; everybody has experienced pūrṇatvaṁ; when they accomplish that job, when they got a child; or when they got a promotion; or when they won that particular game, everybody has temporarily-experienced the pūrṇatvaṁ, when love flows, when forgiveness comes, when compassion is natural. Extend it timewise, permanently, it is there; that is the state of mind of a person who has discovered pūrṇatvaṁ.

Therefore, Kṛṣṇa says: samādhau sthāsyati pūrṇē, abhayē, adryśē, anātmē, aniruddē, anilayē, abhayam prathiṣṭām vindatē. Athāsou bhayam gathō bhavathi. Upaniṣad beautifully describes that state of mind; what type of discovery it is. Ātma jñānam it is. Acala, Niścalā, sthāsyati.

[Two words](#) are said here; which have got [technical-significance](#). [Self-discovery or self-knowledge should be free from two obstacles](#). Self-discovery or self-knowledge should be free from two obstacles; this topic we will discuss elaborately later; I am just giving you a hint here.

[One-obstacle](#) is [doubt regarding my pūrṇatvaṁ](#); am I pūrṇa ātma? One doubt in that respect. That is called saṁśayaḥ.

The second-obstacle is the habitual-notion that I require external factors to be happy. Very strong notion.

Like a person who smokes cigarette for years, he cannot imagine a life, without smoking. Even though millions of people are happily surviving, they are not even aware of the existence of that and he himself before he started smoking; he never missed it; but having been used to that; he cannot even imagine a life without that few grams of tobacco. He is param brahma; but depending upon a few grams of tobacco. Infinite, depending upon this finite thing; for another person, it is coffee. Similarly, we have a

notion that we cannot be full and complete without certain factors, that habitual notion, does not go away so easily, even after self-discovery that vāsana lingers.

Like the flower vāsana, or onion vāsana, even after removing that, smell would be there; Days together. Like that, the notion that I need things to be happy; that is called viparyayaḥ.

First one is called saṁśayaḥ; second one is called viparyaḥ. These **two are powerful obstacles to knowledge**, therefore, even after gaining knowledge, one should eliminate these two.

For that appropriate exercise are given. That we will discuss later. When a person has removed these two obstacles, the self-knowledge is complete. And therefore Kṛṣṇa uses two words, niścalā tiṣṭhati, acalā tiṣṭhati. niścalā, saṁśayaḥ rahitha tiṣṭhati. acalā means viparyaḥ rahitha tiṣṭhati and such a person is called sthira-prajña. Sthira-prajña, the one who does not depend upon anyone, except himself. By himself, his true self. Self with capital S. And then and then alone, tadā yōgam avāpsyasi. And then and then alone, a person attains yōga, which means mōkṣa. A person attains freedom; freedom from what: freedom from begging. Internal-bankruptcy. Even though we have got a lot of money in the bank, mentally, emotionally; we are bankrupt; asking for this person that person, etc. when that goes away, that is called freedom.

With this Kṛṣṇa concludes his essence of the Gītā teaching; consisting and karma-yōga and jñāna-yōga. Now that the teaching is over, Kṛṣṇa allows Arjuna to ask any question if he wants.

Because Vēdānta is not a matter of belief, but it is a matter of understanding; wisdom; and once the question of understanding comes; doubt should not be there; in the mind of the student; therefore Vēdāntic-ācārya allows the student to raise any question. And Arjuna is going to come up with a question, which we will see in the next class.

Hari Om

027 CHAPTER 02, VERSES 54-55

ॐ

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति |
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च || २-५२ ||

yadā tē mōhakalilaṁ buddhirvyatitariṣyati |
tadā gantāsi nirvēdaṁ śrōtavyasya śrutasya ca || 2.52 ||

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला |
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि || २-५३ ||

[śrutivipratipannā tē yadā sthāsyati niścalā |
samādhāvacalā buddhistadā yōgamavāpsyasi || 2.53 ||](#)

With the 53rd slōka, Lord Kṛṣṇa concludes his teaching to Arjuna and in this portion, beginning from the 11th verse onwards, Lord Kṛṣṇa has summarised the entire vēdic-teaching; which teaching talks about the spiritual life of a seeker as designed by the vēdās and we can say this portion is the essence of vēdic-teaching; and all the later chapters, that is from the third chapter up to 18th chapter is only a buildup; magnification of this particular teaching alone, consisting of karma-yōga sādhana and jñāna-yōga sādhana and therefore this portion is like a foundation upon which 16 storied building is going to be raised from the third chapter to 18th chapter.

And therefore, we should remember this portion very well; from verse No.11 to 53, we should regularly read and we should be in touch with the content of this portion. In fact, the benefit that we derive from the later chapters is directly proportional to your familiarity with this portion. If you are going to forget this portion, the later chapters will not give that much impact. On the other hand, if you remember this portion, that is second-chapter, verse No.11 to 53, if this is very well studied and remembered, we have a very strong foundation that the later 16 chapters will be very interesting and well assimilated. And therefore, try to read this portion off and on and remember the ideas in this portion;

And as I said, the topic discussed in this portion is two-fold; karma-yōga and jñāna-yōga. Karma-yōga is a religious way of life; in which we give importance to spiritual-progress in life; and material-progress is considered subservient-to; secondary-to; spiritual-progress. Such a life is called religious-life or karma-yōga. More details we will see in the 3rd chapter. Once a person goes through such a religious life of karma-yōga, the mind will become sufficiently mature to go into jñāna-yōga which is nothing but study of my own true nature.

And this jñāna-yōga also was given from verse No.11 to 25; where Kṛṣṇa clearly pointed out that I am not the body, which is only a medium for interaction with the world; I am not the mind also, which is also another medium of interaction. Just as a spectacle has got two goggles, the body and mind are like two media with which I interact. At the time of sleep, both the media, the body and the mind are resolved temporarily; and our transactions with the world stops.

But even when the transactions stop, I continue to exist as a conscious being; a non-transacting conscious being. And Kṛṣṇa's contention is this conscious being is my true nature, this body-mind media are only incidental instruments. As long as they are there, I will transact with the world. When they are folded, I will stop my transaction; transactions will come and go, but I the pure conscious being will never come and go: na jāyatē mriyatē vā kadācit; acchēdyo'yamadāhyo'yam aklēdyō'sōṣya ēva ca. That pure conscious being is my nature, this recognition is called self-knowledge.

And this self-knowledge alone liberates a person from the fear of death; from the fear of old-age, etc. because I know that body is not myself; it is a shell which I make use of. And therefore, jñāna-yōga will lead to self-discovery.

So thus the entire vēdic-design-of-life is practice karma-yōga, prepare the mind, practice jñāna-yōga, discover the self and thus be free from all-limitations and limitations-caused problem. This is the essence of the Gīta. This is the essence of the vēdās also.

And Kṛṣṇa will elaborate these two topics only; karma and jñānam, these two topics alone will be elaborated in the following chapters. And before elaboration Kṛṣṇa gives a chance to Arjuna for any clarification, if he wants to have. And therefore there is a temporary silence and Kṛṣṇa wants to know whether Arjuna has to ask for something; and Arjuna also was waiting for an opportunity.

At least he does not interrupt Kṛṣṇa. Arjuna is seasoned enough for Kṛṣṇa to stop his talking. And now Arjuna is going to raise a question, which is the fourth and final topic of the second-chapter. And what is going to be Arjuna's question, we will see verse No.54.

Verse 2.54

अर्जुन उवाच |
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव |
स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् || २ -५४ ||

Arjuna uvāca
sthitaprajñasya kā bhāṣā samādhisthasya kēśava |
sthitadhīḥ kiṁ prabhāṣēta kimāsīta vrajēta kim || 2.54 ||

अर्जुनः उवाच Arjunaḥ uvāca **Arjuna asked** केशव kēśava **Oh Kṛṣṇa ! का भाषा** kā bhāṣā **what is the description** स्थितप्रज्ञस्य sthitaprajñasya **of the wise (man)** समाधिस्थस्य samādhisthasya **who is established in the Ātma?** किम् kim **How does** स्थितधीः sthitadhīḥ **the wise (man)** प्रभाषेत् prabhāṣēt **Speak?** किम् आसीत् kim āsīt **How does he sit?** किं ब्रजेत kiṁ vrajēta **How does he walk?**

54. Arjuna asked – Oh Kṛṣṇa ! What is the description of a wise man who is established in the Self? How does a wise man speak? How does he sit? How does he walk?

Arjuna is a very practical person. He wants to know whether there will be any practical benefit of these spiritual-sādhana. He is not interested in mere academic-knowledge, he does not want to say "I also have studied the Gīta "; that is not his intention; he wants to know whether there will be a transformation in my life? Whether I will get any benefit out of this Gīta study, because especially nowadays, people consider time as very valuable; in fact, many people keep the board also: 'Time is money'. Therefore, if I, a big executive!, has to spend so many hours to come and study the Gīta, I want to know whether I will have any practical-benefit. Do not promise me some svarga and all, I am not very sure that it exists or not; and that too after death, how can I verify, if it is not there, I cannot come back to question you also and ask you: 'please give me back my time'; I cannot ask; therefore I want to know whether I will get any benefit here and now.

And for that purpose, Arjuna puts a question, suppose there is a person, who successfully goes through both the stages of spiritual-sādhana; that is, he follows a religious-life of karma-yōga, and he prepares the mind, and then he withdraws from all activities and embarks upon self-enquiry; and let us assume he is able to discover the Self. And not only this knowledge he gets very vaguely, but he gets a conviction in this teaching; he is totally satisfied with this teaching; suppose there is such a person whom we call a jñāni. And Arjuna gives a special title for this jñāni; he calls him sthita-prajñasya; prajñāḥ means a jñāni. Then sthita-prajñasya means the one whose knowledge is free from all doubts; free from all vagueness. And such a person of conviction is called a sthitha-prajñā.

And he gives another title to this person; samādhistaḥ; the one who is ever established in his true nature; samādhi means ātma; I told you in the previous verse itself, samādhi here does not mean trance. In this context, samādhiḥ means ātma, samādhistaḥ means ātmaniṣṭhā, the one who abides in his true nature. And what do you mean abiding in true nature? It means the one who does not forget his real nature, even during day-to-day-transactions, because the problem that a student faces is while studying the scriptures he accepts the fact that I am different from the body; I am different from the mind, I am satcidānanda ātma; everything he nods very well; fully accepted and admired. But the problem is, the moment he puts on the chappal, then the relatively egoistic-petty-worldly-bankrupt-personality comes and then all the transactional-problems also come. Therefore, it is not enough, that I know my nature, this knowledge must help me in the day-to-day transactions; this non-forgetfulness of this teaching; and this teaching being available during day-to-day transactions; especially when there is crisis; especially when there are problems, this knowledge must bless me; help me to remain cool and tranquil.

And such a person for whom knowledge is easily accessible. Such a person is called **samādhistaḥ**. The one who never forgets his nature. The second-title, **sthitha-prajña**, then **samādhistaḥ**.

Then a third title is also given for a person who has successfully passed through these two stages and that is **sthitha-dhīḥ**. Sthitadhīḥ is the same as the same as **sthitha-prajña**. means jñānam. Sthitha-dhīḥi means a person of clear knowledge, doubtless knowledge. For him this knowledge is a fact. It is not information coming from scripture, it is not hypothesis given by some Swāmi, but just as 2+2 is 4, is a fact for me. Similarly, I am the ātma must be (hasta āmalakavat) it must be a fact for me. Such a person is called sthitha-dhi.

So all these three words talk about a jñāni. Sthitha-prajña; samādhistaḥ; sthitha-dhīḥi.

Now Arjuna wants to know what is the description of a jñāni? Hēy Kṛṣṇa, please describe the characteristic of such a jñāni.

Kā bhāṣā? Here bhāṣā means description. Not language. What is the language of a jñāni? Whether he will talk only in Sāṅskṛit or some other dēva bhāṣā!! It is that the language he uses; bhāṣyathē ithi bhāṣā. Description of a jñāni; you please give so that I can decide whether to become a jñāni or not. Is it worth the effort or not. If it is not, I will withdraw from the next class. So let me be practical. Therefore, kā bhāṣā?

And kiṃ prabhāṣēta. How will he talk to other people? Is there any difference in the way he communicates with others; will he talk at all. Whether he will become a mouni; realised and mouth gets shut! Will he talk, if at all he will talk, how will he talk? Is there any change in his talking? kiṃ prabhāṣēta?

And kimāsīta. How will a jñāni sit? Poor Arjuna does not know what will be a difference between a jñāni and an ajñāni and therefore he thinks that there will be some physical-difference; Whether he will sit in śirsāna or padmāsana, or without touching the ground; or will he lying on, like that Bhīṣma, in śaraśayya. Katham āsīta, or will he sit at all? Will he be walking always? In fact, if you go to Badrinath, Kēdarnath, you can see all varieties of people, doing all kinds of things, by sanyāsis, not knowing what to do with their sanyāsa.

If there is no Guru, sanyāsa-āśrama is the most dangerous āśrama. Not knowing what to do, they will do all kinds of thing. One person does not want to sit at all. Therefore, on the top branch of a tree, he has hung; a cradle and he uses that as a prop and he permanently stands there. And the legs have become so swollen, and sleeping also he

sleeps over that only; and in front he has put a cloth, for getting some money from people. Having taken sanyāsa-āśrama, does not know what to do with their time, scriptures are there to guide; gurus are there to guide; if one does not have scriptural-guidance or guru's-guidance, they will do all kinds of torturous-things, and not reaching anywhere and thereafterwards they take to drugs also; like ganja, haffin, etc. Freely available in Uttarakāśi.

Because generally people think that a jñāni must be an abnormal-case. If he does everything like any other person, he must not be a jñāni. He is also seeing with his eye. Some change must be there. At least minimum a long thādi. Thus people expect, all kinds of physical changes and therefore Arjuna also got some misconceptions like that.

Therefore he asked the question, kimāsīta? Will he sit? And if at all he will sit, how will he sit? And vrajēta kim? Will he walk, and if he is going to walk, how will he walk? Whether he will walk with the hands, upside down? How he will walk? All kinds of doubts, Arjuna asks.

In short, he wants to know how does a jñāni conduct himself in the world? What is his state of mind, how does he transact with people, and worldly people will continue to be the same, how will he react to different types of people, and different types of behaviour. So in Sāṅskṛit we call it sthitaprajña-lakṣaṇāni. All in one word. Sthita-prajña-lakṣaṇāni. Lakṣaṇam means the characteristics of a **sthita-prajña**.

This is Arjuna's question. For which Kṛṣṇa is going to give an elaborate answer from the next verse onwards.

Verse 2.55

श्री भगवानुवाच ।
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्योवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥२-५५॥

śrībhagavānuvāca
prajahāti yadā kāmān sarvān pārtha manōgatān |
ātmanyēva"tmanā tuṣṭaḥ sthitaprajñastadōcyatē || 2.55 ||

श्री भगवान् उवाच śrī bhagavān uvāca **The Lord answered** पार्थ pārtha **Oh Arjuna!** तुष्टः tuṣṭaḥ **satisfied** ātmāni ēva ātmanā **himself by himself** आत्मानि एव आत्मना यदा yadā प्रजहाति prajahāti **when a person gives up** सर्वान् कामान् sarvān kāmān मनोगतान् manōgatān **obtaining in the mind** तदा उच्यते tadā ucyatē **then, he is said to be** स्थितप्रज्ञः sthita-prajñaḥ **(a man) of firm knowledge.**

55. The Lord Answered – Oh Arjuna! satisfied in himself by himself, when one gives up all the desires obtaining in the mind, then, he is said to be (a man) of firm knowledge.

An important portion of the 2nd chapter. Sthita-prajñā portion. Very often quoted by Śāṅkarācārya and other ācāryas. It is very important because once we know the characteristics of a jñāni, we have a model to guide us in our spiritual-sādhanā. Therefore, this description serves as a guideline to all the seekers in sādhanā.

Therefore Śāṅkarācārya says. Yāni sthita-prajñasya lakṣaṇāni tāni mumukṣōhō sādhanāni. Whatever is the natural trait of a jñāni, they will serve as an example for the other people so that he can also try to acquire those traits. Therefore, it is an important guideline for every sādhanaka.

And the [second-benefit](#) of this portion is wise-people can check up themselves and see to what extent they have got the benefit out of this study. Because often people ask this question, Swamiji how do I know whether I have become a jñāni or not? If I am already a jñāni, I can stop coming to the next class!! Will there be any physical-indication? Halo will be there? Will there be some such halo. So regularly I can watch for it. Will there be any physical change at all. How am I to know, whether I have reached the goal. Will you give a certificate? To whomsoever it may concern; the bearer of this letter is a sthita-prajñā and therefore hold him in respect and if possible, do some pāda-pūjā, etc. How am I to know whether I am a jñāni or not? If there is any such doubt, you can easily check up by studying these verses. Because Kṛṣṇa tells, the characteristics of a sthitha-prajñā. I can compare myself and see whether I am getting closer to that model.

But one important statutory warning. Use this portion only to judge YOURSELVES. Do not go with this to check others; this man has not become. Do not give certificate to others; especially to your family members. This portion must be utilised only for changing ourselves. Therefore this portion is very important for every seeker. Sthitaprajñā-lakṣaṇāni.

Then in this portion itself, Kṛṣṇa discusses another topic also; and that is sthita-prajñā sādhanāni, which means what are the sādhanas to be practiced to become a sthira-prajñā.

Two portions. One-portion is what are the natural traits of a person who has already become a sthiraprajñā; and second-topic is: What are the disciplines or sādhanas to be practiced to become sthira-prajñā?

So regarding the sādhanas, I have to give you some note, because Kṛṣṇa does not discuss all the important sādhanas elaborately; but he discusses only certain sādhanas.

So he has already hinted that everybody has to go through karma-yōga and jñāna yōga. There is no choice there. Now this jñāna-yōga that a person has to go through is presented in three stages in the scriptures.

Jñāna-yōga consists of three stages. The first stage is called śravaṇam. Śravaṇam means receiving the scriptural teaching, which means no self-study allowed. So it should be scriptural teaching and that too I should not study by myself, I should receive it from a competent person; otherwise I will get into all kinds of wrong interpretations and problems. Because there is a particular method of extracting the meaning out of the scriptures. For details we will be seeing in due course. This [first-stage is Śravaṇam, receiving the scriptural-teachings from a competent-guru.](#)

And this receiving of the scriptural-teaching will reveal my true nature; this will help in self-discovery. Because the scripture and Guru are like mirrors. For what purpose do we use the mirror; we know that I cannot see my forehead directly ~ have you tried to see your forehead directly? ~ if you try you will have only headache, you can never see your own forehead; however powerful the eyes are. Therefore, what do you do? You use a mirror. And even though you are looking outside into the mirror, actually what you are seeing is not the external-mirror, but with the help of an external-mirror, you are seeing your own face or your own-forehead.

Similarly, if I have to see my real self, the local mirror is for seeing the physical body, if I have to see my real self, I should use a special mirror and this special mirror is guru śāstra -upadēśa. This scriptural teaching is a verbal mirror that if a student appropriately uses this teaching, it will help in discovering my real nature.

Therefore Śravaṇam removes self-ignorance. Śravaṇam helps self-discovery. Śravaṇam serves as a mirror to see my real-I. This is the first stage of jñāna-yōga. And these stages are mentioned in the Upaniṣads themselves. ātmā vā arē, srōtavyaḥ, mantavyaḥ, nidhidhyasitavyaḥ. Upaniṣads makes it very clear. Receive the teaching.

Then comes the second-stage of jñāna-yōga. As even I am receiving the teaching, several doubts come in my mind, because the teacher does not want the student to believe what he says; it is a not matter of believing but this is called a matter of knowing. Where knowing is involved, buddhi is involved; and buddhi will not accept something unless it is convinced. It should be logical. It will be keeping with my day to day experience. If I say this is an elephant, what do you do? Swamiji, it should be right? I can take a stick and say that you nod your head. If I threaten that you should say that it is an elephant. If you say OK. OK, I will accept and you force and say: Repeat my words, this is an elephant.

But that does not constitute knowledge, because of in your heart of hearts you will be sympathizing with me and tell: what has happened to Swamiji; till now he has sensible; now he is starting unconnected things. We will go home and pray for Swāmiji's Intellect.

You can deceive everything in the world, except your intellect. If your intellect is not convinced, let even Bhagavān come and say, you will not accept. Therefore, this is matter of knowing, not believing; and therefore the guru allows the student to think rationally whether his intellect is able to accept this knowledge. And if there are any doubts, regarding this teaching, the guru allows to raise any number of doubts, Vēdānta class is one place, where there is no question of threatening, forcing, brainwashing, conditioning, etc. it is not communism we are doing, it is the knowledge of my real nature.

Therefore the second-process of jñāna-yōga is asking my own intellect honestly, am I convinced? Of what? I am not the body, I am not the mind; but I am the eternal-consciousness functioning through the body and mind. And until the student is convinced, the guru is ready for any amount of discussion. And this interaction and clarifying all doubts is called mananam. This is the second-important part of jñāna-yōga; mananam.

By mananam, I remove all the intellectual obstacles. With this the knowledge has been converted into conviction; it is no more mere vague hypothesis or idea, but is a fact for me.

And then comes the third stage. Up to this I have only handled my intellect; asked whether the intellect is able to accept it; and there are no more intellectual-problems, but that is not enough. This intellectual-knowledge must be converted into emotional-strength. This intellectual-knowledge, must be converted into emotional-strength; psychological-strength, because it is our emotional-personality which is predominantly transacting in day to day life. If you just study your life, very rarely we use the intellect. When studying in college, whether we used it a little itself is a great doubt, and that too whether it had any effect in my system is a great doubt. Only one thing was to by-heart it upside down and write it and forget it. We will get the degree.

Therefore, we very rarely use early morning; if we see, it is our emotional-personality that is predominant, we are disturbed when coffee did not come, disturbed because the bus did not come; or start the car and it does not start at all; or while going on the way, somebody overtakes your vehicle, or the road is dug and office you go, the business is dull and find throughout I am agitated or I am jealous and depressed, I am anxious and I am angry and I am irritated, you find throughout the day, it is a series of emotional-

interaction. So if I do not strengthen emotional-personality, the knowledge will remain isolated and in my day to day situation, I would continue to be as bitter as before. Every-moment-disturbed, every-moment-irritated, afraid, angry, frustrated, worried, with all kinds of complexes.

Therefore, if I should enjoy emotional-freedom, then I should free myself from all the unhealthy emotional-responses. I should be free from all unhealthy-emotional responses. Emotional-immunity is very important.

Or else you will say 'aham brahmāsmi' crying. Then immediately say that my daughter is like this or my son is like that, etc. One man came, very big position in Larsen & Toubro, or some company. Just came, the very great intellectual high IQ; I said the other day, high IQ is there, he enjoys a very important position; drawing 5 or 6 figures salary, but there is some misunderstanding, communication gap with his wife or child, he is so much upset and worried, he came to my room, and he asked, shall I close the door, I said OK, and after closing, he cried for 15 minutes non-stop, I do not even know for what. I have not seen him earlier; thereafter he calms down. It is not that he is not intellectually-strong, well educated; occupying position; his problem is IQ; EQ is waiting in Q!. It is not there at all. Only God will know when he will get.

Therefore, any amount of IQ, intellectual-understanding will be useful only when you convert it into emotional-strength, a rock like mind, which can withstand all kinds of weather. This conversion of IQ into EQ, intellectual-knowledge into psychological-strength is very important; otherwise the knowledge does not help practically.

This conversion is like going from one country to another country. You have got plenty of rupees in America. You might be the richest person, the rupees will not be useful there. You have to convert it to dollars. If you come here from there, you convert from dollars to rupees. Correspondingly change. Corresponding exchange. Similarly, here also knowledge must be converted into mental-strength.

This is the third and final and important-stage which is called nidhidhyāsanam. I have to study what are my emotional-weakness. Many people have so many varieties of complexes. Therefore, what all complexes, I have and in the light of knowledge, I should see all these unhealthy-responses are meaningless one, born out of ignorance. Somebody said that all the negative emotions are developed in the dark room of ignorant mind. All negatives are developed in the dark room. Similarly in us also, all the negatives, kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ, rāghaḥ, dvēsaḥ, bhayaḥ; all negatives are [developed in the dark mind of ignorance](#). And once a person

has gone through the third stage of nidhidhyāsanam; then, he has converted his jñānam into sthira-prajña.

Through śravaṇam and mananam, he gets prajña; through nidhidhyasanam, he converts prajña into sthita-prajña.

Therefore Kṛṣṇa wants to deal with two topics in this portion and one topic is how to convert prajña into sthitaprajña and another thing is after converting into sthira-prajña what type of mind you will enjoy. That mind is called jīvan-mukti.

In fact, jīvan-muktiḥ is a light-mind, enjoyable-mind, lovely-mind. A mind which is not burdensome. Many people think jñāni means no mind; jñāni has no mind; and he keeps on talking all thoughtless talks, how will it be; and moreover somebody else is taking notes of it 😞. Better than that, one can go to the mental hospital and take notes! 😊. Therefore jñāni is not without mind; **jñāni is free from burdensome-mind; ignorant-mind; problematic-mind** is not there; and **his mind is so light; that he is not aware of its presence.**

Is this not true? Any part of the body that is healthy, you are not aware of it. Isn't it like that. If all the knee joints are working, you will not be aware of its existence. But when it has started giving problems, then you will become aware of it. Then it will draw your attention and tell you; 'take care of me; take care of me'. Whatever is fit, you do not feel its presence. There is a Chinese proverb; **when the shoe fits, shoe is not known at all.** You feel that you are walking with bare feet. Similarly **you feel the presence of mind as long as there are worries and anxieties and fears.** For a jñāni, since all these are not there; it is so light, you will not feel its presence; therefore it is said, jñāni has manō-naśa. But really speaking, it is not; jñāni enjoys a wonderful mind. What is that wonderful-mind; Kṛṣṇa is going to tell that.

Now look at the ślōka. What is the first trait of a jñāni? It says: ātmanyēva''tmanā tuṣṭaḥ. Very important line. Very important line. Ātmanyēva''tmanā tuṣṭaḥ. Jñāni is one who is happy with himself. He is self-sufficient. He does not require any external-factor to be happy. He might require external-factors to provide food, that is a different-thing; physical-dependences may be there; for food, clothing, shelter, but as far as his emotional being is concerned, he is not going to go with a begging bowl; asking each and every one, whether you will take care of me. As I said the other day, his life is for giving love and care, but his life is not for begging for love and care. What a wonderful attitude. As long as I beg, there will be sanctions. You know what is sanctions. Constant blackmail. Like minority governments trouble will be there. You are never at ease with yourselves.

And jñāni's advantage is ātmanyēva'tmanā tuṣṭaḥ. If you come, come, if you go, go. Not only with regards to things and situations; with regard to beings also. Why, even with regard to his own physical body. He does not depend upon even his physical condition; if I am going to depend upon my physical-condition; my old age, I cannot accept my grey hair, or I cannot accept my bald head; I cannot accept my wrinkles, my happiness is dependent on physical-condition.

Jñāni is one, who does not depend upon any factor. Why? He has got indigenous happiness. That is why, people say, we are not bothered about sanctions, we are all self-sufficient. Politicians they say, we are OK. So this is the first indication of jñānam. Self-sufficiency. Self-contentment.

And once there is fullness within myself, what is the natural consequences? Kṛṣṇa says sarva-kāma-tyāga. Renunciation of all expectations. All desires, because desire is born out of what?

Vēdānta has diagnosed the problem, why the desire comes? Very simple. It is like a person, looking for a walking stick. Why does he look for a walking stick? Because his legs are not strong enough, to stand on their legs, and therefore to complete myself, I require a stick. Similarly when I do not see myself as a complete person, and I think that only when there is a house, or a wife, or a child, that too a male child, (all girls, one boy at least, or else my life is incomplete), children are there, but grandchildren are not there; my neighbor has got it; but I do not have it; therefore it makes me incomplete; something or the other desire is there; my eyes see the apūrṇatvaṁ.

Kāma is not a disease in itself; it is a symptom of the sense of incompleteness. And in the case of a jñāni, he never sees himself as incomplete, ātmanyēva'tmanā tuṣṭaḥ. Therefore I do not require anything to complete myself. I may use the things of the world; but I do not need those things. I have often said, using a thing is different from needing a thing. Like a person who goes for morning walk; they use a baton; a small 1 foot or 1-1/2 thing which is usually used by the policeman, just keeps it for stylish walk, the stick he uses, but does not need it as a prop. How do you know that? Because even when the stick falls; nothing happens; he is able to retain his balance. Whereas when he uses a walking stick as a support, he needs that support; the moment that support falls, he also falls.

Jñāni also may have people around him; or various other things also; for a jñāni all of them are like what? The small 2 feet baton, which he just enjoys waving. But for all other people, every object, is a mental walking stick. If it falls, shattered. That thing falls, he is shattered; this thing falls, he is shattered. So Kāmaḥ means dependences born out of

sense of incompleteness. And all these dependences sarvan kāman prajahāti because of his mental strength.

And where are these kāmās. Manōgatān all these countless numbers, wriggle in the mind, like worms, they are wriggling all over, torturing inflicting pains, and all those cleaned up, not because he forced the desire away, that is called suppression, forcibly saying no to things is suppression; dropping of the desire must come out of the discovery of pūrṇatvaṁ. It should naturally happen. Like when the fruit comes, all the flower petals, they fall away. Similarly, all these desires should fall, because of the discovery of pūrṇatvaṁ.

And this is called kāma-tyāgaḥ; this is the second trait of a sthita-prajña. First trait is he is happy with himself; not that he will be laughing alone, do not think like that! He is not a mad person. He smiles alone, walking. Inside there is a sense of pūrṇatvaṁ. Expressed when people are around, unexpressed when there is nobody. More in the next class.

Hari Om

028 CHAPTER 02, VERSES 55-56

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We have come to the 4th and the final topic of the second-chapter, viz., the topic of sthiraprajña. And this topic is given as an answer to Arjuna's question and Arjuna's question is: suppose a person goes through all the sādhanas prescribed in the scriptures, and becomes a jñāni, well established jñāni, how will he face the situations of life, and how will he respond to various situations of life. In Sāṅskṛit, we say sthita-prajña lakṣaṇāni. Lakṣaṇam means a natural trait. Spontaneous-trait is called lakṣaṇam. What is the lakṣaṇam of sthira-prajña?

And before a person becomes a sthira-prajña he has to go to three stages of life; the first stage is by following a religious lifestyle, by following a life of karma-yōga, he must purify the mind, which is the first stage of citta śuddhi. Otherwise called jñāna-yōgyatha prāpthiḥ. So through karma-yōga one has to become jñāna-yōgaḥ, which is the first stage,

And thereafter he has to study the scriptures especially the vēdāntic-scriptures he has to systematically and consistently study under the guidance of a competent Guru which is called śravaṇa mananam, which is the second-stage and through this stage, a person becomes prajñaḥ.

So first stage is jñāna-yōgyatha, and then by receiving the teaching from a competent ācārya, he should become a prajñā, which means he has got conviction in the teaching of the vēdānta.

But even this prajñā status is not enough, because the knowledge remains at the intellectual level and therefore in the third stage, he has to convert the intellectual knowledge into emotional strength, because throughout the life, it is our emotional personality that is interacting.

If you analyse our life from morning till night, every situation is only straightly attacking our emotional personality either creating irritation or creating depression or jealousy or anger; it is our emotional personality which is standing out. Even when we come to the class, and somebody comes late, and crosses you and sits in right in front of you and he is a taller person; so you have chosen a vantage point, coming early at 5.30 itself, a person comes at 6.45 and sits right on your lap; then you may feel so irritated till the class is out. You do not listen that day. That means more than the intellect, it is the emotional-personality which is bearing the brunt of every situation.

And if that emotional-personality is not transformed, knowledge will be there at one level, but in my day to day life, I may go through the turmoils I went through before. And therefore, if Vēdānta should be of any practical use, I have to spend time, converting this knowledge into emotional strength, which is called prajñāḥ to sthira-prajñāḥ.

That means my whole personality is soaked in this knowledge to such an extent, that to every moment, this knowledge is available to help me out, especially when there is crisis in life. Who wants Vēdānta when everything is going well? Everybody is happy; even without Vēdānta. We require when there is crisis.

And this process of converting prajñā into sthira-prajñā, jñānam into jñāna-niṣṭa is the third stage and that person who has purified; who has gained the knowledge and who has derived emotional strength from that knowledge, such a person is called sthira prajñāḥ; such a person is called jñāna-niṣṭa, such a person called ātma-niṣṭa; such a person is called jīvan-mukthaḥ. He has insulated himself, like a person who has insulated his hands and legs can touch a live wire and it will not shock him.

Similarly this person has insulated himself by jñānam glove; the glove of jñānam he has used on himself; nothing in life shocks him. And Arjuna wants to know what is the conduct of such a person.

And Kṛṣṇa has started giving the answer from 55th and first main definition that he gives is: ātmanyēva'atmanā tuṣṭaḥ; jñāni is independent of external-factors to be happy; to be happy fulfilled; he has attained emotional independence. Physical-dependence everybody has got; there is dependence on food, clothing, shelter, we are not talking of physical dependence, emotionally jñāni is independent of external-factors, he is happy with himself. And when there is emotional-independence, he does not want to hold on to anything, just as a person who has a broken leg is physically dependent on a wheel chair or a walker or a stick, how long he will hold on to this walker. Until he finds strength; once he has got strong legs, it is impossible for him to hold on to the stick. Naturally, he drops the stick and that is called sarva kāma tyāgaḥ. Kāma means: walking sticks, emotional walking sticks are kāma. House is an emotional-walking-stick; people all the time smiling at you is an emotional walking stick, (if somebody does not smile at you on a day, you are upset). The smile normally is two inches and today it is only one inch, I am upset; all these are emotional walking sticks you hold on to. When I do not depend upon any of those factors, I am a free person and therefore pūrṇatvaṁ leads to kāma tyāgaḥ.

This is the trait of a jñāni. Therefore he says Sarvān kāmān prajahāti. Here kāma does not mean desire; but here kāma means OK desire also we can take, also the desired object; both of them. We can take the primary meaning itself; desire. And where are they? In the mind wriggling like worms, wherever we go, we may be in Kailas Manasarovar, we cannot drop it, it follows us everywhere, disturbing all the time. Therefore, he says, Sarvān kāmān prajahāti, yatha when a person is able to do that, manōgatān kāmān. Because of what? Not grapes are sour renunciation; two types of renunciation are there; one is I tried; the grapes are sour; and I am not able to reach and therefore I gave up; but that giving up is not real one; because the desire continues potentially, somebody plucks it and brings, I jump at it.

Like somebody going to Rishikesh because of some problem at home. One month there, and they will comeback. Therefore it is not born out of suppression; oppression or because of somebody's word, it should come out of maturity; and one who is mature and desireless is sthira prajñāḥ.

Therefore the first definition is one who is independent; the second definition is one who is desireless.

Now here, the word, desireless must be understood very clearly. Because in the śāstras, they talk about two types of desires, one type of desire comes under 'allowed'. Like cholesterol, there are two varieties: HDL and LDL; one of them is allowed variety, not

only allowed, it is good also they say. Another one is only dangerous. Similarly, among desires also we have got allowed-one and not-allowed-one.

Therefore we should clearly know what is allowed so that we can happily enjoy those desires. What are those desires which are allowed; they are those desires which fulfill 3 conditions; if those three conditions are fulfilled; those desires are allowed. What are they? All the 3 are important conditions.

1. They must be legitimate-desires. One is legitimate-desire, which we call, dhārmic-desire. Like a desire of a parent that a child should grow well. And the child should be well-educated. And I should be able to do my duty towards my children, and I want to fulfill my duty, which is a very very legitimate desire; śāstrās allowed desire; in fact I have to fulfill them; that is legitimate. Similarly I want to buy a house, I want to buy certain things, by earning money legitimately, that is also legitimate. Only when I try to steal, that is problem. Therefore the first condition is legitimate.

2. The second-condition is moderation. What we mean by 'moderate' is this; when a person's worldly desires go to such a level, that his whole life is dedicated to only material-pursuits, that he has no time to contact his spiritual-center. Because śāstra says however much you are busy, you must be able to spend some time to contact your spiritual-personality; invoke your spiritual-personality, you should be able to allot some time for spirituality. It may be study of scriptures, it may be reflection on what you have studied, or it may be a reading a spiritual book, or it may be interacting with a spiritual-person, it is not enough that you spend time only earning money and providing for your family, you should have time for invoking the ātma. Because every human being is a mixture of both spiritual and material-personality; a life dedicated to only material gains is a lop-sided approach.

And therefore if the desires go beyond a limit, that is so much absorbed, he goes out of the spiritual center, he loses the spiritual balance, it is a dangerous life. A person going round and round when the speed reaches a particular intensity, the centripetal-force they say, you know, that takes him out of the center which is not good.

Whatever you do, I must be able to remember that these are all impermanent and these are all incidental, whether it is body or money or all these things, our real pursuit and real personality is the spiritual.

Therefore the second-condition is what? Providing time for spirituality; you do anything. You have hundred factories, we do not care, you travel all over the world. We do not care; Vēdānta does not want to restrict you; but what Vēdānta says is whatever you do like a

cyclist, whatever you do. You should not forget the center of gravity, the balance. Because that is your core personality. Therefore, let not your worldly roles carry you away from the real center.

Therefore what is the second-condition of desires? Have any amount; but you should have, what time; [quality-time for spiritual-invocation; śravaṇam or mananam or nidhidhyāsanam](#), about which we will see more; in fact that your finding time for Gīta class itself is great. Otherwise, you will be without time for that also. You will say that I have to go there; go here, etc. etc. Therefore minimum you should keep coming to Gīta class. Let me make sure that I can talk to you. Or else it would be off the hands. So this is the second condition. Fulfill all your desires; wonderful; legitimate-desires; wonderful; but have time for spirituality. Some prayer; more about I will discuss later; some basic spiritual disciplines, Kṛṣṇa himself will talk about. We should find time for that. Now minimum is continuing the Gīta class. Ok. More I will tell later. This is the second-condition.

3. The third-condition is very important-condition. All these desires: that is the moderate and legitimate desires should be non-binding desires; which is very difficult but important condition. I will explain it. The third condition, convert your desires into non-binding desires, or to put in another language, convert your desires into preferences.

What are the differences between non-binding and binding desires? The answer is this. When a desire is a binding desire; it has the potentiality to upset you to afflict you, because when I have a binding desire, naturally I tried to fulfill that desires, but whether the desire will be fulfilled or not, is not totally under my control. As we saw before, *karmaṇyēvādhikāraṣṭē mā phalēṣu kadācana*. I can have wonderful plans for my child. What all he should do? He should become a doctor, an engineer, this, that, etc. And he should earn 5 or 6 figure salary, and when I am old, he should take me around the world, all these plans and this body is interested in totally something else. I want to become Tendulkar. I am not saying it is wrong. He has got a totally different desire or he becomes a sanyāsi.

So every sannyāsi's parents had wonderful dreams about their child, so therefore, any dream can be shattered because we are not omniscient and omnipotent; that means a binding kāma is a bomb; a time-bomb which can disturb me at any time. And therefore you have to defuse that bomb; by proper understanding and what is that understanding; I have got this desire; and I will work for that very well also; and I will seek the grace of the Lord also; but in spite of all these things, there are chances that they are not fulfilled or they are not fulfilled to the extent that I want. And when such a situation happens, I

am mentally prepared to take that also. This mental preparedness is defusing the bomb. This mental preparedness even when you plan to watch a TV programme, football match, or US Open final, or Wimbledon final or a movie, whatever it is; prepared from early morning, with popcorn, because you cannot watch the TV without doing anything most important preparation, you have to keep on putting, as if in a waste paper basket, just push it; all things you have sure that no guest comes, you switch on, power goes away. Be ready every time you plan for a TV programme. Be ready, when you plan for a class. We can try, we can also think, this mental-preparation; born out of wisdom, is [converting the kāma into non-binding-kāma](#).

And in śāstra, such a kāma is called śuddha kāmaḥ. Śuddha kāma is a desire which fulfils these three conditions. Condition No.1 legitimate; condition No.2, moderate, condition No.3 non-binding. And if all these 3 conditions are there, and that kāma is śuddha-kāma, you have any number of śuddha-kāmās, no harm. Even jñānis have śuddha-kāmās, because of the desire of Śankarācārya alone, he could write a Bhāṣyam. He wanted to bless the humanity, help the humanity; it was also a desire. Why Śankarācārya, even Bhagavān had a desire, Vēda itself says: Sō kāmayatha, Saḥ means Bhagavān, Bhagavān when he got bored, when he was sitting alone thought one day that he will create a drama;

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । तैत्तिरीयोपनिषत् षष्ठोऽनुवाकः॥

[sō:'kāmayata | bahu syām prajāyēyēti | sa tapō:'tapyata | sa tapastaptvā | idaṁ sarvamasṛjata | taittiriyōpaniṣat ṣaṣṭhō:'nuvākaḥ||](#)

In that particular context only Śankarācārya writes a beautiful bhāṣyam; he asks a question; if Bhagavān also has a desire, isn't he also bound. Here in the second-chapter, jñāni is defined as desireless, how come the vēdās say that Bhagavān has desires. Śankarācārya himself raises this question and he answers saying that Bhagavān's and jñāni's kāmās are śuddha-kāmāḥ; they are fulfilled, wonderful; not fulfilled, OK. It is like a cricket game; you always remember this example, a five match series is there; three matches they have won and wrapped up the series; and how will they play the 4th and 5th match. That is called jñāni's-lakṣaṇā.

If you want to understand a jñāni, just watch the 4th match; in the 4th match they will play well. Enjoy the game. So many records have to be broken. The 7th catch behind the wicket. 27th catch before the line, statistics, they work for the statistics alright; ātmanyēva'tmanā tuṣṭaḥ. Victory is bonus. No victory; Cup is with us.

This is jñāni. For those people, only the 4th match is like that; for a jñāni, the whole-life is like that; he plays very well; not that he is so full that therefore he is without motives;

no, the 4th match they play very well. Similarly, jñāni has got motive coming from him to work hard; but that motives is without a sting. So whatever happens, it does not hurt him. And therefore, prajahāti yadā kāmān means prajahāti yadā aśuddha-kāmān; jñāni renounces all aśuddha-kāmās; whatever kāmās he has, they are śuddha.

This is an important verse. Whole section is important. Why I say this is important is rest of the verses are all commentary upon this verse alone. This is sūtra ślōkaḥ and all the other verses are vyākhyāna ślōkaḥ.

Verse 2.56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः |
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते || २ -५६ ||

duḥkhēṣvanudvignamanāḥ sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē || 2.56 ||

vigataspr̥haḥ sukhēṣu विगतस्पृहः सुखेषु **one who is free from craving amidst pleasures**
अनुद्विग्नमनाः दुःखेषु anudvigna-manāḥ duḥkhēṣu **whose mind is unperturbed in troubles**
वीतरागभयक्रोधः vītarāgabhayakrōdhaḥ **and who is free from attachment, fear and**
anger उच्यते ucyatē is said to be मुनिः muniḥ a sage स्थितधीः sthita-dhīḥ of firm
knowledge.

56. One who is free from craving amidst pleasures, whose mind is unperturbed in troubles and who is free from attachment, fear and anger is said to be a sage of firm knowledge.

So how does a jñāni respond to situations in life. And that too unfavourable-situations. So from this it is very clear that jñāni also cannot avoid unfavourable-situations. Not that by becoming jñāni, I can avoid painful or difficult situation, because jñāni or ajñāni, we are all born with our own prārabdha-karma; very birth is because of prārabdha; so until death happens; puṇyam and pāpam are going to affect; jñāni may not create fresh puṇya-pāpam; he does not acquire āgāmi-karma, I hope you remember āgāmi, sañcita, etc. (or else I have to take it as my Karma). So jñāni does not add to his fresh karmas, āgāmi karmas, remember whatever karmas he has acquired, when he was ignorant before, they are going to impinge on him in the form of favourable and unfavourable situations. When they come, what happens? He says; anudvigna-manāḥ. Jñāni's-mind is so emotionally-strong and he has got a shock-absorber called jñānam. He has insulation called jñānam; or with a good shock absorber. How will it be when we travel in our roads? The disturbances are minimal So disturbances are minimal.

How do you know that? We can easily grade. All these things do not suddenly happen. It is all a gradual growth; as even we learn to assimilate this teaching; the mind does not

become strong overnight; but it becomes gradually strong. How to measure the strength of the mind? Is Gītā really going inside me, how to know? I will give you a measuring method; again I warn you this must be used for measuring yourselves; not your friend or family members; it is abuse; just to check yourselves; or introspection.

The number of things or the frequency of mental-disturbances becomes lesser and lesser. Previously in a day, 10 times 15 times I get disturbed because of son's behavior, wife's behavior, daughter's behavior, policeman's behavior, that person's behavior, the number of things that disturb you that becomes lesser and lesser; that means the frequency of mental disturbance should become lesser gradually. In fact for some people once in a while, they are calm! Generally they are irritated or irritable. They are just waiting to jump. Once in a while irritated. Therefore the frequency should become lesser. You can have a diary also. Just note the frequency. I do not mean anger alone. Any emotion.

Second thing is the intensity of the mental-disturbance. How to measure the intensity of mental disturbance? When it is of lesser intensity, it just creates a small ripple of reaction in the mind, and then it goes away. But when the intensity of the mental disturbance increases, then it begins to overflow into our vāk, the organ of the speech, that the words also are affected. I use powerful words, and hurt other people, I curse, I do this, I shout all those things. That is the mental disturbance is overflowing into manāḥ into vāk. And if it is still more intense, from vāk-indriyaṃ it overflows to the physical-body also that the body is shivering and some people feel heavy gasping and all, some people gnash their teeth, lips are shivering, as Arjuna said:

सीदन्ति मम गात्राणि मुखं च परिशुष्यति |
वेपथुश्च शरीरे मे रोमहर्षश्च जायते || १-२९ ||

[sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati |](#)
[vēpathuśca śarīrē mē rōmaharṣaśca jāyatē || 1.29 ||](#)

When there is lesser intensity, mind alone is affected; when there is more intensity, mind and vāk are affected; when there is maximum intensity, it affects manāḥ, vāk and kāya; śarīram. From that we can know to what extent assimilation is taking place. So what is the second test? Intensity; What is the first test? Frequency.

So what is the third test? When I am disturbed or affected by an adverse or unfavourable situation, how much time I take to recover or come back to balance. The recovery period. The balancing period. So when the intensity is more, and the weakness of the mind is also more, when I have a strong weakness; then it does not recover; becomes a trauma even. It is so deep, that the whole day I am upset and sometime whole-week I am upset;

sometime whole month I am upset, sometime whole year I am upset; sometime whole decade I am upset; sometime whole life I am upset; that is the recovery-period that also should become lesser and lesser; this is the sign of knowledge getting converted into emotional strength, more emotionally strong the mind is, the lesser will be these three. These three means what. The frequency, the intensity and the recovery period of the mental disturbance.

And a jñāni is one who has got a good strong mind. Therefore duḥkhēṣvanudvignamanāḥ. Similarly, the disturbance can be because of unfavourable-situation. Sometimes the disturbance can also be because of favourable-situation also. That is also an excitement. Excitement can be because of negative things. Excitement can be because of positive things also. I told you the other day. One person was contesting the elections; 27 times he failed; but still like that Robert Bruce; he just and he never thought that he will win the 28th time. He himself got so excited that he got heart attack and died. Heart attack can come because of positive excitement also. Therefore Vēdānta says both types of excitement are not healthy. Both types are not healthy; because even biologically it is not good to get over excited.

So who is a jñāni? sukhēṣu vigatasprahaḥ. Even when there are favourable conditions, he is not carried away; vigatasprahaḥ. He is dispassionate; he is balanced. And in short, vītarāga-bhaya-krōdhaḥ; so vīta means free from, free from these basic emotional-problems; first one is rāgaḥ; emotional-dependence or attachment; which is the basic problem, we saw in the first chapter itself, if you remember the very definition of saṁsāra; I told three; do you remember; rāgaḥ, śōkaḥ and mōhaḥ; first one is rāgaḥ, rāga means not Kāmbhōji, Kalyani, Tōdi etc. this is Vēdānta-rāga, means attachment; So jñāni is free from attachment. And when we say attachment free from love, it is different from love; love is a positive wonderful trait which Vēdānta glorifies, but attachment is that which is criticised by Vēdānta.

And I told you three differences; remind you briefly. Attachment comes out of weakness or dependence. Weak-mind, that is depending which is expressing in the form of attachment and since it is based on dependence, attachment is always expecting. In attachment I always think what I will get out of this relationship. I am not much bothered about what the other person gets; what will I get; therefore it is more self-centered; more expectation based; it comes out of a strong weak mind; whereas love means a mind that which comes from a strong mind. Therefore, love comes out of mental strength; therefore it is not primarily based on what I alone get; but I equally interested in what the other person gets out of relationship. That is the first difference. Expectation

based. Another is: It always think of what I can get. The other one thinks what I can give. One is **getting-based**; another is **giving-based**.

The second-important thing is in attachment, I want to get the benefit from the other person, I want to control the other person, because it is for my benefit I am keeping the relationship and therefore I want to keep control; it is **control-based**. I never want to give freedom to the other person; whereas in love, I basically understand that everybody is seeking freedom; just as I do not want to be controlled by anyone; it is improper for me to control everyone; therefore the relationship should lead to the freedom of the other person; in love my goal is giving more and more freedom to the person loved. In attachment the goal is controlling more and more of the other person. Bear-hug. And kill the person because of that possessiveness. Very difficult. This is second difference. Here we say jñāni has got love; but what Kṛṣṇa says he is free from rāgaḥ. Details we will see in the next class. Hari Om.

029 CHAPTER 02, VERSES 56-57

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In the final part of the 2nd chapter, Arjuna wanted to know about the sthitha-prajñā or sthiraprajñā, the one who has got Ātma jñānam, and the one who has assimilated this ātma jñānam. How does such a person conduct himself in his life; and when different occasions come, in what way his response is different from an ordinary ajñāni? In short to put in simple language: is there any practical-benefit for Gīta study, because nobody is interested in studying Gīta merely for academic-benefit. We want to know whether there will be any practical benefit in life. This is Arjuna's question for which Kṛṣṇa begins his answer from verse No.55 onwards and this goes on till the end of this chapter, this is the well-known sthitha-prajñā portion of the Bhagavat Gīta, a very important portion, worth getting by heart and remembering.

And in the last class, I pointed out that a person comes to the level of sthira-prajñā by going through two stages. The first stage is a religious life; known as karma-yōga, by which he attains a pure mind which we call jñāna-yōgyatha. Everybody has to necessarily go through this religious life of karma-yōga, to prepare the mind.

And the second-stage is consistent and comprehensive-study of the scriptures which is a compulsory-process, every seeker has to go through which is technically known as Vēdānta śravaṇam and mananam, about which I will elaborate later; or in a simple language, vēdānta-vicāraḥ, scriptural-analysis. This is also a compulsory stage of sādhana. Otherwise called jñāna-yōga also; nobody can escape.

Even though there is a very wide misconception that in Kaliyuga we can avoid jñāna-yōga; in Kaliyuga we can avoid scriptural-study and attain the goal through alternative methods; that is not traditionally accepted; it is not scripturally-accepted; nobody can circumvent jñāna-yōga.

Therefore the second-stage is jñāna-yōga, otherwise called śravaṇa-manana, otherwise called Vēdānta-vichāraḥ. In fact, what you are doing now is jñāna-yōga, systematic, consistent-study of the scriptures. It is not a stray talk on a stray subject. We are developing systematically. Such a study is called jñāna-yōga.

And by this jñāna-yōga a person becomes a prajñāḥ or jñāni. So by the second-stage, a person becomes prajñāḥ; otherwise called jñāni; through which there is an intellectual-conviction regarding the teaching of this scriptures and that intellectual-conviction is that I do not need any external help to be complete. I must be convinced because at present our strong notion is: "To be happy I require so many things around". And this is so strong that we are not even ready to question this basic premise but Vēdānta attacks the basic premise and asks the question: "Do you really require things to be happy?; I do require things for survival.

We are not mixing up survival-requirement and happiness; and if security-requirement and if survival-requirements are identical, all rich people who have got all the gadgets and houses, they must be the happiest people. In fact, many of the richest people committed suicide out of frustration. So from this it is very clear that we should not mix up **survival-requirements** and **happiness-requirements**. We have a notion that we require too many things to be happy. By systematic-vēdāntic-study, I should be intellectually-convinced that I do not require anything to be secure; to be fulfilled; to be happy; to be fearless; to be anxiety free and to be self-sufficient. This is an intellectual-transformation which Dayānanda Swamiji called (in our last series of talk, "Need for cognitive change". It is a cognitive process, which we call intellectual-conviction.

So jñāna-yōgyatha to prajñāḥ - two stages and then we have to go to the third stage, where this intellectual-conviction should be converted into emotional-strength; emotional-immunity; because it is the emotional-personality which is facing the brunt of various situations, that is why most of the time, even though our IQ is very high; as I said the other day, but EQ is terribly wanting. Very intelligent-person but most of the time upset because the set-up is not alright. Set up changed, what happens? Set Up. Up Set. Therefore the moment there is a slightest disturbance in the set up; the class is changed from the ground to the temple, it is enough for some people to get disturbed. Therefore, I should have that emotional-strength not to get upset by the set-up and **this conversion**

of intellectual-conviction into emotional-strength is called the process of **nidhidhyāsanam**, which Kṛṣṇa will talk about briefly in this chapter and Kṛṣṇa will talk about it elaborately in the 6th chapter. Therefore karma-yōga, then jñāna-yōga; then Nidhidhyāsana. Preparation of mind, intellectual-conviction, emotional-fortification.

And a person who has successfully gone through these three stages has gone from jñāna-yōgya to prajña, to sthira-prajñāḥ.

And how does he respond to the situation? What are his natural traits Arjuna wanted to know. Kṛṣṇa is enumerating them. The **first-thing** that He said was prajahāti yadā kāmān; **all-expectations are dropped**. **Because expectations come out of self-insufficiency**, I look for a crutch because I am not able to stand on my own feet. Suppose you have to get up; there are some people who look for wall to get up they look for some hold, they do not have enough strength, therefore I look for a wall. Therefore **every expectation comes out of an incomplete-mind**. A non-self-sufficient mind can be an apūrṇa mind; therefore **a jñāni is one who does not have expectation from a thing; from a being; from a set up**.

This is called **kāma-tyāgaḥ**. This is the **first-trait** of, natural-trait of a jīvan-muktha. And because of this natural-trait, what difference do we find; Kṛṣṇa himself tells later, when the expectations are not fulfilled, I am bound to get upset. So **every expectation is a risky thing because every expectation is potential sorrow**. I expect my son to be like this; my wife to be like this; my daughter to be like this; I do not want anyone as they are or he is; I want everyone to behave as I want. What about myself? I will behave as I like. Wonderful philosophy! **I do not want anybody else to expect anything from me; because I want my freedom; but as long as the others are concerned, everything they do: getting up, doing this, doing that, doing this, in everything, I have expectations, one millimeter different from that; I am terribly upset**. If at all I ask somebody to do something, if I am suggesting it for the other person's improvement, it is not expectation. If I ask anyone to do something, for the other person's improvement, it is a **non-binding-expectation**; but if I want somebody to do something, so that I will be comfortable, it is a **hooked-expectation**, it is a **poisonous-expectation**.

What is the difference between a **poisonous-expectation** and a **non-poisonous expectation**? If it is a non-poisonous one, if I suggest, if you do this it is good for you; and if you do not do this, you be ready for facing the consequences. It is non-poisonous expectation; its **fulfilment and non-fulfilment do not disturb me**.

Poisonous-expectation is: I do not ask the other person for something for their own good; even though I tell that it is for your betterment, etc. (it is a bluff, with capital B), I will be happy only if you do that. How do I know that; if that person does not do that; I

am tremendously upset; this is called saṁsāra. And jñāni is one who has suggestions for everyone, who has advices for everyone, who has got **recommendations-for-everyone**; but who has **expectation-from-none**. N.. O.. N.. E. none. Not nun. **Expectation from Nun is also a problem!!** 😊

Therefore the first-benefit is what? **Drop the expectation**. It cannot be forcibly dropped. Do not try to push away your expectation; it will never succeed; it will never fade; expectation should naturally drop, because of the discovery of pūrṇatvaṁ through knowledge. It is not that you are going to push the darkness straightaway, suppose you try to sweep off darkness; it will never work. You light up the lamp; darkness will go away.

Never attack the expectations directly; you can never succeed. Go to the root cause of the expectation. The root cause is: I feel that my pūrṇatvaṁ depends upon this type of behavior from these people. Therefore, self-incompleteness is the cause of expectations; and by wisdom and wisdom alone, that has to be knocked off and that is called kāma nāśaḥ. No.1.

Then the second-natural trait that Kṛṣṇa presented is: ātmanyēva'tmanā tuṣṭaḥ. He could drop all expectations because he is full and complete by himself. **Not because.** The moment you add one because; suppose I say that I am full and fine, because my son listens to whatever I say; that means what? As long as my son listens to what I say, I am happy. The moment he changes, you will ask: My son did this!?! The moment you hear the news we are very sure that everybody else would do and not my son. And one day the shocking news comes and shattered; therefore if I say I am full because of something, there is potential danger; jñāni is one who says I am full because I am 'I'. Fire is hot because of what? What will you answer? Because it is fire. If I say why is water hot; there is a reason for water being hot; because it is in contact with something and the moment it is because of something, if and when that condition goes away, water will go cold. Similarly as long as my happiness depends on external factors, I am in potential danger; jñāni's happiness is because of what: 'I am happy' because that is my nature. And how did he know that? Because of consistent, jñāna-yōgaḥ. Therefore what is the **second-trait**. Ātma-tuṣṭi. **Self-sufficiency**.

Then in the 56th slōka, the **third-natural-trait**; in Sāṅskṛit it is called lakṣaṇam; the third sthiraprajñā lakṣaṇam was pointed out; and what is that? **Samatvam**, equanimity; poised-state-of-mind, in spite of external-turbulences. The mind is generally calm; the disturbances gradually recede.

I gave you three experiments to find out whether I am getting emotional-strength through Gīta Study; 3 experiments I gave. Do you remember?

Look at the **f**requency of the disturbance; how often you are disturbed during the day; you can start a diary also; initially you will have to ask the question the other way around; how often I was peaceful. Or else the diary will not be enough. So start with when was I peaceful. Between 2 and 3. When I was sitting in meditation or when others were sitting in meditation I get peace! That's why I always say that you should all practice meditation; because, if not you; whether it helps you or not, it will help others; they will get peace of mind when you meditate. At least some time they will be peaceful. Initially we start with higher frequency. Then frequency is reduced.

The second is **i**ntensity of emotional-disturbance. How do you know the intensity? In intense-disturbance it is not only attacking the mind, it affects my expressions and even it flows into my physical-body; physically I am disturbed as Arjuna was. And when the intensity is less, physical-disturbances are less, but verbally I go on talking, sometime even when nobody is there; lonely, alone, talking to oneself. So much inside. And when still lesser intensity, verbal and physical expressions are gone; it is at the mental level, the disturbance, you do not disturb others. It is a silent-disturbance. So intensity is less, and

Finally the **r**ecovery time also becomes lesser. Previously the disturbance flows into hours; why hours, days and months and years and sometime decades, even after 25 years, if one utters the name of that person, one gets disturbed. 'That day he did like that! I can never forgive him'. And sometime they tell about that person to me; they will start cursing me also! From third-person, they start abusing you. It might be extreme agitation. He might be criticizing someone. But he/she, they will start telling, and in the end they will start telling: Where is YOUR buddhi, as if I am at fault! 😊. And I am fearsome that somebody nearby will listen to this and think it is about me!! 😊. And if I ask them to stop, they will get too wild also, because they are agitated so much. I pray that at that time, nobody should be around. They say: You do not have any sense at all. You do not keep quiet, etc.!! 😊. They are talking about their father-in-law of mother-in-law!! Temporarily I become the mother-in-law of that person!! 😊.

So therefore recovery-period also becomes less and less; **f**requency, **i**ntensity, and **r**ecovery time of emotional-disturbances become less and lesser and lesser and a time comes, which is practically Nil or it is almost insignificant. Kṛṣṇa will tell in the 6th chapter, **guruṇā'pi duḥkhēna vicālyatē**. Even the greatest tragedy in life, for one second he may ask: **Whaaaaaaat?** Next moment he will say: **So-What?** Only two words: from **Prajña to Sthira-prajña**. When he says **Whaaaat?**; you will think that he is going to have an attack; but he immediately says: **So-what:** I will recover and carry on life. So Kṛṣṇa said: **duḥkhēṣvanudvigna-manāḥ; the unfavourable situations do not disturb his mind too**

much. And also *sukhēṣu-vigatasprhaḥ*; and he is not carried away by favourable situations also, because we should remember when there are favourable-situations we can enjoy; there is nothing wrong in it; but even when we enjoy favourable-situations, we should know that this is also subject to arrival and departure. We should not forget the truth of anything; once the discriminative power is clouded; it is getting carried away. Even pleasurable situations should not cloud my discriminative power; What is the discriminative power? Every situation in life, is subject to arrival and departure. Therefore, I do not want to become an addict to favourable situation also, so that when the favourable situation also goes, I am ready to face that also. That is called *sukhēṣu vigatasprhaḥ*. Is not carried away; he enjoys, but not carried away. Up to this we saw in the last class.

And then in the 2nd line, he adds some more. The first line is *samatvam*. So this is the third trait of the *jīvan-muktha*. *Sthira-prajñāḥ*, he says, *vīta-rāga-bhaya-krōdhaḥ*. Every verse is very important, because it is useful for self-introspection. So *rāgam* means attachment; dependence is called *rāgaḥ*, which is the fundamental trait of *saṁsāraḥ*. In the first chapter I said *rāgaḥ*, *śōkaḥ* and *mōhaḥ*; but here *Kṛṣṇa* is presenting differently. There *rāgaḥ*, *śōkaḥ* and *mōhaḥ*; here it is *rāgaḥ*, *bhayaḥ* *krōdhaḥ*; another route of *saṁsāra*; both are *saṁsāra*; one is one route of *saṁsāra*. Another is another route. *Rāgaḥ* means dependence, attachment, psychological-leaning.

What is wrong with that? What is wrong; *bhayaḥ*, the more I am dependent, the more I feel insecure. The more I am dependent, the more I feel insecure, because, whatever I depend upon in the world that itself is insecure. Other than God; other than God, every blessed thing in the world is insecure by itself. And the fundamental mistake I commit as an insecure person, I am trying to hold on to another insecure. Insecurity plus insecurity is equal to security? What arithmetic I do not know: insecurity plus insecurity is equal to more insecurity. Insecurity-squared.

This is the fundamental mistake in our very approach to life. That is **why we are not able to solve our problems, not because we lack our effort; we lack direction**; it is like a person, he wants to go to Mahārāja. Not departmental store. And then says: Swamiji I walked for hours and never reached; *Bhagavān* is without compassion. He is always to blame! I have done so much and achieved nothing. In which direction you walked? So if you walk in the wrong direction, not only your effort will not reach you to your destination, on the other hand, you are going away from destination.

That is why, we use the word *prayatnaḥ* in Sāṅskṛīt. *yatnaḥ*, means effort. That 'pra' prefix is very important. Pra means proper direction. In English also proper is coming.

Proper. What is proper? Right direction. What is right direction? A insecure person should hold on to, if at all he wants to hold on to, he should hold on to secure one. If you want to hold on to, you have to hold on to secure Tamarind branch. Not mango branch; that tamarind branch is Bhagavān.

Until you discover security in yourselves, hold on to the ever secure Lord. But an unintelligent-person, neither discovers security in himself or herself; nor tries to hold on to the Lord but he goes on holding on to more and more insecure ones; like a drowning man holding on to a grass. This is called rāgaḥ. Unintelligent-dependence is called rāgaḥ. It will only increase insecurity. Therefore the consequence is what? Bhayam.

What should I do? Instead of feeling secure, I am worried about security of the companion. And the companion is worried about my security. And both of them are worried about the security of the next one. Whole-thing goes like that. *Yathra Yathra rāgaḥ, tathra tathra bhayam*. This is our basic emotion. There is constant fear; running in our mind. That is why any telegram comes, what will be think first; Who is out? Yathra Yathra telegram; thathra thathra, somebody out. We have generalised that rule. Why can't you think about a wonderful news? Why because, that indicates what is there in our deep subconscious. Therefore, rāgaḥ leads to bhayam.

Then what is the next one? Krōdhaḥ. Anger. Directly proportional to rāgaḥ is anger. Because when I want to hold on to something, I find that there are so many obstacles to that. And every obstacle makes me angry. I want that person to be with me whereas that person wants to be away from me. I get angry. Therefore, rāgaḥ leads to bhayam. Bhayam leads to anger. These three are as though brothers; and jñāni has got out of rāgaḥ; because of his self-sufficiency, he does not have emotional dependence. Where rāgaḥ nāsthi, tathra bhayam nāsthi. Abhayam prathiṣṭām vindatē. By mōkṣaṁ we are thinking that we have to go to some other lōka; by mōkṣaṁ we think that we have to wear kāvi, mōkṣa m means we think what one has to grow the beard; it is not like that. Kṛṣṇa defines mōkṣa m as abhayam. Taittiriya Upaniṣad defines mōkṣaṁ as:

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

yadā hyēvaiṣa ētasminnadṛśyē:'nātmyē:'niruktē:'nilayanē:'bhayaṁ
pratiṣṭhām vindatē | atha sō:'bhayaṁ gatō bhavati |
yadā hyēvaiṣa ētasminnudaramantaram kurutē |
atha tasya bhayaṁ bhavati | tatvēva bhayaṁ viduṣō:'manvānasya |
tadapyēṣa ślōkō bhavati || 1 || iti saptamō:'nuvākaḥ ||

As long as there is self-ignorance, bhayam cannot be avoided. Self-knowledge is the only way to fearlessness. Therefore, what is the third? Not fourth, fifth and sixth trait of a jñāni is freedom from rāgaḥ, fear, and anger. Rāgaḥ, bhayaḥ krōdhaḥ abhāva. Vītaḥ means freedom.

As even we describe the benefit of Gīta study, very tempting isn't it. That is Kṛṣṇa's aim. You should be tempted to study Gīta, because of the benefit is what: freedom from anxiety, anger, fear etc. How wonderful it is. Freedom from fear, freedom from emotional dependence, and such a person, sthitadhīr-munirucyatē. Such a person is a muniḥ, a sage.

So therefore whether a person is sage or not, does not depend upon his external attire; when we say sage, we think that he is in forest, jaḍa should be there; he should be sitting with closed eyes; he should have beard; he should have a 'T'-danḍa ' etc. This is the picture we have. Kṛṣṇa says **external-transformations do not guarantee freedom from saṁsāra; but the internal-transformation gives freedom** and one who has brought about internal-transformation; he is a sage, even though he is a family man, even though he is very much world of activity; he might be coated, booted and suited; but still he will be a Muniḥ. Mananāt muniḥ. Muniḥ means one who has got the right knowledge. Mananāt muniḥ.

And how did he become muniḥ? Because of sthithadi. Because of his knowledge. What type of knowledge? That knowledge which is converted into emotional-strength. Sthithadi, is another word for sthiraprajñā. Not only he is intellectually strong; which means that if anybody questions his basic philosophy, he is able to intellectually defend; because our scriptures are dealing with knowledge, not belief; knowledge means clarity. Let anybody ask any question; he has got the understanding. Not only he is intellectually sound, but he has converted it into emotional strength, that he enjoys peace of mind also.

Verse 2.57

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् |
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता || २-५७ ||

yaḥ sarvatrānabhisnēhastat tat prāpya śubhāśubham |
nābhinandati na dvēṣṭi tasya prajñā pratiṣṭhitā || 2.57 ||

यः yaḥ **He** anabhisnēhaḥ **is unattached** सर्वत्र sarvatra **everywhere** न अभिनन्दति na abhinandati **neither does he rejoice** न द्वेष्टि na dvēṣṭi **nor does he hate** प्राप्य prāpya **on facing** तत तत् शुभाशुभम् tat tat śubhāśubham **various favourable and unfavourable conditions** तस्य प्रज्ञा tasya prajñā **His knowledge** प्रतिष्ठिता pratiṣṭhitā **is firm**.

57. He is unattached everywhere. Neither does he rejoice nor does he hate on facing various favourable and unfavourable situations. His knowledge is firm.

Continuing with the same topic; Sthiraprajña lakṣaṇāni, Kṛṣṇa says a sthiraprajña is one who is **sarvatra anabhisnēhaḥ**. The one who is free; one who is not hooked to any person, any situation or any object; whereas ajñāni is one who has got gum all over the body; suppose you do *an abhiṣekaḥ with gum*; imagine that; (you do not have to do the abhiṣekaḥ!); what will happen, wherever you go, you are stuck or that sticks to you. Similarly now our mind is so much gummed, in Sāṅskṛit the word snēhaḥ has two meanings; one is gum; which sticks; snēhaḥ. Also in Tamil. Therefore in Sāṅskṛit, gum is snēhaḥ, any oily substance; any sticky substance is called snēhaḥ; and attachment is also called snēhaḥ. So sarvatra-anabhisnēhaḥ means, his mind is so weak, that anywhere he goes, he wants to hold on. Anything, including a particular place in the class. If he sits 4 days in a place in the class, he will start telling that it is his place. This is temple. He makes other person get up. Unless he sits in the place, he cannot listen to the class. Can you imagine? He takes coffee for a few days and says from emotional-dependence, it has become a biological-dependence; headache. Anything and everything, we get stuck. Jñāni is one who moves with all people; who loves everyone, he enjoys the company; but at the same time, he does not get stuck to anyone. That is why in those days; he is called paramahansa-parivirajakācārya. He freely moves, loving everyone, but one not stuck to anyone and this psychological freedom is called anabhisnēhatvam. That emotional freedom. Like certain gadgets which has got so many attachment, with screws and the screw, you can attach and you can also detach. You can detach and keep it. But there are some things which are riveted firmly. You cannot remove it.

Similarly, jñāni is one who can screw anywhere and who can unscrew. He will be coming and he will be going too. He enjoys the company of everyone but he does not miss anyone. But somebody asks: Do you miss me? He may tell yes, just not to hurt the other person. Because now the regular time, the thing is we feel wanted; that somebody should miss us. Everyone wants it written in the letter and told in the phone: that I am missing you very much. Then only happiness. Jñāni does not miss anyone; for the sake of encouraging others, he will tell without you the class is not good. So he will feel that he is very important. vip. He will think that vip. I can be important or insignificant. So therefore sarvatra-anabhisnēhaḥ.

And **tattat prāpya śubhāśubham**. Again this is important. Even a jñāni faces external favourable and unfavourable situations, because a jñāni may not acquire fresh puṇyam pāpams, but a jñāni also was ajñāni before. He was a saṁsāri before in this janma itself or at least in the previous janmās. All those previous puṇya pāpas are not going to leave a jñāni. Do you remember what karma it is? In Tatva-Bōdha, it is said prārabdha karma.

He does not acquire āgāmi karma, but he has to face prārabdha-karma. It is like switching off a fan, even after you switch off the fan, because of its intensity of the movement, the fan continues for some more time; similarly even after jñānam, the prārabdha karma continues for some time; therefore even jñāni faces what: favourable and unfavourable situations; Kṛṣṇa calls them **śubhāśubham prāpya**. Śubham means favourable; aśubham as unfavourable. Some people glorify this jñāni; you are wonderful, you are doing great service; whereas some other people may criticise; these people are not productive citizens of the country; useless for anything; they do not work in the world at all; and they are setting a wrong example also; emphasising all these nivṛtti, etc. and all those things and there are many people, even now that they think that it is vēdānta which is responsible for Indian problems. Even now, there are people to criticise. Therefore they may criticise all these people who are propagating Vēdānta. Therefore glorification comes; criticism also comes; there is health; there are sometimes diseases also; all these comes; what is his attitude. Nābhinandati na dvēṣṭi. He is not carried away by favourable situations and he is not over-agitated by unfavourable situations also, which is the same as samatvam, which was mentioned before.

Therefore this slōkā is almost the repetition of the previous slōkā, **samatvam**. But here we should understand a very important thing. When we say a jñāni, a person of wisdom is not disturbed by situations and the people's **proper-conduct** as well as their **improper-conduct**, this is often misunderstood by people. They argue: Swāmiji, if we are going to accept all the situations without any reaction, then people think that we are too innocent a person and they begin to exploit you. If we keep quiet, they make us a doormat. So therefore do you mean to say that I should meekly surrender to all the situations and keep the balance of mind; does not it make me a weaker person. Previously I reacted to the situation and therefore I could stop the misbehavior of that person and if I am not going to react: yaḥ sarvatrānabhisnēha, nābhinandati na dvēṣṭi; they will think that I am a simpleton. Instead of taking me as a simple person, they will say I have tons of simplicity that I am a simpleton.

Now Vēdānta does not say that you should meekly surrender to all unfavourable situations or improper behavior. Vēdānta does not say that. In fact, in the very Bhagavad-Gīta itself, Kṛṣṇa is asking Arjuna to fight adharmā. Vēdānta does not mean just blind acceptance of whatever Akrama is done by other people or injustice by done others.

What is vēdānta trying to say? We should clearly understand that for any situation, we can have three types of responses. For any situation, we can have three types of responses; **one is impulsive-reaction**; in which there is no time; there is no thinking;

there is no planning, there is no buddhi-involved without using discrimination or anything immediately I react to the situation that impulsive-reaction is one possibility.

And the **second-possibility is meek surrender to the situation**, whatever abuse the other person does; I meekly surrender and I do not take any step to remedy that. It is **unintelligent-inaction**. It is unintelligent inaction; generally we swing towards these two extremes. **One is impulsive reaction, where thought is not involved; another is unintelligent inaction born out of weakness.**

And vēdānta says both are equally bad. **Impulsive reaction is bad because it affects me**, myself, because any reaction disturbs the mind and if I continue that mental-disturbance for long time; it will create stress in me and I am going to suffer from many physical-diseases. Therefore, impulsive reaction may get things done, because the other people get frightened and you may get your things done; but the side effects are more terrible. There may be immediate positive-benefit but there are **long-term negative benefits** like antibiotics, when we take them indiscriminatingly at the first sign of a disease.

Antibiotics, is like many of the powerful drug which may immediate give me relief, but it is going to damage my vital organs. Any **impulsive-reaction is like a powerful drug, which has got long-term adverse result; mental and physical**; and many people think impulsive reaction is strength; but it is not strength, it is seeming strength; but it is real weakness alone. Lack of self-control it shows, and weak surrender to the situation or inaction is also improper, because we have to suffer injustice; nowhere śāstra it is said that we should meekly suffer or surrender. Therefore, both are improper.

Then what does śāstra say? Avoid impulsive-reaction; avoid unintelligent inaction; but take to intelligent action; giving sufficient time; sufficient thought. Study the situation, and see whether there is a remedy or not; for certain situations there are no remedy at all; if it is a choiceless situation, strengthen your mind to face the situation; you have got so many methods, which we will discuss later. Therefore, if it is a choiceless-situation, do not try to change the situation, which is not going to work, because it is choiceless-situation. If you ask me: can't we change choiceless-situation. I would say the definition of choiceless situation is what cannot be changed.

Therefore be intelligent. Intelligent response is that I do not waste my time to change that; I would put forth effort to strengthen my mind so that the impact of the choiceless situation is insignificant or nil. That is called intelligent-action. And if it is a choiceful situation, I think very well what remedy has to be taken; and after sufficient-thought, I very carefully deal with the situation; sometimes Sāma, sometime dāma, sometimes bhēda, sometimes danḍa. If we have to punch the nose, do it consciously. Do not miss

the nose! What śāstra says is do not do it impulsively. Let it be a thoughtful-action like a Court which gives even capital punishment if required; it is thoughtfully-done, after enquiry into the affairs sometime; for seven years, 10 years, and then punishment. Do what is required. Let it not be-impulsive. And that is a jñāni and Kṛṣṇa also is a jñāni and that is why he tried with Duryōdhanā all the legitimate methods, when they all did not work, he consciously decided: Arjuna kill Duryōdhanā, no other method; and if Bhīṣma and Drōṇā unfortunately joined to the wrong party, you have to fight them. This is action.

Therefore what is vēdānta; avoid impulsive-reaction, avoid unintelligent-inaction; but take to thoughtful-action; and thoughtful-action is two-fold; if the situation is choiceless, the intelligent-action is to strengthening myself; if the situation is choiceful-situation, the intelligent action is changing the situation itself. Do some parihāra; go to some place and do some hōma, etc. Nothing wrong; śāstra itself has provided. Use parihāra. If everybody says you have to live with that, do not go on complaining, you learn to live with that particular situation. And that is sthira-prajñāḥ.

More in the next class.

Hari Om.

030 CHAPTER 02, VERSES 58-60

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Arjuna asked a question to Lord Kṛṣṇa. What is the lifestyle of a sthira prajñā; how does he conduct himself and how does he respond to different situations in life? And sthira prajñā is one who has attained self-knowledge. We should remember that in the context of Vēdānta, the word jñānam can refer to only one thing and that is self-knowledge; a karma-yōgi also has got knowledge; the knowledge of karma-yōgaḥ e has got. Because of that knowledge alone, he is able to practice karma-yōga, but even then, we do not call a karma-yōgi a Jñāni. Because karma-yōgi has the knowledge of karma-yōga only but the word Jñāni can be used only for one who has got jīvātma-paramātma aikya-jñānam. Karma-yōgi only surrenders to the Lord; but he does not know that I am Brahman and therefore here the word sthira prajñā refers to only that person who has the knowledge; who has the knowledge Aham ātma asmi and the nature of that ātma as described in the previous verses. From verse No.12 to 25, we talked about the nature of ātma; the one who knows I am that ātma, which is akartā; which is abhōkta; which is ēkaḥ; which is sarvagataḥ; which is nityaḥ, that ātma I am. I am the eternal imperishable and full ātma, the one who knows he is called a prajñāḥ.

And it is not enough that one gains that knowledge. As I said in the last class, that this knowledge which is intellectual in nature, has to be converted into emotional strength. Without this conversion, my emotional personality will remain fragile; knowledge will remain in the intellect, but mind will continue to be vulnerable to situations. I will continue to have all the emotional problems like anger, jealousy, depreciation, anxiety, fear; all of them, and at the intellectual-level, I am Brahmāsmi I will tell. This split-personality is of no use. Therefore, this intellectual-knowledge should be converted into emotional-strength; such a person is called sthira-prajñāḥ. And naturally, the knowledge has trickled down into his emotional-personality. Therefore, he knows and he feels that I am ātmani ēva ātmanā tuṣṭaḥ, which means I do not miss anything in life.

Only when I have a feeling of incompleteness, sense of incompleteness, I miss things in life; this missing alone becomes a desire. What I miss in life, I desire. Some people miss a companion, therefore I would like to get married; that is how a miss becomes a Mrs. Why, as a miss, she missed something and therefore, it becomes a Mrs. hoping that things will be better. Then what happens we have to ask her only. Therefore, missing things makes me seeking for things; and from that seeking all the later problems, successes and failures. But in the case of a sthira-prajñā, he does not miss anything. Therefore, what is the basic trait of a sthira-prajñā, ātmana ēva ātmanā tuṣṭaḥ; I am happy as I am. This is the first-trait.

And the next-trait is: because I am happy as I am, I do not require things to complete me; I may possess things, but I do not need things; there is a lot of difference between possessing a thing and needing a thing. When I possess a thing, I am not bound by that; but when I need a thing, I am not possessing it; in fact, I am possessed by it; you know who is a possessed person. Therefore, when I need a thing, I am possessed, when I do not need a thing, I may be a possessor, be a possessor; no problem, but never be a possessed. And this is called sarva kāma-tyāga, no more need for things.

Then the third-trait that Kṛṣṇa mentions is samatvam. So he has got an emotional balance, in spite of the situations turning favourable and unfavourable; therefore the third trait is samatvam.

Then the fourth-trait is vītarāgaḥ; freedom from rāgaḥ; otherwise called Vairāgyam. Does not emotionally depend upon anything. Emotional dependence is the biggest problem.

And then the next-trait is when there is no emotional dependence. There is no fear; I may lose, I may lose, directly proportional to the dependence is the constant fear of

losing things. Jñāni is one who is ready to lose anything at any time. That preparedness to lose anything is the inner strength.

Therefore, vairāgyam, next one is abhayam. He is fearless.

Then the next-trait that Kṛṣṇa said, because of the absence of emotional dependence and fear, he is free from anger; anger is the converted form of desire; Kṛṣṇa will tell in the third chapter, anger is the converted form of desire; when I expect something there is potential anger. Any expectation is potential form of anger because, the moment that expectation is threatened, it gets converted into anger; whoever be responsible for that, anger will turn to towards that person.

Even that very person whom I depend upon, he has been assisting me so much, and because of him I am very very happy, and that person says I want to go away. Until now, I had tremendous so-called love for that person; the moment that person wants to be independent of me, I get angry with him; because since I depend upon that person, I expect that person to depend upon me; I never want to give freedom to others; why, because I need them to depend on me. If anybody says: I am happy without you also; we cannot stand. We want everybody to say: I am missing you; I am missing you. You have to keep on telling that; without you I am fine if you tell, we will get doubts. What is the reason? There must be something. Some story. So therefore, the next problem is what? Anger. Rāgaḥ bhayaḥ krōdhaḥ, they go together; Jñāni is free from all these three. And therefore only:

Verse 2.57

यः	सर्वत्रानभिस्नेहस्तत्तत्राप्य	शुभाशुभम्	
नाभिनन्दति	न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता	२ ५७	-
yaḥ	sarvatrānabhisnēhastat	tat prāpya	śubhāśubham
nābhinandati	na dvēṣṭi tasya prajñā pratiṣṭhitā	2. 57	

No situation, favourable or unfavourable will carry him away. He is neither lost in a happy situation, nor he is lost in an unhappy situation. Getting lost in a happy situation is: thinking that it will always be there; getting lost in a happy situation is: thinking that the happy situation will be eternally there; an intelligent person, a Jñāni is one who will enjoy a happy situation, but he knows that any situation is fluctuating one; that is, his intellect is not clouded by happiness. And at the same time, when a tragedy comes also, he is not totally lost; suddenly turning philosophical, what is life for? Suddenly he will start talking philosophy. Vazhvē-Māyam. All meaningless. I will go as a sanyāsi, etc.; he will say only for a day; start looking for āśrama, something like that; when something happens saying

that life is meaningless, that again shows that I am carried away by a particular situation, life is always meaningful; no person can make my life meaningless because of his or her disappearance; because I have to find my own growth; whether other people are there or not.

To say that my life is meaningless, because that person has left me; again shows clouded thinking. As Swami Chinmayānanda beautifully says: **We have all come alone; and we have to travel alone; and ultimately we have to go alone. Alone to the Alone, All Alone is Life.** Because our intimate feeling, we will never be able to share with anyone and therefore to say that life is meaningless when some tragedy happens; that is also clouded thinking; and when everything is fine, to forget God and religion, spirituality, because things are fine, that is also clouded thinking. Jñāni is not carried away by any situation. Up to this we saw.

Verse 2.58

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः |
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता || २-५८ ||

yadā samharatē cāyaṃ kūrmo'ṅgānīva sarvaśaḥ |
indriyāṇīndriyārthē'bhyastasya prajñā pratiṣṭhitā || 2.58 ||

च ca **Moreover**, यदा अयम् yadā ayam **when he** सर्वशः संहरते sarvaśaḥ samharatē **completely withdraws** इन्द्रियाणि indriyāṇi **the sense organs** इन्द्रियार्थेभ्यः indriyārthēbhyaḥ **from the sense objects** इव कूर्मः iva kūrmaḥ **just as a tortoise (withdraws)** अङ्गानि aṅgāni **(its) limbs** तदा tadā **then**, तस्य tasya **his knowledge** प्रज्ञा प्रतिष्ठिता prajñā pratiṣṭhitā **(becomes) firm.**

58. Moreover, when he completely withdraws the sense organs from the sense objects just as a tortoise (withdraws its) limbs, then, his knowledge (becomes) firm.

Up to verse No.57, Kṛṣṇa talked about a person who has attained knowledge and who has converted the knowledge into emotional strength. Not only he has become prajñāḥ, but he has become a sthiraprajñāḥ; there is a mental transformation also. Not mere cognitive change; but there is an emotional transformation also. Such a person is sthira prajñāḥ.

Now from the 58th verse, Kṛṣṇa is changing the topic. And that topic is: how can a person convert the knowledge into emotional strength. How can a person convert the knowledge; which knowledge? The Self-knowledge. What is Self-knowledge? Which has already been discussed from verse No.12 to 25; Kṛṣṇa assumes that we remember that portion.

For you also, whatever I say will be meaningful only if you remember that portion; if you do not remember, go back, read, and again continue it to be meaningful, the essence is Aham pūrṇaḥ. I am full and complete. I do not want anything to be complete. This self-knowledge, a person has received; it is a cognitive change, it has to be converted into mental-strength; how to convert?

In the previous slōkās, we talked about a person who has already converted. Here afterwards, Kṛṣṇa is going to talk about a sādḥaka who wants to convert the knowledge into emotional strength. How to convert; Kṛṣṇa is going to talk about three exercises or three sādhanās, or three disciplines to convert the self-knowledge into emotional strength. What are those three disciplines? I will briefly mention. Then we will see in the verse.

One thing which is very important is Nidhidhyāsanam. In English, Vēdāntic-meditation. Nidhidhyāsanam or Vēdāntic-meditation. And what do you mean by Vēdāntic-meditation; dwelling upon the teaching, which says I do not depend on anything to be happy. I have to see that part of the teaching again and again. That Aham Ātma Asmi, Aham pūrṇaḥ Asmi, Aham śuddhaḥ Asmi; Aham Nityaḥ Asmi, I do not have mortality; so the idea is we have been thinking that we need things and people to be emotionally full and complete; and we have never questioned that assumption.

Like a smoker, who uses the cigarette for some time, 10 years, 15 years, he cannot imagine a life without cigarette; for him life is impossible without that two-inch-of-substance. And he even refuses to think that even before he started smoking; he has happily survived and there are millions of people who are happy or even happier without smoking. But he refuses to think. That is called, we get used to a particular way of life and we never question that assumption. Similarly, we think that life is complete only when certain things and people are around and without them life is impossible we think; and that vāsana is so stronger, I have to break that vāsana; by repeatedly asserting I do not need the so-called people and situations to be happy. If I have to experiment I can go alone to āśrama and some place; some people have been practicing going as a couple, and now they believe that they cannot go alone; go a āśrama and stay for a week and in fact you will find that you are happier. You do not have to tell that in your home after coming back! So you will find that you are really happy. You do not need/ Thus, I have to break my rut-of-thinking and I should tell that I can be without any body. I may need things for physical survival; food, clothing and shelter for survival, but to be happy psychologically I do not need anything, I need only myself. Go on repeating this and get practice. This is Nidhidhyāsanam. Owning up independence. Like a baby, which thinks that it cannot walk without holding on to the mother; or while holding the cycle,

somebody has to run behind, holding the cycle, and afterwards what that does person do is to only run behind without holding the cycle! But what you have been feeling that he is holding the cycle. Thereafter someday he says that he never held the cycle and that I have been driving the cycle on my own only. Thereafter he stops and asks. It is a psychological feeling. Therefore, I have to break that; breaking exercise is called Nidhidhyāsanam, for which the support of Vēdānta also is there; which says: you are not the physical body; physical body has dependence, you are not the mind, you are not the intellect; you are the ātma which is ever independent; this practice is called Nidhidhyāsanam. This is exercise No.1, which is the main exercise.

That means that you should not stop with listening to the class; and thereafter you think of Vēdānta only next Sunday at 6.30 p.m., If the class is there. It should not be like that. You have to go back home, sit quietly and spend some time:

मनोबुद्ध्यहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे
न च व्योमभूमिः न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

manōbuddhyahamkāraccittāni nāham
na ca śrōtrajivhē na ca ghrāṇanētrē.
na ca vyōmabhūmiḥ na tējō na vāyuh
cidānamdarūpaḥ śivō:'ham śivō:'ham ॥ 1 ॥

There are so many Nidhidhyāsana slōkās written by our ācāryās; which you may know or may not know; but essence of the teaching I have to dwell upon. Just listening is not enough. That is called Nidhidhyāsanam.

Then Kṛṣṇa adds two more exercises. One exercise is Indriya-Nigrahaḥ. Indriya-Nigrahaḥ means Regulation of the sense-organs. Regulation of the sense-organs; because until the knowledge become steady and contributes to emotional-strength, we should not go through violent-emotions. Violent emotions are detrimental to the assimilation of Vēdānta. Violent-emotions are detrimental to Vēdāntic-assimilation; therefore until the knowledge takes root, it has to be protected like a plant; when a plant is planted, initially it is not strong; any goat can come and eat; therefore, they keep protection; how long; until the plant becomes a very very strong tree. Once the plant has become a tree, then goat cannot destroy, you tie even an elephant, it cannot shake the tree.

Until the knowledge becomes well steady, one should not allow violent emotions. And emotions come through what? Through the five sense organs; because the world enters through five sense organs into the mind; and it is this world in the form of śabdaḥ

sparśaḥ, rūpaḥ, rasaḥ, gandhaḥ. The fivefold world is gate-crashing into my mind; so the five-fold world including the bell ringing, they all gate crash into the mind through the five doors; and any of them can disturb the mind. Therefore, I should use my discrimination; and wherever the world can disturb the mind, avoid such forms, such smells, such taste, such touches, such sounds, one should avoid. This is called Indriya-Nigrahaḥ.

Never get into arguments. Argument is one thing which can very much disturb the mind. In many houses, the problem is there are so much frequent arguments on silly matters. In fact, the normal talking itself is argument. Anybody says anything I contradict. Why, because you say that and therefore I do not agree. Argument is a very highly disturbing thing. And often arguments are for things which have no relevance; atom bomb whether we should have blasted or not; whether we should have or not is a different matter, as it has already taken place; and there is nothing to be gained by arguing now.

Now why should you have another nuclear-explosion at home, over that? Already Pokhran is over; why do we argue? You can just exchange, share; you agree or disagree, but converting it into a heated argument and ego gets well bloated; that is all dangerous. Anything that provokes, rāgaḥ, krōdhaḥ, dvēṣaḥ, kāma, lōbhaḥ, mōha, those provoking things you avoid. If the other person argues and you are getting emotionally disturbed, just tell him that I am not ready for exchange, because my mind is disturbed, as Swami Chinmayānanda nicely writes: "In argument more heat is generated than light". What we want is enlightenment; light is knowledge; in argument nobody learns anything. Everybody wants to establish their own ego only, I do not learn anything because; I do not listen at all; then how to learn; when the other person is arguing; I am planning my answer; and when I am talking he is planning his answer; both of them are not listening. So whenever you get such an occasion, tell I am sorry, I am not interested and still he continues to talk, quit that place, that is called, Indriya-Nigrahaḥ. Never allow violent emotions. This is indriya-nigrahaḥ.

Then the third exercise that Kṛṣṇa prescribes is Manō-Nigrahaḥ; Manō-Nigrahaḥ means regulation of the thought process. You started talking to someone, and he entered into argument; even though you did not want; he entered into argument, and he said it is non-sense, etc. He said nonsense. Now I have such an ego that I cannot take, the word nonsense from that person; and I have quit that place, I did not want to get into argument further; but even though I have physically quit, I go on meditating upon Nonsense Nonsense. He said: I am nonsense. Therefore dwelling upon such an event, and building upon that; first time when he said nonsense I did not get that much annoyed; but I again and again re-lived that life, and that is my son; my own son; or my

son-in-law or somebody or the other, I again and again create that set up and again and again re-live those words, and as even anger become very big built up. Any emotion is a buildup.

No event can produce an emotion in one second. Even the most tragic event when we listen first it is an information. It is a cognitive process that is taking place. It never produces emotion. I live it; it happened; Money gone; what I will do tomorrow; Money gone; what I will do tomorrow. Money gone; what I will do; I go on dwelling upon that; only after dwelling upon for hours or days or even for weeks; that becomes such a powerful emotion of anger, frustration, depression, and therefore every emotion is thought buildup.

One thought is not an emotion. Thought build up is an emotion. Thought build up is in my hands. So I can refuse to buildup that line of thinking; and that is called mental regulation. If an event causes emotional build up, I will set aside that event; after one month or two months, when I can have sanity; if I want to learn something from that event, without emotional disturbance, I bring that event; and I study and I learn a valid lesson and then forget it. Any event which creates emotional build up I keep aside; I do not dwell upon that. This is called Manō-Nigrahaḥ.

And if Indriya-Nigrahaḥ and Manō-Nigrahaḥ are practiced, the benefit is mind will not have violent emotions and when the mind is steady, then alone the knowledge will get absorbed into the sub-conscious like the pickle, that is why it is called: ஊறுகாய் ūrukāy; ஊறின காய் ūriṇa kāy, ஊற போகின்ற காய் ūra pōkiṇra kāy. In Tamil, special compound for all the three tenses; Similarly, like the pickle, we have to float in the knowledge, and it has to penetrate into every cell of your body; then alone it will transform my life.

Thus the three-sādhanās are required; Nidhidhyāsanam, indira-nigrahaḥ, and Manō-Nigrahaḥ. In English: dwelling upon the teaching, regulating the sense organs and regulating the thought process.

Of these three processes, Kṛṣṇa is highlighting the sensory regulation first from verse No.58 onwards up to 61. Four verses deal with sensory regulation. This is for whom: who has become a prajña but not a sthira-prajña. A sthira-prajña does not need sensory regulation. Why, because his knowledge is so firm, that nothing can disturb him; he has become a tree, but prajña is a plant; therefore the prajñah plant will have to follow these three disciplines; sthira-prajña need not follow them.

So therefore, Kṛṣṇa gives an example here; for sensory regulation; what is the example? The example of a tortoise; A turtle; it can easily be killed; because it does not have any

special weapon in its hand to strike back. Every other animal has got horns or nails or something, where tortoise does not have any weapon to fight back; therefore in any situation it can be easily killed. Therefore Bhagavān has given it a protective armour; a thick shell is given. You cannot do anything to the shell. Therefore what does the tortoise do? It freely moves about. Sight-seeing it goes and the moment it sees a slightest danger, it does not have the strength to fight, and therefore it withdraws the four legs and also the head; all the five things which are outside; all those five limbs are withdrawn. Five-number is important; sense organs are also five. Therefore four legs and one head; all the five limbs are withdrawn; how long? Until the threat is there. The moment the threat is gone, again it puts out and it starts its journey.

Similarly, a prajñā can transact with the world freely but the moment, he sees there is an occasion where the rāgaḥ, dvēṣa-kāma-krōdhaḥ may be provoked or invoked, where the ego can become stronger; because a non-argumentative person also will become argumentative, if the other person starts argument; this is a very interesting experiment to do and watch. Normally, you may not be arguing type. But there are some people. They provoke. And unknowingly you will find that you are in argument and once you get into it, it is like you cannot go back. Like toothpaste. Once it comes it, it cannot push back inside. So remember the toothpaste, once you gets into argument, it is extremely difficult. So prevention is better than cure; and once you get into; if you successfully withdraw, it is a great accomplishment. Very wonderful experiment; very interesting thing, you can watch, right from this evening; generally happens every day at home in the evening. Therefore, you can see that how situations carry you away.

And therefore, he says: kūrmaḥ aṅgāni saṁharatē; kūrmaḥ is a tortoise, saṁharatē, withdraws its five limbs, sarvaśaḥ, from the five directions, When? Not all the time ~ you cannot say that you will walk with closed eyes ~ even after walking with open eyes you get into accidents ~ therefore not always ~ when there is a possible distraction. So TV has got so many programs. There are so many wonderful programs; but there are so many terrible programs; which can pollute my mind. I can decide not to see that; instead of seeing that and trying to control the mind; why: prakṣalanāti pañkasya dhūrāt, asparśa nam varam, it is better to prevent rather than trying to what you call; filter in the mind. Similarly the books that you read; there are wonderful books; there are terrible books; which are all gossip books. Star-dust; it makes us dust; most of the books are filmy gossip, which has no benefit at all; and we try to imitate them also; tens of problems; what I read; what I see; type of friends that I have; the type of movies that I go; I do not know whether there is any movies worth seeing; but even if some are there; I have to be choosy, with regard to my sensory interactions.

Therefore, like the kūrmaḥ withdraws; in the same way, indriyāṇīndriyārthē'bhyaḥ. Similarly a prajñāḥ is one who withdraws the sense organs from the sense objects judiciously, intelligently; because always prevention is easier. Just saying No to Drugs. Say No to Drugs. Because the first time, it is easy to say No; the second time that has become stronger and I have become weaker. The third time whether it is a drug, liquor, or cigarette or anything; first time saying No, I am acting from strength; second time that has become stronger; and I have become weaker. That is why Rāmāyaṇa, Vāli is the example for every sensory addiction. Because Vāli, as long as he is not in front, no problem; the moment he is in front, half of the strength goes to him. Similarly, every addictive thing, as long as it is not in front; I am strong, once they are in front; half of the strength is gone; therefore do not confront them. Say No in the beginning itself and therefore: yahaḥ indriyāṇi indriyārthēbhyaḥ saṁharatē tasya prajñā pratiṣṭhitā bhavati. His knowledge would become a sthira-prajñā.

Verse 2.59

विषया विनिवर्तन्ते निराहारस्य देहिनः |
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते || २-५९ ||

viṣayā vinivartantē nirāhārasya dēhinaḥ |
rasavarjaṁ rasō'pyasya paraṁ dṛṣṭvā nivartatē || 2.59 ||

विषयाः viṣayāḥ **Sense objects** रसवर्जम् rasavarjam – **except the fancy (for them)** विनिवर्तन्ते vinivartantē **drop off** देहिनः dēhinaḥ **for a person** निराहारस्य nirāhārasya **who is not enjoying them.** अस्य रसः अपि asya rasaḥ api **Even this fancy of this person** निवर्तते nivartatē **drops off** धृष्ट्वा परम् dhrṣṭvā paraṁ **after seeing the supreme**

59. The sense objects except the fancy (for them) drop off for a person who is not enjoying them. Even this fancy of his person drops off after knowing the supreme.

Here Kṛṣṇa says addiction to anything is of two types; one is the sensory addiction; and another is mental addiction; mental addiction is deeper than sensory addiction. Therefore, even if a person gives up a sensory addiction, but still mental addiction lingers for some time. That is why many people quit certain habit; but maintaining that is an extremely difficult job during that period; alcoholics during that period must be extremely careful; because once he violates, again he will get back to the old addiction.

And therefore, Kṛṣṇa says even after removing the sensory addiction, one has to be very careful; because the mind has got that weakness; therefore any time a person can again get into that weakness; and therefore, he says; viṣayā vinivartantē; the sense objects

remain away for a person who has renounced them; the sense objects of addiction, any sense objects; of addiction, remains away for a person who has renounced them.

How they remain away? Physically away from them; but rasavarjam; except the mental fancy for those objects; even though physically one is away, mentally there is fantasy going; imagination going; that is there. Many people become Sanyāsis and go to Rishikesh and Uttarakāśi and all, and thereafterwards they envy every gr̥hastha who is visiting and they feel that they have committed a mistake. Kṛṣṇa is going to talk about that in the fourth chapter also; many people become physical sanyāsis, but mentally they are dwelling upon only worldly pleasures; such people are called hypocrites; they will face more problems.

It is better that a person remains in the world and become a mature person and grows out of it. That is why we say growing out is more important than suppression; suppression is dangerous; growing out is very important; and therefore, until a person grows out, the rasa continues; rasa means what fancy; the desire; the craving; the yearning; the urge continues, only the sense objects are gone; and when will this also go away; he says; asya rasaḥ api nivartantē; even this craving for sense pleasures will go away, when it is replaced by when the mind's vacuum is replaced by spiritual ānānda.

A superior ānānda. The śāstra gives such an ānānda. In fact, many people think that a sanyāsi who has left everything is to be sympathized. Pāvam; he has left everything and come. We do not know what has happened; No TV, no movie, etc. Even varieties of dress is not there; he cannot wear; one dress he has wear and get bored. Everybody sympathizes; because they think that the regular worldly pleasures are not there; he does not have; but the ānānda that he can get through śāstra; the vidya ānānda that he can derive is much much much more higher than the petty, paltry miserable pleasures. But until that spiritual ānānda is discovered, that yearning will continue.

So param̐ -dhṛṣṭvā; parā-darśanaṁ, means the ātma-jñāna-dṛṭikaraṇam, so when this spiritual knowledge is well assimilated; he gets such a joy, that in front of that joy, all the other worldly pleasures are insignificant; Kṛṣṇa said in one of the previous-slōkās. When a person has got a lake full of water, why should he go after miserable corporation water; which may come, which may not come. You open the tap, anyone of the five elements will come; sometimes water comes; sometimes air comes; just the sound, that is vāyu tatvam; sometimes stone, mud, all those things also come; pṛthvi tatvam, ākāśa tatvam is always there. So anyone of the tatvam is always there. Whether water will be there or not we do not know. How long we should go after that; until you discover that lake which never goes dry.

And therefore paraṁ -dhr̥ṣṭvā; after discovering the ānanda in himself; nivartantē, no more craving. That does not mean that he should not be happy; in worldly occasions; this is also very much misunderstood; suppose a person is happy in himself; and there is some occasion for external happiness. Somebody calls him for a wedding; somebody says I have got a child, etc. It is a happy occasion for sharing; and many people think that Jñāni should not smile. Because he should not be happy in worldly happiness. Somebody cuts a joke, and this man should keep the high chin. So spiritual ānanda does not mean that we should not enjoy the worldly pleasures; I mean legitimate; it only means that I should not lean on them; they are all bonus ānanda; it comes and it does not come; I am happy. Remember the example; when there is a five match series; and we have already won the first three matches; already to start; the fourth match whether we win or not, no problem; we win, I would not say I am not happy, already we have got the happiness of winning the three matches; No. I enjoy that. But that does not mean when it goes away, I become miserable. And therefore Jñāni enjoys the world also; but the worldly enjoyment is a bonus to him; he does not depend on that. So therefore he says rasavarjaṁ rasō'pyasya paraṁ dhr̥ṣṭvā nivartatē.

Verse 2.60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः |
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥२-६०॥

yatatō hyapi kauntēya puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ || 2.60 ||

कौन्तेय kauntēya **Oh Arjuna!** हि hi **Indeed** प्रमाथीनि pramāthīni **the powerful sense organs** इन्द्रियाणि प्रसभं हरन्ति indriyāṇi prasabhaṁ haranti **forcibly carry away** मनः manaḥ **the mind** अपि विपश्चितः पुरुषस्य api vipaścitaḥ puruṣasya **of even a wise man** यततः yatataḥ **who is striving.**

60. Oh Arjuna! Indeed, the powerful sense organs forcibly carry away the mind of even a wise man who is striving.

So here Kṛṣṇa says sense regulation is not that easy. Sense control is not that easy; from which we should learn two lessons. One lesson is if he fail initially, we need not feel guilty, because it is so powerful that a person is bound to fail in that attempt and therefore one need not feel bad; but at the time, Kṛṣṇa wants to teach another lesson also; since they are so powerful, it requires lot of alertness. Therefore, one side we should know that if you fail, we need not feel guilty, and another lesson we learn is that we need not feel guilty; but at the same time, we should be alert. Therefore alert with regard to our sensory operation; what we talk; what we hear, what we move with regard to all of them.

Therefore Kṛṣṇa says indriyāṇi pramāthīni; the sense organs are very very, very very powerful. They are like the churning rod; pramāthī, like the churning rod (math) used for churning the curd; that is pramāthī in Sāṅskṛit, math is also Sāṅskṛit word; it is derived from the Sanskrit word math; 9th configuration, parasmai pada, mathanāti, mathanitaḥ, mathanītā; to churn; so mathi, means a churner; a churning rod, pramāthī; very powerful churning rod. What is the powerful churning rod, a sense organ is a powerful churning rod; and how many churning rods, we have, five of them.

And these five rods, churn what? Manaḥ. So they can churn the mind into violent disturbance, how we are disturbed by one person using a word; lifelong we remember. He said that; he said that; he said that; In fact most of the problems are words, words, words. The eyes and the ears are the most powerful. The nose, tongue and the skin is not that powerful or dangerous; the ears and the eyes are most powerful; therefore he says manaḥ haranthi; they can take away your mind from Vēdānta; you might have heard the class for one hour without distraction. While getting up, if someone says something, you get upset that he said that to me, the listening Vēdānta for one hour has gone waste. One word can disturb us violently and it can make us forget everything that we have learned. And therefore Kṛṣṇa says manaḥ haranthi, it takes away the mind from where; the Gīta teaching; the upaniṣadic lessons that I have learnt; I forget and temporarily I become a violent animal; either a tiger or a scorpion, a snake or anything, scolding, and they suddenly ask, what use of going to Gīta etc. which makes me more angry. Then they will pull the swamiyar; what did he teach, etc. that is another problem; do not pull my swamiyar. So therefore if we are not alert, mind can become turbulent; and if the mind becomes turbulent, Vēdānta is gone. Therefore, as much as possible, try to keep the balance, so that Vēdānta goes inside. Hari Om

031 CHAPTER 02, VERSES 60-64

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In this final portion of the 2nd chapter, Kṛṣṇa is dealing with two topics, one is sthira-prajña-lakṣaṇāni and the other is sthira prajña sādhanāni.

Sthira-prajña-lakṣaṇāni means the natural behaviour or traits of a person who has assimilated the teaching. So the prefix 'Sthira' is used to indicate the assimilation of this teaching. Just as assimilated-food alone will nourish a person; similarly the assimilated-Vēdānta alone will be of practical use. And as I said in the last class, this assimilation is converting the knowledge at the intellectual level into emotional strength; an emotionally strong mind which will not be swayed by kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ,

madaḥ, mātsaryaḥ; such an emotionally strong mind is called sthira prajñā mind. And how he will conduct himself; this is one topic.

And the second topic is how the knowledge should be converted into assimilation. First the knowledge has to be gained only in one way and that method is listening to the scriptures from a competent guide. There is no other method of receiving knowledge; knowledge is received only by listening to the scriptures from a competent guide. Kṛṣṇa will tell this in the 4th chapter.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । ... ॥ ४.३४ ॥

[tadviddhi praṇipātēna paripraśnēna sēvayā |.... || 4.34 ||](#)

And this receiving or reception of the knowledge is not enough; one has to work within himself; guru cannot help in this matter; guru can go only up to the transference of the knowledge; but the conversion of knowledge into emotional strength; the śiṣyā alone has to do. Guru can only encourage. Now the question is what should I do to convert this knowledge into assimilation or emotional strength. In Vēdāntic language it is called Nidhidhyāsanam.

Here Kṛṣṇa prescribes three disciplines for assimilation. And the first discipline is sensory restraint. Sense mastery. Sensory regulation. What is the purpose of sensory restraint? Because sense organs are like doors through which alone the world enters my mind. My mind does not have direct access to the world. It can never contact the world directly; it requires five-fold channels; the world enters either in the form of sound, through my ears; or in the form of smell or taste or touch; the fivefold universe enters my mind through the five-fold entrance gates. And every part of the universe, śabda, sparśa, rūpa, rasa or gandha is capable of entering my mind and agitating me. One word from my son at the wrong time, wrong place (I told him not to go, and he said that he will definitely go; it is just, Vēdāntic speaking, a sound disturbance). As you call a big cause of upset is nothing but a few words and words are nothing but disturbance in the sound; those words, like a bug, enter through the ears and whether the son intended or not, I do all kinds of commentary; even Śankarācārya would not do so much vyākhyānam; we do all kinds of things; my son said so; my son, my husband, my father, (main commentary, sub-commentary, tippani, footnotes, etc. you insert) after three days, it becomes such a mental breakdown. What is responsible? A few words from a person. Similarly, forms and colours, therefore the world is capable of disturbing the mind; and when the mind is disturbed; it cannot retain the Vēdāntic knowledge, required for assimilation. It is a freshly made flooring. When they have put the flooring freshly, it is not yet set; therefore what should you do; until it sets, the flooring has to be protected. But once the floor has become strong; let even an elephant walk; nothing will happen. Similarly when we

receive the knowledge it is like fresh flooring and you have to allow that knowledge to set in; any disturbance in the mind it can disturb the knowledge itself.

And therefore Kṛṣṇa's advice is to avoid violent emotional turbulence. And the cause is the five sense organs, which let the world indiscriminately; but that does not mean you have to close the sense organs, because sense organs are required for transactions, we need not close them; we need not indiscriminately use them; Kṛṣṇa says intelligently use the sense organs. This is called regulation of the senses; which is called Damaḥ.

And in the 60th verse Kṛṣṇa said this exercise is not that easy, sense organs are very much disturbing; they are pramāḍini, they are very very powerful; which means one has to be very alert with regard to that. Therefore, Kṛṣṇa uses the word 'yatataḥ api'. Even a person who has a value for sensory restraint, if he is negligent for a moment, the sense organs drag. That is what they philosophically present in Rāmayaṇa; Sītā was very much with Rāma, which is the Brahmānanda, which is the spiritual truth. Mārīcha, the golden deer, represent the sensory attraction. Sītā is naturally with Rāma; in spite of Rāma being around, one moment Sītā also got fascinated by golden deer; and what is the consequence, the golden deer has its own method of dragging, dragging, dragging, and the ultimate result is permanently, or at least Sītā lost Rāma for a long time. Rāma represents spiritual ānanda. Similarly even though ātma is with us all the time, the golden deer of the world can trap me; and therefore be alert. Up to this we saw.

And Kṛṣṇa uses even one more word; vipaścitaḥ; vipaścitaḥ, even for a learned person; he has studied the Gītā; he has studied the scriptures; but even an informed person in a moment of weakness can be distracted and therefore let us be alert.

Verse 2.61

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६१ ॥

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ |
vaśē hi yasyēndriyāṇi tasya prajñā pratiṣṭhitā || 2.61 ||

संयम्य saṁyamya **Having restrained सर्वाणि तानि sarvāṇi tāni all those (sense organs), युक्तः आसीत् yuktaḥ āsīta the Yōgi should remain मत्परः matparaḥ with (the thought of) Me as the supreme (goal) हि hi Because प्रज्ञा तस्य prajñā tasya the knowledge of that (person) यस्य yasya whose इन्द्रियाणि indriyāṇi sense organs वशे vaśē are under control प्रतिष्ठिता pratiṣṭhitā (becomes firm)**

61. Having restrained all those (sense organs), the self-controlled should remain committed to My pursuit. Because, the knowledge of that person, whose sense organs are under control, becomes firm.

And therefore Kṛṣṇa advises; Hey Arjuna, tāni sarvāṇi saṁyamya āsīta; therefore may you keep all the sense organs as your instrument, you do not be enslaved by them; let them be your instrument; when you are driving a car, the wheels of the car should move; according to what you want it to do; not what they want to do; imagine while you are going, the wheel decides for itself ~ while taking the dog for a walk, it will just take you around ~ wherever something is there ~ after sometime you wonder, whether you are taking the dog for the walk or the dog is taking the man for a ride. Which is the master which is the slave, we do not know.

Similarly, the sense organs are like such dogs; we are supposed to lead them; but often they lead us and therefore do not allow that to happen. So sarvāṇi tāni saṁyamya; restrain them, not suppression. Suppression is totally against the psychology. Suppression is a dangerous exercise. Therefore what we are talking about is not suppression but mastery. What is the difference between suppression and mastery? In suppression, I follow because some else has told me. I am not convinced; somebody else said today is Ekādaśī, there is no cooking in our house; therefore no food for you. Not that I value Ekādaśī; food is not cooked; nowhere else it is available around and therefore I do not eat; here the restraint is not based on my will and understanding but it is imposed on me; imposed denial is suppression.

But when I value Ekādaśī and when I value Upavāsa, and when I want to do spiritual sādhana, and even when the food is available around, I decide not to take, that does not come under suppression; but it is transcending; it is growing out; it is mastery. So the Damaḥ of the Bhagavad-Gīta is not sensory suppression; but it is sensory mastery; mastering over them Arjuna you have to do; because, yasyēndriyāṇi vaśē, because the person who has kept the sense organs under his control, for such a person, prajña pratiṣṭhitā bhavathi, the spiritual knowledge is assimilated very fast. Vēdānta becomes more and more meaningful. Self-knowledge becomes more and more relevant. So here prajña means ātma jñāna will become pratiṣṭhitā. With this first exercise is over. And that is sensory control. Damaḥ.

Then in this verse itself Kṛṣṇa introduces the second discipline also. 3 disciplines I have told you. Second is being discussed. What is that? In the first line, Yuktaḥ Matparaḥ Asītā. When the sense organs are withdrawn from unnecessary pursuits we have lot of extra time. Because most of the time goes for only TV serials or for many people TV surfing. Surfing means, going from 1 to 100 channels and again from 100 to 1. Like sea surfing. When I do not have any of those distractions, there is lot of time at my disposal and I do not know what to do with that time. And a mind which does not have a healthy pursuit can become a dangerous mind; because an idle a mind, you know, is a devil's workshop.

And therefore Kṛṣṇa warns, by avoiding unnecessary pursuits, you get extra time, use that extra time to dwell upon me that the truth revealed in Vēdānta. Therefore Mat paraḥ means dwell upon the teaching. Dwell upon me, so Me indicates two things; one is Kṛṣṇa as a saḡuṇa Īśvara; an avatāra, so that you can meditate upon Kṛṣṇa, Rāma or any deity or you can also meditate upon Kṛṣṇa as the very ātma of yourselves. Because in Vēdānta, Kṛṣṇa does not want to reveal himself as a person, but in Bhagavad-Gīta Kṛṣṇa reveals himself as the very ātma of everyone.

Even in the Bhāgavatham, Kṛṣṇa reveals only in that form to Gopis, that is why the Gopis themselves declared Na kalu gōpikām Nandanō bhavān, akila dēhinām antharātma dṛk. Wonderful lines, Gopis tell; Hey Kṛṣṇa, you are not the son of a particular person, but who are you? Akila dēhinām antharātma dṛk, you are the inner self of everyone. And it is that Kṛṣṇa paramātma that is revealed in the Gīta, and it is that ātma dhyānam Kṛṣṇa is prescribing here; Therefore Matpara means see Me in yourself as the very ātma. manōbuddhyahamkāraccittāni nāham Cidānaṁdarūpaḥ śivō:'ham śivō:'ham. So do ātma dhyānam. And if you do not know the ātma, then you can do Kṛṣṇa dhyānam as a person. Therefore, matparaḥ, ātma dhyāna parāha āsīta. This ātma dhyānam is also not easy. Therefore Kṛṣṇa says yuktha: with discipline, with integration you practice ātma dhyānam. Because otherwise the mind is generally extrovert mind. Extrovert mind has to be withdrawn and set upon the ātma. This is second disciple called Nidhidhyāsanam or ātma dhyānam.

And if you ask what is the ātma you have to go back to the 2nd chapter beginning verse No.12 to 25, Kṛṣṇa has elaborately defined the ātma in 13 verses. Therefore, may you dwell upon that teaching. So thus two disciplines have been talked about.

Now comes the third important discipline to assimilate Vēdānta. What is that?

Verse 2.62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ॥२.६२॥

dhyāyatō viṣayān puṁsaḥ saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ kāmāt krōdhō'bhijāyatē || 2.62 ||

पुंसः puṁsaḥ **For a person** द्यायतः dyāyataḥ **who constantly dwells on** विषयान् viṣayān **the sense-objects** सङ्गः saṅgaḥ **a fancy** तेषु tēṣu **towards** them उपजायते upajāyatē **arises** सङ्गात् saṅgāt **From fancy** कामः सञ्जायते kāmāḥ sañjāyatē **desire is born** कामात् kāmāt **From desire** क्रोधः अभिजायते krōdhaḥ abhijāyatē **anger arises**.

62. For a person who is constantly thinking of the sense objects, a fondness for them arises. From fondness desire is born. From desire anger comes.

From this verse onwards, Kṛṣṇa is going to talk about another important discipline; that is thought discipline, which is more difficult; the first one is relatively easier, it is sensory discipline, it is a gross organ, therefore you can discipline it very easily, if you do not want to see something, you can go out of that place. If you cannot go out of that place and you do not want to see, you can close your eyes. You can close your ears. Therefore, at least physically restrain the sense organs, but mind is not like that; the mind can go anywhere at any time, in the middle of the class also, it can have a beautiful walk on the beach and come back. So therefore, thought discipline is very difficult, but it is extremely important; which is called samaḥ or manō-nigrahaḥ.

And to highlight the importance of thought-discipline, Kṛṣṇa says what will be the harm if you are going to allow the thoughts to move around as they want. If you let your mind loose, what will happen? The damage, Kṛṣṇa is talking about. What is the damage?

When you are interacting with the world, so many things enter your mind through the sense organs. Even though you practice sensory discipline, in spite of the disciplines, things enter your mind. You may not be thinking about it; and it is just the neighbors are talking about it and it is heard by you. I do not want to see a cinema magazine; but in the road, there are cinema posters. What can be done? So you cannot totally avoid the world entering your mind.

And when you move away from that object, the objects must have gone away from your sight, but the mind can dwell upon the object. Any object; anything; and this is called viṣaya-dhyānam. The mind has a tendency to dwell upon one thing or the other in the world, which thing has entered through the sense organs. This is called viṣaya dhyānam and the interesting thing is Īśvara-dhyānam is extremely difficult whereas in viṣaya dhyānam we are all experts. For that one need not sit in padmāsana or other postures are not necessary. Wherever you go you are in samādhi of that thing only. Either money dhyānam or house dhyānam, or this or that. Therefore Kṛṣṇa says, the first thing that happens in a loose mind is viṣaya dhyānam; viṣaya means any sense objects.

And according to Vēdānta, at this level itself a person should use his discrimination and ask the question whether it is worthwhile dwelling upon that object. Whether it is healthy to think of object constantly. Whether it is healthy to fantasize. And if he is alert and intelligent, he can nip in the bud itself, because the first thought is always feeble. It is very very easy to distract the mind from the first thought but if a person does not use

the discrimination, that thought goes on, on and on, in the mind; like a feeble wave or like a ripple becoming a huge wave, a feeble thought can become a powerful one.

And what is the second stage? That is going to come, because of that. Tēṣu saṅgaḥ jāyatē. You begin to develop a fancy for that object; it is a feeling, it is wonderful, it is attractive, it is beautiful, or it is a source of joy, which according to Vēdānta is a misconception, because according to Vēdānta, world is neither a source of joy nor a source of sorrow. Then what is world? World is world. World is only world. We alone categorise world as source of joy and sorrow. That is why when our children are playing the western music, in front of parents who are used to pakka carnatic music, which is noisy and jumping, for them it is a source of ānanda, but for the parents, it is a source of what? Headache. So whether the western music is source of joy or sorrow. It all depends on how I am trained and how I look at it.

Therefore the first mistake I commit is, whenever I dwell upon something for a length of time, the mind has a tendency to appreciate it. Even a particular advertisement tune, you may not like it. In a 30 minute serial, 25 minutes advertisement, 5 minutes only the serial; you go on hearing the advertisement song repeatedly and without your knowing itself, you start singing that advt song. You hated it and you are singing it. You do not know. The mind has got that capacity. Therefore you say, it is wonderful, appealing and that attitude is called saṅgaḥ.

Therefore Kṛṣṇa says viṣaya-dhyānat, saṅgaḥ-jāyatē. A fancy for that. Here also there is no problem. You are only saying that it is wonderful. Bhagavān's sṛṣṭi is beautiful. That rose is very nice. Nothing wrong. You are only appreciating ईश्वर विभूति Īśvara vibhūti. Glory of the Lord. But the problem is the mind goes on picturing; if that rose is in hand, how it will be; or for some people it is in their mouth; there is no restriction on what to eat!! So therefore I begin to look at my own position along with that object and then I begin to feel that I am more complete if that object or a person or anything is there in my hand; saṅgaḥ is there, but fine there.

But the next stage, along with me, it looks nice; from nice, it goes to worth having, we will not leave it at that. Again you go on dwelling on that. Then you begin to say mentally that I want it; I want it; I want it; a stage comes when like the stubborn children, I want it come what may. I am prepared to sell everything I have, but I want it; and then still I continue; I want it and I want it, then a stage comes when I begin to say, without that, I cannot live. I cannot survive; without that object, without that person, without that situation, I cannot live; this is the height of fancy; which is called kāmāḥ.

Kāmāḥ means I am totally trapped and enslaved. I even forget the Vēdāntic-teaching that I am full and complete, without any other thing in the world. I do not require any object at all to be full and complete, I have heard this teaching but still I forget everything and I conclude that without that I cannot survive. This is called kāmāḥ. Therefore Kṛṣṇa says saṅgāt kāmāḥ sañjāyatē, a deep yearning, a deep desire is born. So viṣaya dhyānam to viṣaya saṅgaḥ, viṣaya saṅgaḥ to viṣaya kāmāḥ. So then what will happen?

Kṛṣṇa says: kāmāt krōdhō 'bhijāyatē. Problem is getting more serious. From kāma desire, any route we can take. Two routes are possible.

Because the desire may be fulfilled, then it is one route, or the desire may not be fulfilled; then there is another route.

Kṛṣṇa is going to talk of the second route, if the desire is not fulfilled what will happen? Because there is heavy competition for everything. We have marked it, we wanted to purchase it; by the time, we go back with the money to the shop, the salesman will say: just now only somebody purchased it; then, why not give me another piece; sorry, that was the last piece. So therefore there is a heavy competition for everything and therefore often our desires are not fulfilled; unfulfilled desire; thwarted desire, gets converted into anger. In fact, anger is desire itself in a different form.

Therefore Kṛṣṇa says kāmāt; from the obstructed desire, anger is born. And whoever is going to obstruct, I want to destroy that person. In business field and all, what all things they do to destroy the competitor. They even physically liquidate the person by engaging gūndās and all, all because of what? they want their business to succeed and the other person's destruction. Therefore, remove, liquidate. All that a strong desire can make a person do everything.

Now what about the other route? Kṛṣṇa does not discuss it here; we can know; suppose the kāma is fulfilled. What will happen? We think we will be happy; Never. we look for the next higher stage, if I have hundred, I want thousand; if I have a thousand, I now need a million; there is no limit to the desire. Fulfilled desire lead to greed. That is how the gamblers get sucked into gambling. Somehow there is some psychology; initially they will succeed. Then they are attracted by that; then why we should go to ordinary people. Dharmaputra himself just got victimised. In fact one of the lessons taught by Mahābhāratha is gambling is one of the biggest weakness or the worst weakness, which can destroy even a dhārmic person. Even a Dharmaputra can get lost, because of the weakness; Dharmaputra accepts his weakness. Similarly, we have to learn kāma can lead to lōbhaḥ. But Kṛṣṇa does not talk about that; kāma is not fulfilled, it will lead to anger.

So 4 stages; viṣaya-dhyānam, viṣaya-saṅgaḥ, viṣaya-kāma, you should not say viṣaya krōdhaḥ, only krōdhaḥ. What happens then?

Verse 2.63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥२.६३॥

krōdhādbhavati sammōhaḥ sammōhāt smṛtīvibhramaḥ |
smṛtibhramśād-buddhināśō buddhināśāt praṇaśyati || 2.63 ||

क्रोधाद् भवति krōdhād bhavati **From anger arises** सम्मोहः sammōhaḥ **delusion** सम्मोहात् sammōhāt **from delusion (results)** स्मृतिविभ्रमः smṛtīvibhramaḥ **the loss of memory** स्मृतिभ्रंशात् smṛtibhramśāt **the loss of memory (results)** बुद्धिनाशः buddhināśaḥ **loss of discrimination** बुद्धिनाशात् प्रणश्यति buddhināśāt praṇaśyati **he perishes.**

63. From anger arises delusion. From delusion (results) the loss of memory. From the loss of memory (results) the loss of discrimination. Because of the loss of discrimination he perishes.

Now krōdhād sammōhāt bhavati; when the mind is in the grip of anger, discriminative power is lost. The sense of decency is lost; I forget who I am; and I forget who is the person in front of me; that person must be an elderly person; may be father, mother, guru, or grandfather; all these things are covered because of sammōhāḥ; sammōhāḥ, means non-discrimination.

Śāṅkarācārya writes elsewhere buddhaḥ puruṣaḥ gurumapi akṣipati; even he may strongly scold his own guru; forgetting he is a person to be worshipped; mātaram api tāṭayati; there are children who even hit their mothers in a fit of anger; they forget that; later they may regret or apologise, but during that moment, that person is mad; that is why in America, another word for anger is madness. When they say I am mad at you, first time when somebody told me I could not understand the usage; they mean that they are angry at you, it is a right translation because at the time of anger, we are mad completely. Therefore, sammōhāḥ bhavati; a temporary madness comes.

So what? Sammōhāt smṛtīvibhramaḥ, when there is temporary madness, all the learning that I have acquired, they all will not be available for me.

So for what purpose do I study the Gīta? Not for world advertisement; not for time pass; not for any other purpose, I want the teaching to help me when there is crisis.

Otherwise I will be like Karṇa. Karṇa had all the mantras, all the extraordinary mantras, but he had a śāpa, that at the crucial moment, you will not remember them. Like some of our children; only in the examination hall, they will forget the answers; before and

after they will answer properly. What is the use? Especially in our system, which is memory based. So therefore all my Gītā, Upaniṣad, everything is blocked; the computer virus has come. What is virus after all; somewhere I read; virus. **v** means vital; **i** means information; **r** means resources; **u** means under; **s** means siege; **virus** is a short form of **vital information resources under siege** means the information which I have stored, they are not available for me. Remember, anger is virus for our brain computer.

Therefore Kṛṣṇa says, saṁmōhāt-smṛtibhramaḥ, means the entire knowledge is temporarily lost. And thereafter he can remember, he will quote the slōkās also. When? Afterwards. What is the use of studying the Gītā and its meaning? Therefore, the next stage is loss of memory.

And then suppose still he is not warned and he does not take steps to remedy the situation, then what will be next fall? Smṛtibhramśāt-buddhināśaḥ; once the knowledge is obstructed, then the discriminative power is permanently lost. Previously saṁmōhāḥ word was used, which is temporary loss of discrimination; whereas buddhināśaḥ; used now it is permanent loss of discrimination. That is a point of no return; previously there was some hope, now there is no hope at all; because buddhi does not function for him;

So what? Kṛṣṇa says, buddhināśāt praṇaśyati. The loss of discrimination is the loss of human life. The loss of discrimination is the loss of human life because I stop to be a human being once I lose my discretion. A donkey also brays whenever it wants to. It is not going to consider that there is a class happening here; what it wants to do, it does; suppose I am also a donkey; suppose I felt like shouting at my son or wife, and I shouted; then what is the difference between a cow and me. So I should feel like shouting; and I should be able to swallow the whole thing; or I should be able to postpone the whole thing; that I will think and shout properly. But let it be thoughtful. When I think and do deliberately, it makes me a human being; if I do things impulsively, I stop to be a human being; stopping to be a human being is losing the four puruṣārthās, dharma, arta, kāma, mōkṣa. Because the four are called puruṣārthāḥ, the goal of a human being. And once I am going to be without discrimination, I am no more a puruṣa, which means I do not have any puruṣārtha, which means this human life is a waste, I have to hope for another human life and I do not when it is going to come; இப்பிறவி தப்பிநால் எப்பிறவி வாய்க்குமோ ippiṛavi tappināl eppiṛavi vāykkumo. Therefore Kṛṣṇa strongly warns, do not be impulsive, be deliberate in every action, in every thought.

This is called the ladder of fall; the ladder of human fall. What are the stages; viṣaya dhyānam, saṅgaḥ, kāmaḥ, krōdhaḥ; saṁmōhāḥ, smṛtibhramśāḥ, buddhināśaḥ

praṇāśaḥ ~ 8 rungged ladder of human fall. What is the beginning of this fall? Viṣaya dhyānam. Blindly dwelling upon any object. So therefore Arjuna, master your mind.

Verse 2.64

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥२.६४॥

rāgadvēṣaviyuktaistu viṣayānindriyaiścaraṇam |
ātmavaśyairvidhēyātmā prasādamadhigacchati || 2.64 ||

तु tu **But**, चरन् विषयान् caran viṣayān **moving amidst (unavoidable) sense objects इन्द्रियैः**
आत्मवश्यैः indriyaiḥ ātmavaśyaiḥ **with sense organs which are under his control**
रागद्वेषवियुक्तैः rāgadvēṣaviyuktaiḥ **which are free from likes and dislikes**, विधेयात्मा
vidhēyātmā **the self-controlled one अधिगच्छति** adhigacchati **enjoys प्रसादम्** prasādam
tranquility

64. But, moving amidst (unavoidable) sense objects with sense organs which are under his control and which are free from likes and dislikes, the self-controlled one enjoys tranquility.

Now Kṛṣṇa comes back to sense control once again to highlight the importance of sense control; even though all the three are equally important, Kṛṣṇa gives importance to indriya nigrahaḥ. Therefore He says; indriyaiḥ viṣayān caran; so may you perceive the sense objects through the sense organs, it does not matter, because you cannot close the sense organs totally, and therefore use it; not that you can close your eyes and ears and walk on the road; as it is with open eyes, you are in danger. Therefore allow the sense organs, but what is important? rāgadvēṣaviyuktaiḥ, a sense organ which will not easily develop rāgaḥ or dvēśaḥ for anything; It should be so alert that it should not form rāgaḥ or dvēśaḥ for anything; rāgaḥ is because of the misconception that this is an object of joy; dvēśaḥ is because of the misconception that it is an object of sorrow; never allow that misconception to be developed; appreciate the rose is wonderful; why should I have only in my pocket.

And there is a beautiful land; why should I buy; there are so many people; people possessions; I want that person to be...; I want to control the people; so that is all because of rāga-dvēśa sahita indriyāni, never allow the sense organs to develop. So even a particular place you sit, it is best that once in a while you change; or else you will claim it as 'yours' and ask the other person to get up. It is all Bhagavān's place and people are coming and sitting; it is fine; but after some time, I have to sit there; then only it is felt that you 'hear' the Gīta. This is again addiction. In fact, never get addicted to anything. This is the principle.

Therefore, rāgadveṣaviyuktaiḥ indriyaiḥ, let the sense organs be addiction free. Not only it should be free from this weakness; ātma-vaśyai and let the sense organs obey your mind; your discrimination intellect; ātma here means buddhi. Vaśyai means under the control of ātma vaśyai indriyaiḥ, operate with those sense organs which are obedient to your intellect. Yesterday they have put; you should know, what the evils of alcohol are. It is clearly put. Now my buddhi reads it, it has understood it; and then once it is very clear, śāstra also prohibits it; doctors also write it is not good; then I should have the power never to touch it; No. And it is the easiest to say No first. But the second time like Vāli, that becomes more powerful and I become weaker. Third time that is still more powerful, I am weaker. And a person who has taken it for sometimes, then he had it; he can never get out of it; And then he says it is prārabdham. See the akramaṁ. What has this to do with prārabdham? It is my abuse of the power given to me; therefore the intellect says: liquor is not good. Very simple, I say No. smoking is not good; I say no. Beef eating is not good; I say No. Similarly everything I should be able to say No and follow it. That is called the life of mastery. Therefore ātma vaśyaiḥ vidhēyātmā; vidhēyātmā means a person of self-control. Self-discipline, self-integration. So here also ātma means the instruments; not the satcidānanda ātma; ātma represents the mind.

Therefore vidhēyātmā, vidhēyātmā means disciplined, obedient, the one who has got obedient set of organs. And such a person prasādamadhigacchati. The greatest advantage is that there are no more violent disturbances in the mind. Even though there is some kind of argument, at home, as the argument is getting heated up, and the sound is rising, and more heat is produced than light, and the words are becoming less and less decent; as even the situation changes, he is able to feel the pulse and he will say that you are angry or I am angry; this is not an ideal condition for discussion. Discussion is for exchanging information; not for scolding each other and if information has to be exchanged; the mind should be calm enough to receive the message; a disturbed mind can never receive any message; the moment slightest disturbance is taking place, a Vēdāntin will sense it; red light begins to burn and he says: Let us stop the discussion now. Either I say I am angry, therefore I will stop; or you are angry and I do not want to increase your anger. Let us again discuss tomorrow or day after. We will find that no situation goes out of his hand. The very nice experiment you can watch. And the greatest advantage, if we have avoided arguments for a long time, then within five minutes you can get back your composure and read something. But if you have not done that, argue for 15 minutes, some people 500 minutes also, now the lengthier the argument is, the more time it takes to compose the mind; and therefore a Vēdāntic student very very alertly avoids. And what is the advantage he has; prasādamadhigacchati. prasādamadhigacchati; prasādaṁ not vadai, chundal, not that prasādaṁ, prasāda here

means śānthyā; prasannathā; vadai may give śānthyā; that might be the reason why it is called prasādaṁ also!! When the things comes from Bhagavān and when we eat that, we feel a śānthyā, peace, therefore indirectly they are called prasāda. In Sāṅskṛit. प्रसद "sad' root, is to become tranquil. prasīdatī. The word prasīdatā, you would have heard in prayers; prasīda; to be pleased, to be satisfied; to be calm, so prasādaḥ is abstract noun of that; calmness of the mind. And we generally think, when we stop an argument, we think it is because we are wrong; it does not mean to stop an argument, that I am conceding victory for him and that I am accepting that he is on the right side; No. Even if I know 100% that I am right; still I can stop the argument, not because I am doubtful, but because that person is no more ready to listen to me; therefore I can even say OK, you can think that you are right; nothing wrong in it; we will postpone it. Just because I stop it does not mean I have failed. Only the other person has failed to receive the message. And therefore, avoidance of mental turbulence is very important for the assimilation of this knowledge; and therefore Kṛṣṇa says prasādaṁ adhigacchati.

More in the next class.

Hari Om.

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Arjuna wanted to know about sthira-prajñāḥ, i.e. a person who has received self-knowledge and who has assimilated the self-knowledge. Such a person is called sthitha-prajñā. And Kṛṣṇa divides this topic into two portion, one is the natural behavior or traits of a sthitha-prajñā; how will he conduct himself in day-to-day life; and the second-part is how can a person become a sthira-prajñā, to put in Sāṅskṛit; sthithaprajñā lakṣaṇāni and sthithaprajñā-sādhanāni.

First sthitha-prajñā-lakṣaṇās were talked about in which Lord Kṛṣṇa pointed out that a sthitha-prajñā is happy with himself. He does not depend upon any external conditions for happiness. And he pointed out he has got equanimity in all situations; he is free from attachment, fear, anger, etc. Just the natural trait of sthitha-prajñā were pointed out; then Kṛṣṇa has now changed the topic to sthitha-prajñā-sādhanāni, how to become a sthitha prajñā.

And to become a sthitha-prajñā first a person has to become a prajñāḥ; without becoming a prajñāḥ, there is no question of becoming a sthitha-prajñāḥ. How to become a prajñāḥ Kṛṣṇa does not discuss; we have to supply that; prajñāḥ means the one who has received self-knowledge. And self-knowledge can be received only by two sādhanas;

first listening to the scriptures from a competent ācārya; which is known as Vēdānta śravaṇam. Without Vēdānta-śravaṇam, without Gīta or upaniṣad-śravaṇam, there is no question of receiving the knowledge.

And it is not enough that one receives the knowledge, he has to eliminate all the doubts which are possible. Because wherever there is a question of knowledge, there can always be doubts, because intellect cannot know anything without raising doubts. It is a natural trait of any intellect to raise doubts with regard to any topic it studies; including Vēdānta or self-knowledge. And as long as doubts are there, knowledge is not knowledge, because doubtful knowledge is as good as ignorance. And therefore not only one should receive knowledge, one should remove all the doubts that come in the mind, either by one's own reflection or by raising questions to the ācārya. Arjuna himself raises many questions to Lord Kṛṣṇa because this is a not matter for belief; but this is a matter for conviction. And this removal of doubt is called mananam; śravaṇam, and mananam will make me a prajñāḥ. Śravaṇam and mananam will make me a prajñāḥ, which means a person who has gained the knowledge without any doubt. The one who enjoys doubtless knowledge.

Kṛṣṇa wants to point out that doubtless knowledge alone is not enough, because it will remain at the intellectual level only and the life situations are faced by emotional personality predominantly. It is the emotional mind that faces the situation; that is why we say several times that I know that worry is not useful. I have understood that worry will not change the situation; but even though I know I should not worry; I am not able to avoid worry. That means intellect tells something, the mind does quietly the other. Therefore, **transformation in the intellectual-personality is not enough; we require a transformation in the emotional-personality also.**

Transformation at intellectual level, is called a cognitive-change. That is required; but it is not enough that we have that change; that knowledge must be converted into emotional-strength; so that whatever be the situation that come, I can emotionally remain a balanced-person. Attachment is an emotional-problem; that is why even a highly educated person, he might be intellectually-strong, but emotionally he is weak. Depression is an emotional-problem. Jealousy is an emotional-problem; anxiety is an emotional-problem; Insecurity is an emotional-problem; even great intellectuals can face this problem; and therefore not only intellectual-transformation is required through the study; we have to bring out the necessary emotional-transformation, which will convert me from prajñā to sthira-prajñāḥ.

And how to transform this prajñāh into sthira prajñāh is the discussion of Lord Kṛṣṇa from verse No. 58 onwards. That is topic; how to convert the Gītā study into emotional strength. It is not enough we stop with attending the classes; which will bring out an intellectual change; you begin to know what is body, what is mind, what is ātma, what is world, all these things become very clear in your intellect; but that is not enough; it should give me the strength.

And Kṛṣṇa prescribes **three-exercises for this conversion of the knowledge into strength**. And what are those three exercises?

No.1 sensory control. Sensory regulation. Sense mastery. By 'sense' we mean the five-fold sense-organs, and sense-regulation is required because without the sensory-regulation, the whole world can enter our mind without the permission. So when we build the house, we do not want anybody to enter the house, what do we do? We have a door, we close it; and in some houses, not only a door is there; there is a watchman also. Not only there is door and watchman, they put a board also No Admission Without Permission.

If the local house has got so many gates, what about our inner house called the mind which has got five openings in the form of five sense organs? Kṛṣṇa says you should be able to close the door at the appropriate time and there must be a board also: **No admission without permission**. Any sound should not enter; any form should not enter; I should be able to have a detector before anything enters. And if I am not going to do that, Swami Chinmayānanda nicely says: The place would be like a public-toilet. How all types of people enter and dirty the place; similarly all types of rubbish will enter through the sense-organs and it would have entered in the morning but that it can be so powerful that even during the night, that word that person used, that picture that you saw there; that will go round and round and round in the mind; therefore, sense-regulation is very important.

And next-exercise that Kṛṣṇa prescribes is equally important; in spite of our sense-control, still certain things may enter our mind. Not that I wanted to hear the conversation; but because the ears are open, without any plug, even though I do not want certain things may enter, while I am travelling. Similarly, even though I do not want, certain forms and colours may enter. Once the world has entered, in spite of my careful living, then what should I do. Kṛṣṇa says what has entered your mind already; you cannot stop. Because it has entered.

Then what you can do? Whether that thought should be allowed to control. Whether we should re-live the conversation; some rubbish-conversation happened; should you

replay it again and again; a particular picture I saw; whether it should be revive it in my mind; the continuation of a thought pattern is in my hands.

Often the arrival of a particular thought is not in my hand. Sometimes without my own knowledge, certain thoughts arise in my mind; surprising me myself. Kṛṣṇa says: Does not matter; it might have come from outside or it might have come from your own sub-conscious mind; let that rubbish thought come, does not matter; but you decide whether you should allow that thought pattern to continue. Use your will-power to nip that thought in the bud itself. This discipline is called thought-discipline or mind discipline, otherwise called **Samah**. **Sense-discipline** is called **damah**, **mind-discipline** is called **samah**; these two exercises are extremely important for a Gīta student.

Then Kṛṣṇa says these two alone are not enough, there is a third exercise also which is very important, and what is that?

Dwelling upon the teaching that we have received from the ācāryaḥ. Dwelling upon the teaching, which has been received during Śravaṇam, I have to revise either in the form of reading; or in the form of writing; you can write down notes, that is why writing notes is wonderful, even though you may never read again. 🤔😊. And even though other people may not be able to read your handwriting, because you yourselves are not sure, even though nobody may read, the very writing process is dwelling upon the teaching. Or find someone to share, and give a very hot cup of coffee so that they do not run away; and then you tell whatever you know. So in one form or the other, re-live the śravaṇam. Reliving the śravaṇam is called nidhidhyāsanam. Re-living the class, is called nidhidhyāsanam; which is an extremely important exercise.

Therefore we have to spend time either on the same day or before coming to the class; just quickly revise the portion; not for examination sake, not that I am going give you pass mark or rank, not talking as a college lecturer, I am talking from a different angle, because re-lived-śravaṇam, helps in assimilating. Once I do this assimilation, it gradually brings a transformation in the mind. Our own students say; giving happiness to the ācāryaḥ, they say, Swamiji I may not be able to claim I am a jñāni, I may not be able to claim that I am a jīvan muktha, I may not be able to claim that I am a sthira prajñah, but I can say that previously for small incidents I used to worry for days together, now for big incidents, I worry only for a day or a few hours. Thus the Gīta is capable of strengthening the mind.

And therefore the third exercise is called Nidhidhyāsanam. Dwelling upon the teaching; even though all the three exercises are important. In this context, Kṛṣṇa emphasises

sense control more. In this context, Kṛṣṇa highlights the sense control. That is what we were seeing in all these slōkās. In the last slōkā we saw, that is 64th slōkā:

Verse 2.64

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

[rāgadvēṣaviyuktaistu viṣayānindriyaiścāran |](#)
[ātmavaśyairvidhēyātmā prasādamadhigacchati || 2.64 ||](#)

When you allow the sense organs to move in the world, let it be like a cautious driver. He may increase the speed of the vehicle, 50kms, 60kms, 70, but there is a difference between a rash driver and a cautious driver. A rash driver increases the speed and he does not have a control over the vehicle; gets into accidents; whereas a cautious driver, he may go faster, but at any moment, he will be able to put the brake or even change the course of the vehicle.

Similarly, remember your body is like the vehicle, your sense organs are like the wheels of the vehicle, your mind is like the steering. This is the example given in the Kathōpaniṣad. Body is the car, sense organs are the wheels, and mind is the steering; never lose the control over the mind steering; never lose the control over the sense organ wheels, never lose the control over the body-car.

And if a person is able to live such a disciplined life; prasādaṁ adhigacchati. The advantage is that he is able to maintain the equanimity of mind; he is free from violent emotion and as I said the other day, the frequency of violent reactions will become lesser and lesser. And also the intensity becomes lesser and lesser; and the recovery period also will also become lesser and lesser. Not that they are totally eliminated overnight, but I can manage my emotions. Therefore Arjuna practice these three. Up to this we saw.

Verse 2.65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥२.६५॥

[prasādē sarvaduḥkhānām hānirasyōpajāyatē |](#)
[prasannacētasō hyāśu buddhiḥ paryavatiṣṭhatē ||2.65||](#)

प्रसादे prasādē **When the mind is tranquil** हानिः hāniḥ **the destruction** सर्वदुःखानाम् sarvaduḥkhānām **of all miseries** उपजायते upajāyatē **takes place** हि hi **verily** बुद्धिः buddhi

the Self knowledge अस्य asya of this प्रसन्नचेतसः prasannacētasah serene-minded (person) पर्यवतिष्ठते paryavatiṣṭatē becomes firm आशु āśu soon.

65. In tranquility, the destruction of all miseries takes place. Verily, the Self-knowledge of this serene-minded (person) becomes firm soon.

Here Kṛṣṇa points out what is the advantage of enjoying an equanimous mind. Prasādaḥ, I told you in the last class, in this context means, samatvam. Not the regular meaning of prasāda we receive from the temple. That is the extended meaning but the regular meaning of the word prasāda is prasanna-cittam, śāntiḥ. Samatvam. Poise, Balance, Equanimity is called prasādaḥ.

And in this verse Kṛṣṇa says: prasādaḥ will produce two fold benefit. What are the two fold benefits? The first benefit is duḥkhā nam hāniḥ. The destruction of all sorrows. So samatvam will remove all the sorrows; which means samatvam bring in happiness or joy.

Because here the idea is: we need not bring happiness from the outside world. According to Vēdānta, **we need not bring happiness from the outside-world because the outside-world does not have happiness to give me.** The outside-world does not have even an iota of happiness to give me. So therefore, the outside-world cannot give happiness no.1 and No.2 the outside-world need not give happiness, because we ourselves are the source of happiness. Like the bone that is bitten by a dog. When the dog bites the bone, you know the bone does not have even a drop of blood. The bone is as dry as bone. That's why we say when anything is dry is bone-dry. But still the dog bites the bone and the bone hurts the very mouth of the dog and blood comes from dog's own mouth. And dog uses a funny logic; what is the logic? Before biting the bone, no blood; after biting the bone; blood; therefore, bone is the source of blood. We say this is dog-logic.

But Vēdānta says that we are not better off. After using a sense-object, we enjoy happiness. Before using that we do not have happiness. Therefore we conclude the objective-source of happiness. Vēdānta says every object is like the bone. It does not have even a droplet. **Sense-objects only are responsible in bringing out the happiness which is our own.** And how does the sense-objects bring out the happiness; just by removing all our mental-disturbances temporarily.

Therefore, mental-disturbances are blocking our happiness; by sense-control and mind-control, when the mental disturbances are removed, when the blocks are removed, our own ātmānanda manifests and therefore Kṛṣṇa says: prasāde sarva duḥkhānām hāniḥ bhavathi. Once the disturbances are gone, in the previous slōkā he said: śānthim

prāpnōti. That will come in the next slōkā; śāntimāpnōti. Therefore, joy does not come, from outside; it comes from oneself. This is benefit no.1. That is joy or ānanda.

What is the 2nd benefit? Kṛṣṇa says; prasannacētasah, when the mind is calmer, buddhiḥ paryavatiṣṭhatē; self-knowledge becomes well-rooted; it becomes stronger and stronger; it becomes well assimilated. And you should remember that the amount of food that I consume is not important, but it is the amount of food that I assimilate that is important; because eaten food does not nourish me; but it is the assimilated-food that nourishes me, and when the mind is calm, the knowledge gets assimilated.

Therefore he says, buddhiḥ, buddhiḥ means jñānam. Prajñāḥ. Will become paryavatiṣṭhatē; means it will get converted into sthira prajñā. And what is the difference between prajñā and sthira-prajñāḥ? As I said, it is available during our day-to day-life; to face the difficult situation.

Verse 2.66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥२.६६॥

nāsti buddhirayuktasya na cāyuktasya bhāvanā |
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham || 2.66 ||

बुद्धिः न अस्ति buddhiḥ na asti **Knowledge does not arise** अयुक्तस्य ayuktasya **for the undisciplined (one).** **भावना च न** bhāvanā ca na **Contemplation is also not (possible)** अयुक्तस्य ayuktasya **for the undisciplined (one).** **च न शान्तिः** ca na śāntiḥ **And, there is no peace** **अभावयतः** abhāvayataḥ **for the uncontentplative (one).** **कुतः सुखम्** kutaḥ sukham **How can there be happiness** **अशान्तस्य** aśāntasya **for the peaceless (one)?**

66. Knowledge does not arise for the undisciplined (one). Contemplation is also not (possible) for the undisciplined (one). And, there is no peace for the uncontentplative (one). How can there be happiness for the peace-less (one)?

So in this verse, Kṛṣṇa is highlighting the śamaḥ and damaḥ exercises; the sensory-control and mind-control are highlighted; and he points out that these two disciplines are important at every stage of spiritual-sādhana.

I hope you remember the three words; śravaṇam means listening to the scriptures; don't you require mind control; imagine you have come to this talk, your buddhi has decided well; instead of spending the time in any useless pursuit, your intellect has concluded that Gīta -śravaṇam is very beneficial. Therefore your judgment is very good. And you have come to this place, but still it is not enough that you have a good judgment; you require a cooperative-mind which should be in this temple; first in the temple,

otherwise the mind can be all over the world. Not only it should be in the temple, there also it can be wandering all over; it will be thinking, who all have come; how they have come; there also it can go anywhere; therefore the mind must be available; I told you that one old lady attended my classes long before; one day she brought a safety pin. I do not know what is the purpose. Swamiji for adjusting angavasthram so often, I thought that I will give you the safety pin, so that you can talk without disturbance. Means she has not heard anything. She has only observed my angavasthram. So therefore, if the mind is not behind your ears; from 6.30 to 7.30, every minute, and Gīta -śravaṇam is different from Rāmāyaṇa śravaṇam.

Rāmāyaṇam even if you do not have concentration, you can leave the topic in between and wander all over and still come back, Rāma will be in the forest; because he was there in 14 years, and you can pick up the thread. This is tight subject, with concentration you listen itself whether you understand or not, it is doubtful; if the concentration is not there, how tough it will be? Therefore every moment, every stage is a built-up logic. And how Gīta is developed, that is how upaniṣad is developed, therefore I require a mind.

I remember, when we were at Uttarakāśi, Swami Chinmayānanda had taken us for a camp. And then we had in Uttarakāśi, there is a military camp. The officers also were interested in listening to Swamiji. They were all seated. Then the military people came, with their heavy boots, and all those things, etc. Naturally imagine there was a set of people walking across and all the students turned. Then Swamiji said: Stop it: he wanted to give an equal shock. He said that Vēdānta students must have

काक दृष्टि भग ध्यानम् श्वान निद्रा ततैव च ।
अल्पाहारम् जीर्ण वस्त्रम् एवम् विद्यार्थि लक्षणम् ॥

[kāka dr̥ṣṭi bhaga dhyānam śvāna nidrā tataiva ca |](#)
[alpāhāram jīrṇa vastram ēvaṁ vidyārthi lakṣaṇam ||](#)

Who is a student? Kāka-dr̥ṣṭi, concentration like crow. Eye. Bhāga-dhyānam. Like a crane which is on the shore of the river, looking for fish; the fish comes and it just puts its beak and brings out. Bhāga-dhyānam. Śvāna-nidrā; like a dog only he should sleep. short sleep only; alpāhāram, very difficult, alpa-āhāram, adhika-āhāram means you will dose; jīrṇa-vastram; simple-life, simple-dress, not a flashy-life; ēvaṁ vidhyārthi-lakṣaṇam.

Swamiji used to tell, let anybody walk across, even if somebody gets up and walk across, your eye should not move, right from the beginning to end; Can you do that? Try? If you can do that, you have got concentration. Therefore, [for listening you require śamaḥ and damaḥ,](#) and [for reflecting over that, you require śamaḥ and damaḥ,](#) and later for [nidhidhyāsanam; for dwelling upon and assimilation; you require śamaḥ and damaḥ;](#)

therefore Arjuna, build up these two values first and foremost. Without mind and sense control, spiritual progress is impossible. And a person who has the sensory and mind control, is called yukta-puruṣa. Yuktaḥ means a person of śamaḥ and damaḥ. And ayuktaḥ means a person without śamaḥ and damaḥ.

And here Kṛṣṇa says ayuktasya, buddhihi nāsti. The one who does not have mind and sense control, buddhihi hi nāsti; means śravaṇam and mananam are not possible. To put it in Gīta language, prajñah is not possible. Buddhihi nāsti, means prajñāḥ-nāsti. Śravaṇa manana janya prajñā na sambhavathi. Not only śravaṇam and mananam not possible, ayuktasya bhāvanā api nāsti. Without sense-control and mind-control, bhāvanā means nidhidhyāsanam; otherwise called Vedāntic-meditation; this is very big topic; I have not elaborated on this topic. We will have to study this in detail. And we will be doing that in the 6th chapter of the Gīta, the entire 6th chapter, consisting of 47 or so verses, deal with bhāvanā or nidhidhyāsanam only. In English we can translate it as Vedāntic-meditation. Ātma-dhyānam. How to do that? Kṛṣṇa will say. Here Kṛṣṇa says that Nidhidhyāsanam cannot be practiced without mind and sense control; OK.

And if a person does not practice śravaṇa, manana, nidhidhyāsanam, then what will be the consequence? abhāvayataḥ śāntiḥ nāsti. For a person, who does not practice these three; śāntiḥ hi nāsti; peace-of-mind is never possible. So remember, *Gīta study is not an academic-pursuit. Is not mere a college like study; even though our class, even I use the word class, many people say that I should use the word 'Discourse' or 'Pravacanam' 'Upanyasam'; but I carefully avoid those words because here teaching is involved, concentration is involved, there is connection between first class and 2nd class, and therefore, it is a built-up study, it is as though an academic-study, but at the same time, the purpose is not academic-degree; but the purpose is total-transformation of the way I look at life; the way I look at the world; the way I look at myself; and that transformation brings peace-of-mind.*

So therefore, Gīta study appears academic; but the benefits are totally practical benefit, and what is the practical benefit? śāntiḥ. Therefore Arjuna, if you want permanent peace of mind, study and assimilate the Gīta. Therefore He says, abhāvayataḥ śāntiḥ nāsti.

And aśāntasya kutaḥ sukham; without peace of mind, where is the question of ātma-ānanda; because ātma-ānanda can reflect only in a calm mind. Just like if you want to see your reflection in a mirror, or in water, what type of reflecting surface you require? Imagine, the mirror is going up and down. And you want to look at your face; you cannot; the mirror must be clamped; then only you can see your face. Similarly ātma-ānanda can

be reflected only in an undisturbed-mind; and if the mind is going to be disturbed, Kṛṣṇa says aśāntasya kutaḥ sukham. How can the ātmānanda reflect?

Just as the example of the mirror is not my example; it is given in the śāstra itself. Yathā adarśathala prākyē, paśyat ātmānam ātmani. Just as in a clean surface, I can see my face, similarly in a calm mind, ātmānanda can be appreciated; and without that ānanda is never possible.

Or even **if you get peace of mind through other methods, they will never be permanent- peace of mind.** Other than knowledge, you adopt any other method, you go to an āśrama; Swamiji I went to the āśrama, and so wonderful; I could feel the vibrations of that saint; and that place is so calm and quiet; I enjoyed peace of mind; enjoyed; what tense; what tense? Past tense; that means what? It is past and now I am tense, the ānanda peace is past and I am tense! Any other method you use, it is temporary peace, whereas ātma jñāna, the beautifully says, tēṣām śāntiḥ śāśvāthi. This ātma jñānam alone will give śāśvāthi śāntiḥ, na itharēṣām. The other people can get temporary peace, but they will never get permanent peace. Kathōpaniṣad beautifully presents. Therefore, Kṛṣṇa asks how you can get peace and joy.

Verse 2.67

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २.६७ ॥

**indriyāṇām hi caratām yanmanō'nuvidhīyatē |
tadasya harati prajñām vāyurnāvamivāmbhasi || 2.67 ||**

हि hi **Verily**, तद् मनः tad manaḥ **that mind** यद् अनुविधीयते yad anuvidhīyatē **which follows** चरताम् इन्द्रियाणाम् caratām indriyāṇām **the wandering sense organs**, हरति प्रज्ञाम् harati prajñām **carries away** अस्य asya **the wisdom of that person** वायुः इव vāyuḥ iva **just as the wind** नावम् nāvam **the boat** अम्भसि āmbhasi **on the waters**.

67. Verily, that mind which follows the wandering sense organs, carries away the wisdom of that person, just as the wind (carries away) the boat on the waters..

So Kṛṣṇa emphasizes sense control in these following two slōkās also, 67 and 68. He says: If sense control is not there, damaḥ is not there, it will not allow the ātma jñānam to arise in the mind; even if I choose to listen to the talk of mahatmas, my sense organs, roving eyes, wandering eyes, and wandering ears, will not allow me to listen to consistently; that jñānam does not arise at all. So there will be gaps. Like certain types of old cassettes. You repeatedly use it again and again. You play it, 2 words will come, then gap, then some old lecture will come, or go on and off. Similarly, the mind remembers certain

things and sometimes the problem is they remember only the joke part; and then I ask for what purpose the joke was said; they say that is what is forgotten; remember jokes are like pickles, they are meant for eating the main dish; you eat only the pickle and leave out the main dish; what terrible thing it will be! Similarly, jokes do not have a primary value, it is meant for receiving the Gīta. Therefore the mind should remember the joke alright, but it should remember context for which it is said; and therefore, a wayward sense organ will not allow the knowledge to take place and not only that even if the knowledge takes place somehow; the wayward sense organs will rob away that knowledge. At crucial moments, when I require that knowledge it will not be available, it will take away the jñānam.

Therefore, he says, indriyāṇāṃ hi caratām yanmanō'nuvidhīyatē; suppose the sense organs are wandering. So here caratām, like a grazing cow, which moves all over, similarly suppose the sense organs are wandering all over, without my permission; I choose to look in the direction, wonderful; but without my will, if they wander, that is what is dangerous. And here caratām means they decide to go anywhere, and behind the sense organs, manaḥ anuvidhīyatē. Suppose the mind also wanders along with that. Like that cinema song they sing.

கண் போன போக்கிலெ மனம் போகலாமா? மனம் போன போக்கிலெ, மனிதன் போகலாமா?
kaṇ pōṇa pōkkile maṇam pōkalāmā? maṇam pōṇa pōkkile, maṇitaṇ pōkalāmā?

If sense organs are wandering and along with that the mind is also wandering, what will it do? Wandering mind and sense organs will not allow the knowledge to take place; and even if the knowledge comes, they will rob away the knowledge; they will not allow the knowledge to remain with me. Therefore He says: Tat asya prajñām harati. So Tat means the wandering mind and the sense organs, the wayward mind and sense organs tasya prajñām harati. It will rob, carry away the ātma-jñānam and that is why, while receiving the knowledge during śravaṇam, and if it is not available during the day to day affairs, the robber has taken away.

And to convey the idea, Kṛṣṇa gives an example. What is the example? Suppose a person is travelling in a boat. And he is supposed to decide to direction of the travel; he should have oars; he should have controlling things must be there; and he must direct the boat, and if he is not going to control the boat, what will happen? The wind which is blowing will take the boat in any direction it wants. And wind is not going to get permission from me; whether to go to the west, or east, it is not going to ask me, wind will take in various directions; sometime the wind may take the boat to whirlpool or dangerous place and the boat may even capsize.

Therefore just as the wind takes away the boat and destroys the boat and the traveler. Similarly, the wayward mind and sense organs carries away the boat of knowledge and along with knowledge, it destroys the individual also. Buddhināśāt praṇaśyati. Therefore here He says; vāyurnāvamivāmbhasi.

So Vāyu is compared to the wayward mind and nāvam the boat is compared to the jñānam; knowledge is called boat; sarvam jñāna plavēnaiva, vṛjinam santhariṣyathi. Knowledge is compared to a boat because knowledge takes a person across the ocean of saṁsāra. A Wayward mind will destroy the boat of knowledge; and when the boat of knowledge is destroyed, I, the traveller, also am destroyed. All because of what? Lack of mind and sense regulation. Therefore Kṛṣṇa is going to conclude;

Verse 2.68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२.६८॥

tasmādyasya mahābāhō nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthēbhyastasya prajñā pratiṣṭhitā || 2.68 ||

महाबाहो mahābāhō **Oh Arjuna!** तस्मात् tasmāt **therefore**, प्रज्ञा तस्य prajñā tasya **the knowledge of that person** यस्य इन्द्रियाणि yasya indriyāṇi **whose sense organs** सर्वशः निगृहीतानि sarvaśaḥ nigṛhītāni **are completely withdrawn** इन्द्रियार्थेभ्यः indriyārthēbhyaḥ **from the sense objects** प्रतिष्ठिता pratiṣṭhitā **becomes firm**

68. Oh Arjuna! Therefore, the knowledge of that person, whose sense organs are completely withdrawn from the sense objects, becomes firm.

So Kṛṣṇa concludes sthira-prajñā-sādhanāni topic here. He says; Tasmāt; since sense-control plays a very very important role in spiritual-growth, yasya indriyāṇi nigrahīthāni, the seeker's sense-organs must be restrained.

And I would like to repeatedly remind you that Kṛṣṇa is **not prescribing suppression of sense organs**. Always remember that is a very big misconception that suppression is prescribed in eastern culture. There is always the psychologists in the West are studying the eastern religion. Psychologists have come with an observation that suppression is extremely dangerous. And in our religion repeatedly we talk about indriya-nigrahaḥ, sense-control, mind-control; and they mistake the control as suppression; and they are warning the people that the religion is prescribing suppression which is extremely dangerous for psychological help and therefore they are prescribing a new system: Do not suppress; Let go.

Now the Eastern system says: Letting go is equally dangerous. If suppression is dangerous, expression, violent and uncontrolled-expression is also dangerous; what Gīta prescribes is neither suppression nor unintelligent expression; what Gīta prescribes is intelligent-regulation. Stopping the river is also dangerous; because if you stop a river, there will be flood; and if you let the river flow in its own direction, then also it becomes waste of water; because it will go into the ocean. Therefore, neither stop the river, nor allow the river to flow into the ocean.

What do you do; dam the river and channelize the water in the direction that you want. **Gīta neither prescribes suppression nor uncontrolled expression, Gīta prescribes channelization of sensory-energy.** Channelization of mental energy, because even scientists say that we are not utilising our full mental and intellectual energy. It is all dissipated. By this regulation, we are only tapping our full potential. Nigrahaṇam here means channelization. Direction. Intelligent use of mental-energy, which we had as a children, you would have seen children's concentration. If an ant is running, children will follow the ant. Nirvikalpaka samādhi we had all practiced. Only ant-samādhi. We have the capacity. In between the mother calls or anybody walks, the child would not know. We have all that capacity. In the name of growth, we have lost that concentration. Also the photographic mind; the children just pick up the advertisement song seeing it once; If only Gīta is taught, they will pick up that also.

Now for us Gīta also will not come and also advertisement song. Not that we do not have, we have not used that faculty. Therefore, a person, a seeker should master the sense organs. Tasya prajñāḥ pratiṣṭhitā. Then he can receive the knowledge and the knowledge will be well assimilated also. More in the next class.

Hari Om

033 CHAPTER 02, VERSES 69-72

ॐ

We are in the final portion of the 2nd chapter, dealing with sthitha-prajñāḥ, which means a person who has attained self-knowledge, and who has assimilated the self-knowledge; converting the knowledge into emotional strength.

And in this sthira prajñā or sthitha-prajñā-portion, Kṛṣṇa presents two topics, one is how can a person convert prajñāḥ into sthitha-prajñā; that is sthitha-prajñā-sādhanāni, i.e. how to become a sthitha-prajñā.

and then the next topic is sthitha-prajñā-lakṣaṇāni, what are the natural traits of a person who is established in this knowledge.

Of these two topics, sthitha-prajñā-lakṣaṇāni was discussed from verse No.55 to 57, and then sthitha-prajñā-sādhanāni from verse no.58 to verse No.68. So first three verses on lakṣaṇāni and then 11 verses on sādhanāni.

Now from the next verse onwards, i.e. the 69th verse onwards Kṛṣṇa is again reverting back to the topic of sthitha-prajñā-lakṣaṇāni once again; what are the natural traits of a person who is established in this wisdom? That means that person for whom all the sādhanas are over; that person who is no more a sādhanaka; in Sāṅskṛit we say that person is a siddha-puruṣaḥ. **The difference between sādhanaka and siddhā is: sādhanaka is one who is in the process of transformation; whereas siddhā is one who has accomplished complete transformation.** And it is this siddha-puruṣaḥ that Kṛṣṇa is going to talk about in the following four verses 69 to 72, i.e. the end of this chapter. We will read verse No.69.

Verse 2.69

या निशा सर्वभूतानां तस्यां जागर्ती संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥२.६९॥

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni sā niśā paśyatō munēḥ || 2.69 ||

संयमी saṁyamī **The sage जागर्ति** jāgarti **is awake तस्याम्** tasyām **to the ātma या निशा** yā niśā **which is night सर्वभूतानाम्** sarvabhūtānām **for all beings पश्यतः मुनेः** paśyataḥ munēḥ **For the wise sage सा** sā **that (world of duality) is निशा** niśā **night यस्याम् भूतानि** yasyām bhūtāni **to which** bhūtāni **all beings जाग्रति** jāgrati **are awake.**

69. The sage is awake to the ātma which is night for all beings. For the wise sage that (world of duality) is night to which all beings are awake.

All these are important verses, which are often quoted, especially verse No.69 and 70. In these two verses, Kṛṣṇa is talking about the glory of a sthira prajñāh who is established in self-knowledge. And to talk about the glory of such a person, Kṛṣṇa is comparing this jñāni to an ordinary ajñāni in the verse. Therefore a clean contrast between jñāni and ajñāni are saṁsāri and muktha-puruṣaḥ; this contrast is given.

And the idea that Kṛṣṇa wants to convey is this. That is both a jñāni and ajñāni face the same world. It is not that they are going to face a special world, which is going to be all fine; it is not so; the world is going to be the same. The world cannot be changed. The people are also going to be the same; because **Vēdānta does not attempt to change the world;** because it is impractical. **Vēdānta does not attempt to change the people-around,**

because it is again impractical. **Vēdānta's attempt is only to change the way that I look at the world**; the way that I look at the people; the way that I respond to situations; and therefore, since a vēdāntin never accomplished any worldly changes, the world is going to be same, corrupt world and with lot of problems, cheating people, lying people, misbehaving people; insulting people, all the people would be the same for a jñāni also.

And more than that even a jñāni has got prārabdha; because jñāna will not destroy prārabdha. We saw in Tatva Bōdha, jñāni destroys his past sañcita-karmas, jñāni avoids fresh āgāmi karma, but jñāni also has to face prārabdham, which means ups and downs in life, which are going to continue for a jñāni also.

So the next question is: if both ajñāni and jñāni live in the same world, then what is the difference in their response? And Kṛṣṇa is going to point out in this slōkā, the response is going to be diagonally opposite, because of the change of perspective. And Kṛṣṇa is going to give an example, which we will study later, but I will give you another example, which is relatively simpler.

Imagine two people are seated on the beach. Both of them are looking at the ocean. Both of them are seeing the waves rising and setting; getting destroyed. What both of them see is the same; that is the waves. But imagine one person knows that the truth of the wave is water, and there is no such thing called wave at all. So one person has got wave-wisdom and that wisdom is wave is nothing but name and form; the truth is nothing but water. Therefore one person sees the indestructible water; that is immortal water and he does not focus upon the perishable or changing waves. Therefore one is absorbed in immortal truth which is non-dual, advaita, nitya jalām; one person is absorbed in that truth because water is only one.

And imagine another person who does not know the truth of the wave and therefore absorbed in the superficial names and forms only and therefore he takes wave as the reality. And when I am absorbed in the waves, I am going to see the perishable waves; and not only that, when the new wave is born, I am very much happy, and I even celebrate the birthday of the wave, and every day I cut the cakes also, distribute gifts also, because I am absorbed in the mortal wave. Not only I am absorbed in that, I even form relatives and friends; because in the invitation it is also written with best compliments from friends and relatives; each one, one one wave.

So I see mortality, I see plurality. Both are looking at the ocean. One sees dvaita-anitya-taraṅgāni. Can you understand? Dvaita means pluralistic, anitya means perishable, taraṅgāni means waves; whereas another person, has focused upon the advaita-nitya-

jalam. Just you have to change the 'a'; dvaita-anitya-taraṅgāni is the ignorant person's vision, and what is the wise-person's-vision? Advaita-nitya-jalam.

And because of the change of perspective, what is the difference in the response? When the ignorant person is attached to the pluralistic perishable waves, the tragedy is: when every wave is born, it touches the ceiling with happiness; when the wave perishes, he is going to be shocked by that event. He is very gloomy. My wave is gone. And I have been so much attached. This is my tatta-wave, this is my grandchild-wave; this is my wife-wave; husband-wave; there is crying all around. Whereas in the neighborhood, there is the other person, who sees that the birth and death belong to only to the superficial name and form, the content, the essence does not have mortality, therefore he is absorbed in immortality; therefore, there is neither elation in the birth of a wave nor is a depression in the death of a wave. Therefore one is absorbed in advaitam, immortality; another is absorbed in dvaitam, mortality.

Similarly you can take another example of a movie and the characters in the movie. Initially when you go to the theatre you see only the truth of the white pure screen and you know that the screen alone is there. And once the movie begins the characters come; the hero comes, the heroin comes, and of course there is villain and there is climax and all those things, gradually I am absorbed in the pluralistic superficial shadows of characters. No character is there, other than shades of light; and so much I am absorbed in the superficial character that I lose sight of what? The truth behind the characters, which is nothing but the white screen; which is advaitam and the moment I lose sight of the screen, the characters which are nothing but shadows, shadows become reality. And when the villain is trying to cheat the hero and shoot from behind, even we feel like shouting to the hero to look behind for the attacker-villain! So we are so much absorbed. Do not we know that there is no hero, no villain, no shooting, nothing is there; but it is capable of making us forget the truth of the screen and get lost in the superficial shadows.

So one who knows that everything is screen, he is not carried away by the movie; he appreciates the movie, he might even what you call appreciate the acting of the hero or heroine, but once he comes out of the movie; he says the heroine died very well. That means she acted very well. You are not carried away by these scenes there. But the moment the screen is forgotten, the movie moves you; that is why it is called movie; movie is one, movathi ithi movie!

So therefore what are the two-dṛṣṭis? Advaita-dṛṣṭi, and dvaita-dṛṣṭi; jñāni has got advaita-dṛṣṭi, which is the essence of the creation. Behind all the varieties of ornaments,

gold is one. Behind all the types of furniture, wood is one. Behind all the types of waves, water is one. That non-duality one who does not forget, he has got advaita-dṛṣṭi; he does not see birth and death. Whereas the one got dvaita-dṛṣṭi, he is going to cry of and on. Therefore, ajñāni has got dvaita-dṛṣṭi, jñāni has got Advaita-dṛṣṭi; where? Not in a different place, both of them live in the same world.

I gave you two examples. Now Kṛṣṇa is going to give another example in this verse. I will briefly discuss, then we will go to the slōkā proper. In this verse, an ignorant person is going to be compared to an owl or ஆந்தை āntai, which is a type of bird which keeps awake during the night and which is awake to the night-life alone. Therefore ajñāni is compared to an owl by Kṛṣṇa. And jñāni is compared to a human being. Very careful. Jñāni is compared to a human being; and ajñāni is compared to an owl. Two comparisons.

And two more comparisons we should remember. The day time Kṛṣṇa is going to compare to advaitam. Day time is compared to advaitam, and the night time is compared to dvaitam. So jñāni is equal to human being; ajñāni is equal to owl; day is equal to advaitam and night is equal to dvaitam. With these four comparisons, we have to understand the slōkā.

Now let us see. I will give some statement. See whether you are able to understand. No.1 statement. A human being is awake to the day and he is asleep to the night. Human being is awake to the day; awake means aware of; and he is asleep to the night. One statement.

And the second statement, an owl is asleep to the day, and is awake to the night; An owl is asleep to the day and awake to the night. Just now replace properly. Equation if you put correctly, the slōkā would be simple.

No.1. Human being is awake to the day. Human being is comparable to the jñāni and day is equal to what? Advaitam. So human being is awake to the day; that means a jñāni is awake to the advaitam; and he is asleep to the night, means he is asleep to dvaitam. So a jñāni is awake to advaitam and asleep to dvaitam.

What is the significance here? He is absorbed in advaitam and dvaitam is superficial for him. Like the beach man. He is absorbed in the non-dual water; that the waves coming and going does not disturb him. Therefore what is the first statement? Human being is awake to the day, and asleep to the night, is equal to jñāni being awake to advaitam and asleep to the dvaitam.

Now let us come to the next statement. An owl is asleep to the day, meaning not aware of the day; an owl is asleep to the day, and awake to the night. How will you compare? What is an owl? An ignorant person. Compare properly. An ignorant person is asleep to advaitam, the day, an ignorant person is asleep to advaitam, and he is awake to what? He is awake to dvaitam. This is the essence of the slōkā. Jñāni is awake to advaitam and asleep to dvaitam; and ajñāni is awake to dvaitam and asleep to advaitam.

In Tamil it is said: மரத்தை மறைத்தத்து மாமத யானை; மரத்தில் மறைத்தத்து மாமத யானை marattai maraittattu māmata yāṇai; marattil- maraittattu māmata yāṇai. The whole thing is put in a simple language. There was a wooden elephant and it was made so realistically that from distance, it looks like an elephant, even though actual-elephant is nothing but name and form; the content is wood-alone, an ignorant person was not aware of the wood; therefore when he missed the wood, what he was seeing? The elephant; what type of elephant; the frightening elephant and he was about to run away also. Then the wise man says: Do not run away: I will take you near the elephant. This person said near the elephant! Do not worry. I have got the mantra jalaṁ; elephant will do nothing. Then he goes near the elephant and ask this person to touch it and see; and then he appreciates the wood, which is the content, what type of wood? Harmless-wood, he appreciates and at once the frightening-elephant has disappeared from the mind. One sees the elephant and misses the wood and another person sees the wood and not misses the elephant; he dismisses the elephant. There misses and here dismisses.

Similarly, the world is now a frightening thing for an ignorant person; he feels that whole world is there only to affect me; whole world is there only to give me trouble; that this world is a frightening thing for an ignorant person; whereas for a wise person, the very same world is harmless wood; or harmless Brahman, or beautiful God: sarvaṁ śivamayam jagat; sarvaṁ viṣṇumayam jagat; sarvaṁ brahmamayam jagat. When you see the Viṣṇu or Śiva, you miss the jagat and when you see the jagat, you miss the Viṣṇu or Śiva. The world is harmless nāma rūpaḥ. This is the example.

Now look at the slōkā. sarvabhūtānāṁ yā niśā. So sarvabhūta refer to the ignorant human beings; for the ignorant human-beings yā niśā; yā means advaitam; the advaitic truth is like night; they are asleep to that. For all the ignorant-people advaitam is like night, that means the advaitam is like day-time, to which they are asleep; niśā means asleep to. Niśā one should translate correctly. They are asleep to the advaitic truth.

And tasyāṁ saṁyamī jāgati, and saṁyamī means a jñāni, the wise person is awake to that advaitam. So tasyāṁ means advaitam, jāgati means awake. So the wise man is awake to that advaitam, and to that advaitam, all the ignorant people, which ignorant

people; owl like ignorant people; they are asleep to the advaitam day. Then yasyāṃ jāgrati bhūtāni, all the ignorant-people are awake to yasyāṃ refers to dvaitam; so all the ignorant-people are awake to dvaitam are awake to plurality, are awake to superficial nāma rūpaḥ, and what is jñāni doing there? sā paśyatō munēḥ niśā. To that plurality, to that dvaitam, jñāni is niśā. Niśā means asleep to that. So in short the essence is jñāni is absorbed in advaitam, ajñāni is absorbed in dvaitam. Jñāni sees immortality everywhere; ajñāni sees mortality only. And when I see immortality, there is no question of birth and death and crying, whereas for the ajñāni there is birth of somebody and death of somebody and therefore constant crying. This is example No.1. Day-night example or human being-owl example.

Now Kṛṣṇa is going to give another example.

Verse 2.70

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

āpūryamāṇamacalapratiṣṭham
samudramāpaḥ praviśanti yadvat|
tadvatkāmā yaṃ praviśanti sarvē
sa śāntimāpnōti na kāmakāmī || 2.70 ||

सर्वे कामाः sarvē kāmāḥ **All sense objects** प्रविशन्ति यम् praviśanti yam **enters him** तद्वद् यद्वत् tadvad yadvat **just as** आपः प्रविशन्ति āpaḥ praviśanti **waters enter** आपूर्यमाणम् āpūryamāṇam **the full**, अचलप्रतिष्ठं समुद्रम् acalapratiṣṭam samudram **calm ocean** सः आप्नोति शान्तिम् saḥ āpnōti śāntim **He attains peace**, न कामकामी na kāmakāmī **not the seeker of sense-objects**.

70. Just as waters enter into the ocean which is being filled from all directions and (yet) is unaffected, in the same way, all sense objects enter the wise man. Such a person enjoys peace; not one who desires sense objects.

So in this verse another example is given. Which is a simpler one. For understanding previous slōkā, you should remember four comparisons. Jñāni is compared to human being. Ajñāni is compared to an owl. Day is compared to advaitam and night is compared to dvaitam. One has to remember all these four and understand it. The example is for simplification and this example makes things tougher.

Vyāsācārya wanted to write Mahābhāratham, there was this condition, he called Vināyaka to be his scribe; and then he said that I will go on dictating, you should write.

Then Vināyaka said it seems: I am a fast writer; I know shorthand; therefore you should continuously dictate. If you stop, my writing, then I will not be with you. Continuous you have to give me work. Then Vyāsācārya has to compose and dictate. It is not already composed. So Vyāsācārya said it seems that: I will do that. I will put a condition for you also. You should not blindly write. Often the stenographers and typists, (do not mistake me), they have to do a fast work and therefore they cannot think while writing. This I remember very much, because previously I used to give a summary of every chapter in typed sheets. Therefore I used to ask a student to type it. In the fifth chapter, the whole chapter is renunciation chapter. The typed sheet came and I found that everywhere where renunciation comes, he had typed remuneration!! Through remuneration alone mōkṣa will come. He cannot think of the meaning. He is doing fast.

Therefore Vyāsācārya seems to have said that you should not be like that and when you write you should understand the meaning you write. So what Vyāsa used to do; he used to compose and dictate, suppose he wanted to think and write, he will compose one slōkā, which is a little bit difficult. Then Vināyaka has to scratch his head and understand. By the time he understands, Vyāsā would have composed 100 or 1000 slōkās. Therefore such slōkās are called granthi slōkās. Granthi means knot. Knotty slōkās. Knotty also naughty also.

So we find that 2nd chapter 16th verse, nāsatō vidyatē bhāvō nābhāvō vidyatē sataḥ, is a naughty/knotty verse. And you can find in Śankarācārya's Bhāṣyaṁ also that in such slōkās more.

And this slōkā is another knotty/naughty verse. Then the next knotty verse we get in the 4th chapter, karmaṇyakarma yaḥ paśyēdakarmaṇi ca karma yaḥ. The one who sees action in inaction and inaction in action, he is wise. What did you understand? That is it. Then thereafter in the 9th chapter, there is a knotty verse. Mastāni sarvabhūtāni, na cāhaṁ matsthāni sarvabhūtāni na cāhaṁ tēṣvavasthitaḥ; na ca matsthāni bhūtāni paśya mē yōgamaīśvaram. All the beings live in me, all the beings do not live in me. What do you understand? He is contradicting himself.

So thus yā niśā is a knotty verse, because he has to remember four comparisons, therefore Kṛṣṇa wants or Vyāsa wants to make the next one simple.

Here jñāni is compared to the ocean. What is the glory of the ocean? It is ever full. It is pūrṇam. We can have dry rivers, like most of Tamil Nadu rivers. We will call it river, but children might be playing cricket there; or some slum colony would have come up there; we say there is a river; so the rivers are not always full; they are full and dry also. Similarly tanks, similarly wells; but what is the glory of ocean, it is ever full and it is independently

full. Its pūrṇatvaṁ, its fullness does not depend upon any external factors. Rivers do not fill up the ocean; the rains do not fill up the ocean, suppose the rivers claim I am pouring into you, therefore you are only full, suppose a river-ocean dialogue goes on and a river says because of me flowing into you alone you are full, what will ocean say? It would not even argue; it would just smile. Because ocean knows the very river is born out of me alone, from me alone, water has been evaporated, because of me alone clouds are formed; because of me rains pour, because of me alone, rivers are formed, and rivers are entering me; I do not depend upon rivers, but rivers depend on me.

Therefore what are the two glories of the ocean? It is pūrṇam and it is also svatantram; it is independent. Rivers'-arrival also does not bother the ocean, rivers'-non-arrival also does not disturb the ocean. Are you coming, come, not coming, do not come. And not only that, even the quality of rivers. Gaṅga also enters into ocean, Yamuna also enters into ocean, our Koovam also enters into ocean; whereas ocean is ever the same; it does not get polluted that easily.

In the same way, jñāni's mind is ever full; its fullness is not because of family condition; it is not because of somebody admires; it is not because somebody respects; it is not because somebody obeys. That is river mind. I am very happy because my children obey me. For how many days? Until the children grow. Even now, the children do not need to grow! The moment they change the attitude, I am shattered. The moment they become independent, I am shattered. I want them to be permanently dependent on me.

Thus all the ajñānis have got well-mind; tank-mind; lake-mind; and river-mind; they are never full; and even if they are full, it is dependent on external factors; therefore they are all saṁsāris. Jñāni's mind is so pūrṇam, wonderful experiences come, fine. No wonderful experiences; fine, mānāpamānayostulyastulyō mitrāripakṣayōḥ samaduḥkhasukhaḥ svasthaḥ samalōṣṭāśmakāñcanaḥ śubhāśubhaparitāgī. We saw in the second-chapter itself, in the previous verses. If you remember, that is to be noted here:

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् |
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता || २-५७ ||

[yaḥ sarvatrānabhisnēhastattatprāpya śubhāśubham |
nābhinandati na dvēṣṭi tasya prajñā pratiṣṭhitā ||2-57||](#)

maṅgala-experiences come; so called amaṅgala-experiences come, māna comes, apamānacomes, success comes, failures come, in all of them, he is samaḥ. This is the beautiful example.

Now look at the slōkā. First example is described. Samudram, the ocean is, ever full, and independently full. And acalapratiṣṭham, and ever remains undisturbed by the arrival or non-arrival (departure also you can say, because in form of evaporation, water goes) so acalapratiṣṭham, ever steady, ever magnanimous, ever peace, ever full, ever undisturbed; and this great ocean आपः āpaḥ praviśanti, varieties of rivers enter the ocean. And even when all these situations, events happen, Samudra is pūrṇamadaḥ pūrṇamidaṁ. It is always full.

Now we have to connect it to the jñāni. Similarly, yaṁ kāmāḥ praviśanti, so the jñāni's ocean-like mind is there, into which kāmāḥ; here kāmāḥ refers to sensory experiences, the world of sense objects enter, śabda, sparśa, somebody says you are so wonderful, you are great, because you gave some donation, you think that they are glorifying you, it is only for the money, next day if you do not give, they will curse you. So therefore you will find that they will scold you; you just listen; therefore some people glorify, some criticise, so kāmāḥ means the world of sense objects, praviśanti, they enter, the full mind of a jñāni.

And what is the condition of his mind? Sa śāntimāpnōti, he enjoys an unruffled mind, a full mind, a poised mind, he enjoys all the time. And na kāmakāmī, not the ignorant person, who is heavily dependent on the external factors. So kāmakāmī means, dependent-people, seekers of external-approval. After buying even a dress, constantly you have to ask, whether it is good, whether it is good, whether it is good, etc. Ask some people. Some people expect that they should be asked: where did you buy. So they will walk here and there before you. So better ask it. They will walk up and down, expecting you to ask. Where did you buy, how much you paid etc. and if that approval is not there, they are shattered. Even the small things people are flattered; or otherwise they are shattered. This is kāmakāmī, whereas the other person is neither flattered nor shattered. Ever samaḥ.

This is the 2nd example. Very often quoted example. This slōkā is worth remembering. Once in a while, we may get a doubt, whether I am in a jñāni or in ajñāni category, because you have been listening to the Gīta for quite long!! And some ask the Swami also, whether they have become a jñāni!! How to ascertain? Remember this slōkā and think of the mind, when somebody flatters you and look at the mind when someone criticises you. That is the litmus test to know where I stand.

Verse 2.71

विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥२-७१॥

vihāya kāmān yaḥ sarvān pumāṁscarati niḥsprhaḥ|
nirmamō nirahaṅkāraḥ sa śāntimadhigacchati||71||

विहाय vihāya **Having given up** सर्वान् कामान् sarvān kāmān **all sense objects**, सः पुमान् saḥ pumān **that person**, यः चरति yaḥ carati **who moves** निस्पृहः niḥsprhaḥ **without craving** निरहङ्कारः निर्ममः nirahaṅkāraḥ nirmamaḥ **and without the** notion of 'I' and 'mine' अधिगच्छति adhigacchati **enjoys** शान्तिम् śāntim **peace**

71. Having given up all sense objects, that person, who moves without craving and without the notion of 'I' and 'mine', enjoys peace.

Kṛṣṇa continues with the topic of the jñāni's state of mind. From this it is very clear that any mystic experience is not mōkṣaḥ but enjoying a poised mind alone is called mōkṣaḥ. And this poised mind is not unknown to you; we do have a poised mind with regard to neighbours' problem.

Therefore, what is jīvan muktiḥ? Everyone knows. With regard to neighbors problem, how you are jīvan muktaḥ, extend it to your problem; you are able to have the same state of mind. You are able to look at the neighbours' problem. Or your problem also on par with that. not that you are going to ignore, you will help your neighbour, friend or relative, you do everything, but whatever you do, in your heart of hearts, you are not upset, you are objective, that whenever they have the problem, they ask for your suggestion, that they know that you are objective and when I have a problem I ask my neighbors suggestion, I know he is objective. If I can enjoy the same objectivity with regard to my problem also; I am a jīvan muktaḥ. Therefore it is a known state of mind, it has nothing to do with mysticism or mystery, is a known state of mind, only thing is that state of mind comes and goes, in the case of jñāni it is a persistent one.

Therefore, Kṛṣṇa describes: yaḥ pumān sarvān niḥsprhaḥ; So pumān here refers to jñāni, so jñāni is one who is niḥsprhaḥ, not dependent on any external factors to be happy; he does not reject them, not that he physically renounces them; he handles all of them; he enjoys all those relationship, but he is not attached or dependent. Therefore, as long as such things and relationship is available; wonderful, it is available, but if those things are not available, I may like to continue the relationship but if the other person breaks the relationship; what can I do? Because relationship depends on two people. I may love to have relationship with the other person; that person cuts.

Nowadays, divorce has become a very big problem. The husband does not want; but the wife wants. Or wife does not want or husband wants, the psychologists say that break is a shattering experience, which is very difficult to get over.

One of the biggest trauma, when the husband and wife get separated; why because the relationship depend upon two people; therefore, as long as I depend upon another person, there is an eternal risk; I am ready to love the other person, but I do not want to depend upon other person loving me. If the other person loves me, wonderful; and if he does not like my nose, what can I do? So love is dependent on the nose, simple-nose, flat-nose; what can one do? Because now the look of the person has become very important, beauty parlors are coming all over, previously females only had them, now men are very much bothered about the look, the teeth-alignment and then you even the newspapers there are separate column; I have sent my photos, should I have long hair or short hair. I have carefully made up the other person does not like my nose, what can I do. The other's person loves me for infinite reason, and they may drop the love, what I can I do. I keep loving. In fact, I live in the world to give love; not to seek love.

That is a jñāni. So nispr̥haḥ. Not seeking anything from others; kāmān sarvān vihāya; kāmā means sense objects; so giving up the dependence on sense objects and people, with total detachment, a jñāni moves in the world, nirmamō nirahaṅkāraḥ, nirahaṅkāraḥ means without body identification. He does not even depend upon the body because body is born out of the five elements and the body depends upon these five elements for its survival and anytime this body will be claimed by these five elements. But the nature may not like that it has to go back. Therefore, he does not have identification or dependence on even the body. Body-identification is called ahaṅkāraḥ, nir-ahaṅkāraḥ means free from that. And therefore only nirmama, without any ownership. Because I do not own anything in the world, I am only temporarily using things in the world; I only temporarily use things in the world; the moment I have ownership (flat, remember, it is a good example) you are flat. Therefore, it is called ownership flat. But for the worldly sake, have the ownership papers, etc. that is not wrong; but in the mind, remember you own nothing, even this physical body you cannot own, because the nature takes this back, whenever it wants, not whenever I want. When I cannot claim my body, how can I claim the land and waters. Therefore, jñāni remembers that I am not the body, and nothing belongs to me. With this attitude, the one who enjoys the things as they are available, and sa śāntimadhigacchati, he enjoys life thoroughly. He enjoys life thoroughly. And now Kṛṣṇa gives the last verse of this discourse.

Verse 2.72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २.७२ ॥

**ēṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi brahmanirvāṇamṛcchati || 2.72 ||**

पार्थ pārtha **Oh Arjuna!** एषा ēṣā **This** ब्राह्मी स्थितिः brāhmī sthitiḥ **is Brahmi sthitiḥ** प्राप्य एनाम् prāpya ēnām **Having attained this,** न विमुह्यति na vimuhyati **one is not deluded.** स्थित्वा अपि sthitvā api **Being established in this** अन्तकाले antakālē **even at the time of death,** ऋच्छति ब्रह्मनिर्वाणम् ṛcchati brahmanirvāṇam **he attains oneness with Brahman..**

72. Oh Arjuna! This is called brāhmī sthitiḥ. Having attained this one is not deluded. Being established in this even at the time of death, he attains oneness with Brahman.

So Kṛṣṇa states that this state of mind is born out of thorough understanding of Vēdānta. Without Vēdānta jñānam; without ātma jñānam; we cannot accomplish this state of mind. That is why he is called sthira prajñāḥ. Therefore, this state of mind; this perspective of the world; born out of clear knowledge of who I am, as described in verses 12 to 25 of this chapter; I hope you are revising those verses; the entire Gīta foundation is those few verses; therefore revise it again and again; Gīta 2nd chapter 12 to 25; based on that knowledge, he enjoys that state of mind, which is called **brāhmī sthitiḥ**; Brahman state; otherwise called sthira prajñāḥ; otherwise called jīvan muktiḥ, so ēṣā brāhmī sthitiḥ pārtha; and what is the glory of it? ēnām prāpya nainām, not the telugu, it is Sāṅskṛit, na plus ēnām prāpya na vimuhyati. Once a person attains this state of mind, thereafterwards there is no fall back into saṁsāra; there are no more conflicts in life as Arjuna had in the battlefield.

Until jñānam comes, conflicts are inevitable. To do or not to do; To be or not to be. To marry or not to marry; every stage there is a question. Conflicts are not there in him. And not only that. Asyām sthitvā, he enjoys state of mind, called jīvan muktiḥ, how long; as long as he lives in the world, as long as there is prārabdham.

And what will happen to him when prārabdha is exhausted? At the time of death, what will happen to him? Antakāle: 'pi brahmanirvāṇamṛcchati. He will attain vidēha-muktiḥ or merger into param brahma. Which means he will not have punarapi-jananam, punarapi- maraṇam-cycle, the sthula-śarīram; the sūkṣma-śarīram, the kāraṇa-śarīram, all the three-bodies merge into totality. In the case of ignorant-people, physical-body alone merges or is destroyed. The other two bodies travel, whereas in the case a jñāni, the other two bodies also merge; that is technical explanation.

But for our simple knowledge, we can say brahmanirvāṇam means freedom from punar-janma; he is one with the Lord, which is otherwise called vidēha-muktiḥ and Kṛṣṇa says for this freedom. You can attain knowledge at any time. You can get the knowledge as a youth, as a middle aged person, even during the fag end of the life, you get this

knowledge, and mōkṣaḥ is assured. Thus with the jīvan-muktiḥ and vidēha-mukti, Kṛṣṇa concludes this sthira-prajñā topic, which is the final topic of this chapter.

Hari Om.

Om Tat Sat

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः
||२||

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē śrīkṛṣṇārjunasaṃvādē sāṅkhyayōgō nāma dvitīyō'dhyāyaḥ||

Thus in the Upaniṣads of the glorious Bhagavad-Gīta, the science of the Eternal, the scripture of Yōga, the dialogue between Sri Kṛṣṇa and Arjuna, ends the second discourse entitled: Sāṅkya Yōga.

034 CHAPTER 02, SUMMARY

ॐ

Today I would like to give the summary of the 2nd chapter of the Gīta. The second-chapter can be broadly divided into four parts; the first part is from verse No.1 to 10, which is Arjuna śaraṇagathi part. Then is the second part, from verse No.11 to 38; which is jñāna-yōga part; then comes the third part, from verse No.39 to 53, which can be termed karma-yōgaḥ; and finally from verse No.54 to 72; end of the chapter, can be called sthira prajñā portion. So Arjuna śaraṇagathi, jñāna-yōgaḥ, karma-yōgaḥ and sthira prajñā, these are the four parts of the 2nd chapter.

Now I will briefly sum up the 4 topics discussed in this chapter. This Arjuna śaraṇagathi, we can understand only if you remember the topic of the first chapter. This portion is more an extension or a continuity of the first chapter. In the first chapter, we saw that Arjuna discovered the problem of saṃsāra, in the oddest place, the battlefield and we saw what is the problem of saṃsāra; it is nothing but the problem of rāgaḥ, śōkaḥ and mōhaḥ.

Rāgaḥ meaning the problem of attachment; this is not Arjuna's problem, this is the human problem; the object of attachment will vary from individual to individual, but the problem of attachment is universal. And this is the fundamental human problem, which Arjuna had all the time but he discovers the problem with its intensity in the first chapter; kṛpayā parayā''viṣṭō. Vyāsācārya uses the word kṛpa. Kṛpa here means attachment.

Once a person has this attachment, then there is the natural consequence called sorrow, which was called viṣādaḥ. Grief. The grief because of two reasons, when I am attached to something, I never want to lose that particular thing. I want that particular thing or person to be eternally with me. I intellectually know that it is against the law of creation; but I forget that universal and I want the object of attachment to be with me; I never want to lose that object. And once I try to hold on to that object, any type of loss of that object; whether it is actual loss or even an imaginary loss of that object; I will not be able to withstand.

And Arjuna was intensely attached to Bhīṣma, Drōṇa, he had not lost them; but he visualises this war and also possible death of these people and he continuing to survive without these people. The very imaginary loss of Bhīṣma, Drōṇa etc. Arjuna is not able to withstand and therefore he goes through the problem of sorrow, not born of actual loss, but born of imaginary loss. This is the second problem of saṁsāra. Śōkaḥ.

Then the third problem is once the mind is under the grip of rāgaḥ and śōkaḥ, it loses the capacity to judge things properly; it loses the capacity to discriminate between right and wrong; what is dharma and adharma, which is called mōhaḥ; dharma-adharma avivēka. Incapacity to decide what is the right course of action or we can say, human conflict. And therefore the third problem of saṁsāra is mōhaḥ or conflict; this rāgaḥ, śōkaḥ and mōhaḥ, which is otherwise called saṁsāra; Arjuna intensely faces in the first chapter.

Not only he faces or discovers this problem, he also tries to solve the problem by himself and therefore he gives a big lecture to Lord Kṛṣṇa. In fact in the first chapter, the roles are reverse, Arjuna gives a sermon to Lord Kṛṣṇa. And poor Kṛṣṇa had to listen to Arjuna's teaching. Prārabdha did not spare Kṛṣṇa.

Kṛṣṇa withstands all this nonsense; Arjuna says that it is not proper to fight this war, and it is adharma and therefore I will run away from this battlefield and Arjuna tries to solve the problem by himself and Kṛṣṇa keeps quiet because if Arjuna is going to solve, why should I poke my nose into his affairs and get cut. And this is how the first chapter ends. Arjuna discovers the problem and tries to solve the problem by himself; with this first chapter ends.

In the 2nd chapter, we get the continuity; since Arjuna has not surrendered to Lord Kṛṣṇa, Arjuna has not felt the need to seek external help, Kṛṣṇa chooses to remain silent. And in the beginning of the 2nd chapter, we find, Arjuna discovers the helplessness; which is called in Sāṅskṛīt, kārpaṇya dōṣaḥ.

Unless we discover the helplessness, we will never surrender to the Lord. We will use the word, I surrender, as Dayānanda Swamiji says that daily during Arathi, you will say; tan man dhan sab kuch terā, I surrender my body, my wealth, everything to you. And it is all mechanical verbal surrender; it is never real surrender; because, next day, again he repeats it second time. How many bodies you have got to surrender? Yesterday only you gave the body. And the poor Lord tries to find out, what is he offering the next day! From that it is very clear, surrender is more a lip service, real surrender takes place only once because in that surrender, the surrenderer himself is gone, no more there to surrender again next day. Therefore, real surrender we do not have. Arjuna also discovers the helplessness and really surrenders because when the surrender follows discovery of helplessness, then and then alone, it becomes true surrender. Therefore,

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वाम् धर्मसंमूढचेताः ।... ॥ २.७ ॥

[kārpaṇyadōṣōpahatasvabhāvaḥ pṛcchāmi tvām dharmasāmmūḍhacētāḥ](#)

Therefore in the first chapter Arjuna discovers the problem and tries to solve the problem.

In the second-chapter beginning alone, Arjuna discovers the helplessness or kārpaṇyam and once the helplessness is discovered, then what is the natural consequence: like a drowning person, who wants to hold on to anything available; Arjuna looks around; thank God, he is lucky, if we look around, the other people who are in front, who are around, are equally drowning. They are like the straw, if you hold on to them, and both of you will drown.

Arjuna was lucky, he had pārthāya pratibōdhitām bhagavatā nārāyaṇēna svayam, he had Lord Narayana himself under his feet. And therefore, Arjuna surrenders to Lord Kṛṣṇa. Just the key verse in this portion is:

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वाम् धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

[kārpaṇyadōṣōpahatasvabhāvaḥ
pṛcchāmi tvām dharmasāmmūḍhacētāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanmē](#)

And the last line is crucial.

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

[śiṣyastē:'haṁ śādhi mām tvām prapannam ||2.7||](#)

I am surrendering at your feet; that means what? I am not going to suggest any solutions. I am going to empty my mind, so that you can fill up my mind with your wisdom. So the primary sign of a disciple is empty the mind and hand over the empty mind; do not say already it is empty, if it is already empty, no problem, generally people have so many false notions, by reading all kinds of books and independent philosophies they have; all these are false notions; prejudices, all these things are to be given up, which alone is indicated by shaving the head, when a person takes sanyāsa. Sanyāsa-āśrama; he shaves the head, shaving the head is removing all the notions, every hair represents one false notion. How much hairs?

So many false ideas we have got and in fact with that false ideas, we listen, not only we listen, we judge the teacher with those false ideas, and we even filter the teachings with our own prejudices. And that will not work. Arjuna, keeps aside all of them, he says; so the Arjuna, the yajamāna, the battlefield he entered; as yajamāna, the yajamāna is converted into śiṣya; and the moment Arjuna becomes a disciple, Kṛṣṇa who is a driver; an ordinary driver, he gets converted into the Pārthasārathy, gets converted into Gīta upadēśa karta, Krishnam vande jagat gurum. After this particular verse, kārpaṇyadōṣōpahata, Kṛṣṇa becomes Pārthasārathy, Kṛṣṇa becomes a jagat guru, only after this verse.

That means what? A jñāni becomes a guru, not because of jñāni's choice, but because of the choice of the other person. As long as I do not want to learn, even the greatest jñāni cannot help me; the moment I open my mind, and that is indicated by sāṣṭāṅga namaskāra. That is first job, a śiṣyā should do, to indicate his humility, to indicate the emptiness of his mind, the first job he should do is to tadviddhi praṇipātēna, in the 4th chapter he talks about that. First humility should be shown by sāṣṭāṅga namaskāra. An arrogant intellect will find it extremely difficult to do namaskāra and Arjuna is the most arrogant person in the world because he is a Kṣatriya, a Dhananjayā, so many names and glories and wealth and position and beauty and wives; Arjuna such a person but he surrenders. People often ask the question?

Why did Kṛṣṇa teach Arjuna, not Dharmaputra, not Bhīma, not Nakula, Not Sahadeva, Not Bhīṣma, Not Drōṇa, and people scratch their head trying to find out an answer. The answer is very simple, Arjuna was taught because he asked for it. Very simple. Dharmaputra never said śiṣyaste:'haṁ, Bhīṣma, never said śiṣyaste:'haṁ, Arjuna said śiṣyaste:'haṁ; if Duryōdhanā had said śiṣyaste:'haṁ, Kṛṣṇa would have taught him also.

So thus between the first verse and tenth verse, we find Arjuna getting converted into discipline, then the channels of communication is open and therefore, from the 11th

verse of the Gīta, the actual śāstraṁ takes place. Up to 2nd chapter, 10th verse, Gīta śāstraṁ has not taken place, it is Upōdgadha prakaraṇam, it is only introduction. The actual śāstra begins from the 11th verse. This is the essence of Arjuna Śaraṇagathi.

Now we will go to the 2nd topic of the second-chapter. From verse No.11 to verse No.38. This portion is the central or main theme of this chapter; viz., jñāna-yōga, otherwise known as sāṅkhya yōga; both are synonymous. Jñāna-yōga and sāṅkhya yōgaḥ are synonymous; that this portion is important; we can easily know because the second-chapter is titled sāṅkhya-yōgaḥ.

And what is the gist of this portion we should remember; not only now, throughout the Bhagavat Gīta, you should remember this portion, therefore you have to keep on reading this portion again and again. Because this is the foundation stone upon which all the other chapters are developed.

Therefore this portion from 11 to 38, especially from 11 to 25, that portion is very very important portion which has the essence of all the upaniṣads. And what is the theme of this portion?

Kṛṣṇa discusses the essential nature of every individual. What is jīva-svarūpam? Who am I in reality? Kṛṣṇa has to talk about that because, unfortunately we do not have a very clear idea about ourselves; we have taken ourselves for granted that we never want to know who we are and we are spending all our life, studying physics, chemistry, economics, dance, music, plan; we do research about everything, except ourselves, because we think we know. Kṛṣṇa wants to remove that notion tell Arjuna, better you know what you are.

And in this portion Kṛṣṇa shows that individual is not the physical body. Thinking that I am the physical body is the biggest misconception we are born with. And the next misconception is, I am the mind with which I transact with the world. So this body and mind are considered falsely as ourselves; Kṛṣṇa says you are not so:

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २.२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni gr̥hṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2.22 ||

This body is only a temporary dress that you make use of which you will discard at the time of death. And if you have got any doubt with regard to the fact that of this

statement, you study your own sleep state; in the state of deep sleep, you are never transacting through your physical body but still you are existent as a being. I do not function through my physical body. When I wake up, I use this body, and when I go to sleep, I keep my physical body aside as it were; And not only the body is kept aside during sleep, even the mind is not operational during sleep; thus body and mind are like the two goggles; two glasses of the spectacles; I use them for transaction before going to bed I remove. It is used and removed. Similarly, body and mind are only media of transaction you are not them.

Then the next natural question is if I am not the body and mind, then who am I? Then Kṛṣṇa reveals that you are the consciousness principle; cit rūpaḥ tvam, caitanya svarūpaḥ tvam; jñāna svarūpaḥ tvam, vijñāna svarūpaḥ tvam; prajñāna svarūpaḥ tvam; all are synonyms; cit, caitanyam, jñānam, vijñānam, prajñānam, all these mean the same in this context; consciousness.

Then the natural question next is: what is exactly consciousness? What is this caitanyam? So this we discussed in the class; which you should remember, all the time. What is this consciousness; remember the important point;

Consciousness is not part of this body; not product of this body; and not even a property of this body; it is neither a part; a product; or a property of this body.

Then point No.2 I said, the consciousness which is not part or product or property of the body is an independent entity which pervades and enlivens this body. It is an independent entity, which pervades and enlivens the body. Point No.2.

And the next point I said was; this consciousness which pervades and illumines this body is not limited by the boundaries of this body. It is beyond the boundaries of the body. This is the third point.

Then the 4th and final point that we saw was that this consciousness which is beyond the boundaries of this body continues to survive, continues to exist, even after this body collapses. These are the four main points we should remember.

And to remember I gave you an example; which you should remember; just as the light which are you are experiencing on the hand, is not part, product or property of the hand; it is an independent entity, which pervades and illumines the hand, the light is not limited by the boundaries of the hand and the light continues to survive even after the removal of the hand. The only difference is what: when the hand is there; light is visible; and when the hand is removed; light continues but you are not able to see that. This consciousness-

principle, otherwise known as Dēhi; otherwise known as śārīri, otherwise known as ātma, is your true nature.

Kṛṣṇa talked about 6 main features of this ātma. In the portion from 11 to 25 Kṛṣṇa talked about six main features of this ātma.

The first feature is ātma is Nityaḥ. You can understand. Nityaḥ means it is eternal. Body is not, mind is not; but ātma, the caitanyam is eternal.

Then the second feature that Kṛṣṇa conveyed is ātma Satyaḥ. Ātma satyaḥ, which means it is a reality; not a reality, the reality, which exists independently, whereas everything else is dependent on the ātma.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

[nāsatō vidyatē bhāvō nābhāvō vidyatē sataḥ |](#)
[ubhayōrapī dr̥ṣṭō'ntastvanayōstattvadarśibhiḥ || 2.16 ||](#)

One of the very important verse of this portion. Śankarācārya writes a very elaborate commentary on that. Ātma satyaḥ.

Then the third important feature that Kṛṣṇa presents ātma-sarvagataḥ. Consciousness is all pervading. The only difference being, it is contactable, whereas outside the body, it is not visible; like what the hand; light is visible upon the hand, because of the availability of the reflecting medium; beyond the hand the light is, but not vyaktaṁ. In Sāṅskṛit we have a good word. Light is vyaktaṁ upon the hand, it is avyaktaṁ beyond the hand. Caitanyam is vyaktaṁ in the body; but outside it is not vyaktaṁ. Therefore the third feature is ātma sarvagataḥ. Like electricity is evident where the light is; but in between in the wire, electricity is, but not visible.

Then the fourth feature Kṛṣṇa presents is also important; this is the foundation chapter, Kṛṣṇa only presents the words; but the details Kṛṣṇa will build up, like the newsreader, headlines; and then the elaboration. Second chapter is headline chapter; he only shows the direction. Apramēyaḥ.

And what do you mean by that? Ātma is ever the experiencer; never the experienced. It is ever the experiencer; it can never be experienced. Anything that you experience in life is called anātma. And ātma is ever the subject; never the object. Remember a camera, the camera can click and take the pictures of every blessed thing, except what? The camera itself. Every photo proves the camera, but the photo does not include the camera. Every experience proves the ātma, but no experience includes the ātma.

Therefore I am ever the seer, never the seen. This is called apramēyaḥ. This is the fourth feature.

Then the fifth feature that Kṛṣṇa gives is ātma akartā-abhōktā; (we have include both together) which means it never does any action; therefore, it does not reap the result of any action. Akartha means no connection with karma; abhōktā means, no connection with karma-phalam. Karmabhi nāsti phalam api nāsti. Karma karmaphala athīthaḥ ātma. That is why it is said

न पुण्यं न पापं न सौख्यं न दुःखं
न मंत्रो न तीर्थं न वेदा न यज्ञाः .
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ४ ॥

na puṇyam na pāpam na saukhyam na duḥkham
na maṁtrō na tīrtham na vēda na yajñāḥ.
aham bhōjanam naiva bhōjyam na bhōktā
cidānamdarūpaḥ śivō:'ham śivō:'ham ॥ 4 ॥

So it is neither a doer nor an enjoyer. This is the fifth feature. Then the 6th feature is ātma nirvikāraḥ. Na jāyatē mriyatē vā kadācit nāyam bhūtvā bhavitā vā na bhūyaḥ.

This is an important concept or important feature. Kṛṣṇa himself wants to underline. Therefore he changes the meter of this slōkā. Suddenly he changes the meter. It is a long meter. That you will get a jerk. Just to wake you up. Kṛṣṇa changes the meter.

Nirvikāraḥ, free from all six modifications; the modifications being, potential existence, birth, growth, change, decay and death. Which we saw in Tatva Bodha. asti jāyatē vardhatē vipariṇamatē apakṣiyatē vinaśyati. These are called six fold modifications; ṣaṭ vihāra rahitāḥ. And Kṛṣṇa wants Arjuna to recognise this ātma and not only the ātma should recognise, the most important thing is I should learn to claim this ātma as myself; and I should learn to look upon the body and mind as incidental instruments, which is a temporary gift from the Lord. And instruments will go away, daily during the night, it is temporarily lost; but later the body will be taken permanently once I know that I am not the body, they are only instruments, then I do not have abhimāna, and therefore the mortality of the body, old age of the body, do not torment me. So this is jñāna-yōga portion. Knowing the ātma and claiming the ātma as myself.

And Kṛṣṇa presents this jñāna-yōga as a permanent remedy for all problems. This is the second topic.

Then the third topic is karma-yōgaḥ, from verse No.39 to 53. Even though jñāna-yōga is permanent solution, there is a problem that since jñāna-yōga is a subtle topic, it is not that easy for everyone to comprehend. Kṛṣṇa himself tells that:

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्भवति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २.२९ ॥

āścaryavatpāśyati kaścidēnam
āścaryavadvadati tathaiva cānyaḥ |
āścaryavaccainamanyaḥ śṛṇōti
śrutvā'pyēnaṁ vēda na caiva kaścit || 2.29 ||

Ātma is such a topic that you can study about it for 25 years and still successfully be ignorant of what that ātma is. Karma-yōga I understood. Viśva-rūpa understood. First chapter understood well. Who blew which conch, etc. Bhakthi understood. But one topic not understood. What is this ātma; that means it is the subtlest topic. A person will find it difficult, unless he prepares the mind; therefore Kṛṣṇa wants to consider those people, like people wanting reservation, so that everybody comes to the level; who find jñāna-yōga true dry, too irrelevant or too difficult for grasping. Kṛṣṇa says: do not worry; drop jñāna-yōga; do not bother about that. Then what to do: jñāna prāpthiḥ, if it is not there, work for jñāna-yōgyatha prāpthi. Get jñāna-yōgyatha. How to get? Practice karma-yōga.

Then Kṛṣṇa briefly talks about karma-yōga and what is the essence we saw; proper-action plus proper-attitude is equal to karma-yōga. Proper action plus proper-attitude is karma-yōga.

Now we should know what is proper action? Later Kṛṣṇa divides the action into three types; the best one, the mediocre, and the worst one. Uttama, madhyama, adhama, known as sātāvika, rājasa and tāmasa.

What is the best action, which is appropriate for karma-yōga? Sātāvika karma. What is sātāvika karmā? An action in which the beneficiaries are more in number. Not I alone am the beneficiary. I also am included; but the beneficiaries are more, the more the beneficiaries are, then the greater the action is; which they call in the śāstra, Nişkāma karma. That is I have got an expanded mind, whatever I do, I take into account not only myself, if I take into account, the entire family, my mind is expanded a little more, I take into account the entire village, still expanded; I take into account, the entire society, the entire nation, the entire world, why the entire environment, environment-friendly action. That is called ideal karma-yōgaḥ. Like throwing the dirt from my house outside my house. Therefore **sātāvika action is selfless-action**. That is uttama.

As somebody said a child was reading a book: How to bring up children; then the parent asked; you are a child now; why do you read this now. Then the child replied, I am reading to check whether you are bringing us up properly!

Therefore, the children can criticise after you do everything and therefore it may be a thankless job; so whatever may be the consequence; take it as prasāda.

Therefore what is proper attitude? Doing action, as offering to the Lord and receiving the result as the prasāda; as the gift of the Lord. These two put together is karma-yōga. More details we will be seeing in the third chapter.

And then Kṛṣṇa talks about the benefit of this karma-yōga; not that karma-yōga will give mōkṣaḥ, it should be very clear; Kṛṣṇa or śāstra never accept karma-yōga as a means of liberation. So then what is karma-yōga meant for? It is to give jñāna-yōga yōgyatha prāpthiḥ. It will make me fit to enter jñāna-yōga.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २.५२ ॥

yadā tē mōhakalilarṃ buddhirvyatitarīṣyati |
tadā gantāsi nirvēdaṃ śrōtavasya śrutasya ca || 2.52 ||

To put in Tatva Bōdha language, one will get sādhana-catuṣṭāya-sampathi by karma-yōga. So this is the third topic from verse No.39 to 53.

And then from 54 to 72, we get the fourth topic; which is also important topic, that is sthira-prajñā or sthitha-prajñā, both are same. And what do you mean by the word sthira- prajñā. A person who has successfully gone through karma-yōga and jñāna-yōga. And therefore who has clearly gained self-knowledge; that I am the ātma, I am not the body and mind. Not only he has got this knowledge, he has assimilated this knowledge and he has converted this intellectual knowledge to emotional strength. Because without emotional strength you cannot face the crisis of life; therefore knowledge must be converted into emotional strength; first become prajñāh, then you become stira prajñāh. Prajñāh means intellectual knowledge he has; sthira prajñāh means not only intellectual knowledge but emotional strength to face life.

And in this sthira-prajñā-portion we have got two sub-divisions; one is how to become sthira prajñā, that is one topic.

That is after learning Vēdānta, how to convert into emotional strength? Because in the class by studying the Gīta, I can get the knowledge; people intellectual knowledge, I do

understand; Swamiji but worry is not leaving me. That means by śravaṇam, you get only prajñāḥ.

We have to initiate and work independently, guru is helpless. Guru can only convert a person into prajñāḥ. Ajñāḥ to prajñāḥ. Ajñāḥ is ajñāni. Guru will convert ajñāḥ into prajñāḥ; but guru cannot do anything to convert prajñāḥ into sthira prajñāḥ. That effort śiṣyā has to take separately. Otherwise knowledge will remain in one corner. Like water and oil and the life's problems, like love; hate; anger, greed, etc. will continue making life more miserable, because people will say: What is the use of attending to Gīta pravacan, all useless teachings, etc.

So therefore that effort has to be śiṣyās. So therefore first sub-division how to become sthira-prajñāḥ and second sub-division is if I have become a sthira-prajñāḥ, what transformation would have taken place in my life.

In Sāṅskṛit we say sthira-prajñā-sādhanāni and sthira-prajñā-lakṣaṇāni. First we will take up the sādhanāni. How to convert your Gīta study into emotional strength.

Kṛṣṇa prescribes three exercises; or three disciplines; exercise not lifting hands 1, 2, 3, etc. **mental-exercises**. What are those three?

No.1 indriya-nigrahaḥ; sense-mastery. Which should be there even before coming to Gīta. But we always come through back door. So Kṛṣṇa says if you have not done that sādhanā already, better you concentrate on that. And why sense-discipline is important? If that is not there, what enters your mind through your sense organs you would have no control and if every rubbish enters your mind, the world can disturb your mind; a disturbed mind cannot assimilate the Vēdānta. Therefore discipline No.1 indriya nigrahaḥ. Not suppression. Remember, it is regulation; channelisation. Direction, because suppression is as dangerous as free-let-go-philosophy.

Then the **2nd discipline** that Kṛṣṇa emphasis is **manō-nigrahaḥ; thought-discipline**; varieties of thought occur in my mind; so certain thoughts are deliberately entertained by me; but many of the thoughts are not deliberately entertained; thoughts come just as they like; in between class, so many thought. In Dhyāna so many thoughts come unwontedly over which we do have control because thoughts are determined not only by our sub-conscious or unconscious, our previous janma can decide our thoughts. People say: Swamiji sometimes I get such dirty and rubbish thoughts which I have never thought in this life; I fear it. Only saving grace is that nobody will see what is happening in my mind.

Now Kṛṣṇa says: do not bother about the arrival of thoughts, because that is not under your control; because past you cannot change. But you can do and what you should do, is; let that come; coming is not under your control; but whether I should patronise those thoughts, perpetuate that thoughts or not I can consciously decide. Indriyasyēndriyasyārthē rāgadvēṣau vyavasthitau..... (2.34). certain thoughts will come; but make sure that you decide whether to perpetuate it or not. If it is not healthy for absorption of Vēdānta, nip it in the bud; do not feel guilty for its arrival, deliberate from nipping it in the bud. Manō-nigrahaḥ.

Third and final-discipline is nidhidhyāsanam. Dwelling upon this teaching, as often as possible. It may be reading the book or it may be sharing your thoughts with somebody else, or repeated listening in one form or the other; with closed eyes or without closed eyes; open eyes, dwell upon the teaching. If these three you are ready to do, gradually you will get assimilated.

More details Kṛṣṇa will give in the 6th chapter. 2nd chapter is only introduction to the whole Gītā. By this one will become sthira-prajñāḥ.

And the next topic is sthira-prajñāḥ-lakṣaṇāni. Once I have assimilated, then what transformation it will bring about; Kṛṣṇa gives many slōkās, I will emphasize two points.

First thing is Freedom from binding desires born out of self-sufficiency, self-fulfilment. This knowledge will give me such a mental fulfillment that I do not have any binding desires; whatever I want to do thereafter, they are only preferences, I will like to do them, and if they are done and successful; fine; if they are not fulfilled, also it is fine. They are called non-binding desires. So all binding desires are gone; all binding desires are gone, only non-binding desires if any, which are harmless. And this is because of what self-sufficiency. We can call it pūrṇatvaṁ. I do not miss anything in life.

And the **2nd important trait of this assimilation is samatvam or equanimity of mind, which means freedom from rāgaḥ, bhayaḥ krōdhaḥ,** etc.; turbulences caused by fear, turbulences caused by anger, by jealousy, all of them do not come to me; I enjoy samatvam, in spite of ups and down in life; therefore constant tranquility, is the second benefit and to convey this idea, Kṛṣṇa gives the example of the ocean, just as the ocean is ever full, irrespective of rain and irrespective of rivers, merging into the ocean or not. Therefore pūrṇatvaṁ and samatvam are the main traits of sthira-prajñāḥ. And Kṛṣṇa concludes the chapter by saying that this sthira-prajñāḥ is a free bird, wherever he goes he never faces any conflict; not only he enjoys freedom while living; he enjoys freedom after death also; both jīvan-muktiḥ and vidēha-muktiḥ.

With this fourth and final topic of the 2nd chapter is over. Even though 4 topics are there, jñāna-yōga being the central theme, the chapter is called Sāṅkya-yōga.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः
||२||

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē
śrīkṛṣṇārjunasaṃvādē sāṅkhyayōgō nāma dvitīyō'dhyāyaḥ||

Hari Om

CHAPTER 03

035 CHAPTER 03, VERSES 01-03

ॐ

Verse 3.1

अर्जुन उवाच
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे माम् नियोजयसि केशव ॥३.१॥

jyāyasi cētkarmaṇastē matā buddhirjanārdana |
tatkiṁ karmaṇi ghōrē mām niyōjayasi kēśava ||3.1||

अर्जुन उवाच **Arjuna uvāca Arjuna asked जनार्दन janārdana Oh Kṛṣṇa ! चेत् cēt If बुद्धिः मता ते buddhiḥ matā tē – Self-knowledge is considered by You ज्यायसि कर्मणः jyāyasi karmaṇaḥ to be superior to action, तत् tat then, किं नियोजयसि माम् kiṁ niyōjayasi mām Why do You engage me घोरे कर्मणि ghōrē karmaṇi in this cruel action, केशव kēśava Oh Kṛṣṇa?**

1. Arjuna asked – Oh Kṛṣṇa! If Self-knowledge is considered by You to be superior to action, then, why do You engage me in this cruel action, Oh Kṛṣṇa?

The third chapter of the Gīta begins with a question from Arjuna, which is based on the teaching given in the 2nd chapter. Arjuna is confused with regard to Kṛṣṇa's teaching, even though Kṛṣṇa has been very clear. Arjuna's confusion is because of the following reason. In the 2nd chapter, Kṛṣṇa began the teaching with jñāna-yōga or self-knowledge. He said:

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२.११॥

aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣasē
gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ ||2.11||

The main statement being: paṇḍitāḥ na anuśocanti, the wise-people do not grieve in life. Through this Kṛṣṇa emphasised the point that the wisdom alone is the remedy for the problem of grief, and from that we get a corollary that ignorance alone is the cause of the grief. This is the foundation of vēdānta. **Ajñānāth-Duḥkam, jñānāth-sukham. Ignorance causes sorrow; knowledge gives happiness or freedom from sorrow.**

Thus Kṛṣṇa has emphasised jñānam in the very beginning of the teaching. And at the end of the second-chapter also, Kṛṣṇa has emphasised jñānam alone; talking about sthira-prajñā elaborately. Arjuna's question was about sthira-prajñā which means a man

of clear knowledge; and Kṛṣṇa spent 17-18 ślōkās or more to talk about the greatness of a jñāni and he concluded saying:

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥२.७२॥

[ēṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi brahmanirvāṇamṛcchati ||2.72||](#)

Thus a jñāni will never have delusion in life. Not only a jñānam is a solution for sorrow; jñānam is the medicine for conflicts in life also. And in the first chapter we saw, Arjuna's primary problems were these two; sorrows and conflicts and in the second-chapter beginning, and at the end of the chapter, Kṛṣṇa said that jñānam is the common medicine, for both the problems, for sorrow and mōhaḥ, delusion. Therefore, naturally Arjuna gets the idea that we should work for the jñānam medicine.

And naturally, how do we get jñānam. Only by going in search of the source of knowledge. Either going in search of a guru; or going in search of a gurukula. So therefore pursuit of jñānam, knowledge is presented as the remedy for the problem of saṃsāra. In the beginning of the 2nd chapter AND in the end jñānam is emphasised, but in the middle of the second-chapter in the Kṛṣṇa talks about karma very much.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७॥

[karmaṇyēvādhikārastē mā phalēṣu kadācana |
mā karmaphalahēturbhūrmā tē saṅgō'stvakarmaṇi || 2.47 ||](#)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धिं असिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥२.४८॥

[yōgasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā samatvaṃ yōga ucyatē ||2.48||](#)

In this middle portion, Kṛṣṇa strongly advises Arjuna that Karmāṇi kuru. Arjuna! perform action. Thus in the beginning and end; jñānam is glorified and in the middle Kṛṣṇa is talking about karma; therefore Arjuna's conflict is: "should I go after jñānam or should I dedicate my life for karma. should I follow jñāna-yōga, or karma-yōga should I follow?"

And between these two, Arjuna naturally has an inclination to give up the karma here; because in this context, because the Karma which he has to do here is extremely unpleasant. Therefore he is looking for an escapism-route. Because here not a happy war; even though normally Arjuna loves to fight, because he is a kṣatriya and he is a great archer; in fact his hands itches for fighting; when for 13 years he was in forest; he was waiting for this Mahābhāratha war. Even though normally Arjuna likes fighting, here

in front, Bhīṣma, Drōṇa etc. are standing; therefore he does not like to do karma, and therefore he is looking for an escapist route.

And in the 2nd chapter, Kṛṣṇa has talked about the glory of jñānam. Therefore, Arjuna feels that it is a nice opportunity; I will drop the bow and arrow and say Hey Kṛṣṇa, you have said jñānam is only remedy; therefore I want to go to some gurukulam, and study Gīta, Upaniṣad, etc. In fact, more than studying Gīta, etc. what he wants is to get out of war.

Even while Arjuna feels that he should run away from the battlefield, Arjuna remembers Kṛṣṇa's advice; yōgasthaḥ kuru Karmāṇi. Arjuna you should do your duty, which happens to be fighting the war here. Therefore Arjuna feels that Kṛṣṇa is a confusing teacher. Because we are experts in blaming others. As somebody said: [To err is human, to put the blame on someone is more human.](#) 😊

Therefore, [Arjuna finds fault with Kṛṣṇa instead of finding fault with himself](#); Arjuna says: Hey Kṛṣṇa you are confusing me. How are you confusing? You are glorifying jñānam as the best; not even the best, the only remedy for sorrow and conflict and having glorified jñānam you are advising me to do what: to do karma. Arjuna jñānam is great. Therefore do karma. How is this? It is like saying; here is Rs.100; 100 rupees note, and then I say Rs.500 is more valuable; therefore take the 100 rupee note. How will this be? It sounds ridiculous; contradictory, unintelligent; Hey Kṛṣṇa you are doing the same thing; you glorify the jñānam and ask me to do karma.

But we should know whether Kṛṣṇa has confused Arjuna or not. [Let Arjuna blame Kṛṣṇa, but we should not join Arjuna.](#) Therefore we should make a study of the 2nd chapter to find out whether Kṛṣṇa has really confused Arjuna. You find that Kṛṣṇa has not confused.

In fact the confusion is because of improper grasping. In fact, this is a widely prevalent confusion also. People always ask the question. Karma-yōga is superior or Jñāna-yōga is superior? And some people add two more yōga. Or Bhakti-yōga is superior or Rāja-yōga is superior? Later so-many God-man, they add some more yōga; kuṇḍalini -yōga is superior or something else? So we want to compare and find out which one is superior so that we can follow whichever is the best; which is presented as different paths to mōkṣa. Karma-yōga path, jñāna-yōga path, bhakti-yōga path; rāja-yōga path; all paths leading to one goal; we will choose which one is better. This approach is very very prevalent. Arjuna also commits the same mistake. He compares karma-yōga and jñāna-yōga and he wants to dump one of them as superior. His claim is: the jñāna-yōga is superior method and therefore we should take to jñāna-yōga so that we can avoid karma also.

Here alone we should very very clearly grasp the śāstric-essence. We **should never compare karma-yōga and jñāna-yōga; because comparison is possible only where there are options.** Comparison is possible only where there are options; and from the second-chapter; if **you clearly study, karma-yōga and jñāna-yōga are not optional sādhanās.** On the other hand, **both of them are equally important for every individual. Karma-yōga is the first-stage of sādhana, which makes a person fit for jñāna-yōga.** It is like asking whether you want; what you call primary school or secondary school. Is there a choice? You have to go only one after the other; **without going through the one, the second is impossible;** that is why I said before, **karma-yōga is incomplete, without jñāna-yōga; jñāna-yōga is impossible without karma-yōga.** This Kṛṣṇa had made very clear in the 2nd chapter.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥२.५२॥

yadā tē mōhakalilam buddhiḥ vryatitariṣyati|
tadā gantāsi nirvēdaṁ śrōtavasya śrutasya ca||2.52||

Arjuna, initially you have to go through karma-yōga and prepare the mind. Mōhakalilam vyatitariṣyati; purify the mind; it is like washing the hand, before eating. Suppose someone asks; should I wash the hand or should I eat first. What will you say? should I wash the hand or should I eat the food; suppose I say eat the food, that means what; you will eat the food and not wash the hand; which is dangerous; and therefore I say you wash the hand; and you wash and go away. So what choice is there between washing and eating? Karma-yōga is washing, jñāna-yōga is eating. When I say jñāna-yōga is eating, do not think that from next class, you will get meals! So washing and eating are equally important. Then somebody says; both are important and therefore I will eat first and then wash the hand later! Therefore washing before eating is important; after eating one has to wash is a different matter. **Therefore karma-yōga and Jñāna-yōga are must for everyone.** Therefore there is no choice.

And when Kṛṣṇa advised Arjuna to do karma, not as an option, but as a preparatory step; therefore Kṛṣṇa's advice is: Arjuna: Do karma; purify, gain knowledge and be free. This is the essence of Gītā. **Act, purify, know and be free.**

This Kṛṣṇa has made very clear. No confusion. Arjuna did not listen properly and therefore he mistakes Kṛṣṇa. **This is called filtered-listening. This is one of the greatest problems any student will face;** when he comes to the class, he wants to listen certain things; because already he has formed a clear-cut philosophy, like some people say: in Kali-Yuga, Bhakti will only work and not Jñāna-yōga; something like this has gone into his head; karma-yōga will not work in kali-yuga. They will say for emotional-people

jñāna-yōga will not work; Bhakti-yōga will only work. In Bhakti-yōga, you should cry. As such you are crying. You have to add a little more; bhakti-yōga is crying and already you are crying; like that we have got some fixed notion; and we listen with a filter in our brain; and whenever Swamiji tells which already we have thought of; Swamiji talked nicely today; because whatever he had thought of; Swamiji talked about. Then children and parents listen: when both of them are listening to the class, whenever I criticise the parents sometimes; the children note that very well. And whenever I criticise the children, the parents will note. This is called filtered-listening.

Arjuna wanted to avoid karma and therefore he did not listen properly. Kṛṣṇa's advice was karma is necessary and then jñānam is necessary.

And based on this wrong grasping, Arjuna puts this question; but the greatness of Kṛṣṇa is: Kṛṣṇa does not blame Arjuna. He does not say that you have not listened properly. Can't he do that, because the śiṣyā is blaming the guru? The greatness of the teacher is he listens to the question as though it is a fresh and intelligent question; even though it is born out of improper listening; Kṛṣṇa never blames; He teaches the whole thing once again, elaborating the importance of karma-yōga.

Thus you will find the third-chapter will elaborate karma-yōga portion, the 4th and 5th chapters will elaborate jñāna-yōga portions. With this background, we have to study Arjuna's question.

Arjuna uvāca. Arjuna asked. What did he say: Hey Janārdhana buddhiḥ jyāyasi karmaṇaḥ. Buddhiḥ means ātma-jñānam, self-knowledge. In Sānskrīt almost every word has got different meaning in different contexts, because Sānskrīt is a live language, where different suffixes and prefixes are used to one root and each affix has got a different meaning according to context. Buddhiḥ is derived from the root bud; to know and a suffix has been added thi, buddhi plus thi; this suffix according to context can mean different things; either it can refer to an object of knowledge; thi refers to the object, bud means to know, buddhiḥ can refer to an object of knowledge; buddhiḥ can refer to instrument of knowledge; buddhiḥ can refer to knowledge itself; whether it is object; whether it is instrument, whether it is knowledge itself, we have to see the context to know.

In Tamil when we ask: புத்தி இருக்கா? Buddhiḥ Irukka; in that place; buddhiḥ refers to the instrument of knowledge; but in this context the word buddhiḥ does not refer to instrument but it refers to knowledge itself. Jñānam and that too what jñānam. Ātma-jñānam. This ātma-jñānam is karmaṇaḥ-jyāyasi. Appears to be superior to karma. From your second-chapter teaching, it appears Oh Kṛṣṇa, that jñānam is superior to karma.

Why, because you have praised jñānam in the beginning, you have praised jñānam in the end also and you have presented jñānam as the remedy for sorrow and conflict and therefore I assume that jñānam is superior to karma. And then Arjuna says this is not my presentation; you yourselves have said that and he quotes; iti tē matā; this is your teaching.

And then what mischief you are doing? After glorifying jñānam, repeatedly, and talking so high of the sthira prajñā, you are asking me to do what? Mām ghōrē karmaṇi niyōjayasi. Instead of inspiring me to go to some āśrama and study the scripture, you are asking me to go to where? The battlefield and you are engaging me in action and we all know that action does not produce any knowledge.

That is why we call it karmēndriyāṇi; karmēndriyāṇi cannot produce any knowledge; if you have got any doubt, daily morning wash your room for 1 hour, and see what is the new knowledge you have gained or you want to know when is the Tamil Nadu express coming to Chennai Central. You have to gain the knowledge. You do half an hour running. Will you get this knowledge? Karma cannot produce jñānam. So you are glorifying jñānam and you are engaging me in action, which is of no use at all.

And there too, if the action is a noble action, it is a pleasant action, it will be fine. Like people come to the vote of thanks, and say that it is my pleasant duty, and he will not finish, and every one of the audience wants to rush back home, but this chap goes on talking and cashing on the nice chance to speak in front of the audience. He goes on and on, because it is a pleasant duty for him but it is an unpleasant duty for the audience! So we know that certain actions are unpleasant and certain actions are pleasant. For Arjuna if it were a pleasant action, it would have been fine. But you are engaging me in what action; ghōrē-karmaṇi, bloody action; because it involves blood flow; that too not killing Karna, which would have been fine, but in front of his mental eye, he is seeing his dear Bhīṣma and dear Drōṇa are standing. Therefore, how can I think of killing them. Therefore, mām ghōrē karmaṇi Kim-niyōjayasi. Kim means tasmāt. Why do you contradict yourselves? Glorify one thing and engage me in another thing. So Janārdhana and Kēśava are names of Lord Kṛṣṇa.

Verse 3.2

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥३.२॥

[vyāmiśrēṇēva vākyēna buddhiṃ mōhayasīva mē|](#)
[tadēkaṃ vada niścitya yēna śrēyō'hamāpnuyām||3.2||](#)

इव व्यामिश्रेण iva vyāmiśrēṇa **though seemingly contradicting** vākyēna वाक्येन **statements**, मोहयसि मे बुद्धिम् mōhayasi mē buddhim **You are confusing my intellect** इव iva **as it were**. वद निश्चित्य vada niścitya **Tell me definitely** एकं तत् ēkaṁ tat **one of those two** येन yē na **by which** अहम् aham **I will attain** आप्नुयाम् श्रेयः āpnuyām śrēyaḥ **(the supreme) good**

2. Through seemingly conflicting statements, you are confusing my intellect as it were. Tell me definitely one of these two by which I will attain (the supreme) good.

Arjuna continues with the same topic. He says: vyāmiśra vākyēna you are using. Vyāmiśra-vākyam means contradictory statements; confusing statements. And what is the confusion here; you glorify jñānam and ask me to vote for karma. Election speech, this party is very good; therefore vote for the other party; that is called vyāmiśra-vākyam. So Hey Kṛṣṇa, you are supposed to be sarvajña-Īśvara; in the first chapter, I found that I was confused and to remove my confusion, I approached you and instead of removing my confusion, you have added one more confusion. Earlier I had the only confusion whether to fight or not; but now the confusion is whether it is karma or jñāna; this is another confusion. Therefore through contradictory statements; *buddhiṁ mōhayasī*. You are confusing my intellect. Here the word buddhiḥ should be taken as intellect. In the previous slōkā we translated buddhiḥ as knowledge; in this slōkā, we should translate as intellect. In every language, the words will have different meanings; it is true for Sānskrīṭ also. That is why Guru is required. Or else, you will get everything wrong.

But here, Arjuna uses an important expression, which is to be noted; He says you are using contradictory statements as though; that **as though** is very important, here Arjuna does not want to say that Kṛṣṇa is contradicting himself because Arjuna has total faith in Kṛṣṇa. How can my guru, my friend, the Lord Karuṇāmūrti confuse me. Therefore I do not want to say, you are contradicting me, it appears, as though you are contradicting. That means, in the previous slōkā, he blamed Kṛṣṇa, but by that time, Arjuna recovers himself, and puts the blame on himself; you will not teach wrongly, but I have understood wrongly. It is my mistake; this is called vinayaḥ; this is called humility; this is called faith in the teacher. Guru is illogical. That means improper attitude. That is called lack of śraddhaḥ. But at the same time, we also want it should not be blind swallowing of the statements also; because the Guru has said, it appears illogical to me; but still OK, I accept, why, because my Guru said.

If I blindly accept also, it is not proper, if I feel there is illogicality I should not swallow that. If I swallow that it is called blind faith. At the same time, I should not blame the scriptures and the teachers that is illogical; then what should I do? Instead of swallowing the seemingly illogical statement, I tell my teacher: for my understanding it appears

illogical; I know that you will not be illogical; which means I have not grasped properly; therefore I would request you to teach again; and again listen; and after grasping I see whether there is any illogicality. But again if I see illogicality, what should I do? Ask again. And again ask again. How many times; until you grasp properly.

And how do I know whether I have grasped properly. When I grasp properly there will not be illogicality. There is no illogicality in our scriptures; in fact we have got one separate text called Brahma sūtrā, which is called nyāya prasthāna, which is exclusively meant for logical analysis of scriptures. Therefore, other people might have; other religions might have illogicality; because of their emphasis of faith; but in our scriptures we do not emphasis faith alone, but we emphasis understanding only. Therefore ask any number of questions; until you are convinced.

And therefore Arjuna instead of blaming Kṛṣṇa he shows his śraddhaḥ and says: Kṛṣṇa you are confusing me as it were. Through contradictory statements as it were. Two as it were.

And therefore what do I want? I won't reject you; **ēkaṃ vada niścitya**. Very clearly. Yēna, Therefore tell me very clearly one of the sādhanās. Either stress karma so that I will fight; or stress jñānam so that I will go away from here and look for knowledge, but your stressing both of them and that too glorifying knowledge and asking me to do karma, I do not want; tell me one thing for sure. So ēkaṃ vada niścitya very clearly. Yēna; So that by following that one path, I will either follow karma or jñāna. Swamiji, no classes are required; just tell me what I should do after getting up daily. Like that; 108 toppukaranam. We would have used the intellect in our college days; that is doubtful, because our system is memorising system; By mistake if we have used, after that there is no scope for using at all; most of the jobs are monotonous, rote jobs, where thinking is not required at all. One job we have to repeatedly do; and then we are so tired after office hours, that we do not want to think, we only want to read either star dust, or some kind of dusty book, or we want to watch ஒலியும் ஒளியும் oliyum oḷiyum.

[We have not used our intellect to think in our life; which has become a big tragedy.](#) And whenever there is a problem, they want to go to Swamiji, they go and ask him whether to buy the house in Adayār or Anna Nagar. This Swamiji should advice! 😊. Even for buying a house, or whether I should wear this dress or that dress, Swamiji should give a commandment, 10 or 20 commandemnts, so that I need not think; whereas in Vēdānta we emphasise vivēka. Śankarācārya wrote a book called Vivēkacudāmani, because we are only different from animals, only because of that faculty. If we removed that also,

what happens? We are manuṣya rūpēṇa mṛgāscaranthi. Therefore Kṛṣṇa does not want to advice.

Therefore our primary importance in our scriptures is advice initially, but after some time, stop advising. Dayānanda Swami says: The bane of our culture or many cultures is advice-giving, value-preaching. In preaching and advising I only ask you to do a series of things; but in that you do not use your thinking capacity; what is required is teaching; and when I tell Satyam vadha, Swamiji says; it is teaching. But if I tell you, what is the glory of speaking truth; what are the plus points of speaking truth; what are the minus points of speaking truth; and convert it into your value; then I tell you I have given you knowledge, hereafter you decide whether to speak the untruth. I do not want to decide for you; I want only to pass some knowledge. Therefore Swamiji says preaching is initial and superficial; teaching alone will have long-term effect. But in Army, Arjuna is used to Left Right, Left right; this blind army discipline, Arjuna wants Kṛṣṇa to say jñānam or karma, so that 18 chapters are not necessary. And we also have to study them now!!

In our school days we used to say; Tennyson could not keep quiet and he wrote poems and that we have to study! Could he not have kept quiet? Like that if Kṛṣṇa had said: Arjuna fight; 18 chapters not required; but Kṛṣṇa does not want to preach; Kṛṣṇa does not want to advice; Kṛṣṇa wants to teach; in teaching alone, transformation takes place. And once a person is transformed; he knows how to decide; otherwise for everything right from Anna Nagar house to Adayār house, he will go guru for consultation. Guru becomes a consultant. An advisor.

So therefore Kṛṣṇa does not want to do that; but Arjuna is asking for that; ēkaṃ vada niścītya yēna Aham śrēyō'h āpnuyām. I will blindly follow. I am yours obediently. Yours obediently will follow your advice so that I will get śrēyah, i.e. mōkṣa. And unfortunately, mōkṣa is not through action; mōkṣa is through knowledge alone.

Verse 3.3

श्री भगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥३.३॥

[śrī bhagavānuvāca |](#)
[loke'smin dvidhā niṣṭhā purā proktā mayā'nagha |](#)
[jñānayōgena sāmkhyanāṃ karmayōgena yōginām ||3.3||](#)

श्रीभगवानुवाच śrībhagavānuvāca – **The Lord said: अनघ anagha Oh sinless one! अस्मिन् लोके asmin lōkē in this world, द्विविधा निष्ठा dvidvidhā niṣṭhā two fold discipline प्रोक्ता मया proktā mayā has been initiated by Me पुरा purā in the beginning (of creation) ज्ञानयोगेन jñānayōgēna in the form of Jñānayōga साङ्ख्यानाम् sāṅkhyānām for the Sāṅkhyās कर्मयोगेन karmayōgēna and in the form of Karma-yōga योगिनाम् yōginām for the householders.**

The Lord said:

3. On sinless one! In this world, twofold discipline has been initiated by Me in the beginning (of creation) in the form of Jñānayōga.

One statement that Dayānanda Swamiji repeats often; He says: **A value is a value only when the value of the value is valued by you.** Just looks like quibbling with words; but if you really understand that, there is an important thing. A value is a value only when the value of the value is valued by you. So if I say Satyam vadha, and you do not have value for that, then you are never going to follow. In preaching I am only talking about the value; I am not conveying the value of the value. So a preacher conveys the value, which one already knows in fact; a preacher conveys the value. A teacher conveys the value of the value.

Conveying a value takes half a minute. Communicating the value of the value requires lot of talking. Similarly I can just say; karma-yōga is this; jñāna-yōga is this; this is preaching; but if I have to tell why karma-yōga and jñāna-yōga are both important; why there is no option between these two and why karma-yōga should come first; and why it should be followed by jñāna-yōga, if I tell you why, why, why, why, etc. it is not preaching; it is teaching. We have had enough of preaching; we require teaching; that is what Kṛṣṇa does in Gīta. Therefore Kṛṣṇa is not going to advice Arjuna. He is not going to say: I am telling; go and fight; he is going to say why karma is important. So he starts with this slōkā; this is a very important slōkā; this is the foundation for the third chapter.

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥३.३॥

[loke'smin dvidvidhā niṣṭhā purā proktā mayā'nagha |
jñānayōgena sāṅkhyānām karmayōgena yōginām ||3.3||](#)

Śankarācārya quotes this very often in his commentary. What is the idea conveyed here; we should understand essence very well. What the scriptures point out is, that with regard to the sādhana; karma-yōga sādhana, and jñāna-yōga sādhana, there is no option at all. Everyone has to go through karma-yōga first; like washing the hands, prepares me for eating; but washing the hands does not remove my hunger; karma-

yōga prepares me for knowledge; karma-yōga does not remove the problem of saṁsāra; therefore we should remember, karma-yōga can never give liberation; but at the same time, karma-yōga alone can give preparation for jñāna-yōga. That is what I said that day. Jñāna-yōgyatha-prāpthi will come through karma-yōga.

And we all are born, Ayōgya. Do not think badly. We are all born ayōgya; ayōgya means unfit for jñāna-yōga. How do you know; very simple, the scriptures themselves present jñāna-yōga only at the end of the vēdās. If we are all fit for jñāna-yōga, we can start with jñāna-yōga, then jñāna-yōga will be pūrva-bhāga and karma-yōga will not be antaḥ-bhāga, because after jñāna-yōga, karma-yōga is not required. Therefore the whole vēda will be jñāna-yōga only. The very fact, that the jñāna-kāṇḍa is at the very end of the vēda shows that vēdā wants us to prepare us for that, which means we are all unprepared.

And of course, there are exceptions to the rules; when I say we are not prepared, it means 99.99% is not prepared for jñāna-yōga; therefore everyone requires karma-yōga and when there are exceptions. Śāstra says in the case of those exceptions, they can straight away go to jñāna-yōga. People say Ramaṇa Mahaṛṣi; the very young age, he was interested in vēdānta, and then he went to Thiruvannamali and in fact he never did any karma and he got enlightenment, they say. You cannot say that I will also do that and go wearing a loin cloth. That is only what is remaining to be done by you!!

So therefore what worked for Ramaṇa need not work for all people. In fact, will not work for all people, he is more an exception, than rule; he is more a spiritual-genius than an ordinary-person; just as a Rāmanujam was a maths genius without going through the regular thing; his teachers themselves did not understand what he was telling; Even now research is going on. He had said that he will not go to school, whereas in our case, it is not coming even after going to school!! By going to school, he does not get and he refuses to go to school and wants to become a Rāmanujam. How foolish it is; never quote the exception.

Therefore we have got mahātmas, who never went through all the stages; but what śāstra says that they went through the earlier stages in their earlier life and they would have gone through karma-yōga, in previous janma. Therefore brought forward a/c it has come. So in every janma we have a b/f of 65 paise to our credit. All the b/f is in the debit. For them b/f is very high; and therefore, we all should go through karma-yōga, which means religious-life, the details will be given in this chapter. Then once we have prepared the mind, thereafter, we have to necessarily go through jñāna-yōga and attain liberation. This is one lesson that we should remember. For karma-yōga and jñāna-yōga sādhana, there is no option; everyone should go through both.

The next lesson that we should understand is: parallelly the scriptures talk about two types of life styles also; called āśramas; parallelly, and in this particular slōkā, Kṛṣṇa uses the word niṣṭa; the word niṣṭa in this slōkā means āśrama or life-style. And we have got four āśramas mentioned in the śāstrās; for us all the four āśramas not relevant now; but two āśramas are relevant; gṛhastha-āśrama m, a householders-lifestyle and sanyāsa-āśrama, a renunciate's life-style. An active social-lifestyle and a relatively-passive and secluded-life-style.

And the scriptures point out that of these two āśramas known as **gṛhasthā-āśrama and sanyāsa-āśrama**; otherwise called **pravṛtti-niṣṭa or nivṛtti-niṣṭa**, of these two āśrama, one āśrama is designed for karma-yōga, and another āśrama is designed for jñāna-yōga. And what are the āśramas you can easily guess. Grihasthāśrama is designed for karma-yōga, it is activity-pradhāna. Karma-pradhāna-āśrama. We do not say jñānam is impossible. You are all grihasthās, you are coming and learning; you are primarily designed for karma, jñānam is not impossible. Similarly, sanyāsa-āśrama is primarily designed for knowledge; in that also, karma is there to a limited extent; one is karma-pradhāna-āśrama and another is jñāna-pradhāna-āśrama; gṛhasthā-āśrama and sanyāsa-āśrama.

Now once you have understood these two lifestyles; now based on this, we can see that a human-being can lead his life in three different ways; **a human being can lead his life in three different ways**; what are the three different ways?

One-way that is visualised by the scriptures is go to the **gṛhastha-āśrama m** and follow karma-yōga; 3 routes I will tell; go to gṛhastha-āśrama, follow karma-yōga and purify; then what? And there switch over to sanyāsa-āśrama and follow jñāna-yōga and be free. This is one route. **Gṛhastha āśrama, karma-yōga, switch over to sanyāsa-āśrama, follow jñāna-yōga and be free.** This is one route.

The **second-route** is what? Go to gṛhasthā-āśrama; follow karma-yōga, purify, thereafter continue in the gṛhasthā-āśrama itself, you need not change the āśrama, you need not take ochre robes, you need not switch house, remain in gṛhastha-āśrama itself; but gradually change your emphasis and go to jñāna-yōga. So **enter gṛhastha-āśrama, follow karma-yōga, purify, continue in the gṛhastha-āśrama; follow jñāna-yōga, and be free.** So you will be what? Gṛhasthā-jñāni. But you have to follow both karma-yōga and jñāna-yōga and you can continue in gṛhasthā-āśrama. Is it not good news?

First route I told you, you were all upset. Do not be afraid. First route is the four-āśrama method; it is called samuccaya-method; vikalpa-samuccaya method. Going through the

āśrama also and going through the sādhanā also. The second one you do not change the āśrama, you can do all your sādhanās in the one gṛhasthā-āśrama itself.

And what is the **third-route**; you can guess. **Without going to gṛhasthā-āśrama, straight away take to sanyāsa. Sanyāsa-āśrama.** But in sanyāsa-āśrama also, you have to follow karma-yōga; where the karmas are unique to sanyāsa-āśrama; he cannot do rituals and all; Sanyāsi cannot do rituals; he cannot run a factory or he cannot do anything. He is begging; how can he run a factory. He cannot do annadānam because he himself is a bikṣāmdēhi. Therefore for a Sanyāsi, for purification, the grihasatha's-karmas are not available, for want of resources, because in Sanyāsa-āśrama, he is designed for knowledge, he cannot do the karmas of the gṛhasthā. How he has to manage; he has to do certain other karmas, like what, japa, (for that money is not there). Kṛṣṇa himself says in the Gīta : Yajñānām japa yajnōsmi. Agni is not. No dakṣiṇa for the guru. He can do japa. Or he can do guru-śuśrūṣā. Serving the guru. Thus he can follow certain other activities exclusively prescribed for sanyāsis, and by following that he has to purify; that alone is indicated in the danḍa, chāturmāsya, and all Sanyāsi do certain pūjas and rituals, etc.; they are all meant for what. If they require what you call purification, they can concentrate on those karmas. And in the sanyāsa-āśrama, he has to follow the sanyāsa-āśrami's karma, purify the mind and after purification, what should you do; he has to go after jñāna-yōgaḥ. And there he will become jñāni; what type of jñāni? Sanyāsi-jñāni he will be.

Now the three routes you have understood. Two routes from the Gṛhasthā-āśrama or the two yōgas in the Sanyāsa-āśrama itself. Otherwise what to do, in gṛhasthā-āśrama, follow karma-yōga, switch over to sanyāsa-āśrama and follow jñāna-yōga. Follow any route, but what is compulsory, but the sādhanās you have to follow.

That is why I gave the example; that suppose you have got a screw driver and a knife; screw-driver is meant for driving the screw, not people. Driving the screw; and knife is meant for cutting vegetables. Suppose you have some fruit and you do not have a knife but you have a screw driver; somehow manage to cut even though screw driver is designed for driving the screw; you can manage to cut.

And similarly you want to drive a screw and screw-driver is not there; only knife is there; we all have it but will not be available when required. You just take the knife and you can screw. Similarly, gṛhasthā-āśrama is karma-pradhāna; but you can gain in jñānam in gṛhasthā-āśrama but you have to go through a lot of problems. Similarly sanyāsa-āśrama is jñāna-pradhāna but that also can be used for purification. Therefore **use the āśramas appropriately; and follow both the sādhanās and be free.**

Therefore Arjuna you require karma-yōga. And for that you have to do your duty. And your duty is fighting. Not your duty, it is Arjuna's duty. So do not go home and say that Swami said "Fighting is your duty" and start fighting with your wife. It is Arjuna's duty. Therefore take the bow and fight.

Hari Om

036 CHAPTER 03, VERSES 03-06

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श्री भगवानुवाच ।
लोकेऽस्मिद्धिविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३.३॥

Śrī Bhagavān uvāca |
loke'smin dviddhā niṣṭhā purā prōkktā mayā'nagha |
jñānayōgena sāmkyānām karmayōgena yōginām || 3.3 ||

After listening to the Lord's teaching in the second-chapter, Arjuna gets a doubt regarding the role of karma-yōga and that of jñāna-yōga. Arjuna thinks that there is a choice between karma-yōga and jñāna-yōga and a person can choose any one of these two as a means of liberation. This is biggest mistake that Arjuna has committed because Kṛṣṇa has never provided them, presented them as two optional methods of mōkṣaḥ.

As I have repeatedly said before, all the scriptures are uniform in one opinion and that is: there is only one means for liberation and that means is jñānam and jñānam alone. Taṁ ēvam vidvān amṛta iha bhavati. nānya panthā ayanāya vidhyatē. Vēdā is very clear; there is no other ānyaḥ panthā; panthā means path or means. Therefore there is no question of alternate means of liberation and therefore there is no question of choosing one of them.

And therefore everybody has to go through jñāna-yōga before attaining liberation; if not now, later. But before going to jñāna-yōga, before the pursuit of jñāna-yōga, a person has to make himself qualified for the pursuit and for acquiring those qualifications karma-yōga is prescribed in the śāstrās.

And therefore since everybody has to prepare; everybody has to go through karma-yōga; everybody has to prepare the mind; then everybody has to go through jñāna-yōga and attain liberation. Therefore there is no choice between karma-yōga and jñāna-yōga. Both of them are equally important. One indirectly leads to liberation by preparing the mind, other directly leads to liberation by removing ignorance. Therefore karma-yōga to jñāna-yōga to mōkṣaḥ; this is Kṛṣṇa's prescription.

But Arjuna does not get this properly, and therefore Arjuna again puts a question: tell me which one of these two I should follow: And Kṛṣṇa does not want to blindly command Arjuna. Kṛṣṇa wants Arjuna to clearly understand what is what and therefore he begins the teaching once again.

And as I said, here Kṛṣṇa introduces two things; one is the sādhana and another is lifestyle. Sādhana is called yōga and the lifestyle is called niṣṭa. And Kṛṣṇa wants to point out with regard to yōga or sādhana you have no choice, everybody requires karma-yōga plus jñāna-yōga is equal to mōkṣaḥ. But the scriptures do talk about two types of lifestyles also which are known as niṣṭa. And what are those two lifestyles?

Pravṛtti-mārga, an active life in society, which is pravṛtti mārga, otherwise called gṛhastha-āśrama. And the other is called nivṛtti mārga, a life of withdrawal, a life of quietitude, which is called sanyāsa-āśrama. And taking these two āśramas into account, and taking these two sādhanas into account, a person can have three life styles; which I discussed in the last class. There are three possibilities in person's life. One is the ideal possibility as envisaged by the śāstra.

And what is that ideal-method; first a person should take to gṛhastha-āśrama, which is ideal for the karma-yōga; because gṛhastha-āśrama is designed in vēdic-system for the pursuit of karma-yōga, because karma-yōga requires possessions; any karma, any project you have, you require money, you require place, you require man power. Therefore Grihasthāśrama is an ideal āśrama, because Vēdā allows a gṛhastha to own things, own money, have a set-up, have the people around, which is ideal for undertaking activities.

Thus Vēdā expects a person to follow gṛhasthā-āśrama, take to active way of service, contributing to the society and in the process, refine the mind; remove the sharp edges of the personality; like kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, etc. It is ideal for polishing. Just as a knife is sharpened in a rough surface; only in the rough and tumble of life; the mind gets mellowed; matured.

And then the very same Vēdā says, having gone through gṛhasthā-āśrama and prepared; Vēdā says may you change the āśrama; from gṛhastha-āśrama to sanyāsa-āśrama, and sanyāsa-āśrama is specifically designed for knowledge, because in Sanyāsa-āśrama, a person is free from all responsibilities; he is not supposed to have any relationship with anyone like wife, husband or children; therefore, no more responsibilities. And he is asked not to possess anything; because once he possesses he has to think of managing the possessions, finding the financial resources to maintain, yōga and kṣēma, is a burden. Yōga is acquisition, kṣēma is preservation. A sanyāsi is asked not to own

anything. Aparigrahaḥ. Even the dress etc. they say, sanyāsi should not have varieties of dress; then he has to think, for this Deepavali which dress to buy, and he has to scratch the head. And he has to see where 20% rebate, where 35% rebates is available. For a sanyāsi, no such option is available. And also no option to buy the shampoo, which hair oil, he need not plan, because no hair at all. Which beauty shop to go, he need not, he is told only two things, either grow your hair or remove your hair. In between no this cut and that cut, everything is cut off.

Similarly, varieties of duties prescribed are also suited for jñāna-yōga only. For a gr̥hastha, pārayaṇam is Rudram, Camakam, sūkthāni, etc. For a sanyāsi, daily pārayaṇam is upaniṣad, brahma-sūtrās, bhāṣyam, etc. Even the daily karmas are designed for the pursuit of jñāna-yōga; and therefore, and **jñānam does not require any expenditure**.

Karma requires expenditure, jñānam does not require any expenditure; even for food he is not supposed to have a kitchen to cook. That is why sanyāsi is called niragniḥ. He should not have fire around. Agni represents rituals and kitchen. Once kitchen comes, you have to plan how to ward off the cockroach; cockroach dhyānam.

Then what to do for food? Vēdās says that whenever you are hungry, go to some house and say bhavathi bhikṣāṃ dēhi; eat whatever gets and finish off the job. Therefore Vēdā said a life of pravṛtti-mārgaḥ for karma-yōga, nivṛtti-mārgaḥ for jñāna-yōga; this is one route: ideal;

Then I said there is a **second-optional-route; take to gr̥hastha-āśrama**, follow karma-yōga, and thereafterwards continue in gr̥hastha-āśrama and manage to follow jñāna-yōga. There will be obstacles will be there; when you want to attend the class, there will be an important wedding; or the in laws will be visiting the house, anybody else you can ignore; in laws are important people. You cannot ignore.

Therefore in gr̥hastha-āśrama, jñāna-yōga can be managed; manage and gain knowledge. Remember the example, with a screw driver, you can cut the banana. But you will have to manage. With a knife you can drive a screw; but you have to manage.

Therefore what is the second-option? Take to gr̥hastha-āśrama, follow karma-yōga, continue in gr̥hastha-āśrama, and follow jñāna-yōga as you are doing right now, jñāna-yōga continuing gr̥hastha-āśrama; this is the second-option.

And the **third-option** which Kṛṣṇa is not going to favor. Kṛṣṇa favors the first two option; the third option Kṛṣṇa does not favor. Skip gr̥hastha-āśrama and straight away take to sanyāsa-āśrama; and in sanyāsa-āśrama, scope for purifying the mind is minimal.

Because he cannot serve the society; because he does not have the resources to do karma; or the resources to do danaṁ, or any kind of activities. Therefore a sanyāsi has got only a minimum possibilities to purify the mind, but there also he can manage. Just as a gr̥hastha can manage jñāna-yōga, a sanyāsi will have to manage karma-yōga somehow; by doing japa (for japa, no money required), he has to purify the mind through japa, and āśrama service, guru pada sēvanaṁ, like that something and do he has to purify the mind and then in sanyāsa-āśrama itself follow jñāna-yōga and attain liberation.

In the first method, one will follow both āśrama; in the second method, one will follow gr̥hastha-āśrama only, skipping sanyāsa; in the third method, one will follow sanyāsa-āśrama only, skipping gr̥hastha-āśrama; and of these three, Kṛṣṇa favors the third one, the least. He says the third method is highly risky; therefore Arjuna, take the first or second method; either way, you have to continue a gr̥hastha. Therefore do not run away from the battlefield; continue to be a gr̥hastha; purify and know. This is going to be the teaching. Now look at the ślōka 3:

He says: dvividhā niṣṭhā mayā prōkṭā; two types of lifestyles, we are not talking about the sādhanas, two types of lifestyles are prescribed by me; purā, long before I have talked about that. So where did the Lord talk about that; long before, we have to supply, Vēdā dvāra, through the Vēdās, because remember, Gīta has come only to revive the vēdic-sampradāya, the vēdic-lifestyle, the vēdic-teaching. Gīta does not have any new thing to be taught; Gīta is only to revive the Vēdās. Therefore Kṛṣṇa says, I myself have revealed these two lifestyles through the Vēdās. When? In the beginning of the creation. Because according to tradition, it is said when Bhagavān creates this world, simultaneously he gives the Vēdās also. And whom does he handover to? Who is the first disciple of the Lord? Brahmāji, the chaturmukha Brahmā is the first disciple. If you remember the purāṇa, it is said that from Viṣṇu's navel, a lotus comes, that is why he is called Padmanābha, and upon the lotus, Brahmāji appears and Brahmāji does tapas, and a result of that, the Lord gives the vēdic wisdom to Brahmāji.

यो ब्रह्माणम् विधदाति पुर्वम्, योवै वेदांस्व प्रहिनोति तस्मै; तदुगुम् देव अत्म बुद्धि प्रकाशम्, मुमुक्षुर् वै शरणमहम् प्रपद्ये.

[yo brahmāṇam vidhadāti purvam, yōvai vēdāmsca prahinōti tasmai; tadugum dēva ātma buddhi prakāśam, mumukṣur vai śaraṇamaham prapadyē.](#)

The Lord creates Brahmā and parallelly the Lord creates the world, brings out Brahmā from his navel, and parallelly gives the vēdic-teaching also. And that is why Brahmāji has got four heads; representing the four Vēdās.

And in those Vēdās themselves pravṛtti and nivṛtti-mārgaḥ are talked about; therefore Kṛṣṇa says Arjuna I am only talking about the same thing now also. So dvidhā niṣṭa purā sṛṣṭi ārambē mayā prōktā; it was given by me through the Vēdās, hey Arjuna, Anaghā; is the name of Arjuna; aghā means impurity; or anaghā means sinless; pure one. So pure minded Arjuna, these two lifestyles I have introduced. asmin lōkē; among the human beings. The animals do not have four āśramās; they do not have any problem. Only the human-beings have got these two main āśramās.

And what are they; sāṅkhyānām niṣṭa; one is the lifestyle of sanyāsi. Here sāṅkhyā means sanyāsi, nivṛtti mārgaḥ; and for those sanyāsis, what is the life style? Jñāna yōgēna, which is governed by the pursuit of knowledge. One is the life style of a sanyāsi, which is governed by the pursuit of knowledge only; he does not have any duty. And that is why when a person takes sanyāsa, he removes his sacred thread, and the Gāyathri also he renounces which he took with so much reverence at the time of upanyanam ceremony and which he is supposed to have protected, throughout his brahmacarya and gṛhastha-āśrama, and even that Gāyathri mantra, he simplifies and converts into Ōmkāra. And so that he does not require much time to repeat the Gayathri.

Gāyathri has got three lines; each line is simplified into one one letter. **Tatsavithurvarēṇyam** is simplified into A; **bhargōdēvasya dhīmaḥ** is simplified into U, **dhiyō yōna pracōdayat** is simplified into uM; A plus U plus uM is OM. Therefore even he does not require much time to chant gāyatrī, so that all the time is available only for one purpose, like a government's giving grants to scientists.

In any advanced country, which promotes science, which creates maximum noble laureates, what do they do? The government as well as the industries give any amount of money and research facilities to the thinking brains; why does the government do? Why does the industry do that? because if the scientists is free from all the burden of earning money, day in and day out, he can spend only on one thing; research, research, research. They won't even prescribe even the time; in big universities in the middle of a night, if a scientist wants to go and do something; it is open.

A society which provides maximum-benefit to a thinking person is an intelligent society; vēdic-society was an intelligent-society; they said sanyāsi need not earn for his livelihood; sanyāsi need not earn for his food; for his clothing; for his shelter; they said let a sanyāsi dedicate his life to his study and propagation of scriptures and it is because of a such a society, we have got a literature and literature. In fact, what Vēdānta I am teaching you now, it is only topmost layer, I am teaching you. We have a got depth, which

are meters and meters down below; even the so-called brahma sutra I am teaching is only a tip of the iceberg.

How come without all the printing press and all those things, we have got so much literature? Because Vēdā gave importance to knowledge and provided all the facilities. It said you should not bother about politics. Sanyāsi does not have a vote. Sanyāsi should not join any group. Nothing except research, research, there it is external research; here it is research into one's own true nature. There is a book called Gīta Bhāṣyam. Even now it is available. It is never sold; it has got 8 or 9 commentaries of Gīta. We do not have time even to read one commentary; what to talk of writing commentary.

I told you I got a book consisting of 4 volumes of Brahma-sūtrā. And I thought I will keep that book at least as a sample, because it contains the Brahma-sūtrā; Brahma-sūtrā has totally 555 sūtrās. Sūtrā means cryptic sayings. And when I was brushing through, at the end of the 4th volume, each book is a pillow size, with 9 commentaries or 8 commentaries, the 9th commentary is the summary or gist of the first 8 commentaries; and at the end of the 4th volume, it is written, with this the commentary on the 4th sutra is over. Iti Chatu-sutri samapathaḥ. There are 555 sūtrās in Brahma sūtrā. How could they write so much; because Vedic society allowed these people to dwell deep into tarkā, mīmāṃsa, vyākaraṇa, all of them?

And therefore, Kṛṣṇa says; sāṅkhyānām; for those Sanyāsi, a life style is designed, which is governed by what: jñāna-yōga, commitment to knowledge. But all the people cannot be scientists; they do not have inclination; we cannot even read.

Then what about others? Kṛṣṇa says: yōginām, for the other set of people, who are extroverts, who wants to be in the society, who dread free time, because for those extrovert people, even one holiday is a big burden; they have to plan now itself; which movie to go, which video tape one should bring; which house we should go, or whom to invite to our house, etc. In Śivarātri, extra movies are put. A mind which is not committed to knowledge, for that mind, time will hang; if no activity is there.

Therefore Kṛṣṇa says for those people, Yōginām, for the active people, karma yōgēna. I have prescribed a life style governed by karma-yōga, governed by pañca mahā yajñās; about which we will talk later, governed by an active life of contribution; active life of service; So both lifestyles are there.

Verse 3.4

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥३.४॥

na karmaṇāmanārambhānnaiṣkarmyaṃ puruṣō'snutē|
na ca sannyasanādēva siddhiṃ samadhigacchati||3.4||

अनारम्भात् कर्माणाम् anārambhāt karmāṇām **By avoiding action**, पुरुषः न अश्नुते puruṣaḥ
na aśnutē **a person does not attain** नैष्कर्म्यम् naiṣkarmyam **liberation** एव सन्यसनात् च ēva
sanyāsanāt ca **by mere renunciation also**, न समधिगच्छति na samadhigacchati **one does
not attain** सिद्धिम् siddim **liberation**.

4. By avoiding action, a person does not attain liberation. By mere renunciation also, one does not attain liberation.

Kṛṣṇa's contention is whatever be the lifestyle you choose, you have to necessarily go through two sādhanas; one is purificatory sādhana, which requires activity; and another is the sādhana of study; svādhyaya pravacanē ca; which is now becoming obsolete now. That is why if you tell anyone now that you are attending Vēdānta classes; they raise their brows; Vēdānta? Class? What is there to learn? And many students tell that they have been attending my classes for years together; what is there so much to study? They do not even know what is there to study. So therefore study of scriptures and that too a systematic study of scriptures which requires a deep thinking is an important aspect of life; which is now being forgotten; we are trying to revive that.

And thereafter they say, Swamiji I never thought, that so much meaning is there in it; so much there is to study to be done; you are explaining one slōka for more than 20 minutes; one slōka you take for 40 minutes; which means that I am taking only one portion of the commentary; if I have to take all the 9 commentaries on one slōka, one slōka itself will take 10 classes to 15 classes.

In the āśrama when we were studying the bhāṣyam, some of the bhāṣyams like sarva dharmān parithyajya, kṣētrajñam chapī mam viddhi, karmaṇya akarmaya paśyēt; Śankarācārya's bhāṣya is itself so deep, it takes 15 continuous days to complete one mantra. Śankara bhāṣyam alone; and for that Śankara bhāṣyam, someone writes 15 lines for one line of Śankara bhāṣyam.

You can study the entire life and you have exhausted one hundredth of our scriptures. Not even one hundred. Therefore there is so much in our śāstrās that is also equally important. So first Kṛṣṇa wants to emphasize the importance of karma. Later he will emphasize the importance of jñānam also. First karma's importance He want to emphasize and therefore He says; Arjuna, you should not avoid karma; action.

And for this he wants to give three reasons, why karma should not be neglected. Why action should not be neglected.

The first reason he gives in this slōka is that by avoiding action, or giving up action, you cannot get mōkṣaḥ. You cannot avoid saṁsāra. You cannot get peace of mind by running away from duty and family. Because it is always, இக்கரைக்கு அக்கரை பச்சை. அக்கரைக்கு இக்கரை பச்சை (That bank is more greener than this bank). Like that when we have so much duties and responsibilities, we always tell Swamiji, I am want to run and come to the Āśrama. And Swamiji will say, I will be the victim! because "your āśrama" he says. Your saṁsāra may go, but for Swamiji saṁsāra increases/begins.

So therefore, whenever we have problems we think running away is the solution, it will give peace of mind, but according to sāstra, the problem is not external, the problem is internal. An ignorant mind will suffer saṁsāra, wherever it is. A knowledgeable mind will enjoy peace, wherever it is. The problem is inside but the biggest mistake we commit is we think the problem is family, therefore we have to go away.

Therefore, Kṛṣṇa wants to remove that notion first, by giving up karmas, you are not going to get mōkṣaḥ, peace of mind. So he says, na karmaṇāmanārambhāt, we have not read the slōka, karmaṇāmanārambhāt, by avoiding activities, responsibilities; duties; service; anārambhāt; puruṣaḥ na aśnutē; a person cannot attain mōkṣaḥ. Naiṣkarmyam is a technical word which means mōkṣaḥ or peace of mind or śānti. By renouncing action, you are not going to attain mōkṣaḥ.

Then Arjuna may get a doubt: what is that; there are several scriptures mantras which say that through sanyāsa mōkṣaḥ can be attained. There are certain statements. That is why, we always say we should never study the scriptures independently because there are confusing statements all over. So here Kṛṣṇa says, by renunciation you are not going to get mōkṣaḥ. But there are statements which say through renunciation you can get mōkṣaḥ. What is that mantra? It is a well-known mantra; you must be familiar; na karmaṇā na prajayā dhanēna, tyāgē naikē amṛtatva mānaśuḥ. tyāgēna amṛtatvamāśuḥ. Arjuna might think that Kṛṣṇa is contradicting the vēdic statement.

And therefore Kṛṣṇa wants to clarify. He says, wherever it is said that there is mōkṣaḥ through renunciation, Kṛṣṇa says that there we should add an expression Jñāna sahita tyāgēna amṛtatva mānaśuḥ. Mere renunciation or detachment cannot give liberation; it should be blessed with, supported by jñānam. How do we know that; because another Upaniṣad mantra clarifies that; it comes in that section itself.

वेदान्त विज्ञानसुनिश्चितार्थाः सन्यास योगाद्यतय शुद्धसत्त्वाः ।
ते ब्रह्मलोके तु परान्तकाले परामृतात्परिमुच्यन्ति सर्वे ॥ 2 ॥

vēdānta vijñānasuniścītārthāḥ sanyāsa yōgādyataya śuddhasattvāḥ ।
tē brahmalōkē tu parāntakālē parāmṛtātparimucyanti sarvē ॥ 2 ॥

There it is said sanyāsa is great; but not mere ochre robes, not mere āśrama vāsa, not mere running to Himalayas, but Vēdānta vijñāna suniscithārtha, sanyāsa will work only if it is backed by scriptural study. Minus scriptural study, sanyāsa can become a big problem, about which Kṛṣṇa will tell later.

And therefore Kṛṣṇa clarifies in the second line, sannnyasanādēva, by mere renunciation, by mere ochre robes wearing/donning, siddhiṃ na samadhigacchati. A person can never acquire mōkṣaḥ. So siddhi means mōkṣaḥ here. So the first line naiṣkarmyaṃ and in the second line, siddhi, both these words are synonymous words, which mean mōkṣaḥ.

Therefore what Kṛṣṇa wants to say is that Sanyāsa does not guarantee mōkṣaḥ. And if sanyāsa can guarantee mōkṣaḥ, the easiest job is what; give free sanyāsa, by making everyone stand in a line, like the free-upanayana, free-wedding, etc. like that conduct a mēla, Sanyāsa-mēla, like the loan-mēla, etc. and bring some 100-200 ochre dhoties and distribute. And when you go out, you are all liberated; why study Gīta?

Therefore Kṛṣṇa says sannnyasanādēva, ēva is important here, what is that ēva, i.e. mere renunciation cannot give mōkṣaḥ. Then what gives; knowledge alone gives mōkṣaḥ. This is the first argument.

Then he is going to give the second argument in the next slōka.

Verse 3.5

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥३.५॥

na hi kaścit kṣaṇamapi jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ karma sarvaḥ prakṛtijaigunaiḥ | 3.5 |

हि hi **Indeed** न कश्चित् na kaścit **no one** जातु जातु तिष्ठति jātu tiṣṭati **can ever remain** अकर्मकृद्त् akarmakṛt **without action** अपि क्षणम् api kṣaṇam **even for a moment**. हि hi **because** सर्वः sarvaḥ **everyone** अवशः avaśaḥ **is helplessly** कार्यते कर्म kāryatē **karma made to do action** गुणैः guṇaiḥ **by the gunas** प्रकृतिजैः prakṛtijaiḥ **born of prakṛti**.

5. **Indeed, no one can ever remain without action even for a moment, because everyone is helplessly made to do action by the gunas born of prakṛti.**

So Kṛṣṇa's main aim is to point that by giving up duties or actions, you cannot get mōkṣaḥ. So the first argument is because sanyāsa does not guarantee liberation. Now the second argument He gives in the slōka is that it is impossible to give up all action. The first argument is giving up action does not guarantee liberation.

The second argument is giving up of action is impossible, because everybody will be forced to do some action or the other, governed by his character and therefore Kṛṣṇa says kṣaṇam api akarmakṛt na tiṣṭati. A person cannot remain action-less, even for a moment. You may give up physical actions, the more you give up physical action, and the mind becomes proportionately doubly active. You know that when you try meditation, when you try japā; normally mind moves slow; but when you sit for japā, you will find the mind seems to be so agile and active. And runs all over the world within a second; So therefore as Kabirdas or somebody said, in the tongue the nāmas of the Lord rolls, and in the hand, the mala rolls and the mind rolls all over the world. All are rolling. Tongue rolls, hand rolls, mind also rolls.

Therefore jātu kṣaṇam api; even for a moment, a person cannot remain quiet; why it is so; because prakṛtijaiḥ guṇaiḥ kāryatē. Every person is forced to do one action or the other, by the three guṇas of prakṛti. So prakṛti means māya, which is the basic cause of the creation; prakṛti or māya is the basic cause of the creation; and this māya has got three guṇas and therefore these three guṇas pervade the creation. If you make an ornament out of a lump of gold; whatever be the composition of the gold; that will be composition of the ornament also. If the composition has got 6% impurity, copper or silver; the ornaments also will have.

The rule is: kāryē kāraṇa guṇāḥ anuvartatē; the traits of the kāraṇam; the cause; will be there in the effect also. The traits of the parents will be there in the child also. We say it is genetic. So there is a predisposition of certain tendencies, including diseases. Similarly, if māya has got three guṇās, the whole creation also has got three guṇas; mind or the intellect, everything; the only difference between the human-beings is the proportion of the three guṇās; satva pradhāna he will be; raja pradhāna he will be; or tama pradhāna he will be; governed by these three guṇās, everyone will engage in one activity or other and Kṛṣṇa says, human-beings are helpless.

Therefore avaśaḥ; avaśaḥ means helplessly kāryatē; he is pushed into one activity or the other; that is why interestingly, if you want to observe yourselves, even when we attend some class, or lectures or anything; there also the hands and the legs would not be keeping quiet; or else we will be biting the nails, or we will be rolling the pencil or the pen, etc.

The best thing is to distribute some pamphlet at the beginning of the lecture and get it back at the end of the lecture; you will find it would have gone through all the forms; ships, birds; boat; some would have teared into hundred pieces; and if you are sitting on a lawn, you would be plucking the grass, and eating it too! Last janma would have been a goat or cow; so the old vāsana is showing up. Or we will be breaking the twigs around, you would be doing something or the other. Why? That is the nature of the mind. Therefore, it is impossible to give up action; maximum you can do is to reduce or redirect the action; in karma-yōga Kṛṣṇa's aim is channelisation of our energy. That is why our children also will ask; especially in front of Swamiji, the children finds difficult to sit squatting or folding the hands, etc. the child does listen properly, but we forget that it is not children problem, you yourselves try to sit hands and legs tied in a place! How can we expect the child to do? Therefore our aim is not stopping the action, our aim is directing the action.

Even in meditation, many people try to stop the thought, which is the biggest mistake one can do, because mind also cannot stop, because mind is not meant for stopping. Mind is meant for functioning. Therefore, Vēdāntic-meditation is not stopping the thought; not stilling the mind; but again directing the mind. Any type of meditation that we prescribe involves the appropriate thought.

And therefore Kṛṣṇa says that if you try to give up your action, wherever you go, you will start fresh action. If you become a sanyāsi and go to Rishikesh and if you are an rājasic person, your leadership qualities are there, you will form of sanyāsi association. Rishikesh Sanyāsi association. And there you will do well only. Rakta dan, hospital, etc. If he is a commercial minded person, he will start a rudrakṣa business. He will get Rūdrakṣā from Indonesia and thereafter he will give up sanyāsa or he would fight with the Government. Government should give some land for the sanyāsis free of cost; agitation in front of the Parliament at Delhi; he will be sitting there; Sanyāsa ochre robes would be there; but he would be into some mischief. Therefore, Arjuna why do you do that; better do what you have to do. Therefore, prakṛti jai guṇai, hyavaśaḥ kārya kāryatē. This is the second- argument.

So what are the two arguments? Argument no.1: by giving up actions, you do not get mōkṣaḥ or peace; the second argument is that you cannot give up action.

Now comes the third argument:

Verse 3.6

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥३.६॥

Karmēndriyaṇi saṁyamya ya āstē manasā smaran |
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyatē || 3.6 ||

संयम्य saṁyamya **Having restrained** कर्मन्द्रियाणि karmēndriyāṇi **the sense organs (of action), सः विमूढात्मा** saḥ vimūḍhātmā **that deluded person** यः आस्ते yaḥ āstē **who remains** स्मरन् इन्द्रियार्थान् smaran indriyārthān **dwelling on the sense-objects** मनसा manasā **mentally, उच्यते** ucyatē **is called** मिथ्याचारः mithyācāraḥ **a hypocrite.**

6. Having restrained the sense organs (of action), that deluded person who remains dwelling on the sense-objects mentally is called a hypocrite.

So the third argument that Kṛṣṇa gives here that the giving up of action is a highly risky affair also. Instead of promoting self-knowledge and mōkṣaḥ, it can become counterproductive also. Because a person can fully dedicate himself or herself to the pursuit of Vēdānta only when he has transcended the worldly pursuits or worldly desires. Everybody has got certain natural needs; so they talk about the hierarchy of needs; first the need is for survival; food and clothing; and thereafter the need is for entertainment; thereafter the need is to be wanted; I want to love someone and I want to be loved by someone. I need someone to constantly ask: how are you? And they should constantly ask me about my cold, when I get. If no one calls you, you get into depression. Saying that no one cares for you.

Human mind have got different levels, gross needs for self-respect, needs to be doing something in the society, so that the society will remember me; or at least build a house and put your name. Put a tube light and advertise your name, to such an extent, the light itself is not visible. These are means to be wanted, to be respected; that is why when children grow and become independent, many parents cannot withstand; until now they were wanted by the children; and now the children are capable of taking their own decisions; and especially they chose their partner also, then everything is finished; and then we have different type of needs, for recognition, accomplishment, etc. and a person has to go through them and accomplish some self-respect, as they say, the ego has to ripen before the ego falls.

And the ripening of the ego and the growth of the ego takes place only in the society, by achieving something, at least minimum marrying and getting a few children. That is an accomplishment. And if these basic needs are not fulfilled; and a person renounces and sits quietly in a place, the mind will be thinking of those things. Perhaps I could have

married. Perhaps I could have remained in Grihasthā āśrama. Or perhaps when he sees some nice family, envy that I do not have a nice family.

And in our society, the peculiar thing is sanyāsa mārḡa is one way traffic. You know one way traffic. From Grihasthā, sanyāsa-āśrama is possible, but not the other way around. Brahmācāri to Grihasthā is possible. But a gṛhastha cannot again become a Brahmācāri. A gṛhastha can become a sanyāsi; but a sanyāsi cannot become a gṛhastha. That is why Dayānanda Swamiji was telling; when he went to Uttarakāśi, he met so many sādhus, sanyāsis and he was talking with them, they were talking about his future programmes, Swamiji said: I want to take sanyāsa. Many of those sanyāsis were telling: Do not take that decision; you know: somehow after a fight with the wife, I had taken sanyāsa; because one day early morning coffee was delayed; and now first day Himalayas and Ganges wonderful and fine and think that this is the best place for stay for life; but second day, third day, fourth day, the same Gaṅga, same Himalayas, and if you ask for bhikṣā, the bhikṣā would also be the same; unlike in your homes, where it is different on different days. There will be no choice.

They said do not jump into conclusion we are regretting; there are some people who come back also. And therefore if the mind has the ego has not become mature; it can miss many things in life, because sanyāsa-āśrama is an āśrama in life, in which you are learning to be self-sufficient physically and psychologically and even when people come, they will come with their problems, they will never ask, what problem you have Swamiji? Does anyone ask? May be, you will start from tomorrow. You all come with pressure with all the problems.

So therefore Kṛṣṇa says if the mind is not ready for sanyāsa it can have a double life. Externally there is detachment; mentally the person may be dwelling upon only worldly thing and such a life is a life of mithyācārah. Hypocrisy.

Then it will be only at the mental level, and whatever desire he has, he cannot fulfill, because in sanyāsa-āśrama does not allow that particular thing, it is not allowed; therefore the pressure may mount in the mind; either he may go crazy or he may give up sanyāsa. Sanyāsa to sanyāsa! Therefore Arjuna it is risky to straightaway go to sanyāsa-āśrama; skipping gṛhastha-āśrama.

More in the next class. Hari Om

037 CHAPTER 03, VERSES 06-08

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कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

[Karmēndriyaṇi saṁyamya ya āstē manasā smaran |
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyatē ||3.6||](#)

Lord Kṛṣṇa is clarifying Arjuna's doubt regarding karma and jñānam and I pointed out that karma and jñānam are equally important; therefore there is no choice between karma-yōga and jñāna-yōga. Everybody has to go through karma-yōga first which is the only means of purifying the mind and thereafter everyone has to necessarily go through jñāna-yōga, which is the only means of liberation. And by jñāna-yōga what we mean is study of the scriptures under the guidance of a guru. Guru śāstra upadēśa śravaṇam is called jñāna-yōga and everyone has to go through that also.

And even though there is no choice between these two sādhanas, Kṛṣṇa pointed out that there is a choice with regard to the lifestyle that a person chooses, it can be either grihasthāśrama or sanyāsa-āśrama and whether a person is a gṛhastha or sanyāsi, both of them will have to purify the mind first by doing their respective karmas and both of them will have to go through jñāna-yōga. Therefore the choice is between grihasthāśrama and sanyāsa-āśrama. There is no choice between karma-yōga and jñāna-yōga.

And since there is a choice with regard to the āśrama, the life style that a person has to take to, the question may come which āśrama we can choose. Because there is a choice with regard to the āśrama; certainly the question will come, which āśrama should we choose.

And according to Kṛṣṇa there is no uniform answer to the question because it will depend upon the type of the seeker; so the śāstra never uniformly point out that Grihasthā āśrama is better. Śāstra does not uniformly point out that sanyāsa-āśrama is better, because it depends upon the type of seeker, just as a doctor cannot prescribe uniform medicine to all people; it will depend upon the type of patient.

And therefore Kṛṣṇa makes a general observation with regard to the āśrama and what is that observation. Between the āśramas; sanyāsa-āśrama is more difficult. It is not meant for majority of people; it is only meant for minority; Kṛṣṇa will point out that in the fifth chapter, sanniyāsastu mahābāhō duḥkhamāptumayōgataḥ.

Either it is better that a person continues in grihasthāśrama throughout the life, or if at all a person is interested in sanyāsa, according to scriptures, let him go through gṛhastha-āśrama and thereafter let him go to sanyāsa-āśrama. Direct sanyāsa-āśrama;

skipping gṛhasthā-āśrama; Kṛṣṇa says, is meant for only a minority. And therefore, Kṛṣṇa feels in the case of Arjuna also, it is better that he continues in the Grihasthāśrama for getting some more maturity. Thereafter, he can think which one is better; and therefore activity is more safer, than withdrawal.

And to establish this view, Kṛṣṇa gave three reasons in the last three slōkās, 4, 5, and 6, he gave three reasons in support of karma.

What are those three reasons? The first reason is Arjuna, by avoiding karma, you are not guaranteed liberation; escaping from your duty, you are not going to get peace of mind; because our general tendency is to think so; when we have lot of responsibilities and anxieties, we always think that if I give up all those responsibilities and settle somewhere, where I do not have any action to do; we may conclude, we generally conclude, no action means peace of mind. Kṛṣṇa says inaction does not guarantee peace of mind.

Then the second reason Kṛṣṇa gave is that inaction is not totally possible. Because every person has got a svabhāva, which is governed by the three guṇas and everybody has got the pressure of these three guṇas, making him to do one activity or the other. Therefore it is impossible for majority to sit quiet, if you have any doubt, try to go to an āśrama and stay there for a week or so, without doing anything. People take tape-recorder, and some cinema songs, or something. Remaining quiet is impossible.

That is why, they tell a story also. In a temple, there was a sanyāsi sitting; without doing anything; and from the temple naivaidyam they were giving to the sanyāsi as a bhikṣā. And a new temple officer came. And he wanted to bring out changes and improve the situation and all and to cut costs, etc. and he wanted to establish himself and therefore he saw how many people are sharing the food; then they had prepared a list of all the employees, and at the end they listed out the name of the சும்மர் இருக்கிற ஸாமியார்; simply-sitting sāmiyār. Now this officer said: what is his business. Why should you give to this sāmiyār. Then he said: I am not going to do that; then he met the pūjāri, etc. who said that the officer should talk to the sanyāsi, as they respect him. Then he approached the sanyāsi and said that he is doing nothing for the temple and yet he is eating from the temple, etc. Then the sāmiyār said: Doing nothing is doing a great thing. And this officer said he can also do that. He was challenged by the sanyāsi to sit only for one week at least near him and doing nothing. And then the officer said what is the great deal. And the next day he also went and sat. Half an hour over, one hour, then he slowly he started getting restless and was looking here and there and then he got up to help someone; Then this sāmiyār told him to sit down and do nothing. And after 2 hours, he became so restless; he ran away and said to the priest, that here-afterwards, the simply sitting

sāmiyār should get double the quota. Now only I knew that it is more difficult than doing. And therefore, it is impossible to give up action because svabhāva pressurises.

And the third reason is not only inaction will not give mōkṣa; not only inaction is impossible; even if you manage to remain quiet, it can become a risky proposition. Why it is risky; because when you do not have anything to do; normally at least for a gr̥hastha, so many responsibility, therefore something to worry is there; and his mind is always preoccupied. When there are no responsibilities, when there are no goals in life; no plan, nothing is there, the mind is idle, and he is not going to meditate upon the self, because he does not know what, he does not know what the Self is; if he knows what the Self, he is a jñāni, so when a person without even ātma jñānam, remains quiet without doing anything, he cannot think of ātma also, and he does not have any project to think of, healthy project to think of, he has got an idle mind, an idle mind is an ideal for a devil's workshop. All the suppressed desires come up and especially when he looks up and sees that so many people are going after so many variety of enjoyment, since he cannot do it physically, because he has become a sanyāsi; because the society does not accept that, and therefore he does not do anything physically, then whatever he is missing physically he begins to fantasies; he begins to imagine; and the mind goes on imagining, the thought becomes more and more powerful; and a time comes, either he violates the sanyāsa-āśrama dharma totally; or his mind gets deranged, because of suppression. Even psychologists say suppression is more dangerous than violent expression.

So what vēdānta talks about is transcending the worldly desires; not suppressing the worldly desires. Parīkṣya lōkān karmacidān brāhmaṇān nirvēdām āyāt; getting vairāgyam is growing out of worldly desires. But this person is not growing out; but he is suppressing and therefore Kṛṣṇa calls him a mithyācāraḥ. Outside he is a Swami, he is declaring himself to the world that I am only thinking of dharma and mōkṣaḥ, that is the declaration through this vastrā, and outside he declares one thing and inside his mind is in arta-kāma. Thus there is a double personality; split personality and therefore he is called a mithyācāraḥ. Arjuna why should you be a mithyācāraḥ, because there is a strain in the personality.

And therefore, Kṛṣṇa said, which we saw in the last class, karmēndriyāṇi saṁyamya, because he has put on the ochre robes, he cannot go after pleasures like a worldly man, because ochre robe is meant for withdrawal, karmēndriyāṇi saṁyamya; he physically withdraws from sense pleasures, but manasa indriyārthān smaran, he is cheating the world and he is cheating himself. Because of the complacency that what I am thinking of, the Society does not know. The Society thinks he is in the highest meditation and does namaskāra and goes. But he alone knows what he is meditating upon.

One of the ācāryās says like the fish which moves in the pure water, but it consumes only rubbish in the water. That is why the fish is a cleaner. It is moving in water and whatever rubbish falls, it eats. Similarly I am in an atmosphere of āśrama; and dress also indicates that, but mentally I am consuming something else, and such a life is such a person is a mithyācāraḥ, and such a person is vimūḍhātmā, a deluded person, a split personality, a confused personality, he is not very clear what he wants in life.

So indriyārthān, should go with manasā smaran. Indriyārthān vimūḍhātmā mithyācāraḥ sa ucyatē. He is a hypocrite.

And therefore the third reason is what? Inaction is dangerous and therefore Arjuna do not think of sanyāsa; do not think of inaction, think of an active life; how to do that? That is going to be given in the next slōka No.7.

Verse 3.7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥३.७॥

yastvindriyāṇi manasā niyamyārabhatē'ṛjuna |
karmēndriyaiḥ karmayōgamasaktaḥ sa viśiṣyatē||3.7||

अर्जुन Arjuna **Oh Arjuna** तु tu But, **नियम्य इन्द्रियाणि** niyamyā indriyāṇi **having restrained the organs (of knowledge)** मनसा manasā **by the mind**, सः यः saḥ yaḥ **he who** आरभते ārabhatē **pursues** कर्मयोगम् karmayōgam **karma-yōga** कर्मन्द्रियैः karmēndriyaiḥ **with the organs of action** अस्कतः asktaḥ **without attachment** विशिष्यते viśiṣyatē **excels**

7. Oh Arjuna! But, having restrained the organs (of knowledge) by the mind, he who pursues karma-yōga with the organs of action without attachment excels.

So therefore what is the ideal āśrama, according to Kṛṣṇa? It is Grihasthāśrama, a life in society, where there is a scope for contribution, so that I can cleanse myself; Grihasthāśrama, while it is an ideal āśrama, for fulfilling artha kāma desires, parallelly it is an ideal āśrama for service to the society. Śāstra prescribes gṛhastha-āśrama, not merely for artha kāma; artha kāma is only secondary and subsidiary. That is why they say:

इयं सीता मम सुताम् सहधर्मं चरि तव ।
प्रतिच्य चैनम् भद्रमं ते पाणि गृण्णिश्व पाणिना इति ॥

iyam sītā mama sutām sahadharma cari tava |
praticya cainam bhadramam tē paṇi gṛṇṇiśva pāṇinā iti ||

So wife is called saha dharma cārani, which means one gets married not for primarily fulfilling the artha kāma desires, but it is only for primarily fulfilling service to the society;

my contribution to the society; parallelly I also fulfil my personal desires in a legitimate manner. And therefore, Kṛṣṇa says it is better one is in society.

And what should he do in Society? What type of life he should lead; he says, indriyāṇi manasā niyamyā. As a gṛhastha, as an active-person in society, let him regulate his sense organs first; even though gṛhastha is given a freedom to fulfil his artha-kāma, ārtha-kāma means what, artha means security, money, possessions, house, status etc. name, fame, they are all security; and kāma means entertainment. So śāstra gives freedom to fulfil the artha-kāma-desire only in Grihasthāśrama and not in sanyāsa-āśrama and sanyāsa-āśrama is exclusively meant for fulfilling mōkṣaḥ desire only. Not for fulfilling artha-kāma desire. Therefore let a gṛhastha fulfil his worldly-desires but under one condition; what is that; indriyāṇi niyamyā; by regulating the sense organs, which means, without violating dharma, morality.

Everybody is given freedom to enjoy physical-pleasures; sensory-pleasures, intellectual-pleasures, emotional-pleasures; you want to go to a movie and enjoy, nothing wrong, not three movies a day, but once in a while, if it is a safe movie; that is not for sanyāsi; that is not meant for the sanyāsi; therefore you fulfil that, but before fulfilment ask the question, is it legitimate, is it moral or is it in excess. Even a legitimate fulfilment of desire should be within moderate limits. അധികമായാൽ അമൃതവും വിഷം adhikamāyāl amṛtavuṃ viṣam. Even amṛutham in excess is poison.

The legitimate-fulfilment of pleasures cannot be beyond limits. That is why I gave the example of pickle; pickle is allowed, if you do not have BP of course, pickle is allowed, but you should know what is the main dish, what is the side dish. You should not take the pickle as the main-dish, forgetting the main dish. Similarly, ārtha-kāma should not be primary, dharma should be primary; giving must be primary, taking must be lesser; always the account must show that what I have contributed is more what I have consumed is less. That is called a dhārmic-puruṣaḥ.

And therefore, regulating, avoiding-indulgence. Avoiding-excesses, sensory-excesses. and how do you control the sense-organs; manasā; manasā means by discrimination, by discrimination, what is right, and what is wrong and what is moderate and what is not moderate, the intellect must assess and judge and decide; controlling the mind; controlling is not suppression. Controlling is regulating. Remember the example of a river; if you stop a river, it is suppression; the water will increase, increase and increase, the pressure will mount up a time will come when it will break the bund and flood the whole place. At the same time if you do not stop the river, the water may be wasted, it may just flow into the ocean without benefitting anyone; that is also wastage of water.

So that is also not correct; stopping also is not correct; and what is the correct thing; regulation of water, dam the river alright, but you have to channelize the water in an useful direction.

Similarly, Vēdānta does not ask you to suppress; at the same time, vēdānta says do not violently allow the sense-organs to: கண் போன பொக்கிலெ மனம் போகலாமா, மனம் போன பொக்கிலெ மனிதன் போகலாமா; kaṇ pōṇa pōkkilē manam pōkalāmā, manam pōṇa pōkkile manitaṇ pōkalāmā; (should the mind uncontrollably follow whatever the eyes see; and should a man uncontrollably follow his uncontrolled mind?) So do not allow that to happen. That is excess.

At the same time do not suppress; that is also not correct; that is called regulation; channelization, and having mastered managed the sense organs, jñānēndriyani, what should he do, karma-yōgam ārabhatē; one should take to karma-yōgaḥ. A gṛhastha, a person who is active in society, should take to karma-yōga; what is karma-yōga, we are going to see hereafter. Kṛṣṇa is giving the introduction. He should take to karma-yōga.

And that too how? Asktaḥ, without getting attached to anything. So whatever he uses, he uses with mastery; he does not consider anything that he uses as an end in itself; whatever he uses is a means; according to śāstra, even gṛhastha-āśrama is not an end in itself. Getting a wife or husband is not an end in itself; because both of them are not permanent. By holding on to them, I am not going to retain; either I have to grow out of my need for family members; if I do not grow out, Yamadharmā rāja will forcibly snatch them away from me; before Yamadharmā Rāja chooses to snatch, I decide to grow out of them; so that when Yamadharmā Rāja comes and calls, before he snatches, I tell you, take it; and there is no need to snatch. I am ready to come. So that is called detachment. Growing out of anything that I use.

This is called asktaḥ and such a person who follows karma-yōga is viśiṣyatē; he excels. He excels whom, he is superior to a sanyāsi who chooses sanyāsa without getting maturity and gets into trouble; neither he is able to fulfil his worldly-desires; nor he is able to spend his lifetime in vēdānta śravaṇa manana nidhidhyāsana.

Sanyasa-āśrama is wonderful, if we love vēdānta. sanyāsa-āśrama is horrible, if you do not love vēdānta. And therefore, a gṛhastha is superior to an immature-sanyāsi.

Verse 3.8

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्धं येदकर्मणः ॥३.८॥

niyatam kuru karma tvam karma jyāyō hyakarmanah |
śārīrayātrā'pi ca tē na prasiddhyēdakarmanah ||3.8||

त्वं कुरु tvam kuru **Perform** नियतं कर्म niyatam karma **the obligatory action**, हि hi **for** कर्म ज्यायः karma jyāyah **action is superior** अकर्मणः akarmanah **to inaction**. अपि च शरीरयात्रा api ca śārīrayātrā **Even the maintenance of the body** न प्रसिध्येत् na prasidhyēt **would not be possible** तē ते **for you** अकर्मणः akarmanah **from inaction**.

7. Perform the obligatory action, for action is superior to inaction. From inaction, even the maintenance of the body would not be possible for you from inaction.

So in the previous slōka, Kṛṣṇa said: karma-yōga is ideal, it is best for majority. But always śāstra give exception to a few, who can skip the gr̥hastha-āśrama and directly Brahmacharya to sanyāsa, śāstra gives as an exception. And exception is always exception, it cannot be taken as the general rule. And according to śāstra, even that exception, really not an exception.

If a person avoids the gr̥hastha-āśrama and takes to sanyāsa-āśrama and he is able or pursues spirituality and attain mōkṣah, really speaking he has not skipped gr̥hastha-āśrama; śāstra says, you know the answer, he has already gone through the gr̥hastha-āśrama in the previous life; and he has served the society and he has purified the mind and he is born with a pure mind; therefore naturally it has got inclination for vēdānta; why vēdānta? Vēdānta alone, it has inclination. Therefore there also we are not circumventing or avoiding gr̥hastha-āśrama; it is brought forward. That is it. Kṛṣṇa has talked about karma-yōga in the 7th slōkā.

Now from the 8th slōkā, Kṛṣṇa wants to talk about what is karma-yōga, which we are repeatedly saying karma-yōga, karma-yōga. So what is karma-yōga? Kṛṣṇa had briefly defined karma-yōga in the second-chapter;

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि । २.४७ ॥

karmanyevādhikārastē mā phalēṣu kadācana |
mā karmaphalahēturbhūrmā tē saṅgō'stvakarmaṇi || 2.47 ||

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धिं असिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

yōgasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā samatvaṁ yōga ucyatē || 2.48 ||

In the two slōkās, 47 and 48 of the 2nd chapter, karma-yōgaḥ has been summarised. In the 3rd chapter Kṛṣṇa is going to elaborately discuss from verse no.8 up to verse no.20.

So this chapter is therefore famous or well known for this particular section alone; and because of this particular section, this chapter itself is called karma-yōga. The following portion is therefore the most important.

Now as I said, as I had said very often, Kṛṣṇa gives the Gīta teaching only based on the vēdic-teaching; Kṛṣṇa does not have any new thing to offer; it is giving to old-teaching itself in a modern form; because compared to the time of the vēdās, the time of Gīta is modern; compared to the time of the Gīta, our time is still modern; therefore you may change the example, tape-recorder example, Śankarācārya would not have given; cassette he will not say; therefore TV and cinema example. Certainly Śankarācārya would not have talked in English. We change the language, we change the example, perhaps we have printed book and we have a got a modern pen; and some people are also recording perhaps; we can change all these; but the content of the teaching is vēdic alone. So vēda itself has talked about karma-yōga in the karma-kāṇḍa section and there is a famous mantra occurring in the Bṛhadāraṇyaka Upaniṣad, and Īśavāsyā Upaniṣad, which is the basis, for the third chapter.

In the Īśavāsyā Upaniṣad the mantra is:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

[kurvanneveha karmāṇi jijīviṣecchatam̐ samāḥ |](#)
[ēvam tvayi nānyatheto:'sti na karma lipyatē narē ||2||](#)

Very important mantra in Īśavāsyā. And in Bṛhadāraṇyaka, there is a mantra,

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन ४.४.२२

[Taṁ ētaṁ vēdānuvacanēna brāhmaṇavividiṣanti yajñnēna dānēna](#)
[tapasānāśakēna;](#)

These two mantras are the basis for the entire karma-yōga and Kṛṣṇa also is talking based on that.

So what is karma-yōga? I will generally discuss first and thereafter we can go to the slōkās proper.

I had briefly discussed in the second-chapter; that also you can remember. I said karma-yōga consists of two portions; one is karma and another is yōga. Karma is one word; yōga is another word; karma means proper action. So one of the criteria for karma-yōga is that the action must be proper action; what is proper action, we will see later; karma is here proper action.

Then the second part of karma-yōga is yōga. And the word yōga means proper attitude; towards what. towards the action and not only the action; towards the result of action also; that is more important; so proper-attitude towards action and result is called yōgaḥ.

Now we will take each part, each segment for study. What is proper action?

The scriptures divide action into three varieties; sātvikam-karma, rājasam-karma, and tāmasam-karma.

- Sātvikam karma is the best action; which is ideal part of karma-yōga and
- rājasam karma is only mediocre, secondary; and
- tāmasam karma is the worst.

And therefore according to scriptures, a karma-yōgi's life should dominate in sātvic-actions; and the rājasic-actions must be lesser and tāmasic-action should be either zero or minimum. OK.

Now the next question is: what is sātvic-action? Each one we will analyse. We have to understand it clearly. The first one is; sātvic-action.

In simple language, we can translate **sātvic-action, as any action in which more number of people get benefit. I may also be a beneficiary; there is nothing wrong**, if I also get the benefit but the benefit does not come to me alone; but the number of people that benefit is much much higher; like a business man who gets lot of profit; and he enjoys the profit, benefit but equally he shares the wealth with the society. And when a person shares his wealth with the society, even sanyāsis will bless him, may you get more profit; you know why, our āśrama would also get! So everybody will bless him for more and more profit. Somebody said I want to get lot of money; is it wrong? I said nothing wrong; get lot of money; but give lot of money also, so that others bless you. If you want to enjoy that money for yourselves only in a dark room, nobody will bless you. Therefore **sātvic karma is an action in which the beneficiaries are maximum; we call it niṣkāma karma; self-less activity.**

And then **rājasic-karma is selfish activity in which the beneficiaries are minimum;** minimum means what; myself and my two; myself and my family I keep. There are still worse cases; family also is not included. Myself alone. beneficiaries become lesser and lesser, and even with family members he does not want to share; and he goes to court to claim the property; there are cases where brothers themselves quarrel for property;

you can imagine the state of mind, when I cannot share with the family itself; question of sharing with the society does not arise at all.

Rājasic-karma is madhyama-karma; selfish-action is secondary.

And tāmasa-karma, is harmful-karma, for my benefit, I hurt others; I am not bothered about what happens to others, even when I play the radio or TV, I do not even consider whether the neighbours will be disturbed or not; you see in India, full that only. Everywhere mike is blaring. And nobody wants to consider the other people's-convenience and they say it is Viṣṇu Sahasranāma. Whether it is Viṣṇu Sahasranāma or Lalitha Sahasranāma, it is all the same; disturbance is disturbance. I am sitting in meditation and I do not want to get any other thing; Viṣṇu Sahasranāma is great; but not at the time of meditation; I am ready to chant Viṣṇu Sahasranāma when I want; when I want to meditate, I do not want any disturbance. If someone is playing Viṣṇu Sahasranāma cassette loud, that is an obstacle for me. Just because it is a temple, it does not mean that people can blare forth and disturb; any action that disturbs others, is tāmasam-karma.

In Sānskrīt, selfless-action is uttamam; selfish-action is madhyamam; and harmful action is adhama; a karma-yōgi's life should be such that it abounds in sātvic-karma and it has got minimum of tāmasic-karma.

Now let us go further; if sātvic-karma is niṣkāma-karma, what am I supposed to do as niṣkāma-karma; what am I supposed to do? The śāstra itself prescribe those sātvic-karmas; śāstrās prescribes them as a compulsory-karma, everybody has to do; you can do any amount of sakāma-karma alright; but śāstra says your life should have the sātвика-niṣkāma-karma also.

And what is that; śāstra says; pañca-mahā-yajñāḥ; comes under sātvikam-karma; And they are the best because, they produce spiritual-progress very fast. Double-promotion, triple-promotion in sātvic-karma.

in rājasam-karma, the progress is very slow;

and in tāmasam-karma, there is not only no progress, it is going away from mōkṣaḥ.

Therefore sātvic-karma is superior, because it purifies the mind; it cleanses; it is like soap for the mind; special detergent for the mind; rāgaḥ, dvēṣaḥ, kāma, krōdhaḥ, etc. it washes off with acid.

Now the question is what are the pañca-mahā-yajñās, all of which are equally important. Śāstra does not give them choice, but they give them as compulsory, according to our capacity, śāstra does not enforce, but according to our capacity it should be there;

The **first mahā-yajña is dēva-yajña**. Our life should have certain religious-activity. However busy you are, a portion of the day must be necessarily allotted for worship. What type of worship you do, we do not care; it all depends upon your background, your varṇa, your āśrama, your parentage, since some people may know, some person may know; vēdic-rituals, a person may do agnihōtra, another person may do sandhya-vandana, because we have been initiated because he has been taught. Another person may not know agnihōtra or sandya vandhana, he may go to temple, or he may chant Rāma nāma. He may do this or that. He says: Swamiji, can I chant while I am travelling in the bus, etc. They are all additions. There must be some exclusive-time allotted because then alone I know, then only it means that I have respect for dēva-yajña. Suppose some guests have come, in your house, how will you talk with him. Will you talk to him, cleaning your house; if you are going to do some work and talk to him, isn't it an insult? Similarly, if you are going to do puja, japa, etc. only doing some other job; then that is not the real one; we should first give some time for japa or puja or anything and after doing that regular mantra japa, then if you are chanting while going to office in the bus, or chanting while you are sitting doing no other thing, etc. that should be all additions; but they can never replace exclusive-allotment for the dēva-yajña. So let us call it prayer; you may call it ritual; you may call it prayer. One should do.

Then the **next one is called Pitṛ-yajña**; which means worship of the forefathers; our scriptures consider it extremely important; worship of the forefathers; according to our tradition; family to family; in forefathers have practised in a particular way, therefore, that also should be done, one has to allot some time. I heard day in America, mothers'-day, fathers'-day, in all cultures it is there. If you are allotting time for everything and if you cannot allot time for your forefathers, because of which we are solid 80 kgs sitting here, because of them, we are ungrateful people; not fit to be called even a human-being. And therefore, pitṛ-yajña, any type of worship, according to the family tradition. srāddham, tarpaṇa, different things are there; they are all important.

then the **third one is called; ṛṣi-yajña**; or Brahma-yajñaḥ; offering to, or worship of our scriptures; because of which alone our culture, our tradition is so glorious, if Indian has got some name, not because of anything; because other than religion and philosophy, in everything we are a big zero. Nothing we are excelling. Only we have got the oldest Ṛg-Vēdā; yet he does not know what it contains; Yajur-vēda; we have only that thing to claim; therefore we have a glorious tradition because of the scriptures and the ṛṣis have

dedicated their life to give us the scriptures; therefore I have to do something to preserve and propagate the scriptures; either directly or indirectly. So which will come under; this is called ṛṣi-yajña; pārayaṇam, daily pārayaṇam of sahasranāma, or Gīta, or Upaniṣad or some Tamil prayers; allotting some time for the study of scriptures; just read the bhāgavatham from beginning to end; with translation; it is wonderful. Read the Rāmāyaṇam from beginning to end; just at least one page per day; not the 24,000 slōkās; therefore the study of scriptures, in fact, what you are doing now is Brahma yajña.

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राधीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ तैत्तिरीयोपनिषद् शिक्षावल्ली नवमोऽनुवाकः Verse १ ॥

ṛtaṁ ca svādhyāyappravacanē ca | satyaṁ ca svādhyāyappravacanē ca | tapaśca svādhyāyappravacanē ca | damaśca svādhyāyappravacanē ca | śamaśca svādhyāyappravacanē ca | agnyaśca svādhyāyappravacanē ca | agnihōtraṁ ca svādhyāyappravacanē ca | atithayaśca svādhyāyappravacanē ca | mānuṣaṁ ca svādhyāyappravacanē ca | pra jā ca svādhyāyappravacanē ca | prajanaśca svādhyāyappravacanē ca | prajātiśca svādhyāyappravacanē ca | satyamiti satyavacā rāthitarah | tapa iti tapōnityah pauruśiṣṭih | svādhyāyappravacanē ēvēti nākō maud-galyah | taddhi tapastaddhi tapaḥ || taittirīyōpaniṣad śikṣāvallī navamō:'nuvākaḥ Verse 1 ||

It is repeated several times, to indicate that we are all responsible not only for receiving the scriptural-knowledge and it is our duty to hand it over to the posterity, future also. We need not sit in the hall and lecture; if every parent, shares the traditional-wisdom, with their children, and in every family, in India, the culture was transferred only in the families. Everything from the Patti, patta, appa and amma; we learn all the purāṇās, through our parents; Now they say: Swamiji now we do not have time; and therefore we have purchased the Amar Chitra Katha and given the children; and then thereafter the children know more than the parents.

We have a duty to preserve and propagate our scriptures; Brahma-yajña means daily vēda-pārayaṇam or any smṛti, itihāsa puraṇa, anything, that is Brahma-yajña and it has got a ritualistic form also, many people nowadays practice a five minute ritual; in which I remember the scriptures, **Ṛg vēdam tarpayāmi, yajur vēdam tarpayāmi, sāma vēdam tarpayāmi, Atharvaṇa vēdam tarpayāmi, ithihāsa purāṇam tarpayāmi, kalpam tarpayāmi, vyākaraṇam tarpayāmi**. Even grammar we worship; not only we offer puja to all these scriptures, we also say **sarvān ṛisīm tarpayāmi**. The ṛṣis who have contributed to that; we also add, **sarvān ṛṣī pathnigum tarpayāmi**. Or else the feminist movement would come and start an agitation! Therefore along with the ṛṣis, were happily married also, therefore ṛṣis is also worship, ṛṣi-pathni also I worship. This

is called Brahma-yajña; no choice, compulsory. The amount of time you may spend; it may vary. Even if it is five minutes, enough.

Then the **fourth-yajña, Manuṣya-Yajñaḥ; all types of social service comes under manuṣya- yajña; all types of social service**; whether it is poor-feeding; or building orphanages, during Deepavali, you always get advertisement, in some orphanages, which asks for donations, etc. some of you may also go through and give sweets etc. to the children, old people etc. give some dress to those people, even those people asks you not to bring anything, and not bring money, but spend some time with them. etc. they are all thirsting for somebody's love; they are only asking for time, 15 minutes; similarly, some old age homes are there; there I contribute, I build schools or anything; connected with the society; secular it is. Not temple connected; social service; all of them will come under manuṣya yajña; and vēda considers primary manuṣya yajña as anna dhānam, or giving or feeding the people, who do not have the facility. Poor feeding is considered a very very sacred thing. This is manuṣya-yajña.

And remember, people ask the question when the śrāddha comes; can I do poor feeding; this is invariably people ask; the śāstra say that poor feeding is manuṣya-yajña; sraddha-tarpaṇādi is pitṛ-yajña; one cannot replace the other; only one can be added to other; but one can never replace the other; if one can be replaced, śāstrās would have said either or; like in examination; they never said that; the pañca-mahā-yajña is said in the vēda; not in the smṛthis;

pañcava yēde mahā-yajña; satati prajayanthē, satati san tiṣtantē; dēva yajña, pitṛ-yajñō, manuṣya yajñō, bhūtha yajñō, brahma yajña iti.

And Vēdā itself defines all the pañca-mahā-yajñaḥ. It is there social service; they think that it is a new concept we have to learn from Christian missionaries; we have to learn; people say. In the Vēdā it is said we have, we are not following; that is all; the fourth one is manuṣya-yajña;

The fifth one is called; bhūtha-yajñaḥ; and all environmental protection will come under bhūtha-yajña; so all animals should be respected. That is why we have got different deities having different animals as vāhanās. Once you see them as the vāhanās, then you will develop a reverence for them. Therefore reverence for life; then reverence for even plants; you can cut a tree; but if you are forced to cut a tree; minimum you have to plant a tree; maximum anything. Now they are talking about environmental protection; tree planting, etc. Vēdā says:

Asvathō vada vrikṣa candana taru; kalpadrumō..., a list of trees are given and kurvantu no maṅgalam; early morning I remember all those representative trees; and I remember how they are contributing for my survival; and that is bhūtha-yajña and again feeding them, taking them, SPCA, Blue Cross; if you are doing anything through anyone of them, that will come under bhūtha-yajñaḥ.

In Śakuntala, Kālidāsa writes, when Śakuntala wants to go away from the Kaṇvā āśrama, he takes leave of the people there; then she takes leave of even the plants and the deer; there is a deer; very **dear deer** for Śakuntala; and when she is going, finally it is pulling her dress; and Śakuntala gives a special attention to that deer; and thereafter Kaṇvā address all the trees;

भो		भो:		सन्निहितास्तपोवनतरवः		।
पातुं	न	प्रथमं	व्यवस्थति	जलं	युष्मास्वपीतेषु	या
नादत्ते	प्रियमा	नापि	बवतां	स्नेहेन	या	पल्लवम् ।
आध्ये	वः		कुसुमप्रसूतिसमये		यस्या	भत्युत्सवः

सेयं याति शकुन्तला पतिगृहं सर्वैरजुञ्जायताम् । ४.९ ॥

[bhō bhō: sannihitāstapōvanatarava: |](#)
[pātuṃ na prathamam vyavasthati jalam yuṣmāsvapīteṣu yā](#)
[nādattē priyamā nāpi bavatām snēhēna yā pallavam |](#)
[ādhyē va: kusumaprasūtisamayē yasyā bhatyutsavaḥ](#)
[sēyam yāti śakuntalā patigrham sarvairajujñāyatām | 4.9 ||](#)

Listen! listen! yē neighbouring trees of the penance-grove. She who never attempts to drink water first, when you have not drunk, and who, although fond of ornaments, never plucks a blossom, out of affection for you, whose greatest-holiday [highest-joy] is at the season of the first appearance of your bloom, even that same Śakuntala now departs to the house of her husband. Let her be affectionately-dismissed by (you) all.

Kaṇvā addresses all the plants and tells: Oh Trees, Śakuntala is going away; till now she was taking care of you; you are like her children; and please give her blessing and send off. And he writes and it seems all the trees bend their head.

And now they say scientists say plants have got feeling; it responds when a person goes to cut the tree; and when another person goes to what you call water the tree; the plants have got different responses; and therefore respect for the environment; taking care of them. That comes under bootha yajña and all the pañcayajñās are not optional; but they are compulsory; they are called sātṅvika karma; once a person who leads such a life; he always gives more to the society than he takes and such a person is no more a burden to the society; he is a blessing to the society. when the plants people are cutting,

everybody says do not cut the plant; plant more trees; but when it comes to human beings, what do we say: reduce the population; we always vote for less human beings; who is saying that; human being; from this it is very clear, that plants are satvic ones, and the human-beings are tāmasic ones; every human being is a burden to the environment; whereas every plant is a blessing to the environment. What a life we lead; karma-yōgi is not like that.

Hari Om

038 CHAPTER 03, VERSES 08-09

ॐ

Lord Kṛṣṇa talked about the importance of karma up to the 7th verse; and now from the 8th verse onwards, up to 20th verse, the Lord is dealing with the important topic of karma-yōga, and because of this is central theme of this chapter alone, this chapter is known as karma-yōgaḥ; therefore this is a very important portion not only of the third chapter but of the entire Gīta; this portion is important; Kṛṣṇa deals with karma-yōgaḥ.

And in the last class, I was introducing the topic and I pointed out that karma-yōga consists of two parts; one is karma and the other is yōgaḥ. The word karma here means proper-action; and the word yōga here means proper-attitude; and I was discussing proper-action in the last class and I said that the actions are divided into three types in the śāstrās; which we will be seeing in the 17th chapter; and those three types of actions are sātvikam- karma, rājasam-karma and tāmasam-karma.

Sātvik-action is that action in which the beneficiaries are more number of people; I may be a beneficiary or not; even if I am the beneficiary of that action; there are more number of other people also who benefit from the action; therefore, we can define sātvikam karma as niškāma-karma; selfless action, where I give more and take less. So in sātvik karma, when I take the final account, I find that I have taken less and I have given more.

According to our scriptures, the one who takes more is a failure; the one who gives more is success. According to many other - in the office, if I can do minimum action or no action and if I can get maximum money out of it, I consider it as a successful deal, whereas according to Śāstra; the whole thing is the other way round, if I can give more and take less; it is a successful spiritual deal, because the śāstrās say: na karmaṇā na prajāyā dhanēna, tyāgē naikē amrutatva mānaśuḥ. Therefore, sātvik-karma is selfless action, in which I may be a beneficiary but there are more other beneficiaries also.

The second type of karma is rājasam karma; in which other beneficiaries are lesser and lesser, I am the greatest beneficiary; it is a selfish-action, I am bothered about myself; or maximum I include நாம இருவர்; நமக்கு இருவர் (We two and ours two). Maximum four. Not even the parents. Husband nuclear family. So therefore I do not even want to take care of my parents; if I can manage by sending them to some old-age-home; and just manage sending from Rs.500 and Rs.1000 and get rid of them, that is ideal. In one old age home, the authorities were telling, that when they sent a letter informing the death of the parent, they say we do not want to spend money and come all the way; you just do the disposal job also; and whatever money you spend, we will reimburse. We do not want to take the trouble. Therefore a lifestyle in which I do not want to include even my parents, brothers or sisters, maximum included is wife and children; that short-sighted frog-in-the-well, limited mind attitude is selfish action, rājasam karma.

And tāmasam-karma is the worst type of action in which, while I am benefitting, while other people do not get any benefit, but other people are positively harmed. In rājasam-karma also I am selfish. In tāmasam-karma, I am selfish, but what is the difference? In rājasam-karma, I benefit, other people do not benefit; but they are not harmed; whereas in tāmasic-karma, I get the benefit, and at the cost of other people's benefit and therefore it is harmful action. Selfless-action is sātvic, selfish-action is rājasic harmful action is tāmasic.

And the śāstra says sātvikam-karma produces maximum and quickest spiritual progress; it is fast progress. In rājasam-karma, spiritual progress is slow; and less. In tāmasam-karma, spiritual progress is nil; not only it is nil, the person is spiritually falling down; a man of tāmasic action may be materially successful; because by cheating others; by adulteration; by bluffing, by doing all those things, he may amass wealth; therefore the world may think, he is materially a successful person, but the śāstrās say, spiritually he is going to fall down, he is getting more and more away from the śāstra.

Therefore, what should be aim of the karma-yōgi? He has to increase the percentage of sātvik-karma, reduce the percentage of rājasam-karma and then third avoid (you cannot say reduce) possible tāmasam-karma. This is called proper-action.

And the śāstra itself defines the sātvikam-karma, which promotes spirituality very quickly; that sātvikam-karma given in the śāstra itself which I discussed in the last class, in the form of pañca-mahā-yajña. My contribution to the deities in the form of daily worship, my contribution to the forefathers in the form of my prayer; like shrādda, tarpaṇam, etc.; my contribution to the scriptures in the form of studying the scriptures and handing over them to next generation. Then my contribution to fellow human-

beings in the form of all types of social service and finally my contribution to the environmental, the ecological balance, that will come final; bhūta-yajña, in which I am aware of the plant life; the animal life; and I want to respect them; I want to worship them.

In Hinduism, almost every creature is worshipped from snake onwards; birds are worshipped, reptiles are worshipped, animals are worshipped; plants are worshipped; that is my contribution to the so-called lower beings; these put together is pañca-mahā-yajña. Therefore, Kṛṣṇa says Arjuna, if you are a karma-yōgi, concentrate on the pañca-mahā-yajña; you might have selfish desires; fulfill them alright, but predominantly it should be a life of contribution; which is proper action; I have only talked about first part of karma-yōga; that is proper action. Pañca-mahā-yajña, sātvikam-karma; niškāma-karma.

What is the second part of karma-yōga? Yōga; which is proper attitude. Even the best action will not give me any benefit; even the best action will not give me any benefit, if I am going to look down upon the action and I am going to do it; In Tamil they say: கட்டுன என்று; after cursing and muttering and murmuring. Many people they say that October-November, is a problematic month, month of festivals, etc because it is a month of expenditure; those people who are bothered about budgeting are bothered about the extra expenses; they are unhappy Dīpāvali means this and that; expenses; and this function and that function; expenses; they think in terms of expenses, and consider it as a burden.

If we are going to do it half-heartedly, it is not going to give any benefit; the attitude must be what? Every action should be taken as an offering to the Lord, which is called Īśvarārpaṇa-buddhi. Every action that I do, sātvikam or even rājasam, for example, when I am serving the society, do some service to the society; there also, I do not consider it as my contribution and develop arrogance, I am humble and I am grateful to the Lord that I have got an opportunity to serve the Lord, which is in the form of all these people. Daridra-Nārayana; it may be a daridra but I should see him as Nārayana; I am giving to that not to a daridra; but daridra-Nārayana. We have got the expressions like Nara sēva; Nārayana-sēva; mānava-sēva is mādharma-sēva. This is Sānskrīt sēva; which is service. Therefore the attitude must be I am offering this to the Lord; Kṛṣṇa is going to talk about this in detail; and I am only giving you a bird's eye view; in the 9th chapter Kṛṣṇa will say;

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९.२७॥

yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat |
yat tapasyasi kauntēya tat kuruṣva madarpaṇam || 9.27 ||

Even your eating, offer to the Lord who is in the stomach.

कायेन वाचा, मनसेन्द्रियैर् वा, बुद्ध्यात्मना वा प्रकृतेर् स्वभावात् ।
करोमि यद् यत् सकलं परस्मै, नारायणायेति समर्पयामि ॥

kāyēna vācā, manasēndriyair vā, buddhyātmanā vā prakṛtēr svabhāvāt |
karōmi yad yat sakalam parasmai, nārāyaṇāyēti samarpayāmi ||

So thus all our prayers indicate that it is not for verbal repetition, it is to bring an attitudinal change; even the kāyēna vācā is being chanted as a muttering. It is not for chanting; it refers to our bhāvana; our attitude. Even your doing the most mundane job of cleaning your desk it is an offering to the Lord; once I take it as an offering to the Lord, I will do it wholeheartedly; because I will not do anything inferior to the Lord.

If it is for the boss, you may think, this is enough; and therefore you may not be wholehearted; and it is hole-hearted!; but if you are offering to the Lord it should be wholehearted; therefore what is the attitude, Īśvarārpaṇa -buddhi, when I do the action; as a kartā. And most important thing is one more attitude, whatever I do is going to produce a consequence. Whether it is selfless-action, or selfish-action. Even if you are doing selfless-service in the society; people will criticize; people will say you are doing that so that you may appear in the photograph; so that you will appear in the newspaper or your name will be mentioned in the vote of thanks list. For name and fame you may be doing; public may criticize. Or as people often say; Swamiji, it is thankless job; what is the use of dying for that person? I do not know what is the consequence that is going to come from my action; and therefore, Kṛṣṇa says whatever be the consequence; your attitude must be what? Prasāda buddhi. I accept it as the prasāda from the Lord. So as a kartā I have Īśvarārpaṇa - buddhi; as a bhoktā, I have prasāda-buddhi; when I am doing, offering, when I am receiving the karma phala, it is prasādam; karmaṇi Īśvarārpaṇa-buddhi; karma-phalē prasāda-buddhi; this attitude is called yōgaḥ. So yōgaḥ karmaṇi Īśvarārpaṇa-buddhi; karma-phalē-prasāda-buddhi.

And if I entertain this attitude, what is the advantage I will have? If I entertain this attitude, what is the advantage I will have? There is a great advantage. If I am going to take all my actions, as an offering to the Lord, I am not going to see whether it is a pleasant-action or unpleasant-action. because in life; we have to do many actions; and many of them are compulsory duties, and all duties are not going to be pleasant; there are going to be some duties which are not that pleasant; if I have to take care of my old parents or elderly person; who is not that well, it is a duty; but it is not going to be a

pleasant one; because expenditure is involved; physical strain is involved; and he slightly prays for the speedy death of the person; that person is suffering; so at least Oh Lord let him relieve; Let the Lord relieve him; what this person really wants is his release; it is a painful thing. Thus in life, there are many many unpleasant actions; and for many people going to office regularly is unpleasant. That is why Friday comes, kuṣi; special bloom will be there in the face, because of the week end; then Sunday evening gloom, because of the coming Monday.

The housewife has also similar complaint. Cooking, Cooking for the 3 times, 365 days in a year, within the four walls of the house, no entertainment, etc. etc. I want to go out. Therefore the 'going-out' wants to 'remain-in', the 'remaining-in' wants 'to-go-out'; both are unpleasant.

And for Arjuna now, the duty is what, fighting the Mahābhārata war, which is not a pleasant-duty at all, it involves killing the near and dear ones. And therefore, when I have Īśvarārpaṇa -buddhi, the advantage is I will not divide my duty as pleasant or unpleasant. No division should be made. Both are what? Offering to the Lord. Once I look upon every action as an offering, I do not do it grudgingly; therefore what is the benefit of Īśvarārpaṇa -buddhi, there is pleasantness in any kind of duty. Kṛṣṇa calls it samatvam. No work being done murmuring, mumbling, grumbling. Not only he is unhappy, he is freely distributing unhappiness to anyone going nearby. If anyone stands near him for five minutes, our face will also droop. There is no enthusiasm. There is no pleasantness. Whereas Kṛṣṇa defines Karma-yōgi as mukta saṅgo: 'nahaṃvādī dhṛtyutsāhasamanvitaḥ (18.26). A karma-yōgi will have a lot of utsāḥ; with a smile. Therefore, that smile should be in the face; that is why Swami Chinmayānanda used to give one advice; easiest advice, but most difficult, you just try to follow only one rule; that the motto given in the school to the children. Keep smiling; it looks so simple, but it is one of the important thing, whatever you have to do, be pleasant. Therefore, Īśvarārpaṇa-buddhi, makes the mind samāḥ.

Similarly, prasāda-buddhi has also got an advantage, because when the result is favourable, then everybody is happy; but the problem is when the result is not favourable; I am going to react to that, criticise all the star in the world, all the deities in the world, it is all unjust, you will always find that suppose there is some contest is there; Bālavihar contest, or the like, Gīta chanting, etc. I find often mothers coming and complaining; that girl, or that man's child did not get the first prize, the judges were partial. And when are the judges impartial; only under one condition; when, my child gets the first prize. So the human tendency, whenever I do not get the expected result; I look upon God as unjust. And I tell Swamiji, I am a such a great bhakta, and I never

killed even a fly, I go to the temple very frequently; I have not told a lie, which itself is a lie; everything and why Me? Why am I going through this suffering and therefore Bhagavān is unjust.

So if I have got prasāda-buddhi, how do I take; whatever Bhagavān gives is the just result. It is what I deserve. And if I have been extremely-good and I am suffering-now, we say that we are extremely good now, assuming that it is true, which is doubtful; I am extremely-good now, but śāstra says the result that I experience is not the results of the present-actions only; some of the results that I receive come from pūrva-janma-karma and do I know what akramams I have done in my pūrva-janma. As somebody said, we have all been doing akramams in kramam. So therefore I do not know what are all the karmās in my lot; whatever I get is the just result; therefore what Bhagavān has given me, I accept, as they have one rule in cricket, once the umpire says, you are out, what is the batsman supposed to do. If he hesitates, and if he throws the bat and he mumbles, all these things, he will be called and warned and what is the rule, implicit-obedience. If you can accept the local umpire who commits full of mistakes only, why can't we accept the universal-umpire who does not require a third-umpire, because His eyes are everywhere, and He gives 'out' correctly? So if any of is 'out', in cricket, only you get out of that field, but here 'out' is different; we have to just vacate the place, including death, diseases, old age, association, disassociation, whatever Bhagavān gives, it is a just-thing, and I accept that. And if I do not have the inner-strength to accept that, I pray to the very same Lord:

Oh! Lord, Give me the strength to accept and this acceptance of the result without resistance is called prasāda-buddhi and the advantage of prasāda-buddhi is again samatvam. Thus both Īśvarārpaṇa -buddhi and prasāda-buddhi, here the word buddhi means the attitude; normally buddhi is intellect, here buddhi is attitude, Īśvarārpaṇa -buddhi, the attitude of offering to the Lord; prasāda-buddhi means the attitude of prasāda; prasāda cannot be translated; it is difficult. So the English word for prasāda is prasāda; receive it as prasāda. 😊.

So these two attitudes give what? Samatvam. That is why in the 2nd chapter, Kṛṣṇa said, samatvam yōga ucyatē. Do you remember? The definition of proper-attitude is a balanced mind born out of Īśvarārpaṇa and prasāda-buddhi; thus proper action, plus proper-attitude is equal to karma-yōga.

And what is the benefit of this karma-yōga? Material benefits may come, may not come; karma-yōga does not guarantee material benefit, it may come, generally it will come, that is the bye-product of karma-yōga. Generally, but we are not supposed to

concentrate on the bye-product; if you are concentrating on the bye-product, it is no more bye-product; it is the main product. Therefore, material-prosperity is a bye-product; we are not supposed to concentrate on it, the primary-result of karma-yōga is what? Very fast spiritual-progress; and what is the sign of spiritual-progress? Interest in self-knowledge; spiritual progress how can I know; I begin to love self-knowledge; and I will also easily grasp self-knowledge. This is the bird's eye view of the karma-yōga. With this background, we will go slōkā by slōkā; every slōkā is a gem.

So Kṛṣṇa says: look at the 8th slōkā; akarmaṇaḥ karma jyāyaḥ. Arjuna, action is always superior to inaction. **Action is always superior to inaction; because** as we saw in the previous slōkā; **in inaction, the mind is idle and an idle mind is a devil's workshop**. Only a jñāni can remain without action, because his mind has no problem, but whereas as far as an ajñāni is concerned, if he is idle, and if he tries to remain alone, withdrawn from the society; the very same aloneness will only create fear and loneliness. Therefore, whenever a place is a quiet place, you will find two people will have two types of response. One will say that it is quiet like āśramam. Another person will say it is quiet like a cremation-ground or burial-ground. Quietness remaining the same, the one who has got a mature-mind, he enjoys that, he calls it aloneness; whereas the other person who is not prepared, the very same thing is what? Loneliness. Externally both are same; but internally, it is dangerous for an unprepared-mind, therefore Kṛṣṇa says; action is superior to inaction.

And not only that; look at the second line; akarmaṇaḥ śarīrayātrā'pi ca tē na prasiddhyēd. If you resort to inaction, even living in the world will become impossible. If you resort to inaction; śarīra-yātrā, even the journey of life, even the procurement of the minimum needs like food, clothing and shelter, even that is not possible, if you do not take to action. And suppose a person argues. I need not act for procuring the minimum needs. I already have got pūrvika wealth. Suppose a person says, all that I have to do is to eat to the nose-full, and take rest, if I have to eat I have to take rest, after some rest, I have to eat; for that śāstra says, even if you have got everything provided you have to act in the world at least for maintaining your physical-health; otherwise cholesterol will get deposited all over, the person who has got the car and the other facilities, the doctor will say, keep the car at a long distance and walk.

At least to maintain your health you will have to work, you have to act and therefore Kṛṣṇa says, even for livelihood you have to work in the world, Arjuna, tvaṁ karma kuru; you do action; and what type of action, niyataṁ karmam kuru; you do those actions, which are prescribed in the scriptures as compulsory actions. And what are those actions? All the selfless actions called pañca-mahā-yajñās are prescribed by the

scriptures; as compulsory action. Everyone has to contribute to the world; whether you earn, whether you enjoy, you eat, you do whatever you love to do, you want to enjoy dance, music, you do, may you pursue arta-kāma; nothing wrong, but one compulsory-thing is, you have to contribute to the Society. In what way, you contribute, depends upon your facilities, your resources, if may be financial contribution, it may be vidyadhānam, it may be anna dānam, it may be time dānam; in America, they used that word; thank you for giving me your Time; only when they come and talk to me for fifteen minutes (we do not have that practice!), thank you for the 'Time', then only I understand giving time to someone and listening to whatever he says; it may be useful or not; that is a different thing, but I listen to someone, I have not given money or solution or anything; what I have given, I have given some time from my life; that is also dhānam. If you smile at someone, that is also a dhānam. If you smile at people, I tell you people, please come from miles to get a smile. So therefore contribute at all the five levels and Kṛṣṇa calls it niyataṃ karma.

Now here we have to note a very significant thing. The sātvikam-karma or pañca-mahā-yajña can be seen from different angles; and it is given different names, indicating the significance of that particular angle. Now these compulsory duties, here Kṛṣṇa calls niyataṃ. Niyataṃ means it is the commandment of the Lord. It is the commandment of the Lord. That means what, there is an element of fear involved in it, because the moment you call it a commandment, if you do not do it, there will be punishment; like the laws of the Government.

Even though the laws are meant for our own well-being only, but the laws are looked upon as the laws of the ruler, and we have to necessarily follow them and if you violate the laws, whether it is laws of the tax, you have to pay the tax. If you do not do that, you will have punishment. You have to follow the traffic rules, if you violate that, the stop line, at the signal. If you cross the stop line, Rs.50 penalty. See all these laws are meant are for our own wellbeing. If we are mature enough, we will follow by ourselves; but an immature person never follows the law by himself or herself; and therefore what do we require? Threatening and punishment. Similarly, any mature person will naturally do pañca-mahā-yajña. Any mature person will naturally do pañca-mahā-yajña; because he knows that he has got duty to the world, and not merely rights.

As Kennedy or somebody said, 'Do not ask what your country has done to you; ask what you have done to the country'. Any mature person will naturally ask the question, what have I done to the religion, to the forefathers; to the country, parents? And therefore, a mature person will naturally do; an immature person will not naturally do and therefore

our scriptures threaten the humanity by saying you have to compulsorily do pañca-mahā-yajña.

And if you do not do these karmas, what will happen? Punishment also is prescribed. It is called omissions of your duty. Just as we use the word commission and omission, vihitam avihitam vā, sarvam ētat kṣamasvā, jaya jaya karuṇābdē, śri mahādeva saṁbhōḥ. Vihitam avihitam means what? **Not doing what is to be done and doing what is not meant to be done; that is one mistake**, omitting what I have to do. Therefore the scriptures say whoever does not do pañca-mahā-yajña will get a special-pāpam. There are other regular pāpams for other successful acts; there is a special-pāpam for the omission of the pañca-mahā-yajña, and that pāpam is called pratyavāya-pāpam. Pratyavāya pāpam. If I do not contribute at these five levels, I am incurring pratyavāya pāpam, which means I am spiritually falling down. I am getting more and more away from mōkṣaḥ.

And therefore Kṛṣṇa uses the language of threatening; Arjuna, niyatham, my commandment is karma-yōga, therefore better you do it, he is saying that with a stick in hand, as if it is a stick treatment! Just as, only when the police man stands, we will follow the traffic rules; then also he will look and left and right and quietly sneek the signal. Only when there is the police, only when there is punishment, only then the immature persons will follow. Therefore, the scriptures use the language of threatening, karma-yōga, one should follow or otherwise he would incur Sin. Therefore, Arjuna, niyatham Kuru. The word niyatham is otherwise translated as Vidhi or vihitam. All the three are same. Vidi or vihitam or niyatham. Here it is the language of fear that Kṛṣṇa is using. Better you do. Better you obey my commandment.

Verse 3.9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥३.९॥

yajñārthāt karmaṇō'nyatra lōkō'yaṁ karmabandhanaḥ |
tadarthaṁ karma kauntēya muktasaṅgaḥ samācara ||3.9||

अयं लोकः ayam lōkaḥ **This world** **कर्मबन्धनः** karmabandhanaḥ **is bound by actions** अन्यत्र anyatra **in the case of any (action) other than** कर्मण् यज्ञार्थान् karmaṇ yajñārthān **an action meant for Yajña** समाचर samācara **(Therefore) Perform** कर्म karma action तदर्थम् adartham **for that sake** मुक्तसङ्गः muktasaṅgaḥ **without attachment,** कौन्तेय kauntēya **Oh Arjuna!**

9. This world is bound by actions in the case of any (action) other than an action meant for Yajña. (Therefore) Perform action for that sake without attachment, Oh Arjuna!

So in the previous slōkā, Kṛṣṇa presented karma-yōga as Īśvara-ajñā, Īśvara-vidhi, one has to follow; otherwise you will incur sin; the language of fear is used. In fact, it is not correct; because psychologically it is not healthy to cause fear. That is the new research that is telling; they are advising all the parents and teachers, never use fear as a method of making the child obedient; because in fear, the mind is crumbled; the mind cannot grow or learn; that is why in America and all, that parents cannot beat the child. And then all the children are given a particular number; to ring it and the parents are immediately arrested. Previously the parents were threatening, now the children are threatening the parents; because they say corporal-punishment is extremely bad for the growth of a mind of a person. Threatening is extremely bad; and therefore, one should avoid using that if at all necessary, it should be used only extremely sparingly, sāma dana, bhēda, and only the last is danḍa. Because the side effects are dangerous; even though it looks simpler, because by frightening the child, you can get things done easily. Even when the child cries, they use the language, if you cry, again I will beat you. Now the child immediately stops. They say that the child has not stopped crying; but pushed the crying into the subconscious mind; you have not stopped the child from crying; it stores like bank deposit; it stores all the crying in the sub-conscious and wait for a future opportunity and such children who have suppressed all the crying, they alone in future cry for anything and everything. No reason is necessary; only we Swami come to know because they all will be coming and start crying. Therefore by frightening you can get things done, but it is not the right method, but in inevitable cases, sparingly it can be used, like Pethadine-injection, only very very, when it is extremely necessary.

So thus previously karma-yōga was talked about as what? Īśvara-ajñā, where fear was used, now Kṛṣṇa improves the version you need not take it as Īśvara-ajñā. When you are immature I called it Īśvara-ajñā, soon you should change your attitude; do not be a God fearing person; you might have heard this idiom, God-fearing person; we think that this is a good quality; but fear whether the fear of husband, or parents, and rarely fear of wife; or fear of anyone, any fear is bad including God fear. So initially you are a God fearing person, later convert karma-yōga into God-worship and from this angle, it is called Īśvara-Yajñāḥ.

First we said **Īśvara-ajñā** (to create fear), now it is said **Īśvara-Yajñā**, look upon karma-yōga as worship of the Lord. That Lord who has given everything to you free of cost; wonderful body, wonderful world, five sense organs are there; five sense objects are there; you have got hunger, food is there; you have thirst, water is there; you have buddhi, I suppose, and we have got enough field for discoveries and discoveries and discoveries. Anything you naturally need, Bhagavān has provided. As somebody nicely said, we have got enough for man's need, but we do not have enough for man's greed.

Whatever is need, it is provided; therefore why can't we worship the Lord for all these gifts he has given.

And therefore he says, Yajñartham karma. Karma-yōga is for the worship of the Lord. It is converting the very life into a pūja. Normally what do we do; pūja means 15 minutes, what we do in the early morning, pañcāyathana pūja, we think that pūja is a 15 minutes ritualistic job, done unwillingly, but Kṛṣṇa says you may do the pūja that pūja in the beginning, but ultimately the real pūja is convert your very life into a pūja. yadyatkarma karōmi tattadakhilam śambhō tavārāadhanam.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ ४ ॥

ātmā tvam girijā matiḥ saharāḥ prāṇāḥ śarīram grham
pūjā te viṣayōpabhōgaracanā nidrā samādhisthitiḥ |
sañcārah padayōḥ pradakṣiṇavidhiḥ stōtrāṇi sarvā girō
yadyatkarma karōmi tattadakhilam śambhō tavārāadhanam || 4 ||

Oh Lord, let my very living become an offering to you.

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः |
प्रणामस्संवेशस्सुखमखिलमात्मार्पणदृशा
सपर्यापयिस्तव भवतु यन्मे विलसितम् || २७ ||

japō jalpaḥ śilpaṁ sakalamapi mudrāviraṇā
gatiḥ prādakṣiṇyakramaṇamaśanādyāhutividhiḥ |
praṇāmassaṁvēśassukhamakhilamātmārpaṇadr̥śā
saparyāparyāyastava bhavatu yanmē vilasitam ||27||

Śankarācārya tells in his Soundaryalahari, Oh! Mother, wherever I go, take it as pradakṣiṇam (you may be doing the passport office pradakṣiṇam), or you are searching for address, convert everything as a pradakṣiṇam. And whatever you are eating; make into an offering prānāya svāha,... brahmaṇē svāha.

And therefore what is karma-yōga? Work is worship, is karma-yōga.

Then we may ask the question, I can worship in the early morning, because the Lord is in the temple, but how can I convert the office work into worship, as the Bhagavan is not there? Kṛṣṇa says: You fool. Only in some other religion, God is sitting somewhere. So you have to look up and say Bhagavānē, etc. But in Hinduism Bhagavan is not located in Vaikunṭha or Kailāśa, but according to Hinduism, the very world is the Viśva rūpaṁ,

manifestation of the Lord. bhūḥ pādaḥ yasya nābhīrviyadasuranilaścandra sūryau ca netre, whole universe is Bhagavān, therefore jagata īśadhī yukta sēvanam! aṣṭamūrtibhṛd dēva-pūjanam || World is God. Therefore to offer your work to the Lord, you need not come to the temple, look upon the very office as the Lord and offer it to the Lord through bhāvana. Your attitude; therefore he says, Yajñārtham karma, karma-yōga is a yajña.

And what is the advantage of this attitude? Kṛṣṇa says anyatra ayam lōkaḥ karmabandhanaḥ; anyatra, otherwise, threatening. If you do not convert your action into worship, then what will happen? Karma bandhanaḥ, every action will become a bondage for you.

Action as worship is not a bondage, in fact it leads to liberation, action as worship is not a bondage, in fact it leads to liberation, whereas action which is not a worship, is cause of bondage. Why it is the cause of bondage? Because I will have tensions, whether it will work properly, there is a constant anxiety; whether the child will get admission or not; whether I will be able to go to America or not, whether I will be able to win the contract or not.

Every action is a poison for us, because every action causes stress and strain. Now what they are talking all over is that the life style of an individual nowadays is a such a stress; that so many people are talking about stress management; so many management they talked about and now stress management and this person who conducts the stress management is stressed about how to conduct the stress management. It should work properly and everyone should come, and what is the seminar; stress management. They say the stress is causing, such an amount of problem, by the age of 40, almost all executives are spend force, that they get all kinds of psychosomatic diseases because of tremendous tension. BP is up. Sugar is up. All kinds of things are up and down; cholesterol is up. And he has got high salary alright, but he cannot enjoy even good food. I have told you. he cannot take salt; because of BP; he cannot take sweet; because of sugar; he cannot take sour things because of ulcer; puli is not there; what to eat? Pumpkin juice, three times daily!! For what purpose you are earning; if minimum you cannot eat well, why should I earn a salary of Rs.50,000 a month. Therefore if you want to earn and eat well, remove the stress and that you can do only under one condition; what is that? Convert your life into worship and tell yourselves whatever comes, prasādaḥ.

Hari Om.

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ॐ

Lord Kṛṣṇa is discussing the important topic of karma-yōga from various angles. Karma-yōga, we saw consists of two parts; one is the performance of appropriate action. As I said Sātvika-karmāṇi and Sātvika-karmas are those actions in which I contribute more to the world than I take for myself. That is in the form of pañca-mahā-yajña, in which I contribute at different level that is proper action. And along with that Kṛṣṇa pointed that there should be proper-attitude also, and by proper-attitude we mean that every action is dedicated to the Lord as an offering, as Īśvarārpaṇa -buddhi, and all the consequences of the action are received without any resistance or without any criticisms; all the karma-phalams are received with prasāda-buddhiḥ. So when these proper actions and proper-attitude join together it is called karma-yōga and this karma-yōga, Kṛṣṇa is looking from various angles.

The first angle in which Kṛṣṇa presented karma-yōga is as a commandment of the Lord, that there is no choice with regard to karma-yōga, that this is the ājña of the Lord; that this is the vidhi of the Lord, nobody can escape. And by saying that this is an ajña what Kṛṣṇa means is if we do not follow a life of karma-yōga it will come under the sin of omission; it will come under akaraṇam; vihitha-akaraṇam and for the omission, there will be a pāpam called prathyavāya-pāpam. Therefore, whoever does not perform pañca-mahā-yajña, is incurring a sin of prathyavāya which will pull him spiritually down. And therefore, to avoid the pāpam at least, one has to take to karma-yōga. This is the first angle, karma-yōga as Īśvarā's commandment, and failing in karma-yōga a person will be punished. This is karma-yōga presented as a threat. In this a fear is involved, but still for immature people, fear has to be given.

As I said, the government has to give punishment to those people, who violate the laws of the land. If all the people are mature, we do not require force of law; we do not require police people at all, punishment is required when the people are immature. Therefore Kṛṣṇa also uses the technique of threat and punishment and says: Better you follow karma-yōga or else you will be punished and what is the punishment; saṁsāra kārāgraham; the imprisonment called saṁsāra is the punishment; And once a person is evolved enough, and once he does not require punishment or threat; then the very same karma-yōga can be seen from another angle. And that is the second angle which we are seeing.

Here Kṛṣṇa does not present karma-yōga as a commandment of the Lord; He presents karma-yōga as a worship of the Lord. An expression of gratitude towards the Lord; an expression of gratitude out of love and not out of fear. Previously karma-yōga as out of

fear, that is why people use the expression, that he is a god-fearing person. He follows all the value, he does not cheat people, does not tell lies; he is god-fearing person that means that he does not follow values out of maturity, but he follows out of fear. But it is still better to follow values out of fear, rather than not following the values at all.

Therefore in the second stage; Kṛṣṇa says: do not follow karma-yōga out of fear, but follow it out of gratitude towards the Lord. The more you appreciate the Lord, the more you appreciate the gift of the Lord, the more you appreciate the harmony and beauty of creation, the more you want to express your gratitude; I do not whether you read in today's newspaper that in America, that one old person has gone by rocket a second time; some Glenn or someone and he has given a beautiful statement, the one who appreciates the creation, he cannot but believe in God, and he cannot but pray to Lord. He is a scientist; he has got a mature mind; the more we appreciate the beauty of creation; natural expression is gratitude and that is what we call as worship. Therefore in the early morning the moment we get up:

समुद्र वसने देवी पर्वतस्तन मन्डले ,विष्णुपत्नि नमस्तुभ्यम् पादस्पर्शम क्षमस्वमे ।

[samudra vasanē dēvī parvatastana maṇḍalē, viṣṇupatni namastubhyam pādasparśama kṣamasvamē |](#)

My gratitude begins right at the beginning of the morning, before I step over the earth, I just ask for forgiveness, it is a beautiful creation of the Lord; unfortunately I have to step on the Mother Earth; for that I ask for forgiveness. What an amount of appreciation? And then when we go river to take bath or when we open the tap, river or what? When you open the tap,

गंगेच यमुने चैव गोधावरि सरस्वति ,नर्मधे सिन्दु कावेरी ,जलेस्मिन् सन्निधिम् कुरु ।

[gaṅgēca yamunē caiva, gōdhāvari sarasvati, narmadhē sindu kāvērī, jalēsmin sannidhim kuru |](#)

I appreciate the beautiful water, one of the most wonderful chemical products of the creation, is water. The more you think of the glory of water, the more you feel like offering prostration. If you are doing sandhyavandhana till now, by mistake perhaps, there also;

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः
पशव आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापः
स्वराडापश्छन्दाँस्यापो ज्योतीँष्यापो
यजूँष्यापः
सत्यमापः सर्वा देवता आपो भूर्भुवः सुवराप ओम्. ॥

āpō vā idaṃ sarvaṃ viśvā bhūtānyāpaḥ prāṇā vā āpaḥ
paśava āpō:'nnamāpō:'mṛtamāpaḥ samrāḍāpō virāḍāpaḥ
svaraḍāpaśchandāṃsyāpō jyōtīmśyāpō
yajūṃśyāpaḥ
satyamāpaḥ sarvā dēvatā āpō bhūrbhuvāḥ suvarāpa om||

-(Maha Narayanopanishad: Twenty Nineth Anuvaakam)

Translation.....

“Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrapeds are water. Edible crops are water. Ambrosia is water. Samraat is water. Viraat is water. Svaraat is water. The metres are water. The luminaries are water. Vēdic formulas are water. Truth is water. All deities are water. The three worlds denoted by bhuh: bhuvaha: and suvaha: are water. The source of all these is the supreme denoted by the syllable Om. ”

I am supposed to have forgotten, because long before I did sandhyā vandhanam. So therefore, I take water in the hand and being conscious of the wonderful product. In fact, if they want to look for life in any planet, they look for water only. Because the water is the basic of life; and we have got so much plenty, we even let the water, into the ocean. One rainy season, only one week; full of water. If the rain is not there; what the problem is: Therefore I do not take the gift for granted; spend a few minutes looking at the water. And similarly: namō brahmaṇē, namastē vāyō, tvamēva pratyakṣam brahmāsi. I do not take the oxygen for granted. If you have any doubt, regarding the value of oxygen, close your mouth and nose for a few seconds, you will know.

Therefore, vēdic life is intense awareness of the environment. So appreciation of the earth. Appreciation of the water; appreciation of the air; appreciation of fire; agnimīlē purōhitam, yajñasya dēva mṛtvijam. In almost every ritual, it begins with the prayer to the Agni, fire. And also the most important element is ākāśaḥ, which accomodates us very well; therefore during sandhyavandhanam, I offer my prostrations to ākāśa also; prācyai diśē namaḥ | dakṣiṇāyē diśē namaḥ | pratīcyai diśē namaḥ | udicyai diśē namaḥ | ūdvāyai nama: | adharāya namaḥ | antarīkṣāya namaḥ | bhūmyai nama | brahmaṇē nama: | viṣṇavē namaḥ | mṛtyatē namaḥ

All the five elements are the gifts of the Lord and therefore I am intensely aware of them and I do not have to produce them, I do not want even to purify them; what I have to do is if I do not pollute them, such a life itself is the greatest offering to the Lord. Bhagavān says you need not maintain the creation, you will only mess it; I know how to do that; if you do not disturb the harmony, that is the greatest offering you can give to me; therefore convert your life as an offering to me: it is called yajñāḥ. And any life which violates this beautiful harmony and rhythm, Kṛṣṇa says: that is bondage to entire humanity; that will destroy the humanity.

Therefore, he says, yajñārthāt karmaṇa; let your life be an offering to the Lord; let your work be a worship. And if it is not so, ayaṁ lōkō karma-bandhanaḥ. An action which is not meant for Īśvarā-worship; all such actions are only bondage. That is the beauty. Action can be binding action; action can be liberating action. Like cobra poison. The poison can kill a person within a few minutes, cobra poison. But the very same poison, in certain places, they extract and make medicine out of it, the very same poison, if handled properly, it can become a saving medicine. So therefore, tell me whether poison is a killer or a savior? What will be the answer? It depends upon how you handle. Similarly action is a saviour, or a binder, a killer or spiritual destroyer.

Kṛṣṇa says that action by itself, neither binds nor liberates, but it all depends upon how you handle the action; action minus devotion, is bondage. Action plus devotion is a liberator. This is the basic principle of karma-yōga. Action plus devotion is a liberating factor. Action minus devotion is a mahā-binding factor. That is why Kṛṣṇa says in the later chapter:

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति |
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ ९.२६ ॥

[Patraṁ puṣpaṁ phalaṁ toyāṁ yō mē \(this is most important\) bhaktyā prayacchati |
tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanaḥ ||9-26||](#)

Action plus devotion is called yajñāḥ, action minus devotion is called karma. Action plus devotion is equal yajñāḥ, action minus devotion is karma; yajña liberates karma binds; karmaṇa bādhyatē janthu. Śāstra itself says: karmaṇā badyatē jantuḥ. Therefore he says ayaṁ lōkaḥ karmabandhanaḥ. Therefore, Arjuna, tadarthaṁ karma kuru samācara. Therefore may you do all your actions as a worship of the Lord.

So do not bother whether your family people acknowledge or appreciate. Family members may not acknowledge or appreciate your services; often they use the expression, it is a thankless job; it is an idiom; whatever you do, there is no appreciation; especially in our culture, it is supposed to be your duty; therefore nobody appreciates anybody's contribution. OK, if they do not appreciate, it is OK. We, with magnifying glass look for minute defect. A may cook and serve for years together; no dish is appreciated; but if there is slight less salt, they will not tell that, after saying that the other dish is good; whatever is tasty is never recognised; whatever is not up to the mark; that too the tongue is terrible tongue; that is criticised. Similarly, the Government. We are very good criticising the Government, but we never ask the question, how do I live?

So therefore, your job, your work, may not be appreciated; if you look for appreciation, you lose your interest; if you are doing it as an offering to the Lord, the very action will

give you happiness. It has nothing to do with others' appreciation. The very action is a satisfaction. That is why we use the expression: māmōpātta-samasta-durita-kṣaya-dvārā śrī-paramēśvara-prītyarthaṁ. I am happy that I have done this as an offering to the Lord. And if people appreciate, it is a bonus; but here it is very important.

We are not supposed to expect appreciation; the śāstra's commandment one should understand clearly. We are not supposed to expect appreciation from the family members; so we have no right to expect appreciation. But at the same time, śāstra advises every family member, that your duty is to appreciate others' contribution. What some people are telling is: I would not appreciate, because it is said that in Gīta that no one should expect appreciation. Very careful, they should not expect appreciation, but it is my duty to appreciate every contribution of every member of the family. They should not ask but you should give the appreciation. Therefore, wife should not ask for appreciation from the husband; but the husband should appreciate. Similarly husband should not expect appreciation from wife, but wife should . And the teacher should not expect appreciation (I will also tell about me!), from the students; but it is the students' duty to appreciate, which is done in the form of namaskāra, reverence, etc. Similarly, throughout our culture is unique, you have no right, but you have got duties and duties alone.

And the beauty is: the beauty of duty is when you do your duty, the other people will get their right. When you do your duty, the other people will get their right. Therefore our society is duty-based society; and Dayānanda Swami beautifully says; where duty is emphasised, humility will come, whereas where right is emphasised, there fight will come; court will come; divorce will come; all these things will come. And therefore, Kṛṣṇa says tadarthaṁ karma kauntēya. You do what you have to do; as an offering to the Lord and that too how, muktasaṅgaḥ samācara, without expecting anything in return. Muktsaṅgaḥ; without bothering about the consequences.

Verse 3.10

सहयज्ञाःप्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥३.१०॥

[sahayajñāḥprajā sṛṣṭvā purōvāca prajāpatiḥ |](#)
[anēna prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk ||3.10 ||](#)

सृष्ट्वा प्रजाः sṛṣṭvā prajāḥ Having created human-beings सहयज्ञाः sahayajñāḥ along with Yajña पुरा purā in the beginning of creation प्रजापतिः prajāpatiḥ the creator उवाच uvāca said प्रसविष्यध्वम् prasaviṣyadhvam “May you prosper अनेन anēna by this. एष अस्तु

ēṣa astu May this be इष्टकामधुक् iṣṭakāmadhuk a source of all desired objects वः vaḥ for you."

10. Having created human-beings along with Yajña in the beginning (of creation), the creator said – "May you prosper (Yajña) by this. May this (Yajña) be a source of all desired objects for you."

So such a life of sacrifice is prescribed by the vēdās themselves for the harmony and progress of the society. Such a life of contribution; such a life of sacrifice; such a life of sharing called yajña way of life, is prescribed by the vēdās themselves, for whose benefit? For our own benefit.

And that is why we say that the vēdās are like a manual, which has come along with the creation itself. I have talked about this before, whenever a company brings about a product, and you buy the product, along with the product, you get a manual. Even you buy a simple eye-drops or ear drops. Nothing is there. Simple common sense you can know it. But there will be small pamphlet in 25 languages; in English, Malayalam, Hindi, Tamil, Arabic - in all languages, because we are a secular country - and they will say: Remove the cap, press the bottle, put the cap and keep it in a cool place. Like that, you will find instructions. Why are there instructions? Because the manufacturer alone will know what is the ideal way of handling his product. And if he is giving instructions, not for his own benefit, it is only meant for the benefit of the user. And by following the instructions, who is going to get the benefit, I am going to get the benefit.

That is why tell; just a joke, Doctors should not mistake. A patient went to the doctor after a few days and said My disease is cured; I followed the instructions given in the medicine bottle, very clearly; and what was the instruction? Keep the bottle tightly corked; I kept it nicely corked, I never used it, and I got well.

So therefore, using the instructions; by using the instruction, I am going to get the benefit. Similarly who has manufactured this world? Not any one of the human beings. Human beings cannot create anything except some confusion.

They cannot create anything, and that too this wonderful-world, no ordinary human-intelligence can create, we are not even able to fully understand the creation, where is the question of creating this world. Therefore we say, Bhagavān has created this world and he has given this world for our use and therefore Bhagavān feels that there should be a manual given to the human-beings, so that he will know how to live in the world and get maximum benefit out of the world. Maximum-benefit means what? Dharma-*artha-kāma*, even *mōkṣaḥ-puruṣārthaḥ*, he should attain. If Bhagavān does not give the

manual, we do not know how to handle the world, as we are seeing how our life is environment-unfriendly-life it is; now they are coining the word, eco-friendly and eco-unfriendly; and we only are polluting this creation; creating ozone holes; creating all kinds of problems, destroying whom? Ourselves only, therefore we do not know how to handle the world, as they tell:

நந்த வனத்தில் ஒரு ஆண்டி; நாலாறுமாதாமாய் கூயவனை வேண்டி; கொண்டு வந்தான் ஒரு தோண்டி;
கூத்தாடி கூத்தாடி போட்டு உடைதாண்டி;

[nānta vaṇattil oru āṇṭi; nālārumātāmāy kūyavaṇai vēṇṭi; koṇṭu vantān oru tōṇṭi; kūttāṭi kūttāṭi pōṭṭu uṭaitāṇṭi](#)

I do not want to translate, you will know the meaning. Similarly, if I do not know how to handle this world, I will make this world, the cause of my own destruction; and therefore, along with the creation; Bhagavān gave out the vēdās also:

यो ब्रह्माणम् विदधाति पूर्वं ,यो वै वेदागुंश्च प्रहिनोहिति तस्मै ।

[yō brahmāṇam vidadhāti pūrvaṁ, yō vai vēdāguṁśca prahinōhiti tasmai ।](#)

And what are the vēdās; they are the manual who prescribe a life of harmony, called yajñāḥ. And here Kṛṣṇa says; follow the manual and lead a life of yajñāḥ, you will prosper; otherwise you will be the cause of your own destruction. So that is said here; prajāpatiḥ prajā sṛṣṭvā; prajāpatiḥ, Lord Brahma, created all the living beings, including the human beings.

All the living beings, including the human beings, the Lord created when, Pura, long before, adau, at the time of śṛṣṭi; and thereafter, he called the human being alone and gave the vēdās to the human beings; the vēdās were never given to monkeys, donkeys, cows, none of them; you know why, because they do not have a freewill to abuse. They do not have a freewill to abuse; they are all programmed creatures; therefore the life of all the animals will be in keeping with dharma. No animal will violate; what you call, the harmony of the creation; no plant will violate the world harmony. And that is why you will find any forest will be in perfect harmony until fill up the blanks; we enter. If we enter, it is gone; after that the forest cannot survive. As long as we do not enter the ocean; there is perfect harmony. They say there is a particular type of rodents, creatures known as lemmings; somehow they know when their population reaches beyond a limit; once the population reaches that limit, it will create an eco-imbalance and somehow they know that; again instinctive; and what they do it seems, just certain number of those creatures will commit suicide, so that there is a balance in their number. And that too sacrifice; ātma-tyāga for the sake of the universal harmony. And we also

talk about balance of human population and we say; you all die; and I will have children, as I need children for my home and it is not necessary for other houses; utterly selfish people we are.

Therefore God need not give vēdās to animals; because they are programmed to follow universal harmony. Whereas in the case of human beings, God has given a freewill. It is a great blessing also; it is a terrible curse also. Like any faculty. Any faculty in the creation is neither good nor bad, it depends upon how we use this faculty; atomic energy is good or bad; what will you say; you cannot say so; you cannot say either way; it all depends upon how we use it; it can be a power generator. In fact, because of Akalpakaṁ alone, we are getting power; and a few days before, we know what happened; breakdown; power went; it is wonderful but at the same time, the same atomic energy alone destroyed millions of people in Hiroshima and Nagasaki. Any power.

Similarly, human-beings have got tremendous intelligence and freewill. With this we can create a heaven in the human society or we can create a hell also.

Swami Chinmayānanda used to tell a beautiful example; that there were two rooms; in both rooms, some people were there; they had a peculiar condition, that they cannot bend their hand; and food was available; and they have to use the hand alone, they cannot put their mouth directly in the vessel as it was deep inside the vessel, etc. and therefore in one room the people were trying to take and eat, and they could not eat; and therefore they were starving and were about to die also. They were trying; but in the neighbouring room, they were hearing music and all; seems to be enjoying; they also have the same problem; and when they went to their room, they found that each person was taking the food and feeding the other; wonderful; and not in this room; even if I die, I will not feed you. This is called selfishness. Therefore, a human being can lead an ideal life of giving and sharing. So therefore the freewill is there only for the human being, and therefore he can get the greatest benefit of mōkṣa; or he can create a hell also.

And therefore Arjuna, anēna prasaviṣyadhvam. Anēna means with the life of karma-yōga; with the life of yajña, which is given out in the vēdic-manual; which is given along with the creation, by following that; prasaviṣyadhvam, may you prosper.

That is what somebody wrote: that what is the difference between a life of competition and a life of cooperation? He says competition is a deadly thing to the society; because once there is a competition, there is only selfishness; I do not want to share any knowledge with the other company. One country does not want to share the scientific advancement with the other company; America put sanctions; I will not give you, I will

only keep it. Therefore in competition, we turn selfish; we do not share whatever we have; whereas in cooperation alone, there is growth.

Generally people think, in competition, the best comes out of human beings. Only when there is competition, the best comes, they say; but we say, the worst comes in human beings; That is why even in sports, when there is heavy competition, there is cheating; there is a drug; all those things because somehow I want to win; Vēdā says competition is a disease called mātsaryam. Among the six evils of kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ. Mātsaryaḥ is the evil of competition. Vedā says competition should be replaced by cooperation. I should be happy when the other person also thrive. I should not become jealous when the other person thrives. Therefore He says, Anēna prasaviṣyadhvam; through karma-yōga, may you all uniformly prosper and may this be ēṣa iṣṭakāmadhuk astu. iṣṭakāmadhuk means, kāmadhēnuḥ; kāmadhēnuḥ is a mythological cow, a heavenly cow; like kalpaka vṛkṣaḥ and what is the uniqueness of kāmadhēnuḥ; the very word shows kāmam kāmam dhōgdi iti kāmadhēnuḥ; whatever you desire; the kāmadhēnuḥ gives out; the local cows can give you only milk. But kāmadhēnuḥ while milking you desire anything; instead of milk, coco-cola, it will come when you milk. Badam kir will come; and not only liquids, even the solids. You want a house, you want a van, a vehicle, children, kāmam kāmam dhōgdi iti kāmadhēnuḥ. It can fulfil all your desires. After the class, do not ask where that cow is; It is a heavenly cow; remember; what do you mean by kāmadhēnuḥ?

It is a symbolic expression of human intellect; in fact, human intellect is kāmadhēnuḥ, because with the human intellect, we can accomplish anything and everything; look at the scientific progress; what all things have become possible; something happens somewhere, a cricket match; sorry I made you remember, and now you will miss the class; cricket match between India and Zimbabwe; you can just sit here and watch. So when we said Vyasācārya could see the war, sitting in the palace, a few years back before the discovery of television, it was considered a cock and bull story but now it has become possible; you can watch; internet and computer, you need not travel anywhere; in a 4 x4 room and you can do everything. All because of what, only one faculty; human intelligence. Apply appropriately, it is kāmadhēnuḥ for you. And what all it can milk: artha, kāma, dharmāḥ and not only it can milk dharmārtha-kāma, and if you are sufficiently intelligent and mature, it can give you ultimately mōkṣa also. And thus, intelligent way of living is kāmadhēnuḥ. Karma-yōga is kāmadhēnuḥ. And therefore Kṛṣṇa says, yēṣaḥ karma-yōgaḥ yēṣaḥ yajña iṣṭa kāmadug vahaḥ; vahaḥ means for you, astu.

And that is why Vedā is not against material progress also. We do not curse television. We do not curse computer, we do not curse the discovery of cars and the discovery of

what you call rockets and all; whereas some people say that, that is all materialistic progress. As a spiritual-seeker, I need not condemn them; they are all gifts of the Lord. In fact, we are ourselves using them. I heard Maharshi Mahesh Yōgi has a vēdic channel. Why do we criticise science. Vēdā is never against science. On the other hand, we welcome, so that after some time, we can have the class as a computer/internet classes. In rainy season, you need not come and you can sit at home and listen at your own timings. Why should I criticise computer; or anything for that matter? What Vedā says is if you are committed to material progress only and if you do not parallelly bring the spritual growth also, the very same materialism can become deadly. Because every human being is a mixture of matter and spirit; anātma and ātma; growth in life should be a well balanced growth. And what is well-balanced growth? Scientific progress also must be there; economic progress also must be there; these are all wonderful things. But let them not become an obstacle to the spiritual growth also.

And what is the spritual growth; the ultimate growth is discovery of the fact that I am the ātma which is the substratum of the whole universe; infinite expansion is spiritual growth. Physically you cannot expand beyond a limit. Better you do not expand beyond a limit; therefore it will become unwieldy, therefore physically you cannot and better not expand beyond a limit; mentally also you cannot expand beyond a limit; intellectually also you cannot expand beyond a limit; total expansion infinite growth is possible only spiritually therefore cater to spritual growth while you are pursuing material thing.

And such a balanced pursuit of material, dharma-arta kāma, as well as self-knowledge is called karma-yōgaḥ. Therefore, ēṣaḥ karma-yōgaḥ, vahaḥ for you, be a kāmadenuḥ.

Verse 3.11

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥३.११॥

dēvān bhāvayatā'neṇa tē devā bhāvayantu vaḥ |
parasparaṁ bhāvayantaḥ śreyaḥ paramavāpyastha ||3.11||

भावयत bhāvayata **May you nourish** देवान् dēvān **the gods** अनेन anēna **by this (Yajña)**
ते देवाः tē devāḥ **May the gods** भावयन्तु वः bhāvayantu vaḥ **nourish you (in turn)**. भावयन्त
परस्परम् bhāvayantaḥ parasparam **(Thus) nourishing each other** अवाप्स्यथ
avāpyasyatha **you will** परं श्रेयः paraṁ śrēyaḥ **supreme good**.

11. May you nourish the gods by this (Yajña). May the gods nourish you (in turn). (Thus) nourishing each other, you will attain supreme good.

So continuing with the same concept of Yajñāḥ; karma-yōga as yajña, Kṛṣṇa says by following karma-yōga yajña, you are propitiating the gods of the creation; you are propitiating the dēvathās.

And who are the dēvathās; according to the Śāstra, dēvathās are presiding deities over the natural forces. So when I lead a life of harmony, I am propitiating the dēvathās; who are the dēvathās; Indra, the Lord of rain and thunder; Varuṇa, is the Lord of the oceans. Similarly, Yamaḥ, Prajāpati, you take every dēvathās is nothing but natural forces; that means what? The nature will be propitiated by harmonious life. That means what, the nature is not violated. And when I propitiate the Gods, in return, what do I get? The Gods are going to give you plenty; So you and the creation should not be enemical, you are not fighting with nature; but you are living in cooperation with nature. This is another uniqueness of our scriptures. Science approaches nature as something to be conquered; they always uses the expression, conquering nature; conquering Mt. Everest. Just climbing is conquering.

We never should think like that at all. We need not conquer. Nature is not our enemy. World has not come to give us problems. I and world should live in harmony, and therefore there should be progress at both levels.

And therefore Kṛṣṇa says propitiate gods, which are in the form of nature, and what will they do in return? Tē dēvā bhāvayantu vaḥ; they will please you by giving you plenty of rains; seasons will come in properly; rains will come properly; in scientific language, what do they say; if you lead such a life, in which the ecological harmony is destroyed, then they say that the seasons will be violated, you won't get enough rain. They use scientific language; you cut the trees; and then the rains will not come properly and they will give the scientific reasons for that.

Same idea the śāstra will put in a different language, every tree is like the body of the Lord. In fact, in bhāgavatham, every tree is compared to the hair on the body of the Lord. Every river is compared to the blood vessels of the Lord. So if the rivers are stopped, it is like what; blocking of the arteries and veins; then you will have to go in for bypass surgery, called disease. Similarly they say when you are polluting the river, you are polluting the blood of the Lord. When you are blocking the river, you are blocking the blood vessels of the Lord, language is religious language, but the ultimate result is what? Respect nature; live in harmony with nature. What you call as ecological harmony; we call as karma-yōgaḥ a. Therefore, anēna karma Yōgēna dēvān bhavayataḥ; may you propitiate the dēvas; and that is why Kalidāsa writes a mangalāṣṭākam. It is a beautiful slōka, he addresses all the trees;

अश्वत्थो वटवृक्षः चन्दनतरुः मन्दारकल्पद्रुमौ
जम्बूनिंबकदंबचूतलरलाः वृक्षाश्च ये क्षीरिणः
सर्वे ते फलसंयुताः प्रतिदिनं विभ्राजनं राजते
रम्यं चैत्ररथं च नन्दनवनं कुर्वन्तु नो मङ्गलम् ॥४॥

aśvatthō vaṭavṛkṣaḥ candanataruḥ mandārakalpadrumau
jambūnimbakadam̐bacūtalaralāḥ vṛkṣāśca yē kṣīriṇaḥ
sarvē tē phalasaṁyutāḥ pratidinaṁ vibhrājanaṁ rājatē
ramyaṁ caitrarathaṁ ca nandanavanaṁ kurvantu nō maṅgalaṁ ||4||

Early morning I remember all the trees and offer my namaskārams to them. I know how the trees are important.

गंगा सिन्धु सरस्वती च यमुना
कावेरी सरयूर्महेन्द्रतनया चर्मण्वती वेदिका
क्षिप्रा वेत्रवती महासुरनदी ख्याता च या गण्डकी
पूर्णा पूर्णजलैः समुद्रसहिताः कुर्वन्तु नो मङ्गलम् ॥७॥

गोदावरी नर्मदा

|

Gaṅgā sindhu sarasvatī ca yamunā
kāvērī sarayūrmahēndratanayā carmaṇvatī vēdikā
kṣiprā vētravatī mahāsuranadī khyātā ca yā gaṇḍakī
pūrṇā pūrṇajalaiḥ samudrasahitāḥ kurvantu nō maṅgalaṁ ||7||

gōdāvarī narmadā

|

I offer my prostrations to all the rivers; I offer prostrations to all the plants; I appreciate the role of everything and I take a vow that my life will be in harmony with nature. And therefore he says; parasparaṁ bhāvayantaḥ; thus mutually propitiating you propitiate the nature, and the nature propitiates you; or in religious language, you propitiate the gods, and the gods will propitiate you; bless you, and what is God's propitiation? Seasons will come properly, rains will come properly, crops will be aplenty; parasparaṁ bhāvayantaḥ, mutually propitiating, paraṁ śrēyaḥ avāpyastha; may you accomplish all welfare, all welbeings. And paraṁ śrēyaḥ, includes caturvidhaḥ puruṣārthaḥ.

You can accomplish, dharma-arta and kāma, and even for economic prosperity, karma-yōga is required. That is what the UNO made a study; food organisation, they made a study and what they found was we have got enough food for all the people to eat well; they have studied the total food production of the world and the total needs of the world and they have found that there is so much surplus that nobody need starve. But our greatest problem is not the lack of food, but the lack of proper distribution or sharing. In some places, people are dying of starvation. Another place, people are dying of obesity. Obesity is the cause of death in some advanced countries. Constantly eating;

the only part of the body active is the hand and mouth. Eating and eating and therefore out.

Adyatē adīcya bhūtāni. Śāstra says you eat food, and it will nourish you; but when you overeat, the same food destroys you. Therefore, food is consumed by the human-beings in limited measure but the very same food is the consumer of the human being when it is taken beyond a limit. Upaniṣad says Adyatē, it is eaten by human being; adīcya bhūtāni; food eats, if it is overeaten. Therefore our problem is not, not the lack of food, everything is plenty; as somebody nicely said, we have enough for human need; but we do not have enough for human greed. Therefore do not be greedy, if you get more, you share; you contribute; such a life of contribution sacrifice giving, sharing is karma-yōga.

And by karma-yōga may you attain all the four puruṣārthaḥs.

Hari Om.

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ॐ

Lord Kṛṣṇa is looking at karma-yōga from various angles. We have already seen the general definition of karma-yōga which is nothing but proper-action plus proper-attitude is karma-yōga. And what is proper action? Selfless-action in which I contribute to the world more and I take only less from the world: is called selfless-action, sātvic karma, and selfish-action is an action in which I do not want to give anything free to the world. Whatever I do, I want to convert into some benefit for me. I cannot imagine giving anything free to the world.

So selfless-actions or selfish-actions, both of them Kṛṣṇa allows for a person but what he says; selfless action must be predominant in a person's life. Selfish-action, a person cannot avoid; because he has to work for protecting himself and his family. But what Kṛṣṇa says is selfless-action must be predominant; selfish-action must be lesser; and harmful action should be totally avoided.

And whether one performs a selfless or selfish-action, the attitude must be appropriate and the appropriate attitude is: dedicating both the action, selfless or selfish-action, dedicating both of them to the Lord: Īśvarārpaṇa-buddhi and if I am receiving anything in return, I receive it not as my accomplishment, I receive it as the gift of the Lord, prasāda-buddhi.

So thus proper-action plus proper-attitude is karma-yōga we saw. And this karma-yōga Kṛṣṇa is looking at from various angles. The first angle through which Kṛṣṇa studied karma-yōga is as a commandment of the Lord. Vihitam of the Lord. Vidhi of the Lord. Niyatam of the Lord. And Bhagavān has compulsorily enjoined a karma-yōga way of life and if a person refuses to live a life of karma-yōga, then Bhagavān threatened that person with imprisonment, which is called prathyavaya pāpam. Whoever does not follow karma-yōga way of life, he is incurring a special pāpam called prathyavayam and imprisonment that he undergoes is called saṁsāra-kārāgraḥ. The jail called saṁsāra. And therefore Kṛṣṇa wants, at least out of fear of punishment, you should follow karma-yōga. This is the first angle of looking at karma-yōga.

Then Kṛṣṇa looked at karma-yōga from another angle; because in the first angle, there is a disadvantage because a person is following karma-yōga out of fear. Fear is never a healthy emotion.

As somebody nicely said, fear is the dark room in which all the negatives are developed. Fear is the dark room in which all the negatives are developed. For developing film negative, they used a dark room. Similarly, fear is a dark room in which all the negatives, means negatives emotions are developed; that is why the psychologists say never try to discipline your children through fear. Fear is a terrible method of disciplining your child, because your child may follow discipline out of fear, but your child's mind will never progress, when there is fear. And such children when they grow up, they will become terrible husbands and they will become terrible fathers and they will become terrible teachers. So if there are terrible husbands and fathers and teachers, the mistake is not their own, the mistake is only of their parents, because they disciplined the child out of, or through the means of fear.

But of course sometimes in extreme cases, we might have to use the punishment method also. But what śāstra wants is that this method must be used only extremely, sparingly. Like certain powerful medicines like pethadine, etc. a doctor will not that easily use, but when there is no other way, he uses, but only very sparingly. Similarly, Kṛṣṇa also uses the method of fear to make a person follow karma-yōga but Kṛṣṇa feels that this method should not be followed for long. Sooner or later, a person should follow karma-yōga; not out of fear of God, but out of love of God. Out of reverence towards the Lord.

And this karma-yōga performed as a worship of the Lord is called yajñaḥ. Karma-yōga performed out of fear is called ājña; karma-yōga performed out of reverence is called yajña. And in this, I convert every one of my actions into worship of the Lord; because as

Swami Chinmayānanda nicely said: **What Bhagavān has given to you is Bhagavān's gift to you, whether it is the body or the world. And what is your gift to the Lord;** because whenever we receive a gift, we want to reciprocate; in Marriages, etc. If somebody has given you a gift costing Rs.250; this person notes it in his diary, when that person's son's marriage comes, he reciprocates, by giving another gift, which is around Rs.250. Not more. And to avoid this problem, some people write in the invitation card, please avoid presentations; because our culture says when you receive something you have to reciprocate.

Therefore, what Bhagavān has given to you that is the body and the world, they are Bhagavān's gift to you and what is my reciprocation. Swami Chinmayānanda nicely says: What you do with Bhagavān's gift; **what you do with Bhagavān's gift is your gift to the Lord.** Bhagavān has given the body gift, with this body, I can thoroughly enjoy the life; as they say, eat, drink and be merry. When Bhagavān sees that I am using the body for indulgence, Bhagavān is very very unhappy as it were, and if I use this body for parōpakārahṁ;

परोपकाराय फलन्ति वृक्षः परोपकाराय धूहन्ति गावहः ।
परोपकाराय वहन्ति नद्यः परोपकारार्थम् इदं शरीरम् ॥

[parōpakārāya phalanti vrikṣaḥ parōpakārāya dhūhanti gāvahaḥ |](#)
[parōpakārāya vahanti nadhyaḥ parōpakārātham idaṁ śarīram ||](#)

Parōpakārāya phalanti vṛkṣaḥ; the tree produces lot of fruits, and all for what purpose; only to gift to the world and even if somebody throws stone at the tree, in return the tree gives only fruits. Parōpakārāya dhūhanti gāvahaḥ; the cow produces milk all for sacred purposes; our coffee, our tea, our rudrabhishekam. Parōpakārāya vahanti nadhyaḥ; the rivers carry water; all for blessing the society only. From looking at the nature, we can easily understand why Bhagavān has given this body; therefore paropakarātham idaṁ śarīram.

Therefore when I utilise my body to serve the world; when I utilise the mind to give love to others; when I utilise my intellect to share my knowledge with others, that will become the worship of the Lord. And for this worship of the Lord, I am going to get the greatest benefit and what is the benefit? Kṛṣṇa said that

Verse 3.11

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥३.११॥

[devān bhāvayatā'neṇa tē devā bhāvayantu vaḥa |](#)
[parasparam bhāvayantaḥa śreyaḥa paramavāpyastha || 3.11 ||](#)

When you lead such a life of yajña, then in return you get all the four puruṣārthās, even if you do not ask for it; you will get the puruṣārta. Param śrēyaḥ avāpyasyatha. Therefore what is the second angle of karma-yōga? Convert life into a worship of the Lord. Up to this we saw.

Verse 3.12

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥३.१२॥

iṣṭān bhōgān hi vō dēvā dāsyantē yajñabhāvitāḥ |
tairdattānapradāyaibhyō yō bhun̄ktē stēna ēva saḥ ||3.12||

देवाः dēvāḥ The gods, यज्ञभाविताः yajñabhāvitāḥ- who are nourished by Yajña दास्यन्ते हि वः dāsyantē hi vaḥ will indeed give you इष्टान् भोगान् iṣṭāna bhōgān all the desired pleasures सः य भुङ्क्ते saḥ ya bhun̄ktē He, who enjoys तैर्देवान् tai dēvān their gifts अप्रदाय apradāya without offering एभ्यः ēbhyaḥ to them एव स्तेन ēva stēna - is verily a thief.

12. The gods, who are nourished by Yajñas, will indeed give you all the desired pleasures. He, who enjoys their gifts without offering to them, is verily a thief.

Here Kṛṣṇa says when you lead such a life of worship, the Lord will bless you with everything that you want. If you say that I am not interested in dharmārtha kāmāḥ; then the very same karma-yōga will bless you with mōkṣa. If you are interested in dharmārtha kāmāḥ; then the very same karma-yōga will bless you with dharmārtha kāmāḥ. Thus karma-yōga is a double edged sword, which can give you both material benefit and spiritual benefit; it is like a two-in-one instrument; we have a got a radio also; you have got a record player also;; If you switch on the radio, the radio song will come; if you switch on the record player, that music will come.

Similarly karma-yōga is two-in-one, it will give both prosperity: material and as well as the spiritual growth; but which one do you want is your choice. Because everybody may not be interested in mōkṣa. There are many people who even now say Swāmiji; Gīta class I will come, it is OK, but I want to make it clear, I am not after mōkṣa and all. I have got so many responsibilities to discharge; now only I have two small children; I have to educate them; I have to settle them, so many duties to discharge; how can I shirk those duties and work for my mōkṣa. Kṛṣṇa does not criticise those people; if you do not want mōkṣa, there is nothing wrong.; If you are interested in dharmārtha kāmā, there is nothing wrong; but the only condition that Bhagavān puts is: fulfil your dharmārtha kāmā through karma-yōga method not through any what? Corrupt way of life.

Through legitimate method, through legal methods, through ethical methods fulfil your goals, never take to shortcut methods becoming quickly rich, doubly rich, do not do that. Therefore he says, **dēvāḥ dāsyantē**; the various deities of the creation, like Indra, Varuṇa, Agni, etc. they will give you everything that you want. dānyam danam paśum bahuputra lābham śatasamvastsaram dhīrgamāyuh. In every ritual, the priest will tell this without fail, whether he recites the necessary mantras or not, and that too he will tell it very loud so that it falls in our ears; dānyam danam paśum bahuputra lābham śatasamvastsaram dhīrgamāyuh, (now ēkaputra lābham ēkaputri lābham) satha śatasamvastsaram dhīrgamāyuh.

Here Bhagavān says all the deities will bless you with all these gifts. When? yajñabhāvitāḥ; when the presiding deities are worshiped through karma-yōga. When these deities are worshipped through karma-yōga, then they will bless you. For example, when I follow karma-yōga, I do not exploit the nature. A karma-yōgi will never exploit the nature, to feed his greed; when a karma-yōgi does not exploit the nature, then the natural rhythm, natural-harmony is maintained which will result in the seasons flowing properly. That is why at the end of every pūja, we say: kālē varṣatu parjanya, because our whole life is dependent on rains alone; if there are no rains, ativṛṣṭi or anāvṛṣṭi, famine is definite. The entire economy will be in doldrums; if we do not have proper seasons; therefore we say kālē varṣatu parjanya. For what purpose? Pṛthvi sasyaśālīni. Let the earth have plenty of greenery.

I do not know whether you read a recent news item. When the green goes from the city it is red. When the green goes from the city, it is red, meaning, when the greenery goes from the city, the lungs of the city is damaged; the air pollution is going to increase and it is going to become red, meaning it is danger. And therefore pṛthvi sasyaśālīni.

Then what is the consequence? Dēśōyam kṣōbharahitā, let the country be free from famine and it will happen, only when brāhmaṇasantu nirbhayā. When the brāhmaṇā, means cultured educated followers of the vēda are able to boldly follow the dharmic way of life.

Now if I want to lead a corruption free life, I feel I am a black sheep and all the other people laugh at me (are you a great sanyāsi, who never tell a lie). Are you a big person? Thus all the people tease me, if I choose to follow a corruption free life, a society is a healthy society when the dharmic people are able to follow dharma fearlessly. And therefore Kṛṣṇa says: dēvāḥ iṣṭān bhōgān dāsyantē, follow karma-yōga; Gods will bless you with all the puruṣārthaḥs.

Then we may ask a question; why should I accept a God? Because after all when I am going to do action in the world; the very action is going to produce the result; When I sow the seed, the earth has the capacity to produce the sprout, the seed has the capacity to sprout. Therefore the available laws of the nature itself are able to give me the karma-phalam. When the world is capable of giving karma-phalam, why should I accept a God as the karma phala dātā.

For that question, we answer: Remember, whenever I do an action, the action produces the result, it is not because of my glory. No doubt, I have worked hard; I have tilled the land, I have put fertilisers; I have watered, I have put pesticides, I have done everything; therefore no doubt, I have worked hard to produce the crops, but remember our scriptures say that this result is possible because of the laws of nature. Because of the laws of nature alone, I am able to accomplish everything; no doubt a scientist has discovered this microphone and because of that, I am able to happily address all of you without throat problem. Imagine if this mike does not work.

Now it certainly shows the greatness of the human intellect, but remember, if the microphone has been invented by someone, it is only because the possibility is already there in the creation; the law of magnifying the sound. This law no scientist has invented. Similarly if television is possible, no doubt the ingenious human intellect has discovered this television; but remember; the possibility of television is there in the creation. These possibilities alone we call, natural laws and no human being can produce even one natural law. If I have not produced the natural laws, somebody else must have produced these natural laws, and the producer of these natural laws, is called God or dēvatha.

Therefore every time I enjoy something, I have only tapped the natural laws and I am grateful to the dēvathās for putting that law in the creation. And the greatest beauty is no animal can invent those natural laws or discover those natural laws; Bhagavān has blessed me with a wonderful intellect and Bhagavān has blessed the world with infinite natural laws; my intellect is also Bhagavān's gift; the laws are also Bhagavān's gift. My glory is what? Neither the production of the intellect, nor the production of the laws, my glory is what? The tapping of the laws.

Therefore Kṛṣṇa says every time you tap a law, remember the Lord who has placed that law in the world. And that is why, in our culture, even before eating the food, we have got a prayer. Om bhūrbhuvassuvaḥ; or; brahmārpaṇam brahma havi; some prayer or the other is there; why should I pray to the Lord? After all I have produced the food through my effort; or I have purchased the food; producing or purchasing the food; why

should I worship the Lord? What is the principle of worship? The production is possible because of the law of production.

And therefore Kṛṣṇa says you need not do anything, whenever you enjoy anything, remember, the Lord who has made that enjoyment possible. I do not want any money, you need not give me anything; close your eyes for 2 minutes and remember that Dēvatha because of whom alone that natural law is there; because of which law alone, I am enjoying the benefit. Even our physical health is only because of a series of bio-chemical laws. When I eat my food, I only dump all types of food, because there is no tax and the mouth is open and we go on putting in and never bother about what is happening inside and there is a wonderful law because of which the food is digested and all the nutrients are separated and they are transported to every part of the body, the waste is segregated and every day without fail; the waste is removed. And even every disease is possible only because of bio-chemical laws. If there is temperature in the body, I curse the rise of temperature, but if I remember the Lord, that is also a grace of the Lord, because there are certain toxins in the body, and the natural system wants to destroy those toxins by raising the temperature. And if there is a block in the throat; you cannot put the bottle brush and clean it, it will be terrible; so therefore we should have an ingenious method of clearing the throat and therefore Bhagavān has made the wonderful method of cough; when you are coughing, never curse the Lord; glorify the Lord.

Every disease is because of bio-chemical laws; I have never produced any law; I am only trying to handle and tap the law; and never forget this fact; and if you are forgetting this fact; you never express your gratitude towards the Lord, Kṛṣṇa says that you are a thief No.1. Look at the second line; tairdattān; by the dēvās varieties of blessings are given, dharma, arta, kāma, mōkṣa, food, clothing, shelter, what are all these; tairdattān; God has given. How has God given; remember, indirectly making the laws for tapping, and when you are enjoying those benefits, what should they do; you should say: Thanks to the Lord.

And if you do not do the thanks giving, you are an ungrateful-person; ingratitude is the worst weakness of a human being. The śāstrās say that for all the pāpams there is prāyaścittam, there is one pāpam for which there is no prāyaścittam and that is the pāpam of ingratitude. kritagnē nāsti niṣkritihīḥ. Kritagna means for an ungrateful person, niṣkritihīḥ hi nāsti; there is no prāyaścittam.

And that is why even in the western-culture they say whatever you take you say thanks. And whatever you return, you write, returned with thanks. Suppose you do not inform

the other person, and make use of his possessions, making use of somebody else's possession, without informing and without expressing gratitude that is called what; theft; if your pocket has no money; suppose you want money, certainly you can borrow the money, nothing wrong in it, if the other person is ready to give; you ask and he gives and when you take that money you say very many thanks; and later when you return the money, if you return, because nowadays the bank loans, no returns.

Recently I read a news item which was a very very painful news item. The temple has got many lands and properties; the kings have built the temples and also they have given landed property for the temples; so that the temples can be maintained; and the people take those temple lands and do you know what is the rent, one paise for square feet. So we are taking the Lord's land; this person has become so insensitive, so gross, so criminal minded; and all these people are not illiterate people, they are educated people and using the temple lands and taking the land for re.1 as rent Rs.2 rent etc. and do you know what is the still painful news, even that Re.1 rent, they have not paid for last so many decades. So you can imagine to what extent human mind can go. To be a criminal, I need not murder a person or steal somebody else's wealth; if I am using temple land or for that matter any other land, even take a rented house and I know Dayānanda Swamiji says; people take house on rent and refuse to vacate it. They say that you yourselves find another house for me. Not that this man has done good to me. I want him to find a house for him. This poor fellow has to do all the things because, this poor man wants to get that person somehow or the other; that the rent should be of this range and the location should be in this area; all kinds of conditions to vacate, his own house. And Kṛṣṇa says all these people are ungrateful people and therefore they are thieves.

Therefore tairdattān ēbhyaḥ apradāya. ēbhyaḥ means dēvēbhyaḥ. apradāya means reciprocation, without reciprocation, if you enjoy the worldly benefits, then you are No.1 thief. And what is the reciprocation. Bhagavān does not want money in return. He just asks you just to do naivēdhyam before eating. That is why in our culture, whatever you cook, you are supposed to place in front of the Lord. Oh Lord, because of you alone, I have this food. And when I keep the food in front of the Lord, it is for what; Nivēdanam, means not offering; only acknowledgement. It is not offering, because I very clearly know Bhagavān is not going to take; even the smallest portion. Suppose Bhagavān begins to eat your naivēdhyam, even a small bit, then from tomorrow we will be careful, as we now know that Bhagavān does not eat it. So boldly, not because we are large hearted and all, but because Bhagavān does not take. Therefore Bhagavān says, you need not give, just say a thanks, do a namaskāram. Therefore tairdattān apradāyaibhyō

yō bhukṅtē stēna ēva saḥ; that is why we say in our culture, that every moment of our life is a life of reverence.

This is one of the uniqueness-of-Hinduism and all-other-religions. They divide the life into two: secular-life and sacred-life; going to office and all other works, they consider secular; going to the temple or church or mosque, they consider as sacred; but in our Indian-culture; there is no secular/sacred division, because every-action is a sacred action. Every car driver or bus driver before starting his car, he does namaskāram. Before you start a factory, you break a coconut. Before you construct a building, you do a bhūmi pūja; our whole life is one of reverence alone. And a non-reverential life is karma. Reverential life is karma-yōgaḥ.

Verse 3.13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥३.१३॥

yajñāśiṣṭāśinaḥ santō mucyantē sarvakilbiṣaiḥ |
bhuñjatē tē tvaghaṁ pāpā yē pacantyātmakāraṇāt || 3.13 ||

सन्तः santaḥ Those noble ones, यज्ञशिष्टाशिनः yajñāśiṣṭāśinaḥ who partake of the sacred remnants of Yajñas, मुच्यन्ते mucyantē are freed सर्वकिल्बिषैः sarvakilbiṣaiḥ from all sins. तु ते पापाः tu tē pāpāḥ those sinful ones ये पचन्ति yē pacanti who cook आत्मकारणात् ātmakāraṇāt for their own sake भुञ्जते अघम् bhuñjatē agam partake of sin

13. Those noble ones, who partake of the sacred remnants of Yajñas, are freed from all sins. But those sinful ones, who cook for their own sake, partake of sin.

Now Kṛṣṇa is looking at karma-yōga from a third angle. So the previous two angles are karma-yōga as Lord's commandment' the second angle is karma-yōga is worship of the Lord, yajñāḥ.

Now in this slōka, Kṛṣṇa looks at karma-yōga as a spiritual-purifier. Citta-śōdhakam; karma-yōga as citta-śōdhakam. So this one can appreciate only when he is a seeker of mōkṣa. This angle can be appreciated only when one is a seeker of mōkṣa. How? When I am seeker of mōkṣa, I know that there is only one means of attaining mōkṣa; and that means is spiritual wisdom or ātma-jñānām. Without ātma-jñānām, one can never attain mōkṣa: nānya panthā ayanāya vidhyatē.

Then the scriptures point out that even though ātma jñānām alone can liberate you, ātma-jñānām can take place only when the mind is pure. Without mental purity, ātma-jñānām is never possible. That is why, in a temple also, before I install the Lord, there are

so many rituals, purifying the place. Similarly when I want to study the vēda, vēda is a sacred literature; I want to keep the vēda in my mind; and that cannot be done unless I purify myself. And that is why before starting vēdic study, they have got a series of rituals called upanayanam ceremony. What is upanayanam ceremony? Cleaning the body, cleaning my mind; to install the vēda mantras. Without purification, if I install the vēda mantrās, instead of vēda purifying me, I pollute the vēda. That is why they say upanayanam is important for vēdic chanting; people ask who can chant the vēdās; who cannot chant the vēdās; why do you say men alone can learn; ladies cannot learn; they ask umpteen questions; the criterion is not men or women; the idea is even a pucca brāhmaṇa cannot learn the vēdās, if he has not gone through the purificatory process, which is called upanayana saṁskāraḥ; saṁskāraḥ meaning purificatory process. Therefore, in our culture, any thing you do, you have to purify.

Even if you want to paint the wall, what do they do first? Have you seen? First they will use the sand paper to remove the previous thing and thereafter only they will paint. Similarly, ātma-jñānam can come only if the mind is scrubbed of rāgaḥ, dvēṣaḥ, kāma krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ mātsaryaḥ and for purifying the mind, you cannot use the local sandpaper; as they have a bhajan song;

மணி வெளுக்க சாணயுண்டு, தொல் உண்டு; வஸ்த்ரம் வெளுக்க, maṇi veḷukka cāṇayunṭu,.. tol unṭu; vastram veḷukka... so many things, different things are there; மனம் வெளுக்க வழியே இல்லை. Manam veḷukka vazhiyē illai. In fact மனம் வெளுக்க, we have a special sand paper, that is called **karma-yōga sand-paper**.

So a seeker is interested in this inner purification; he is not bothered about material prosperity. Karma-yōga may fetch material prosperity or not, karma-yōga, people may ridicule saying that you are the only foolish person, trying to follow the values of life; you should know how to பொழைக்க pozhaikka. It is a nice word, to say that you should know how to be corrupt. So therefore, people may appreciate my karma-yōga way of life, they may say I am a simpleton, they may say that you have lost all the prosperity because of values; they may say you can never earn money following values; the whole world considers him a failure; because the world's definition of success, is material prosperity. Minimum 3 cars, 3 houses, one in Madras, one in Kodaikanal or in Yercaud, a few industry.

The world considers success as material prosperity; whereas karma-yōgi does not consider material prosperity as success; not that he is rejects material prosperity, it may come; it may not come; but his focus is on inner purification. Material prosperity is

secondary result; which may or may not come; the primary result is citta śōdhakam, mukthi sādhakam.

ईश्वरार्पितं नेच्छया कृतम् ।
चित्तशोधकं मुक्तिसाधकम् ॥ ३ ॥

[Īśvarārpitaṁ nēcchayā kṛtam |
cittaśōdhakam muktisādhakam || 3 ||](#) - Upadēśa Sāram of Ramaṇa.

If you dedicate your life to the Lord, and if you consider material-prosperity as subservient to spiritual-growth; then your karma-yōga will lead to mental-purity; which mental-purity will promote mukti-sādhakam. And therefore the third-angle is karma-yōga as inner-purifier. And that is why we say there is no failure in karma-yōga, which we saw in the second-chapter.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते |
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥

[nēhābhikramanāśō'sti pratyavāyō na vidyatē |
svalpamapyasya dharmasya trāyatē mahatō bhayāt || 2.40 ||](#)

You define failure only from the standpoint of material accomplishment and non-accomplishment; you started a business, you got profit, you are considered success. You got loss, it is considered a failure; but in the case of karma-yōga, the inner purification takes place whether you earn profit through your business or whether you lose through your business.

And therefore Kṛṣṇa says, yajñāśiṣṭāśinaḥ santah; those people who convert their life into a worship, and receive the consequence as Īśvarā-prasāda, yajña-śiṣṭām; yajña-śiṣṭām means Īśvarā-prasāda; śiṣṭām means remnant. If some human-beings eat and leave something in his plate, that is called yecchil, that we are not supposed to eat; but when we offer something to the Lord or a mahatma, after you offer to the Lord or offer to a Mahatma and when you take back the very same thing is not called yecchil, it is yajña- śiṣṭām; prasādaḥ; those who take all the karma-phalams as yajña-śiṣṭām, all the karma-phalams as prasāda, and eat that, eat means enjoy, experience that, what is the benefit of that? Sarvakilbiṣaiḥ-mucyantē; he becomes free from all the pāpams. He becomes free from all the pāpams.

Very interesting; suppose you buy a book, and something is written on the book, somebody has written something on the book, then that book is already utilised; then that utilised book is called a second hand book; and therefore either you give that book back or ask for a lesser price. But the interesting thing is, you buy a book and if there is

a Mahātma around, you hand over the book and Swamiji, just put your signature. Would it not become second hand or become lesser values? When it comes from a mahātma or Lord, it becomes greater; when it comes from anybody else, it becomes second hand.

Similarly, even a sweet prasāda, when it comes from the Lord, even if you are a diabetic person, we will still consume a little, because it is Venkitajalapathi laddu; and it will only reduce my disease; any other sweet will only increase the disease, but when Venkijalapathi prasādam (not to eat the full laddu ~ very careful, not to eat the football size laddu saying that I have the prasāda-buddhi). Prasādam should always be a little only.

Then what is the benefit? Sarvakiḷbiṣaiḥ mucyantē. But if you do not offer to the Lord, tē pāpam bhuñjatē; if they enjoy their life without offering to the Lord, without acknowledging the Lord's grace; if a person consumes anything, in fact, even at home and all, when we take medicine, for fever, etc. they have got one medicine, they have one dasamoolariṣtam; for everything from burn to jaundice; you will have body pain all over, they will not allow you to drink that easily; one is forced to sit up, and that too sit up facing the Lord, and then you take the medicine. Even that medicine is a law of the Lord, if a medicine has a curing property, it is Bhagavān's gift; therefore I consume medicine as Īśvara-prasāda. If I do not do that, Kṛṣṇa uses a strong word, you are a pāpi.

Hari Om.

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Lord Kṛṣṇa continues with the topic of karma-yōga. He was looking at karma-yōga from different angles. Firstly he pointed out karma-yōga as a way of life, which is prescribed by the Lord as a commandment. Just as they talk about the Ten Commandments. Here also karma-yōga is given by the Lord as a commandment, as ājña or vidhiḥ and Kṛṣṇa said that if a person does not follow a life of karma-yōga; for violating the Lord's commandment, one would incur the pāpam called prathyavāya pāpam. It is where we look at karma-yōga as ājña.

Thereafterwards the very same karma-yōga was seen from a different angle. Here we do not look upon it not as a ājña of the Lord; but only as a suggestion/request from the Lord. The Lord has requested us to lead a life of harmony; I have given you this wonderful creation. In return I do not want you to do anything to me, but I only request you to maintain the harmony of the creation, even if you are not interested in the world,

still you have to maintain the harmony of the world for the sake of the other living beings. And therefore a harmonious life is only an expression of gratitude towards the Lord; it is only a form of worship of the Lord; thus karma-yōga can be seen as Īśvara Yājñāḥ.

Thereafter Kṛṣṇa looked at the same karma-yōga from yet different angle, it is neither seen as ājñā or yājñāḥ but here Kṛṣṇa looks upon karma-yōga as a spiritual sādhana. Neither as a commandment of the Lord, nor as a worship of the Lord, but a spiritual sādhana by which I purify my mind. It is not that I am obliging the Lord, I am not doing a favor to the Lord by following karma-yōga, I am only favoring myself.

And what is the benefit that I am getting through karma-yōga? That benefit Kṛṣṇa is saying in the thirteenth ślōkā, yajñāśiṣṭāśinaḥ santō mucyantē sarvakilbiṣaiḥ. yajñāśiṣṭāśinaḥ means the one who looks upon karma-yōga as a worship of the Lord and he takes all the consequences as Yājñā prasādaḥ. Yajñāśiṣṭam means yajñā prasādha and when he receives the consequences as prasādha coming from the Lord, it is not a mere ordinary food, but the very same thing, it may be in the form of food or any type of karma-phalam also; when I accept it as prasādaḥ, mucyantē sarvakilbiṣaiḥ. All the pāpams from the head, from one's inner personality will go away. So kilbiṣaiḥ means pāpam.

And how do you define pāpam in the vēdāntic contest? Anything that obstructs self-knowledge is pāpam. According to vēdānta anything that obstructs my spiritual pursuits is a pāpam. Even if I have got lot of riches and sense pleasures, and because of those sense pleasures, I am lost in the world and I do not come to Vēdānta, then the scriptures point out that even though the very sense pleasures are pāpam. Even money is considered a pāpam if I am going to be lost in the money, and I am not going to pursue spirituality.

On the other hand, even poverty is considered puṇyam, if poverty leads to self-enquiry, because of poverty a person is able to spend more time in spirituality, then poverty is a blessing. Therefore we define puṇyam as whatever promotes spiritual growth and we define pāpam as whatever obstructs spiritual growth. This is called kilbiṣam in the ślōkā and all the pāpams go away.

And what is the primary obstruction for spirituality? According to the scriptures, the primary obstruction is mōhaḥ or delusion. Avivēkaḥ. What do you mean by delusion here? Seeing the external world as a cause of happiness or a cause of unhappiness; that is delusion. According to vēdānta, the external world is neither a source of happiness nor a source of unhappiness; because if you say the world is source of happiness, then

the other people who are living in the same world and suffering, you cannot explain why they are suffering. For example, if a particular music is source of happiness, then whenever that music is played all the family members must be happy, but we see once the music is played the teenager is on the top of the world, because it is latest pop, noisy music, which will even create a crack in the wall, such a music it is; he jumps, he has kept and then he dances, and he enjoys. But the very same music, when the parents listen to, who are interested in classical carnatic music, they will say: கண்டறாவி curse themselves for the kind of son born to them.

Now tell me, the music is the source of happiness or unhappiness. It cannot be either. Extending this principle, Vēdānta says world is neither sukha hētuḥ nor is the world duḥkha hētuḥ. As long as you are finding fault with the world and as long as you are trying to change the world to improve your happiness, you are in delusion. And even if you are going to make certain adjustments with the world, you are never going to be permanently happy, something or the other is going to affect you. And this wrong thinking is called mōhaḥ.

And this delusion must go away and I should understand that it is not the world that gives me joy or sorrow, it is my attitude towards the world which is responsible for happiness or unhappiness. It is my attitude towards the world which determines sorrow or happiness and therefore what is required is not a change in the world but a change in my attitude.

And any attitudinal-change, any perspective-change is brought about by knowledge alone. Knowledge alone changes my attitude; therefore ultimately, what I require is knowledge; instead of finding fault with the world and once I turn towards knowledge, then I have become a spiritual-seeker. And whatever helps this misconception or delusion which makes me go after the world and which makes me chase the world is called mōhaḥ, and that is why Śankarācārya wrote a work called Bhaja Govindam which was called Mōhaḥ-Mudgaraḥ. Mudgaraḥ means hammer. உலக்கை olakkai. Mohaḥ Mudgaraha means a work which will hammer and destroy your delusion. There he takes up each thing; whether money gives you happiness; he analyses, whether the family members are giving happiness he analyses.

यावद्वित्तोपार्जन सक्तः
स्तावन्निज परिवारो रक्तः |
पश्चाज्जीवति जर्जर देहे
वार्ता कोऽपि न पृच्छति गेहे ||५||

[yāvadvittōpārjana saktah](#)
[stāvannija parivārō raktah |](#)

paścājjīvati jarjara dēhē
vārtāṁ kō:'pi na pṛcchati gēhē ||5||

All family members are wonderful; as long as you are a productive member in the family. The moment you are retired, then the attitude changes; the earlier extra service is gone and now you have to help yourselves.

Thus Śankarācārya takes up everything; what is family; what is money; what is life; and he removes delusion with regard to each thing; and this delusion will go away only by karma-yōga. And therefore Kṛṣṇa says yajñāśiṣṭāśinaḥ santaḥ; a karma-yōgi will get out of this delusion and will understand that what I require is knowledge, not changing the people around; not changing the world.

On the other hand, bhuñjatē tē tvaghaṁ pāpāḥ; Kṛṣṇa criticises those people who are not karma-yōgis, who do not contribute anything to the world; those who are selfish people, he strongly criticises here; yē ātmakārāṇāt pacanti. Those people who cook for themselves.

Here cooking represents all the actions; cooking for myself, means I do not want to share anything with other people; as I had said before, pañca-mahā-yajña, one of the mahā-yajña is manuṣya-yajña, which means sharing at least food or money with other people, and according to our tradition, we should never eat food, without giving, without feeding at least one person. And that is why Kāñci Śankarācārya suggested that the பிடி அரிசி திட்டம். Pidi arisi thittam; if you cannot call a guest; and feed regularly, at least before cooking, keep some rice separately and every month or once in 6 months, you give that rice to some place, where it will be cooked and distributed; so annadānam is considered a very very important thing and if I do not share and eat myself, yē ātma kāranāt pachanti. Who cook and enjoy themselves; tē aghaṁ bhuñjatē; Kṛṣṇa uses a strong word, they are not eating food at all; they are eating only concentrated pāpam. So every morsel they are eating, it is not sambar rice, it is not rasam rice; it is not curd rice; it is pāpam in different forms. So aghaṁ bhuñjatē and they are becoming what: pāpāḥ, and which means those people are becoming only pāpis, which means they are getting more and more away from spiritual knowledge. A selfish person goes away from spiritual knowledge, a selfless person goes towards spiritual knowledge.

Verse 3.14

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥३.१४॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ|
yajñādbhavati parjanyaō yajñāḥ karmasamudbhavaḥ|| 3.14 ||

भूतानि bhūtāni **All beings** भवन्ति bhavanti **are born** अन्नात् annāt **out of food** अन्नसम्भवः annasambhavaḥ **food is born** पर्जन्यात् parjanyaāt – **out of rain**. परजन्यः भवति parajanyaḥ bhavati **rain comes** यज्ञात् yajñāt **out of Yājñā** यज्ञः yajñaḥ **कर्मसमुद्भवः karmasamudbhavaḥ is born out of Karma**.

14. All beings are born out of food. Food is born out of rain. Rain comes out of Yājñā. Yājñā is born out of Karma.

So in the previous slōkā, Kṛṣṇa talked about karma-yōga as a purifier. I used the Sānskrīt word śōdhakam; otherwise called pāvanam or pavithram. Thus karma-yōga as ājñā we have seen; karma-yōga as yajñā we have seen; karma-yōga as a śōdhakam, as a purifier we have seen.

Now Kṛṣṇa is studying karma-yōga from a fourth angle; how versatile is karma-yōga, the more you analyse, the more beautiful is the concept of karma-yōga; what is the fourth angle; in these two slōkās, fourteen and fifteen, Kṛṣṇa presents karma-yōga as dharmāḥ; karma-yōga as dharmāḥ. And what is the meaning of the word dharma? Dhāraṇāt dharma, that which maintains the harmony of the creation is called dharmāḥ. A way of life, by which I maintain the harmony of the creation. As I had said in one of the previous classes, we are not isolated individuals, whether we like or not; we are integral parts of the creation; our life is interconnected with fellow human beings; our life is interconnected with animals; our life is interconnected with plants, our life is interconnected with forests; our life is interconnected with the rivers and oceans; our life is interconnected with environment; our life is interconnected with the seasons.

And as I said before, all the other living beings, other than the human being, they all are programmed to live a life of harmony. Plants will not create environmental problem or disharmony. Animals will not create disharmony; because they are all instinctively made to live a life of harmony. But only the human-beings have been given a unique power called free will and he has been given the buddhi śakti and since his intelligence is very powerful, he can either destroy the whole creation, or he can create a heaven out of this wonderful creation; making also human-beings, human-beings alone mars. **If the earth can be destroyed, it will be only by human beings**. Even if tigers go berserk, nothing will happen. There are two sets of tigers. One set of tigers, human-tigers, they can create problem; they can explode the atom bombs; but the local tigers, the animals, whatever they do, they cannot destroy the earth. Whereas, human-beings can do that.

Therefore Kṛṣṇa says Arjuna you may not believe in God; does not matter; you may not believe in mōkṣaḥ. You may not believe in puṇya. You need not follow karma-yōga for the sake of purification, you need not follow karma-yōga, to worship God. You need not

believe in God. You need not do karma-yōga as a commandment of God; but still even if you are an atheist person, since you have to live a life of karma-yōga, to maintain the harmony of the creation. And even the worst atheist who does not believe in God and dharma and puṇyam and pāpam; he will have to believe; why believe? He has to accept the harmony of the creation, because science every moment is proving that the whole creation is inter-connected.

Therefore we cannot lead a life of irresponsibility. We should be responsible citizen. And to indicate the harmony of the creation, Kṛṣṇa knows that everything that happens in the creation is a cyclic process. Cycles indicate balance indicate harmony.

A simple example that we all know is what: we require oxygen to breathe in; without oxygen we cannot survive. Therefore naturally, when there are many people in a city, we breath plenty of oxygen in, and we give out carbon dioxide, a time will come when the balance is disturbed. Then Bhagavān has made a wonderful arrangement. What is that arrangement? The plants, the tree are there; wonderful, they need carbon dioxide and they release oxygen; thus we have got a beautiful cycle of oxygen and a beautiful cycle of carbon dioxide. We have not produced this cycle; we find this cycle is already existing; man and nature are inter-connected.

But what will we do? The brihaspathis! 😊 This wonderful brihaspathis, in the city population will go on increasing, and when more human population is increased, should not the trees also increase! Very simple, even a little intellect is enough. But we do just the opposite; all the individual houses surrounded by trees, they are all destroyed and that one house is given to the promoter and there are 32 flats in that area. And the trees I cannot keep. Similarly, all over the promotion of concrete houses, just go on and the trees are cut, then what happens, the cycle is broken; and who is going to be the sufferer? We are going to be the sufferer.

Therefore, cycle indicates harmony. There is nitrogen-cycle, there is carbon-dioxide-cycle, there is water-cycle, even water is a beautiful-cycle. Cycles are required in the creation because of one law and what is that law? [Law of conservation of matter and energy](#). Therefore, we can never produce anything infinitely as we are producing somewhere else, it has to be done. And here Kṛṣṇa is taking one cycle as an example. We have got many cycles in the creation; but Kṛṣṇa takes one such cycle as an example to show how harmonious the creation is; and what is that cycle; look at the slōkā;

Annādbhavanti bhūtāni. All the living beings are born and sustained by Annam alone. Without food, we cannot survive. It is not a great scientific reality; we know very well,

and if you have got any doubt, do not eat for a few days; perhaps you may not be alive to come and tell me. Therefore,

अन्नात् रसनैव भूत्वा, अन्नात् रसनैव वृद्धिम् प्राप्य अन्न रूप पृथिव्याम् विलीयते ;यद् अन्नमय कोशः

annāt rasanaiva bhūtvā, annāt rasanaiva vṛddhim prāpya anna rūpa pṛthivyām viliyatē; yad annamaya kōśaḥ

This body is born out of annam. So bhūtāni, here bhūtāni, means living beings, they are all born out of annam. Annam does not mean rice alone; any form of food; then how annam come; parjanyaḥ anna-sambhavaḥ; because of rain alone annam comes; without annam, without rains, we cannot produce annam. We might have enough seeds alright; seeds alone are not enough, we require rain.

So therefore Kṛṣṇa says parjanyaḥ anna sambhavaḥ and one year there is no rain; then the Kāvēri dispute becomes more intense. In the year when the rain is plenty, there is no talk of Cauvery water, as they have enough water and they want to give and we also have got enough water, we just release it into the ocean. So no காசி முச்சு; therefore there is no discussion, no tribunal. But one year, there is no rain, there would be in so many problems, even wars can take place, in fact I read somewhere in future some of the wars between countries may be caused by water problem. Water may become the cause of some of the wars. Already there is war between Karnataka and Tamil Nadu, caused by water only. Therefore rain is the greatest blessing of the Lord, because of which we are surviving. When the rain comes, we curse; we complain; but the rain is not there, we will know. And therefore, Kṛṣṇa says beings are born out of annam, annam is because of parjanya.

And how does rain come; can human being produce rain? I read somewhere that the science is so much advanced that they can produce rain. So first I thought Not Bad! That science seems to be so wonderful, because now there is some hope that iodide, silver iodide crystals, if they take in a helicopter and they spread, and the rain can come, I read. So I was so happy; like when I heard about the test tube baby; that we have learned to create babies in test tubes and take a test tube and take some silver nitrate and sodium chloride and heat, and you will get a baby, I thought. Thereafter they say it in small letters, you require a father, you require a mother and then you can produce the test tube baby. Therefore remember, even if you can prepare test tube babies, remember we require the gift of nature. I thought the scientists are producing the rain. They say that if there are clouds, எப்படி! How is it! If there are clouds, they will produce the rain.

Remember I am not criticizing-science. I am an admirer-of-science. I am a student of science. While talking about scriptures, do not mistake me, I am not bringing down

science; because even this particular technique is a great blessing because, because of this particular procedure they are able to make the cloud pour the rain in a particular area; otherwise the rain may go to the ocean. Certainly that scientific advancement is a great blessing; we are not belittling. But what we are saying is that science is wonderful; still it can never replace nature. And therefore, parjanya is a natural phenomenon we require.

Now the question is, what is responsible for rain? What is responsible for rain? Kṛṣṇa says yajñādbhavati parjanyaḥ. Here the word yajñāḥ means apūrvam or adṛṣṭam, because of invisible factor yajñāḥ, adṛṣṭam; invisible favourable factor called yajñāḥ, sometimes it is called puṇyam, sometime it is called adṛṣṭam, sometime it is called apūrvam, here the word yajñāḥ means because of the puṇyam alone, rain comes.

Then we may wonder, what are you talking, because of puṇyam rain comes; it looks like a cock and bull story; how do you say puṇyam produces rain; if you have to understand puṇyam in scientific-language; remember puṇyam or adṛṣṭam means the cosmic-balance or harmony; only when there is a harmony-in-nature; only when there is balance-in-nature; the rain will come at the appropriate time; because the seasons are indicative of natural-harmony. The seasons are all always indicative of natural-harmony; therefore in our tradition, they always took rain as the acid test for universal-balance; ecological-balance; because in those days, the scientific-language was not available. Therefore they call it puṇyam, but nowadays because of the advancement of science, we can use the language, when you are cutting the forest, naturally the clouds are not formed properly, therefore the rains do not come; therefore deforestation or that is the cause; or pollution is the cause, they say; Nowadays you use the word of ecological balance or harmony; in those days, they called it yajñāḥ.

And therefore yajñādbhavati parjanyaḥ. So are you now able to see the connection. Living beings are born because of annam. Annam is because of rain; rain is because of harmony; balance of nature.

Then the next question, how do we maintain the balance of nature? How do we create the balance of nature? Kṛṣṇa gives the answer yajñāḥ karma-samudbhavaḥ. One maintains the balance of nature only by karma-yōgaḥ. Only by self-restraint. Only by avoiding the exploitation of nature. Only by revering the creation. Only by respecting nature, we will maintain the balance; as I said the other day, I need not bring about harmony of nature, because nature is already harmonious, what I have to do is, I should avoid disturbing the harmony.

Like some people at home, when you are working, they will come to help you; and create such a mess and leave; and you say that the best service you can do is go and sit outside. There are some people who do service by doing, there are some other people; their best service is non-interference. Similarly **Bhagavān says, you need not bring in harmony of creation; creation is already harmonious, by your interference you do not destroy the harmony, do not pollute water, do not pollute air;** Na Niṣṭi Vēth. Na sa muthra puriṣam kuryāt. Na niṣṭi vēth. Na vivasanāyāth. Guhyō vā ēśō agniḥ.

Even Vēdā mantra tells when you go to a tank or a river, how you should treat; first we do is to put the leg; just testing; in Gaṅga we want to find whether it is chill. Whereas in our tradition it is said, never put the leg first; go and pray to the river; river is the lifeline of any civilization. All civilization have come only in the river shore; banks of river; therefore first you namaskāra; Gaṅgē ca Yamunē caiva, and then do prōkṣaṇam; and thereafterwards, you enter the water, and there also napsu muthrapuriṣam kuryāt. Do not pollute the river; Na Niṣṭi Vēth. Some people have got, especially we have got the habit of spitting. Every two minutes, we have to spit. Especially for the people who take pan, betal leaf-eaters; etc. still worse; and you see them taking bath every other minute, they spit into the river; na Niṣṭi Vēth; na vivasanasyath. Guhyō vā ēśō agniḥ. How you should respect a river? How should you respect ocean? How you should respect air, fire? And therefore, a life of reverence, a life of karma-yōga will maintain the cosmic-balance.

And that is why, they have a saying in Tamil, நல்லார் உருவர் உளரேல்; nallār uruvar uḷarēl; if there is one good person who has respect for nature, the creation, then at least for his sake, there will be rain. It seems in Tirukural, there is one full adhikāram, which talks about the வாண் சிறப்பு vāṇ ciṟappu, the glory of nature, and how one rain for this person, one rain for that person, they say rain will come properly, if we have got reverence towards nature; and reverence towards nature is called karma-yōgaḥ. And when I say nature it includes animals, humans, plants, also. And therefore, balance is produced by what, karmasamudbhavaḥ. Karma means karma-yōgaḥ.

So now what are the layers? We are born out of food; food is because of rain; rain is because of cosmic harmony, cosmic harmony is because of karma or karma-yōgaḥ. That means the ultimate cause of human-beings is karma-yōga alone. So from karma alone, through various layers, the living beings are born. From karma alone, through various layers, the living beings are born; that means I or my existence is dependent on karma.

Then from where does karma come? From where does karma come; ultimately the karma has to come from me alone; therefore I am born out of karma, and the karma is born out of me; thus I and my karma are inter-dependent; therefore if you have to live

in the society; you have to keep contributing to the society; only then the cyclic is complete, and every time I eat, I am taking and every time I work, complete that cycle, by a life of contribution.

So yajñāḥ karma-samudbhavaḥ and you have to add one line, karma bhūtha samudbhavaḥ, the karmas are born out of living beings, then the cyclic is complete.

Verse 3.15

कर्मब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५ ॥

[karma brahmōdbhavaṁ viddhi brahmākṣarasamudbhavam|
tasmāt sarvagataṁ brahma nityaṁ yajñē pratiṣṭhitam||3.15||](#)

विद्धि viddhi **know that** कर्म ब्रह्मोद्भवम् karma brahmōdbhavaṁ **Karma is born out of the Vēdā** ब्रह्म अक्षरसमुद्भवम् brahma akṣarasamudbhavam **Vēdā is born out of the Lord** तस्मात् tasmāt **Therefore,** ब्रह्म सर्वगतम् brahma sarvagatam **the Vēdā is all-pervading** नित्यं प्रतिष्ठितम् nityaṁ pratiṣṭhitam **(and it is) always employed यज्ञे yajñē in Yājña.**

15. Know that action is born out of the Vēda. The Vēdā is born out of the Lord. Therefore the Vēdā is all-pervading (and it) is always employed in Yājña.

How do you know which karma maintains the balance of the creation; and which karma violates the balance of the creation? This is a problem, because we human-beings have got only a limited intellect. Therefore I never fully know which action is ultimately good for humanity and which action is not good for humanity; I do not know.

And that is why, if you see, again the scientific study, you would have been reading in the newspapers, so we produced lot of chemicals called chloro-flouro-carbons. CFC. which we widely use for so many things including the refrigerator and you know how important the refrigerator is. Because of the refrigerator only the ladies are able to cook once a week only; lot of advantage!; and I heard in some places, once a fortnight; some places once in a month; and put everything in packets and put the dates; so refrigerator it is extremely important for us; and we started using the CFC and at that time, we never knew what would be the consequences. After several years, they discovered that it is going to the atmosphere and it is reacting with the ozone layer and the ozone layer is getting depleted; which is dangerous for our survival. Because ozone layer is a beautiful gift of the Lord, because when the sun's rays comes to us, it gives a lot of nourishment alright; but it also gives lot of poisons also; toxins also, and what a beautiful brain Bhagavān has got; there is toxin alright; but there is a filtering layer also.

Therefore even the meteorite cannot affect us; why because it gets burned out in the atmosphere itself. Now the ozone filters ultra violet rays and others; so that we are safe. And we brihaspathis, what do we do; create something and create a huge hole and we have to find out what should we do to replace that. That means what? We did not know what is harmful to ourselves.

Similarly I read elsewhere; when the population of the automobiles increase, then the greenhouse gases, there are certain gases called greenhouse gases, carbon monoxide etc. and when they go to the atmosphere, there is a special effect called greenhouse effect; because of which the temperature in the earth increases. So automobiles increase on the road; the consequence is increase in temperature on the globe as a whole. So when the temperature increases, the polar icebergs (not near us, somewhere), melts and naturally the oceanic water level increases and because of that so many problems, so many countries on the shore are affected; can we easily see the connection, flooding of certain countries and increase of the automobiles? We do not see the direct connection but a lot of study and lot of suffering and lot of years later, we come to know that some of our actions are harmful to ourselves.

And why we are not able to know that? Because of the limitation of human-intellect. Certain medicines we discover, certain pesticides; DDT and after using for several years, they themselves ban; or they send to India. All the things banned in Europe and American countries are dumped in India, and we are so wonderful people, and we start using. So thus everything that we invent, we do not know whether it is good or not; because we have got limited knowledge.

Therefore śāstra says do not depend upon human intellect; depend upon the scriptures; which talk about a way of life, which is meant for universal harmony. Because scriptures are not the products of human intellect. Unlike science. Science is called paurūṣeyam śāstram. Scriptures are called apaurūṣeyam. They are not the inventions of human beings' intellect. They are the revelations through the ṛṣis.

Therefore Kṛṣṇa says: Be humble and follow the life style prescribed by me. You might not know the scientific-reason, behind religious-practices, you can do research alright; and after 10 years, or 20 years, you might discover the scientific principle; but until then, have faith in the scriptures and follow the lifestyle prescribed by the scriptures. Even leaves likes Tulsi and bilva etc. we just make use of it, without knowing its value; medicinal value. Then suddenly we discover the value only when an American takes a patent on Neem. We have been using this neem for millions of years; but we did not know; we use vilvam; we do not know; we use rudrakṣa; we do not know; whatever

śāstrās say, it is keeping the global harmony, not only individual, but the global harmony in view.

And therefore who is the author of karma-yōga; Kṛṣṇa says **karma** brahmōdbhavaṁ viddhi. Harmonious lifestyle is taught by the vēdās. So here the word brahma means vēdās. So karma, harmonious life, a religious lifestyle, we come to know only by the study of the scriptures.

And how do the vēdās know; after all, they are all invented by some ṛṣis; if we ask, Kṛṣṇa says; never take the vēdās as the inventions of human intellect; because any invention of human intellect will have its own minus point; that is why one will do a research and get a PhD. And another will refute that theory and also get a PhD. Both will get PhD. It is very useful for PhD. Whereas you find the vēdic-teaching not 100 years old; many of our theories and all refuted within 10 years; and nowadays, even 10 years are not required, because research is going all-over, that one theory is negated the next moment; but vēda has withstood the test of time; we do not know whether it is 5000 years or old or 10,000 years old; even now vēdās can stand the challenge of science. Even the vēdās can stand the challenge of science. If we find a defect in the vēdās, it is only because we do not know how to understand it. Simple coconut oil; for some days only criticism. And now it is good, best, etc. Nindā sthuthi. Nindā sthuthi. Confusion. Now whether it is good or bad. Similarly tea. Some say it is bad; some say it is very good; confusion. Alcohol, some sthuthi; as such it is a problem; little bit is good they say; now how do we know what is good for me; what is not good for me; so our traditions says follow the vēdās. நம்பினார் கெடுவத்தில்லை. Nambinar keduvadillai. You will be wonderful.

And therefore Kṛṣṇa says brahmākṣarasamudbhavam. Vēdā is not invention of human intellect; vēda has come out of akṣaram. Akṣaram means Bhagavān. Brahma means vēda; Very careful, brahma means vēda and akṣaram means Īśvara; brahmākṣara-samudbhavam means vēda has come out of the Lord.

Then how come we say that the ṛṣis have given out the vēda. You know the answer I have told you before. Ṛṣis have not invented the vēdās; ṛṣis have served as a medium for receiving the vēdic-teaching, exactly like the TV set; the TV set does not produce the music. Television set does not produce the music; music has been already transmitted elsewhere; the television set is serving only as a medium for the manifestation of this music. This is only a receiving set; transmission is elsewhere; thus every ṛṣi is like a TV set; every ṛṣi is a radio set, he has not invented, he has only served as a medium. Suppose if we ask, Swamiji why can't I be a medium when I close my eyes, I do not get anything; I get only the headache; I do not receive or mantra, etc. Remember, television

set is specially prepared, anything cannot be received; similarly we should also specially prepare ourselves by tapas, by dhyānam, etc. the ṛṣīs have prepared themselves; but we say why should we become ṛṣīs. Already they have become; when food is there in the fridge, why should I cook. I just go and enjoy. Similarly, we need not become ṛṣīs. Ṛṣīs have already received it and out of compassion, brought down for our use; therefore let us study the vēdās and get the benefit of the teachings.

Hari Om.

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Lord Kṛṣṇa is talking about the importance of karma-yōga; looking at karma-yōga from different angles; first he looked at it as a commandment of the Lord; Īśvara-ājñā; then he looked at it, as a worship of the Lord; Īśvara-yajñaḥ, then he looked at it; as a means of spiritual purification; citta-śōdhakam; and now he is looking at the same karma-yōga as dharmāḥ; a way of life; which helps in maintaining the harmony of the creation.

And Kṛṣṇa talked about in the last slōkā that everything is a cyclic process and any cycle will be completed only when receiving from the world is followed by giving unto the world also. If I am only going to receive things from the world, without giving importance to giving or sharing; naturally the cycle is incomplete; and once the cycle is not completed, then there is the violation of universal harmony, then there is a stagnation which is not good for the physical health; psychological health; spiritual health, the economic health; at any level it is not good. Even from a simple angle of eating; we can easily understand this principle. If I am only going to consume food, then only taking takes place; which means I am only receiving energy from the world; and proportionally if I am not ready to spend the energy or work, which they call exercise in some form or other, again I am violating the natural cycle; I am physically consuming, but I am not giving.

So imagine a person goes on eating 3-4-5 times or permanently throughout the day and proportionately he does not work, then the cycle is broken; there is stagnation. And the stagnation alone comes in the form of fat, or cholesterol, then the doctor says you park the car 1 km away from the office; and walk to the office; So you do some jogging or something or the other; again what is happening is: the doctor is talking about maintaining the harmony and what is harmony, proportionate to the food that I consume, I have to give out also.

This can be extended at all levels; with regard to knowledge also; if I am receiving knowledge; then proportionately I should share my knowledge with others also; and that harmony is talked about svādhyāya pravacanē ca. This is harmony at knowledge level. I receive knowledge; I have to give knowledge; and that is why in those days they threatened also; if you learn any science or art, and you die without sharing that knowledge with anyone, they say that you will become a Brahma rākṣasā. For the pāpam that you have committed, Brahma rākṣasā will be hanging upside down, etc. they frighten. Whether we become a Brahma rākṣasā or not, we do not know; but the principle is what? Whatever I take, proportionately I should give also. Knowledge level there should not be stagnation. Energy level there should not be stagnation. Emotional level also, if I am receiving love from everyone; they are there must be a proportionate giving of love to others; thus at every level, dharma harmony or the cyclic process should be maintained.

So when there is stagnant pool of water and a river is flowing, which is a healthy place to take bath; we know that the flowing river is healthier; whereas a stagnant pool is not a healthy place. From that it is very clear; that nothing should stagnate; everything should flow; that means what? I should never own anything.

Whatever I receive, I should hand over to others, I should share with others; whether it is money, or energy or knowledge or love, or anything for that matter; I should be like the bank of a river; that the water comes; knowledge comes; money comes; whatever comes; I hand over to the next person; and that person also does not keep; and he again shares with others; this principle of giving is meant for maintaining the harmony.

So the **principle of karma-yōga is: Give to maintain harmony**. And that has to be told because giving is not natural. Grabbing is natural; If anything is distributed; suppose there is a book distributed freely; we won't even bother, what language it is; it may be in Russian; as somebody said in Malayalam; വരവല്ലേ, എന്തുവേണമെങ്ങിലും വന്നോട്ടേ! (Varavalle, enthu venamengilum vannotte); meaning if it is income, receipt, let anything may come; it is welcome; he was taught; വരവ് varavu is good; വരവ് varavu is income, ചിലവ് chelavu is bad; expenditure is not good; and he went to the astrologer for the first time; the astrologer said: that ശനിയുടെ വരവാണ്; śaniyudē varavānu; meaning śani is coming; he knows only one law; varavalle, വരവല്ലേ, എന്തുവേണമെങ്ങിലും വന്നോട്ടേ!. So our natural law is whatever is freely distributed, received; and later we can review it; at least it will be useful for packing the peanuts. That is the idea; therefore śāstra need not teach us to take; śāstra has to teach us to give; that is why they say:

शतेषु जायते शूरः, सहस्रेषु च पण्डिताः ।
वक्ता शतसहस्रेषु, दाता भवति वा न वा ॥

śatēṣu jāyatē śūrah, sahasrēṣu ca paṇḍitāḥ |
vaktā śatasahasrēṣu, dātā bhavati vā na vā ||

Among hundreds of people, you can find one courageous person. Śatēṣu jāyatēśūrah; sahasrēṣu ca paṇḍitāḥ; among thousands of people you can find one true scholar; scholarship is still rarer; vaktā śatasahasrēṣu; among hundred thousand; among lakhs of people, you can find one good communicator; scholarship is easier; but sharing that difficult knowledge with others is still rarer. Therefore among lakhs of people, there will be one communicator; but what about a true giver? dātā bhavati vā na vā.

In the entire creation, to find a true giver who wants to share with others; there may be a person or may not a person; and therefore **karma-yōga is in short: give**. Na karmaṇā prajāyā danēna tyāgē naikē na amṛtatva mānasu.

Only if I train myself to give things; ultimately in the wake of self-knowledge, I can give up the very ahaṁkāra itself, the ego itself; initially I give up my mama-kāra, that is called danaṁ; and later I can give up ahaṁkāra; karma-yōga is mama-kāra tyāgaḥ; jñāna-yōga is ahaṁkāra tyāgaḥ; and therefore Kṛṣṇa said ēvaṁ pravarthitam cakram. So in this manner, there is harmony in the creation, and this harmonious life alone is taught in the vēdās; and the vēdās have been given out by the Lord himself; so karma brahmōdbhavaṁ viddhi, brahmākṣara-samudbhavam. This life of sacrifice; this life of sharing has been taught by the vēdās; which have been given out by Īśvara. Up to this we saw in the last class.

Now we have to see the second line. Kṛṣṇa says: tasmāt sarvagataṁ brahma; and therefore the vēdic-teaching is all over, it is all pervading; wherever the vēdic sampradāya is there; there the vēdic-teaching is prevalent; tasmāt sarvagataṁ brahma. Brahma means the vēdās; the vēdic-teaching is all-pervading in the vēdic society; and especially it is prevalent where: nityaṁ yajñē pratiṣṭhitam; wherever yajñaḥ is going on; wherever there is sacrifice; wherever there is sharing, wherever there is danaṁ, the vēdic-teaching is predominantly present; yajñē pratiṣṭhitam.

Verse 3.16

एवम् प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥३.१६॥

ēvaṁ pravartitaṁ cakram nānuvartayatiha yaḥ |
aghāyurindriyārāmō mōghaṁ pārtha sa jīvati || 3.16 ||

इह iha **In this world**, सः यः saḥ yaḥ **he who** न अनुवर्तयति na ānuvartayati **does not follow** चक्रम् cakram **this (cosmic) cycle** प्रवर्तितम् pravartitaṁ **which is initiated** (by the Lord)

एवम् *evaṃ* in this manner, अघायुः *aghāyuh* is a sinful इन्द्रियारामः *indriyārāmaḥ* and sensual person, जीवति मोघम् *jīvati mōghaṃ* He lives in vain, पार्थ *pārtha* Oh Arjuna!

16. In this world, he, who does not follow the (cosmic) cycle which is initiated (by the Lord) in this manner, is a sinful and sensual (person). He lives in vain, Oh Arjuna!

So Kṛṣṇa pointed out that karma-yōga is giving-oriented; the importance is for giving; and not for taking. Whereas karma is taking-oriented; this is the difference between karmi and karma-yōgi. A karma-yōgi measures his success in terms of his capacity to give; the more he can give, he considers himself to be a successful person; whereas a karmi measures his success in terms of his capacity to grab, hoard, amass and possess. Therefore if I die with plenty of money, a karmi will consider a successful life; whereas a karma-yōgi will consider success as that in which he may die a pauper, but he has given everything that he has; you look at our purāṇās; you will find any person who has sacrificed and who has given, he is glorified; whether it is Śibi Chakravarthy or whether it is Buddha you take; anyone who is glorified is not a materially rich person; but a person who has given up. That is why somebody nicely said; the essence of Gīta, you can easily understand by reversing the word; Gīta. Gīta Gīta Gīta Gī.....tā. tā.. gī, what is the essence of Gīta; tāgī; Tyāgi is a successful person. And therefore Kṛṣṇa strongly criticises a person who has taken more and given less; he says all such people are sinners; because they have consumed more and shared less. Therefore he says; एवम् प्रवर्तितं चक्रं *evaṃ pravartitaṃ cakraṃ*; in this manner, in the manner of give and take, the universal cycle is maintained.

So *cakraṃ* means the universal cycle or harmony is maintained in this manner; in which manner? In the form of taking and giving proportionately, why proportionately, even more of giving; and *yaḥ na anuvartayati*. Suppose there is an immature person; selfish-person; who does not believe in the principle of giving and sharing; *yaḥ na anuvartayati*; the one who amasses wealth, only for his own selfish interest; Kṛṣṇa says such a person is *aghāyuh*. *Aghāyuh* means his life is made up of *pāpam*. he is a sinner; he is a man of sin; and *indriyārāmaḥ*; he is sensualist who only spends his life, for his sensory pleasures alone; he does not consider anything superior to that; he is a sensualist given to sensory pleasures only; hey Pārtha; *mōghaṃ saḥ jīvati*; such a person lives in vain; because he is neither useful to himself nor useful to the society. He is not useful to himself because being a sensualist given to sensory pleasures only; he is not going to accomplish anything greater.

Because eating and drinking and procreating cannot be considered a great pleasure because or great achievement because even animals do that successfully. As Vivekananda says somewhere, living a long healthy life, is not a great accomplishment,

even a tortoise lives for 350 years; a coconut tree lives longer; therefore long life or having many family members, I have got 3 sons and four daughters; and I have got 24 grandchildren and 72 great grandchildren; that is not a great accomplishment, because pigs have bigger family.

If sensory-pleasure is great accomplishment the animals also do that; therefore the real accomplishment is in the field of karma and mōkṣaḥ and this person who was a sensualist, he did not accomplish anything; his human life has become a waste alone. And not only his life was useless for himself; was it useful to the society; he did not contribute anything to the society also; that the society thanks the Lord that this person dies; because bhū bhāram kurainjithe. பு பாரம் குறைந்தது. (earth's burden is reduced, by a useless's removal!). So somebody sings; there are many animals which are very useful while living; and they are very useful after death also; an elephant; while alive also it is very useful; after death also, many part of its body are used; and he enumerates. What about this human being? While living also utterly useless; afterwards? Some animals are useful for the skin, teeth, hair, elephant hair they use; rhino horn they use for so many things; but this human being while living also useless; after death is also utterly useless; What is the use of such a life? Life is meaningful only when I have shared things from the society and in the process, I have accomplished dharma and ultimately mōkṣaḥ also. Therefore Kṛṣṇa says all the other people they live in vain.

Verse 3.17

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥३.१७॥

[yastvātmaratirēva syādātmatrptaśca mānavah|](#)
[ātmanyēva ca santuṣṭastasya kāryaṃ na vidyatē||3.17||](#)

tu तु **However** स्याद् मानवः syād mānavah **suppose there is a man** यः आत्मरतिः एव yah|
ātmaratiḥ ēva **who loves the Self alone**, सन्तुष्टः च santuṣṭaḥ ca **who is happy** आत्मनि एव
ātmani ēva **with the Self alone**) च आत्मतृप्तः ca ātmatrptaḥ **and who is contented with**
the Self (alone) विद्यते न vidyatē na **there is nothing** कार्यं तस्य kāryaṃ tasya **to be**
accomplished by him.

17. However, suppose there is a man who loves the Self alone, who is happy with the Self alone, and who is contented with the Self (alone). There is nothing to be accomplished for him.

In the following two verses, Kṛṣṇa talks about the benefit of karma-yōga. As I had said often, Gīta or the Vēdās do not consider karma-yōga an end in itself. **Karma-yōga is not the ultimate sādhana**; this must be very clearly remembered. Because as I have often said, karma-yōga cannot give liberation; **karma-yōga cannot give self-knowledge** and

therefore [karma-yōga can never be considered an end in itself](#). But at the same time, [we do not say karma-yōga is useless also; karma-yōga is extremely important, especially in the beginning stages](#), because karma-yōga alone can give purity of mind; and therefore everybody has to follow karma-yōga initially and purify the mind and after the purification of mind one has to necessarily go through the next higher stage of sādhana.

Here alone people commit mistake; they think that karma-yōga can independently take to mōkṣaḥ; Kṛṣṇa makes it very clear; it is not so.

Then what is the next stage of sādhana? That alone we call as jñāna-yōga. One has to contribute to the society; one has to purify the mind and having contributed sufficiently, one has to later withdraw from karma-yōga. Or at least reduce karma-yōga. Because he has to enquire into the true nature of himself. Because as we have seen before our basic spiritual problem is self-ignorance and unless we solve the problem of self-ignorance, any amount of spiritual sādhana is incomplete. Therefore one has to withdraw from karma-yōga; Kṛṣṇa will tell that in the 6th chapter:

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६.३ ॥

[āruruṣṭōrmunēryōgaṁ karma kāraṇamucyātē |](#)
[yōgārūḍhasya tasyaiva śamaḥ kāraṇamucyātē || 6.3 ||](#)

Follow karma-yōga; purify the mind and grow out of karma-yōga and go to the next stage of spiritual sādhana; like a child entering the womb of the mother and 9 months, the child remains in the womb; the womb is extremely important for the growth of the child for 9 months; or 10 months, and once the child is 10 months old, thereafter, the very same womb becomes an obstacle for the child. Therefore the nature itself has kept an arrangement by which the child comes out of the womb, because the next stage of the growth is not within the womb but outside. In the same way karma-yōga is like the womb of the mother; we have to lead an active life and purify the mind, and thereafter as they say, brahmacarya āśrama, gr̥hastha-āśrama, which is like entering the womb, and thereafter vanaprasthāśrama and sanyāsa-āśrama; is growing out of activity.

First-stage is called pravṛtti; the second-stage is called nivṛtti. First-stage is called involvement; the second stage is called seclusion or withdrawal.

And having withdrawn from extrovertedness, what I am supposed to do; ask the basic question, who am I; what am I really seeking in life; am I blindly doing things; because my parents did; and the grand parents did; often it is mechanical; I went to pre-Lkg. Lkg. Ukg; then school. And then college; and then education is over and I went to job, because

everybody did all these; then, everybody married and I also got married; why? That is what my parents did; thereafter got children; why? Because that happens; and thereafterwards I educated them and then got them married; often it is mechanical life; I have to ask the question.

कस्त्वं कोऽहं कुत आयातः
का मे जननी को मे तातः |
इति परिभावय सर्वमसारम्
विश्वं त्यक्त्वा स्वप्न विचारम् || २३ ||

kastvaṃ ko:'haṃ kuta āyātaḥ
kā me janani ko me tātaḥ |
iti paribhāvaya sarvamasāram
viśvaṃ tyaktvā svapna vicāram ||23||

What is life? What is my real nature? Why have I come here? What is my real destination? Why this human struggle? And this is called jñāna-yōgaḥ;

And this jñāna-yōga is in the form of vādānta śravaṇa, manana, nidhidhyasanam. Study of the philosophical-scriptures dealing with their true nature. And assimilating that teaching and discovering the real I, which is ever pūrṇaḥ, which is ever complete. That discovery of the complete-self is called jñāna-yōgaḥ.

And only when I have successfully followed jñāna-yōga, the struggle in life is over. Remember the example I give of the pūri; the pūri you know, when they put in the oil, it runs about; and as even the pūri runs about, it becomes bigger and bigger; and once it has become fully blown; then you will find that no more knocking about; ātmanyēva'tmanā tuṣṭaḥ, stationery, steady. It has attained pūrṇatvaṃ; pūrṇatvaṃ shortened is pūri. So whenever you eat pūri, you remember the life's goal is pūrṇatvaṃ, until then I will be knocking about here and there; not knowing what to do.

Without jñāna-yōga karma-yōga is incomplete; without karma-yōga, jñāna-yōga is impossible. Therefore follow karma-yōga, follow jñāna-yōga, and be free. And the essence of jñāna-yōga is given in these two slōkās briefly.

Karma-yōga was elaborately discussed; jñāna-yōga is put in a nutshell; and who is he? Kṛṣṇa says; mānavaḥ; jñāna-yōgi is really a mānavaḥ, he is the intelligent person; because he has diagnosed the problem; that the problem is self-ignorance; problem is centred on me; as Dayānanda Swami beautifully says; the "Problem is You; the Solution is you" alone. Until now, I thought the problem is with the family, with the government, and that is why every election, they put the vote for the opposite party, thinking that previously when Congress was ruling, they thought that BJP would be wonderful. Then

again Congress; how long, until the next election; then again the Janata Dal and then you keep on changing, because we have got only these parties; thus we go on changing the people, changing the house, changing the job, changing the government, some changing the wives or husbands also, everything you keep on changing; that in spite of all these changes that I have not improved shows that the problem is not outside, the problem is with myself; the moment self-enquiry starts, he is a human being.

That is why Kṛṣṇa uses the word, mānavaḥ. This intelligent person comes to self-enquiry, with the help of the scriptures, with the help of guru; guru śāstra upadeśavat. When he does the self-enquiry, then he makes the biggest discovery, the rarest discovery, a pleasant surprise discovery and what is that discovery?

Whatever I have been seeking in life, they already are within me; security I seek; I am the embodiment of security; fullness I seek; I am the embodiment of fullness; peace I seek; I am the embodiment of peace; in fact, all the basic needs of a human being that is already ours; and that is the discovery he makes; and thereafterwards what is his nature; ātmaratirēva-syād. So previously he was happy because of external conditions, after self-knowledge, he is happy, not because of external factors, he is happy because that is his very nature. We have already seen in the second-chapter.

श्री भगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्था मनोगतान् ।

आत्मन्योवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

Śrībhagavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān |

ātmanyēva"tmanā tuṣṭaḥ sthitaprajñāstadōcyatē || 2.55 ||

the one who is self-sufficient, one who does not depend upon external factors; to be full and complete; therefore ātmaratiḥ means the one who revels in himself; and ātma-tṛptaśca; and the one who is totally contented with himself; he does not think of the next higher possibility because he has discovered himself to be infinite; and there is no question of next higher stage of the infinite; there is no infinite, infiniter; infinitest; it is not there.

and therefore, there is no comparison; otherwise the problem is however much I have, I am never happy because there is always someone who has gone to the next higher stage; like breaking the record; any amount of record you break; ask the sportsman are you happy and he will tell that this person has got that record and I have to break that. And there are some people who have broken all the records; and they are on the top, and ask whether you are happy; No. I want to break my own record. There is a Russian

pole-vault jumper.. Bubukka or so; I do not know how to pronounce his name, he keeps on breaking records; there is no contentment in the relative accomplishment, but this is one field in which there is total satisfaction.

Therefore, ātma-tṛptaśca mānavaḥ; and not only that; ātmanyēva ca santuṣṭaḥ; his self-sufficiency is total, that he does not depend upon any external factors, I am not one of the sources of happiness for me, I am the only source of happiness for me.

So ātmanyēva ca santuṣṭaḥ tasya kāryaṃ na vidyatē; thereafterwards there is no struggle in his life; whatever he does is not done for fulfilment; thereafterwards whatever he does is out of fulfilment.

There is only a subtle difference: one acts for fulfilment; another acts out of fulfilment; what is the difference can you guess; when I am acting for fulfilment, it means I am at present not full and therefore the action is not an enjoyable action; there is a struggle; there is a struggle; there is anxiety, whether I will accomplish or not, there is always tension; therefore action for fulfilment is saṃsāra; struggle; whereas imagine action out of fulfilment, it is like bathroom singing. You just enjoy singing. Not for anybody else. In fact nobody else wants to listen; not for money, not for anything, you are so happy and therefore you sing. thus, an action out of fulfilment is called leela or sport; jñāni's every activity is a leela; that is why we use the word Kṛṣṇa-leela, Rāma-leela, etc. what is the meaning of the word leela? Leela means an action done with fulfilment or out of fulfilment. Therefore Kṛṣṇa says; tasya kāryaṃ na vidyatē.

Verse 3.18

नैव तस्य कृतेनार्थे नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु काश्चिदर्थव्यपाश्रयः ॥३.१८॥

naiva tasya kṛtēnārthō nākṛtēnēha kaścana|
na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ ||3.18||

इह iha **In this (world)**, तस्य tasya **he has न एव अर्थः** na ēva arthaḥ **nothing (to gain) कृतेन** kṛtēna **through action**; न कश्चन na kaścana **nothing (to lose) अकृतेन** akṛtēna **due to inaction**. न सर्वभूतेषु na sarvabhūteṣu **Upon no being अस्य च** asya ca **does he (have) कश्चिद् अर्थव्यपाश्रयः** kaścīd arthavyapāśrayaḥ **any dependence for any purpose**.

18. In this world, he has nothing (to gain) through action; nothing (to lose) due to inaction. Upon no being does he (have) any dependence for any purpose.

So here Kṛṣṇa says a jñāni-yōgi is one who has discovered his inner independence; who has discovered inner freedom; external independence we can never have; physical

freedom we can never totally have; because physically we are dependent on external factors. We require food; we require clothing; we require shelter; even driving on the road, you are not totally independent; you have to follow the traffic rules. Even if you do not believe in traffic rules, you have to follow; the buffalos are there, buffalo rules are there; and other things are moving on the road, which means to that extent I do not have freedom; thus for physical freedom, we can never accomplish; in fact, physical freedom I should not ask for; I should voluntarily accept the physical limitation and follow the rules. And it will not become a bondage.

If I accept the traffic signal as a necessity; it is not a bondage; only if I do not understand, it becomes a bondage; so external restriction I should accept, that alone is freedom; but as far as the inner mind is concerned, we can accomplish total psychological freedom and that inner independence is called mōkṣaḥ.

And here Kṛṣṇa says, this jñāni is so independent, that he does not depend upon his action also for happiness; nor does he depend upon inaction for happiness; because these are also two weakness; there are some people who are so much addicted to action; who are called workaholics, their problem is what? They cannot remain quiet; there is one holiday that is going to come, it becomes a nightmare for them; they have to plan 100 things where to go; what to do; and if nothing is there, they get 4 video movies; for some people they are so addicted to action, that inaction is a nightmare for them. Holiday is a nightmare for them; retirement is nightmare for them; even sickness is nightmare; doctor says that you have a back pain and one month bed rest; that is how Bhagavān makes us introspect.

For some people, addiction is with regard to action. There are some other people; their problem is what? kondimadu, erumai, they do not want to act; they will always have some excuse or the other; even for drinking water, they would not get up, they will wait for somebody to pass, just to get water; we have got two addictions; either action or inaction. Kṛṣṇa says jñāni is one who is neither addicted to action; nor addicted to inaction. He enjoys doing action whenever there is a situation; and he enjoys not doing that also; therefore he says; tasya jñānina kṛtēnā artha hā nā. Through action also he does not expect any result; any benefit or any improvement; nā kṛtēnēḥ iha kaścana; nor through inaction he expects any result. Neither he is dependent on action; nor is he dependent on inaction.

Now people are forming retired-peoples'-club, they are forming; and they are also just making the study how to spend time after retirement. Very big issue now; because the whole day is there; and my capacity to act also becomes less and less; I am not able to

read when I think of reading something; when I want to hear something, the ears are a problem, I want to talk to someone, no one wants to come near you; they know that once I start I will start from 1967, old stories will start. So therefore, they will change the road on seeing me, so you cannot also talk.

Therefore, gracefully growing old and enjoying old age requires tremendous maturity. We are ready to prepare financially for old age; many people are preparing wonderfully well financially. Mediclaim, LIC, shares, house, financially we are preparing very well, but psychologically our preparation is zero. That when we grow old, not only we suffer; the people around also go through hell. Why? Because we cannot face inaction; as they said: சும்மா இருந்து ஸுகம் பெறுவது எப்படி. How to enjoy myself, even if I am doing nothing?

Therefore Kṛṣṇa says jñāni is one who will enjoy activity, who will enjoy-inaction also. Not only he is independent from the standpoint of action and inaction, more importantly Kṛṣṇa says he is independent of people also. This is still more difficult. As we grow, we get addicted to certain people also. And as we grow old, and we are going to survive longer, even though it is a good news, that I am surviving, the problem is I have to face the death of so many people around me; long life has got an advantage; but remember, it has got a disadvantage also; one by one, people will say Tata. They will disappear; therefore I should be prepared for that also.

That requires emotional independence; enjoying the people's company when they are available and learning to accept their absence when it becomes inevitable. It need not be death; why should we think of death; even a temporary reason, the why has to go to the daughter's house or son's house or something; this husband 75 years old fellow, he cannot withstand that; he does not allow the wife to go anywhere, because right from toothpaste, wife alone has to be give in the hand; they do not know where the toothpaste is kept. 75 year old! They are emotionally dependent; food they have to be served; newspaper has to be handed to the hand; after bath, clothes have to be given; so much dependence; that I cannot withstand a one day's absence of a particular family member. All these are emotional weakness; jñāni is one who does not have any emotional crutches.

Therefore Kṛṣṇa says, kaścīdarthavyapāśrayaḥ; he does not depend upon anyone in the creation; sarvabhūtēṣu among the entire creation, he does not depend upon any person. There are some people who do not depend upon people; but they have got pets at home.

So I had a neighbour, previously when I was staying in another part of Madras, and he had a dog and that dog died and for days together he could not get out of it; he was regularly coming and crying. First I thought his wife would have expired; he would have

perhaps not cried that much if his wife had expired; so much attached. In fact one husband used to tell me also; next birth I want to become my wife's dog; because when my wife comes from the class, she was attending the class, when wife comes from the class, first question she asks is: did you feed the dog; she does not ask whether I had eaten or taken coffee or something; that is later. So therefore if not people, we are addicted to pets; something or other we want to hold on to.

Therefore Kṛṣṇa says. Nothing doing; sarvabhūtēṣu kaścid-ārtha-vyapāśrayaḥ. One great jñāni sang a Tamil song; which is the height of independence; ஆசை அறுமின்கள், ஆசை அறுமின்கள், ஈசநோடாகிலும். Aśai aruminkal, aśai aruminkal, īsanōdakilum; even dependence on God is dependence; but that is too much to expect.

Therefore our progress is from world-dependence to God-dependence; from God-dependence we come to self-dependence; world-dependence is saṁsāra; God-dependence is bhakthi, self-dependence is jñānam. Saṁsāra to bhakthi to jñānam. This is our progress. Kṛṣṇa is talking about the height of jñānam here; na cāśya sarvabhūtēṣu kaścid-ārtha-vyapāśrayaḥ; totally emotionally free.

Verse 3.19

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥३.१९॥

[tasmādasaktaḥ satataṁ kāryaṁ karma samācara |](#)
[asaktō hyācharan karma paramāpnōti pūruṣaḥ ||3.19||](#)

तस्मात् tasmāt **Therefore** सततं समाचर satataṁ samācara **always perform karma** kāryam कर्म कार्यम् **the action to be done** asaktaḥ असक्तः **without attachment** हि hi **For**, karma ācharan कर्म आचरन् **by performing action** asaktaḥ असक्तः **without attachment**, puruṣaḥ पुरुषः **a person** āpnōti paramā **आप्नोति परम्** **attains the supreme**.

19. Therefore, always perform the action to be done without attachment. For, by performing action without attachment, a person attains the supreme.

So therefore Kṛṣṇa gives the advice to Arjuna. Arjuna your goal is very clear now. Mōkṣaḥ: total emotional independence; fullness is your goal; because that is all our struggle is for; knowingly or unknowingly our struggle is only for inner independence. And that independence is possible only through self-discovery; discovering your own inner strength.

So therefore, independence requires jñānam. Self-knowledge; and self-knowledge requires mental purity, which means freedom from rāgaḥ and dvēsaḥ. I told you the other day, the impurity is delusion and the delusion is the thought that the world is the

cause of my happiness or unhappiness; that is the delusion. As long as I am going to consider the world to be the cause of happiness or unhappiness, I will go on adjusting the world miserably failing. Only when I understand that I am the source of happiness; I am the source of sorrow also; **misunderstood-I is the source of unhappiness; understood-I is the source of happiness**; Ajñāta āhaṁ duḥkha hētuḥ; jñātā āhaṁ sukha hētuḥ; as long as I do not know myself, I am the source of sorrow; the moment I know myself, the very same known-I is the source of happiness. Until I recognise that, there is delusion; I will go on adjusting the world; and that delusion must go. That is called the inner impurity; and that will go only by karma-yōga.

So now what is route map; follow karma-yōga; purify the mind; follow jñāna-yōga; discover self-sufficiency and thus be free. This is the vēdic life programme. **Follow karma-yōga; thus purify the mind; follow jñāna-yōga; discover self-sufficiency; and be free.**

And Arjuna therefore you have to start from karma-yōga right now. Tasmād; therefore, kāryaṁ karma samācara; Therefore take to karma-yōga, by following your duty. Kāryaṁ means duty; what is expected of you in a particular set up, is kāryaṁ; and here what is Arjuna's kāryaṁ in this context; Mahābhāratha war. Therefore do not try to run away from your responsibilities; kāryaṁ karma samācara; and how should you do that; asaktaḥ; without anxiety; without projecting too much into future; and missing the present; so therefore, asaktaḥ, without bothering about the future; without brooding over the past, live in the present, and do what you have to do whole heartedly.

Satataṁ, this you have to continue and what will happen as a result of that? Asaktō hyācaran karma and if you keep what you have to do, with a healthy attitude, paramāpnōti pūruṣaḥ; such an intelligent karma-yōgi will ultimately attain mōkṣaḥ. Param means mōkṣaḥ. Such an intelligent karma-yōgi, with a healthy attitude will certainly attain mōkṣaḥ, not immediately, as I said karma-yōga, purification, jñāna-yōga, self-knowledge, mōkṣaḥ. Therefore Arjuna take the bow and fight.

More in the next class.

Hari Om

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तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥३.१९॥

tasmādasaktaḥ satataṁ kāryaṁ karma samācara |
asaktō hyācaran karma paramāpnōti pūruṣaḥ || 3.19 ||

Lord Kṛṣṇa talked about the important topic of karma-yōga from verse No.8 up to 18. And the **essence of karma-yōga is giving more and taking less**. It is a life of contribution. And when I say contribution, it need not be monetary alone; many people may be able to do; may people may not be, it can be contribution in the form of knowledge; our energy; our time; our love; even a few kind words is a good contribution only.

And this karma-yōga way of life; Kṛṣṇa looked at different angles; and we gave different names also, if you take karma-yōga as a commandment of the Lord, it is called ājñā; vidhi, or vihitha karma.

If you take the same karma-yōga as a worship of the Lord, expression of my gratitude, it is called yajñāḥ, when you look at the same karma-yōga as a means of purification, preparing myself for self-knowledge, then the very same karma-yōga is called chitta śōdhakam, purifier.

And if you look at the karma-yōga as a means of maintaining harmony at all levels; harmony within the individual himself, harmony at the level of family, community, religion, society, nation, and ultimately even ecological. Then the same karma-yōga is called dharma.

From whichever angle you appreciate karma-yōga it does not matter, one way or the other, you have to take to a life of karma-yōga; and then Kṛṣṇa concludes the topic in the 19th verse, which we were in the last class, tasmādasaktaḥ satataṁ kāryaṁ karma samācara.

Since karma-yōga is required for all the people, for spiritual progress, Arjuna you also have to necessarily follow karma-yōga.

And what is the advantage of doing that? Asaktō-hyācaran-karma paramāpnōti pūruṣaḥ; you will attain the highest result, known as parama puruṣārtha; or mōkṣaḥ.

And in this context, we should remember a point which is important that when Kṛṣṇa says karma-yōga will lead to mōkṣaḥ, we have to remember, karma-yōga cannot directly lead to mōkṣaḥ, karma-yōga will lead to mōkṣaḥ through jñana yōga; that is karma-yōga will prepare a person for jñana yōga; in fact he himself will get interested in jñana yōga. It will be very natural. and the jñana yōga will directly lead to liberation; Therefore Arjuna karma-yōga is important; and karma-yōga involves doing the duty and as a kṣatriya your duty is maintaining social harmony and for the maintenance of harmony whatever

obstacles is there, you have to remove from the society and now Duryōdhana happens to be the obstacle for harmony; and therefore you have to fight this dharma yuddham, that is the Mahābhāratha war.

And even though it is a painful duty; not a pleasant duty, as the people say when they inaugurate the function or give the vote of thanks; they say it is my pleasant duty to give the vote of thanks. Even though it maybe unpleasant to the hearer, at least he got the mike and that is pleasant for him; so the very fact that he says it is a pleasant-duty indicates that there are many unpleasant duties in life; and for Arjuna this happens to be one, therefore, do not look upon it as an unpleasant duty, you take it as your duty and do the action. Up to this we saw, in the last class.

Verse 3.20

कर्मणैव हि संसिद्धिमास्थिता जनकादयः |
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि || ३-२० ||

karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ |
lōkasaṅgrahamēvāpi sampśyaṅ kartumarhasi || 3.20 ||

karmaṇā ēva hi कर्मणा एव हि (Abiding) **by duty alone**, janakādayaḥ जनकादयः **Janaka and others** āsthitāḥ आस्थिताः **have attained संसिद्धिम् saṁsiddim liberation**. ēva api sampśyaṅ एव अपि सम्पश्यन् **At least considering** lōkasaṅgraham लोकसङ्ग्रहम् **the upliftment of the society, अर्हसि कर्तुम् arhasi kartum you should act**.

20. (Abiding) by duty alone, people like Janaka have attained liberation. At least considering the upliftment of the society, you should act.

So after hearing this, Arjuna may still feel diffident; A diffidence which is common to all the people, especially all the family-people. They often say that Swamiji remaining in the family, and tied down with endless-responsibilities, do you think that it is possible for us to get liberation? And many people have concluded that it is impossible; because they often come and say that staying in the gṛhastha-āśrama they would not get mōkṣaḥ and all and one has to run away and take sanyāsa, only then mōkṣaḥ is thinkable, etc. this is the staunch opinion of the majority of grihasthās. And you need not feel bad about that, Arjuna himself has the same diffidence. He often asks, and he himself wants to take to sanyāsa right now; and Arjuna's case is still worse; because an ordinary gṛhastha has to take care of one family only; but a kṣatriya, a ruler, has to take care of the whole society or nation; imagine the prime minister attending Gīta -class, with all kinds of worries, December 6 is coming, all over security you have to arrange. By that time, other people are saying protest march, assembly elections lost; all kinds of headache, how can a ruler think of spirituality.

Therefore, Arjuna may feel diffident; therefore Kṛṣṇa says: Never feel diffident, even a gr̥hastha remaining in gr̥hastha-āśrama can follow spirituality and attain mōkṣaḥ. As I have said every āśrama has got its own plus point and its own minus point; the only thing is that bank of the river is better than this; therefore you interview some sanyāsi privately they may say that by mistake itself do not come to this āśrama; at least sanyāsi cases are worst cases, because it is one way traffic. Grihasthās are always in an advantageous position, because they can anytime switch over to sanyāsa-āśrama, but the sanyāsi is in a very big disadvantageous position, he can never renounce renunciation. Sanyāsa you cannot give sanyāsa. Therefore every Āśrama has got its own plus and minus point, if you know how to handle the minus point, you can utilise the Āśrama; that is why in a tradition, every stage of life is called a āśrama. It is not that the sanyāsi alone lives in āśrama; and we think house is āśrama; the very fact that tradition says gr̥hasthā-āśrama it means that you can convert your house also into āśrama; and we can convert an āśrama also into a house; because āśrama is also made of bricks and mortar only and especially modern āśrama it is like any other house, because there also all the modern facilities are there; TV is there, internet is there; because Āśrama requires more; Computers are there; this is there; that is there; everything is there; Now what is the difference between āśrama and house; nivṛtta rāgasya gr̥ham tapōvanam. It is the attachment that makes the difference. If the attachment is there, any building is a house; if detachment is there, any building is an āśrama.

A sanyāsi is supposed to have detachment; therefore his residence is called āśrama; many people have confusion; when they want to come to my residence; they wonder, Swamiji, what should I say about your residence. Āśramam? Because it is another apartment; upside there are other apartments and I am in another apartment and therefore, should I call it a flat, should I call it an apartment, a house, a āśrama, they are confused. So now what makes the difference? There is no difference at all; therefore I say you call it residence. Some place I reside. Therefore you call it residence; you need not have confusion. So therefore the difference between house and āśrama is not an external difference, it is a difference caused by the people who are inside there.

And therefore Kṛṣṇa wants to say that Grihasthās can remain in that Āśrama and attain liberation; even rulers can continue to occupy the responsible position and still attain liberation. And Kṛṣṇa wants to give an example and that example is popular example, taken from the Upaniṣad itself; and here the example is of Janaka maharaja.

And we find in the Bṛhadāraṇyaka Upaniṣad that there are several occasions, where the kings were very learned people. Garga-Ajāthāśatru saṁvada; there is a discussion in Bṛhadāraṇyaka Upaniṣad; a learned brahmin goes to Ajātaśatru and tells that I know

Brahman; and then he gives a description of brahman and Ajātaśatru says that if you know only this much about Brahman, you have not understand properly; your knowledge is incomplete. Yētavannu, only this much you know, he asks? But again that Brahman who is very learned, whose life is dedicated to learning, he also does not keep his false ego, surrenders to Ajātaśatru and says if there is more knowledge that I should get, I surrender to you, you please teach me; *Upathvayanithi*. Then Ajātaśatru, a kṣatriya, a ruler answers. *Prathilōmam chaithath; yat brahmanaha kṣtriyamēyat brahmanēva vakṣyathi iti*. Everything seems to be ulta; *pratilōmam* means what, everything seems to be reverse; because Brahmins are supposed to be the centers of learning, who have to teach kṣatriya, vaiśya and śūdra, and here I am a kṣatriya ruler and I have to teach you. But does not matter; evathvath japaisyami; Ajātaśatru a ruler, teaches Brahma vidya, it is an important section in Bṛhadāraṇya, it is Ajātaśatru Brāhmaṇam/Gārgya brāhmaṇam. That means what: We had Janaka and Janaka occurs several times; it is in Bṛhadāraṇya; thus Ajātaśatru is there; Janaka is there; they were all responsible gr̥hastha and they could remain in karma-yōga, purify the mind, acquire the knowledge and be liberated and even teach others; therefore Arjuna why should you run away from life; and be in gr̥hastha-āśrama and gain knowledge.

Therefore He says: janakādayaḥ, people like Janaka, Aśvapathi, Ajātaśatru and others, saṃsiddhim āsthitā; they have attained liberation. How? Karmana ēva; remaining in a life of duties or responsibilities; without running away from responsibility, without changing the āśrama, these people had attained liberation, which proves it is possible. And therefore what should Arjuna do now? Follow dharma yuddha; purify the mind, continue in Grihasthā āśrama, gain self-knowledge and be a gr̥hastha jñāni. In the 4th chapter, Kṛṣṇa will talk about gr̥hastha -jñāni.

And with this example, Kṛṣṇa has given confidence for Arjuna and with this example, the topic of karma-yōga is over. Now from the 2nd line of this verse, Kṛṣṇa is changing into another topic. Karma-yōga topic is over, with the 20th verse 1st line.

Now from this second line, we are going to have a new topic. What is the background for this topic we should know? Now Kṛṣṇa said in two verses before, that is verse No.17 and 18, that karma-yōga is important for purification; and later for attaining knowledge; and once a person has become a jñāni, then he is a free person, and after becoming free, for him karma-yōga is not compulsory; because **means** is a must only until the **end** is accomplished. So for a jñāni karma-yōga is not required; therefore Kṛṣṇa said jñāni can do karma, jñāni need not do karma also.

नैव तस्य कृतेनार्थे नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु काश्चिदर्थव्यपाश्रयः ॥३.१८॥

[naiva tasya kṛtēnārthō nākṛtēnēha kaścana|
na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ||3.18||](#)

Kṛṣṇa has said that jñāni does not require karma. Very careful; Kṛṣṇa does not say, jñāni should not do karma; jñāni does not require karma, he may do, he may not do; he can sit in a place like Ramaṇa Maharṣi or a Tapōvan Maharaj, who was just sitting in a cave without bothering about anything, a passive jñāni; or like Śaṅkarācārya and others a jñāni can be hectically active also. Now Arjuna can take advantage of that verse; because Arjuna wants to get out of karma now; because some excuse or the other, you want to get away from the painful duty; therefore there is a chance that Arjuna claims that I am a jñāni; and there is no way of testing; jñānam cannot be tested with a tester. Is there any test; there is no physical criteria; that is why Arjuna asked Sthithaprajñasya ka bhāṣā; samadhīsthasya kēśava. Therefore how can I know who is a jñāni and who is not. From dress can we make out a jñāni; from தாடி we can make out; if தாடி can be a criterion for a jñāni, then no lady can become a jñāni!; there would be no use of your all coming to the class; it would be a big problem; so therefore, தாடி; ஜடை and மொட்டைய், jaḍai thādi, mottai cannot be criterion, age cannot be the criterion; nothing can be the criterion.

Then what is the criterion for a jñāni? Jñānam is the criterion; and jñānam being within the mind, and since the knowledge is not physically visible; we have no way of knowing a jñāni. So people often ask, Swamiji, please enumerate the present 20th century jñānis. So somebody asked and a sanyāsi was telling; I can tell you about one jñāni; what is that? I am one; because I only know whether I know or not; the second one, how do I know; therefore Arjuna can claim that he is jñāni and then he can say that since I am jñāni I do not require karma for purification, because already accomplished the end and therefore I will go to Rishikesh; Some reason or the other; then expecting such an argument from Arjuna, Kṛṣṇa answers in the following portion; and what Kṛṣṇa says is: Arjuna even if you are jñāni you have to continue your duties.

Even if you are jñāni, you have to continue your duties. Naturally the question comes, why should he continue; afterall, duty is for purification; purification is for liberation; and liberation he has already got; why should he do karma; Kṛṣṇa answers, we will see the details later; even though you do not require karma, as long as you are in the society, considering the surrounding society and the environment, for the sake of the society, you have to continue to follow dharma; you do not follow karma for your sake; for your benefit; but you have to do for the benefit of the society; because you happen to be in the society, you will have to do that. And therefore he tells in the 2nd line, lōkasaṅgrahamēvāpi; for the sake of the well-being of the society; welfare of the society;

the upliftment of the society; is called lōka-saṅgraham; for that purpose you have to do your duty. So here Kṛṣṇa is introducing this topic, based on an important principle in our tradition.

Now in our tradition, we say there are three sources of knowledge to find out what is the right way of living; to know what is the dhārmic way of living, we have got three sources.

If we do not know the dhārmic way of living; certainly we will live a life according to our whim and fancy; that is called let-go philosophy; Let go philosophy means what? do whatever you like doing; in Tamil it is said: கண்டதே காட்சி; கொண்டதே கோலம் kaṇṭatē kāṭci; kōṇṭatē kōlam; do whatever feel like doing in the name of freedom, it becomes a licentious life. Such a rāgaḥ-dvēṣaḥ based life, likes-dislikes based life is called wild life; prākṛta puruṣaḥ he is called; he is not a refined person; refined person is called saṃskṛta puruṣaḥ; and if I do not know what is the right way of living; and I go according to prakṛti, means nature-like a child, what discipline the child has got; it does what it wants to do; it wants to go to the bathroom, it goes wherever it is; only the mother knows. Always happens, you give the child to somebody else, and put it in the Swamiji's lap, and it goes for the urine, just at that time. The child senses the person; the child does not have any dos and don't; **rāgaḥ-dvēṣaḥ based life is called prakṛta life; dharma-adharma based life is called saṃskṛta life.**

If I have to be a refined person, I should not do what I like to do; I should do what is proper. Propriety is more important. Naturally, I should know what is proper. And I should know what is improper. So the question is, what is the source of knowing dharma and adharma; and in our tradition, we have got the guidelines, they say vēdōkilam dharmamūlam; pūrva mimāmsa sūtras give this particular knowledge; pūrva mimāmsa sūtra begin; athātō dharmāḥ jijñāsā; Now we are going to analyse what is dharma, proper way of living; vēdōkilam dharmamūlam; the entire vēdās are our scriptures are the primary source or primary source of dharma-adharma jñānam.

The human being can never know totally because, human beings' knowledge is limited; I discussed before, what we consider as good for some time, later it is scientifically proved otherwise, it is not good for humanity. In spite of so much advancement, we are not able to find what is good and what is bad. So therefore with limited intellect, how can I know; therefore we said, vēda, which is supposed to be revelation from the Lord, is the primary source, which we call as śrutiḥ.

Then we talked about the second source of knowledge, which is called smṛtiḥ; Tat vidam cha smṛti śīlai. Smṛtiḥ means all the secondary-literature which is based on the vēdas. What was proper hundred years before, many of the dharma-śāstrās rules, we are not

able to follow; one rule they say is that the bathroom should be 50 feet away; the whole house is now 20 x 20; now you have to go to the neighbours' house; therefore many of the dharma śāstrās rule we cannot follow because the society is changing, and therefore there should be people who understand the spirit of the śāstrās and interpret it appropriately according to times; and those people who study, assimilate and interpret should be objective people; informed people, interested in the welfare of the society; Taitariya upaniṣad says:

.....ये तत्र ब्राह्मणाः संमर्शिनः | युक्ता आयुक्ताः |
अलूक्षा धर्मकामाः स्युः | यथा ते तेषु वर्तेरन् |
तथा तेषु वर्तेथाः | एष आदेशः | एष उपदेशः |
एषा वेदोपनिषत् | एतदनुशासनम् | एवमुपासितव्यम् |
एवमु चैतदुपास्यम् ||४|| इत्येकादशऽनुवाकः ||

.....yē tatra brāhmaṇāḥ saṁmarśinaḥ | yuktā āyuktāḥ |
alūḱṣā dharmakāmāḥ syuḥ | yathā tē tēṣu vartēran |
tathā tēṣu vartēthāḥ | ēṣa ādēśaḥ | ēṣa upadēśaḥ |
ēṣā vēdōpaniṣat | ētadanuśāsanam | ēvamupāsītavyam |
ēvamū caitadupāsyam ||4|| ityēkādaśa:'nuvākaḥ ||

'Look at what learned people in the current times are following & listen to what they preach; you too follow the same' –

A guru is shown by upaniṣad as telling his students when they pass out of gurukulam. Dharma-śāstrās also give provision for this, saying, if there is any doubt or adaptability issue on dharma-śāstrās, reach out to the learned people of the times and take their words as final. But, who is the 'learned' of the time has to be determined.

How beautiful our vēdas are? They are not rigid. Understand that scriptures have to be flexible and therefore give the freedom for the human-beings to interpret according to times. But they put only certain condition, that the human-beings do not have any axe to grind; or else he will interpret the śāstra to his advantage. You have to give maximum dakṣiṇa to me, he will say; therefore he should not be the beneficiary; therefore the second source of knowledge is called smṛtiḥ.

Then the third source of knowledge is called śiṣṭa ācāraḥ. The way of life lead by responsible members of the society; the elders, the cultured people; the informed people; they are called śiṣṭaḥ; means they themselves have been refined by their elders; and they have followed such a way of life, therefore they can serve as models for dharma. And these models, the live-models in the society are called śiṣṭaḥ; and ācāraḥ means the way of life and śiṣṭācāraḥ, means the way of life of the live models, responsible people.

Of the three sources of knowledge, which one is most powerful: Vēda teaches dharma; the smṛtiḥ, secondary literature like even Rāmāyaṇa, Mahābhāratha, Bhāgavatha, purāṇa, smṛtiḥ, secondary literature, they also teach dharma; and live models in the society also (just because I say models, do not think of somebody else, who walk the ramp, wearing something or nothing!) dharma-śāstra models I mean; (I am afraid to say Models! they are setting wrong models). So dharma-śāstra models in society; of these three, the third one is the most powerful teacher, because the śrutiḥ and smṛtiḥ are only in written form; they are cold words; we only hear about them; it has got only an audio effect; I do not see a Rāma, I do not see Vibhiṣaṇa; I do not see Lakṣmaṇa; while the live models give an audio visual effect; they have got better impact on the society; and therefore Kṛṣṇa wants to emphasise here, śiṣṭācāraḥ, otherwise Kṛṣṇa calls here śreṣṭhaḥ ācāraḥ; śreṣṭhaḥ means those people who are superior ones.

Now the next question is: who are the śiṣṭās? Or śreṣṭhaḥ? For every individual or child. The first and foremost example or model for a child is who, you know, all of you know, the first and foremost and most powerful model during the formative period is the mother, therefore mother influences maximum and according to psychologists even right from pregnancy, the mothers' thoughts influence, child knows whether it is welcome outside or not; it seems; so if the mother says that that she is not needing this child, already a dozen is there; that is even after naming the earlier child as Maṅgalam; this has happened, therefore they give the name Maṅgalam hoping that that would be the last, but it still continues and both of them are not interested; and do what is that test; amnio.. test; they know this is a girl child; and they do not want a girl; they say that the child knows whether it is wanted or not; and if the child gets the impression that I am not wanted; both of them are cursing left and right; that child suffers from tremendous complex, inferiority complex etc. and that is why we have got rituals like puṁsavanam; seemanthōnayanam etc. in that they gather people and they create an atmosphere that we are all looking forward to the child's arrival; the child understand it seems; and thereafterwards when the child comes out also, what the mother does and what the mother and father talk, the parents think that the child does not know the language; but the child knows the atmosphere; the heated atmosphere, the temperature it understands, even though not the knowledge.

Therefore the first model is the mother; the next model is the father; mātha, pitha, then the next model is guru; because they are all, if you take the initial few years of child's life, it is constantly with the mother; once it grows up, then only it begins to go to its father; because is always rrrrrrrr. Which child will go? after some time only the child will go to the father; and then in the gurukula-vāsa, the child lives with the guru; therefore guru's every action; one student was telling; previously I used to keep cassettes and

distribute; and one student lost the cassette and he came and told that the cassette was lost and he thought that I will be shouting for 45 minutes, and with all the fear he came and I said does not matter; now he says that even I have talked about non-getting angry for years together; but that one experience he keeps remembering all the time; Swamiji I lost the cassette and you did not lose your temper. So, therefore it became an important lesson for him; that is only one second action; one second's action is equivalent to hours of verbal advice.

So, therefore, in Bṛhadārṇya upaniṣad it is beautifully said a person grows into a mature human being, if he has gone through three ideal relationships: one is mātrṛ saṃbandaḥ, next is pitrṛ saṃbandaḥ and the next is ācārya saṃbandaḥ; the upaniṣad says, that person we can give a certificate that he will be a sane person; because his talking about one person, giving about some values about some teaching, then Janaka-Yajñavalkya samvādam only; and Janaka wonders; whether the teaching will be proper or not; then this ācārya says that you need not have any doubt because the one who gives out the teaching is the one who has gone through these three ideal relationships. *Yatha Matrumān, Pitrumān, Acāryavān brevithi, thatha shaivali raha*; that means it will be true; so, model No.1 is mother; example No.1, 2 is father; No.3 is the ācārya, No.4 is the ruler of the country.

In those days, Kings were examples. Nowadays unfortunately, the terrible politicians are the models; and if those models are not there, we have cricketers and cinema actors with one year rating; and torn jeans and buttonless shirt and all kinds of things when we cannot provide ideal heros, all the other people will become heros and the children will hero-worship only through imitations. That is the only way of hero worship and that is why they always emphasised that the śreṣṭhaḥs must be responsible; mother must be aware of her responsibility; before getting the child; if she wants to be a free bird and she does not want to be a responsible mother, better she does not get a child. Similarly father must be responsible; Guru must be responsible; and a ruler must be responsible; and Arjuna whether you like or not; you are an important member of society. Arjuna is very popular person, because he is an all-rounder, he is a great archer, he is a great powerful person, handsome person also, he can dance, he can sing, he has even gone to the heavens and conquered enemies, and he is such a all-rounder and well-known person; whatever he does, the society is waiting to follow.

And the unfortunate thing is we always like to follow the wrong things, because it is easier; Viśvāmitra and Durvāsa have done so many wonderful things; we will not follow that. We will follow Durvāsa in one thing; in his anger; so whenever people get angry, they say even Druvāsa gets angry, why should not I?; Viśvāmitra ran with Mēnaka; you

need not follow that; you can follow so many other things; Viśvāmitra discovered Gāyathri. Mēnaka why are you thinking; think of Gāyathri; so both are connected with Viśvāmitra but why dwell on this. So society is waiting to follow the wrong thing. Therefore Arjuna you must be an extra responsible person and therefore he wants to emphasise śreṣṭhaḥ ācāraḥ in these verses.

Verse 3.21

यद्यदाचरति श्रेष्ठसत्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३.२१॥

yadyadācarati śreṣṭhastattadēvētarō janah|
sa yat pramāṇam kurute lōkastadanuvartatē||3.21||

इतर जनः itara janah **Every other person** आचरति ācarati **performs** एव तत् तत् ēva tat tat **only such actions** यद् यत् yad yat **whichever** श्रेष्ठः śreṣṭhaḥ **a superior one(performs)** लोकः lōkah **The world** अनुवर्तते तत् anuvartatē tat **follows that** यत् सः कुरुते yat saḥ kurute **which he sets प्रमाणम् pramāṇam (as) a standard.**

21. Every other person performs only such actions whichever a superior one (performs). The word follows that which he sets as a standard.

So these are all important useful verses to know and follow: śreṣṭhaḥ yat yat ācarati, whatever a śreṣṭhaḥ puruṣaḥ; a superior-person, a hero, a model does; and as I said for a child, śreṣṭhaḥ puruṣaḥ is the parent; and whatever the parents or the teacher or a ruler does, itara janāḥ tat ēva ācarati; the other people also follow the same thing because human-beings are sheepish people, that is why many new fashions come.

So one person had a torn pocket; he was smoking or put something and it had torn, and he cut that portion and took another piece of colour and he did that; that's how the bellbottom came. Somebody wrong stitching; he had elephantiasis; big legs, for fitting he had; he did for both legs; these people started following;

Therefore human minds are sheepish minds; therefore it has got an advantage also, he has got disadvantage also; take advantage of that, and what do you do, do noble things at home, all swearing words, the child picks up, we think the child is sleepy and does not know, etc. or playing at the most wrong time, the child will repeat, when Swamiji has come, the child will very very carefully repeat that word; and the mother will say why did you repeat that word; and the child will say that you only said the other day; so you feel like an idiot before the Swamiji. From where does the child gets everything? so every-word I use, every-action I do, if the father gets up early morning and does the pūja, the child will also do deeparādhana, etc. father lights up the cigarette, the child also will also

do with the pencil or the pen in the mouth; the child will repeat the same thing; therefore, saḥ yat pramāṇam kurutē which he sets; whatever the śreṣṭhaḥ puruṣaḥ sets as a pramāṇam, standards; in the gurukula or in the home or in the society; especially when the red signal comes, we can see; everybody goes that if there is one person who is waiting there because of red signal; you feel like the black sheep now; you stop for the red signal; behind shouts at you; what kind of person you are, better go; this is how we find one person does, whether it is Pallavan or śreṣṭhaḥ puruṣaḥ; because he has green bus, for him the green signal is there everywhere! and once pallavan and everybody also goes; so everybody's action somebody violates and we also tend to do that; and still worse; if you do not violate, we begin to feel bad; that is still terrible; sa yat pramāṇam kurutē lōkastadanuvartatē; lōka, people follow that only;

Verse 3.22

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥३.२२॥

na mē pārthāsti kartavyam triṣu lōkēṣu kiñcana |
nānavāptamavāptavyam varta ēva ca karmaṇi || 3.22 ||

पार्थ pārtha **Oh Arjuna!** अस्ति न किञ्चन asti na kiñcana **There is nothing** कर्तव्यं मे kartavyam me **to be pursued by Me** त्रिषु लोकेषु triṣu lōkēṣu **in all the three worlds** न अवाप्तव्यम् na avāptavyam **There is nothing to be attained** अनवाप्तम anavāptama **which is not yet attained (by Me)** एव च ēva ca **Still, वर्त कर्मणि vartē karmaṇi I remain in action.**

22. Oh Arjuna! There is nothing to be pursued by Me in all the three worlds. There is nothing to be attained which is not yet attained (by Me). Still, I remain in action.

So here Kṛṣṇa gives himself as an example. So not only mātā pitā guru should be models; they should give more good models and Heros for children; a Society is an ideal society, refined society which can give healthy models and heros to the children. You take all the purāṇās and take the characters, you will find that they serve as ideal model; especially for children, you will find Ānjanēya, he is always the hero of the children, Mr. Universe,.... with all muscles all over, and he is ready to do any feat, crosses the ocean and if Rāma wants the herb, he does not go on plucking the leaves, he plucks the whole mountain; and when the rākṣasā comes like mosquitos, he destroys. Maśaka. Like maśaka he kills. So children will naturally love, because at that time, you want it; but you will find that Āñjaneya does all these things, through that story they will teach important values also.

Ānjanēya goes and then he searches for Sita all over and then he goes to Ravanā's anthapuram, the harems where many ladies are there; and then he searches there, and comes back and he feels very bad. I have committed a big sin; going to the harem of a

king and where all ladies are there; and that also they are sleeping, lying down, I have committed a big mistake, I am not supposed to do that and he feels guilty and thereafter he consoles himself that what I can do, if I have to search for Sīta, a woman; where will I search; not in a pot stop. Therefore if you want to look for a cow will see among the cows only. Therefore I have not done any mistake; even though I went all-over, in my mind, all the time for and looking for Sita, whom I look upon as universal other. My mind has never been polluted; therefore I need not feel guilty. Through Ānjanēya, they are indirectly teaching; what should be the attitude of a male towards a female; mātra paradārāṁśca, para dravyāni lōṣṭavat; the culture says that every women other than your sister, or wife, as a mother; everyone look as mother; and after searching all over, Ānjanēya fails to spot Sīta and you know what he does; I have done everything, now I know what mistake I did; So I was so overconfident; that I thought that I myself can accomplish this task; I never remembered that Lord; now I know that; human ingenuity alone is not enough; human strength alone is not enough; you require the grace of the Lord; the powerful Ānjanēya, the He-man Ānjanēya; the he-man Ānjanēya closes the eyes and says;

नमोस्तु रामाय स लक्ष्मनाय
देवै च तस्यै जनकात्मजायै
नमोस्तु रुद्रेन्द्रिय मानिलेभ्य
नमोस्तु चद्रार्क मरुत् गनेभ्यः

Namōstu rāmāya sa lakṣmanāya
dēvai ca tasyai janakātmajāyai
namōstu rudrēndriya mānilēbhya
namōstu cadrārka marut ganēbhyaḥ

I know that strength must be supported by faith in God, devotion to God. Therefore unknowingly when I am talking about Ānjanēya, healthy attitude towards the Lord, healthy attitude towards women, and again Lakṣmaṇa is another beautiful example, he is also a powerful person, highly restless; Ādiśēṣa avatharam, so hissinglike the snake, very powerful; and when Sugrīva shows various ornaments to Lakshmana, to Rāma and Lakṣmaṇa to identify whether the ornaments to Sīta or someone, Lakṣmaṇa says,

नाहम् जानामि केयूरे ,नाहम् जानामि कंकणे ।
नूपुरे त्वपि जानामि ,नित्यम् पदाभि वन्दनात् ॥

nāham jānāmi keyūrē, nāham jānāmi kaṁkaṇē |
nūpurē tvapi jānāmi, nityam padābhi vandanāt ||

Rāma, I do not know which one is the ear ornament, which is the nose ornament, which is the neck ornament, I have never stared on Sīta with that intention; I can very well

recognise, the kōlusu, that leg ornament, anklet ornament, I can recognise because I was regularly doing namaskāra to Sīta like my mother.

Thus you will find that throughout purāṇās, we have got powerful people, they are learned people, they are strong people, they had devotion, they had healthy attitude towards money, guru, other people, women; thus ideal models we have to present; and if we do not have proper models, we will have all kinds of violent models, complaining what is happening in TV and cinema, you will find that they get all kinds of unhealthy attitude; and that is what Kṛṣṇa emphasises here; elders are responsible for the next generation; Arjuna, you are responsible for the next generation. Therefore, act as you should .

Hari Om

044 CHAPTER 03, VERSES 22-25

ॐ

Up to verse No.20, Lord Kṛṣṇa talked about the importance of Karma, doing one's duty, in the case of a self-ignorant person; an ajñāni. Ajñāni has to do karma because, through karma alone he can purify the mind, and a purified mind alone can attain knowledge; and a wise-person alone can attain liberation.

And thereafterwards Kṛṣṇa said once a person has attained wisdom, then he does not require karma; **because once the end is attained, the means become redundant for him. Therefore, a jñāni does not require karma.** And this is the topic of karma-yōga which Kṛṣṇa concluded in verse No.20.

Now after hearing this, Arjuna may raise an argument; for which Kṛṣṇa gives the answer; a hypothetical-argument; that is: Arjuna may claim that I am a jñāni; a wise-person; and since I am a jñāni, I do not require karma to purify the mind, because the very presence of jñānam proves the purification of the mind and the very presence of purification or purity proves that he does not require karma; therefore Arjuna can claim that I can get away from my duty; because I am a jñāni, and if I do not require karma or karma-yōga; then I need not do my duty which happens to be very unpleasant-duty in this context. In fact if it is any other karma, Arjuna would have jumped at it; but this karma is very unpleasant; and therefore that argument is possible on the part of Arjuna and imagining such an argument from Arjuna, Kṛṣṇa gives the answer in these verses from 21 onwards and here Kṛṣṇa says Arjuna even if you are a jñāni you have to do your svadharma; your karma.

And for what purpose? Kṛṣṇa says I do agree that you do not require karma for your purification; you do not require karma for your getting knowledge; you do not require karma for your liberation; but even though you do not require, as long as you are in the society; you have to serve as a model for other members of the society. And the other members happen to be spiritually-ignorant and since the other members require karma, you have to set as an example by performing karma, not for your sake, but for teaching the society.

And in this context, Kṛṣṇa talks about certain general-principles and that is according to our scriptures, there are different sources of learning the proper-way-of-living; dhārmic-way-of-living; one can and one should learn from different sources.

If a person does not learn the dhārmic-way-of-living; then the person will go according to his rāgaḥ and dvēṣaḥ; and a life in keeping with my views and fancies will be improper life; it will be prākṛta-jīvitam. And therefore one has to change the life from prākṛta to saṃskṛta; from wild life to a decent cultured life; for that I should know the proper way of living; for that I require the source of knowledge; in Sānskrīt, we call it dharma-pramāṇāni. Pramāṇam means source-of-knowledge; dharma means right-way-of-living, which would lead to liberation and dharma-pramāṇa means sources for knowing about the right-way-of-living; and according to our scriptures three sources are there:

- **one** is the vēdās, the original source,
- and the **second** is the smṛtiḥ-granthas, the secondary-scriptural-literature, which are based on the vēdās; like itihāsās, purāṇās, smṛtiḥ, etc. and
- **thirdly** and most importantly, the lifestyle-of-cultured-people, the lifestyle-of-the-ideal-models-of-society; the lifestyle-of-responsible-elders-of-the-society.

And as I said in the last class, of these three sources, the lifestyle-of-elders is a more powerful medium of communication, because the books have got only **audio-effect**; whereas the lifestyle of elders have got a **video-effect**. So one action is equal to thousands of books; suppose a father tells or a son reads in the book, sathyam vadha, sathyam vadha, tell the truth; speak the truth, speak the truth, in all the scriptures, and the child has learned this or heard about this, and one day a phone call comes and son takes the phone and from the other side, from the office, they ask, I would like to speak to so and so, and father tells the son that tell them I am not here; and the son also like father is an idiot; and the son says, my father says that he is not here. This one instance is enough to rule out thousand Hariscandra purāṇām, books and books of literature can

be just knocked off, cancelled by one instance; that father does at the formative-age of the child.

Now tell me which is powerful; the action of the parents or the advices of the vēdās and smṛthis and itihāsās. Our scriptures themselves say that the life of elders, their teaching is more intense. And therefore Kṛṣṇa said yadyadācarati śrēṣṭhastattadēvētarō janaḥ; whatever the models of the society preach, not by their words, but by their actions; that is the most powerful teaching.

And as I said again in the last class, mother is the model for the child; father is the model for the child; mātā pitā, next the school teachers; they never unfortunately know their responsibilities. They never come to the school punctually and what kind of punctuality the children will have, if the teachers are not punctual; anything for that matter; therefore the teachers are responsible; and the rulers are responsible and any other elder. And here Kṛṣṇa argues, Arjuna whether you like or not, you are a hero in the society. Like a cricket hero, or a TV hero, whether you like or not, the whole society is watching you. See what is happening to the President of America; the whole society is watching; millions of dollars are spent for one statement, misleading the people; so you can imagine what is the worth of the statement coming from a responsible person in the society; it can shatter the whole world; it can create big moral problems, ethical issues; and therefore Arjuna whether you like or not; you occupy an important position. At this time, you may feel that it is unfortunate; because that is why, once you have a status, it is very nice, to enjoy the status but along with the status goes responsibility also. And when responsibility comes, the man of status says that it would have been fine, if I had been an ordinary person in the society; because responsibilities crush. But Arjuna whether you like or not, you are a responsible member and therefore do your duty; not for your sake; but to lead the society properly.

And Kṛṣṇa wants to give himself as an example; Arjuna I am an avathāra. In fact, I am greater than even a jñāni; because at least a jñāni was a saṁsāri before, and later he became liberated; but an avathāra is one, we would be seeing about avathāra later, is one born jñāni. But even though I am avathāra of the Lord; once I have become your driver; What a position? once I have become your driver; I have to follow the rules; I will have to wash the horse, I will have to wash the chariot; I cannot say that I am the ruler of the world, nothing doing; once I am in a particular position, I have to follow svadharma; and as a gṛhastha I have to follow atiti dēvō bhavaḥ and when a Kucēla comes, even though I am the Lord of the Universe, I have to do pādapūja, because that is again the teaching of the scriptures. I do not claim that I am the Lord and therefore I would not touch the feet of Kuchēla; let him do worship to me. No; therefore, just as I

am accepting my duties, whether it is painful or pleasant and Kṛṣṇa also had to kill his own uncle.

Therefore Kṛṣṇa quotes himself as an example here, in this slōkā No. 22, Hey Partha; pārthāḥ mē triṣu lōkēṣu kartavyaṁ nāsti. I need not perform any duty to purify my mind; because as the Lord I am ever pure, as a jñāni I am ever pure; through these actions I have nothing to accomplish; triṣu lokēṣu, in all the three worlds, I need not accomplish anything; nānavāptamavāptavyaṁ. There is no puruṣārtā which is not accomplished by me. I need not attain dharma, I need not attain artha, I need not attain kāma, I need not attain mōkṣa; all the four puruṣārthās are part of me; that is why we have the word Bhagavān for the Lord. It is a beautiful word; I just talked about this in my introduction; the word Bhagavān is a beautiful word; bhaga means six-fold wealth. Bhagaḥ; means six-fold wealth; and vān means the possessor; the one who enjoys; in full measure; and what are the six-fold wealth.

ऐश्वरस्य समग्रस्य वीरस्य यशसा श्रिया
ज्ञान वैराग्य योश्चैव षण्णाम् भग इतिरणाः

[aiśvarasya samagrasya vīrasya yaśasā śriyā
jñāna vairāgya yōścaiva ṣaṇṇām bhaga itiraṇāḥ](#)

Aiśvarasyam; aiśvarasyam means power; overlordship; not wealth; in Tamil aiśvarasyam is taken as wealth; but according to Sānskrīt aiśvarasyam, Īśvarasya-bhāvaḥ; Īśvara means ruler; Īśvarasya-bhāvaḥ, the status of being the ruler controller of everything; overlordship is aiśvarasyam. And the second one is vīryam; valour, courage; then the third one is yaśaḥ; yaśaḥ means fame; and the fourth one is śrīḥ, prosperity; so overlordship, courage, fame, prosperity, jñānam, knowledge, and finally vairāgyam; vairāgyam means what? The independence, freedom, freedom from all dependence is called vairāgyam, all these six fold wealth in full measure; samagrasya; suppose I have a few rupees, it cannot be called bhaga, all the wealth. Similarly I have power over my servants; that is itself doubtful; power over my driver, doubtful, even if it is there, that will not come under bhaga; absolute overlordship; absolute courage; absolute fame; each one in absolute measure, put together all is called bhagaḥ; and bhagavān means the one who has got all these six in absolute measure.

Now tell me, what Bhagavān has to accomplish in the world; Kṛṣṇa says; anavāptam avāptavyaṁ Nāsti. There is nothing to be accomplished by me, which has not yet been accomplished; but look at me, varta ēva ca karmaṇi; still I am busy doing what I have to do, according to my varṇa and my āśrama; varṇa means as a kṣatriya; and āśrama means as a gr̥hastha; what I have to do I do. So when I myself cannot escape from my duty, how can you do that? Therefore Arjuna even if you are a jñāni, you have to do your duty.

Verse 3.23

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥३.२३॥

yadi hyahaṁ na vartēyaṁ jātu karmaṇyatandritaḥ |
mama vartmānuvartantē manuṣyāḥ pārtha sarvaśaḥ || 3.23 ||

हि hi **Because**, यदि जातु yadi jātu **if ever** अहं न वर्तेयम् ahaṁ na vartēyaṁ **I do not remain**
अतन्द्रितः atandritaḥ **tirelessly** कर्मणि karmaṇi **in action**, मनुष्याः manuṣyāḥ **the people**
अनुवर्तन्ते anuvartantē **would follow** मम वर्त्म mama vartma **My path** सर्वशः sarvaśaḥ **in**
every way, पार्थ pārtha **Oh Arjuna!**

23. Because, if ever I do not remain tirelessly in action, all the people would follow my path in every way, Oh Arjuna!

So here Kṛṣṇa says what will happen if the elders are irresponsible; people in position misbehave; what will be the consequences; he says the entire society wants to sheepishly follow the so-called roll-models. As I said in the last class, when the healthy models are not available, then the cinema actors and actress and all those people will become models; and the whole society will be in utter confusion; which Kṛṣṇa calls as saṁkaraḥ; saṁkaraḥ means confusion. Exactly like a traffic jam. Suppose there is red signal and people all are waiting; and then one person looks around and nobody comes and he goes; and the others just watch; they only want somebody to create the precedent; then you will find that all the people will follow; then there will be confusion and there is traffic jam; imagine in the entire-society, at all levels, the violation-of-harmony taking place; the violation-of-harmony with regard to sociological-disorder.

What will happen? That is what Kṛṣṇa says here; yadi hyahaṁ na vartēyaṁ; suppose I do not perform my duty; and that too how; atandritaḥ; tirelessly, if I do not perform my duty, that is enthusiastically I should perform; when I do not have get the benefit, when I have to do it for others' sake, often our tendency will be to do it, beating on our head and murmuring कलङ्क. Kṛṣṇa says No. even if you do not get any benefit; you have to follow certain things to teach others; and when you do that; enthusiastically do it; sincerely do it; whole heartedly do it; because even though you do not see any gross benefit; subtly you are teaching your family members; at least you are teaching your family members; that itself is great.

And therefore, tirelessly, if I do not do my duty, jathu; at all the time; then, mama **vartmānuvartantē**. So the whole society is waiting for me; so even the thieves quote Lord Kṛṣṇa by saying that Kṛṣṇa stole butter; therefore why can't I steal. Kṛṣṇa did so many other things; they are not willing to do that; still they want to follow with regard to

those things, which are very very convenient to them. Society is like that; therefore Kṛṣṇa says; mama vartmānuvartantē; the people will follow my way of life; so varthma, means way of life. That is why Rāmāyaṇa when you say, ayanam means way-of-life; path and Rāma ayanam, the path of life which was followed by Rāma, which is indirect-teaching. So mama vartmānuvartantē manuṣyāḥ; all the human-beings will follow me, alone, sarvaśaḥ, by all means, therefore if I go wrong, it will affect the entire society.

And that is why, they tell this story, how because of human sheepish behaviour problems can be created. It seems that there was a brahman, who went to Rāmēśvaram to take bath; and he had a copper vessel, and he wanted to keep on the sand and take bath, he kept there and then he went; then he was worried; supposed somebody takes the copper vessel and that would be a problem; therefore he dug a hole and covered; so that nobody would know; and he went; after going some distance he thought, the beach is so big, how will I know where I have hidden the copper vessel; some indication must be there; I put any other indication, then persons would have curiosity and they may dig. Then he thought, he will make a Śiva liṅga out of sand; Therefore nobody would suspect, and it would be easier for me to spot after I come back; therefore he made a Śiva liṅga and went for a bath; and being a Brahmaṇa he has a long prayers before the bath and agamarṣaṇa-sutram he has to chant, then sandhya vandhana and other tarpaṇa and all those things he had to.

Then another person came; for bath; and he saw that one person is taking bath and there is a Śiva liṅga made out of sand; therefore he thought perhaps this is the tradition in Rāmēśvaram. Perhaps you have to make a Śiva-liṅga before bath in Rāmēśvaram, because Rāma had done that; a saikata-liṅgaḥ; a liṅga made out of sand; perhaps you have to make a saikata-liṅgaḥ, offer prayers and then only take bath; perhaps that is the tradition; therefore he wanted to follow the tradition; because for many things we do not know the source at all, because ours is a 5000 years old, 10,000 years old tradition; and how do we know when it all began. Therefore he made a Śiva-liṅga prayed and went for bath; Then a third person came he saw two people taking bath, two Śiva liṅgas. Therefore he was a very definite that there is a rule that you have to make a Śiva liṅgam out of sand to worship, in Rāmēśvaram and then only one should take bath. Then fourth, fifth, and hundreds of people came; and all over the beach, there was sand liṅgam; and this poor brahman finished his bath and came, he has got Śiva-liṅgams all around the beach. Now how will he know where his copper vessel is; under which Śiva-liṅgam is this copper vessel hiding; So this person said;

गतानुगति को लोकाः
न लोका परमार्थिका |

सेतै सैकतः लिङ्गेन
नष्ट मे ताम्र भाजनम् ॥

gatānugati kō lōkāḥ
na lōkā paramārthikā |
sētai saikataḥ liṅgēna
naṣṭa mē tāmra bhājanam ||

Can you follow this: gatānugati kō lōkāḥ, the whole world seems to be sheepish; if one person wears a jeans which is torn, in one TV programme I saw, that after buying fresh jeans and then with the gun they make the holes and it is more costlier; Somebody worn a worn-out jeans and that has become the tradition and fashion; that is how some dishes are made out of old remaining stale food; and later became delicacy and people make the food stale and make it nowadays; I do not name the dish and hurt some people, some dish are discovered like that they say; so gatānugati kō lokāḥ, na lōkā paramārthikā, no human being wants to think, reason out and do, and because of this habit; sētai saikataḥ liṅgēna, because of the sand liṅgam, made by me in Sēthu, Ramēśvara sēthu, disadvantages of the sheepish tendencies; and there are also advantages.

So therefore, if the children are following you, you have got advantages and disadvantages; the disadvantages are that you have to be responsible and alert. The advantages are that you can teach your children more by action, without using any word; very simple. Similarly teachers also. So Kṛṣṇa says; mama vartmānuvartantē manuṣyāḥ pārtha sarvaśaḥ.

Verse 3.24

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥३.२४॥

utsīdēyurimē lōkā na kuryāṁ karma cēdahaṁ |
saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ ||3.24||

चेत् cēt **If अहं न कुर्याम् ahaṁ na kuryāṁ I do not perform कर्म karma action, इमे लोकाः imē lokāḥ all these worlds उत्सीदेयुः utsīdēyuh would perish स्यां कर्ता syāṁ kartā I will be the creator सङ्करस्य च saṅkarasya ca of confusion also उपहन्याम् upahanyām I will be destroying इमाः प्रजाः imāḥ prajāḥ these people.**

24. If I do not perform action, all these worlds would perish. I will be the creator of confusion also. I will be destroying these people.

So here Kṛṣṇa says once I violate my svadharma, i.e., I do not do my social duties, which is pañca-mahā-yajña, and this svadharma also will come under those duties only; if I do

not do that; then the other people also will; what you call? Violate the svadharma. The consequences will not be felt immediately.

Because always they say, that Bhagavān does not punish immediately; for any violation of Lord's harmony, he does not punish immediately. Even from health angle. If you violate the rules of health; with regard to eating, or with regard to the water you drink or any other health rule also, Bhagavān has given enough immunity and strength; initially some indications will be given; but only after years of violation, the consequences will be felt; அரசன் அன்ட்ரு கொல்வான், தைவம் நின்று கொல்லும். Araśan andru kōlvan; daivam nindru kōllum. Even for the violation of ecological harmony, we are not punished immediately; if one person cuts a tree in front of his house, not that tomorrow the whole Madras people will die, that is not going to happen, one person does, another person does, another person does, all the houses are converted into flats; 32 flats, 54 flats, etc. population of human-beings increase, population of trees decrease, the population of cars increases, if you violate all the rules, not that immediately the result will be felt; but in due course, the whole health of the society will vary gradually deteriorate, perhaps we may discover the fact and sometime it might have become even irreversible. You might be aware of famous or notorious Chembur fog. Have you heard about it? In Mumbai, an area called Chembur, above that there is a fog which is permanently there; from aero plane you can see it seems, that the Chembur people are not able to do anything; when I went to one house, I asked that lady, she says I have to live with that; I cannot do anything. I cannot even shift from here because, we are here for the last 45 years; we cannot uproot ourselves and settle somewhere; we have to live with that; she has got weezing problems and all kinds of health problems; all caused by that chemical fog. There is no remedy at all; Imagine if the same things happens everywhere.

What will happen? Therefore what Kṛṣṇa says is consequences will not be felt immediately; but gradually we are destroying the creation and first person who violated the dharma is ultimately responsible for that.

So here Kṛṣṇa says: imē lōkāḥ utsīdēyuh. So all these people will perish, not immediately, but ultimately, there will be total disorderliness and many types of diseases, doctors suspect because of the disorderliness and our way of life; using fertilizers now natural food is costing more; natural food is costing more; What Bhagavān has given free, we have to pay more. Thus, because of fertilizers, because of chlorine, using this and that, they suspect many of the diseases, including cancer, they are suspecting is because of unhealthy way of living; That is why Kṛṣṇa says; imē lōkāḥ utsīdēyuh, they will perish;

Karma ahaṁ na kuryāṁ cēt; if I do not do my duty; if I do not set an example; if I do not serve as a model.

And how will I destroy? Not directly, saṅkarasya ca kartā, by creating confusion in the society; with regard to their duties; saṁskāraḥ, means varṇa saṁskāraḥ, and āśrama saṁskāraḥ; with regard to their duties, they will be utterly confused; and by way of that; imāḥ prajāḥ aham upahanyām; I will destroy all these people.

So about this saṁskāraḥ and varṇa āśrama dharma, I will be discussing elaborately in the fourth chapter, I would like to give one relevant point, here. So what should be the basis to choose a profession? Suppose I want to choose a profession; what should be the basis of choosing the profession?

Now the varṇa āśrama dharma has got a provision for that. All the professions must be promoted; all the vocations are important; all the arts must be protected; all the sciences must be protected; music must be protected, dance must be protected; so with regard to the choice of profession, what should be the condition? The śāstrās say when one chooses a profession, it can be based upon two things; one is based upon one's inclination; talents; guṇa based karma; guṇa anusārī karma; which is very good; and which is very ideal because, when I choose a profession, which I love, which I can do very well, then the greatest advantage is what? That I will get satisfaction; I will enjoy what I am doing. In fact, enjoyment becomes the primary thing, the salary becomes incidental thing; and there is no strain. I will look forward to Monday. When I love what I do, I look forward to Monday, when I hate what I do, I look forward to Friday; I look forward to my Sunday classes; you know why, because I love it. And otherwise Friday Saturday is called weekend. Because you are weakened; why you are weakened? not the physical strain; you will never know the physical strain; when you do the job with love; when you love the job, physical strain will never be felt; but when it is done as a burden, one needs double income, both have to work, and even unfortunately in many schools also, the teachers come, because they have to augment the income, not because they would love to share the values and share their knowledge to educate the children, but because they have to augment their salary; and therefore let me go for teaching profession; and many teachers do that; without love and that affects the child and that affects the future generation. In Schools and all these problems are there; therefore, I choose the profession that I love; that is guṇa is one criterion or condition.

And the other thing that was followed is janma that is the birth; which is the most notorious caste system nowadays it has come; caste system is choosing the profession based on one's janma; if a person is not able to choose based on one's guṇa; and the

jāti was kept as a basis because the advantages are that the child is exposed to father's profession, right from very very early age; and the child learns from imitation; haven't you seen; a doctor's child will convert every pen and pencil into an injection needle; because it says that I will inject like the father; the child of a musician is exposed to music even when he is in the womb of the mother; and therefore they thought that the child has got lot of advantages and therefore they said he can choose the profession of the father; even now you watch; this month is music month; almost every musician is promoting his son or daughter in which field; music field; and they will talk about it as a plus point; whole family is music family. Maharājapuram Santhānam family; 4 generations music; so they have in their genes. And in India, even occupying the Delhi throne seems to be based on jāti or janma! It is in our blood; and therefore we would not give up.

Therefore the śāstra says, let it be jāti-based or guṇa-based but the śāstra warning is. Now in the jāti-based also, the advantage is that all professions are protected; because parampara -weaving-person, this particular art, particular music, everything is protected, that family takes care of that profession; but what śāstra warn; let the profession be not chosen based on money; once money becomes criterion, there will be lot of problems there would be certain profession, everybody goes; for some days, it was bank, bank, everywhere banks; because less work and more salary; or no work and more salary; I have not gone to any bank; and thereafter sometime everybody computer, computer, computer and you will find that the certain-profession, heavy competition, cut throat all those things and there will be certain professions, nobody comes forward. All the brāhmaṇās are taking to Vyśyās'-profession; business; all the brāhmaṇās are taking to kṣatriya position; MLA and MP position; or taking to śudra profession; working under someone. But you will find nobody comes to the brāhmaṇā's-profession; what is that? learning the vēdās; learning the valuable-scriptures; learning the Sānskrīt; how many people are interested; almost all schools and colleges are abolishing Sānskrīt, either teacher is not there or student is not there; they learn every language under the sun, Japanese, French, etc. Spanish, any language under the sun, except Sānskrīt. Sānskrīt will die; scriptures will die; all these wonderful things, nobody will come forward; scriptures will die; vēda-pārāyaṇa will die; many brāhmaṇa themselves I do not remember, whether they remember Gāyathri. And son asks, gāyathri teach me; and the father says; son, for you upanayam was done yesterday and you have forgotten; for me, it was done 40 years back, how the hell do you expect me to remember 😊 😊 😊. Nobody to study vēdās; in some religion, family decide to dedicate one of the child to the church, as a privilege and blessing but here you find, let the neighbors son become a sanyāsi, I am ready to go and do namaskāram also, but I want my son to become intact; means income

intact; we are ready, we glorify the vēdās; we say it is wonderful; but we do not want our children to study the vēdās; our children to study Sānskrīt; nowadays some children are learning Sānskrīt, you know why, because that is easy scoring subject. One language which you can study without knowing; Sānskrīt is taught and written in all the other language, other than Sānskrīt; in English and the answers are written in English. Even without knowing to write, you can write all exams in Sānskrīt by writing in English or any other language.

And they find that you can get easily 90 marks even without studying, which will give me a better advantage to get admission in college; for that purpose, we study Sānskrīt not because of Sānskrīt bakthi. So what will happen if certain money-based profession; certain important things will be lost; and if we lose our scriptures, valuable-teachings will be lost, and Arjuna the condition for Svadharma must be based on guṇa or jāti; svadharma should not be based on money or any other convenience, Arjuna whether you like it or not, do your kṣatriya dharma. Your guṇa is also kṣatriya dharma. Birth is also kṣatriya birth; or whether it is guṇa based profession or jāti based profession, you have to fight the legitimate war. Therefore never try to escape. upahanyāmimāḥ prajāḥ.

Verse 3.25

सक्ता कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥३.२५॥

saktāḥ karmaṇyavidvāṃsō yathā kurvanti bhārata |
kuryādvidvāṃstathā'saktaśchikīrṣurlokasaṅgraham || 3.25 ||

भारत bhārata **Oh Arjuna!** तथा यथा tathā yathā **Just as** अविद्वांसः कुर्वन्ति avidvāṃsaḥ kurvanti **ignorant-people act** saktāḥ karmāṇi सक्ताः कर्माणि **with attachment to action**, विद्वां कुर्यात् vidvān kuryāt **a wise (man) also should act** असक्तः asaktaḥ **without attachment**, चिकीर्षुः cikīrṣuḥ **with a desire to maintain** लोकसङ्ग्रहम् lōkasaṅgraham **the upliftment of the society**

25. **Oh Arjuna! Just as ignorant-people act with attachment to action, a wise man also should act without attachment, with a desire to maintain the harmony of the society.**

So Kṛṣṇa has pointed out that an ignorant person, ajñāni also should do karma; a jñāni also should do karma; only the purpose is different; ajñāni does karma to get purity, knowledge and liberation; in stages; that is the route that is visualised by him; when jñāni performs karma, it is not for purity, knowledge or liberation, because jñāni has got all the three; his aim is what? Educating the society with regard to proper living; serving as a model; but both should do karma.

Now a person may like to know, if both of them are performing karma, what will be the difference in their attitude? The **attitudinal-difference between jñāni's-karma and ajñāni's-karma; and what is difference?** Kṛṣṇa says: when ajñāni is doing karma, ajñāni has not attained liberation; and not attained liberation means, he is not happy with himself; bondage means self-insufficiency; self-incompleteness; self-dissatisfaction; not being at home with myself. And naturally, since a ajñāni is not happy with himself, when he does any action, through the action, he wants to discover fullness and happiness; therefore he performs action for happiness; a ajñāni performs action for getting happiness; for getting fulfilment; and therefore there is an anxiety also; will I succeed? Will I get that? only if I get that, I will be fine; if I do not get that, I will be terribly disappointed; I would like to get that house; I would like to marry this particular man or this particular woman; I would like to get a child; and I want the child to be male; or female; everything that I do, it is done out of incompleteness; and therefore it is for completeness; and therefore there is a problem of attachment; or expectation; or dependence, Whereas when a jñāni performs action, he is not doing with a sense of incompleteness, because jñāni by definition is one who has jñānam. Jñāni means the one who has jñānam. Jñānam asya asthi ithi; jñānam means what? What knowledge? Not two plus two is four; if that knowledge we are talking about, we are all jñānis.

When we say jñānam in Vēdāntic context, the jñānam is my nature is fullness; my nature is security; my nature is peace. Whatever I am seeking in life, all those are my intrinsic-nature. ahaṁ-pūrṇaḥ asmi; ahaṁ-amṛtaḥ asmi; I do not require any external-support to fulfill me; to complete me; it is with the sense of fullness that jñāni performs action; and therefore he does not do action for happiness but he does action with happiness; therefore the **difference is only in the preposition**; that is the only difference. In one, **for**, in the other, **with**; when I do **for** happiness, I am Mr. Samsāri. If I do **with** happiness, I am Mr. Muktaḥ; That is why Dayānanda Swami beautifully says; we have got Swami so and so... ānanda comes generally. Of course, there are other swamis with a different title also. What does it indicate? Since ānanda is in his very name itself, it indicates that he is the embodiment of ānanda, and the entire life is lead **with** ānanda; So Swami -so- and-so-ānanda. And what about all other; opposite of Swami, is asāmi. All others are asāmis. this asāmis is so so and duḥkam. That we did not add; we can read that in the face; all the other people do for happiness.

And when I do action for happiness; the action is a struggle; when I do action with happiness; the action is a game; a sport; in Sānskrīt, Leela; Jñāni's every action is a leela; ajñāni's every action is a drag. That is why in all languages, how is the life going; everybody has similar phrase; **just going**; **just goes on** in English, **Chaltahai** in Hindi; in

every language, nobody would be enthusiastic; that is typical saṁsāra, this is the attitudinal difference; that is said in the slōka, which we will see in the next class.

Hari Om

045 CHAPTER 03, VERSES 26-27

ॐ

Lord Kṛṣṇa first talked about the importance of karma, an active life, with regard to an ignorant-person; an ajñāni. Ajñāni has to perform karma because karma alone has the capacity to purify the mind; cittasya śuddayē karmaḥ; and this is the topic of karma-yōga in which karma is used for the spiritual purification of the mind.

Having talked about the importance of karma, from the standpoint of an ignorant person, now Kṛṣṇa talks about the importance of karma from the standpoint of a wise person; not a sanyāsi-wise-person, you should clearly remember, a gṛhastha-jñāni, who is very much in the society.

As far as sanyāsi-jñāni is concerned, he does not have the right to do many of these śāstric-karmas, because a sanyāsi formally renounces all the religious activities by removing the sacred thread. At the time of upanyanam, he formally takes up all the religious activities, and at the time of sanyāsa, he formally renounces all religious activities; by symbolically removing the thread; and therefore, a sanyāsi-jñāni cannot do most of the karmas which are entitled for a gṛhastha. So Kṛṣṇa is not talking about a sanyāsi-jñāni here; but a gṛhastha-jñāni, who is very much in the society. And the question is whether such a jñāni can renounce all the karmas, because he does not require purification or knowledge, because he is already a gṛhasthā-jñāni. And Kṛṣṇa's contention is a gṛhasthā-jñāni, he does not require, he will have to continue to do, all the duties, religious duties. Many people ask, can I give up sandhya-vandhanam, srāddham, we are all Gīta -students; that is one of the excuses, therefore, it becomes an ideal thing for giving up. They ask. The rule is: maximum right the gṛhastha jñāni is he can reduce the karma and keep it in a skeleton form; if he has been doing 3 hour pūja or 4 hours pūja, he can reduce it and spend that time in Vēdānta; and not to spend in TV or MTV. He can spend more time in vēdānta if he feels he is ready, if he is a jñāni, therefore he remains in nidhidhyāsanam, but at least skeletally he will have to maintain his religious-duty.

And if a gṛhastha-jñāni wants to renounce religious duty, śāstra gives only one option he has to formally take sanyāsa and quit the home or some other alternative

arrangement, but as long as he is a gr̥hastha, religious duty must be maintained. And for what purpose a gr̥hastha jñāni should continue this activity? Kṛṣṇa says: lōka-saṅgraham ēva api lōka-saṅgraham means teaching the society or guiding the society; so lōkasaṅgrah means social well-being; the well-being of the society, Śankarācārya writes in his commentary to take the world away from adhārmic way of living. Too much indulgent way of living; too much materialist way of living; people get caught up in materialistic cycle, therefore they have to be reminded; that something else is there; lōka-saṅgrahārtham karma karthavyam, Arjuna therefore you do your duty.

Then the next question is, if a jñāni also performs karma for lōka-saṅgraham, and ajñāni also performs karma for citta-śuddhi, the phalam is different; one is for the wellbeing of the world, another for the one's own citta-śuddhi; then if both of them are working in the world, what is the difference in their attitude; because externally I do not see any difference. Śankarācāryas also, especially the madhāthipathis also, do elaborate pūja, 2 or 3 hours, then what is the difference; what is the difference in the attitude, we know the answer, they do the pūja for lōkasaṅgraham, whereas the others do the pūja for their own wellbeing. How do you know, in the saṅkalpa we know. dānyam danaṁ, paśum, bahuputralābham lābham (we have to change from bahuputtra to ēka-putra) śatha samvatsaram dhīrgamāyu.

If this is the difference in phalam, what is the difference in the motive or way in which both of them look at the karma? And Kṛṣṇa gave the answer, the difference is an ajñāni does the action with attachment, whereas jñāni performs the action with detachment; Sakthāḥ and asakthāḥ; sakthāḥ means with attachment; asakthāḥ, means without attachment. As I said in the last class, one is doing action for happiness, another is doing action with happiness. There is only a change in preposition. When it is for, you are a saṁsāri, when it is with, you are a liberated person. When I am working for happiness, indirectly it means now I am not happy. Not satisfied; therefore there is a dissatisfaction lingering in the mind of ajñāni there is constant satisfaction in the mind of a jñāni; ātmanyēva'tmanā tuṣṭaḥ.

Now this itself, Kṛṣṇa is going to technically elaborate in the next slōkā. The simple difference jñāni has no attachment, ajñāni has attachment, is the simple difference; now he wants to present, and technically what is the difference between jñāni doing action and ajñāni doing action. In the later slōkās we will see.

Verse 3.26

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत् सर्वकर्माणी विद्वान् युक्तः समाचरन् ॥३.२६॥

na buddhibhēdam janayēdajñānām karmasaṅginām |
jōṣayēt sarvakarmāṇi vidvān yuktaḥ samācaran || 3.26 ||

विद्वान् vidvān **A wise man** न जनयेत् na janayēt **should not** बुद्धिभेदम् buddhibhēdam **confusion in the intellect** अज्ञानाम् ajñānam **of the ignorant(people)** कर्मसङ्गिनाम् karmasaṅginām **who are attached to action** समाचरन् samācaran **Efficiently performing** सर्वकर्माणि sarvakarmāṇi – **all (his) duties**, युक्तः yuktaḥ **with discipline** जोषयेत् jōṣayēt **should inspire (them)**.

26. A wise should not create confusion in the intellect of the ignorant, who are attached to action. Efficiently performing all (his) duties, with discipline, he should inspire (them).

So here Kṛṣṇa gives an important advice to a jñāni; even though jñāni does not require this advice, he knows it; but still Kṛṣṇa clarifies in this ślōkā; this is an another important ślōkā which Śankarācārya often quotes.

Now when we study our scriptures we find one uniqueness in our scriptures. And that uniqueness is it is full of seeming-contradiction. That is why Hinduism is one of the most complex-religion. It is full of seeming-contradiction; I am very carefully adding the adjective, seeming-contradiction, means what, there is no contradiction. If I say that you are seemingly beautiful; means what, that is why I am saying that example, you are seemingly-intelligent; seeming-contraction means that there is no real contradiction but there is seeming-contradiction.

And why there are seeming-contraction in our scriptures; the reason is the scriptures do not address only one set of people; the scriptures are addressing people of different degrees of spiritual-evolution or spiritual-level. The scriptures are addressing not one level of student. But different levels of seekers; therefore advice can never be uniform; just as a doctor can never give uniform advice to all people. While for one the doctor will say eat well, while for another person, who is crossing 128 kgs, then the doctor will say, reduce at least a bit; take 2 chappathis in the night, doctor said; then this person asked after or before dinner. Then he has to say during dinner. So therefore the doctor cannot give uniform advice, because the patients are different; this is technically called adhikāri bhēdaḥ; adhikāri means the seeker; bhēdaḥ, means different level. So what is food for one person is a poison for another; therefore when the scriptures advice certain things, the scriptures glorify certain sādhanās for a certain group of people and the very same scriptures criticise those very same things in a different context. For example if you go to the karma kāṇḍa, the initial portion of the Vēda, you will find that karma is glorified very much. If you remember the Muṇḍakōpaniṣad, in the Upaniṣad itself, in the initial portion, karma was glorified;

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि तान्याचारथ नियतं सत्यकामा एष वः पन्थाः
सुकृतस्य लोके ॥ II.1 ॥

Tadētat satyaṃ mantrēṣu karmāṇi kavayō yānyapaśyaṃstāni trētāyāṃ bahudhā saṃtatāni
tānyācāratha niyataṃ satyakāmā ēṣa vaḥ panthāḥ sukṛtasya lōkē ॥ II.1 ॥

In the first portion of the Upaniṣad; it says:

tāni karmāṇi ācāratha; perform rituals, perform pūja, do japa, thus it vehemently advices everyone to do karma; And the very same Upaniṣad after a few slōkās only

प्ल्वा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यान्ति ॥ II.7 ॥

plvā hyētē adṛḍhā yajñarūpā aṣṭādaśōktamavarāṃ yeṣu karma |
ētacchrēyō yē:'bhinandanti mūḍhā jarāmṛtyuṃ tē punarēvāpi yānti || II.7 ||

Those people who take to karma are mūḍhāḥ; how is this; only 4 slōkās difference; it says tānyācāratha niyataṃ satyakāmā; and later the very same vēda says; in Taittiriya upaniṣad it says;

अग्निहोत्रं च स्वाध्यायप्रवचने च |
अतिथयश्च स्वाध्यायप्रवचने च |
मानुषं च स्वाध्यायप्रवचने च |
प्रजा च स्वाध्यायप्रवचने च |
प्रजनश्च स्वाध्यायप्रवचने च |
प्रजातिश्च स्वाध्यायप्रवचने च |
सत्यमिति सत्यवचा राथीतरः |
तप इति तपोनित्यः पौरुशिष्टिः |
स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः |
तद्धि तपस्तद्धि तपः || १ || इति नवमोऽनुवाकः ||

agnihōtram ca svādhyāyappravacanē ca |
atithayaśca svādhyāyappravacanē ca |
mānuṣaṃ ca svādhyāyappravacanē ca |
prajā ca svādhyāyappravacanē ca |
prajanaśca svādhyāyappravacanē ca |
prajātiśca svādhyāyappravacanē ca |
satyamiti satyavacā rāthītarah |
tapa iti tapōnityah pauruśiṣṭiḥ |
svādhyāyappravacanē ēvēti nākō maudgalyah |
taddhi tapastaddhi tapaḥ ||1|| iti navamō:'nurvākah ||

it glorifies karma; and in another place, it says, na karmaṇā na prajayā danēna, tyāgēnaikē amṛtatva mānāśuḥ.

The very vēda which prescribes, the very vēda which glorifies-grihasthāśrama, the very Veda says that wife cannot give mōkṣaḥ, the husband cannot give mōkṣaḥ; son cannot give mōkṣaḥ, money cannot give mōkṣaḥ; therefore quit. Therefore if you read these passages, you will think that the vēdic riṣīs were themselves confused.

Therefore how do you reconcile seeming contradiction? There is only one way you can reconcile; at one stage it is a blessing; the very same thing becomes an obstacle at a later stage. So if you take the example of the child in the womb, the first 9 months the child requires the atmosphere of the womb of the mother, the child can grow only in that atmosphere; and if there is a premature delivery; they have to create an artificial womb called incubator, the child has to be carefully protected. Therefore the womb is extremely important for a child for 10 months, but suppose the child feels very very nice and cosy inside the womb and feels that it does not have to do anything, everything is done by the mother, etc. Therefore feels comfortable and wants to remain permanently there; which mother wants to carry permanently? No. You will find very nature has created what? tyāgēnaikē, what tyāgē, womb naikē, mother need not request, the child need not request; the nature itself has created a situation, the child grows out of it; therefore the womb is good or bad; if you ask, what will you say, up to the ten month it is a blessing; after the 10 month it is an obstacle for its further growth.

Apply this principle to everything in life; everything is good for the initial stage of growth, you will have to enter, grow and then grow out of the set up. A fruit requires the skin for ripening. Without the skin, the fruit cannot ripen; when it is a raw fruit, raw fruit, I do not know the correct word. Bhagavān knows the skin is important, the Bhagavān has created the condition, that if you try to peel the skin in the banana, it would not come; because it is required for ripening, once it becomes ripe, you cannot say the skin is very important, because of that ripening happen, therefore I would eat with the skin; you cannot do that, unless you are a naturopath; for whom the skin is important; unless you are such a rare case, you will peel off the skin; it would not be nice; the fruit alone would be sweet, and you will see the condition, the skin will naturally come also; the more ripe the fruit is, the peeling is smooth;

त्रयंभकं यजामहे सुगन्धिं पुष्टि वर्धनम्
उर्वारुकमिव भन्दनात् मृत्योर् मुक्षीय मा मृतात्

[trayambhakam yajamahē sugandhim puṣṭi vardhanam](#)
[urvārukamiva bhandanāt mṛtyōr muksīya mā mṛtāt](#)

On Lord, I have entered into a set up and I should not get stuck in any set up; I should learn, I should grow, and I should grow out of that; that is why even wedding is considered only an intermediary womb stage; that is why we had four āśramas. Do not

be afraid, I am not asking you to take sanyāsa; the very fact that they kept four āśramas, enter brahmacarya, grow and grow out of brahmacarya, enter gṛhasthā-āśrama, grow and grow out of gṛhasthā-āśrama, do not hold the saree of the wife permanently, or the dhoti of the husband as the case may be. Similarly, vānaprastha and sanyāsa. The idea is everything in life has validity of a particular stage; Kṛṣṇa says karmas also, an active life is also like a womb for the spiritual baby. Even though we are grown up physically, spiritually we are mustachioed baby; even though physically grown up, spiritually babies only and therefore the vēdās say enter the karma womb, do lot of action, take to lot of activities; serve the society, do pañca-mahā-yajñās and grow inwardly. And that is the glorification of karma; and how long it should do? Not permanently do not get stuck with karma;

कृति महोदधौ पतन कारणम्
फलमशाश्वतं गति निरोधकं ॥

[kṛti mahōdatau patana kāraṇam
phalamaśāśvatam gati nirōdhakaṁ ||](#)

Active life is such that you may get into the whirlpool of activity, it would take to more and more and more, it would be like the catching the tail of the tiger; you hold; what happens, you have caught hold; now it runs round to attack you; to escape you also have to run and run around.

Now the problem is the tiger never gets tired; but after some time, if you are tired. Now the problem is if you want to continue to run, you cannot; and if you drop the tail, svahāḥ, over. Every karma can become a tiger tail; therefore make use of karma, and you should know how to grow out and spend time for vēdānta śravaṇa manana nidhidhyāsanam. And therefore Kṛṣṇa warns: a jñāni must be very careful in giving advice to the society. A jñāni who gives discourses to the public, Kṛṣṇa tells more responsibility lies in a person who teaches the society, what is that, he should not ask everyone to drop karma. If those people are mature, then dropping karma is wonderful; because it will be beautifully replaced, vēdānta śravaṇa manana nidhidhyāsanam; but imagine a person is not ready for that; as we saw before, mithyācāraḥ;

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६ ॥

[karmēndriyāṇi saṁyamya ya āstē manasā smaran |
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyatē ||3.6||](#)

When an immature person drops karma, the mind has no engagement; neither family responsibilities. Now many of us do not think of many negative things; not because we

are saints and all, but because we do not have time to think. Now imagine an immature person drops karma, he does not have family preoccupation, he is not settled his son, he is not settled his daughter, he is not settled his house, he need not take care of his parents, no other duties are there.

Therefore, lot of time, and being immature, he cannot spend the time in vēdānta; vēdānta requires a type of mind, neither karma, nor jñānam, he will become a mithyācāraḥ, he will spend his time, thinking of what, only sense pleasures. And therefore Kṛṣṇa warns; do not ask everyone to drop karma.

Be very careful when you suggest Vēdānta to people; you have to ask them to continue to do their pūja, continue their japa, continue their satsaṅga, they are all supports, religious supports for a person. And therefore here Kṛṣṇa says; karma-saṅginām buddhi-bhēdaṁ na janayēd; karma-saṅgi means those people, who are still interested in action and its results; those who are attached to worldly activities and why they are attached to worldly activities, because they are interested in worldly result; arta-kāma-pradhāna, karma-saṅgis means materialistic-oriented. Kṛṣṇa does not criticise them, they are not what you call wrong or sinners or anything, exactly like a child asking for balloon; just remember ask; when a child is asking for a balloons, you say that it is all worthless; I will give you 500 rupee note; it can buy any balloon; the child does not appreciate the 500 rupees note; what would it do, it would tear and eat it; the child at that stage requires balloon only, do not pull the balloon, only encourage, and if you have time, along with the child with the balloon; and hope, what, that the child will grow and ask for something higher. 25th day birthday, if a person asks for a balloon, that is a regrettable situation.

Similarly, we are all spiritual-babies, we are interested in money, we are interested in name and fame; we are spiritually in childhood state. Being in childhood stage is not a sin; we need not have any complex, Kṛṣṇa says encourage them. Somebody asked, our student only. Swamiji I want to achieve lot of things; get lot of money, is it wrong; I am a Gīta student; suppose I say, you should not, what will he do, he will drop, what, coming to the class. So therefore, when a person is seriously interested in name and fame, an intelligent person should not criticise him and condemn and create an additional guilt complex in him; already full of complexes; and then this is called spiritual-complex. So vēdās encourages do karma, earn money, enjoy legitimately, let it be dhārmic, enjoyment, Kṛṣṇa tells in the 7th chapter,

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥७.११॥

[dharmāviruddhō bhūteṣu kāmō'smi bharatarṣabha||7.11||](#)

I am in the form of legitimate sense pleasures also; legitimate sense pleasures also is Lord's glory.

Therefore Kṛṣṇa says do not confuse those people, by encouraging vairāgyam, renunciation, detachment, etc. do not encourage; ask them to do karma, but introduce God along with karma. What you have to introduce is not renunciation and vėdānta; many people ask, all college students must be taught vėdānta; because we are all in the late seventies; and booked our tickets. So therefore, by our learning vėdānta, what is much of a benefit, so imagine you teaching: na karmaṇā na prajayā dhanēna, tyāgē naikē amrutatva mānaśuḥ to a college student; how will it be; so what you have to teach is: follow artha karma, pursue artha-kāma, entertainment and security pursue, but along with that add dharma, add values, and along with that add devotion; and follow all those things and having gone through all these things, at the appropriate time;

परीक्ष्य लोकान् कर्मचित्तन् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ॥ Mund. II.12 ॥

parīkṣya lōkān karmacittan brāhmaṇō nirvėdamāyānnāstyakṛtaḥ kṛtēna |.. Mund. II.12 ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति |
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ||२-५२||

yadā tē mōhakalilarṇ buddhirvyatitariṣyati |
tadā gantāsi nirvėdaṃ śrōtavasya śrutasya ca ||2.52||

If it is studied appropriately, that is why a guru is necessary, if the scriptures are studied appropriately, there are no contradictions, and therefore Kṛṣṇa says, a spiritual teacher should not encourage dropping of karma, spiritual teacher should not criticise rituals; criticise pūjas; criticise temple visits; that should not be done; what should you do? Encourage.

If he wants to earn money, encourage; just put a word, 'you may also donate to some āśrama', as it would be useful, etc. those people who are attached to karma and phala and ajñānam, those who are still in the stage of self-ignorance, buddhi-bėdam na janayēt, do not create conflict by over emphasising renunciation. Let renunciation be their ideal; and renunciation is something which you do not force, but it happens.

Now are you attached to balloon; I hope you will say: No. Now what did you do for renunciation of balloon; not that you daily meditated that I should drop the balloon, drop the balloon, etc. saying that there should not be attachment, etc. and nor that if I show a balloon tomorrow, you would not say that I would not look at that; because I have renounced that; if I see I will get attachment. No; you may move with balloon, you may

play with children also, but you are not hooked to that; neither rāga nor dvēṣa; that is called transcendence; that is called sublimation; that is called growing out. Dispassion should not be forced; dispassion should grow in the mind of a person, what is the difference between forced detachment and natural maturity? In forced detachment, the person will become melancholic. Castrol oil face, no smiling; he is missing something; and when he gṛhastha s enjoying, more miserable; they are going nicely to the cinema, picnics, hotels, etc. etc. he will feel; I am not able to do this, because I have been caught in this dress of sanyāsa.

So therefore, one has to grow out; until then, encourage religion; along with philosophy, religion also must be encouraged; therefore Kṛṣṇa says; jōṣayēt, jōṣayēt means a jñāni should , a religious-teacher, a spiritual-teacher should persuade; jōṣayēt; persuade, encourage, you do not give up your pūja, japa, some people may say; Swamiji, no question of giving up in my case, because, I have not started it at all; so therefore, so if you are doing, don't give up, if you are not doing, keep some amount of religious practice, at least Gāyathri do not give up.

One of the greatest mantras in the world, do not give up and if you are not initiated into traditional Gāyathri, we have a got two types of Gāyathri, I have told you earlier; one Gāyathri for initiated people, another Gāyathri for the non-initiated people, one of the best mantras; do not give up, japa should be there; pāraṇam should be there; pūja should be there; at least mānasa pūja should be there. Therefore jōṣayēt; a gṛhastha - jñāni should persuade all the people to do: what, sarva karmāni, to do all their duties; vidvān, is the subject, vidvān-jōṣayēt, gṛhasthā-jñāni. A gṛhasthā-jñāni should persuade all other ajñānis in the society to do karma, and how should he persuade; not merely verbally, mere verbal advice would have any impact, the best advice is action. As they say, action speaks louder than words. So you may hundred times speak truth; speak truth; speak truth, and you tell lie once, at least, in front of the children you should avoid, one lie in front of child, can nullify years of advice.

Therefore Kṛṣṇa says samācaran-jōṣayēt; a gṛhastha jñāni should persuade not by mere verbal advice. But himself doing; therefore Śankarācārya does not require any pūja; according to śāstra, a sanyāsi does not require any physical pūja; even if he wants to do pūja, it is enough if he does mānasa pūja; vighraha-pūja, is not at all required for a sanyāsi; if the Śankarācāryas in the maṭam, they are doing, it is only to set an example because visitors are there; therefore Kṛṣṇa says; Samācaran, means himself performing those acts, and that too how should he act, not out of duty, but yuktaḥ, with involvement, with commitment, whole heartedly, himself performing action wholeheartedly, the jñāni must persuade others also to act.

Verse 3.27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥३.२७॥

prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā kartāhamiti manyatē || 3.27||

सर्वशः sarvaśaḥ **Under all conditions**, **कर्माणि** karmāṇi **all actions** **क्रियमाणानि** kriyamāṇāni **are done** **गुणैः** guṇaiḥ **by the Guṇas** **प्रकृतेः** prakṛtēḥ **of prakṛti** **अहंकारविमूढात्मा** ahaṅkāra-
vimūḍhātmā **one, whose mind is deluded by ahaṅkāra**, **मन्यते** manyatē **thinks** इति **अहं**
कर्ता iti ahaṁ kartā **“I am the doer”**.

27. Under all conditions, all actions are done by the guṇas of prakṛti. One, whose mind is deluded by Ahankāra, considers “I am the doer”.

Again these two slōkās are very important. These slōkās contain the essence of all the Upaniṣads; two of the most important slōkās of the third chapter, important slōkās of the entire Gīta itself. Here Kṛṣṇa talks about the technical difference, jñāni performing action and ajñāni performing action. What is the difference in their attitude, in the way they look at the action?

And first I will give you the gist of these two slōkās. What Kṛṣṇa says here is: Every individual has got two-I's. First person singular-I's. One is the lower-I called the Ego, which is kartā; bhōktā; which is limited; which travels from place to place, which is the lower-I, in Sānskrīt we can call Ahamkāraḥ; and there is another-I, which is the real-I, which is the higher-I, which we can call as Ātma, sākṣi, etc. What is the higher-I; I have discussed this before; higher-I which is called the Ātma is the nature of pure consciousness, caitanya svarūpam, which is known as Ātma, and Kṛṣṇa often uses the word puruṣaḥ. It is a technical word, puruṣaḥ, not man; puruṣaḥ means the Ātma, which is neither male or female; and what is the nature of this consciousness; I have discussed this also before, four points with regard to consciousness; do you remember;

1. consciousness is not a part, a property or product of the body;
2. consciousness is something an independent entity, which pervades and enlivens the body;
3. this consciousness which is different from the body, which pervades and enlivens the body, this consciousness is not limited by the boundaries of the body; the limitations of the body, dimensions of the body, it extends beyond the body;

4. this consciousness, which is an independent entity, and not limited by the dimensions of this body, does not die even when the body perishes; it is eternal all-pervading principle; we analysed this elaborately, for your reference, I will give you the reference also, we can go back and see those slōkās, from 2nd chapter 12 to 25, I very elaborately discussed this point.

Keep these four points in mind till Gīta is over; for my convenience. Do not ask whether you can forget them after the Gīta is over!

So this consciousness, and I gave an example also, which you should remember, is like the light pervading the hand; light is neither part, product or property of the body, it is an independent entity which pervades and illumines the hand, will not be bound by the boundaries, limited by the boundaries of the hand, it extends beyond and the light will survive, even when the hand is removed. That is why consciousness is often compared to light; it is called jyōtiḥ.

Now this consciousness is our real I. And the aim of all spiritual sādhana is to discover and own up this higher I, which is worth owning because once I own up this higher I, I am immortal *asatō mā sat gamayā; tamasō mā jyōtir gamayā; mṛtyōr mā amṛtam gamayā;* and jñāni is one who has owned up this higher Self with these words; *Aham Brahmā asmi.* Brahman means not bound by time and space. That is the meaning of Brahman.

Then what is the lower self? The lower self is mainly the mind. The mind which is a located-entity, located in this body now, this mind, which is enlivened by the higher-I, that is the consciousness, this live-mind is the lower-I. Consciousness is the higher-I, called Sākṣi, Ātma. The live-mind, why do I say, the live-mind, the mind by itself is dead matter, but this mind which is matter and inert by itself, is now live because of what, the consciousness pervading and the blessing, this live-mind is called *ahamkāra; karta;* where is it located? It is located in this body and it is this *ahamkāra*, which is operating through this body, experiencing *sukham, duḥkham*, pain, pleasure and all of them, which is a finite entity.

And it is this *ahamkāra* which drops this body, and takes up another body; *punarapi jananam, punarapi maraṇam*, etc. this is the lower I, the *ahamkāra* and every one of us is a mixture of Ātma and *ahamkāra*. Now, once we are born as a human being, we have got the biggest choice in life and what is the choice, should I continue to be the miserable *ahamkāra*, or should I claim my original glory?

We talk about various rights; human rights, childrens' rights, wife's rights; and now they are talking husband's right also; they are forming association, fight for the right, Vēdānta says we are talking about all rights, but we are not talking about one great Right, as a human being, what is that, Right to mōkṣaḥ; right to claim to our infinite glory, like a poor boy is told, that you are inheriting the father's wealth, but however, he could not locate the papers, though somebody said that he is the heir, owner of Rs.50 lakhs; or let us take as one crore in imagination; in Malayalam it is said that in Manōrājyam, why should there a half-rājyam; so let it be one crore; so one person imagine, I want to be the king of half of kingdom; after all you are imagining; I am imagining a half of kingdom, say a full big kingdom; as such you do not get it; OK he inherits one crore rupees; but he did not have the papers, and somebody comes and tells, why do you suffer with this begging bowl; you can be a millionaire. And this person says, imagine I do not want; I like beggary, if he says; we can only sympathise. We are all beggars now; all the time asking for some love, some security, some thing, knocking at the door of everyone; can't you speak two kind words to me, etc. someone phones from another state.

Swamiji I have got everything but my children does not spend a minute with me; she feels that there is emotional deprivation, I am suffering from; millionaire, big house, many cars, therefore with a begging bowl we are going from person to person, and Vēdānta is bringing the patram; at least in the case of children, once two children share, if there are four children 25 lakhs, that only will come; but here the beauty is know, each one of you can claim the infinite, even if two people share the infinite, it is not that you get half infinite and the other person gets half-infinite; infinite is that which will remain infinite, whatever the number of people share it. Pūrṇamadaḥ pūrṇamidaḥ pūrṇāt-pūrṇam-udacyatē. Vēdānta says why can't you claim the higher-I.

Instead of begging, start giving love, in fact many beggars are there; so instead of you begging, you start giving to all the beggars; why can't' you give love to everyone, even if they are miserable and they can't reciprocate; security, why can't you give moral strength, support.

So therefore, the higher I and lower I's are the two things. And Kṛṣṇa says, the Ajñāni remains in the lower I all the time; and therefore he is always dissatisfied because lower-I is permanently apūrṇam. And apūrṇam plus one lakh rupees is pūrṇam? apūrṇam + apūrṇam is only apūrṇam. This pūrṇam is not the pūrṇam of the kozhakatti that you eat!! I am not talking about kozhakatti pūrṇam; but vēdāntic pūrṇam; the infinite. Therefore, a finite plus Rs.1 lakh is equal to finite; finite plus Bill Gates is equal to finite.

So thus, a man who is claiming the lower I, he is suffering because of Ahaṁkāra and he miserably suffers saṁsāra; whereas the one who has discovered the higher I, for him the lower continues for transaction; but the thing is from the vision of the higher I, the lower I and its problems will become insignificant; Like a huge tree; when you are seeing from the ground, it is so huge; but the very same thing you look from a helicopter, it is insignificant; it is so small; similarly, a jñāni is one who is established in his higher I. the lower I is there; mind is there; body is there; it will go through its karma, he will accomplish lot of things; he will not be able to accomplish many of the things; but those ups and downs of the lower I will not disturb him because he has discovered something greatly wonderful.

So thus the 27th verse talks about an ignorant man working in the world, centered on ahaṁkāra, and the 28th verse talks about a wise man working in the world; but all the time centered on the Ātma. The wise man is not affected by the ups and downs which are like mosquito bite to an elephant. It would not even know. This is the difference between jñāni working in the world and the ajñāni working in the world. The details of which we will see in the next class.

Hari Om

046 CHAPTER 03, VERSES 27-28

ॐ

Lord Kṛṣṇa pointed out in the beginning of this third chapter, that an ajñāni, a self-ignorant person, should perform karma or action because action alone is the method of purifying the mind. Therefore the teaching is: karma is necessary for an ajñāni. And now from the 20th verse onwards, Kṛṣṇa is pointing out that a jñāni also should be performing karma; but the purpose of jñāni's action is totally different from that of the ajñāni. Jñāni performs karma not for the sake of purity or liberation; because he has already accomplished that. If jñāni should perform karma, it is meant for lōkasaṅgraham; so citta śuddhyartham, ajñānina karma karthavyam; lōkasaṅgraham, jñānina karma karthavyam; are you getting. Sānskrīt is like Tamil; For citta-śuddhiḥ, ajñāni should work; lōkha-uddāranārtham, jñāni should work; so the purpose may be different; but karma is necessary, on the part of both ajñāni and jñāni.

So the present topic that we are seeing is jñāninām karma. So naturally the next question is, if jñāni also performs karma for lōkasaṅgrah, if ajñāni also performs karma for citta śuddhiḥ, mental purity; then what will be the difference in the karma that they perform?

So the difference between jñāni's action and ajñāni's action is being discussed in these verses.

The first difference Kṛṣṇa talked about is the superficial difference which anybody can understand, which difference we have already seen; and what is the difference; ajñāni performs action **for** happiness; whereas jñāni performs action **out of/with** happiness. Jñāni performs action with happiness. So one performs **for** the sake of happiness, while the other perform **with** happiness. Instead of happiness, you can replace with the security or fulfilment, any word. Ajñāni works for fulfilment, jñāni works with fulfilment. ajñāni works for security; jñāni works with security; In short, in the case of ajñāni, whatever he is seeking, all of them jñāni has already accomplished. And therefore in the case of ajñāni every action is a struggle; there is an anxiety; there is a tension, I should succeed, somehow or the other; somehow is mixed with by hook or crook; so many things can be added there; so therefore just as we have in the sports field, they do not mind even taking drugs, somehow or the other to win the gold medal; otherwise they are miserable; in the case of jñāni, actions are not a struggle at all; every action is a sport, one is burden; whereas other is leela; this is the difference at the superficial level, which anybody can understand. Just by looking at the face; you can know; in the one, the tension is writ large; on the other there is total relaxation.

Having talked about that difference, and now Kṛṣṇa is talking about the difference between jñāni and ajñāni or the jñāni's action and the ajñāni's action from technical angle; from vādāntic angle; and what is he going to say; I will give you the gist of these two verses; these two verses are important verses which contain the essence of the vādānta.

In this Kṛṣṇa wants to point that everybody has got a lower self, and the higher-self called the ātma. Everybody is a mixture of ahaṁkāra and ātma. And what is the definition of ahaṁkāra? Ahaṁkāra is the body-mind-complex which is blessed by the ātma and because of which it has become sentient and alive. This we should remember, the word ahaṁkāra is used in this context in a philosophical sense.

In the scriptures the word ahaṁkāra is used in two different context; one is the context of ethics and morality; in the dharma-śāstra context, we use the word ahaṁkāra, there the word ahaṁkāra which is pride which is opposed to humility; as opposed to vinayaḥ. In that place, ahaṁkāra means that is arrogance or pride or vanity; and what is the opposite of ahaṁkāra? Humility or vinayaḥ. In the context of dharma śāstra, ahaṁkāra is pride; but in the context of vādānta, ahaṁkāra does not mean pride, vanity, arrogance or superiority complex but totally something else.

Ahaṁkāra means the body-mind-complex is called ahaṁkāra; the body-mind-complex is called ahaṁkāra; and that too what type of body-mind-complex, naturally, body mind complex is inert in nature according to vēdānta-śāstra, because body is made up of matter, pañca bhūtani, mind is also made up of matter, pañca-sūkṣma-bhūtani, the only difference is body is made of gross matter, mind is made up of subtle matter and therefore the body-mind-complex, is inert, material according to Vēdānta.

And if this material is now acting sentient or alive, it is not because its natural sentiency, but it is because of borrowed sentiency. Like what; we know that the fan cannot go by itself; the fan does not have the capacity to go around by itself; because I see that it does not go around, that means it does not naturally go around; and this fan is going around, that means the fan which does not naturally go around, is now going around. It means what? It is blessed by some other principle. I do not see the principle, it is not visible; both the fans are looking the same; but this is running, and the other is not; from that I infer that this is blessed by something else; and what is that something? Electricity.

If this is understood, Vēdānta says, the inert body-mind-complex, is now alive and sentient unlike the table, the table will not get angry whatever it is done to it; so there is a difference between this matter and that matter, which is caused by an invisible principle and that is called ātma tatvam; or chaitanya tatvam. Therefore this body-mind-complex is blessed by ātma, this blessed body-mind-complex is a live-entity; in Sānskrīt it is called Sa bhāsa; manō or dēha manaḥ; sa abhāsa means that which has got borrowed consciousness; sabhāsam, means borrowed consciousness or blessed by ātma, what is blessed, the body-mind-complex, this live body-mind-complex is called ahaṁkāra in vēdānta.

And in addition to this ahaṁkāra, that is the body-mind-complex, there is another principle; what is that? The ātma, and what is the ātma? The blessing-principle, body-mind-complex is what? Blessed-principle, ātma is what? The blessing-principle, the consciousness principle; thus every individual is a mixture of the blessed-body-mind-complex as well as the blessing-ātma; the blessed-body-mind-complex is called ahaṁkāra or the ego. And this ego is our lower I, and ātma is our higher I. Ego is the lower self, ātma is the higher self; Ego is our lower nature; ātma is our higher-nature; Ego is our incidental nature, Ātma is our intrinsic nature.

Now this Ego and Ātma, ahaṁkāra and ātma have got several differences; this ahaṁkāra and ātma have got several differences; some of which we have already seen before, I will remind you.

The first-basic-difference is that ahaṁkāra is a limited entity, because body-mind-complex, blessed-body-mind-complex, ahaṁkāra is finite, whereas, ātma the consciousness-principle is infinite, infinite means, it is all pervading; So ahaṁkāraḥ-alpaḥ, ātma-ananthaḥ;

The second-difference is ahaṁkāra is anithyaḥ, ahaṁkāra is subject to arrival and departure, that is why in sleep we do not have ahaṁkāra. Is anyone saying I, I, in sleep. the finite I, the located I, the individualized I, Is it available in sleep? It is available now alone; which is appearing with an individualized I, bio-data I. If application form is given; it is date of birth, (date of death they do not put, not because it is not there, but the date is not known now). Therefore, Nationality, parentage, caste, creed, sex, they will ask. And some of the bio-data are physical, some of the bio-data are intellectual; you say M.A. phd. CAIIB, M.Sc. in fact all the alphabets in the language, we put; intellectual bio-data; both of them belong to what; ahaṁkāra, the individualized-I, that obtains in the jāgrat avastha, the moment you go to sleep, the ahaṁkāra is resolved.

So therefore, ahaṁkāra is anithyaḥ, ātma nithyaḥ; and ahaṁkāra is savikāraḥ, ahaṁkāra is subject to all types of modifications. Now I am happy-I, now I am depressed-I, now I am miserable-I, now I am old-I, young-I, sick-I, healthy-I, fair-I, dark-I, bald-I, haired-I; white haired-I, brown haired-I, all belongs to what? ahaṁkāraḥ.

So savikāraḥ, ātma-nirvikāraḥ; and ahaṁkāra is kartā and bhōktā; it performs all the actions and it reaps the results of all the actions; so ahaṁkāra is kartā, bhōktā, ātma is akartā and abhōktā; Where did you see all these. 2nd chapter, verse No.12 to 25. If you remember, wonderful, otherwise go back and read those portions.

Then last one more main difference, Ahaṁkāra is ever a saṁsāri; because it keeps on doing the action, which will produce either puṇyam or pāpam, which will produce sukham or duḥkham; therefore ahaṁkāra is ever a saṁsāri and ātma is never a saṁsāri. Every individual is a mixture of this ātma and ahaṁkāra; nobody is pure ahaṁkāra because there cannot be a pure ahaṁkāra without ātma.

So everybody is a mixture of ahaṁkāra and ātma, this ahaṁkāra we call as Ego or the lower self, ātma is the higher self. Now the śāstra says; you can claim any one of these two as your true self; it is your choice. You can claim any one of the two as your real self. It is your choice. And suppose you decide to own up ahaṁkāra, as your real I, which we have done unfortunately, because we always think of ourselves as what? The finite ahaṁkāra -I. Vēdānta says you are free to claim ahaṁkāra as yourselves; but once you are ahaṁkāra, be prepared for saṁsāra. If you marry a devil, you have to climb the drumstick-tree; you are free to claim ahaṁkāra as yourself; the other-side of ahaṁkāra

is saṁsāra. It is like two sides of the same coin; voting for ahaṁkāra is voting for saṁsāra. Because ahaṁkāra will have prārabdhaḥ karma; sañcita karma; and sañcita karma; and even if you exhaust the prārabdhaḥ karma, you are bound to accumulate āgāmi karma; even if you do not accumulate any āgāmi karma, you have got the inexhaustible sañcita karma.

Therefore ahaṁkāra will have to go through ups and downs; there is no such thing called freedom for ahaṁkāra; mōkṣaḥ for ahaṁkāra it is not possible; then what can you do; there is only another alternative; like that riddle that was given to Birbal; in Akbar's court, so a line was drawn and he was told they were given this riddle, you have to shorten the line without rubbing it off; or breaking the board. You have to shorten the line; people were wondering how can I do that. He said it is simple, draw another bigger line in front of that line, even though I have not made any change in this line, in front of that line, this line will become insignificant.

Like the ladies do, the secret; whenever the salt is more, you cannot remove the salt; but what can you do; add hot water, do, therefore, it is as good as reduced without reduction. This is the vēdāntic method; ahaṁkāra can never get away from saṁsāra; ahaṁkāra means, birth will be there; growth will be there; old age will be there, disease will be there, death will of course be there; not only my death; I have to face the death of people around also, association and dissociation, etc. and even avatharas cannot escape, what to talk of miserable human beings;

Therefore what is the way to solve the problem; draw another bigger line; and what is that bigger line; discovery of the higher self, which is nithya-śuddha-muktha-svabhāva; which is ānanda-svarūpa, which is infinite, which is all-pervading and when I discover the higher self, not that the lower self is free from problems, but those problems will become what? Insignificant.

Sometimes you read the stories of the escape of some people from certain communist countries and dictatorship countries and they want to escape. The communist people are terrible. And he would have walked without food for days together; first of all; money would not be there; he cannot go to the hotel, as police is there; body torture, body is emancipated; and he reaches the neighboring country. North Korea to South Korea; now even though his body is going through terrible suffering; having reached the border of the other country, he celebrates.

Now what happens to the other suffering? Is it gone; the sufferings are not gone, when he thinks of the freedom that he has attained, in front of that benefit, all the sufferings, the pain and the legs broken; read wonderful stories, they are all real stories, which

happen even now, you can read in Readers'-digest; experiences of people, legs gone, we cannot imagine even one tenth of that, one mosquito bite we cannot tolerate; and this is our condition, and all those pains are not gone, those pains become insignificant, in front of the freedom that he has discovered.

In the same way, jñāni has discovered a higher ānanda, in front of which the physical suffering, the worldly separation, the loss in business or anything and all these things will become insignificant. Whereas in the case of ajñāni, since the higher self is not there, every suffering becomes too magnified like the undiluted rasam, which is full of salt, just as he cannot taste that, the ego cannot withstand the suffering.

And this is difference Kṛṣṇa wants to talk about in the 27th verse Kṛṣṇa talks about ajñāni who is caught in ahaṁkāra. So Kṛṣṇa gives him a special title; this is the season you know,... Sangeetha-śikāmaṇi, etc. ajñāni-śikāmaṇi Kṛṣṇa gives the title, ahaṁkāra vimūdhātma is the title given to all the saṁsāri, they are so much absorbed in ahaṁkāra; they have not discovered their own higher self and therefore every problem of ahaṁkāra is too magnified.

For everything you would like to run away; get out of the whole thing or commit suicide he would say. Therefore, ajñāni who is ahaṁkāra-vimūdhaḥ means deluded lost in the lower-I, is the topic of the 27th verse, and in the 28th verse, Kṛṣṇa talks about jñāni for whom ahaṁkāra and its problems are not absent; but they are insignificant. This is the difference between ajñāni and jñāni. Now in this verse, there are certain technical words, which we have to clearly define.

Now the first word is prakṛtiḥ. Every word has got a specific meaning in this context, and each word has got different meaning in different context; the word prakṛtiḥ is one such word, which has got different meanings in different context. And in this context, the word prakṛtiḥ means the basic matter-principle; otherwise called māya; So in this slōkā, prakṛtiḥ means the basic matter, which you may call the subtlest form of energy; which is called here prakṛtiḥ; another word we use in the śāstra is māya; so prakṛti is equal to māya is equal to basic matter; this is first technical word.

Then the next word we have to note is guṇāḥ; the word guṇāḥ also has got several meanings in difference contexts. In this context, the word guṇāḥ means a product. kāryam; vikāraḥ; so prakṛtiḥ means matter; guṇāḥ means product; joining these two, prakṛti guṇāḥ means product of matter, product of matter; and what is that? Any inert material in the creation, is product of matter; therefore we can call each one of them prakṛti-guṇāḥ; the clock is prakṛti guṇāḥ; book is prakṛti-guṇāḥ, anything that you see

around, they are all prakṛti-guṇāḥ, material, in simple English, material is, that which is born out of matter, is material. Matter kāryam, material.

And even though the prakṛti-guṇāḥ means any inert material in the creation in this context which material Kṛṣṇa keeps in mind, so does he keep this clock in mind, this amplifier in mind, what is he keeping in mind.

In this context, Kṛṣṇa keeps the body mind complex in his mind; the body-mind-complex is the inert material and therefore it is product of prakṛti, product it is. And we have seen in Tatva Bōdha, I do not know whether you remember, long long before, once upon the time; from the māya alone, five-subtle-elements were born; and thereafter five gross elements were born and from the five-subtle-elements, the mind and other organs are created, from the gross elements, body is created; and we saw the details also; from the individual satva-guṇa; the jñānēndrias were created; from the total satva-guṇa-mind is created; all these topics, if you remember, it will be good; if you do not remember, does not matter, you remember this much, the body-mind-complex is product of prakṛti, therefore inert matter.

And even though the body-mind-complex is inert by itself, now both of them are sentient; both of them are alive, because of what; because of consciousness borrowed from ātma. Just as the fan is now capable of moving because of the energy, electrical energy is converted into mechanical energy; is borrowed from electricity. And this prakṛti-guṇāḥ, that is the body-mind-complex alone is called ahamkāraḥ. Therefore the final meaning of prakṛti-guṇa is ahamkāra, i.e. the body mind complex, with borrowed consciousness.

Now look at the first line: Kṛṣṇa says: karmāṇi prakṛtēḥ-guṇaiḥ kriyamāṇāni; all the actions are performed by prakṛti-guṇas alone. All actions are performed by prakṛti-guṇas alone; prakṛti-guṇas, means the body mind complex alone, what is the other name for body-mind-complex; ahamkāra. All the actions are done by prakṛti-guṇas alone, is equal to body-mind-complex alone, is equal to all the actions are done by ahamkāra alone. And Kṛṣṇa says sarvaśaḥ; sarvaśaḥ means, under all conditions ahamkāra alone can act. And what is the corollary of it; ahamkāra alone can act means, ātma does not do any action; consciousness does not do any action. Just as the light is there pervading this hall and blessing all the activities here, devotees are coming, the light illumines that; and some devotees look around and return; the light illumines that; some devotees chose to sit; and the light illumines that; and some devotees pull the book and see; the light illumines that; and some of them want to write notes, the light illumines that; and at the right time, the pen does not write, the light illumines that. light illumines

all the activities but itself does not enter the temple, does not go out, does not stand, does not sit; does not take the pen, does not write, does not do any action.

And can you say that therefore light is not necessary, as it is not doing any action; and switch off the light; then no work will happen. It does not perform any action; but without it no action can be performed; similarly, without ātma, ahaṁkāra cannot perform any action at the same time, ātma itself does not do any action; therefore Kṛṣṇa says; sarvaśaḥ, ahaṁkāra alone does all action; Ok.

So what? Kṛṣṇa says in the 2nd line, ahaṁkāra vimūḍhātmā; all the ignorant-people are deluded by this ahaṁkāra; i.e. kartā-bhōktā-ahaṁkāra. All the ignorant-people are deluded by this ahaṁkāra; and what do you mean by that; the idea is this: being deluded by ahaṁkāra means, being lost in ahaṁkāra, being carried away by ahaṁkāra. To what extent; to such an extent that they do not have time to think of what the higher real nature, claiming which I can enjoy freedom.

It is like a beggar; he is so busy begging; and somebody comes and tells, you have got your own land in the slum area and under that land, you have got a huge, what you call, treasure, if you can claim that treasure, you need not beg hereafter, and this person says, I am so busy begging, that I have no time to spend for claiming my treasure. Pātram is ready. Vēdā is coming and telling; Claim your birthright; Tilak said: Freedom is my birthright; I will have it. That is politically; in vēdānta we say, spiritual freedom is your birthright; you claim it.

When Vēdānta is saying, uttiṣṭataḥ jāgrataḥ prāyapavarān nibōdhataḥ; everybody is busy with his ahaṁkāra and running here and there; and it is only to suit them, I have to adjust the classes; one class in the morning, one class at 11 o'clock, one class on Sunday, still no one is interested; somehow try to come I say, but no; even the cassettes and tapes are there, buy it and listen; but no, No time. For that they ask. Is there a library which brings the cassettes to home and takes it? Can I keep it for 3 months, whatever you do, they want excuses. We have only for pray for those people. Therefore, ahaṁkāra makes you get lost in karma; and therefore that person is called ahaṁkāravimūḍhātmā, does not allow him to ask the question, am I this miserable ahaṁkāra, or am I something more than this.

कस्त्वं कोऽहं कुत आयातः, का मे जननी को मे तातः |

[kastvaṁ kō:'haṁ kuta āyātaḥ, kā me janani kō mē tātaḥ |](#)

Basic questions, we have no time. It is like watching a movie; initially I see the screen which is the truth; and as even the movie starts, I get absorbed in the characters of the

movie, who are nothing but mithya, not even real, they are nothing but lights and shadows, I get carried away by the plot, that I lose sight of what? The screen and then when there is some tragedy, or there is some horror movie, I scream; screen to scream. So therefore Kṛṣṇa says ahaṅkāra-vimūḍhātmā, caught in the lower self, kartā aham iti manyatē; this ajñāni claims that I am the karta-ahamkāra, I am the bhōktā-ahamkāra, instead of claiming Aham Brahma Asmi.

आर्द्रं ज्वलति ज्योतिरहमस्मि । ज्योतिर्ज्वलति ब्रह्माहमस्मि । योऽहस्मि ब्रह्माहमस्मि । अहमस्मि ब्रह्माहमस्मि । अहमेवाहं मां जुहोमि स्वाहा ॥

[ārdrāṁ jvalati jyōtirahamasmi | jyōtirjvalati brahmāhamasmi | yō:'hasmi brahmāhamasmi | ahamasmi brahmāhamasmi| ahamēvāhaṁ mām juhōmi svāhā ||](#)

All beautiful mantras which tell you to claim what you are; but this vimūḍhātma, means super idiot; śāstra uses both of them, like that person, two people they wanted to put a nail in the wall; and one person put the nail upside down and the sharp point was this side and suddenly he saw that the head is on the other side, and the sharp portion is facing him; and then he asked who has manufactured this nail; they do not know how to manufacture properly; this head should be this side; the sharp portion should be the other side; then the assistant said that: you do not know; they have manufactured it properly only; you do not know how to use the nail; this nail should be used for the opposite wall, he said. So if one is mūḍhaḥ; another is vimūḍhāḥ; he is correcting and doing mistake; Kṛṣṇa says, you are not ordinary (मूढात्माḥ muttal; you are double-filtered (मूढात्माḥ; ahaṅkāra-vimūḍhātmā, kartā āhaṁ ithi manyatē. This is the ajñāni's action.

Then what about jñāni?

Verse 3.28

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥३.२८॥

[tattvavit tu mahābāhō guṇakarmavibhāgayōḥ|
guṇa guṇēṣu vartanta iti matvā na sajjatē||3.28||](#)

महाबाहो mahābāhō – **Oh Arjuna!** तु tu **But**, तत्त्ववित् tattvavit **the knower of the truth** गुणकर्मविभागयोः guṇa-karma-vibhāgayōḥ **of Guṇas and their functions** न सज्जते na sajjatē **remains detached** मत्वा matvā **with the understanding** इति iti **that** गुणाः guṇāḥ **Guṇas (sense organs)वर्तन्ते** vartantē **function** गुणेषु guṇēṣu **among Guṇas (sense-objects).**

28. Oh Arjuna! But, the knower of the truth of Guṇas and their functions remains detached with the understanding that Guṇas (sense organs) function among Guṇas (sense-objects).

So ajñāni has been talked about; he is caught up in his lower self; he is ignorant of his higher self; and he is not only ignorant; and he does not want to claim also. He will not know himself, and even if advised, he will not know. Neither he claims by himself; nor does he want to claim when somebody wants to help him; that is ajñāni's lot.

Then what about jñāni? Jñāni also has got ahaṁkāra; let it be very clear; jñāni also has got ahaṁkāra; because what is the definition of ahaṁkāra? Body-mind-complex, which is live blessed by the ātma; jñāni has got a body or not? so suppose all the jñānis do not have bodies; they cannot teach; they cannot do upadēśa; and if they do upadēśa; aśiriri like it will come, you do not know where he is sitting; and all those problems will come; and jñāni's happily have bodies; determined by their prārabdhaḥ; and what about mind; another confusion; jñāni does not have mind; it is a very big confusion in vēdānta; because they use the expression manō nāśaḥ; which has created this problem, you should know clearly, jñāni has a beautiful mind, which Kṛṣṇa himself will describe later:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च |
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी || १२ - १३ ||

[advēṣṭā sarvabhūtānaṁ maitraḥ karuṇa ēva ca |](#)
[nirmamō nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī ||12.13||](#)

Jñāni is compassionate, when you say, compassion belongs to what? It is the mental attribute; so jñāni enjoys the mind, then why do you say manō nāśaḥ; it is a figurative expression, whatever is healthy, you do not feel the burden; it is a beautiful concept; when do you feel your body; now the fingers are there in your hand; are you remembering that when you are listening to it. Suppose you have a wound in the finger. Then what will happen? Then you will be doing finger dhyānam. it will be calling your attention; therefore when your body is fit, you do not feel the body; because it is so light; somebody said; when the shoe fits to your leg; you do not feel the presence of the shoe; anything; similarly your dress also, if it is too tight somewhere then you will be fidgety; when the dress fits, you do not feel the dress; when the shoe fits, you do not feel the shoe. When the body is fit; you do not feel the body; when the mind is healthy, a sane mind which does not have rāgaḥ-dvēśaḥ kāma-krōdhaḥ problems are not there, that mind is so light, that's why somebody said

भारोऽविवेकिनः शास्त्रं भारो ज्ञानं च रागिणः।
अशान्तस्य मनो भारः भारोऽनात्मविदो वपुः॥

[bhārō:'vivēkinaḥ śāstram bhārō jñānam ca rāgiṇaḥ|](#)
[aśāntasya manō bhāraḥ bhārō:'nātmaavidō vapuḥ||](#)

The one who does not understand the scriptures, the scripture is a bhāram; even school, suppose you get byheart, without understanding anything, carefully you have to forget, that is a bhāram; if you see, the head is heavy; because now it is crumbling; but what you have understood, it is no more a bhāram; bhāraḥ avivēkinaḥ śāstram; and aśāntasya manō bhāraḥ; aśāntasya when there is disturbance, mind is a burden; when the mind is peaceful, it is not a burden, jñāni is free from mind means; for jñāni mind is not a bhāraḥ. That is called manō nāśaḥ;

That is an aside topic. What I want to emphasize here is jñāni also has got body-mind-complex, which means jñāni has got ahaṁkāraḥ; but what happens to the jñāni is since he has discovered the higher self, the ātma, the discovery of ātma makes the ahaṁkāra lighter, it is no more toxic-ahaṁkāra; it is no more poisonous ahaṁkāra; it is no more burdensome-ahaṁkāra; and in the śāstra, they give the example, dugda bījavat; like the roasted seed; when the seed is roasted, it is not destroyed, it is very much there; and the roasted seed when you use, it is tasty also; in the bathing oil, they put the rice also, so when we were children, it was nice to eat that, at the time of oil bath; it is a painful affair. For that we go to the oil bath; that roasted rice grain is very very tasty; you have not tried, try it; long time since I got oil bath; therefore roasted seed is tasty, it can do everything; except one thing, what is that; germinate;

Similarly, jñāni's-ahaṁkāra will do everything; it will eat; it will talk, it will travel, it is a functional ahaṁkāra, but it has lost its capacity to germinate into saṁsāra, it is non-binding ahaṁkāra, it has become alankāra. ahaṁkāra has become alankāra; that is indicated by the Lord Śiva having the snake in his neck as a bhūṣanam. The snake which is a frightening thing, it is an alankāra for the Lord. Like that ahaṁkāra is; the snake signifies it; the frightening snake can become an ornament.

Similarly the frightening ahaṁkāra can become an alankāra for a jñāni. And that is said here; look at the slōka. he mahābāhō tattvavittu, so Hey Arjuna, oh powerful Arjuna, tattvavittu, jñāni knows the reality; a jñāni knows the reality; so tatvam I told you it can be split into two ways; here the tatvam should be split not as two words, but tatvam as one word and one suffix; tat plus tvam suffix, which means reality; tattvavit means the one who knows the reality; reality of what, guṇa-karma-vibhāgayōḥ.

Here also we should be careful; the word guṇa is the same as the prakṛti-guṇa talked about in the previous verse; here the word guṇa means prakṛti-guṇa which we talked about in the previous verse; (in the previous verse whether we talked about prakṛti guṇa, do not ask, if it is next week, it would be acceptable, not this week) prakṛti-guṇa means the product of basic matter; body, mind, complex, ahaṁkāra. Here guṇa means what?

The ahaṁkāra, which is otherwise called kartā and karma. Ahaṁkāra and its karma he clearly knows.

That means what, all the karmas, meaning actions belong to ahaṁkāra alone, no karma belongs to ātma. This knowledge is very clear; just remember the example, when I move the hand, the motion belongs to the hand alone and the light does not and cannot move; It is there pervading all over, but it is

nityaḥ sarvagataḥ sthāṇuracalō'yaṁ sanātanaḥ. Similarly even when we talk about rebirth, it is the ahaṁkāra which travels from one place to another, but the ātma can never have rebirth; because where is ātma, ātma is all-pervading.

Therefore jñāni is one who has understood that all karmas belong to ahaṁkāra alone, not ātma; this division, this distinction he has known. And therefore he knows ahaṁkāra cannot give up action, because as long as ahaṁkāra is there; being a kartā, it will have to perform one action or the other; you can only give up one set of actions; only to replace by another set of actions; so, if a person gives up gṛhastha-āśrama and takes up sanyāsa-āśrama, can he give up the action; eating; cannot give up, only thing is he will change the words; no more house; then he will say āśram; previous he will say I have got a cup or glass; now he will say kamandalu; previously he will say lunch, dinner; now he will say, bhikṣa. You can change the words; but you cannot give up action. Therefore, at the ahaṁkāra level, he knows that the actions will have to continue. Therefore without resistance he allows the ahaṁkāra to work in the world. Depending upon what? The type of āśrama. If you are a sanyāsi, do the activities which is fitting for that; if you are gṛhastha, better do gṛhastha's duty, 24 hours you cannot sit and do the japa, then you will get thrashed; gṛhastha will have to earn; he has to do what he has to; this is the difference between the jñāni and the ajñāni; the details of which we will see in the next class.

Hari Om

047 CHAPTER 03, VERSES 28-30

ॐ

In these verses beginning from the 21st verse onwards, Kṛṣṇa is talking about the duties of a jñāni, who continues to be a gṛhastha or who continues to be in the society. And since jñāni serves as a model for the society, he must be extremely careful with regard to his lifestyle. And Kṛṣṇa says that therefore many things jñāni will have to do, even though he does not require those activities for his own benefit; mainly karma, a jñāni

does not require, | naiva tasya kṛtēnārthō nākṛtēnēḥ kaścana || 3.18 || By karma also, jñāni does not benefit anything; and by dropping the karma jñāni does not lose anything; even though for him karma is not required; Kṛṣṇa says: he has to do to educate the society.

And while a jñāni performs actions to guide the people, what will be the difference between jñāni's action and ajñāni's action? Kṛṣṇa talked about the difference from a superficial level first; and the difference is ajñāni acts for happiness; jñāni acts with happiness. This is the difference which any lay person can understand.

And now Kṛṣṇa talks about the difference at the philosophical or technical level; and what is that? Jñāni has discovered the higher self-called ātma; and from the level of the ātma, he is able to see ahaṁkāra as inferior and insignificant and incidental-I. He does not give ahaṁkāra, more importance than it deserves. In the case of ajñāni, ahaṁkāra is given over importance, because ajñāni takes ahaṁkāra to be himself; therefore ahaṁkāra's biography is my biography; ahaṁkāra's ups and downs are my ups and downs, and therefore I am very very serious about the ahaṁkāra's life. But in the case of the jñāni, he has recognised his higher self from whose standpoint ahaṁkāra is not unimportant; he does not neglect the ahaṁkāra, he gives it that much importance as it deserves. Putting ahaṁkāra to play. And what is that ahaṁkāra? We saw in the last class; body mind complex, blessed by the ātma, live body-mind-complex is called ahaṁkāra; and Kṛṣṇa uses a technical word for ahaṁkāra and that is prakṛti-guṇāḥ;

In these three verses; the word prakṛti-guṇāḥ is the technical word to convey the meaning of live body mind complex and live body-mind-complex is called ahaṁkāra in philosophical context and therefore in the 27th verse, Kṛṣṇa talked about the ignorant person; ignorant person identifies with his lower self; identifies with his ahaṁkāra, and he is enamored prakṛtēr-guṇa-sammūḍhāḥ, ahaṁkāra-vimūḍhātmā. Enamored by this Ahaṁkāra, he suffers; he takes himself to be a kartā, and consequently he becomes a bhōkhtā and he is a doer and he is an enjoyer. And a bhōkhtā, means the one who consumes, eats the karma-phalam is the bhōkhtā and a bhōkhtā an eater always enters a mess; gets into a mess; double meaning.

And having talked about an ajñāni who is lost in the ahaṁkāra, and now in this verse, Kṛṣṇa talks about the jñāni who sees the ahaṁkāra and gives it **its-importance**, but not **over-importance**. And that is the slōka we are seeing; hey mahābāhō guṇakarmavibhāgayōḥ tattvavit; so jñāni is one, who knows the truth about the guṇa and karma; guṇa means prakṛti-guṇa; prakṛti-guṇa means ahaṁkāra; therefore guṇa

karma means ahaṁkāra and its actions. Jñāni knows the truth of ahaṁkāra and its action; and what is the truth?

Ahaṁkāra can never escape from action; whether we like or not; ahaṁkāra will have to be eternally active. If ahaṁkāra tries to rest as they say, **if you rest, you will rust**; even for maintaining physical health, ahaṁkāra has to be active. That is what, nowadays they are saying that the longevity has increased; previously 50 years was average life. Now 60, 70 people are healthy; because of medical wonders; but if we are going to live longer; we should know how to gracefully grow old; and how to maintain our physical and mental health; and one of the instructions they give is to be active-physically and also intellectually. And therefore, ahaṁkāra has to be a kartā. And as long as ahaṁkāra is a kartā, it has to be a bhōktā also; therefore, at ahaṁkāra-level, life is a series of action and a series of reaping the results-of-action; and many karma-phalaṁs would be wonderful; and many karma-phalaṁs are going to be frightening; or it is going to be very very painful; and jñāni accepts that nature of ahaṁkāra and allows ahaṁkāra to have its own life.

And while he allows the ahaṁkāra to go through its life; governed by prārabdha, what does he remember? Kṛṣṇa here beautifully says: guṇāḥ guṇēṣu vartantē; ahaṁkāra is also prakṛti guṇāḥ; ahaṁkāra is prakṛti guṇāḥ; prakṛti is basic matter; guṇāḥ means product; prakṛti guṇāḥ; product of basic matter. What is that? Body mind complex. Last class what I told, you should remember; prakṛti-guṇa is equal to body-mind-complex = ahaṁkāra; therefore the first guṇa refers to body-mind-complex, which is material in nature; and this guṇāḥ guṇēṣu vartantē. What about the world; world is also prakṛti-guṇāḥ; means product of matter; so body-mind-complex is product of matter, the world is product of matter, ahaṁkāra is product of matter. World is also product of matter; ahaṁkāra has got three guṇās, being material in nature; the world also has got three guṇās; this ahaṁkāra and world will eternally interact. You cannot stop the interaction between ahaṁkāra and the world; and this interaction is going to necessarily produce pleasure and pain. Some interaction will be welcome and many interactions will not be so welcome.

But just because it is not welcome; I cannot try to escape from the world; if you avoid the people in the city and go to Rishikesh; there also there are more people. Once upon a time, Rishikesh was known as a quiet place.

Now go there; the so-called Burmah bazar or Māyā-bazar; that is there in Rishikesh also; and we went to Uttarakāśi for a camp; and Uttarakāśi is 4000 ft. height in the interior of Himalayas, we were expecting to see all kinds of ṛṣṭis and all those things; we see the

photo, Amitabh Bachhan starring. That is welcoming us in Uttarakāśī. On inquiry we come to know that there is the Tehri dam; the controversial dam; you know, they are building, therefore so many engineers, workers all the people are there, therefore a small market is there; whether the market is there or not; important the cinema theatre is there. You go to Badrinath and the first shop you find is: that Madrasis come and there is a board which says: Masala dōsai available hot, hot. So you go anywhere, people will be there; if people are not, animals are there, trees will be there.

You cannot escape from the world; and people tired of world and trying to escape takes to drinks and drugs; that also will not improve, they are going to become more miserable and they will become incapable of facing the world; therefore, better accept the fact that I have to face the world and interact with the world; and therefore jñāni understands knows, guṇāḥ guṇēṣu vartantē; ahaṁkāra will interact with the world.

Why is jñāni able to allow that to happen? Because he knows even when ahaṁkāra is interacting; I have got a higher-nature; which is of the nature of caitanyam, which is not affected by all these dramas going; just as the activities of the dream world do not affect the waker; just as the various things happening in a movie screen does not affect the screen itself; similarly the real higher-I am not affected by either the karma or phalam. This fact, the jñāni remembers. So the only way is to discover your higher self, so that you are ready to allow ahaṁkāra to interact with the world without being fuzzy. Iti matvā. With this knowledge, na sajjatē. Jñāni remains detached; he is able to look at his own ahaṁkāra, objectively. He is able to look at his ahaṁkāra objectively; that means he is able to look at his own body-mind-complex- objectively.

Afterall our problem is not the death of the body itself; death of the body does not cause any problem because, so many bodies are dying regularly. What problem we have; daily you read the obituary column; so many people are dying and you are not worried; not only you are not worried, you will also speak philosophically, one day everybody has to leave; etc. We will quote Gīta also; jātasya hi dhruvō mṛtyur; when it is the neighbor's death; therefore the death of the body we are able to accept, with regard to some other body, I am able to accept the law of creation, because with regard to the other bodies, I am objective.

And if I am not able to accept the death of this body, or of a few other relatives, the only problem is I have lost objectivity; Vēdānta does not change any facts of life; [Vēdānta gives me objectivity](#). I learn to look at the closest bodies of me, or my relatives; as one of the bodies in the world; and if jātasya hi dhruvō mṛtyur, is a universal law for all, that is true for the husband or wife, father or mother; it only affects when it is one of our family;

then the God-cursing starts, wondering whether the God does not have the eyes, ears, etc; so that means what the problem is not with God; problem is not with the world.

Suppose you say: Let Lord abolish the law of death; let everybody survive; so that my family people also survive; let us have a New Law; constitutional amendment. 2/3 majority, we just put; imagine the law-of-physical-death is revoked; what will happen; our great-great-great-great-grandfathers, all those people will be now also surviving, with the curved back, 800-year-old, 900 year -old-people, already population-explosion, imagine Bhagavān has kept mortality, physical-mortality perfectly and properly. Our problem is we do not have an objectivity.

We want two sets of laws; one for all the other people; they should die at the right time; one set of laws for me and my two. Like you are standing in a queue; when the queue is moving very very slowly; you curse. What is this? People are taking so much time, everyone should be given only one second; you should allow anybody to stand before the Lord more than one second; Bhagavān said OK. And the moment he comes in front of the Lord, and hears jaragandi, then he says why I have stood here for 6-7 hours and only one second; again we want two laws; all the people in front of me should move fast; in my case, one hour the minimum; this is our problem; we look at our body-mind-complex subjectively.

Therefore we do not accept the laws of the Lord. Jñāni looks at every body, everybody and every mind from universal law. Therefore he does not protest against any event in life; old-age he gracefully accepts; separation he gracefully-accepts; health-deterioration he has to accept; death he has to accept. So this acceptance without resistance is called jīvan-mukthiḥ; and therefore Kṛṣṇa says; iti matvā; with this knowledge, with this objectivity na sajjatē, jñāni remains detached.

Verse 3.29

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥३.२९॥

[prakṛtērguṇasammūḍhāḥ sajjantē guṇakarmasu|](#)
[tānakṛtsnavidō mandān kṛtsnavinna vicālayēt||3.29||](#)

गुणसंमूढाः guṇa-sammūḍhāḥ **Those, who are deluded by the guṇās** प्रकृतेः prakṛtēḥ **of prakṛti** सज्जन्ते sajjantē **get attached** गुणकर्मसु guṇa-karmasu **to the actions of the organs** कृत्स्नवित् kṛtsnavit **A man of complete knowledge** न विचालयेत् na vicālayēt **should not unsettle** तान् मन्दान् tān mandān **those immature (people)** अकृत्स्नविदः akṛtsnavidaḥ **of incomplete knowledge.**

29. Those who are deluded by the guṇās of prakṛti, get attached to the actions (born) of guṇās. A man-of-complete-knowledge should not unsettle those immature (people) of incomplete-knowledge.

So Kṛṣṇa comes back to ajñāni once again. In the first line, he repeats the idea given in the 27th verse. So unlike a jñāni, ajñāni's-problem is he does not have that objectivity with regard to his body-mind-complex and ahaṁkāraḥ. Therefore, Kṛṣṇa says prakṛtēḥ guṇa-saṁmūḍhāḥ; here also prakṛti-guṇa means what? Ahaṁkāra; ahaṁkāra is what: body-mind-complex. These three do not forget; prakṛti-guṇa = ahaṁkāra = body-mind-complex. With regard to that saṁmūḍhāḥ, the ajñānis are completely deluded; delusion means that they do not have objectivity. They want two sets of law, one-for-their-ahaṁkāra and one for others'-ahaṁkāra; this is called delusion.

And because of this delusion; guṇa-karmasu sajjantē; they are totally involved in immersed in, carried away by, lost in guṇa-karmasu; here also the word guṇa means prakṛti-guṇa = ahaṁkāra = body-mind-complex, in that and karmasu and their activities. So they are immersed in ahaṁkāra and its activities. So immersed that they have no time to even ask the question, am-I this kartā-bhōktā-ahaṁkāra only or do I have a higher-self; at least the question should come.

That question does not come, because ahaṁkāra keeps that person busy throughout his life; so bālastāvat-krīḍāsaktaḥ; only play; taruṇastāvat-taruṇīsaktaḥ; dating, etc. have started here also; dating-saktaḥ; vṛddhastāvat- cintāsaktaḥ; once vṛddha, then lot of time, physically he cannot be active and lot of past life has gone by all these are in the mind, therefore worry-saktaḥ, when can I study the Gīta? I have been postponing postponing, so therefore, guṇa-karmasu sajjantē; they are immersed in ahaṁkāra.

And what can you do with regard to them? Now what should jñāni or what advice a jñāni should give to such ajñānis? Which ajñānis? Those who are immersed in ahaṁkāra and its activities.

Now Kṛṣṇa says, never ask them to renounce the karmas and ask them to take sanyāsa and go to Rishikesh and Uttarakāśi; it is deadly; no doubt, karmas are bondage, karma phala is saṁsāra; no doubt, but initially karma is required to ripen the ahaṁkāra. So which karma is cause for bandanam, the same karma should help ripen the ahaṁkāra. So karma has a negative side, alright; but we should remember that karma has got a very very important positive side. I gave the example of the skin of a fruit; it is very important in the initial stages for the ripening of the fruit; and that is Bhagavān himself has kept in such a way, when it is raw, even if you want to remove the skin, it will not peel; or else we will feel like an idiot. Bhagavān has made it so wonderful, and that is

why it is not being able to peel off. And once it is ripe, Bhagavān himself makes it easily peelable; removable; Why? Because it is not required and not only that, you should not get attached; after all skin is the cause for ripen, how can I be an opportunist; I should not throw away the skin and I will eat with the skin, etc. allow the skin till ripening; and remove the skin, when it is ripe. Urvārukamīva bandhanāt mṛtyōr-mukṣīya māmṛtāt.

Oh Lord, keep all the attachments with me, so family is like skin; it should be there; that is why vēda made the four āśramas compulsory; a brahmacāri was asked to get into gṛhastha-āśrama, because gṛhastha-āśrama, wife, children, duties, are all like the skins to ripen a person.

And once a person has gone through family life and its duties, and also its ups and down; enough he brings up one child (more children, more vairāgyam) bring up a few children. Like that person said; I had five theories of bringing up children, before marriage; and no children and now I have got five children and no theories; because no theories seems to work; what you tried for the eldest, you apply in the younger, it will not work; then you thought I will change the strategy for the third, it fails; fourth, it fails; like that, you do all these things, they are all like what? skins, gṛhastha-āśrama is a skin for the jivātma to ripen; and once the jīva has ripened; na karmaṇā na prajāyā dhanēna, tyagēnaikē amṛtatva mānāsuḥ; that is called sanyāsa-āśrama. I will not ask you to leave everything. If you do not renounce externally, at least internally we have to necessarily get detached from everything, we were attached to before. Every blessed thing we were attached to before, we have to get detached from; therefore what should a jñāni advice; not renunciation; jñāni should advice, be in family life; but follow karma-yōga.

And what is the sign of ripening? sādhana catuṣṭaya saṃpatti. How do I know I have attained that? Kṛṣṇa himself will discuss that later. So therefore Kṛṣṇa says; tān mandān kṛtsnavit na vicālayēt; kṛtsnavit means jñāni; the one who has got total knowledge; kṛtsnam means total. And what do you mean by total knowledge? the one who has got the knowledge of the lower self; ahaṃkāra and also the knoweldge of the higher self, the ātma; that is called the total knowledge; kṛtsnavit means a jñāni, who knows his lower and higher-nature.

And mandāḥ means ajñāni, who has got a partial knowledge; akṛtsnavidaḥ mandān. Kṛṣṇa himself says: mandāḥ, மந்த்ரு in Tamil; that man of half-baked knowledge. What do you mean by partial knowledge? they know only the ahaṃkāra the lower self, they do not know:

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः

na jāyatē mriyatē vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ

That ātma they do not know; therefore they are ajñānis. Kṛṣṇa says jñāni should not confuse an ajñāni. Na vicālayēt, should not shake him; should not disturb him; by emphasizing sanyāsa. That is why in our tradition, they never emphasize sanyāsa in public, because unripe person taking sanyāsa is danger for sanyāsa itself and is danger for the śāstra, danger for the person, danger for the society; danger for everyone; and therefore only after personal observation, after that only they gave. Dayānanda Swami beautifully says; if a person asks should I take sanyāsa? Say No. you understand it in the question itself; so therefore never emphasize sanyāsa to an ajñāni; encourage him to remain in duties; because once he gets ripened, he need not drop the attachment; once he gets ripened, he need not drop the attachment, then what will happen, urvārukamiva bandhanāt; they will naturally drop like our balloon-desire. Doesn't we have vairāgyam in balloon or not; or did you do daily balloon meditation. As you grow, from your higher status; all these small petty things you cried-for as a child you naturally dropped; and it is so natural, that you are not even aware of the fact that we have dropped nor you put in your newspapers that I have detachment from banana peel; you do not declare it; because it is natural; therefore you grow out of attachment; and therefore Kṛṣṇa says kṛtsnavit, a jñāni should not confuse an ajñāni.

Verse 3.30

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३.३०॥

mayi sarvāṇi karmāṇi sannyasyādhyātmacētasā |
nirāśīr'nirmamō bhūtvā yudhyasva vigatajvaraḥ || 3.30 ||

संन्यस्य sanyasya **Offering सर्वाणि कर्माणि sarvāṇi karmāṇi all actions मयि mayi unto Me अध्यात्मचेतसा adhyātmacētasā with a devout mind, युध्यस्व yudhyasva fight निराशीः nirāśīḥ without expectations, निर्ममः nirmamaḥ without possessiveness, भूत्वा विगतज्वरः bhūtvā vigatajvaraḥ (and) without anxiety..**

30. Offering all actions unto Me with a devote mind, fight without expectations, without possessiveness, (and) without anxiety.

With the previous verse, Kṛṣṇa's advice to jñāni is over; which started from the 21st verse, 20th verse 2nd line onwards this topic started. Kṛṣṇa's first advice was to ajñānis and the second advice is to jñānis. Ajñānis have to do karma for citta-śuddhiḥ, jñānis have to do karma for lōka-saṅgrahaḥ. And when ajñāni does karma for citta śuddhiḥ, it is called karma-yōgaḥ; when jñāni does for lōka saṅgrahaḥ; you do not call karma-yōga; you cannot say jñāni does karma-yōga; to say that a person is a karma-yōgi is to say that he

is ajñāni. So therefore, when ajñāni does karma for purification, it is called karma-yōgaḥ; when jñāni does karma for lōka-saṅgraham; upliftment of the society, we do not call it karma-yōgaḥ; it is only jñāni's-leela or jñāni's-karma.

So this jñāni's-duty topic is over. Now in the 30th slōkā, Kṛṣṇa comes back to the topic of karma-yōga once again and sums up the entire karma-yōga in one important verse. This karma-yōga for jñāni or ajñāni? Karma-yōga means ajñāni. Therefore, 29th verse is addressed to jñāni; the topic is over, 30th verse is again addressed to ajñāni, because Kṛṣṇa knows Arjuna belongs to which variety? Ajñāni variety; Kṛṣṇa knows; whether Arjuna wants to accept it to not. Arjuna, either way you have to do karma, and I know you belong to ajñāni category, therefore, perform your duty as karma-yōga; and what is the karma-yōga? Here karma-yōga is defined as the five-fold-discipline.

So a karma-yōgis should observe these 5 rules; 5-point-programme is karma-yōga; This is an important verse which sums up karma-yōga in one slōkā; and what are the five points to be remember? I will rearrange the verse so that we will get a development.

First condition is adhyātma-cētasā. Śankarācārya comments upon this verse as vivēka-buddhi. First condition to be a karma-yōgi is to have a vivēka buddhi; vivēka-buddhi means a right knowledge or right discrimination; that is first condition; and what do you mean by discrimination? The awareness that spiritual goal alone is the primary goal of life. My life is meaningful, purposeful, and valid, only if it is dedicated to the primary or spiritual knowledge or mōkṣaḥ. Yaḥ ātmānam vidhitvā asmat lōkāt-praiti, saḥ brāhmaṇaḥ. Bṛhadāraṇya Upaniṣad says that only that person who spends his life for self-knowledge, and dies after gaining self-knowledge, only that person deserves the title brāhmaṇaḥ; Yaḥ ātmanam vidhitva asmat lōkat praiti, saha brāhmaṇaḥ. Yaḥ ātmanam avidhitvā; Yaḥ ātmanam avidhitvā asmat lōkat-praiti saḥ kṛpaṇaḥ; kṛpaṇaḥ means a miserly person, because he did not spend his life properly.

And therefore, we should remember that the life is valid only if it is dedicated to spirituality primarily. Therefore to be a karma-yōgi, mōkṣa must be my ultimate goal. We do not say dharmartakāma should not be pursued, we require dharma, artā and kāma; artā wealth is required; kāma entertainment is required, because mind requires relaxation; and even puṇyam is required for getting a proper guru; guru one should get and he should be proper. Therefore we require dharma artā kāma, but these are not ends in themselves. If I consider money to be an end, I can never be a karma-yōgi; for a karma-yōgi money can only be a means;

आहारार्थं कर्म कुर्यादजस्रं ,स्यादाहारः प्राणसंधारणार्थम् ।
प्राणा धार्याः तत्त्वजिज्ञासनार्थं ,तत्त्वं ज्ञेयं येन भूयो न दुःखम् ॥

āhārārthaṃ karma kuryādajasraṃ, syādāhāraḥ prāṇasaṃdhāraṇārthaṃ |
prāṇā dhāryāḥ tattvajijñāsanārthaṃ, tattvaṃ jñēyaṃ yēna bhūyō na duḥkham

āhārārthaṃ karma kuryādajasraṃ; for eating you have to necessarily work in the world, because you have to earn a living; for what purpose eating; syādāhāraḥ prāṇasaṃdhāraṇārthaṃ; we have to eat so that we can keep ourselves alive; and why should we live; earlier it was said; for living; it was why should we eat; why should we live? For eating, you should not say. Prāṇā dhāryāḥ tattva-jijñāsanārthaṃ; I keep my life going primarily for tattva-jijñāsanārthaṃ; self-enquiry; tattvaṃ jñēyaṃ yēna bhūyō na duḥkham; so this must be very clear; this is condition No.1. Spiritual goal; Then what is the next condition?

2. mayi sarvāṇi karmāṇi sannyasya-ādhyātmacētasā. No.1. spiritual goal; No.2. Mayi sarvāṇi karmāṇi sannyasya. Dedicate, sannyasya should be carefully translated here; normally sannyasya means renouncing. Here in this context, does not mean renunciation, offering, dedicating, what? sarvāṇi karmāṇi, all the actions, to whom? mayi; Bhagavān says Mayi, therefore, at my feet; Īśvarārpaṇa buddhi; dedicate all the actions to the Lord; convert your work into a worship; yadyatkarma karōmi tattad-akhilam śambhō tavārādhanam. Whatever I do, that all is your āradhanam; even eating praṇāya-svāḥ, that is also offering to the Lord, who is in your stomach; and in our religion, ultimately God is not in temples alone, the entire creation is manifestation of the Lord; therefore to do karma-yōga or worship, you do not necessarily require a temple, anywhere you do, mentally offer to the Lord, the action has become a worship.

Therefore what is the 2nd condition; Īśvarārpaṇa buddhi; convert work into a worship. And the corollary of that is, if I am offering the actions to the Lord, whom I revere, naturally I do my best. So I cannot give rotten things to a revered person; when you want to give to someone who respect, you have to give the best; Swamiji I have made this dish, which has come good today; therefore I have brought it for you; so therefore, other day it did not come well; so therefore you want to offer the best to the Lord; therefore if I am going to offer my actions to the Lord, the actions must be wholeheartedly, sincerely done, without grumbling, without grudging; karma-yōgi does not have all that in his dictionary. Even the most grossest job, he does with love. So therefore the second condition is worship. Convert work into a worship. Then what is the third condition?

3. nirāśīḥ. Nirāśīḥ here means literally being not concerned about the result; āśā means concern, saṅkalpa; anxiety; is called āśa or āśīḥ, āśis śabdhaḥ, sakārantha āśī, āśīṣau, āśīṣaḥ; āśā, is another word, akārantha-strīliṅgaḥ; here nirāśīḥ is sakārantha āśis śabdhaḥ.

Very careful; Kṛṣṇa does not say we should not plan for the result; without keeping the result in view, you cannot do any job; even when you have to get into the bus, the bus route No. that you get into depends upon what? The destination in mind; that is why if you ask which no. bus, I should get in; bus stand if you ask, he will ask a counter question, where do you want to go; you cannot say somewhere; then he will send it to mental hospital; so the bus no. is determined by the destination. **So every movement is determined by the goal that I want to acquire;** therefore Kṛṣṇa does not condemn planning, **what Kṛṣṇa condemns is planning is something, worrying is quite another;** anxiety is quite another; plan, implement; and leave the rest to the Lord.

I have talked about the difference between planning and worrying. Planning is a deliberate action; which can be done at a particular time chosen by you; suppose you want to have a pilgrimage; Kāśī, Rāmēśvaram, Gayā, etc. you can sit down, also talk to other people, which train, which flight, first where to go, this is all called planning. Planning is a deliberate action, done at a particular time; you can do it; you need not do it; you can change it to another time also.

But what about worrying; is worrying a deliberate action done at a particular time; if you say so, I will tell you, from tomorrow, allot some time for worrying; morning 6.30 to 6,30 sitting in padmāsana, first worry about the elder son; then the second daughter; then the husband is there; or the wife; and thereafter the father, for each 5 to 7 minutes; if worry is a deliberate action, you can choose and do, but worry happens. Therefore it is a reaction. Planning will make you efficient, worrying will make you inefficient; planning is also with regard to future; worrying is also with regard to future; planning makes you efficient; worrying makes you forget even the plan; makes you deficient and inefficient. Vēdānta does not criticise planning; Vēdānta criticises worrying; nirāśīḥ here means worry-dropping kartṛtva; so do not be concerned.

Then you may ask an incidental question; Swamiji I do not want to worry; but what to do, it is there in my mind, especially when I sit in meditation, whether Bhagavān comes or not; worry comes first; what should I do? Worry is because of our inability to face the future; which is born out of mental weakness; worry is incapacity to face the future; our unpreparedness to face the adverse situation that may come, therefore the only solution for worry is preparedness. Strengthening; I have planned for Kāśī, Gayā trip, but I do not know whether there will be bandh exactly on that day. Who is going to do the bandh, how will you know; strike; So you cannot worry; if bandh is there, bandh your plan; I have plans and hope for the best and be prepared for the worst; therefore nirāśīḥ here means preparedness for the future; this the third condition.

4. What is the fourth-condition? Nirmama. Freedom from mamakāra; what do you mean by mamakāra? When success comes; the general human tendency is, when the success comes, I take all the credit; I planned, train I choose, everything I, I, I. The moment there is failure; the plan is given by my wife or my husband or some scapegoat or other; you all would have experienced. Therefore here Kṛṣṇa says; when success comes do not claim the whole glory to yourselves; any success is because of so many factors being favourable to you, which factors are not under your control, including the bandh. And your role is only an insignificant role, compared to the infinite number of hidden variables; they use in all kinds of management and other things; there are so many hidden variables; and there are so many known variables; but uncontrollable variables. So many factors are there; they all have been favourable therefore I got success, therefore no doubt I am proud, I have contributed to the success; but I know that the Bhagavān, all the hidden variables put together are called Bhagavān. Like at the end of the programme, vote of thanks; a long list; last but not the least; what do we do in tradition; put all the external factors into one bracket and that is Īśvaraḥ; therefore nirmama, be grateful to the Lord; you can tell: I succeeded, but do not put a full stop, but a comma and add by the grace of the Lord. Let that humility be there; arrogance is deadly; therefore the fourth-factor is humility. And then comes the fifth factor, which we will see in the next class.

Hari Om

048 CHAPTER 03, VERSES 30-33

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Lord Kṛṣṇa is summarising the teaching of karma-yōga which he had given before. And in this 30th verse, he is presenting the entire karma-yōga, as a five point programme as it were, the five conditions to be taken care of to be a karma-yōgi. This we were seeing in the last class.

The **first-condition** that Kṛṣṇa prescribes is adhyātma-cētasa. To be a karma-yōgi, one should be very clear about the priorities of life; karma-yōgis should be considering that spiritual-progress is primary and if material-goals have to be necessarily accomplished, but that is subservient to the spiritual-goal only. This in vēdāntic-parlance, we call nityā-anitya-vastu-vivēkaḥ. Nityā-vastu means mōkṣaḥ; anitya-vastu means dharmārtakāma; dharmārtakāmas are ephemeral; mōkṣaḥ is alone eternal; I have to use dharmārtakāma for attaining mōkṣaḥ. This clarity of the primary goal of life is called ādhyātma-cētasa. Śankarācārya comments, vivēka-buddhi.

Then the **second-condition** that Kṛṣṇa prescribes is sarvāṇi karmāṇi mayi sannyasya. Once spiritual-goal is my primary-goal, then the immediate thing to be taken care of is purification of the mind; that has to start straight away. Like when people buy a land for an āśrama; the buildings may come later, and activities may start later; the first thing they do is to dig a well and plant some trees; so that the trees will be growing by the time the āśrama is ready, trees will be sufficiently grown up. They will start that first; in the same way; when I am going to be ready for v̄dāntic enquiry, I do not know; how long I will take for getting sādhanā-catuṣṭaya-saṃpatti, I do not know. Therefore let me straightaway start purification of mind; for that you do not require any special license from Government or any other documentation; you can straightaway start; the only way of purifying the mind is involving God. God alone has the capacity to purify because, everything else is already impure. Therefore if I try to use any other mode, it would not work; it is like sometimes you have got, what you call, a hole to allow the dirty water to go out; so that the dirty water in my compound can go out; but often what happens is; instead of it going out, whatever dirty water is there; it will come inside; because all around there is sewage water. Therefore, there is only one purifying source; that is Bhagavān. And even if there is some saint you can purify me; saint does not purify me by himself; saint is the one who has the Lord in his heart and when I say a saint purifies me, who purifies is the Lord-who-is-in-the-saint. And therefore the immediate procedure is to associate yourselves with God. How do you do that? Convert every action into a worship; therefore sarvāṇi-karmāṇi-mayi-sannyasya; Īśvarārpaṇa-buddhya, sarva karma anuṣṭānam is the second-condition.

Then the **third-condition** that Kṛṣṇa gives is nirāśīḥ; any karma will produce a phalam; there is no fruitless action; every karma will have to produce the result and unfortunately, I have no way of knowing what type of result it will produce. And that is how there is unpredictability in human-life and there are shocking-situations; karma-yōgi has to prepare the mind to receive any type of result; because I appreciate the Lord as the most just-principle in the world. Lord can never do injustice to me. And if there is a gap between what I expect and what happens; the mistake is not with the Lord, but the mistake is with my wrong calculation; human computer may commit mistake; because viruses are all over; you know computer viruses are of different types, whereas Bhagavān's computer can never commit mistakes; therefore the third condition is: preparedness to accept all the consequences which we call as prasāda-buddhi. So vivēka-buddhi, Īśvarārpaṇa-buddhi; prasāda-buddhi. This is the third condition.

Then the **fourth-condition** to be a karma-yōgi is: if at all your actions are successful, never take the credit to yourselves; because any success depends upon innumerable factors. Of those innumerable-factors, more than 90% are not under your control; if we are

conducting this class, that we have put forth effort and we are sitting here is there, but if it should continue, so many favourable-factors are required; including the power situation; if the power goes now, we have to just say pūrṇamadaḥ and get up. That is why somebody asked how the **current**-situation is? The reply was - **Shocking** 😊. So therefore, any time, anything can happen, adhyātmika, ādi-daivika; ādi-bhautika can obstruct; therefore those factors are favourable, I am grateful to the Lord; therefore Nirmamaḥ; we do not say that our contribution is not there; certainly we accept puruṣārtaḥ; but puruṣārtaḥ is the smallest percentage, Īśvara-anugraha is the biggest percentage; so many factors are involved; therefore nirmamatvam means what; be humble; be humble; up to this we saw; humility; or mamatva abhāvaḥ; or in the thirteenth chapter Kṛṣṇa calls amānitvam.

So what are the four factors now? Vivēka-buddhi; Īśvarārpaṇa-buddhi; prasāda-buddhi; amānitvam or mamatva-abhāva; you can tell I did everything of course blessed by the Lord; add that clause; I worked hard; of course supported by the Lord.

And now we have to see the **fifth-factor**, the first 4 factors we saw in the last class, the fifth-factor, almost a natural consequence of the previous four factors. In fact, fifth-factor we need not enumerate, because if we follow the first four, the fifth is automatic, but still being important. Kṛṣṇa adds that; what is that; vigata-jvara; jvaraḥ means fever; and the fever is of two types, one is stūla-śarīra-jvaraḥ; kāyika-jvaraḥ; and the other is mānasa-jvaraḥ; mental-feverishness, which is stress or strain, because there also we say my mind got heated up; body 98.4F; mind-temperature can't be measured, still we use the expression; I got heated up, there is a heated-argument, heated-discussion; means stress or strain or tension is called jvaraḥ; and vigata-jvaraḥ means equanimity or to remember the second-chapter, samatvaṃ-yōga-ucyatē; vigata-jvaratvam nāma samatvaṃ.

Our equanimity is disturbed in two ways; because we function in two-ways; **one** is we function as a kartā, as the doer of varieties of action; and the **second**-role that we play is as bhōktā; because constantly the results are flowing in, one side we are acting, another side things are happening; that is why somebody asked; what is life? **Life is what happens to you, when you are busy doing other things**. You have wonderful-plans; daughter must be like this; son like this, husband like this; suddenly a news comes; something totally-unexpected; till that no talk of life; now, life is what?

Therefore we are functioning in two ways; constantly; as a kartā and as a bhōktā; and our mind can be disturbed both ways.

When I am doing an action which I do not like, there is tension; in fact, they have found that most of the problems are because we have jobs which we do not love or like; especially in the present employment situation; when getting a job itself is difficult; this person is qualified for something and he loves to do something; and then what he gets is totally something else; therefore there is resistance to that work; but what to do? Family is there; children are studying, one has to work for the money; fortunately or unfortunately 8 hours of our waking-period is in job; 5 or 6 days of the week, 4 weeks of a month; and 12 months of the year; and so many years up to retirement, whatever be the age, I have to do the job; imagine I do not love that job; there is a strain every moment; there is a resistance every moment; there is a drag every moment; I always look forward to weekend; and Sunday evenings are always terrible; why, I have to go to work tomorrow. Gīta class is there and I am saved.

So we get lot of diseases and lot of problems when I am not happy as a kartā; and therefore the most important-advice is **if you cannot do what you like, learn to like whatever you have to do**; start today itself; learn-to-like whatever you have to do; by innovating the job, improving the job, finding something very interesting, doing some research; so that I am enjoying what I do.

One of the most important characteristics of a karma-yōgi, Kṛṣṇa tells in the 18th chapter is, dhṛtyutsāha-samanvitaḥ; he must be the embodiment of utsāh, enthusiasm; **half of our tension is gone, if I learn to love what I have to do; and that is equanimity as kartā.**

Then the second-source of tension is as a bhōktā, I have resistance to what is happening; and when I have resistance, I blame everyone in the world; and poor Lord also is scolded left and right; **because he is in the form of stone, he is saved**; therefore as a bhōktā, equanimity is possible, if I learn to accept whatever comes as a result, with the total understanding that Bhagavān cannot be unjust; the most painful-experience is justice only. And if I say that Swamiji I know that it is justice, but I cannot bear it, what to do? You can say and go, but I cannot bear it; Swamiji you are only a single man; I know I have to accept it; but how to do it; surrender to the very same Lord; Oh Lord, I know you are doing justice alone, but I do not have the strength to accept this; please bless me with strength to face what I should face; this is called **vigata-jvaratvam** and Arjuna as a kartā, he has problem, he has to shoot his near and dear ones; Bhīṣma, Drōṇa, Kṛpa. Therefore as a kartā, it is painful; and after shooting when they are killed.

गुरुनहत्वा हि महानुभावान् ,श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव , भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥२.५॥

gurūnahatvā hi mahānubhāvān, śrēyō bhōktum bhaikṣyamapīha lōkē |
hatvārthakāmāṁstu gurūnihaiva, bhuñjīya bhōgān rudhirapradighān ||2.5||

Even if he is victorious in war, he cannot be happy because it is the blood stained pleasures that he is going to get. What a painful situation that Arjuna is facing. But there is no other way, he has to love killing them; and without resistance, he has to accept the consequence either of their or his own death. Therefore Arjuna, be calm. Vigata-jvara; So samatvaṁ is the **fifth-condition**;

- so priority with regard to life goals;
- offering all actions to the Lord;
- accepting all results as God's gift; and
- humbly appreciating the blessing of the Lord in success; and
- finally maintenance of samatvaṁ.

This is the five point programme.

And even if you want to have a five year plan, you can practice point no.1 for one year; take your own time; but it is worth it.

Verse 3.31

ये मे मतमिदम् नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३.३१॥

yē mē matamidam nityamanutiṣṭhanti mānavāḥ |
śraddhāvantō:'nasūyantō mucyantē tē:'pi karmabhiḥ ||3.31||

ते अपि मानवाः tē api mānavāḥ **those people** ये नित्यम् अनुतिष्ठन्ति yē nityam anutiṣṭhanti **who always follow** इदं मतम् idam matam **this teaching** मे mē **of Mine** श्रद्धावन्तः śraddāvantaḥ **with faith** अनुसूयन्तः anusūyantaḥ **and without being critical**, मुच्यन्ते mucyantē **are freed** कर्मभिः karmabhiḥ **from (the bonds of) Karma..**

31. Those people, who always follow this teaching of mine with faith and without being critical, are freed from (the bonds of) Karma.

So in these two verses, Kṛṣṇa talks about the advantage of following karma-yōga and the disadvantage of not following karma-yōga. If you follow what will happen? If you do not follow what will happen?

First he talks about the followers. *Idam matam mānavāḥ anuṣṭhanti*; there are some lucky-people, blessed-people who follow this teaching of mine; to their capacity. *Kṛṣṇa* does not expect perfection from us; *Kṛṣṇa* expects only sincere-effort on our part; and therefore *mānavāḥ*, some people, *idam matam*, meaning teaching, so this teaching of mine, which teaching; *karma-yōga* teaching of mine, some people follow, when? *Nityam*, constantly, some people follow. Because every moment I am a *kartā* or I am a *bhōktā*; and how do they follow this teaching; *śraddāvantah*; with total faith in the efficacy of this teaching; in the validity of this teaching; faith is required because the benefit of *karma-yōga* is spiritual-in-nature. It is not a concrete-measurable-benefit; like 5% profit or this particular result like crops coming. They say you put this fertilizer and see whether there is increase in the production. So here the benefit is spiritually-quantified; measurable; by following *karma-yōga*. I cannot tell you follow *karma-yōga*, your weight will increase, or it will decrease, or the hair will grow, if you do not have; I cannot present any concrete-benefit, because the benefit is subtle-benefit; if it is *sakāma-karma*, the invisible benefit is *adṛṣṭaḥ puṇyam*, *puṇyam* also I cannot show and if it is *niṣkāma*, the benefit is purification of mind, I cannot show it. I can only say that you practice and see for yourself. I cannot physically show it; therefore what is more important; *śraddāvantah*, with faith in the efficacy of the teaching and *anusūyantah*; without *asūyah*; so *asūyah* in *vēdāntic*-context or *dharma-śāstra* context, *asūyah* means criticizing-mentality; all the time looking for mistakes-of-others. *Dayānanda-Swami* says: a proof-readers'-mind; a Proof-reader, really looks for; his job is to find out mistakes; but for a proof-reader it is a virtue. But in life; I should not be a proof reader; but that tendency is very much, if we observe our life, children also if they bring their progress report, maths, 95%, English 98%, therefore Science 100, Physics... Social studies, 68%, how much dates one can remember; this man born when that man died when; poor child it gets only 68 marks; now the mother does not say wonderful; for all 95, 98, she does not see, only she sees is the 68 with a magnifying glass, why did you only get 68. If the child does not get psychologically destroyed, it is only because of *Bhagavān*'s grace. So we think that only we have to point out the mistake, there is a logic also; the misconception is if I go on saying wonderful, the child will become arrogant and therefore I do not want to do that; but the other side is what? The child will be psychologically-destroyed; therefore the most important-thing is critical-mindedness is a very very bad tendency.

And *Kṛṣṇa* says especially with regard to scriptures we should never have that attitude; because if we have such a critical mind; then we will reject the scriptures and by rejecting the scriptures, scriptures are not going to lose anything and our *ṛiṣṭis* are not going to lose anything, even *Bhagavān* is not going to lose anything; *Bhagavān* does not require our certificate; to whomsoever it may concern; *Gīta* is without flaw; if I give the

certificate; Bhagavān does not expect any certificate from us. If we are critical, we are only going to suffer. Therefore, asūyaḥ, paraguṇēṣu dōṣaḥ aviṣkaraṇam, asūyaḥ; paraguṇēṣu, even the wonderful features of another, dōṣaḥ aviṣkaraṇam, seeing the dōṣaḥ, and suppose I see some defect in Gīta, what should I do? should I blindly accept, am I not a rational person; and intelligent person; should I have a blind faith; should I be superstitious; because especially this is rational yuga; we are supposed to think and accept; so if I see some defect in the Gīta what should I do? We have two answers.

Let us assume there is some defect; then our answer is do not bother about the defect part; bother about the beautiful teaching and try to follow that. Like taking gold from the earth. When I am getting gold, gold does not come in pure form; there may be lot of impurity, just because there is impurity, I do not throw away the gold; what do I do, tons of ore is turned only into a few grams; still I hold on to that, my respect, value for gold is so much, that I take it and remove whatever is unwanted and take the best part:

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माक सुचरितानि । तानि त्वयो पास्या नि ॥
तैत्तिरीयोपनिषत् एकादशोऽनुवाकः २ ॥

[yānyanavadyāni karmāṇi | tāni sēvitavyāni | nō itarāṇi | yānyasmāka sucaritāni | tāni tvayō pāsyā ni || taittirīyōpaniṣat ēkādaśō:'nuvākaḥ 2 ||](#)

Ṛṣīs themselves openly declare that if there are any beautiful character features in us, take it. Similarly why can't you take the wonderful features of the scriptures? Why do you throw the baby along with the bath water; this is the first answer, assuming that there are defects.

And the second answer is: If you feel that there are certain defects in the scriptures, it only means I have not understood that portion properly. The problem is not with the scriptures, the problem is with our limited intellect; if we have got sufficient śraddha, and probe into the scriptures once again, with the guidance of a sampradāya-guru; there sampradāyam gets importance; you will come to know that, it is proper only; and this attitude is called Anasūya; it is a very very important virtue. Kṛṣṇa stresses in the Gīta several times. In the 9th chapter he tells; in the 18th chapter, he talks of the 4 qualifications to study the Gīta, among the four qualifications, Kṛṣṇa stresses this anasūya qualification. So therefore, anasūyantaḥ. Not being critical. The one who follows the karma-yōga teaching of mine; what will happen to him; tē karmabhiḥ mucyantē; they will be freed from all karmās; they will be freed from all karma-phalaṁs also. In short they will be liberated. They karmabhiḥ mucyantē means jivan muktaḥ bhavati.

But we should add a note; what is that note; if the scriptures say that karma-yōga will give mōkṣaḥ; what is the note that we have to add; we have already seen karma-yōga

can give only purity, never mōkṣaḥ; and if Kṛṣṇa says karma-yōga will give mōkṣaḥ, we have to add, through jñānam. That clause we have to add; karma-yōga will ultimately lead you to mōkṣaḥ; how by giving you purity, by giving you guru, by giving you śāstra; by giving an opportunity for sṛavana, manana, nidhidhyasana jñānam; in short, they will be liberated.

Verse 3.32

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३.३२॥

yē tvētaḍabhyasūyantō nānutiṣṭhanti mē matam |
sarvajñānavimūḍhāṁstān viddhi naṣṭānacētasah ||3.32||

तु tu – **But (there are) अचेतसः acētasah indiscriminate ones ये अभ्यसूयन्तः yē abhyasūyantaḥ who criticize एतद् मतं ētaḍ mataṁ this teaching of Mine, मे न अनुतिष्ठन्ति mē na anutiṣṭhanti (and) do not follow (it). विद्धि तान् viddhi tān – Know them सर्वज्ञानविमूढान् sarvajñānavimūḍhān to be completely deluded with respect of all knowledge नष्टान् naṣṭān and to be doomed.**

32. But (there are) indiscriminate ones who criticize the teaching of mine, (and) do not follow (it). Know them to be completely deluded with respect of all knowledge and to be doomed.

Now having talked about those people who follow, in this verse Kṛṣṇa talks about those who refuse to follow. So yē mē matamidaṁ na anutiṣṭhanti; there are so many people who refuse to follow this teaching. Refusal to follow is easier; following is always difficult; not following is always easier; you know why, because when we do not follow the teaching; it means we are leading a life according to our own whims and fancies; an instinctive life; a let-go life; that is கண்டதே காட்சி; கொண்டதே கோலம் kandatē kātchi, kondathē kōlam; in Tamil. Whenever I want to get up, I get up, and then sit in the bed and take bed coffee; and think for another 15 mts and decide whether to get up or sleep again. It is always easier to go by our instincts, which life is called prakṛta-life; prakṛta means doing to the prakṛti; whereas karma-yōga is teaching us to go by śāstra - propriety, śāstra-vidhi-niṣēdhaḥ; it is a saṁskṛta life. And to follow a saṁskṛta life, I have to always fight against my own nature; always karma-yōga is swimming against the tide; uphill task.

That is going down a mountain; what effort is required? Our weight itself is enough; that will take us down; but if you have to climb the mountain, you have to go against the natural gravity and therefore we always look for what? Some excuse or the other; and you will find most of our religious practices are peculiar; during this one month, when you would like to sleep one hour extra, this is mārkaḥ month, and one has to go to the

temple at 4 a.m. You know why the śāstra have kept such rules; they want to break our laziness; they want to break our tamō-guṇa; and for a tamō-guṇi, is always easier to give one excuse or the other, and if they learn Vēdānta, they can argue better also; after all Bhagavān is sarva-vyāpi; should one come to the temple? Why should I come to some temple or anything? So therefore, it is always easier to go by our nature;

Therefore he says: yē mē matam nānutiṣṭhanti, because of what abhyasūyantaḥ; finding fault with Gīta teaching; saying that is all superstition; it is all obsolete, no more valid now; yuga has changed; some excuse or the other; it is for thrēta yuga and not for kali yuga; etc. some excuse; abhyasūyantaḥ nā nutiṣṭhanti, sarva-jñāna-vimūḍhān; Kṛṣṇa says those people are utterly deluded people. So they are utterly deluded with regard to all knowledge; sarva jñāna means all knowledge; and what does Kṛṣṇa mean by that; we categorise the knowledge into two types, one is dharma-adharma-jñānam; and the another is ātma-anātma jñānam.

So one is dharma adharma jñānam and another is ātma-anātma jñānam; first we have to get dharma-adharma-jñānam. Later we have to get ātma-anātma jñānam. First is aparā vidya; next one is called parā vidya; Kṛṣṇa says that these people are confused not only with regard to ātma-anātma; they are confused with regard to dharma-adharma also.

Therefore with regard to vēda antha also they are confused; with regard to vēda-purva also they are confused; with regard to athathō dharma jijñāsa, they are confused; with regard to athathō-brahma-jijñāsa also they are confused.

Ok. And why all these? Acētasah; because these people are indiscriminate people; they do not have the rational faculty; they do not learn from their experience; they are unintelligent people, because when the śāstra prescribes certain disciplines you can look at it positively or negatively. Positively you can take it as a prescription given by the śāstra for our own spiritual health; like doctor's health prescription. When they say that you should have some exercise regularly, it is always a painful thing; exercise, one hour walk in the morning is difficult; get up and have breakfast and TV is a happy thing. Walking is ALWAYS a painful thing. If I know why that person is prescribing, not for doctors health; but for my own benefit; then I will follow; similarly I should understand every prescription given by the śāstra is for my own good.

Śankarācārya says in his Kathā-bhāṣyam,

श्रुति सहस्रेषुभिः हितेषिणि; मात्रु सहस्रेषुभि हितेषिणि श्रुति

[śruti sahasrēṣubhiḥ hitēṣiṇi; mātru sahasrēṣubhi hitēṣiṇi śruti](#)

The śruti, the vēda is equal to thousand mothers; just as a mother will not prescribe anything which is not good for me; śāstra will never mislead me. That conviction must be there; this is positive way of looking.

The negative way of looking, which is easier is; if I have to follow the śāstra, I lose my freedom; and śāstra is restricting my freedom; I am a human being, I can choose to do whatever I want; therefore I will do whatever I like; false assertion of unintelligent freedom; this is the negative approach. Kṛṣṇa says these unintelligent people have negative approach. And what will happen to them? Kṛṣṇa warns naṣṭān-viddhi; Arjuna you understand all such people are destroyed spiritually; they are lost spiritually; they have lost one precious life; இப்பிறவி தப்பினால், எப்பிறவி வாய்க்குமோ? ippiṛavi thappinal eppiravi vaykyumō; I do not know when my next chance is; I have got a rare chance; I should make use of; I have destroyed myself, not physically, spiritually they are destroyed; therefore Arjuna you decide which category you want to be.

Verse 3.33

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३.३३॥

sadr̥śam̐ cēṣṭatē svasyāḥ prakṛtēṛjñānavānapi |
prakṛtim̐ yānti bhūtāni nigrahaḥ kiṁ kariṣyati ||3.33||

अपि ज्ञानवन् api jñānavan **Even a man of knowledge चेष्टते cēṣṭatē acts सदृशम् sadraśam according to स्वस्था प्रकृतेः svasthā prakṛtēḥ to his nature. भूतानि bhūtāni all beings यान्ति yānti go by प्रकृतिम् prakṛtim̐ (their) nature किं निग्रहः kiṁ nigrahaḥ what will restraint करिष्यति kariṣyati do?**

33. Even a man of knowledge acts according to his nature. All beings go by (their) nature. What will restraint do?

So here Kṛṣṇa points out that everyone is born with a particular personality, which is determined according to śāstra, by the three-fold-guṇas known as satva, rajas and tamas; and the personality of a human being is determined by the proportion of these three guṇās; satva representing the knowledge faculty; rajas representing the dynamism or the activity faculty; and tamas representing the opposite of these two; that which dullens both satva and rajas; inertia faculty; both physical and intellectual inertia. Intellectual- cholesterol, is called Tamas.

Based on this alone, they have classified the entire humanity into brāhmaṇa, kṣatriya, vaiśya and śūdra; about which we will study in the 4th chapter elaborately; here it is

sufficient if we note this much; that some people are predominantly withdrawn; some people are predominantly extrovert and activity prone; and there are some others who are not good in either of them; they are good for unskilled mechanical type of action and knowledge.

And once we know our personality, the ideal thing will be to take up a work which is in keeping with our personality. As I said only when the personality and profession tally properly, I will love what I am doing. Otherwise there will be a strain; and therefore śāstra's first preference is we take up any action which is in keeping with our guṇāḥ.

And that is why Viśvāmitra became a brahma-ṛṣī; even though he was born a kṣatriya, he was satva predominant; became a brahma-ṛṣī and Drōṇa, a brāhmaṇa became a warrior, he fought in Mahābhāratha war. Now Kṛṣṇa says Arjuna it is better to go by your prakṛti; by your svabhāva; and you are born a kṣatriya and you are an embodiment of kṣatriya-guṇā; and kṣatriya-guṇā is what, not sitting and meditating; it is impossible for you; if that is what you like, 13 years of forest life you should have enjoyed; you should have considered as a wonderful blessing; and you should have also said that we will continue there itself doing tapas. But Arjuna was one of the most uncomfortable one in the forest and he was waiting for the thirteenth war and ready to fight the Mahābhāratha war because he knew that Duryōdhana would create problems. Arjuna enjoys warfare and he went even to help Indra, he loved it; but now when he has to kill his own kith and kin; he does not want to take up that bitter duty. Therefore suddenly he talks about āśrama, dhyanam, sanyāsa. It is like some people whenever they have problems at home, Rishikesh I will go, they say; because they are definite that the wife will say; do not go; and blackmailing like this, the wife may say one day that you can go now; then your idiocracy would be exposed. So this is called smaśāna-vairāgyam, prasūdikhā-vairāgyam they say: Similarly Arjuna is trying to get out of the whole thing, because he is not ready, therefore Kṛṣṇa advises Arjuna, Arjuna your personality is not meant for sanyāsa.

So you have to go according to your prakṛti and not only you, but any human being; therefore he says; svasyāḥ prakṛtē sadṛśam cēṣṭatē; one acts according to one's own prakṛti; here prakṛti means what; the proportion of satva, rajas and tamas, which will vary from individual to individual.

So svasyāḥ prakṛtē svabhāvasya sadṛśam means anusarēṇa cēṣṭatē; that is why occasional guidance also they tell that you put the child in a room and keep all kinds of play things and watch the child what the child is doing; one child will take the chalk piece and start scribing; painting etc; another child will take to musical instrument; another

child will take the screw driver and open everything; another type of mind; each child has got its own personality and they say that if you guide the child according to its inclination it will come up very well; do not say that our child is not interested in anything. You have to check; who knows whether he is fit for Vēdānta or not; you can be happy about it; Ok.

Sadṛśam cēṣṭatē svasyāḥ prakṛtēr-jñānavān-api; which is true even if that person is a jñāni; even a jñāni's life is governed by his prakṛti; you see the biographies of many jñānis; even though all are jñānis; and all have got equal knowledge; the life style that they lead, varies from individual to individual; one has a tendency to withdraw from everything and sit inside a cave; and another jñāni he comes out and establishes institutions and writes books and all those things; which jñāni is great; who is bigger brahman. So active jñāni is bigger brahman; passive is smaller brahman? No. Active or passive; jñāni is a jñāni. So we have a tendency to criticise a passive one saying that they are not contributing to the society, etc. we feel but remember their very presence is a blessing; and in fact they indirectly teach that it is possible for a person to sit quietly without doing anything. That itself is a doubtful proposition for me. Therefore even jñāni's life is governed by their personalities.

That is why Swamiji again beautifully says: that even among Gods you find that they have different personality. Even the very musical instrument that they keep vary; Saraswati can't she have the flute; can't Kṛṣṇa keep the veena; why? Prakṛtēr-jñānavān-api; even Gods indicated that they have a personality; physical and mental; and therefore Arjuna, prakṛtiṃ yānti bhūtāni; all beings, including an animals, tiger has its nature; cow has its nature; bhūtāni; here bhūtāni, living beings; not pañca bhūtāni, where to take the pañca bhūtas and where to take the living beings, one should understand.

Here the word bhūtāni, all the jivaḥ; which includes even animals and plants; prakṛtiṃ yānti; they go according to their nature; and nigrahaḥ kim kariṣyati; what can restraint do? That it is impossible to stop the nature of a person; that is why I told sometime before, if Arjuna is sent to Rishikesh and Uttarakāśi, and he becomes a monk, a sanyāsi, he has got that leadership quality; he will join all the sanyāsīs and will form RSA, Rishikesh Sanyasi Association and will appoint one secretary and he will start fighting; and say that sanyāsīs must be given at least five percent reservation in Parliament; Ghereo, Delhi chalō, because you know dynamism, who can stop. Why are you doing all these with this vēṣam? Why can't you do what you want to do? Nigrahaḥ means suppression; what can suppression do? Do not suppress your nature; just go according to your prakṛti.

More details we will see in the next class. Hari Om

049 CHAPTER 03, VERSES 34-36

ॐ

After elaborating talking about karma-yōga in the beginning, Lord Kṛṣṇa is summing up the karma-yōga; in these verses beginning from 31 to 35. In the previous two verses we saw what is the benefit of following karma-yōga and what is the loss in not following karma-yōga. The benefit is a karma-yōgi will attain liberation; of course not directly; karma-yōgi will get the mind purified, which will take him to jñāna-yōga; which will bring him a guru also; which will give him an opportunity for a sṛavaṇa-manana-nidhidhyāsanam; which will give him knowledge and thus which will give liberation. Thus karma-yōga will ultimately lead to liberation; this is the benefit.

And what is the loss for not following karma-yōga; Kṛṣṇa said viddhi-naṣṭāna-cētasah; they are spiritually lost; they have spiritual destruction.

Having said this much, Kṛṣṇa in the 33rd verse pointed that everybody has got an innate svabhāva called prakṛti, which is determined by the proportion of the three guṇās, satva, rajas and tamas, about which we will study in the 4th chapter. Different people have got different character, depending upon the dominance of one guṇa or the other and this character is called svabhāva, and Kṛṣṇa says one's life should be governed by one's svabhāva. Basic svabhāva and Kṛṣṇa said even jñānīs are governed by their svabhāva; that is why even though all the jñānīs uniformly know "I am Brahman", even though all the jñānīs they are liberated; their life styles are not similar or same; one is active jñāni; one is passive jñāni; one is teaching jñāni; one is writing jñāni; all kinds of jñānīs are available depending on their svabhāva. Therefore jñānavan api prakṛtē cēṣṭam. Therefore, Arjuna, do not try to violate your basic nature and in your case, you are a rajō-guṇa pradhāna person; a person in whom rajō-guṇa is dominant; and if you are trying to go against your nature, and trying to run away from duty; it will not work and you will again take up work elsewhere; the only difference would be that the type of work may be different; you may join an āśrama and become an accountant of the āśrama in ochre robes; There are some institutions; I am not saying for criticism; they have got accountant swamis; driver Swami; they have got ticket reserving Swami; they have got postal swamis; only difference will be the name will be Swami; they will continue to do taking care of the accounts, etc. etc. Therefore, why are you trying to break away from your own nature; accept your nature; accept your duty, and convert that duty into a karma-yōga.

Karma-yōga does not depend upon the type of action. Karma-yōga depends upon the type of attitude; a Brahmaṇa is also a karma-yōgi, when he performs his Brahmin duty as Īśvarārpaṇam. Similarly the kṣatriya is doing karma-yōga when he is doing his kṣatriya-duty as Īśvarārpaṇa; even though a brāhmaṇā's duty may involve offering flowers to a deity; because he is a priest; a kṣatriya 's duty may involve killing people, vaiśya's duty may involve, all kinds of manipulations for business; all of those duties can become worship. Kṛṣṇa will say in the 9th chapter.

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९.२७॥

[yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat|
yat tapasyasi kauntēya tat kuruṣva madarpaṇam||9.27||](#)

Karma-yōga does not depend upon the type of actions; karma-yōga depends upon the type of attitude. A commercial brāhmaṇa cannot be a karma-yōgi; whereas non-commercial business man; a business man who considers that business as a worship of the Lord and considers his citta śuddhiḥ as more important than making profit; making profit becomes subservient to purification or service, then that non-commercial vaiśya is a karma-yōgi; rather than a brahman priest whose rituals depend upon the length of the note kept as dakṣiṇāḥ; rituals depend upon the length of the rupee notes; even the Rudram has different lengths. 7 mts Rudram; 15 ms. 31 mtrs rudram; all depends on the dakṣiṇāḥ; even the noblest job cannot be a karma-yōga. Therefore Arjuna why should you change your profession? Be where you are; fight; offer it to the lord; purify; know and be free. Up to this we saw in the last class; verse No.34.

Verse 3.34

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ हास्य परिपन्थिनौ ॥३.३४॥

[indriyasyēndriyasyārthē rāgadvēṣau vyavasthitau |
tayōrna vaśamāgacchēt tau hyasya paripanthinau || 3.34 ||](#)

रागद्वेषौ rāgadvēṣau **likes and dislikes** व्यवस्थितौ vyavasthitau **are bound to be** there. अर्थे arthē **towards sense-objects** इन्द्रियस्य indriyasya **in respect of every sense organ** न आगच्छेत् na āgacchēt **one should not come under** तयोः वशम् tayōḥ vaśam **their control** हि hi because तौ tau **they are** अस्य परिपन्थिनौ asya paripanthinau **his enemies**.

34. Likes and dislikes are bound to exist with regard to the object of every sense organ. One should not come under their control, because they are his enemies.

Now the previous slōkāḥ can create a doubt in the mind of the student. In the previous verse Kṛṣṇa said, every one acts according to his prakṛti or svabhāva; and Kṛṣṇa included even jñāni in the list; Dayānanda Swami beautifully says; Even the Gods has got their own svabhāva; Brahmāji is sṛṣṭi-kartā, using rajō-guṇa; Viśṇu is using sthiti-kartā, using satva-guṇa; and Śiva is laya-kartā using tamō-guṇa; very careful, using tamō-guṇa; not under the spell of tamō-guṇa; even Gods are governed by the svabhāva and actions and that is why different Gods have got different types of vāhanam, different types of weapons; different types of even musical instruments. And Kṛṣṇa also made a statement which can or what can put us off. Nigrahaḥ kiṃ kariṣyati. What you can get out of trying to control them? Nigrahaḥ means controlling the svabhāva; nigrahaḥ kiṃ kariṣyati; what can happen by controlling your svabhāva; indirectly what Kṛṣṇa has said is svabhāva cannot be controlled; because he asked the question; nigrahaḥ kiṃ kariṣyati.

Now this statement can create a big question, what is that? If every person has got a svabhāva, and if that svabhāva cannot be controlled, then it amounts to saying that we do not have any control over our nature; which is as good as saying that there is no such thing called as freewill. Therefore the previous slōkā seemingly negates the freewill by indirectly saying that svabhāva cannot be controlled and trying to control svabhāva is futile. Nigrahaḥ kiṃ kariṣyati. What can control do? It is not a question; it is a statement that nothing can be done. That is why one author conveyed this idea by giving the example of onion; onion has got a basic svabhāva, a particular smell which nobody can remove; and he said

कर्पूरधूलि रचिताल वालः कस्तूरिका कुम्कुमलिप्त देहः ।
सुवर्ण कुम्भैः परिसिञ्चमाना निजम् गुणम् मुञ्चति नो फलन्दुः ॥

[karpūrdhūli racitāla vālah kastūrikā kumkumalipta dēhaḥ ।](#)
[suvarṇa kumbhaiḥ parisichcamānā nijam guṇam muncati nō phalanḍuḥ ॥](#)

Phalanḍuḥ means onion. A person wanted to change the svabhāva of phalanḍuḥ. He made a beautiful basin of karpūra, vāsana dravyam; and kept the onion in the middle of that and upon the onion he applied kumkuma and kastūri lēhyam (all the perfumes he applied) and suvarṇa kumbhaiḥ parisichcamānā, long abhiṣēkam, with rose water. So therefore, basin is karpūram, middle is kastūri, gōrōcana, top rose water, and after 45 minutes, he removed everything and took the onion and kept in his nose and what, onion is onion, nijam guṇam muncati nō phalanḍuḥ.

Kṛṣṇa seems to say that we all have got some svabhāva. I do not say onion svabhāva. Some basic svabhāva and Kṛṣṇa says svabhāva cannot be controlled; does it mean that

we do not have a freewill at all; we cannot transform ourselves? Do we have some control over our svabhāva?

Kṛṣṇa gives the answer and this slōkā is very important because this slōkā alone Kṛṣṇa establishes freewill in the case of a human being. Kṛṣṇa establishes freewill in the case of a human being. Kṛṣṇa says a human being has a control over himself; unlike the animal kingdom and plant kingdom; and that is why look down those jīvās because they have no method of working for their liberation; in our case we can plan, we can work, we can correct, we can improve, and we can accomplish.

And how do we do that? Kṛṣṇa answers that in this slōkā; He says: indriyasyēndriyasyārthē rāgadvēṣau vyavasthitau. What Kṛṣṇa says here is: We all have got certain basic character; and depending upon our character alone, we will have thoughts in the mind; this svabhāva will produce thoughts in the mind; and if those thoughts are continued in the mind; and if those saturated thoughts; those nourished thoughts gets further converted into our words and later, they will get further converted into our action.

Thus we have got three levels; svabhāva-to-thought, thought-to-words, and words-to-action. Svabhāvaḥ, vṛttīḥ, vāk or vākyaṃ, and finally karma. Now what Kṛṣṇa says is this svabhāva produces thoughts; and what type of thoughts, rāga-dvēṣau vyavasthitau; because of your innate tendency you divide the world into the like part and the dislike part; your svabhāva determines your likes and your dislikes; that is why I said in the last class, to find out the svabhāva of a child; what will be the best thing, put all the children in a room and keep varieties of gadgets, certain children are attracted to certain things and also distracted from something else. Other thing one is rāga-viṣaya and the other is dvēṣaḥ-viṣaya; therefore Kṛṣṇa says; svabhāva produces rāga-dvēṣa-vṛttīs and we have no control over the arrival of rāga-dvēṣaḥ-vṛttīs. We have no control over the production of rāga-dvēṣaḥ-vṛttīs; helplessly they surface in the mind, as if you see the world, or even if you go on a tour, you will find certain things attractive and certain things do not attract you. That's why when you travel in a group, you have to just leave them at a place and then 5 or 6 of them would rush in one direction to the masala dosa, another to the boutique, another to diamond shop. Another sits doing nothing. So thus svabhāva produces rāga-dvēṣaḥ-vṛttīs. Kṛṣṇa says we cannot avoid; in fact, we are all bundles of rāga-dvēṣaḥ.

And that is why when any person is interviewed whether it is a cricketer or whether it is a politician, you see most of the questions will be centered on what you like, which pop person you like, which book you like, which place you like, you will find most of the

questions will be centered on likes and dislikes only. In fact **you cannot define a person without his likes and dislikes**; you define a person in terms of his likes and dislikes.

Therefore first Kṛṣṇa says every person has got a svabhāva and the svabhāva produces rāga-dvēṣaḥ-vṛttīḥ. That is said in the first line; rāga-dvēṣau vyavasthitau; vyavasthithau means necessarily present; they are present as a rule, without exception; that is why I said that even Gods are attracted to certain vāhanās. Pillayar got munchor, can' you catch the elephant; he himself is an elephant. Muruga has got his own musical ornaments. In fact the dhyāna slōkās of a deity is the description of the ornaments and the weapons, of a deity, the mala etc. they wear; Sarasvathi will like only white cloth. Why can't she wear orange, red, and green? She says she likes white only; what to do? Yākundēndu tuṣārahāra dhavalā yā śubra vastrāvidā. yā vīṇā... No guitar. One Japanese lady had come; Swami, what do you do? I teach Gīta. and she had not heard properly and she heard it as Gītar. And she was saying; Oh you teaching Gītar. Imagine me teaching Gītar. Standing there and walking around and it would be most interesting thing!! So therefore she has got veena; Kṛṣṇa has flute. This is what; even Gods have got; indriyasyēndriyasyārthē; with regard to the sound they like; with regard to form; with regard to colour; indriyasyēndriyasyā means with regard to every sense objects they have got preferences; the most interesting thing is even after coming to vēdānta; people ask Swamiji which vēdāntic text you like; Gīta; or Upaniṣads or Brahma sūtra or Pañcadaśī or Vivēkacūdāmaṇi; therefore I say Gīta; I do not want to answer. Suppose I answer; they will ask, which chapter, which slōkā, etc. etc. I say I like this slōkā, because it talks about likes and dislikes.

Then the most important thing is Kṛṣṇa says is the arrival of thoughts depend upon your svabhāva; over that you have no control. But whether those thoughts should be allowed to continue or not; should I nourish the thought; should I support the thought; or should I intelligently divert my attention from that type of thought is under my control. The arrival of thought is not under my control; it is dependent upon on my svabhāva, prakṛti, but the perpetuation of those thought is in my hand; and therefore the free will to decide whether that thought should be encouraged or should I nip it in the bud; remember the second-chapter; dhyāyatō viṣayān puṃsaḥ saṅgastēṣūpajāyatē| saṅgāt ... The world enters my mind and produces the thought of anger or jealousy or attachment or love or compassion, the world enters and generates a particular thought; but whether I should encourage that thought or not is in my hand; No.1 under my freewill.

And the second thing under freewill is these thoughts which are nourished, they alone become stronger and stronger; and when they become stronger; these thoughts crystallize into words; suppose you go on mentally scolding a person, donkey, donkey,

donkey, etc. one day unknowingly at the wrong moment you will call him donkey. Swamiji is standing near. Something is nearby. So if a word comes, it is not a sudden phenomenon; it is just like a tip of an iceberg; every word is the tip of the iceberg; called thought build-up. If you are getting angry at a person and shouting it is not a sudden thing. I have built up the anger for hours or days together.

And therefore, by controlling the perpetuation of thought; arrival I have no control; by controlling the perpetuation of thought, I can control what? My words. Therefore I have got a freewill over my words.

And then third thing under my control is what? These thoughts alone later get condensed into deeds or action, and therefore the action is the grossest product of the subtlest thought; action is the grossest product of the subtlest thought; when the thought arrives if I am ready to handle the thought, I can control the action also; therefore Kṛṣṇa says freewill can control the action; freewill can control the words; freewill can control the second thought; freewill cannot control the first thought that arises, because the first thought is dependent on what; not freewill but svabhāva. Therefore Arjuna let the thoughts come in your mind; you need not feel guilty about it. Do not say: Swamiji, dirty thoughts come, etc. etc. It will come; you need not feel guilty. Let the thought arise; but I should feel guilty, if I allow that to continue.

Therefore Kṛṣṇa says there you have to use your discrimination; so judge those thoughts and ask the question; are these thoughts worthy of nourishment; and if they are worthy of nourishment, dwell on that; if they are not worthy of nourishment; in the beginning itself, nip, just as a ripple in a lake is very very feeble; but if that ripple of water is fanned, it gradually becomes a small wave; then big wave, and a huge tidal wave it becomes. Over a ripple I have a control; over a tidal wave, I do not have a control. Therefore what is your job? Tayōrna vaśamāgacchēt; Do not come under the spell of those thoughts. And when do you come under their spell? Only by nourishing them; if you decide not to nourish unhealthy thoughts, they cannot do anything.

They give a beautiful example. When a flame, feeble flame is there; the wind becomes the enemy of the flame; it can easily put out the flame; but somehow that flame is nourished into a huge forest fire or conflagration; you will find that the wind does not have the capacity to put out, and what is the rule? If you cannot fight the enemy, join. Therefore what does the wind do? The wind which was an enemy of the weaker fire, becomes the friend of the stronger fire.

Similarly unhealthy thought also, initially it is like a flame; and our intellect can handle that; unintelligently that unhealthy thought gets nourished addiction, then the intellect

cannot control that and when the intellect cannot control, intellect learns to justify every weakness. If I do not smoke, how can the cigarette company survive? And if I ask him to give up, he will say yē s; what, coming to your class; your intellect will have all kinds of arguments in favor of its weakness and once we have come to that stage; it is almost unchangeable; incorrigible a person becomes, therefore Arjuna! tayōrna vaśamāgacchēt. Do not come under the spell of rāgaḥ-dvēsaḥ; always nip it in the bud; if it is unhealthy; if it is unhealthy; not everything. and if you do not nip in the bud in the beginning, what will happen. There is another beautiful slōkā also.

जात मात्रम् न य शत्रुम् व्याधिम् व प्रसमम् नयेत् ।
अति पुष्टाङ्गो युक्तोभिः, सो पश्चात् तेन हन्यते ॥

[jāta mātram na ya śatrum, vyādhim va prasamam nayēt |](#)
[ati puṣṭāṅgō yuktōbhiḥ, sō paśchāt tēna hanyatē ||](#)

Two things must be destroyed in the beginning itself; what are they: śatrum and vyādhi. Śatru means enemy. If enemy is allowed to grow, then he will overpower. The śatru should be destroyed when; jāta-mātram; what is the second thing? vyādhim va, a disease also; many of the disease we have a cure, if we approach in the beginning stage; if they are in the second or third degree, doctor will say to give telegrams. Cannot do anything; especially like Cancer; certain types if it is in the beginning stages.

Similarly, we have got internal enemies of kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ; śatravaḥ, the inner enemies you handle them in the beginning; otherwise it would be difficult; tau hyasya paripanthinau. They are the robbers; they are the enemies in your spiritual path;

Therefore the essence of the slōkā is free will is there; the first thought alone is not under our control. The second thought is under our control; the words are under our control; the deeds are under our control; actions are also under our control; therefore what? You can discipline them.

Verse 3.35

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३.३५॥

[śrēyān svadharmō viguṇaḥ paradharmāt svanuṣṭhitāt|](#)
[svadharmē nidhanam śrēyaḥ paradharmō bhayāvahaḥ||3.35||](#)

स्वधर्मः svadharmāḥ **one's own duty**, **विगुणः** viguṇaḥ **(though) improperly performed**, **श्रेयान्** śrēyān **is better** **परधर्मात्** paradharmāt **than another's duty**, **स्वनुष्ठितात्** svanuṣṭhitāt **properly performed**. **निधनम्** nidhanam **Even death** **स्वधर्म** svadharmā **in one's own duty**

श्रेयः śrēyaḥ is better परधर्मः paradharmaḥ Another's duty भयावहः bhayāvahaḥ is harmful.

35. One's own duty, (though) improperly performed, is better than another's duty, properly performed. Even death in one's own duty is better. Another's duty is dangerous.

So Kṛṣṇa concludes here by saying therefore Arjuna you have to go according to your prakṛti only; your prakṛti is rajō-guṇa prakṛti; and therefore active thoughts are natural to you; therefore your life should be activity oriented life; but these activities can be dhārmic or adhārmic; whenever there is a tendency for adhārmic activity, you have to nip it in the bud, and whenever there is interest in dhārmic, legitimate activity, you have to go according to that. Therefore you have to respect prakṛti and you have to respect dharma also; and whatever falls within dharma and svabhāva. Two coordinates; X and Y coordinates. It should be in keeping with your prakṛti and also it should be keeping with dharma also; and whatever comes within prakṛti and dharma, legitimacy, such thing you can encourage. If your mind is activity-oriented, vedā says be active; why should you stop? Go according to prakṛti.

But what we are saying is when you are active according to your prakṛti, let those activities be what: in keeping with dharma; like the road rules; wherever, whichever destination you want to go, you can go; the government does not say that you should go only to Tiruvanmiyur. What they say is: it can be fulfilled, when you want to go to a particular destination, you have to observe certain rules; keep left; and all over one-ways; therefore go according to one way, whatever road regulations are there; you follow; therefore your travel is conditioned by two things; what are they? Your desire and road rules. The desire represents your prakṛti and road-rules represent the dharma; similarly your life's journey should be governed by two principles, your personal desires, svabhāva and also what is dharma.

And that is called svadharma; a course of life, which is governed by propriety and svabhāva; and that is called svadharma. Here Kṛṣṇa says; Arjuna svadharma is important; even if it is not perfectly performed. **So imperfectly-performed-svadharma is better than perfectly-performed-paradharma;** another's duty. Imperfectly performed svadharma is better than perfectly performed paradharma. That is what they tell; the story that a person who is the owner of a huge house, he wanted to go to a place, and when he was about to go, the watchman came and said, please do not go to that place because I had a dream in which your plane is crashing. That was his dream. He told; accident; plane or whatever it is. This person; he also had belief, early morning dream; there is a belief that the early morning dream will generally come true; it is a belief; and therefore this person did not go and peculiarly enough that accident took place and by

avoiding the travel this person was saved. And this watchman was very happy. He expected that this person will reward him. And the next day the person called the watchman and said that you really saved my life; and I am going to reward you and gave some money and also dismiss you. I will reward for saving my life; and dismissed him; watchman was wondering; why dismissing; why, because the when the watchman says that I had a dream, what does it mean? Even though the dream is a very good dream; perfect paradharma it is; perfectly saved; it is not the dharma of watchman. Therefore paradharmō bhayāvahaḥ; therefore dismissed. Therefore, perfect paradharma is inferior to imperfect svadharma.

And Kṛṣṇa says svadharmē nidhanaṁ śrēyaḥ; even death in svadharma is welcome; it is OK; whereas paradharmō bhayāvahaḥ; so paradharma is dangerous for oneself and it is harmful to the society also, because once one person violates the svadharma and the problem is remember yadyadācarati śrēṣṭha,... one person jumps the signal, the MTC or whatever it is, he goes and therefore the next person, even though he does not want to jump the signal, but others behind him force him to jump the signal because the human mind is sheepish, one person violates svadharma, and everybody violates, there will be utter confusion in the society and therefore, it should be avoided. And Arjuna your svadharma as a kṣatriya is fighting a dharma yuddha.

So with this conclusion, karma-yōga topic is over. Now Arjuna is going to raise a question for which Kṛṣṇa will give a beautiful answer. We will read the question only.

Verse 3.36

अर्जुन उवाच--

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नापि वार्ष्णेय बलादिव नियोजितः ॥३.३६॥

Arjuna uvāca

atha kēna prayuktō'yaṁ pāpaṁ carati pūruṣaḥ|

anicchannapi vārṣṇēya balādiva niyōjitaḥ||3.36||

अर्जुनः उवाच Arjunaḥ uvāca Arjuna asked वार्ष्णेय Vārṣṇēya Oh Kṛṣṇa ! अथ atha Then, प्रयुक्तः केन prayuktaḥ kēna prompted by what अयं पुरुषः ayaṁ puruṣaḥ does this person चरति पापम् carati pāpam commit sin, अपि अनिच्छन् api anicchan even though unwilling, इव बलाद् नियोजितः iva balād niyōjitaḥ as though he is forcibly persuaded?.

36. Arjuna asked: Oh Kṛṣṇa! Then, prompted by what, does this person commit sin, even though unwilling, as though he is forcibly persuaded?

Very important and valid question from Arjuna. Here Arjuna asks: Kṛṣṇa! Scriptures are there to guide everyone and the scriptures clearly present which course of life is favourable and which course of life is not favourable; the scriptures present karma-yōga is healthy; and violation of karma-yōga is spiritual destruction; it is clearly present; and the scriptures talk about the values of life also. And not only the scriptures talk about them, Bhagavān has given us a discriminative power also to know what is proper, what is improper, what is dharma, what is adharma, we come to know from scriptures, we can easily come to know from our buddhi, our thinking also.

That is why Dayānanda Swami beautifully says: We need not enlist the values to anyone; because very human being knows what are the dos and what are the don'ts. Even a thief knows that stealing is wrong; how do you know? Because he knows stealing is wrong; he is doing that secretly. Because he knows it is wrong; he is doing it secretly. If he considers stealing is not wrong, he would have just walked in and taken it and not only that, the most interesting thing is two thieves stole money from a house; and they have got the money; lot of currency; they wanted to divide; and it was night; they were tired and sleepy and they decided that they will sleep somewhere and divide later; early morning we can know from the newspapers how much we have stolen; we need not count it; Even from newspaper report how much money is stolen; we will share it; they slept. Then out of the two thieves; one of the thieves, in the night took the whole money and ran; then the second thief woke up and said that 'that thief' stole my money and ran. Now even a thief does not want, even the stolen money to be stolen; who does not know stealing is wrong; satyam vadha, should we teach; everybody knows the value. Therefore, ignorance of values is not a problem. Everybody knows karma-yōga; everybody knows dharma; everybody knows the values; but the problem is as Duryōdhana says beautifully, I know the values but I cannot follow; jānāmi dharma na ca mē pravṛttiḥ, jānāmi adharma na ca me nivṛttiḥ; I know it is wrong; but I cannot avoid that; like a doctor who can just talk on the evils of smoking with a cigarette in the mouth; he knows it is wrong; but he is not able to leave.

Therefore Arjuna asks, in spite of knowing what is right and wrong; how come human beings, the intelligent human beings, the so-called roof and crown of the creation, how the human-beings commit mistake. So, therefore, anicchannapi even though he does not want to be an evil person; even though he does want to be a dhārmic person only; how come a person pāpāṃ carati; commits adharma; right from politicians onwards; everywhere scam only. How come people do that? So there seems to be some other devil in our heart; as they call Satan. Like that śaitan; whatever it might be; therefore there be some force in our heart; which forces us into all kinds of adhārmic action, not out of ignorance but in spite of knowledge, Oh Kṛṣṇa tell me what is that force; balād niyōjitaḥ

iva. The human being is forcibly engaged to tell a lie, to be corrupt, to be angry, and to be jealous. He seems to be forced by some unknown principle, *kēna prayuktaḥ*; persuaded by which principle, does a person commit *adharmā*. Hey *Vārṣṇēya*; hey *Kṛṣṇa*, you please tell me; *Kṛṣṇa* has to answer that question; in the following verses; which we will see in the next class.

Hari Om

050 CHAPTER 03, VERSES 36-38

ॐ

With the 35th verse, Lord *Kṛṣṇa* has completed the topic of *karma-yōga* which is the main theme of the third chapter. And *karma-yōga* is considered to be the important first stage of spiritual *sādhana*, even though *karma-yōga* cannot lead a person to liberation, *karma-yōga* is very important, because through *karma-yōga* alone a person becomes fit for *jñāna-yōga*. Without *karma-yōga*, one can never get *jñāna-yōgyatā*, and to get the *jñāna-yōgyatā*, one has to necessarily go through *karma-yōga* and once a person has attained *jñāna-yōgyatā*; thereafterwards *karma-yōga* is not compulsory.

A person is given an option, either he can totally renounce *karma-yōga* by taking to *sanyāsa-āśrama*; or one can reduce the *karma-yōga* by remaining in *gṛhastha-āśrama*. So reduction or relinquishment, either of them is permitted by the *śāstra*; once a person gets *jñāna-yōgyatā*, mental purity.

And through *jñāna-yōga*, and *jñāna-yōga* alone, one will attain liberation; this *jñāna-yōga* has been already talked about in second-chapter briefly and more elaborately the *jñāna-yōga* will come in the 4th chapter. So *karma-yōga* theme is over with the 35th verse.

Now *Arjuna* raises a question in the 36th verse, which we were seeing in the last class; and *Arjuna*'s question is: a *karma-yōgi* is one who leads a *dhārmic-way-of-life*. Without a *dhārmic way of life*, there is no *karma-yōga*; and this *dhārmic-way-of-life* and *dhārmic-actions* are dedicated to the Lord, *Īśvarārpaṇa-rūpēṇa svadharmā-anuṣṭānam*; *karma-yōga*. The very definition of *karma-yōga* is *Īśvarārpaṇa-rūpēṇa svadharmā-anuṣṭānam* and therefore a *karma-yōgi* has to follow *dharma*, *dharma* means a legitimate, ethical, moral non-corrupt way of life; *karma-yōga* pre-supposes *dharma*. And *Kṛṣṇa* also pointed out that only by following such a way of life, he will ultimately attain liberation, and if one fails to follow *karma-yōga*, he will be spiritually destroyed, *viddhi naṣṭāna-cētasāḥ*.

Now Arjuna's question is this: Every human being has got discriminative power. And it is very easy to know the importance of ethics. In fact, ethics need not be taught to any human being; because all the ethical rules are common sense rules. As I said in the last class, everybody knows what is proper and improper; even a thief knows stealing is improper; that is why he does the stealing action secretly. The very fact that he does that secretly indicates that he knows that it is wrong; not only that, even a thief does not accept his money to be stolen by someone; from that it is very clear that every human being knows, even a child of 5th standard knows that taking somebody else's pen or pencil is wrong. That is why a stealing-child, does that secretly. Similarly everyone knows that telling lie is wrong.

So therefore, ignorance of dharma, is not a problem, because everybody knows that; and the norm of determining dharma is this; what is that? What I do not want others to do to me; I should not do to others; very very simple law. Very simple law to know; I am not telling simple law to practice; I do not want anybody to harm me; therefore it becomes a dharma that I should not harm anyone. I do not want anyone to insult me; therefore I should not insult others. I want everybody to love me; nobody should hate me; which means I should love others; I want everybody to help me, which means that I should be helping others; therefore dharma ajñānam is not a problem. Everybody knows dharma that is why I said in the last class.

जानामि धर्मं न च मे प्रवृत्तिः, जानामि अधर्मं न च मे निवृत्तिः

[jānāmi dharma na ca me pravṛtti, jānāmi adharma na ca mē nivṛtti](#)

Duryōdhanā said. He said jānāmi dharma, na ca mē pravṛtti; I know what is dharma, I am not able to follow; jānāmi adharmam, na cha me nivṛtti; I clearly know what is adharma; but I exactly religiously do that only; so why do I do that;

केनापि देवेन हृदि स्थितेन यता नियुक्तोऽस्मि तता करोमि ,

[kēnāpi dēvēna hr̥di stithēna, yatā niyuktōsmi tatā karōmi](#)

There seems to be some kind of a devil; some kind of powerful force within me, which makes me act against my own conscious.

Therefore what is that force which makes a person violate dharma in spite of his desire to be noble. Nobody wants to be an asura; so what is that force? In many religions, they put that force as an external principle; a sātān; or some devil; or some rākḥṣasā, almost every religion places that force as an external force, which is making us violate dharma; so here Arjuna wants to know is there any external power.

And some people think perhaps God himself is making me do that, in the scriptures it is said: அவன் இன்றி ஒரு அணுவும் அசையாது Avan indri or anuvum aśaiyathu (not an atom moves without His consent) God is supposed to make everyone do different actions; therefore some people think that God is making me violate. Some people think that devil is making me violate. Some people think it is my stars. Śani. Vināsa-kālē, viparītha buddhi; to put the blame on some planet, so that I am saved. Therefore it is an extra force that is determining my actions; or is it a force within myself? And if it is within myself, do I have some control over it? விதியை மதியால் வெல்லலாம் Vidhiyai Madiyāl Vellalām; Is it correct? Thus Arjuna wants to know why people take to adharma; what is the cause? Is there any method of transformation? therefore kēna prayuktō'yaṁ pūruṣaḥ pāpāṁ carati. Persuaded by which unseen force, does a human being commit adharma; perpetrates adharma; anicchannapi, even though everyone innately wants to be a noble person; anicchannapi; against his own will; and that is why many people even begin to doubt the existence of freewill; because he Wills to lead a particular way of life; New Year decisions are many; and they are written in the diary; and maximum followed for a week; and thereafter it is the same thing only.

Therefore, do we have really a will at all? Or is there some other force; and that force seems to be what, one group of people say, there is no will at all. fatalistic people; who say everything is determined by some other factor; it is called fatalistic type; there are some other people, who accept the will, but they say that the Will is so feeble that in front of all these extra forces, we are helpless; and therefore Arjuna says; balād niyōjitaḥ. As though forced with what you call a revolver on the temple, and we obey, because a gun is there on your temple. Like that somebody seems to keep a gun on your head and make you say a lie; do akramaṁ, do that, drink, gamble; somebody seems to say; what is that? This is a very basic and important question which comes to every human being one day or the other; so therefore this portion is important portion. Up to this we saw in the last class:

Verse 3.37

श्री भगवानुवाच--

काम एष क्रोध एष रजोगुणसमुद्भवः ।

माहाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३.३७॥

Śrī Bhagavān uvāca

kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ|

mahāśanō mahāpāpmā viddhyēnamiha vairiṇam||3.37||

श्रीभगवानुवाचः Śrī Bhagavānuvācaḥ **The Lord replied** एषः कामः ēṣaḥ kāmaḥ – **(It is) this desire** एषः क्रोधः ēṣaḥ krōdhaḥ **(It is) this anger** रजोगुणसमुद्भवः rajō-guṇa-samudbhavaḥ

(It is) born of Rajō-guṇa महाशनः mahāśanaḥ (It is) insatiable महापाप्मा mahāpāpmā (mahāpāpmā – (and) very sinful विद्धि viddhi Know this (to be) एनम् ēnam an enemy वैरिणम् vairiṇam in this life..

37. The Lord replied - (It is) this desire. (It is) this anger. (It is) born of Rajōguṇa. (It is) insatiable and very sinful. Know this (to be) an enemy in this life.

So in these verses, up to the end of this chapter, Kṛṣṇa answers Arjuna's question and points out that there is no external force controlling us. So there is no external angel, external devil, controlling us; the whole thing is within yourselves only. So therefore in our philosophy, we do not have an external devil like certain other systems have; here we say, it is all within you only; and what is that basic force? if you ask, it is ajñānam, ignorance alone is the cause of all problems; sheer ignorance working at two levels; in the initial level it is the dharma adharma ajñānam; ignorance with regard to dharma and adharma; and at a higher level; it is ignorance with regard to ātma-anātma. So dharma-adharma, ātma-anātma avivēka, ajñānam is alone the devil, if you want a devil. There is no other force other than this ajñānam.

Here Kṛṣṇa does not talk about the ajñānam directly, because we rarely understand that ajñānam. This basic ajñānam alone expresses in the form of two forces known as kāmaḥ, krōdhaḥ; ajñānam itself bifurcates itself; divides itself into two forces; one is called kāmaḥ; and another is called krōdhaḥ; this kāma-krōdhaḥ alone is the problem; and therefore in the following verses, Kṛṣṇa is going to discuss the problem of kāma krōdhaḥ, the source of kāma-krōdhaḥ, and the remedy or the medicine to the disease of kāma krōdhaḥ; these are the three topics; kāma krōdhaḥ-svarupam; kāma-krōdhaḥ-kāraṇam; kāma-krōdhaḥ-parihārah; this is going to be three-fold topic. First Kṛṣṇa introduces that;

Sri Bhagavan uvāca; so what is your enemy to follow dharma. He says kāma ēṣa krōdha ēṣa; kāmaḥ means desire; krōdhaḥ means anger; yē ṣaḥ kāmaḥ means the desire which is experienced by every human being intimately. I need not bring some desire from outside to demonstrate to you what is a desire. Desire need not be taught; because everybody intimately knows what is desire. The object of desire may vary from individual to individual; but the presence of desire is universal.

And since it is universally experienced by everyone, Kṛṣṇa uses the pronoun, yē ṣaḥ kāmaḥ; this desire, which you feel in your mind intimately. And yē ṣaḥ krōdhaḥ; and this anger which you feel intimately. Everybody has got anger at the tip of the nose; we are just waiting to jump at someone; if we do not get angry, not because it is not that we do not have anger, we have not got an appropriate candidate only. If you get angry inappropriately it is problem; if it is the boss, you will lose the job; with wife, will not give

dinner; it is already there at the tip of the nose; therefore Kṛṣṇa says yē ṣaḥ krōdhaḥ sākṣi pratyakdāthaya anubhuyamana; intimately experienced.

And how are they born? Rajō-guṇa-samudbhavaḥ; both of them are born out of rajō-guṇa; more about the guṇas we will see later; therefore I am not discussing that here; three guṇas; satva, rajas and tamas, we will see in the 14th chapter, you have to wait; there we will discuss the three guṇas; kāma, krōdhaḥs are born out of rajō-guṇa.

And why we do we say they are the powerful forces which obstruct karma-yōga or dhārmic way of life? The reason is this, mahāśanaḥ; the nature of kāma is that it is mahāśanaḥ; literally mahā-aśana, a great eater; mahat aśanam bhōjanam yasya saha, māhāśanaḥ; it is a glutton; he is a gundōthara; it comes in purāṇa, he will go on eating without limit. So the idea is this there is no way of fulfilling the desires. Any amount of desires we fulfill, it will never end but it will only expand more and more, as somebody nicely said,

निःस्वो वष्टि शतं शती दशशतं लक्षं सहस्राधिपः
लक्षेशः क्षितिपालतां क्षितिपतिः चक्रेशतां वाञ्छति |
चक्रेशः पुनरिन्द्रतां सुरपतिः ब्राह्मं पदं वाञ्छति
ब्रह्मा शैवपदं शिवो हरिपदं चाशावधिं को गतः || ३६ ||

niḥsvō vaṣṭi śataṁ śatī daśaśataṁ lakṣaṁ sahasrādhipaḥ
lakṣēśaḥ kṣitipālatāṁ kṣitipatiḥ cakrēśatāṁ vāñchati |
cakrēśaḥ punarindratāṁ surapatiḥ brāhmaṁ padaṁ vāñchati
brahmā śaivapadaṁ śivō haripadaṁ cāsāvadhiṁ kō gataḥ ||36||

niḥsvō vaṣṭi śataṁ, when I do not have any money at all, ēka śataṁ, one hundred rupees, one can manage; śatī daśaśataṁ, once I have a hundred, then the next plan is thousand, lakṣaṁ sahasrādhipaḥ; once I get a few thousand, then my desire for lakṣaṁ. lakṣēśaḥ kṣitipālatāṁ, once I have a few lakhs, then I want to become some MLA; lakṣēśaḥ kṣitipālatāḥ, a small king, சிற்றரசர் chittarajar; the king of a small country and once I have become a king of a small country, kṣitipatiḥ cakrēśatāṁ vāñchati; cakrēśaḥ, I want to be emperor with many kings under me; as a cakravarthi am I happy. Cakrēśaḥ punarindratāṁ, what is the use of being an emperor of the miserable earth; I want to be the emperor of the heavens; indraḥ, and you interview, Indra, and ask are you happy, surapatiḥ brāhmaṁ pādaṁ vāñchati; Indra is busy working for fighting the next election; so he wants to become a Brahmāji. What about Brahma? Brahmā Viṣṇupatam, harir hara patam, Brahma wants to become Viṣṇu, Viṣṇu wants to become Śiva; so if you are Viṣṇu bhaktha, change the sequence;! Or you will get angry, this is because this is a Śiva temple; Śiva wants to become Viṣṇu.

The net result is what? Cāśāvadhīm kō gataḥ; there is no end to the desires; why is it like that; why the desires do not end; what is the reason? The logic is this; All the desires are different expressions of one basic desire only; all desires are expressions of one basic desire only; and what is that; now I feel apūrṇaḥ, incomplete; I am not complete with myself; with a small house, or even without a house, I feel incomplete, and my struggle is not to buy a house, or not to get a wife or not to get a child; my desire is through the house, I want to become a complete person; I want fulfilment. So whatever be the type of desires; the desires are superficial, through the superficial desires, I want to fulfill only one desire; that is I, the finite want to become the infinite. So I do not want குறைவு kuraivu, I want நிறைவு Niraivu; therefore whenever I am unhappy please ask the question, what is your குறை kurai. Then he says I have got house, I have got money, children also, they are also married; but for the third child, there is no child; one child does not have a child.

And vēdānta says, an incomplete one can never become complete by acquiring things; a finite one through acquisition can never become infinite; finite plus finite is equal to infinite? Finite plus finite plus finite is equal to finite; you may get anything, by a process of fulfilling the desires, you can never become pūrṇaḥ and therefore our very approach is very illogical approach. The very basic human approach is illogical approach; because I, the finite, wants to become infinite through acquisition. And that is why Swami Chinmayānanda nicely puts; happiness is nothing but the number of desires you fulfill, divided by the number of desires you have; is the happiness. Number of desires you fulfill; divided by the number of desires you have.

Suppose you have got 10 desires and you have a project; one by one you have to finish; for that instalments schemes are started; one by one it is will be fulfilled. No. of desires fulfilled by no. of desires is happiness. So when one desire is fulfilled, I get 1/10 happiness. Two desires I fulfill; 2/10. 3/10, 4/10; therefore the unit of happiness is becoming more and more; 5/10, half has come, then 6/10, 7/10, and then I complete the 10th desire, what will be my happiness: 10/10 is one pūrṇa-ānanda. Until then it was fractional-ānanda; frictional-ānanda; now with the fulfilment of the 10th desire it will be pūrṇa-ānanda; this is my wishful thinking.

But what I discover is a peculiar thing; by the time I fulfill the 10th desire, the number of desires has increased from 10 to thousands. So therefore when you fulfill the 10th desire, what is the unit of happiness, 10 by 1000? So when fulfilling the first desire, the happiness was 1/10, and by the time I fulfill the 10th desire, it is 10/1000, what is 10/1000; it is 1/100, therefore I have progressed from 1/10th happiness to 1/100th happiness; 'progressed' within quotes. How do you know; that is why the 60 year old person's face is even though

he has fulfilled so many no. of desires, his face is all gloom; by walking itself it is understood. And what is the illogicality in that; the finite wants to become complete; since it is never possible we will go on struggling, struggling and therefore kāma is called mahāśanaḥ.

Ok. So what. As long as I continue this struggle of fulfilling these desires; I am so preoccupied in my life, because remember, every desire takes your time, your energy; you do not have even time to attend Gīta class; no time for sandhyāvandanam; no time for prayer, temples, scriptural study; because the more the number of desires, the more time is taken and even if you have some leisure time, even at that time, you cannot think of scriptures or anything, there also, we have to do this and that there; previously at least communication systems were very very limited; now the communication system is revolutionised; and therefore even if go to the beach, you go with a cell phone; and there also you cannot get peace; you will get a call and you have to leave; therefore what is the problem, your mind is distracted by worldly desires that you have no time to find out what is the basic problem.

The basic problem you can discover only if you lead a religious life; the basic problem you can discover only if you study the scriptures. A religious life plus scriptural study is required to enquire into my way of materialistic life, so that I will know that my very direction is wrong.

And therefore Kṛṣṇa says desire is your enemy, it does not allow you to ask the fundamental question and therefore you should know how to handle. So mahāśanaḥ. How does kāma obstruct? By distracting your mind to materialism;

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् । ॥२.१.१॥

[parāñci khāni vyatṛṇat svayambhū-
stasmātparāṅpaśyati nāntarātman..... ॥2.1.1॥](#)

In Kathōpaṇisad; Yamadharmarāja is the teacher; everywhere Yama is feared; Kathōpaṇisad Yamadharmarāja is the guru. He says that the people are so extrovert; they have no time to ask what am I doing for the last so many years, I have worked OT, overtime, what have I accomplished? He will never ask the question. And therefore, it distracts; it makes a person extrovert;

Not only kāma is a problem by making me extrovert; then krōdhaḥ is also a problem; what is krōdhaḥ; anger. And how is anger a problem? Anger makes a person violent;

and violence is hiṁsa; and hiṁsa is a pāpam; harming other people is a pāpam, as Vyasācārya tells elsewhere;

श्रुयताम् धर्म सर्वस्वम् श्रुत्वा च अवधार्यताम्
आत्मनह् प्रतिकूलणि न परेशाम् समचरेत्) from the Mahābhārata)

śrūyatām dharma sarvasvam śrutvā ca avadhāryatām ।
ātmanah pratikūlaṇi na pareśām samacaret ॥

This is being said to Dharmarāja: I am giving you the entire content of dharma. Listen and do not forget. Do not inflict on others that which is inconvenient to you. This is dharma. One can't make the definition of dharma simpler than this.

श्रुयताम् धर्म सर्वस्वम् श्रुत्वा चैव अवदारीयताम्

śrūyatām dharma sarvasvam śrutvā caiva avadāriyatām

or

स्लोकार्धेन प्रवक्ष्यामि यदुक्तम् ग्रन्थ कोटिषु ।
परोपकार पुण्याय पापाय परपीडनम् ॥

Slōkārdhēna pravakṣyāmi yaduktam grantha kōṭiṣu ।
parōpakāra puṇyāya pāpāya parapīḍanam ॥

Any type of violence is pāpam; there is no sacred violence. Anger makes a person violent, both verbally and physically. Many people are not physically violent; but they have a got a very very sharp tongue, every stage, they will strike; that is all mahā pāpam. Therefore anger makes me do pāpam; and pāpam brings me down in spiritual ladder. And therefore mahāpāpmā; anger is a problem, because it makes a person violent. Therefore kāma makes a person extrovert; krōdhaḥ makes a person violent; an extrovert violent person can never follow dharma. An extrovert violent person cannot follow dharma, cannot follow karma-yōga, therefore these are the two enemies.

And therefore Kṛṣṇa says, Hey! Arjuna, ēnam vairiṇam viddhi; May you understand that these two principles, kāmah and krōdhaḥ are your enemies. This Kṛṣṇa will emphasize throughout the Gīta. In the 5th chapter also the will point out:

श्वनोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवम् वेगम् स युक्तः स सुखी नरः ॥ ५.२३ ॥

śaknōtihaiva yaḥ sōḍhum prāk śarīravimōkṣaṇāt|
kāmakrōdhōdbhavaṁ vēgaṁ sa yuktaḥ sa sukhī naraḥ ॥ 5.23 ॥

Handling kāma and krōdhaḥ should be the lifelong project of an intelligent human being, because the quality of life is determined by these two powerful forces. And again in the 16th chapter, Kṛṣṇa repeats

त्रिविधं नरकस्येदं द्वारं नाशन मात्मनः ।
कामः क्रोधस्तथा लोभः तस्तस्मादेतत्रयं त्यजेत् ॥१६.२१॥

[trividhaṃ narakasyēdaṃ dvāraṃ nāśanamātmanaḥ |
kāmaḥ krōdhastathā lōbhastasmādētatrayaṃ tyajēt || 16.21 ||](#)

There are three roads to hell; there are three express highways to hell; why big road; so many people are going; not narrow lane, and what are the three roads, kāmḥa, krōdhaḥ, thatha lōbhaḥ; and therefore Kṛṣṇa says ēnam vairiṇam vidhi; Ok.

Here we have to note an important point. Kṛṣṇa is talking about two enemies inside; desire and anger. So naturally, he must be using dual number in Sānskrīt; because in Sānskrīt we have got three numbers, singular, dual and plural; and that is why whoever studies Sānskrīt: ramaḥ ramau ramāḥ; three ramaḥ, vṛkṣaḥ, vṛkṣau, two trees; vṛkṣāḥ, three trees or more. Here Kṛṣṇa is talking about two enemies; therefore he must be using dual number. Peculiarly you find that (these are the problems of knowing grammar, otherwise you can be blissfully be unaware of this usage) he is using singular ēsaḥ is singular; Rajō-guṇa samudbhava is singular; Vairiṇam is singular. Why does Kṛṣṇa use singular-number; because according to Kṛṣṇa, and it is also a fact also, desire and anger are not two separate entities, they are nothing but one and the same enemy from two different angles; they are two sides of the same coin.

How do you say so; Śankarācārya says in the second-chapter, desire obstructed gets converted into anger; obstructed desire turns to anger; fulfilled desire turns to what (that is not required here, but as an aside note; fulfilled desire turns to greed!) that is why gambling people will always, they have a trick, when you gamble a first time, you will win; they will create such a situation; second time also you will win; third time, fourth time, at last, he will lose everything. Therefore desire obstructed turns to anger; desire fulfilled turns to greed. We are not talking about greed; obstructed desire turns to anger; and therefore anger is what? A different version of desire only.

And that is why the **intensity-of-anger is directly-proportional to the intensity-of-desire**. Suppose you want to see a particular programme in TV. One day match; something like that you have plan to see; suppose you have planned in one month ago; he has prepared the TV, prepared everything; sofa is arranged, and also planned not to go anywhere; popcorn is also ready, empty handed and empty mouth, you should not watch the TV. Everything is prepared, but there is no power at that time. How do you feel? So how

much anger; anger is directly proportional to the desire. From that it is very clear that both of them are one and same.

How to handle that Kṛṣṇa has to tell. Next ślōkā he introduces;

Verse 3.38

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३.३८॥

dhūmēna"vriyatē vahniryathā'darśō malēna ca|
yathōlbēna"vṛtō garbhastathā tēnēdamāvṛtam||3.38||

इदम् आवृतम् idam āvṛtam **This (knowledge) is covered** तेन tena **by that (desire)** तथा यथा tathā yathā **in such a way as** वह्निः आत्रियते vahnīḥ āvriyatē **fire is enveloped** धूमेन dhūmēna **by smoke**, आदर्शः ādarśaḥ **(as a) mirror is** मलेन च malēna ca **(covered) by dust**, यथा yathā **as गर्भः आवृतः garbhaḥ āvṛtaḥ the foetus is enveloped** उल्बेन ulbēna **by the womb**.

38. This (Knowledge) is covered by that (desire) in such a way as fire is enveloped by smoke, (as a) mirror is (covered) by dust, as the fetus is enveloped by the womb.

So in the previous verse Kṛṣṇa said kāmā and krōdhaḥ or kāmā alias krōdhaḥ is your enemy; Kāmā's another name. And therefore if you learn to handle kāmā, you need not separately handle krōdhaḥ, because kāmā alone gets converted to krōdhaḥ; and therefore Kṛṣṇa does not discuss the problem of anger; he wanted to discuss the problem of desire only. Therefore first he answers the question.

How does desire cause problem for the human being; just like analysing a disease. How does this particular disease; insulin is not enough; pancreas is not working; how does it affect the person; insulin, digestion will not work; if that does not digest, that will affect that, etc. etc. It is the study of how the disease will affect various organs. For some people kidney will go; for some people eyes will go; for some people brain will go; unless you know how it works; you cannot deal with that;

Similarly, how to deal with desire; for that we should know how does it cause the problem. Kṛṣṇa says desire causes problem by blunting your discriminative-power; reasoning power; thinking power. So a person who is obsessed with a desire cannot think, that is why you use the words, blinded by kāmā. And vivēka-śakti or discriminative power is like a charioteer which guides your life. In Kathōpaniṣad, buddhi or discriminative-power is said to be the driver of the vehicle; just as the driver alone decides which way the vehicle should go. Similarly, the buddhi-driver alone has to decide what should be my way of life; therefore every moment I should know whether I should

give importance to spirituality or whether I should give importance to materialism. Which is more important? So that means what, I should have discriminative-power to know the relative priorities of life. Every moment you have to decide: you have a job in a place where the culture is there, where money is not there; you have a job in a place, where money is there, but not culture; you have a choose; whether money or culture, which you want; every moment we have to choose; life is full of choices.

And what does kāma do? It blunts or covers the vivēka śaktiḥ; therefore he says in the second line, tēna idam āvṛtam; tēna; kāmēna; idam means jñānam, jñānam means vivēka-śakti, āvṛtam, clouded, veiled.

And how does desire cover the discriminative power; Kṛṣṇa gives three examples.

The first example the smoke covering the flame or fire. Dhūmēna vahniḥ āvriyatē fire is enveloped. Why this example is given. Agni has got brightness, it can illumine the places around, so it has got enlightening power; it is covered by thick smoke; when it is covered thick smoke, the fire is not able to do what it has to do? What is that? Illumining the place. Just like when there is thick fog; even if the car light is on, it cannot show the road clearly; the visibility is so poor that they cancel the flights also; so this is example No.1.

The second example is ādarśaḥ malēna ca; the mirror being covered by dust. When the mirror is covered by dust, mirror cannot do what it has to do; what should it do; it must be able to show my face and it cannot do that; this is the second example.

The third example is yathā garbhaḥ ulbēna āvṛtaḥ; garbhaḥ means a child, a fetus, a child in the womb is called garbhaḥ, a womb, just as a child is covered by the womb, which means the child is not able to do anything it does not have the power to function; a child in the womb is non-functional; at least not fully functional, because it does not have enough space to function. Therefore covered by the smoke, fire cannot do what it has to. Covered by the dust, the mirror cannot do what it has to. Covered by the womb, a child cannot do anything. In the same way, covered by desire, buddhi cannot do what it has to do. What? Think; thinking is lost; So therefore tathā tēna idam āvṛtam; and these three examples have got significance also.

- When the smoke is covering the flame, it is easier to remove that smoke; you have to only just fan a little bit; smoke will leave; in the homam we do that; it is easier.
- When the mirror is covered by dust, you cannot just fan it and remove, you have to bring a cloth and wipe and sometimes you have to bring a wet cloth and wipe, sometimes you have to even rub; and if it is hardened; so it is a little bit more difficult.

- And if the child is covered by the womb; you cannot do anything, except, wait. Child has to become mature; for 10 months and then and then alone it will grow out of it.

Similarly, the desires are also of three types; those desires which can be easily eliminated by vivēka-śakti; in fact we need not fulfill all desires. Interview the people who have fulfilled the desires; then you will come to know what they have got by fulfilling; so if it is of a milder variety; sheer discrimination is enough; and if it is slightly more intense; then vivēka-śakti will not work; one has to go through the fulfilment of those desires. If you do not understand by buddhi, you have to suffer and understand; you go through the experiences and know what it is all about; and if the desire is so intense, you can never talk about the evil of desires; you have to allow the person to remain, and hope that one day he will grow out. Just as a child asking for a balloon, you do not condemn; complain, you allow the child to fulfill the desire and hope that on the 25th birthday the child would not ask for a balloon. Similarly in some cases, you have to go through brahmacharya, gr̥hastha, vānaprastha, etc. and all those things you have to go through; for some people, not three āśramas, janmās they have to go through, then they will grow out of that. Similarly, here also it has to be handled properly.

More details we will see in the next class.

Hari Om

051 CHAPTER 03, VERSES 38-41

ॐ

Arjuna asked a question to Lord Kṛṣṇa; how come a person violates dharma in spite of his desire to be a good and a noble person. Everybody wants to be a good person, a noble person and everybody knows what are dos and what are do-nots. The do's and don'ts are known to everyone, and in spite of the knowledge of right and wrong, how come a person violates that? How is a person corrupt in spite of his knowledge that corruption is wrong? And Kṛṣṇa is giving the answer in these verses; and Kṛṣṇa's answer was that it is nothing but kāmahaḥ and krōdhaḥ. Kṛṣṇa does not mention how kāma and krōdhaḥ arise. Kṛṣṇa does not mention but we have to note that both kāma and krōdhaḥ are products of self-ignorance.

And that is why Kṛṣṇa is telling at the end that without self-knowledge, kāma-krōdhaḥ cannot be totally handled. Because the root of kāma-krōdhaḥ is self-ignorance, as long as self-ignorance is there; I will mistake myself as a limited person and as long as I conclude that I am a limited person, I am going to continue to have wants. The sense of

want, the sense of incompleteness, as one person came the other day and told: Swamiji, everything is fine in my life; but something is missing; and I do not know what it is and you have to tell me; but I can only say that there is something missing in life; either in vague form or the crystallised form of missing is: "I do not have a wife, I do not have a husband, I do not have a child, I do not have a house". 'What I do not have' varies; that 'I do not have continues' like tambura śruti. I want, I want, will be there, as long as the self-ignorance is there. The rāgās will change; but the śruti will continue. pā sā sā pā, Therefore I want I want I want; wife has come then I want that wife, rāgās have changed, from ānanda-bhairavi to duḥkha-bhairavi; I want a child; called mukari, and kēdāra gōula, anger, mukari, crying; ānanda-bhairavi started, then mukari, kēdāra gōula, etc.; rāgās change, but the śruti does not change.

Similarly, the entire human life is a series of 'I want' continuously, only that gap is filled by one thing or the other; I want son, then grandson, then great grandson, etc. etc. And therefore **self-ignorance is the cause of kāma-krōdhaḥ** and **kāma krōdha is the cause of violation of dharma.**

And how does kāma-krōdhaḥ lead to violation of dharma? What is the mechanism? How the bacteria of kāma-krōdhaḥ affect the health of dharma; Kṛṣṇa gives the mechanism; kāma's job is what, in English also you can put, comma, comma, there is no fullstop at all; since kāma is endless, in English it is called comma, no full stop. Kāma means desire; krōdhaḥ means anger; desire and anger cloud the discriminative power; discrimination between dharma and adharma is temporarily lost.

Duryōdhanā had the same problem, in spite of his śāstric-knowledge; Rāvaṇa had the same problem in spite of he is being a great Śiva-bhaktha; a great vēdādyāyi, a great sama vēda-singer; who pleased Lord Śiva himself; and Lord Śiva himself appeared and blessed Rāvaṇa. Such a decent well educated person had the clouded discriminative power to such an extent that in spite of the advice of so many people, he could not listen. It is not intelligence is lacking, but the intelligence is temporarily clouded. So that is Kṛṣṇa said in the 2nd chapter.

सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ॥२.६२ ॥

[saṅgāt sañjāyatē kāmāḥ kāmāt krōdhō'bhijāyatē॥2.62॥](#)

क्रोधाद्भवति सम्मोहः ॥२.६३ ॥

[krōdhādbhavati sammōhaḥ..... ||2.63||](#)

This sammōhaḥ, in the second-chapter is explained in verse No.38 as covering the discriminative power. What is sammōhaḥ in the 2nd chapter you get the answer in the 3rd chapter, 38th verse. Just as the mirror is covered by the dust; just as fire is covered by the smoke; just as a child is covered by the womb. Similarly the discriminative power is made defunct, is made non-functional temporarily. And at that time, what he does is continuous adharma? That is why in daily sandhya vandhanam, he says kāmō kārṣīt manyurakārṣīt namō-namaḥ; it is in Sandyāvandana; kāma did it Oh Lord; because of kāma, because of krōdha; I violated decency, Dharma; because of krōdha, I did;

kāmo kārṣeeth; kāma-karōti, nāham karōmi, kāma kartā, naham kartā, kāma kārayita; nāham kārayita. Ēṣē tē kāma kāmāya svāhaḥ;

one āhuti for kāma in the hope that it should leave us somehow;

manyur akārṣeeth namō namaḥ; manuur akārṣeeth; manyu karōti, nāham karōmi, manuur kartā, nāham kartā mannu kārayita; nāham kārayita; Ēṣē tē manuu manyave svāhaḥ;

Therefore, we worship kāma and krōdha; because we know that they are the pair of goondas; that is why in our puraṇās generally they will be in pairs; Madhu-Kaidabha, Śumbha-Niśumba, Rāvaṇa-Kumbhakarṇā, Śísupala-Dantavakrā, Hiraṇyakaśipu-Hiraṇyākṣa; they all come in twins; do you know who are they; they are kāma-krōdha; they are not in puraṇā and all, they are here and now, where are they; they are within me in my head, as Rāvaṇa, Dantavakrā, Śísupala, etc. And that is why during Aṅgī Avittam also, 108 or 1008 times, kāmō kārṣeeth japa is done; which means what? These two are responsible for my blunting of my discriminative power; and that is further explained in 39th verse; we will read;

Verse 3.39

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३.३९॥

āvṛtaṁ jñānamētēna jñāninō nityavairiṇā |
kāmarūpēṇa kauntēya duṣpūrēṇānalēna ca||3.39||

कौन्तेय kauntēya **Oh Arjuna!** ज्ञानम् jñānam **Knowledge** आवृतम् āvṛtam **is covered** एतेन **ētēna by this** कामरूपेण kāmarūpēṇa **which is in the form of desire,** च दुष्पूरेण अनलेन ca duṣpūrēṇa analēna **which is (like) the insatiable fire,** नित्यवैरिणा nityavairiṇā **(and) which is the permanent enemy** ज्ञानिनः jñāninaḥ **of the wise.**

39. Oh Arjuna! Knowledge is covered by this which is in the form of desire, which is (like) the insatiable fire, (and) which is the permanent enemy of the wise?

In the previous slōkā Kṛṣṇa said tathā tēnēdamāvṛtam, the fourth quarter is explained in this particular slōkā. So Kṛṣṇa says kāma, otherwise krōdha, as I had said before, desire and anger are not two separate things but they are one and the same in two different versions only. Only profile, one picture from the front; another from the behind; same person, two type of exposure. Therefore Kṛṣṇa talks about kāma, and you can replace it by krōdhaḥ also; so this kāma covers the discriminative power; the judging faculty is gone. And what type of kāma, the description of kāma is given; duṣpūrēṇānalēna ca; a desire which can be compared to fire; fire will destroy the person or the place where it is; fire will destroy its locus; similarly, like that, kāma will destroy its locus; locus means what, the very mind in which it exists; if the fire is here, the fire burns the hand, if the desire is in the mind, it corrodes, it destroys the very mind; and therefore it is called analēna; analaḥ means fire; and why is the fire called analaḥ.

In Sānskrīt, every word has got a derivation; it has a got a meaning, kārana name it is, alam means satisfaction; tṛptiḥ; anala means that which is never satisfied; that which can never be propitiated; the more you offer oblations to the fire; the more it grows, it never says I will go away. By offering the oblations you can never remove the fire, on the other hand, the fire will only increase by feeding it. Similarly when you fulfil your desire; you are not removing the desire; in fact you are nourishing the desire; feeding the desire; therefore the desire becomes what; it become further gross; and again you offer more oblation, it expands further, since the fire can never be satisfied; since it is insatiable; it is called anala; na vidyatē alam yasya saha, analaḥ; desire is also analaḥ.

That is why I said in the other class, when you get hundred rupees, your target is 1000 and once you get 1000, the target is 10000; one man was telling, he was talking about his watch. Swamiji you know how I got this watch; previously in Madras Island ground there was some fair. And in that some lucky dip, game was there; and in that game, whoever wins the first prize, he will get the watch; then he won the prize and he got the watch; you are very very lucky, without spending money at all; you got the watch. Swamiji you should know, he was gloomy, because the next day for the first prize they gave the scooter. He is not happy that he got the free watch; but he is talking as though he has lost a scooter; he has never got a scooter; but he imagines if I had won the same first prize the next day, I would have got the scooter. Now I could not get the scooter; therefore I have lost the non-existent scooter and he is crying and in that crying he is not able to enjoy the free watch; crying that he got only a free watch. This is called kāmah; Therefore duṣpūrēṇa; that which can never be satiated; and what kind of fire it

is; kāmarūpēna; the fire which is in the form of inordinate desire; and jñāninaḥ nityavairiṇā. And a desire which is an eternal enemy of the scriptural students.

Kṛṣṇa makes a beautiful note here; desire is an eternal enemy of a scriptural-student; Gīta -student; whereas it is not an eternal enemy of non-Gīta student. So Gīta -study is advantageous or disadvantageous. Kṛṣṇa says; for Gīta -student it is a greater enemy. Why; the reason is this; the other people do not look down upon their desires; they do not consider it as a weakness at all. They do not consider it a minus point at all. Therefore they go on fulfilling their desires and whatever the consequence, they face. They do not have any guilt complex or any such problem. But after studying Gīta, the problem is what? I am going to feel the guilt like a person; an example will make it clear.

Suppose a person has got sugar problem; he does not know that he has a sugar problem; he is not informed or he is not educated; therefore what does he do? He fulfills his desires; without any guilt or any complex or any problem, laddu and jilebi comes and he eats without restraint. Later the sugar level shot up and whatever consequences he has to suffer, he suffers. Therefore, for an ignorant person, suffering comes only later; and but this person he knows he has sugar; and he knows that eating this jilabi, gulab jamun is going to increase the sugar; and he is not able to give it up also; it is so tempting; therefore what does he do? Even as he is eating, he is going to constantly feel the guilt, even before eating, during eating, and of course later, he suffers; but the other person, who is blissfully ignorant, he suffers only later.

So all non-Gīta students are blissfully ignorant; they may suffer later, but for the Gīta student it is going to be a bug throughout. Therefore either be totally ignorant or totally be knowledgeable; half-baked is always a problem; and therefore jñāninaḥ, for a partially informed person it is a nitya vairi, an eternal enemy and that kāma; jñānam āvṛtam, by that desire the discriminative power is clouded.

And for a spiritual student; the most important wealth is discriminative power; because the first part of his life is karma yōga. And in the first part of life, he has to use the discrimination to find out what is dharma and what is adharma. Therefore the first stage of spiritual stage involves, dharma-adharma vivēka; for that one needs buddhi; once he has crossed karma yōga stage and he comes to jñāna yōga stage, there also he has to use the discriminative power only, discrimination between what and what; satya-mithya-vivēka; he has to know what is real and what is unreal; therefore the first stage of spirituality is also discrimination; between dharma-adharma; the final stage of spirituality is also discrimination, between real and unreal; that means what discrimination is required in each stage of spiritual life; throughout spiritual life, vivēka

is important; therefore for us the most important wealth is discrimination. The local wealth may be there or not; but vivēka-sampath that is called sādhanā-catuṣṭaya-sampath; vivēka-dhanam, is the most important one and the kāma robs away this wealth of discrimination. The other robbers may take away my money, they may take away my ornaments, it is all OK, you can again build up, kāma is a greater robber, or a worse robber because he robs away, the vivēka śaktiḥ; and therefore you should be very very guarded.

Verse 3.40

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥३.४०॥

indriyāṇi manō buddhirasyādhiṣṭhānamucyatē|
ētaiṛvimōhayatyēṣa jñānamāvṛtya dēhinam||3.40||

इन्द्रियाणि indriyāṇi **The sense organs**, मनः manaḥ **the mind**, बुद्धिः buddhiḥ **and the intellect** उच्यते ucyatē **are said to be** अधिष्ठानम् अस्य adhiṣṭhānam asya **the base of this (desire)** आवृत्य ज्ञानम् āvṛtya jñānam **Veiling the knowledge** एतैः ētaiḥ **by these**, एषः विमोहयति ēṣaḥ vimōhayati **this (desire) deludes** देहिनम् dēhinam **the individual**.

40. The sense organs, the mind, and the intellect are said to be the base of this (desire). Veiling the knowledge by these, this (desire) deludes the individual.

So now I am a spiritual-seeker; a mumukṣu; a jijñāsu; and Kṛṣṇa has pointed out kāma is a śatru, an enemy. So now there is a war, a cold war going on between me and my enemy, kāmaḥ. So how to win this war; this is the discussion; therefore Kṛṣṇa wants to take the example of a war itself; because Arjuna is a kṣatriya, a warrior; Kṛṣṇa also is a warrior, and therefore he takes the symbolism of a war.

There are two countries or kings and there is a war between them; how to defeat the other country; when one country has to attack another country. Now America is planning or already attacking Iraq. I do not want to say whether it is right or wrong; there is a war. You know what is the most important thing that they require; because there is a big distance between these countries; around the enemy territory they need a base, to store the weapons, to fuel the aeroplanes, all these requires a base; without a base, they cannot support their army; and that is why around Indian ocean also they are trying to have a base and it can become a big problem also. Therefore victory requires what? A nourishing base near the enemy. And therefore if I want to win over the other enemy, I have to find out what are the bases of the enemy; and if I destroy the bases, the enemy does not get nourishment.

Even during the last war, even there was a rumour planes came to India and fueled and went; it fueled a lot of problems; India allowed or not; it is required; and therefore, kāma also requires certain bases to nourish it; and therefore we have to find out what are the bases; even though terrorists who want to attack Israel, they just take the help of neighboring countries like Lebanon and all, and they have got bases; even ISI have bases in India. What Israel does, once they have got sufficient weapons, they just go and bulldoze, destroy all those bases. So destroying the bases of enemies' support is the most tactical action a person has to do, if he has to win over the enemy.

Therefore Kṛṣṇa asks the question. For kāma to attack me, what are the bases? You handle the bases, kāma-war is half won or fully won. Kṛṣṇa says there are three bases from which desire gets nourishment. First it is generated, later it is nourished by **three-bases**.

What are they? No.1, indriyāṇi, the five sense-organs are the **first-one**; because they alone introduce the sense object to me. So just as those people who want to advertise their product, they present the product in the TV and they want to make you somehow watch them; therefore even in-between the news, advertisements come. Then at the time of the news or advertisement, you want to go somewhere and do something, they will increase the volume; advertisers do that; volume will be high-pitch; even if you are away, it will fall in your ears. suitings, suitings, they will shoot. That is the principle, what the TV does, the sense organs do the same thing; constantly present, śabda, sparśa, rupa, rasa, gandha. It will be kept in front of your mind; take this take this; super sale, 30% offer, etc. etc. Buy two, take three; whatever has to be said, they will say and somehow they will make you buy their product. The sense organs come to the sense objects, this is the origin since the beginning.

And then what is the **next** nourishing base? manaḥ; the advertisement is only for one minute, even not that length; 20 seconds or 30 seconds only, because they have to pay so many lakhs of rupees for a few seconds; they spend so much money, the advertisement pushes sense object into your mind, only within a half a minute or a few second; but the problem is the mind takes over that; it has got a wonderful recording power; whereas the local recording you have to change the cassette on and off; the mind records what you saw when you were visiting Mumbai, which object, which shop, which street; all these will be remembered, whether you remember the Gīta or not; it creates a strong saṃskāra or vāsana by what; dhyāyatō-viṣayān puṃsaḥ; it is relay race, the sense organs do the first job and hands over the baton to the mind, the mind says that I will take care of the rest; and what does the mind do? It goes on dwelling: that it is wonderful, it is wonderful; it is wonderful, etc. etc. the every advertisement is bigger it is

useless; even though it does not have any stuff or any value in it; I go on dwelling upon this, what is the mind's job; projection of vāsanāḥ, by what? dwelling upon it by repeating it that is nice that is nice, that is nice, it is worth having, it is worth having, it is worth having; and gradually I want it, I want it, I want it, then I say that without that I cannot survive; See where it started and where it has come. Without that I have been surviving all these years; and I am fat also, that is not understood; where is the problem of surviving also. Like the problem of the boy, who lost the non-existent scooter. Similarly even though I do not possess that object, the imaginary possession itself gives a such a nice feeling that I cannot imagine even a imaginary loss of that thing. So therefore, how does mind do that? By avrithiḥ; sense organs present, the mind repeats it; So this is the second base; manāḥ.

And what is the **third-base** of kāmaḥ; buddhiḥ; buddhiḥ is the intellect is the third-source, the intellect contributes to the desire by its wrong judgment, by its delusive-thinking; by its indiscriminate-attitude; and what is the wrong judgment of the intellect; that is the judgment is that external-object will make my life happier and secure. That external object or situation or person will make my life happier and more secure; and according to Vēdānta, this is the worst judgment, because Vēdānta says the external world is neither a source of joy nor a source of sorrow; external world is what? External world. And according to vēdānta; I alone am the source of joy also; I alone am the source of sorrow also. Aham ēva sukha hētuḥ; aham ēva duḥkha hētuḥ.

How can I myself be both the cause of joy and sorrow; for that vēdānta gives the example, suppose there is a garland; there is a garland, in semi darkness; it is not very bright; that garland is a nice garland; which I can take or wear or adorn any photo or anything. It is a garland; now what do I do; I mistake the garland as a snake; and that mistaken garland or the mistaken rope becomes the source of sorrow or fear. When it is seen as it is, it is not a source of sorrow or fear; whereas the mistaken rope becomes the source of fear or sorrow. Similarly vēdānta says when I understand myself as I am; it is the source of ānanda; when it is not understood, I am not understood as I am, then the very same I becomes the source-of-sorrow. **Understood-I is sukha-hētuḥ; misunderstood-I is duḥkha-hētuḥ.** What about the world; it is neither sukha hētu nor duḥkha hētu; how do you prove that the world is not a source of sukha or duḥkha. That also can be very easily proved; one and same object which is the source of joy for someone, the very same thing is the source of sorrow for other; and that is why when one person wants to sell the house, why because he wants to dispose it off; because he finds that he is not comfortable, he is not happy with that; there is another person, to buy it. And even people, two people get married and after some time, they say you are the source of sorrow and they decide to divorce; and the same lady somebody else is

waiting to marry; and this man also wants to marry some other lady. This is going on like that; so therefore what is the source of joy for one; the same person is the source of sorrow for the other; from that it is clear, that person is neither the source of joy nor the source of sorrow.

Then I only superimpose sukha-hētutvam and duḥkha-hētutvam; therefore the desire arises because of the wrong conclusion that the external object is source of happiness; and that wrong judgment is the contribution of what, intellect; the sense organs' contribution is what; presentation of the object; mind's contribution is what? Developing a liking an addiction by repeated thinking; avrithiḥ and intellect's contribution is what; wrong judgment that this is source of happiness; and that is why Śankarācārya said: Bhaja govindam, Bhaja govindam, govindam Bhaja mudhamathē; Oh deluded man, other than govinda, other than God, there is no other source of joy in the world. samprāptē sannihitē kālē nahi rakṣati dukṛṅkaraṇē.

Now let us come to the present bases; indriyāṇi manō buddhirasyā. Asya means kāmasya-ādhiṣṭhānam; they are the nourishing factors; ētaiḥ, with the help of these three supporting bases; ētaiḥ means indriya manō buddhi rupa ādhiṣṭhānai, through these three bases, ēsaḥ vimōhayati; this desire overpowers the intelligent human being; who can learn from experiences. Such a intelligent human being is completely deluded; shattered.

And how does it delude that person? Dēhinam, this person this jīva, this intelligent human being it deludes, how? Jñānam-āvṛtya; by covering the discriminative-power; and that is why I had said in my upaniṣad introduction that for a thinking-person, every sense-object is not only not a source of ānanda; but for a thinking person, every sense-object can be only a source of sorrow; because of three defects.

The first defect is; duḥkha misritatvam; in acquiring an object there is pain, in maintaining the object, there is pain, and finally the losing the object, there is the greatest pain; that is the first defect; the second defect is any amount of acquisition does not give satisfaction, instead of enjoying, what I have, remember the watch, every time I look at the watch, I do not enjoy the presence of the watch, I am reminded of what? The missing scooter. What a tragedy; the missing scooter is reminded.

The second defect is dissatisfaction and the third defect is the more I get used to the external crutches; the more I develop dependence on them; a time comes, when I can no more be independent; you can never strengthen your leg by using crutches; you strengthen your legs only by dropping the crutches and learning to walk.

And therefore, the **sense-object** have got three defects, **duḥkha misritatvam**, **atṛptikaratvam**, **bandhakatvam**, and an intelligent person knows that but; by covering the intelligence the kāma deludes this person, he does not recognise these defects. Therefore jñānaṁ-āvṛtya dēhinam vimōhayati. So until now how kāma attacks and what are the bases of kāma have been talked about.

Now Kṛṣṇa is going to deal with how you have to handle these three bases.

Verse 3.41

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥३.४१॥

tasmāt tvamindriyāṅyādau niyamyā bharatarṣabha |
pāpmānaṁ prajahi hyēnaṁ jñānavijñānanāśanam ||3.41||

भरतर्षभ bharatarṣabha **Oh Arjuna!** तस्मात् tasmāt **Therefore**, नियम्य niyamyā **controlling इन्द्रियाणि indriyāṅi the sense organs आदौ ādau first, त्वं प्रजहिहि tvam prajahiḥ may you give up एनं पाप्मानम् ēnaṁ pāpmānam this sinful one ज्ञानविज्ञाननाशनम् jñāna-vijñāna-nāśanam which is the destroyer of Jñāna and Vijñāna.**

41. Oh Arjuna! Therefore, controlling the sense organs first, may you give up this sinful one which is the destroyer of Jñāna and Vijñāna.

So Kṛṣṇa says here; since Kāma can delude a person, and lead only to more and more dependence, you have to handle the kāma; you have to conquer the kāma, is what He wants to say in this slōkā; and here He uses the expression jñāna vijñāna nāśanam. So if kāma covers the discriminative power, what will be the consequence? He says by covering the discriminative power, kāma destroys both jñānam and vijñānam. Ātma-jñānam and ātma-vijñānam are destroyed by kāma. So here he uses two technical words; jñānam and vijñānam. Both refers to the ātma only; one gains ātma jñānam in two stages; here the first stage is called jñānam; the second stage is called vijñānam.

What is the **first-stage** called jñānam? In the beginning stage the teacher points out that you consist of: an **individual consists of two-parts**; one is the **anātma, the body-mind-part**; and the **second** is the **consciousness**, which is the **ātma-part**; this is the **first-stage**; ātma-anātma-vivēka.

And what is the **consciousness-part**; I have told you before; consciousness is not a part, product or property of the body; consciousness is an independent entity which pervades and enlivens the body; consciousness is not limited by the boundaries of the body; and the consciousness survives even after the death of the body and that consciousness is ātma, which is different from the body-mind-complex, and this teaching repeatedly has

to take place; after so many hours of teaching, the student at last understands and says that now I have learnt one-thing that I have got an ātma; till now he had no belief in the ātma, he does not know at all; now he says there is an ātma, he calls it soul, he calls it spirit; and he says I have got an ātma; Then who are you; of course I am the mortal body; and behind my body there is ātma I believe in that ātma; Guru has said, it should be true and therefore I believe in that ātma.

In fact that itself is a **big-stage**; previously he never thought that there is something which survives death. Scientists even now do not accept; only religions talk about the soul or spirit with survives; science does not accept that. Because it is invisible; so now he says I am the body and I have a got a spirit. Now vēdānta says that this is the first stage.

And what is the **second-stage-of-learning**; instead of saying I-am-the-body and I-have-a-soul, ātma, we have to shift the identification and I have to learn to say: what; I-am-the-ātma and I have an incidental, temporary-medium called the body. And I operate the body sometimes; I do not operate through the body sometimes; just as the spectacles, I use for some time, and I remove the spectacles. Similarly body is a temporary-medium through which I function. That is why in waking state, I function through the body and experience the world; during sleep state, I set aside the body and I do not experience the world. How using the microscope I see the microbes; like that, when I remove the microscope I am not able to see the microbes; like that through the body scope I see the world in the waking; when I set aside the body, I do not experience the world; but am I there or not in the sleep? I am there. Therefore who am I? I am not the body, but I am the user of the body. That is what we saw in the second-chapter.

वासंसि जीर्णानि यथा विहाय ॥ २ २२ ॥

[vāsāmsi jīrṇāni yathā vihāya || 2.22 ||](#)

Just as you change the dress, you change the body also. So this requires lot of śravaṇam, lot of mananam, and much much more nidhidhyasanam; and when I say I am the ātma, it is called vijñānam.

So what is the difference between jñānam, and vijñānam. I have an ātma, is jñānam, is parōkṣa-jñānam. I am the ātma is vijñānam, aparōkṣa-jñānam.

And Kṛṣṇa says everybody has to go through jñānam and vijñānam; initially vijñānam will not come; in the initial classes, one will say that I have understood well; Swamiji; that I have an ātma, and they say, that you teach well, and give me a certificate. So through

jñānam alone one has to go vijñānam. Kṛṣṇa says kāma is a big enemy because, it does not allow both jñānam and vijñānam to take place in the mind; because to get both jñānam and vijñānam, he has to come to Gīta -class, because the desires will keep him in desires; 26 hours a day; OT, now internet has come, even business in the night; now no 10-6; 24 hrs. Swamiji I have come to India but I still I work, with internet; I am not saying that you should not work; should not earn; the problem is when I have to spend my whole life in accomplishing, acquiring these things only, it means kāma has won.

If a person has got discrimination, he will also work; he will also earn; not that one should not earn; one has to earn; but the thinking that he intelligently plans his life; that whatever be the work, he will find time for this jñānam and vijñānam. and therefore when I am a slave of kāma, I won't get an opportunity for jñānam; but when kāma is my slave, I will find time; I should find time; scriptural study is compulsory for all. Generally people think, that Gīta is only for those who are good for nothing after retirement; there is no work and if he sits at home, it creates a problem and quarrels; etc. so if there are some camps etc. I am advised to go and come; why are you troubling us always; at least trouble the Swamiji for some time!! Therefore, they want to send such people to me and therefore when nothing else is to be done, they take up Gīta; many people think that Gīta is only for elderly people; when they have spent; spent forces, they have expended all their energy; and it is not according to our traditional; scriptural study is compulsory for all; kāma obstructs scriptural study; because it always, makes you say; Time is money, which was on somebody's table; why can't someone put 'Time is mōkṣa' board!! Because in Time only you get jñānam. Nobody puts Time is mōkṣa; everybody puts time is money, therefore for these two hours, if I work, I can earn something; little bit more money and therefore Kṛṣṇa says Kāma is jñāna-vijñāna-nāśanam and therefore better you handle kāma by dealing with the three bases. The details of which we will see in the next class.

Hari Om

052 CHAPTER 03, VERSES 41-43

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Arjuna asked a question to Lord Kṛṣṇa in verse No.36 and the question was what is the obstacle to the practice of karma-yōga and ultimately an obstacle to the practice of jñāna-yōga also; because the scriptures very clearly talk about karma-yōga convincingly; and they do talk about jñāna-yōga also convincingly and the human-beings have a discriminative intellect; and the human being is interested in the ultimate goal of ānanda. In spite of all these things, how come many people are not able to follow karma-

yōga. There seems to be some powerful obstacle, and for that Kṛṣṇa is giving the answer from verse No.37 onwards and that answer is rāga-dvēṣaḥ or kāma-krōdhaḥ which is otherwise known as mōhaḥ, delusion.

And that is why Śankarācārya wrote the well-known work of bhaja govindam, in which he addressed the people bhaja-gōvindaṃ, gōvindaṃ bhaja-mūḍhamate. Mūḍhamatiḥ means the one whose mind is caught in delusion; and this mōhaḥ, otherwise known as avivēkaḥ is nothing but confusion regarding the priorities of life; arta and kāma, wealth and entertainment becomes more important puruṣārtaḥ, compared to dharma and mōkṣaḥ; So all the human goals broadly classified into four; arta, kāma, dharma and mōkṣaḥ; ārta is wealth; kāma is entertainment; dharma is values, mōkṣaḥ is spiritual freedom. So one side there is wealth and entertainment; endless entertainment through all the channels of TV. And through the internet also now; and the other side we have got the pair of values and mōkṣaḥ, the spiritual freedom. In Kathōpaniṣad they are called prēyas and srēyas.

An intelligent human being is one who considers the srēyas as the prominent and the important one and prēyas is subservient to srēyas; and the one who has got this clarity of vision he is vivēki; non-deluded person; Kṛṣṇa tells in the 2nd chapter:

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन..... ॥२.४१॥

[vyavasāyātmikā buddhirēkēha kurunandana.](#)

The goal of life is very clear; whereas in the case of avivēkis; deluded people, the arta kāma become more important than dharma mōkṣaḥ; this problem is called the rāgaḥ-dvēṣaḥ problem. Otherwise Kṛṣṇa calls here kāma-krōdhaḥ problem.

And of these two problems, Kṛṣṇa says, kāma is the main problem, krōdhaḥ is only a different version of the same kāma, meaning desire to complete myself. I have a sense of incompleteness; self-insufficiency; and I am struggling to make myself pūrṇaḥ; through various methods; and this struggle to complete myself is called kāmaḥ; it may be through wealth; it may be through entertainment, it maybe through people, wife, husband, children, grandchildren, status, all of them are struggles to complete myself. And Kṛṣṇa does not talk about the krōdhaḥ, the anger; because according to Kṛṣṇa, it is true also, obstructed kāma, obstructed desire alone gets converted into anger; therefore tackling kāma is indirectly tackling krōdhaḥ.

Therefore the question came, how can a person handle the kāma. And Kṛṣṇa suggested three methods as the first step. It is the first aid method; not ultimate solution; just as

first aid is very important but that is not the ultimate solution, if you just give first aid and send him home, he will be finished; afterwards, we have to take to the hospital and treat; and the first aid solution to kāma is three fold, they are called damaḥ and samaḥ and vivēkaḥ.

Damaḥ means discipline of the sense organs; so filtering what enters my mind through the sense organs; there must be a board in front of the eyes, no admission without permission; trespassers will be prosecuted; unnecessary thing should not enter. Our mind is not a wastepaper basket; for everything to enter, I am particular. This is called damaḥ, indriya-nigrahaḥ.

And once things have entered my mind, they are capable of generating thoughts; I begin to live in my internally projected world; and these thoughts also I have to edit/ monitor, because these thoughts alone get converted into words and action and therefore I take care of my thoughts also; and unhealthy thought I nip in the bud itself.

जातमात्रम् जय शत्रुम्, व्यधिम् व प्रसमम् नयेत् ।
अथि पुष्टन्ग युक्तोबि .स पस्छात् तेन हन्यते ॥

[jātamātram jaya śatrum, vyādhim va prasamam nayēt |
athi puṣṭāṅgō yuktōbi sa paschāt tēna hanyatē ||](#)

Two things must be nipped in the bud itself; what are the two things; Śatrum, vyādhim. Śatru means an enemy; vyādhī means a disease; if a disease is not tackled in the early stages itself, that disease can grow and destroy even the healthiest person. That is why nowadays master checkup. Only thing is it costs too much. The idea is if the disease is detected in the beginning, you can solve. Another thing which has to be nipped in the bud is the enemy; there the verse talks about the external enemy. We should extend it to our internal enemy. Any negative thought can become my own ānthara śatru. The fifth column like a terrorist or militant; they are very much within the country; which makes it difficult to handle. In Punjab we faced, in Kashmir we are facing; a clean open war we can fight and win; but this war is very difficult to win; because the enemy is within the country.

Similarly an unhealthy thought is like a militant or terrorist; so this internal enemy in the form of an unhealthy thought is like a terrorist or militant which can obstruct my spiritual pursuit and therefore handling the thoughts; disciplining my thoughts; life is the second method, which we call samaḥ.

So sensory-discipline method one; mental discipline is method two; and the third discipline is vivēkaḥ. Vivēkaḥ is thinking.

Kṛṣṇa has to tell this because generally we do not think; because if we really think, many of these things that we are doing now, we will not be doing; our problem is either non-thinking, or careful wrong thinking; like that person who saw a house with a low door; in villages the door is very low; and this person is a tall person; so many people hit their heads while walking; somebody gave a warning; it is very low be careful. therefore just bend and go and this person wanted to be careful and started bending from here itself and exactly when he came near the door, he raised his head and was hit and got a bump. That is called thoughtful mistakes; there are two types of mistakes; one is thoughtless mistake; another is thoughtful mistake; and what is that vivēkaḥ; understanding that anything external in itself is incomplete thing; a finite thing. I, a finite being, by the acquisition or possession or relation with any finite thing, I can never become infinite. Finite plus finite is equal to finite. You get the whole world as your property, you will be incomplete; you get the whole solar system as your property, still you will be incomplete; you get the whole galaxy as your property, you will be incomplete.

Therefore we find in Kathōpaniṣad a 9 year old boy says; na vittēna tarpaṇīyō manuṣyaḥ; any amount of material possession will not satisfy a human being. The logic behind is finite-plus-finite is only finite. Insecure person gets a few more insecure things; it will only be insecure-plus-insecure; husband is insecure, wife is insecure; insecure-husband plus insecure-wife is more-insecure; previously he was worried about himself only; now worried about wife also; and gets an insecure child; it becomes insecurity cubed; and he gets extra money, and that is again, this money is insecure.

A little bit thinking; you do not require a Phd for that; a lit bit thinking is enough; in spite of this, if there is any doubt, interview any person who has got maximum possessions and highest position, he will tell you that he is maximum insecure. Ask Clinton he will tell; impeachment sword is just above his head; rightly or wrongly he is saved. Who is secure? Therefore security and fullness I have to find in myself or I can never find. This must be crystal clear; this is called vivēkaḥ. Either I am ever-secure or I am never-secure; Either I am ever full or I am never full; So this is called vivēka. World is neither a source of joy, nor a source of sorrow; world is world, I am the source of joy and I am the source of sorrow; **mistaken-I** is source of sorrow; **taken-I** is the source of happiness.

Thus, dhamāḥ, Samāḥ and vivēkaḥ are three what you call threefold disciplines, **dhamāḥ at sensory** level, **samāḥ at mental** level and **vivēkaḥ at the intellectual** level;

And Kṛṣṇa says of these three disciplines, which one should be the first step?

What should be the order? Kṛṣṇa says; damāḥ is the first; First start disciplining your sense organs beginning with your tongue. Tongue first; in Tamil; நாவ் அடங்கினால்,

நாலும் அடங்கும் nāv aṭaṅkiṅāḷ, nālum aṭaṅkum. There is such a statement. Nālum means the other four sense organs. That is my opinion; I do not know about the original commentary. Nāvu is one sense organ; if you master your tongue, both the eating-tongue, entrance; and talking-tongue, exit, is discipline that; therefore Kṛṣṇa said in verse No.41, tasmāt tvamindriyāṅyādaḥ niyamyā; therefore Arjuna start with the discipline of your sense organs; and by way of that pāpmānaḥ prajāḥ hyenaḥ handle, master the problem of kāma; and what type of kāma, not only it is an obstacle to karma-yōga, jñāna-vijñāna-nāśanam, it is an obstacle to jñāna-yōga also, it destroys both jñānam and vijñānam.

And I told you in the last class; I hope you remember, long gap, jñānam is brahman, vijñānam is that brahman I-am. Parōkṣaḥ jñānam is jñānam; aparōkṣa-jñānam is vijñānam; both jñānam and vijñānam are threatened by this kāma, and therefore if you interested in these two, better learn to handle this.

Verse 3.42

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धे परतस्तु सः ॥३.४२॥

indriyāṇi parāṅyāhurindriyēbhyaḥ param manah |
manasastu parā buddhiryō buddhēḥ paratastu saḥ || 3.42 ||

आहुः इन्द्रियाणि āhuḥ indriyāṇi **They declare the sense organs** पराणि parāṇi **(to be) superior to (the sense-objects)** मनः manah **the mind is** परम् इन्द्रियेभ्यः param indriyēbhyaḥ **superior to the intellect,** बुद्धिः buddhiḥ **The intellect is indeed** तु परा मनसः tu parā manasaḥ **superior to the mind.** यः परतः yaḥ parataḥ – **That which is superior बुद्धेः budhdēḥ to the intellect तु सः tu saḥ is indeed that (Self)**

42. They declare the sense organs to be superior to (the sense-objects). The mind is superior to the intellect. The intellect is indeed superior to the mind. That which is superior to the intellect is indeed that (Self).

I said that these three fold disciplines is only the first aid. This is not the ultimate solution; it is only a temporary stop gap solution, like two types of medicine, palliative medicine and curative medicine. Palliative medicine is, it will give you temporary relief; you take cough syrup, for one hour you would not cough. The effect is gone, the cough will come back; it is only a temporary solution.

Then what is the ultimate solution; temporary solution you should take; just as first aid is compulsory; damaḥ-samaḥ-vivēka are compulsory; but do not stop with these three; having got temporary relief from kāma, you have to go to the permanent solution.

And what is that permanent solution; ātma jñānam ēva. Self-knowledge alone is the ultimate-solution. Why do we say so? What is the logic behind it? The logic is this; desire is an expression of a symptom of sense of incompleteness. Why do I want things; because without that I am incomplete. Incompleteness expressed is desire; that is why we always ask? What is your kurai? then he says everything is there; but no child; no grandchild, etc. etc. only girl children not there; something or the other; I told you about the tampura sṛuti; I want I want; it continues. Therefore desire is an expression of apūrṇatvam and it will go only by the discovery of pūrṇatvam. Aham pūrṇaḥ asmi; pūrṇaḥ, not the sweet pūrṇam; this is vēdantic pūrṇathvam; pūrṇam means full and complete; I do not lack anything; I do not need anything.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

[naiva tasya kṛtēnārthō nākṛtēnēha kaścana |](#)
[na cāsya sarvabhūteṣu kaścidarthavyapāśrayaḥ || 3.18 ||](#)

and in the second-chapter,

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवऽऽत्मना तुष्टः..... ॥ २.५५ ॥

[prajahāti yadā kāmān sarvān pārtha manogatān|](#)
[ātmanyēva"tmanā tuṣṭaḥ..... || 2.55 ||](#)

When I am full and complete, I do not need anything; whatever around is luxury. Dayānanda Swamiji beautifully says converting everything around to luxury is Mōkṣaḥ. What is luxury; whatever you possess, you enjoy; when it is not there, you do not miss; that is called luxury; but if you miss that object, it is no more luxury; it has become a necessity. So when the things around are necessities, it is bondage; when the things around me are luxuries, it is called mōkṣaḥ. The very presence of body is a luxury. That Bhagavān has given eyes is luxury; that hands and legs are there is luxury; you will know value hair is there; that is a luxury, when you know many people struggling to get some kind of hair on their head; at least pseudo or patch up, when they struggle only, you have to meditate that you have luxurious hair; whatever be the colour. It is there; it is a blessing; therefore Mōkṣaḥ, aham pūrṇaḥ.

And that is possible only through ātma jñānam and therefore in these two verses, 42 and 43, Kṛṣṇa talks about ātma-jñānam as the ultimate remedy for kāma-krōdhaḥ problem.

And to talk about ātma-jñānam Kṛṣṇa has to define ātma. What is ātma; And we get the definition of ātma in this verse; it is an important verse; this verse is borrowed teaching from Kathōpaniṣad. In the Kathōpaniṣad there are two well-known mantras:

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

indriyēbhyaḥ parā hyarthā arthēbhyaśca param̃ manaḥ |
manasastu parā buddhirbuddhērātmā mahānparaḥ || 10||
mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ |
puruṣānna param̃ kiñcitsā kāṣṭhā sā parā gatiḥ || 11||

Those two verses, Kṛṣṇa condenses in this verse; and here Kṛṣṇa is revealing the ātma, through a particular method called Arundanthi-darśana nyāya. Arundathi-darśana nyāya means gradual revelation.

In Arundathi-darśana, during the wedding; so one has to see the Arundathi star and this Arundathi star is extremely subtle and therefore a person cannot directly see; therefore first one has to show the grossest one like the moon, therefore you show the grossest luminary that is the moon, then you say you just see in that direction there is a bright star; from that you see the third one and then you go to that; each time the person asks, is this Arundathi, and you have to say No. then he shows the next one, and thus in few stages, he reveals the Arundathi. This gradual revelation is Arundathi-darśana-nyāya or śāka-chandra-nyāya. You show the tree, then show the branch, then take the tip of the branch, then show two twigs which are bifurcating and between two twigs you ask the person to see and that is the star.

Now the vēdānta uses the same method of revealing the ātma step by step; it is otherwise known as pañca-kōśa-vivēka. Arundathi-darśana-nyāya is otherwise pañca-kōśa-vivēkaḥ; First reveal the grossest, then subtle, then subtle, then subtle.

And here the word used is parāḥ; a very significant word, literally the word parāḥ means superior. So a gradation of superior thing is shown, this is superior, superior to that the next one, superior to that is next, and the superior most is the ātma.

And this word parā has got lot of philosophical-significance also, which Śankarācārya explains in his Kathōpaniṣad commentary; he says the word parāḥ signifies three things; simple meaning is superior; but it signifies **three-features**;

- sukṣmāḥ, mahanthaḥ, prathyagātma būthasca; so that which is superior is subtle, a subtler thing is called a superior thing; that is meaning No.1;
- and the second-meaning is mahanthaḥ; air is still subtle; as you go subtler and subtler it becomes more and more pervasive and when you come space, the ākaśa; it is extremely subtle and therefore it is all pervading. Therefore superior means No.1, subtle, No.2 more pervading;
- and No.3 Śankarācārya says; it is more closer to you; more closer to you. Prathgātma būthasca; so this gradation is talked about; we have to take our mind along with these steps and then ultimately we land in the ātma.

And there is the fourth idea also, which is not directly mentioned by Kṛṣṇa, but to the taken note of here is: a subtler thing controls a grosser thing. Subtler thing is more powerful, capable of controlling a grosser thing.

Keeping this we will see the gradation; indriyāṇi-parāṇyāhu; the sense organs are superior ones compared to the sense objects; the sense organs are parāṇi superior to the sense objects; why? Because the very existence of sense objects is proved by the sense organs alone; for a blind person, the world of forms and colours does not exist; therefore the existence of forms and colours depend upon what? The very sense organ. And therefore compared to the external world; sense organs are superior.

Then Kṛṣṇa says indriyēbhyaḥ param manaḥ; superior to the sense organs is the mind; because the sense organs can function as sense organs only when the mind is there to back; if the mind is not behind, you cannot see. Suppose you are in a railway station, you are going to receive someone, very very crowded and you are looking for that person, your mind is occupied with the thought of that person, and the other people come and pass you, you do not notice. And sometimes they complain also; I came in front of you and you did not smile; you do not smile at all. What happened?

Then he goes on building up also; I saw the other day, he was moving up with my enemy. and he must have put in some word; therefore he also should have become, build up and we kill ourselves, simple reason is he was preoccupied therefore the mind was not behind the eyes; and that is why in English we have an idiom, blank look, means eyes are open but no perception takes place.

Similarly sometimes in the class, ears are open, no hearing takes place and that is why I stop the class exactly on time; because our mind is tuned for one hour class; if I say one and half hour class, you will listen; but if I say one hour and take one and half hours,

exceed, it is switched off. That is why I am very very punctual; do not think that I am very very punctual; reason is selfish. Because I want you to hear me; because the mind is elsewhere; and that is why

Brhadārṇyaka says

तान्यात्मनेऽकुरुतान्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति ।
बृहदारण्यकोपनिषत् पञ्चमं ब्राह्मणम् ॥ ३ ॥

[tānyātmanē:'kurutānyatramanā abhūvaṃ nādarśamanyatramanā abhūvaṃ nāśrauṣamiti manasā hyēva paśyati manasā śṛṇōti | brhadārṇyakōpaniṣat pañcamam brāhmaṇam || 3 ||](#)

surely through mind alone you are really seeing or hearing; therefore eye is an eye only when it is backed by the mind; and therefore mind is superior to a sense organ;

Then manasasthu parā-buddhi; superior to the mind is the intellect; mind has got mainly two fold functions, one is emotions; and another is doubt; saṅkalpa vikalpathmakam manaḥ; saṅkalpa vikalpatha means to be or not to be, to go or not to go, to eat or not to eat; always doubting faculty is called mind; and emotions also; now both the emotions and doubts can be controlled by knowledge; your discriminative power; in fact that is what a jñāni accomplishes;

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२.११॥

[aśōcyānanvaśōcastvaṃ prajñāvādāṃśca bhāṣasē gatāsūnagatāsūṃśca nānuśōcanti paṇḍitāḥ ||2.11||](#)

Wise people are not under the grip of emotions. Not that they do not have emotions; very careful; minus emotions there is no difference between jñāni and a rock; they are different because we have got sentiments or emotions. What I say, jñāni is not free from emotions, jñāni is not under the grip of emotions, because he knows how to handle them, because of his wisdom; most of the emotions are because of ignorance; unintelligent judgement of situations; wrong perceptive; jealousy, hatred, most of them are unintelligent responses.

Therefore through intellect, emotions can be handled, through intellect; doubts also can be handled; in fact any doubt will go only by clear knowledge and therefore buddhi is capable of handling the mind that is why in Kathōpaniṣad, a beautiful analogy is given; the body is like a chariot; the sense organs are like the horses; mind is like the reins controlling the horses; and buddhi is like the driver; who alone controls the reins and through the reins, controls the horses and through the horses, controls the very direction of the life's journey and therefore Kṛṣṇa says manasastu parā buddhi; vijñāna-

māya-kōśa is superior to manō maya kōśa. Intellect is superior to mind; rational intellect is superior to emotional mind.

Then what is superior to intellect? He says, yō buddhēḥ paratastu saḥ; that which is superior to even the intellect is saḥ; is the ātma; saḥ means, ātma. Ātma is superior to the intellect also and what do you mean by ātma, is the consciousness because of which I am aware of the very intellect, its knowledge and its ignorance. So when you say I know, I ask you the question, how do you know you know, you say I know English; I ask the question how do you know, you say I know; you say I know I know English; that means what, the knowledgeable condition of the intellect I am aware of; therefore intellect is also an object of my awareness; the knowledge in the intellect is also an object of my awareness; and then I ask you, do you know Chinese; then you say I do not know; then I ask the question how do you know. No Swamiji I know, what do you know; I know I do not know Chinese.

So I do not know is another quality of the intellect; quality of ignorance, therefore not only I am aware of the knowledgeable mind I am also aware of the ignorant mind; both knowledge and ignorance are properties of the intellect; which I am aware of.

Therefore I am neither intellect; nor am I knowledge, nor am I ignorance, I am the consciousness who am aware of the intellect and its property of knowledge as well as ignorance. That I, who is neither the body, nor the sense organs, nor the mind, nor the intellect, all these four are the objects of my knowledge; body is the object of my knowledge; mind is the object of my knowledge; senses are the object of my knowledge.

Again Dayānanda Swami beautifully says when you want to test your eyes or ears; the doctor asks the question do you see; why can't he find out; Swamiji says; I thought that because he is an American doctor; with advanced equipment he will know what I can see and what I cannot. But he puts an empty frame and puts different glasses and asks me: do you see; that means what; I know whether I see and I know whether I do not see. Therefore seeing property of the sense organs and non-seeing property of the sense organ I am aware of; the hearing property of sense organ, the non-hearing property of sense organ.

अन्धत्वमन्दत्वपटुत्वधर्माः

सौगुण्यवैगुण्यवशाद्धि चक्षुषः ||१०१||

[andhatvamandatvapaṭutvadharmāḥ](#)

[sauguṇyavaigūṇyavaśāddhi cakṣuṣaḥ ||101||](#)

In Vivēkacūdāmaṇi, Śankarācārya beautifully says; mandaḥ; total deaf; is one thing; mandaḥ, ears are slightly dull; dullness of the ear; sharpness of the ears, total deafness of the ear, all I am aware of. The world is object; body is object; then sense organs are object; mind is object; intellect is object; I am object. No. I am ever the subject; who am aware of all the objects. And I the subject can never be objectified; if I the subject can never be objectified; how do I know I am existent? suppose somebody asks? If I the subject cannot be objectified; how do I know I am existent. What is the proof; you do not require any proof; the very availability of the object, is the proof for the presence of subject; that I have got eyes; I do not see my eyes? I do not see; but the very fact that I am seeing every one of you is the proof for my eye. I do not see; but the very fact that I am able to see you is the proof.

When you take a picture, in that picture so many people are there; and you conclude that if there are 9 people in the picture for that programme at least 10 people must have gone. Suppose you say, automatic photograph, I will ask you the question; camera is there or not; camera is never seen in the picture; camera's existence is never doubted. I the awareness is never seen, but its existence can never be questioned and that I the awareness which proves everything but which does not require any proof. That awareness is the ātma; and this ātma I should know or I should own up as myself.

Then what will happen? That is said in the last verse.

Verse 3.43

एवम् बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३.४३ ॥

ēvam buddhēḥ param buddhvā saṁstabhya ātmānamātmanā |
jahi śatruṁ mahābāhō kāmarūpaṁ durāsadam || 3.43 ||

महाबाहो mahābāhō **Oh Arjuna! एवं बुद्ध्वा** ēvam buddhvā **thus knowing (the Self) परं बुद्धेः** param-budhdēḥ **which is beyond the intellect, संस्तभ्य आत्मानं** saṁstabhya ātmānam **steadying the mind आत्मना** ātmanā **with the mind, जहि दुरासदं** jahi durāsadam **conquer the elusive enemy शत्रुम् कामरूपम्** śatrum **kāmarūpaṁ which is in the form of desire.**

43. Oh Arjuna! Thus knowing (the Self) which is beyond the intellect, and steadying the mind with the mind, conquer the enemy which is in the form of elusive desire.

So Arjuna, your ultimate task is knowing this ātma, the caitanya tatvam. And what type of chaitanya tatvam; budhdēḥ-param; which is superior to even the intellect, which is the objectifier of even the intellect; which is the subject behind the intellect; that ātma the consciousness you should own up.

And what is the nature of that consciousness; I have discussed before.

- Consciousness is not part, product or property of the body;
- Consciousness is an independent entity which pervades and enlivens the body;
- Consciousness is not limited by the boundaries of the body;
- consciousness survives even after the fall of the body;
- that surviving consciousness cannot interact because of the want of, because of the lack of medium.

So that boundless consciousness and what is the example I give, like the light pervading the hand; but which is not limited by the boundaries of the hand; just as the boundless light is all-pervading but beyond the hand, you do not see the light, but it is there. Similarly, the consciousness is in the body; and it is beyond the boundaries of the body; this sat-cit-ānanda ātma one should know.

And it is not sufficient to know that there is consciousness; more important is learning to train our mind to own up the formless consciousness as the real-I; the formed-body is not the real-I; the formless-consciousness is the real-I.

One western author, Wayne Dyer; who writes beautifully, who is influenced by Indian philosophic teaching; he says when you shift the I, from the formful-body formed-body, to the formless-consciousness, that is called transformation. What is the real-transformation in life? In converting the thin-body to fat-body; not by converting by regular walking; fat-body to thin-body; that is not the real-transformation; the real-transformation is transcending the form. And then what is that? I am the formless-consciousness. Then what about the body and mind? just as I use the spectacles consisting of two glasses; to transact with the world; the body and mind are like the spectacle which I use to transact with the world, during waking, I use the body and mind and transact; during sleep what do I do, body and mind are set aside, that is why I am not able to transact. Transacting-I is absent in sleep; but am I absent in sleep? Non-transacting-I still continues.

What is the proof? That is why happily go to sleep; if sleep is the death of the individual, if sleep is the death of the individual; nobody will go to sleep. We will all stay awake by all means. Now I know during sleep the transacting-I alone is gone; the non-transacting non-located-I continues. Therefore body-and-mind I use and set aside, therefore they are the media, they are not me.

मनोबुद्ध्याहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ātma śatkam १ ॥

manōbuddhyahamkāracittāni nāham
na ca śrōtrajivhē na ca ghrāṇanētrē |
na ca vyōmabhūmiḥ na tējō na vāyuh
cidānamdarūpaḥ śivō:'ham śivō:'ham || ātma śatkam 1||

So this is the vēdāntic training. And then what should you do? Ātmanā ātmānam samstabhya; by claiming this new identity, we have to remove the previous orientation; that I am a finite-mortal-insecure-individual is my orientation. Right from birth, my orientation is that I am finite-and-mortal; and I cannot be happy within myself; I require to be fine; to be OK; as a baby bālastāvat-krīḍāsaktaḥ, I wanted the balloons, we want computer game; now 21st century, people will not understand balloons; one Bharatha nātyam teacher was telling about Yaśōda churning the buttermilk; so they have got the symbolism; what is that; no more that is there; so now I have changed the milk-churning-mudra to using of the mixie. So Bharatha nātya mudra is changed hereafter; where is curd churning; no milk at all.

So therefore, the orientation we have to change and new orientation comes; that is called jñāna-niṣṭa. Kṛṣṇa says ātmanā ātmānam samstabhya; svikṛtya, internalise this teaching; steady this teaching; to use the second-chapter language; sthira-prajñāḥ bhāva. What is the difference between prajñāḥ and sthira prajñāḥ? If you are only prajñāḥ; this knowledge is alive in this playground; the moment the class is over, and the chappal is on, the good-old-miserable-bitter-limited-angry-restless-irritable-irritated; that person comes; again if you come to the class, it is good; whereas if I am a sthira prajñā this knowledge continues and it is available whenever I need. So ready availability of knowledge during crisis is called jñāna-niṣṭa; otherwise it is ஏட்டு சுரைக்காய் கறிக்கு உதவாது eṭṭu curaikkāy kaṛikku utavātu.

And how do you that? By nidhidhyāsanam; by dwelling upon this teaching in any manner; either by sharing with someone, or by reflecting within myself; or I write or I teach, I do something or the other; that dwelling is important. So Ātma here means the mind, so steady your mind, ātmanaḥ, with the mind, steady your mind with the mind, which means by the practice of meditation, by the practice dwelling upon the teaching, re-living the teaching is meditation.

Meditation is not sitting with closed eyes; re-living the teaching, either by reading, writing or thinking, etc. or sharing or teaching, is all re-living; samstabhya; jahi śatrum

mahābāhō. When you own up this consciousness as myself; I discover pūrṇatvaṁ; because the physical body alone is limited, but I-the-formless-ātma is not limited at all. And this owning up of the pūrṇatvaṁ removes all the wants.

In fact everything is in me-the-consciousness; what do I miss in life? And therefore śatruṁ jahi; Arjuna may you destroy your enemy, kāma rūpam; which is in the form of insatiable want; greed, yearning, urge, in the form of desire; whatever enemy is there; what type of kāma it is? durāsadam; which is incomprehensible, which is very difficult to understand; because majority has not yet understood what is kāma and that is why they try to fulfil the kāma by acquisition; na karmaṇā na prajayā dhanēna, tyāgē naikē amṛtatva mānaśuḥ;

that they did not know; therefore this incomprehensible inscrutable kāma you just give up only by pūrṇatvaṁ owning. So this is the ultimate solution. Thus first aid damaḥ-samaḥ and vivēkaḥ; and ātma-jñānam is the ultimate-solution and once kāma is handled; krōdhaḥ is also automatically handled.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां ,योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः

Hari Om Tat

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē śrīkrṣṇārjunasaṃvādē karmayōgō nāma tṛtīyō'dhyāyaḥ ||

Thus in the Upaniṣads of the glorious Bhagavad-Gīta, the science of the Eternal, the scripture of Yōga, the dialogue between Sri Kṛṣṇa and Arjuna, ends the third discourse entitled karma-yōga.

Hari Om

053 CHAPTER 03, SUMMARY

ॐ

Today I will give you a summary of the 3rd chapter, which we have just completed. As the very title of the chapter indicates, this is a chapter elaborating the topic of karma-yōga and the background for this chapter is Arjuna's doubt which he expresses in the beginning of this chapter, and Arjuna's doubt is based on the Lord's teaching of the second-chapter.

In the second-chapter, Lord Kṛṣṇa has dealt with both jñāna-yōga and karma-yōga; but you find that Lord Kṛṣṇa has focused more on jñāna-yōga; its very teaching starts with

the jñāna-yōga and the Lord starts with saying that the wise alone will be free from sorrow.

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२.११॥

[aśōcyānvanvaśōcastvaṃ prajñāvādāṃśca bhāṣasē
gatāsūnagatāsūṃśca nānuśōcanti paṇḍitāḥ ||2.11||](#)

Thus Kṛṣṇa's teaching begins with the glorification of knowledge as a means of liberation. And in the second-chapter Kṛṣṇa concludes the teaching also by glorifying sthira prajñā, describing his knowledge as brāhmī sthitiḥ,

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥२.७२॥
[ēṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi brahmanirvāṇamṛcchati ||2.72||](#)

Thus Kṛṣṇa begins with jñāna-yōga and ends with jñāna-yōga, in between Kṛṣṇa talks about karma-yōga and asks Arjuna to fight.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धिं असिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २.४८॥
[yōgasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā samatvaṃ yōga ucyatē ||2.48||](#)

Arjuna, may you do karma. Even though Kṛṣṇa has made the teaching very clear, because of Arjuna's filtered listening; he does not grasp the teaching very clearly; and therefore he gets a doubt.

And that doubt is: if jñāna-yōga is very important, and jñāna-yōga alone leads to liberation; Oh Lord, you should persuade me to take to jñāna-yōga. On the other hand, you are glorifying jñāna-yōga and ultimately you are advising me to follow karma-yōga; you glorify karma-yōga and asks me to do Karma, understandable. You glorify jñāna-yōga, and ask me to follow jñāna, it is wonderful. But you glorify jñāna-yōga and ask me to do karma; it looks unacceptable to me; it is like advertising a product and saying therefore you buy the other product. So therefore the third chapter begins with Arjuna's question which happens to be introduction to this chapter.

With this background we will enter into the chapter proper. From verse No.1 to 7, we get the introduction; in which Arjuna asks the question, Kṛṣṇa tell me, which is better, should I follow jñāna-yōga or should I follow karma-yōga; which is a better path for liberation? And if you consider jñāna-yōga is better, please do not ask me to fight this war, especially

the war which I cannot take to at all. So it is comparison of the relative superiority of karma-yōga and jñāna-yōga; that is what Arjuna wants.

And in the introductory portion, Kṛṣṇa makes certain fundamentals very clear, and which is very important for every seeker to know and the points that we have to note in this context is:

No.1: **there is no choice between karma-yōga and jñāna-yōga.** Therefore we can never ask the question, which one is better. You can choose between two types of pants, which pant is better to wear; you can choose between two types of shirts; which shirt is better; you do not ask the question pant is better or shirt is better. Why? Because there is no choice between these two. If karma-yōga is one means of liberation, and jñāna-yōga is another alternative means of liberation, then you can ask the question, which one is better; but our scriptures have never accepted more number of means for liberation for us to choose. It is very clear that the jñāna-yōga is the only means of liberation; so there is no question of whether to follow jñāna-yōga or not; the only choice is whether you want mōkṣaḥ or not; and if I am a mumukṣu I have no choice with regard to jñāna-yōga.

And the next problem that I face is, if I have to take to jñāna-yōga, I have to possess the required qualification; not only for jñāna-yōga; anything in life requires qualification. Whether you want to play cricket, whether you want to undergo a treatment, whether you want to learn music; music also requires some basic qualification. So jñāna-yōga also requires the qualification; and most of us do not have the qualification; which is purity and maturity and detachment.

And this qualification, therefore, we have to acquire before entering jñāna-yōga; and the qualifications can be acquired only through karma-yōga; there also no choice; so qualifications can be acquired only through karma-yōga; mōkṣaḥ can be acquired only through jñāna-yōga; therefore the essence of our scriptural teaching is follow karma-yōga, acquire qualifications, follow jñāna-yōga, attain mōkṣaḥ. This is the chakani raja margamu of the vēdās; there is no question of any confusion; any other confusion is our creation.

And if you talk of any other yōga, they all will be combined in karma-yōga. If you talk about aṣṭāṅga-yōga, that is part of karma-yōga. If you talk of japa yōga, it is part of karma-yōga; if you talk of varieties of meditation on various dēvathās, that is part of karma-yōga. Any yōga you name, it will be clubbed; it will be within the fold of karma-yōga; and by following that karma-yōga; one should acquire qualifications, then follow jñāna-yōga and attain mōkṣaḥ; therefore Arjuna, your question is wrong; never ask which yōga is better; follow both.

But there is a choice with regard to the life style that you should take to; so there is something called pravṛtti mārga, a life in society, with family, children, with activities etc. which is called pravṛtti mārga, there is another lifestyle which is called nivṛtti mārga, where I do not take any responsibility, no family, no possession, no work, nothing; one is called gṛhastha-āśrama, another is called sanyāsa-āśrama; between the two ways of life; which we call as Niṣṭa. With regard to Niṣṭa you have choice.

And whatever be the lifestyle that you choose, you have to follow both the sādhana. therefore a choose a gṛhasthā-āśrama life style, you have to follow karma-yōga and you have to follow jñāna-yōga; and if you choose sanyāsa-āśrama life style, there also you have to do karma, known as sanyāsa-āśrama vihitha karmāṇi; for sannyāsi also karmas suitable to sannyāsi, are there; which is indicated by the danḍa; for a gṛhasthā-āśrama karma is represented by sacred thread; for a sanyāsa-āśrami, his karmas are represented by danḍa.

And Kṛṣṇa says, Arjuna whatever be your lifestyle you follow both and attain liberation. And naturally the question will come, if there is a choice between gṛhastha-āśrama, and sanyāsa-āśrama, which one is better. And Kṛṣṇa openly says, between the two āśramas, gṛhastha-āśrama is better for 95% or 96% or 97% or 98% or 99% percent or 99.99%. If an unfit person takes to sannyāsa-āśrama, it will bring down the very glory of sanyāsa-āśrama and in the society, sannyāsis will come under a joking matter. I hear that in most of TV dramas, they are digging at sanyāsīs. All kinds of things are coming; the sanyāsa-āśrama as a whole, and sanyāsīs as a whole will be brought down; and therefore gṛhastha-āśrama is safe.

So therefore in the introduction Kṛṣṇa's teaching is: Arjuna, continue in gṛhasthā-āśrama, do your duty, purify the mind, acquire knowledge and be free by becoming a jñāni gṛhastha. And a jñāni-gṛhastha is liberated and superior to an ajñāni sanyāsi; a jñāni gṛhastha is better and superior to an ajñāni sanyāsi and Kṛṣṇa gives himself as an example. You see I am a mahā gṛhasthaḥ; because 16,008 wives; not one or two; somebody asked Swamiji it seems: That you are worshipping Kṛṣṇa who has got 16,008 wives; does he deserve worship. Swamiji said that I am worshipping only because he manages 16,008. You fools are not able to one keep one wife happy and if Kṛṣṇa can make 16,008 wives happy, he requires 16,008 namaskāra. Like that; this is the introductory portion; the most important mantra is

लोकेऽस्मिन्निविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३.३ ॥

lōkē:'smindvividhā niṣṭhā purā prōkttā mayā:'nagha |
jñānayōgēna sāmkyānām karmayōgēna yōginām || 3.3 ||

Two lifestyles are there; Take to anyone lifestyle; follow both the sādhanas and be free; this is from verse No.1 to 7.

Then from Verse No. 8 to 20, Kṛṣṇa elaborately discusses the topic of karma-yōga.

So what is karma-yōga? I told you karma-yōga is a mixture of two words; karma and yōga and karma means proper-action and yōga meaning proper attitude; proper-action plus proper-attitude is karma-yōga.

Then the next question is: what is proper action? The scriptures divide the actions into three types; sātvik, rajasic and tāmasic actions. Sātvik action is the best action; rājasic action is mediocre; and the tāmasic action is the worst. Why? Because sātvik action promotes spiritual growth the maximum; whereas rājasic action promotes the spiritual growth only less compared to sātvik whereas tāmasic actions not only do not promote spiritual growth, it will take a person away from spirituality.

Therefore this gradation is based on spiritual benefit or mental purity; and what is the general definition of sātvik action; all those actions in which the beneficiaries are more, that will come under sātvik action; if the beneficiary is my entire family, some sātvik, and it expands further into the village, still better, it goes to the entire state, still better, goes to the entire nation, it is still better, it goes to the entire humanity, it is still better; it goes to the entire living beings, it is still better, the more the number of beneficiaries, the more sātvik the action is, and the more the purity is.

And rājasic-action is that action in which the beneficiaries are lesser and confined only the family or not even family only myself, I am not bothered about others in the family. Utterly selfish-action will come under rājasic action; where the purity is minimum or less; and the tāmasic action is harmful action, in which I get the benefit and all the other people are harmed. And Kṛṣṇa says Arjuna a karma-yōgi will take to more and more of sātvik action and the scriptures will themselves prescribe pañca-mahā-yajñās as a set of sātvik actions. And I do not want to go to the topic of pañca-mahā-yajña; you must be recollecting. This is proper action.

Then Kṛṣṇa talks about the proper attitude, which is the attitude of samatvam, maintaining the equanimity of mind. And how does one maintain the samatvam; Kṛṣṇa prescribes two methods; one is Īśvarārpaṇa-buddhi, dedicating all actions to the Lord; so that you do not dislike any action. When you are forced to do an action you do not like, there is a tremendous strain.

Those people who go to work without liking their job, there is a tremendous strain and five days a week, six days a week; 8 hours a day, I am doing something I do not like; imagine what a tremendous mental strain a person has to undergo. You get physically and mentally exhausted very quickly and within 40 years you grow old; because there is a constant split personality, I do not like to do this; but I have to do this.

In karma-yōga, what we do is if I cannot get the action that I like, then learn to like whatever action you have to do. If I cannot get a job that I like; better I learn to like whatever I have to do; how do I develop the liking; by dedicating that action to the Lord; and as a bhaktā, I do not want to do any action; I do not want to offer any action to the Lord half-heartedly. Therefore, to maintain Samatvam, I should love my career, my profession, whatever job I have to do; this is called Īśvarārpaṇa-buddhi.

This is not only sufficient; for my actions I am reaping results constantly; not only I am a karta, simultaneously I am a bhōktā; every moment the results of my past-action are coming; not only the result of the immediate-past but the result of the remote-past also; that is why some people get confused; I am leading such a very nice life; how come I am suffering; they forget the fact that my present-experience is not the result of, need not be the result of my present-life; my present-experiences can be the result of the remote-past also; that is why I lead a good life and suffering come; like Dharmaputra suffering and Nala suffering; many noble ones have suffered. And how can I accept that; the only way is learning to accept all the experiences as Īśvara prasāda. Thus as a kartā, develop Īśvarārpaṇa-buddhi, as a bhōktā, develop prasāda-buddhi; Īśvarārpaṇa-buddhi plus prasāda-buddhi is equal to samatvam. Buddhi here means attitude. The attitude of dedicating every action to the Lord and attitude of accepting every experience as Īśvara's gift and Kṛṣṇa says:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धिं असिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥२.४८॥

[yōgasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya|
siddhyasiddhyōḥ samō bhūtvā samatvaṃ yōga ucyatē|| 2.48 ||](#)

Therefore karma-yōga is samatvam.

Then Kṛṣṇa asks everyone to do karma-yōga, by looking at karma-yōga from different angles. Four angles we saw in this chapter; beautiful way. From any angle you look at karma-yōga it is wonderful.

First-angle is: take karma-yōga way of life as a commandment of the Lord; Īśvara vihitham. If you cannot understand the glory or the importance, at least out of fear, you

follow, does not matter; so this is called the attitude of Īśvara's commandment. And just like the rules of the Government; many of them we follow not but because we appreciate those laws, because we will get punishment if we do not follow. Even we obey traffic signal not because of our maturity; if it is out of maturity we will follow at all times; but we follow after seeing whether the Police man is there; if he is, we obey. Even now, after so much education, we follow only out of fear; whenever there is a gross mind; we have to instill fear; for those people who are gross, the Lord says follow karma-yōga, if not out of appreciation, at least out of fear; because if you do not follow, you will get prathyavāya pāpam. Sandhyāvandam, pāpam. No prayers, pāpam; no srāddha, pāpam. Always fear: That is the only language we learn; this is karma-yōga as Īśvara-ājñā.

Suppose we are a little bit matured; Kṛṣṇa says: it need not be out of fear; but it can be out of a sense of gratitude; Follow this way of life; as an offering to the Lord, as a yajñā; as Swami Chinmayānanda beautifully says: **What God has given you is His gift to you; what you do with what God has given, is your Gift to the Lord.** So with the life, what I accomplish, what I contribute, that becomes my expression of gratitude to the Lord; therefore convert karma-yōga into yajñāḥ; this is the **second-angle** of karma-yōga.

Then the **third-angle** that Kṛṣṇa presents is karma-yōga as śōdakam. Whether you take it as a worship of the Lord, whether you take it as Īśvara's commandment, it does not matter; karma-yōga is the best method of cleansing your mind of rāga, dvēsaḥ, kāma, krōdhaḥ, lōbhaḥ, mōhaḥ, etc. Therefore śōdakam, it is a great purifier.

Then the **fourth-angle** of karma-yōga that Kṛṣṇa presents is karma-yōga as dharma; karma-yōga is the only way of life, by which cosmic harmony can be maintained; ecology can be maintained; environment can be maintained; social harmony can be maintained.

Singing a choir is group of singing; if I want to sing; what is the first and most important condition is that I should know which ṣṛuti they are singing. If everybody is singing Pārthaya... at a particular note, and you chant at a different speed and note; and it creates a disharmony. Even if 20 people chant in one voice, it becomes one chanting; but even if one chants differently the harmony is lost; apasṛuti; it disturbs. So therefore, for that I should be attuned to the ṣṛuti that is there; or I should keep quiet without singing. But it always happens that those who sings in apasṛuti is the loudest; because they are not aware of it; they are blissfully ignorant of the ṣṛuti.

A karma-yōgi 's mind is so expanded that he appreciates the cosmic-orchestra; cosmic-harmony, that he is violating the harmony and this is called adharmā; Thus follow karma-yōga as ājñā; follow karma-yōga as yajñā; follow karma-yōga as śōdakam; or follow karma-yōga as dharma; whichever aspect appeals to you, take to that aspect; but follow

karma-yōga. This is the beautiful teaching that is given from verse No.8 to verse 20. 20 first line.

From 20, 2nd line up to verse No.29, Kṛṣṇa talks about the duties of a jñāni. Duties of a jñāni. Even though it may not be relevant to many people, because it is duties of jñāni; it is not necessary for you, we are not jñānis, and also I am not going to become one in the near future, is the thinking of some people here!!

But still Kṛṣṇa wants to give from which we get valuable corollary also. Corollary is more important. And what is that duty; Kṛṣṇa says Jñāni does not require any sādhana; because he has already accomplished the sādhyam, the goal. A means is required only to accomplish the end; after accomplishing the end, the means become irrelevant; therefore, jñāni does not require karma-yōga; jñāni does not require jñāna-yōga; he does not require pūja, he does not require japa, he does not require tapas, Nistriguṇyē pathi vicārātham KO vidhiḥ KO niṣēdaḥ?

He has no dos and do not. Kṛṣṇa says even though jñāni does not require any discipline, all the other people in the society, being ajñānis they all require discipline; and therefore, as long as the jñāni is in the society, he should follow the disciplines to serve as a model to other people; because jñāni being great, the whole society will be looking up to him. That is what it is; when a person wants to become a great cricketer; then he will watch Tendulkar right from the hairstyle onwards. Because he becomes a model; what is your secret of success? In every interview it is asked; **therefore jñāni being a successful-human-being**, the society wants to emulate him, imitate him, follow him and if jñāni drops all the disciplines, and the society is already lazy and they are already waiting, for some excuse they may follow; and therefore, Kṛṣṇa says:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३.२१॥

[yadyadācarati śrēṣṭhastattadēvētarō janah|](#)
[sa yat pramaṇaṁ kurute lōkastadanuvartatē||3.21||](#)

Society wants models. Children always keeps the photos of different people in the wall; pin ups. Cricketers, cinema actors and actress, in so many dresses; Constantly watching; that becomes the impression. If the elders are not ready to give good models; bad models will replace the good ones; and therefore it is the elders' responsibility, especially jñāni. Therefore Arjuna, even if you are a jñāni, better do your duty; not for your sake; but for the society's sake; do not confuse them.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥३.२६॥

[na buddhi bhēdaṁ janayēdajñānāṁ karmasaṅginām |
jōṣayēt sarvakarmāṇi vidvān yuktaḥ samācaran || 3.26 ||](#)

So this is primarily advice to a jñāni; but corollary also is very important.

Indirectly through jñāni, Kṛṣṇa is advising all the elderly-people in the society. It is not an advice to jñāni alone; but this is an advice to all the important-people who count in the life of younger-generation and **four people count in the life of a young individual**, i.e. **mātha, pitha, and guru and rāja**. Rāja means now you have to say mantri; all the four count very much and therefore Kṛṣṇa is giving a warning to all the parents, watch your life; because even though you do not say directly anything directly to the child; the child is watching and the audio-visual effect is more powerful than any number of advices. In fact, you need not advice at all; Lead a proper-life, that is better teaching than hundred hours of lecturing. Therefore, Kṛṣṇa advises the parents; Kṛṣṇa advises the teachers also, which is very relevant to all the elders. This is the topic from verse No.20, 2nd line to verse No.29.

And then from verse No.30 to 35, Kṛṣṇa summarizes the whole teaching and talks about the significance of karma-yōga; and the 30th verse is the most important verse of this chapter, in which Kṛṣṇa condenses karma-yōga; and that verse is

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३.३०॥

[mayi sarvāṇi karmāṇi sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā yudhyasva vigatajvaraḥ ||3.30||](#)

So he gives a **five-point-programme** to become a karma-yōgi; what are the five-factors to be taken care of to become a karma-yōgi. What are they?

1. Have **spiritual-goal as the primary priority** of your **life**. That is the first indication of karma-yōga. Spiritual-goal is the primary-goal. We do not say that other goals are not required; but we should remember that the other goals are subservient to this primary goal. Because if all other goals do not lead to spiritual-goal; all the other goals are utterly useless; because they are subject to arrival and they are subject to departure also. I got any amount of money, so what? It is going to go. So therefore let material-goal must be there; but let spiritual-goal be given top priority; therefore prioritization is No.1.

2. No.2 is **Īśvarārpaṇa-buddhya sarva karma anuṣṭāna**. Dedicate all your actions, as an offering to the Lord; so that you do not hate any of your duties. You do not call pleasant

duty; it is my pleasant duty, do not use that phrase, any duty must be made pleasant and for Arjuna, the duty happens to be what? What an unpleasant duty? It is killing his own kith and kin; gurus and elders, and Arjuna you cannot divide the duty, into pleasant and unpleasant category, make everything pleasant, by dedicating it to the Lord; so mayi sarvāni karmāni sanyasya; convert work into worship; this is factor no.2. That spiritual goal be primary goal No.1. Convert your work into worship is the second factor.

3. No.3 is **Nirāśi**; means be prepared for all types of future situations because future is totally not under your control; you are only one of the factors determining your future; you do not say you are helpless; that is called fatalistic approach; you do not save everything is predetermined; we do not say, certainly you determine your future; but we do not say you alone determine your future; that is called arrogance. If I say you do not determine at all; everything is pre-determined; fatalism. If everything is determined by you if you say it is arrogance; you also determine your future; you are one of the important factors who determine your future.

In addition to you, there are many other factors which can influence your future; and the number of factors that can influence is infinite; your husband, your wife, your children, the very government, the budget, my God, all things are there; and a war in Iraq can affect our condition here. Some Saddam Hussain's capricious-decision can affect our lives here; so therefore, future is unpredictable is a fact; and therefore an intelligent person is one who is prepared for facing any type of future; and that preparation is the third factor of karma-yōga; and that preparation is prasāda-buddhi. Lord whatever is the genuine result; let it come to me; and if it is going to be unfavourable, I cannot ask you to change the law for my sake, if it is unfavourable, give me the required mindset, so that I can accept that and work to improve the future. So this is called prasāda-buddhi; or preparedness to accept the future. Then there is no anxiety at all. Anxiety is unpreparedness to face the future.

Then the **fourth-condition** or factor is **Nirmamaḥ**; when success comes, do not claim the total credit; even though you are responsible for your success; you are not the only one responsible for your success. There are infinite factors other than you; which all put together we call daivam; you may call it luck; you may call it daivam, you may call it grace; you may call it purva puṇyam; some X factor, all external factors together is called daivam. Therefore in success, remember the Lord's grace. That is called humility. Nirmamaḥ means be humble; take wherever credit is due to you, take the credit; I did not do anything, I did not do anything, you need not say. If you had not done anything, you would not have got anything; I have also done; let us also not be falsely humble; therefore, I have certainly done, I have certainly worked hard; day and night; worked;

wonderful; let me remember, that is not the only factor; other factors were favourable; Thank God! This is called humility in success. Acceptance in failure; humility in success; these are the hall marks of a karma-yōgi; this is the fourth-factor and

5. **Fifth and final factor** is **vigata-jvaraḥ**; maintain mental-poise, mental-equanimity, mental-balance, which is extremely difficult; but if the first four factors are followed, the fifth factor is almost a natural consequence; so vigata-jvaraḥ, avoid mental feverishness; otherwise called samatvam.

So these are the five-factors; spiritual-priority, converting work into worship, be prepared to face the future, humility in success; and equanimity; and if you are able to follow these five, you are a karma-yōgi and the benefit is your mind is getting purer and purer faster. So this is the essence of 30th ślōka in which Kṛṣṇa summaries karma-yōga.

And then he points out that whoever follows karma-yōga, has spiritual success and whoever does not follow karma-yōga is spiritually doomed;

ये मे मतमिदम् नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३.३१॥

[yē mē matamidam nityam anutiṣṭhanti mānavāḥ |](#)
[śraddhāvantō'anasūyantō mucyantē tē'pi karmabhiḥ || 3.31 ||](#)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३.३२॥

[yē tvētabhyasūyantō nānutiṣṭhanti mē matam |](#)
[sarvajñānavimūḍhāṁstān viddhi naṣṭānacētasah || 3.32 ||](#)

They are spiritually doomed; they may get some material benefit; but ultimately they are spiritually lost; they won't get peace of mind at all. So with this Kṛṣṇa concludes the summary of karma-yōga from verse No.30 to 35.

Then verse No.36 to 43, Arjuna asks a question, and Kṛṣṇa answers the question; and the question is: What is the obstacle to the pursuit of karma-yōga? In spite of knowing its superiority, what prevents people from following karma-yōga?

And Kṛṣṇa gives the answer, the obstacle is kāma, krōdha, otherwise known as rāga-dvēṣa; so the materialistic attractions take away the entire life of a person that he never recognises that he has got a spiritual aspect which also has to be developed. that is why we divided puruṣārthaḥ into four; arta-kāma is also important; but dharma-mōkṣaḥ also is important; we are made up of both material and spiritual-personality; anātma is matter, ātma is spirit; dēha is matter, dēhi is spirit; we are a mixture of both; and

therefore our life should be well balanced in which I take care of both my material needs and also spiritual needs; in the case of this person, the arta kāma becomes so dominant, that he has no time for spirituality,

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः |
वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ||७||

[bālastāvatkrīḍāsaktaḥ taruṇastāvattaruṇīsaktaḥ |
vṛddhastāvaccintāsaktaḥ paramē brahmaṇi kō:'pi na saktaḥ ||7||](#)

Even now people ask; there are some youngsters coming, to Gīta; they ask why are you coming now itself; That means when you have exhausted all your energy and when you are good for nothing, and when you are not wanted in the family, such a time you have to come to Gīta, this is the biggest unfortunate misconception.

Kṛṣṇa says kāma-krōdhaḥ is the obstacle; so naturally the question is: how to handle them; so Kṛṣṇa deals with the problem of kāma or materialistic desires; he does not handle krōdhaḥ; because according to Kṛṣṇa and also it is a fact that krōdhaḥ or anger is only a modified version of kāma or desire; obstructed desire is anger; obstructed desire is anger. Therefore if we know how to handle desire; we can handle, we have handled anger. Why do we consider kāma krōdhaḥ to be an obstacle; because a person is preoccupied with their fulfilment; and they can never be fulfilled; even if we have got 500 crores dollars, we cannot be satisfied as the Upaniṣads says: Na vithēna tarpaṇiyō manuṣya. No human being can be satisfied with any amount of money. Therefore it will surface into activity; therefore one should learn to handle.

Now the question is how to handle kāma. So it has to be handled in two stages; the first-stage is to handle kāma in a [relative-measure](#); and the second-stage is handling it in the [absolute or total-measure](#).

In the [first-stage](#) one has to follow three-fold discipline to take care of kāma; what are those three disciplines; damaḥ, śamaḥ, and vivēkaḥ; damaḥ means mastery of sense organs; do not allow anything and everything to enter your mind without any control; because the sense object have a knack of taking the mind away; therefore discipline of the sense organ is No.1.

And the [second](#) is samaḥ; which is disciplining the mind or thought pattern; if that is not done,

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।.... ॥ २.६२ ॥

[dhyāyatō viṣayān puṃsaḥ saṅgastēṣūpajāyatē|... | 2.62 ||](#)

The mind has a knack of getting attached to any pleasant thing; even a particular place where you sit for the class; a few classes you sit, you begin to say 'my place', and somebody else sits, you ask him to get up and sit elsewhere. So the mind has got 'gum' all over, it sticks to whatever is available; imagine you have poured gum all over your body; and you walk, what will happen? Anything that flies around will stick; similarly the mind has a problem; any person, any object, any situation, first time I move, then I say that I need that person; then without that person I cannot survive; and I am struck and hooked; for good. So therefore: be Alert; Even if you form an attachment, let it be a noble thing. Attachment to Gīta class, Ok. So therefore the second is śamaḥ.

The **third-one** is vivēkaḥ; discrimination; and the discrimination is what, a finite plus finite is equal to finite alone; if I am already a finite being; any amount of acquisitions which are finite, can never make me infinite; insecure plus insecure will be secure? Will be more insecure; Therefore thinking that by acquiring and adding I will get more security; more fullness is a myth. Either I am full with myself or I can never be full with any amount of acquisition. Therefore I should clearly know, world is neither a source of joy nor a source of sorrow; I alone am the source of sorrow and joy.

As Dayānanda Swami beautifully puts: “**The problem is You; the solution is also You**”. Any amount of adjusting the worldly norms cannot bring about any change here. Spirituality begins when you decide to change yourselves. Until then, spirituality has not started; so this is called vivēkaḥ.

By these three methods, we learn to handle the problem of kāma; and this is only relative solution.

Having gone through the relative solution, we have to go to the absolute solution, which is self-knowledge, discovery of fullness within myself; security within myself; ātman ēva ātmanaḥ tuṣṭa. Once I am full and complete within myself, since I am not empty, since I am not emotionally bankrupt, I do not go with a begging bowl of Do you love me; Do you love me; Do you love me; I won't because I am an embodiment of love which I can give to others; whether the others reciprocate or not. So this is called ātma jñānēnakām tyāgaḥ; which is the ultimate solution and therefore Kṛṣṇa tells in the concluding verse:

एवम् बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३.४३ ॥

[ēvaṃ buddhēḥ paraṃ buddhvā saṃstabhya"tmānamātmanā |
jahi śatruṃ mahābāhō kāmarūpaṃ durāsadam || 3.43 ||](#)

By gaining self-knowledge and discovering fullness take care of kāma for good, and if kāma is taken care of; krōdhaḥ is also taken care of. So with this Kṛṣṇa has answered Arjuna's doubt and with this Kṛṣṇa's discourse on karma-yōga is over; and since karma-yōga is the main theme of this chapter, this chapter itself is titled karma-yōgaḥ.

Hari Om.

CHAPTER 04

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ॐ

In the first-chapter of the Gīta, Vyāsācārya revealed the human-problem of saṁsāra through Arjuna. And it was shown that the human-problem is in the form of rāgaḥ, śōkaḥ and mōhaḥ. Rāgaḥ means the problem-of-emotional-dependence upon external-factors. This is called rāgaḥ; and śōkaḥ means because of this emotional dependence, the mind faces the problem of grief or sorrow, and then the third problem is mōhaḥ; when the mind is in the grip of emotional dependence and sorrow, it is not able to think properly; it is not able to discriminate properly; this indiscrimination or delusion or conflict is the third problem; rāgaḥ, śōkaḥ and mōhaḥ.

And when Arjuna faced this problem intensely in the battle field, Arjuna tried to solve the problem by himself and then he did not succeed and therefore he did an intelligent-thing and that was surrendering at the feet of the Lord and accepting the Lord as his Guru.

In the Bhagavad-Gīta, Kṛṣṇa does not function as the Lord, but in the Bhagavad-Gīta, Kṛṣṇa functions as a guru only. That is why in the dhyāna-slōkās we say, Vasudēva-sutaṁ dēvaṁ kaṁsa-cāṇūra-mardanam, dēvakī-paramānandaṁ kṛṣṇaṁ vandē jagadgurum. Kṛṣṇa may be different; different relationships for different people, but for Arjuna and his students of the Gīta, Kṛṣṇa is guruḥ. Arjuna did an intelligent thing of surrendering to Lord Kṛṣṇa and Kṛṣṇa also willingly and happily accepted the role of the guru. Then in the 2nd chapter, Kṛṣṇa started working on the solution, and Kṛṣṇa's approach was that self-knowledge alone can be the remedy. Any other solution can only temporarily work as a palliative; no other solution can work as the curative; it cannot solve the problem. And therefore Kṛṣṇa decided to give self-knowledge to Arjuna; and because of that alone, Bhagavat Gīta is ātma vidya.

No doubt, Gīta deals with umpteen topics, right from dietary discipline onwards; Gīta talks about so many topics, but Gīta is mōkṣa śāstra, Gīta is ātma vidya; and that is why when Bhīṣma at the time of his death he glorifies Lord Kṛṣṇa and at the time of glorification, Bhīṣmācārya says in the Bhāgavatham.

व्यवहित पृथनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दोषबुद्ध्या.
कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु ॥ ३६ ॥

vyavahita pṛthanāmukhaṁ nirīkṣya svajanavadhādvimukhasya doṣabuddhyā.
kumatimaharadātmavidyayā yaścaraṇaratiḥ paramasya tasya me:'stu || 36 ||

Bhīṣma stūthi slōkā 1.9.36

Bhīṣma tells Lord Kṛṣṇa when Arjuna was confused in the battlefield: Oh Lord you removed the kumathiḥ, the confused-intellect, you removed; by what; ātma-vidhyaya aharat. So Bhīṣma ācārya calls Bhagavat-Gīta as ātma-vidya only; he does not look upon Gīta as bhakthi-śāstram or karma-śāstram or yōga-śāstram; Bhīṣma ācārya looks upon Gīta as jñāna-śāstram; self-knowledge.

And in the [second-chapter](#), Kṛṣṇa gives the entire range of sādhanas required for this self-knowledge, which is the only ultimate-remedy for rāgaḥ, śōkaḥ and mōhaḥ saṁsāra; and in the second-chapter, which is the essence of the entire Gīta; Kṛṣṇa talked about two stages of spiritual-sādhana, the first stage being karma-yōga, which is an active stage of sādhana, and the second is jñāna-yōga stage, which is a passive or withdrawn stage. While one is pravṛtti the other is nivṛtti; while one requires anātma-orientation the other requires ātma-orientation. Kṛṣṇa deals with karma-yōga and jñāna-yōga briefly in the second-chapter.

Karma-yōga was prescribed as a means of mental-purity and Kṛṣṇa made very clear that karma-yōga cannot give liberation; karma-yōga can only give preparation and preparation itself cannot give mōkṣa; after preparation one has to go through jñāna-yōga which is vēdānta śravaṇa manana nidhidhyāsana. Karma-yōga involves converting our activities into worship; jñāna-yōga involves self-enquiry thorough the scriptures under the guidance of a guru. Karma-yōga is converting our activities into worship and jñāna-yōga is self-enquiry, through the scriptures under the guidance of a competent-preceptor. Kṛṣṇa condensed both karma-yōga and jñāna-yōga in this second-chapter.

And then Kṛṣṇa's aim was to magnify or expand both these topics; because in the second-chapter, even though both these topics are discussed, they were discussed in capsule form, condensed form, Kṛṣṇa wants to elaborate that. I gave the example of the news report in the radio or TV. The first few lines are the headlines; and after the headlines are read, the elaboration of each of the headline in that order; if there is an aeroplane accident near Delhi, first they will talk about the accident, and thereafter, elaborate on how it happened, who all had attended condolence meeting, etc. how many persons died, all maths will be told; this minister visited and they will talk the next news item and elaboration; the elaboration will be in the order of the headlines; and at the end of the news, what will they say; to conclude the news, the headlines once again; this method of communication is called saṅkṣēpa, visthāra,

sañkṣēpa; condensation, expansion, and condensation, again; this is the ideal-method of teaching. The second-chapter is condensation of the Gīta; the 18th chapter is also Gīta in capsule; from 3rd to 17th is elaboration.

So Kṛṣṇa had to elaborate, both the topics, karma-yōga and jñāna-yōga; and the third-chapter happens to be the elaboration of karma-yōga. And the fourth and the fifth chapters are going to be the elaboration of jñāna-yōga. So the second-chapter condenses karma-yōga and jñāna-yōga; the third-chapter is the expansion of karma-yōga; the fourth and fifth chapters are the expansion of jñāna-yōga topic and since Kṛṣṇa considers jñāna-yōga to be abstract; subtle and difficult, Kṛṣṇa allots two chapters for elaborating jñāna-yōga. And that is why, the third chapter is called karma-yōga; the fourth chapter is going to be called jñāna-karma sanyāsa-yōga; the significance of the title, we will see later.

So with this background, we have to enter the fourth chapter, we are going to get the elaboration of jñāna-yōga. And therefore only to understand these two chapters well, you have to remember the jñāna-yōga portion of the 2nd chapter; and what is the jñāna-yōga of the 2nd chapter, from verse No.12 to 25; this is condensed jñāna-yōga.

न त्वेवाहम् जातु नासं न त्वं नेमे जनाधिपाः ।
नचैव न भविष्यामः सर्वे वयमतः परम् ॥२.१२॥

[na tvevāham jātu na tvam̐ neme janādhipāḥ
nacaiva na bhaviṣyāmaḥ sarvē vayamataḥ param̐ || 2.12 ||](#)

and concluding with the verse:

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥२.३०॥

[dehī nityamavadhyo'yaṁ dēhē sarvasya bhārata |
tasmātsarvāṇi bhūtāni na tvam̐ śōcitumarhasi || 2.30 ||](#)

This particular portion consisting of about 13-14 verses, this is condensed jñāna-yōga; the 4th and 5th chapters are vyākyaṇam of that portion. And therefore you keep reading that portion as often as possible, at least until the fourth and fifth chapters are over. Because these chapters are based on those or that particular portion; with this background, we will enter into the fourth chapter.

अथ चतुर्थोऽध्यायः | ज्ञानकर्मसंन्यासयोगः |

[||caturthō'dhyāyaḥ - jñānakarmasannyāsa yōgaḥ||](#)

Verse 4.1

श्रीभगवानुवाच
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥४.१॥

Śrībhagavānuvāca
imaṁ vivasvatē yōgaṁ prōktavānahamavyayam |
vivasvān manavē prāha manurikṣvākavē'bravīt || 4.1 ||

श्रीभगवान् उवाच Śrī Bhagavān uvāca **The Lord said** अहं प्रोक्तवान् ahaṁ prōktavān **I imparted**,
इमम् अव्ययं योगम् imaṁ avyayaṁ **yōgaṁ this eternal yōga** विवस्वते vivasvatē **to lord Sun**,
विवस्वान् प्राह vivasvān prāha **Lord Sun taught** मनवे manavē (**the same**) **to Manu**, मनुः
अब्रवीत् manuḥ abravīt **Manu taught (it)**, ikṣvākavē **to Ikṣvāku**.

1. The Blessed Lord said: I imparted this eternal Yōga to Lord Sun. Lord Sun taught (the same) to Manu. Manu taught (it) to Ikṣvāku.

Even though Kṛṣṇa's-intention is elaboration of jñāna-yōga; before entering into that topic, Kṛṣṇa takes a small diversion in the first eight-verses; and this diversion has got two topics, one is the greatness of the Gīta; Gīta-stuthiḥ; and the second is the avathāra-rahasyam; what is avathāra of the Lord; these are going to be the two topics which happen to be a diversion. Afterwards from the 9th verse onwards, Kṛṣṇa will come back to the topic proper.

First, the **topic is the glorification of the Gīta and what is the greatness of the Gīta**; Kṛṣṇa says, Gīta is the condensed form of the vēdās themselves. Kṛṣṇa does not want to claim any originality with regard to Gīta-teaching. Normally when we do something, even if it is borrowed from someone, often it happens in the scientific field, somebody does the research, and somebody takes the name, it seems by publishing the paper. Poor students will research and this man will come and put a title and take a doctorate. Normally, the research is done; here Kṛṣṇa does not want to claim the teaching as his own original-teaching; Kṛṣṇa says: I want to confess one thing that this is the beginningless vēdic-teaching alone, whose beginning we cannot trace at all; and in tradition we look upon the vēdās as a gift from the Lord himself, through the ṛṣiṣ.

So the ṛṣiṣ are like the receiving-centers and God is like the transmitting-center; the ṛṣiṣ received the wisdom; and that is why vēda is looked upon as revelation; otherwise technically called aparōuṣēya-śāstrām. And vēda contains all the teachings required for humanity; whether human-beings are interested in material-prosperity or spiritual-fulfilment; vēda has the teaching and it has been coming down in the form of guru-śiṣyā-parampara; and Kṛṣṇa says, somehow this wonderful-teaching, people lost their interest in and therefore this teaching became what? Weaker and weaker; and therefore it being

the Lord's-teaching, Lord himself had to take the responsibility of reviving the teaching for the benefit of the humanity.

And therefore the Lord once in a while finds out some-method or the other to revive and Kṛṣṇa says one of the main-purposes of my avathāra is the revival of vēdic-wisdom; killing Kāmsa is incidental. In fact, for killing Kāmsa, he need not come down; one lightning on Kāmsa's head is enough; why should Kṛṣṇa take the trouble of garbhavāsa and jail-vāsa and all kinds of asura facing; to kill the asura, Bhagavān does not require an avathāra; whereas to revive the teaching, Bhagavān has to take the avathāra.

And therefore Kṛṣṇa says, whatever other roles I played, they are all incidental, my primary role is I am functioning as jagat guru; teaching you Oh Arjuna and through you, I am teaching the entire humanity.

And that is why at the end of the Gīta; Kṛṣṇa openly tells Hey Arjuna I love all the people but whoever propagates Gīta, I love more. He says that in his 'ears'. I love all the people, but I love people who propagate Gīta more; that is why I am taking Gīta classes 😊, so that Kṛṣṇa loves me more! And I love you more because for me to teach you are required. 😊😊. Otherwise, what will I do; therefore Kṛṣṇa as the Gītācāryā is the real purpose of the avathāra; and Gīta is revived vēda. This is the glory of the Gīta; that is why at the end, in the Dhyāna-slōkās also,

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

[sarvōpaniṣadō gāvō dōgdhā gōpāla-nandanah|](#)
[pārthō vatsaḥ sudhīrbhōktā dugdham gītāmṛtaṁ mahat||4||](#)

Kṛṣṇa is only a milkman; and Gīta is the milk, coming from where, the Upaniṣadic-cow; and at the end of every chapter also, iti Srimad Bhagavat Gītasu Upaniṣadsu; therefore the first three verses talk about the greatness of the Gīta as a condensed version of the Vēdās.

So look at the verse; Kṛṣṇa says here: ahaṁ imaṁ yōgaṁ prōktavān; Hey Arjuna, I had given out the same teaching before in the name of the Vēdās; Now I am giving the teaching in the name of the Gīta. Previously I had given the teaching in the form of Vēdā. What I have done is only give a new name; like Super Surf; same product; with a free spoon and sell the same product. Kṛṣṇa says Gīta is the new name for Vēdā. So ahaṁ imaṁ yōgaṁ prōktavān; yōgaṁ here stands yōga dvayam; karma and jñāna-yōga. And whom did I teach before; vivasvatē prōkatvān; I revealed this wisdom to Surya

Bhagavān; I revealed this wisdom to Vivasvān; Vivasvān is Surya Bhagavān and the other teachers will come later; Surya bhagavathē ahaṁ prōktavān.

And what type of teaching it is: avyayaṁ yōgaṁ; a teaching which can never go out of date; which can never become obsolete; which is ever valid even in the 20th century; all other sciences may change; but it is relevant even now; that is why this teaching is called sanātana-dharmaḥ; avyayaṁ means sanātanam. So I revealed as who; as Bhagavān Mahā Viṣṇu, revealed to Surya Bhagavān and what did Surya Bhagavān do, the Sun is called Vivasvān, because vivaḥ means annam; and Vivasvān means annam, represents energy or nourishment and therefore Vivasvān means the energizer, because we know that the Sun alone is responsible for our food; directly or indirectly, if the vegetation should grow, the crop should come, you require rain; if the rain should come, the waters should be evaporated from the ocean. Kṛṣṇa will tell all these in the 9th chapter.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥९.१९॥

[tapāmyahamaḥ varṣaṁ nigṛṇhāmyutsrjāmi ca |](#)
[amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna || 9.19 ||](#)

The Sun alone absorbs the water from the ocean and the Sun alone gives it out in the form of rain and the rain alone is responsible for the crops. Therefore the Sun is required for our food. And again Sun is required for photosynthesis; without that the plant kingdom cannot get their energy; therefore Sun is called food giver; nourishment giver; energy giver and therefore the Sānskrīt word vivaḥ annam asya asthi iti Vivasvān.

Sānskrīt every word has got its derivation; moment you know the derivation, your reverence will increase; or else you will say just Sun, and that the Sun is hot in May, etc. When you look upon the Sun as a heating energy, then you begin to curse; already you have stated cursing. March 1, till October what are you going to do? So therefore do not look down upon the Sun; without Sun, no food, because Vivasvān.

And what did this Vivasvān do Vivasvān manavē prāha; so Vivasvān taught this to his son, known as Vaivasvatha Manuḥ; who belongs to Surya Vaṁsa; so Rāma's parampara is called Surya Vaṁsa. Sita's parampara is Candra Vaṁsa;

[Sūrya-vaṁsa samudbhutam, chandra-vaṁsa samudbhavaam |](#)
[putram daśarathasvapi, puthriṁ janaka bhupathē ||](#)

Beautiful slōkā;

ayōdhya puranē dhāram, mithilāpura nāyikām |
raghavānam alamkaram, vaidhēhānam alamkriya ||

one part Rāma's-mahima; the other part Sita's-mahima; in that it is said: Sūrya-vaṁsa samudbhūtham; Sōma-vaṁsa-samudhbhavam.

What I want to say is Rāma belongs to Sūrya-vaṁsa; from Surya, Vaivasvatha-Manu. From Vaivasvatha-Manu, all the other parampara came, and therefore, Vivasvān, Vivasvān manavē prāha. And our age is supposed to be presided over by Vaivasvatha Manu. If you have the habit of saying the saṅkalpa, during rituals like avaṇi-avittam, etc.; there it comes:

Svayambhuva, svarūpaōjīṣa; uttama, tamasa, raivata, chākṣuṣākyēṣu ṣatsu manuṣu
vyathithēṣu, saptamē vaivasvatha manvantharē; astavimsathi thamē, kaliyugē, jambudvipē,
etc.

So therefore this age is supposed to be presided over by Vaivasvatha Manu; therefore this age is called Vaivasvatha manvatharam. And that is why we are also called manavaḥ; manu puthra; therefore Vivasvān manavē prāha; prāha; he taught to Manu. And what did Manu do? manurikṣvākavē'bravīt. Manu taught this to Ikṣvāku is the name of another king.

So in our tradition we say that the spiritual-teaching has been coming down from in two-parampara; one-parampara is kṣatriya; both the parampara, the knowledge is coming; so this Sanaka, Sanātha, Sananthana, etc. represent the Brāhmaṇa-parampara. Vivasvān, Manu etc. represent kṣatriya-parampara. Kṛṣṇa is quoting kṣatriya-parampara, because here both the teacher and the student belong to that parampara. Therefore Arjuna, you belong to wonderful parampara, you should gain this knowledge. Therefore, manurikṣvākavē'bravīt.

Then what happens.

Verse 4.2

एवं परम्पराप्रप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तपः ॥४.२॥

ēvaṁ paramparāprāptamimam rājarṣayō viduḥ |
sa kālēnēha mahatā yōgō naṣṭaḥ parantapa||4.2||

परन्तप Parantapa **Oh! Arjuna**, राजर्षयः rājarṣayaḥ **the royal sages**, विदुः viduḥ **knew**, इमम् imam **this**, एवं परम्पराप्राप्तम् ēvaṁ paramparāprāptam **which was thus traditionally handed down**, महता कालेन सः mahatā kālēnē saḥ **due to long passage of time**, योगः yōgaḥ **that Yōga**, नष्टः naṣṭaḥ **is lost**, इह iha **in this world**.

2. **Oh Arjuna! The royal sages knew this which was thus traditionally hand down. Due to long passage of time, that Yōga is lost in this world.**

Ēvaṃ-paramparāprāptam; thus this teaching has been coming down in the form of guru śiṣyā parampara, like the perennial Gaṅga river; in our tradition, Gaṅga is often looked upon as the jñāna Gaṅga, the flow of knowledge; Gaṅga is perennial, the jñānam is also perennial; Gaṅga also comes from Lord's head; jñānam also comes from sadāśiva samārambhām, from the Lord also. And Gaṅga also removes all the impurities, this wisdom,

[mala nirmōcanam puṃsām, jala snānaṃ dhinē dhinē ।](#)
[sakṛt Gītāmbhasi-snānaṃ, saṃsāra mala-mōchanam ॥](#)

So if you are going to take a dip in Gīta-Gaṅga, then your saṃsāra-malam will go away. That is why Kṛṣṇa will tell in the 18th chapter, that everyone should read at least one verse from the Gīta daily. It is a wonderful habit; you can develop; just reading one verse, two verse, Kṛṣṇa tells; daily chant 18 chapters; then you will ask: What, Don't we have any other job?

He says at least 9 chapters; then at least 6 chapters; at least 3 chapters; at least 2 chapters; at least one chapter; at least one fourth of a chapter; at least 5 verses, 4 verses, 3 verse; one verse; or half verse. He comes down to that level; From 18 chapters to half a slōka he asks us to study. Who can say I cannot do that?

So therefore, Śankarācārya also said in the Bhaja Govindam, gēyaṃ Gītā nāma sahasraṃ dhyēyaṃ śrīpati rūpamajasram. Therefore Gaṅga and Gīta are compared; because both are purifiers. So here Gaṅga is perennial; this knowledge also is perennial; parampara prāptam. Guru-śiṣyā parampara prāptam. Who knew that? rājarṣayaḥ viduḥ; all the rājarṣīs knew this wisdom; even though they were very much involved in worldly activities; not that they were sanyāsis, who were staying in āśramam; they were very much involved; we are complaining that we are managing one family, and that too, the family of today of 2-3 members; nuclear family. Earlier 5 brothers, 6 sisters, parents, grandparents, aunts, cousins, etc. etc. were all in one family. Generally a house will be a small village. Now, having become smaller, only one generation. We are making such a big complaint; a kṣatriya has to take care of a huge kingdom, and they in spite of their busy schedule, they managed to get the wisdom indicating that [where there is a will, there is a way](#). In fact, in the Bṛhadāraṇya, most of the teachers and students are Kṣatriyās; teacher is also a kṣatriya often; like Ajāthāśatru; etc. and the student is also kṣatriya like Janaka, learning from Yājñavalkya. Therefore Kṛṣṇa says even if you are in

the world, you can get this wisdom. When the rāja gets this wisdom; he is called a rāja ṛṣi; therefore rājarṣayaḥ-viduḥ.

But what happens, gradually people started losing interest in that; because distractions were many; TV channels are increasing; MTV even though it is empty; means we will become empty; therefore there are so many distractions now; Kṛṣṇa is complaining of the distraction during Bhagavad-Gīta itself; 5,000 years have gone by; how much he should have complained.

Therefore he says; Hey Parantapa, Hey Arjuna, saḥ yōgaḥ naṣṭaḥ; this teaching disappeared from the earth; or got weakened, mahatā kālēna, during long passage of time; lesser and lesser number of people were interested in this knowledge. Now Gīta Vēdā etc. nobody is interested in; and therefore I had to revive this teaching.

Verse 4.3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४.३॥

sa ēvāyaṁ mayā tē'dya yōgaḥ prōktaḥ purātaṇaḥ|
bhaktō'si mē sakhā cēti rahasyaṁ hyētaduttamam||4.3||

सः एव saḥ ēva **that very same** पुरातनः योगः purātaṇaḥ yōgaḥ **ancient yōga** अयम् ayam **is this** ते **अध्य** tē adhya **which has been taught by Me** इति मे सखा च iti mē sakhā ca **because you are my friend**, भक्तः bhaktaḥ **and a devotee**, एतद् हि ētaḍ hi **this is indeed**, उत्तमं रहस्यम् uttamam rahasyam **the higher secret**.

3. The very same ancient Yōga is this which has been taught by Me to you now, because you are My friend and devotee. This indeed is the highest secret.

So what did I decide; because protecting this teaching is my job. Because I am the one who brought this teaching to the universe through the rishis and therefore it is my job to preserve this teaching. And therefore I decided to revive this teaching by choosing you as the representative of the entire humanity. Therefore He says, saḥ ēva purātaṇaḥ yōgaḥ mayā prōktaḥ tayaēva; the very same yōga, very same yōga means what, karma-jñāna-yōga; which was there, which was previously called vēda, that is why vēda itself was divided into two parts; one is vēda-purva; and the other is called vēda-antah; vēda-purva teaches karma-yōga; vēda-antah teaches jñāna-yōga; vēda-purva gives purity; vēda-antha gives wisdom; vēda-purva is called karma kāṇḍam; vēda-antah is called jñāna-kāṇḍam; so the very same yōga-dvayam; Ayam is taught by me in the second and the third chapter. Saḥ ēva ayam yōgaḥ purātaṇaḥ; it is the oldest teaching; most ancient teaching. And the beauty is even vēdic ṛṣi declare that we are not the inventors of this

wisdom, the ṛṣīs say we ourselves got this wisdom from our guru; iti śuśruma dhīrāṇāmyē nastadvicacakṣirē (Isa.10). The vēdic ṛṣīs themselves were very ancient; they say we got from our ancient forefathers; that means beginning can never be traced. Maximum we can trace is the time of recording the vēdās; but we can never trace the beginning of the vēda. Therefore Kṛṣṇa calls purātanaḥ yōgaḥ mayā prōktaḥ. Therefore, who am I, one of the traditional ācāryās only.

And then the next question is why did Kṛṣṇa choose Arjuna. The very big issue; Pattimandram they will start; unique to Tamil Nadu. Somewhere I read in newspapers, patti mandram for children; for summer which is better, whether it is ice-cream or buttermilk? And then the children come and say that therefore the best thing for summer is Only Ice-cream Ice-cream and Ice-cream only. So pattimandram why did Kṛṣṇa choose Arjuna and people scratch their heads; the answer is very simple, Kṛṣṇa chose Arjuna because Arjuna asked for it. If Dharmaputra had asked, Kṛṣṇa would have happily taught; he did not; Bhīma did not ask; Drōṇa did not ask. Arjuna said śiṣyaste'haṁ śādhi mām tvām prapannam; Do you remember;

कार्पण्यदोषोपहतस्वभावः, पृच्छामि त्वाम् धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे, शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥२.७॥

[kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanmē śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||](#)

I am your disciple, please tell me; and to become the disciple, what is the most important qualification, śraddhaḥ and bhakthi. Śraddhaḥ bhakthi jñāna yogād avaiḥ; therefore Kṛṣṇa tells; Arjuna I chose you because you bhaktaḥ asi mē; you are my disciple, you are ready to listen to me; getting people to listen is the most difficult thing; if you have any doubt, try at home. Most of the time, when you are speaking, the other people also will be speaking at the same time; therefore, you are asking; that is itself a big thing; so bhaktaḥ asi me; and saḥ cha iti. And here Kṛṣṇa adds another beautiful statement; Arjuna, even if you have not asked, I would have told you, because you are my friend. When a friend commits a mistake, it is the responsibility of the friend to point out that mistake;

पापात् निवारयति योजयते हिताय, गुह्यम् निगुह्यति गुणान् प्रगडिकरोति ।
आपत्गतम् च नच हाति ददाति काले, सन् मित्र लक्षणमिदम् प्रवदन्ति सन्तः ॥

[pāpāt nivārayati yōjayatē hitāya, guhyam niguhyati guṇān pragaḍīkarōti |
āpatgatam ca naca hāti dadāti kālē, san mitra lakṣaṇamidam pravadanti santaḥ ||](#)

The definition of a friend is given by Bhṛthari in his Nīti Śatakam; one of the definitions is pāpāt nivārayathi; if the friend is committing a mistake, I can just point out and see

whether he is available for listening; if he does not listen; leave it. Therefore, Kṛṣṇa says you are a friend; therefore it is my duty to suggest my solution to you; therefore you are my friend; you are my disciple; and therefore I decided to give out this wisdom; what type of wisdom, ētaḍ uttamam rahasyam; which is the greatest secret in the world.

Self-knowledge is considered to be the greatest secret. Why it is the greatest secret? Because what we are searching for in life happens to be within ourselves; and that which is very closely there, we will never search; like that person you know that story, how a person was carrying lot of money in the train; and a thief also was travelling along with him; No.1 thief; and it is from Kanyakumari to Jammu Tawi; 4 or 5 nights. During day time, he counts his money; and thief puts out his tongue, this much, we will see one hand in the night; in the night he will search and search and never finds: 2nd, 3rd, 4th day; at last he just decides to openly confess his inability and asks where did you hide, I am such a thief; and you defeated me. He said I hid it in a place where you will not search; where, under your pillow. So in the night, when you go to bathroom, I keep under the bed, and under your pillow, and in the early morning when you go to the bathroom, I take it out and put it in my pocket. The safest place was your own pillow. Similarly, whatever we are searching for in life:

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः |
वृद्धस्तावच्चिन्तासक्तः... ॥

[bālastāvatkṛīḍāsaktaḥ](#)
[taruṇastāvattaruṇīsaktaḥ |](#)
[vṛddhastāvaccintāsaktaḥ.. ॥](#)

Where will we get nimmadhi Swamiji; please tell me? You ask; we are seeking nimmadhi and security and fullness and all those things and we can never find because it is hidden most secretive place and that is you yourselves; and therefore this wisdom is called uttamam rahasyam.

And this secret wisdom I have decided to give you, because you are ready to listen; the problem is what you know; when the whole world is searching for peace, these ṛiṣṭis sitting under the tree, they call him; why are you running, what are you searching, we can guide you to its location, etc. come to me they say; but No no No. I have to leave immediately. He wants to stop the running; to stop the running, he should at least listen a little bit; they do not have even that much time he says; Gīta after retirement. They have decided that way; When I am good for nothing, and when it is like I give you the example, suppose a person visits the Chār dhām; Gaṅgōtri, Yamunōtri, Kēdārñāth,

Badrināth, he is returning in May month, they have opened, in May month, he visited and coming back, on his way back to Madras, I gift him a sweater and shawl; when he is returning; what's the use? When to give, when he is going. Similarly how to live the life; when should you learn; 99 and ½? So therefore, this is a teaching of how to live; and therefore, people unfortunately are not available for listening. Arjuna you are available and therefore I decided to teach you; ētad uttamam rahasyam; mayā prōktaḥ; taught by me; prōktaḥ;

Verse 4.4

अर्जुन उवाच
अपरं भवतो जन्म परं जन्म विवस्वतः ।
कश्चमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४.४॥

Arjuna uvāca
aparam bhavatō janma param janma vivasvataḥ |
kathamētadvijāniyām tvamādaū prōktavāniti ||4.4||

अर्जुन उवाच Arjuna uvāca **Arjuna said**, भवतः जन्म bhavataḥ janma **your birth** अपरम् aparam **is later**, जन्म janma **the birth of the Lord Sun** विवस्वतः परम्, vivasvataḥ param **is much earlier**, कथं विजानीयाम् kathām vijāniyām how am I **to understand**, एतत् ētat **this (statement of yours)**, इति त्वं प्रोक्तवान् iti tvam prōktavān **that you have taught (Lord Sun) आदौ ādaū in the beginning (of the creation)?**

4. Arjuna asked – Your birth is later. The birth of Lord Sun is (much) earlier. How am I to understand this (statement of Yours) that You have taught (Lord Sun) in the beginning (of the creation)?

So in the previous three verses, Kṛṣṇa had talked about the glory of the Gīta; the glory is that it is the condensed vēdic wisdom; that is why it is called smṛtiḥ; the original scripture the vēda is called śrutiḥ; because it is heard by the ṛṣīs during their meditation; it was heard from the Lord; heard means internally heard; not the gross sound, but they heard; and therefore they are called śrutis. And all the other scriptures are whatever has been learned from the vēdās by the ṛṣīs; that vēdic wisdom, they remembered, they chewed and they gave out the same wisdom, which is well digested; like Horlicks, Complan, etc. the ṛṣīs put in their mouth, chewed well;

निगमकल्पतरुर्गलितं फलं, शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं, मुहुरहो रसिका भुवि भावुकाः ॥

Nigamakalpatarōrgalitaḥ phalaḥ, śukamukhādamṛtadravasamyutam |
pibata bhāgavataḥ rasamālayaḥ, muhuraḥō rasikā bhuvī bhāvukāḥ || Bhāgavatham ||

Nigamakalpatarōr, the vēda tree has produced the tree of wisdom; the Bhāgavatham wisdom, is taken by Śukha Mahaṛṣi and then digested and that one is given out; that means what, we need only digest half; half is already done by him; and Śukha has been used in a double meaning; like a bird; it is a fruit and again given out. And therefore it is called smṛtiḥ; smṛtiḥ means that which is remembered by the ṛṣīs and represented; and that Gīta is smṛtiḥ is the glory.

And now we are going to enter the next topic in the diversion; which is going to be based on Arjuna's question. When Arjuna heard this much; he gets a big doubt; the doubt is based on Kṛṣṇa's statement. What is that? I taught this wisdom to Surya Bhagavān at the time of creation; at the beginning of the creation; and then Kṛṣṇa said, I myself am teaching this same wisdom to you also.

Now Arjuna's doubt, Hey Kṛṣṇa, I can understand you teaching me; but when you say, you have taught Surya Bhagavān in the beginning of the creation, I am not able to swallow that statement, because I know you were recently born to Dēvaki; and we are almost of the same age; that is why we are able to be friends also; that is why, the word sakhā is used; samanā kyānō sakhāyō, those who have common inclinations etc. people of the same age will have common tendencies; therefore you are my friend, we are almost of the same age; how can you be the teacher of Surya Bhagavān; there is a chronological discrepancy; and therefore you must be bluffing. No doubt I am confused; but you cannot just because I am confused you cannot get away with any statement; if it is over-bluffing, I will not Ok my head; therefore, the secret of your contradictory statement. If you have taught Surya Bhagavān, you cannot teach me; if you are teaching me now, you did not exist at the time of creation.

This is Arjuna's question. Look at it. Arjuna uvāca, papraca; he asked. so hey Kṛṣṇa, bhavataḥ janma aparaṁ; your birth is very recent; within this century; within 100 years certainly only; aparaṁ here means recent; whereas Vivasvataḥ janma paraṁ; so the birth of Vivasvān, Surya Bhagavān is paraṁ; paraṁ means millennia before; not even centuries, but millennia before; because this is supposed to be the beginning of the creation. So then, kathaṁ ētat vijānīyāṁ; how am I to reconcile your two statements? How am I to reconcile your two statement? What are the two statements? That I am that the Lord is teaching Arjuna now and also you yourself taught Surya Bhagavān before; tvaṁ ādau prōktavān; that you are teaching me now, there is no question; because it is seen now; but what I am not able to accept; tvaṁ ēvaṁ ādhau Vivasvathē prōktavān; that you yourselves are Surya's Guru; that I cannot assimilate. Therefore tell me; what is the meaning of that statement; and as an answer to this question alone, Kṛṣṇa is going

to introduce the topic of avathāra in the following verses, which details we will see in the next class.

Hari Om.

055 CHAPTER 04, VERSES 05-07

ॐ

I said in the last class that Kṛṣṇa gave a gist of karma-yōga and jñāna-yōga in the 2nd chapter and then karma-yōga topic was elaborated in the 3rd chapter and the jñāna-yōga is being elaborated in the 4th and 5th chapters; this is the development of the Gīta and therefore the 4th chapter happens to be jñāna-yōga-pradhāna chapter.

And before entering into this jñāna-yōga chapter, we find a small diversion in the first 8 verses; in the first 3 verses, Lord Kṛṣṇa glorifies this knowledge consisting of karma-yōga and jñāna-yōga and the glorification was that the very essence of karma and jñāna has already been taught at the beginning of the creation itself, which was received by Surya Bhagavān. So thus at the time of creation itself, the very same teaching was given in the name of vēda; and the very same vēdic wisdom is again revived in the name of Gīta. Only the names are different; in the beginning of the creation, it was vēda; and now it is called the Gīta. And Vēda was received by Surya Bhagavān and Gīta is being received by Arjuna. And therefore it an ancient-wisdom, it is a time-tested wisdom, and therefore it is reliable and valid-wisdom.

This is the idea that Kṛṣṇa wanted to convey. While conveying this idea; Kṛṣṇa mentioned one thing, which provoked a doubt in Arjuna and what was Kṛṣṇa's statement; I taught this same wisdom to Surya Bhagavān in the form of Vēdā and I am teaching the same wisdom in the form of Gīta to you. The students are different and the times are also different; not by few decades or not even centuries but by few millennia; the students are different; Kṛṣṇa's statement is that the students are different; but the teacher one and the same. Who is the teacher? Imaṁ vivasvatē yōgaṁ prōktavān ahaṁ avyayaṁ; there also aham; sa ēvāyaṁ mayā tē'dya yōgaḥ prōktaḥ purātanaḥ; now also I am teaching. This creates a doubt in Arjuna; therefore asked the question; how can You (Kṛṣṇa) be the teacher? Suppose I tell you, I only taught your great grandfather; you are laughing already; You cannot accept. I am teaching you, you will accept but you will never accept that I taught your great-grand-grandfather, if I say I taught, you will not accept because you know I was not existent at that time. And therefore Arjuna asked the question; how am I to reconcile your statements: Oh Kṛṣṇa, bhavatō janma aparāṁ; vivasvataḥ janma paraṁ; your birth is recent; your student's birth was long long time

before; how can a recent person teach an ancient student? How am I to reconcile? So Arjuna does not totally negate Kṛṣṇa, because he has got faith in the Guru; therefore he only asked for clarification. This is Arjuna's question and for which Kṛṣṇa gives the answer from verse No.5 to 8.

Verse 4.5

श्री भगवानुवाच
बहूनि मे व्यतीतानि जन्मानि तव च अर्जुन ।
तानुहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४.५ ॥

Śrī Bhagavān uvāca
bahūni mē vyatītāni janmāni tava cārjuna|
tānyahaṁ vēda sarvāṇi na tvaṁ vēttha parantapa|| 4.5 ||

श्रीभगवानुवाच Śrī Bhagavān uvāca **The Lord answered**, अर्जुन Arjuna **Oh! Arjuna**, बहूनि जन्मानि bahūni janmāni **many births** मे me **of mine**, च तव ca tava **as well as of yours**, व्यतीतानि vyatītāni **have gone by**, अहं वेद ahaṁ vēda **I know**, तानि सर्वाणि tāni sarvāṇi **them all**, परन्तप parantapa **oh Arjuna!** त्वं न वेत्थ tvaṁ na vēttha **you do not know**.

The Blessed answered -

5. **Oh Arjuna! Many births of Mine as well as yours have gone by. I know them all. Oh Arjuna! You do not know.**

By way of answering Arjuna's question, Lord Kṛṣṇa is introducing the topic of avathāra, which is an unique concept in vēdic tradition; avathāra is Lord's incarnation, which Kṛṣṇa points out is different from human-birth. When a human-being is born, we call it birth or janma; but when Lord appears in the creation, we call it avathāra; and Kṛṣṇa wants to say here that there are a lot of differences between janma and avathāra; birth and incarnation.

Before entering into the verse proper, I would like to discuss this topic of janma and avathāra proper. There are many differences between manuṣya-janma and Īśvara-avathāra; what are the differences?

Firstly the very cause of manuṣya-janma and Īśvara-avathāra are different; at the cause level itself, there is a difference. So kāraṇa bhēdaḥ is there; and

secondly the very nature of manuṣya-janma and Īśvara-avathāra, there is a difference; svarūpams are different; their natures are different; and

thirdly the very purpose of manuṣya-janma and Īśvara-avathāra are different; and therefore kārya bhēdaḥ; uddēśa- bhēdaḥ are there.

Thus there are three basic differences; **kāraṇa-bhēdaḥ**; **svarūpa-bhēdaḥ**; and **uddēśa bhēdaḥ**.

Now we will see what are the differences. The very **first**-difference is the cause of the Īśvara-avathāra and janma. In the case of a birth of a jīva; it is caused by ignorance. It is avidya or ignorance, which is the cause of the janma of a jīva; because of ignorance, the jīva has got the problem of ego; and because of the problem of ego or ahaṁkāra, there is the problem of karma and because of the problem of karma, there is the problem of puṇyam and pāpam; and because of the problem of the puṇyam and pāpam, there is a janma; therefore the janma of a jīva is because of ignorance, therefore we can call it as a fall. It is a clean fall of a jīva.

Whereas in the case of Īśvara, it is never because of ignorance that the birth of Īśvara takes place, it is because of his sarvajñātvam; omniscience; because of the knowledge alone, Bhagavān chooses to appear on the earth; and do what he has to do; the purpose we will discuss later; here I want to discuss cause; therefore what is the first difference? **jīva janma is ajñānāt, Īśvara-avathāra is jñānāt**; since the **jīva-janma is because of ignorance**, it is called **fall**, since **Īśvara-avathāra is because of knowledge**, it is called **descendence**, avathāra means coming down out of compassion. It is compassion-based; knowledge-based, conscious-deliberate descendence.

but here it is a fall; there is a difference in **going-down-a-well** and **falling-in-the-well**; when something falls into the well, some worker comes and goes down the well and picks up the thing from below the water, in village it used to be there; just goes down and picks up and comes up; that is descendence; when something falls, it is a helpless phenomenon. Therefore, **kāraṇa-bhēdaḥ** is the **first**-difference.

The **second**-difference is the very nature is different. What is the difference? Since jīva janma is because of ignorance, jīva continues to be a saṁsāri. He is a bound person. He is born with sorrow; which is indicated by crying, and continues that throughout the life. He is helpless; he is miserable; he is not a master of himself; he is a slave. As we saw in Muṇḍakōpaniṣad:

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचतो मुह्यमानः

samānē vṛkṣē puruṣo nimagnō:'niśayā śōcatō muhyamānaḥ || Muṇḍ 3.I.2 ||

therefore **janma is saṁsāraḥ**; whereas since Īśvara-avathāra is because of, or backed by knowledge, **avathāra is nitya-muktha-svarūpaḥ** and asamsāraḥ or asamsāri. **So jīva is saṁsāri, avathāra is asamsāri.**

And not only that, even technical difference, Kṛṣṇa points out in this context, that all the bodies are made up of matter, whether it is manuṣya-śarīram or avathāra-śarīram; but the scriptures say that there is a difference between avathāra-śarīram and jīva-śarīram.

And what is that difference? The jīva-śarīram is not directly out of prakṛti or māya; jīva-śarīram is indirectly born out of māya. What do you mean indirectly born out of māya or prakṛti; māya or prakṛti gets converted into five elements called pañca-bhūthanis and the five elements gets converted into the pañca-bhautika-śarīram. Thus māya does not directly produce the body, but through the five elements alone; it produces the jīva-śarīram; therefore jīva-śarīram is called pañca-bhautika-śarīram or the bhautika-śarīram, whereas in the case of Īśvara-avathāra, the māya does not go through the intermediary stage of five elements, without the intermediary-stage, the māya directly gets converted into Īśvara-avathāra śarīram, and therefore avathāra-śarīram is māyika-śarīram. Māyika-śarīram means māya-to-physical body; Bhautika-śarīram means māya-to-bhūtas-to-śarīram.

It is like we read in science most of the solid materials - will get converted into gas, by becoming liquid in between. This is the normal process solid to liquid to gas. Ice to water to steam. This is the normal process. But in the case of certain substances, they get directly converted from solid to gaseous state; that is the sublimation; similarly, māya sublimates without going through the pañca-bhautika-stage, it becomes māyika-śarīram.

So thus the **second** difference is in the nature of jīva-śarīram and avathāra-śarīram; the nature is **one is baddha or saṁsāriṇa-pañca-bhautika-śarīram**; whereas the **other one is muktha-māyika-śarīram**; and that is why Bhagavān is often called māya-mānuṣa-vēṣaḥ.

Nobody calls us that way. Bhūta-mānuṣya-vēṣaḥ; bhūta, the five elements have got converted. So this is the **second**-difference at the level of the nature. So we have seen **kāraṇa-bhēdaḥ**; we have **svarūpa-bhēdaḥ**.

Now what is the third difference between Īśvara-avathāra and the jīva-janma? The difference is in the purpose. When a jīva is born; it is purely to exhaust the puṇyam and pāpam which have been acquired in the past. We have seen long before that there is an accumulated any amount of puṇya and papās. Of that accumulated puṇya-pāpa, a portion becomes ready and the accumulated one is called sañjita; the mature portion is called prārabdhaḥ, the prārabdhaḥ has to be exhausted. And the prārabdhaḥ can be exhausted only through sukha-duḥkha-anubhavaḥ; prārabdha-puṇyam is exhausted through sukham, prārabdha-pāpam is exhausted through duḥkham, i.e. pleasure and

pain, and to experience pleasure and pain we require the body-medium. And therefore it is the prārabdhaḥ which determines the type of body for exhausting puṇya-pāpa. When it is puṇya-predominant-prārabdhaḥ, it will give you nice body, nice parentage, nice family, nice environment. When it is pāpa-predominant prārabdhaḥ, it will give you sick-body, sick-environment, sick-parentage, why because that is the only way we exhaust our puṇyam and pāpam.

And that is why the very design of the body is for the purpose of puṇya-pāpa exhaustion. And that is why we are not able to design the body, genetic diseases, hereditary diseases, all these we are not able to control, because that amount of karma we have to exhaust. Therefore, **what is the purpose of jīva-janma; puṇya-pāpa-kṣayam.** Exhaustion of puṇyam and pāpam.

And what is the purpose of avathāra? Can you say puṇya-pāpa-kṣayam? Avathāra is not ignorant; not a saṁsāri; therefore avathāra does not suffer from the problem of ego and since there is no ego or ahaṁkāra, there is no question of puṇyam or pāpam. Therefore Īśvara is puṇya-pāpa-athithaḥ; therefore Īśvara can never take an avathāra to exhaust the puṇya-pāpam. He should have first to exhaust! If Īśvara-avathāra is not meant for puṇya-pāpa-kṣaya, then what is the purpose? Kṛṣṇa tells

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥४.८॥

[paritrāṇāya sādūnām vināśāya ca duṣkṛtām|](#)
[dharmasamsthāpanārthāya sambhavāmi yugē yugē||4.8||](#)

Īśvara-avathāra purpose is protection of dharma and destruction of adharma by protecting the dhārmic-people and by destroying adhārmic-people. So the purpose is dharma-rakṣaṇam or śiṣṭa-rakṣaṇam, to protect, to bless the world.

And that is why the very nature of avathāra, avathāra-śarīram is not designed according to puṇya-pāpa; in the case of jīva śarīram, the design is based on puṇya-pāpa, if good stock of puṇya, no disease body; and if pāpa stock is more, problem from the birth itself. So what will determine the design of the Īśvara-Śarīram or avathāra-śarīram? It will not be for puṇya-pāpa exhaustion; it must be only for lōka-rakṣaṇa or dharma-samsthāpana purpose. It is determined by the type of dharma-rakṣaṇa required.

And that is why you will find before every avathāra comes, there will be a portion in the purāṇā, where all the noble people go and pray to the Lord. Oh Lord, you need not come down for your purpose; but you should come for our purpose. Then He will ask as though He does not know; for what purpose. Generally, some rākṣasa will be there. In the olden

days, one or two; Now there are too many; that is the problem; there will be one Rāvaṇa will be there or Hiraṇyakaśipu will be there; they will say please come and destroy of Rāvaṇa. Then what is the purpose of avathāra; Rāvaṇa saṁhāra; at least one of the purposes; then what should be the design of the body; it depends upon the situation; and you know that according to Ramāyaṇa, Rāvaṇa had asked for a special boon, what is the special boon:

रावणो मानुषात् अनैहि अवद्यत्वम् ततानुज ।
निद्रैवत्वम् च य निद्राम् ,कुम्बकर्णो वृणीतचा ॥

[rāvaṇō mānuṣāt anaihi avadyatvam tatānuja |](#)
[nidrēvatvam ca ya nidrām, kumbakarṇō vṛṇītacā ||](#)

Sri Ramō Dandatha... for Sānskrīt study in olden days. Nobody knows. People think it is some tooth; it is not Rāma's-tooth. It is Sri Rāma Udānthaḥ; udānthaḥ means story. So Rāvaṇa has asked for a peculiar boon; what is that; nobody other than human-beings should kill me. He was so confident that human-beings cannot kill. Therefore if Rāvaṇa has to be destroyed, Bhagavān's avathāra has to be human alone, therefore the design is determined by what? The purpose of avathāra, which is dharma saṁsthāpana.

Similarly, if the akramās was done by Hiraṇyakaśipu, what design can be there for Īśvara-Avathāra? It cannot be manuṣya, it cannot be paśu also; because of the peculiar boons of Hiraṇyakaśipu, that I should not be killed by human-beings or animals; therefore the avathāra śarīram must be Narasiṁha; and not only that, lot of nails should be there; because no weapons should be used. That is the second condition. Then what should be the time? That also is determined by the purpose. Hiraṇyakaśipu has said that he should not be killed during day or night; therefore the avathāra should be in-between.

So thus, the purpose of avathāra is dharma saṁsthāpanam or lōka-anugraha and therefore the design of the body also will be according to that; sometime a bhaktha may pray to the Lord to have darśanam in a particular form. Even they tell that story; that one humble innocent person, sincere devotee; he went to a temple priest and he asked in what form should I worship the Lord. And the priest, he got wild, because he was very very busy, then he said worship as buffalo. He said in anger.

And like the Nachikēta story, this person took that as upadēśa and he was meditating upon the Lord as a buffallo with big horn; and the Lord wanted to teach a lesson to the priest also. Teach a lesson to the world-also, that you can worship Me in any form; one day what happened, they had to take the utsava-vigraha for pradakṣiṇā; and when they were bringing it out, they were not able to bring out; some obstruction was there; everybody was struggling; and this innocent-person, he went and said, you are not able

to take out, because the horn is obstructing. What horn? No the Bhagavān is buffalo rūpam, therefore the horn is obstructing and I can very clearly see the horn; therefore tilt your vigraha slightly to the right, and take it out; it happened. The idea is Bhagavān will assume any form for the sake of bhaktha-anugraha; **kāraṇa bhēdaḥ is: one is ajñānāt; the other is jñānāt.**

Svarūpa bhēdaḥ is: one is saṁsāri, other is asaṁsāri.

and Uddēśa bhēdaḥ is: one is for lōka-saṅgrahaḥ and the other is for puṇya-pāpa kṣayam.

And Kṛṣṇa here tells since avathāra is not restricted by ignorance, the avathāras know the past, present and future; Sarvajñāḥ; therefore all my previous incarnations, I know, Kṛṣṇa says; whereas in the case of jīva-janma; since ignorance limits the jīva; the jīva cannot know what is the past janma; and better you do not know also. Just seeing the nādi, etc. and he will say to the husband that you were a cat or a mouse, etc. That is enough for quarrel in this janma but also in the coming. So better we do not know the past janma. And better we do not know the future janma, because we are not able to present itself, why know the past and future and get confused. Therefore Bhagavān says avathāra is sarvajñāḥ and therefore he knows the past, present and future-janmas, whereas jīva is alpajñāḥ and therefore jīva cannot know the past and future-janmas.

Then the next question is how to know, whether one is avathāra or janma? So how to know whether one is avathāra or janma. Sometimes our mother's scold, avathāram, avathāram; I am not talking about that; how to know which one is avathāra or janma. The problem is we have no method of knowing which one is avathāra, which one is janma; wherever scriptural support is there, we accept them as avathāra. So Rāma is avathāra; what is the proof? Scriptures; Kṛṣṇa is an avathāra; what is proof? Scriptures; wherever there is someone about scriptures do not say anything, we have no way of proving whether one is avathāra or janma; it is purely our personal belief. It is our personal belief; neither can we prove one is avathāra, nor can we disprove one is not an avathāra.

If you are going to say that extra-ordinary siddhis or powers make an avathāra; you will find that many rākṣasās had extra ordinary siddhis, then those rākṣasās also will become avathāra; Indrajit had capacity to appear in 10 bodies; 12 bodies; he can disappear at will; and he can be here also, he can be elsewhere also. Thus siddhis do not prove avathāra because, even a human being can attain siddhis by following sādhanas and even rākṣasās attained siddhis by following sādhana and therefore that does not prove.

And limitations also does not disprove avathāra; because certain avathāras, at least showed certain limitations. For example, Rāma is said to be and accepted universally as avathāra; but in the story, we find several things which can be taken as natural limitation. Rāma had to send people in search of Sītā; one can argue, if avathāra is sarvajñāḥ; why not sent Āñjanēya directly to Lanka; why sent so many people all over; and why should he build a bridge? He could have easily walked over; why walk; he could have gone to Lanka just by the thought. Even though there are certain limitations, we have accepted Rāma as avathāra; and even where certain siddhis and powers are there; as in Rākṣasā, we are not ready to accept as avathāra; therefore it is very clear; that you cannot prove anyone to be avathāra or not. And it is purely one's personal belief.

But one great consolation is, we need not know whether one is avathāra or not, for our spiritual growth. In fact, we do not even require an avathāra for a spiritual growth. What is required for spiritual growth? Purity of mind; and for purity of mind, worshipping any available form of God is good enough. You have got 10 avathāras; Why only 10; Bhāgavatha says avathāraḥ asaṅgēya; 10 are prominent ones; the available scriptures avathāras themselves are more than sufficient for getting citta-śuddhiḥ; by worshipping those avathāras. If I want to accept somebody as avathāra; I can; if I do not want to accept somebody as avathāra or anybody as avathāra; I need not; because for my purification I require what? Īśvara pūja in Rāma form, Kṛṣṇa form, Dēvi form, Viṅayaka form; after all our Hindu panel has 33.3 crores. You do not require an avathāra for citta śuddhiḥ. If you want; you can have; but it is not a compulsory thing.

The next thing that is required for spiritual growth is knowledge; knowledge requires a guru; need not be an avathāra; and even if an avathāra has to bless, the blessing can be only by becoming a guru. Kṛṣṇa can never give mōkṣa to Arjuna, by any method other than becoming a guru.

[Vasudēvasutaṁ dēvaṁ kaṁsacāṇūramardanam |
dēvakīparamānandaṁ ... |](#)

(all these will not give mōkṣa),

[Kṛṣṇaṁ-vandē jagadgurum and jñānamudrāya kṛṣṇāya.](#)

Therefore for citta-śuddhiḥ we do not require avathāra; for knowledge we do not require avathāra; therefore avathāra maybe there; may not be there; right now; I may be willing to accept somebody as avathāra; I may not be willing to accept somebody as avathāra. But what is important? Purify, know, and be free.

If somebody wants to accept somebody as avathāra, do not criticise. If you accept that person as avathāra, well and good for worship and if somebody does not want to accept; do not try to prove also to those who won't accept it. Those who do not want; let them not have it; but both of them can attain mōkṣa; how, by purification. Knowledge and freedom.

And Kṛṣṇa we all uniformly accept as Avathāra; therefore Kṛṣṇa says Arjuna I am avathāra different from you; therefore my cause of birth is knowledge and my nature is mōkṣa. And my purpose is what: paritrāṇāya sādḥūnām. This is the topic of avathāra given in this portion.

With this background, we will go to the verse. Kṛṣṇa says: hē Arjuna, bahūni janmāni mē vyatītāni; many janmas have gone by for you, you have taken many janmas; bahūni janmāni vyatītāni tava; for you; may, I have also taken many śarīrams. So you have also taken many śarīrams; I have also taken many śarīrams; number of śarīrams does not prove superiority. Some people try to say that this is my 56th śarīram, as though it is a great thing. We can argue that it is out 56000th or so. The number does not mean anything because we have also taken infinite śarīram; Bhagavān has also taken. Therefore Kṛṣṇa says; bahūni janmāni vyatītāni, but what is the difference between you and me? Ahaṁ tāni sarvāṇi Veda; I continue to be a free-person; I continue to be sarvajñān; therefore I know all the past śarīrams; then what about you? Tvaṁ na vētta; you do not know your past śarīrams; even past śarīram or past class is not remembered! When last week is of doubtful case, what to talk of last janma; tvaṁ na vētta hey Parantapa.

Verse 4.6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥४.६॥

ajō'pi sannavyayātmā bhūtānāmīśvarō'pi san |
prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyayā||4.6||

अपि सन् अजः api san ajaḥ **Even though I am birthless**, अव्ययात्मा avyayātmā **(and) deathless**, अपि सन् ईश्वरः भूतानाम् api san Īśvaraḥ bhūtānām **even though I am the Lord of beings**, सम्भवामि sambhavāmi **(still) I take birth**, आत्म-मायया ātmamāyayā **through my own Māya**, अधिष्ठाय adhiṣṭhāya **by resorting to**, स्वां प्रकृतिम् svām prakṛtim **My prakṛti**

6. Even though I am birthless and deathless, even though I am the Lord of beings, (still), I take birth through My own Māya by resorting to My prakṛti.

So here Kṛṣṇa talks about the nature of the avathāra; **अहम् अजः aham ajaḥ**; aham **अहम् अव्ययात्मा aham avyayātmā**; **अहम् ईश्वरः भूतानाम् aham bhūtānām Īśvaraḥ**. I know that I am birthless Brahman. I know my nature. Even though people may celebrate Janmaṣṭami, I do not get confused because of birthday celebrations, I know I am birthless reality and this śarīram is a simple veṣaḥ I have put for a purpose. So I know I am ajaḥ; ajaḥ means not goat; those who learn Sānskrīt, first lesson is ajaḥ. Goat. Gajaḥ; elephant. So in the initial enthusiasm of the fresh learning of Sānskrīt do not translate ajaḥ as Goat and think that Bhagavān is Goat. He is also Goat. That is a different matter; but here ajaḥ means na jāyatē iti ajaḥ; And avyayātmā, and I am of changeless nature; not subject to decay and death; so jarā maraṇa varjitaḥ; ajaḥ means janma varjitha; avyayātmā means jarā maraṇa varjitaḥ; not only I am free from birth and death; bhūtānām Īśvaraḥ; and I am the master of all the living beings; I am not a limited entity; but I am svatantra; I am master; I have not helplessly come down to this world; I have chosen to come to this world.

And how do I manage to come down; prakṛtim svām adhiṣṭāya; by keeping the prakṛti, the matter, the material body under my control I am born. So I am surrounded by matter; jīva is also surrounded by matter, the difference is I am the master of the matter; whereas jīva is slave of the matter or śarīram. Therefore prakṛtim svām adhiṣṭāya.

Swami Chinmayānanda tells a nice example, that a child was going along with his father, on the road. So a thief was coming and a policeman was holding the hand of the thief. So the child asked Father, who is this; This is a thief; This is a policeman, Policeman is required otherwise he will run away. After some time the boy found that another thief was going; and there were two policemen with him, holding him. So the boy asked, Father, Why? And the father replied, this person is a bigger thief; so two policemen, to take extra care. Thereafter, when they were going, the President of the country was coming; surrounded by many policemen. Then the children have the knack of telling the wrong thing at the right time. Now the child, Daddy, Daddy, the biggest thief is going; why because surrounded by many police. Then the father had to explain the difference between thief and President, because both are surrounded by police. In one case, the person is controlled by the Police, in the other case, one is the controller of the Police. The three armies are controlled by the President.

In the same way, I am also surrounded by body-mind-complex; Bhagavān is also surrounded by body-mind-complex called prakṛti; I am a slave; Lord is a master. Therefore he says: svām prakṛtim adhiṣṭāya, aham sambhavāmi, I take a body; how? Ātma-māyaya; with the help of māya-tatvam, by producing māyika-śarīram. That is I do

not require the five elements' intervention; māya itself I can directly convert into the śarīram and that is why Bhagavān does not require the regular process of creation.

So even garbhavāsa is not required; in the case of Rāmavathāra also, is not regular process; that is why they say, that the Lord entered into the Garbha; and in the case of Narasimha etc. where is the question of father, mother or anything? from where did the body come? what is the method? nothing; and straightaway and full-fledged form; how is it possible; because it is direct conversion of māya otherwise called prakṛti and therefore Bhagavān says, ātma māyaya sambhavāmi.

And when do I take avathāra. Kṛṣṇa says:

Verse 4.7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४.७॥

yadā yadā hi dharmasya glānirbhavati bhārata|
abhyutthānamadharmasya tadā"tmānaṁ sṛjāmyaham||4.7||

भारत bhārata **oh! Arjuna**, यदा यदा yadā yadā **whenever**, भवति ग्लानिः bhavati glāniḥ **there is decline**, धर्मस्य dharmasya **of righteousness**, अभ्युत्थानम् abhyutthānam **(and) increase**, अधर्मस्य adharmasya **of unrighteousness**, तदा हि tadā hi **then indeed**, अहं सृजामि आत्मानम् ahaṁ sṛjāmi ātmānam **I create myself**.

7. **Oh Arjuna! Whenever there is decline of righteousness (and) increase of unrighteousness, then indeed, I create Myself.**

So here the purpose of avathāra is given; previous one, the nature was given; here the purpose is given. The cause is not mentioned here; we have to supply. And what is the purpose: He says yadā yadā hi dharmasya glāniḥ; this is a popular verse; after the Mahābhāratha TV serial; every child knows; through TV you can approach the children. So whenever dharma declines, whenever values decline, so dharmasya glāniḥ bhavati; and adharmasya abhyutthānam; whenever adharmā increases, unrighteousness increases, corruption increases, tadā"tmānaṁ sṛjāmi; then I create myself. That means I chose whenever it is required.

And this we can understand in a scientific manner also. If the world can be compared to a human body, cosmic body, because like a body, it functions in harmony, like an organism it functions in harmony, and any harmonious system will have its own intrinsic protection device will be there; any natural healthy system will have the provision for its own self-protection; exactly as in the case of a healthy body.

In fact, really speaking, we do not require any medicine to cure most of the diseases; you ask the doctors, they will say, our body has got all the protection within itself. If you see certain simple phenomenon; suppose something enters my nostril; and what do we do; immediately it has to be protected; therefore you do not plan; you automatically sneeze. That is why sneeze can never be controlled; you cannot say wait; you just sneeze; why because it is not will-born, it is intrinsically provided in the system; if some dust particle enters your eye, then tears come; because the system has to be protected. If something enters the stomach, when you eat the jackfruit, if you do not clean it properly, it can create endless problem, you will be in the bathroom most of the time; heavy loose motions, why, because it has to be removed. All these things happen why? A natural system should have a natural protection. And this natural protection faculty will not be operative all the time; if sneezing is going to be all the time; sneezing is not all the time; loose motion is not all the time; tears are not all the time; yadā yadā hi; whenever the system's harmony is disturbed, the system itself produces an appropriate remedy.

The universe is a cosmic system; the Bhagavān's śarīram and whenever there is a disturbance, the world itself will find an appropriate method of defending the dharma; and when will it become active; whenever it is required. Therefore avathāra is like the immunity system of the universe. Exactly like the individual immunity system, avathāra is cosmic immunity system, if you ask, why no avathāra has come now, we will say that it is not yet required. If it has come, it is required; whenever it is required; it will automatically happen. The details in the next class.

Hari Om.

056 CHAPTER 04, VERSES 07-10

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In the beginning of the 4th chapter, Lord Kṛṣṇa talked about the glory of the Gīta and the glory of the Gīta is that it is the Vēda Sāraḥ itself. What was given in the beginning of the creation as the Vēdas, the same thing is given to Arjuna in the name of the Gīta. The scriptures themselves talk about how the Vēdās is propagated. In Śvetāśvatara Upaniṣad, there is a mantra,

यो ब्रह्माणं विदधाति पूर्वं ,यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं, मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ ७.१८ ॥

yō brahmāṇam vidadhāti pūrvaṁ, yō vai vēdāṁśca prahiṇōti tasmai. ।
taṁ ha dēvaṁ ātmabuddhiprakāśaṁ, mumukṣurvai śaraṇamaham prapadyē ॥ 7.18॥

This mantra says that the vēda is not the invention of any human being; vēdic wisdom has a super human origin, that at the time of creation itself, the Lord first creates Brahmāji. In the purāṇaḥ from his own navel Brahmāji appears and the Lord himself gives the vēdic wisdom to Brahmaji. So yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vēdāṁśca prahiṇōti tasmai. And that is why the four heads of Brahmāji represent the four vēdas, and Brahmāji teaches this vēdic wisdom to his disciples and the parampara is maintained. Therefore Lord is supposed to be the author of the Vēda.

And therefore Kṛṣṇa says I alone taught the vēdic-wisdom in the beginning of the creation; and I alone am teaching the very vēdic-wisdom now in the name of the Gīta. And when Kṛṣṇa said this, Arjuna had a doubt, when there is such a big gap between the age of Arjuna, and the beginning of the creation, how can one reconcile that the teacher is one and the same.

When such a question was asked, Lord Kṛṣṇa is introducing the topic of avathāra; I am the original-Viṣṇu who gave out the vēdic-wisdom then, and that Viṣṇu alone is now in the form of Bhagavān-Kṛṣṇa. Behind the Viṣṇu-Śārīram-then, and behind the Kṛṣṇa-Śārīram-now, the Lord is one; the difference is only in the vēṣa; but the Lord is only one. And not only the Lord teaches now, He also says that I am aware of this fact, that I am Bhagavān; I alone have taken all the janmas, matsya, kurma, varāḥ etc. and I have now taken Kṛṣṇa-śārīram, I know all these details; and therefore I am Bhagavān-Viṣṇu's avathāra.

Then naturally the question will come, avathāra also takes body, and the saṁsāris also take body, what is the difference between avathāra's-śārīra-grahaṇam and the jīvā's-śārīra-grahaṇam? And we say that even though śārīram-grahaṇam (means what, taking a body) is common to both; there are certain fundamental-differences. The cause is different. The nature is different; the purpose is different; The Lord takes a body with knowledge and because of his omniscience. So jñānam is the cause of Īśvara-avathāra, whereas in the case of jīvā, ajñānam is the cause of jīvā-janma (jīvā-avathāra you cannot tell). Jīvā's-fall. One is descent or descendance, the other one is fall.

Then the second-difference we saw was, since the Lord takes the body with omniscience or knowledge; the Lord continues to a liberated one. Therefore Lord is Nitya muktah svarūpaḥ; whereas when jīvā takes śārīram, it is bondage; it is bhadda-svarūpa. And one more difference we saw; that Lord's-śārīram is directly born out of Māya; therefore it is called māyika-śārīram; whereas Jīvā's body is directly born out of māya, but through the intermediary process of the five elements. And therefore Jīvā-śārīram is bhautika śārīram, Īśvara-śārīram is māyika-śārīram. This is the second-difference in nature.

And the **third difference** between Īśvara and Jīvā janma is the very purpose of arrival. Jīvā arrives to exhaust his prārabha puṇya-pāpam; whereas Īśvara arrives not to exhaust puṇya-pāpam, but only to uplift the world. And that is why, Īśvara's arrival is called leela. For Īśvara life is a sport, for jīvā life is a drag, because problem after problem. You ask anyone how is everything; nobody enthusiastically says wonderful; just going on; chalta hai; OK; so and so; pōyindirikku; (similar words in other languages) and only you have to ask one or two more questions, Rāmayaṇa comes, Mahābhāratha comes, Bhāgavatha comes. For Lord, life is a sport; for jīvā life is a burden.

And of these three differences, Lord Kṛṣṇa is pointing out the third difference at the level of purpose in the seventh verse, which we are seeing now. Yada hi Dharmasya Glanir bhavathi, whenever there is a declension of dharma, Dharma we have seen in the third chapter, means cosmic harmony, cosmic rhythm, cosmic health. If you take the whole universe as a body, the cosmic orderliness is called cosmic health. At the individual level also, if every organ is functioning in harmony, it is health; that is why in Ayurvēda śāstra, health is defined as dhātu sāmyam. Dhātu means the various ingredients in the body; there is equilibrium. And ill health is called dhāu vaiṣamyam. And mouth decides to eat more sugar, but pancreas decides not to produce insulin. Therefore there is a disharmony, between eating and absorbing. That means there is ill-health. Similarly, at the cosmic level also; if there is harmony, it is called dharma, and harmony alone protects the universe.

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके प्रजा उपसर्पन्ति धर्मेण पापमपनुदति धर्मे सर्वं प्रतिष्ठितं तम्माध्दर्म परमं वदन्ति ॥
Mahānārāyanōpaniṣad ७९. ७ ॥

[Dharmō viśvasya jagataḥ pratiṣṭhā lōkē prajā upasarpanti dharmēṇa pāpamapanudati dharmē sarvaṁ pratiṣṭhitaṁ tammādhdarmaṁ paramaṁ vadanti || Mahānārāyanōpaniṣad 79. 7 ||](#)

Dharma alone is the health of the world and that alone sustains the world. The word dharma is derived from the root, धृ dhṛ to sustain. dhārayati iti dharma. Sustains what? cosmos.

And once the orderliness is disturbed, the whole cosmos will be destroyed; we cannot survive; as they are talking about ecology, environmental protection and all; if there is a nuclear explosion, what will be nuclear winter? The-day-after, there is a documentary or a movie, it seems; if there is a nuclear war, what all will be the consequences? Many people will die immediately and many other people will have a very very slow tortuous death; will be tortured.

That means what? Harmony protects the creation and if there is no harmony, who will have to maintain the creation? The manufacturer should have an inbuilt method of saving his product; any intelligent manufacturer keeps a fuse. If there is more power, there is an automatic system of fuse going; for what purpose; to protect the system. Any intelligent manufacturer will create an inbuilt protective system. Similarly Bhagavān has manufactured the whole creation; therefore it is his responsibility is to maintain it.

And if this inbuilt system does not work, then Bhagavān will have to interfere, because Bhagavān is not only the sṛṣṭi kartā, he is also, sthithikartā. And therefore Lord says here, as the sthithakartā of the universe I will come. When? Not very often; yadā yadā hi dharmasya glānir; whenever there is a declension of dharma and naturally, abhyutthānamadharmasya. When the adharma increases, corruption increases; then tadā, at all those times, ahaṁ ātmānam sṛjāmi, I myself will consciously, deliberately, voluntarily I will take the body.

That is the difference. Can we tell I have chosen to take this body? No. prārabdhaḥ has brought this; it is not voluntarily chosen body; whereas in the case of the Lord, he says that I choose to assume the required type of body.

Verse 4.8

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥४.८॥

[paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām|
dharmasamsthāpanārthāya sambhavāmi yugē yugē||4.8|](#)

परित्राणाय paritrāṇāya **for the protection of,** **साधूनाम्** sādḥūnām **the righteous,** **विनाशाय** vināśāya **for the destruction of,** **दुष्कृताम्** duṣkṛtām **the unrighteous,** **च** ca **and** **धर्मसंस्थापनार्थाय** dharmasamsthāpanārthāya **for the establishment of righteousness,** **युगे युगे** yugē yugē **in every age.**

8. For the protection of the righteous, for the destruction of the unrighteous, and for the establishment of righteousness, I am born in every age.

How will the Lord protect dharma; and how will the Lord destroy adharma; he says that dharma is protected by protecting the people who follow dharma; dhārmika puruṣaḥ rakṣaṇēna dharmāḥ rakṣitaḥ bhavati. If you want to protect science, what should you do? It is not by printing books that you protect and promote science, instead, if you want to promote science, there is only one way; what is that way? By promoting the scientists, you promote the science. How do you promote music? Not by printing music books; but promoting and helping the musicians; because music does not exist independently, it

always exist in people; therefore you can protect music by supporting the musicians; How do you protect vēda? Not by printing more books; that is very easy. Only by protecting those people who are studying the vēda; vēda pātaśāla you have to protect; whoever whichever want to study the vēda, he must be protected; therefore, protection of vēda is by protecting vaidika, protection of science is by protecting the scientists, protection of dharma is not by printing more dharma sāstra books, protection of dharma is by protecting the dharmic people.

And therefore Kṛṣṇa says. sādḥūnām paritrāṇāya. I take avathāra, to support the dhārmic people. And similarly how do you destroy adharmā; not by destroying books again, only by destroying the people who are the cause of adharmā; adhārmika puruṣaḥ nāśanēna adharmāḥ nāśaḥ bhavati; there is a beautiful phrase; śiṣṭa rakṣaṇam; duṣṭa śikṣaṇam; (you cannot interpolate this!). duṣṭa means adhārmic people, śikṣaṇam means punishing and śiṣṭa means dhārmic people, rakṣaṇam means protecting, and that is why in the Gīta dhyāna-slokās, we have a beautiful verse.

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला ।
शल्यग्राहवती कृपेणा वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी ।
सोत्तीर्णा खलु पाण्डवै रणनदि कैवर्तकः केशवः ॥४॥

[bhīṣmadrōṇataṭā jayadrathajalā gāndhāranīlōtpalā](#)
[śalyagrāhavatī kṛpēṇa vahanī karṇēna vēlākulā](#)
[aśvatthānavikarṇaghōramakarā duryōdhanāvartini](#)
[sōttīrṇā khalu pāṇḍavai raṇanadi kaivartakaḥ kēśavaḥ||6||](#)

If you make a logical study of the comparative strengths of the two armies, by all means Duryōdhanā's army is more powerful; both quantitatively and qualitatively; Duryōdhanā's army is powerful; not only they are powerful, they alone have got all kinds of tricks also. All mischief Śakuni and Duryōdhanā knows. One Bhīṣma can destroy all people. One Drōṇa as the Guru he knows the weakness of the Pāndavās. Guru will only know the weaknesses of the śiṣyā. Swamiji I will ask in private. Guru knows what the śiṣyā is. So Drōṇa knows what the weaknesses of everyone; but in spite of this much difference, if the Pāndavās won, it is because of what; kaivartakaḥ kēśavaḥ and therefore śiṣṭa-rakṣaṇam; duṣṭa-śikṣaṇam. Destroying the adhārmic people.

Here also we should make a note that the adhārmic people can be destroyed in two ways; adhārmic people can be destroyed in two ways; one method is converting them from adharmā to dharma; by sama, dāna, bhēdaḥ (without nāśa and hiṁsā, when you convert the person from adharmā to dharma, you have destroyed the adharmic person) "destroyed" and Bhagavān tries that first; First itself he does not cut the head. Just give

them sufficient opportunity and time to change, for Rāvaṇa, even during the last moment, இன்று போயி நாளை வர Indrupōi Nālai vā; still he gives chance.

Similarly for Duryōdhanā also, in the last moment, Kṛṣṇa went as an emissary, messenger and requested, we are ready for compromise. 5 villages you give, or one village with 5 houses, or one house with five bedrooms; or one house with five chairs; then Duryōdhanā said even for one pinhead space I will not give. That means what? sāma, dhāna, bēdaḥs have failed; and therefore Kṛṣṇa said, tasmāt yuddhasya-bhārata; Arjuna, destroy them.

Therefore here He says, duṣkṛtām-vināśāya and also dharma-saṁsthāpanārthāya; and Bhagavān established dharma in a different way also; kṣatriya can establish dharma in one day, brāhmaṇa in one way.

How does kṣatriya establish dharma; by promoting and patronising the dharmic people. What all things they need, it should be provided. If any person is violating dharma, put him in prison, punish; a ruler alone can do that; this is one method of sustaining dharma; promote the dhārmic people, and punish the adhārmic people, this is the method of kṣatriya.

Whereas brāhmaṇa cannot promote dhārmic people; according to varṇāśrama-saṁpradhāya; promotee cannot promote anyone, because he himself is promoted by someone; where he will go and ask; therefore brāhmaṇa cannot promote dharma by money or anything, because he does not earn at all; in the original system; now brāhmaṇās are businessmen. Similarly, brāhmaṇa has no right to punish anyone; just as even now, if we catch a thief, we have no right to punish, we have to handover that thief to the Police; and then the court and enquiry have to do what they are supposed to do; we have no right to judge and punish; how does brāhmaṇa sustain dharma? Brāhmaṇa sustains dharma by teaching, which is the better form of promoting dharma; by punishment you can never promote dharma permanently; By police people, you cannot keep harmony; you can see in the traffic; eve-teasing, everywhere put a policeman, where all you can police. It is impossible to put a policeman everywhere and protect that is all only temporary make shift remedy, the ultimate promotion of dharma is a person should have a value for dharma. If I have a value for traffic rules, I do not require a police person. At any time, I stop, because I know that it is important for the harmony; and if there is a harmonious traffic system, it is only good for others; it is good for me only ultimately. Therefore the ultimate conversion is through teaching and what is teaching; why dharma should be followed; I should know.

That is why Dayānanda swamiji beautifully says: **A value is a value only when the value of the value is valued by you.** A value is a value only when the value of the value is valued by you. And to know the value of a value, you require a sensitive mind; because when someone violates a value, I do not suffer immediately.

Like by cutting a tree, I do not suffer immediately. when everybody goes on cutting trees, and converting houses into flats, a time will come, when the whole city is polluted; and then everybody falls sick, ask Bombay, Delhi what is happening; you cannot drink water, you cannot breath, and after sometime, one has to walk everywhere, wearing masks. That is why they said: அரண் ஆன்று கொல்வான்; தைவம் நின்று கொல்லும் araśaṅ āṅru kolvāṅ; taivam niṅru kollum. (King kills immediately but God in due course). Therefore I should know the long-term effects of violation of dharma, which requires a sensitive mind; sensitive mind is developed only by teaching; not by advising; speak truth, speak truth, if you say, it is not going to help. You have to teach what is honesty? So kṣatriya protects dharma by protecting the dhārmic people and punishing adhārmic people whereas brāhmaṇa protects dharma by teaching and if you see Bhagavān's avathāra, Kṛṣṇa has done both. How did he do both; Kṛṣṇa protected dhārmic-people like Dharmaputra; and destroyed adhārmic-people like Duryōdhanā; this is Kṛṣṇa's kṣatriya job, and when he taught the Gīta, Kṛṣṇa taught dharma also.

And that is why he has put dharma-saṁsthāpanārthāya and that is reason, among the ten avathāras, Rāma-avathāra and Kṛṣṇa-avathāra are supposed to be the most important avathāras because only in these two avathāras teaching is involved; matsya-avathāra; what teaching? What can a fish teach? Kurma avathāra what teaching? Nothing. Varāha-avathāra; no teaching; but among the 10 avathāras, Rāma taught by living dharma, and Kṛṣṇa taught by teaching Dharma, and therefore these two avathāras we value more. That is why Rāmnavami is there, and Kṛṣṇa aṣṭami is there; have you seen kurma panchami or something like that? No. Or do you sing: Hare Matsya Hare Matsya, Matsya Matsya Hare Hare. Hare Kurma Hare Kurma. No. not because that avathāra is lowly or anything, but these two avathāras are important, because Rāma taught by living; that is why it is called Rāma-ayanam; ayanam means the way of life lead by Rāma; Rāmāyaṇam teaches indirectly, whereas Kṛṣṇa teaches directly.

And therefore, dharma-saṁsthāpanārthāya; and that is why we also say: **Do as Rāma did and also as Kṛṣṇa said.** Never do as Kṛṣṇa did. If you did it; Kṛṣṇa started stealing and Kṛṣṇa had so many wives, you cannot do; therefore do as Rāma did and also as Kṛṣṇa said. Therefore dharma-saṁsthāpanārthāya, sambhavāmi, I am born, I take avathāra;

And when will I take? yugē yugē; yugē means, every yuga I will take avathāra; or to be more precise, every time it is required. It is not that in one yuga, only once one yuga, there is no rule; yugē yugē means, whenever it is required. If in one yuga, it is required ten times, ten times He will take avathāra. In another yuga, it may not be required at all and I will never take. Therefore the condition is “whenever required”.

Verse 4.9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्वक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥४.९॥

janma karma ca mē divyamēvaṁ yō vētti tattvataḥ |
tyaktvā dēhaṁ punarjanma naiti māmēti sō'rajuna||4.9||

अर्जुन Arjuna **Oh Arjuna!** सः saḥ he yaḥ यः एवं तत्त्वतः वेत्ति ēvaṁ tattvataḥ vētti **who thus really knows, मे दिव्यम् mē divyam my divine, जन्म janma birth, च कर्म ca karma and action, न एति na ēti does not take, पुनर्जन्म punarjanma another birth, त्यक्त्वा देहम् tyaktvā dēham after giving up the body, एति माम् ēti mām he attains me.**

9. O Arjuna! He who thus really knows My divine birth and action, does not take another birth after giving up the body. He attains Me.

So with the previous verse the introductory part is over; Gīta-stuthi is over; and avathāra svarupam topic is also over; which was an incidental diversion. Now from the 9th verse onwards, Kṛṣṇa wants to come back to our discussion and what is that discussion; mōkṣaḥ mārgaḥ; Our topic is not avathāra; our topic is mōkṣaḥ mārgaḥ, how to attain mōkṣaḥ; because Arjuna had raised this question;

कार्पण्यदोषोपहतस्वभावः ,पृच्छामि त्वाम् धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे ,शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥२.७॥

kārpaṇyadoṣōpahatasvabhāvaḥ ,pṛcchāmi tvāṁ dharmasammūḍhacētāḥ |
yacchrēyaḥ syānniśchitaṁ brūhi tanmē ,śiṣyastē'haṁ śādhi mām tvāṁ prapannaṁ ||2.7||

Hey: Kṛṣṇa tell me what is the ultimate good; Gīta is a mōkṣaḥ grantha; therefore the topic is what; what is the means of liberation; and in this verse, Kṛṣṇa tells knowing the nature of God, also leads to liberation; Īśvara-svarūpa-jñānāt mōkṣa-siddhiḥ; God realisation can give liberation. So this is an interesting thing which we have to note.

In the second-chapter, Kṛṣṇa had mentioned that ātma-jñānam is the means of liberation.

श्री भगवानुवाच ।
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्योवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥२.५५॥

Śrī Bhagavān uvāca
prajahāti yadā kāmān sarvān pārtha manōgatān|
ātmanyēva"tmanā tuṣṭaḥ sthitaprajñastadōcyatē||2.55||

Ātma-jñānam; self-realisation was presented as the means of liberation, in the 2nd chapter. Here in this verse Kṛṣṇa says, God realisation is the means of liberation.

Now the question is which one really leads to liberation; whether self-realisation or God-realisation or optional or there are two mārgas or is it a choice? The scriptures have also mentioned that for mōkṣaḥ; there is only one mārga; therefore I cannot say self-realisation and god-realisation are two separate paths; I cannot say; because scriptures have said that there is only one path. So there is only one way to resolve this problem; what is that? Self-realisation and God-realisation are identical; they are two names but it is only one.

To give an example, when a wave knows its true nature, what is the realization? The true nature of the wave is water; therefore wave-realisation is realizing the true nature of the wave, which is water. And what is ocean-realisation; it is again knowing the true nature of the ocean; and what is the true nature of ocean; water. Therefore whether you talk about the true nature of the wave or whether you talk about the true nature of ocean, the true nature is one alone; so whether you analyse a wave, or whether you analyse an ocean, you arrive at what? There is only one central truth; that is water.

So similarly, whether you realize your true nature that is the self or whether you realize the true nature of God, you arrive at one such satcidānanda svarupa only. If a person says I have realized the Self, but not God, or if another person says I have realized God but not the Self, it means, remember my example, അഞ്ഞനമെന്നതു ഞാനു അറിയും, മഞ്ഞളുപോലെ വെളുത്തിരിക്കും aññanamēnnatu ñān-ariyumu; maññāḷupōlē vēḷuttirikkuṃ. (I know what anjanam is, black figment, which is used for the eye, how is it, it is white like the turmeric powder). I do not know all the three. Similarly, if a person says, I know God but not the Self or I know the Self and not God, what does it mean? It means he knows neither God nor Self. This Ramaṇa Maharṣi beautifully says in saddarśanam, a well-known work,

यदीशितुर्वीक्षणमीक्षितारं अवीक्ष्य तन्मानसिकेक्षणं स्यात्।
न द्रष्टुरन्यः परमो हि तस्य वीक्षा स्वमूले प्रविलीय निष्ठा ॥२२॥

yadīśiturvīkṣaṇamīkṣitāraṃ avīkṣya tanmānasikēkṣaṇaṃ syāt|
na draṣṭuranyaḥ paramō hi tasya vīkṣā svamūlē pravilīya niṣṭhā ||22||

If a person has experienced God in front, as an object, and he has not recognised that Lord as non-different from one-self that God vision is not real. Seeing God as an object

is not-real sight; it is mānasikēkṣaṇam syāt; it is only mānasikam; it is not fact; only when that God is recognised as non-different from the observer, saha ātma or tat brahma aham asmi. Then alone the knowledge has come.

Therefore Kṛṣṇa says here beautifully: yaḥ vētti; suppose a person knows, realises, mē janma, or understand the true nature of my avathāra; and what is the true nature of the avathāra? Kṛṣṇa śarīram is not real Kṛṣṇa, because Kṛṣṇa śarīram is subject to arrival and departure. Real Kṛṣṇa is what? We saw before in verse No. 6; ajō'pi sannavyayātmā bhūtānām-īśvarō'pi san; real Kṛṣṇa is ajaḥ; ajaḥ means birthless; avyayātmā, birthless. Real-Kṛṣṇa is free from birth and death, whereas Kṛṣṇa-śarīram is subject to arrival and departure; therefore what is the real Kṛṣṇa? Not the śarīram, but the Kṛṣṇa-Paramātmā behind the body. Similarly, real-Rāma is not the Navami-Rāma, one who comes on a day and disappears on another day; real Rāma is again the Ātma behind the Rāma śarīram. This fact the one who knows; that does not mean you should not celebrate Rāma Navami; many celebrate Rāma Navami, with pānakam, which is good; irrespective of the others, and Kṛṣṇāṣṭami is wonderful, because Chīdai and Murukku is wonderful. So we can celebrate Rāma Navami and Kṛṣṇāṣṭami, in a big way, in beginning stages, but ultimately we should understand that Rāma is not the śarīram but the ātmarāma, ānandaramaṇa (as in the bhajan). Similarly the real Kṛṣṇa suppose a person knows and also divyam karma, and one who knows the Bhagavān's sports or leelās, and what is that divine sport?

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ... ॥४.८॥

[paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām..... 4..8||](#)

The one who really understands the Lord, tattvataḥ; tattvataḥ, in its true nature, what will happen to him, tyaktvā dēhaṁ punarjanma naiti māmēti; that person does not take a body again after maraṇam; which means he will attain liberation. So the knowledge of real Kṛṣṇa will lead to liberation; that is why if you read Bhāgavatham and all, you will find that the Gopis initially worshipped Kṛṣṇa as a person, cowherd boy, as a beautiful person, and their attraction is Kṛṣṇa's śarīram;

अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम् ।
हृदयं मधुरं गमनं मधुरं मधुराधिपतेरखिलं मधुरम् ॥१॥

[adharam madhuram vadanam madhuram nayanam madhuram hasitam madhuram |
hrdayam madhuram gamanam madhuram madhurādhīpatērakhilam madhuram ||1||](#)

That is all wonderful; that bhakthi is required. When Kṛṣṇa was a person, they had problems also; when Kṛṣṇa appears, they will be happy; and when Kṛṣṇa disappears, they will be unhappy;

Gōpika Gītāṃ; Gītāṃ means crying; bhāgavatham

यत्ते सुजातचरणाम्बुरुहं स्तनेषु
भीताः शनैः प्रिय दधीमहि कर्कशेषु
तेनाटवीमटसि तद्द्वयथते न किं स्वित्
कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥ १९ ॥

yattē sujātacaraṇāmburuhaṃ stanēṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśēṣu
tēnāṭvīmataṣi tadvyathatē na kiṃ svit
kūrpādibhirbhramati dhīrbhavadāyūṣāṃ naḥ || 19 ||

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा
रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ।
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥

iti gōpyaḥ pragāyantyaḥ pralapantyaśca citradhā
ruruduḥ susvaram̐ rājankṛṣṇadarśanalālasāḥ |
tāsāmāvirabhūcchauriḥ smayamānamukhāmbujah
pītāambaradharaḥ sragvī sākṣānmanmathamanmathaḥ ||

Ruruduḥ susvaram̐; means they cried in Rāga. That is the difference, when Gopis cry it will be in rāgam, and when we cry it will not be in rāgam; but whether you cry, whatever be the reason, crying is a crying; the Lord comes and goes; but the very same Gopis, later describe Kṛṣṇa as

न खलु गोपिकानन्दनो भवा-
नखिलदेहिनामन्तरात्मद्रक् ।
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान्सात्वतां कुले ॥ ४ ॥

na khalu gōpikānandanō bhavā-
nakhiladēhināmantarātmadṛk |
vikhanasārthitō viśvaguptayē
sakha udēyivānsātvatām kulē || 4 ||

Kṛṣṇa now we know who you really are: you are not the son of Gōpika nandana; (that is all fun), who is real Kṛṣṇa; akhila-dēhinam antarātma-druk; you are the inner consciousness behind all the bodies; and why you have taken this body; because devotees wanted, you have just temporarily taken a māyika-śarīram; for blessing the world, but we know, that śarīram is not your real nature. This knowledge is called tatva jñānam. And one who has got that tatva jñānam he will attain liberation. And what is liberation? Saḥ mām ēti; he will become one with Me, after death; he will have brahma nirvanam or he will have Īśvara-aikyam;

Verse 4.10

वीतरागभयक्रोध मन्मया मामुपाश्रिताः ॥
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥४.१०॥

vītarāgabhayakrōdhā manmayā māmupāśritāḥ|
bahavō jñānatapasā pūtā madbhāvamāgatāḥ||4.10||

उपाश्रिताः माम् upāśritāḥ mām **having resorted to me**, **बहवः** bahavaḥ **many people**
वीतरागभयक्रोधाः vīta-rāga-bhaya-krōdhāḥ **freed from attachment, fear, and anger**,
मन्मयाः manmayāḥ **absorbed in me**, **पूताः** pūtāḥ **and purified**, **ज्ञानतपसा** jñānatapasā **by**
Jñāna-Yōga, **आगताः** āgatāḥ **have attained**, **मद्भावम्** madbhavaṁ **my nature**,

10. Having resorted to Me, freed from attachment, fear, and anger, absorbed in Me, and purified by Jñāna-yōga, many have attained My nature.

So realisation of God has got two stages; first it is realisation of saguṇa-Īśvara; the Lord with a form and next is the realisation of nirguṇa-Īśvara, Lord without a form. So this topic will be elaborated later from the 7th chapter onwards, even saguṇa Īśvara realisation we put in two stages; one is ěka-rūpa-Īśvara-darśanam; appreciating Lord with one form; as Rāma, as Kṛṣṇa, as Dēvi; this is ěka-rūpa-Īśvara-jñānam and we all have to start with that only.

And it is useful and interesting, because we all require; Like Bharatiyar who wrote; Kannan is my friend, Kannan is my child, etc. you can look at the Lord as father; if your father is not alright, you can replace the Lord as the father; when you do not have a healthy relationship with your father; if you do not have a healthy relationship with mother; convert Bhagavān into mother; if you do not have a healthy relationship with the child, convert Bhagavān into child; if you want a guru; convert Bhagavān; anything; any type of relationship, Bhagavān is available, for emotional health, that ěka rūpa Īśvara bhakthi is very useful; you can talk anytime you like. So go to your room, and close the room and then do not make it known outside; and you can talk to your God.

In our tradition so many devotees have done; you can keep it as a confidential report, like the Swiss Bank account; if you say, people will exploit, whom to talk to; therefore the safest place is what Bhagavān; the more you have that relationship, the more Bhagavān will become real and real; when I had been to the north, why north, here also you can see; you have fixed a room, there is a bedroom, and there is also mosquito net, (we will think which mosquito will bite the stone or brass vigraham, etc.); but for such people it is a living God. For them that vigrahah the real Bhagavān and A/c is three; and viśari in silver and golden cradle, etc. the more you take that relationship, the more the Lord will become nearer; this is called ěka-Rūpa-Īśvara-Bhakthi.

Then expand it further and make it viśva-rūpa-Īśvara-bhakthi. Bhagavān is not with one form; but Bhagavān has got the whole universe as his form,

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यो च नेत्रे

[bhūḥ pādau yasya nābhiviyadasuranilaścandra sūryau ca nētrē ...](#)

We will see that in the 11th chapter of Gītā; that is further expansion, ēka-rūpam to anēka-rūpam and both are saṅgaṇam only. Then what is the final stage? neither ēka-rūpam nor anēka-rūpam, but arupam-Īśvara; nirguṇa-Īśvara; everybody has to go through these three stages; and you can take as much time as you want; we do not insist that you should all leave Kṛṣṇa and take to nirguṇa brahman today itself; because some people find it extremely difficult to drop saṅgaṇa-bhakthi; and if you force it will become terrible; when a person grows in maturity, they gradually grow out, just as a child who plays with balloons naturally will give up balloon. Now for your birthday, you do not ask your mother for balloon; I hope you do not ask; we will not ask; you have grown out of that; you will ask something else.

Similarly, we should have ēka-rūpa-bhakthi, as long as we enjoy it; naturally we will understand that we appreciate an ēka-rūpa and therefore it is a gradual growth.

And what are the stages that such a seeker will go through is talked about in this slōkā. What are the stages?

vitha rāgaḥ bhayaḥ krōdhaḥ; the [first-stage](#) is have saṅgaṇa-Īśvara-bhakthi and follow karma-yōga; by dedicating all your duties to the Lord and by accepting all situations as Īśvara-Prasāda; so this is the first stage of life; that is surrender to saṅgaṇa-Īśvara and then converting the life into a worship.

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् |

[yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat.](#)

That is why Swamiji says, in our culture, we have to daily cook food at home, because we can eat only after offering to the Lord.

Suppose we plan to cook once in a week; or once in a month, (keep it date wise), then the problem is that you may not mind to eat, or the poor husband may have no choice at all; but for Bhagavān, we cannot offer the food, which was cooked when? (Which Bhagavān only knows!). Therefore Swamiji says that family life means daily cooking; it is a must; then alone it will become an āśrama. Why cooking is important; not that you like

it or not; microwave oven has come and one can heat any number of times; therefore the idea is that you have to offer to the Lord before you eat.

By following such a karma-yōga way of life, we will purify the mind which means we get rid of some unhealthy ways of thinking; we get rid of the unhealthy thoughts which are the mental impurities and what are they; rāgaḥ, bhayaḥ, krōdhaḥ; rāgaḥ means attachment; the attachment will be gradually shifted from world to God; that is the second stage.

So [world-dependence to God-dependence](#); because I come to know more and more. Dependence on the world is a risky thing, because the world is very much fluid; anything can happen; at any time for anyone. That is why they say in Tamil. I will come tomorrow and then they put a comma and say provided I am alive; because it is a doubtful. Whether we will complete the sentence is itself a doubtful case. How many cases you know; I saw him only yesterday. Therefore life being unpredictable, only permanent security once I know is God, my dependence will be shifted from world to God; rāgaḥ will be from world to Īśvara-rāgaḥ; attachment to Bhagavān.

Thereafter I later find out that Bhagavān is here itself; then Bhagavān-dependence will be converted into self-dependence. That is the last thing.

World-dependence to God-dependence to self-dependence, wherein I will discover Bhagavān as myself.

Therefore first change is what? Rāgaḥ should go away; emotional-dependence. Then when the rāgaḥ comes down; bhayam also comes down; because [fear is directly proportional to the attachment; greater the attachment, greater the fear](#); that is why, when anyone in the family is little bit late to come home, I do not know the reason, when I do not know the reason, I can take it positively; child only comes late; homework may have been there; school programme might have been there. Suddenly we think of auto accidents; water lorry accidents; or child being kidnapped by someone, every negative news will come to your mind; one telegram is enough to make some families to start crying; even before the telegram is opened. Happened it seems; then somebody came and said you open the telegram; that person is crying, therefore I wanted to support him; and when they opened the telegram and found that the wedding has been fixed.

For that they cried. So why because [fear is directly-proportional to attachment](#); when rāgaḥ comes down, bhayaḥ comes down; then krōdhaḥ also will come down; I do not want to talk more and make you krōdhaḥ.

Hari om.

057 CHAPTER 04, VERSES 10-13

ॐ

In the first 8 verses, of this 4th chapter, Lord Kṛṣṇa glorified the Bhagavad-Gīta as a teaching of the original vēdās themselves. And then he pointed out that the Lord himself is the author of the Vēdās and the Lord himself is the author or the teacher of the Gīta also. The very Vēdās which had become weak by Arjuna's time was revived by the same Bhagavān through Arjuna or through the Bhagavad-Gīta; and after introducing the avathāra concept to convey this idea, Lord Kṛṣṇa pointed out that the knowledge of God also can lead to liberation.

In the second-chapter and in the third-chapter, he had pointed out that the self-realisation is a means of mōkṣaḥ, here Lord Kṛṣṇa points out that God realisation is also a means of mōkṣaḥ; indirectly indicating that God realisation and self-realisation are identical.

When you look at the truth of the creation from the stand point of the totality, then it is called God. When you look at the truth of the creation from the standpoint of the individual, then we use the word Self. Just as the truth of the wave and truth of the ocean is one and the same water; similarly, the truth of the world and the truth of the individual both are one and the same. When you study from micro-angle, it is called Self-realisation. When you study from macro-angle, it is God-realisation; and then Kṛṣṇa pointed out that this is not an impossible-proposition. Many people in our tradition have followed the religious or spiritual disciplines and accomplished liberation or mōkṣaḥ. And if many people in the past have accomplished that, there is no reason why you also cannot accomplish. So here in the 10th verse, Kṛṣṇa talks about the spiritual disciplines followed by the people of the past.

He talks about the various stages that one goes through; the first one is manmayā, so the verse 10, first line, the middle word, manmayā; manmayā means obsessed with the thought of me, that is keeping the Godhood as the primary-goal of life, that obsession is indicated by the word manmayā, Īśvara-māya. Just as a person who wants to become No.1 tennis player or No.1 chess player; whatever he does in life in his mind, there is only one thought revolving, chess, chess, chess only. Or cricket, cricket, that only. This is called obsession, born out of intense yearning. And here this people have discovered godhood as the primary-goal.

And you should remember that when we talk about God as the goal, from vādāntic angle, Godhood is nothing but our own higher-nature, our own superior nature, or our own healthy-nature; therefore when the scriptures say you have to attain God, what they mean is that you should attain your own fullest growth. Suppose a person is a sick person; incapable of doing anything in life; I want to talk about a healthy person; instead of asking him to become healthy, I can symbolize his own healthy self, as an outside goal. At present I am a sick person; I want to become a healthy person; I can symbolize the healthy person as an external goal and say: you should attain that particular goal; Even though in the beginning I present the healthy-person as an external-goal, what I really mean is becoming or attaining the healthy-person is you yourselves discovering your healthy-nature.

Similarly, vādānta presents God as an external goal, but ultimately godhood is my own secure self; healthy self, full self, contented self, is symbolised as God. And therefore Manmayā means, that they are so much tired of their own mental sickness in the form of rāgaḥ-dvēsaḥ, kāmaḥ-krōdhaḥ; they want to convert their sick mind, a mind of compassion; a mind of love; a mind of security. That inner conversion is called attainment of Godhood. We are not going to physically meet a person; we are only going to discover or tap our own fullest potential.

And that will become clear soon; manmayā, so first they are obsessed with mōkṣaḥ as the puruṣārthaḥ; and they know that this is not an easy task. When physical health itself seems to be so difficult; you have to do regular exercises and proper dieting, walking, this and that; people get bored; then what to talk of mental-health and fullness.

Therefore it is not going to be an easy task; it is full of obstacles; śrēyāṃsi bahu vignāni bhavanti mahatām api. For all noble pursuits, first thing that will come is obstacle. And that is indicated through the mythological story, that when the Dēvās and asuras wanted to churn the ocean to attain amṛtam or immortality; right from the beginning, problems. Dēvās could not do it alone; therefore they had to take Asuras' help. Dēvās and Asurās, you know, they are arch rivals; they somehow team up together; right from beginning, obstacles after obstacles; even temptations after temptations; so many beautiful things also came; but in spite of all the obstacles, they had the determination that we want to attain amṛtam; and at every stage, do you know whose help the Dēvās took; at every stage the Lord was involved. When they were churning the ocean with the help of the mountain, manthara parvatham, you know what happened? It went down; Bhagavān had to come as Kūrma.

That means what we can never accomplish anything without the support of the Lord. No doubt, my effort is a must, but effort alone is not enough, it should be backed by the booster ariel is required; that is Īśvarā-anugrahaḥ; and that is indicated in the next word, māmupāśritāḥ; taking refuge in me; taking my support; or surrendering unto me; they do whatever they have to.

And now that there is determination, it is called appropriate use of freewill, manmayā corresponds to our freewill, māmupāśritāḥ corresponds to Īśvarā-anugrahaḥ. Once these two engines are there, the front engine, called freewill, back engine, Īśvarā-anugrahaḥ, now I am ready for the journey, the question is what is route, I do not know. That one should know.

So therefore, what is the direction? Vīta-rāga-bhaya-krōdhā; you should learn to handle this inborn weakness in the form of rāgaḥ, bhayaḥ krodhaḥ; rāgaḥ means attachment, which includes dvēṣaḥ; which is hatred. So first stop your attachment and hatred problem; which is born out of a wrong thinking; what is the wrong thinking; when I look upon the world as a source of joy, I develop attachment; when I look upon the world as a source of sorrow; I develop hatred. So therefore, sukha-hētu bhuddhiḥ rāgaḥ kāraṇam, duḥkha-hētu bhuddhiḥ dvēṣaḥ kāraṇam. According to vedānta, world is neither a source of joy nor a source of sorrow; I myself am the source of joy as well as the source of sorrow. Unhealthy-I is the source of sorrow; healthy-I is the source of ānanda. Or to use vėdāntic language; ignorant-I is the source of sorrow; wise-I is the source of ānanda; as long as I do not understand this fact, I will go on manipulating the world, either getting things, or getting rid of things, and my entire lifetime is wasted, manipulating people and situations. And by the time I discover that the problem is not outside, I am 99 years old. Then again the next birth, I have to start from the scratch. Therefore an intelligent person understands that the problem is with me. Then the rāgaḥ and dvēṣaḥ are managed. Therefore vītaḥ; one who knows how to handle the rāgaḥ-dvēṣaḥ; the one who is not a slave of likes and dislikes.

Therefore what is the first direction? Managing one's rāgaḥ-dvēṣaḥ; convert, all desires into non-binding desires. This is the first stage.

And then consequent to that is, bhayaḥ-krōdhāḥ; wherever there is attachment, there is fear; I told you in the last class, when one of the members of the family is late to come home, I do not know the reason, so I can imagine any healthy reason, but invariably the mind thinks of accidents or heart attack or water lorry; every water lorry is called yama dhūtaḥ; therefore I will only imagine negative thing; directly proportional to attachment is I am; therefore rāgaḥ-dvēṣaḥ is there; bhayam is there; the next thing inevitable is

krōdhaḥ; anger; when my desire is obstructed by somebody, accomplishment is thwarted by somebody, I direct my anger towards that person and the anger is also directly proportional to my attachment. Therefore rāgaḥ, dvēṣaḥ, bhayaḥ, krōdhaḥ, all these four go together.

So first stage in spirituality is learn to handle them. And how to handle them; either by wisdom or devotion; and what is the wisdom. The wisdom is I can only contribute to the future events; I can never control the future events; I can add my contribution, if there is some collection going on; you can contribute your might, but what will be the total collection, cannot be controlled or determined by you. Similarly, with regard to your future, with regard to your child's future, with regard to the country's future, you have got one vote; with that one vote you can only contribute one vote might, but government you cannot totally determine. Once I understand I am only a contributor, not controller; this wisdom itself will reduce adverse response.

If I do not have that much intelligence to understand this fact, the next method is the method of devotion or surrender to the Lord; Oh Lord, future is not under my control; at least give me sufficient strength to face the inevitable. As Kṛṣṇa said in the second-chapter, tasmād-aparihāryē'rthē na tvaṁ śōcitumarhasi. **Intelligent-person is one who is prepared for the inevitable. Intelligence is preparation for the inevitable or choiceless; and you can take the help of the Lord. Either rely on yourselves through wisdom or rely on God through surrender, whether you use wisdom or surrender or both, you have to learn to handle the problem of intense attachment;** intense hatred; intense fear, and intense anger; and the one who has mastered that, is called vīta-rāgaḥ, bhayaḥ, krōdhaḥ. In the śāstra it is called śuddha-antha-karaṇa; the one with pure mind; the purity of the mind is determined in terms of the rāgaḥ-dvēṣaḥ bhayaḥ krōdhaḥ problem; to what extent I can manage them will indicate my degree of purity. An impure mind is a slave of all the four; whereas a wise mind is not free of them; but it is a master of all these four. And this is the first stage of sādhana attained through karma-yōga way of life. Therefore, Arjuna by practicing karma-yōga, become vīta-rāga-bhaya-krōdhā; OK.

Once the mind is purified, once the mind is no more a slave of these four unhealthy thoughts, what is the next stage? Is this enough to attain mōkṣaḥ; Kṛṣṇa says No. Now the mind is **pure-mind**, but it is not a **wise-mind**. So karma-yōga can give only purity; karma-yōga cannot give wisdom; therefore having handled the rāgaḥ dvēṣaḥ s of the mind, you have to separately work for knowledge. **Knowledge never happens.** Any knowledge, physics knowledge never happens; you have to work for it; you have to join the college; and often there will be no teaching there; you have to take extra tuition also; and then you have to work hard.

Any knowledge is a result of consistent effort for a length of time; when material knowledge requires consistent effort for a length of time; what to talk of spiritual knowledge? It can never happen; you have to work for it; and Kṛṣṇa calls it jñāna tapas; because this is also a type of austerity. To come regularly to Gīta and Upaniṣad class is not a joke; there would be obstacles; guest will come; phone will come; car will be puncture; something or the other will happen; if you have to come and study and remember and progress, it requires what: austerity; and what type of austerity is called; jñāna- tapas.

So by the practice of jñāna-tapas, otherwise called jñāna-yōgaḥ; otherwise called vēdānta śravaṇa manana nidhidhyasanam, by the practice of that, pūtā, these people got completely purified.

Handling the rāgaḥ-dvēṣaḥ is only partial purification; handling kāma-krōdhaḥ is only partial purification; you have to remove the basic impurity for complete purification; and do you know what is the basic impurity; which they call original sin; the basic impurity is self-ignorance; and without removing that basic impurity, one can never be totally pure, and therefore totally healthy; therefore Kṛṣṇa says by the practice of jñāna-yōga; they rid themselves of the final layer of impurity. So when they take metals from the earth, gold, iron or anything; it comes in the form of ore; the iron ore or dhātu in Sānskrīt cannot be directly used; it has to go through several stages of purification. Simple washing; magnetic belt or something, and lastly there is fine impurity is there; only 99%. you have to make 99.99%, electrolytic process you have to use and the last fine impurity is also removed; so grosser method to remove the grosser impurity; subtler method for removing subtler impurity; subtlest method to remove the subtlest impurity, you know what are the steps. you cannot use the electrolytic process in the initial stages itself; like you want to wash, in the kitchen and all; they use it; it would not have water for days together; and if you want to clean it; first clean with simple water; much would go; and thereafter you put one of these powders, it would work; suppose you put the powder, instead of powder absorbing the dirt, the dirt will absorb the powder.

So therefore, the finest impurity is ajñānam. Grossest impurity is rāgaḥ-dvēṣaḥ; subtler impurity is extrovertedness; three layers of impurity; First layer is called malaṁ; second layer is called vikṣēpaḥ, the third layer is called āvaraṇam. Malaṁ is likes and dislikes, grossest one; vikṣēpaḥ is a wandering mind, it is subtler; and self-ignorance is the subtlest one; we have to use three processes to remove these three types of impurity.

karma-yōga removes malaṁ; upāsana removes vikṣēpaḥ; jñāna-yōga removes āvaraṇa; karma-yōga cannot remove āvaraṇam; jñāna-yōga cannot remove first malaṁ also; step

by step, all the three will have to be used in the appropriate order; order is also very important; first jñāna-yōga starting and ending in karma-yōga is not possible. Start with karma-yōga. Therefore bahavaḥ jñāna tapasa pūtā; many people have purified themselves totally by finally practicing the jñāna-yōga; not one or two; bahavaḥ.

And by removing all the impurities, what did they find, madbhavam agatha, they did not reach God, they did not meet God, they discovered that I minus impurity is God. God plus impurity is I. **Jīvātma minus impurity is paramātma; paramātma plus impurity is jīvātma.**

But initially a person does not know that; therefore I tell, He is there; Bhagavān is there, one attains paramapadam; śivalōka prāp̥thi, etc. I have to present it as though it is a physical event of union; but ultimately, it is not a physical event of union at all; but it is a figurative event of self-discovery. Therefore when I remove my weakness and ignorance, I know that I am what I have been seeking all the time. Therefore Kṛṣṇa says madbhāvamāgatāḥ; they all attained My nature; they did not reach Me; they all attained My nature; My nature means what; satyam jñānam ānandam brahma; the nature of fullness; the nature of security; the nature of purṇatvam; they attained; therefore Arjuna, you also have to go through these four stages.

What are the four stages? No.1 spiritual goal must become the top priority; material goals need not be eliminated; but they should be remembered as subservient to spiritual goal; this is called getting a direction in life.

And the **second-stage** is resorting or taking the help of the Lord in this grand journey, because individually I can never travel; therefore the second stage is surrender to the Lord.

The **third-stage** is purification of the mind, by reducing the impact of rāgaḥ-dvēṣaḥ bhayaḥ krodhaḥ.

And fourth stage is study the scriptures, gain self-knowledge and Arjuna many have done. You can also do.

Verse 4.11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥४.११॥

[yē yathā māṃ prapadyantē tāṃstathaiva bhajāmyaham |
mama vartmānuvartantē manuṣyāḥ pārtha sarvaśaḥ || 4.11 ||](#)

ये मां प्रपद्यन्ते yē māṁ prapadyantē **who ever approaches me**, यथा yathā **with any desire**
अहं भजामि तान् ahaṁ bhajāmi tān - **I bless them**, तथा एव tathā ēva **with that desire**
itself, पार्थ pārtha **Oh ! Arjuna**, मनुष्याः अनुवर्तन्ते manuṣyāḥ anuvartantē **people follow**,
mama vartma **मम वर्त्म my path**, सर्वशः sarvaśaḥ **by all means**.

11. Whoever approaches me with any desire, I bless them with that desire itself. Oh Arjuna! People follow My path by all means.

So here Kṛṣṇa makes another beautiful point; He gives the suggestion that the spiritual-goal must be the primary-goal. But He says I do not want to impose that goal upon you; if a person is going to claim that I have no interest in spirituality; I do not want mōkṣaḥ; why are you going on enforcing mōkṣaḥ; I do not want; Everybody need not be interested in mōkṣaḥ; and our religion wants to give full freedom to the seeker; no enforcement.

Kṛṣṇa says I am here to suggest and recommend to you that Mōkṣaḥ is a worthwhile goal; in fact, unknowingly you are seeking Mōkṣaḥ alone. If you study everyone of the human pursuit, we are working for independence only. When you are using the bus or autoricksaw and you face problem; bus will stop anywhere except the bus stop and it will be crowded; pickpocket problem; then you decided to take an autoricksaw; then you know the meter will travel faster than Rājadhāni express; and he will always ask for more than what the meter shows. OK. Anywhere you want to give, he will ask where you want to go and then you thought what is the problem? Dependence on auto, dependence on bus is the problem.

Then what do you try to do, buy a bike; what is your aim, it is as though you are interested in the bike, but your desire is independent; and if the bike creates the problem, you try to do something else; all the time, every human being is unknowingly working towards freedom, freedom, freedom, freedom; but they are like some children who cry but do not know what they want. The mother has to imagine, whether some ant have gone into the ears, or whether it is stomach pain or insect bite, or whether it is hungry, or sometimes it catches its hair and pulls and cries; and when it is painful and worried, it pulls hard and cries more. Child does not know that. We are all children, not knowing exactly what we want. If somebody asks what do you want? We will not be able to say exactly what is it that we wants, if somebody asks us what do you want.

We are not clear. Śāstra says you are seeking independence. And if you have discovered this fact, you are mature enough; if you have not discovered this fact, we are ready to allow you to try all other methods; seek artha; seek kāma, seek dharma, seek svarga, seek everything; and having gone through all of them; and having suffered because of

dependence, and finally when you come, then also, I will not get angry that I told you before and that you did not listen at all, etc. You get enough kicks and come, I am ready to help you.

But Kṛṣṇa says I will never force Mōkṣaḥ upon you. If you say I am interested in kāma, then also I am ready to accomplish sense objects; I will never say that you should not enjoy pleasures. Vēdās says you can enjoy sense pleasures. Varieties of kāmya-karmās are prescribed in the Vēdās; each karma is for the fulfillment of one one desire. And if you are interested in possessions like wealth, earn enough; enough number of houses, cars, etc. whatever you want; you have, I am not going to criticise, on the other hand I will help you. I will help you perform Avahanti Hōmaṁ. There is avahanthi hōmaṁ for the inflow of wealth. That is popular. There is no hōmaṁ for Mōkṣaḥ; Avahanti-hōma is popular. And if you are interested in svarga, Kṛṣṇa says wonderful, have a tourist visa and go there for a few months and then you come back; anyway you can come back. Therefore Kṛṣṇa says that my job is presenting to you the four puruṣārthās and also presenting to you the means of accomplishing them; and also offering myself as a help to you. It is not that I will help you only if you want Mōkṣaḥ; I am ready to help you in accomplishing everything.

Therefore what is my philosophy? As a person seeks, so I will bless him. Yē yathā māṁ prapadyantē. Let any seeker approach me with any desire; I am not going to criticise; why are you asking for smaller things when mōkṣaḥ is there; I would not criticise; just as a child is interested in the balloon, mother never criticise, what is the use of balloon as it will be burst in two minutes; no mother would criticise; the mother will buy a balloon and give and hope that after a few years, the child will grow out of that.

Similarly Kṛṣṇa says I am like a mother, let a person seek anything; I will help him; I would only put one condition; let the desires be legitimate and let the means of accomplishing them also be legitimate. That is the only condition I will put, following that law of dharma; let him enjoy the life fully. In fact, enjoyment is part of life; to grow out of it; otherwise it can lead to suppression.

But the scriptures say that when you enjoy you should be very very cautious; otherwise you may get dragged by them; just as a person getting addicted to smoking or drinking. So the person must be extremely careful so that the person does not get lost in them. It is like if you have a cup of coffee; you do not know how much hot it is. Then what do you do? Suppose you just hold the cup fully, you get burned. If you do not touch the cup at all, you do not know whether it is hot or not; therefore what do you do, carefully touch and see; you touch to such an extent that you can know the temperature, at the same

time, it does not burn you; that is called intelligent living; go through pleasure, but be alert to know whether you will be lost in them.

And therefore Kṛṣṇa says let a person come to me, seeking any goal; prapanna parijātaya, I am like a parijāta tree for a devotee; I will bless him with anything. tāmstathaiva bhajāmyaham; I will approach them only with the desired objects. As Vivēkānanda said, to a hungry person; in front of a hungry person, the Lord should approach with what? Only food. If Lord approaches without food, that person will eat the Lord, if possible; because the hungry person seeks what; not Tatva bōdham; Brahma sūtra class; that is an unintelligent-approach; hungry-person, let him seek food; poor person, let him seek money; but the mōkṣaḥ seeker Bhagavān will give mōkṣaḥ, that is said here; tāmstathaiva-bhajāmyaham.

Why do I bless them with all these goals; because mama vartmānuvartantē, because all my devotees approach me through appropriate effort; all the devotees approach me with appropriate effort, like appropriate pūja, appropriate japa, appropriate karma, or appropriate upāsana, etc. since they are coming to me, by appropriate means, my job is to bless them with appropriate end. To give the appropriate results for the means, is my duty. Therefore I will bless them with whatever they want. Manuṣyāḥ pārtha sarvaśaḥ. So they have come in the proper method.

Verse 4.12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्तः इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥४.१२॥

kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha dēvatāḥ |
kṣipraṁ hi mānuṣē lōkē siddhirbhavati karmajā || 4.12 ||

काङ्क्षन्तः kāṅkṣantaḥ **seeking** सिद्धिं कर्मणाम्, siddhiṁ karmaṇām **the result of action**, यजन्ते yajanta **they worship**, देवताः dēvatāḥ **gods**, हि hi **for** सिद्धिः siddhiḥ **the result**, कर्मजा karmajā **born of action** भवति क्षिप्रम् bhavati kṣipraṁ **comes quickly** इह लोके मनुषे iha lōkē manuṣē **in this world of human beings**.

12. Seeking the result of actions, they worship gods. For, the result born of action comes quickly in this world of human beings.

So Kṛṣṇa says I have presented two paths in the vēdic scriptures; The first part of the vedās deals with path No.1, which is called karma-mārgaḥ; a life of activity, a life of effort; where you go through certain processes. The second-path is presented in the final part of the Vēdās; called Vēdā's-antha, otherwise called jñāna-mārga. Karma-mārga is there;

jñāna mārga is also there. My job is not to force anyone in any path; I will present: karma-mārga will produce the end; jñānam will also produce the end.

What is the difference in their results? Karma-phalam anityam. All the results of karma are finite in nature; and it is full of defects also; I have talked about this in the upaniṣad class. Duḥkha-misritatvam; if accomplishment is a pain, preservation is a greater pain and the final loss is the greatest pain; and any amount of accomplishment will not give satisfaction; atṛptikaratvam; and more and more dependent on external-factors, these are all the defects of karma-phalam; Kṛṣṇa's-job, the scriptures'-job is to teach us what gives us what?

So Kṛṣṇa says; karma-kāṇḍa gives finite-results. And jñāna-kāṇḍa says, if you are interested in infinite-results, it can never be the end product of a process. **Infinite can never be the end-product of a process; any process produces a result, which is within time alone;** because it has got a beginning, by the same logic, it has got an end. So infinitude or pūrṇatvaṁ, can never be the result of any effort; it has to be in the form of jñānam.

What is this knowledge? If there is infinite, it has to be where; where will be the infinite one; after saying infinite, will anybody ask where, and if I am asking such a question, I am a fool, and if you are scratching your head for an answer, you are bigger fool. If there is something called poornam, infinite it has to be here; and if there is something that is eternal; it should be now; therefore infinitude is a matter of discovery. Therefore jñāna-mārga leads to nitya phalam; karma-mārga leads to anitya-phalam; this has been presented by me in the Vēdās clearly.

But Kṛṣṇa is crying, wailing; He says even though I have clearly pointed out, and the people are experiencing regularly the limitations of karma-phalam, but the tragedy is, still the majority of the people, after long thinking, vote for the wrong party. If they do it without thinking it is OK; but they do it after thinking. That is the tragedy. Like that person getting up, when there is a low door is there; the owner warns; the door is very low, you have to bend. So this person is so scrupulous; so he wants to bend here itself. Carefully; and then he bends and walks and walks and he will just get up correctly when the door comes; this is called thoughtful mistake.

Similarly majority of people after long experiences in life, they decide to vote for karma-phalam; anityam. And why do they do that? There is a reason also Kṛṣṇa says; because to perform karma, the śāstra does not prescribe purity of mind. To do a ritual, they do not say sādhana-catuṣṭaya-sampanna; vivēka is not said, vairāgyam is not said; since purity of mind is involved in jñāna-mārga, and since purity of mind is extremely difficult

to get. The moment we talk of rāgaḥ-dvēsaḥ giving up, they give up the Vēdānta, instead of rāgaḥ-dvēsaḥ. Who can do all these; this cannot happen. I love to hate some people; we all have got a list of the same; leaving that person, I do not hate anyone else;

So therefore, Kṛṣṇa says here, karmaṇām siddhiṃ kāṅkṣantaḥ; many people are interested only in karma-phalam; the result of action, finite result; not dharmārtakāma; in Kathōpaṇṣad it is called prēyaḥ; majority chooses prēyaḥ;

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ I.i.२ ॥

śrēyaśca prēyaśca manuṣyamētaḥ
tau samparītya vivinakti dhīraḥ |
śrēyō hi dhīrō:'bhi prēyasō vṛṇītē
prēyō mandō yōgakṣēmādvṛṇītē || I.1.2||

For a human being, both the finite and infinite are available right in front; the intelligent one chooses the infinite, whereas the unintelligent, the mandāḥ chooses the finite; mandāḥ karmaṇām siddhim kāṅkṣantē; they seek finite results.

And once you choose karma-phalam; vēdic rituals are elaborate; they will say you should go to that temple; and you should offer on and such days; go on pournami day, go for seven pournami days; thereafter you have to offer this grain; at one place you have to offer salt; one place you have to offer mustard seed; something like that; yellow cloth; red cloth; they have got so many conditions; and if you fulfil all these conditions you may get the result; that is also not definite. But these people worship Dēvathāḥ yajantē; they go after varieties of deities; Navagrahas are there; they go after such deities; so dēvathāḥ yajantē; and why? Because karmajā siddhi, kṣipram bhavati; because the karma-phalam is quicker compared to jñāna mārga, because in jñāna mārga, jñāna phalam is quicker; the result of knowledge is very good; getting knowledge is very easy; but preparation for knowledge is the toughest job;

Like wedding; wedding takes place in two minutes; shake hands, exchange garlands; but you ask the parents, how many years before they took the jātakam; and how much dowry, who all asked; actual process is two minutes; similarly jñānam requires only one statement; what is that? You are what you are seeking; Drop seeking; and own up your nature; that is the only thing. Vēdānta is over. You are what you are seeking in life. Drop seeking, and own up your true nature; this much alone is Vēdānta; but for this statement to work, you have to start not from many years; start from anēka-janma saṁsiddham, tatō yati parām gatim; preparation should start from many janmas before. You all must

have started the preparation long before; from many janmas; otherwise you would not be even interested in coming here; understanding is a different thing; I know you understand. What I mean is whether you understand or not is a different thing; somehow you got a desire to come and sit here, in this summer day. What forces you; there is some unseen force, that is called pūrva janma sukṛtam; therefore Kṛṣṇa says karmajā siddhi kṣipram bhavati. Therefore people are not interested in purification; it takes lot of time; they are interested only in limited goals of action.

Verse 4.13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्धि यकर्तारमव्ययम् ॥ ४.१३ ॥

Cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ |
tasya kartāramapi mām viddhyakartāramavyayam||4.13||

चातुर्वर्ण्यम् cāturvarṇyam **The fourfold division (of society)** सृष्टं मया sṛṣṭam mayā **has been created by Me** गुणकर्मविभागशः guṇakarmavibhāgaśaḥ **based upon Guṇa and Karma** विद्धि माम् viddhi mām **know Me** तस्य कर्तारम् tasya kartāram **to be its author** अपि api **Also (know me)** अकर्तारम् akartāram **to be a non-doer** अव्ययम् avyayam **(and changeless).**

13. **The fourfold division (of society) has been created by Me based upon guṇa and Karma. Know me to be its author. Also (know me) to be a non-doer (and changeless).**

So I said that the Lord has given the scriptures in the form of vedās; and the scriptures talk about spiritual-end also; material-ends also; here singular; and there plural; you cannot have plural here; only one spiritual goal; infinite; how many infinities are there; only one; material ends are many, plural number. So Bhagavān has talked about two types of goals, spiritual and materialistic; Bhagavān has talked about two types of paths also; karma mārga and jñāna mārga; Bhagavān has talked about the seekers' also; in the form of human beings.

Now Kṛṣṇa says not only I have given the vedās to fulfil different ends, I have also prescribed a lifestyle by following which a person can accomplish both material and spiritual-end; which is an ingenious-device; normally spiritual-end and material-ends are diagonally-opposite. Because in material-ends; I am seeking external-factors to get happiness. I am going from **dependence-to-dependence**. Because I want to accomplish more and more; I want to depend on more and more objects; **one is depending on external-factors**; whereas **Mōkṣaḥ is depending on myself**. One is **leaning**, another is **non-leaning**. One is acquiring; one is disposing. One is attachment; the other is detachment. Kathōpaniṣad says:

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।

[dūramētē viparītē viṣūcī avidyā yā ca vidyēti jñātā |](#)

Normally spiritual and material ends are diagonally opposite; but Bhagavān says I have to design a unique lifestyle by which a person can accomplish both material-end and spiritual-end.

And what should be that ingenious-lifestyle? It should be such a lifestyle that a person must be able to fulfil materialistic-desires; one should not say that you cannot do it; Vēdās say: If you are not after materials, understand what they will do. You have read the article; all the magazine, do not smoke, do not smoking, give up smoking, at least reading it again and again, I gave up; what? Reading those books. So when a person is full of materialistic desires; and if Vēdās say that: do not desire; that is the most unintelligent-advice, therefore Vēdic lifestyle is, it encourages to fulfil your desires. And then for fulfilling those desires, it presents certain disciplines. Just follow that; fulfil your desire; but follow certain-discipline.

And what is the purpose of the discipline is not said; it is like a sugar-coated pill. When the child takes the pill, because it is sweet; but it is laxative will be known later; mother will say; take chocolate; similarly vēdās prescribe the disciple, without telling what is purpose. And you know the beauty; if you fulfil your materialistic desires, following the Vēdic disciple, then the beauty is that gradually you get out of these materialist desires, without suppression; and in that place, you discover spiritual desire as the most natural one; and you discover that desire to such an extent that the pursuit of spiritual-desire is not to be considered as a denial of materialistic-desires.

Many people in the society looking at young sanyāsis, they sympathise, பாவம்; ஒன்றிகட்டையாய் மாட்டிண்டு இருக்கான்; ஆத்தில் யாரும் இல்லை. Pāvam; oṅṭikaṭṭaiyāy māṭṭiṅṭu irukkāṅ; ātil yārum illai; they will be sympathising; while these sanyāsīs are sympathising the householders, as they are caught up in never-ending crisis.

So therefore who is to sympathise with whom? Nobody is to be sympathised because everybody has to pursue the appropriate end, at the appropriate age. So when I come to spirituality, I would not miss anything in life; even though the world may sympathise with me; I do not mind. That gradual conversion must take place; so such a life design is the vēdic life design; which is called varṇa-āśrama dharma; about which we will study in the next class.

Hari Om

058 CHAPTER 04, VERSE-13

ॐ

Up to the 12th verse, Lord Kṛṣṇa talked about the nature of avathāra; avathāra rahasyam; as an answer to Arjuna's doubt. Kṛṣṇa began the chapter by glorifying the Gīta, as the very teaching of the vēda itself; and when this glorification was done, Arjuna raised a doubt and as a way of clarification Lord Kṛṣṇa introduced the topic of avathāra; and then Kṛṣṇa pointed out that if a person knows the nature of avathāra; he can get liberation. Īśvara avatāra svarūpa jñānāt ēva mōkṣaḥ bhavati.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्वक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥४.९॥

[janma karma ca mē divyam ēvaṃ yō vētti tattvataḥ|
tyaktvā dēhaṃ punarjanma naiti māmēti sō'rjuna||4.9||](#)

And thereafter Kṛṣṇa said that even by this avathāra jñānam one can get liberation, most of the people are not interested in Īśvara jñānam, they are only interested in karmas which will produce material result. So therefore the choice is for the human being whether one should take to karma in search of karma-phalam or whether he should go after jñānam and attain liberation, it is one's own choice. So Mōkṣa is not Bhagavān's decision, mōkṣa is our decision.

And Kṛṣṇa's complaint, if He can complain, most people are not interested in the highest goal is that they are interested in petty perishable result. With that the avathāra rahasyam topic is over.

Now from the thirteenth verse onwards, Kṛṣṇa wants to enter into the main topic of the 4th chapter, jñāna karma-sanyāsa topic. Here we have to remember the background of Kṛṣṇa's teaching. Arjuna was afraid of doing karma or action. Until now, he enjoyed performing action, especially his duties he enjoyed; but in this battlefield he is not interested in doing karma, because it is unpleasant duty. And therefore only Arjuna wanted to escape from karma by taking to sanyāsa. He said I better go away from the battlefield renouncing all the duties and consequent benefits, if any, then bhaikṣyam api varam; bhaikṣyam means a life of sanyāsi. Therefore Arjuna's bug or Arjuna's fear was karma; and Kṛṣṇa's main job in the Gīta is taking out from Arjuna the fear of karma. This fear has to go away because one cannot escape from karma; as long as a human being is alive, he will have to do some karma or the other, as Kṛṣṇa said in the previous chapter, na hi kaścit kṣaṇamapi jātu tiṣṭhatyakarmakṛt; even for one moment, a person cannot

remain without action; only you can change the type of action; but you cannot avoid action.

So whatever be your status in life, brahmācāri, gr̥hastha, vānaprastha or sanyāsi; or whatever be your social status, brāhmaṇa, kṣatriya, vaiśya or śūdra, you will have one job or the other to do, suppose you go to Rishikesh and settle in an āśram; and you know what they do, in every āśram, they may welcome devotees to settle, but they have some āśram duties. So the only difference will be instead of doing household duties in Madras, you can do āśram-duties in Rishikesh; with white clothes or orange clothes. Even brahmācāris are given duties. I met one brahmācāri, and asked him what is your duty; he said: booking tickets of my gurusvami. So he is a very popular Swami and he travels all over, and often travel arrangements will have to be done, that is the duty of brahmācāri, and he travels from place to place, and make sure that the Swami is received. Only thing is he is in yellow clothes and therefore called brahmācāri, and he has got a set of duties; and therefore, Kṛṣṇa wants to say, Arjuna, you cannot escape from karma; the cessation of karma is only at that time. You know what is that time? Only at one time, all the actions cease; what is that? Death. When other people will become more active, to dispose the body off. Look at the whole creation, the smallest atom is active, violently electrons are going around the nucleus and the biggest solar system is active and the planets moving around the central Sun. Both at the micro and macro level, karmas are inevitable; therefore better learn to leave with karma.

But the problem is once we take up karma, along with karma comes lot of side effects, like certain allopathic medicines, but side effects are sometimes worse than the cure. Similarly Karma means that there is responsibility. The moment you take up a project, right from the beginning comes, the anxiety that everything should go properly. So before there is an anxiety, and during the performance there is a great tension and at the end often the result is not up to the expectation and therefore there is a consequent reaction. Therefore karma brings mental disturbance, before, during and after.

So what to do with this problem? Arjuna thought that the solution is give up the Karma. Kṛṣṇa wants to say that you cannot give up karma; therefore better learn to accept karma and of course the side effects are there; and for those problems find out some remedy. Like you take antibiotics and along with that, lot of vitamins tablets also you take.

So the next question is: how can I remain in the field of action without being mentally disturbed? One method Kṛṣṇa had already said in the third chapter, viz., the karma-yōga method, and here Kṛṣṇa in the fourth chapter is going to talk about the real solution and

that is jñānam tablet. So jñānam is the only solution; because of which you can be active in the world, paśyan, śṛṇvan, spṛśan, jighran, aśnan, gacchan; at the same time you can remain unaffected by both the action as well as the results of action.

So when you have got jackfruit, in Kerala, it is plenty, and when you cut the fruit, inside there is some kind of a sticky substance white, milk white sticky substance, and once your hand comes in contact with that, it gets struck. And generally the tendency is to take it out, and get struck here also. After some time, if you do not know how to handle, all over the place, the sticky thing will be there; you should know before entering the jackfruit, you should know what is the method of handling the jackfruit. In Kerala only one solution for everything. Oil. Coconut oil. So you apply coconut oil in your hand and the knife, before you cut the jackfruit; then enter the jackfruit. So whatever you do, it will not get affected. In the same way, karma is like the sticky substance, kṛtimahōdadhau patana-kāraṇam; karmaṇā badhyatē jantuḥ.

Normally karma is sticky; it does create problems and what is the solution? Apply the jñānam oil; and with that jñānam insulation; you go into any type of karma, it will not affect you. So this is going to be the topic; how to get knowledge and then work in the world without being affected by both responsibilities as well as the results of action.

And to prove the efficacy of jñānam, Kṛṣṇa wants to quote the example of Himself. Kṛṣṇa does not want to quote the example of some saint who is in a cave. Then Arjuna will say that I will also go and sit in the cave rather than fight. So whenever you want to run away, you would like to quote Ramaṇa Maḥarṣi as example. Very convenient. In our culture, the beauty is whatever you want to do, there are some examples. Even if you want to steal, Kṛṣṇa Paramātmā is there as example. So therefore Kṛṣṇa wants to quote an appropriate example, and what is that example? He Himself; Arjuna you look at me; right from birth, I have problems. The birth itself is in jail. And thereafter asuras after asuras; and so many problems I faced and many of them were failures also. Kṛṣṇa's many missions failed. When Kṛṣṇa went to Duryōdhanā, to avert war, Kṛṣṇa could not change Duryōdhanā's mind, it was a clean failure. So therefore, Kṛṣṇa faced all the ups and downs; Kṛṣṇa says that in spite of all my activities, I remain what? Untouched by both the karma as well as the karma-phalam.

Look at the second line of the 13th verse. Tasya kartaram api māṁ viddhi. Arjuna I did not escape my duties. I did do all those karmas. What are those karmas? We will see later; it is there in the first line; He says tasya kartaram api māṁ, I remain a karta, I remain involved in action.

And the greatest action is the Mahābhārata action and he was sitting right in front of Arjuna; Arjuna is safe, Kṛṣṇa became a shield. All arrows has to pass Kṛṣṇa first and Kṛṣṇa has to get lot of bows; lot of arrows; and his job is what? And not a white collared job; white collared job; he has to wash the chariot, he was to wash and tend the horses; Kṛṣṇa says I do not grumble, I am associated with all the karmas, but the beauty is what? Tatapi avatāraṁ mām viddhi. I have the knack of remaining inwardly akārtha. Inwardly akartā means what? Untainted by the action; unaffected by the action; I am able to keep safe distance.

And not only distanced from karma, karma-phalam also which he will say in the next slōka. Karma also does not affect me; karma phala also does not affect me; therefore I am avyayaṁ. Avyayaṁ means undisturbed. I am undisturbed, unchanged, nirvikāraḥ aham asmi.

Then the question comes, what were the duties that the Lord was involved in; or the Lord was involved in? Of course, as Kṛṣṇa, an avathāra, he was involved in many karmas, and also the creator, the Lord, Kṛṣṇa says I had lot of duties, because I am the sṛṣṭi-karta, which is my duty. I am the sthiti-kartā, which is also my duty. In fact, to be a sthiti-kartā, you can understand the meaning, sthiti-kartā means the sustainer of the world: it is a very pleasant duty; and Lord has got another duty, which is very very painful duty; what is that? After sṛṣṭi and sthiti, what is next; laya kartha. Even though people may cry, do not go, do not go, etc. I have to take the job of laya kartha and destroy things also. Sṛṣṭi-sthiti-layam, they are my duties I am involved in.

Not only that; for the maintenance of the creation; maintenance of the harmony of the creation, I also designed a way of life for human beings. As I had said before, any manufacturer will also have a manual published along with any gadget; how to use that particular gadget. Similarly, Bhagavān also having created the universe, has given out a manual also; called the Vēdās. For whose use; for our own use. And what does it teach; how to live a life of harmony, in which both the individual as well as the society will grow. Often there will be a conflict between individual interest and social interest. The vēda has designed a particular lifestyle where both of them are equally taken care of. While I should contribute to the wellbeing of the Society, I have to take care of my own growth.

It is all nice to say, service before the Self; the motto is very good; but everybody wants the self-interest to be also taken care of and Vēdā accepts that we all have self-interest, we all want to personally grow and accomplish the goal of life and Vēdā accepts it as a legitimate desire; and vēda presents a method by which one can take care of the self-interest, at the same parallely take care of the society's interest also, and such a life style

is called varṇāśrama vyavastha. Varṇā āśrama vyavastha, vyavastha means the system; the design; the lifestyle; the plan consisting varṇa and āśrama; varṇa means the four fold division of society. Varṇā vyavastha; the four-fold division or classification of society is called varṇa vyavastha, which is meant to take care of social harmony and social growth. When I say social, it means the totality. The community, the nation, the continent, the entire cosmos, is called varṇa -vyavastha;

And the second is āśrama-vyavastha; the scheme of four stages of life; which is meant for the individual growth, which has to parallelly take place, along with social growth. I cannot grow and in the process harm the society; that is not correct. And at the same time, I cannot contribute to the Society and in the process harm myself and the family; like many people, who are interested in social service, they serve the society very well, giving all the time and often what happens is, they do not have time for their own children. And you interview the child and the child comes with such a complaint that my father or mother takes care of the whole world, but they do not give me even 2 minutes, and they feel. That is also not correct. I have to contribute to the society, but not at the cost of individual and family growth. Therefore Āśrama-vyavastha takes care of individual growth; varṇa-vyavastha takes care of social needs; of these Kṛṣṇa is referring to the varṇa-vyavastha here; Kṛṣṇa does not talk about āśrama-vyavastha.

To see in brief what āśrama-vyavastha is: It consists of four stages of life; brahmacarya-āśrama; gṛhastha-āśrama; vānaprastha-āśrama; sanyāsa-āśrama; the very word āśrama shows that in every stage, we are growing or we are supposed to grow inwardly; spiritually; not merely financially. Earlier we had Rs.100 and now Rs.100 crores. It is not that.

The word āśrama is a place for inner growth; not outer material growth; thus the whole life is divided into four āśramas; the first āśrama is brahmacarya-āśrama, which is the stage of studentship. The stage of education, in which one has to learn about the human goal; and teachers in the gurukula system taught that the human life consists of two goals; one is the material goal, we have to earn money, we have to all the things required for our life; like the food, clothing, shelter and entertainment; Vēdās accept all the material needs; a student has to be told that you have to earn, you have to grow you have to be prosperous; but during education, the teachers should say that not only material growth is enough, parallelly one should grow spiritually also. One has to spend time for inner growth, for which alone religious life becomes important, spiritual life becomes important and therefore, a balanced growth of outer and inner personality has to be stressed in the brahmacarya āśrama itself. So therefore first stage the stage of learning where I know the goals of life; both material and spiritual goal.

Then comes the second stage of life; which is called gr̥hastha-āśrama; wherein the implementation begins. During student life, there is no question of implementation because the life is spent in study and so much to study. And what is the implementation? The implementation is initially karma-yōga pradhāna life; plenty of extrovert activities; because that is how a human being born; an extrovert mind, plenty of desires; I want this, I want that; etc. etc. I want to accomplish this, I want to accomplish that. Vēdās say: accomplish; people think that Hinduism talks about only renunciation; No. Hinduism talks about lot of materialistic accomplishment.

आवहन्ती वितन्वाना ॥१॥
कुर्वाणाऽचीरमात्मनः । वासाँ सि मम गावश्च ।
अन्नपाने च सर्वदा । ततो मे श्रियमावह ।

āvahantī vitanvānā ||1||
kurvāṇāḥ:cīramātmanah | vāsāṃ si mama gāvaśca |
annapānē ca sarvadā | tatō mē śriyamāvaha |

-Taittiriya Upanisad, 1.4.2

I should get lot of wealth; lot of clothes; and lot of fruits; and I want name and fame; there is nothing wrong in seeking name and fame; Vēdā says

यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा ।
तं त्वा भग प्रविशानि स्वाहा ।
स मा भग प्रविश स्वाहा ।
तस्मिन् त्सहस्रशाखे । निभगाहं त्वयि मृजे स्वाहा ।

यथाऽऽपः प्रवताऽऽयन्ति । यथा मासा अहर्जरम् ।
एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा ।
प्रतिवेशोऽसि प्रमा भाहि प्रमा पद्यस्व ॥३॥

yaśō janē:'sāni svāhā | śrēyān vasyasō:'sāni svāhā |
taṃ tvā bhaga praviśāni svāhā |
sa mā bhaga praviśa svāhā |
tasmin tsahasraśākhē | nibhagāham tvayi mṛjē svāhā |
yathā:'paḥ pravatā:'yanti | yathā māsā aharjaram |
ēvaṃ mām brahmacāriṇah | dhātarāyantu sarvataḥ svāhā |
prativēśō:'si pramā bhāhi pramā padyasva ||3||

May I become famous among men! Svaha! May I become richer than the rich! Svaha! O gracious Lord, may I enter into Thee! Svaha! May Thou, O gracious Lord, enter into me! Svaha! O Lord, I am cleansing my sins in that Self of Thine, which is like a river of a thousand branches. Svaha! O Preserver, as waters flow downward, as the months merge in the year, so may brahmacharins come to me from all directions! Svaha! Thou art a refuge. To me do Thou shine forth. Accept me unto Thyself completely.

This is gṛhasthā-āśrama, in which one fulfills all his desires, in a legitimate manner. And but what vēdās says, it should be in the background of a religious life; the day should start with religion; and the day should be in the background of divinity, and the day should end with religion: with the thought of Lord.

Then if a person does such a karma; he finds that his desires become purified and refined; as they find, enlightened selfishness; even in selfishness, there is higher and lower; and what is that; initially I was interested only in my wellbeing but now my desires are such that not only I should be fine, but also in the process, others also benefit. Sarvē bhavantu sukhinaḥ sarvē santu nirāmayāḥ; the number of people who benefit from my activity is high; so sakāma-karma-pradhāna gṛhastha-āśrama will gradually change to niškāma-karma-pradhāna gṛhastha-āśrama. This is the second stage; full of activity. And nobody can complain; because in the process, he has served the society also; through the pañcamahā yajñās which we saw in the 3rd chapter; deva yajñāḥ in which he contributes to religion; pitṛ-yajña, he contributes to his forefathers; brahma yajñāḥ in which he contributes to the propagation of scriptures; manuṣya yajñāḥ; in which he contributes to the society; all types of social service, and bhūta yajñāḥ through which he contributes to the environmental well-being; yesterday was environment day. Now only that concept has come but it is said in the Vēdās itself; bhūta-yajñāḥ is environmental day; not only planting two saplings on the environment day or cleaning with the broomstick and forgetting it; but taking care of the whole environment for the whole life. For us environment day is not once a year, but everyday bhūta yajñāḥ is important; whatever way you do, just water one tree; it is bhūtaḥ-yajñāḥ; during summer, they just put thottai and then pour water, so that the cows can get water; this is all what; bhūtaḥ-yajñāḥ only. So thus in the second stage of life, I contribute enough to the Society; and in the process purify my mind.

And then the third stage is called vānaprastha-āśrama; where I turn more inwards; I have been an extrovert throughout, running here and there; bhāhya anthakaraṇam should turn antharmuka; this is called upāsana-pradhāna-āśrama; gṛhastha-āśrama is what; karma-pradhāna-āśramaḥ; the next stage is vānaprastha-āśrama, upāsana-pradhāna āśrama; so there he may go out of the house or he can remain in the house itself, but predominantly he turns inwards; upāsana means what meditation? Japa.

And then comes the final āśrama known as sanyāsa-āśrama; wherein either he gets out of the house and takes to the fourth āśrama or he may choose to remain in the family itself, but learns to detach from the family, takes to inner detachment, by the understanding that life is that in which association will have to end in dissociation. I have entered, I have to come out. Relationship also I have entered into; and then I have to

grow out; I mentally hand over the responsibilities of every member of the family to Īśvara. Until then, I said I am going to take care of this person, I am going to take care of this person; how long I can take care of? I assume that I am taking care of. Whether I succeed or not, I do not know; that is a different thing; in the name of taking care, I am only spoiling it; that is a different matter. Assuming that I am taking care of, learn to hand over the responsibility to Īśvara; and this inward loosening is the sanyāsa-āśrama. All for what, the more you have detachment, more the mind is available for the last stage jñāna-yōga-pradhāna āśrama; so karma pradhāna āśrama; upāsana-pradhāna-āśrama; jñāna-pradhāna-āśrama.

If a person goes through all the four stages, what is the beauty? He has catered to his own growth also; and in the process, he has catered to the society also. Like a tree producing a fruit; and fruit is eaten by us and the seed is thrown away, in that two things happen; trees take care of social service; what is social service? Gives away fruit; and tree also takes care of its personal interest, the seed is thrown and its own propagation also is taken care of. In the whole creation you study, it is very well designed; the āśrama dharma is also like that only. So this is āśrama-vyavastha; whether a person physically goes through these āśramas or not; one has to inwardly, mentally go through all the four āśramas. This is the āśrama-vyavastha.

The next vyavastha meant for social health and harmony is called, varṇa-vyavastha; which alone Kṛṣṇa is referring in the first line, as cāturvarṇyam maya sṛṣṭam. Arjuna, I am not only responsible for the Āśrama scheme of life, I myself am responsible for the varṇa scheme also; and how many varṇās, means divisions or classes, or groups, and how many groups are there; broadly speaking cāturvarṇām, four varṇās are there; four class of people are there; which means the entire society can be categorised into four; what are those four; brāhmaṇa-varṇa, kṣatriya-varṇa; vaiśya-varṇāḥ; and śūdraḥ-varṇāḥ; brāhmaṇa, kṣatriya, vaiśya, śūdraḥ;

Now the next question is: what is the basis of division? This division can be seen from three different angles. This classification can be seen from three different angles; and therefore the varṇās also have to be seen from this particular angle. What are those angles?

The first one is character based division. Guṇatraya vibhāgaḥ or **guṇa**-vibhāgaḥ; means **svabhāva** or character or personality based classification. And to indicate that we use the expression, guṇa-brāhmaṇa, guṇa-kṣatriyāḥ, guṇa-vaiśya, and guṇa-śūdraḥ;

And similarly we have got the classification based on the **profession**; karma, occupation; and if I am going to look from this particular angle; then I will use the adjective karma, karma-brāhmaṇa, karma-kṣatriyāḥ, karma-vaiśya; and karma-śūdraḥ.

Then again we can look from a third angle also, which is purely based on the **birth**. In Sānskrīt, the word birth is translated as either janma or jāti; jāti means birth; jātiḥ does not mean caste; jātiḥ means birth; it is derived from the root, **जन्** Jan, to be born, and the abstract noun of jan, jayathē is jātiḥ; which means jāti based division or birth based division. And when you look at the division from this angle, we can again have jāti-brāhmaṇa, jāti-kṣatriya, and jāti-vaiśya and jāti-śūdraḥ.

Ok. Now we will try to understand the basis of each of these three divisions. Let us take guṇa-wise division; what type of character norms we take to classify a person as a guṇa-brāhmaṇa, which character makes a person guṇa-brāhmaṇa, which character makes guṇa-kṣatriya; we should have the norms. The śāstra talks about that; based on the three basic guṇas, satva, rajas and tamas; this classification is done; The śāstra points out the guṇa-brāhmaṇa is a person in whom satva-guṇa is dominant; and rajō-guṇa is in the middle and tamō-guṇa is the least. So satva-pradhāna-svabhāvaḥ, brāhmaṇa-svabhāvaḥ; whoever he is, in whichever country, he or she may be born; whichever religion he or she may belong to; the satva-pradhāna character.

Now the question is how to know, what is satva-pradhāna character? Again the śāstra says we will be seeing this in the 14th chapter, the word satva represents tranquility or the intellectual-nature or intellectual-efficiency. So intellectual-efficiency; intellectual-tranquility is indicated by satva; whereas rajō-guṇa stands for activity; the tendency to be hyper active; is represented by rajō-guṇa; and tamō-guṇa represents the lack of both; there is neither internal activity, intellectual, nor is there external activity; when will it be there; sleeping. when you are asleep, you are neither inwardly active, nor outwardly active; in contemplation you are not outwardly active, but the mind is alert; when you are running your physically active mind is not thinking; whereas tamas represents the suppression of both the inner and outer activities; and guṇa brāhmaṇa is one in whom satva-guṇa is pradhāna; more an introvert person.

And then the **second** possibility is this; rajō-guṇa is pradhāna; which means hyper active; and this rajō-guṇa is backed by satva-guṇa; rajō-guṇa is dominant, satva-guṇa is behind; because of this and tamō-guṇa of course is the least, in fact, you can use the formula, rajō-guṇa, satva-guṇa, tamō-guṇa. RST. First variety SRT. So SRT is contemplative, thinking, intellectual; RST is very very active, extrovert, outgoing; but since the satva-guṇa is behind the rajō-guṇa; and satva-guṇa stands for thinking, tranquility, nobility,

etc. he is active, but selflessly active. Very active, but his activities benefits most of the society. He also may take but the society benefits more. So this is called kṣatriya-svabhāvaḥ or guṇa-kṣatriyāḥ; RST.

Then the **third-svabhāva** is defined as RTS. Here also rajō-guṇa is dominant and therefore, not introvert, contemplative, or quiet, but highly active, but rajō-guṇa is backed by what; tamō-guṇa and satva-guṇa is least. 70-20-10% you can put something like that. Here what happens rajas predominance this person is also highly active, but the problem is since satva-guṇa is the least, the activities are highly selfish activities.

So thus selflessly-active is RST. Selfishly-active is RTS. In both cases Rajas is predominant, second line is different. And according to śāstra, RST character is called kṣatriya-guṇaḥ and RTS character represents vaiśya guṇaḥ.

And whoever is selfishly-active, all such people are guṇa-vaiśyas. We are not talking about his birth; we are not talking about his profession. Wherever he is born; whatever be the profession, as long as you are selfishly active, even if it is a religious activity, in which you want to get more money. I took our students to Amarnath and some contractor is there; he said he will arrange everything; cheated us. Took so much money and all the arrangements were very very poor; we have to stay in tents; for Amarnath route of 48 kms. There are no pucca building; therefore the tents have to be arranged; per tent he collected Rs.200-300 and every tent was leaking. And in the night, we had to sit in the bed which broke down, etc. Now it is a very noble service that they are doing, because we really to go to pilgrimage, and it is very nice service, we do not know anything, they are doing wonderful service, if it is used and they are all brāhmins by birth; the very association, a religious association.

Do not ask what I did? That is not the issue; what I want to say is: job is a religious job; but the motive is profit; then they become guṇa vaiśyaḥ; and then the last one is what? TRS. What is TRS? Tamō-guṇa is dominant, rajō-guṇa is lesser and satva-guṇa is the least. and since rajas and satva are less, thinking activity is also very minimum; that skilled activity is also minimum, unskilled activity is also minimum; therefore most of the time either sleeping, or sleepy. And if there is some activity, it is only mechanical thoughtless activity. Unskilled people, mechanical people, they are all called guṇa-śūdraḥ; whatever be the birth; whatever be their profession; such a character is called guṇa-śūdraḥ and such people are called guṇa-śūdraḥ. So thus guṇa-brāhmaṇa, guṇa- kṣatriya; guṇa-vaiśya; and guṇa-śūdraḥ; this is classification based on what? Guṇa.

Then what is the **second-classification** I said: **Profession-based**. We go by what the profession that person takes, not bothered about the character; but purely profession wise. Karma-brāhmaṇa, karma-kṣatriya, karma-vaiśya, karma-śūdraḥ.

Now the question is which profession comes under the first variety. The śāstrās says all the activities which are connected with the intellectual process; education, research, propagation, teaching; because all of them are connected with intellectual activity. Intellectual means both spiritual and non-spiritual; aparā-vidya as well as para vidya; including the scriptural study and propagation. The think-tank; the intellectual profession will come under what; brāhmaṇa karma; and whoever has taken that profession is a karma brāhmaṇa; all teachers come under karma brāhmaṇa; whether it is vēdic-teacher, vēdāntic-teacher, physics-teacher, chemistry-teacher; they are all karma-brāhmaṇa.

And the **second** profession is administration; providing the infrastructure in the society; for all the activities; maintenance of law and order; defense, administration, government; so taking care of the social needs is called kṣatriya-karma and whoever is in the field is called karma-kṣatriya; either in administration or in what you call defence field, which is connected with the orderliness; Kṣatriyā-karma and karma-kṣatriya.

And the **third** profession that is possible is all activities which lead to the economic growth; economic maintenance of the society; which is very very important; produce wealth. In those days producing wealth means agriculture; now lot of industry, all of them, because without generating wealth, other people cannot survive. So this is vaiśya karma and whoever is involved in trade, in business, in agriculture, in all of them, they are all called karma vaiśya.

And what is the **fourth** category? All the activities which help the other three; in the running of the other three departments; all the unskilled work, which had to help the karma-brāhmaṇa, karma-kṣatriya and karma-vaiśyas, all these three people require skills; but they can plan, but it has to be implemented by someone, manpower is required; they do not plan but they implement; all the unskilled work, which is done to implement the other three, is called śūdraḥ-karma, and such people are called karma śūdraḥ.

Thus karma-brāhmaṇa, karma-kṣatriya, karma-vaiśya and karma-śūdraḥ; and the most important thing to be remembered is: a person who is a karma-brāhmaṇa need not be or may not be a guṇa-brāhmaṇa; there is no rule that a karma-brāhmaṇa has to be a guṇa brāhmaṇa. I may be teaching vēda; then I am a karma-brāhmaṇa; but if I am interested in making profit, selling Vēdā; marketing-Vēdā, then I am guṇadathaḥ-vaiśya;

karma-brāhmaṇa but guṇa-vaiśya; thus one and the same person may be two; based on the way of looking; This is karmadaḥ-classification.

And then the last one is, we do not see either guṇa or karma, purely based on birth; when a person is born to a brāhmin by profession; because he is born to a brāhmin, if you are going to call him a brāhmin, then it is called brāhmaṇyam; jāti brāhmaṇa. We do not know his character yet; we do not know what profession he is going to take yet; but he is born to a karma-brāhmaṇa; therefore he is a jāti-brāhmaṇa; purely based on parentage. Thus we can have jāti-brāhmaṇa, jāti-kṣatriya, jāti-vaiśya; jāti-śūdraḥ. And suppose a jāti-brāhmaṇa becomes an MLA. He is karma-kṣatriya, because he is in Administration. A jāti-brāhmaṇa can become a karma-kṣatriya and suppose as an MLA, he takes lot of bribes; he uses it to only make money. There is no need to say suppose! In India, all administrators are like that; then he is guṇa-vaiśyaḥ; jāti-brāhmaṇa, karma-kṣatriya; guṇa-vaiśyaḥ; three-in-one. Similarly, any number of permutation and combination, you can see. OK.

Now the next topic we have to see whether there is any gradation among these four. Whether there is any gradation among these four? What is the view of the śāstrās? The śāstras say, when you look from the birth angle; jāti, there cannot be any gradation at all; all are to be equally respected; irrespective of one's jāti. Therefore jāti brāhmaṇa, jāti kṣatriya, jāti vaiśya and jāti śūdraḥ, all are equal. Only when we differentiate based on jāti, there will be problems. That is what we are facing now. It is not the mistake of the śāstras; but we are grading based on jāti; while this person knows, the other person is jāti-brāhmaṇa, but he does akrama. So then therefore how can he get respect from the other person; and therefore jāti cannot give a person superiority.

Then what about karma-wise division? Śāstra says from karma-angle also, all professions are equally important; the teachers are very important in a country, in fact, when the teachers are respected alone; they should become respectable, that is a different thing; when they are respected alone, the country will grow. And what about administration; this is also important; defence is also important; Pakistan came to Kargil or they will come straight to Delhi and then to Madras. So defence is also important; then what about economic well-being? That is also important; and what about all the people to implement these things? So therefore karma-brāhmaṇa, karma-kṣatriya, karma-vaiśya and karma-śūdra; all of them, are equal. Therefore nobody can claim superiority. That is why puruṣa-sūktam compares these four professions as the four organs of the body;

ब्राह्मणो मुखमासीत् ;बाहु राजन्य क्रिता ;ऊरू ततस्य यद् वैश्यः ;पद्भ्यागुं शूद्रो अजायथः

brāhmaṇō mukhamāsīt; bāhu rājanya kritā; ūrū tatasya yad vaiśyaḥ; padbhyāguṇm śūdrō ajāyathaḥ

To come here you require feet; and thigh; and then you require the hands for writing notes; and then if there is nothing in the head; what is the use. Therefore all organs are important, for the society, all the four classes are important, therefore there is no gradation.

Then what about guṇathaḥ, is there gradation? That we will see in the next class.

Hari Om

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Lord Kṛṣṇa is talking about varṇa-āśrama dharma, especially the varṇa-dharma as designed by him through the vēdās. And I was discussing this varṇa-dharma in the last class, wherein we saw that the society according to vēda is broadly classified into four divisions, brāhmaṇa, kṣatriya, vaiśya and śūdraḥ; and I also said that this division can be seen from three different angles; one is purely from the standpoint of birth; in which case, we give the adjective, jāti-brāhmaṇa, jāti-kṣatriya, jāti-vaiśya and jāti-śūdraḥ; purely because of parentage.

And thereafter we can again divide the society into four groups based on the type of profession that one takes; and based on that we saw again we can have karma brāhmaṇa, karma-kṣatriya, karma-vaiśya and karma-śūdraḥ. When a jāti-brāhmaṇa goes to rule the country; he will be a jāti brāhmaṇa but he will be a karma-kṣatriya; when he is doing business; he is a jāti-brāhmaṇa but karma-vaiśya; and similarly when one is going to do pure mechanical labour; then he will come under karma-śūdraḥ; even though he may be a jāti-brāhmaṇa.

And then I said that again we can look at the society from the angle of guṇa or character from the character angle when we see, we have got the four divisions, guṇa-brāhmaṇa, guṇa-kṣatriya, guṇa-vaiśya; and guṇa-śūdraḥ. And when a person is a jāti-brāhmaṇa and becomes an MLA or MP or Minister, he is a karma-kṣatriya alright, but when he uses that position, not for serving the society but to amass wealth, then character-wise, he is a vaiśya; guṇa vaiśya he has become. So thus, every human being can be seen from different angles and one person can be brāhmaṇa from all the three angles or he may be a brāhmaṇa from one angle, kṣatriya from one angle, vaiśya from one angle; thus all these three levels are there.

And thereafterwards I discussed the topic: is there any gradation among these four. And in this discussion also we have to ask a question from which angle. And we point out that jāti-wise gradation cannot be there. All are equal from the standpoint of jāti. Therefore jāti-brāhmaṇa, jāti-kṣatriya, jāti-vaiśya, and jāti-śūdraḥ, all of them are equal.

Then what about karma-angle; occupational-angle? That also I pointed out that all the occupations are equally important for the peace and progress of the society; and we saw in the Puruṣa sūktam, beautifully delineated brāhmaṇōsya mukhamāsīt; bāhu rājanya kritā; ūrū tatasya yad vaiśyaḥ; padbhyāguṃ śūdrō ajāyathaḥ. So the brāhmaṇa-profession, karma-brāhmaṇa is one who is responsible for the growth and propagation of knowledge; not only spiritual knowledge, material knowledge will also thrive only when there are scientists; not only they increase the knowledge, they teach also. And that is why brāhmaṇa asya mukhaṃ āsīt. Mukhaṃ stands for vāk, vāk stands for knowledge; knowledge is very important in a society.

And not only we require people to propagate knowledge, bāhu rājanya kritā; we require soldiers, we know very well, especially we are now suffering. Therefore a scientist can peacefully do research only when the country is protected from enemies. Therefore equally important is the soldier; including the administration, defence, all of them; and therefore that is compared to bāhu; bāhu means what; the arms. So therefore the head for knowledge, hand is for defence. So Society's head is guṇa-brāhmaṇa, and society's hand is guṇa-kṣatriya.

And if the society must be strong and grow well, even for research we require money, so grants are required; only then research can be done; many of the people in the West are able to grow in science only because they put lot of money; so without money, Brāhmaṇa cannot do his job; Kṣatriyā cannot do his job; and therefore money or wealth is important; and whoever takes care of that part is called karma-vaiśya; and therefore he is compared to what: ūrū tatasya yad vaiśyaḥ; the thighs and kneecaps. Knee caps are the important thing; because that is the weight-bearing part and that is why by thirty or forty, the first point of the body you become aware of is, Oh ho; I was not aware of the knee cap. It has to carry the body. Similarly the entire society is carried only because of prosperity, therefore karma-vaiśya is like the thigh of the society and then karma-śūdra is like the legs of the society; the very movement of everything is possible only because of it.

Thus Puruṣa-sūktam presents these four-varṇās as the four-organs of the society; and once we look upon them as organs, then we will know, every organ is important. Tell me, Kidney is important or Heart or Brain is important? We will know, when it fails; God bless;

let it not fail; Any organ fails; that is why when there is tooth ache, they will say the tooth ache is the most painful one; then it is headache; they will say headache is the most painful one; everybody claims that problem is the worst affected; every part is equally important and therefore all the professions are equally important; therefore profession_wise cannot be there. If there is a karma-brāhmaṇa doing pūja in the temple, he is important; do not look down upon him; or a professor, he is also important; a soldier is also important; business man is also important. And therefore karma-wise gradation we do not accept. Jāti_wise gradation we do not accept; and all our caste problems are only because jāti_wise gradation we tried to impose. Somebody wanted respect, just because he is a jāti-brāhmaṇa, and then it will not work.

And then finally, we have to see guṇa_wise. And śāstra says, guṇa_wise, there is gradation; character_wise, there is certainly gradation. A person of noble character is certainly superior; he has to be respected; he has to be worshipped, in fact, a truly noble man will not demand respect, people will automatically respect him. OK.

Once we accept gradation from the standpoint of guṇa; the question comes who is superior to whom. The answer is simple, guṇa-brāhmaṇa is certainly superior to guṇa-kṣatriya, guṇa-kṣatriya is certainly superior to guṇa-vaiśya; guṇa-vaiśya is certainly superior to guṇa-śūdraḥ; and therefore all the people should worship and respect whom; guṇa-brāhmaṇa, whether he is karma-brāhmaṇa or not; whether he is jāti-brāhmaṇa or not; irrespective of his birth; irrespective of his profession; a guṇa-brāhmaṇa should be respected.

The next question is why? Why should we respect a guṇa-brāhmaṇa? Very simple. Guṇa-brāhmaṇa is a sātvic-person, who is closest to self-knowledge and liberation. Guṇa-brāhmaṇa is closest to knowledge; because he is satva-guṇa pradhāna; he has to attain knowledge and liberation; liberation means oneness with God; therefore guṇa-brāhmaṇa is Īśvara samīpē vartatē.

Whereas guṇa-kṣatriya is slightly farther; because guṇa kṣatriya performs selfless actions and therefore a man of selfless service is certainly superior; but he is still farther from guṇa brāhmaṇa because guṇa kṣatriya will have to become a guṇa brāhmaṇa and then attain knowledge. So therefore he is twice removed; from selfless activity, he cannot get liberation; from selfless activity, he has to come to self-knowledge; for that he has to get satva-guṇa-pradhāna, which stands for knowledge and enquiry; therefore he is twice-removed.

And guṇa-vaiśya is still inferior because he is extremely active alright, but full of selfishness; and therefore a selfishly active person is further removed from God and

therefore he has to go three steps; from guṇa-vaiśya, he has to become guṇa-kṣatriya; selflessly active and from guṇa-kṣatriya, he has to become contemplative minded and he has to attain oneness with the Lord.

And guṇa-śūdraḥ is the lowest in the ladder; because he has not even started the selfish activity; there is neither selfish activity; nor selfless activity; nor knowledge. If all these three are absent; that person is closer to whom; not God; Not even human being; closer to animal; because there is neither selfish activity; nor selfless activity, nor knowledge; and therefore that person is closer to animals and therefore he has to get converted into guṇa-vaiśya; guṇa-kṣatriya, guṇa-brāhmaṇa and thereafter only Īśvara-aikyam; and therefore śāstra says everyone should respect a guṇa brāhmaṇa. And that is why in our purāṇic stories also, we have got stories of Nandanār and other people, who were not at all brāhmaṇās and who were not even allowed in the temple, the temple priests were looking down upon him; and then he stands out, then Bhagavān comes in the dream of the priest and says, you may be a jāti-brāhmaṇa, the priest may be jāti-brāhmaṇa; a priest may be even a karma-brāhmaṇa; Bhagavān says that Nandanār is what brāhmaṇa; guṇa-brāhmaṇa; and therefore you have to honour; you have to bring him in and therefore you have to carry him on the shoulders; and not only that in the 63 Nāyanmār stories you have to include him. Many of the saints in the 63 Nāyanmār category, are not jāti-brāhmaṇas at all; they are all guṇa-brāhmaṇas.

So therefore what is the lesson to be learnt; jāti_wise gradation not accepted; karma_wise gradation not accepted; guṇa_wise gradation accepted; and not only we have to respect a guṇa_brāhmaṇa; the śāstra says that all of us should become guṇa-brāhmaṇa; all of us should become guṇa_brāhmaṇa, that is the śāstric-injunction; therefore there is gradation.

Then the final topic in this that we have to discuss is; where do we have choice in this particular discussion; because we have got jāti_wise personality; karma_wise role we have, and guṇa_wise role we have; among these three; do we have choice at all; if at all there is choice, in which field do we have choice; On enquiry we will find, at the level of the jāti, we have no choice. Because we are already born. So in this janma; we have no choice at all; either we are jāti_brāhmaṇas or we are jāti_kṣatriyās or we were jāti_vaiśyas or jāti_śūdraḥ; we do not have choice; we cannot change from one jāti to another jāti. Certificate we get, if you pay the requisite fee of Rs.10 or 15. I am not talking about that; you cannot change the parentage; thank God, you need not change the jāti for liberation. I can happily accept my jāti, because my superiority or inferiority does not depend on jāti, because jāti_wise gradation is not accepted; therefore I accept my jāti and I am happy with my parentage; therefore there is no choice in jāti.

Then the next is, do we have choice with regard to guṇa. Suppose I am a guṇa-śūdraḥ; Can I become a guṇa-kṣatriya; can I become a guṇa-vaiśya; can I become a guṇa-brāhmaṇa is the question. Fortunately śāstra says, with regard to character, we do have a choice. It is possible for a guṇa-śūdraḥ to become guṇa-vaiśya; it is possible to become for a guṇa-vaiśya to guṇa-kṣatriya; character change is possible. In fact, all the sādhanās prescribed in the śāstrās, are only meant for this conversion. We are all born with tamō guṇa-pradhāna personality; because laziness is natural; ālasyam hi manuṣyāṅām śarīrastō mahān ripuḥ. Laziness is the intrinsic nature of the physical body; śāstram itself has said; now you may be happy; wonderful; there is Śāstras support. And the śāstra gives the reason also. What is the reason? Because the body is made up of the tamas aṁśa of the pañca bhūtas. I do not know whether you remember Tatva Bōdha. We had seen that the sūkṣma-śarīram is made up of the satva and raja aspects of the five elements, whereas the stūla-śarīram is made out of the tamas aspect of the five elements; and since it is the tamas behind the body, body tends to be lazy. We have to get everything done by sitting at one place. If someone is going nearby, we will ask them to get a glass of water. We will not get up. So śāstra says; but the śāstrās says that you have to break the tamas of the body; otherwise there will be no difference between you and an animal.

Therefore our first progress is what?; Tamapradhāna to rajapradhāna; the lazy person should become active-person. And therefore śāstra prescribes the entire ritualistic-kāṇḍa, all the rituals are to break our tamō-guṇa. Because our rituals involve physical activity. Do repeated namaskāra, sit, get up, do that and do this, etc. and that is why everyone says after-all God is within me; my heart; why can't I think of the Lord closing the eyes; why should I get up! Because all such mānasa pujas will appeal to us why, because we are lazy. So whenever your mind says stay; say No; get up in the early morning; go the temple, do pradakṣiṇam, etc. do namaskāra; sūrya-namaskāra; so all these ṣōḍaśa-upacāra-pūja, one of the important purposes is breaking tamō-guṇa, the laziness; so therefore, I switch over from tamas to rajas by karma-yōga; karma-kāṇḍam of the vēdās.

And then from rajō-guṇa I should go to satva-guṇa-pradhāna; because if I am highly active, it is very good alright, but I will never come to study the scriptures. No time for Gīta class. Therefore, over-activity, workholism is also equally dangerous and therefore having contributed to the society to a great extent, I should learn to withdraw and be contemplative and to shift from rajō-guṇa to satva-guṇa, the scriptures prescribe upāsana-kāṇḍam. Varieties of meditations. So karma-kāṇḍam is for from tamas to rajas; and upāsana-kāṇḍam for rajas to satva-guṇa; and once I have become satva-guṇa-

pradhāna, I am what: guṇa-brāhmaṇa I have become; I am fit for the next level; and what is the next level?; satva-guṇa to nirguṇaḥ or guṇātītaḥ.

That we will see in the 14th chapter; and that switch-over takes place because of jñāna-kāṇḍam of the vēdās. So thus, karma-kāṇḍam lifts me from tamas to rajas; upāsana kāṇḍam, upāsana lifts me from rajas to satva; jñāna-kāṇḍam lifts me from satva to nirguṇa or Īśvara-aikyam and therefore we all should become guṇa-brāhmaṇaḥ and guṇātītaḥ. Therefore in guṇa, there is a choice, and we should use the choice. In jāti, there is no choice.

And then what is the **final-one**. Karma. Do I have a choice with regard to karma?; the profession or occupation. We say with regard to karma also, we do have a choice. What kind of choice we have; we can choose the profession based on two types of norms; what are the two possible norms to choose the profession. The śāstra says either go by jāti, or go by guṇa. When you want to choose a profession, either go by jāti; jāti means what hereditary profession; a jāti-brāhmaṇa takes profession of brāhmaṇa, he becomes a karma-brāhmaṇa also; a priest's-son becomes a priest. In fact this was the one which was prevalent in India till very recently. They never had any problem with regard to choosing the profession, because whatever was the profession of the forefathers; if he is playing the Nadasvaram, the son would also start doing the same. And a Kṣatriyā son just rules the kingdom; therefore one method is choosing the profession by heredity; Jāti-based karma.

And what is the **second-alternative**; if you do not want to go by jāti, you go by the guṇaḥ; what type of personality I have, what type of inclination I have, based on that, I choose the profession; which one is better. If you ask, each one has its own advantage and disadvantage. Suppose I choose the profession based on jāti; what are the advantages.

First advantage is: I need not choose, because often the greatest problem is choosing. Even choosing the dress, for many people it is a great problem. Seeing this, this is good. Seeing that, that is good. So choosing is a pain. No headache at all, you choose profession of the parents, the greatest advantage is that you are exposed to atmosphere; to that atmosphere, even while he or she is in the womb of the mother. A musician's child has got a lot of advantage; because he listens to music, even when he is in the womb of the mother. After birth, even the mother's lulaby would be music. If a mother without saṅgīta knowledge sings a lulaby, even the sleeping child would get up.!! So therefore the child all the time listens either to vēdic-chanting or to music; so therefore the child is exposed and therefore it is prepared for that profession; in fact, most of the professions require training from early age; many of the Olympic champions,

gymnastics and all. Suppose you want to take part in gymnastics. You say Swamiji, even sitting down and getting up itself is a big problem; where to gymnastics. All the bones will break. Do you think that you can try gymnastics now or hereafter? You interview Natia komichi; whatever be the name; at the 2nd age of the 3rd year, they start; even the body has to be prepared for that; and therefore when the profession is hereditary; the preparation takes place in early ages, even the dietary disciplines are suited. Because in the tradition, brāhmaṇa's-food was different; kṣatriya's-food was different. If a person is going to the warfront, he cannot survive on brinjāls, drumsticks and lady's finger! They have to eat this and that. So therefore even the food items they were different according to the profession taken. Hereditarily he is exposed and the food habits he takes right from the beginning; and therefore he can smoothly get into that profession; that is the advantage.

But what is the disadvantage; the disadvantage is: by chance he does not like the profession, and then it becomes a miserable life. I take a profession because it is the parent's profession and then I do not like that, say as a vādhyār, wearing the pañcakacam, having the kudumi; and wearing the ear-jewels; (for both the ears, not one); so ear-rings in both the ears, all the other things he sees, he wants to do that, and he is a vādhyār, what to do; so therefore life can become miserable, if I do not like my job. So in jāti-wise choice of profession, the advantage is I can get training from very early stages of life but the disadvantage is if I dislike, it might become miserable. But still in our tradition, jāti based profession was predominant. Even now also, very many places, it is there. In Tirupati and all, there are many jobs, which are done by hereditary rights, including making that pātram; it is a family profession.

Now the **second-option** is what? I go by guṇaḥ; according to my inclination, whatever profession I like I choose; In this also, there are advantages and disadvantages. What is the greatest advantage?; if I take up a profession that I like; then there is no strain in the personality; in fact, I look for Monday; Sunday evening, if I do not like my profession, Sunday evening becomes a terror with the thought that I should get up tomorrow morning, have to go to the office. Five days a week, 8 hours; in fact, bulk of your life is spent in your office; and suppose you do not like, it creates a lot of psychosomatic problems; because there is split personality; you do not like what you are doing; you curse yourself that it is prārabdhaḥ and fate and that you are compelled to earn, etc. Therefore the greatest advantage is I enjoy what I do, doing what I enjoy, is a very important necessity for a healthy life. If I have to lead a healthy life, I should enjoy what I am doing. So that is an advantage; if I choose the profession according to my character.

But what is the disadvantage in this; the disadvantage is I can never get an early training because, I do not know what type of inclination I will have; until late 7 years or 8 years, 9 years of 10 years, I do not know what exactly I like. Therefore the choosing the profession may become difficult; many people do not know what they like; they will say, it seems I like that; and at other times it seems that is OK, etc. Someone says everything is OK; others say nothing is OK. That is a different case. So I am not very clear. So many parents give choice to the children to choose the subjects in the college; the children are not able to choose; and they will go and ask the Swamiji; what can the poor Swamiji do? So therefore it becomes a big headache to choose and not only that, invariably after you choose, the other thing will appear to be good; like in a hotel; after ordering the dish, seeing the next table's dish, you feel that it seems better; After ordering Uttappam, seeing Pūri, you would like to have that and vice versa. Do not say I am talking from experience. It is only psychology. With regard to everything, including a wife, or a husband.

So therefore human mind has got lot of problems; so after choosing I may always say the other profession is better; இக்கரைக்கு அக்கரை பச்சை ikkarikki akkari pachhai. Therefore I again change the job. There are many people, even after 50 years, this and that and they come, And therefore what is the disadvantage, I may not be able to choose clearly, and I may not get the advantage of early training. So therefore, there is a disadvantage; so in both advantages are there, disadvantages are also there; Therefore Śāstra says, go by any one of them; but until recently, it was jāti based profession; now that is going fast. And already violation had taken place in Mahābhāratha and all. Drōṇacārya was a jāti-brāhmaṇa but he joined what?; the Mahabhārata war. So there he took to what; a kṣatriya dharma, even though he was born a brāhmin; he choose kṣatriya karma somehow; and because somehow inclination for that; Asvathāma, Drōṇa, all these people. Whereas Visvāmitrā was born a kṣatriya; but his inclination was what; dhyānam, tapas etc. and he became the inventor of the greatest mantra; i.e. Gāyathri. He was not a jāti-brāhmaṇa.

Therefore śāstra says, either go by jāti, or go by guṇa; but only one warning the śāstra gives; let not money be the criterion for profession; let not money be the primary criterion for choosing the profession; once money becomes the criterion; all the people will run only for that profession where money comes; one time they were after bank; no work and more money; bankers please excuse. Not much work; but plenty of money and thereafter all the people will go to computer or something; all the people will go to one profession or the other and thus you will find that for certain professions too many people will be there; and for certain professions, there would be no one; and not only that, wonderful arts and crafts and music and dance form; they will all die.

In India in so many places, so many arts and crafts are there; hereditarily maintained; but all the people will drop and come to the city which is overloaded; and then we will do all white collared job and all of them will die away. Therefore śāstra says let not money be the criterion; either go by your talents and choose or go by your jāti.

And therefore, we have no choice in jāti, we have choice in guṇa and we have choice in karma also. This is the varṇa vyavastha which is designed by the vedās and the vedās are supposed by given out by God; and therefore as Lord Kṛṣṇa tells here. Hey, Arjuna, I am responsible for this design of cāturvarṇyaṁ.

Therefore Kṛṣṇa says here, look out the verse: cāturvarṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ; I have created the four-fold classification of the society; based on guṇa and karma; Kṛṣṇa here does not separately mention jāti because, during Kṛṣṇa's time, jāti and karma were identical, because Brāhmaṇa-jāti, they took up only brāhmaṇa-karma. Only in kali-yuga now, we have got division into three; at that time, a jāti-brāhmaṇa would be a karma-brāhmaṇa also; only guṇa wise he might be different; and now we have a jāti-brāhmaṇa, karma-kṣatriya, guṇa-vaiśya or guṇa-śūdra; therefore Kṛṣṇa refers to two; but jāti also is included in that; I have created..

But this is totally an aside topic What Kṛṣṇa wants to convey here is totally different; the idea is: Arjuna I am also very active therefore. So I am sṛṣṭi kartā; I am stithi kartā; I am laya kartā; I am vēdāsya-karta; vēdādvāra-varṇāśrama dvāra dharmasyapi kartā; kartā means I am active all the time. But the beauty is what; even though I am full of karma or activity, the activities do not bind me. So karma does not bind me.

What was Arjuna's worry; karma binds a person. Arjuna thought and therefore he was trying to escape from karma; and therefore Kṛṣṇa wants to say; Arjuna do not try to escape from karma; you cannot escape from karma, because again your guṇa will not allow. As I said; not only you are kṣatriya by birth; you are kṣatriya by character also; and if you go to forest, as I said, you will form an organisation of forest dwellers; and you will become the President or Secretary of FWA. FDA. Forest Dwellers Association. You will start something like that. So therefore you cannot give up karma; that is not in your blood; not only that, you need not give up karma also; you can enjoy peace in spite of karma. So tasya kartāramapi mām viddhi; understand that I am the doer of all those activities; but at the same time; viddhiakartāram; I am detached from all those karmas; I do not carry those karmas to my bed and worry that today this happened today like this; and what will happen tomorrow, etc. and disturb my sleep. Just thinking over those actions; therefore I am detached from those karmas; and therefore only avyayaṁ; unaffected; I am asaṅgaḥ.

Verse 4.14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति माम् योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४.१४ ॥

na mām karmāṇi limpanti na mē karmaphalē sprhā |
iti mām yō'bhijānāti karmabhirna sa badhyatē || 4.14 ||

कर्माणि karmaṇi **actions**, न लिम्पन्ति माम् na limpanti mām **do not affect Me**, मे न स्पृहा mē na sprhā **I do not have a craving**, कर्मफले karmaphalē **with regard to the result of action-**
इति iti **thus**, सः यः अभिजानाति saḥ yaḥ abhijānāti **he who clearly knows**, माम् mām **Me**, न बध्यते na badhyatē **is not bound**, कर्मभिः karmabhiḥ by actions

14. Actions do not affect Me. I have no craving with regard to the result of action – thus he who clearly knows Me is not bound by actions.

Kṛṣṇa says that karma cannot disturb me. Not only karma cannot disturb me; karma-phalam also cannot disturb me; karma also can give tension; and karma-phalam can give regrets or disappointments; so both are not there for me; therefore Kṛṣṇa says: na mām karmāṇi limpanti; karmas do not affect me; by creating tension; anxiety. And not only that; karmaphalē api mē sprhā nāsti; I do not have even the concern over the results of action. So I am not concerned about the result of action; because every action is going to create an appropriate result; and the Lord will never do any injustice to me, because as they say: I always get what I deserve; never what I desire. Therefore Lord is always just and therefore whatever has to happen according to karma, it will happen; therefore I am not concerned about the result. So here incidentally we have to note, planning for the result is one thing; worrying over the result is another. Vēdānta is never against planning; planning is extremely important; without planning you cannot do anything, even to travel by train or plane, you have to plan and purchase the ticket; therefore planning makes me efficient in the present; in fact, many people say that the research, they say you should take 85% or 75% of time, you should give for planning, give more time for planning; then implementation is easier and quicker. On the other hand, if you do not have plans, even if 100% time you give, things will go haywire. Therefore, vēdānta is not against planning; because planning makes me more efficient in the present. What is vēdānta against; worrying about the result vēdānta is against; because worrying over the result will not make me efficient in the present; it will make me only deficient in the present.

Planning leads to efficiency; worrying leads to deficiency; you become inefficient. How do you know whether you are planning or worrying? Many have confusion even in this. Many people are worrying while they think that they are planning. Actually what is

happening is worrying? How do you know? Very simple. Planning is a deliberate action, which you can fix and do at a particular time; whereas worry is not a deliberate action; it is a helpless happening; mechanical reaction. So planning is deliberate action; worrying is mechanical reaction; that is why you can never deliberately worry fixing up a time. Suppose you want to worry between 6 and 7 a.m., as part of your schedule, because you cannot spend time in the office to worry, and in that itself, 5 minutes' worry, on each member of your family, so therefore eldest son, 6.45. to 6.50; then the next daughter 6.50; and more time for the husband/wife, 10 minutes; can you do that? You cannot plan and worry, it happens; whereas planning is a deliberate action; and therefore plan and implement. And therefore once I have planned and decided to implement, thereafter, there is no use worry about after the ticket is booked, thinking what will happen on that day if some bandh is declared on that day; the train may not run at all; so therefore worrying whether the train will go or whether it will reach or whether I will get the connecting train or flight, it is not in my hands; I should put the itinerary properly and stick to it; and thereafterwards karmaṇyēva adhikārastē mā phalēṣu. Therefore we should not mistake the teaching; planning is not prohibited; worrying is. Therefore Kṛṣṇa says, na mē karmaphalē sṛṅhā; I am not concerned even about the outcome of the Mahābhāratha war. And why, Kṛṣṇa has escaped from this problem. So what is the special medicine he has taken; I said in the last class; remember, about how to cut the jackfruit and things to be done before that; oil your hands and the knife with coconut oil; and therefore before going in the rain, have an umbrella; raincoat, you do not stop the rain, but you do not get wet.

Similarly here also, what is the raincoat here; jñānam raincoat; Hey Arjuna, I have the knowledge; knowledge is power; knowledge is defence, knowledge is the best remedy for all the problems; even physical problems can be solved by knowledge; because knowledge increases our mental health and many of our problems are psychosomatic diseases. When mental health is improved, physical health will improve; and therefore my weapon is jñānam; that is why Lord Viṣṇu also holds what cakram; sudarśana cakram; Bhagavān Viṣṇu's-cakram; darśanam means jñānam; su darśanam means right- knowledge; so with the cakram of sudarśanam, I destroy the saṁsāra; ajñānam; ajñāna-janya-adhyāsa; adhyāsa-janya-karma; karma-janya-puṇya-pāpē, puṇya-pāpa janya-sukha-duḥkham; everything I cut; and what Kṛṣṇa says is: this sudarśanam cakram is not uniquely mine, you can also get this sudarśana cakra, jñānam. So therefore Kṛṣṇa says here mām yaḥ iti abhijānāti. So the one who knows this secret of mine; what is that secret; freedom in spite of activity. Not freedom from activity; not freedom from responsibility, but freedom in spite of responsibility. This secret; whoever discovers this secret.

What is that jñānam? Kṛṣṇa has not yet said; jñānam, jñānam he has been saying, but what is that jñānam we have not discussed; that is kept in suspense by him, so that you will continue to come to the class. The knowledge will be discussed from verse No.18 to 25. There we will get the secret knowledge known as self-knowledge, so the one who has discovered this secret knowledge, saḥ karmabhirna sa badhyatē; Even such a jñāni is also not bound by karma; just as bhagavan is not bound by his karma, jñāni is also not bound by his karma.

Verse 4.15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ॥
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ४.१५॥

ēvaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmātvam pūrvaiḥ pūrvataram kṛtam || 4.15 ||

ज्ञात्वा एवम् jñātvā ēvaṁ – **Having known thus**, कर्म कृतम् karma kṛtam **action has been performed**, पूर्वैः मुमुक्षुभिः अपि pūrveḥ mumukṣubhiḥ api **by the ancient seekers of liberation also**, तस्मात् tasmāt **therefore** त्वं कुरु कर्म एव tvam kuru karma ēva **you perform action only**. कृतं पूर्वतरम् kṛtaṁ pūrvataram **which has been done formerly** पूर्वैः pūrveḥ **by the ancients**.

15. Having known thus, action has been performed by the ancient seekers of liberation also. Therefore, you perform action only which has been done formerly by the ancients.

Here Kṛṣṇa says that this secret knowledge, self-knowledge; was not that secret; all the ancients or your forefathers also possessed this knowledge; I am not giving you an unique knowledge; this method has been used, employed by your forefathers successfully. Therefore he says pūrveḥ mumukṣubhiḥ ēvaṁ jñāntva; all your forefathers who were seekers, ēvaṁ jñātvā, they also gained this self-knowledge, in this manner; as I had discussed before, as I will be discussing alter also; the self-knowledge has been gained by your forefathers.

And what did they do; they did not run away from their responsibilities, just as you are trying to run away; they did not do that. They remained where they were; they were grihasthās; they were ruling the kingdom; but they were not affected; therefore karma-kṛtam; they were extremely busy; but inside they were cool like cucumber. They had that inner peace, in spite of external activities; and if your forefathers can do that, why can't you also get the same medicine.

Therefore Kṛṣṇa says: tasmāt, therefore, tvam api karma ēva kuru; You also perform your duties; remain in gr̥hastha-āśrama; do not think of sanyāsa; even though whenever

problems comes; and you feel that you have to run away; if at all one takes to sanyāsa, he should take sanyāsa when problems are not there; then alone it is a true need for knowledge; escapist sanyāsa is not accepted; and therefore Arjuna remain where you are and do karma; what type of karma, pūrvaiḥ pūrvataram-kṛtam, the same karma, which your forefathers performed. So here Kṛṣṇa is prescribing jāti-based profession; in fact all the smṛtiḥ granthas prescribe jāti-based profession only, which is now going. It is not followed now; but Kṛṣṇa is talking based on the practice prevalent in those days. More we will in the next class.

Hari Om

060 CHAPTER 04, VERSES 16-18

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Arjuna wanted to escape from his svadharma which is in the form of unpleasant action; which involves killing his own kith and kin. And therefore he found karma as a cause of mental worry. And also it is said in the scriptures: karmaṇa-badhyatē jantuḥ; by action, a person is bound. And not only it is scripturally true, and it appears to be true from our own experience also. Whenever we take up any action, there is a strain in our personality; because whether we will be able to successfully complete that action, we do not know; and therefore there is lot of tension; whether we will win the world cup or not. So before the undertaking starts, there is lot of anxiety, the result of the action is not totally dependent on our action, even though we do have a lot of power, even though we can influence the result of action, we cannot totally control the result of action, it is determined by so many factors; one team entering the final seems to be dependent on other teams' victory and defeat; So often our results seems to depend upon so many other factors over which we do not have control at all; and therefore the future is eternally unpredictable, giving us anxious moments; and when the future comes and it is not to our expectations; there is lot of frustration and depression.

Thus karma seems to be a cause of worry; before he starts, during its presence, and later when it gets converted into its consequence. And Arjuna experiences this intensely in the Mahābhāratha field, because it involves his own relatives, and therefore Arjuna wanted to escape from karma and Kṛṣṇa wants to teach Arjuna that one cannot escape from karma. Maximum you can do is you can change the karma from one action to another action; and often you find that when you change the field of action, it ends up as from the frying pan into the fire. So often the later one seems to prove that the previous one is better; like the Ambassador car they say; every later edition seems to bring glory to the previous one. Similarly often to change the servant and new servant

proves that the old servant was an angel. Only some stealing only. This man does many things. Maximum you can do is to change the action, you cannot give up the action. Therefore Kṛṣṇa wants to teach Arjuna how to be involved in action; but at the same time, not to be affected by the action, by insulating my mind from the tyrannies of the action; and for that insulation Kṛṣṇa wants to point out that there is only one ointment, like you apply the Odomus to escape from the mosquito. Similarly from the karma mosquito, you have got only one ointment, and that is called jñānam. And apply that jñānam and enter into Karma from which you can never escape; and once you insulate yourselves; not only karma will not disturb you; karma will begin to appear as a game or a sport.

As I had given the example before, when you do not know swimming, swimming pool will become a threat to you; it can destroy you; you can end up in a watery grave, if you do not how to swim; but if you know how to swim, the very same swimming pool would not only will not be a threat; it will become a sporting ground also; you enjoy.

Similarly, karma is like a swimming pool. By itself it is neither a cause of anxiety nor a pleasure, but it all depends upon what type of preparation I have. For a jñāni, karma is a sport; for an ajñāni, karma is a burden. And that is why when Bhagavān comes down and does lot of activities; we give the special name leela; Even destroying powerful enemies for Bhagavān is a leela; for a jñāni every action is a leela; leela means what?; a sport.

And Kṛṣṇa wants to point out that this method of insulting oneself from action is not only available for the Lord; it is available for every human being, only you have to choose to use that; and therefore he wants to introduce jñānam as a protection from the tension caused by karma.

And Kṛṣṇa says that this method is a new method that I am introducing; Hey Arjuna, this method has been used by your own forefathers; *ēvaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ*; and they have found it useful; why can't you use the good-old-method? So just as they show one advertisement; kollu patti; patti, daughter and grand-daughter; all of them use the same medicine; even the advertisers use that method; *ēvaṁ paramparā prāpṭham*; so Kṛṣṇa uses the same technique; your forefathers all these people have used, why cant you use the same *மருந்து* marundu; medicine.

Verse 4.16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥४.१६॥

kiṁ karma kimakarmēti kavayō'pyatra mōhitāḥ|
tattē karma pravakṣyāmi yajjñātvā mōkṣyasē'śubhāt || 4.16 ||

किम् कर्म kiṁ karma **what is action?** किम् अकर्म kima akarma **what is actionlessness**, इति अत्र iti atra **in this regard**, अपि कवयः api kavayaḥ **even sages**, मोहिताः mohitāḥ **are deluded**, तत् tat **therefore** प्रवक्ष्यामि ते pravakṣyāmi tē **I shall teach you**, कर्म karma **action**, ज्ञात्वा यत् jñātvā yat **knowing which** मोक्षसे अशुभात् mōkṣyasē aśubhāt **you will be freed from its evil effect, binding nature (saṁsāra)**

16. What is action? What is actionlessness? In this regard, even sages are deluded. Therefore, I shall teach you action knowing which you will be freed from saṁsāra.

So Kṛṣṇa wants to present jñānam or knowledge as the safeguard or the armour and once you say jñānam is the solution, for the problem of tension; naturally the question will come; jñānam about what; because you can never refer to jñānam without referring to the object of knowledge. Therefore what knowledge, do I acquire to protect myself?

And Kṛṣṇa wants to say, it is the knowledge of the nature of karma; what exactly is action; where does it arise; to whom does the action belong? We have been taking the action for granted. We see that we are doing lot of actions. Therefore we say I am doing the action. Therefore if you think that action belongs to you, then the question comes what exactly do you mean by the word "you" or "I". And therefore we have to get into the basic enquiry of what is the nature of karma, and where does karma arise. This enquiry is important because, we have taken for granted; just as we have been taking many things for granted. For generations and generations we thought that earth is stationary and the Sun is going around the earth. We had a geocentric system and at one time in history, Copernicus or somebody said that it is a heliocentric universe; Sun is in the centre and earth is moving around. Many people could not accept. Even the Church did not accept and even the Scientist was prosecuted; harassed and only recently it seems they accepted him; they forgave him; it was told many centuries back, and even recently there was a news item. So when everybody thinks, taking for granted that the Sun is going around the earth, because that is what we are seeing, and in the newspaper also regularly sunrise and sunset timings even now we talk of, and suddenly one person comes and tells the truth that sun does not rise and set but it is earth that is moving round in the opposite direction, first time it is rejected.

And after long time only we know that we are taking for granted, we never enquired into; like the apple falling; still what we do; we eat immediately and give a burp. Only a rare scientist thinks that why should it fall down and not go down. Thus in life, many things we have taken for granted and one thing we have taken for granted is the nature of action.

What is action; and to whom does action belong. And our basic misconception is that I am doing all actions and Kṛṣṇa wants to point out that Arjuna you are not doing any action at all. And when we listen to that, we are going to be as much surprised as the generation which first listened to the news that the Sun does not go round. And then we have to keep on listening and after 25 years perhaps we will say; not that we accept, perhaps it may be true. For those 25 years of vedānta; after that 25 years study, conviction is going to come and therefore Kṛṣṇa says Arjuna: karma svarūpa jñānam ēva parihāraḥ; If you want to get out of tension caused by your duties and responsibilities in life, you should know exactly what is the nature of karma.

And do not think that it is an easy subject, even great philosophers have analysed this and after long analysis they have come to wrong conclusion; it is such a subtle topic and therefore Arjuna I want to discuss that topic. So he says kavayaḥ api mohitāḥ; kavayaḥ means philosophers; great thinkers; even great thinkers are confused; atra with regard to this subject matter and what is that subject matter; kim karma; what exactly is action; and kim akarma; what exactly is actionlessness; or inaction. So what is action; what is inaction; iti atra kavayaḥ api; kavi does not mean a poet; kavi means a paṇḍitāḥ, even scholars are deluded and therefore what I am going to teach; tat, tasmāt, therefore being a subtle subject, tē karma pravakṣyāmi; I shall deal with the topic of the nature of karma; and this discussion is not merely of academic interest alone, this is not an arm-chair philosophy subject, but it has got a practical value in life also.

And what is the practical value, yajñātvā mōkṣyasē, by gaining this knowledge, you will get freedom; so you will be freed; you will be released from what; aśubhāt; from all types of pains in your mind; aśubham means amaṅgalam; amaṅgalam means pains or sorrows; caused by anxiety, tension, worry, and jealousy also; because when they say in the last ball; (being cricket season, that example comes), in the last ball, one team on the top; but the other team is on the bottom. So thus one and the same karma, gives one person the extreme happiness; another person or group of persons extreme sorrow also; so that means what; whether I should be happy or unhappy, I do not seem to have any control at all; that means the world seems to have the switch board of my happiness. If they switch on, we are on.

As somebody nicely said: Do you want to be a thermometer or thermostat; what is the difference between a thermometer and thermostat; thermometer is that which goes up and down depending upon this surrounding; the surroundings determine the condition of the thermometer; whereas thermostat, is that which controls the environment; jñāni is one who is the master of the situation; ajñāni is one who is mastered by, who is enslaved by the situation; and therefore by gaining this knowledge, you are released

from the tyranny of the surrounding, and the people, you are like a thermostat, unaffected by both karma, as well as the karma phala; You can fight the Mahābhāratha war, coolly. Aśubhaḥ means saṃsāra; you will be freed from saṃsāra.

Verse 4.17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥४.१७॥

karmaṇō hyapi bōddhavyaṃ bōddhavyaṃ ca vikarmaṇaḥ|
akarmaṇaśca bōddhavyaṃ gahanā karmaṇō gatiḥ||4.17||

कर्मणः हि अपि karmaṇaḥ hi api **prescribed action also**, **बोद्धव्यम्** bōddhavyaṃ **should be known**, **विकर्मण च** vikarmaṇa ca **prohibited action also**, **बोद्धव्यम्** bōddhavyaṃ **should be known**, **अकर्मणः च** akarmaṇaḥ ca **inaction also** **बोद्धव्यम्** bōddhavyaṃ **should be known**, **गतिः** gatiḥ **(for) the nature of action** **कर्मणः गहना** karmaṇaḥ gahanā **is subtle**.

17. Prescribed action also should be known. Prohibited action also should be shown. Inaction also should be known. (For), the nature of action is subtle.

So not only I am going to teach you about karma. I will also teach you two allied subjects, which go along with the topic of karma and I will teach you three things: what are they: karmaṇō hyapi bōddhavyaṃ; you have to clearly know what is the nature of karma.

And vikarmaṇaḥ ca bōddhavyaṃ; vikarma means viparītha-karma; wrong-action; niṣidda-karma; prohibited action; prohibited action is vikarma;

and akarmaṇaśca bōddhavyaṃ - you also should know what is akarma, what is known as inaction.

So therefore action, inaction and wrong action; so all these three you have to thoroughly understand; without knowing that you will have problem only; so ultimately knowledge is power; and why you should take the initiative to know?; because this knowledge will not automatically come to you; you have to work to gain that knowledge; and therefore he says: karmaṇā gatiḥ gahanā; gahanā means subtle; gatiḥ means nature; in this context, gatiḥ means svarūpam. In Sānskrīt one and the same word will have different meanings in different context. Word Gati has several meanings, in this context, it means svarupam or nature; and therefore karmaṇā gatiḥ means the nature of the action is gahanā, extremely subtle; that means what, without guru-śāstra-upadeśa, you can never understand.

Up to this Kṛṣṇa gives the introduction to jñānam, as an insulting material; and now hereafter, he is going to enter into that knowledge. What is that knowledge? He gives in the next verse.

Verse 4.18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४.१८॥

karmaṇyakarma yaḥ paśyēdakarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt || 4.18 ||

सः यः पश्येत् saḥ yaḥ paśyēt He who sees, अकर्म akarma actionlessness (of the self), कर्मणि karmāṇi in the action(of the body) च यः ca yaḥ (potential) action, and he who (sees), कर्म अकर्मणि karma akarmaṇi in the inaction (of the body), बुद्धिमान् buddhimān is wise मनुष्येषु manuṣyēṣu among men, सः युक्तः saḥ yuktaḥ he is a Yōgi, कृत्स्नकर्मकृत् kṛtsnakarmakṛt who has accomplished everything.

18. He who sees actionlessness (of the Self) in the action (of the body) and he who (sees potential) action in the inaction (of the body) is wise among men. He is Yōgi who has accomplished everything.

From the 18th verse, up to the 24th verse, Kṛṣṇa deals with knowledge which is a solution for all human problems, and this portion is the main topic of the 4th chapter, therefore this is an extremely important portion; 18 to 24. Not only in the 4th chapter, in the entire Gīta; this portion is important; and in this portion, Kṛṣṇa condenses the teachings of all the Upaniṣads; and because of this portion alone and similar portions alone, the Bhagavat Gīta is called an upaniṣad; iti shrimat Bhagavad Gītasu upaniṣadsu, if you call Gīta as an upaniṣad, it is because of this subject matter alone.

Karma-yōga is not the essence of the upaniṣad; Even bhakti is not the essence of the upaniṣad; and even aṣṭāṅga -yōga or meditation is not the essence of the upaniṣad; the essence of Upaniṣad is jñānam; and that jñānam is found in a few places in the Gīta; in the second-chapter, we saw in verse No.12 to 25, and the next place Kṛṣṇa gives the crux of the Upaniṣad, is this portion, 18 to 24, and here also, 18th verse is considered is a very very significant verse and not only significant verse, very difficult to understand also. A complex verse, because Kṛṣṇa uses the language of contradiction to make us think well. Otherwise we will superficially listen to Gīta, looking here and there. So we should not listen with 5% mind, we should apply ourselves totally; therefore Kṛṣṇa uses the language of contradiction. If you translate this verse literally, it will read funny.

So the first line says; the wise person sees action in inaction. Wise person sees action in inaction; and the wise person also sees inaction in action; what did you understand? So

the wise person sees action in inaction, and the wise person sees inaction in action; here what is the contradiction? If you see a thing wrongly, then can you be a wise person? Who is a wise person? If I say the clip is the clip, I am wise; that is knowledgeable. If I say, this is a book; then I am what? Ignorant person. So therefore when I see a thing wrongly, then I can never be called a wise person; whereas Kṛṣṇa says, the one who sees action in inaction, he sees rightly or wrongly?; In action what should we see; one who sees action in action must be having the right vision; and I should see inaction in inaction; that must be the right vision. But Kṛṣṇa says, the one who sees action in inaction and inaction in action, that person is wise. Thus if you translate this verse literally it does not seem to convey anything and therefore it requires a probing a little bit.

And that is why all the ācāryās like Śankarācārya writes a commentary very very elaborate and significant commentary on such verses. In all other verses, karma-yōga and all, they write a two line commentary. What is there to talk about? But when such verses come, Śankarācārya and other ācāryās write very beautiful and significant commentary and because of that alone we are able to understand also. So these verses are called the knotty verses of Mahābhāratham; So I have told you before; when Vyāsācārya wanted Mahā Ganapathy to become the scribe; Mahā Ganapathy put a condition that once I start writing, I cannot stop. So therefore you have to continuously dictate; if you stop in between, I will go away; now Vyāsācārya is not reading from a book; he has to compose and dictate; because he is the author; so Vyāsācārya said I will do that; I will put another condition; what is that: when you copy down; you should know the meaning and copy down. Normally whoever takes dictation; generally, they have to be thoughtless; that is why generally whenever renunciation comes they write remuneration. When I dictated to a student, renunciation alone gives mōkṣaḥ; he transcribed it as remuneration alone gives mōkṣaḥ; why because they cannot think. So therefore Vyāsācārya put a condition, that you should know the meaning. What he used to do is, he composes many verses and when it is exhausted, towards the end, he composes a knotty verse; (you can have both the spellings, knotty as also naughty!). It is called grantha-grandhi. And therefore when such a verse comes, Vināyaka has to stop and think of the meaning, without knowing the meaning he should write; by the time Vināyaka thinks and understands, next 1000 verses are composed and ready. Because Vyāsācārya; Vyāsāya Viṣṇurūpāya; and Gīta being part of Mahābhāratham; Gīta being part of Mahābhāratham, in Gīta also there are a few knotty verses; one verse was in the 2nd chapter,

या निशा सर्वभूतानां तस्यां जागर्ती संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मनेः ॥२.६९॥

yā niśā sarvabhūtānām tasyām jāgati samyamī |
yasyām jāgrati bhūtāni sā niśā paśyatō munēḥ || 2.69 ||

This is a knotty verse; without Śankarācārya's commentary, difficult to grasp. And here we have got a knotty verse;

Verse 4.18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४.१८॥

karmaṇyakarma yaḥ paśyēdakarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt || 4.18 ||

And we have got another knotty verse in

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥९.५॥

na ca matsthāni bhūtāni paśya mē yōgamaiśvaram |
bhūtabhṛnna ca bhūtastho mama"tmā bhūtabhāvanaḥ||9.5||

Kṛṣṇa uses the language of contradiction. He says the whole world is in Me; and in the next line He says there is no world in Me. What will you understand? Thus the literal translation is: wise man sees action in inaction; and he also sees inaction in action. So what does he want to convey, we should understand.

This can be clearly understood when we know the basic teaching of Vedānta that every individual consists of two parts in his personality. Every individual, according to Vedānta, which is the basic teaching of the Vedānta, consists of two parts, one is the body-mind-complex part called anātma; anātma-aṁśa or dēha-aṁśa; and this second part is the consciousness principle, which pervades the body-mind-complex because of which alone the body-mind-complex is sentient. Just as this bulb is not an individual entity, there is a bulb and filament; bulb may be compared to the stūla-śarīram, filament may be compared to the sūkṣma-śarīram; something to compare, and you think that the bulb and filament together is giving light, but other than the bulb and the filament, there is another invisible principle because of which alone, bulb has become a source of light, which we know as the electricity principle. Similarly, according to vēdānta, every individual has got a bulb and filament, the stūla, sūkṣma śarīram complex called dēha or anātma; and there is another principle, another invisible principle like the electricity; which is inherently pervading this body-mind-complex, as even the electricity pervades the filament. And the electricity is an independent principle, which continues even when the bulb is broken or fused. When the bulb is fused, the electricity is not gone; if there is any doubt, you can check putting finger, and get instant mukthi. Vidēha-mukthi you will

get; It is invisible but it is there because of whose presence alone, the bulb is bulb; - śrōtrasya-śrōtram; bulbasya bulb.

Similarly, Vedānta says, the body-mind-complex is blessed by the consciousness principle. Even though the bulbs are many in number, the flowing electricity is one, which is not only in every bulb, it is in-between also; which you do not see; passing through the wires; you do not see; but it is there; but wherever there is a medium of manifestation, the electricity expresses in the form of light. Similarly, consciousness like electricity; very careful, consciousness is not electricity, OK; do not think that whenever power goes, consciousness is also goes. So therefore it is like electricity and you are all, you and this body, are all like bulbs and blessed by the touch of consciousness, the body is live and sentient; and capable of transacting with the world. This consciousness-principle is called ātma, the body-mind-principle is called anātma; the consciousness-principle is called dēhi; the body-mind-principle is called dēha; the consciousness-principle is called the ātma; and the body-mind-principle is sometimes called ahaṁkāra also; the ego and the self.

And about this ātma and anātma, we elaborately studied in the second-chapter, it will be very very fine, if you remember all the details. So there we saw that Ātma is one, anātmās are many; just as electricity is one and bulbs are many; and ātma is all pervading, whereas anātma is limited; like that five or six differences we saw. One is nityam, one is anityam; one is ēkaṁ, another is anēkaṁ; one is nirguṇam, another is saguṇam; one is nirvikāram, another is savikāram, various differences we saw and I would request you to go through the second-chapter. Then this whole section you will remember well; and there while talking about the difference, one difference we emphasised; which is going to be emphasised in this portion also. And what is that? The consciousness principle, the ātma, being all pervasive like space, it cannot do any action; because action involves movement; any action; physical action involves physical movement; mental action involves mental movement; which is called thought-movement; therefore, chalanātmakam-karma; and whatever cannot move, cannot do action; that is why this space cannot do any action; travelling from one place to another; air can move; fire can move; water can move; earth can move; and therefore they can do lot of actions; whereas the space is akartā; and therefore the first lesson that Kṛṣṇa wants to emphasise in this verse is that ātma, the awareness principle; is ever action_less; it is ever free from karma. In fact, it need not renounce karma; why it need not renounce karma; why it need not renounce karma; it should have. Suppose I say, I gave up ten acres of land; and then you ask me, when did you possess it; I never had it; you can give up only what you have. If I can give up what I do not have, I will donate this land to

people; just take it I will say. So therefore giving up is possible only when I possess and Kṛṣṇa wants to say that the consciousness-principle is ever free from karma.

Then the second lesson that Kṛṣṇa wants to give is that the body-mind-complex otherwise called ahaṁkāra or ego, can never be free from action; because it is a finite entity; and it is a material entity; it is made up of matter. If you are a science student, it contains chemicals; it is varieties of chemicals joined together; that is why you call it bio-chemistry; why bio-chemistry is possible, because the body consists of chemicals; it is material; or if you study it śāstrically, the body is made up of five elements; therefore it is pāñca-bhūti-śarīra; and matter is in eternal motion. While consciousness is eternally motionless, matter is in eternal motion; and that is why even when I see a motionless object, like a wall; superficially seeing it may appear motionless, but scientifically if you study, it is nothing but an atom bundle; and an atom consists of neutrons and protons and electrons, and constantly electrons are in motion; so we think that it is motionless; but at the subtle level it is.

So one person, Fritja of Capra, he wrote the Tao of physics; in that book, he has given the picture of Natarāja's Eternal Dance. Natarāja is in eternal dance. How do you know that he is eternally dancing? If you look at his jaḍa, it is always parallel to the ground; tell me, when will the jaḍa be parallel to the ground, it is possible only under one condition; when it is fiercely moving; that is why whether it is in Natarāja's picture of an idol; the hairs are in the parallel level; indicates what: Natarāja stands for the viśva-rūpa, the universal form; and he gives the explanation, in the picture itself; protons, neutrons, matter, etc. It is a wonderful study by a Westerner, but he is influenced by our teaching well. So therefore, you take this smallest atom, it is in perpetual motion; you take the biggest galaxy, the earth is itself moving 1000 miles per hour or something; and it is moving around the Sun at 60,000 miles per hour; we are thinking that it is still; but we are also rotating at 60,000 miles per hour. And the whole galaxy is moving; again millions of miles per hour or something. And therefore at anātma level; motion can never stop; it is eternally in motion. And when you see anātma is in rest; even at that time also; there is motion in potential form; that is why when you are planning, when you have got some important thing to do; Swamiji, my son is going to America; this is the time for children to go to America; and getting a visa is difficult; you may get admission to svarga; but not an American visa; and therefore they are interested in more adhr̥ṣṭam; therefore for puṇya phalam, Swamijis are becoming important; so therefore the interview is after a month or a week; but constant restlessness; therefore even though I am not doing any action; there is the potentiality, like a spring in tension, it is waiting; therefore Kṛṣṇa wants to say that at anātma level, karma cannot be given up, ātma-level, karma need not be given up.

Therefore what is wisdom? Accept actions at anātma level; never try to escape from action; and own up the actionlessness or permanent rest in ātma level. I am ever restful, peaceful; at ātma level; and at anātma level, all the time, one action or the other will be there; this wisdom is called jñāna karma sanyāsaḥ; and this idea Kṛṣṇa wants to convey in this verse; karmaṇyakarma yaḥ paśyēd; a wise person sees the actionlessness of the ātma; the permanent peace of the ātma; when karmāṇi, even when there are actions at anātma level; so he does not find peace by stopping the action; but he discovers peace in spite of action. By stopping the action, do not try to get piece; like many people saying. Swamiji, after the last child is educated and I am free; I can attend all your classes; can come to your Aśrama. Many people have promised; now everything is settled, and he is not able to come to even the classes which he was attending earlier. Previously when he was employed, he had time; after retirement, they promised all the cases; what happened? They dropped the earlier class itself. Therefore, there is no waiting for the sea to become waveless to take a dip in the sea. We always think that all these things will be over; and thereafterwards one day I will start Vedānta.

So **never try for leisure at the end of action; discover the leisure amidst the action;** in spite of the action. So therefore jñāni sees the inner-actionlessness amidst outer-activity. Inner-inactionlessness means what; actionlessness at the level of ātma; outer-action means what? Action at the level of the anātma. Therefore, karmāṇi; anātmanaḥ karmāṇi; akarma; ātmanaḥ akarma, yaḥ paśyēt; now it is clean. The one who sees the actionlessness of the ātma amidst the actions of the anātma; take the example, even when the hand is moving, they know there is something which is not moving; what is not moving; the light which is pervading the hand, which is pervading the hall, which illumines the hand, because of which the hand is known, that light does not have motion; even when the hand is moving. Similarly, even when the body and mind are violently active, what does not move; the awareness-principle does not move at all; that awareness principle jñāni turns his attention towards. Like in a movie also; even when the characters are violently moving; what does not move; imagine the screen also starts moving, in fact characters should move and screen should not move; only then movie is possible; imagine vice versa; the characters are stationary and the screen is moving; like that life is a movie in which the awareness is the screen; and the body-mind and all the worlds are the characters moving; turn your attention to the motionless screen and recognise the screen and then enjoy the movie; so this is first part.

And what is the second part; akarmaṇi ca karma paśyati. The wise person sees action in the inaction. How is it possible? Here what Kṛṣṇa wants to convey is, when the body-mind-complex is resting; either during sleep or at any other time of the day, superficially seeing; it looks anātma is actionless; this is what everybody will say. As I gave the

example, the wall is motionless; Kṛṣṇa wants to say that even when the body-mind-complex is actionless, there are actions in potential form. That is when you go to bed, so many actions to be done tomorrow, they are all there in your mind; when you sleep, if you are aware of, the moment you wake up, you become aware, that you have to go there, go here, do that, do this, etc. you just spring from the bed and rush. So during sleep, what happened to all those actions; they were not absent; they were all waiting in seed form. And therefore what is the meaning of this portion; wise person sees potential action, karma means potential action, where? akarmaṇi, in the actionlessness of the body-mind-complex. The wise person sees potential action in the actionlessness of the body-mind-complex, which means, body-mind-complex is ever active; either outwardly-active, explicitly-active or potentially-active; whereas ātma is ever actionless.

And what should a person do? The wise person should be aware of this fact; whenever the actions begin to overwhelm a person. We enter into various activities in life. Later what happens; we know how to enter, like Abhimanyu's padmavyuham; but the problem, he does not know how to get out; similarly, we put our hands and legs all over, and later we do not know how to come out. In Kerala, they give the example of നായരുകൾ പിടിച്ചു പൂലിവാലു് nāyaru piṭicca pulivāl. (Nayars please do not misunderstand, excuse me). It is a popular saying; this fellow caught hold the tail of a tiger and then what happened; the tiger tried to attack him; therefore he caught hold of the tail; that he is behind; the tiger is trying to turn; therefore he also runs; he started running round and round; initially he has the energy to run; the tiger has enormous energy; but we do not have; after 15 minutes going round and round, I am in trouble; even if I leave, even if I continue to hold, I am in trouble; because I am tied, and I cannot leave the tail, as I will be eaten. This is called nāyaru piṭicca pulivāl.

Similarly, I enter into so many fields, so many relationships and I do not know how to get out; that is the time when we feel that we have been caught up in a snare; we are struggling and suffering; when we feel actions are overwhelming. As long as you enjoy actions, no problem; but when the actions are overwhelming; you look for some place, which is free from all the disturbances, śāntam, śivam, and the only centre which is eternally calm is what your own svarupam and if I know how to dip into my śānta svarūpam, it is like deriving tremendous inner strength; so that we can again get into activity and enjoy and therefore wise person enjoys activity, and whenever he has stopped activity, he knows how to dip into his svarupam.

मनोबुद्ध्यहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योमभूमिः न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥१॥

manōbuddhyahamkārācittāni nāham
na ca śrōtrajivhē na ca ghrāṇanētrē |
na ca vyōmabhūmiḥ na tējō na vāyuḥ
cidānamdarūpaḥ śivō:'ham śivō:'ham ||1||

There is that tranquility; that calmness is there in us; only we should know how to dip into that; and Bhagavān wants to give you a taste of that ānanda, when you withdraw from all your body-mind; what ānanda there is Bhagavān wants to give a taste; like in the TVs they have the trailers, next week. You want to taste that drama. Similarly Bhagavān also wants to give you the taste of dis-identifying from the body-mind-complex, which you enjoy every day; when?, during sleep. You are no more identified with your body; you are no more identified with your mind; therefore you no more have a kartā-personality; therefore bhoktā is resolved, and kartā is resolved. And what is the state of deep sleep; absolute ānanda; that is why we are ready to sleep anywhere including dash dash..... So where do you find the ānanda; you are dipping into your own nature because, in sleep you do not have any sense pleasures; where do you get the ānanda from; the inner ātma svarupam; yat suṣuptō nirviṣayaḥ ātmānandaḥ anubhūtayē. The only problem is we get up from sleep and get into trouble; for jñāni he has got this ātma ānanda available all the time; he can dip at any time; and therefore sa buddhimān; such a person is a wise person; among all the human beings; saḥ yuktaḥ, he is called a real yōgi; and kṛtsnakarmakṛt, he is a person of fulfilment. When I say he, she also; do not get angry. Therefore he or she enjoys total fulfilment; and this verse being a subtle verse, Kṛṣṇa himself elaborates this verse in the following verses; therefore from 19 to 24, is a commentary on 18th verse; which we will see in the following classes.

Hari om.

061 CHAPTER 04, VERSES 18-20

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By way of introducing the nature of karma, Lord Kṛṣṇa is discussing the essence of the Upaniṣads in these few verses beginning from the 18th, up to verse No.24. And of these verses, 18th is the key verse; wherein Kṛṣṇa talks about Ātma-anātma vivēka; the difference between the higher-I in me, and the lower-I in me; the higher-I is called ātma; and the lower-I is called ahamkāraḥ.

And the higher-I ātma has been talked about in the second-chapter, wherein Kṛṣṇa pointed out that this ātma is of the nature of consciousness, distinct from the body, pervading the body; it is one and all pervading. And Kṛṣṇa wants to highlight one aspect of the ātma here; viz., ātma as akartā; it does not perform any action at all; it is only a witness. And this akartā-ātma, this ēka-ātma; this pūrṇa-ātma is my higher-nature; and I have got a lower-I also called ahaṁkāra; and this lower-I is nothing but the mind; the mind-principle is called the lower-I.

And according to the scriptures, the mind by itself is inert; but the mind can become sentient blessed by the higher-I; just as the filament in the bulb becomes a bright source of light when it is blessed by the electricity; the filament is not bright by itself; but blessed by the electricity; the filament becomes bright and this place is illumined. Similarly the mind is like a filament; it is matter-principle, but it is made of the special matter called sūkṣma bhūtani and because of its nature, just as we use tungsten filament, which has got special feature; similarly the mind has got its special nature and when such a mind is pervaded by, blessed by the ātma tatvam, the mind becomes a sentient mind; and this sentient-live-mind is called ahaṁkāraḥ; which is kartā and bhōktā. So this finite mind, this finite live-mind, this finite ahaṁkāra, kartā-bhōktā; is my inferior-I, called the ego; and Kṛṣṇa wants to say that, this ahaṁkāra has to perform the action because it is its nature; it cannot remain quiet. And as even the ahaṁkāra performs the karma, inevitably; according to the moral laws of the creation, the ahaṁkāra has to accumulate puṇyam and pāpam. Ahaṁkāra means mind blessed by consciousness, remember. And this ahaṁkāra, exhausts part of the puṇyam and pāpam, and often lot of puṇya-pāpams remain unexhausted and it is carried forward to the next janma; and at the time of the death; it is this ahaṁkāra , which leaves the body. I, the higher self, which is pure-consciousness," "I" cannot leave the body because consciousness is like space, all-pervading. So thus I-the-higher-self, called the ātma; do not do any karma, am free from puṇya-pāpa, and do not travel at all; I am incapable of travelling; but this lower-I, the inferior-I, the ahaṁkāra , is not only capable of doing action, but it is capable of travelling also; and when this ahaṁkāra quits the body; then the body becomes dead body. Because the problem is the body cannot be directly blessed by the ātma; the body becomes sentient only through ahaṁkāra ; just as the bulb becomes bright only through the filament. Similarly, the moment ahaṁkāra quits, the body is like a bulb without a filament; even though ātma continues to pervade the body; the body cannot be sentient because the medium called ahaṁkāra has quit the body.

And this ahaṁkāra alone takes another body and again exhausts the puṇya pāpam and in the process acquires fresh puṇya-pāpam; and thus punarapi-jananam; punarapi-maraṇam, saṁsāra cycle continues for ahaṁkāra ; and there is no way of stopping this

ahaṁkāra , because this ahaṁkāra is motivated, activated, because of our identification. And what Kṛṣṇa says, by self-knowledge we learn to own up the higher-I, rather than the smaller-egoistic-I.

And the moment the shift happens, ahaṁkāra loses the fuel as it were, it is like a cycle, wherein the pedaling has stopped. So when you stop pedaling the cycle, what happens; because of the previous momentum, it continues to run, but without the support, the cycle cannot run long; it will stop. Similarly, in the case of a jñāni, ahaṁkāra gets no more patronage. It has got a functional nature, but it cannot bind this person. And this shifting of the I, from the inferior-I, the ego, to the superior-I, the ātma, is called wisdom.

And Kṛṣṇa says, saḥ buddhimān; and since I have shifted the I; from the inferior-I to superior-I, I own up my akartā nature all the time; even when the inferior-I, the ahaṁkāra is active; I do not claim the activity of the ahaṁkāra , I say that in the presence of the actionless-I, the ego is acting; 'I' am free from all the action; so this detachment from ahaṁkāra is the benefit of wisdom. Saḥ manuṣeṣu buddhimān. The one who does not allow his ahaṁkāra to wag its tail.

Otherwise like some people taking the dog for walking; you will find that you will wonder whether they are leading the dog, or the dog is leading them. Like the Alsatian; this fellow will be running behind. Therefore now I am slave of ahaṁkāra; I am subjugated by ahaṁkāra, I am overwhelmed by ahaṁkāra's punya pāpam; in the case of a jñāni, ahaṁkāra is put in its place; it has got a functional nature; but I am not enslaved by the ahaṁkāra ; and therefore Kṛṣṇa says, saḥ yuktaḥ; he is a yōgi, he is a master; and he is called a Svāmi.

So Svāmi the word, even though we generally use for a monk or a sanyāsi, really the word Svāmi means the one who is the master of his own ahaṁkāra. And when I am master of the ahaṁkāra , Svāmi so and so, is invariably followed by ānanda; Svāmi so and so ānanda; but as long as I am subjugated by the lower-I, I am no more Svāmi, I am dāsāḥ; I am a slave. What is Svāmi's opposite is asāmi. All the ignorant-people asāmis; and asāmis is invariably followed by duḥkham; that title duḥkham you need not add, because by looking at the person's face itself it is evident; whether this person is Svāmi or asāmi.

So therefore Kṛṣṇa says that sa yuktaḥ; he is the master; yōgi, and sa kṛtsnakarmakṛt; he is a person of accomplishment; all accomplishment, he is an accomplished person. Why we do say a jñāni is an accomplished person? It is a figurative expression. When human-beings are trying to accomplish things; what is the driving force? Any human beings' any accomplishment or any pursuit, the driving force is without those

accomplishments, I feel small. That is why always people say, I want to be somebody in life; because now he or she feels that now he or she is nobody. And therefore since I have a sense of smallness; through accomplishment, I am trying to be somebody, I am trying to be full and complete; fulfilment or pūrṇatvam is the goal. Somebody wants pūrṇatvam through Wimbledon tennis title; another one wants through world cup; another one through some other thing; so the driving force is pūrṇatvam; and the unfortunate thing, he never gets the pūrṇatvam; as ahaṁkāra , the finite ahaṁkāra , whatever be my accomplishments, finite ahaṁkāra plus finite accomplishment, is equal to finite ahaṁkāra . Previously I was a miserable bachelor, BA; now miserable Master of Arts, MA; miserable Phd; and miserable-I continues because **finite plus finite is equal to only finite and not infinite**. It is the finite ahaṁkāra struggling to become pūrṇaḥ; and life becomes a failure.

And why it is a failure; because my direction is wrong; how can finite become infinite. I never question. And in the case of a jñāni, he never struggles for making ahaṁkāra become infinite; because he knows body will be finite; mind will be finite; the knowledge you study for hundred years, 24 hours, the knowledge you will have will be finite; as they say specialisation is: when you know more and more of less and less; previously I knew less and less of more and more; now I know more and more of less and less; so therefore do you think intellectual fulfilment is possible in the field of knowledge?! Therefore ahaṁkāra can never become pūrṇaḥ; therefore jñāni does not struggle to make ahaṁkāra pūrṇaḥ; he accepts the ahaṁkāra as it is; and enjoys doing whatever the ahaṁkāra can do; a few more sciences I can learn; and but I do not hope to complete all sciences.

And when there is an urge for pūrṇatvam; jñāni does not see the pūrṇatvam in the ahaṁkāra , because he knows it is impossible; so when the pūrṇatvam urge is to be fulfilled; he goes from the lower-I to the higher-I; because the higher-I was pūrṇaḥ; is pūrṇaḥ and will ever be pūrṇaḥ. Therefore jñāni enjoys pūrṇatvam at the higher level; and enjoys activities at the ahaṁkāra level; and therefore there is no struggle and therefore throughout he is pūrṇam; he does not postpone the pūrṇatvam; I am doing a project and after the project is complete, I will be pūrṇaḥ, He never has such hallucinations; such illusions he does not have; one project is completed; another project is going to come.

Therefore I enjoy doing projects and not for pūrṇatvam, I enjoy doing projects owning up my higher pūrṇatvam; and that is why I am ready to quit the world also at any time. Who is going to continue or whether it will be continued at all; etc. no such anxieties; I

enjoy doing things, but my pūrṇatvam is all the time there; and therefore, kṛtsnakarmakṛt means jñāni has discovered the pūrṇatvam at a higher level.

Verse 4.19

यस्य सर्वे समारम्भः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥४.१९॥

yasya sarvē samārambhāḥ kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ || 4.19 ||

यस्य yasya **he whose**, समारम्भा सर्वे samārambhā sarvē **actions are all**, कामसङ्कल्पवर्जिताः kāmasaṅkalpavarjitāḥ **free from desires and fancies**, ज्ञानाग्निदग्धकर्माणम् jñānāgnidagdhakarmāṇam **and whose actions are burnt by the fire of knowledge** बुधा आहुः तम् budhā āhuḥ tam **sages call him**, पण्डितम् paṇḍitam **wise**.

19. He whose actions are all free from desires and fancies and whose actions are burnt by the fire of knowledge – sages call him wise.

As I said in the last class, these verses are a commentary on the previous verse which is key verse. 19 to 24 is a commentary on the 18th verse. So now once a jñāni has discovered pūrṇatvam, will there be a motive in him to do any work. This is the basic question, people ask. Because generally the activities are born out of dissatisfaction; and there is also a popular saying also that necessity is the mother of invention.

And therefore the general complaint is that now people are working and accomplishing, because they have dissatisfaction; and therefore dissatisfaction and the need is the motive force; and if all the people are going to be satisfied with themselves; aham pūrṇaḥ; then there will be no motive for work; thus the whole world will be what; contented; and people ask contentment means you do not work; in fact, there are people who say that India is backward because of the philosophy of contentment. You should have the drive; which means that you should be eternally discontented. What a philosophy!, you should be eternally unhappy; only then you will work further; and therefore, the philosophy is **discontentment alone leads to work and accomplishment; contentment means one will not work at all**; this is the misconception of the people; but what Kṛṣṇa wants to say is: a person can work with contentment.

In fact, the true service comes, true work comes out only when there is fullness; and a person's contribution with fullness will be immensely greater because he does not have any axe to grind; because otherwise whatever activity I take, there will be a tinge of selfishness. Because I want to get something out of it; but Kṛṣṇa says, a jñāni alone can contribute with contentment and now the question is: if jñāni has contentment, then

what will be the driving force; our scriptures say then the driving force will be purely of compassion; the greatness of wisdom is: the more a person becomes wiser, the more he identifies with the whole world; ignorance makes my mind smaller, selfish, **bothered about me and my family**; but in the case of a jñāni, because of universal identification, there is universal compassion; which is his nature. He does not show compassion; but compassion becomes his nature; just as a mother has got an instinctive love for the child; just as the tiger loves the baby; anybody comes around, it attacks; it is not born out of will; it is nature-driven; therefore the scriptures give the example, just as heat cannot be separated from fire; just as light cannot be separated from Sun; similarly compassion will become the intrinsic nature of a jñāni.

And that is why we use the title, ahētuka dayā sindhu; so the one who has compassion, without any motive; not that he wants something in return later; and backed by, motivated by this compassion, whatever he can do; he does; according to his resources; and not only according to his resources; according to the need of the situation; just like the mother is motivated by the compassion; what does she do the child; whatever the child requires, she does; if the child wants the mother to play with it, she does; not because she likes; the child needs it; if the child wants food she is going to give that; therefore the compassion gets crystallised into appropriate action; and that is why Kṛṣṇa said in the third chapter, lōkasaṅgrah karmāni; exactly like Bhagavān's avathāra. What is the motive of Bhagavān's avathāra?

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४.८ ॥

[paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām](#)
[dharmasamsthāpanārthāya sambhavāmi yugē yugē||4.8||](#)

According to the need of the society; Bhagavān takes form; similarly a jñāni is like Bhagavān, doing whatever is required according to the need of the surrounding, and therefore he says; samārambhāḥ; a jñāni is full of undertaking; as active an ajñāni is; so active a jñāni also is. If jñāni is also active; ajñāni is also active; what is the difference between them; he says: kāma-saṅkalpa-varjitāḥ; jñāni's-activity is not caused by discontentment; not caused by smallness; not caused by a lack in his mind; sense of loneliness; that is not the cause; as he said in the third chapter, naiva tasya kṛtēnārthō nākṛtēnēha kaścana. Without that activity also he is full. So therefore, finitude is not the force behind him. Therefore kāma-varjitāḥ; he is free from desires; desires to fulfill himself; so kāmavarjitāḥ; and therefore only saṅkalpa-varjitāḥ; he is free from all kinds of future projections. Why do we project; because now I am not comfortable with myself; now I am not at home with myself and therefore I picturise myself in the future, with a

house; how will I look; with this particular dress; how will I look; with that particular girl or boy, how will I look; with that particular degree, how will I look. If I look at the future-I, the ideal-I I look at, and the actual-I I see; there is a big gulf between the ideal-I and the actual-I. And now the actual-I is miserable, not happy; and therefore I want to quickly that ideal-I, but it does not come at all; when am I going to earn and build a house and can leave peacefully in the own house; and therefore there is a restlessness; there is a tension; there is anxiety; the child is born now and I am now thinking of its PhD. Lkg. admission struggle is going on now and I am thinking of which university PhD should be taken and dreaming about that and becoming restless. Why I am restless because I am not happy with the present-I. So therefore all the dreaming, building castles in the air, they are all expressions of dissatisfied-I.

That is what Dayānanda Svāmi beautifully says: **I have rejected myself and when I cannot accept myself, I cannot accept the world also**; I find fault with every person, every job, every set up, every house, and whatever it is; the problem is not with the world, self-rejection expresses in the form of world rejection. And **self-acceptance, expresses in the form of world acceptance**. Again Svāmiji beautifully says: a jñāni is at home with himself as he is and therefore at home with the world as it is and therefore no more dreaming and projections; he lives in the present day and I am fine as I am; and I enjoy doing whatever I can do, and whatever I have to do. Therefore he does not **travel from unhappiness to happiness**; therefore his travel is **from happiness to happiness to happiness** only. What a beautiful state of mind; so happily he succeeds; happily he fails also; happily he gets things done; and happily he is not able to get things done also.

There is no connection between the set-up and pūrṇatvam; set up belongs to a lower level; egoistic level and the pūrṇatvam belongs to a higher level. To put in Upaniṣadic language, the set up belongs to vyavahārika satta; pūrṇatvam belongs to paramārtica satta; he does not mix up the order of reality. Therefore there no more dreamings. kāmasaṅkalpavarjitāḥ; samārambhāḥ and jñānāgni-dagdha-karmāṇam. And another interesting thing happens and what is that; when a person is in lower-I, the karmās, the actions, do not produce puṇyam and pāpam. Ahaṅkāra vimudhātma, kartāham iti manyatē. Only when I am identified with ahaṅkāra ; that is why they say, when there is a sankalpa, then only it produces puṇyam pāpa; since jñāni does not have the crystallized-ego, it does not produce puṇyam and pāpam. That is why in Tatva Bōdha, we saw, jñāni does not generate āgami-karma. Jñāni does not generate āgami karma, fresh puṇya-pāpam at all.

So therefore he says, karmāṇam-dagdha, dagdha-karmāṇam, all his karmas are destroyed there itself; they give the example of a roasted seed; a roasted seed is a seed;

it looks like the other seed; and you can touch it, you can handle it; you can do everything; except one; it cannot germinate; A roasted seed, if you sow, it cannot germinate; except germination, everything else is common; Similarly, jñāni's-ahamkāra is supposed to be roasted seed like, this ahamkāra has got a functional existence; if you ask him who are you, he will also give all the bio-data or the ahamkāra description. Therefore functional ahamkāra is there; but it will not germinate into further saṁsāra; and therefore, it is roasted and for roasting which fire should you use. For roasting the seed, you use the local fire; for roasting the ahamkāra, what do you do, you require a different type of fire; and what is that fire, jñāna-agniḥ; the fire of wisdom; and by the fire of wisdom; jñāni burns down all his āgāmi-karma.

And tam paṇḍitaḥ āhuḥ; such a person is called a paṇḍitāḥ in Sānskrīt; paṇḍā means self-knowledge; itaḥ means endowed with; paṇḍā plus itaḥ endowed with means paṇḍitāḥ; endowed with self-knowledge. And Kṛṣṇa uses the word paṇḍitāḥ here just to remind Arjuna of the first verse of His teaching. Do you remember the first verse with which Kṛṣṇa begins the teaching. Not dharmakṣētrē, it is the beginning of the Gīta; and not of Kṛṣṇa's teaching. I am talking of Kṛṣṇa's-upadēśaḥ; it begins in the second chapter, 11th verse -

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥२.११॥

[aśocyānanvaśocatvaṁ prajñāvādāṁśca bhāṣasē ।
gatāsūnagatāsūṁśca nānuśōcanti paṇḍitāḥ ||2.11||](#)

That paṇḍitāḥ, Kṛṣṇa is defining here; who is the paṇḍitāḥ; who has roasted his ahamkāra and has made it incapable of producing grief; na anuśōcanti; roasted-ahamkāra produces healthy actions; roasted-ahamkāra is incapable of producing grief.

So tam paṇḍitāḥ āhuḥ; who gives this title; budhāḥ; budhāḥ means only the wise people can give such a title; suppose we have to choose a noble prize winner for physics, in the panel who should be there; to recognise a physicist; the panel must consist of physicists alone. Suppose one is carnatic music expert, so you put him in the panel to choose the best physicists; no. Similarly a jñāni has to be chosen by whom, only budh budhāḥ; only wise people can recognise another wise person, and such wise people call him a paṇḍitāḥ.

Verse 4.20

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

tyaktvā karmaphalāsaṅgam nityatṛptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi naiva kiñcit karōti saḥ || 4.20 ||

नित्यत्रितृप्तः nityatritṛptaḥ **remaining ever satisfied**, निराश्रयः nirāśrayaḥ **and independent**, त्यक्त्वा कर्मफलासङ्गम् tyaktvā karmaphalāsaṅgam **(and) renouncing attachment towards the result of action**, सः न एव करोति saḥ na ēva karōti **he never performs** किञ्चित् kiñcit **any action**, अपि अभिप्रवृत्तः api abhipravṛttaḥ **though very much engaged** कर्मणि karmaṇi **in action**.

20. Remaining ever satisfied and independent, (and) renouncing the attachment towards the result of action, he never performs any action, though very much engaged in action.

So Kṛṣṇa pointed out that a jñāni is free from kāma and saṅkalpa and as defined in the 2nd chapter 11th verse, jñāni is free from grief; na anuśōcanti; in short, jñāni is a free person. As I said the other day, the difference is between a thermometer and a thermostat. What is the difference between thermometer and thermostat; thermometer is the one which goes up and down determined by the surroundings; it is a slave of the surrounding; it is influenced by the surrounding; and when the temperature shoots up, the mercury shoots up and when temperature comes down; that also comes down; this is called ajñāni; and what about thermostat; it is not controlled by the surrounding, whereas that controls the surrounding. In the case of a jñāni, he is not overwhelmed by the situation, he keeps doing whatever he can do to change or to improve the situation. Therefore in one, one is a slave of the set-up, in the other, one is the master of the set up and what makes you a master is only jñānam.

Now Kṛṣṇa wants to point out that a person can gain jñānam, whatever be his status in life. It does not depend upon the lifestyle that one has. Ajñānam ignorance is the cause of bondage; jñānam is the cause of liberation; the set-up has nothing to do with bondage or liberation. And therefore, if a person is jñāni, then he is liberated even if he is amidst the society. On the other hand, if a person is ajñāni, he is going to be miserable even if he is in the best āśramam in Badrinath. So therefore the set-up does not determine, your āśrama; whether you are a brahmacāri, whether you are a Sanyāsi, or whether you are a grhastha; or whether you are a vānaprasthi; the āśrama does not decide. Your varṇa does not decide; you may be a brāhmaṇa, kṣatriya, vaiśya or śūdraḥ; that is why Śankarācārya wrote beautiful pañjakam;

चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

cāṇḍālo-:'stu sa tu dvijo:'stu gururityeṣā manīṣā mama || 1 ||

Even a cāṇḍāla is a jīvan-mukthā and he is a universal guru; if he has wisdom; and even if he is a greatest brāhmin, if he is ajñāni, he is a saṁsāri only. Therefore varṇa does not

matter; āśrama does not matter; even religion does not matter; sex does not matter; one may be male or female, the profession does not matter, nationality does not matter; what matters is are you wise, or otherwise.

And therefore Kṛṣṇa wants to describe two types of jñānis in these verses; one is a gṛhastha jñāni; to prove clearly that householders can happily become jñānis. So one need feel guilty that I am only a householder; they are all Sanyāsīs; because some people create that impression; Sanyāsīs means they are superior; householders means they are inferior, even though the Sanyāsīs are given advice in some institutions, never mingle with a gṛhastha; you will get attached to saṁsāra; No; that means there is problem. Therefore Kṛṣṇa wants to say that; āśrama does not make a person inferior or superior. Therefore a gṛhastha can be happily hopeful of getting mōkṣa while living in grihasthāśrama.

Therefore Kṛṣṇa wants to keep three verses talking about the gṛhastha jñāni. Verse No.20, 22 and 23; three verses; even 24; four verses talk about the gṛhastha jñāni, with all involvement and responsibilities and duties and often loans; and richer the person the bigger the loan; that is the general norm. Big company means the biggest loan; to the tune of crores; if they are lesser, in lakhs, and still less, in thousands; even in Rs.10 levels. So with all the loans etc. the gṛhastha can be a jñāni.

And Kṛṣṇa wants to talk about a Sanyāsi-jñāni also; otherwise Sanyāsi may feel guilty; Svāmiji should also be saved; Sanyāsi-jñāni is also possible, in verse no.21. 21 talks about Sanyāsi-jñāni, 20, 22, 23, 24; they talk about gṛhastha jñāni; so this verse is about a gṛhastha.

So what type of gṛhastha he is: second line; karmaṇi abhipravṛttaḥ; naturally when he is a gṛhastha, he has a set up and he is part of a family; part of the society; part of the community; therefore pañca-mahā-yajña, he has to do; and social responsibilities are there; he has to attend weddings, he has to attend whatever it is; he is involved; of course children are there; there are to be educated, they are to be settled; and by the time the children are settled; the grand children are there to be taken care of; all kinds of things; and therefore he has to be extremely active; and this jñāni gṛhastha also is abhipravṛttaḥ; pravṛttaḥ means active; abhipravṛttaḥ; extremely active; this gṛhastha jñāni.

But what is the difference; the difference is nityatritṛptaḥ; he does not seek fulfilment through these activities; if my fulfilment is going to depend upon the child's completion of education, if the fulfilment is going to depend upon child's wedding; and later child's becoming a parent; and that too not a parent of a girl alone; so therefore the parent of

a boy, so you can go on and on; when are we going to get fulfilment; when are you going to take bath in the sea after the waves have subsided.

So jñāni does not connect fulfilment with his pursuits. With fulfilment I do the activities; and what is the source of fulfilment; that is the higher I, pūrṇamadaḥ pūrṇamidaṁ. Like suppose the power goes off; God forbid; suppose the power goes off; and I continue to talk and you are able to hear also; suppose, now the mike is functioning; and the power is not there; then what do you infer; I have got alternative source of power; I have got a UPS, uninterrupted power supply. So therefore what happens; I use the regular power as long it is there; and even when it is not there; I have got an alternative source; jñāni's satisfaction, does not come from the set up; if it comes from the set-up, like our power cut, every time the child withdraws, how are you? Something has to be asked. I love you; I love you; you have to keep asking; that is the new thinking. Honey, I love you. Honey, I love you. Honey, I love you. So if you do not ask/say one day, the other person will think that you are upset and angry with them. So constantly I require supply of love, because of love-bankruptcy. Like the drying of the rivers; all the time looking at the face that somebody has to tell, I love you; I love you, etc. Therefore father's day, mother's day, sister's day, etc. brother's day. So all the time you have to tell and you have to send the cards. I do not say that you should not send all the cards, birthday cards, valentine day cards, anniversary cards; get-well cards, etc. If any of these cards did not come, dried up, miserable. What a miserable life?

So whereas this person if the cards and congratulations comes, wonderful, if they do not come, equally wonderful. If the people are around, wonderful. If they are not around, it is equally or more wonderful; but do not tell that; OK. You were not at home and it was wonderful, if you say like that, they will feel bad; so keep it to yourselves; do not express that thought. So please write letters: I am missing you; I am missing you, etc, even though it may be a lie. When are you coming, etc? It is not hypocrisy; just because the other people require the patting; jñāni does all these things to support others; that is called love; but when he seeks support, it is attachment. **If I give support, it is love. If I seek support emotionally, then it becomes attachment.** Therefore jñāni does not have these emotional hang-ups, therefore nityatritṛptaḥ; aham pūrṇaḥ asmi.

And once the UPS is there, uninterrupted pūrṇatvam supply, vādāntic UPS; uninterrupted pūrṇatvam supply, pūrṇatvam is fullness, contentment, is another UPS. And once that pūrṇatvam is there; nirāśrayaḥ. Naturally I do not lean psychologically on any external factor; because leaning is because of emotional weakness; just as I have to use a walking stick, when the legs are weak. Using walking stick is a sign of weakness, not sign of strength; so depending on external factors is not a sign of strength but it is

sign of weakness and weakness is caused by ignorance. So the strength comes only from knowledge and therefore this person is nirāśrayaḥ; he does not psychologically, I am using the word psychologically; because physical dependence on external world; I cannot avoid; because food is required; clothing is required; shelter is required; physically we all will have to depend, if not now, when we grow old, two sticks or four sticks may be necessary; or even after holding, one may not be able to walk, etc.

So physical dependence does not cause saṁsāra; emotional dependence alone is the problem; the problem is even if there is **somebody to hold** on my hand, I am not happy because I want this **particular person to hold** on. That is called emotional-problem. If this person serves I cannot eat; I can eat only if X serves. That is called emotional-dependence.

And therefore no such dependence; therefore nirāśrayaḥ; and therefore only karma phala asaṅgam tyaktvā; he expects a particular result for the action; because very action is a planned action, and you have to project properly, so he expects the results of action, but he is not concerned over the result of action; expectation is one thing; concern is quite another; expectation is based on planning, concern is based on worry.

Therefore, karma-phalā-saṅgam, when a parent brings up the child, he should have certain plans; certainly it is OK. I want to put the child in this university; and I want to do and any parent would expect good future for the child, but there is a difference, if the expectation is fulfilled, it is fine; if the expectation is not fulfilled, what kind of protection, psychological immunity I have. Everybody is prepared for success. Am I prepared to face the failure? Dayānanda says; very beautifully; **Success in life is nothing but preparation for failure**. A man who is well prepared for failure is a successful person and if I am not prepared for failures, as long as I succeed I am fine, up to semi-final I have come it is fine; final got defeated, read the newspaper, suddenly all the 11 Pakistani players from heroes they have turned villains; effigy burning, stone throwing; and the defeated and came, they were heroes; heroes to zeros.

So therefore, what preparation I have I should ask; and the preparation is nothing but being independent; therefore karmaphalāsaṅgam tyaktvā; āsaṅgam means emotional dependence, concern, anxiety; tyaktvā; jñāni gives up. And with such a healthy mind, such a prepared mind, such a immunised mind, this jñāni performs all the actions.

And what is his condition; naiva kiñcit karōti saḥ; in fact such a jñāni is as good as free from all actions; both in the philosophical sense and psychological sense also; both ways you can see.

In the philosophical sense he is free from action because, in and through all the activities he remembers his higher self ātma, karmaṇyakarma yaḥ paśyēd and therefore he does not claim the action; that is philosophical significance of the expression.

Psychologically also we can study; amidst the action, he is free from those actions because those actions are no more a burden on him; there it does not produce tension; it does not produce anxiety; it is so light; there is no bāram; he does not spend sleepless nights on that particular responsibility; and therefore naiva kiñcit karōti saḥ; this action do not become a burden on him.

More we will see in the next class.

Hari Om

062 CHAPTER 04, VERSES 21-24

ॐ

From the 18th verse up to the 24th verse of this fourth chapter, Lord Kṛṣṇa is giving the essential teaching of the entire Gīta; the essential teachings of all the Upaniṣads, viz., ātma svarūpa jñānam. And Kṛṣṇa wants to point out that once a person gets this self-knowledge, for such a person, karma; that is action, actionlessness or inaction, both of them, will not be a problem. So he can be active in life, action will not be a shackle for him and he can be quiet in life also; inaction also will not affect him. On the other hand, if this knowledge is not there; then karma also will be a problem; and giving up of karma also will be a problem.

So when an ajñāni is active, he will think that dropping all the actions will be freedom. After retirement there will be happiness. And when a person does not have anything to do, then that also creates a problem, then he begins to think of taking up some work again. So thus, in the case of an ajñāni, when he has karma, akarma will appear to be better, and when he has no karma, then karma will appear to be better; therefore, Kṛṣṇa wants to say that the problem is not with either action or inaction, the problem is inside the mind.

And as long as you do not solve the internal problem, if you are active also, you will have problem; if you are passive also you will have problem, only the type of problem will be different, but the problem will continue. And therefore, never try to change externally; never try to change the action, but try to change your understanding about yourselves; and this knowledge will solve all the problems.

And therefore only once a person gets this knowledge, let that person be an active gr̥hastha; he or she is liberated; or whether he or she is a sanyāsi, and then also, if there is knowledge, there is freedom. Therefore; āśrama does not determine freedom and bondage, but it is the knowledge that determines; and therefore in these verses; Kṛṣṇa wants to talk about both a gr̥hastha-jñāni as well as a sanyāsi-jñāni. And he wants to say that gr̥hastha-jñāni is also liberated in spite of a busy life; sanyāsi-jñāni is also liberated in spite of his, what you call freedom from all the activities.

Therefore, in the 20th verse, which we were seeing in the last class, Kṛṣṇa said, nityatṛptaḥ, nirāśrayaḥ grihasthāḥ jñāni. So this gr̥hastha jñāni, is ever fulfilled, not because he has completed the family duties, but because he finds the fulfilment within himself or herself. There is no question of fulfilment after completing the duties, because in gr̥hastha-āśrama, duties will come, wave after wave, like the waves in the ocean. When can a person take bath in a waveless sea? Like that there is no question of completing the duties and thereafterwards finding rest. Therefore rest has to be found not by completing the duties, but in spite of duties.

And this is what a gr̥hastha has done and therefore he is nityatṛptaḥ and therefore only nirāśrayaḥ; and children's future, is not going to decide his peace of mind; and therefore, nirāśrayaḥ, he will contribute his best for the growth of the children; but what happens and my peace of mind, I do not want to make a connection. And therefore nirāśrayaḥ; does not depend upon people; does not depend upon events; and therefore, karmaṇyabhipravṛttō'pi; even though he is very extremely intensely active, naiva kiñcit karōti saḥ; he is as good as free from actions, because those actions do not become a burden for him. So he is, as somebody nicely said, when your shoe fits your feet, you do not feel the presence of the shoes. When do you feel the presence of the shoes? When it does not fit properly; then all the time, it draws your attention; I am here, I am here.

In fact, as the story goes, Mulla used to wear very very tight shoe, then somebody asked, why are you wearing such a shoe; he said: 'for getting the enjoyment of removal in the evening', he said. Ok. If you are such a person, that is a different thing; when something is fit, you do not feel the burden. For a jñāni, karma is not a burden at all. Up to this we saw in the last class.

Verse 4.21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४.२१॥

[nirāśīryatacittātmā tyaktasarvaparigrahaḥ |](#)
[śārīraṁ kēvalaṁ karma kurvanna"pnōti kilbiṣam || 4.21 ||](#)

tyaktasarvaparigrahaḥ **having renounced all possessions**, यतचित्तात्मा yatacittātmā **(and) having restrained the mind and body**, निराशि nirāśi **he (remains) free from desires**, kurvan karma कुर्वन् कर्म **engaging in (minimum) activity**, शरीरम् śarīram **required for the maintenance of the body**, केवलम् kēvalam **without attachment**, न आप्नोति na āpnōti **he does not incur किल्बिषम् kilbiṣam sin**

21. Having renounced all possessions (and) having restrained the mind and body, he (remains) free from desires. Engaging in (minimum) activity required for the maintenance of the body without attachment, he does not incur sin.

So in this verse, Kṛṣṇa talks about a sanyāsi-jñāni. So a person who does not have any possession; wives, children, bank balance, etc.; he is a monk; and Kṛṣṇa says that person also is a free person. And therefore he says: tyaktā-sarvē-parigrahaḥ. So this sanyāsi-jñāni has renounced all his possessions; parigrahaḥ, all possessions; not only things, even relationships. So all of them he has given up, which means he is in chaturtha āśrama; and nirāśi, after giving up those things; if a person is going to miss them, then the giving up is of no use. Kṛṣṇa already talked about such a person in the 3rd chapter,

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् |
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते || ३-६ ||

karmēndriyāṇi saṁyamya ya āstē manasā smaran |
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyatē || 3.6 ||

After physically renouncing pleasures, if a person going to think of them or feel jealous of those people; they have a nice house, wife, children, money, car, etc. one can drink coffee as and when needed; if he is going to miss those things, renunciation is suppression.

Therefore, renunciation is meaningful only when I do not miss what I have renounced. And therefore Kṛṣṇa here says this monk or sanyāsi is, nirāśi; he does not lack anything in life; and yatacittātmā; and the one who has mastered his body, mind and complex by sādhana; because if a person has to give up comforts in life, he has to make his body fit for that; otherwise if the body is used to those comforts, sleeping in A/c, then, even though you are mentally prepared, the body is not ready. And therefore, the one who wants to take sanyāsa, he must have physical fitness as well as mental fitness.

And therefore yatacittātmā; here the word ātma means body, śarīram; not satcidānanda ātma, but the body, cittam means mind, both of them are mastered. And such a person what karma he does, śarīram kēvalam karma kurvan. So he does not have any family or possession; he does not have any responsibility also. Possession and responsibility go

together; and that is why we say Gṛhasthā-āśrama has got an advantage also; a disadvantage also. Sanyāsa-āśrama has got an advantage also; a disadvantage also.

What is the advantage of gṛhastha-āśrama; there is security; in fact most of the people want gṛhastha-āśrama and children for what purpose; in old age, for a little physical help and support from them. There is a fond hope that the children will take care; and therefore possession of a house, bank balance, children, etc. there is an advantage of security; but the disadvantage is you have the responsibility of taking care of them. So security is advantage; responsibility is disadvantage. What about sanyāsa-āśrama; no responsibility; no wife to take care; no children to educate; how to invest properly; seeing the interest, no money to invest; there is nothing to invest; so therefore, there are no responsibilities at all; but at the same time, there is a disadvantage, what is that?; there is no security; a sanyāsi gives himself at the hands of the Lord.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ||९-२२||

[ananyāścintayantō mām yē janāḥ paryupāsatē |
tēṣām nityābhīyuktānām yōgākṣemam vahāmyaham||9.22||](#)

That is a different LIC; that is also yōgākṣemam; so sanyāsi has got that LIC. Gṛhastha has got Mount road LIC; therefore every āśrama has got plus and minus points; therefore do not compare the āśramas, learn to find security within yourselves.

And therefore śārīram kēvalam karma; since he does not have any family responsibilities, or even social responsibilities. So sanyāsa-āśrama is a civil death; so therefore, he does not have even power to vote; he is not supposed to take part even in this duty; no duty at all. If I have a vote, I have to judge; nobody is better; that is a different thing; at least he has to make a comparison; this coalition, that coalition, etc. all these are distractions; therefore Sanyāsi does not have even social duties. What karma he does?; he has got only one duty; Bhagavān has given a body to him; and he is the trustee of this body and therefore until the prārabdhaḥ is over, he has to take care of the body, as Lord's property; and therefore Kṛṣṇa says, śārīram kēvalam karma; for the maintenance of the body; whatever karma is required; snānam, vastram, bhikṣa, etc. karma kurvan; kurvan and again bhikṣa, he should not choose; if he is in the house, he can request for Adai today, dosai in the evening, etc. but here he cannot ask bhavathi dosai dēhi; bhavathi bhikṣām dēhi; no complaints, no comparison; śārīram kēvalam karma kurvan kilbiṣam na āpnōti; he does not get any karma-phalam. Kilbiṣam literally pāpam, here pāpam means karma-phalam; since he does not have an ego, karma will not produce puṇyam also, karma will not produce pāpam also for him. So this is a sanyāsi-jñāni.

Verse 4.22

यदृच्छालाभा संन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥४.२२॥

yadṛcchālābhasantuṣṭō dvandvātītō vimatsaraḥ|
samaḥ siddhāvasiddhau ca kṛtvā'pi na nibadhyatē||4.22||

yadṛcchālābhasantuṣṭaḥ यदृच्छालाभसन्तुष्टः fully content with whatever is obtained by chance, dvandvātītaḥ द्वन्द्वातीतः unaffected by the pairs of opposites, विमत्सरः vimatsaraḥ and remaining free from jealousy, समः samaḥ he is equanimous, सिद्धौ च असिद्धौ sidhdau ca asiddhau in success and failure, अपि कृत्वा न api kṛtvā na though engaged in action, निबध्यते nibadhyatē he is not bound.

22. Fully content with whatever is obtained by chance, unaffected by the pairs of opposites, and remaining free from jealousy, he is equanimous in success and failure. Though engaged in action, he is not bound.

So this verse can be taken as either a gṛhastha -jñāni slōka or a sanyāsi-jñāni slōka; in both ways one can interpret; Śankarācārya takes this verse as the description of a sanyāsi-jñāni. But this can be taken as a gṛhastha -jñāni also; I will take this as the description of a gṛhastha -jñāni, because one has to go by the majority here! So therefore, I will interpret that in that way; both are OK. And what is his attitude in life? yadṛcchālābhasantuṣṭaḥ, he welcomes whatever happens in life as a result of his karma; so yadṛcchālābhasantuṣṭaḥ; satisfied with whatever comes to him as a result of his action; because we should remember that the events in our life are not totally controlled by us; this is a very important lesson that we have to remember throughout the life, my future is not totally controlled by me.

But we should be very careful, because we tend to go to two extremes; there are one set of people, who claim that I can order my future and I can decide my future; I can totally control my future; this is one extreme, the arrogant type of people; and they will talk like that until they get thrash from the Lord. No human being can claim that. Even Bhagavān when he came as avathāra he could not totally decide what is going to happen. So one extreme is over-confidence; then the second extreme is the fatalistic type, who say that nothing is under my control; I do not have any control at all with regard to my future; this is the other extreme; one takes hundred percent responsibility; another takes zero percent responsibility. Gīta says both extremes are wrong. Then what is the right attitude; I am one of the contributory factors with regard to my future.

And I am a very powerful, very important contributory factor with regard to my future; I cannot totally decide, but I can influence my future. If I do not have the total control,

then what are the other factors which will control? All the other factors put together, we call daivam. Because the other factors are numerous to enumerate. Right from weather onwards; right from war somewhere else; everything can influence today's condition. As somebody said, you cannot pluck a flower without disturbing a star. That means the whole world is interconnected and therefore the number of factors that will determine my future is so numerous that instead of enumerating them; we have put all the extraneous factors into one huge bag and we call it daivam; or prārabhdam or Īśvara iccha, God's will. And therefore what should be my attitude? I contribute my best and once I have contributed my best, I prepare my mind, to receive any type of result; and this attitude is called yadrcchālābhasantuṣṭaḥ; yadrcchā means whatever happens as karma-phalam; in that lābha, santuṣṭaḥ; some commentators read this word twice; yadrcchālābhasantuṣṭaḥ; yadrcchā-lābha-santuṣṭaḥ; so whatever comes also he accepts; and whatever does not come also he accepts. Yadrcchā-lābha-santuṣṭaḥ. Ok.

But again we should be very careful with regard to these things; whatever comes as karma-phalam, it is according to the Law of the Lord that I have to accept that does not mean that we should not work for improving the situation. If the failure happens, I have to accept it because it has happened; and therefore it is choiceless. But at the same time, with regard to the next result; I have got control and therefore I can do, whatever has to be done. Therefore accept the present; work for the future; accept the present; work for the future. So worry cannot change the present; worry cannot change the future also. Present requires acceptance; future requires hard work. This is the simple philosophy of Gīta; present including past, requires acceptance; future requires hard work. Both of them do not require worry; Therefore Kṛṣṇa said; aśōcyānanvaśōcastvaṃ; Arjuna, you are worrying, because nothing solves worry. yadrcchālābhasantuṣṭaḥ; and dvandva ātītaḥ; one who is beyond the pairs of opposites; which Kṛṣṇa described in the second-chapter,

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः |
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते || २-५६ ||

[duḥkhēṣvanudvignamanāḥ sukhēṣu vigataspr̥hāḥ |
vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē || 2.56 ||](#)

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् |
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता || २-५७ ||

[yaḥ sarvatrānabhisnēhastat tat prāpya śubhāśubham |
nābhinandati na dvēṣṭi tasya prajñā pratiṣṭhitā || 2.57 ||](#)

Life is nothing but facing a series of pairs of opposites. And dvandvātītaḥ means the one who has gone beyond the pairs of opposites.

Then the next question, what do you mean by gone beyond the pairs of opposites; gone beyond means what; will he go upstairs? No. In fact, you cannot physically go beyond the pairs of opposites because, wherever you go, there will be pairs of opposite; therefore what is going beyond the pairs of opposites; it is nothing but not allowing the pairs of opposites to disturb the mind. Making the pairs of opposites incapable of disturbing me too much. That is all we can do. You cannot stop the pairs of opposites, but you can immunise yourselves, strengthen yourselves; just like when you want to go to Badri, Kedar, wherever there is a huge pilgrim centre, there will be lot of crowd will be there, lot of diseases around, you cannot change the condition there; you immunise yourselves.

In the same way, you cannot stop the pairs of opposites but you can protect yourselves against them; and what is the protection; I hope you remember; when you cut the jackfruit; what is the protection; coconut oil; then enter into jackfruit; nothing will happen. Similarly, apply the coconut oil of jñānam when you enter into the world of pairs of opposites, you have transcended them. So dvandvātītō vimatsaraḥ; the one who has gone beyond competition.

According to our śāstra, competition is not a healthy thing; even though nowadays they say competition alone brings the best out of the people, our śāstra is not very much in favour of that; śāstra feels that it is like drug induced power; so when a person takes certain banned drugs in olympic games etc. it is called performance enhancing drugs; but still they ban. Why should they ban? even though it increases the performance. Side effects are not good; they are powerfully negative. In the same way, śāstra feels competition may bring the best, but invariably it is going to make you compare with the winner. Invariably going to lead to depression. Invariably it is going to lead to jealousy. And invariably it will lead to cheating also. Therefore all these are because of competition; our śāstra says love and co-operation must be the means of performance enhancing; not mātsaryaḥ. That is why mātsarya is included in six enemies of the individual; kāma krōdhaḥ, lōbhaḥ, mōha, madaḥ mātsaryaḥ. And jñāni is one who does not have this problem of competition; vimatsaraḥ; and when there is no competition, when somebody wins; when somebody performs better, I can congratulate. Otherwise congratulations would be more externally lip-service while cursing the hell inside; heart burning inside. Oh today the better player won the game; that is all story.

So therefore, vimatsaraḥ; samaḥ siddhāvasiddhau ca; siddhiḥ means success; asiddhiḥ means failure; sama means equanimous; I told you the other day, according to vedānta; success is defined as capacity to manage both successes and failures of life. That is true success. Because nobody can get 100% success in life; people do talk how to get success

always. In fact, it is impossible; how to get success always; there is no method at all; if there is a method of success all the time, Kṛṣṇa certainly would have taught that method. Kṛṣṇa never teaches that; he teaches jñānam. And what is the purpose of jñānam? It is not to get success all the time; but it is the capacity to face both adverse as well as favourable results in life. You need not work for failure; that will come naturally; you work for success; alright. But what is jñānam is, I am ready for either. That is called samaḥ siddhāvasiddhau ca; he is truly successful person; and such a person kṛtvā'pi; even though he is extremely active as a gr̥hastha; I am taking this jñāni as a gr̥hastha jñāni, kṛtvā'pi, even if he is a sanyāsi-jñāni, he might be involved in lōka-saṁgraha karmāni; like establishing āśramas; and in the āśramas also, there will be successes and failures. Do you think āśramas go well; you will know only if you go inside one; there also he plans something and it does not come through; whether he is a gr̥hastha jñāni fulfilling the family and social duties or whether he is a sanyāsi jñāni involved in welfare activities; na nibadhyatē; those actions are no more shackles for him; he enjoys playing the game. For him, it is a sport or leela; that word leela you remember, it is a beautiful word; jñāni's action is called leela; such a sport it is game, for ajñāni every action is a struggle; action remaining the same, jñānam makes it a game; ajñānam makes it a struggle; a fight; a war.

Verse 4.23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥४.२३॥

[gatasangasya muktasya jñānavasthitacetasaḥ |
yajñāya"carataḥ karma samagraṁ pravilīyatē||4.23||](#)

समग्रं कर्म samagraṁ karma **the entire action**, **ज्ञानावस्थितचेतसः** jñānavasthitacetasaḥ **of one whose mind is established in knowledge**, **गतसङ्गस्य** gatasangasya **who is free from attachment**, **मुक्तस्य** muktasya **who is independent**, **आचरतह यज्ञाय** ācaratah yajñāya **and who acts or the sake of Yajñā** **प्रविलीयते** pravilīyatē **dissolves**

23. The entire action of one whose mind is established in knowledge, who is free from attachment, who is independent, and who acts for the sake of Yajña dissolves.

In this verse also a gr̥hasthā-jñāni is described. All these verses are important, because many people wonder whether sanyāsa is required to become a muktā-puruṣaḥ; often people ask? Swamiji, should we renounce; should we take up sanyāsa; very very conflicting; these verses are important because Kṛṣṇa resolves the conflict by saying that it is not a must; physical renunciation is not a must, but inner detachment is a must. There is no choice with regard to inner detachment; but with regard to physical renunciation, it is not compulsory.

That is what Kṛṣṇa says here; gataśaṅgasya; this gr̥hastha -jñāni has given up attachment to things; he does not claim anything as his own. Then what is his attitude?; everything belongs to the Lord alone; and whatever I possess is a gift of the Lord for my temporary use; by which I will also contribute to their growth; and the interaction will contribute to my growth also. Thus we are all together for sometime; and it is an educational field, we have to utilise it as an āśrama for inner growth; we cannot hold on to anything; and therefore it is God's will to give them to me; and it is God's will to take anything from me at any time; including my own physical body, whenever the Lord decides, it will go away; and therefore his attitude is, I am thankful for God's gift; I love them; I care for them; I do whatever I have to do; but I remember all the time, that everyone around me; belongs to the Lord. And when this attitude is there; he is gataśaṅga; so he uses things; he is associated but he is not hooked to anyone.

Being associated is one thing; being hooked is quite another. In association I am free; if I am hooked, there is potential danger; and therefore, gataśaṅga; and therefore only muktaḥ. Once I develop this detachment, this attitude that everything around me belongs to the Lord; the greatest thing is relief, there is a relief, therefore muktaḥ; freedom from tension; freedom from anxiety; after our death who will take care of the children; as though we are responsible for their betterment.

In fact, they will be better off without us; and they themselves are waiting for the day; only they are not expressly saying. So therefore unnecessary anxiety and worry I do not have; I will do whatever I have to do; and afterwards, the same Lord who brought them, the same Lord, will take care of. Only then I can gracefully grow old; otherwise I will poke my nose into the lives of others and cross the LOC. OK. Line of control; and get nose, bloody nose; so therefore I get into problems. All these things are not there; there is a great relief and relaxation. And that is what is called mukthiḥ. So freedom is not some kind of a mysterious thing to be acquired in a mysterious world; freedom means freedom from anxiety; freedom from tension; freedom from worry; freedom from insecurity; that is called freedom. Therefore, muktasya; and how did he get it; because of detachment; and how did he get detachment; because of this knowledge; and therefore Kṛṣṇa says, jñāna jñānāvasthita-cētaśaḥ. This detachment is because he is established in this knowledge; his mind never loses sight of this teaching; because he knows that I am the ātma; and the whole world is anātma; the matter-principle; and this physical body as well as other physical bodies are nothing but crystallised matter; and they have come from the world; they are going to move about in the world; and they are going to resolve back into the world. For when this body has come from the world; and when it has to go back to the world, how can I claim this body as I or mine; this is available for my use; temporarily. And that is the only method of getting detachment.

Therefore jñānavastita cētaṣaḥ; therefore he never forgets this vēdāntic teaching. And such a person, yajñāya karma ācārataḥ; he performs all the actions; as the worship of the lord; yajñāḥ means Īśvara-pūja; that is the motive behind the action, that is the purpose behind the action. But in the case of an ajñāni, what is the purpose behind the action; it is not yajñāḥ; I hope the action will produce an expected result and after getting the expected result, my life would become pūrṇaḥ; therefore apūrṇatvaṁ is the cause of ajñāni's action; whereas jñāni's action is not triggered by apūrṇatvaṁ; ajñāni acts for happiness; jñāni acts out of happiness; that is the small big difference. **Ajñāni acts for happiness; jñāni acts out of happiness**; only a small change; **for** or **out of**; that is all the difference. Therefore, yajñāḥ ācarataḥ karma; and what will happen to his action? Samagraṁ pravilīyatē; all his actions dissolves without producing either puṇya or pāpa; pravilīyatē means they get dissolved; they do not add to āgami karma. We have to remember the example I gave you the other day; like a roasted seed; roasted seed looks the same; but what is difference; in all respects it is the same, but it cannot do one job, what is that, it cannot germinate. Similarly, jñāni's karma will be like an ajñāni's karma in all respects, except in one case, what is that; ajñāni's karma produces puṇyam or pāpa, but jñāni's karma does not produce either. And therefore, samagraṁ karma pravilīyatē.

Verse 4.24

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४.२४॥

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4.24||

अर्पणम् ब्रह्म arpaṇam brahma **The ladle is Brahman**, हविः ब्रह्म haviḥ brahma **the offering is Brahman**, हुतम् hutam **it is offered**, ब्रह्माग्नौ brahmāgnau **into the fire of Brahman**, ब्रह्मणा brahmaṇā **by Brahmana**, ब्रह्म एव गन्तव्यम् brahma ēva gantavyam **Brahman alone is to be reached**, तेन tena **by him** ब्रह्मकर्मसमाधिना brahmakarmasamādhinā **who sees Brahman in every action**.

24. The ladle is Brahman. The offering is Brahman. It is offered into the fire of Brahman by Brahman. Brahman alone is to be reached by him who sees Brahman in every action.

So in this verse, Kṛṣṇa concludes the jñānam topic and this is a very important verse; a significant verse; a deep philosophical verse; important not because that you will get food only if you chant that; in some houses, brahmārpaṇaṁ you have to say before food.

Therefore do not think that it is important because of the food; it is incidentally used before food in some places; but it has got a deep philosophical sense. In this verse, Kṛṣṇa

makes a big leap in vēdāntic teaching; therefore first I will have to first explain the significance, then we will go for the word-for-word meaning.

Until now, Kṛṣṇa had talked about jñānam as differentiating ātma and anātma; Ātma anātma vivēkaḥ; dēhi-dēha vivēkaḥ; and there we saw that every individual is a mixture of two principles, one is the consciousness-principle and the other is the body principle. And we clearly differentiated the body and conscious, through those five points; do you remember.

1. consciousness is not part, product or property of the body.
2. consciousness is an independent entity which pervades and enlivens the body;
3. consciousness is not limited by the boundaries of the body.
4. Consciousness survives even after the fall the body; and
5. that surviving consciousness cannot interact with the world because the body medium is not available.

Thus we have differentiated consciousness and body. This we did in the 2nd chapter, from verse 12 to 25. And in this chapter also, we did in verses beginning from 18th onwards. Therefore one of the first steps of vēdāntic knowledge is differentiating ātma and anātma; consciousness and body; or spirit and matter; cētana-acētana vibhāgaḥ.

And after differentiating what am I supposed to; instead of claiming the material body as myself; I have to practice claiming the consciousness as myself. Instead of saying I have consciousness; I should start claiming I am. Have verb should be changed to Am. And after claiming that I am consciousness, you have to use all these five points; replacing the word 'consciousness' by the word I.

How will you use? Just as saying Consciousness is not a part product, I am not a part product or property of the body; I am the consciousness, distinctive from the body, energising the body; I-the-consciousness, am not limited by the boundaries of the body; and I will survive even after the body is gone; acchēdyō'yam; adāhyō'yam; aklēdyō'yam; a'sōṣya ēva ca; na hanyatē hanyamānē śārīrē; I will survive as consciousness, even if the body is gone; and finally this surviving-I cannot transact with the world, not because I am not there; but because the medium of transaction is not there. As in sleep, I do not transact in sleep not because I am non-existent but because the body-medium is not functioning. So thus the first stage of vedānta is seeing I-as-Consciousness, and body-

mind-and-the-world as matter. I-am-consciousness-body, mind-and-world-are-matter. So this is the first stage; you can call it graduation; but graduation is not sufficient.

Nowadays, especially post-graduation we have to go; what is that; vedānta says this knowledge is incomplete; because in this knowledge, I say I-am-consciousness, everything else is matter; I am ātma; everything else is anātma; and why do we say this knowledge is incomplete; you must be knowing the answer, the answer is still we are in dvaitam only.

We have progressed a lot. I am able to claim that I-am-consciousness; which itself is a big leap, because so far I have been saying that I-am-the-body; therefore to say that I-am-consciousness is a big progress; but still there is a duality in the form of spirit and matter; cētana-acētanam; and therefore the next stage of vedānta is, knowing that there is no-matter-other-than-consciousness; matter-is-a-myth; matter is non-substantial; even though it appears as tangible solid substance; matter does not have a substantiality of its own; the substance is what; consciousness, ātma alone is the substance; matter does not exist separate from consciousness and what is that consciousness?; I-am-that-consciousness; and therefore what should be conclusion?; there is no material world separate from me, the observer.

Very big jump; it is an Upaniṣadic jump, which is rarely done in the Gīta. In fact, only in one of two places in the Gīta this topic comes; one place is this. Very rarely Kṛṣṇa discusses that; the knowledge that there is no world different from me, the observer.

And if you ask, Swamiji, how can I swallow that? It is too much; if you say, vēdānta only gives an example, and what is that example. When you are in dream; you experience an external world in dream; which is so different from you; which is so tangible; and it is so real; and that is why, nightmares are possible; you are not going to say that this tiger is a dream tiger; No. In dream, the dream-tiger you never look upon as dream at all; tiger is solidly real; tangibly real; capable of chasing you, and you run also.

And if there is a dream-guru; coming and saying that there is no tiger at all; it is all non-separate from you; the entire dream has come out of you; the entire dream is resting on you; the entire dream will resolve into you, if the dream-guru says; will the dream-śiṣyā easily accept? He will never. To accept the fact; he has to wake up. On waking up, it is the easiest fact to assimilate.

In the same way, Vedānta says his world is also dream of another level. We have got two levels of dreams; one is called prātibhāsika-dream; another is called vyāvahārika-dream; and when we look at this from the body stand point, it has got a reality.

Therefore, uttiṣṭataḥ jāgrataḥ prāpyavarān nibōdhataḥ; Wake up, arise and awake. The Upaniṣads tells. If the Upaniṣads now addresses us and says: Wake Up, what does it mean; if the Upaniṣad addresses us and says you please wake up, what does it mean; you think you are awake; but you are a somnambulist. You know what is somnambulism; walking in dream or walking in sleep; according to Upaniṣad, we are all somnambulist walking in dream only. Therefore Kṛṣṇa wants to say that everything is nothing but ātma; there is no anātma separate from ātma. This is the essence of this verse, which we will see in the next class.

Hari Om

063 CHAPTER 04, VERSES 24-27

ॐ

Lord Kṛṣṇa dealt with the essence of jñāna-yōga in these important verses beginning from the 18th verse up to 24th verse. And in the 24th verse, the Lord is concluding the jñāna-yōga topic and he talks about the highest level of the Upaniṣadic teaching, which I was discussing in the last class.

I said that the **first-level** of Upaniṣadic-teaching is **recognising the fact the consciousness-principle is separate from the body-mind-complex**. Just as electricity is a principle, which is separate from the bulb, it is a principle, which pervades and blesses the bulb; in the same way, consciousness is a separate entity, which blesses the perishable body-mind-complex. And that consciousness-principle I am, and I am not the body-mind-complex, the body-mind-complex is only a medium through which I transact and in the absence of the body-mind-complex, I will stop my transactions but I will not stop to be existing. Thus existence does not require body-mind-complex; but transactions require this body-mind-complex. Thus I am the consciousness-principle; this is the **first-level-of-learning**.

And the **next-level-of-learning**; this **I-the-consciousness-principle is the same behind all the body-mind-complex**, just as there is one thread behind all the beads of a māla; just as there is one space alone contained in different containers; similarly there is only one consciousness enclosed in any number of bodies. The enclosures are many; the containers are many; but the content is one. Thus, I-the-consciousness am the same behind everyone. In short, from the stand point of consciousness, we are all one; **ātma-ekatvam**. This is the **second-lesson-of-vēdānta**.

And the third and final lesson and the most-important teaching is that this I, which is the consciousness behind all the body and minds, is alone the ultimate truth and essence of this creation; the body-mind-complex and the external world, do not exist independent of consciousness. Thus consciousness is satyam and the body-mind-complex along with the body-mind-complex is mithya; and to understand this particular idea, the Upaniṣad uses a particular methodology of teaching, which Kṛṣṇa does not elaborately deal with here; but in the Upaniṣads, it is presented and that method is consciousness alone is the cause, and everything else is a product of this consciousness-principle alone.

Thus ātma is the kāranam, anātma is the kāryam; anātma meaning the mind, the body, as well as the world, and once I learn to see this fact that consciousness is the cause and matter is the effect, then my attitude towards the matter will change.

And what is that [attitudinal-change](#)? That [there is no matter separate from consciousness](#). Just as there is [no ornament separate from gold](#). And once I have understood gold as the essence, I will continue to see the variety of ornaments, but I know that ornaments are many, but the gold which is inherent in all of them is one. Even in science they say that all the different types of elements that you see are superficially different; but ultimately they are all energy in motion. Therefore different substances you see, are superficially different; but the essence is one energy; but vēdānta goes one more step further; even energies are superficially different; but behind all of them; there is one essence; that is consciousness.

How can the invisible-consciousness become the visible creation, if you ask, the science itself answers [that the intangible, invisible energy can manifest as tangible matter](#). If that is possible for energy, vēdānta says the intangible-formless-consciousness alone is appearing as the tangible-formful-matter. And the [one who has this vision, sees one truth behind all the superficial plurality](#); this is called [sarvatra-svarṇa-darśanam](#). In the case of ornaments, behind bangles, chain, ring, etc. there is sarvatra-ēka-svarṇa darśanam; behind rivers and oceans and lakes, there is sarvatra-ēka-jala-darśanam; behind all furniture, there is sarvatra ēka wood darśanam; similarly, behind the pluralistic-universe, jñāni has got sarvatra ēkathra ātma darśanam. This is called ātma ēkatva darśanam.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

सम्पश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ Kaivalya. I. २० ॥

[sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani |](#)

[sampaśyan brahma paramaṁ yāti nānyēna hētunā || Kaivalya. I. 20 ||](#)

And that idea is conveyed here; the man of this vision, the one who sees the non-duality in and through the duality, that person is called Brahma karma samādhi. It is the title given to a jñāni. Brahma karma samādhi; so samādhi means absorption; the one whose mind is absorbed; that absorption is called samādhi. In fact, when we are seeing different ornaments, the superficial mind sees the differences, but the inner mind is aware of the fact all these ornaments are gold; this darśanam we can call gold-samādhi. Gold samādhi means what; not losing sight of the fact that gold is the essence, even though we call it by different names as bangle, ring, etc. and here the samādhi is not gold samādhi or water samādhi, here we are talking about Brahma-samādhi, not losing sight of Brahman in and through all the transactions. And karma means transactions. Therefore Brahma karma samādhi means a wise-person who does not lose sight of the essential consciousness in and through all the transactions; the transactions are very deliberately done, like a person who is travelling by train to Delhi. In between he may get down at different stations; he may buy newspapers, water, eatables, etc. and while transacting he handles money also; he knows how much money he has given, how much he has to receive back; but in and through all the transactions, one corner of his mind tells; I am in an intermediary station; that the train will leave after 10 minutes or 15 minutes and I am travelling to Delhi; this awareness is never lost. So thus in the background, the Delhi samādhi is there; but in transaction he never commits any mistake. He does not forget and come back after giving Rs.100 without buying anything. He will not take less. He is very alert; that means the conscious-mind does all the transactions but the sub-conscious-mind is aware of this truth; this is called jñāna-niṣṭa; this is called ātma niṣṭa; this is called Brahma-niṣṭa; Brahman is another name of ātma; and such a person is called Brahma karma samādhi.

And here in this verse, Kṛṣṇa is talking about which jñāni? Sanyāsi or gṛhastha? Kṛṣṇa is talking about gṛhasthā-jñāni. And therefore he continues all his religious-duties also; and one of the religious duties which they were daily doing was the agnihōtram-karma. Agnihōtra is one of the daily fire rituals which they used to do; and as a gṛhastha, even though one is a jñāni, as long as one is within the family; those nithya naimithika karmas cannot be given up and therefore Kṛṣṇa visualises a jñāni, who continues to perform his daily rituals.

And Kṛṣṇa says even though as a gṛhastha he performs, in the back of his mind, he knows that Sarvam Brahma mayam jagat. So in and through all the transactions, there is the absorption; and what is the absorption; that it described here; Brahmārpaṇam; arpaṇam means the instrument with which the oblations are offered; a wooden spoon is used in rituals is called in this context arpaṇam; the word arpaṇam has several meanings; but in

this context arpaṇaṃ, the wooden spoon with which the offering is done; and how does jñāni look upon that; arpaṇaṃ Brahma.

Just as a scientist knows that this is also energy in motion; or proton, neutrons and electrons in motion; the clock is also energy in motion; diamond is also carbon; coal is also carbon he knows; slight configuration difference only; but if you ask that person to exchange his diamond ring for a piece of coal, will he do that? So transactional differences he will maintain.

भावात् द्वैतम् सदा कुर्यात् ।
क्रियात् द्वैतम् नहि कर्हिचित् ॥

[bhāvāt dvaitam sadā kuryāt |](#)
[kriyāt dvaitam nahi karhicit ||](#)

At transactional-level, I know the difference between bangle and chain; I put the bangle only in the hand and the chain only in the neck, and ring only in the finger. So transactionally I handle appropriately; but in the vision I know sarvam svarṇa mayam. Similarly, jñāni handles things properly. But he has this vision; this ladle is also Brahman. Then Brahma haviḥ. In that wooden spoon, whatever is there, may be ghee, may be milk; whatever is there; the oblation is also Brahman. Then what about the fire in which it is offered; Brahmāgnau; the fire is also Brahman. And what about the one who is offering the oblation; the priest who is doing that, that offerer is also Brahman. So Brahmaṇā hutam. And a result of this religious ritual, the upaniṣad or Vēdā promises the svarga lōkam as the phalam, the heaven as the karma-phalam; jñāni says I am not interested in heaven because, the heaven is also what? Brahman. Akade unde Pandurangadu, Ikkada unnadu. That Brahman is here; so Brahmaiva tēna gantavyam; by whom Brahma karma samādhinā; so that jñāni who is absorbed in this Brahma-niṣṭa. So this is called sarvatra Brahma darśanam. So those who had attended the Mundakōpaniṣad might remember this mantra.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृदं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

[brahmaivēda mamṛtaṃ purastād brahma paścād brahma dakṣiṇataścottareṇa |](#)
[adhaścordhvaṃ ca prasṛdāṃ brahmaivēdaṃ viśvamidaṃ variṣṭam || II. 11 ||](#)

There is only one substance called Brahman; all others are different names and forms only.

Verse 4.25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञैवोपजुह्वति ॥४.२५॥

daivamēvāparē yajñam yōginaḥ paryupāsātē |
brahmāgnāvaparē yajñam yajñēnaivōpajuhvati || 4.25 ||

अपरे योगिनः aparē yōginaḥ **Some yōgis**. उपजुह्वति upajuhvati **offer** एव यज्ञम् ēva yajñam **the very self** यज्ञेन yajñēna **by the self** ब्रह्माग्नौ brahmāgnau **into the fire of Brahman**. अपरे aparē **Others** पर्युपासते paryupāsātē **perform** दैवं यज्ञम् एव daivam yajñam ēva Dēva-yajña **alone**.

25. Some Yōgis offer the very self by the self into the fire of Brahman. Others perform Dēvayajña alone.

In the previous slōkā, the jñānam topic is over. Now from the 25th verse onwards, Kṛṣṇa is going to talk about the glory of this knowledge. Jñāna-stutīḥ or jñāna-mahimā, up to verse No.34. 25 to 34. Jñāna-stutīḥ And He is going to glorify this knowledge in a particular manner; and the method used, Kṛṣṇa enumerates several disciplines, spiritual disciplines, various spiritual sādhanas, because in the scriptures, we find endless sādhanas are prescribed. In fact in Hinduism, if you read the last page of the Hindu paper regularly, you will find each day, one one sādhana will be talked about; sometime they say Nāma-japa is the greatest sādhana; someday they say that dhyānam is the greatest sādhana; someday they say yōga as the greatest sādhana; pilgrimage as the greatest sādhana; dānam as the greatest sādhana; in fact, countless sādhanas are mentioned.

And Kṛṣṇa wants to enumerate a few sādhanas; around 12 or 13 Kṛṣṇa enumerates. And He calls all those sādhana, by the name yajñah. Every sādhana is called a yajñah; japa yajñah; dhyāna-yajñah; upavāsa-yajñah; yatra-yajñah; prānāyāma-yajñah; all these are called yajñah. Why are they called yajñah; because in all these different sādhanas, one uniform factor or common factor is the Lord is involved in them. All these yajñah s are dedicated to the Lord, for superior growth. Because in all of them I say: māmōpātta samasta duritakṣayadvārā Sri Parameśvara prītyartham, all my impurities must go away; and I must become spiritually pure. That inner purity is sought from the Lord. So since the Lord is involved; prayer is involved; spiritual-purity is involved; all of them are called yajñah, yajña does not mean, fire and oblation should be there. Even sweeping temple; why sweeping the temple, sweeping your own home, is also yajñah, if you are going to look upon the house as a temple. Because we have a pūja room, garba griham, at least under the staircase; so at least under the staircase, there is a pūja room; if no place is available; that means the whole house is a temple, therefore when you are cleaning the house, it becomes cleaning the temple. Therefore what we require is only an attitudinal

change, it makes the pūja, it purifies the person spiritually; therefore all of them are called yajñah.

Even eating, Kṛṣṇa is going to call a yajñah, if you invoke the Lord within your stomach. And we have got enough space. We have got a big stomach!; enough big garba griha is there to happily accommodate, Lord Brihadesvara! Therefore invoke the Lord, Kṛṣṇa tells in the 15th chapter, I am in the stomach of everyone. So if you invoke the Lord within the stomach and consider whatever you eat as an offering to the Lord, your regular eating becomes a yajñah called prāṇāgni-hōtra-yajñah; In Chandōgya Upaniṣad, its name is prāṇāgni-hōtram. In fact you can tell everyone that daily you are doing prāṇāgnihōtram. They will not know what it is; but you know that it is eating. Because hōtr meaning offering, prāṇa-Agni means the digestive prāṇā is the fire, unto which I offer the food.

Thus from the most grossest eating onwards, the greatest yāga Kṛṣṇa is going to term yajñah and along with those yajñah, Kṛṣṇa is going to add self-knowledge also a yajñah. So even the study of scriptures come under a type of yajñah only.

That is why the Gīta-talk series they have is coined jñāna-yajña. It is a name coined by Swami Chinmayānanda, initially, as jñāna-yajña. Many people started looking for fire in the lecture hall; yajñam; yajña they said but no fire they saw. Yajñah does not require the fire; and Kṛṣṇa is going to take this jñānam also as a yajñah and having enumerated all these yajñās, Kṛṣṇa points out that Brahma jñāna-yajña is the greatest spiritual sādhanā; and all other yajñās are subservient to, only subsidiary to the Brahma jñāna-yajñah.

And how do we say so? Kṛṣṇa himself will clarify later; but you should know the reason. It is not that other yajñās are useless; very careful; Kṛṣṇa does not say that the other yajñās are useless; all the yajñās are useful; but none of them will directly lead to the Lord or Brahman. All are useful, but none of them will directly lead to the Lord; they all can lead maximum to the jñāna-yajña alone. Any pūja you do, ultimately can lead you up to what: attending the class. Not necessarily my classes. Any vādānta-vicāra class. And jñānam alone can directly lead to the Lord, therefore other yajñās are parampara sādhanam, or indirect means, jñāna-yajñah alone is sākṣāt sādhanam.

It is like, if you want to remove darkness form a room, you can bring a lamp, you can pour the oil, and you have the wick, and you have the matchstick; they are all useful and important also. But ultimately, what removes the darkness is not the lamp, I mean the holder of the oil, not the oil, not the wick; what removes darkness is that flame alone. Therefore flame alone is the sākṣāt-sādhanam; everything else is only paramapara

sādhanam and therefore all other sādhanas are incomplete, without jñāna-yōga; all other sādhanas are incomplete without coming to jñāna-yōga; jñāna-yōga alone makes all the other sādhanas meaningful; jñāna-yōga alone validates your bhakthi; jñāna-yōga alone validates your śraddha, sandhyavandanādi-karma; jñāna-yōga alone validates all your pilgrimages; whatever religious sādhanas you have been doing, not only in this janma, even in the past janmas; they all become meaningful, only when they lead to jñāna-yajñāḥ. So thus Kṛṣṇa wants to say that all the sādhanas you do, but one day or the other, you have to come to jñānam. And suppose you say Swamiji, I do not like jñānam, then we say, continue other sādhanas. As you even practice the other sādhanas, sooner or later, you will begin to like jñānam. And if you do not like now, you will like after 10 years; if not after 10 years, after 15 years; if not after 50 years, next janma; if not next janma, after 50 janmas; or five billion janmas; one day or the other, you have to come to jñānam; and attain liberation.

This is going to be teaching; which starts from the 25th. Various yajñās are going to be enumerated. First we will take up jñāna-yajñāḥ; Brahma-jñānam itself as a yāgāḥ, which is given in the 2nd line. Something is offered and unto something. There is a fire; there is an oblation. If jñāna-yajñā is compared to a yajñā, what is offered and unto what is the offering done? Kṛṣṇa says, Paramātmā is the fire; the higher-self is the fire and the lower-self, ego is the oblation. The higher-self is the fire, Brahma-Agni ; and the ego the lower-I, is the oblation.

And what are we supposed to do through Gīta-study, the lower-I should be resolved into higher-I; the limited-I should be resolved into the limitless-I. Just as the wave, until it got the knowledge, it was mistaking itself as a finite-wave; and therefore this finite-wave was worried also, I have a date of birth, and I am going to die, because I am going towards the shore, and sooner or later, I am going to perish; and I want to give parting advice to my son-waves which are there; and the son and daughter waves are crying; and the mother and father waves are also crying; without us, how they are going to live. So this wave is worried about birth, death, separation, limitation, etc. and the Guru-wave comes and tells, "I am a wave" is the smaller-I. You have to shift your vision from your smaller-I nature; and shift your-I (Eye also!) to what; not to the perishable-wave name and form, but identify with what?: the water-I. So the wave-I is the ego-I, the smaller-I; water-I is the bigger-I. And the moment the waves say I-am-water, then what attitudinal-change takes place; it no more says that I-am-perishable-wave; it says:

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२-२०॥

na jāyatē mriyatē vā kadācit nāyaṃ bhūtvā bhavitā vā na bhūyaḥ |
Ajō nityaḥ śāśvatō:'yaṃ purāṇō na hanyatē hanyamāne śarīrē ||2-20||

This particular name and form may go, but I-the-water, never dies; and even if I am evaporated, I may not be in liquid form, I continue to exist in gaseous form and in cloud form; I continue to exist, in rain-water-form I continue, in the form of rivers I continue, I am immortal water; this is called offering of the wave-I, into the water-I.

In the same way, what are we supposed to do; yajñam juhvati; here yajña means jīvātmā; here the word yajñāḥ in the second line means the jīvātma; the lower-I, this smaller-I, the finite-I, the ego. And this yajñam is offered into what? Brahmāgnau; into the Paramātma-I, Paramātma means what?; the higher-I, the consciousness.

And this offering is only figurative. When I say the wave is offered unto water, there is [no physical-action involved](#), it is [only a change in my understanding](#). Until now I said, this is wave, now I say this is water. Similarly I can offer this desk into the wood; how do I offer; no action is involved; until now I said this is a desk and what do I do? I shift my vision and say; this is wood; when I say this is desk; it is perishable; when I say this is wood, it continues to exist; even after you break it down.

Therefore, here the oblation is purely an intellectual job; It is a cognitive change. It is a change in understanding; That is called jñāna-yajñāḥ; And who does this job? Yajñe naiva, this job is done by the jīvātma himself. So thus the sentence should be read as jīvātma offers the jīvātma itself unto the fire of Paramātma. This is called jñāna-yajñāḥ.

And that is why, in the nava-vidha-bhakthi, 9 types of devotion, which you might have heard; śravaṇam, kīrtanam, viṣṇō-pādāsēvanam, arcanam, vandanam dāsyam, sakyam ātma nivēdanam. These are the 9 levels of bhakthi they say; and in the 9 levels of bhakthi, you know what is the highest level of bhakthi? Ātma-nivēdhanam. Because in all the previous levels, I offer everything; I am giving this, pazham, milk, sugar candy, I offer everything; but I retain myself as a separate entity and not only that in this pūja, I do not offer myself, this pūja often leads to more ego, instead of humility. Because I have offered 10 acre to Venkitachalapathy. Now that I has become what? So that land has been offered but there is no reduction because I have become, my ego has become bloated. Every dānam he does, he makes sure that it is properly photographed. Therefore all the other pūja I offer everything, but the offerer ego is retained. The ultimate offer is that in which the very offerer is offered.

त्यज धर्म-अधर्मच । उभे सत्यानृते त्यजा ॥
उभे सच्यानृते त्यक्त्वा । येन त्यजति तत् त्यज ॥

tyaja dharma-adharmaṁca |ubhē satyānr̥te tyajā ||
ubhē sacyānr̥tē tyaktvā| yē na tyajati tat tyaja ||

Offer everything to the Lord and ultimately offer that I, by which you say I have offered, I have offered, I have offered (fifty thousand times you say I, I, I) that I myself you have to offer. That is called ātma-nivēdana-bhakthi. So if you ask that bhaktha what you have offered, he will say when I myself am not there, where is the question of I to offer something; When I am not there, where is the question of 'my offering'. This 9th bhakthi called ātma-nivēdhanam, can happen only through jñānam.

And this ātma-nivēdhana bhakthi, that is talked about here, and that is significance of even sarva dharman parityajya mam ēkam śaraṇam vraja, ātma-nivēdana-rūpa jñāna-yōga bhakthi alone. Therefore Kṛṣṇa says yajñēna yajñām upajivhati. Jīvātmā offers, the jīvātmā and paramātmā; First yajña he has talked about.

Then go to the first line; he is introducing another yajña, which is called the yōginaḥ aparē daivam yajñām paryupasatē. Everybody cannot practice this jñāna-yajñāḥ; because it requires lot of qualification; it requires tremendous maturity called sādhana catuṣṭya sampathī; only rare people practice this jñāna-yōga yajñāḥ; but many other people practice daivam yajñām. Daivam yajñām is the vēdic ritual; like Agni -ḥōtra; etc. in which various dēvathās are invoked; agnayē svāha; prajāpathayē svāha; brihaspathayē svāha, the ritualistic yajña is the second sādhana; OK. More sādhanas Kṛṣṇa is going to enumerate.

Verse 4.26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ ४.२६ ॥

śrōtrādīnīndriyāṅyanyē saṁyamāgniṣu juhvati |
śabdādīn viṣayānanya indriyāgniṣu juhvati || 4.26 ||

अन्ये anyē **some** जुह्वति juhvati offer इन्द्रियाणि श्रोत्रादीनि indriyāṅi śrōtrādīni **the sense organs like the ears** संयमाग्निषु saṁyamāgniṣu **into the fire of sense-control**, अन्ये anyē **others** जुह्वति juhvati **offer** विषयान् viṣayān **sense objects**, शब्दादीन् śabdādīn **like sound** इन्द्रियाग्निषु indriyāgniṣu **into the fire of sense organs**

26. Some offer the sense organs like the ears into the fire of sense control. Others offer the sense objects like sound into the fire of sense organs.

In this two more yajñāḥ s are enumerated. In the first line, the yajña talked about is sensory-discipline. Sensory-discipline called indriya-saṁyamaḥ; otherwise called damaḥ. So here there is **no physical-fire and physical oblations involved**; but the mere

sense-control. Sense-control does not mean suppression, remember, we never recommend suppression at any time. Because according to us, suppression is as dangerous as indulgence is. So then [what we talk about is the mastery over the sense-organs because of my understanding](#).

In suppression, the action is done because of somebody-else's-forcing, whereas in Indriya-nigrahaḥ, somebody else does not force me but I myself decide to do sensory-discipline for my own benefit. Suppose you decide to sit within this enclosure for one hour, it is not confinement. Because you have chosen to sit. But when somebody does this, it becomes a forced-thing. And here indriya-sāmyama is not a forced thing but I myself choose to forgo certain things, so that I can have mastery for sense organs, which is called damaḥ; will-based discipline. Discrimination and will-based discipline; not enforced discipline. And this called a yajñāḥ. So if this is a yajñāḥ, what is offered? By this yajñāḥ what is offered?

To understand this, you should have a figurative perception; to look at figuratively. When a person practices sense-control, what he destroys or offers is: undisciplined-sense-organs are offered into sensory-discipline. Undisciplined-sense-organs are as though offered; because when you offer the oblation, what happens? It disappears when you offer ghee into fire; after the oblation, ghee is no more there. Similarly in this oblation, what disappears is wild-sense-organs, untamed-sense-organs disappear, and in that place what comes? The disciplined, mastered sense-organs are there. And therefore, this is considered to be another yajñāḥ; indiscipline offered unto discipline. So this is called damaḥ-yajñāḥ.

Then the [fourth](#) yajñāḥ given in the second line is viṣaya-bhōga-yajñāḥ; viṣaya-bhōga-yajñāḥ; because in the previous yajñāḥ, I do not allow the sense-organs to be indulgent. [When the sense-organs begin to become my master, and I become a slave](#); I say no to that; if I am developing any sensory weakness; as a sādḥaka, I say no to that. If I am taking coffee, as a master allowed; that is I choose whether I should take coffee or not; but the moment it becomes not my choice, but coffee's-choice, that means I have become a slave of my tongue, then I say No. One week 'No-coffee' from tomorrow. Then take. But you should be able to say 'No' whenever you want. When you say No, the tongue should not nag you. You should not have sarvatra-coffee-darśanam. Then it is a problem.

Therefore I say No and within my control I enjoy the sense-pleasures legitimately, morally keeping them under my control and when I enjoy those sense-pleasures, from strength, from mastery, I can consider that enjoyment itself as a type of yajñāḥ.

Previously when I say No that became a type of yajñah; here, when I am enjoying those sense-pleasures, that itself becomes another type of yajñah. And in this yajñah what is the oblation and what is the hōma-kunḍah; we can say all the sense-organs are the hōma-kunḍas; the turf in which the fire is there; and there are five hōma-kunḍas; not even five; the Upaniṣads itself says seven hōma-kundas are there; two eyes, two ears; two nostrils, and thank God, one mouth.

सप्त प्राणाः प्रभवन्ति तास्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चतन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ Two. I . 8 ||

sapta prāṇāḥ prabhavanti tasmāt saptārciṣaḥ samidhaḥ sapta homāḥ |
sapta imē lokā yē ṣu catanti prāṇā guhāśayā nihitāḥ sapta sapta ||Two.I.8||

So this hōma, we saw in the Muṇḍakōpaniṣad, sapta-hōma kunḍa; and what are we are offering, into the eyes, we are offering varieties of forms and colours; into the ear hōma kunḍa we are offering varieties of sound, constantly the yāga is going on. And what is this yāga called; viṣaya-bhōga yajñah and in this yāga, even eating is included, because I am offering varieties of tastes to the tongue.

And therefore, Bhagavān Kṛṣṇa says; anyē; some other people śabdādīnviṣayāna juhvati; they offer varieties of sensory stimuli like śabdaḥ, sparśaḥ etc. means śabdaḥ, sparśaḥ, rūpaḥ, rasaḥ, gandhaḥ. And this is there in the form of a beautiful prayer; daily prayer; we are supposed to chant that by which we convert our regular experiences into yāga. You know what is that prayer; Many of you may know.

आत्मा त्वम् गिरिजा मति सहचरा, प्राण सरीरम गृहम्
पूजा ते विषयोपा भोगा रचना, निद्रा समाधी स्तीती, |
संचार पदयो प्रदक्षिणा विधी, स्तोत्रानि सर्वा गिरा,
यदयत् कर्म करोमि ततद् अखिलं, शम्भो तवाराधनम् ||

ātmā tvam girijā mati saharā, prāṇa sarīrama gṛham
pūjā tē viṣayōpā bhōgā racanā, nidrā samādhi stīti, |
sañcāra padayō pradakṣiṇā vidhī, stōtrāni sarvā girā,
yadayat karma karōmi tatad akhilaṁ, śambhō tavārādhanam ||

Oh. Lord Śambō, you are very much inside me as ātma; and my mind is Parvathi dēvi and all the prāṇās are Śiva gaṇās; prāṇās are constantly running, they are Śivabhutagaṇās; and then all my experiences are what, offering unto you. And what is pradakṣiṇa; daily we are walking here and there; wherever I go, that is all pradakṣiṇam to you. Oh Lord and whatever word I utter is your sthuthi. Yad karma karōti tat akilam, Śambō tavārādhanam; and this aradhana is purely by a change in the attitude and what is the attitude; Lord is inside me.

And it is not a mere attitude, it is a fact also, because Lord is consciousness; and consciousness is in Me; and whatever I offer, it is received by what; consciousness alone; śabda when it is offered into consciousness, it becomes śabda-jñānam. Sparśa, offered into consciousness becomes sparśa-jñānam. It is a beautiful approach. Śabdādi-viṣayān anyē, indriyāgniṣu juhvati. They offer into the sense organs.

Verse 4.27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगान्नौ जुह्वति ज्ञानदीपिते ॥४.२७॥

sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāparē |
ātmasaṁyamayōgāgnau juhvati jñānadīpitē || 4.27 ||

अपरे aparē **others** जुह्वति juhvati **offer** सर्वाणि इन्द्रियकर्माणि च प्राणकर्माणि sarvāṇi indriyakarmāṇi **all the functions of the sense organs** ca prāṇa-karmāṇi **and all the functions of Prana** आत्मसंयमयोगान्नौ ātma-saṁyama-yōgāgnau **in the fire of the self-control, ज्ञानदीपिते** jñānadīpitē **kindled by knowledge**

27. Others offer all the functions of the sense organs and all the functions of Prana into the fire of self-control, kindled by discrimination.

Four yajñās have been talked about. Brahma-jñāna-yajña; daiva-yajña, indriya-saṁyama yajña, viṣaya-nigraha-yajñaḥ.

Now Kṛṣṇa is introducing the **fifth** yajñaḥ; viz., ātma-saṁyama yajñaḥ; ātma-saṁyamah; means mental-discipline; which is tougher-yajñaḥ; previously we talked about sensory-discipline; it is relatively easier; if you can't see the gory sight, you can close your eyes; and if you can't listen to the noise, you can close your ears; at least you can get away from that place even; but mental-discipline is more difficult, because even if you get out of place, that thought can continue. Some people follow this mental discipline; and ātma here means mind; saṁyama means discipline.

And through this mental-discipline, what do they accomplish? Kṛṣṇa says all the ten organs, viz., five-organs-of-knowledge and five-organs-of-action; jñānēndriyaṇi; karmēndriyaṇi; five-sense-organs-of-knowledge, giving the knowledge, śabdaḥ, sparśaḥ, rūpaḥ, rasaḥ, gandhaḥ; and five-organs-of-action; I hope you remember, vāk, pāni, pāda, pāyu, upastha; the organs of speech, the hand, the leg, the organ of excretion and the organ of reproduction. These are called daśa-indriyaṇi; the 10-sense-organs.

Now these ten-sense-organs are unruly-sense-organs; unrefined; uncultured; untamed; in Kathōpaniṣad, they are compared to wild-horses; duṣṭa-aśva; wild horses; they are

not tamed, if you just try to ride it; in village you can see, driving the horse forward, it will go backward; it will go to the left and right or it will lie down; now all our sense-organs are unruly-sense-organs and how do you discipline them; only by disciplining the mind, which is the headquarters; because the mind is the one which has to be and which is behind all the ten-sense-organs; therefore by disciplining the mind, all the sense-organs are mastered.

And therefore, unruly-sense-organs are then offered into mental-discipline; offered means they are destroyed; they are eliminated; and they are eliminated means what, they are converted into disciplined-sense-organs. So therefore he says, sarvāṇi-indriya-karmāṇi, here indriya-karma means jñānēndriya-karmāṇi, and praṇa-karmāṇi means karmēndriya-karmāṇi, the functions of all the ten-sense-organs, ātma-samyama-yōgāgnau; they are all destroyed in the fire of mental-discipline. That is why mind-discipline becomes more important. Without mind-discipline, if you try to do that, that is the sensory-discipline, it can only work-temporarily, like the parents controlling the children; can control them how long; as long as they are with you. Ultimately, they should be cultured; mind should be evolved; then wherever they go, you have got the confidence that they will not go astray. So sheer force controlling will not work; and therefore mind has to be educated. Details in the next class.

Hari Om

064 CHAPTER 04, VERSES 28-30

ॐ

With the 24th verse of the 4th chapter, Lord Kṛṣṇa concludes the topic of jñāna-yōga and now from the 25th verse onwards up to the 34th verse, Lord Kṛṣṇa wants to talk about the glory of self-knowledge. And for this purpose, Kṛṣṇa introduces different spiritual-sādhanas; 12 spiritual-sādhanas are mentioned in these verses. Of these spiritual-sādhanas, jñāna-yōga is also one of the sādhanas. And all these twelve sādhanas are called yajñāḥ, because in all of them, worship of the Lord is involved at least mentally. And Kṛṣṇa wants to conclude that all the spiritual-sādhanas are great, but jñāna-yōga alone is the greatest sādhana. And the reason that he wants to give is that all sādhanas are required; there is no choice, but except jñānam; all other sādhanas can only prepare the mind; they can never give liberation directly. After preparing the mind through the eleven-sādhanas, the jñāna-yajña, the 12th and final-sādhana, one has to go through to attain liberation; and therefore all the eleven-sādhanas are validated or made fruitful only when all of them culminate in jñānam. And thus jñānam is called sāksāt mōkṣa-

kāranam and all other sādhanas are called parampara-mōkṣa-kāranam. They can only indirectly help; jñānam alone can directly help. Therefore Kṛṣṇa will say at the end.

Verse 4.33

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४.३३ ॥

**śrēyān dravyamayādyajñājjñānayajñāḥ parantapa |
sarvaṃ karmākhilam pārtha jñānē parisamāpyatē | 4.33 |**

Arjuna, compared to all the sādhanas, jñāna-yajña is the greatest; because all the other sādhanas can bring a person only to the jñāna-yajña. And for preparation you may take one sādhana or more sādhanas. Thus we have got a choice with regard to preparing the mind; but we have no choice with regard to mōkṣa. Thus among the 11 sādhanas, a person can use any one or a combination of the eleven different routes up to purification of the mind, so many paths are there; for cittaḥ śuddhiḥ, but after cittaḥ-śuddhiḥ, for mōkṣa, there is only one path and that is called jñāna. And since everybody has to come to jñānam, one time or the other, jñāna-yajña is the greatest yajña, this is the essence of this portion, from 25th to 34.

And Kṛṣṇa has been enumerating various yajñās, and we have seen five yajñās in verse No.25, 26 and 27. These five-yajñās, if you remember, is jñāna-yajña itself. No.1 Self-knowledge itself is a form of yajña.

No.2 dēva- yajña; which is in the form of ritualistic worship of various dēvathās; called dēva-yajñāḥ;

No.3 viṣaya-bhōga-yajñāḥ; considering every experience as a worship. So thus the entire world consisting of śabdaḥ, sparśaḥ, rūpaḥ, rasaḥ, gandhaḥ; these five are taken as flowers. So music is a flower. A beautiful picture is a flower; A tasty-object is a flower. These flowers in the form of śabdaḥ. Sparśaḥ, rūpaḥ, rasaḥ, gandhaḥ, are offered to the Lord, who is inside us in the form of ātma caitanyam. So this is called viṣaya-bhōga-yajñāḥ.

And the fourth-yajñāḥ that Kṛṣṇa presented was indriya-samyama-yajñāḥ; wherein the very sense-control is taken as a yajñāḥ; like observing maunaṃ on a particular day. Gandhiji practiced maunaṃ on a particular day; even now there are many people, they just practice maunaṃ and this maunaṃ is considered a spiritual-sādhana. Not only reduce the noise pollution; but spiritually also it is considered a very big sādhana.

Śankarācārya says: yōgasya prathamam dvāram vān nirōdhaḥ; நாவடங்கினால் நாலும் அடங்கும். Nāvataṅkiṇāl nālum aṭaṅkkum (in Tamil).

So once you master your tongue, both the eating and speaking tongue, you get a tremendous mastery over other organs also; this is called indriya saṁyama; indriya nigrahaḥ; or damaḥ; so the dama-yajñāḥ is the fourth one;

And fifth one that we saw in the last class, is śamaḥ-yajñāḥ; disciplining the mind; mental discipline. Thought discipline; by controlling the quantity and quality. First we have to master the quantity; then alone quality control is possible; anything big number, quality control is impossible; and therefore thought discipline, both in terms of quality and quantity and also in terms of direction, in which direction my thoughts go generally. It is a very tough discipline, because it requires monitoring the mind throughout the day. And this is called śama-yajñāḥ.

These are the five types of yajñās Kṛṣṇa has enumerated till now; another seven more yajñās Kṛṣṇa will introduce. And remember the word yajñāḥ means a spiritual disciple, in a broad sense, Kṛṣṇa uses. Now we will go to verse No.28.

Verse 4.28

द्रव्ययज्ञास्तपोयज्ञ योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८ ॥

[dravyayajñāstapōyajña yōgayajñāstathā'parē |
svādhyāyajñānayajñāśca yatayaḥ saṁśitavratāḥ || 4.28 ||](#)

aparē yatayaḥ **अपरे यतयः Others of right effort saṁśitavratāḥ संशितव्रताः (and) of firm resolve** dravyayajñāḥ **द्रव्ययज्ञाः are practitioners of charity as a Yajñā, तपोयज्ञाः austerities as a Yajñā** tapō-yajñāḥ, yōga-yajñāḥ **योगयज्ञः Yōga as a Yajñā, and** tathā svādhyāya-jñāna-yajñāḥ ca **तथा स्वाध्यायज्ञानयज्ञाः च the repetition and study of scriptures as a Yajñā.**

28. Others of right effort (and) of firm resolve are practitioners of charity as a Yajñā, austerities as a Yajñā, Yōga as a Yajñā, and the repetition and study of scriptures as a Yajñā.

So in this one verse, Kṛṣṇa gives five-spiritual-disciplines.

The first one is called dravya-yajñāḥ; dravya-yajñāḥ means dāna yajñāḥ; varieties of charity; either in terms of money; or in terms of material; or in the form of knowledge; sharing my knowledge with other people; without charging; then only it will become dānam; sharing my time; all the time, dānam need not be money; sharing my time; sharing my good will; saying some kind words to a sick person; all these will come under

dravya-yajñāḥ, dāna-yajñāḥ and dānam is considered a very important yajñāḥ; because in the creation, everything is in a flow; nothing is stagnant.

If you take the river, river receives water from the mountain; one side it receives, the other side it again goes back un to the ocean; and the ocean does not keep it; it hands over to the cloud; from the cloud to the river and the river again gives it back to the ocean; if you study the creation; everything is cyclic. There is oxygen cycle, there is carbon dioxide cycle; there is food chain; everything is cyclic process; cyclic means not only I should receive, I should also give. And when a person's mind becomes kripaṇa mind or a lōbhi mind, he is interested only in getting; he is not interested in giving; or he is not interested in proportional giving; he gets crores and gives one rupee; that too after one hour thinking; And he asks the priest to give back the 8 anna coin from the karpōra thatthu. He does not have 8 anna change; and therefore he puts one rupee and takes back the 8 anna back. So dānam, not only should be there; it also should be proportional to what I receive; then only ēvaṁ pravartitaṁ cakraṁ nānuvartayatīha yaḥ. (3.16); and once there is a stagnation, then there is imbalance in the society, the divide between the rich and poor will become bigger and bigger and then there is robbery; there is chain snatching, and there is murder for gain, and all when there is a very big gulf between the rich and the poor. And if you forcibly give, it becomes communism; that becomes a problem; because our religion does not believe in forcing; that fellow will not get the benefit also. What religion says is neither you should keep; nor you should be forced to give; but out of wisdom, understanding, I should come forward and share. And Kṛṣṇa emphasises and the upaniṣad also emphasise these three sādhanas, yajña dana tapa karma, na tyajyam kāryamēvathat. The Upaniṣad also emphasises: tamēdam vēdānu vacanēna brāhmaṇa vividiṣanthi. Yajñēna, dānēna tapasa anāśakēna.

Three basic sādhanas are yajña, dāna, tapah; prayer to the Lord, sharing whatever I have and then finally moderation in everything; avoiding overindulgence in anything.

And therefore Kṛṣṇa emphasises that dravya-yajñāḥ. And what they do in the olden days is whenever they get a little bit more money or anything; the method they adopt for dhanam is they perform a big ritual; like Mahārudram; or Adirudram; or big Chandi hōmam or some ritual they organise, so that the dānam can be done as a part of that yāgha. When dānam is done outside, it may lead to arrogance; that I have given, I have given; so to develop humility; it is done as a part of a temple-ritual; or a yajñāḥ in which there is scope of anna dānam; there is scope of dakṣiṇa-dānam; there is scope of vastra-dānam; chappal dānam, kodai dānam; vāḍi dānam; pusthaka dānam; kṣētra dānam; svarṇa dānam; and even marriage is done as a part of a yāgaḥ and it becomes a kanyaka dānam. Thus everything was yajñāḥ way of life; therefore dravya-yajñāḥ;

And then tapō-yajñāḥ; tapas means mastery of the sense organs and I have given the definition of tapas before; willful self-denial to establish my mastery over my own organ.

Every word is important; it should not enforced self-denial; like some people say, today Ekādaśi upavāsam; and I ask why, because in my house, they do not cook; not available; that means what, if it is available; I am ready. So enforced upavāsam is called starving. Starving does not produce spiritual growth; fasting produces spiritual growth; in starving there is pain and complaint; in fasting there is joy. Therefore tapas means I say No to whatever I regularly use. Whatever I regularly use, I say No. And even as a part of a pilgrimage, this vow is taken; for Sabarimalai, they take 41 days vṛtam; and on those days, they do not use pillow, they do not use chappal and they take only one time food (for three times together they eat, but that is a different matter); they take one time food, and bathing also twice or thrice; so many disciples, they walk also 48 miles without chappal; saying that கல்லும் முள்ளும் காலுக்கு மெத்தை. kallum muḷlum kālukku mettai. That mettai is purely because of the attitude; physically the pain will be there; when there is willful self-denial, I forgo the comfort of using a chappal. So thus we have got Śivarātri vṛtam, where you forgo sleep; every day we sleep without any restriction, and at any time; at least Śivarātri day we keep awake; and we do upavāsa; thus we have got varieties of vṛtams; all the vṛtams are tapō yajña.

So willful self-denial, so that my sense organs are under my control. When I say no food today, it listens; No coffee today, it listens; No newspaper in the camp, it listens; I suggest do not read the newspaper for 7 or 8 days; after-all 7 day camp; but it is extremely difficult for most of the campers; I will not enforce. But you will find that when there is a gap after lunch; there is big queue each one struggling for a sheet of Hindu; sheet of Express. So if I can say No to the newspaper, that is a tapas. Similarly when car is not available, use the bus, it is tapas; no car, no class; therefore, why can't you practice some tapas. I will not go by bus, below my dignity. I will not go by auto; therefore I should get over all these ideas; status, this and that; they are all big problem; and therefore tapō yajñāḥ; all types of vṛtams.

Then yōga-yajña; yōga-yajñāḥ means yōga-yajñāḥ, the practice of aṣṭāṅga-yōgaḥ; the eight-fold-discipline prescribed by Patānjali ṛṣi; a very beautiful system to integrate my personality.

We have got four or five layers, we have studied, annamaya, prāṇamaya, manōmaya, vijñānamaya. Annamaya is disciplined by yōgāsanas; so that I can sit in a posture for one hour without disturbance. It is a yōgaḥ.

And then for prāṇamaya disciple, we have prāṇāyāma;

for manōmaya disciple, we have meditation;

for vijñānamaya discipline, we have study.

So thus aṣṭāṅga-yōga is a brilliant scheme, devised by Pathānjali muni for the integration of various layers of my personality.

It is like a music programme, in which the musician, the violinist, the mridangist, gada, so many things are there; they all function in harmony, you get a beautiful musical concert. Imagine the musician sings in ādi talam and the violinist is doing in triputa tālam and mridangist does thani āvarthanam in jamba-tālam. Who can listen to that music concert? Life is a music and mind is an instrument; sense organs are instruments; body is an instrument; breathing is an instrument; only when all of them have coordination, then life will become music; symphony it becomes; otherwise it will be cacophony only, it will be only noise and therefore aṣṭāṅga -yōga integrates the personality. This is the third yajña.

And then the fourth yajña is svādyaya yajña; which is pārāyaṇam of the scriptures; learning to chant is also pārāyaṇam; and getting byheart is also pārāyaṇam; and regularly chanting also comes under pārāyaṇam; that means pārāyaṇam consists of three things; first learning to chant; otherwise letters will not be properly uttered; akṣara śuddhiḥ would not there; so learning to chant properly. And thereafterwards in the olden tradition, getting byheart is also part of svadhyaya; you have to get it byheart because it will be very useful for analysis. If you want to want to know what is the essence of the fourth chapter, if you do not know the slōkās byheart, the ideas will stand in the form of islands; you would not get the total picture; like the close-up study of a person, the nose alone; you see going ear; if you see the nose, you will not see the ear; and look at the leg, you will not see the hand; if you want to get the whole picture, what do you require, we should stand behind and then alone you get the whole picture. So when I teach you, I am concentrating on one slōkā, that means the other slōkās are going out of focus. And by the time you come to 40th slōkā, this slōkā has gone out of focus; therefore it is difficult to get the total picture of the fourth chapter, and therefore what do they do; they get the whole chapter byheart; so that when I say the fourth chapter, in my mind, the whole thing stands; what is the first three slōkās, how avathāra part came, then ātma anātma vivēka and then the whole thing will come.

But now if I ask you to get byheart; you will not be able to and if I make it compulsory, you will drop coming to the class. So therefore at the end of every chapter, I have to give a summary. Summary and all is not in our tradition. Because if a student gets the chapter

byheart, he will automatically get the summary. Therefore, getting it byheart, everything, even for Tarka-śāstra, first you have to get the entire śāstra byheart.

That is why they developed two forms of literature, one is called sūtra; another is slōkā; metrical and aphorism method.

When it is sūtra form, it is all capsule statements.

Athathō brahma jijñāsa. Janmādyasya yathāḥ; śāstra yōnitvat; tatva samanvayāt; ikṣatē na śabdām. Everything is in capsule form and the entire vēdānta-śāstra in few sūtras, you can get by heart.

And another method that devised was the metrical composition, you can sing; therefore easier to get byheart. Gīta you can get by heart; because it is in metrical form and not in prose form.

Thus sūtras and slōkā forms are uniquely devised for committing the whole thing to memory. So thus they all come under what: Svadhyāya yajña, and because we should commit to memory, they never used printed or written version of the book. You are not supposed to keep the book when you study. So you should know the fourth chapter, without keeping the book. What is the way? The only way is to know it by heart. Even now in some of the āśramams, if a young brahmacāri goes to study, first thing they will do is to give the book, ask him to get it byheart and then ask him to come back. So generally the boy never comes back. What a rigid discipline they had. Therefore, if I had to teach Gīta, you have to get it byheart and then only I should come.

Now, you have the book in hand, but if you bring the wrong chapter, then there is the problem. Then if you say that Swamiji! I was brought the first chapter only, then there is a problem. All those things can be avoided if you byheart. So thus svadhyāya yajña is very very useful and above all, there is one more glory to that. All the scriptures are associated with God and ṛṣīs; and the beauty is when you do pārāyaṇam; sooner or later, you will develop a desire to know the meaning. Initially you may do as a routine; but one day or the other, the very pārāyaṇam will change your mind and you will develop. If you question that I am chanting the Viṣṇu sahasranāmam daily, what is its meaning, use? Nothing is visible, etc. Are we cursing the Lord, or is it a nāma or is it a story, etc. A desire will come and svadhyāya yajña is considered a very important sādhana. Pārāyaṇam.

Then the next one is jñāna-yajñaḥ; jñāna-yajña is study of the meaning of the scriptures. Enquiry, analysis. So previous one is what; only studying, learning to chant; no meaning is known; therefore svadhyāya is called śabda-grahaṇam; jñāna-yajña is called artha

grahaṇam. In the first you learn the words, in the second you know the meaning. And that is why they start the svādhyāya in early ages; they do the vēda adhyānam in the 5th year, 6th year, 7th year, etc. because it is a young mind, it will easily register, and therefore put the entire vēda within 15 years. So even Taittiriya upaniṣad, everything got byheart, by the 10th year, 11th year. You ask the meaning, they will say they do not know. Later, he gets an opportunity to know the meaning and that is called jñāna-yajña.

Now here one doubt may come. The doubt will if you remember one of my previous classes. If you do not remember; no problem; that is in the 25th verse, I have said that two yajñāḥs are mentioned; one is dēvah yajñāḥ and another is jñāna-yajñāḥ. And in the 28th verse, again Kṛṣṇa says jñāna-yajñāḥ; so is'nt it a repetition?

That verse jñāna-yajña is parā-jñānam, parā-vidya; the spiritual-knowledge; Brahma jñāna-yajña it is, whereas here jñāna-yajña means all other sciences or disciplines like karma-kāṇḍa-jñānam, the knowledge of scriptures, rituals, then tarka-śāstra, the knowledge of logic, because the whole scripture involves logic also. The knowledge of logic; the knowledge of mimāṃsa-śāstraṃ. How to analyse the scriptures. So tarka, mimāṃsa, vyākaraṇam, all these come under jñāna-yajña. Secondary disciples. Thus five yajñās are mentioned. Dravya-yajñāḥ; tapō yajña, yōga-yajñāḥ svādhyāya-yajña, and jñāna-yajña.

And incidentally for grammar students, if they know Sānskrīt grammar, you have to note here dravya-yajñāḥ, the word does not refer to the yajña itself, but it refers to the sādakās who practice that yajña. For dravya-yajñāḥ means the sādakās who practice dravya-yajñāḥ. Bahuvṛhi samāsa; dravya-dānam ēvam yajñāḥ; yēṣāṃ tē. Tapō-yajñāḥ is, tapah-yajñāḥ ēva yēṣāṃ tē. Therefore it is referring to the people who practice these yajñās. And all these people are called yatayaḥ. They are yatis. Literally yati means a sanyāsi. Yati-rājaḥ; a great sanyāsi is called yati rājaḥ; and that is how the college got the name Yatiraj College; and now everyone says Ethiraj college. Yati rājaḥ; great sanyāsi called yati-rājaḥ; So yatayaḥ means sanyāsi and in this context, yatiḥ means any committed spiritual-seeker is called yatiḥ; one who does not approach spirituality casually. An amateurish approach; a casual approach; half-hearted approach, then the benefit will not come. The one who takes it as top priority, such a person is called yatiḥ; even if he is, or she is a gṛhastha.

Therefore yatayaḥ; yatayaḥ means committed seekers, they are. And not only they are committed seekers, saṃśītavratāḥ; and they are people of firm resolve; so saṃśītam is tīvram, vratāḥ means resolve, that means once they take a vow, they practice. They decide that Ekādaśī I will not eat or Ekadaśī I eat only this much; milk and fruits only or

this only. Once they decide, they follow it. And the unfortunate thing the moment you take a vow, the next day itself there will be obstacle. They would have prepared your favourite. And they will insist on that you taste it, or you are weak. So from next week, we will start fresh, you decide. So if you read the purāṇic story, the Nāyanmār stories etc. you will find, they were all people of resolve, and Bhagavān himself comes and tests the devotee. Unless we have a will-power, spirituality is impossible. A person of weak-will can never progress in spirituality. And therefore Kṛṣṇa admires them; they are all saṁśītavratāḥ; people of firm determination; so thus how many sādhanas we have got now; in the previous verse 5 sādhanas; in this verse 5 sādhanas. 10 sādhanas.

Verse 4.29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥४.२९॥

apānē juhvati prāṇam prāṇē'pānam tathā'parē |
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ||4.29||

अपरे aparē **others**, जुह्वति juhvati offer प्राणम् prāṇam **exhalation** अपाने apānē **into the (fire of) inhalation**, तथा tathā **and** अपानम् apānam **inhalation** प्राणे prāṇē **into (the fire of) exhalation** रुद्ध्वा ruddhvā **Restraining** प्राणापानगति prāṇāpānagati **the movement of both inhalation and exhalation (some others offer them into the fire of retention).**

29. Committed to Prāṇāmaya, others offer exhalation into (the fire of) inhalation, and inhalation into (the fire of) exhalation. Restraining the movements of both inhalation and exhalation, (some others offer them into the fire of retention).

So in this verse, Kṛṣṇa talks about prāṇāyāma-sādhanā, which is also considered a very useful spiritual discipline, because when we study the different layers of our personality, we find annamaya is the grossest layer, the physical body; then the next interior layer is prāṇāmaya, the energy sheath; prāṇa stands for the vital force, our energy, that is the next one. And the next one is the manōmaya, the mental personality; emotional or psychological personality and the prāṇāmaya comes in-between annamaya and manōmaya and therefore if a person disciplines the prāṇic personality, then it will influence both annamaya as well as manōmaya, because prāṇāyāma is intermediary; this side annamaya; this side manōmaya; when prāṇa is disciplined, physical health will also improve, mental health will also improve. And that is why prāṇāyāma was kept as an important sādhanā before every ritual. Suklāmbharatharam; you pray to the Vināyaka; and the immediate thing is Oṃ Bhuḥ; it is prāṇāyāma alone.

And the prāṇāyāma is also of two types, one is prāṇāyāma as a physical-exercise; as an exercise for improving the health; then it becomes a secular discipline and veda does not want us to practice prāṇāyāma, as a secular-discipline, veda wants to convert prāṇāyāma also into a religious-discipline. And how to make it religious-discipline; make it as a part of any religious-sādhana and also when the prāṇāyāma is done, utter the nāmās of the Lord. Either Rāma Rāma or Kṛṣṇa Kṛṣṇa or if a person knows the traditional prāṇamaya-mantra, he can chant om buḥ, om buḥvaḥ; the moment mantra is included, prāṇamaya is called, sa garbha prāṇamaya; it is a spiritual-sādhana. Minus the name of the Lord, it is called agarbha prāṇāyāma; it can only improve your physical health; it cannot improve your spiritual health. Thus prāṇāyāma becomes a yajña, if prayer is also included in that. And this prāṇāyāma is a very big discipline, which is discussed and special books are written on prāṇāyāma and we should remember, advanced courses of prāṇāyāma are prescribed for very many material benefits. Even raising the power called kuṇḍalini śakti, is nothing but a prāṇic power only; prāṇic-force; which is a potential one, kuṇḍalini literally means the coiled power. Any coil has power in it because it works like a spring; the coil is there; watch goes on ticking. Therefore coil literally means potential. So kuṇḍalini means potential-prāṇic-energy. It is compared to a snake because, snake word is given to indicate that it remains in coiled form; and coil means potential; kuṇḍala means circle. Kuṇḍalini means in circled form. Śaktiḥ means power, śakti is feminine gender; therefore it is called kuṇḍalini, potential power. And this is not a unique thing, we have got potential power at every layer; physical body has got kuṇḍalini śakti; what is that; your physical power; we have got running power; but can you run now, when you cannot even walk; what has happened to that power; that power we have not tapped; if only we start walking or running, first day you can walk only for half a kilometer, and then 2 kilometers and then slowly you can raise the distance. What happened to that walking power? Now it is kuṇḍalini śakti; if you regularly walk, it becomes what? A manifest power.

Similarly at the prāṇamaya-kōśa also there is potential power. Similarly, manōmaya is one's memory is a power, which we are fast losing; because we are never using that memory power and therefore after some years, if someone asks your name, you have to look at your tab and then say. So we need not remember the day, date, etc. we are using the mobiles. We need not remember the phone no, everything is there, there is the computer; so that memory power is what? Kuṇḍalini-śakti. And the power in the water falls, which we tap as hydro electric power, that is potentially in the water fall; that is what? Kuṇḍalini śakti. Do not imagine some kind of mysterious power or energy, any potential capacity is called kundalini.

Thus prāṇāyāma, as advanced courses are discussed, to tap the kuṇḍalini-śakti; and make it flow upwards and go to the mūlādāra, svādiṣṭhāna and by which one can get various siddhis, and those discussions are there; but we should remember they are all at the materialistic level; they are all at anātma level. Kuṇḍalini raising and self-knowledge has no connection at all; just as bringing out your walking power; you have raised your kuṇḍalini power. Now you can walk ten kilometers. Did you get mōkṣa because of that; what mōkṣa? You have only tapped the kuṇḍalini-śakti of the annamaya-kōśa; with prāṇāyāma you may tap the prāṇic-energy of the prāṇamaya-kōśa. Similarly by concentration, you can tap the kuṇḍalini-śakti of mental power. That only now they are talking. Even in the medical field they say, I think there was a book also: Will Yourselves To Cure Diseases; something like that. What they say is when you have a disease, you daily sit for an hour and visualise the disease, visualise your immunity power, visualise a war, between the disease and immunity power. Like the advertisements, for Colgate, toothpaste, and microbes that is fighting; and this win; like that immunity power wins; and daily you are supposed to meditate; books are written; and what is kuṇḍalini śakti; the mental kuṇḍalini-śakti, you will your health and that is called saṅgalpaḥ-śakti; you can get health also. But can you say that is mōkṣa; that is not mōkṣa; therefore prāṇāyāma can be used for getting advanced powers; but in vēdānta we are positively not interested in materialist powers. Siddhis, Patanjali Maharṣi himself writes, never use this for material gains; because all siddhis are obstacles; they come under māya. Thus a person who comes for mōkṣa is easily distracted by these siddhis.

So here what is prāṇāyāma meant for? Simple citta śuddhi; prāṇāyāma can give focusing power; prāṇāyāma can quieten the mind and we will smoothly breath. Now we are not breathing at all. We do not think of it; it is happening voluntarily; but here it is disciplining the prāṇās.

And this prāṇāyāma is divided into three types; pūraka-prāṇāyāma, rēcaka-prāṇāyāma; and kumbhaka-prāṇāyāma;

Pūraka-prāṇāyāma is that in which inhalation is given importance. Deep breathing in; pūrakam means filling up; filling up what; not the stomach; that is not prāṇāyāma; filling up the lungs with what; air is called pūraka-prāṇāyāma;

Rēcaka-prāṇāyāma is that, the focus is on emptying or exhalation; deep exhalation. Inhalation is not in focus. Rēcaka means emptying.

Third one is kumbhaka-prāṇāyāma, wherein the focus, the importance, is on retaining; neither inhalation nor exhalation.

Even the kumbakam is supposed to be of two types;

one type is after inhalation, you retain; for a minute, two minutes, etc. that is called ānthara kumbakam; where air is kept inside and retained;

And then the second kumbaka prāṇāyāma is after exhalation, one remains for a few minutes, wherein air is outside, not inside and that is called bāhya-prāṇāyāma.

So ānthara kumbhaka, bāhya kumbaka prāṇāyāmaḥ.

And Kṛṣṇa says different people practice different types of prāṇāyāma; all of them are yajñāḥ. Look at the verse. Apānē prāṇam juhvati. This refers to pūraka-prāṇāyāma; that is some people give importance to apānam; apānam means inhalation; in this context, apāna means inhalation; and prāṇa means exhalation, some people practice inhalation-prāṇāyāma; in which what is offered, exhalation is offered; means it is made non-existent; because when you offer some oblation into the fire; what happens; it becomes non-existent; in the inhalation-prāṇāyāma; exhalation is offered; that means exhalation is avoided; this is pūraka.

Then prāṇē apānam; so this is called rēcaka-prāṇāyāma or exhalation-prāṇāyāma; and in the exhalation-prāṇāyāma what is offered, inhalation is offered; inhalation is offered means, it is destroyed, it is made non-existent; when you exhale, can you practice, inhalation; when you practice exhalation, inhalation is destroyed; when you practice inhalation, exhalation is destroyed. What is destroyed is the oblation; this is rēcaka.

And some other people practice prāṇāpānagatī ruddhvā; some people stop both inhalation and exhalation; and thus practice kumbaka-prāṇāyāmam kurvanthi; that we have to supply. In this verse, kumbaka-prāṇāyāma kurvanthi; they concentrate on kumbaka; and kumbaka-prāṇāyāma is supposed to be ideal when the mind is too much restless.

If a person has got the discrimination to make the mind quiet, quietude of the mind through knowledge is permanent quietude; but if a person, there the problem is suppose I want to quieten my mind through knowledge, I will have a problem because to get the knowledge, I need a quiet mind; if you marry, you will be cured of madness; and you can get married only if you are cured of madness. So this is called anyōnya.

So if I get knowledge I will get peace of mind; and unless I have some peace, I will not be able to do even śravaṇam. But some of you may feel that one hour you are not able to concentrate; so therefore, initially you have to find out some grosser method to quieten the mind; that is called relative quietude; prāṇāyāma will bring in relative

quietude. With a relatively quiet mind, you study the scriptures, and the knowledge will give you absolute quietude. prāṇāyāmēna āpēkṣika śānti; jñānēna-ātyantika-śānti; that is prāṇāyāma is like first aid.

What does first aid do; it gives a temporary remedy; but one should not stop with first aid. The very fact that it is called first aid, it is to be followed by second aid; after all second aid is going to come, then why first aid if you ask, you will be close in the accident place itself. Therefore the first aid makes me prepared for the second aid, which will give him permanent remedy.

Thus prāṇāyāma is the first aid; ātma jñānam, is the final treatment. So therefore, this also some people practice; all of them are called what prāṇāyāma parāyana; they are called prāṇāyāma practitioners, and it comes under prāṇāyāma yajñāḥ; āyamaḥ; means mastery, discipline; you cannot read as prāṇa and yamaḥ; it is prāṇa āyamaḥ; prāṇa āyamaḥ; yam, yamanē to discipline, to master, to regular, yam; yatchathi is the root, yaman name came to Yaman from that, because he regulates the population. By regularly finishing people; or else what will happen; now itself 1 trillion. If Yaman is not there, what will happen? So therefore Yama is called yama because he is a master regulator of the population. Similarly, prāṇa ayamaḥ means the regulation of prāṇa and by regulating prāṇa, indirectly we are regulating apāna, vyāna, udāna, samāna. All the other four are mastered through prāṇāyāma; digestion improves; circulation improves; excretion improves. Otherwise people will have problem; either overworking or under working; So therefore that also must work properly. Everything will be good.

Verse 4.30

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥४.३०॥

[aparē niyatāhārāḥ prāṇān prāṇēṣu juhvati|
sarvē'pyētē yajñavidō yajñakṣapitakalmaṣāḥ||4.30||](#)

अपरे aparē **Others** नियताहाराः niyatāhārāḥ **of regulated diet** जुह्वति juhvati **offer** प्राणान् prāṇān **the Prāṇās** प्राणेषु prāṇēṣu **into the (fire of) Prāṇās** सर्वे एते अपि sarvē ētē api **All those** यज्ञविदः yajñavidāḥ **performers of Yajña** यज्ञक्षपितकल्मषाः yajñakṣapitakalmaṣāḥ **become purified by Yajñā**

30. Others of regulated diet offer the Prāṇās into the (fire of) Prāṇās. All those performers of Yajñā become purified by Yajñā.

So 11 yajñāḥs are over; now comes the 12th and final yajñāḥ; which is āhāra niyama yajñāḥ; dieting; moderation in eating; which is considered extremely important; and

āhāra niyama comes in two stages; the first is quantity control; Kṛṣṇa will talk about it more in 6th chapter, there I will discuss more; in the 6th chapter Kṛṣṇa talks about quantity control; first you decide how many times you want to eat; and once you have fixed, make a rule that in-between nothing goes inside; Chocolate, popcorn, you should not eat keeping it in the pant packet; and even at the stipulated time, what I eat should be measured. It should not be over-eating. This is quality control; the number of times I eat, and the amount I eat; is quantity control; after controlling the quantity, then comes quality control. Gradually getting rid of tāmasic food; like meat, liquor, and all kinds of things come under tāmasic and gradually cutting rājasic food; and thereafterwards making sātvika-āhāra, the quality control Kṛṣṇa talks in the 17th chapter; so sixth chapter quantity control; 17th chapter quality control; all those things we will see later.

So thus aparē niyatāhārāḥ; some people practice food discipline; and by this discipline what happens? prāṇān prāṇēṣu juhvati. So when āhāra discipline is not there; all the pañca-prāṇās become sick prāṇās. unhealthy prāṇās, i.e. all the pañca-prāṇās means prāṇā, apāna, vyāna, udāna, samāna. Everything becomes sick. That is what they are trying to control though prāṇic healing, reiki, etc. what they are trying to find out what are the disharmony in the prāṇic personality; and they are trying to control it and all the other things; but this is the basis. But āhāra influences the nature of prāṇā and when a person takes to āhāra-niyama; the sick-prāṇās are converted into healthy-prāṇās and therefore what is offered unto what; sick-prāṇās are offered into healthy-prāṇās. That means what sick prāṇās are destroyed; and in this place what comes, healthy-prāṇās; digestion is very good; breathing is very good; circulation is very good; all of them becomes good.

And Kṛṣṇa says all these people are great sādakās. sarvē:pyete yajñavidāḥ; all these people who practice these 12 sādhanas, they are great sādakās, and what benefit they get, yajña-kṣapita-kalmaṣāḥ; they destroy all their impurities; inner impurity; kāma-krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ mātsaryādi; all the impurities including pūrva-janma pāpam; all the prārabdha pāpams are also burnt by these yajñās.

More in the next class.

Hari Om

065 CHAPTER 04, VERSES 30-34

ॐ

Mental-discipline; prāṇāyāma; like this, he gave 12 spiritual disciplines, of which self-knowledge is also one of the sādhanās. And He named; all the sādhanās one-one yajñāḥ. But we should remember that all these disciplines can be called sādhanās only when they fulfill two conditions, the first condition is God must be involved in that. Minus God, all will be mere exercises only; they can never contribute to spiritual growth. They may give physical health; they may give even psychological health, but spiritual growth is impossible unless Īśvara is involved, and therefore by using the word yajñāḥ, Kṛṣṇa indicates that they all must involve Īśvara; even regular eating can become yajñāḥ, if you are going to offer the food to the Lord and eat. That is condition No.1.

And the second-condition is all of them can be called spiritual-sādhanās, only when the motive is spiritual-growth. If the motive is material benefit, Kṛṣṇa will say in the 7th chapter, we can use all these sādhanās for the material benefit also. Even in management courses, they are introducing these Gīta-sādhanās; but there the purpose is better performance, so that there is better profit; there is nothing wrong in applying the Gīta for that; but we can call it yajñāḥ; they get yajña status only when the motive is spiritual growth. So thus when the motive is spiritual, and when the Lord is involved, then all of them are called yajñāḥ. And we saw the last yajñāḥ in verse No.30, first line, in the last class, aparē niyatāhārāḥ prāṇān prāṇēṣu juhvati. Even discipline in food can be called a yajña, āhāra niyama yajñāḥ; even upavāsa is a type of yajña only, because if you see the meaning of the word upavāsa, it means being near, vāsaḥ, being, staying, upa means near. Upavāsa we think is going without food, but upavāsa is not going without food, upavāsa means staying near. Staying near what? Food? Because the word upavāsa does not say staying near, food? Āhāra-upavāsa? Or cum upavāsa; it means Īśvara-upavāsaḥ; so upavāsaḥ is day in which I reduce all my all other sensory transactions, so that the time saved by avoiding those sensory transactions I can use for the religious practice, like pāraṇam, japa or anything. And that is why, even upavāsa is not mere forgoing food, because according to śāstra, āhāra is not merely the thing which we take through the mouth alone; āhāra means that which is consumed through all the five sense organs. Even seeing varieties of forms is āhāra for cakṣuḥ. Similarly, varieties of sounds is āhāra for the ears. Therefore, upavāsa means not only foregoing not only this āhāra; pañcaindriya āhāra; reduction or avoidance.

For what purpose, many people on Śivarātri day, Vaikunta Ekādaśī day, they do upavāsa; and watch the night show. So upavāsa and keeping awake is not for an extra show of movie, but it is for japa, pūja, pāraṇam, etc. For upavāsa is a type of āhāra niyamam. So thus all types of quantity control and all types of quality control with regard to food is āhāra niyamaḥ. In the 6th chapter, Kṛṣṇa talks about quantity control; in the 17th

chapter, Kṛṣṇa talks about quality control; all of them will come under what?; āhāra-niyama-yajñāḥ.

And what Kṛṣṇa says is when we have got discipline with regard to āhāra, all our pañca prāṇās, pañca prāṇās means the digestive system; because this is essential service; for some people, it works three shifts a day; therefore constant midnight also they eat, because the fridge has come, open the fridge, and put something inside the mouth and go. So āhāra-niyama means the undisciplined-samāna-prāṇā, the digestive systems gets healthy and once the digestive-system is mastered, then prāṇā, apāna, vyāna, udāna, all these five-prāṇās are disciplined by āhāra-niyama.

And this also Kṛṣṇa presents as a yajñāḥ, and what is offered into what; the undisciplined-pañca-prāṇās are destroyed by developing disciplined-pañca-prāṇās; the unhealthy-pañca-prāṇās are destroyed by offering into the fire of healthy-pañca-prāṇās. Therefore Kṛṣṇa says here, aparē-niyatāhārāḥ; there are some seekers, who follow āhāra-niyama; and by this prāṇān prāṇēṣu juhvati. Pañca-prāṇān, pañca-prāṇēṣu juhvati. We have to add the two adjectives; unhealthy-pañca-prāṇās are offered unto healthy-pañca-prāṇās.

With this all the 12 yajñās are completed. And then Kṛṣṇa says a person can practice, all the 12 of any number that he can offered. Kṛṣṇa does not say that everyone should practice all the yajñās, all the yajñās compulsorily. A person can have any combination; for example, if a person has a got a very sensitive-delicate-stomach and if they practice upavāsa and acidity problem, and three days even regular sādhana, they cannot do; therefore we have to be very judicious; if the body cannot stand upavāsa, we have varieties of upavāsa; nirjala upavāsa; nothing you take; and then fruits and milk upavāsa; and some people take the Kerala nendrapazham, each one with 6-7 inches long and 300 gms weight, 4-5 at a time and say it is upavāsa!; it is more than the regular food itself. Ok fruits and milk. Some people avoid rice and take everything else! பல ஆஹாரம் pala āharam; phala āharam; phalam means fruit; they think it is பல pala in Tamil and they take different kinds of foods; and that day they eat more than what they generally eat; so therefore śāstra allows that fruits and milk alone or milk alone or other types of food; what the śāstra says is you should practice self-discipline. A let-go philosophy is suitable for the animal but not for the human being; and if the human being is going to have a let-go philosophy, let-go philosophy means, whatever I want to eat, whenever and wherever, eat. Śāstra says that it is animalistic life and Bhagavān will conclude that he has given the human life wrongly and therefore next janma, back to paśu, ass, goat, cow, elephant, etc. and therefore Kṛṣṇa says that let a person practice any one of these yajñās in any combinations. So they are called yajñavidāḥ. They are yajña-anuṣṭāyinaḥ. Those

who practice yajña that is indicated by the sacred thread ceremony also; yajñōpavītham it is called; it is a thread, exclusively worn for the sake of practicing one or more of these yajñāḥs.

And if I do not practice any one of them, the yajñōpavītham is made redundant. Up to a particular age, we can lead an animalistic life; as Swami Chinmayānanda beautifully says: you can start as an animal-man but sooner or later you should become a man-man; when you become a man-man, you practice one or more of these yajñās; and through these yajñāḥs when you get self-knowledge, you are converted into a God man. Animal man to Man-Man to God-Man. Now I am afraid to say God Man, because of all the scams associated with the frauds and cheats. They are now called Godman.

So therefore Kṛṣṇa says, ētē sarvē api yajñavidāḥ bhavanti; they are all called dvijās, twice born. A free-licentious life, you are born once; but once you have a deliberate life, you are twice born; whether you wear the thread or not, you transform your lifestyle, you are a dvijās; dvijās alone can become ajāḥ; Brahman.

And what will happen by the practice of these yajñās; Kṛṣṇa says: yajñakṣapita-kalmaṣāḥ; by these yajñās, they have destroyed all their kalmaṣāms. Kalmaṣām, the impurities. What is the definition of impurity? Anything that obstructs self-knowledge, or spiritual growth is called impurity. Anything that obstructs spiritual-growth is impurity; all these impurities, kṣapitam nāsītham, by the practice of these yajñās. Therefore, all yajñās are glorious; but remember these are not the 12 only. The 12 are only sample yajñās; there are many which Kṛṣṇa himself mentions in the next ślōka. Verse No.31.

Verse 4.31

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४.३१ ॥

yajñāśiṣṭāmṛtabhujō yānti brahma sanātanam|
nāyam lōkō'styayajñasya kutō'nyaḥ kurusattama|| 4.31 ||

यज्ञशिष्टामृतभुजः yajñāśiṣṭāmṛtabhujāḥ **those who partake of the ambrosial** Yajña-prasada, यान्ति yānti **go** सनातनं sanātanam **eternal**, ब्रह्म brahma **Brahman**, कुरुसत्तम kurusattama **O! best of Kurus (Arjuna)**, अयं ayam **this**, लोकः lōkaḥ world **न अस्ति na asti is not there**, अयज्ञस्य ayajñasya **for the non-performer of Yajñās**, कुतः kutaḥ **how (can there be)**, अन्यः anyaḥ **the other (world)**.

31. Those who partake of the ambrosial Yajñāprasada go to the eternal Brahman. Oh! Arjuna! (Even) this world is not there for the non-performer of Yajñās. How can there be the other (world)?

So here Kṛṣṇa says: if a person practices one or more of these yajñās, and thereafterwards he takes his regular food, because according to śāstra, eating or drinking is not the first job of the day. Unfortunately our lifestyles are changing; and first of all we do not get up in the morning; the śāstra says one has to get up before sunrise; because Bhagavān's prathyakṣa-svarūpam is Surya; suryaḥ prathyakṣa-dēvathā and Bhagavān in the form of Sun is coming to bless us and Bhagavān Suryaḥ is our guest and therefore when a guest comes; we should be ready to welcome. Therefore a man of yajñāḥ gets up before the sunrise and before starting anything, consuming anything, one has to do the morning prayers. Do bed coffee, is against Indian culture; TV switching on and reading all kinds of gossip magazine in the early morning; Śāstra says start the day with prayers. In fact, snānam itself is the first ritual. If it is the winter season, people think, that it is not perspiring much and they avoid taking bath or think that we will think about it later. After 12 o'clock lunch. No. The snānam itself is a ritual because, snānam according to us, has got a two-fold job; not only it has to wash the physical impurity, which is only incidental; more important is we have to wash the inner impurity which we have gathered yesterday. Because every transaction gives mental dust also. When you go out, you are gathering dust and therefore you come back and take bath and remember, in every transaction we are developing anger, jealousy, anxiety, frustration, they are all inner dust we gather; and if you do not wash this dust regularly, you cannot say that I have taken bath yesterday; regularly we gather dust; and therefore we have to regularly wash our physical body, and parallelly we have to regularly wash our mind also. Therefore we have got snāna mantras also and even if we do not know the special mantra; there is a mantra called aghamarṣaṇa-sūktam.

अत्याशनादतिपानध्यच्च उग्रात् प्रतिग्रहात् । तन्नो वरुणो राजापणिनाह्वमर्शतु ॥ सोऽहमपापि विरजो निर्मुक्तो
मुक्तकिल्बिषः ॥

[atyāśanādatipānadyacca ugrāt pratigrahāt | tannō varuṇō rājāpāṇināhyavmarśatu ||](#)
[so:'hamapāpi virajō nirmuktō muktakilbiṣaḥ ||](#)

Oh Lord Varuṇa; Varuṇa is presiding deity of waters, when I take snānam, I address the Lord in waters, and say yesterday Oh Lord I have overeaten, in some business meeting over-eaten what is not to be eaten; athi aśanam is a pāpam. Athi pānam, drinking anything is; yacca ugrāt pratigrahāt; I have taken varieties of things, which I am not supposed to take from people; for all of them, tannō varuṇō rājāpāṇināhyavmarśatu । so:'hamapāpi virajō nirmuktō muktakilbiṣaḥ.

It is called aghamarṣaṇa-sūktam. Sin washing hymn and daily during snānam, we are supposed to do that; that we may not know; it does not matter, if you do not know at least chant some Rāma Rāma Rāma, Kṛṣṇa Kṛṣṇa or Sthōthra or guru-Sthōthra, pāṛthāya

prathibōthithām; something; therefore snānam itself is a yajña; and after snānam; after prayer; after pūja, after pārāyaṇam, if I do all these things and thereafterwards, if I break my fast, that is called breakfast. Now we need not break the fast, because we never fast; 24 hours we are eating. Many of us do not know what is hunger; because we have never given a chance to our body to tell us what is hunger; so therefore, we are supposed to break the fast, religiously after this yajñaḥ and that food I take is called yajña-śiṣṭam. My breakfast becomes yajñaḥ śiṣṭam; Śiṣṭam means prasāda; my lunch become yajñaḥ prasāda; however hungry I am, I do not eat just like that; I do Brahmārpaṇam and Brahmahaviḥ or ēkō viṣṇu mahat bhūtam; if you do not know anything, at least say Nārāyana Nārāyana, etc. then you take that food, then it becomes yajñaḥ śiṣṭam; these sādakās are taking what?; yajñaḥ śiṣṭam āmṛtam; this yajñaḥ prasādām is called āmṛtam.

Why is it called, āmṛtam? Āmṛtam hēthutvat; mōkṣa kāraṇatvāt. Since such a life will lead a person to mōkṣa or immortality; āmṛtam, do not think it is nectar drink, it is not in that meaning; āmṛtam is mōkṣa-kāraṇam ithyarthah; yajñaḥ śiṣṭa is mōkṣa kāraṇam; mōkṣa kāraṇa bhūta yajña prasāda bhōkthārā; bhujah means those who take that. In fact you can feel the change in mind; just try a loose living for a few days; (that is what we are doing) and try this disciplined living for a few days, you can see a tremendous difference; you can feel that the mind seems to be light. So therefore Kṛṣṇa says yajñaḥ śiṣṭam āmṛtam bhujah; what will happen to them. Sanātanam Brahma yānti; they will all definitely attain Brahman; they will all attain mōkṣa. How can they attain mōkṣa?; because I said there are 12 yajñās; of which one yajñāḥ is jñāna-yajña, so if they practice the 11 yajñās initially, those 11 yajñās will lead a person to the jñāna-yajña which is the most powerful; and not only that, these yajñās themselves will create a desire for jñāna-yajña; a religious life will create a desire for philosophical knowledge.

And even after that desire, these yajñās themselves will give sufficient puṇyam to get a guru; sufficient puṇyam to get the atmosphere for learning; all the necessary conditions Bhagavān will provide, jñānam will be a walk over, and as a result of that; sanātanam Brahma yānti; they attain the immortal eternal-Brahman. Thus Kṛṣṇa glorifies those people who do yajñaḥ. We can call all of them karma-yōgis.

Having glorified these disciplined people, Kṛṣṇa now strongly criticises, the other people who do not practice even one yajñaḥ. So Kṛṣṇa condemns them strongly. He says, ayajñasya, unfortunately, there are people who do not believe in any discipline. And they have got a wrong concept of freedom; human right; wrong concept of human right; why should I follow some scripture; why should I follow some guru; I am a human being, I am a free person; whatever I want to do, I will do. I should know that, if a doctor gives

me some discipline, it is for whose benefit; doctor is not going to get any benefit; if I follow these disciplines, it is only going to lead to my health. Similarly, if the scriptures give me discipline, remember scriptures are not going to get any benefit out of it; and ācāryās are not going to get any benefit out of it; only I am going to get benefit; but these people do not understand that they are meant for their own spiritual growth; and therefore they do not practice any yajñāḥ; and they lead a life which is called in Tamil; கண்டதே காட்சி; கொண்டதே கோலம். Kaṇṭatē kāṭci; kōṇṭatē kōlam. Whatever they feel, (താന്തോനി tāntōni in Malayalam, as well as in Tamil I think); it is called kāma-vāda; kāma-bhakṣa and one more; kāma vāda and kāma bhakṣa means whatever you feel like doing, whatever you feel like talking; whatever you feel like eating; that licentious life those who lead, Kṛṣṇa strongly criticises by saying: ayajñasya, for undisciplined person; ayam lōkaḥ na asti. Even worldly happiness is impossible; because the undisciplined life will first take away physical health; the first causality is physical-health; and next casualty is mental health; and he will have all the pleasures around, he might have money and all the luxurious things he might have, but he would have spoiled his body and mind; that he cannot enjoy even a beautiful dance or music programme, because even to enjoy worldly pleasures, I should be a person together. I should be a harmonised person; an organised person; even for worldly pleasures. Therefore Kṛṣṇa says undisciplined person cannot enjoy even sense pleasures.

Ayam lōkaḥ; iha lōka sukham nāsti; and when this worldly pleasures are not possible, what to talk of spiritual joy; which is a subtle ānanda; and which is much much higher than these gross pleasures of this world; kutaḥ anyāḥ; where is the question of para-lōka sukham; svargam will not get at all; if he does not go to the narakam, he is saved; so iha lōka-sukham is not there; paralōka-sukham is not there; mōkṣa-sukham is definitely not possible for whom, ayajñasya; the one who does not have any discipline.

Verse 4.32

एवं बहुविधा यज्ञा विताता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ४.३२ ॥

ēvaṁ bahuvīdhā yajñā vitatā brahmaṇō mukhē |
karmajān viddhi tān sarvānēvaṁ jñātvā vimōkṣyasē || 4.32 ||

एवम् ēvaṁ **in this manner** बहुविधा: यज्ञा: bahuvidhāḥ yajñāḥ **many types of Yajñās**, विताता: vitatāḥ **are elaborated** मुखे ब्रह्मणः mukhē brahmaṇaḥ **in the pages of Vēdā (Brahman)**, विद्धि viddhi **know**, तान् सर्वान् tān sarvān **them all** कर्मजान् karmajān to **be born of action**, ज्ञात्वा एवम् jñātvā ēvaṁ **having known thus**, विमोक्ष्यसे vimōkṣyasē **thou (you) shall be liberated**.

32. In this manner, many types of Yajñās are elaborated in the pages of the Vēdā. Know them all to be born of action. Having known thus, you will be free.

So here Kṛṣṇa says that these 12 yajñās are only sample yajñās. This is not an exhaustive list; we have got hundreds of yajñās, even in the vēdās. Kṛṣṇa is only borrowing some yajñās from the vēdās; Gīta is never an original work; but it is the elucidation of the vēdās; therefore all these yajñās, if you read Śankarācārya and other ācāryās' Bhāṣyam, they will show which yajña is borrowed from which part of the vēda; they give vēdic references to show that Kṛṣṇa is only bringing out the vēdic wisdom; because in the introduction to the fourth chapter itself Kṛṣṇa has said:

स कालेनेह महता योगो नष्टः परन्तपः ॥४.२॥

[sa kālēnēha mahatā yōgō naṣṭaḥ parantapa || 4.2 ||](#)

Hey Arjuna! Vēdic wisdom has been lost and my job is not introducing a new system; I am only reviving the vēdic tradition.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४.३॥

[sa ēvāyaṁ mayā tē'dya yōgaḥ prōktaḥ purātanah|](#)

[bhaktō'si mē sakhā cēti rahasyaṁ hyētaduttamam||4.3||](#)

Therefore Kṛṣṇa himself tells that these 12 yajñās are only samples, like that there are many. ēvaṁ; like the previous 12 yajñās, bahuvīdhā yajña, variety of yajñās, pilgrimage is there, which is not said; and then japa yajñaḥ is not said; there are so many yajñās which are not mentioned and if you want to know more, go to the original.

In fact you need not know more; if you do this even sincerely, it is enough, that itself is big thing; this is more than required; try to follow what minimum you know; because your aim is not scholarship; these yajñās you do not get any benefit like being a yōgāsana scholar; and I ask him, he gives a description of all the yōgāsana; and I ask him how many hours you practice; and he says "I do not practice, but I know what is this yōgāsana and what is that yōgāsana and what are its benefits etc." - all theory - that knowledge will not lead you anywhere; and therefore what minimum you know, you follow; that is what is required; therefore Kṛṣṇa says: brahmaṇō mukhē; brahma mukha means vēda. So in the pages of the Veda, in the mouth of the Veda means in the pages of the Vēdā; bahuvīdhāḥ yajñaḥ, vitatā; why there are many yajñās? because of the capacity of different people. Suppose a person has got physical-health, I can prescribe the bodily physical pūja, you do surya namaskāra; sun salute; there is sūrya-namaskāra mantra; 200 namaskāras are there in that; but this fellow getting up itself a big project; if you say Surya Namaskāra to him; how will it work; if you are not able to do physical

yajñāḥ, you try to do vācika-yajñāḥ; if that is also not possible, do manasa yajñāḥ; varieties are given; because of athikāri-bhēda; some yajñās involve money, if you have to do yāgam you need money; if this fellow does not have money, he need not complain, I cannot do any yajñāḥ, I do not have any money, etc. Kṛṣṇa will say, what money; you need to do japa. And after all your mouth is 24 hours busy; you are talking all rubbish; two fold benefit; one benefit is Īśvara nāma you do; another benefit is at that time at least you will leave the other people from disturbance. It is better than talking all rubbish and hurting. That is why in the tenth chapter, Kṛṣṇa says, yajñānām japa yajnōsmi; thus varieties are given to suit varieties of sādhakās; some brahmacāri can practice, some gṛhastha can practice, some sanyāsi can practice.

And therefore all these yajñās are given. Therefore Arjuna, I want you to know one thing: What is that: all the yajñās have to be broadly classified into two: all the yajñās are to be broadly classified into two:

one is jñāna-yajña;

and the other is all other yajñās; non-jñāna-yajñās.

Kṛṣṇa calls them dravya-yajñāḥ or you can call them karma yajñāḥ. So one is jñāna-yajñāḥ and all others are karma-yajñāḥ; remember even meditation or upāsana you practice will come under karma yajña only. Ok.

And once you have classified all the yajñās into these two groups, you should know what is the role of these two? Whenever you are getting into a train and that too you want to transit - in plane and all, you have to get down and catch another flight - similarly in the train, you get down and catch another train; when you get into the first train or first flight, you should know up to what distance you have to travel in that; and when you should get down; where you should get down; and catch the next flight or train; if you do not know, you will be reaching somewhere. Similarly clearly know how far karma yajñās can take and what is the role of jñāna-yajña; this knowledge is very important; otherwise you are getting into a trip; without knowing your destination and direction very clearly, you will be in a trip.

And therefore Kṛṣṇa says you should know; what is that? Karma yajñās can only give purification of mind; all the karma yajñās, puja, japa, prāṇāyāma, even aṣṭāṅga-yōga, you should be very clear; aṣṭāṅga-yōga also can only integrate the personality; I will talk about aṣṭāṅga-yōga in the 6th chapter, so the yōga discipline of Pathānjali can only give purity of mind; and we have got choices; you can follow any one or a combination of more also allowed; but you should remember that these will take me up to jñāna, purity

only. Having attained the purity; by following any yajña, there is a choice; after purity; all the people will have to come to what?; jñāna-yajñaḥ. Up to purity you have choice; but after purity,

न कर्मणा न प्रजया दनेन

na karmaṇā na prajayā danena

तमेवम् विद्वान् अमृत इह भवति नान्यप्पन्धा अयनाय विद्यते ॥१७ पुरुष सुक्तम् - ॥

tamēvam vidvān amṛta iha bhavati nānyaphpandhā ayanāya vidyatē || 17 - puruṣa sūktam ||

सम्पस्यन् ब्रह्म परमं यति नन्येन हेतुन

sampasyan brahma paramaṁ yati nanyēna hētuna || Kaivalya 10 ||

तम् अत्मस्तम् येनु पस्यन्ति धीराः । तेषां सुखम् शाश्वतं न इतरेषाम् ॥

tam ātmastam yēnu paśyanti dhīrāḥ | teṣāṁ sukham śāśvatam na itarēṣām ||

So it is said in all the scriptures that it is established logically also; that you have choice only up to getting the purity, after purity everybody has to come to jñāna-yajña.

And therefore what is Kṛṣṇa's advice? Follow any karma yajña; purify the mind, follow jñāna-yajña and be liberated; therefore Kṛṣṇa here gives warning; tān sarvān karmajān viddiḥ; so sarvān means all the yajñās other than jñāna-yajña, all the yajñās other than jñāna-yajña, they are all karmajān viddiḥ; they are born out of karma; either kāyikam or vāchikam; or mānasam; and therefore you should know their plus point; as well as their minus point. What is their plus point; they can give purity; what is their minus point; they cannot give you knowledge; you will be previously impure ajñāni; after karma yajña, you will be a pure ajñāni; previously impure ajñāni; now pure ajñāni; previously disturbed ajñāni, now quiet ajñāni; even aṣṭāṅga -yōga cannot give jñānam. Even a person might have reached the pinnācle of aṣṭāṅga-yōga of nirvikalpaka-samādhi, even that person is only a fit person; he cannot get knowledge; jñāna-yajña is a different game or discipline altogether.

What is the jñāna-yajña, we will be curious to know? Kṛṣṇa will tell later; Kṛṣṇa here tells this much; Arjuna you know viddiḥ tān sarvān; all those jñāna-yajña s to be born out of karma; and ēvaṁ jñātva; and having thus understood that karma yajña gives purity and jñāna-yajña gives mōkṣa; and therefore I should follow both; I should clearly know; and follow them both; then vimōkṣyasē; mere knowledge is not enough; I should know and

follow karma yajña, purify the mind; and follow jñāna-yajña and attain liberation. ēvaṁ jñātva vimōkṣyasē.

Verse 4.33

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञ प्रन्तपः ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४.३३॥

śrēyān dravyamayādyajñājjñānayajñāḥ parantapa |
sarvaṁ karmākḥilam pārtha jñānē parisamāpyatē||4.33||

परन्तप parantapa **O! Arjuna, ज्ञानयज्ञः jñānayajñāḥ Jñāna-Yajña श्रेयान् śrēyān is superior, यज्ञाद् द्रव्यमयात् yajñāt dravyamayāt to (other) 'sacrifice' involving materials, पार्थ pārtha O! Partha (Arjuna), सर्वं कर्म sarvaṁ karma every action अखिलम् akhilaṁ in its entirety (without exception) परिसमाप्यते parisamāpyatē culminates ज्ञाने jñānē in knowledge.**

33. Oh Arjuna! Jñāna-yajña is superior to (other) Yajñas involving materials. Oh Arjuna! Every action without exception culminates in knowledge.

Now Kṛṣṇa talks about the glory of jñāna-yajñāḥ. And he says jñāna-yajña is the greatest yajñāḥ. So jñāna-yajñāḥ śrēyān. Compared to what? dravyamayāt yajñāt; compared to all other non-jñāna-yajñās; what are they; the 11 yajñās Kṛṣṇa has mentioned here as well as the others, which He calls them dravyamayāt-yajña; we can understand it as karma yajñāḥ; They are called dravya maya yajñāḥ because, in all the other yajñās, generally some materials are involved. If you want to do a yajñāḥ, why piṭṛ yajñāḥ; even Ayuṣya hōmam, Vādhyār will have to bring this, that etc. lot of dravyaṁ are involved; and even in pārāyaṇams, etc. at the end you have to conclude with a pūja which involves materials; So many people who do Bhāgavatha pārāyaṇams and other pārāyaṇams, even though pārāyaṇams does not involve material, generally the pārāyaṇams have to be concluded with the pūja; and for that pūja material should be there; or anna dānam you are supposed to do; or you are supposed to visit temples, you have to go to Guruvayoor or Tirupati; which means that most of the yajñās involve dravyaṁ; dravyaṁ means material; therefore Kṛṣṇa calls them material yajñās; we can understand them as karma yajña. So other than karma yajñās, jñāna-yajña is superior.

And why it is superior? The logic is given in the 2nd line, sarvaṁ karmākḥilam pārtha jñānē parisamāpyatē. This line can be interpreted in two different ways; we will see both of them; because both of them are useful.

First-meaning is all the karmas culminate in jñānam. All the karma yajñās reach their culmination only in knowledge. They reach their fructification, only in knowledge, which means all the karma yajñās are useless; if they do not lead to jñānam. It is like a person

cooking elaborately for what purpose, ultimately it is for what?; you get vegetables from all over and even the recipe book and you just make it and keep aside and say breakfast is now over. Now what are you doing?; preparing the lunch; the proof of the pudding is in eating. Therefore all your efforts of cooking gets fructified only when you eat; therefore other efforts gets validated only when you eat and get that tr̥pti. Similarly all your sādhanās are meaningful only when you come to this jñānam and attain this tr̥pti; and that is why I have said very often that karma yajñās are incomplete without jñāna-yajña. All your sādhanās are incomplete, if you do not come to jñāna-yajña. Vēdā does not insist on time, when you should come to jñāna-yajña vēdā gives freedom; vēdā does not say that you should come to jñāna-yajña today itself. No; if you are not interested in jñānam, continue your pūja, punaskāram, etc. If you do not want; you should come later. After 5 years; No. I cannot come; after 10 years. After 15, 50 years, no no, in the entire life I would not come; so in the next birth. No next birth; after another hundredth birth; Some time you will have to come; otherwise all your effort is travelling from finitude to finitude, which is really not travelling, it is like pedaling that cycle which is used for reducing your tummy. That cycle if you use, what will be your progress, after half an hour, what will be your progress in terms of distance; you will be there itself; other than jñāna-yajña, you do anything, you will be travelling from finitude to finitude; and therefore one day you have to come to jñānam; therefore karma-yajñās are only indirect means of liberation; jñāna-yajña alone is direct means of liberation. And therefore Kṛṣṇa says He Pārtha; sarvaṁ akilam karma, all the karmas without exception will find their fulfilment only in jñāna-yajñaḥ; this is one meaning.

And there is a second meaning also. From this you should also understand a very important point. When I say jñāna-yajña alone is the direct means, a person may decide; after all jñāna-yajña is direct means and karma-yajña is indirect. OK I will directly go to jñāna-yajña; why to do this and that pūja etc? So you should remember that karma yajñās are incomplete without jñāna-yajñaḥ, and equally you should add, jñāna-yajña is impossible without going through karma yajña; there is no short cut. You cannot say why should I go through primary and secondary school; and in the end everyone goes to the University and therefore get me admission at the age of five in the university; can you do that; you go to university, when you hear the lecture, you do not get knowledge, you get yawning; why because it goes everywhere except into your head. Therefore you have to go through primary school, secondary school, etc. and the primary school is incomplete without university; university is impossible, without going through primary school; therefore there is no short cut. Go through karma-yajñaḥ, go through jñāna-yajña, and be free. This is meaning No.1.

The second-meaning is: Kṛṣṇa says: All the karma-phalam are included in jñāna-phalam. Samāpyatē means antharabhavathi; jñānam is superior to karma because all the karma-phalams are included in jñāna-phalam. You know why? The logic is this; all karma-phalams are finite in nature; because it is produced in time. You work and you get the benefit; working is finite; the benefit also will be every action has got equal (opposite is not now necessary) reaction, since actions are finite; the results also will be finite; for all karma-phalams are finite in nature; whereas what about jñāna phalam; the jñānam leads to the knowledge that aham pūrṇaḥ asmi, brahma asmi; satyam jñānam; anantham brahmāsmi; so jñāna-phalam is what; infinite. Can infinite be included in finite? No. infinite cannot be included in finite; whereas finite is included in the infinite. Tamil Nadu is included in India; but India is not included in Tamil Nadu. Similarly here also Kṛṣṇa says jñānē jñāna-phalē pūrṇaḥ phalē sarvam karma, sarvam phalam antarbhavanthi and Kṛṣṇa had given an example in the 2nd chapter. I do not know whether you remember; what is that example?

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥२.४६॥

[yāvānārtha udapānē sarvataḥ samplutōdakē](#)
[tāvān sarvēṣu vēdēṣu brāhmaṇasya vijānataḥ||2.46||](#)

When you have got a huge lake of pure water in front of you, will you go after the borewell? Who will be after the limited water, when he has got a huge lake of pure water? jñāna phalam is like the infinite lake and all the karma-phalams are trickling waters from other sources; and because of this reason also; jñānam is superior.

So the **first-reason** is what; jñānam is superior, because it is direct means of liberation; through which everybody has to go through.

Second-reason is jñānam is superior because, in the benefit of jñānam all the other karma-phalams are included.

So now naturally, now we are interested in knowing what is jñāna-yajñāḥ; lot of advertisement has been given; sometimes in the newspapers also it is said; the advertisements are inserted to say: watch the same place tomorrow; create curiosity so that you will watch or after 3 days they will say; watch Thursday, watch Thursday, they will say; all these tricks are Kṛṣṇa's trick only.

OK. All Kṛṣṇa's method; he has built up and now you want to know what is jñāna-yajñā. How am I to pursue self-knowledge? Kṛṣṇa gives that method also in the next śloka.

Verse 4.34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४.३४॥

tadviddhi praṇipātēna paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ jñāninastattvadarśinaḥ || 4.34||

विद्धि तत् viddhi tat **may you gain that (knowledge)**, प्रणिपातेन praṇipātēna **by prostration**, सेवया sēvayā **by service**, परिप्रश्नेन **and by proper enquiry**, ज्ञानिनः jñāninaḥ **the wise**, तत्त्वदर्शिनः tattva-darśinaḥ **those who have realised the Truth (the sages)** उपदेक्ष्यन्ति upadēkṣyanti **will impart**, ज्ञानम् jñānam **(that) knowledge** ते tē **to you**.

34. May you gain that (knowledge) by prostration, by service, and by proper enquiry? The wise sages will impart (that) knowledge to you.

So first Kṛṣṇa points out that jñāna-yajña cannot be practice independently by a person. The other sādhanās he may practice independently, but jñāna-yajña requires an external guidance; and this guidance is two-fold; two things are required.

one is śāstram; the scriptures which deals with the Self; because the other books do not deal with the Self; all the other books deal with only the external world because they are all objective sciences; and here I am not interested in anything objective; but I am interested in seeing, knowing myself who am I. And if I have to see my own face, what should I do? I cannot be arrogant; I will try myself and see to try to roll your eyes here and there; only your eyes will be troubled; eyes can never directly see your face; therefore what do you do?; you go to a mirror; because mirror is capable of showing yourselves; and a gross mirror is required for seeing the gross personality here. Here I am interested in knowing my inner nature; therefore require a special mirror; an extraordinary mirror and that mirror is the scriptures; the word mirror; verbal mirror; śāstra darpaṇa iti. So first-thing that we require is scriptures.

Then the second-thing we require is: I cannot operate the śāstra-darpaṇa myself. I will not know how to use the mirror; because mirror also can help me see my face only when I use it properly. Is not that? Suppose there is a person who takes the mirror and says that he could not see. I used the mirror; I could not see the face, you know what has happened? he has seen the backside of the mirror; mirror will help you see yourselves only when you use it in the appropriate manner. Similarly śāstra will bless you with the knowledge only when you know how to operate the śāstra; if you do not know how to operate the śāstra; not only it may not give you knowledge, it may end up giving you wrong knowledge; and therefore we require another one who helps you operate the śāstram properly and that second factor is called guruḥ. So guru and śāstram together will help me in gaining this knowledge; and therefore Arjuna go to a guru.

The details of which we will see in the next class.

Hari Om

066 CHAPTER 04, VERSES 34-36

ॐ

Lord Kṛṣṇa talked about the glory of knowledge up to verse No.33, beginning from the 25th verse and now in the 34th verse Lord Kṛṣṇa wants to complete this topic by giving the means of acquiring this knowledge. How can one acquire self-knowledge? And as I said before, the self is not available for any regular instruments of knowledge, because all the instruments are turned outwards; they are extrovert in nature; therefore they can reveal only the objective world. Just as no particular instrument you can use to see your own eyes; however powerful the instrument may be, you can see the objects outside, but not the eyes themselves, and therefore if you have to see your own eyes, there is only one method and that is we have to use a mirror which is capable of reflecting your eye.

In the same way, if the ātma has to be recognised, we require a special mirror, which is capable of revealing the ātma, the local mirror can reflect only the stūla śarīram, the local mirror cannot reflect even our mind, what to talk of ātma. And therefore we require a special mirror which is śāstra-darpaṇa, the words of the scriptures which are capable of revealing our nature to ourselves; and it is not enough that we have a mirror, we should also know how to use the mirror properly. If the mirror is improperly used, it cannot reflect your face. And not only the mirror should be properly used, it must not have any dust covering the surface. If there is any dust, then also the reflection cannot come, even if it comes, it will be dull and vague. And therefore, we require another assistance to help us to use the mirror properly and that is that assistance alone we call guru; guru holds the mirror properly; he presents the scriptural teaching in such a way that you are able to understand yourselves properly. And even while using that, if there are any doubts, or any dusts in the mirror, the dust is in the form of wrong understanding of the scriptures; incomplete understanding of the scriptures; they are all dust like obstacles and therefore a guru is required to wipe the mirror clean and present the mirror properly, so that one can gain self-knowledge and therefore Kṛṣṇa tells one requires a guru.

And if at all there are people who have attained knowledge without guru, that should be taken only as an exception and we should never use the exception as a general rule, because exception is exception. Never apply the exception as a general rule; and

therefore guru is required. Thereafterwards I said that when we use the word Guru, we have got several different concepts of guru, the initiating guru, the one who gives you a mantra upadēśa; and you receive after pada puja and thereafter you repeat the mantra, that is initiating guru; he will be useful in giving the mantra and therefore citta śuddhi; but that is not going to remove my ignorance. If you chant a particular mantra; Namaśivāya or Nārāyanāya; it is wonderful alright, it purifies the mind alright; but it is never going to give you the knowledge aham brahmāsmi. So therefore, initiating gurus are useful for purification; inspiring gurus are useful for inspiration. So thus all gurus are useful; all gurus are required also; but the guru that Kṛṣṇa is talking about is the teaching guru, the one who wants to communicate knowledge to the disciple and that is why when Arjuna wanted knowledge, Kṛṣṇa did not function as an inspiring Guru. If Kṛṣṇa has to inspire two minutes only required.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥२.३॥

[klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate |](#)
[kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa ||2.3||](#)

Why are acting like a person who is neither male nor a female; this is good for you; you are such a great Arjuna; and Kṛṣṇa inspired Arjuna but that role did not help Arjuna; and Kṛṣṇa did not give mantrōpadēśam: "Arjuna, you chant this regularly, your self-ignorance will go"; Kṛṣṇa did not serve as an initiating guru; because such roles can only prepare the mind; they cannot remove ignorance. When Kṛṣṇa wanted to remove Arjuna's ignorance, Kṛṣṇa functioned as a teaching guru. You have to know the difference between an initiating guru, an inspiring-guru and a teaching-guru.

And Kṛṣṇa served Arjuna as a teaching guru means what systematic teaching of vedānta exactly like any other science; like physics, like chemistry, like mathematics, like economics; it is a systematic-teaching and development, chapter after chapter. And Kṛṣṇa did not say, Arjuna I am God; therefore you have no right to question, you have to believe me; have faith; no, where teaching is involved, faith mere blind acceptance will not work; the student must be allowed to ask question; teaching question should be allowed; inspiration must be no question; initiation means no question; why Namaśivāya if you ask; it is good for you; that is the only answer; do not ask further. Ok, if you do not like that mantra, then chant Nārāyanāya; there is no logical analysis involved; because there is no knowledge involved; but once knowledge has to be imparted, like any other subject-matter; systematic-teaching has to be done.

Arjuna has to carefully listen; that is why Kṛṣṇa repeatedly says śṛṇu śṛṇu, śṛṇu; śṛṇu means what; active-listening; not like listening to a katha; when you are listening to a story; thinking is not involved; Rāma went from this āśrama to that āśrama. What is the logic behind? If you ask; that was the nearest āśrama perhaps; what more logic one can say?; Kathā-listening is passive and you can also miss some portions; no harm, because it is not a tight build up, whereas learning involves, understanding involves, active listening and also reconciling the statements of the teacher, all these are involved are called samanvaya; I cannot just say one day that knowledge is the only means of liberation; and another day I say there are four means of liberation; then I am not a proper teacher. If I say knowledge is the only means of liberation, I should consistently hold on to that; right from the first class up to the last class; even if you may forget what I have said in the first class; if I am a proper teacher, I have to reconcile every statement; and that is why Kṛṣṇa allows Arjuna to ask questions. Third chapter begins with questions. Fourth-chapter Arjuna asks, Kṛṣṇa, how come you are contradicting; not blind faith; acceptance or listening; you are saying that you have taught Surya also and you are teaching me also; it is illogical. And Kṛṣṇa had to answer chapter after chapter, Arjuna asked questions and in the 18th chapter also, Arjuna asked the question. That means what; it is a systematic science, which requires thinking; understanding; assimilating; questioning.

And therefore it is not a half-an-hour business; for initiation maximum time taken is half-an-hour; you should do a pāda-pūja, and I have to come and say close to your ears to repeat the mantra I tell him to chant; initiation does not take time; like $E=MC^2$. It is supposed to be an important equation in science. Matter-Energy equation. Now suppose I tell you I will teach you physics and then you come in the college and then you do the pada pūja to the physics professor and he says: $E=MC^2$, chant this 108 times; $E=MC^2$, first uttama - loud, then madhyama, medium sound, then mouna, silent chanting; $E=MC^2$. Do it for 15 years; what will you understand; we will only do E and show our teeth; $E=MC^2$ is not a matter for japa; it is a matter for understanding. And to understand what is E, you require 20 years of college and still they say we cannot understand; M requires so many years of study; C you require study and what is square. Every word I should understand. Similarly Vedānta is also a very significant equation that you are the ultimate reality; and this is not meant for japa; sōham; sōham; sōham. If you chant in Tamil, it will be a tragedy, because there is no difference between **sa** and **ch** etc. **ha** is pronounced as ka; there is a lot of confusion in Tamil; wherever **ha** comes they say **ka**; **Mohan** will be the name, they will say it as **mokan**; **bhagavan** is uttered as **Bhahavan**; **ha** and **ka** confusion. After improper chanting for some time, sōham sōham chant has now become sōkam in Tamil; **sōkam** means sorrow; moreover you also chant **sōkamasmi!** which means that

you confirm that you are sorrow! Why to chant that? without chanting also it is self-evident matter which has become your nature! Therefore **saḥ** means the content of the macrocosm; **aham** means the content of the microcosm; I am talking about the identity of the contents of the macro and micro; this is not meant for believing or repeating, it is meant for knowing; and until you know, you have to hear, you are a right to ask questions; and until you are convinced, the teaching is incomplete; my conviction does not make the teaching complete; the teaching is complete only when you are convinced; and that is why Kṛṣṇa went chapter after chapter; until in the 18th chapter end, Arjuna said *naṣṭō mōhaḥ smṛtirlabdhā tvatprasādānmayā'cyuta* ||18.73||; Hey Kṛṣṇa my confusion is gone; I have clearly understood your teaching. And this teaching guru is referred to here by Lord Kṛṣṇa. Therefore he says; *jñāninaḥ upadēkṣyanti*; the jñānis who have understood this science, vēdāntic-science; not only they have understood, those who have got this skill of communication also. Knowing is one thing; communication is totally another skill; and a guru enjoys the status of a guru only when he has got both knowledge and communication. Suppose a person has got knowledge; no communication; in college and all sometimes you find some professors; they may be gold medalist; and in their class, you will get a good sleep; they are very good in knowing; but they do not know how to communicate; and suppose there is another person who has a communication skill; but no stuff inside; so what to communicate; no use. Therefore Kalidāśa defines Guru in one of the nātakas:

श्लिष्ठा क्रिया कस्यचिदात्मसंस्था
संक्रान्ति रूपस्य विशेषयुक्ता |
यस्योभयं साधु स शिक्षकाणां
धुरि प्रतिष्ठापयिततत्वमेवम् ||

śliṣṭhā kriyā kasyacidātmasamsthā
samkrānti rūpasya viśēṣayuktā |
yasyōbhayaṁ sādhu sa śikṣitānām
dhuri pratiṣṭhāpayitatatvamēvam ||

i.e. Some scholars are also adapt in furthering their knowledge by research, and some are expert in imparting their knowledge to others as a teacher. But a scholar who is an expert in both is recognised as topmost among all scholars.

(In this slōka by the famous Sānskrīt poet Kālidāśa from his treatise "Mālvikāgnamitra", the poet emphasises that simply being a scholar is not sufficient. Imparting the knowledge to other seekers is more important and a scholar who does this is the scholar of highest order, like the fulcrum over which a wheel rests and is able to move easily.)

There are some people who have got lot of knowledge inside; but the problem is what; no communication; there are some people *saṁkrānti rūpasya viśeṣa yuktha*; *saṁkrānti* means communication, transferring the knowledge from oneself to the other; otherwise I will be teaching mysticism. what is mysticism; what is mystery to the student is mysticism; what is mystery to the student is mysticism; and I go on making statements; you will say wonderful; Swamiji's class is superb, etc. and if you ask him what did he say; you will say that is what is not known; who wants that; I do not want certificates; do you get something out of what I say; that is called communication; so *saṁkrānti rūpasya viśeṣa yuktha*.

And then who is a guru; *yasyōbhayaṁ sādhu sa śikṣitānām*; *yatha abhayam varthathē*; knowledge is also there; and communication also is there; such a person alone should be given charge of *gurutvam*; and such a guru is called in *upaniṣad śrōtriya Brahmaniṣṭa guru*; *Brahma niṣṭa*, the one who has knowledge, *śrōtriya* means the one who has got the skill of communication; the method of communication; that *śrōtriya Brahma niṣṭa guru* alone, *Kṛṣṇa* is paraphrasing as *jñāninaḥ tattva-darśinaḥ*; *tatva-darśi* means *Brahmaniṣṭā*; that means he wants to say that you are Brahman only after knowing I am Brahman; now, if I am in doubt whether I am Brahman or not, how can I boldly say you are Brahman; I will discuss all other things; and when the teaching part comes to the statement: you are Brahman, I would utter it in a less sound. Why because I am not sure; so therefore, the one for whom I am Brahman is the most intimate fact; for that person alone the statement *Tatvamasi you are Brahman* can be a powerful word. Like a doctor smoker when he advises his patient not to smoke, his advice will never be powerful advice, because being a smoker, I do not have the moral authority to say do not smoke. If I am not a smoker and I know that, I can boldly say the words will have life. Similarly *tatvadarśi* alone is one for whom *aham brahmāsmi* is an intimate fact; therefore we can say *tat tvam asi*. And not only he is a *tatva-darśi*, he is a *jñānina*; he has the method of communication, which is called *sampradāya*, developed in the form of a *parāṁpara*. As we saw *Kēnōpaniṣad* class, the teacher said, nobody can communicate this but still my guru used some method, *iti śuśrūma pūrvēṣāṁ yēnastad vyācacakṣirē*; that technique worked for me; let me try the same method of communication.

And the one who has that method or *sampradāya*; *Śankarācārya* calls him *sampradāyavid*. *Śankara* also warns the one who does not have this traditional *sampradāya*; even if he is a *mahā-jñāni*, if he does not have the *sampradāya* of communication, avoid that person; *asampradāyavit mūrkhavat upēkṣaṇīya*. He might be a *jñāni*; and if he does not have the traditional key; he does not have the right to be a guru; and therefore avoid such people, do *namaskāra* to them, get the blessing; convert

them into initiating gurus; and convert them into inspiring gurus; but never use them as teaching guru; and therefore jñānina-tattva-darśinaḥ upadēkṣyanti.

They will communicate to you; what?: jñānam. They will happily impart the knowledge to you but you should make sure that you deserve that knowledge. You should become a pāthram for that knowledge. In Tamil it is said: பாத்திரம் அறிந்து பிச்சை இடு. pāttiram aṛiṇtu piccai iṭu. So you should give something to a deserving one. If milk is poured in a wrong container; what will happen; the milk will get spoilt; or there is a container with lot of holes; it is a holy vessel; full of holes; then you keep on pouring, it gets empty. Therefore, I should become a pāthram; and pāthram means qualification is required.

But Kṛṣṇa emphasises two qualifications here. What are they; jijñāsa and vinayaḥ; one should have intense desire for this knowledge; this is the only remedy for saṃsāra; this alone can remove my frustration in life; my pains in life; I should clearly know that is called jijñāsa, desire for this knowledge, the second thing is what; I should have humility; I should accept my ignorance. In fact, accepting the ignorance is the toughest problem; because ego does not allow; why should I go and study with him; I know everything; I have read so many books; an egoistic person can never gain any knowledge and therefore one should have vinayaḥ.

And how do you know, the discipline has got vinaya or not; because humility is an invisible thing; it is a mental character; how can I know whether this person is humble or not. Therefore śāstra says, express your humility, by doing namaskāra to your guru; the physical prostration in our tradition symbolises my humility; therefore Kṛṣṇa says tat viddhi.

You learn systematically from the teaching guru; you learn clarifying doubts at regular intervals; you learn; but how should you start; praṇipātēna; by doing namaskāra to the guru; praṇipādaḥ, falling, pra pādaḥ, totalling falling at the feet of the guru; and also praṇipāda indicates what; humility; but how do I know the śiṣyā is interested in knowledge; but in Indian culture; we go to the jñānis for different purposes; if you go any one of the Śankarācārya, there will be a big queue and see what they are asking; they will be asking for everything except jñānam; son is not getting married; he did not get admission in America; in this litigation I should succeed; I am not being cured of the stomach ache; and the guru will then tell you that I am not being cured of this 'headache' of listening to you!

So therefore, they will be sometime getting frustrated because they have renounced everything for that purpose, and they have to talk about everything else and even by mistake they cannot talk of Vēdānta. So therefore how can they tell you, you are

Brahman, when you are talking about 3rd daughter's marriage? She wants mōkṣa from the daughter now; not from saṁsāra; so if you say Pārthāya prathibōditham, sūkṣma-śarīram; stūla-śarīram, etc. they would not listen. Therefore how does the teacher know that student is interested? Therefore Kṛṣṇa says paripraśnēna; you ask for the knowledge; so praṇipāda represents humility; paripraśna represents jijñāsa; jijñāsa means desire for learning.

And then what is the next thing that you have do; sēvayā; sēva means, sēva in Sānskrīt means service; sēva means service; service to the guru. What is the purpose of service to the guru?; two fold purpose; when a śiṣyā comes to the guru and starts learning, he does not have a scope for all the other types of service; because he has come to the Guru and he is involved in learning; therefore he cannot do any other karma. And if he is lacking in mental purity; there must be some means of purifying the mind; therefore service to the teacher will remove any impurity, if it is still lingering. If he is already a pure śiṣyā, no problem; but nobody comes with 100% purity, all the impurities sticking, the very service will remove; that is one purpose; purity qualification.

And the second purpose, for any communication, a rappo must be there; so there must be an understanding between guru and śiṣyā; guru must know the mentality of the discipline, what are his strong points; what are his weak points etc. there must be a weighing of the discipline; and that is why whenever you go to any lecture as a new lecture for the first time you go, initially you are only trying to get acquainted with the place, even if here there is somebody new, many people are sitting and this sāmiyār is talking in English (your thought is that sāmiyār should not talk in English) and he is doing this and that; and you are trying to find what type of people come and ladies more?, or gents more?, youngsters more?. Now you have the atmosphere is new; co-students are new; the place is new; the teacher is mahā new; everybody is new; therefore initially to get into the system; the mind takes time; and therefore one year or six months the teacher says, let us have acclimatisation; base camp and spend a month or two there. suddenly from zero height to 29000 feet height, all your blood vessels will get ruptured; oxygen would not be there; therefore there are all several camps, in each particular height, temperature etc. you have to get acclimatised. Similarly a mental and intellectual acclimatisation is required; that is why some people say also.

Swamiji, I have been attending the classes for so many years; but now only I am starting to understand; that is also a feeling; so do you mean all the other classes are waste; no; they all have an effect; your mental, physical and intellectual preparation; and I also have adjusted a lot; because I also to should know that if I tell this example, they would not respond, and therefore I have also to change to another appropriate example; come

down; come down; come down; I also get acclimatised to the atmosphere of the student; all these things are what?; giving a time gap; sēvaya.

Time gap alone is not sufficient, the intimacy is required; therefore in the form of service; there is a mutual understanding; Dayānanda Swami used to tell when we were in the āśrama; where I was, he asked us to write notes; initially I also told the students to write notes and submit to me, so that I will understand what the student is getting and what the student is not getting; and sometimes totally differently also; In fact, in one of my talks, had come in the Hindu paper; I do not know how many of you read it; it was about the kuṇḍalini-yōga. I had said that kuṇḍalini-yōga is an advanced prāṇāyāma-discipline which may give certain siddhis and all; we do not require, we require only knowledge I have said; but in the paper it had come, kuṇḍalini-yōga is a means of mōkṣa m. So therefore, it is not that person commits mistakes; but in listening, there can be gap; so therefore Swamiji asked us to write it; and moreover we were going to propagate also; learning something, which is not correct; so wonderful paramparā will come!. There he used to tell that by/through the notes and all I am interviewing you, and I also know that through the classes you are interviewing me also, I know. Both are judging each other. So thus a time gap is required and intimacy is required; all these are achieved by what; sēvaya; and by this you become a pāthram; and then the communication is successful; jñāninastattvadarśinaḥ tē jñānaṃ upadēkṣyanti; they will impart knowledge to you.

Verse 4.35

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥४.३५॥

yajjñātvā na punarmōhamēvaṃ yāsyasi pāṇḍava |
yēna bhūtānyaśēṣēṇa drakṣyasyātmanyathō mayi || 4.35 ||

ज्ञात्वा यत् jñātvā yat **by gaining that knowledge** न यास्यसि na yāsyasi **you will not get into मोहम् एवम् mōham ēvaṃ delusion in this manner पुनः punaḥ again पाण्डव pandava Oh Arjuna!** येन **by that (knowledge)** द्रक्ष्यसि rākṣasi **you will see भूतानि अशेषेण bhūtāni aśēṣēṇa (all) beings without exception मयि mayi in Me अथो आत्मनि athō ātmani as well as in yourself.**

35. After gaining that (knowledge), you will not get into delusions in this manner once again. Oh! Arjuna, By that (knowledge) you will see all beings without exception in Me as well as in yourself.

So with the previous verse, the 'glorification of knowledge' and 'the means of knowledge' topic is complete. Now in the following verses, beginning from 35 Kṛṣṇa is talking about jñāna-phalam; 35 to 37, the benefit of gaining this knowledge; so there are several benefits; and Kṛṣṇa presents benefit in different ways in different contexts. So in

this verse he presents the jñāna-phalam in two different ways. First benefit is mōha-nāśaḥ; conflicts in life will end.

One of the biggest problems in life is conflict and Arjuna himself surrendered to Kṛṣṇa because of his what: conflict only. Arjuna knew dharma-śāstra very well; he was a very educated person; therefore he did not lack dharma-śāstra knowledge, he knew that Duryōdhanādis were atādāyīs and he himself uses the word atādāyī. Atādāyī means criminal deserving capital punishment; atādāyī means a criminal who deserves only one punishment and that is capital punishment and therefore Arjuna very clearly knew Dharmaputra also clearly knew Duryōdhanā deserves only that treatment. And the last attempt also is over; sāma dāna, all are over by Kṛṣṇa going to Duryōdhanā. In spite of clear knowledge, why did Arjuna have conflict? So that means what; any amount of information you get; any amount of knowledge you get; it is not going to be a guarantee against conflict. Conflict is mainly because of attachment. Because of attachment, I do not want certain consequences in future; I am not ready to face the future; Arjuna was not ready to face the day when Bhīṣma and Drōṇa will be absent from the earth; he was not ready for that. If he was not ready for that day, why can't he remain in the forest; he was not interested in continuing in the forest also; the future will be one of the result; either Bhīṣma etc. would have to be killed; or Arjuna should continue in the forest; Arjuna is not ready to face either of the future.

Our inability to face the future, because of attachment is the cause of conflicts in life. Our inability to face the future, because of our emotional attachment is the cause of conflict; and you cannot avoid decisions in life, you cannot avoid facing future; and therefore what do you do; we postpone our decision; somehow escape; we will see later. And by postponing how long can you postpone? You have to take some decision in life; whether to go to America or remain in India; whether to take this job or that?; whether to get married or not?; whether to become sanyāsi or not?; whether to marry this girl or not?; how long can you postpone?; and each decision is a risky decision because I cannot control my future; and as somebody said, marriage is not a word; marriage is a sentence! It is only a joke; so therefore it can end up as a wonderful life or it can end up as a sentence or life imprisonment sentence; where you can never get out.

So therefore every decision exposes me to an unpredictable future; and if I am not ready to face future, I try to avoid decisions; but I cannot avoid decisions; even coming to the class; for many people, every Sunday is a conflict. Whether to come today or not; and there is a little drizzle, phone the Swamiji to check up whether the class is there or not! Decision where to keep it there or here; it is eternal thing; anyway that is incidental.

Therefore conflict is our weakness born out of attachment because of which I want to avoid facing future; **and once I have got self-knowledge, the advantage is, I am ready to face any future.** That is one thing through which I get strength; and I have to take decisions for future; whether I am jñāni or ajñāni. With the available data; with best motive; I take a decision. I know the decision can give a favourable situation or it can give an unfavourable situation; but I do not evade the decision because I am ready to face either way; therefore jump and get married; or jump and take sanyāsa; either way; or else you will say, Swamiji you took sanyāsa and are asking us to marry and push us into saṁsāra. So I am not saying either way. Take one decision or the other, but tell I am taking the decision; future is unpredictable but I have no regret because I am ready to face any consequence.

Therefore, knowledge gives the strength to take decisions and avoid conflict in life; yat jñātva; by gaining this knowledge dear Arjuna, mōham na yāsyasi; you will never get into conflict anymore; you will never get into conflict anymore; ēvam means as you have got now; because in the starting of the second-chapter Arjuna said,

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।... ॥२.६॥

[na caitadvidmaḥ kataranno garīyō](#)
[yadvā jayēma yadi vā nō jayēyuh |... ||2.6||](#)

Hey Kṛṣṇa, I do not know which course is better, whether to fight or not to fight; to be or not to be; and even if I fight, I do not know whether we are going to win or lose. So therefore decision making is the most painful and nowadays we have got rāhu-kālaṁ, guliha kālaṁ, yama-kaṇḍam; this would not be a problem if we did not know but we all know it; and as such decision-making is difficult; added to that is this; now you have got time for everything. Some student, somebody wanted to give me a book to see; and he lifted the book and looked at the watch and stopped and said Swamiji wait; and I had to wait for one minuter; he was just giving his name or money for the camp or something like that; for that all this. I do not say that Rahu kālaṁ is bluff; very careful; I do not say astrology is bluff; astrology instead of helping a person, it is creating; if it is creating more conflict and indecision; again it is another problem.

So therefore, I should know to have strength in life; and some people ask this question; and one astrologer will ask you to start, saying it is the best time; another astrologer you go and ask; then you are finished; he will say that the time you started was the most inauspicious. Just as two doctors will never agree; two astrologers will never agree; and he will say that if this marriage takes place, within 3 months he will lose life or the job; this is the best jātakam, this man says. Third astrologer he tells something else. If you

do not get mad, it is because of God's grace. Therefore, self-knowledge keeps you sane. Self-knowledge keeps you sane. Mōham ēvaṃ naiva yāsyasi Pāṇḍava. This is benefit No.1.

Then the second benefit is: yēna bhūtānyaśēṣēṇa drakṣyasiātmanyathō mayi; jivātma-paramātma aikya darśanam. That is the essence of the 2nd line; you will have jivātma paramātma aikya darśanam; jīvēśvara-aikya-darśanam you will have. How? Kṛṣṇa conveys this in an indirect-manner. Kṛṣṇa says after this knowledge, you will know that all living beings, the entire-creation is resting in God. The entire creation is resting in God, you will understand; viśvādhāram gagana sadṛśam. Lord is like space, all pervading. Just as the space supports the whole creation; similarly, Iśvaraḥ the cidākāśa svarūpaḥ sustains the whole creation, you will know.

And then Kṛṣṇa makes another statement also; He says not only you will know that the whole world is in God, you will also know that the whole-world is in you. The whole-world in God you will know and you will also know that the whole-world is in you.

If you keep these two statements together what can you derive; whole-world is in God; Whole world is in you; means what? You are God. You are God. It is exactly like the wave being told that after knowledge that you will understand that you, the wave, and the ocean are one and the same; how wave is also essentially water; ocean is also essentially water; in that essence water alone everything is resting; similarly Iśvaraḥ is also essentially caitanyam; you are also essentially caitanyam; in that caitanyam alone, the whole creation is resting; so thus jivātma-paramātma aikyaṃ paśyati. That is what is said; bhūtāni mayi rākṣasi; you will see all beings in Me, in Me means in the Lord, ātmani paśyasi; you will see in yourselves. Ātmani means in the individual self; Mayi means in the total self. You will see the entire creation, which is resting in the total Self, which is non-different from the individual self.

Verse 4.36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥४.३६॥

[api cēdasi pāpēbhyaḥ sarvēbhyaḥ pāpakṛttamaḥ |
sarvaṃ jñānaplavēnaiva vṛjinam santariṣyasi || 4.36 ||](#)

अपि चेत् api cēt **Even if** असि asi you are, पापकृत्तम pāpakṛttama **the worst sinner**, सर्वेभ्यः पापेभ्यः sarvēbhyaḥ pāpēbhyaḥ **of all sinners**, सन्तरिष्यसि santariṣyasi **you will cross over**, सर्वम् sarvam **The entire** वृजिनम् vṛjinam **(ocean of)** sin ज्ञानप्लवेन एव jñānaplavēna ēva **by the boat of knowledge alone**.

36. Even if you are the worst (sinner) of all sinners, you will cross over the entire (ocean of) sin by the boat of Knowledge.

So two-fold jñāna phalam is mentioned. Mōha nāśaḥ; aikya darśanam. Now Kṛṣṇa gives the third benefit; namely, sarva-pāpa-nāśaḥ; the benefit of self-knowledge is the destruction of all your pāpam, which cannot be done by any other method; why it cannot be done by any other method; because the other method is what; prāyacitta-karma.

Now if you have to do prāyacitta for every pāpam you have done not in the janma alone, but all janmas till now; anādi-avidyā-vasanayā; (you will do the sankalpa, in Avaṇi avittam; crores of janmas we have done pāpam; pāpa mūttai is bigger than 100 crore Himālayam; and you have to do prāyacittam; and when are you going to do for all these karmas, even if you do one by one, you eliminate. The problem is what; as even you are eliminating the pāpam from one direction; the other side we are busy acquiring fresh ones. Acquiring fresh ones and there are certain karmas for which the karma-pāpa can be done very shortly quickly but the pāpa-phalam will take several janmas to exhaust; like the pāpam of deserting a young wife after marrying; for that mahā-pāpam; the Dharma-sāstrā says the phalam is for next 7 janmas he will be born a women and he will face similar circumstances. Karma is done in janma; not daniki-deeni; the result one has to bear in the next seven!

So therefore we can acquire pāpams and pāpams; where is the question of exhausting all of them; and therefore Kṛṣṇa compares the pāpam to the huge ocean; vṛjina āṛṇavam; which you cannot cross normally, whereas jñānam is like a boat and the jñānam boat will destroy all the pāpam; and not only the past pāpams; sañcita pāpam, sañcita pāpa vināśana liṅgam, tat praṇamāmi sadāśiva liṅgam. So not only all the sañcita pāpams acquired in the previous janma; the present pāpams acquired in this janma; and being acquired (we are busy still), the future would-be pāpams; all of them will be destroyed. Therefore He says; Hey Arjuna, suppose you are the greatest sinner in the world; Arjuna is not.

But for argument sake Kṛṣṇa says: Suppose: api cēd sarvēbhyaḥ pāpēbhyaḥ pāpa-kṛttamaḥ; you are the worst sinner in the entire world and all the pāpams enumerated in the scriptures, you have very diligently done, even if you have done; sarvaṁ santariṣyasi; you need worry; you need not have guilt; you can cross over all those pāpams, you should not ask; then you should not ask, Swamiji since I could get rid of all the pāpams, so that I can do fresh pāpams; removing the pāpam is not for doing fresh one; jñānam will destroy all the pāpam and it will not produce fresh ones also. Therefore, jñāna-plavēna-ēva; plavaḥ means a boat; if you have a boat, even the deepest ocean you can cross; so jñānam ēva plavaḥ, boat of knowledge will help you, vṛjinam santariṣyasi;

vrjinam means pāpa-sāgara; the ocean of sin; you will be able to cross over; therefore the jñānam is the best remedy and the only remedy for pāpa-nāśaḥ; this is the third benefit; mōha-nāśaḥ; aikya-darśanam; and pāpa-nāśaḥ.

More we will see in the next class.

Hari Om

067 CHAPTER 04, VERSES 37-42

ॐ

In these verses beginning from the 35th, Lord Kṛṣṇa is talking about jñāna-phalam which goes up to verse No.37. So three verses 35, 36 and 37, the benefit of self-knowledge is mentioned. In the 35th verse Kṛṣṇa talked about two-fold benefits; the first one being sarva mōha nāśaḥ; mōhaḥ means conflict in life; which is a very big and serious problem; and this self-knowledge will remove all the conflict in life; This is sarva-mōha-nāśaḥ; and then the second-phalam he mentioned was sarvatra-jīvātma-paramātma aikya-darśanam; in fact aikya-darśanam was the second-phalam; and the third phalam was sarva-pāpa-nāśaḥ. And now Kṛṣṇa is going to talk about the 4th phalam in the verse 37.

Verse 4.37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥४.३७॥

yathaidhāṁsi samiddhō'gnirbhasmasāt kurutē'rjuna|
jñānāgniḥ sarvakarmāṇi bhasmasāt kurutē tathā||4.37||

अर्जुन Arjuna **Oh! Arjuna**, ज्ञानाग्निः jñānāgniḥ **the fire of Knowledge**, कुरुते kurutē **reduces**, sarva-karmāṇi bhasmasāt **सर्वकर्माणि भस्मसात् all karmas to ashes**, tathā **तथा just as**, yathā samiddhaḥ agniḥ **यथा समिद्धः अग्निः well kindled fire**, kurutē **कुरुते reduces** ēdhāṁśi bhasmasāt **एधांशि भस्मसात् the fuel to ashes**.

37. Oh Arjuna! The fire of knowledge reduces all karmas to ashes just as a well-kindled fire reduces the fuel to ashes.

Here Kṛṣṇa says that the phalam is sarva-karma-nāśaḥ. Here karma meaning karma-phalam. And the śāstra talks about three types of karma-phalam; one is sañcitarṁ-karma-phalam; i.e. puṇyam and pāpam acquired in the past janmas; the second is Prārabdhaḥ karma-phalam; that means that portion of the past-karma which has matured in the present janma; and therefore ready to fructify. Prārabdhaḥ karma is also sañcitarṁ only, the only difference is Prārabdhaḥ-karma is ready and the third one is āgāmi karma which

we acquire through the present actions. These are the three karmas which are responsible for punarapi-jananam; punarapi-maraṇam, cyclic process.

Here Kṛṣṇa says all the karmas are destroyed; sañcitam is destroyed; āgāmi is avoided and Prārabdhaḥ is exhausted. Without being affected by Prārabdhaḥ; remember the example of oil being applied in the knife; or you can take, you have got gloves in the hand, with which you touch a live wire; it does not give you a shock, because you are protected. Similarly Prārabdhaḥ is not destroyed but jñānam insulates the jñāni from the Prārabdhaḥ. That means Prārabdhaḥ produces the result but jñāni's mind continues to be samam, in spite of favourable and unfavourable conditions; the events do not change but there is a change in the response to the Prārabdhaḥ; and therefore Prārabdhaḥ karma is as good as destroyed; because it cannot affect a jñāni. So sañcitam is destroyed; āgāmi is avoided and Prārabdhaḥ is as though destroyed.

This is the essence of this verse and Kṛṣṇa gives an example to convey this idea; and the example is knowledge is compared to a huge conflagration of fire; knowledge is compared to agniḥ; not in the form of a small flame; but a huge fire; and all the karmas are compared to all types of objects or all types of wood. So when the fire is very big, any type of wood is put into the fire, it burns; plastic it burns; anything that falls within it is burned down to ashes. Similarly all the karmas are burned down to ashes by jñāna-Agni .

And therefore Kṛṣṇa says here; agniḥ yathaidhāmsi bhasmasāt kurutē; the fire burns down all types of fuel or logs of wood to ashes; ēdhāḥ means twigs or any type of fuel; it reduces to ashes; but what is important; samiddhaḥ agniḥ, the fire is which is well-kindled. If the fire is in the form of a small flame, and over the flame you put a huge chair, or table, what will happen?; instead of fire, destroying the table, what will happen, the table will destroy the fire; therefore before offering or putting anything, you have to make sure that the fire is well fanned.

Similarly, when we listen to vedānta for a few months, we do have the knowledge, but the knowledge is only a flame; with this half-knowledge you go out and read other books, instead of removing doubts, you will find that it will only put out the flame of the Gīta wisdom you have got and that is why we say that until knowledge stabilizes, continue to study from a particular ācārya; or a particular parampara; otherwise one may get confused; listening too many people or reading many types of book, can create confusion; until the knowledge becomes clear, confine to śāstra and also the ācārya; and any doubt comes, you clarify, the fire becomes well kindled and thereafterwards you read any book, you will be able to understand it properly, it will not create any doubt at all. Otherwise everything will appear to be right also; and everything will appear to be

wrong also. So what has happened; confusion. So, therefore, samiddhaḥ agniḥ well kindled by śravaṇa manana nidhidhāyasana; in the same way, jñāna Agni , the well kindled fire of knowledge, sarva karmāṇi bhasmasāt kurutē; it destroys all the karmas; reduces them to ashes.

Now, in the previous verse Kṛṣṇa says sarva pāpa nāśaḥ; in this verse Kṛṣṇa says sarva karma-nāśaḥ. Now what is the difference between pāpa-nāśaḥ and karma-nāśaḥ; because pāpam is also what: karma only. After all what is pāpam; it is nothing but our own past karma which alone has become the present pāpam. Therefore what is the difference between the pāpam in the previous verse and karma in this verse? The difference is: in the previous verse pāpa refers only to pāpa karmas, whereas in this verse, by using the word karma, Kṛṣṇa wants to say, not only pāpa karmas are destroyed, ultimately even puṇya karmas are destroyed; ultimate even puṇya karmas also fall within saṁsāra only. Ultimately speaking, even puṇya karmas come under saṁsāra because puṇya-karmas lead to what?, svarga lōkaḥ prāp̥thi. And if you are going to be permanently in heaven; wonderful; but unfortunately, having enjoyed the svargam very well, like people going to the States and coming back to India and complaining about mosquitos. Now here itself we have no complaints because peaceful co-existence, we are practising; we are not even aware; not only that our body is immunised also; perhaps the mosquito will fall sick after biting us; and by pure water, pure air, all these, next day, they fall sick. I do not say do not go to America; what I say is: if this is the story of America; what to talk of heaven, millions of time superior to America and having immunised and enjoyed, you come down and you feel terribly miserable. Tell me, so puṇyam is source of joy or sorrow? According to Vēdānta; pāpam gives immediate sorrow; puṇyam gives later sorrow. Therefore according to vedānta puṇyam is also bandhaḥ; and that is why the upaniṣad it says, tada vidvān puṇya pāpē vidhūya; niranjanam paramam sāmyam upaithi; jñāni goes beyond puṇyam and pāpam; and in the Gīta itself Kṛṣṇa is going to say in the end, Sarva dharmān api parityajya; mām ēkaṁ śaraṇam vṛaja; wherein Kṛṣṇa says that you transcend both dharma and adharma; anyatra dharmāt, anyathra adharmāt, asmat kṛta akṛta, mōkṣaḥ is beyond puṇyam and pāpam. And therefore jñānāgni sarva karmaṇi means puṇya karmani api bhasmasāt kurutē.

Verse 4.38

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४.३८ ॥

[na hi jñānēna sadṛśam pavitramiha vidyatē|](#)
[tat svayam yōgasamsiddhaḥ kālēna"tmani vindati| | 4.38 ||](#)

हि hi **indeed** विध्यते न पवित्रम् vidhyatē na pavitram – **there is no other purifier**, इह iha **in this world**, सदृशं ज्ञानेन sadṛśam jñānēna **like knowledge** योगसंसिद्धः yōgasamsiddhaḥ **prepared through yōga**, विन्दति vindati **one attains** तत् tat **that (knowledge)**, आत्मनि ātmani **in the mind** स्वयं कालेन svayam kālēna **easily in time**.

38. Indeed, there is no other purifier in this world like knowledge. Prepared through Yōga, one attains that (knowledge) in the mind easily in time.

With this previous verse, jñāna-phalam topic is over, sarva mōha nāśaḥ; aikya darśanam, sarva-pāpa-nāśaḥ; sarva puṇyasyapi nāśaḥ; these are the four fold phalams given in this context; different other phalams are given in other contexts in other places also.

Now Kṛṣṇa wants to conclude his discourse in the following verses 38 to 42, in which he wants to talk about certain sādhanas; certain dos and do nots. And in the first line of this verse, Kṛṣṇa talks about the greatness of the knowledge, jñānēna sadṛśam pavitramiha nāsti; there is no purifier which is as great knowledge; knowledge is the greatest purifier in the creation; even though there are so many other purifiers; for example, gaṅga snānam is going to remove our sin; the prāyascitta karma like mahārudram, athi rudram, they are also considered to be pavithram; pavithram means purifier. And the nāma japa is also considered to be purifier; thus there are so many purifiers in the world; but among all the all the purifiers, jñānam alone is the greatest purifier; why because they all can destroy all types of pāpams or impurities but they cannot destroy one basic impurity; in fact which is the original sin according to Vēdānta; in Christianity there is an original sin according to Vēdānta; and we have got another one; and what is that; ajñānam; that is in āvaṇi avitta saṅkalpa; there is; anādi avidya vāsanaya; avidya is the basic impurity.

Now all the other prāyascitta-karmas are purifiers; they may destroy varieties of impurities, like gōhatya, this hatya and that hatya, suvarṇa sthēyam; surā pānam, all these pāpams they will remove but they cannot remove ajñānam; gaṅga-snānam cannot remove ajñānam; if gaṅga-snanam can remove ajñānam, this is easiest method for me, instead of running the classes for years together; by somehow, even talking loan, to take you all to Gaṅga and forcibly make you take bath in the Gaṅga; simpler; gaṅga- snānam can remove the other impurities; jñāna-gaṅga-snānam.

मल निर्मोचनम् पुंसाम्, जल स्नानम् दिने दिने ।
सकृत् गीताभसि स्नानम् संसार मल मोचनम् ॥

[mala nirmōcanam puṁsām, jala-snānam dinē dinē |](#)
[sakṛt gītābhasi snānam saṁsāra mala mōchanam ||](#)

The Gīta-waters alone can permanently remove saṁsāra; all the other sacred waters can remove certain pāpam, but they cannot remove ajñānam, the basic impurity. And

therefore jñānēna sadṛśam pavitram; there is no purifier equivalent to knowledge; and who will get this knowledge.

Now the sādhana topic is coming; yōgasamsiddhaḥ kālēna''tmani vindati; samsiddhaḥ means a qualified-person; a prepared-person; a refined-person; a cultured-person; who has prepared himself for the knowledge-seed to sprout into the mōkṣa-tree to give the ānanda-phalam; before throwing any seed, we have to prepare the land, there should be proper temperature and if any fertiliser is required that should be there; the water content must be exactly as it is needed; for different types of crop, different types of conditions are required; similarly, the ātma-jñāna seed to grow; the mind must be prepared; and the one who has prepared-mind is called samsiddhaḥ-puruṣaḥ; and what is the method of this preparation; there it is irrigation and tilling the land, etc. for the cultivation of the mind, what is to be done?; the method is yōgaḥ; yōgaḥ is two-fold, karma-yōgaḥ and aṣṭāṅga-yōgaḥ; or karma-yōgaḥ and upāsana-yōgaḥ; or in simple language a religious life.

In fact, our vēdic-religion prescribes only that life which will prepare us for self-knowledge; in fact vēda does not even ask us; do you want self-knowledge; vēda as the mother, has decided what is good for us is self-knowledge; and vēda has decided that we have to prepare the mind and vēda has prescribed a life-style meant for spiritual-growth; the uniqueness of vēdic-culture is, it is primarily-meant for spiritual-growth; it does not ignore material-growth; it does not ignore material-growth; but it keeps in mind the spiritual-growth of a person. Therefore we need not even know the principles or mechanisms behind our way of life; but just we follow the way of life; it is meant for inner-growth alone; and that is called yōgaḥ; so yōga-samsiddhaḥ means the one whose mind is prepared through a religious-way of life; which takes care of physical-health; which takes care of emotional health; which takes care of the moral-health; which takes care of the emotional-health; which takes care of the intellectual-health, it is an integral-system; so yōga-samsiddhaḥ. To put in vēdāntic-language; sādhana-catuṣṭaya-samṣannā, tat vindati; he will attain this knowledge.

Where will he attain this knowledge?; ātmani; in the pure-mind; because any knowledge has to take place in the mind only, including spiritual-knowledge; no knowledge can take place in ātma; ātma is never the locus of knowledge, no knowledge can take place in the body; every knowledge has to take place in the buddhi alone and therefore ātmani sukṣma-buddau śudda-buddau; this person gains this knowledge; and how much time it will take; Kṛṣṇa does not want to commit; because when a student joins the college; the teacher can teach; how many attempts, the student will take to pass the examination, God alone knows; so therefore you keep on writing, I told you know, this person wrote

the CA examination 27 times; and 27th time also he failed; and he came out, he saw a board there; Jesus never fails; somebody they have written; so he wrote underneath; let him try CA. Therefore so frustrated that he was sure that Jesus would also fail in the CA exam. Like that, how do we know; Kṛṣṇa says; kālēna vindati; before long he will attain; so do not ask the question; how long it will take; enjoy the journey; instead of asking the question, how many kilometers, enjoy the journey.

Verse 4.39

श्रद्धावैल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥४.३९॥

śraddhāvāṁllabhatē jñānam tatparaḥ saṁyatēndriyaḥ |
jñānam labdhvā parāṁ śāntimacirēṇādhigacchati||4.39||

श्रद्धावान् śraddhāvān **one who has faith**, तत्परः tatparaḥ **who is devoted** संयतेन्द्रियः saṁyatēndriyaḥ – **whose sense organs are restrained or controlled**, लभते ज्ञानम् labhatē jñānam **attains Knowledge** लब्ध्वा ज्ञानम् labdhvā jñānam **having attained Knowledge** अचिरेण अधिगच्छति acirēṇa-adhigacchati **he will soon attain** परां शान्तिम् supreme peace. parāṁ śāntim.

39. One who has faith, who is devoted, and whose organs are restrained attains knowledge. Having attained knowledge, he will soon attain supreme peace.

So in the previous slōkā, one sādhanā has been mentioned, yōgaḥ, it is a very very broad name for all the sādhanās; in short it can be said to be a religious-way-of-life; so the benefits of a religious-way-of-life; it is impossible to discuss; there are so many; therefore follow that. Then in this verse, some more sādhanas are prescribed.

No.2. the **second-sādhanā is śraddhā**; faith; śraddhā in the validity-of-scriptures; until we clearly understand; because this scriptures are valid; they are beneficial; and if I have got a doubt in the validity-of-scriptures; and if I am not able to understand, keep that doubt aside and listen. In fact that will be best method; until at least Gīta is over; you just know; this is not convincing to me; it is not very clear to me; in this there is another problem that may come; and everything you keep aside; and at regular intervals you go on reading those questions and doubts, as you progress, you will find, one by one the doubt is cleared; and if you do not have the patience, the guru is there; go and attack; ask questions. So guru always welcomes questions; he is not afraid of questions; this is matter for knowing, not believing; every vēdāntic-ācārya is ready to allow infinite question and if the student does not have questions, the ācārya will introduce questions; you ask like this, they will say.

We have got a series of text books called; siddhi-granthās; they are exclusively question-raising-test; if you do not know how to raise to question; they will show you what all questions you can raise; all fundamental-questions. So therefore what is required perhaps I have not understand clearly; therefore let me not reject the teaching; let me question my understanding rather than the scriptures. This attitude is called śraddhā; not blind-swallowing; but question and understand; and such a person śraddhāvān labhatē jñānam; such a person will get conviction. He will definitely get conviction; this is the experience of every vēdāntic-student; every vēdāntic-ācārya; there is thorough-confusion; and therefore śraddhāvān jñānam labhatē; and not only questions from other religious-people; questions from the latest-science; Vēdānta is ready to face the latest development in science, in addition to all the systems of philosophy in the world. So it is thorough an comprehensive; more interesting; and therefore śraddhāvān jñānam labhatē; therefore give the benefit of the doubt to śāstra; No.1.

Then the next sādhanā given in the slōka is tatparaḥ; tatparaḥ means what, be sincere and committed; you should also cooperate with the teacher; just you should not ask questions for the sake of asking questions. Previously I used to have question at the end of every chapter, I used to tell, any question you would like to ask, I will keep the next class for questions. Now to ask questions; the first thing required is what; you have to reflect over what I have said; that means to raise questions you must work on the teaching; and you will find that they do not have time; just Gīta text, they touch only at 6.30 next Sunday; where is the time; so therefore what they used to do is in the question answer session, they used to study, what all notes given; and then ask a question: Swamiji why are we doing pradakṣiṇam in the temple? We have taught 1st Chapter Gīta and I expect only questions for the clarity of understanding regarding my teaching; just swamiji is sitting idle; and I am also idle; so let me question something, just as time pass, or just to test the swamiji; this should not be attitude; that would not work; I should do homework and it is called mananam; and I should attempt to find the answer based on the teaching that I have received.

Without mananam, legitimate-doubts cannot come; either there would be no doubts or it would be funny doubts; which has no connection with the subject matter; and therefore; **tatparaḥ means sincerity is required for knowledge to take place;** commitment is required; home-work is required; quality-time is required; that is called tatparatvam. If that sincerity is not there; not that Gīta will not give benefit; some stray ideas will come; at least you get some nice jokes; something or the other, it will not be a consistent-system of teaching you would not get; some stray-thoughts about prāṇāyāma or other information; you will get the benefit; but the expected-benefit will

come only when a person is sincerely committed. Therefore commitment is the second thing.

And third one is saṁyatēndriyaḥ; saṁyatēndriyaḥ means disciplines, sensory-discipline; sensory-discipline is required; focusing-capacity is required; even to listen for one hour, the duration of one hour it requires a tremendous-focusing-capacity and especially when it is a consistent-serious-talk; Rāmayaṇa story if it is, you can go to your home mentally inbetween, etc. Rāma would have gone from one āśrama to another āśrama in the vanavāsa; nothing is lost; which you can pick up; you can get up from sleep also; but this is a terse-system of teaching, in which there is development of thought from one topic to another; when you miss the intermediary link, you would not get the connection at all. It is a science by itself; and therefore a person should have focusing capacity. Saṁyatēndriyaḥ, these are the three sādhanas; in this verse; what are they; śraddhā; tatparatvam; and saṁyatēndriyatvam; faith in the validity of the scriptures, commitment and focusing-capacity.

And if a person follows as these things, jñānam labdhvā; certainly it will get most wonderful system from the Gīta or from the Upaniṣads; you will get the knowledge and parāṁ śāntim adhigacchati; and the result of knowledge is the parāṁ-śāntim, permanent peace of mind.

This is also important; suppose I say you get this knowledge, you will not have rebirth. Suppose I say; now what is the proof; that there is a rebirth itself is a belief; and that there will not be rebirth is also a belief. How do I know; so there is somebody who is a jñāni and he has attained mōkṣaḥ; he is not reborn, suppose I say. I say Śankarācārya is a jñāni, therefore he is not reborn; it is a matter to be believed. How do I know? Or suppose I say you will go to Vaikunṭa; what is the proof and I have not seen Vaikunṭa and after death you will not come and catch my collar also; I do not have a collar; you cannot catch my aṅgavastram also; because I am very much sure that you will not come back in this form; if you come as a ghost, that is a different matter.

So we do not give a posthumous benefit; Kṛṣṇa promises a benefit, here and now which you can check. Gīta will give you peace of mind; it is a promise; and not ordinary peace of mind; parāṁ-śāntim; a peace that passeth all understanding; it is possible; and every jñāni tells this from his own personal experience. And therefore Kṛṣṇa says parāṁ śāntim adhigacchati. But He says how long it will take; again if you ask, acirēṇa; because for the jñānam to flow as peace of mind, we should take care of our old habit and problems. This Kṛṣṇa will discuss in the 6th chapter, and we have got certain habitual problem; habitual problem will not go merely by jñānam.

Suppose you have changed the place of your book or toothpaste; from this almira to another; now vāstu śāstra has become a widely accepted thing; and he advises to keep the toothpaste on the eastern side. OK. If there are vāstu fellows, do not get angry. I shifted from the western to eastern; now I have changed it; jñānam is there or not; I have changed it myself I cannot be ignorant; but next day when I go, where will I be to the old place; the problem is not ignorance; the problem is of habit.

Therefore our actions and responses are governed by two factors, one is our knowledge; and another is our vāsana; knowledge will take care of part of the problem; but we have to handle our vāsanās, or habits also; and the habit changing requires deliberate effort; I should change; and it is not that easy; and well-entrenched habits like emotional problems like inferiority complex, no self-image, or jealousy or anger or irritation or missing something in life; they are all so entrenched that in fact I have to handle it one at a time; each problem I might have to handle; and therefore depending upon your sincerity, time and the amount of importance that you give, the benefit also will take proportional time, therefore Kṛṣṇa does not want to commit, because it is not in Kṛṣṇa's hands; or else they will catch Kṛṣṇa's collar; Gīta I learned, but I have not changed; I have not changed like Brahman; Brahman non-changing is OK. But my mind should not be non-changing like the Brahman. Mind, our behaviour, our habits, our responses should change; not only for my sake; but for family members' sake; otherwise they will ask: what was the use of attending the Gīta-class: what have you "achieved"? So therefore not only you, they will comment along with your teacher; so I want to save myself and every ācārya wants to save, they say acirēṇa; before long; so therefore Kṛṣṇa says: acirēṇa.

Verse 4.40

अज्ञश्चाद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो सुखं संशयात्मनः ॥४.४०॥

[ajñāścāśraddadhānaśca saṁśayātmā vinaśyati |
nāyaṁ lōkō'sti na parō na sukhaṁ saṁśayātmanaḥ||4.40||](#)

अज्ञः च ajñāḥ ca **the ignorant**, अश्रद्धाः aśraddadhānaḥ **who has no faith**, च संशयात्मा ca saṁśayātmā **and who has a doubting mind**, विनश्यति vinaśyati **perishes** संशयात्मनः saṁśayātmanaḥ **for one who has a doubting mind** न अयं लोकः na ayaṁ lōkaḥ **neither this world** अस्ति asti **there is** न परः na paraḥ **nor the next** न सुखम् na sukham **nor happiness**.

40. The ignorant who has no faith and who has a doubting mind perishes. For one who has a doubting mind, there is neither this world, nor the next, nor happiness

In this Kṛṣṇa wants to deal with the negative-traits; in the previous verses he was talking about the positive-traits which have to be inculcated; imbibed, required, nourished. Now he talks about certain negative-traits which we have to handle; and there he talks about three negative-traits and He wants to say which one is the worst of this three.

No.1 **ignorance**; regarding anything; ignorance with regard to the world; so I should be informed if I want to live a normal life. Even if you want to go to the railway station; better read the newspaper and find out which roads are blocked; which road there is diversion; or whether the train is going; that is basic. If I have that information, even simple things I cannot do; in fact some people say that I have come to Vedānta, I do not want to read newspapers; reading newspapers is a must; even though it has got lot of unnecessary-things; there are lot of important information which I have to know. Therefore, there we are talking about worldly-knowledge; for leading a worldly healthy life; therefore jñānam is important and ajñānam is negative No.1.

and the second thing is **aśraddhā**, lack of faith in the scriptures. Aśraddhā; so lack of knowledge is one negative trait; lack of faith in scriptures is the second negative-trait.

and the third one is **samśayaḥ**; doubt. And here Kṛṣṇa says, among these three, the doubting-Thomas, that person is the worst one; who will face lot of problems; How; suppose a person is not an informed-person; a person is not worldly wise; but he has got faith in the scriptures and he does the prayer and whatever pūja and other things he does; then what happens; because of his lack of knowledge; the worldly-benefits he will not get; because he is an ignorant person; he does not have worldly-wisdom; and therefore whatever ānanda he can derive from the world that he cannot get; but because he has got śraddhā; in the scriptures even though he does not have ihalōkha-sukham, because of his śraddhā and sincere following of the scriptures, karma etc. he will get, para lōkaḥ sukham he will get. Therefore a person who is ajñāni but who has got śraddhā, he will get parā-lōkaḥ sukham but he will not get ihalōkaḥ-sukham.

Now let us think of the 2nd type of person; he does not believe in scriptures; so karma, puṇyam, pāpam, svargam, narakam, he says is rubbish; I do not believe in all these; but I believe in the pleasures-of-this-world and I want to be well-informed and therefore he has got what; worldly-knowledge, he is jñāḥ, but he does not have srāddha; then what will happen to him; because he does not have śraddhā; para lōkaḥ sukham he will not get; because he is well informed, he will get what iha-lōkaḥ-sukham.

First-type-of-person is ignorant and therefore iha-lōkaḥ-sukham is not there; but parā-lōkaḥ-sukham is there because of śraddhā. For a second-type-of-person, because of lack of śraddhā, parā-lōkaḥ-sukham is not there; but iha-lōkaḥ-sukham is there; but the

saṁśayatma; doubting Thomas, even though he has got worldly-knowledge, he is not very sure; sometime they might have changed the time today; everywhere he has got doubt; after taking the car or bus or anything, in the middle, he will have a doubt whether he locked the door properly or not. Some people get the doubt in the middle of the class; gone is that day's-class. So he only has just held the lock and he was hanging himself. But again doubt; so he cannot have iha-lōkaḥ-sukham; because in everything he has got doubt; and what about parā-lōkaḥ-sukham?; a man who doubts this lōkaḥ itself; how will he not doubt the scriptures, puṇyam, pāpam, etc. therefore na-ayaṁ-lōkaḥ, na-parā-lōkaḥ.

So ajñāśca āśraddadhānaśca saṁśayātmā vinaśyati; all these three types of persons have negative-traits; and therefore they perish in life; but who is the worst one; saṁśayātmanaḥ, ayam-lōkaḥ-nāsthi, he cannot enjoy this world; na-parā-lōkaḥ, he does not have the parā-lōkaḥ also; then what about mōkṣaḥ; when these two are not available, how can mōkṣaḥ be; so na sukham; there is not even mōkṣaḥ-sukham; nothing is possible; and therefore what is the worst enemy; saṁśayaḥ. Life requires basic trust; trust even with regard to the family members; trust with regard to our office subordinates; because you have to give responsibilities; delegation is involved; and if I do not have trust, what will happen; I have to do every job. Swamiji used to tell; this Lady appoints a cook; and not sure whether she will do it properly and walks behind; do not do it like this; that like that; and she would be doing almost the whole cooking herself; giving the salary and he says amma cooks well and he will grow well; and similarly you appoint a driver; and sit behind in the car, and drive the driver and ask him to honk the horn; go slow; break it; then why can't you drive; they cannot trust the husband; trust the wife, trust the children, trust their subordinates, basic trust is required; and trusting is unavoidable and trusting involves risk also; because there is risk, if you refuse to trust, you cannot live at all; because your children are growing and they go to various places, can you always watch them; we educate the children and especially when they go abroad, how much you can follow; to whom he is talking to; what he is doing; whether he is into drugs; or drinks, etc. It is not possible and therefore trust is a very important value in life; it has got a risk factor; but at the same time it is inevitable risk factor; it is required in the case of Vedānta also; whether Vedānta will give you benefit or not, how will you know; you come to the attend the class and see whether there is any benefit; and if he says that there is no benefit at all; I myself will say, kindly do not come. Therefore up to that there must be śraddhā; and therefore na sukham saṁśayātmanaḥ.

Verse 4.41

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् |
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ||४.४१||

yōgasannyastakarmāṇaṁ jñānasañchinnaśamśayam |
ātmavantam na karmāṇi nibadhnanti dhanañjaya||4.41||

धनञ्जय dhanañjaya **O Dhananjaya कर्माणि karmāṇi actions, न निबध्नन्ति na nibadhnanti – do not bind योगसंन्यस्तकर्माणम् yōga-saṁnyasta-karmāṇam one who has renounced all actions through knowledge ज्ञानसञ्छिन्नसंशयम् jñāna-sañchinna-samśayam who has destroyed all doubts by knowledge, आत्मवन्तम् ātmavantam and who is mindful.**

41. O Arjuna! Actions do not bind one who has renounced all actions through knowledge, who has destroyed all doubts by knowledge, and who is mindful.

So here Kṛṣṇa is summing up the sādhana and the phalam; a person has to go through three levels of sādhana; yōga-saṁnyasta-karmāṇaṁ; yōgaḥ means jñānam; and what is the jñānam; I am the ātma which is akartā; akartru-ātma-jñānam is called here yōga and by this yōga, a person gets detached from all actions; because actions belong to the body-mind-complex; he allows the body-mind-complex to function in the world; but he does not have over-attachment or identification and therefore he has renounced the karma-identification; this is the first stage.

Then jñāna-sañchinna-samśayam; yōga-saṁnyasta-karmāṇaṁ refers to the śravaṇa-stage; then the next stage jñāna-sañchinna-samśayam, he has negated all the doubts by gaining conviction through mananam; jñānam means conviction; I should be convinced; I need not convince any other person; that is not relevant; and I cannot convince others also; because there are many people who do not want to be convinced. Therefore I should be convinced of this knowledge; I should ask my own mind; are you convinced of this knowledge; and I should study until I am convinced; therefore the second stage is he has removed all doubts through conviction; and the third stage is ātmavantam; this is the nidhidhyāsanam stage and in which a person is alert to avoid forgetfulness of this teaching. This is not a teaching to be confined to this particular enclosure; jñānam must be available in my day-to-day life; ஏட்டு கரைக்காய் கறிக்கு உதவாது ēṭṭu curaikkāy kaṛikku utavātu; you have got wonderful notes; note will get liberated; it does not have bondage, that is a different thing; what is the use of cassette and notes; it should be here (inside me) to help me in crisis; so ātmavān means the one who leads an alert life; the one who keeps this knowledge green during transaction; apramatham, jñāna-niṣṭhām; this is the third-stage; so the one who has done the śṛavana, manana and nidhidhyāsanam; him the karma cannot bind; karmāṇi na nibadhnanti; just concluding; just take five more minutes and conclude.

Verse 4.42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनात्मनः।
छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४.४२ ॥

tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinā'tmanaḥ |
chittvainaṁ saṁśayaṁ yōgamātiṣṭhōttiṣṭha bhārata || 4.42 ||

भारत bhārata **O Arjuna**, तस्मात् tasmāt **hence** ज्ञानासिना jñānāsinā **with the sword of knowledge** छित्त्वा chitvā **destroy** एनं संशयम् ēnaṁ saṁśayam **this doubt** आत्मनः ātmanaḥ **about the self** हृत्स्थं hṛtsthaṁ **which is in your mind** अज्ञानसम्भूतम् ajñāna-sambhūtam **and which is born out of ignorance** उत्तिष्ठ uttiṣṭa **get up**, आतिष्ठ योगम् ātiṣṭa yōgam **and take to karma-yōga**.

42. O Arjuna, Hence with the sword of knowledge, destroy the doubt about the self which is in your mind, and which is born out of ignorance. Get up and take to karma-yōga.

Now Kṛṣṇa gives direct advice to Arjuna. Arjuna you also get rid of doubt, which is your worst enemy. I have given two valid lessons; follow karma-yōga, purify the mind; follow jñāna-yōga, enlighten your mind and be free; this is the basic teaching of Gīta; karma-yōga is for purification; jñāna-yōga is for enlightenment. So having clearly grasped this teaching; may you remove the doubt regarding the sādhana.

Therefore he says; jñānāsinā, by the sword of understanding, ātmanaḥ saṁśayam chitvā; may you destroy your doubt regarding karma-yōga, and jñāna-yōga sādhana; because Arjuna wanted to give up the karma; and he wanted to go away; that means he wanted to go jñāna-yōga without going through karma-yōga; Kṛṣṇa says first go through karma-yōga and then alone jñāna-yōga; for having clearly grasped through the sword of knowledge, may you remove the doubt, what type of doubt?, ajñāna-sambhūtaṁ; all doubts are products of ignorance; any doubt is product of ignorance; that is why any doubt can go only by proper knowledge; therefore jñāna-aśinā, with the sword of knowledge, with the knife of knowledge, may you destroy the ignorance and ignorance caused doubt and what is the doubt, to fight or not, to be a gr̥hastha or sanyāsi; to take karma-yōga or jñāna-yōga; with regard to all these things, you remove all the doubts.

And you have to remove your doubt, because hṛtsthaṁ, it is in your own mind; guru cannot do anything with regard to śiṣyā's-mind; guru can only assist, but the actual destruction should be done by the śiṣyā only. Ten people can take a person to water; but that person alone should drink water; I can give you supporting logic; scriptural quotations; experiential backing; I can only do the supporting part, with your intellect, you have to apply and remove your own doubts; therefore hṛtsthaṁ means you have to

clean your doubting mind; I can only assist you; you have to clean; therefore chitvā hṛtsthaṁ saṁśayam;

What should you do; yōgam ātiṣṭa; may you take to karma-yōga; which is the appropriate path for you for the time being. You are not fit for sanyāsa now; either postpone it; or do not take it; but now you are not fit for sanyāsa; therefore be a gṛhastha; do your duty, even though it is bitter-duty; unpleasant duty of killing your own kith and kin; you cannot avoid that; therefore, uttiṣṭa; Arjuna get up, take your bow, take your arrow and do your duty.

With this Kṛṣṇa completes this present discourse.

Hari Om

068 CHAPTER 04, SUMMARY

ॐ

I will give you a summary of the 4th chapter of the Gīta. The fourth chapter can broadly classified into three portions; the first portion dealing with avathāra ~ incarnation of the Lord; the second topic jñāna-karma-sanyāsa; which is the central theme of the fourth chapter, and the third topic is jñāna-sādhana -phalāni; the means of gaining knowledge and the benefits of gaining the self-knowledge. These are the three topics we find in the fourth chapter.

I will discuss each topic briefly; the first I said is Īśvara-avathāra, which is discussed from verse No.1 up to verse No.15, and in this portion, Kṛṣṇa shows the difference between Īśvara-avathāra and jīvā-janma. Even though both of them superficially appear the same; because Lord also seems to have parents, Janmāṣṭami, Rāma navami, etc. date of birth; and the Lord also grew up like any other human-being; and since they look the same; we should know what is the technical-difference between jīvā-janma and Īśvara-avathāra; and we saw basically there are three differences; **one is at the level of cause of avathāra and janma, the second is at the level of the very nature; svarūpam and the third is with regard to the very purpose.** So kāraṇa, svarūpa and uddēśam; lakṣyam, the purpose.

At the kāraṇa-level, at the cause-level, the difference we saw was that jīvā's janma is caused by ignorance; it is because of ignorance, jīvā has got the ego; and it is because of the ego, he acquires puṇya-pāpam, and it is because of puṇya-pāpam, he is forced to take this body; therefore for the jīvā, janma is a fall; it is clean-fall because he is helpless. So ajñānam is the kāraṇam.

Whereas in the case of Īśvara, the cause of avathāra is certainly not ignorance; but it is because of the sarvajñatvam; it is omniscience of the Lord as well as the compassion of the Lord. And therefore it will not come under falling down but Lord descends down to uplift the human being; so when a person falls into a well, he has gone down; the one who wants to rescue this person, he also goes into the well; but there is a difference between them; one has fallen; another has descended to help him out; and that is why, in the case of Īśvara, we use the word avathāraḥ; avathāraṭi; the one who comes down; purely out of compassion; and by coming down the Lord has to go through lot of worldly problems also; Rāma had endless problems; Kṛṣṇa had endless problems; and going through all of them; the Lord comes down; and therefore, it is jñānam. In the case of jīvā janma; ajñānam is kāraṇam; in the case of Īśvara-avathāra; jñānam and karuṇa is the kāraṇam.

The **second-difference** that we saw was with regard to the very nature; svarūpam; and there I pointed out two differences; one is since jīvā comes down because of ignorance, jīvā is bound; jīvā does not know his higher-nature and therefore jīvā suffers because of self-ignorance; and therefore he is baddha-svarūpaḥ, which problem Īśvara does not have; for Īśvara, it is a leela, it is a sport; it is a game. Rāma will never complain about his life; Kṛṣṇa will never complain about his life; in fact, He was smiling all the time; even while killing rākṣasās. He smilingly-destroyed; which made the rākṣasās more angry; therefore baddha-svarūpa v/s muktha-svarūpa; bandha and muktha is one difference.

And the **second** is a purely technical-difference we saw; that in the case of jīvā; the body is made out of the five elements; māya does not directly produce the body; māya produces the five elements and through five elements, jīvā-śarīram is formed; therefore it is called boudika-śarīram; whereas in the case of Īśvara, it is supposed to be a direct conversion of māya into śarīram. So therefore it is called māyika-śarīram; and that is why in the case of Narasimha-avathāra etc. there is no time gap at all; ten months the mother carrying; all such things, etc. the pillar was broken, suddenly Narasimha comes out of what?; it is directly produced from Māya. Therefore what is the second-difference?; boudika-śarīram jīvāsya; māyika-śarīram avathārasya; therefore we call māya-mānuṣa vēṣaḥ; these are the two differences at the level of the svarūpam.

Then I talked about the difference at the level of the purpose; for what purpose they too come down. In the case of jīvā, the purpose of janma is the exhaustion of puṇya-pāpa. The exhaustion of the acquired puṇya-pāpa is the purpose, because puṇya-pāpa can be exhausted only through experience of sukha-duḥkha; and sukha-duḥkha can be experienced only when there is śarīram; Śarīram bina sukham va duḥkham va anubōkthum naiva śakyathē. How do you know that?; suṣuptē, duḥkham va sukham va

nāsthi. In suṣupti, we do not have a operating-body; therefore we do not interact with the world; and therefore we do not exhaust our puṇya-pāpa. If we exhaust puṇya-pāpa because there is a dream body; and there is a dream-world; and there is a dream-interaction and therefore dream-sukha-duḥkham. Therefore śāstra accepts the exhaustion of puṇya-pāpa, either through the physical-body or through any other body, but body is required; therefore we assume the body to exhaust our puṇya-pāpa and that is why type of body is determined by the type of puṇya-pāpam. So I am responsible for the type of body that I have; therefore what is **jīvā janmanā uddēśam kim; puṇya-pāpa kṣayam.**

While exhausting puṇya-pāpam, we choose to acquire fresh ones; that is a different issue; but this is the primary thing that is taking place; not only in human births; even in the case of animal birth, it is the puṇya pāpa kṣayam; the only difference is the animals cannot acquire fresh karma, whereas manuṣya can acquire but what is common to both is puṇya-pāpa-kṣayam. So this is jīvā-janma uddēśam; whereas Īśvara's-avathāra is not for puṇya-pāpa-kṣaya because the Lord is puṇya-pāpa-atītaḥ; because he does not have ajñānam.

So then what is the purpose of avathāra?

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत |
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् || ४७ - ||

[yadā yadā hi dharmasya glānirbhavati bhārata|
abhyutthānamadharmasya tadā"tmānaṃ sṛjāmyaham||4.7||](#)

Īśvara is responsible for the arrival of this creation; and Īśvara is responsible for the maintenance of the creation; not only He is sṛṣṭi kartā, He happens to be a stithi kartā and for the maintenance of the creation; whatever is required, He has to do; and generally Lord does not want to come down and poke his nose in our affairs; hoping that we are all decent-fellows. But if necessary, he will come. He has given the method of maintaining the creation, i.e. called dhārmic-way of life; He has manufactured the creation; and He has given a manual for the ideal use of the creation, to get the optimum benefit. That is called dharma-śāstra; and Bhagavān expects that we human-beings will understand what is dhārmic-living; by our common sense itself; and if common sense is not required; the vēdic scriptures will help and then the world will be fine; but in spite of common sense ~ as somebody said, common sense is the most uncommon thing ~ so if we are not using the common sense, and if we refuse to follow the manual given by the Lord also; then Bhagavān says; I will be forced to interfere and I take avathāra.

And this avathāra maintains the creation in two ways; one is the direct and drastic-method; the drastic-process like the doctor removing whatever is not required in the body; gall bladder stone; remove the gall bladder; appendicitis; remove that; similarly, one drastic-method is what; whichever is like a tumor, malignant tumor in the creation, adhārmic-people; militant, terrorists, are malignant. So Bhagavān has to do a surgery; militantodectomy! finish off; this is a drastic-procedure; but it cannot be used all the time; so any organ is sick, you keep on removing that organ; there will be no organ at all; it will just a body bag it will be.

Therefore everywhere that would not work; and therefore Bhagavān has got a second method; and that second method is educating the humanity; drastic procedure is not going to work all the time; so this organ problem; cut off that organ; head off the head for headache; for head ache, śīracēdam cannot be done; everywhere you cannot apply that; so Bhagavān has got two methods.

In certain avathāras, he destroys the rākṣasās; like Nṛsimha-avathāra, etc. it is destruction; but in certain avathāra, Bhagavān does a two-fold job; one is the destruction; and the other is the education; telling the humanity, be responsible; because your head is over the shoulders, so it means head should be higher; unlike the animal; animals have got head and stomach at the same level; horizontal; that is why animals are called tiryanka; thiryank means horizontally growing one; and therefore their head must be how much developed; as much developed as required for filling the stomach; same level; but in the case of human beings; stomach is down below; head is up above. Therefore we cannot live just for eating; we have more responsibility and therefore Bhagavān educates us and expects us to take more responsibility; and that he has done in two avathāras; especially because of which alone those two avathāras are important avathāras, i.e. Rāma-avathāra and Kṛṣṇa-avathāra; and in Rāma-----avathāra; Rāma taught by living;

मर्त्यावतार खलु मर्त्य शिक्षणं
रक्षोवथै न केवलम् विभो ।
कुथोन्यता स्य रामता स्व आत्मनि
सीता कृतानि व्यसनानि ईश्वरस्यः ॥

marthyāvatāra khalu martya śikṣaṇam
rakṣovathai na kēvalam vibhō |
kuthōnyatā sya rāmatā sva ātmani
sītā kṛtāni vyasanāni īśvarasyaḥ ||

marthyāvatāra khalu martya śikṣaṇam; educating the human being is also important; rakṣovathai na kēvalam, not mere destruction of Kaṁsa, Muṣṭika, Chānura, malla, etc.

educate also to be done; similarly Rāma's purpose was killing Rāvaṇa but also educating; and that is why it was called Rāma ayanam; ayanam means the way of Life; the path which was tread by Rāma; Rāmasya ayanam, Rāmasya-dharma-mārga; Rāmāyaṇam.

In Kṛṣṇa-avathāra, do not try to do what Kṛṣṇa did; because right from birth, he started stealing butter; similarly he did so many peculiar things; do what Rāma did and also do what Kṛṣṇa said: If you want to do what Kṛṣṇa did, you should do everything that Kṛṣṇa did; I will ask you to first lift the desk, mountain is not necessary; and then you can start the stealing; getting up is a great achievement; therefore if I have to follow Kṛṣṇa, I should follow in all respects; since I cannot do that; better I follow what Kṛṣṇa taught; the purpose of avathāra is what; dharma-rakṣaṇam, vēda-rakṣaṇam, educating; and therefore Kṛṣṇa says; Hey Arjuna, my purpose was to teach the humanity, because the vēdic-teaching has become weaker; and therefore, I was very happy when you became a disciple and therefore

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४.३ ॥

[sa ēvāyaṁ mayā tē'dya yōgaḥ prōktaḥ purātanaḥ |](#)
[bhaktō'si mē sakhā cēti rahasyaṁ hyētaduttamam || 4.3 ||](#)

Through you I decided to revive the vēdic-teaching; and therefore revival of dharma, both by teaching and destroying the adhārmic people is the purpose of avathāra.

So thus the cause is different; the nature is different; the purpose is also different; Kṛṣṇa said as the Lord I taught the vēda in the beginning of the creation; and again as Rāma-avathāra; I am again re-teaching the same wisdom, through Kṛṣṇa-śarīram also.

And having talked about avathāra, Kṛṣṇa concluded that discussion by making a beautiful statement; and that is whoever knows the Lord completely;

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्वक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥४.९॥

[janma karma ca mē divyamēvaṁ yō vētti tattvataḥ |](#)
[tyaktvā dēhaṁ punarjanma naiti māmēti sō'rjuna||4.9||](#)

whoever knows the Lord completely, that person will get freedom; and there the emphasis is 'Knows the Lord completely', because the Lord has got two natures; one is the higher and the other is the lower nature;

and what is the secret of this; the higher-nature of the Lord is never subject to birth and death.

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

[prajāpātīscarati garbhē antaḥ | ajāyāmānō bahudhā vijāyatē |](#)
[tasya dhīrāḥ pariḥjananti yōnim | marīcīnāṃ padamicchanti vēdhasaḥ ||](#)

have you heard somewhere; ajayamanō bahuda vijāyathē; (puruṣa sūktham);

wherein the Upaniṣad says, Lord is born without being born; how do you reconcile this contradiction. பிறக்காமல் பிறந்தார் Pirakkamal pirandar; so how do you reconcile; from the higher-nature, dēhi-dṛṣṭya; caitanya dṛṣṭya; svarūpa dṛṣṭya;

Bhagavān is birthless; from the standpoint of his superficial body; it is only a superficial case from the standpoint of the body, he is subject to birth and death;

but from the standpoint of Kṛṣṇa paramātma, the Kṛṣṇa paramātma is ajōpi sannapyatma, bhūtanam īśvarōpisan. Hey Arjuna, I am never born; I am born as it were; so thus the one who knows the birthless higher-nature of the Lord and the birthed lower nature (our English) of the Lord, the one who knows; in the 7th chapter, Kṛṣṇa will call it parā-prakṛti and aparā-prakṛti, the one who knows he will be liberated.

So thus, Kṛṣṇa concludes the avathāra topic with the 15th verse; and this is unique in the entire Gīta because in no other chapter, avathāra is discussed; only in this chapter, the avathāra topic comes and it is so important, even this slōka is incorporated in the Viṣṇu Sahasranāma also;

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४.७॥

[yadā yadā hi dharmasya glānirbhavati bhārata|](#)
[abhyutthānamadharmasya tadā"tmānaṃ sṛjāmyaham||4.7||](#)

in Mahābhāratham TV Serial also. Parithrāṇāya sādūnam;... if you are watching that, it is important.

Now the next topic is jñāna-karma-sanyāsaha; which is the central theme of not only the 4th chapter; but also the entire Bhagavad-Gīta; very important portion; from verse No.16 to 24. And in this portion, Kṛṣṇa wants to point out that there are two types of renunciation; two types of karma-sanyāsa.

one type of renunciation is the **popular-renunciation**; in which a person quits the society and becomes a monk, a sanyāsi; in which he has given up all the karmas; karmas means duties; because, as long as he is a member of the society, he has got duties at various

levels; and the individual duty, family level endless duties; so if all the children and grand children are with us, we have got certain types of duties; OK, we want to avoid that; and therefore we ask them to go away; we will leave alone, then we have got another set of duty; everything we ourselves have to attend; Swamiji, I have to myself go to the bank, post office; along with the son, the grandchild also comes and I have to take care of him; what to do, do one of them; so therefore there will be family duties, there will be social duties, and also the election is coming, sanyāsi is not supposed to vote; so no duties; so no duties means not eating and increasing the weight; he is supposed to dedicate himself to the pursuit of the highest; and if he have the attained the highest; then share it in any way that he can afford, that he can do; this is the physical renunciation, external renunciation; this is called chaturtha āśrama; the fourth state of life; and it is a ritualistic process also in which a person should not live in the house, even if he proposes to live in the house, he has to stay in an outhouse like thing;

there are different varieties of sanyāsa; in one type of sanyāsa; staying in the outhouse and go to the main house only for the meals; certain kinds of sanyāsas are there; this is called vividiṣa-sanyāsa; vividiṣa-sanyāsa, āśrama-sanyāsa; bāhya-sanyāsa, external.

and there is a **second**-type of sanyāsa; which has nothing to do with our external-personality; it is purely inner; by discovering detachment; exactly like the lotus leaf which is within the water; but it does not get wet by the water; like the non-stick tava; non-stick pan; modern things are useful for vēdānta; you keep on enjoy dōsai but do not get stuck; similarly become a non-stick tava.

And how can you accomplish that; there is only one method of accomplishing that; you have to switch or **change your understanding about yourselves**. Self-knowledge has to be there; self-elevation has to be there; because as body, karma association cannot be avoided. As mind-karma-association cannot be avoided; because body and mind are integrally related to the world; therefore interactions are inevitable; therefore you have to discover a different-I (eye) which is higher than the body mind complex, which is called ātma-tatvam; and once I recognise the ātma, which fortunately happens to be asaṅgaḥ; which happens to be ākāśa-tulyaḥ; just as ākāśa is associated with everything but it is not polluted by anything; similarly I have to do self-enquiry; and clearly understand I am not the body; I am not the mind also; body-mind-complex is part of this creation; and this part; Bhagavān cannot stop it; let those interactions continue; but let me understand, like a cinema actor or a drama actor, who plays the role extremely well, crying when it is required; sometimes, even producing real tears without glycerin or onion, he just chooses to identify with the role and even cry; but even at the time of

crying, he knows I am playing the role of Rāma, Kṛṣṇa; or any role for that matter; but in the green room, I am different from all these.

So this is only permanent solution; but it is a difficult solution, which requires śravaṇam, mananam, and nidhidhyāsanam; so thru jñāna-yōga, thru vēdānta-vicāra; when **I learn to detach from actions internally, that is called internal-renunciation**; and Kṛṣṇa gives it the title, jñāna-karma-sanyāsaḥ; it is a beautiful terminology; jñāna-karma-sanyāsaḥ; what is the vighraha vākyam; if you are Sānskrīt students; karmaṇām sanyāsaḥ, karma sanyāsaḥ; śaṣṭi tatpuruṣa samāsa; jñānēna-karma-sanyāsaḥ; jñāna-karma-sanyāsaḥ; tritiya tat puruṣaḥ. If you translate into English it will mean renunciation of action through knowledge; without physically stopping the action; continuing to do everything as before. It is like selling a house and continuing to live in the same house. Now when you have sold and continue to live in the house, even the house may be the same, things may be the same, in your mind, what is not there, the ownership is not there, therefore the attitude itself changes. If it is our house we will think 3 months for drilling for a nail; but if it is a rented house, we will do without a second-thought; so these are all certain changes; purely one signature exchange;

In the case of a jñāni, what happens he has sold the house to the Lord; and he continues to use the same house but a small signature he has put and handed over to the Lord; this is called internal renunciation; thereafter he is trustee of the body and therefore he handles the body, because it is Īśvara's property, all these he will do, but there is an internal transformation; this alone Kṛṣṇa calls jñāna karma sanyāsaḥ; all the verses in the section are beautiful and important verses.

यस्य सर्वे समारम्भः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥४.१९॥

[yasya sarvē samārambhāḥ kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam tamāhuḥ paṇḍitaṁ budhāḥ||4.19||](#)

What transformation it brings out? The interactions are objectively seen; and the consequences are also objectively-seen; this **objectivity removes reactions towards the situations**. Not that he will be like stone; certainly he is going to see the differences between success and failure; but the impact is reduced; like a parachute when the plane comes very fast; and when the run way is very very short to reduce that speed, suppose they have a parachute behind pulling, similarly, the **jñānam will serve to reduce the impact of the life situations**; even the worst shock, it may disturb me for a few days, but I have got the flexibility to recover and continue to live.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

[tyaktvā karmaphalāsaṅgaṁ nityatṛptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi naiva kiñcit karōti saḥ || 4.20 ||](#)

Even though he is fully involved in action, the surprising thing is when you see his relaxation, it appears as though he is not involved in anything; like you are in the railway station; and when the train is about to start; you can find always there will be some people, in the last moment they will be searching for the compartment with the ticket; and when those fellows are searching for the compartment, and you have come to send off someone who is already in the train and when you are on the platform, what happens to you; when the train is starting; you are sthitha-prajñā. Jīvān-muktha; even when you see the other person running, not at all affected; Imagine that state of mind, when you yourself are in the position. Very difficult but it is worth trying; it is easy to say; but very difficult; do not ask me whether Swamiji, can you do it. It is very difficult but it is worth all the effort; You are ready to miss the train. So therefore naiva kiñcit karōti saḥ, beautiful śloka; if I get into that, it will become another fourth chapter, instead of summary.

So one more point in this section, I would like to state in this section and I consider it as most important; while describing this jñāni, Kṛṣṇa talks about both a householder-jñāni as well as a sanyāsi-jñāni.

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० । ।

[karmaṇyabhipravṛttō'pi naiva kiñcit karōti saḥ || 4.20||](#)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४.२४ ॥

[brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ brahma karma samādhinā || 4.24 ||](#)

In fact Brahmārpaṇam is the description of a householder-jñāni. Brahmārpaṇam verse is considered to be the most important verse of the Gīta itself, not because you chant it before eating; because it talks about highest knowledge; it is the description of a sanyāsi-jñāni, but a gṛhastha -jñāni.

From this we come to know that the liberation is not dependent on the āśrama; liberation is dependent on your wisdom or the lack of it; **if wisdom is not there, every āśrama is bondage; in fact sanyāsa-āśrama is the greatest risk without wisdom; whereas in gṛhastha āśrama, one can survive as a ajñāni.** What we are all doing; are not we

successfully doing? So gṛhastha can happily manage, without jñānam, but a sanyāsa life without jñānam is the riskiest thing; and that is why the moment a person takes sanyāsa; if he is already a jñāni, no problem, it is called vidvat-sanyāsa. Otherwise immediately he should have the facility for the pursuit of knowledge, because that is the nearest; either I should be a jñāni, and I should be in the pursuit of jñānam; if I am neither a jñāni and neither am I enquiring into this; if I am a sanyāsi, risks are many. and that is why in our tradition, Swami Dayānanda and Swami Chinmayānanda, etc. what they do is; they never give you sanyāsa dīkṣa first; what they do, they give the teaching; and thereafter they say, sanyāsi if you want to become, you can, or if you want to marry, marry. I remember our Swamiji saying: I myself will search for a girl and get you married. After knowledge, it does not make difference. Therefore sanyāsa is risky without knowledge, therefore **Kṛṣṇa says what is important is jñānam; without jñānam, every āśrama is risky; with jñānam, every āśrama is wonderful;** Therefore Arjuna concentrate on jñānam. So this is the second topic; beautifully titled jñāna-karma-sanyāsa; if you want to translate inner-renunciation-through-knowledge; this is the second-topic.

Then the third topic from 25th to the end 42, Kṛṣṇa talks about the jñāna-sādhana-phalāni. To attain this knowledge, what preparations are required. Kṛṣṇa talks about many sādhanas, known sahakāri-sādanāni, supporting sādhanā;

And what are they; I will just briefly mention; he talked about 12 yajñās; do you remember;

Daiva-yajña, which is regular worship, any type of worship we do at home to any deity;

and he talked about viśaya-bhōga-yajña, convert all your interactions into worship; whatever you give you take it as offering to the Lord; whatever you take it, either take it as a prasāda; or offering to the Lord within you. As I said, even food can be considered and offering to the Lord within; Viśaya bhōga yajñāḥ; then damah yajñāḥ; sense mastery; so discipline of the sense organs, not being a slave;

then he talked about sama-yajñāḥ; mastery-of-the-mind; so that it is your equipment, not that you are the equipment; of the mind; like some people taking the dog for a walk; Alsatian; really solid and you will find dog is going in front and this fellow is struggling to go behind; you wonder who is leading whom; it should not be, let there be clarity; you lead the mind, the mind should not lead you;

கண் போன போக்கிலே கால் போகலாமா? கால் போன போக்கிலே மனம் போகலாமா? மனம் போன போக்கிலே மனிதன் போகலாமா?

kaṇ pōṇa pōkkilē kāl pōkalāmā? kāl pōṇa pōkkile maṇam pōkalāmā? maṇam pōṇa pōkkilē maṇitaṇ pōkalāmā?

they sing; bring all that; therefore sama-yajñāḥ, the mental discipline;

and then he talked about dravya-yajñāḥ; dānam; so charity itself is a yajñāḥ,

tapō-yajñāḥ; moderation in everything. so indulgence is weakness; over indulgence is weakness; tapas means moderation; dravya-yajñāḥ; tapō-yajñāḥ,

yōga-yajñāḥ; practising the aṣṭāṅga -yōga;

then svadhyāya-yajñāḥ; pārayaṇam of scriptures in any languages; with the knowledge of the meaning, or without the knowledge of the meaning; without knowledge it will become mechanical, with knowledge, it will be enjoyable; that is called svādhyāya; or pārayaṇam;

then he talked about jñāna-yajñāḥ;

two types of jñāna-yajñā;

one is the spiritual-knowledge which is the highest and sacred-knowledge, self-knowledge; and then acquire the self-knowledge, whatever other disciplines you have to know;

language-knowledge; because you to have learn the śāstra; in one language or the other, even if you avoid Sānskrīt knowledge, if I give you in English, you should know English; if it is in Tamil, you should know Tamil; therefore the language knowledge; and thereafter some thinking is required; lot of logic is involved; vēdānta is a logical science; some thinking, not much; at least some; they are called apara vidya; subsidiary sciences, some auxiliary sciences, called vēda angāni; basic knowledge, whatever is required;

so both of them are called jñāna-yajñāḥ;

then he talked about praṇāyāma-yajñāḥ; practice of praṇāyāma; is also another wonder yajñā; if you do it with devotion and with the Lord's-name; praṇāyāma as a therapy does not become yajñāḥ; that is OK. there is no wrong with that; but praṇāyāma as a spiritual discipline means I should either chant the traditional mantra, Om̐ Bhu. Om̐ suva, or at least chant Rāma Rāma, Kṛṣṇa Kṛṣṇa, Namaśivāya, anything; so this is praṇāyāma yajñāḥ;

and Kṛṣṇa talked about āhara-niyama-yajñāḥ; āhara-niyama means what; discipline in eating; it is good for the body also; extra-weight will go away; we will have some mobility, which is now very doubtful; and in addition to that, āhara niyama controls our mind also; more about āhara-niyama Kṛṣṇa will talk about in the 6th chapter, and in the seventeenth he will talk about satvika-āhara, rājasa-āhara; and tāmasa-āhara; etc.

So thus all these yajñās he talked about; Then he talked about the importance of guru; so one should approach a guru, who can communicate this teaching.

As I had said before, there are different types of guru; inspiring-guru, initiating-guru; blessing-guru; pāda-pūja, receiving-guru; all gurus are OK; but we require a guru, who can bring out the essential-teaching of the śāstra; in a way that I can understand; and also I can have clarification; when I read the books certainly it is useful; but when I find certain portions are not clear, I cannot contact the author; Śankarācārya, Ādi Śankarācārya is great and he has written wonderful bhāṣyams, but when I have a doubt somewhere, I require to clarify with someone and therefore Kṛṣṇa says

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४.३४॥

[tadviddhi praṇipātēna paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṃ jñāninastattvadarśinaḥ ||4.34||](#)

May you have a spiritual guide and you revere him; worship him, serve him, etc. that is also part of the sādhana; guru sēva; and then later Kṛṣṇa talks about two more sādhanas;

श्रद्धावैल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४.३९ ॥

[śraddhāvāllabhatē jñānaṃ tatparaḥ samyatēndriyaḥ |
jñānaṃ labdhvā parāṃ śāntimacirēṇādhigacchati ||4.39||](#)

May you have the faith in the words of the scriptures and the guru; And if you are not able to swallow any statement; if it appears to be superstition or blind faith or something, or if it appears to be illogical, you can certainly ask questions, but never reject the scriptures and the ācārya; and if I reject the scriptures and ācārya; scriptures have nothing to lose, ācāryas have nothing to lose, I only will lose something wonderful. Therefore if you are not able to understand, raise questions; any number of questions; it is free; no charge also; some people said; three questions only; each question Rs.300. If anybody is there, please do not misunderstand; somebody told me; so he asked how many questions I can ask, he said you have already asked one question and therefore

you can now ask two more, if you feel; so for asking the questions how many questions you are asking, you have to pay. The traditional masters; no charge; everything free.

So therefore śraddhā; and then finally Kṛṣṇa emphasised one more and that is tat paraḥ; tat paratvam, commitment, be sincere; so halfhearted effort will not produce the benefit and do not criticise the scriptures, you should make a sincere attempt, in understanding and also in following what you are convinced of. Once I have the conviction, I should have the courage to follow without bothering what the other people will think. Swamiji at this age itself, if we come to vēdānta, others are asking so many questions; therefore I want to secretly come. Why should you come secretly and the office I do not want to say, they all tease me; that means I do not have the courage to follow what I am convinced; the courage is required. That is what Vivēkānanda emphasised also every time; be courageous. Kṛṣṇa is going to tell in the sixteenth chapter, abayam satva-saṁśuddhi; if you are convinced of something, why do not you follow; so thus all these things come under jñāna-sādhana; and of all these things what is the main sādhanam; jñāna-yajña; that is the pursuit of the scriptural study; it is most important one because knowledge alone can remove ignorance; all the others can support; like having a candle stand; decorative stands are there; and you can have a colourful candle; all are wonderful but what removes the darkness, is what; the flame; therefore give importance to all, flame, no flame; showcase candle; therefore all the other sādhanas have got their roles; but none of them can remove ignorance:

अविरोदया कर्म ना विद्याम् विनिवर्तये |
विद्य विद्याम् निहन्तेव तेजस् तिमिरसन्डवत् ॥ आत्म बोधः ३ ||

[avirōdayā karma nā vidyām vinivarthayē |](#)
[vidya vidyām nihantēva tējas timirasanaṅvat || ātma bōdhaḥ 3 ||](#)

jñānam alone can remove ignorance and jñānam can come only through scriptural enquiry; because scriptures are like a mirror to show your face; you can never replace the mirror; if you want to see your face; try to see your face, without a mirror; without a reflecting surface. What choice I have?; I require a reflecting surface to see my face; why cant' accept the śāstra darpaṇa helps me see the original nature and therefore jñāna-yōga is the primary sādhanā and all others are supporting sādhanā; that Kṛṣṇa himself makes clear:

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञ प्रन्तपः ।
सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४.३३॥

[śrēyān dravyamayādyajñajñānayajñaḥ parantapa |](#)
[sarvaṁ karmākḥilam pārtha jñānē parisamāpyatē | 4.33 |](#)

Hey Arjuna, jñāna-yajña is the proximate sādhana, direct means of liberation; with regard to all the other sādhanas you have option; everybody may not be able to give jñānam; I myself am living on alms; when I myself am taking from others, how can I give; everybody cannot do dānam; so, the other sādhanas are optional; that means optional means what, you can choose any one or two or three, of these things. Similarly prāṇāyāma-yajña, everybody may not be able to practice prāṇāyāma; therefore practice a select few, selected from the other sādhanas;

But with regard to jñāna-yōga; no option; everybody has to come to that one day or the other. As nicely said, you can enter the temple prakāra through any of the gates, northern, southern, eastern or western, but to enter the sanctum; you have got only one gate. Thus Krishnan glorified jñānam in that context.

And having talked about jñāna-sādhanas, he talked about the phalam also; he mentioned four types of benefits for jñānam; what are they; No.1 mōha-nāśaḥ; all the conflicts in life are gone; not because I have control over future; not because I have got knowledge of the future; but knowledge gives me the strength to face the future; all our conflicts are born out of our weakness; our incapacity to face the future; once jñānam is there; I just take it to account, the known factors, and jump. And the consequences can be positive or negative; but I am confident, I can face because as I said every step in life involves risk and unpredictability; jñāni knows that; if he starts a big āśrama, if it works well, good, if not, equally wonderful; so mōha nāśaḥ is benefit no.1.

No.2 pāpa-nāśaḥ; all the pāpams done up to now, belonging to the past janma, as well as the present janma; up to the time of gaining knowledge, whatever I have acquired; they all come under sañcita; all the sañcita karmas are destroyed, all the āgami karmas are avoided; and all the prārabdha karmas are de-fanged; decoffinated; coffee without coffee; desugarisation; sugar, minus sugar; like that prārabdha-karma will be rid of its hurting capacity; like a cobra without fang; So this is karma-nāśaḥ;

And then the third one is sarva karma nāśaḥ; karma is separately mentioned to include puṇyam also; he destroys not only pāpa karma, even puṇya karmas, because puṇya karmas are also because of punarapi-jananam, punarapi-maraṇam cycle and therefore sarva karma-nāśaḥ also;

And then comes the fourth, which is a technical result and that is jīva Īśvara aikya darśanam; he recognises the essential oneness of jīva and Īśvara. Just like the wave understands that the essence of me, the wave and the essence of ocean, both are one and the same. Ocean may be big; wave may be small; only from the stand point of name and form, but when you go to the essence both are nothing but water. Similarly, I and

God are one; aham brahmāsmi is also the benefit; so thus he talks about the benefit also in this section and concludes saying Arjuna I hope now you are very clear about your course of action. So after talking many things, what ultimately I should do, that itself is in doubt Swamiji, if you say; wonderful talk, I do not know what to do; therefore Kṛṣṇa says Arjuna you have to follow karma-yōga first, purify the mind and then gain jñāna through jñāna-yōga and be free.

Hari Om.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥४॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē śrīkṛṣṇārjunasaṃvādē jñānakarmasannyāsayōgō nāma caturthō'dhyāyah||

Thus ends the fourth chapter titled Jñāna-karma-sannyāsa-yōga of Srimad-Bhagavad-gīta.

CHAPTER 05

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ॐ

In the three chapters of the Gīta, the 2nd, 3rd and 4th chapters, which have gone by, Kṛṣṇa has primarily discussed two-topics, one is regarding sādhanā and the other is regarding life-style. With regard to the sādhanā, spiritual-discipline, Kṛṣṇa has made it very clear that everyone has to go through karma-yōga-sādhanā and jñāna-yōga-sādhanā to attain liberation; and there is no choice with regard to these two sādhanas.

And we should know the reason also for that; between karma-yōga and jñāna-yōga, there is no choice because, karma-yōga is the means to come to jñāna-yōga; karma-yōga is the sādhanam, jñāna-yōga is the sādhyā. Karma-yōga is not a means for liberation; karma-yōga is only a means to come to jñāna-yōga; and jñāna-yōga is the means to liberation.

Therefore these three things and their relationship should be very clear; karma-yōga is the means, jñāna-yōga is the end; jñāna-yōga is the means, mōkṣa is the end.

And we can never talk about a choice between means and end; you can have a choice between two types of means, whether this means is better or that means is better, a choice is possible; like reaching the temple, you can have two roads and you can chose between two roads. Similarly, you can have a choice between two types of ends, sādhyā madhyē vikalphaḥ sambhavathi; but you cannot have a choice between means and end.

I have given an example also before; when a person wants to choose between two pants; whether this pant is better or that pant is better; he can choose. Similarly when there are two or more shirts, he can stand in front of it and ask the question, whether this shirt is better or that shirt is better; between two shirts there can be choice; between two pants there can be choice; because choice is only between similar. But can there be a choice whether today I should wear pant or shirt, to come to the class, I hope you do not do that; you can never have a choice between these two; they are not similar.

Similarly, karma-yōga and jñāna-yōga you can never choose between the two, because they are not similar; karma-yōga is the means, jñāna-yōga is the end; whoever wants the end, will have to necessarily take the means also. How can you reach the end, without choosing or going through the means? Similarly if I have to choose the means, I have to necessarily choose the end also, because choosing the means is valid and meaningful

only if I have chosen the end also. Getting into a bus is meaningful only when you have chosen not only the bus but also the destination. You cannot choose the bus without choosing the destination. We are not getting into the bus for a joy-ride; similarly, if you have chosen the destination, you have to necessarily choose the means also.

Suppose I go to a doctor, and I say that I have got stomach pain; I want to remove the stomach-pain-nivṛttiḥ is my end; and the doctor says wonderful; you have chosen help, freedom from pain; you have to take this tablet; and I argue I am only interested in removing the pain; I do not want to take the tablet; then that doctor will not give medicine for the stomach pain; doctor will have to gain medicine for madness; if I chose the end of removing the pain; I have to choose the means also; therefore choosing the means and end is complimentary; one choice will validate the other choice and the other choice will validate the first choice.

Therefore never ask the question should I follow karma-yōga or jñāna-yōga; it is meaningless question, karma-yōga is the sādhanam to come to jñāna-yōga.

And between jñāna-yōga and mōkṣa also, you cannot choose one, because jñāna-yōga is the means for liberation. So with regard to karma-yōga, jñāna-yōga is the end, and with regard to mōkṣa, jñāna-yōga is the means. Just like a person occupies both the father-status and son-status, how; with regard to his son, he is the father; and with regard to his father, he is the son. Rāma is father from the standpoint of Lavakuśa and Rāma is son from the standpoint of Daśaratha. Similarly, jñāna-yōga is means or end? what reply should be given? You should not answer when I ask the question jñāna-yōga is a means or end, you should ask the question, from whose stand point, if I ask Rāma is father or son, never answer the question; from whose standpoint? Remember, from karma-yōga standpoint, jñāna-yōga is the end; karma-yōgaḥ as to culminate in jñāna-yōga; and from mōkṣa angle, jñāna-yōga is the means. So this alone Kṛṣṇa struggled and struggled and He thinks that He has communicated but Arjuna continues to have problems; but he seems to be clear to some extent.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २.५२ ॥

[yadā tē mōhakalilam buddhirvyatitariṣyati |](#)
[tadā gantāsi nirvēdaṃ śrōtavyasya śrutasya ca || 2.52 ||](#)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २.५३ ॥

[śrutivipratipannā tē yadā sthāsyati niścalā |](#)
[samādhāvachalā buddhistadā yōgamavāpsyasi || 2.53 ||](#)

In these two verses of the 2nd chapter, Kṛṣṇa has clarified; Arjuna! Karma-yōga will lead you to jñāna-yōga; and jñāna-yōga will lead you to liberation; So this is one- part of the teaching. This is the teaching from the angle of sādhana.

And Kṛṣṇa had to teach this because there is a lot of confusion with regard to sādhana. Still there are people who think karma-yōga and jñāna-yōga are alternative means of liberation; still majority of people think and they talk about different paths to liberation; if you are an active-person, you attain mōkṣa through karma; if you are intellectual person, you attain mōkṣa through jñāna-yōga; 'you go through karma path and I will go through jñāna path'; we will meet in mōkṣa; even now there is a very big confusion. Śankarācārya struggles to clarify this confusion and he says karma-yōga cannot lead you to liberation, it will take you to jñāna-yōga; jñāna-yōga will lead to liberation; this is one part of the teaching.

Then there is second-part of teaching also with regard to the lifestyle; because a person can lead two-types of lifestyles; one is life of activity in society; and the other is life of seclusion; withdrawal; pravṛtti or nivṛtṭiḥ; life-of-work or life-of-withdrawal. Life in society or life-in-seclusion. So life of activity is called gṛhastha-āśrama; and life of withdrawal is called sanyāsa-āśrama; thus there are two āśramas open to every human being; in fact, in the olden days, after gurukula vāsa for 15-20 years, for every individual both āśramas are open, one can either get married and take to gṛhastha-āśrama or one can take to sanyāsa and take to a life of seclusion.

Now with regard to this lifestyle; we use the Sānskṛit word niṣṭa; so previously I talked about sādhana topic;

Now the second topic in the Gīta is niṣṭa-topic; niṣṭa means lifestyle.

And with regard to lifestyles; main two-lifestyles, what is Kṛṣṇa's teaching? Kṛṣṇa wants to point out that with regard to lifestyle, a person has got a choice. With regard to karma-yōga and jñāna-yōga there is no choice, everyone has go through karma, everyone has to go through jñānam; there is no choice; Sādhanāyōr vikalpaḥ nāsthi; vikalpaḥ means choice; there is no choice; but the niṣṭayōr madhyē, between two types of lifestyles, there is a choice. Therefore Kṛṣṇa wants to say, a human-being can get married and lead a life of a gṛhastha; or a human-being can become a monk, a sanyāsi, and live a life of seclusion; but what Kṛṣṇa wants to emphasise is whatever be your lifestyle, you do not have a choice with regard to sādhana.

That means what? In both the āśramas; one has to follow karma, as well as jñānam. In both the āśramas; one has to follow karma as well as jñānam; and that karma alone is

called āśrama dharmah; so grihasthāśrama dharma will be the karma-yōga of a gr̥hastha; sanyāsa-āśrama dharma will be the karma-yōga for a sanyāsi; a gr̥hastha will keep the sacred thread, a sanyāsi uses a danḍa, that danḍa is like the sacred thread; gr̥hastha has got rituals and prayers and pūjas and pārāyaṇams, and sanyāsi has also rituals, prayers, pūjas, pārāyaṇams. The type of pārāyaṇams vary; for gr̥hastha, Viṣṇu Sahasranāma, etc. are emphasised but for the sanyāsi, Upaniṣad, Bhāṣyams, etc. are emphasised; pūja is required; For a gr̥hastha, saḡa-Īśvara nāmas are given, like Namaśivāya; Nārāyaṇāya etc.; for a sanyāsi, upaniṣad mahāvākya mantrās are given for japa, or Omkāra japa, haṃsa mantra japa, mahā-vākya japa, thus for both, the pūja etc. are common, because both require what, the necessary mental condition to come to jñāna-yōga; a sanyāsi also should qualify himself to enter jñāna-yōga; a gr̥hastha also should qualify himself or herself to come to jñāna-yōga. So what is Kṛṣṇa is saying: Take to any āśrama, but go through svadharma.

And following svadharma is called karma-yōga and by following svadharma what will happen, you will smoothly come to jñāna-yōga; and once you are ready for jñāna-yōga; Kṛṣṇa says both gr̥hastha and sanyāsi should come to jñāna-yōga, which is vēdānta vicārah; self-enquiry; gr̥hastha also must approach a guru and do self-enquiry; sanyāsi also must approach a guru and do self-enquiry. Therefore both persons should do karma-yōga; and both persons have to go through jñāna-yōga; and both of them will get liberated. Therefore what is the conclusion; in sādhana there is no choice; in lifestyle, you have a choice.

And if you ask which lifestyle is better, as I had told you before, both lifestyles have their own plus and minus points. In gr̥hastha-āśrama there are lot of plus points. Some of you may wonder, Swamiji, I do not think that there is something like plus point in gr̥hastha-āśrama; do not say like that! if there is no plus point, nobody will be entering gr̥hasthā-āśrama at all; all kalyāṇa mandapams are booked 2 years before; indicating that they are seeing something; either there is an actual-plus-point or there is a perceived-plus-point. So certainly there are plus points; the plus point is ideal for following pañca-mahā-yajña; doing lot of noble service to the society; gr̥hastha-āśrama is useful and there is security. In fact many people get into only for the sake of security; in the old age, our son will take care of me; whether he actually does is a different matter; but there is a hope that the children will take care. And I can have bank balance; and I can have ornaments, I can have LIC; Sanyāsi cannot do all those things; he cannot have life insurance; he cannot have shares; he cannot own a house, he cannot own anything. So gr̥hastha-āśrama has got lot of support; security is there; but the minus point is what; equal-responsibility. From LKG admission it will start; in fact even before you get a child, you should work for admission. And now for the admission what amount you have to

give that alone we used for our entire education. So therefore, security is plus point, responsibility is minus point in the sense, responsibility means anxiety; what will happen to child? Whether he will get tenth?; Swamiji your full blessing is necessary; test and examinations come, there will be too much crowd with the Sanyāsis. Swamiji my son is writing 10th; Swamiji my son is writing 12th; special blessings; anxiety is there. And if you are forward community, almost doomed; in sanyāsa-āśrama, there is no responsibility; no wife, no husband; no children, you need not bother about anything; if you get hunger, Bhavathi Bhīkṣām Dēhi; somebody will give Bhīkṣā; so there is no responsibility; but there is no security also; which is plus, which is minus; every āśrama has got its own plus and minus points. Therefore Kṛṣṇa wants to say that take to any āśrama and pursue both the sādhanas and get liberation; so thus sādhana teaching; niṣṭa teaching; both Kṛṣṇa has given in chapters 2, 3 and 4.

Now Arjuna wants further clarity regarding this. And therefore first he wants to ask about the niṣṭa or lifestyle; because the problem is once choice is given, there is a headache. Always decision making is difficult; suppose you get the admission for your son in one university only; no problem; suppose there are two or more universities; problem; Similarly you want son-in-law, there is only one available; and you have go ahead putting the burden on the Lord; but you have got five jātakams and all of them perfectly matching; all are fine ones, which to choose, headache, the greatest problem in life is decision-making; and that is why we always either postpone or avoid; or ask Swamiji; so that you can wash of the hand and put the responsibility on him. **We do not want to take decisions because we do not want to face the consequences of our decisions;** we do not have the mental strength; therefore Arjuna also faces the same problem; Kṛṣṇa you are telling both Āśramas are OK; now what should I do; what should I do, just tell; if you see in the 4th chapter, Kṛṣṇa has talked about both Grihasthāśrama jñāni as well as sanyāsa-āśrama jñāni.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

[tyaktvā karmaphalāsaṅgaṃ nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi naiva kiñcit karōti saḥ || 4.20 ||](#)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् । ४.२१ ॥

[nirāśīryatacittātmā tyaktasarvaparigrahaḥ |
śārīraṃ kēvalaṃ karma kurvanna"pnōti kilbiṣam || 4.21 ||](#)

What one verse talks about a gr̥hastha-jñāni, who is in gr̥hastha-āśrama and he has attained knowledge and another verse talks about a sanyāsi, who has attained jñānam. So that means you can be in any of the āśrama.

And since Kṛṣṇa has talked about both āśrama; Arjuna is again confused; what should I do. Emotionally his mind votes for sanyāsa now; you know why; because he has to kill his people; till now he was silent about sanyāsa, no kaach mooch; when everything is fine, nobody wants to talk about sanyāsa; but there are problems are over, Swamiji, I want to come to your Āśrama. But then I have to do my hair splitting; Isn't it?. And I do not even have the hair for that; at least you can do that; I cannot even do that. So therefore, when problems come, we have this problem. Arjuna, in crisis, he wants to escape and therefore, he wants Kṛṣṇa's endorsement. And therefore the fifth chapter begins with the same niṣṭa confusion; confusion regarding the life style; whether sanyāsa is better or grihasthāśrama is better.

It is with this background, the teaching starts and Kṛṣṇa wants to clarify all about sanyāsa; that is why the very chapter is called sanyāsa-yōgaḥ or karma-sanyāsa yōgaḥ. Kṛṣṇa is threadbare analysing what is sanyāsa. And the beauty is, in spite of this clear analysis, Arjuna manages to have further confusion also. In fact he makes the omnipotent Kṛṣṇa himself helpless. Sometimes the students are so powerful; that even the best teacher they make helpless; because you find in the 18th chapter also; Arjuna asks the same question;

अर्जुन उवाच --

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१८.१॥

Arjuna uvāca --

saṁnyāsasya mahābāhō tattvamicchāmi vēditum |
tyāgasya ca hr̥ṣīkēśa pṛthakkēśiniṣūdana ||18.1||

In the 18th chapter also, he asks about Sanyāsa; in the 5th chapter also, he asks the same topic. With this background we will have to enter the chapter; we will read the first verse.

अथ पञ्चमोऽध्यायः

Verse 5.1

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि |
यत् श्रेयः एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥५.१॥

Arjuna uvāca

saṁnyāsaṁ karmaṇām kṛṣṇa punaryōgaṁ ca śaṁsasi |
yat śrēyaḥ ētayōrēkaṁ tanmē brūhi suniścitam ||5.1||

अर्जुन उवाच Arjuna uvāca **Arjuna asked** कृष्ण kṛṣṇa **Oh Kṛṣṇa शंससि śaṁsasi you are praising** संन्यासं कर्मणाम् saṁnyāsaṁ karmaṇām **karmasannyasa च पुनः ca punaḥ and again,** योगम् yōgam **karma-yōga सुनिश्चितम् suniścitam definitely ब्रुहि मे bruhi me tell me तद् एकम् tad ēkam that one एतयोः ētayōḥ among these two यत् श्रेयः yat śrēyaḥ which is good (for me).**

1. Arjuna asked – O Kṛṣṇa, you are praising karmasanyāsa and again, karma-yōga. Definitely tell me that one among these two which is good (for me).

So in spite of Kṛṣṇa's clear-teaching, Arjuna continues to have the confusion; therefore he asks the question, in the beginning of the chapter, Arjuna uvāca; Arjuna asked: Lord Kṛṣṇa; and what did he ask? He! Kṛṣṇa, you are glorifying both the āśramas; this is sometimes the problem in our scriptures; you will see gṛhasthā-āśrama is also glorified; and sanyāsa-āśrama is also glorified; in fact gṛhastha is supposed to be the pillar of the society who nourishes all the other three āśramas; because all the other three āśramas live on bhīkṣā; brahmacāri has to live on bhīkṣā alone; vānaprasthi has to live on Bhīkṣā alone; sanyāsi also has to live on bhīkṣā alone; so if the three āśramas have to receive bhīkṣā, somebody has to. Suppose gṛhastha also starts living on bhīkṣā; who will give; so therefore, gṛhastha has to give bhīkṣā and therefore gṛhastha-āśrama is glorified in Hinduism. There are certain other monastic-religions, who glorify the sanyāsis and they bring down gṛhastha-āśrama s; in certain religions, even in Hinduism itself; there are certain sampradāyās who glorify sanyāsis and who criticise gṛhasthā-āśrama; they say do not go near the gṛhastha too much; attachment will come; do not stay in their houses, etc. but that is not the Hindu culture; that is not the vēdic culture; gṛhastha-āśrama is a glorious-āśrama; to help a person in spiritual-sādhana.

So when you call Rāmaṇāśram, Rāmakriṣṇnāśrama, this āśram, etc. why do you call āśrama; because that is a place of spiritual-sādhana; so when you use the word āśrama it is a place of spiritual-sādhana, even family life is called gṛhastha-āśrama; which means our śāstra tells, in family also, one can follow spiritual-sādhana; and therefore gṛhastha-āśrama is never inferior-āśrama and therefore Hey Kṛṣṇa you have glorified yōgam-śaṁsasi; yōgaḥ means the karma-niṣṭa; the lifestyle of a gṛhastha; life style of activity; life style of social involvement. That is the meaning of yōgaḥ. In short, gṛhastha-āśrama. śaṁsasi - you are glorifying. Where has Kṛṣṇa glorified; in the previous chapter;

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२० ॥

[tyaktvā karmaphalāsaṅgam nityatṛptō nirāśrayaḥ |
karmaṇyabhipravṛttō'pi naiva kiñcit karōti saḥ || 4.20 ||](#)

gṛhastha-āśrami jñāni is so glorious that he lives amidst activity and relationship but still he is still like the lotus leaf in water, unaffected by that; in the third chapter, Kṛṣṇa gives the example of Janaka Maharāja, who was in the society, but he was untainted. These are all glorification of what āśrama; gṛhastha-āśrama; karmaṇyabhi-pravṛttōḥ; very much involved; and in the next verse, sanyāsam karmanam ca śaṁsasi; you are also glorifying the renunciate; the one who has given up all the karmas. Where did Kṛṣṇa glorify him; in the same fourth chapter, in the next verse itself;

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४.२१ ॥

[nirāśīryatacittātmā tyaktasarvaparigrahaḥ |
śārīraṁ kēvalaṁ karma kurvanna"pnōti kilbiṣam || 4.21 ||](#)

Kṛṣṇa uses the word tyaktā-sarva-parigrahaḥ, one who has given up all the possessions and relationships which is the lifestyle of sanyāsa; him also you glorify; therefore karmanām sanyāsam śaṁsasi, yōgam ca. Śankarācārya says: yōgam ca, anuṣṭānam cha śaṁsasi; performance of karma you are glorifying; renunciation of karma you are glorifying, you are blowing hot and cold; like the politicians' election campaign. Full of contradictions.

So He Kṛṣṇa tell me; what should I do? So yat śrēyaḥ ētayōḥ; between these two lifestyles tell me which one is better; do not ask me to do both; it is like asking me to have the cake and eat it too. I cannot follow both because, they are diagonally opposite; gṛhastha-āśrama and sanyāsa-āśrama; karma anuṣṭānam and karma tyāga and diagonally opposite to perform the karma and to be in the gṛhastha-āśrama is opposed to sanyāsa-āśrama and to be in the sanyāsa-āśrama is opposed to gṛhastha-āśrama; therefore I cannot parallelly follow life of activity and life of seclusion.

If you stay in Society, seclusion is not possible; if you are in seclusion, you cannot be in society; therefore I cannot follow both and therefore I have to necessarily chose one of the two; therefore ētayōḥ ēkaṁ; between these two lifestyles, very careful, not between two sādhanas; in sādhanas there is no choice; everybody has to follow both karma-yōga and jñāna-yōga; here the choice is with regard to what, lifestyle between these two lifestyles, tell me ēkaṁ; tell me which one is better.

And then do not make vishy washy statement, it is also OK; that is also OK; do not give me evasive answer; suniścitam tanmē brūhi; if you want to take time for thinking, I will have a cup of coffee and come and wait!; but do not ask me to decide; I want to give the

decision making to you; you think over and tell me what I should do; so tan suniścitam mē brūhi; so this is Arjuna's question; and Kṛṣṇa wants to again teach; how much patience is required; to repeat the same thing again and again; Kṛṣṇa out of compassion, repeats the same as though it is new topic. Because if Kṛṣṇa tells that I have already taught this like that person, in that wedding concert, generally nobody listens; because it is meant for commadarie, speaking to each other, etc. So these people nobody to appreciate, there was only person sitting in front and nodding the head; and the eyes are open; and therefore he was not sleeping. It is not nodding out of sleep. He thought at least one person is listening; and therefore he did Tōdi rāga ālapana for one hour; this fellow was saying sabhash, wonderful, and all those things; and after the ālapana, rāgam, tālam pallavi, tani āvarthanam, and this person sends a chit, I hear that your Tōdi rāga is wonderful; can you please sing that for me; So if this singer does not commit suicide, it is only because of powerful prārabdham; Similarly, Kṛṣṇa cannot say that I have talked about that only in the last three chapters, Arjuna will feel bad and therefore as though it is a fresh topic, again Kṛṣṇa starts from LKG. So he says:

Verse 5.2

श्री भगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ ५.२ ॥

Śrī Bhagavān uvāca

sannyāsaḥ karmayōgaśca niḥśrēyasakarāvubhau |

tayōstu karmasannyāsātkarmayōgō viśiṣyatē || 5.2 ||

श्री भगवान् उवाच śrī bhagavān uvāca **The Lord said उभौ ubhau both संन्यासः sannyāsaḥ sanyāsa च कर्मयोगः ca karmayōgaḥ and karma-yōga निःश्रेयसकरौ niḥśrēyasa-karau** are conducive to liberation **तु तयोः tu tayōḥ However, among these two, कर्मयोगः karmayōgaḥ karma-yōga विशिष्यते viśiṣyatē is better कर्मसंन्यासात् karma-sannyāsāt than sanyāsa**

2. The Lord said – Both sanyāsa and karma-yōga are conducive to Liberation. However, among these two, Karmayōga is better than sanyāsa.

So first Kṛṣṇa points out that both āśramas are equally good; because as far as plus and minus points are concerned, every āśrama has got its own plus and minuses. That is the nature of the world; that is why in the vēdānta, the world is called dvandva; it is a beautiful name; dvandva means nothing in the creation is absolutely good; everything in the creation will have its own minus points; only that bank is better than this bank; rented house is better or owned house; interview both types and they will come out with the problems; in rented house, we have to vacate; whereas the owner is worried that you will claim the house; and therefore you want to own the house, if you want the

house, there are other set of problems; so which is better; everything has wonderful points and everything has minus points also; and therefore Kṛṣṇa says both āśramas are equally good; karma-yōgaḥ samnyāsaḥ ca ubhau niḥśreyasa-karau.

Both āśramas are equally good for following your sādhana; which sādhanas? Both the sādhana; karma-yōga-sādhana and jñāna-yōga-sādhanas. You will find in gr̥hasthā-āśrama; karma-yōga can be efficiently followed, but for jñāna-yōga the obstacles are more, because you require an undistracted life; in grihasthāśrama, the duties are all seen as obstacles; to attend this wedding; that funeral; that function, etc. visitors; phone, not able to open the book, etc. Therefore in gr̥hasthā-āśrama, karma-yōga can be ideally followed; for jñāna-yōga; you do not have quiet time. In sanyāsa-āśrama karma-yōga cannot be ideally followed because he does not have the resources to do lot of karmas; there is no money with them; he cannot do any good karma; he has to manage with limited activities, like japa, pūja, susruṣa, etc. therefore there are certain advantages in following some sādhanas; and certain disadvantages in following certain other sādhanas.

But in both you can follow the sādhanas and attain liberation; therefore ubau api niḥśrēyasa karau; niḥśrēyasa means mōkṣa; in both āśramas one can follow the sādhana and attain liberation.

So if both are equal, then you cannot talk about inferiority or superiority, but still one thing is possible; what is that? With regard to a particular person and the mental make-up, we can say for this particular person this āśrama is safer; for the other particular person, this āśrama is more conducive; like asking whether science group is better, economic group or biology group is better or home science is better or nutrition is better; all sciences are equally good; but we can ask the question for me, which is better; for some people mathematics, will not come at any cost; for others history; or some other thing, literature or something.

So therefore even though objectively all sciences are equally good and wonderful and useful, for my mental make-up I can ask, which is better group for me. Similarly śāstra also talks about which one is better with regard to the nature or mental make-up of a person.

And what Kṛṣṇa wants to say is sanyāsa-āśrama requires a particular mental make-up which is not that easy; sanyāsa-āśrama requires a particular mental make-up which is not that easy; if that mental make-up is there; sanyāsa-āśrama is wonderful; but if that mental make-up is not there; sanyāsa-āśrama can be terrible; sanyāsa-āśrama by itself is neither wonderful nor terrible; for an unprepared person it is dangerous and for a

prepared person, it is wonderful; and Kṛṣṇa says for majority of people, to have the mental make up for sanyāsa-āśrama is not that easy. Therefore, Kṛṣṇa says: for majority, life of activity, gṛhasthā-āśrama is safer and ideal.

And therefore Kṛṣṇa says: tayōstu between these two karma-saṁnyāsāt-karma-yōgō-viśiṣyatē; gṛhastha-āśrama life is superior and better than karma-sanyāsa; than sanyāsa-āśrama; for whom? For most of the people. And that is why in the vēdās also, there are two statements, one is the general rule for the entire-humanity and there is a particular rule for exceptions; Jābala upaniṣad; Śankarācārya repeatedly quotes: brahmacaryam samāpya gṛhibhavēt; gṛhibhūthva vani bhavēt; vanibūthva, pravrajēt; the general rule is one goes to gṛhastha-āśrama from brahmacarya āśrama. This is the general rule.

Athava; every rule has got an exception, which one you say first; general or exception; always present the general-rule only first; the upaniṣad also presents the general-rule applicable to majority; like the rule, if the green comes you should go and if the red comes you should stop. But there are particular cases, some cars with red light on the top, or whatever you call it; ambulance or minister or something like that; the signals are not relevant; exceptions; so therefore the upaniṣad says: athava; itharatha yatha aharēva vṛajēt; thatha aharēva pravrajēt; from brahmacarya-āśrama itself one can take sanyāsa-āśrama; and when a person wants to do that exceptionally śāstra tells it should be done with the help of a guru's advice; that is why sanyāsa-āśrama traditionally is given only when there is concurrence between both the guru and the śiṣya; if the guru feels śiṣya is ready, guru tells you can take sanyāsa; and he asks the question; how do you feel; and sometimes śiṣya tells, I am afraid, I do not want to take now; I will take later or I do not want to take at all; even though the guru advices, śiṣya withdraws and sometime śiṣya is all enthusiastic I will take, guru says not necessary, you go through this āśrama; the idea is that there should be concurrence between the guru and the śiṣya; because it involves lot of risk also.

And the greatest risk is sanyāsa-āśrama is one way traffic. One way traffic means; one can go to sanyāsa-āśrama from brahmacarya-āśrama; one can go to the sanyāsa from grihasthāśrama; from vānaprastha; from all these there is a route, but there is no route to sanyāsa to any of the other three; therefore it is an irreversible-decision. And that is why with regard to euthanasia and other things also there is a big problem; that is why the Government is hesitating; wherever irreversible-steps are involved, one has to be extra careful.

Therefore Kṛṣṇa says: tayōstu; between the two āśramas; karma-sanyāsāt, better than sanyāsa-āśrama, karma-yōgaḥ viśiṣyatē; gṛhasthā-āśrama excels, it is better choice. When he says better choice, not better choice for all; for majority of the people.

And that is why we say Gīta is meant for the general-public, whereas the upaniṣads always addresses the mature people, and therefore you will find upaniṣad always glorify sanyāsa. Na karmaṇa na prajaya dānēna, tyāgē naikēna amṛthathva mānasu; vēdānta vijñāna sunicārthaḥ sanyāsa yōgāth; you will find full of sanyāsa-glorification; and if you read Śankara bhāṣya, 10 times more; Śankarācārya if he says man, he means sanyāsi.

That is why I do not teach bhāṣyam in the public, because repeatedly he talks about sanyāsa; you will develop doubts; Gīta is very good because the teacher is gṛhastha; who is the teacher? Kṛṣṇa, what type of gṛhastha?, 16008 remember, Kṛṣṇa 16008 wives that means mahā-gṛhastha, Arjuna is not inferior, wives everywhere he goes; he is also mahā-gṛhastha; Vyāsācārya is a gṛhastha; gṛhastha-teaching-gṛhastha, compiled by gṛhastha and therefore it is ideal to teach the society; karma-yōgō viśiṣyatē; you can all be happy. I am in minority now;

Verse 5.3

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥५.३॥

jñēyaḥ sa nityasannyāsī yō Na dvēṣṭi Na kāṅkṣati|
nirdvandvō hi mahābāhō sukhaṁ bandhāt pramucyatē||5.3||

महाबाहो mahābāhō **Oh Arjuna सः saḥ He यः न काङ्क्षति yaḥ na kāṅkṣati who does not desire न द्वेष्टि na dvēṣṭi (and) does not hate ज्ञेयः jñēyaḥ is to be known नित्यसंन्यासी nityasannyāsī as a permanent sanyāsi. हि hi Because निर्द्वन्द्व प्रमुच्यते nirdvandva pramucyatē one who is beyond the pairs of opposites is completely freed बन्धात् bandhāt from bondage सुखम् sukham effortlessly**

3. O! Arjuna ! He who does not desire (and) does not hate is to be known as a permanent sanyāsi. Because, one who is beyond the pairs of opposites is completely freed from bondage effortlessly.

Now that Kṛṣṇa has recommended gṛhastha āśrama. Then a person may wonder, is there a method by which I can get the advantages of both āśramas; kundrattathibuddhi; our buddhi; we want to have both; cake and also to eat; is there any method by which I can be a gṛhastha and also enjoy the advantages of sanyāsa-āśrama also. Kṛṣṇa knows Arjuna must be thinking of that; Kṛṣṇa also tells there is a method; And what is that; He says: handle your **rāga_dvēṣa; rāga_dvēṣa alone makes gṛhastha-āśrama burdensome;** there are so many situations which are beyond your control; because in gṛhastha-

āśrama your life is governed by so many people around; for Sanyāsi there is no problem; His life is not governed by wife; not children; his life is not influenced by many factors because he does not have relationship with many factors; but in the case of gr̥hastha-āśrama there are so many factors both animate and inanimate; and human-beings as well they as jāmātha daśamō grihaḥ; a gr̥hastha-āśrama has got 9 planets governing his life and once he gets a son-in-law, his son in law is the 10th planet; because what is planet that which influences you that which you cannot influence. A planet is that controls you and which you cannot control; son-in-law is exactly like that; whatever he does affects your daughter at the same time you cannot do anything also. Like that there are so many relationship; when you get married to a girl; you are not putting knot in one neck; parallelly you are putting the knot in many necks; so many thing; generally you do not know because they are hidden; you do not see that; it is not three, three thousand knots are putting; so there are so many infinite factors, so if you develop rāgaḥ-dvēṣaḥ likes and dislikes your life will become miserable. Therefore, what you have to learn is how to manage your rāgaḥ-dvēṣaḥ; so that whether your likes and dislikes are fulfilled or not, you learn to adjust and manage; which requires tremendous strength.

And therefore Kṛṣṇa says a gr̥hastha is a sanyāsi, if he has learnt to handle likes and dislikes; viruppu vēruppu; when some relationship lands on Sunday evening before coming to Gīta class; what to do; not anything; you have to sit biting the teeth; but some people do an intelligent thing; they bring that person also to the class. But if it is Gīta class, I do not mind because; anybody can understand; but if it is an upaniṣad class, it becomes my problem; because when I look at their face, they do not understand, because upaniṣad is a higher state; you have solved your problem and the problem is given to me; so therefore, handle your rāgaḥ-dvēṣaḥ; gr̥hastha-āśrama is equal to sanyāsa-āśrama; nivṛtta ragāsyā grihaṁ tapōvanam. The house itself is a āśrama who has managed his rāgaḥ-dvēṣaḥ. How to manage rāgaḥ-dvēṣaḥ he is not talking here; some other context we will discuss. That is trick.

More details in the next class.

Hari Om

070 CHAPTER 05, VERSES 04-07

ॐ

From Lord Kṛṣṇa's teaching in the previous three chapters, we came to know that there is no choice with regard to spiritual-sādhanas, especially karma-yōga and jñāna-yōga. You should remember that all spiritual-sādhanas are broadly classified into two; one is

jñāna-yōga, which is the pursuit of jñānam, and the second is the karma-yōga, which is meant for preparing the mind for knowledge; and all the sādhanas that we do to prepare the mind will come under karma-yōga only; even Pathanjali's aṣṭāṅga yōga will come under karma-yōga only; all forms of meditations we do to refine and sharpen the mind; so all forms of sādhanas, including aṣṭāṅga-yōga and varieties of meditations; they also come under karma-yōga only. And even the word bhakthi yōga, depending upon the meaning of Bhakthi, will come under one of these two yōgas only.

And bhakthi-yōga is understood as pūja, or any type of saṅga-dhyānam, all that type of bhakthi-yōga will come under karma-yōga only.

And when bhakthi-yōga means the śāstric-study, so the word bhakthi-yōga is used in different meanings in śāstra; and one of the meanings of bhakthi-yōga is śāstric-study; and when bhakthi-yōga has the meaning of śāstric-study, which we will see in the 12th chapter of the Gīta, there the bhakthi-yōga must be equated to jñāna-yōga.

So thus the word bhakthi-yōga is common for both karma-yōga and jñāna-yōga; lower level of bhakthi-yōga is called karma-yōga; higher level of bhakthi-yōga is called jñāna-yōga; thus there is no exclusive bhakthi-yōga, separate from karma-yōga and jñāna-yōga; and therefore all the sādhanas will fall within these two alone.

And according to the scriptures, everyone will have to go through karma-yōga to prepare the mind, and everyone has to necessarily come to jñāna-yōga to attain liberation; and therefore I said in the last class, there is no choice with regard to sādhanas.

But we do have a choice with regard to the lifestyle that we adopt, either we can be in the society and we can pursue both karma and jñānam; or we can be outside the society as a sanyāsi, and follow both the sādhanas; and in fact there is also a third option also, which I told in the third chapter, what is the third option: Be in the society, follow karma-yōga; get out of the society and follow jñāna-yōga; these are the three options.

Can you see the three options? One option is: be a gṛhastha; follow karma and jñānam;

Option No.2 is do not become a gṛhastha at all, from brahmacarya āśrama straight away take away to sanyāsa and in sanyāsa-āśrama, follow both purification and knowledge; this is the second option;

The third option is: enter gṛhastha-āśrama, follow karma-yōga, then quit gṛhastha-āśrama (do not be afraid, it is only an option) and become a sanyāsi and follow jñāna-yōga.

In fact third option is really the vision of the Vēda. Vēda wants us to go through all the āśramas; but the compromised version is what: Be in gr̥hastha-āśrama itself and follow both karma-yōga and jñāna-yōga and therefore Kṛṣṇa wants to say: in lifestyles you have very many options, but of all those options, best āśrama is gr̥hastha-āśrama. So in the election, Kṛṣṇa is going to vote for gr̥hastha-āśrama, therefore you can all be happy; only I am in the defeated party and therefore Kṛṣṇa said better tayōstu karma-sannyāsāt karma-yōgō viśiṣyatē; karma-sannyāsāt; means sanyāsa-āśramāt; karma-yōgāt means gr̥hastha-āśrama viśiṣyatē; is superior.

Then naturally the question will come, how can a person follow spirituality in gr̥hastha-āśrama, when there are lot of problems all over? So for that Kṛṣṇa says, gr̥hastha-āśrama by itself is not a problem. Gr̥hastha-āśrama by itself is not a problem, if you know how to handle gr̥hastha-āśrama; then you will have the advantage of gr̥hastha-āśrama and you can avoid the problems of gr̥hastha-āśrama; and how to do that?

In gr̥hastha-āśrama, the primary problem, in fact in any āśrama, but especially in gr̥hastha-āśrama, the primary problem is rāgaḥ-dvēṣaḥ; it is the likes and dislikes that we have with regard to everything that we are involved; we have got an expectation from everything we are associated with, right from the type of house, and thereafterwards we have expectations from the spouse and the ideal spouse, our imagination is such that even if Bhagavān comes, it will not work; everyone has his own pluses and minus; children, you have got tremendous expectation; thus as a gr̥hastha I am involved in so many thing and with regard to everything I have got an ideal in my mind; and when things fall short of my ideal, it disturbs me tremendously. Therefore we should know how to handle attachment and aversion; and therefore Kṛṣṇa says: yō na dvēṣṭi na kāṅkṣati; that intelligent householder, who knows to know to manage the rāgaḥ-dvēṣaḥ, dvēṣṭi refers to dvēṣaḥ; kāṅkṣati refers to rāgaḥ; the one who knows how to handle; one who conquers, one who is a master of விருப்பு வெறுப்பு; na dvēṣṭi, that person is nitya sanyāsi. Kṛṣṇa tells such a gr̥hastha will have as much peace of mind, as a sanyāsi can have.

What is the advantage in sanyāsa-āśrama; sanyāsi does not have any duties at all, for wife or children, and therefore he will have a quality time or quality mind to pursue vēdānta. That is the advantage of sanyāsa-āśrama. He need not bother about children's education or their marriage, all those things; therefore the advantage of sanyāsa-āśrama is a light mind. Kṛṣṇa says if you know how to handle rāgaḥ dvēṣaḥ; you can also enjoy the same light mind as a sanyāsi enjoys; and therefore such a gr̥hastha as good as a sanyāsi. Only he does not have kāvi; kāvi_less sanyāsi; who is kāvi_less sanyāsi; the one who has mastered the rāgaḥ-dvēṣaḥ; therefore, sa nitya-sannyāsī. That is why in the

stories and all, they quote Janaka; how Janaka was learning vēdānta from his guru; along with other sanyāsis, and these sanyāsis looked down upon gr̥hastha Janaka; because there is a problem; some sanyāsis do have a problem of looking down upon gr̥hastha; we are all sanyāsis! So sanyāsis were looking down upon Janaka; and the Guru wanted to reveal the superiority of Janaka, and he created an illusion of a huge fire accident, in which the palace also was burning; the thatched kutia of the sanyāsis were also burning, with their meager dress of extra kroupinam; only one is there; nothing else; but when the report came, that the whole place is on fire; these so called sanyāsis, they were so attached to the thatched shed and their meager dress that they ran to save those possessions; and it seems Janaka was listening to the vēdānta-teaching; and he was completely unaware of all those things and these sanyāsis went and saw that the whole thing was an illusion, the guru created to teach a lesson and when they came back, they found that still the class is continuing and you know who is the only student; Janaka. So Kṛṣṇa says: saḥ nitya-sannyāsī; Kāvi does not guarantee detachment. So a person can have kāṣāya-vasthram and

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः |
पश्यन्नपि च न पश्यति मूढः
उदरनिमित्तं बहुकृतवेषः || १४ ||

[jaṭilō muṇḍī luñchitakēśaḥ](#)
[kāṣāyāambarabahukṛtavēśaḥ |](#)
[paśyannapi cana paśyati mūḍhaḥ](#)
[udaranimittam bahukṛtavēśaḥ ||14||](#)

A person can have external-dress and internal-attachment; and therefore Kṛṣṇa says a gr̥hastha is an inner-sanyāsi, if he has mastered rāgaḥ-dvēśaḥ. And here also we have to note an important point, Kṛṣṇa does not say you should not have rāgaḥ-dvēśaḥ. Kṛṣṇa does not say you should not have rāgaḥ-dvēśaḥ; because a human-being cannot exist without rāgaḥ-dvēśaḥ. We certainly will have certain likes and we certainly will have certain dislikes. As our Swamiji beautifully says, even Gods have got their liked-musical instrument; Saraswati does not choose flute; Kṛṣṇa does not choose veena; they also like particular instrument; they also like particular vāhanam; Vināyakar chose what you see, the moonchor, the rat. And therefore Kṛṣṇa himself said in the third chapter, indriyasyēndriyasyārthē rāga-dvēśau vyavasthitau. You will certainly have certain preferences in life; that is inevitable. In fact the very definition of your personality is based on your like and dislikes; whenever somebody wants to interview someone, and you want to know the personality of that person, they will ask the question, which book you like, which dress you like, which author you look, which music you like, northern, southern, western; how do you define a personality, in terms of likes and dislikes only.

Therefore Kṛṣṇa does not want you to get rid of likes and dislikes. Kṛṣṇa says do not be a slave of your likes and dislikes. If you are able to fulfill them, wonderful and if you are not able to fulfill them also; you should know how to face them; so mastery of likes and dislikes is converting them into non-binding desires.

I have discussed this in the third chapter; have desires, but make it dharmic and non-binding. Non-binding desires means what: I want my child to become an IAS officer, or I want him to become this and that; any parent and every parent can dream; and you do not know what he or she is going to become; and with all your effort, your son may end as a sanyāsi like me; my parents would never have perhaps dreamt; they had seen so many dreams and ultimately it ended in my becoming a sanyāsi.

So how do you know; therefore have dreams; but be ready to face whatever happens; this is called management of rāgaḥ-dvēṣaḥ; not destruction; but management of rāgaḥ-dvēṣaḥ if you have, you are a sanyāsi.

Therefore Kṛṣṇa says, Hey Mahābāho; hey Arjuna, nirdvandvō, that person who has managed the pairs of opposites consisting of rāgaḥ and dvēṣaḥ, lābha and naṣṭa, māna and apamāna, samyōga and viyōga; all these pairs, the one who can handle; such a person is called nirdvandvaḥ; a master of the pairs of opposites; and such a person bandhāt pramucyatē; he will or she will definitely attain mōkṣa; without going to sanyāsa-āśrama, remaining in gṛhastha-āśrama, such a person can attain mōkṣa. How?: of course, following these two sādhanas, first karma-yōga and next jñāna-yōga; there is no escape from jñāna-yōga; being in gṛhastha-āśrama, attending the Saturday-Sunday classes; in those days, these classes were not available; if you have to study Vēdānta, you have to go to Rishikesh.

So you are supposed to go there; instead we have come here. So therefore, wonderful; this is gurukula; make use of this opportunity; you are following jñāna-yōga remaining in gṛhastha-āśrama; and how sukham; comfortably; you can go and eat at home; you do not have any problems of sanyāsa-āśrama; at the same time, you get the benefit of jñānam. How lucky you are; so therefore, sukham means effortlessly, they get liberated.

Verse 5.4

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५.४ ॥

[sāṅkhyayōgau pṛthagbālāḥ pravadanti na paṇḍitāḥ |](#)
[ēkamapyāsthitaḥ samyagubhayōrvindatē phalam || 5.4 ||](#)

बालाः bālāḥ Ignorant (people) **प्रवदन्ति** pravadanti assert (that) **साङ्ख्ययोगो** sāṅkhya-yōgō sannyasā and karma-yōga पृथक् pṛthak are different **न पण्डिताः** na paṇḍitāḥ not the wise **आस्थितः अपि एकम्** āsthitāḥ api ēkam By resorting to anyone (of them) **सम्यक्** samyak properly **विन्दते** vindatē one attains **फलम् उभयोः** phalam ubhayōḥ one attains the result of both.

4. Ignorant (people) assert that sanyāsa and karma-yōga are different, not the wise. By resorting to any one of them properly, one attains the results of both.

Therefore Kṛṣṇa concludes, both āśramas are equally efficacious. Kṛṣṇa does not talk about four āśramas here. He is talking only two āśramas into account; here āśrama means way of life; and the two āśramas in Kṛṣṇa's mind are gṛhastha āśrama, known as pravṛtti mārga; and sanyāsa-āśrama, known as nivṛtti mārga, life of seclusion. And Kṛṣṇa does not take the other āśramas because, brahmacharya-āśrama is more a preparation for gṛhastha-āśrama; so more it is a stepping stone for gṛhastha-āśrama and therefore brahmacharya-āśrama is included in gṛhastha-āśrama. Similarly vānaprastha-āśrama is a stepping stone for sanyāsa-āśrama; and therefore vānaprastha-āśrama is taken as integrally included in sanyāsa-āśrama. Therefore the four āśramas, Kṛṣṇa has essentially divided into two; gṛhastha and sanyāsa and Kṛṣṇa says both ways of life are equally efficacious; nobody should compare and develop a superiority complex, neither should a gṛhastha feel that he is superior to sanyāsi nor should a sanyāsi feel that he is superior to gṛhastha.

And Kṛṣṇa strongly warns, if a person says one of these two is superior to the other, that person is ignorant; bālāḥ pravadanti; bālāḥ means childish people; immature people, uninformed people; only they pravadanti; pravadanti means prattle, **உளரல்** uḷaral in Tamil; do not listen to it; so bālāḥ pravadanti; only the ignorant-people prattle; what do they say: sāṅkhyayōgō pṛthak, sāṅkhya means sanyāsa-āśrama, the life of seclusion, yōga means gṛhastha-āśrama, life of responsibility, life in society. These two āśramas are pṛthak; means they are separate. They are not equal; they are unequal; one is superior to other; iti bālāḥ pravadanti.

Then what about the informed people. Na paṇḍitāḥ; wise people never will say that. And that is why in our tradition, we have got both gṛhastha guru śiṣya parampara also; we have got also sanyāsi guru śiṣya parampara also. In Muṇḍakōpaniṣad we saw:

ॐ ब्रह्मा देवानां प्रथमः सम्बभूतः विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविध्यां सर्वविध्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥

ॐ brahmā dēvānām prathamāḥ sambabhūtaḥ viśvasya kartā bhuvanasya goptā
sa brahyavidhyām sarvavidhyāpratiṣṭhāmatarvāya jyēṣṭhaputrāya prāha ॥

Thus in Mundakōpaniṣad; a guru-śiṣya-parampara is given, wherein Guru is father, śiṣya is the son. Therefore they are gr̥hasthas or son; Father and son; pacca-gr̥hastha; he taught his son, he taught his son; thus in the Taittiriya upaniṣad:

भृगुर्वै वारुणिः | वरुणं पितरमुपससार |
अधीहि भगवो ब्रह्मेति | तस्मा एतत्प्रोवाच |

[bhṛgurvai vāruṇiḥ | varuṇam pitaramupasasāra |](#)
[adhīhi bhagavō brahmēti | tasmā ētatprōvāca |](#)

again father teaches the son; And in fact, among all the upaniṣads, the most important portion is called Tatvamasi prakaraṇam; where the teaching of Tatvamasi comes; and do you know this teaching took place between who and who; again father and son. śvētakēturhāruṇēya āsa taṁ ha pitōvāca. Tam̐ ha pitōvāca; the greatest teaching of Tattvamasi took place in gr̥hastha-āśrama; between father and son. So thus, the scriptures talk about the gr̥hasthā-āśrama jñāni parampara, as well as sanyāsa-āśrama jñāni parampara; that these two paramparas existed indicate that you can get jñānam in any of the āśramas.

And therefore Kṛṣṇa says ēkamapyāsthitaḥ; take to any one of the lifestyles; according to one's inclination; and one's prārabdhaḥ also plays a role; that is why in the jātakam also it says sanyāsi-jātakam; so that is how even in the mathas and all; when they choose the śiṣya, they not only observe their family and their what you call character, their age, everything, and they also see their jātakam; because even in the horoscope that sanyāsa is given; therefore so many factors are there influencing a person's āśrama also; and therefore according to your prārabdhaḥ; according to your inclination, take to any āśrama; but what is important is one has to stick to it sincerely.

மழித்தலும் நீட்டலும் வேண்டாம்; உலகம் பழித்ததை ஒழித்து விடு.

[maḷittalum niṭṭalum vēṇṭām; ulakam palittatai olittu viṭu.](#)

So maḷittalum niṭṭalum vēṇṭām; you need not go on changing your hair style. What is sanyāsa? Shaving your hair; you shave your head and all those things; they are not going to give you jñānam. Not that if there is no hair on the head, knowledge will directly penetrate without obstacle. No obstacle you know! Is it gaṅga jal which got struck in Śiva's jaḍa? No. So therefore, external-changes do not matter; inner-transformation is important; therefore ēkamapyāsthitaḥ; following any of the āśrama, efficiently, samyagubhayōrvindatē phalam; a person will get the result, which is common to both the āśrama. And what is the result common to both āśrama; Jñānam; so jñānam is the common goal of a gr̥hastha also; of a sanyāsi also.

Verse 5.5

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ॥
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥५.५॥

yatsāṅkhyaiḥ prāpyatē sthānaṁ tadyōgairapi gamyatē |
ēkaṁ sāṅkhyam ca yōgam ca yaḥ paśyati sa paśyati || 5.5 ||

तत् स्थानम् tat sthānaṁ **That goal** यत् प्राप्यते yat prāpyatē **which is attained** साङ्ख्यैः sāṅkhyaiḥ **by sannyāsis** गम्यते gamyatē **is reached** योगैः अपि yōgaiḥ api **by karma-yōgis also** सः यः पश्यति saḥ yaḥ paśyati **He who sees** साङ्ख्यं च योगं च sāṅkhyam ca yōgam ca **and karma-yōga sannyāsā एकम्** ēkam **as the same (effect)** पश्यति paśyati **sees (properly).**

5. That goal, which is attained by sannyāsis, is attained by karma-yōgis also. He who sees sannyāsā and karma-yōga as the same (effect) sees (properly).

So the same idea Kṛṣṇa reinforces in this ślōka also; pointing out that sāṅkhyai sthānaṁ prāpyatē; sāṅkhyaiḥ means sanyāsina; sthānaṁ means mōkṣam; sanyāsis do attain mōkṣa; by following karma-yōga and jñāna-yōga; purificatory-sādhanas as well as sādhanas for knowledge; and what are the purificatory sādhanas?; I told you the other day, Sanyāsis have also got their āśrama-karmānis, which is indicated by their danḍa; just as for other people, the sacred thread represent their religious-sādhanas; for a sanyāsi, sacred thread is removed, it is removed by danḍa; they have got danḍa tarpaṇam, japa, pārayāṇa; guru śuśrūṣā, etc.; they all will contribute to citta śuddhiḥ; and not only citta śuddhiḥ; they have study the śāstra also; therefore sanyāsis attain mōkṣa by purifying and knowing.

So then Arjuna will say, I will become sanyāsi; because he wants to become a sanyāsi. So immediately Kṛṣṇa says: tat yōgaiḥ api gamyatē; gr̥hasthas also get the same result, tat means tat sthānaṁ; and what do you mean by sthānaṁ, mōkṣam, lakṣyam; the same destination, can be reached by yōgaiḥ; yōgaiḥ means here, grihasth āśramabhi, by the gr̥hastha-āśrama people also; sāṅkhyaiḥ means turiya āśramaibi here, sanyāsihihi yat mōkṣa sthānaṁ prāpyathē, tat ēvaṁ mōkṣam sthānaṁ grihastha-āśramabhihi prāpyathē ēva.

And can you say the sanyāsi's-mōkṣa is little bit better than gr̥hastha's? Mōkṣa is always one; so sanyāsis will get a bigger infinite; and I will get smaller infinite; mōkṣa means infinite; there are no two infinities; there is no difference in the mōkṣa; So tat yōgai api gamyatē; and therefore sāṅkhyam-yōgam ca ēkaṁ bhavathi. Therefore both sanyāsa-āśrama and gr̥hastha-āśrama are ēkaṁ, ēkaṁ means ēka phalakam; they are equally efficient.

And as I said in the last class, as far as plus and minus points are concerned, in both āśramas, plus and minus points are there; only the type of plus and minus points will vary; exactly like having your own house and rented house. We can have a patti mandram here; சொன்த வீடு நல்லதா வாடகை வீடு நல்லதா conṭa vīṭu nallatā vāṭakai vīṭu nallatā and each one will come and say வாடகை வீடு நல்லது என்று சொல்லி வாய்ப்புக்கு நன்றி கூறி விடைபெறுகிறேன். vāṭakai vīṭu nallatu eṇṇu colli vāyppukku naṇṇi kūri viṭaipeṇṇu. Everything has got plus and minus; therefore ēkam iti yaḥ paśyati; the one who sees this fact; āśramayor ēka phalatvam yaḥ paśyati, saḥ paśyati; that person alone truly sees the other people have got wrong perception.

And all these things Kṛṣṇa is emphasising for what purpose; Kṛṣṇa does not want Arjuna to go away from the battlefield and Arjuna somehow or the other wants to run away; It is a tug of war; this man is running and Kṛṣṇa is pulling this side; and if Kṛṣṇa says sanyāsa-āśrama is superior, Arjuna will run away; therefore Kṛṣṇa says, the one who sees both as equal, he alone has got the right vision.

Verse 5.6

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६॥

[sannyāsastu mahābāhō duḥkhamāptumayōgataḥ |
yōgayuktō munirbrahma nacirēṇādhiḡacchati||5.6||](#)

माहाबाहो māhābāhō **Oh Arjuna!** संन्यासः saṁnyāsaḥ **Sannyāsa** दुःखम् आप्तुम् duḥkham āptum **is difficult to attain** अयोगतः ayōgataḥ **without karma-yōga** तु मुनिः tu muniḥ **But the devout योगयुक्तः yōgayuktaḥ karmayōgi** अधिगच्छति adhigacchati attains **ब्रह्म brahma Brahman** नचिरेण nacirēṇa **before long.**

6. O! Arjuna, Sanyāsa is difficult to attain without karma-yōga, but the devout Karma-yōgi attains Brahman before long.

Here Kṛṣṇa adds new information. Until now he said both āśramas are equally efficacious, as far as they are concerned, they are looked at objectively; like different subject matter that is there in an university; physics is superior or chemistry is superior or mathematics is superior; you can never say one science is superior to the other because every science is beautiful by itself; and as long as utility is concerned, all the sciences are equally useful.

If you study your life, every moment, chemistry is involved, physics is involved, mathematics is involved. Even though all the sciences are equal, if I have to choose one of them; a particular one may be good for me, because of my mental make-up,

inclination; not that objectively the sciences are inferior or superior but my mental makeup may make one of them more conducive to me. So like the weather condition; there are certain places where there is dry heat; and there are certain places where there is humid heat; which is better; if you are in one place, the other will seem better; both are equal, but you can analyse which particular one is better for my constitution; for some people dry heat is OK; many people cannot survive in Madras; because it is humid weather; therefore objectively they are all the same having equal plus and minus point, but depending upon my personality, I may enjoy physics more, I may enjoy mathematics, or I may enjoy economic, I may enjoy statistics, I may enjoy literature; I may enjoy history; or I may enjoy so many things; fine arts, music, there is degree in music. Earlier it was not there; now it is there; BA Music, MA Music; etc. everything is there.

Similarly, Kṛṣṇa says even though both āśramas are equally efficacious, from the standpoint of a person's preparation level; we can find out which one is better and if you are going to study from that angle, Kṛṣṇa says for a mature and prepared mind, sanyāsa-āśrama is OK, fine; it is wonderful; whereas for an unprepared mind, sanyāsa-āśrama is not, not because the āśrama has got some problem but because of my mental immaturity, the life may appear lonely; who is there for me? Whatever it be, who is there for me? No one to care for me, is there. And if you are a sanyāsi, they come and tell their problems to you; no one listens to your problems! Nobody will ask: do you have any problem. So therefore a person can miss companionship; there are people who get married at the age of 80; for what purpose; companionship. So it need not be any physical or any reason; it can be psychological reason; it can be for any reason. In fact a person can become more and more lonely as a person grows more and more old; and it can lead to tremendous depression; in fact one lady was telling; so they were in America; in America; they were in a lonely place, generally itself population is 1/3 and the area is 3 times bigger or 4 times; more area, less population; normally itself no. of people are less; they are in an area, where people are still not there; and the husband goes to work; now it is totally silent; and she felt so lonely, and so depressed and created so many problems for the poor husband; and they were almost about to divorce also; so much quarrel; because of tremendous depression; you may say it is silent like āśrama; another person says it is silent like cremation-ground. Silence remaining the same, for one it is a āśrama-silence, for another one it is a cremation ground silence. And you know what happens; somebody advised to come back to India; and she is in Madras, not any one of you, do not worry, whenever I give the example, I will not give from the current class; all my examples will be like that only; all your stories will be told in Anna Nagar! OK. If you do not want to tell your stories anywhere, do not share it with me. Now she tells that even though my husband goes, I hear lot of car, bus noise; that itself is psychological

health for me; that sound is comfortable. And in India there is no shortage of noise; anywhere you go, noisy. So for someone silence may be wonderful; but for someone silence may cause tremendous depression; Bhṛthari says:

ज्ञानम् शताम् मान मताति कारणम्
केशाम्चित् एतत् मद मोह नाशनम् |
स्तानम् विविक्तम् एमिनाम् विमुक्तये
कामादुराणाम् अति काम कारणम्

jñānam śatām māna matāti kāraṇam
keśāmcit ētat mada mōha nāśanam |
stānam viviktam ēminām vimuktayē
kāmadurāṇām ati kāma kāraṇam

A silent place for a mature person, it is a blessing; he will think of ātma brahman, but the very silent place, for another person, it can rake up all the inner problems and other things can come; and one may go crazy and therefore Kṛṣṇa says, to enjoy sanyāsa-āśrama, one requires a level of mind which is not that easy.

Therefore, hey māhābāhō samnyāsaḥ duḥkham āptum. So enjoying a sanyāsa way of life is not that easy. Even though when we have problems all over, we may think that one has to escape from this; but generally a person who is unhappy in gṛhastha-āśrama and jump to sanyāsa-āśrama, it is 99% jumping from frying pan unto fire; if everything is fine and one quits that is maturity; if one quits when there is problem, that is a problem. And therefore dukham aptum ayōgatha; whereas yōga yuktō muniḥ; so that muni muniḥ, muni muniḥ means a contemplative minded person, who loves seclusion, who has such a mind is called muni muniḥ; mananāt muni muniḥ; mounāt muni muniḥ; Muni muniḥ, two derivations for muni; the one who enjoys mounam; because in sanyāsa-āśrama; there is no much scope, other members are not there; and for many people it is difficult now to talk; and if there is nobody else to talk, they will start talking themselves; you might have watched, people talking to themselves; while walking on the road, they will talk. When there is a pressure, you have to talk at least to the wall; therefore muniḥ means the one who enjoys mounam; muniḥ is one who enjoys contemplation. So that person who has got a contemplative mind, how, yōga yukthaḥ; by the practice of yōga, either in this life or in the previous life. So the one who has prepared the mind through the appropriate-sādhanas, saḥ muniḥ; brahma adhigacchati; such a sanyāsi will attain Brahman; will attain mōkṣa; nacirēṇa; nacirēṇa before long, that person will attain.

And therefore Kṛṣṇa's advice is for majority of people gṛhastha-āśrama is ideal; and for a minority, sanyāsa-āśrama is ideal; and also one person may think that he is fit for sanyāsa. That is why I told, invariably sanyāsa is taken with the advice and

recommendation of a guru who knows; so when there is concurrence between Śiṣya and guru, then alone sanyāsa is given. And that is why the newspaper also we read so many pseudo-sanyāsi news and after reading many such items, any sanyāsi comes, the public call all those names; so why because such sanyāsi numbers will increase why because they take to sanyāsa without making sure that they are ready for that; therefore why risk; therefore gṛhastha-āśrama is safe; this is Kṛṣṇa's advice.

Verse 5.7

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः |
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते || ५.७ ||

yōgayuktō viśuddhātmā vijitātmā jitēndriyaḥ |
sarvabhūtātmabhūtātmā kurvannapī na lipyatē || 5.7 ||

विजितात्मा जितेन्द्रियः vijitātmā jitēndriyaḥ **having mastered the body and sense organs**
विशुद्धात्मा viśuddhātmā **the pure minded** **योगयुक्तः** yōga-yuktaḥ **Karma-yōgi**
सर्वभूतात्मभूतात्मा sarva-bhūtātmā-bhūtātmā (**becomes**) **the ātma which is the self of all**
things **अपि कुर्वन्** api kurvan **though acting** **न लिप्यते** na lipyatē **he is not affected.**

7. Having mastered the body and sense organs, the pure-minded karma-yōgi (becomes) the ātma which is the self of all beings. Though acting, he is not affected.

So up to the 6th verse, Kṛṣṇa made a comparative study of both āśramas, and he said both āśramas have plus and minus points; both āśramas are equally efficient; but for majority, life of activity is better. With this He concludes the topic of lifestyles.

Now in the following slōkā, Kṛṣṇa talks about the sādhanas which everyone has to practice irrespective of the lifestyle, wherein there is no option at all; gṛhastha also must go through those set of sādhanas; Sanyāsi also must go through those set of sādhanas.

And what are those stages; those stages are beautifully described in this verse; it is a verse of sādhanas. What to do? What we are supposed to do, whether we are gṛhastha or sanyāsi. What is that? Kṛṣṇa is now taking a gṛhastha and He is talking about the stages of sādhanas, because He has already said gṛhastha Āśrama is superior. Therefore in His mind, a gṛhastha is in front; so what all stages he should go through.

First stage is Yōgayukthaḥ. What do you mean by that? Karma-yōga yukthaḥ; one should become a karma-yōgi first as described in third chapter. I do not want to go to the details of the third chapter, we have already seen; but to put in a nutshell, karma-yōgi is one, who balances materialistic pursuits and spiritual pursuits. Karma-yōgi is one who does not spend the whole day in earning money only. When the whole life is dedicated to material pursuits, and he says I have no time for religion, no time for scriptural study, no

time to follow, but time is there for everything else; and now the number of things for distractions is so many.

A karma-yōgi knows that every individual is a mixture of matter and spirit; ātma is spirit, anātma is matter; dēhi is spirit, dēha is matter, we are all a mixture of both of them. That means our life should have a balance between spiritual pursuit and material pursuit; and therefore I should find time for pañca-mahā-yajñās mentioned in the third chapter and this spiritual life is meant for my inner growth. I do have many activities for material acquisitions; nothing wrong; Vēda tells acquire money; nothing wrong in it; but do not think that life is only arta kāma pradhāna; life has also got dharma mōkṣa; are you balancing between the two; and it should go in such a way that initially the material pursuit may be more; and spiritual pursuit may be less, because he is making his life; and he has to therefore he has to climb the corporate ladder; have to become the manager; general manager, vice president, president, the more you want to climb, the more time. OK initially you may say you do not have time; but the aim is the proportion must gradually change. It may be material pursuit more; but there should be time for spirituality; and gradually the spiritual pursuit should become more and more dominant and the last stage of life should be spirituality; spirituality; that is how brahmacarya, gṛhastha; vānaprastha; sanyāsa; how beautifully you decide, whether you physically go through the four āśramas or not; psychologically, initially 75% materialism, 25% spirituality. At least, Swamiji, no time; to come to the Sunday class itself is a big thing; I touch the Gīta book next Sunday before I come to the class; does not matter; but hopefully, you will be able devote more and more time. Not only you have to work in that direction, you should also pray to the Lord, Oh Lord I must be able to gradually *urvārumika iva bhandanāt mṛtyōr muṁkṣīya mā mṛtāt*. Just as a raw mango ripens and until it ripens it holds on to the tree and once it ripens, it falls. In the same way, initially, I am stuck in all these worldly things and finite and minor things; and a time must come I naturally detach from the finite and the materialist things and I am hooked to the spiritual goal; and this balancing is called yōga-yukthatvam; giving importance to inner growth.

That is why I have told you before, **what I am is more important than what I have**; Initially we are only bothered about what I have and whether we want it or not, to just tell the neighbour, you purchase it; because there is status symbol, comparison; we should also buy because they have purchased; I am more bothered about what I have, less bothered about what I am; what I am should become more and more important; and ultimately a liberated person possesses what?;

मूलं तरोः केवलमाश्रयन्तः
पाणिद्वये भोक्तुममत्रयन्तः।
कन्थामपि स्त्रीमिव कुत्सयन्तः
कौपीनवन्तः खलुभाग्यवन्तः ॥२॥

mūlaṁ tarōḥ kēvalamāśrayantaḥ
pāṇidvayē bhōktumamatrayantaḥ|
kanthāmapi strīmiva kutsayantaḥ
kaupīnavantaḥ khalubhāgyavantaḥ||2||

Śankarācārya describes a jñāni who does not possess anything at all but still he is pūrṇa; therefore ultimately what matters is not what I have but what I am; If this importance is understood, I have become a beginning karma-yōgi.

And this karma-yōgi will gradually become what viśuddhātmā, viśuddhātmā will get a purer mind where the vairāgyam becomes more and more; he depends less and less on external factors; because he has understood that dependence is saṁsāra; and independence is mōkṣa. Therefore my aim should be not from dependence to more dependence but my aim should be from dependence to less dependence; not only physically even psychologically. I should become independent; which is called detachment; and this detachment or vairāgyam is called viśuddha-ātmatvam; because rāgaḥ-attachment is the impurity; detachment is purity and viśuddha ātma-rāgaḥ-rahithaha ātma; in this context, ātma means mind; therefore rāgaḥ-rahithaḥ, ātma anthakaranam yasya; bahuvrihi samāsa; this person has got vairāgyam.

And then what will happen. Next class we will see that.

Hari Om.

071 CHAPTER 05, VERSES 07-10

ॐ

In the first six verses Lord Kṛṣṇa clarified Arjuna's doubt, regarding gṛhastha-āśrama and sanyāsa-āśrama and his teaching was that there is a choice between these two āśramas and therefore, any āśrama can lead a person to the destination viz., mōkṣa; but still Kṛṣṇa personally suggests that sanyāsa-āśrama is a risky āśrama if a person is not mentally-prepared for that. And it is a riskier āśrama because it is a one way traffic. A person cannot experiment with sanyāsa-āśrama and he cannot say that I do not like, therefore let me come back. In the Bhāgavatham it is very strongly-criticised as a wrong action; and strong words are used against it; if a person enters sanyāsa-āśrama and renounces his renunciation; and the words used are very strong; it is like the Bhāgavatham uses the word, savai vanthaśi apthraḥ; such a person is a shameless

person like a person eating what he himself has vomitted; such a powerful word is used; and therefore for an immature person sanyāsa-āśrama can prove risky and is riskier because one cannot return back. Whereas in the gṛhastha-āśrama, risks are less; and not only that, after going through gṛhastha-āśrama a person is given freedom to take sanyāsa from gṛhastha-āśrama itself. When a person enters gṛhastha-āśrama, for him two āśramas are still open, he can continue in gṛhastha-āśrama and attain mōkṣa; or after being in gṛhastha-āśrama for some time, he can take to sanyāsa also, which chance is not there in sanyāsa-āśrama, therefore Kṛṣṇa recommends gṛhastha-āśrama for majority of people. This is the essence of the first six verses of the fifth chapter. Any āśrama is OK but gṛhastha-āśrama is preferable.

Having clarified that doubt of Arjuna, now Kṛṣṇa comes to a different topic and that is the topic of sādhanā and as I have repeatedly said, as far as sādhanā is concerned, there is no choice at all, whether one is gṛhastha or sanyāsi, one has to initially go through the steps of purification. And therefore in both āśramas, rituals are prescribed; of course in sanyāsa-āśrama, the sādhanas are of a different nature, but in sanyāsa-āśrama also, there are sādhanā for purification. In gṛhastha āśrama also, there are sādhanas for purification, which is called āśrama dharma.

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् |
साधनं प्रभवेत्पुंसां वैराग्यादि चतुष्टयम् ||३||

[svavarṇāśramadharmēṇa tapasā haritōṣaṇāt |](#)
[sādhanam prabhavētpuṁsām vairāgyādi catuṣṭayam ||3||](#)

Śankarācārya says in his aparōkṣānubhūti; sva varṇāśrama dharmēṇa, everybody can get purity of mind by following his or her own varṇa or āśrama; the type of karma will defer; but the phalam is uniform; what is the uniform phalam? Citta-śuddhiḥ. And having attained citta śuddhiḥ in both the āśramas; all the seekers should thereafter go to which is vēdānta śravaṇa manana nidhidhyāsanam, and attain mōkṣa, remaining where they are. So these steps of sādhanā are beautifully presented in the seventh verse; what are the steps everyone should go through, irrespective of the āśrama. And Kṛṣṇa is concentrating on a gṛhastha, because Kṛṣṇa has recommended gṛhastha-āśrama; therefore he is keeping in mind a gṛhastha, a man or women in the society.

And what is the first stage of sādhanā; yōga-yuktaḥ; become a karma-yōgi; yōgaḥ here means karma-yōgaḥ; yōga-yuktaḥ means karma yōgēna yuktaḥ; karma-yōgi bhavā; and what is the indication of a karma-yōgi; Kṛṣṇa has talked about that in the third chapter, five-point programme he gave,

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

mayi sarvāṇi karmāṇi sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā yudhyasva vigatajvaraḥ || 3.30 ||

We saw the five factors or conditions which make a karma-yōgi; I do not want to go to the details; to put it in brief, the main indication of a karma-yōgi is he gives spiritual growth top priority. Inner growth he gives top priority; even though he knows material-well-being is required; material-prosperity is required; he knows the value of material-prosperity but considers spiritual-growth as more important than material possessions.

As I said before, **what matters is not what I have, what matter is what I am**. My peace does not depend upon what I have; my peace depends upon what I am; security does not depend upon what I have; security depends upon what I have; happiness does not depend upon what I have; happiness depends upon what I am; karma-yōgi focuses on this principle. And having focused on this principle, he dedicates the entire thing to the Lord as a pūja, Īśvarāpaṇa-bhuddya, as a dedication to the Lord; he does every action, and receives every result of action, as Īśvarā-prasāda.

These are the three conditions which make a karma-yōgi, giving priority to spiritual growth; dedicating the very life as an offering to the Lord and accepting every experience as prasādam from the Lord. Such a person is called yōga-yuktaḥ; and what is the result of this sādhana? This sādhana changes the personality. So what I am becomes different. While the society is going to measure your success in terms of your possession, vēdānta measures your success in terms of your personality transformation; karma-yōga may not bring success as the society sees but karma-yōga brings success as vēdānta sees.

And what is that transformation; viśuddhātmā bhavathi; viśuddhātmā means pure minded. Viśuddhātmā anta-karaṇam yasya. And what is purity of mind; purity of mind is freedom from all the unhealthy ways of thinking; kāma krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ mātsaryaḥ, etc. that negative tendencies are the unhealthy tendencies, which Kṛṣṇa calls in the 16th chapter, āsuri-sampath, the removal of āsuri-sampath will take place, and in its position, daivi sampath is developed.

श्रीभगवानुवाच —
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६.१ ॥

Śrī Bhagavān uvāca —
abhayaṁ sattvasaṁsuddhirjñānayōgavyavasthitih |
dānaṁ damaśca yajñaśca svādhyāyastapa ārjavam || 16.1 ||

We were seeing in the morning class, what are the positive-virtues. So development of positive virtues and freedom from negative-tendencies is viśuddhātmā; saṁskṛta ātma bhavathi; this is the second stage.

and then what is the next stage, vijitātmā jitēndriyaḥ; so they should go together; ātma means here body very interesting: there are two words; viśuddhātmā and vijitātmā.

in the word viśuddhātmā, ātma means mind;

in the word vijitātmā, ātma means body; vijitaḥ ātmā śarīram ēnasaḥ vijitātmā.

And jitēndriyaḥ, the one who has mastered the sense organs. So vijitātmā means the one who has mastered the body, and jitēndriyaḥ means the one who has mastered the sense organs. In short the one who is the master of his own organs; one who is the master of his organs, his own personality.

So vijitātmā, jitēndriyaḥ and both are important; it is like making use of a river properly. When you have to make use of a river properly, two things are required; one you have to dam the river, otherwise the water will go waste by flowing into the ocean; that is damming the river; but if you dam the river and you do not chanellise the water, the water will increase and increase and there will be pressure and then in overpressure the dam will be damned; therefore it involves two things; one is not allowing the water to be wasted; storing and then directing. Similarly we have got physical energy; we have got sensory energy; we have got mental energy; we have got intellectual energy; in fact we have so much energy, but it is all wasted away; this person stores and chanellises; this is called mastery over one's own organ; so viśuddhātmā bhavathi; jitēndriyaḥ bhavathi.

Once a person has purified and mastered his organ, he has become a qualified person for self-knowledge and such a person is called jñāna yōgyaḥ puruṣa; so the pre-condition for self-knowledge is purity and mastery over the organ; purity and mastery over the organs, is jñāna-yōgyata.

Up to this religion comes; the entire religion is meant for jñāna-yōgyata prāp̥thi; the entire vēda purva bhāga is meant for jñāna yōgyata prāp̥thi and once I have got jñāna yōgyata, the next stage, philosophy, comes from vēdānta. I have to go to vēdānta; from karma kāṇḍa, I have to go to jñāna-kāṇḍa; and that stage is indicated by single word sarva-bhūtātma-bhūtātmā bhavathi; the karma-yōgi gets converted into jñāna-yōgi; the

active person gets converted into contemplative person; the extrovert person gets turned towards himself; so he is called sarvabhūtātmabhūtātmā.

And through jñāna-yōga, what knowledge he will get, that knowledge Kṛṣṇa is presenting in a single word, it is a very significant word. So this jñāna-yōga involves three stages:

- the first stage is understanding that I-am-the-consciousness which is different from the body; is the first stage of jñānam; I-am-the-consciousness which is different from the body. To remind you of my example, just as recognising that the light is something different from the hand; even though light is intimately associated with the hand, light is a separate entity, which survives, which continues even after the hand is removed. Similarly when I say I-am-consciousness, consciousness is something independent of the body. So this we saw elaborately in the second-chapter of the Gīta; from verse No.12 to 25. So you have to remind yourselves of that portion; I do not want to get into the details now; this is the first stage;
- the second stage of knowledge is, I-the-consciousness behind this body is the same consciousness behind everybody; like the light which is upon this object, is the same light which is upon this mike also; this mike also, this book also; the division belongs to the mike and book; in the light, there is no division at all; it is one light; one indivisible light; one whole light, one formless light is pervading every formed object. Similarly there is one **formless-consciousness**, which is **pervading every formed-body**; this is the second stage of knowledge.

So what is the first stage; the first stage is **I-am-the-consciousness behind-my-body**; the second stage of knowledge is **I-am-the-consciousness behind-every-body**.

- and then there is a third stage also, which Kṛṣṇa will tell in some other context; in this context, he does not tell that; therefore I am also going to keep it in suspense; some other context, I will tell that.

So Kṛṣṇa says: sarva-bhūtātma-bhūtātmā; jñāna-yōgi is one who knows that I am the ātma behind my body and all the bodies; sarva-bhūtātma; I am not only ēka-bhūtātma; bhūtām means śārīram; sarva-bhūtātma means I am not only behind his śārīram; but I am behind sarva-bhūtām;

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

[Sarvabhūsthamātmānam sarvabhūtāni ca'tmani |
īkṣatē yōgayuktātmā sarvatra samadarśanaḥ || 6.29 ||](#)

We are going to see the details again in the 6th chapter; here note this much, jñāna-yōgi is one who knows, I am the consciousness behind this body and everybody.

Then because of this knowledge, what benefit does he attain? Because of this knowledge, what benefit does he attain? Kṛṣṇa says the benefit is detachment from the body; freedom from dēha abhimāna, which is the most powerful thing; I never say I have an incidental body, I always say that I am the body; I may not say I am the body; but every details about myself I give is only from the standpoint of the body. First I tell my age or cover my age; whatever that be, and even covering the age is because of dēhābhimānam only; telling the age is also because of dēhābhimānam; when you say that I am the son or daughter of so and so; again it is from the standpoint of the body only. In fact, our entire life is governed by dēha abhimāna and by this knowledge, the radical shift that take place is I see myself as the consciousness functioning through the body but not the body itself; and once there is detachment from the body, Kṛṣṇa says there is detachment from the actions of the body also. So dēha abhimāna tyāgaḥ leads to karma abhimāna tyāgaḥ; why? Because all karmas belong to the body alone; all the karmas belong to the body, when I identify with the body, necessarily I will identify with the karmas also. To put in technical language, dharmi abhimāna will lead to dharma abhimāna. In fact Śankarācārya introduces his Brahmasūtra-bhāṣyam, only with this basic statement. All our problems are based on two abhimānaḥ; one is the identification with the body and the other is identification with the properties of the body; and the whole Vedanta is tackling this abhimāna.

And therefore Kṛṣṇa here says sarva-bhūtātma-bhūtātmā jñāna-yōgi kurvan nāpi na lipyatē; he is not tainted by any action; he does not identify with any action; even when the body is active; kurvan nāpi; like travelling in the car; when the car is going in 80 kilometers per hour, you do not gasp. You are in the car; but the fast running belongs to the car, you do not have gasping; similarly, jñāni does not have karma abhimāna; this is called ahaṁkāra abhimāna abhāva; and this idea we saw in the third chapter also; refer back;

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

[prakṛtēḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |
ahaṁkāravimūḍhātmā kartāhamiti manyatē || 3.27 ||](#)

The one who identifies with the body and becomes a karmi, and consequently a Bhōkta also. Kṛṣṇa says he is vimūḍaḥ; and then who is a wise person:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

[tattvavittu mahābāhō guṇakarmavibhāgayōḥ |](#)
[guṇā guṇēṣu vartanta iti matvā na sajjatē || 3.28 ||](#)

Jñāni is one who is able to objectify his own body, as part of this creation. Just as I look upon several other bodies, as part of this creation, subject to arrival and departure, I read the obituary column, with total detachment; and I also know the philosophy behind; one day we all have to leave; and we are all great philosophers, with regard to somebody else's death; why we are great philosophers; why because we are objective with regard to other bodies; but when you are objective, you accept natural laws;

Objectivity leads to the acceptance of god's law; whereas subjectivity leads to resistance; protest; anger; depression; against what; God's law.

and jñāni does not have subjectivity with regard to his own body and therefore he is able to accept the law of the lord, this body is born; asthi, jāyatē, vardhatē, vipariṇamathē, apakṣiyatē, vinaśyatī; and this is called detachment; न लिप्यते na lipyatē; not affected; This is explained further.

Verses 5.8 and 5.9

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५.८ ॥

[naiva kiñcitkarōmīti yuktō manyēta tattvavit |](#)
[paśyañśṛṅvanspṛśañjighrannaśnaṅgacchansvapansvasan||5.8||](#)

प्रलपन् विसृजन् गृह्णन्निमिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

[pralapanvisṛjanḡṛhṇannimīṣannimīṣannapi |](#)
[indriyāṇīndriyārthēṣu vartanta iti dhārayan||5.9||](#)

अपि पश्यन् api paśyan **even while seeing** शृण्वन् **hearing** श्पृशन् śpṛśan **touching** जिघ्रन् jighnan **smelling** अश्नन् aśnan **eating** गच्छन् gacchan **moving** स्वपन् svapan **reclining** श्वसन् śvasan **breathing** प्रलपन् pralapan **talking** विसृजन् visṛjan **evacuating** गृह्णन् ḡṛhṇan **receiving** उन्मिषन् unmiṣan **opening the eye** निमिषन् nimiṣan **and closing the eye** यक्तः तत्त्ववित् yaktaḥ tattvavit **the disciplined knower of the Truth** मन्येत manyēta **understands** न करोमि na karōmi **I do not do** किञ्चिद् एव इति kiñcid ēva iti **anything at all,**

धारयन् इति dhārayan iti **bearing in mind that** इन्द्रियाणि indriyāṇi **sense organs** वर्तन्ते
vartantē **remain** इन्द्रियार्थेषु indriyārthēṣu **in sense objects**.

8-9. Even while seeing, hearing, touching, smelling, eating, moving, reclining, breathing, talking, evacuating, opening the eye, closing the eye, the disciplined knower of the truth, understands "I do not do anything at all" bearing in mind that the sense organs remain in sense-objects.

So the wise-person's way of life is talked about; which is the result of jñāna-yōga. So he has gone through karma-yōga and he has gone through jñāna-yōga also and now he is a jñāni; and he can be either a gr̥hastha-jñāni or sanyāsi-jñāni. If you remember 4th chapter, Kṛṣṇa talked about both jñānis. So this slōkā is relevant for both gr̥hastha-jñāni and sanyāsi-jñāni; both quiet withdrawn-jñāni as well as active-jñāni; in our tradition itself we had some jñānis who are utterly withdrawn; they did not even move away from the āśrama in which they were, or the locality in which they were; people like Ramaṇa Mahārṣi or Tapōvanam, etc. They were not that active; we also had great jñānis who are more active than ordinary gr̥hastha; Why Śankarācārya himself is supposed to have moved around India several times; Badrinath you go there is Śankarācārya temple, Kēdārnath you go, there is a temple, and when 8th century or 7th century; how did you go; if we want to go from here to there, etc. we think of which bus etc. we will get; so Śankarācārya had gone; he had established maṭhās; he had debated with so many people, he had written so many vēdāntic works; so many devotional works; śanmaṭha sthāpanam he did; in fact his activities were much much more than any gr̥hastha. But what is common to both; detachment; and therefore Kṛṣṇa says a jñāni always had this knowledge, aham naiva-kiñcit karōmi; the real-I, the higher-I, the ātma-svarūpam does not do anything at all; it is akartā. It is akartā; it does not do anything at all; it is akartā; therefore it is abōktā; it does not do any action because it is incapable of doing any action; exactly like when the hand moves, the light does not move at all; the light appears to move; but it does not. And even when he understands that I am akartā and abhōkta , he allows the body and senses to function in the world according to his designation, because when he does not have anything personal to accomplish, what will determine his action; the need of the society will determine this action; because the jñāni does not have anything to accomplish; he is pūrṇa-puruṣa; he is kṛta-kṛtyata; and what will be the motivation for his action?; the motivation will be love and compassion towards the society; the suffering society; the ignorant society; the confused society; and not that he entertains love and compassion; jñānam naturally brings out the love and compassion. As our Swamiji beautifully says we need not acquire love; because the innate nature of everyone is love; innate nature of everyone is compassion; but now the love and compassion are suppressed because of selfishness, which is due to abhimāna; when the

abhimāna goes away; he does not acquire; but already available love and compassion gets thrown out; just manifested.

And how does love and compassion express itself; it expresses itself in the form of action, which is required. If he is surrounded by poor people who require the help, food, clothing, etc. he will provide that; if those things are already there; but their need is knowledge, he will provide the knowledge; bhukti mukti pradhātaca tasmai śri guravē namaḥ; so if money is required, whatever money he gets he will give; food is required; whatever is required he will give; everything is there; but ignorance is there; solid in the society; what will he give; he will give knowledge and therefore, he allows his body-mind-complex to function according to the requirement, and all those actions will be dhārmic actions. Because actions become adhārmic because of dēha abhimāna; once dēha abhimāna is gone, any action will be dhārmic only; because when selfishness is not there; his identification will be with what, the entire world.

There is a beautiful slōkā in Malayalam;

ഞാൻ എന്ന ഭാവമതു തോന്നായ്ക വേണമിഹ;
തോന്നുന്നതാകിൽ അകിലം ഞാൻ എന്ന ഭാവമതു തോന്നേണമേ, വരദ
നാരായണായ നമഃ

[ñān-enna bhāvamatu tōnnāyka vēṇamiha; tōnnunnatākil-akilaṁ ñān-enna bhāvamatu tōnnēṇamē, varada nārāyaṇāya namaḥ](#)

Oh Lord, I should not have I notion; if at all I have an I notion, that I should be identified with the entire creation.

And when I am identified with totality; I am God; and identified with totality; whatever I do will be God's action; and God can never do adharma, jñāni also is incapable of adharma; and therefore his actions will continue. What are the actions; paśyañ śṛṇvan spr̥ṣaṇ jighran aśnan; these five indicate pañcañānendriya karmāṇi; seeing, hearing, touching, smelling, and tasting; aśnan means tasting. So the jñānēndriyas continue to do their karma; not jñāni stops all the actions; and similarly he allows the karmēndriyas also to function; what are they; svapan svaśan pralapan visṛjan gṛhṇan unmiṣan nnimiṣann; so they all indicate karmēndriya karmāṇi; so pralapan, talking; visṛjan excreting; gṛhṇan, taking; unmiṣan nnimiṣann, even opening the eyes and closing the eyes; and svapan, svaśan, even breathing in and out and svapan and even reclining or sleeping; all these actions will continue, there is no change in action; not that after jñānam he walks with the hand, standing upside down; there is no change and not that he eats through the nose or ears; same mouth he will eat, same teeth he chews; everything will be the same; because Arjuna asks:

अर्जुन उवाच —

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं पृभाषेत किमासीत ब्रजेत किम् ॥ २.५४ ॥

[sthitaprajñasya kā bhāṣā samādhisthasya kēśava |](#)
[sthitadhīḥ kiṃ prabhāṣēta kimāsīta vrajēta kim || 2.54 ||](#)

Because we all got a notion that a jñāni must be different from other people; some difference must be there!; some physical difference we expect; or some kind of language difference we expect, or all the time sitting with closed eyes, etc. he should be looking up we expect; or he should be laughing to himself, looking up, etc. and we have got all kinds of funny notions; and if anybody is very normal like other people, this person cannot be a jñāni, because he is eating with his mouth.

Jñāni is one who has jñānam; other than that, there is no difference at all in his activities and this jñānam brings about a radical attitudinal change towards the life situations. And because of this attitudinal change, there is a change in responses also.

When one small problem comes, an ajñāni cries profusely for weeks together; whereas this person ~ as they talk about that stoic philosopher, when a big tragedy took place, he asked What?; and the next moment, he remembered the teaching, and said So What: That's the difference between ajñāni and jñāni. Life will have ups and down, but ajñāni is shocked; What he asks and sometimes he has heart attack also; and like that person, so he had a weak heart and he got a lottery prize 10 lakhs and somebody had to reveal this to that person, and therefore his doctor agreed to reveal the news; and the doctor called this person and if you get lottery prize etc. what will you do, and after preparing for half an hour, suppose you have got 10 lakhs, what will you do; and the patient said that I am surviving because of you; your contribution to my life is so great, therefore five lakhs I will just gift to you. Doctor collapsed and died; therefore that is w....hat? indicates the shock. For a jñāni there is nothing called shock, even if it arrives, it does not take much time, for changing from what to so what; that is Gīta; **Gīta is going from what to so what**; OK; you can ask but come to the next class also. Do not ask So what?

So therefore, so unmiṣan nmiṣann api, indriyāṇīndriyārthēṣu vartantē; because he understands that my body is also made up of matter; the world is also made of matter; matter and matter will have to interact; nobody can escape from interaction; some people think peace of mind has to be attained by getting away from the world; and they try to close the eyes and ears; mudrās are all there; how long you will keep like this; and they want to close the mind also in the name of yōga; they want to remove every thought from the mind, and sit in nirvikalpa samādhi, so that they can avoid interaction but

Bhagavān says how long you can escape, because prārabdhaḥ karma will not allow you to sit in samādhi permanently;

पुनश्च जन्मान्तरकर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ।

[punaśca janmāntarakarmayōgāt sa ēva jīvaḥ svapiti prabuddhaḥ ॥ Kaivalya. I.14 ॥](#)

How can we avoid interaction; so jñāni allows the interaction with the knowledge that indriyāṇī, boudika indriyāṇī, indriya ārthēṣu; boudika viṣayēṣu, indriyāṇī means sense organs, viṣaya means sense objects; they will interact and it will produce sensations, stimuli; vartantē. It will be like that; when the weather is very warm, you will sweat; when the weather is pleasant it is not only pleasant for us, but for the mosquitoes' also. Therefore they come in plenty; therefore that goes on. Therefore how can you escape from the interaction with the senses; therefore vartantē iti dhārayan; dhārayan; jñāni remembers this in and through all the inter actions but in and through all of them, what does he remember, you go back to the 8th slōkā, first line, tattvavit yuktaḥ manyēta.

So tattvavit means jñāni; yuktaḥ means an integrated person, who is alert person. When you lead a mechanical life, Gīta is not available to help you in crisis; mechanical life, Gīta is useless. But when I lead an alert life then this knowledge is there all the time to protect, that person is called yuktaḥ; alert; deliberate; conscious, that is what buddhistic people recommend; so they have got special training; everything you practice deliberately; tea drinking; it is a big practice; you have to take the tea and then slowly lift; we will finish in two gulps; and then bring the mouth and slowly drink, every action you do deliberately; this is a training; so deliberate life, one who leads is called yuktaḥ; he always remembers what; aham naiva kiñcit-karōmī. I have got a higher-self; in front of which the lower-I is insignificant and negligible.

Verse 5.10

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

[brahmaṇyādhāya karmāṇi saṅgam tyaktvā karōti yaḥ |
lipyatē na sa pāpēna padmapatramivāmbhasā || 5.10 ||](#)

आधाय ādhāya **dedicating** कर्माणि karmāṇi **the actions** ब्रह्मणि brahmaṇi **to the Lord** सः य करोति saḥ ya karōti **he who acts** त्यक्त्वा सङ्गम् tyaktvā saṅgam **without attachment** न लिप्यते na lipyatē **is not affected** पापेन pāpēna **by pāpam** इव पद्मपत्रम् iva padmapatram **just as the lotus leaf** अम्भसा ambhasā **(is not wet) by water.**

10. Dedicating the actions to the Lord, he who acts without attachment is not affected by pāpam just as the lotus leaf (is not wet) by water.

So what happens to a jñāni was mentioned in the previous two ślōkās. What happens is: he discovers a higher-I; in front of which the lower-I and its problems will appear small. It is like during the freedom struggle, people were worried about India's liberation struggle; I-the-Indian was prominent and predominant and because of that, they plunged into freedom struggle; and received blows. And they were sent to Andamans. You should go the cellular jail and see what all things those people suffered; they could have lead a very very happy life; all that things are kept; how punishments were given; how 3rd degree torture methods were used; what made them put up with all those things. Their body is also made up of the same material; not only they went to jail; they said they will go again to jail; even though they have tasted the treatment; what made them say that: very simple; they had two 'I'_s; one the **physical-I** which certainly suffers and they had another I, **ideological-I** you call it; or **intellectual-I**; I-the-Indian; and I-the-individual; and when that I was predominant; somebody is ruling us; we have to work for the national freedom; they found that these sufferings were insignificant. Not that they are absent; but you discover something far superior in front of which this will become smaller. It is like you have got a cup of water, in which there is some salt; it is saltish water; and you want to remove the saltishness from the water; and I say that that you should not evaporate but the remove the salt; you have to remove the saltishness; what do you do; you go on adding water; and when it is diluted with so much water, then salt is technically there; but it is not felt at all. It is not that jñāni does not have body pain; when sickness comes, biological pain cannot be avoided; **jñānam does not give you freedom from biological pain**; and we do not call biological pain as saṁsāra; what we call as saṁsāra is our psychological problem; a child has got only biological pain; the child does not build upon that; this pain if it increases, what will it be; what disease it will be; what treatment it will need; how much money it will cost: how will the family gets affected; child does not have those problems. So jñāni also goes through ups and downs but what happens is in the discovery of a bigger I, like the freedom struggle person, whose suffered the physical pain, but every time they said Vandē Mātaram, one more; but they did not stop vandē Mātaram; even though they knew that I am going to get one more; what made them do that; it is a discovery of a different-I; and if this simple **elevation from individual to Indian** gave them such a strength then what to talk of the expansion of the I; from Indian to I-am-an-Asian; then I-am-a-human-being; then I-am-a-living-being; then **I-am-the-Being**; being means sat brahma aham asmi. So the I expands to such an extent that these become insignificant; this is the jñāni's method of conquering ahaṁkāra; but it requires discovering the higher I, which is extremely subtle. And suppose there is a person who cannot discover that subtle-I. What to do? He does not understand that ātma ātma ātma you say; we are not able to understand. Now basic question, the ātma is there or is it our imagination; so therefore Kṛṣṇa says until you

discover that higher abstract self, may you develop devotion to the Lord with any form that you like. That is what I say, if you are not able to depend upon the higher self; learn to depend upon God; that is why I said world-dependence to God-dependence to Self-dependence. World-dependence to God-dependence is called karma-yōga; and God-dependence to self-dependence is called jñāna-yōga. Before coming to Self, depend on God. Here Ratnagiriśvar is there; He will take care of us, we will surrender to him. With His grace; I will be able to face the ups and downs of my life; and therefore Kṛṣṇa comes down in this slōkā from jñāna-yōga to karma-yōga again.

And what is the difference between the two; in jñāna-yōga there is the dependence on higher-Self, which is abstract; whereas in karma-yōga, the dependence is on God, as an external principle as Rāma, Kṛṣṇa, Devi; which is relatively easier; for everybody dvaita bhakthi is easier; Advaitam is difficult; Kṛṣṇa says be a dvaiti; no hurry. In other religions, in one life you have to accomplish everything; so there is a time pressure. In our religion, there is no time pressure at all; come very slowly; not in this janma; Ok, carried forward, try in the next janma; you need not write all the exams again; carried forward is there; one paper at a time.

And therefore Kṛṣṇa comes down and says: karmāṇi brahmaṇyādhāya; until you discover the higher-self, may you depend upon saguṇam brahma; brahmaṇi means saguṇa brahmaṇi, saguṇa brahma is what: Ísvarah; iṣṭa dēvata; so develop devotion towards an iṣṭa dēvata; and that is why we have got purāṇams and purāṇams and purāṇams and if you read Rāmāyaṇam, Rāma becomes so real to you, it is not an abstract principle; Bhāgavatham you read; Kṛṣṇa will become so real to you; that by reading such scriptures, I will discover bhakthi in any particular form of the Lord; and once I discover what do I do; surrender to the Lord; and not only surrender, karmāṇi brahmaṇyādhāya; dedicate all your actions to that Lord. So sarvāṇi karmāṇi brahmaṇyādhāya; kāmya karmās also you can dedicate; niṣkāmya-karmās also you can dedicate; sarvāṇi karma; if it is an niṣkāmya karma, you do not expect any result out of it; whatever result comes, you give to the Lord itself; I did not expect any money, but they gave some money; I do not need that money; I donated to the very same institution; we often hear. So some award is given; donate the same to that institute; if it is a kāmya-karmā; where I expect the result; receive the result but receive it as what Ísvara-prasāda; so this is called brahmaṇi sarva-karma-ādhānam; the details we will see in the next class. Hari Om.

072 CHAPTER 05, VERSES 10-13

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We saw in the beginning of the 5th chapter, that there is a choice with regard to the lifestyle that a person takes to: either pravṛtti mārga which is gṛhastha-āśrama pradhāna; or nivṛtti mārga which is sanyāsa-āśrama pradhāna. With regard to these two basic āśramas, the śāstrās give us choice. And later Kṛṣṇa also pointed out that between these two āśramas; gṛhastha-āśrama he recommends for two reasons:

the **first-reason** is that it is less risky;

and the **second-reason** is after entering gṛhastha-āśrama a person can still go to sanyāsa-āśrama later, but after entering sanyāsa-āśrama, one cannot come back to gṛhastha-āśrama;

because of these reasons, Kṛṣṇa recommended gṛhastha-āśrama as a better option; and having talked about the two forms of optional life styles, now Kṛṣṇa is talking about the sādhanas that one has to go through, in spite of the differences in the lifestyle and the sādhana happens to be the same, that is initially sādhana is for mental purification or jñāna-yōgyatha prāpthiḥ and the next stage of sādhana is jñāna-prāpthi. A sanyāsi also should get jñāna-yōgyatha and jñānam. A gṛhastha also should get jñāna-yōgyatha and jñānam.

And for getting jñāna-yōgyatha, one has to take to some activity; because karma is the only method of getting jñāna-yōgyatha. The type of karma may vary, but karma is the only method of getting jñāna-yōgyatha. In simple language, jñāna-yōgyatha can be translated as purity; so it can be either kāyikam-karma, or vācīkam-karma or mānasam-karma; according to the availability and situation, but can concentrate more on kāyikam-physical, vācīkam-verbal, or mānasam-mental. Even doing a mānasa-pūja is a karma, if a person cannot do physical pūja for various reasons, then the same pūja can be replaced by mānasa-pūja, that is why Śankarācārya has written several mānasa pūja; Śiva mānasa pūjas;

रत्नैः कल्पितमासनं हिमजलैः स्नानं

**ratnaiḥ kalpitamāsanam himajalaiḥ snānam;
and dēvi mānasa pūja is there; more elaborate;**

कल्लोलोल्लसितामृताब्धिलहरीमध्ये विराजन्मणि-
द्वीपे कल्पकवाटिकापरिवृते कादम्बवाट्युज्ज्वले।
रत्नस्तंभसहस्रनिर्मितसभामध्ये विमानोत्तमे
चिन्तारत्नविनिर्मितं जननि ते सिंहासनं भावये ॥ मंत्रमातृकापुष्पमालास्तवः १ ॥

kallōlōllasitāmṛtābdhilaharīmadhye virājanmaṇi-

dvīpē kalpakavāṭikāparivṛtē kādambavāṭyujjalē |
ratnastaṁbhasahasranirmitasabhāmadhye vimānōttamē
cintāratnavinirmitaṁ janani tē śimhāsanaṁ bhāvaye || maṁtramāṭṛkāpuṣpamālāstavaḥ 1||

First ratna śimhasanam; then argyam; pādyam, naivēdyam. etc. Everything wonderful gem ślōkāś, Śankarācārya has given; thus chanting this will become vāchika pūja; mentally visualising the meaning of this will become mānasa pūja, and all these pūjas will also purify the mind; in short there must be karma; karma alone can purify.

Śankara says in Vivēkacūdāmaṇi; cittasya śuddhayē karma; and having practiced karma for citta śuddhiḥ, one will get jñāna-yōgyatha or purity, thereafter one has to come to vēdānta vicāra and vēdānta vicāra alone can give jñānam. What karma gives the other ones cannot give and what the other one gives, karma cannot give; like different nutrients from different types of food; what wheat can give another particular vegetable, lemon perhaps cannot give; that is why they talk about the balanced diet; so that you get all the nutrients; similarly purity cannot be gained without karma; and knowledge cannot be gained without vēdānta vicāra; therefore Kṛṣṇa says **follow karma, purify, study scriptures, know and be free**. This is the vaidika-mārga;

And thereafter Kṛṣṇa wants to point out mere mechanical performance of karma does not guarantee purity.

So not only karma is important; the method of doing that karma; the attitude with which we do karma; the attitude with which we look upon the result of the karma; they also are important; mere karma does not guarantee purification and that is we add a suffix, karma-yōgaḥ. The yōga indicates the proper method of doing karma, because of which, karma will become purificatory thing; therefore karma minus yōga cannot purify; karma plus yōga purifies.

Now the question is what are those conditions which will make karma into karma-yōga; which alone we are seeing now in the 10th verse; an important verse; a beautiful verse; karmāṇi brahmaṇi ādhāya.

The **first-condition** is it should be dedicated to the Lord as an offering ādhānam means samarpaṇam; brahmaṇi ādhānam, īśvarē samarpaṇam īśvarāparṇam. This īśvarāparṇa dedication will itself bring about a change in the personality. Dedication is not a physical action; because karma is not a material you can take and put in front of Lord's photo. How do you dedicate karma to the Lord? It is only mentally telling the Lord; Oh Lord, yat yat karma karōmi tat tat akilam śaṁbho tavārādhanam; it is a saṁkalpa; which converts karma into a worship; and what is the advantage of this dedication; the first advantage is whatever I dedicate to the Lord, I will do properly, sincerely,

wholeheartedly. Because I cannot keep a second hand thing for pūja. I do not know people do that; it is only for the temple, small plantain is OK. They have got special clothes for the dānam for śrāddham; it should be the other way around; what I give the Lord should be the best; and therefore I will not judge the action; any action is done wholeheartedly; I do not require a supervisor to see.

First the action is done with dedication, and second advantage is when there is remembrance of the Lord, dedication to the Lord, that karma becomes pūja, pūja will purify the mind; and therefore sarvani karmāṇi brahmaṇi ādhāya.

Then what should be my attitude towards the result; karma-phalam; the attitude will depend upon the type of karma that I am doing, there are two types of karma, the scriptures prescribe certain karmas exclusively for spiritual growth; like sandhyā vandanam; it does not promise any material benefit; it is exclusively prescribed for spiritual progress; going to temple; or any other japa; which I said in the third chapter as pañcam ahā yajñah, otherwise called nitya naimittika karmāṇi, otherwise called vihita karmāṇi. There are certain actions, exclusively meant for purification; the ideal example is daily prayer; with regard to such purificatory action, I can totally dedicate them to the Lord, because there is no material benefit involved in it. It is exclusively meant for citta śuddhiḥ; so niškāma karma viṣayē pūrṇatayā Īśvara arpaṇam; and the result will not disturb me also because there is no material result involved for me to get disturbed.

Then we have got a second set of actions called sakāma karmāṇi, where we do expect result, like working in some concern, some company where we expect salary; or we are working to build a house for ourselves which we want; not for dedicating to the Lord; for myself; so they all will come under kāmya karma; and when we are involved in kāmya karma, what is the attitude? I have discussed this elaborately in third chapter, I dedicate it to the Lord and then receive the same thing back as Īśvara prasāda; give to the Lord and take back; like autograph some people bring; Swamiji, Gīta chapter we have purchased; please autograph it; so when they give, I am not supposed to keep it for myself; I have to return to them; so then you are taking the very same thing as prasādam. Similarly, salary I keep it in front of the Lord's photo and I take, buy new clothes, keep it in front of the Lord and take; and I take a new house or build a new house, I keep the Lord's photo and enter the house, making it as the Īśvara's-prasāda. Thus in the case of kāmya karmas, my attitude is Īśvara arpaṇam, and then take it back as prasāda; in the case of niškāma-karma, I dedicate it to the Lord because I do not expect anything in return; and in both these attitude, Īśvara arpaṇa and prasāda-buddhi; what is the advantage; anxiety over karma-phalam goes away. In this Īśvara-arpaṇa buddhi and prasāda-buddhi; what happens; lubrication happens, my life goes smoothly,

without violent reaction. Why there is no violent reaction? Because whatever happens is taken as God's will; and my attitude towards God is what, God can never be unjust. God can never do injustice and if at all I feel that the benefit I get is disproportionate, improper I only take it that I do not know what are the factors involved; God knows better.

Therefore what I get is what I deserve; not what I desire; once I know that God cannot be unjust; anything that I get is prasāda and therefore Kṛṣṇa says sangam tyaktvā; give up the anxiety regarding future; which is the biggest problem for every householder; in gṛhastha-āśrama the biggest problem is what?: anxiety; and they say, whatever happens to me, it is OK, but nothing should happen to my son, daughter or grandson, even when the great grandson becomes 97, nothing should happen to him; so lōkā samastā ma pouthraha cha sukhinō bhavantu. Let the whole world and my grandson, as though the grandson is what? outside the world, in some other world, lōkā samastā sukhinō bhavantu, means your wonderful grandson is also included; that extra anxiety is also taken care of; that is called saṅga tyaktvā; sign of karma-yōga is calmness of the mind; the sign of true devotion is calmness of the mind; karma-yōgi will plan for the future, but he is not going to be anxious over the future; this Kṛṣṇa calls saṅgam tyāgaḥ; therefore Arjuna; dedicate all your actions to the Lord; and give up all your concerns over the future.

And then what is the benefit of that; sa pāpēna na lipyatē; he will not be affected by any pāpam, the karma will not produce pāpam for him; even if there are certain defects in the action. Suppose I am doing the pūja for citta śuddhi; in that pūja any defect comes, nothing happens; but when the same pūja is done for the material benefit; then it can create, no result or it cannot sometimes produce negative result also. So for a karma-yōgi, pāpa-bhayam is not there; and therefore pāpēna, na lipyatē, he is not affected or tainted; therefore his life is like what: padma patram ambasa iva; just as lotus leaf is in water, it is like gṛhastha; why because it is amidst people; gṛhastha is one who is amidst people, amidst responsibilities; amidst problems; like the lotus leaf, which is in water, but it is not tainted, wet by water. So therefore padma patram ambasa, ambasa means water; just as he is not affected. Similarly, he will have so many responsibilities; but we can see him smiling; otherwise the problem what we face is what; no smile at all; the price that many people pay for entering gṛhastha-āśrama is as somebody nicely said, it is a situation in which a person loses bachelor's degree and never gets the Masters. So therefore you can be a gṛhastha and still continue to smile, because you do not worry too much.

Verse 5.11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५.११ ॥

kāyēna manasā buddhyā kēvalairindriyairapi |
yōginah karma kurvanti saṅgaṃ tyaktvā"tmaśuddhayē || 5.11 ||

त्यक्त्वा सङ्गम् tyaktvā saṅgam **without attachment** योगिनः yōginah **karmayōgis** कुर्वन्ति कर्म kurvanti karma **perform action**, आत्मशुद्धये ātmaśuddhayē **for the sake of mental purity** कायेन kāyēna **with the body** मनसा manasā **mind** बुद्ध्या buddhayā **intellect** अपि इन्द्रियैः api indriyaiḥ **and sense organs** केवलैः kēvalaiḥ **without identification**.

11. Without attachment, karma-yōgis perform action for the sake of purity with the body, mind, intellect, and sense organs without identification.

So here Kṛṣṇa says karma-yōga can be at any level; kāyikam, vācīkam or mānasam according to one's convenience. In our vēdic religion alone we have got maximum option. If we can do that, you do that; if you cannot do that; you do the next thing; if that is not possible, next thing; patram puṣpam phalam tōyam; not all the four; any one of them; if patram is not available, puṣpam, if puṣpam is not available, tōyam, etc. any of them you offer you me bhakthya prayacati; bhakthi is important; so that we have got maximum option; nobody can say I cannot follow karma-yōga; I am so busy, therefore only you should do karma-yōga.

Therefore nobody can say I cannot do karma-yōga, because in one way or other, it is possible, because we have got kāyikam, vācīkam or mānasam; therefore Kṛṣṇa says: kāyēna karma kurvanthi yōgina; karma-yōgina; they perform physical action, when they can afford that; those people who cannot afford kāyēna, they can do vācā; so that is not said but we can supply; vācha, verbal action, like nāma japa, or pārāyanam, they all will come under vāk karma; when a person cannot do kāyikam karma, not that when the body is well off, out of laziness I should take to vāk karma; option you have given, so I am doing vāk karma; if you say that, your cholesterol will increase; for better for health, wherever possible kāyikam karma should be done; because one of the benefits of kāyika karma, is beating laziness; one of the worst enemy of the human being is laziness. I do not say that: śāstrām itself says that: ālasyam hi manuṣyāṇām śarīrastō mahān ripuḥ; the greatest enemy of a human being which is there right from birth itself; and which is there in your physical body is ālasyam; and our Hinduism is very convenient; so if you have to go to some place to visit the Lord, they will say, you only have said Īśvara sarvabhūtānam ḥṛdēśē Arjuna tiṣṭati; and why can't you do a big pūja if you ask, patram puṣpam phalam tōyam he has said and therefore I will give that; so therefore, kāyika karma is extremely important; for those who cannot afford, vācika karma, and then the next one is what, mānasa; mānasam karma, all types of meditations, all types of

upāsanaḥ come under mānasa karma, mānasa pārāyaṇam, mānasa japa, mānasa pūja, they all will come under mental activity, and then buddhya, intellectual karma, which is in the form of vicāra, study, so when you are trying to understand the meaning of the Gīta, it is what? An action done by the buddhi;

So kāyēna mānasa buddhya indriyaiḥ api, and with the help of various sense organs, jñānēndriyāṇi, karmēndriyāṇi, etc. Through all these organs, yōginaḥ karma kurvanti,

kēvalaiḥ; kēvalaiḥ is important, because when we get success often we claim the success as our accomplishment; it can go to our head; I did, I did; failure if it comes, we blame others; I was not involved much; success if it comes, before the photos I will stand and say I did I did; success can lead to arrogance; failure can lead to frustration and disappointments; and therefore to avoid arrogance; Kṛṣṇa says kēvalaiḥ, even when you succeed remember, you were able to do all these actions, because all these organs are a gift from the Lord; therefore that I could think like that; that I could plan like that; that I could implement, there also Lord's grace is involved; that's why in the third chapter, Kṛṣṇa said, nirāśīrnirmamō bhūtvā yudhyasva vigatajvaraḥ (3.30); be humble in success; and therefore kēvalaiḥ means abhimāna varjithai; without abhimāna, without identification; yōginaḥ karma kurvanti;

Saṅgam tyaktvā, without the anxiety with regard to future; that is the main indication of karma-yōga; no anxiety, no tension, no stress. Now everywhere we find only stress, stress, that alone is the topic, and so many new new methods are coming from stress relief; people are talking about prāṇāyāma, yōga, nature trips; we ourselves destroy nature; and then to get the nature, you have to travel 100 kms and there would be some people who employ themselves to take you to the nature; and you have to pay 1000 dollars, and there you are asked to do yōgam; here you did not do the sandhyāvandanam, when asked to do; now he goes and that is where you pay 500 dollars to go to some Falls or some Garden or something and they teach you prāṇāyāma. You follow vēdic life, you do not have the problem at all; therefore saṅgam tyaktvā; giving up worry about the future.

Ātmaśuddayē; and all these sādhanas are meant for what ātma śuddhi; here ātma means mind; therefore ātma-śuddhi means citta-śuddhi or mana-śuddhi; not the purity of ātma; we need not purify the ātma; Why? ātma is ever pure, therefore in this context, ātma should not be understood as satcidānanda-nithya-śuddha-ātma, it is not the caitanya-rūpa-ātma; but it is antakaraṇa-rūpa ātma; that is why Gīta is confusing, because one word is used in different meaning; ātma sometimes means satcidānanda ātma; sometimes it means mind; in this context, it is mind; sometimes it is the physical

body also; jithātmana praśanthasya paramātma samāhitaḥ; there ātma means the physical body also; so which meaning we should take we should know; that is why we have developed a special method of studying the scriptural literature; the Western people do not have the method; that is why all their translations go haywire; because they study the dictionary; in dictionary you can take any of the 25 or 50 meanings given there.

You take a Sanskrit-dictionary; take a word pratipatti, but if have a sanskrit dictionary, you read the word pratipatti, 35 meanings are there; which will you take; so, to understand the meaning, we have a special key called mīmāṃsā; and only by using the mīmāṃsā method, we can extract the meaning of the scriptures, that is how Śankarācārya has commented upon and then we know where to take ātma as body, ātma as mind. Similarly the word yōginaḥ is there; yōgi can be anyone; in this context we will interpret the word yōgina as karma-yōgi naḥ; if you are studying sixth chapter, we will take yōgi as dhyāna yōgi; thus the very same word can have different meaning in different contexts; we should use the appropriate meanings, here ātma śuddhi means citta śuddhi; this point has to be carefully noted; because Kṛṣṇa clearly says karma-yōga is only for purity of mind; that means what; karma-yōga cannot give you jñānam. Kṛṣṇa did not say that Karma yōgis will practice this for jñānam; Kṛṣṇa says karma-yōgis will practice only for citta śuddhi; that is why Śankarācārya writes in the Vivēkacudāmani, cittasya śuddayē karma na tu vastupalabhyatē; ātma jñānam you will never get through karma, for which you have to do guru mukhataḥ vēdānta śravaṇam; that Kṛṣṇa will tell later.

Verse 5.12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५.१२ ॥

yuktaḥ karmaphalaṃ tyaktvā śāntimāpnōti naiṣṭhikīm |
ayuktaḥ kāmakārēṇa phalē saktō nibadhyatē || 5.12 ||

त्यक्त्वा कर्मफलम् tyaktvā karmaphalam **renouncing the result of action** युक्तः yuktaḥ **the disciplined (person), आप्नोति शान्तिम् āpnōti śāntim attains peace** नैष्ठिकीम् naiṣṭhikīm **born out of the discipline (of karma-yōga), सक्तः फले saktaḥ phalē attached to the result. कामकारेण kāmakārēṇa due to the impulse of desire** अयुक्तः ayuktaḥ **the undisciplined (person), निबध्यते nibadhyatē is totally bound.**

12. Renouncing the result of action, the disciplined (person) attains peace born of the discipline (of karma-. Attached to the result due to the impulse of desire, the undisciplined (person) is totally bound.

So in this verse, another beautiful and important verse, Kṛṣṇa says, karma-yōga also will give peace of mind; jñāna-yōga also will give peace of mind; but the difference is karma-yōga will give a relative peace of mind, which is required for coming to jñāna-yōga; and jñāna-yōga will give you absolute peace of mind. So thus karma-yōga is like the first aid, and the jñāna-yōga is like the main treatment; you know the importance of first aid; you recently read a news-item that all the auto rickshaw drivers should be taught first aid; if they drive properly, no one would need first aid that is a different matter! Any way they drive like that; first aid is extremely important for saving the life; but at the same time, first aid is called first aid, because it is only first aid. The very fact that it is called first aid indicate that there is a main treatment; then you cannot argue, second aid is there; why first aid; so therefore first aid is very important to save the persons and thereafterwards one has to come to the main treatment; in spiritual sādhana, karma-yōga is first aid; jñāna-yōga is the main treatment; and therefore Kṛṣṇa tells that here; yuktaḥ; śāntim āpnōti; yuktaḥ means karma-yōgi; karma yōgēna yuktaḥ is called yuktaḥ; this is another word which has got several meanings; the word yuktaḥ occurs in Gīta several times and each time it has got a different shade; so here yuktaḥ means karma-yōgi. What is the benefit that he will get; śāntim āpnōti; everyone is telling you know, no nimmathi nimmathi etc. everything is there except nimmathi.

Therefore karma-yōga can give śānti; in fact, karma-yōga alone can give śānti; money can never purchase śānti; house can never get śānti; air-conditioner can never give you śānti; they all can give you physical comfort; material possessions can guarantee only physical comfort; if you need mental comfort; karma-yōga alone can help you in the first stage; and therefore śāntim āpnōti;

And how did he get that śānti; naiṣṭhikīm; which is born out of karma-yōga niṣṭa; which is born out of commitment to karma-yōga; and how did he get the śānti; what is the mechanism; mechanism is karma-phalam tyaktvā; he dropped his concern for the karma-phalam; so karma-phalam tyaktvā; so karma-phalam saṅgam tyaktvā; that means he has given up the anxiety for karma-phalam; the future can become a bondage also; future can become an assistance also for us.

When we are thinking of the future; for the sake of planning; then future is useful to me; because I can take into account all the possible-obstacles and I can provide for all those obstacles and if I intelligently think of the future, it will make me more **efficient** in the present; but at the same time, if I am going to think of future and worry; worry with regard to future will make me **deficient** in the present; **future can make me efficient; if I use it for planning; future can make me deficient, if I use it for worrying.**

Similarly past also; past can be used in two ways; when I use my past for regrets; I did it like that like this; or they did it like that, did it like this, etc. if you go on talking like that; past becomes a burden for me; **past makes me deficient; if I do not use the past intelligently.**

On the other hand, if I learn lessons from the past, and become a mature person; an experienced person, then the very same past becomes, makes me efficient in the present. So thus if past is properly utilised, I become efficient, if past is improperly utilised, I become deficient.

Similarly, future is properly utilised for planning, I become efficient; if it is improperly utilised; I become deficient;

Karma-yōgi is one who uses his past also, his future also very very intelligently; and therefore karma-phalam tyaktvā; future is not a burden for him.

On the other hand, ayuktaḥ; ayuktaḥ means the one who is not a karma-yōgi; akarma-yōgi or karmi; what happens, he does not know how to use the past and future intelligently. So the past is also abused; how? one failure comes; how we abuse the past; one time we fail; then we are going to think OK; this time failure; this time failure, we become pessimistic.

So the past leads to pessimism; or fatalism; most of the people are fatalistic; two times they fail; they begin to say; what is in our hands; everything is in His hands; we are only puppets; He is making us dance, and we are dancing; good philosophers we are, two times failure; so past can lead to pessimism.

Past can lead to wisdom also; ayuktaḥ is one who has got lot of pessimism; and not only that, lot of anxiety also about the future; and therefore what happens to him; phalē saktaḥ; all the time concerned, worried about what will happen to me, what will happen to me; so many precautions he has done; but he does not know that life is a series of risks. Everything involves risks, including crossing the road, as long as auto rickshaws and these water lorries, these things are there, even crossing the road is risk. Therefore every step being risk, if you are going to worry about risk, you cannot do anything; and therefore true security is only surrender to God. That is why Kṛṣṇa will tell in the 9th chapter:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९.२२॥

[ananyāścintayantō māṃ yē janāḥ paryupāsatē|
tēṣāṃ nityābhiyuktānām yōgakṣēmaṃ vahāmyaham||9.22||](#)

The real security is Bhagavān LIC. It is not local LIC, real-insurance is Bhagavān and Bhagavān alone. I do not say you should drop LIC. Keep all securities, but the only real security is Bhagavān alone. The moment we understand that there is a very big relaxation.

And therefore phalē-sakthaḥ, so the akarma-yōgi all the time worrying about future, because of what kāma-kārēṇa, because of the force of his desire, because of the force of his expectation, phalē-sakthaḥ; nibadhyatē; such a person is a saṃsāri, a shackled person; a bound person. Therefore Arjuna, do not be a karmi, but be a karma-yōgi.

Verse 5.13

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

[sarvakarmāṇi manasā sannyasya"stē sukhaṃ vaśī|
navadvārē purē dēhī naiva kurvanna kārayan||5.13||](#)

संन्यस्य sannyasya **renouncing** सर्वकर्माणि sarvakarmāṇi **all actions** मनसा manasā **through knowledge** वशी vaśī **the self-controlled person** देही dēhī **remains** सुखम् आस्ते sukham āstē **comfortably** पुरे नवद्वारे purē navadvārē **in the city of nine gates** न एव कुर्वन् na ēva kurvan **without doing any action**, न कारयन् na kārayan **and without instigating (any one.)**.

13. Renouncing all actions through knowledge, the self- contained person comfortably remains in the city of nine gates without doing any action (and) without instigating (any one).

So with the previous verse, Kṛṣṇa has completed the topic of the various stages of sādhana, which he started from the 7th verse. Verse No.7 to 12 is various stages of sādhana, one should go through; emphasising the importance of karma-yōga.

Now from the 13th verse, i.e. this verse, up to the 21st verse, Kṛṣṇa is going to talk about jñāna-yōga, which is the next stage after karma-yōga; whose importance many people do not know at all; and many people think jñāna-yōga is optional, many people do not know the importance of scriptural study; why to study all those. Is it not enough that I continue to be a devotee; I follow values, I do my regular pūjas; and I do all these things and lead a noble life; will I not get liberation; should I study the scriptures. This is the basic question.

Kṛṣṇa wants to say that it is important; without that one cannot get jñānam. So **when you come to jñāna-yōga is your choice, that you have to come to jñāna-yōga is choiceless.** You can postpone it, you cannot avoid it. Not now after retirement; hope that you will survive and also all your organs will be intact; big hope; so therefore, 13 to 21 is jñāna-yōga; self-knowledge which is the central theme of the 5th chapter; karma-yōga is only an incidental topic, the 5th chapter, primarily deals with jñāna-yōga.

And what is jñāna-yōga; Kṛṣṇa has defined that in the 4th chapter, tadviddhi praṇipātēna paripraśnēna sēvayā | upadēkṣyanti tē jñānaṃ jñānina-tattva-darśinaḥ (4.34); this is the practice of jñāna-yōga; Kṛṣṇa said in the 4th chapter, what does it mean; jñāna-yōga is systematic and consistent study of vēdāntic scriptures for a length of time, under the guidance of a competent guru. Systematic and consistent-study of the vēdāntic-scriptures; because there are other dharma-śāstra granthaḥ; dharma-śāstrās will give you only the knowledge of dharma; and dharma is important for purity of mind, but dharma-śāstra cannot give you self-knowledge, because they do not deal with Self. Or even if they deal with, it is only hinted at in a few verses. **Therefore consistent and systematic-study of vēdāntic-scriptures which dwell with this knowledge; what knowledge; who am I; what is this world; who is God; what is the relationship between me and world; what is the relationship between me and God; what is the relationship between God and world; why are we created; and what is our goal; these basic questions we call vēdāntic scriptures; jīva-jagat-Īśvara -bandha-mukthi; these five topics should be there; jīva-jagat-Īśvara -bandha-mukthi; the scriptures which contain these five topics is called vēdāntic scriptures, in any language.** So thus consistent and systematic study of the vēdāntic scriptures for a length of time under the guidance of a competent guru is called jñāna-yōga and when a person goes through this jñāna-yōga; he discovers a very very important fact and what is that fact? We saw in the second-chapter; I-am-not -the-body; I-am-not-the-mind; but I-am-the-consciousness who is functioning through the body. I am transacting through the body-mind-complex, but I am not the body-mind-complex. When the body-mind-complex dies or dissolves, I do not die, my transactions stop. Which we experience regularly during sleep; body-and-mind becomes inactive or passive; I have not died in sleep; if sleep is equal to death; we will never go to sleep; we will somehow keep awake by even putting chilli powder in the eye! We are not worried of sleep because I know that sleep is not the end of me, it is only the end of my transactions. And that is why we are ready to sleep anywhere, including, OK, I do not want to say. So therefore I-am-the-consciousness who is behind the body, the body may end, but I do not die at all; not only I-am-the pure-consciousness, I am akartā and abōktā; I do not do any action at all. Remember the example of the light, the light is on the hand

alright; but all the movements belong to the hand alone; the light does not move from one place to another; in fact light cannot move, because it is already pervading.

And therefore, what does a jñāna-yōgi do. Sarva karmāṇi manasa sanyaya; he discovers the fact that I am the actionless ātma. Therefore all the actions are transferred to the body mind complex; it is a shift in the identification; and therefore instead of claiming the actions as mine, I hand over the actions, the body-mind-complex; the body-mind-complex will have to act in the world and it will have to reap the result also. We discussed this elaborately in the second-chapter also; in the third chapter also; that is what is said here; sarva karmāṇi sanyasya. Sanyasya; a jñāni renounces all actions.

How does he renounce the actions? Very important slōkā it is. Śankarācārya quotes this slōkā very often; one of the very important slōkās of the Gīta; how does he renounce the action? He does not physically renounce the action; actions will continue at the body and mental level; but he does not claim the actions as his actions; because he is detached from the body mind complex and therefore he says I do not act; in my presence the body-mind-complex acts. Previously I said I act, but now the vision is what; in my presence, the body-mind-complex acts; not only that; the body-mind-complex cannot avoid action.

And therefore mānasa-sanyasya; he renounces through knowledge; it is internal renunciation; through detachment; not external renunciation; urvārumika iva bhandanāt mṛtyōr mukṣīya mā mṛtāt; many people chant this verse whenever sickness comes; or śaṣṭiabdapūrthi or sathabhiṣēkam comes. Trayaṃbhakaṃ yajāmahē has become a very popular mantra, for physical health and longevity. There is nothing wrong in doing it; but the original purpose of the mantra is not for physical immortality; because physical immortality is impossible; and whoever claims physical immortality is possible; they themselves have disappeared; they are out.

Therefore immortality is not physical; immortality is gained by the knowledge that I-am-not-the-mortal-body. This knowledge is called attainment of immortality; I-am-not-the-mortal-body; and therefore body's mortality does not belong to me; this knowledge is called urvārumika iva bhandanāt mṛtyor mukṣīya mā mṛtāt. Therefore manasa sanyasya; and once I have known that I-am-the-immortal-ātma; and I have learned to accept the body's mortality; then the greatest advantage is fear of death is gone, which is the biggest fear and therefore how does a jñāni remain; sukham āstē; there is a relief; there is lightness; what is enlightenment; making myself light; light; opposite of heavy; mind become light; now it is how: it is heavy; Swamiji: மனலே வந்து பாரமாயிருக்கு maṇasē vaṇtu pāramāyirukku; and therefore I want to get rid of the mind; therefore wherever I

go; the mind comes; even if you go to the mānasarōvar, the mind will come together; you cannot drop it at Madras; therefore how to kill the mind; take to alcohol; and a time comes when you are not able to continue; you are not able to withdraw also; very big problem. You try to get out of your mind by various wrong methods; aśāntasya manōbhāraḥ; when śānti is not there; mind is a bhāraḥ. This knowledge removes the bhāraḥ of mind; sukham āstē vaśī; vaśī means jñāni; man of control; man of mastery; he remains how: na ēva kurvan na kārayan; without involving in any action directly or indirectly; because he does not do any action; in his presence, body mind complex acts.

Therefore na ēva kurvan means neither doing actions directly or kārayan; making others act; some people, they do not act; but they kill others in the home doing all the work; that is called kārayan; other people turn like a top. Ātma is neither kartā nor kārayitā. More in the next class.

Hari Om

073 CHAPTER 05, VERSES 13-15

ॐ

In the first part of the fifth-chapter, Lord Kṛṣṇa pointed out that there is a choice with regard to the lifestyle that a person wants to take to; the choice being one of seclusion, withdrawn life, and the other is life of activity, amidst the society. One is called the pravṛtti; the other is called nivṛtti; one is called gr̥hastha-āśrama; the other is called sanyāsa-āśrama. In fact these two āśramas are supposed to be the primary ones, brahmacarya āśrama is only a support for gr̥hastha-āśrama; and vānaprastha-āśrama is only a support for sanyāsa-āśrama; the actual-āśramas are only two; gr̥hastha and sanyāsa; and active lifestyle and withdrawn lifestyle; a life of possession, a life without possession.

Having pointed out that there is a choice with regard to the lifestyle, Kṛṣṇa pointed out that whatever be one's lifestyles, there is no choice with regard to sādhanā; everyone has go through two stages of sādhanās; the first stage of sādhanā being purificatory discipline; and for purification, the śāstra prescribes varieties of activities; some of them are kāyika-karmāṇi, physical, some of them vācika-karmāṇi, verbal; some of them are mānasa-karmāṇi, mental; and in each karma, we have got choices also; so thus thousands of physical activities; thousands of verbal activities and thousands of mental activities. We can choose anyone that is suitable. If one is gr̥hastha-āśrama with lot of wealth; he can do enough sādhanās in which he can spend the wealth; and if a person is poor and incapable of spending money, then there are cheap sādhanās, "cheap"

sādhanaḥ which will not involve even a single paisa of expenditure, but still it can purify. And therefore according to one's own inclination; according to one's own resources; according to one's own facility; one has to do kāyika, vācika, mānasa-karmāṇi; to attain jñāna yōgyatā; this jñāna yōgyatā prāp̥thi is the first stage; which a gr̥hastha also should go through; which a sanyāsi also should go through. And having attained jñāna yōgyatā; fitness for spiritual-knowledge, thereafter one has to enter into jñāna-yōgaḥ that is the second-stage of sādhanā; which is the discovery of our own higher self.

We have two selfs as it were; one is the lower-inferior-relative-I-called-the-ego and the other higher-superior-absolute-I. The lower-I, or the ego is defined as the body-mind-complex, with the reflected consciousness; borrowed consciousness; chidābhāsa sahita kārya karaṇa saṅgātaḥ ahaṁkāra; the definition of ahaṁkāra; the body-mind-complex or the body-mind-sense-complex[sense organs are also included]; this complex with the reflected consciousness; this is called ego-I. This ego-I is kartha, ego-I is bhōktā; this ego-I has got sañcita karma; āgāmi karma; prārabdhaḥ karma; and this ego-I alone travels from lōkā to lōkā; body to body; this ego-I alone requires śrāddhā, tarpaṇa, and all of them are associated with the empirical-I.

And in the second-stage of spiritual-sādhanā what we want to do is to discover another superior-I which has no connection with the inferior-ego-relative-I and that-I alone we talked about in the second-chapter as the consciousness-principle, the caitanya-tatvam; otherwise called ātma tatvam.

And discovering that I is called jñāna-yōgaḥ; which is being discussed from verse No.13 of this chapter, up to verse No.21 and there I had discussed the nature of the higher-I in the second-chapter, which you have to recollect in this context.

What are the features we saw in the second-chapter; first we said that consciousness is an independent principle; which is not bound by the limitations of the body; remembering the example, exactly like the light principle, which pervades the hand, but which is independent of the hand. So thus my higher-nature is pure-caitanyam.

And then Kṛṣṇa pointed out that this consciousness is ēkam; bodies are many, minds are many, but the consciousness which pervades the body mind is ēkaḥ. Then Kṛṣṇa pointed out that this consciousness is therefore only sarvagataḥ; it is all pervading like space.

And then Kṛṣṇa pointed out that even when the physical body is destroyed; the consciousness will continue to exist; but it cannot transact or express because the body

is the medium for the expression of consciousness. Again remembering the light; when there is the hand, you can see the light reflected; when the hand is removed; the light continues to exist there; but you are not able to perceive that light. So thus consciousness is *ēkaḥ*; consciousness is *sarvagataḥ*; consciousness is *nityaḥ*; eternal.

And then Kṛṣṇa pointed out in the second-chapter that this consciousness is *nirvikāraḥ*, not subject to modification; again comparing the light itself, even when my hand is moving; the light does not move at all; the light has got a seeming movement, when the hand is moving; when I am folding my fingers or hand; the light does not get folded up. Similarly Kṛṣṇa said;

न जायते म्रियते वा कदाचिन्, नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

[na jāyatē mriyatē vā kadācit, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṁ purāṇō, na hanyatē hanyamānē śarīrē ॥ 2.20 ॥](#)

The reflecting medium body has got 6-fold modifications; like potential existence in the womb of the mother; the body has got birth; the body has got growth, body has got transformation, the body has got decay; body has got death; body has *ṣadvikāraḥ*; but the *caitanyaṁ* pervading the body is *nirvikāraḥ*.

And then Kṛṣṇa pointed out in the second-chapter, in fact all those ideas are reinforced in this portion. That is why I am connecting the 2nd and 5th chapter, that is why in the in the 2nd chapter verses No.12 to 25, I have very very elaborately discussed.

And then Kṛṣṇa pointed out that if consciousness cannot undergo any change, it cannot perform any action; because action involves change; and if I have to do physical action, the physical body will have to undergo change, it cannot be motionless. If verbal action is required; mouth has to undergo change or modification. That is we get tired after some time. Some people can speak for one hour; some people 2 hours; even those people after some time, they get tired; why because action involves movement; even mental activity requires movement in the form of thought movement. Therefore action is defined as *vikārātmakam-karma*; *chalanātmakam-karma*; action requires or presupposes movement, If consciousness is without modification, consciousness cannot do any action. Exactly like what: *ākāśa*; among the five elements, the space alone is all pervading; just as the all-pervading space cannot do any action; consciousness also cannot do. What actions space does; does space move from one place to another? Space does not do any action; cannot do any action. Why because space cannot move at all; even vibration is not possible for the space.

And therefore Kṛṣṇa says consciousness is akartā; you have to remember everything; ēkaḥ; sarvagathaḥ; nityaḥ; nirvikaraḥ; akartā; free from all actions. When I say action, neither good karmas nor bad karmas are there, for the higher-self. Then what about all our puṇya-pāpams; whenever we talk about our puṇya- pāpam, it is referring to which Self; not the higher self; but our inferior lower self.

And if ātma is akartā; natural consequence is it will be abhōkta also; because if karmas are not there; how can there be karma-phalam.

यह कर्ता भवति सह भोक्ता भवति ;यह कर्मणम् कर्ता भवति सह कर्म फलानम् भोक्ता भवति ।

yaha kartā bhavati saha bhōktā bhavati; yaha karmāṇam kartā bhavati saha karma phalānam bhōktā bhavati

தினை விதைத்தவன் தினை கொய்வான்; ஆத்மாவிக்கு தினை விதைக்கறதும் கிடையாது ; தினை கொய்யறதும் கிடையாது.

iṇai vitaittavaṇṇi tiṇai koyvāṇṇi; ātmāvikkū tiṇai vitaikkaṛatum kiṭaiyātu; tiṇai koyyaratum kiṭaiyātu.

the doer is the enjoyer.

And then Kṛṣṇa wants to say that the wise person is one who has owned up the higher self, as his real nature; and because of the constant claiming of the higher self, the ego has become an insignificant entity for him. Previously the ego appeared extremely important; and therefore as a kartā, I am obsessed with how many actions I have to do and I am getting old; time is not enough; I have also to do OT; Over time. So thus as a kartā, I am obsessed with the actions that I have to do; and anxious about the results that I will get; so thus ahaṁkāra appeared too big; but in the case of a wise-person; he learns to look at the ahaṁkāra from the mountain called ātma.

When you look at a coconut tree from the ground, it is too big; but when you look at the same tree from a mountain; it has become small; all your life's problems will appear very very big, if you study from ahaṁkāra standpoint; but you look at the same problem from the standpoint of ātma; all the problems, even the greatest problem will appear like a pin-prick; jñāni has not avoided the problems of ahaṁkāra; jñāni looks at his own ahaṁkāra from ātma's standpoint. If I am looking at the body from ahaṁkāra's standpoint, naturally I am worried about old age and death, and especially when I grow old, I am worried about the children; how they will survive without me; we think we are taking care of the children; in fact, the fact is without us they will be better off; so therefore, all these problems will appear so big; but when I shift my I from the body to ātma, this body to learn to look at objectively and this is one among the millions of

bodies; and billions of bodies have appeared and disappeared; nothing has happened to the creation; in fact, it is going perfectly well; giants have appeared and disappeared; what tragedy is going to happen; if one speck of dust disappears from the earth. So thus, the benefit of discovering the higher Self is I learn to look at the ahaṁkāra objectively. And therefore the karma, puṇya-pāpams, all of them become insignificant; just as the dream becomes insignificant after waking. Dream is very very powerful when we are in dream; but the dream becomes insignificant after waking.

And therefore what is the difference between jñāni and ajñāni. Jñāni is one who claims ātma as himself; ajñāni is one who claims ahaṁkāra as himself; ahaṁkāra means body-mind-complex as himself. Therefore in the Gīta, all the descriptions of jñāni are the descriptions of ātma. So jñāni is described in the form of ātma description, why because jñāni identifies with ātma.

All ajñāni's description will be description of ahaṁkāra, because ajñāni identifies with ahaṁkāra. Therefore what you are depends upon what you identify with. What you are depends upon what you identify with. Identify with your lower-self, you are saṁsāri; identify with your higher self, you are free; when, here and now. Therefore Kṛṣṇa in the 13th ślōkā points out jñāni has identified with Ātma. And since he has identified with ātma; he **does not say I-am-the-body**; but he **says I-am-in-the-body**, I am pervading the body, and I am blessing this body; and this body will disappear after sometime; but I, who am blessing the body, will not disappear and therefore where is the worry of death; therefore Kṛṣṇa says he enjoys his life. So sarvakarmāṇi mānasa sanyāsyā; so all these actions jñāni renounces by shifting the identification from the body to ātma; he does not renounce the action but he renounces his abhimāna on action; action renunciation is action abhimāna-renunciation.

So sarva karmāṇi-sanyasyā; he renounces and how does he do that; mānasa; here mānasa means jñānēna; by wisdom; and what is that wisdom; I am not the temporary lower-self, the body; I am the higher self, the ātma, iti akartru ātma vijñānāni sarva karmāṇi sanyasyā.

Vaśī; Vaśī means jñāni, who is a master; Swami. As a body, I am a slave because as body I am controlled by the external forces; as consciousness, I am the controller of the external forces. As the dream individual, I am the creature in the dream; after waking up I am the creator of the dream. So just shifting the I, makes a very big difference; and therefore, Vaśī, this master, this jñāni, sukham āstē, leads his life very comfortably. Other people may be worried about his bodily condition, but he is not worried about who will take care of me in my old age, in the last stage who will give me a drop of water; who

will put the rice in the mouth; who will do śrāddham for me; whether the children are there; there are children but there is no boy to do the karma; all these worries are from which standpoint; ahaṁkāra standpoint; ātma does not have all these; therefore sukham āstē, very very comfortable.

And if you ask him where are you, he says, navadvārē purē; puram means the physical body, the body is compared to a small kingdom; the physical body is compared to a small kingdom; and the skin, the outer skin is compared to the city walls; like the wall of China; which goes round China; so that it will protect the kingdom from the external attack. Similarly, we also have got a wall of protection; you know what is that wall; the very skin itself; and if all over the kingdom, walls are there, you cannot transact with the external world, therefore there should be what?; gateways for interaction with the outside world; and therefore the physical body has got navadvāraṇi, 9 gateways.

and what are the 9 gateways?; sapta śiṛṣanyani; 7 holes are there on the face for interaction; the śabdaḥ sparśaḥ, rūpa:, rasa:, gandhaḥ, sound, forms, smell, taste, and touch, from the external world enter the body city, through what gate?, the eyes, ears, etc. there are called entrance gate.

And we have got two gateways down below; for the removal of the waste from the body, the excretory holes are there; there are exit gate; some gates are entrance gate, one way traffic; the excretory organs only for excretion.

but there are certain two way gates also; what is that; mouth; when I am speaking, I am conveying my ideas to you; therefore ideas are coming from inside it is going out; exit gate; and when you eat food, what is happening; the very same mouth is functioning as entrance gate.

So thus body is a wonderful city; with a city wall; and 9 gates for interaction; and there are roads and roads; you know what are the roads; all the blood vessels are compared to the roads; there are highway roads, aorta; pulmonary artery, and since bigger roads are there; all the capillaries are bylanes; small streets; go the North Madras; Mylapore; we have got bigger roads; and we have got smaller roads, and often there is traffic jam also; blockage of the blood vessel; then you have to do some clearance; angiogram, angioplasty, bye-pass surgery; the flyovers. Similarly within the body also, what is bypass surgery; too much problem; blocked vessels; there are so many workers also; all the prāṇās are considered to be the workers in the body. And for this body city; who is the king; ātma is the king. As long as the jīvātma is there to bless the body; this body city is live and active. When the blessing is not available, the body cannot survive, even

for a few hours; even the dearest son, he has to come within a few days after the death; otherwise dispose of the body; why? Because the rāja is not there.

And therefore who is ātma? ātma is the rāja; and jñāni is identified with ātma; therefore we say jñāni is the master of his body. Therefore dēhi, the ātma, the jñāni, nava dvārē purē, in this body, he resides, he pervades and what action does he do, naiva kurvan; consciousness is akartā; does not do any action; so before the class; so many people are coming and going; there are setting up the chairs; spreading the carpet, etc. mike is kept, adjusting this, etc.; all these activities are going on; blessed by the light principle, the light itself does not do any action; what is the job of the light; illumines the action; but it is not involved in the action; this is called sākṣi-bhāvaḥ; and since the light only illumines, the light cannot get the good result of good action also, it does not have the bad results also, in the light a doctor may do a surgery and save a person; in the same light, another pickpocket, pick the pocket, but the light does not have the puṇyam of the surgery; light does not have the pāpam of the picking the pocket, but both puṇya karma and pāpa karma took place when, in the presence of the light; light is required but light is not involved; akartṛtvē sati prakāśatvam sākṣitvam. So illumining something without involvement is called sākṣi bhāva; jñāni remains as a sākṣi.

And not only he does not do action; na kārayan; because action is two-fold, one is direct action; another is indirect action. What do you mean indirect action; instigating another one to do action is called indirect action; direct action, the one who has is called kartā; the one who does indirect action is called kārayitā; the instigator. In any criminal action, not only the actor has got crime; if there is somebody who has instigated that, the instigator also will have to take the punishment; because nowadays they say, there are gūndās who can be employed; their job is crime; even up to killing; and suppose somebody pays the criminal to do the crime, not only the criminal is doing the crime; the one who has instigated him, he also is tainted by the crime.

Now the question is ātma may not be doing any action; thus ātma instigates one to do action; if ātma is the instigator, every criminal will say what; I did not do that; the ātma inside made me do it; like people saying, எல்லாம் பகவான் செயல் ellām Bhagavān śēyal; it is a terrible argument, if it is not properly understood; people say we are only puppets; we do not do anything; every action is done by Bhagavān; you know what is the consequence of such an approach; and if we are instrument; and Bhagavān is doing action through us, for all the crimes, who will incur pāpam; the instrument or the user of the instrument; so if a person kills someone with a knife; knife is never punished; the instrument is never punished; the one who has used the instrument alone is punished.

Similarly if you say Bhagavān instigates me to do all these things; or ātma does, ātma will have puṇyam and pāpam.

Therefore Kṛṣṇa says do not blame ātma; do not blame Bhagavān, ātma na kārayan; it does not instigate also. Ātma does not ask a criminal to do a crime; and ātma does not ask a saint to do a noble action; ātma is simply present as the witness, exactly like what, light. Light will illumine; if we have good thinking, in the light we will do good action; but if our mind is not good; we will do bad actions in the same light; goodness and badness belongs to the lower-I; the higher I does not have either goodness or badness; अन्यत्र anyatra dharmāt anyatra adharmāt; ātma does not have puṇyam also; pāpam also; therefore naiva kurvan; na kārayan āstē.

Verse 5.14

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥५.१४॥

na kartṛtvam na karmāṇi lōkasyasṛjatiprabhuḥ |
na karmaphalasamyōgam svabhāvastu pravartatē || 5.14 ||

प्रभुः prabhuḥ **The Lord** सृजति sṛjati **for the world** न na **neither** कर्तृत्वम् kartṛtvam **agency**
न na **nor** कर्माणि karmāṇi **actions** न na **not** कर्मफलसंयोगम् karmapala-samyōgaḥam **union**
with the fruits of actions, लोकस्य lōkasya **creates** तु tu **but** स्वभावः svabhāvaḥ (**Nature**)
universal ignorance प्रवर्तते pravartatē **leads to action**.

14. The Ātma creates neither doership nor objects. Nor contact with the results of actions for the people. But Māya operates.

In chanting also, there are rules for chanting; so lōkasyasṛjati prabhuḥ is there; some people chant it as lōkasya sṛjati prabhuḥ; that is not correct. after lōkasya gap should not be there; similarly secondline, svabhāvastu pravartatē; they chant without gap here; that is also wrong; here svabhāvastu pravartatē; gap should be given; how do you know where to give the gap and where not to give the gap; either you should learn the rules; or you should learn to chant from someone. The rule is when a short vowel is followed by a double consonant, there should be a gap; when a short vowel is followed by a single consonant, there should not be gap. Look at the first line; lōkasyasṛjatiprabhuḥ; lōkasya has got short vowel; vowel consonant, we all learned; the lōkasya, ending vowel is there; अ a is a short vowel; it is followed by सृ sṛ, is a double consonant? sṛi made is made of स sra and रु ru, sa is a consonant, ru is a vowel; so sru comes under consonant plus a vowel; therefore it is only a single consonant; therefore you should read lōkasyasṛjathi prabhuḥ; that is right; what is wrong; lōkasya sṛjathi parbhuh. Are you able to make the difference? lōkasyasṛjatiprabhuḥ is the right reading.

Now coming to the second line, svabhavasthu, it is ending in the vowel short उ 'u'; and it is followed by प्र pra; pra is a single consonant or a double constant? The previous one sru, it is sa plus ru, which is vowel; whereas pra when you say, it consists of pa प plus रा र plus अ ah; it is not पा pa plus रु ru. The रु ru vowel, it is प्र pra which is a constant; रु ru is a vowel; रा ra is a consonant; one should know the difference between रु ru and रा rah; रु ru is a vowel; रा rah is a consonant; therefore, pra is a double consonant; and since pra is a double consonant; after the vowel, you have to give a gap; therefore what is the right chanting; svabhāvastu pravartatē; and what is wrong chanting; svabhāvastupravartatē.

This you have to observe throughout. Where short vowel; where conjunct consonant; double consonant is called conjunct consonant. In Sānskrīt just as in English, pronunciation rules are there; for many 'pronunciation' itself is a problem; they will say pronunciation; there is no pronunciation; it is pronunciation; pronounce is the verb; the noun is not pronunciation; it is pronunciation; it is n.. u.. n..; like English rules; but in English rules are arbitrary; in Sānskrīt they are systematic and logical; therefore if you do not observe those rules, what you do is when I chant, very clearly listen; and then exactly reproduce lōkasya-srjati-prabhuh; lōkasya-srjati-prabhuh; Ok. That is aside.

Now let us come to the topic. Kṛṣṇa says ātma does not produce anything at all; prabhuh; prabhuh; means ātma; which means master; so prabhuh, the ātma; na srjati; does not create anything; and what are those things; kartṛtvam; doership. so the body has got natural doership; mind has got natural doership or technically ahaṁkāra has got natural doership; ātma is not responsible; exactly like what Kṛṣṇa will explain that in the 2nd line; there we will see; the doership is not created by ātma; karmāṇi na srjati; even the objects of action, the ātma does not produce; ātma does not produce the karta; ātma does not produce the karma; and na karma-phalam sanyōgaḥam; ātma does not produce the interaction between karta and karma-phalam; it does not produce karta; it does not produce karma, it does not produce karma-phalam; and it does not produce the interaction or association between kartā and karma-phalam. In short, ātma does not do anything. Na karma-phala samyōgam.

OK; if ātma does not do anything; how come all these are doing actions; who is responsible for all these actions. Kṛṣṇa says svabhāvastu pravartatē; it is the innate nature of the body to be active; it is the innate nature of the mind to be active; ātma does not do; exactly like electricity blesses all the gadgets generally; electricity does not ask the radio to produce sound; electricity does not ask the fan to rotate; electricity blesses all of them; if the fan rotates, it is inbuilt nature of the fan which has the potentiality to rotate; it is the inbuilt nature of the radio to being out the audio; it is the inbuilt nature

of the television to do its function; functions are not determined by the ātma; functions are the innate nature of the gadget; it just blesses.

Similarly here also, the mind does its activities; the senses do their activities; the body does its activities; ātma is only a witness. Again remember the example of light; light remaining the same, a criminal does a criminal action; a saint does a saintly action; light is not responsible for the saintliness of the saint; or the criminality of the criminal. Therefore do not blame the light; at the same time, do not say, light is not required because in the presence of light alone, they can do their respective actions; so svabhāvastu pravartatē.

Verse 5.15

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

na"dattē kasyacit pāpām na caiva sukṛtaṁ vibhuḥ |
ajñānēna"vṛtaṁ jñānaṁ tēna muhyanti jantavaḥ || 5.15 ||

विभुः vibhuḥ **The Ātma** आदत्ते ādattē **takes** न पापम् na pāpam **neither the pāpam** न च एव सुकृतम् na ca ēva sukṛtam **nor the puṇyam** कस्यचित् kasyacit **of any one** ज्ञानम् jñānam **discrimination** आवृतम् āvṛtaṁ **is veiled** अज्ञानेन ajñānēna **by ignorance** तेन tēna **hence** जन्तवः jantavaḥ **the beings** मुह्यन्ति muhyanti **are deluded**.

15. The Ātma takes neither the pāpam nor the puṇyam of anyone. Discrimination is veiled by ignorance. Hence the beings are deluded.

So in the previous verses, Kṛṣṇa said ātma is akārtha; and akārayitha; neither ātma is a doer; nor is ātma an instigator. Now in this verse Kṛṣṇa says therefore only ātma is abhōkta ; it does not have any puṇyam or pāpam;

न पुण्यं न पापं न सौख्यं न दुःखं
न मंत्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ४ ॥

na puṇyam na pāpam na saukhyam na duḥkham
na maṁtrō na tīrtham na vēda na yajñāḥ |
aham bhōjanaṁ naiva bhōjyam na bhōktā
cidānaṁdarūpaḥ śivō:'ham śivō:'ham ॥ 4 ॥

Na puṇyam na pāpam; aham bhōjanaṁ naiva bhōjyam na bhōktā. If I am none of them who am I? Cidānaṁdarūpaḥ śivō:'ham śivō:'ham. Therefore Kṛṣṇa says kasyacit pāpam na ādattē; ātma does not take any pāpam done by anyone.

Then what about puṇyaṁ; our nature is what; we will say we do not want pāpam; puṇyaṁ is OK. but here Kṛṣṇa says na ca ēva sukṛtam; nor does ātma incur or acquire any puṇyaṁ; vibhuḥ; vibhuḥ is the name of ātma; vibhuḥ is the all-pervading one; ātma asanga svarupaḥ ākāśavat; just as the space does not get wet when there is rain, the space does not get burned when there is fire; in the same way, the space like consciousness is not tainted by pāpam also; and it is not improved by puṇyaṁ also.

So then we may get a very big doubt; now this seems to be a very convenient teaching; so it seems a criminal did a very big crime; and then ran away; and then the police caught the criminal and he was tried in the court; and before passing the verdict; the criminal quoted this slōkam; I do not do any karma; I do not do any puṇya karma or pāpa karma; I have not killed anyone at all; and therefore I should not be given any punishment; in my presence the body only did the action; do not punish me. So this is called the devil quoting the scriptures; and fortunately the judge also was well learned in the Gīta. So therefore judge also said; yes; it is very true; you are the ātma; you are akartā; abhōktā; you have not done any pāpam at all; therefore you do not require any imprisonment; and you cannot be imprisoned also; because you are all pervading; in your presence the body did the crime and therefore I am imprisoning the body. So will you be able to accept that.

If you are able to withdraw from the body when a wrong action is done; you should be able to withdraw from the body when the body suffers the result of wrong action; when you are doing karma, you are saying that you are not the body, and when the body suffers, if you say that you are the body, then it is a problem. Either identify with the body throughout or dis-identify from the body throughout; partial identification is dangerous philosophy. Therefore, at the body level karma is there, karma-phalam is there, and therefore laws of karma will function. Therefore at the body level, I have to be dharmic; but I have to own up my punya pāpa athītha svarupam; at the level of the ātma; therefore we should not mix up the higher self and the lower self.

And therefore here Kṛṣṇā is talking about from ātma angle; I am akartā, abhōkta ; then why do people suffer; what is the cause of all suffering; Kṛṣṇa says the cause of suffering is dēha abhimāna; the bodily identification; the ahamkāra identification; to remember the third chapter, ahaṅkāravimūḍhātmā kartā'hamiti manyatē || 3.27 || .

It is dēha abhimāna which is the cause of all the problems; and why is there dēha abhimāna; body identification. Because of the ignorance of the higher-nature; when I do not know my superior Self, I identify with my inferior self. Therefore Kṛṣṇa says ajñānēna avrutham jñānam; because of the ignorance of the higher-nature; all the jīvas are

suffering. So from this it is very clear that our basic problem is ajñānam. And if ajñānam is the problem; what is the solution. There is only one solution; jñānam; that is going to be talked about, which we will see in the next class.

Hari Om

074 CHAPTER 05, VERSES 15-17

ॐ

After talking about karma-yōga as the first stage of sādhanas, now Lord Kṛṣṇa is talking about jñāna-yōga, as the second stage of sādhanas. In karma-yōga-sādhanas, we have something to do and in jñāna-yōga-sādhanas, we have something to know. We should know the difference very clearly. And when I talk about jñānam, we should remember, it is only the knowledge of ātma. In vēdāntic context, whenever we talk about jñānam, it means jīvātma-paramātma aikya-jñānam.

Before doing karma-yōga; also we have to take the knowledge of karma-yōga. Karma-yōga also requires knowledge; knowledge about karma; knowledge about karma-phala; and knowledge about the attitude with which we have to do the action. Therefore karma-yōga also presupposes knowledge but that knowledge is not ātma-jñānam. Therefore the knowledge that is required for karma-yōga is not the ātma-jñānam. For karma-yōga we do not discuss the nature of ātma; we do not discuss the nature of Brahman, we do not discuss the aikyaṁ between jīvātma and paramātma. And therefore that knowledge we are not discussing here.

First we have to gain the knowledge about karma-yōga; which is not ātma jñānam. Having gained the knowledge about karma-yōga we have to practice karma-yōga, because gaining the knowledge about karma-yōga will not liberate us. After gaining the knowledge about karma-yōga, we have to practice karma-yōga and purify the mind. And after purifying the mind, we have to gain the knowledge of ātma, that particular knowledge alone is liberating knowledge. And therefore whenever we talk about jñānam in the context of Gīta; you should remember, it is only one particular knowledge and that is advaita jñānam; jīvātma-paramātma aikya-jñānam. All the other forms of knowledge, we do not call knowledge; that we should very clearly remember and that jīvātma-paramātma aikya-jñānam is discussed from verse No.13 up to verse No.21.

Here Kṛṣṇa talked about higher-nature, known as ātma, which is different from the physical body; which is different from the mind; which is otherwise known as ego. Ahaṁkāra-vyatirikta ātma-jñānam. Ahaṁkāra is our lower self and ātma is our higher

self; about that ātma, Kṛṣṇa talked about till now; na''dattē kasyacit pāpāṁ na caiva sukṛtaṁ vibhuḥ; this higher-nature is akartā; this higher-nature is abōktā; and therefore it is free from puṇyāṁ and pāpam and therefore it is free from saṁsāra; and having talked about the higher-nature, Kṛṣṇa says all our problems are because of the ignorance of this higher-nature. Like a person who is suffering in dream; he has lost all his money in dream; and he is wandering on the street; without food and he is also harassed by other people; to get out of the dream suffering, he has to do only one thing; what is that?: wake up to know that: I am comfortable lying down in an air-conditioned room; where power is there; this is to be added! Where electricity is there: I do not have any problem. So the dream suffering belongs to the unreal lower self, the waker is my higher-nature, which is free from all suffering. And from vēdāntic angle, the waker himself is lower self, compared to which we have got still a higher self, which is identical with Īśvara himself. Śankarācārya tells in his Maniṣa pañcakam:

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।

[brahmaivāhamidaṁ jagacca sakalaṁ cinmātravistāritaṁ
sarvaṁ caitadavidyayā triguṇayā:'śēṣaṁ mayā kalpitam |](#)

I am that paraṁ-brahma, which has created this whole universe and which has created this small physical body also; and having created this world and the body, I have chosen to come down and identify with this body to play a drama; in fact, we are all avathārams of Lord; we have created this world and this body; and we have chosen to identify with the body and play a drama; but what has happened is, the drama has become damn serious; and it has become so serious that we have even forgotten the fact, that we alone are responsible for all this drama; like a person suffering in dream has forgotten this fact, that I the waker has created this dream; and that is why in Kathōpaniṣad, we will be seeing the ācārya says; uttiṣṭatā jāgratā; (how long are you going to sleep, how long are you going to suffer in this nightmarish saṁsāra?) Please wake up; and what is our nature, we generally do not wake up; even if we walk up, as we do when we were children, we walk up and roll to the other side and again continue to sleep. Some people get up, sit, drink coffee, bed coffee, without brushing the teeth in yesterday's account, and again lie down and sleep. Similarly, in every vēdānta class, we wake up and thereafterwards, we again go to sleep and therefore Kṛṣṇa says; ajñānēna āvṛtam jñānam.

All our problems are because of the ignorance of our higher-nature; so ajñānēna āvṛtam jñānam; jñānam means knowledge; knowledge of what, knowledge of our own higher-nature; and because of this self-ignorance, jantavaḥ muhyanti; Kṛṣṇa does not want to

call us even human being; Kṛṣṇa says jantavaḥ muhyanti; you know what is a jantuḥ; an animal is called jantuḥ; and Kṛṣṇa calls us all of us jantuḥ; and what is the derivation of the word jantuḥ; punaḥ punaḥ jāyatē iti jantuḥ; the one which is subject to repeated janma is jantuḥ; and when I am identified with body I have got punarapi jananam and therefore an ignorant human being is jantuḥ only; whereas wise person is no more a jantuḥ; because wise person does not say I am subject to birth; what does he say:

न जायते म्रियते वा कदाचिन्, नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

[na jāyatē mriyatē vā kadācit, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yampurāṇō, na hanyatē hanyamānē śarīrē ॥ 2.20 ॥](#)

I am not a jantuḥ, subject to birth and death; I am ajaḥ; janma rahitham brahma; and therefore all our problems are because of self-ignorance. So this verse is a very important verse; because here Kṛṣṇa gives the diagnosis for our saṁsāra rōgaḥ. So because of the ignorance, jantavaḥ muhyanti; they are deluded, because once I am identified with the body, identification is one but the consequences are many. Just to see a few consequences:

First consequence is: I become a finite entity; so spacially finite; and therefore I have an eagerness to travel all over; I have to see this, see that; world tour I have to go; Niagara I have seen; Eiffel tower I have to see; therefore inordinate greed to travel; because I feel spacially finite.

Then time-wise also I am finite; when I mistake myself as the body; and I do not accept my time-wise infinitude; I do not want to die. I want to survive. And that is why even those people, it seems a person had written to the doctor and family members; if I get an incurable disease, please do not treat me; he has given permission and it was written; but before taking any action; the family members and doctors once again asked this person; would you like to survive, would you like to have a treatment; or would you like to die; then he changed his opinion and said; I would like to live; now he says; do not treat me; I do not mind dying; but when actually time comes; one more day, one more day; last grandson's thread ceremony is coming and I would like to see with my eyes. And once that is over, something else will come; because nobody wants mortality. Therefore identification with body leads to spacial limitation; timewise limitation; and thereafter so many other problems also; Therefore Kṛṣṇa calls all of them as mōhaḥ; delusions galore; and therefore jantavaḥ muhyanti; saṁsāram anubhavanthi.

Now the question is what is the solution; diagnosis over; now what is the course of treatment; what antibiotics should be taken; what surgery should be done; that is going

to be given in the next verse, which is also an important verse. 15 and 16 are important. I will tell you why it is important later.

Verse 5.16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥५.१६॥

jñānēna tu tadajñānaṁ yēṣāṁ nāśitamātmanah |
tēṣāmādityavajjñānaṁ prakāśayati tatparam || 5.16 ||

तु tu **however** ज्ञानं प्रकाशयति – **knowledge illumines** jñānaṁ prakāśayati **तत् परम्** tat paraṁ **that supreme (Ātma), आदित्यवत्** ādityavat **like the sun** तेषाम् tēṣāṁ **for those** येषाम् yēṣāṁ **whose** तद् अज्ञानम् आत्मनः tad ajñānam ātmanah **ignorance of the Ātma** नाशितम् nāśitam **is destroyed** ज्ञानेन jñānēna **by knowledge**.

16. However, knowledge illumines that supreme (Ātma) like the Sun for those, whose ignorance of the Ātma is destroyed by Knowledge.

The solution is going to be talked about. In the previous verse Kṛṣṇa said that ignorance is the root cause; ajñānēna āvṛtam jñānam. Now if ignorance is the cause of problem, then what should be the solution; the ignorance must be removed. If a particular germ in water has caused the stomach upset, if certain bacteria are responsible for a particular disease; what is the solution; that particular bacterium should be destroyed; for that only they have antibiotics. If ignorance is the bacteria; then we should find out a medicine to destroy ignorance.

And which antibiotic will destroy ignorance-bacteria? There is only one medicine and that is jñānam. Ignorance can be destroyed only by jñānam. Śankarācārya gives the example, just as darkness can be removed only by light. Suppose a person asks a question; there are how many methods to remove darkness; how many methods are there to remove darkness? Suppose somebody comes and tells; by sweeping you can remove darkness; and another person comes and tells; do yōgāsana in the dark room; another person says do meditation in the dark room; and another person says chant Viṣṇu sahasranāma in the dark room; with due respect to all these activities, in practice, none of them can remove darkness; because there is only one thing that is opposite to darkness and that is light; Śankarācārya tells this beautifully in Ātma Bodha:

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥३॥

avirōdhitayā karma nāvidyāṁ vinivartayēt |
vidyāvīdyāṁ nihantyēva tējastimirasaṅghavat ||3||

What a beautiful verse. It says action is not opposed to ignorance; and therefore action cannot destroy ignorance. Any ignorance. Suppose I have physics-ignorance. To remove physics-ignorance, I do daily one hour walk in the college; science college; and another person says: No No No; you should do aṣṭottara arcana to the physics professor. Physics professoraya Namaḥ! Will your ignorance go? Remember pūja is a karma; arcana is a karma, upāsana is a karma; pradakṣiṇam is a karma; all those karmas have got their own results; we do not say they are useless; all of them have got their own results; but the result cannot be destruction of ignorance.

If I want to destroy physics ignorance, what should I do; I have to study physics. There is no other means. Therefore Śankarācārya says, karma avidhyāyām na nivartatē; you may be doing loukika-karma; you may be doing vaidika-karma; People say, Swamiji I get up 3 o' clock in the morning, I go to the temple, I do pārayaṇam; and I do sandhyāvandana, I do brahma-yajña; we do not say that they are bad, they are excellent; but they cannot remove ignorance problem. Then what can they do; they can purify the mind; you have to attain knowledge to remove ignorance.

Now tell me how many paths are there for mōkṣa? Only four? Two or one? If ignorance is saṃsāra-kāraṇam, mōkṣa can only be one path, which is not a path, that path is jñāna-mārga ēva.

So karma-yōga leads to liberation; bhakthi-yōga leads to liberation; rāja yōga leads to liberation; all these things are not acceptable to Kṛṣṇa, not acceptable to vēda also. **This many path philosophy is not vēdic.** There are many paths to purify the mind; that is the confusion; there are many paths to purify the mind; but there is only one path to liberation. That is why beautifully puruṣa sūktham says:

तमेवं विद्वानमृत इह भवति । नान्य पन्था विद्यतेऽयनाय

[tamēvaṃ vidvānamṛta iha bhavati | nānya panthā vidyatē:'yanāya](#)

There are not many mārgas to mōkṣa; tamēvaṃ vidvān, vidvān means jñāni; jñānam alone liberates. And therefore Kṛṣṇa says here: jñānēna tad ajñānam nāśitam; knowledge alone destroys that ignorance.

Now the question is which knowledge; that is also important; any knowledge cannot destroy any ignorance; any knowledge cannot destroy any ignorance; a particular-knowledge can destroy only a particular-ignorance; physics-knowledge can destroy chemistry-ignorance? Physics-knowledge can destroy physics-ignorance; chemistry-knowledge can destroy chemistry-ignorance; but none of them can destroy Self-ignorance. He might be a PhD. in physics and chemistry but as far as self-knowledge is

concerned, vādānta calls him an **educated-ignorant person**; other people are **illiterate-ignorant people**; these people are educated-ignorant people. And therefore Kṛṣṇa very carefully uses the word ātmanaḥ, jñānēna ātmanaḥ ajñānam nāśitam; **through self-knowledge alone self-ignorance is destroyed**.

Now the next question is how to get self-knowledge? How to get self-knowledge? For this question, Kṛṣṇa does not give an answer here, because he has already given the answer in the fourth chapter; and he expects us to remember. If you do not remember, I will remind you. In the fourth chapter, 34th verse Kṛṣṇa said:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४-३४ ||

[tadviddhi praṇipātēna paripraśnēna sēvayā |
upadēkṣyanti tē jñānam jñāninastattvadarśinaḥ || 4.34 ||](#)

So what is the method of getting the knowledge; I have told you several times; systematic consistent study of the vādāntic scriptures for a length of time, under the guidance of a competent ācārya. The systematic and consistent study of the vādāntic scriptures for a length of time, under the guidance of a competent ācārya is called jñāna-yōga. By that method one should gain self-knowledge.

Then what will happen; what will that knowledge do; Kṛṣṇa says: tēṣām; for those wise people, jñānam tat parām prakāśayati. So the knowledge will reveal their own higher-nature for themselves. So just as a torchlight will reveal an object; similarly, self-knowledge will reveal for me, my own higher-nature; and a wonderful higher-nature. So if it is going to be a miserable nature; better not to hear; but here it is going to reveal a nature: you are śudda svarūpaḥ; you are ever pure; that is the fact; and you are ever secure; that is the fact; you are ever full and complete; that is the fact; you need not depend upon any blessed one to be comfortable. In fact, whatever wonderful things you seek in life; they all are within you; do you seek love; you are embodiment of love; in fact you need not get from anyone; you can freely give love; without the worry of exhausting; go on giving; and suppose the other person says: I do not love you. I can happily say that is your problem; still I love you; and not one person but to everyone in the world.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च |
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी || १२-१३ ||

[advēṣṭā sarvabhūtānāṃ maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī || 12.13 ||](#)

This wonderful Self you are; that higher Self, the self-knowledge will reveal.

And like what? Kṛṣṇa gives an example; ādityavat; like the Sun. Imagine you are walking on the road, in the early morning before sunrise; all over there is darkness; and since the place is not well illumined and especially you are walking in Madras, where you do not know where there is hole; whether it is flyover hole; manhole, for electricity, for water, for this, for that, how, because the road is not lit up, I fall and suffer; and imagine when the sun rises, the whole place is so bright, that I do not fall at all. Similarly, because of inner darkness, I am falling everywhere during my life's journey. For the wise man, the whole road is lit up; that there is no question of falling down. By falling down I mean figurative falling, in the form of anxiety, tension; worry; there is no fall at all; because the life is well lit up.

Verse 5.17

तद् बुद्धयस्तदात्मानः तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥५.१७॥

[tadbuddhayastadātmānastanniṣṭhāstatparāyaṇāḥ |](#)
[gacchantyapunarāvṛttim jñānanirdhūtakalmaṣāḥ || 5.17 ||](#)

तद्बुद्धयः tadbuddhayaḥ **those who have the knowledge of that (Brahman), तदात्मानः** tadātmānaḥ **who have that (Brahman) as the Ātma तन्निष्ठाः** tanniṣṭhāḥ **who are established in that (Brahman), तत्परायणाः** tatparāyaṇāḥ – **who have that Brahman as the supreme goal, ज्ञाननिर्धूतकल्मषाः** jñānanirdhūtakalmaṣāḥ **and whose impurities are completely destroyed by knowledge गच्छन्ति** gacchanti **attain अपुनरावृत्तिम्** apunarāvṛttim **the goal of non-return.**

17. Those who the knowledge of that (Brahman,) who have that (Brahman) as the Ātma, who are established in that (Brahman,) who have that (Brahman) as the supreme goal, and whose impurities are completely destroyed by knowledge attain the goal of non-return.

Another beautiful verse. In fact all these verses are nice from 13 to 21. In this verse, Kṛṣṇa talks about various stages of sādhanas; that a person has to go through from the L.KG of spirituality. So I will rearrange the words for the sake of convenience so that we will get a chronological order of various stages.

What is first stage? Tat parāyaṇāḥ. Tatparāyaṇāḥ; tat means what; my own higher self; independent self is parāyaṇāḥ; parāyaṇāḥ means the ultimate goal of my life; so now I am the lower self-ego the ahaṁkāraḥ; and what is problem with ahaṁkāraḥ; it depends upon various external factors to be happy and secure; so anybody can upset me; every relationship is subject to strain and problem, because I cannot control the behaviour of the other person; and the other person's behaviour upsets me. I do not know why my husband is like that; wife is like that; I do not know how and why my children are like

that; and as the family expands, the number of people that can disturb me goes on increasing; that is why somebody nicely said: **sarvaṃ paravaśaṃ duḥkhaṃ; dependence on external factors is unhappiness** because all the time I have to keep on adjusting other people, changing other people and then sometimes they call Swamiji also to their house to change their children. In the name of bhikṣa, they call and then indirectly ask questions keeping the child. It is not that they want to know; they want to correct the son; when they tell, the boy is not listening; so put everything through Swamiji. And the son is intelligent: therefore he says “Amma do not try to influence me indirectly”. Therefore all the time we are struggling to change other members; change situations; constant adjustment of the knobs of the world; and at the age of 90, I come to know that I cannot change the people. What a miserable life?; and therefore, the intelligent attitude is what: **I should be happy and secure; not because of external conditions, I should be happy, fulfilled and secure, in spite of external conditions: That is called the inner freedom.** In fact, this inner free self is called mōkṣa; this independence is called Brahman. **Do not think mōkṣa is going to forest; or mōkṣa is some event happening after death; mōkṣa is the capacity to be comfortable even when the situations are not to my expectations.** And therefore the advantage is I am not afraid of my future. Because I am ready for any type of future, because I know that future cannot influence my pūrṇata; as Kṛṣṇa said in the second-chapter:

आपूर्यमाणमचलप्रतिष्ठं, समुद्रमापः प्रविशन्ति यद्वत् |
तद्वत्कामा यं प्रविशन्ति सर्वे, स शान्तिमाप्नोति न कामकामी || २-७० ||

[Āpūryamāṇamacalapratiṣṭham, samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṃ praviśanti sarvā, sa śāntimāpnōti na kāmakāmī || 2.70 ||](#)

The ocean does not depend upon the rivers for its fullness; and if the rivers are going to claim that I am adding water to you; what will the ocean do?, suppose the rivers Kāvēri, Gaṅgā, Yamuna etc. it goes and tells the ocean, I am supplying water to you; what will the ocean do; it would not even answer; because the ocean knows the river is not supplying water to the ocean. On the other hand, it is the other way round; ocean water alone gets evaporated and it again pours down as rain and the rainy waters accumulated become the river. So just as the ocean is full; whether the rivers flow or not; and whatever be the quality of river also, Gaṅgā also merges, our coovam also merges. And what is my full self? I am like the ocean; experiences are like the rivers. Wonderful experiences come; and terrible experiences come; experiences do not come at all; like ocean aham ever pūrṇaḥ. What a wonderful state of mind it should be!

So once I clearly understand the glory of that freedom; thereafterwards, the effort in my life will be, not to change the world; my struggle to change the world, my struggle to

change the people, I will drop. And my aim will be: struggle to change myself; what type of change, from the dependent-lower-self; I want to discover the independent-higher-self. And once my struggle is to transform myself, I have become a **spiritual-seeker**. Until then, I am only a **material-groper**, you know groping, doing something without knowing what to do; I am only a materialistic groper, not knowing what to do for peace of mind; but once I have known that self-transformation is required, I have become what; Tat parāyaṇāḥ. I have got direction in my life.

So what do I want now? Not that I want to change my wife, children or grandchildren or governments, I want to change myself; and once I attempt that, then what is the next stage; tadbuddhayaḥ, I come to the scriptures which talk about my higher-independent-self and therefore I come to know that paramātmā, that higher-nature of mind; buddhi means here jñānam; tat buddhiḥ means ātma-jñānam. In between stages Kṛṣṇa slips karma-yōga etc. we have to supply, Kṛṣṇa wants to give a broad outline and therefore He skips karma-yōga and comes to jñāna-yōga. In jñāna-yōga what do I discover? I discover my higher-nature; tat buddhayaḥ means ātma-jñāninaḥ; so this is the next stage.

Then what is the next stage of sādhanas? Even after knowing my higher-self, I do not identify with that higher-self; I continue to identify with my lower-egoistic-self only; because I have fallen in love with my individuality; I as a father, I as a husband, I as a grandfather, I have got so much identification with my body-mind-complex, that I do not want to give it up. Like the slum people, even if government provides them better houses, you know what do they do; the better houses are given out for rent; and they come back the same slum. And the bonded labourers are rescued by the Government; and they are put in some rescue homes or so; and within a month or few weeks, you know what they do; they give up that rescue home and go back to the same old place, where they were bonded labourers. We were under the control of British for a few hundred years and when some of the freedom fighters wanted freedom; many of the Indians resisted that and they said: why all that: let them rule itself; Even now there are some people of the older generation; who feel British rule is better; When I am controlled by someone, after some time, that slavery itself, I get addicted to and therefore I continue to be the ahaṁkāra. This is called vāsana; dēhātma vāsana. And therefore what do I say; I am saṁsāri; and I have got a higher self and that ātma is liberated; I am asamsāri. Now after coming to the class, Swamiji I come to know that I have got a higher self; as if it is somewhere up, and that is liberated. What is the use? So therefore comes the next sādhana.

What is the next sādhanā? I have to train myself to switch my identification from the lower individuality, the father-I, the wife-I, the mother-I, the husband-I, all these the MA-I, the B.Sc.-I, Phd-I, all these are egoistic-I's. In fact we go to one more extent and say even the devotee-I is an ego. And I am a great devotee; I have given so much land to the Lord; and some people have got I am a sanyāsi-I; that is a still bigger ego; all of you grihasthās should do namaskārams to me. Of all the four āśramas, sanyāsa-āśrama is supposed to be greatest āśrama, I have renounced everything. The śāstra says you have renounced everything, but you have not renounced the notion that 'I have renounced everything'. Therefore śāstra says:

त्यज धर्म-अधर्मच । उभे सत्यानृते त्यजा ॥
उभे सच्यानृते त्यक्त्वा । येन त्यजति तत् त्यज ॥

[tyaja dharma-adharmamca | ubhē satyānṛtetyajā ||](#)
[ubhē sacyānṛtetyaktvā | yē na tyajati tat tyaja ||](#)

After renouncing everything, the abhimāna that 'I am a great renouncer', that abhimāna also you renounce; but it is not that easy. I have finished Gīta; another ego; I have finished Brahmasūtra also; another ego. So that ego is very very powerful. Even though you constantly say Eee go, (old E, in English means You) E go, repeatedly you say, it will not easily go; therefore comes the practice of shifting the I from the relative-I to the absolute-Brahman-I.

In fact, this takes the longest time. Knowing about the higher self is easy; but dropping the abhimāna with the lower self is not that easy. And therefore Kṛṣṇa says tat ātmanaḥ; tat ātmanaḥ means identifying with the higher self. And in fact, in the traditional stages of sādhanas, sanyāsa-āśrama is only to facilitate this disidentification. It is only to facilitate because, when a person takes sanyāsa, he cuts off all the relationships, because every relationship invokes a corresponding ego; So wife invokes husband-ego; son invokes parent-ego; parent invokes son-ego; every relationship invokes an ego; And therefore in sanyāsa-āśrama; says; Asaṅgōham; Asaṅgōham. Then thereafter also sanyāsi-ego, guru-ego; śiṣyā-ego; they all are there; all of them have to be dropped; any personality is saṁsāra. And therefore tātmanaḥ means identify with the higher self; and the higher self is father or mother?

न ताता न माता ,न गुरुर् नैव शिष्य ;न बन्धुः न मित्रम्

[na tātā na mātā, na gurur naiva śiṣya; na bandhuḥ na mitram](#)

Nothing is there; that is all from the standpoint of the body; but that does not mean you go home today and tell your wife: that you are no more wife or husband; do not tell at all that; as it is problem; so having understood the higher-nature, you decide to play the

role of a husband; you decide to play the role of a wife; role of a brother; convert every action into role-playing; this is called nidhidhyāsanam. So morning I should remember all my activities are role-playing; and night I should again remind myself that all these are role playing; so this is called nidhidhyāsanam; tat ātmanaḥ.

So then the next and final stage is tanniṣṭhāḥ; so once a person deliberately practices this; Śankarācārya has written many slōkās to assist this process; they are all called nidhidhyāsana slōkās;

मनोबुद्ध्यहंकारचित्तानि नाहं, न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः, चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

[manōbuddhyahamkāracittāni nāhaṁ, na ca śrōtrajivhē na ca ghrāṇanētrē ।
na ca vyōmabhūmiḥ na tējō na vāyuḥ, cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham ॥ 1 ॥](#)

न मे द्वेषरागौ न मे लोभमोहौ, मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः, चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ३ ॥

[na mē dvēṣarāgau na mē lōbhamōhau, madō naiva mē naiva mātsaryabhāvaḥ.
na dharmō na cārthō na kāmō na mōkṣaḥ, cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham॥3॥](#)

Every time I repeat this body is an incidental equipment I use. These sense organs are incidental instruments I use. Even the mind and intellect are only incidental media, I operate through; I am not the instruments; I am the consciousness behind the instruments; this when I repeatedly practice, it becomes spontaneous and natural. So when a person gets married from bachelorhood to householder-hood, for some days he does not remember, whether he is a bachelor or a householder. After repeatedly practicing, now even in dream, he will dream as only a householder. So even though the external change takes place, the internal change takes time; in our case, we all are given different names; when we take a brahmacharya dīkṣa, we are given a new name; and we ourselves forget our new name; and when somebody calls us by that new name, we do not respond; after some time the new name sets in. Then when we are given sanyāsa, another new name; so each time, the change externally happens quickly, but the internal transformation takes time; and when the transformation is complete, it is called tanniṣṭhāḥ; so they get established in their higher-nature.

So can you guess these four stages of knowledge?

- first value for discovering the higher self;
- then the next stage is discovering the higher self;

- then the next stage is learning to identify with the higher self and gradually dis-identify from the lower self;
- and then the fourth and final stage is the identification with the higher self becomes natural.

And such people; what will happen to them; they are called brahma niṣṭāḥ; they are called jñāna niṣṭāḥ;

What will happen to them; jñāna-nirdhūta-kalmaṣāḥ; they are free from all the impurities; washed off by knowledge; all the impurities are gone. And varieties of impurities are there:

- and after studying the scriptures, doubt is another impurity; everything is fine; **but**, that but will always **butt** in;
- and thereafterwards ignorance is also gone; doubt is also gone; but habitual vāsanās, dēhabhimāna continues; that is the third impurity.

Ajñāna, śamśaya, viparyayaḥ; ignorance, doubt, and habitual body identification. All these come under kalmaṣāḥ. And all these kalmaṣāḥ are nirdhūtam; wiped out by the power of knowledge. This is called jīvan-mukti; so such people enjoy jīvan-mukti; how long; as long as their prārabdha-karma is there; and once the prārabdha-karma is over; their body falls off; they do not die; because they are higher self; which is eternal; the incidental body falls off; and they do not have punarjanma. Therefore Kṛṣṇa says; apunarāvṛttim gacchanti; they attain vidēha-mukti; apunarāvṛtti means vidēha-mukti; they do not have punarapi jananam; punarapi maraṇam cycle. More in the next class.

Hari Om.

075 CHAPTER 05, VERSES 17-19

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From the 13th verse onwards, Lord Kṛṣṇa has been discussing jñāna-yōga which is the central theme of this chapter; and this jñāna-yōga alone leads to inner renunciation or inner detachment, which alone is the real renunciation according to Kṛṣṇa. External renunciation can be practiced only to some extent; nobody can totally renounce externally. Even if a person gives up family relationships; even if he gives up his money, job, everything; still he will be staying in some āśrama or kutia; which he cannot renounce; still he will have to some food, clothing, etc. which he cannot renounce;

externally only partial renunciation is possible; total renunciation is possible only internally.

And what is that internal renunciation? Discovery of that higher-nature, the ātma; and how the ātma is not associated with anything in the creation. Just as the space accommodates everything, the space is not connected to, hooked to, anything. If space is connected to any object, when the object travels the space also will travel. This nature of space by which it is close to everything; but not connected to anything is called asaṅga svabhāva. The screen in the movie is asaṅga svabhāva; the screen is associated with every scene in the movie, but the water in the movie does not wet the screen, fire in the movie does not burn the screen; why? The screen is asaṅgaḥ; asaṅgaḥ; it is intimately closer but not tainted by anything. And this asaṅgatā is the svarūpam of ātma; and when I recognise my asaṅga svarūpam, I know I accommodate everything but I am not related to anything.

And this understanding of the relationless-ness is called sanyāsaḥ; and this real renunciation takes place only through wisdom; and such a person will move with everyone but is not attached to any person; he loves every person but not hooked to any person. He lives in every place but he is not rooted to any place, which is born out of inner renunciation. And this inner renunciation is possible through jñānam which is called vidvat sanyāsaḥ; and because of this reason alone, this chapter itself is called sanyāsa yōgaḥ; inner detachment through knowledge. And in this 17th verse, which we saw in the last class, Lord Kṛṣṇa talked about the stages of this particular wisdom.

The **first-stage** is having a value for this wisdom; you cannot pursue something seriously unless you have a value and especially when it is a difficult pursuit, you cannot casually approach. If you have to go to Manasarovar, unless you have a tremendous value, you cannot spend thousands of rupees, acclimatise and do lot of things. Not a joke; so therefore when a pursuit is not that easy, if I have to put my heart and soul in it; it is possible only when I have a sincere value, which Kṛṣṇa called parāyaṇatvam; obsession with self-knowledge. Somehow I have to attain that. That obsession is called; that deep yearning, as somebody gave the example; when I am under the water for a minute or two; how I want to come out and breathe; so that yearning for breathing; how much is there; that must the thirst for that wisdom; and that value is called tat parāyaṇatvam.

And the next stage is knowing the ātma as the consciousness in the body; it is the second stage.

And the third stage is learning to identify with the ātma as myself. Previously I say I-am-the-body and I have ātma; and I should have sufficient training to reverse the whole

process, instead of saying I-am-the-body, I-have-the-ātma; I should put it the other way around; what is that? I-am-the-ātma; and I have an incidental body; which will be taken away (this has to be repeated then only one gets the buddhi!); which will be taken away at any time by the Lord without any notice. At least for company, rent and all, one month's notice and all is there. Bhagavān need not give any notice; therefore body is an incidental medium possessed by me; I am the consciousness and that too what consciousness? eternal consciousness which the Lord will never take away. In fact Lord cannot take away. So can you see the stages;

- First stage is, value for knowledge.
- Second stage is, knowing I have ātma;
- Third stage is, owning and claiming I am the ātma;
- Fourth and final stage is, this owning up becomes very spontaneous to me.

So in and through all my transactions, I do not forget this truth. Just as a cinema actor or a drama actor may play different roles but in and through all the roles; the actor will know who he is behind several roles. Similarly, jñāna-niṣṭa means I know fatherhood is a role that I play; I am not the father; I am not the mother; I am not husband; I am not wife; all are relative roles. In fact, even I am not a human being; because the humanness is from the standpoint of the physical body only. Thus all these personalities and roles should become mere roles only. And this constant effortless-awareness is called jñāna-niṣṭa; and how do I know I have that constant awareness; what is the indication of that niṣṭa; any knowledge is spontaneous, if it is accessible to me during crisis. Any knowledge is spontaneous, if it is accessible, not in the class, it is very nice in the class; during the crisis it should be accessible; it is in the notebook or in the cassette record, etc. if you say; what is the use:

पुस्तकस्य च या विद्या, पर हस्ते च या धनम् ।
अवश्य काले सम्प्राप्ते, न स विद्या न तत् धनम् ॥

[pustakasya ca yā vidya, para hastē ca ya dhanam |](#)
[avaśya kālē samprāptē, na sa vidhyā na tat dhanam ||](#)

Pustakasya ca yā vidya; a knowledge which is very well recorded in the books and cassettes and para hastē ca ya dhanam; the money which is in some other hands; avaśya kālē samprāptē, when I really need, na sa vidhyā na tat dhanam. It should be available for me and this effortless, spontaneous accessibility, availability, indicates aham jñāna-niṣṭa.

And what is the benefit; the benefit is I am jīvan muktaḥ while living and after death I am vidēha muktaḥ; which means I am free from the cycles of punarapi jananam and punarapi maraṇam. Up to this we saw in the last class.

Verse 5.18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

vidyāvinayasampannē brāhmaṇē gavi hastini |
śuni caiva śvapākē ca paṇḍitāḥ samadarśinaḥ || 5.18 ||

पण्डिताः paṇḍitāḥ **The wise people** समदर्शिनः samadarśinaḥ **see the same (Brahman)**
ब्राह्मणे brāhmaṇē **in a Brahmin** विद्याविनयसम्पन्ने vidhyā-vinaya-sampannē **who has knowledge and humility** गवि gavi **in a cow** हस्तिनि hastini **in an elephant** शुनि śuni **in a dog** च एव श्वपाके ca ēva śvapākē **and in a dog-eater. (paraiah)**

18. The wise (people) see the same (Brahman) in a Brahmin who has knowledge and humility, in an elephant, in a dog, and in a dog-eater.

In these two verses, Kṛṣṇa talks about the benefit of this knowledge; What type of transformation, this knowledge brings about in the seeker's life; so this transformation is not a temporary transformation; but the very way he looks at the people and creations, there is a change; because **according to vēdānta; our problems are not because of the world and the people; our saṁsāra is not caused by the world and people, because in the very same world, the liberated-jñānis also live.** It is in the very same world; they enjoy ānanda; the jñāni sings.

सम्पूर्णं जगदेव नन्दनवनं सर्वेऽपि कल्पद्रुमाः,
गाङ्गं वारि समस्तवारि निवहाः पुण्याः समस्ताः क्रियाः ।
वाचः प्राकृतसंस्कृताः श्रुतिशिरो वाराणासि मेदिनि
सर्ववस्थितिरस्य वस्तुविषया दृष्टे परब्रह्मणि ... ॥ धन्याष्टकम् ७ ॥

sampūrṇaṁ jagadēva nandanavanaṁ sarvē:'pi kalpadrumāḥ
gāṅgaṁ vāri samastavāri nivahāḥ puṇyāḥ samastāḥ kriyāḥ |
vācaḥ prākṛtasamskr̥tāḥ śrutiśiro vārāṇāsi mēdini
sarvavasthītirasya vastuviṣayā dṛṣṭē parabrahmaṇi... || dhanyāṣṭakam 7 ||

Translation:

To the one who has realized Brahman in all aspects, the whole world becomes the heavenly garden; all the objects the kalpavṛkṣās (the wishyielding trees); every water-flow the holy Ganges; all his actions, virtue and auspiciousness; the elevated as well as the foolish talks (words) the Vedānta-vākyās; the entire earth, Vārānasī. Every thought or awareness of his reveals to Him only Brahman.

For a jñāni, the whole world is a relaxation ground, nandanavanam, and all trees are kāmadhēnu and all places are Vāranāsi; all rivers, including coovam is gaṅga is for him; that means world remaining the same, the people remaining the same if the jñānis can enjoy ānanda, it means the problem is not with the world but the problem is in the way that we see the world, our perspective. Therefore vēdānta is not going to transform the world, but vēdānta is going to transform my perspective of the world. And what type of perspective of view I will have with regard to the world; the psychology is this; as somebody nicely said, world is like a mirror. World is like a mirror. I see only myself in the world. I am seeing only myself in the world. Therefore the way I look at the world depends upon the way I look at myself. For example, suppose I am very much bothered about my dressing; how I should dress. For some people, it is a very very big issue. They have to stand in front of their bureau; to wear this or that; half an hour to decide which dress is to be worn; whenever I come in contact with the people which aspect I will see in them; if I am dress-conscious, I will see how the people are dressing; if I am hair-style oriented; I will study the hair-style. If I am physical look oriented, I will study the physical personality. If I am the emotional personality oriented; I will see the emotional personality of people. If I am an intellectual, again I will look for intellectuality in others. And that is why Ramaṇa Maḥarṣi tells beautifully in Sat-darśanam;

सरूपबुद्धिर्जगदीश्वरे च, सरूपधीरात्मनि यावदस्ति।
अरूप आत्मा यदि कः प्रपश्येत्, सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥६॥

[sarūpabuddhirjagadīśvarē ca, sarūpadhīrātmani yāvadasti|](#)
[arūpa ātmā yadi kaḥ prapaśyēt, sā dṛṣṭirēkā:'navadhirhi pūrṇā ||6||](#)

Even God that you visualise depends upon which aspect of your personality, you are obsessed with. If I am obsessed with my physical look, my picturisation of God will be sunderaḥ; or sundari; not more than that; because I am body-oriented; God I picturise as beautiful; if I am an emotional person, for me the Lord becomes a symbol of love, compassion, care, etc. If I am a rational person, intellectual; I look at the Lord as the omniscient one; therefore as I look at, so I look at the Lord; if I am saḡuṇa jīva; Īśvara also will be saḡuṇa-Īśvaraḥ only; if I understand I am nirguṇa caitanyam; then perception of the God as nirguṇa-caitanyam. Therefore both world and God, I look based on my understanding of myself.

And therefore Kṛṣṇa says, jñāni looks upon himself as what? Ātma; he looks at the body as vāsāmsi jīrṇāni yathā vihāya; it is a temporary dress. And if jñāni looks upon himself as I am ātma; then how will I look upon everyone; Same thing; therefore in jñāni's vision, everyone is ātma; everyone is caitanyam; and just as I am the ātma with an incidental body. Similarly, all of you are ātma with an incidental body; with a superficial quoting;

and if I look upon you and I as both ātma; Kṛṣṇa says there is no difference at all; sarvatra sama-darśanam.

Therefore the benefit of knowledge, Kṛṣṇa says, is sarvatra sama darśanam and this sama darśanam is not through the physical eye; it is through the eye of wisdom. Jñāna cakṣuṣā, divya cakṣuṣā, sarvatra samam asangaṁ saccidāndam caitanyam paśyati. And what about the physical organ; they will see the differences but the differences are seen as superficial differences. So thus differences will become less pronounced and samatvam will become more pronounced.

This is the change of perspective which is like a hundred rupee note in the hands of a child and in your hand. For the child, all the papers are the same. Sama darśanam; a five hundred rupee note also is a piece of paper, it may tear it and throw or it will try to eat; and you do see the paper; not that you are missing the paper, but in and through the paper, you see some other thing; which is borne out of understanding. In the same way, jñāni is sama dṛṣṭi; ajñānis are viśama dṛṣṭi. Jñāni is abhēda dṛṣṭi; ajñānis are bhēda dṛṣṭi; this is the essence of the slōkā; that is sama darśanam is spontaneous.

Therefore Kṛṣṇa says paṇḍitāḥ samadarśinaḥ. Here paṇḍitāḥ means jñānis, ātma jñānis. Even though in English and other languages, the word paṇḍitāḥ means a scholar in any field, in school and all we say, Hindi paṇḍit, Sānskrīt paṇḍit; in other languages, paṇḍit means a scholar in any field; but in the Gita, paṇḍitāḥ means ātma jñāni. And incidentally, this is the explanation of the word paṇḍitāḥ which Kṛṣṇa has used in the first verse of his teaching. In the 2nd chapter, 11th verse;

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे |
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः || २-११ ||

[aśōcyānanvāśōcastvaṁ prajñāvādāṁśca bhāṣasē |
gatāsūnagatāsūṁśca nānuśōcanti paṇḍitāḥ || 2.11 ||](#)

If you want to know what is the definition of paṇḍitāḥ, it is given in this verse; paṇḍitāḥ sama samadarśinaḥ. Not through the physical eye, every careful. In physical eyes, I see differences; there are different colours and different forms and different smells, the fleshy eyes are meant to see the differences; and suppose the eyes begin to see everything same. If everything is seen as same; ready for cataract surgery. This eye if it sees samatvam, one has to go hospital; if jñāna-eye sees samatvam, you are ready for mōkṣa. Therefore do not miss that. Paṇḍitāḥ sama samadarśinaḥ; here the word sama means sama ātma-darśinaḥ.

And where do they see the samatvam; he gives a big list of widely different things in the world; what are they; vidya-vinaya-sampannē brāhmaṇē. So brāhmaṇa is one extreme in this case; brāhmaṇa means a cultured informed educated, refined person is called brāhmaṇa; satva guṇa pradhānaḥ brāhmaṇa, And in fact, in Bṛhadāraṇya upaniṣad, the ācārya says, the real title brāhmaṇa can be given to only a brahma jñāni. The other people can be called brāhmaṇa in the secondary sense of the term; but the primary meaning of the world brāhmaṇa is jñāni.

तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् | बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिर् अमौनं च मौनं च निर्विद्याथ
ब्राह्मणः | स ब्राह्मणः केन स्याद् ।

[Tasmād brāhmaṇaḥ pāṇḍityaṁ nirvidya bālyēna tiṣṭhāsēt | bālyam ca pāṇḍityaṁ ca nirvidyātha munir amaunaṁ ca maunaṁ ca nirvidyātha brāhmaṇaḥ | sa brāhmaṇaḥ kēna syād](#)

"Therefore the brāhmaṇa, having known all about scholarship, should try to live upon that strength which comes of knowledge. Having known all about this strength and scholarship, he becomes meditative; having known all about meditateness and its opposite, he becomes a brāhmaṇa (knower of Brahman)."

After śravaṇam, mananam, and nididhyāsanam, when a person becomes brahma niṣṭaḥ; he alone deserves the title brāhmaṇaḥ.

So here a brāhmaṇaḥ, who is endowed with what character, vidyāvinayasampannē; who is very rich person; rich in what; what is the real wealth, according to śāstra, the real wealth is jñānam; the material wealth is only secondary wealth; real wealth vidya dānam; sarva dānāt pradhānam. Because the other wealth can purchase only finite things in the creation; whereas knowledge is the only wealth, with which we can "purchase" the infinite mōkṣa itself; and therefore we have this well-known saying vidhyā dhānam sarva dhānāt pradhānam.

In Taittiriya upaniṣad;

.. द्रविण सवर्चसम् । सुमेध अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

[.. draviṇa savarcasam | sumēdha amṛtōkṣitaḥ | iti triśaṅkōrvēdānuvacanam || 1 ||](#)

So this knowledge is said to be draviṇam, the wealth; and therefore, the world sampanna is what? Brāhmaṇa is one who is rich in knowledge-wealth. According to varṇa āśrama dharma, a brāhmaṇa is not supposed to be materially rich, he is supposed to voluntarily practice poverty. According to tradition, I am not asking you now; according to tradition, a brāhmaṇa has to be voluntarily poor; and voluntarily simple.

And if he is poor in the material-sense of the term; this material poverty is amply compensated by another wealth and what is that wealth; jñāna-dhanam; and therefore vidya sampannaḥ; a brahmin is one who is rich in knowledge wealth and because of this knowledge, he has got what? Vinaya-sampannaḥ, and he is an embodiment of humility; vinayaḥ means humility; amānitvam; because vidya cannot come without vinayaḥ. As I had said the other day, water will flow only to a lower level, from higher level; similarly only a humble mind can receive the wisdom. And that is why we indicate the humility by bending; indicating what, when I bend I accept I am in a lower level. And when I bend in front of someone I accept that; the other one is higher level; and therefore ādhiḥ bhagavaḥ; please give me wisdom; therefore, without humility, wisdom cannot come; and therefore brāhmaṇa is one who is the embodiment of wisdom and humility. This is the highest in this case.

Then Kṛṣṇa talks about the other ones also; then gavi; gavi means in a cow; gowhu; means a cow, which is very much respected in our tradition; it is considered to be a sātvic animal; that is why गौ go pūja is part of our culture; gavā maṅgēṣu tiṣṭanti sarvē dēvāḥ.

All the dēvās are supposed to be in the body of the cow, that is why even now in the village, whenever they see a cow, they will do a pradakṣiṇam; because pradakṣiṇam to a cow, is supposed to be equal, to the pradakṣiṇam of all the dēvathās; and therefore the satvic cow is the second.

Why does Kṛṣṇa enumerate all these things? You should know the purpose of all these enumeration; Jñāni sees same ātma in all these.

What is the third one? Hastini; hasti means elephant. And that is also very much respected in our tradition. In the temple festivals, elephant comes, elephant is worshipped as the embodiment of Vināyaka; therefore hasti;

And then śuni; among the animals, according to tradition, the lowest category is śva or dog; that is why in the olden tradition, they were not keeping, but nowadays, we should not do; and perhaps keep the dog first; because whether there is elephant or cow in the house, a dog is a must! And for many people, the attachment towards the dog is so much that if you say dog is considered a lower animal, they get angry. Do not get angry; he gives the list; śva is the dog.

And the next one is śvapākaḥ; śvapākaḥ means an uncultured person; literally it means the one who eats a dog; dog eater. In our culture, meat eating itself is looked down upon; not accepted because it involves hiṃsa.

na magum saṁśaniyāt; maṁsam na aśniyāt; na surām pibēt; one should not take liquor. One should not eat meat; especially if one has come to the spiritual field. and therefore meat eating itself is considered to be a tāmasic karma; which promotes tamō guṇa; And among the meat eating people also, the dog eater is considered to be the worst one; and therefore Kṛṣṇa puts in the spectrum, the dog eater as the last one; so the other side of the spectrum, we have got a brāhmaṇa; in this side of the spectrum; we have got śvapākaḥ; in between all human-beings all animals, we have to include even plants.

Now the question is all these are same or different. Very simple, as even we read the list, we know they are all widely different; In fact differences alone are glaringly perceived; how can an elephant and a cow be the same; as even you see the size, you see the difference. So therefore differences are there; but what Kṛṣṇa wants to say is differences belong to the superficial sthūla sūkṣma level. The physical bodies are different; the minds are different; even the culture that you talk about, even the character that you talk about belongs to the śarīram or ātma? So when you say a brāhmaṇa is sātvic person; and a śvapākaḥ is a tāmasic person, these two characters, sātvic and tāmasic characters belong to the body or ātma; the character belongs to the body alone; some characters belong to stūla śarīram; some characters belong to the sūkṣma śarīram; all the guṇās also belong to the śarīram; ātma is nirguṇaḥ; and therefore all the differences belong to the anātma only; and jñāni's vision is focused on what? Ātma. and therefore sarvatra; sarvēṣu śarīrēṣu sama-darśinaḥ.

But we should be very very careful here; when we say jñāni is sama-darṣi; that sama-darśanam is only in the back of his mind; in the sub-conscious mind, this wisdom is like tāmura śruti; it is constantly going; but he knows that in transaction, differences have to be accommodated and dealt with accordingly. Otherwise what will happen; you give a glass of water; sarvathra, sama darśinaḥ; we will not know which is glass, which is water; he cannot swallow the glass; does it happen. So a wise man knows that at the empirical level; at the transaction level; man is man; women is women; book is book; glass is glass; water is water; he does not get confused; vyavahāra-bhēdāḥ; therefore their I have to follow what dharma. So in vyavahāra, I have to follow dharma-śāstrām; and for following dharma-śāstrām, the ātma jñānam in the background will be helpful. That is why Śankarācārya says in one of his works:

भावात् द्वैतम् सदा कुर्यात्, क्रियात् द्वैतम् न कर्हिचित् ।
अद्वैतम् त्रिषु लोकेषु, न अद्वैतम् गुरुणा सह ।

[bhāvāt dvaitam sadā kuryāt, kriyāt dvaitam na karhicit |](#)
[advaitam triṣu lōkēṣu, na advētam guruṇā saha |](#)

So bhāvāt dvaitam sadā kuryāt. Let the advaita jñānam be there in the background. In Vyavahāra everything has to be treated as it deserves to be treated. Kriyā dvaitam na karhicit; and advaitam triṣu lōkēṣu, na advētam guruṇā saha.

After studying the advaita śāstrām from the guru; suppose the śiṣyā goes and tells; both of us are one; until I have done namasakāra to you; for a change, why can't you do namaskāra to me. Do not ask like that; guru is guru; he has to be respected. Let the wisdom be there in the background; and therefore, samadarśanam is in the subconscious mind; exactly like even if you handle hundreds of ornaments, knowing the difference; bangle is an ornament which has to be put in the hand; chain is an ornament, necklace is an ornament to be put on the neck; ring is an ornament which has to be put on the finger; even though I treat the ornaments differently; all the time I know what: sarvathra gold darśanam. But that gold darśanam does not confuse you; you treat them differently; that is called vyavahārika bhēda, but you are aware of their svarṇa taḥ. This is called wisdom.

Verse 5.19

इहैव तैर्जितः सर्गः येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥५.१९॥

ihaiva tairjitaḥ sargō yēṣāṃ sāmyē sthitaṃ manaḥ|
nirdōṣaṃ hi samaṃ brahma tasmād-brahmaṇi tē sthitaḥ||5.19||

इह एव iha ēva **here itself** सर्गः जितः sargaḥ jitaḥ **birth is over come** तैः taiḥ **by them** येषां मनः yēṣāṃ mana **whose mind** स्थितं साम्ये sthitaṃ samyē **is established in sameness**, ब्रह्म हि brahma hi **Brahma is indeed** समम् samaṃ **the same** निर्दोषम् nirdōṣaṃ **and defect less**, तस्मात् tasmāt **therefore** ते tē sthitaḥ **they are established** स्थिताः sthitaḥ **in Brahman**.

19. Here itself birth is overcome by them whose mind is established in sameness. Brahman is indeed the same and defectless. Therefore they are established in Brahman.

So this is another important verse. I do not feel like saying that this is an important verse, because all these verses are very important. So this verse is important from a particular angle, because in the philosophy there is one discussion whether liberation is while living; or it is after death. This is one of the discussions in the philosophy. And many philosophers point out that liberation is not possible while living; liberation is only after death and they describe liberation as going to a particular place after death. Either they will say Śiva lōka prāp̥thi; Viṣṇu lōka prāp̥thi; or some prāp̥thiḥ; this is how liberation is understood by many people; but in advaitam, we emphasise it is not so; liberation is possible here and now. And in support of this view, we take this particular verse wherein Kṛṣṇa clearly says one gets freedom: ihaiva; iha means here, now itself, here and now

liberation is possible for whom; taiḥ sargaḥ jitaḥ, taiḥ means by the people of abēdha dṛṣṭi; sama dṛṣṭi; taiḥ; means sama-daṛśibhi; jñānibhi; by the jñāni, sargaḥ-jitaḥ; sargaḥ means punarapī jananam punarapī maraṇam cycle, otherwise called saṁsāra; jitaḥ; means conquered; so saṁsāra is conquered; saṁsāra is overcome; saṁsāra is mastered by the jñānis here and now; that means saṁsāra does not affect them.

Why? because there vision has changed; going back to the example that I give; when the wave was taking itself to be a wave, imagine wave is self-conscious; so when a wave looks out itself as a wave, what will be its thinking? I am born out of the ocean; and I have got a date of birth; and now I am growing older and older; and even I am giving chocolates to other waves, today is my birthday; I am also afraid that as a wave I will disintegrate and merge into ocean which is my death; Therefore as I look upon myself as a wave, I am a mortal wave; subject to the power of the wind, because the wind alone decides my birth and death; the wind indicating prārabhda. But imagine the very wave has shifted the vision and instead of mistaking itself to be a wave, it claims that I am water with an incidental form; the wind has not created me; I have been there all the time; wind has only given a shape to me; and that shape is incidental; and the shape is bound to go. So whether shape is there or not, whether form is there or not; I am the eternal water; and even when the Sun evaporates me; I the water will continue in the form of steam or humidity; and even when I am pouring down; I continue as a rain, and when it pours into streams, I am called rivers; my names are different; but I am the eternal water; then that wave is an enlightened wave.

Similarly here also, because of the shift of the perspective, I am no more subject to birth and death; na jāyatē mriyatē vā kadācit, nāyam bhūtvā bhavitā vā na bhūyaḥ. Just as in sleep, I am not transacting through the body, during sleep, my transaction ends; but I continue to survive. The end of transaction is not the end of me. Similarly during death; this physical body may go away; and I will stop transaction through this body; but I am surviving. And therefore the fear of mortality is gone.

And therefore Kṛṣṇa says sargaḥ jitaḥ; mortality or saṁsāra is won over by them; by them, means by whom? Yēṣāṁ manaḥ sāmyē sthitaṁ; whose mind is established in sama darśinaḥ. Even for one moment the wave forgets its true nature; the wave is afraid; I am going towards the shore; if I reach the shore, I will die; nearby the husband wave, wife wave, grandson wave, I have to take leave of all of them; even the momentary slip, I am mortal; So therefore the mind should have the niṣṭaḥ; therefore Kṛṣṇa uses the word sama darśinē sthitham; but not in transaction remember, it is in the subconscious mind. When people ask who are you; he would not say: I am stūla sūkṣma kāraṇa śarīra vyathiriktha avasata traya sākṣi svarūpaḥ; pañcakōśa vilakṣaṇa satcidananda svarūpaḥ;

if you say, that they will run away fast. So for worldly transactions say I am son of so and so and I am the son the father, this mother, and my degree etc. give the bio-data for worldly purposes, but let there be deep all these bio-data are stories; which people will forget in a few decades.

And therefore, *yēṣāṃ manaḥ sāmyē sthitaṃ*; then what is the nature of that; *sama vasthu*; *samaṃ brahma*, so that *sama vasthu*, *sama* means the same inherent entity which is in every one is called Brahman; otherwise called *caitanya*; and that is why everyone starts by saying what: I am. Whatever qualifications you may add; how do you start your introduction; I am. Therefore what is the common factor in all of them; I am. And the word is I is *cit-svarūpam*; because a conscious entity alone can say I; table cannot say that; therefore I means consciousness, am means existence; this consciousness-existence, *sat-chit* alone is common to all of us; which we are saying I am; so I am refers to what *ātma*; thereafter we add so many things. son, daughter, educated, big man, small man, all the later additions belong to either *stūla śariraṃ* or *sūkṣma śarīram*. So therefore, that *sama vastu* is called Brahman. Why is it called Brahman?; because that consciousness seems to be in and through every living being; wave has a location; but water does not have a location; because water is in and through all the waves. Similarly, body is located, mind is located, but the consciousness is in and through all the bodies and mind; therefore how big it is. It is *brahma*; *brahma* means *anantaṃ*. So that *anantaṃ Brahma* is the uniform thread which is inherent in all the people and what is the nature of that Brahman? *nirdōṣaṃ*; that Brahman is ever *śuddhaṃ*. It is ever beautiful; it is ever secure; it is ever pure; why can't you claim the ever pure Brahman, why do you claim, the ever impure body. Why are you crying attached to the body? Use the body but own up the *ātma*; this is what the *jñāni* has done; therefore *brahmaṇi sthitaḥ*; *jñānis* are ever established in Brahman.

Hari Om

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Lord Kṛṣṇa has been dealing with the topic of *jñāna-yōga* from verse No.13 onwards; which runs up to verse No.21. And we saw that *jñāna-yōga* is the process of discovering my higher self or my real nature and this discovery has to take place in two stages, the first stage is I am not the body-mind-complex, but I am the consciousness which is pervading the body-mind-complex and which is different from the body-mind-complex. *Anātma vyatirikta ātma svarūpaḥ ahamasmi*; *kṣētra vyatirikta kṣētrajñāḥ ahamasmi*; this is the first stage of discovery.

And then comes the second important stage in which I discover the fact that I, the consciousness, who am pervading this physical body, is the same consciousness which is pervading all the other physical bodies also; which means the bodies are many, but the pervading consciousness is one. And that non-dual pervading consciousness I am. And when I discover that my real nature is consciousness and naturally when I look at you, I also know that your real nature is also consciousness; because the way I look upon myself will be the way that I look upon you also. If I take myself to be the physical body, I am going to take you also; as the physical body; as I said in the last class, as I see myself, so I see the world also; and if my vision of myself has undergone a radical change, my vision of the world also will change.

And in the case of a jñāni; jñāni sees himself as ātma and therefore he sees everyone else also as ātma; and to remember the example that I gave, the example of many waves in the ocean. And imagine that the wave is a sentient wave, capable of thinking and knowing; if the wave is going to look upon itself as a wave; then it will look upon all the other waves also as perishable mortal waves only. And imagine the waves discovers that I am not a wave, but my essential nature is water; and the wave-ness is only an incidental feature; the incidental wave-ness will come and go, but the essential water-ness will not come and go; and therefore I am essentially water. If the wave discovers this fact, then the wave will look upon itself as water; and the wave will look upon the other waves also as water only.

And therefore Kṛṣṇa said, vidya-vinaya-sampannē brāhmaṇē gavi hastini | śuni caiva śvapākē ca paṇḍitāḥ sama (ātma) darśinaḥ (5.18); I see the ātma the essential nature in me; the word see is within quotes; see through the eye of wisdom; I see or look upon you as an essentially ātma, with incidental nāma rūpa. And just as I take myself to be the immortal ātma; I will look upon you also as the immortal ātma only. If I take myself as śuddha ātma; I look upon you also as śuddha ātma; I will address you as pure one; immortal ones; beautiful ones; wonderful ones; ever secure ones; that is how I will address you because I see myself as nitya śuddha buddha mukta svarupaḥ.

And having discovered this beautiful inner nature; a wise man will never like to come down to the perishable incidental superficial body nature. Having enjoyed a higher thing, how will a person like to think of a lower thing; having got a wonderful house in a clean area; will a person again try to live in slum area; and therefore Kṛṣṇa said nirdōṣaḥ hi samaḥ brahma tasmād-brahmaṇi tē sthitāḥ; having discovered the pure I, the wise people abide in that I only; they do not want to get obsessed with the physical body. They do take care of the physical body as the Lord's property, but they are not obsessed

with the incidental superficial mortal physical nature. And what is the reason; nirdōṣaṃ brahma and samaṃ brahma. Up to this we saw in the last class.

Verse 5.20

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढः ब्रह्मविद् ब्रह्मणि स्थितः ॥५.२०॥

na prahr̥ṣyēt priyaṃ prāpya nōdvijēt prāpya cāpriyam |
sthirabuddhirasammūḍhō brahmaavid-brahmaṇi sthitaha || 5.20 ||

प्राप्य प्रियम् prāpya priyam **facing the pleasant**, न प्रहृष्येत् na prahr̥ṣyēt **he is not elated** च प्राप्य अप्रियम् ca prāpya apriyaṃ **and facing the unpleasant** न उद्विजेत् na udvijēt **he is not depressed**, ब्रह्मवित् brahmavit **a knower of Brahman** स्थिरबुद्धिः sthirabuddhiḥ **is firm in knowledge** असंमूढः asamūḍhaḥ **free from delusion** स्थितः ब्रह्मणि sthitaḥ brahmaṇi **and is established in Brahman**.

20. Facing the pleasant he is not elated, and facing the unpleasant he is not depressed. A knower of Brahman is firm in Knowledge, free from delusion, and is established in Brahman.

A jñāni even after gaining the knowledge will have to live in the same world; because according to vēdānta, mukti is here and now; it is now something attained after death. And since mukti is here and now, a jīvan muktha continues to live in the same world; and a jīvan muktāh's life is governed by what? It is governed by the same laws which govern the life of an ignorant person also.

Our lives are governed mainly by three factors; dēśa, kāla prārabdha. Our life is governed by three forces; one is the place influences the life; the surrounding, the environment, the people, etc. That is dēśaḥ, because whether I like or not; I have to face the onslaught of the world; and the second thing I cannot escape is kālaḥ; whether I like or not, the time is flowing; and as even the time is flowing, the body is ageing;

दिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः |
कालः क्रीडति गच्छत्यायुः
तदपि न मुञ्चत्याशावायुः || १२ ||

dinayāminyau sāyaṃ prātaḥ
śīśiravasantaḥ punarāyātaḥ |
kālaḥ kṛīḍati gacchatyāyuh
tadapi na muñcatyāśāvāyuh ||12||

Whether I like it or not, kālaḥ would have its say on the body; there are wrinkles; you come to discover that you have so many joints in the body, which you never noticed before; suddenly you discover that knee joints are there; and then the hair also turns

grey; whether you like or not; these are kālaḥ kṛḍati gacchatyāyuh. Just time has got its onslaught and the third factor which varies from individual to individual is prārabdha; even though dēśa and kāla are the same; if you take two people, living in the same Madras, dēśa is same or in the same house, both are 60 years old; age is also same; but you find that one person at the age of 60 is agile and active; another person at the age of sixty is like hundred year old person; he cannot sit and somehow if we manages to sit; getting up is a problem. So dēśa and kālaḥ remaining the same, how come different people have different experiences; you can give only one reason; what is that prārabdha; purva janma karma.

So thus three factors are going to influence our life; whether we are jñānis or ajñānis. Therefore Kṛṣṇa says a jñāni's-life is also governed by dēśa, kālaḥ prārabdha; therefore even he will have to go through ups and downs caused by dēśa kālaḥ prārabdha; which means favourable and unfavourable. And if ups and down are going to be the same for jñāni and ajñāni, then what is the benefit of gaining knowledge. I thought that after knowledge I will not have problems; now you are saying after coming to the 5th chapter, that jñāni will also have ups and down. If you have told earlier, I would not have come at all; then, what is the benefit of gaining knowledge; if dēśa is going to affect, kālaḥ is going to affect, even prārabdha is going to affect?

So Kṛṣṇa says the difference will be in the response to the situation; **jñānam does not change the situation; jñānam gives the inner-strength to have a balanced-response towards both ups and downs;** and **this samatvam is the benefit of ātma-jñānam.** And therefore Kṛṣṇa says priyaṁ-prāpya. So a jñāni also gets favourable-situations; when prārabdha is fine, people love him and adore him, give him nice bhikṣa; and all those things; why, if you ask, it is good prārabdha, and when such good prārabdha gives experiences, a jñāni is not carried away by those experiences, because he knows that those experiences are caused by dēśa kālaḥ prārabdha and therefore they will arrive and they will also go away; and therefore, it is not that he rejects them; he appreciates a favourable situation; but he is not hooked to or addicted to a favourable situation. And what is the difference between appreciation and not getting addiction; when I get addicted to that; I am not prepared to lose that experience. And when that experience is lost; I go through a tremendous vacuum; jñāni is one who appreciates a favourable situation and when that situation goes away, it does not create a vacuum in him; as we saw in the 2nd chapter,

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

āpūryamāṇamacalapratīṣṭhaṁ samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvē sa śāntimāpnōti na kāmakāmī || 2.70 ||

The ocean is ever full; during summer; water may get evaporated, and during rainy season, rivers may pour water into the ocean; whether the water is taken away or added; ocean continues to be pūrṇamadaḥ pūrṇamidaṁ; so that inner fullness continues and therefore Kṛṣṇa says na prahr̥ṣyēt; means he does not get elated; he does not get carried away by favourable situation.

And extending the same thing; Kṛṣṇa says apriyaṁ prāpya na udvijēt; since he did not lose his balance, during favourable situations, when the unfavourable situation comes, he has got the same balance; and the best example they give in our purāṇās is the story of Rāma. One day the news comes that Rāma is going to become the Ayōdhyādīpati, an emperor, and Rāma heard the news and welcomed it; and not carried away by that; and next day, because of another reason, the kingdom was taken away; not only he lost the kingdom; but he had to go to forest also; and when such a news came, the victim was Rāma, but you find everybody in Ayodhya could not face the situation, except the one who is the victim.

न लक्ष्यते न वनम् गन्तु कामस्य त्यजतास्य वसुन्दराम् । सर्व लोखातिगसेव लक्ष्यते चित्त विक्रियः

na lakṣyatē na vanam gantu kāmasya tyajatāasca vasundarām | sarva lōkhātigasēva lakṣyatē
citta vikriyaḥ

Valmiki says in Rāmāyaṇam, when Rāma had to go to forest; na citta vikriyaḥ; that is the samatva buddhi; and Lakṣmaṇa becomes so wild; and he says I will finish that old man; he has forgotten Daśaradha is his father; decency, language is thrown to the wind; Lakṣmaṇa gets so wild and says I am ready to finish off the whole Ayōdhya if it is required; and I will make you the king; suppose he finishes the entire Ayōdhya and makes him the king; what is the use; whom will Rāma rules; that is why it is said that in anger we do not think what we say or do; Lakṣmaṇa gets wild and says all kinds of things; and Rāma talks about the power of prārabdha; and he defines prārabdha as any choiceless situation is prārabdha.

And once you have understood it is choiceless, instead of putting forth effort to change the choiceless situation; and wasting your time and effort; start putting effort to change your attitude. Either way effort is required; if the situation can be changed, effort is required to change the situation; if the situation cannot be changed; then also effort is required in what direction; effort is directed towards my own mind; and whatever wisdom has to be injected, you have to inject and say: मन्मथे Maname, face it; getting dejected cannot improve the situation; getting angry cannot improve the situation; thus

jñānam gives the inner strength the face the situation; and therefore apriyaṁ prāpya na udvijēt; he is not depressed also.

And all because of what: he says Brahmavit; all these are possible because he is Brahmavit; he is the knower of Brahman, which means ātmavit, he has got self-knowledge; through self-knowledge, he has discovered this inner strength. And what kind of ātma vidya he has got? A mere-knowledge is not enough; that knowledge must be a conviction; if conviction is not there; during crisis, I will have problems.

Many people study vēdānta for years; and then when there is a crisis in personal or family-life; they ask why did I get this; why do we get this. The answer is: for years together; either I have worked for this in this janma and if I have not worked for this in this janma; I am getting the result of pūrva-karma; I have been saying this 108574 times; and at that time, we nod the head; and say Swamiji the law of karma is fantastic; but it just comes superficially; if the law of karma is assimilated I will never ask the question; "Why Me"? Whenever problems come, we ask the question; why me; this question comes from a mind which has not assimilated the law of karma; once I have assimilated, there is no question of why Me, because I get what I deserve.

And therefore let me work to face it; in one of the two ways; what are the two ways; if it is a choice-ful condition; I try to change it; if it is choice-less condition; I strengthen to face it; And therefore, mere knowledge is not enough to face the crisis; it should become a conviction; Self-knowledge should be a conviction; law of karma should be a conviction.

And therefore Kṛṣṇa says; sthira-buddhiḥ, so this wise-person is one of conviction; buddhiḥ means knowledge; not intellect; in this context, buddhiḥ means jñānam; and sthira means firm; and what do you mean by firm knowledge; doubtless knowledge; which means I should ask myself "Am I convinced of the fact, that I am the consciousness different from the body"; you need not convince other people; you need not even declare to other people.

At regular-intervals you have to ask to inner consciousness: "Am I convinced of the fact that I am the consciousness different from the body?: If I am not convinced; what to do; study further; still not convinced; study further; how long should I study; still you are convinced; if I am not convinced in this janma; what to do; study in the next birth; you can do that in instalments; conviction is a must; I should be convinced of the law of karma; that **nothing happens by chance. nothing happens by accident; everything is perfectly according to law**; every experience I go through, is perfectly according to Law and if it appears to be injustice, it is only because I do not have the total picture of my life; I do not have the total picture of even the present-life; what to talk of all my past-

lives; and without having the total picture; what right I have to talk about justice and injustice; and therefore **whatever happens is what: just**. So there are jñānis who have suffered from diseases; people say I have attended Gīta classes for many days: some people think if you attend Gīta-class, you would not catch cold, if you have any such expectations, better drop. So people might be great bhaktha; great pūja they might have done; even jñānis like Rāmakṛṣṇa Parāmahansa or Ramaṇa Maharṣi; they had bodily suffering; so we do not say jñānam will stop physical-ailment; jñānam will give you the inner-strength to face it; or to have a proper-perspective of that; that is what we are saying; and that requires what? Conviction.

Therefore sthirabuddhiḥ; so śravaṇēna brahmavit bhavathi; mananēna sthirabuddhiḥ bhavathi; you get knowledge through śravaṇam; you get conviction through mananam. What do you mean by mananam; raising question; you keep on raising questions; until you have no more questions; because Vēdānta allows you to ask questions. It is not that do not ask questions; have faith in me; No. Vēdānta allows any number of questions; and until you are convinced; that is why Gīta ran into 18 chapters; and at the end of the Gīta, Arjuna said naṣṭō mōhaḥ smṛtirlabdḥ; I am convinced; until then, you can ask any number of questions; questioning and answering is called the process of mananam. And through mananam, you become what; sthirabuddhiḥ.

And then there is a **third**-problem; even after conviction we have got **habitual-responses** to the situation; I know I should not do this; I know I should not get angry; Swamiji I recognised it only after the tragedy is over; So this is called habitual problems; and therefore we have to go through nidhidhyāsanam also which is a deliberate-life; constantly in keeping the teaching in your mind; and alert life is nidhidhyāsanam; more about nidhidhyāsanam; we will study in the next chapter; internalisation; assimilation; soaking my personality in this wisdom; that means even when I lead a mechanical-life also, it should be in keeping with the teaching; it should become spontaneous and such a person is here called asamudhaḥ; asamudhaḥ means viparitha-bhāvāna-rahithaḥ; so thus three stages are talked about: brahmavid; sthira buddhiḥ; asam mudhaḥ; through śravaṇam; he becomes brahmavit; through mananam he becomes sthira-buddhi; through nidhidhyāsanam he becomes asaṃmūḍhaḥ; through śravaṇam; he gets knowledge; through mananam, he eliminates doubts; through nidhidhyāsanam; he eliminates habitual-negative-tendencies.

And such a jñāni; what is the benefit that he enjoys; na prahṛṣyēt priyaṃ prāpya nōdvijēt prāpya cāpriyam; ups and downs in life are incapable of shaking him; such a person is brahmaṇi-sthithaḥ; he is called jīvan muktaḥ; brahma niṣṭāḥ; sthitha prajñāḥ; of the 2nd chapter.

Verse 5.21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मायोगयुक्तात्मा सुखमक्षयमश्नुते ॥५.२१ ॥

bāhyasparśēṣvasaktātmā vindatyātmani yat sukham |
sa brahmayōgayuktātmā sukhamakṣayamaśnutē||5.21||

असक्तात्मा asaktātmā **one whose mind is not engaged** बाह्यस्पर्शेषु bāhyasparśēṣu **in external objects** विन्दति vindati attains सुखम् sukham **that ānanda, happiness** यद् आत्मनि yad ātmani **which is in the 'Ātma'** सः ब्रह्मायोगयुक्तात्मा saḥ brahmayōgayuktātmā **he whose mind is engaged in the meditation of Brahman** अश्नुते aśnutē **attains** अक्षयम् सुखम् akṣayaṁ sukham **lasting Ānanda.**

21. One whose mind is not engaged in external objects attains that Ānanda which is in Ātma. He whose mind is engaged in the meditation of Brahman attains lasting Ānanda.

So Kṛṣṇa talks about the transformation, the jñāni enjoys as a result of this knowledge; in fact all these slōkās that is 18, 19, 20, they are all talking **about the transformation caused by knowledge**>

First he said sarvatra-sama-darśanam; vidya-vinaya-sampannē; that **sama-darśanam is one-transformation.**

And **then conquering mortality or the fear of death is the second benefit**; because of fear of death is the basic innate instinctive- fear; so therefore that conquering the fear of death is **second-transformation.**

Then the **third-transformation** he gave in the 20th verse is: **he has the right perspective in facing ups and downs of life**; he is prepared for that; like a man who wants to climb Everest; he should be prepared for the different conditions of weather; altitudes and the consequent changes, he must be prepared. Similarly, he has acclimitised himself for the life's-ups-and-down. **In fact, this is the first job we have to do before we start the life**; suppose I want to play football and I go for coaching; among varieties of training; there is one particular important training; and that is how to fall on the ground; because they will be pushed; and if you do not want to be pushed; you should stand outside the ground; while you run, the falling takes place; and you see they know how to fall without getting hurt; and not only that; even as they fall, they get up, limp once or twice; and then start walking, and then they running; and again they go after the ball; similarly, the whole life is like a game; and there is countless psychological fall; here we are not talking about the physical but psychologically; we have to face several falls; and we are never preparing ourselves; and vēdānta or jñānam is only a coaching, so that tragedies come,

I do fall, I do get upset; but the thing is what; I do not get permanently-hurt; and the recovery period also is very short; I cry for perhaps half an hour; and again I start my life, because life is meant for living; whether others are there with me or not with me; I cannot say he is not there; why should I live; she is not there; why should I live; that is all foolish things; I have come to make my life; people are there I have to live; people are not there; I have to live; this capacity, I get.

And this inner-flexibility is another transformation; mentioned in the twentieth verse; and in the 21st verse; Kṛṣṇa's talks about jñāni's-ānanda.

So jñāni's-ānandā; ānandā means the fulfilment; the joy that jñāni derives from his own higher-nature; ātmānandaḥ; jñāni has learned to tap ātmānanda; it is really happens; Rāmākṛṣṇa Mission āśrama was there. It seems they did not have any water resource anywhere; and therefore they had to talk to the Government and had to put a long pipeline connecting to some river or some canal; and they spend lakhs of rupees and somehow they were getting water; and of course when you get water from outside, its own problems, it will come, it will not come, etc. will be there; and then one Engineer came and he had some machine to find out where water is there; somebody like a water diviner; he came and said why can't you dig here and showed a particular place. In one area of the āśramam; just where the āśramam front gate is there; and dug there and discovered there is huge source of water and that Swami was jumping it seems. Until now the water was there or not; it was there; but since it was not discovered, there was dependence and the consequent troubles and problems; and even if they get the water, it is bonus; even many of you may have a good borewell water; and when there is some corporation problem, these people with their own good borewell, they are all sthitha prajñās. Similarly, ānanda waters also we can get through the borewell. We do have a source and that infinite-source is our own svarūpam;

आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । आनन्दं ब्रह्मणो विद्वान् । न भिबेति कुतश्चेनेति ।

[ānanda ātmā | brahma pucchaṁ pratiṣṭhā | ānandaṁ brahmaṇo vidvān | na bhibēti kutaścaneti |](#)

Jñāni is one who has learned to tap his own pūrṇatvaṁ, fulfilment; whereas all the ajñānis are those who are depending upon all the miserable external-sources of water, which can dry at any time; not only that; the other people can even blackmail me; because once I depend, the philosophy is what; blackmail. I will give, I will not give, price increase. Thus ajñāni has got anātma as source of ānanda; jñāni has got ātma as the source of ānanda; and since the jñāni has got an inner source of ānanda; he does not depend upon any external object. not that he hates them; he does not hate; when they

are available corporation water we will use; they are not available; I have got this ānanda; and Kṛṣṇa says all the pleasures of external objects put together are included in the ātmanānada; as we saw in the second-chapter :

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके |
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः || २-४६ ||

[yāvānārtha udapānē sarvataḥ samplutōdakē|](#)
[tāvān sarvēṣu vēdēṣu brāhmaṇasya vijānataḥ || 2.46 ||](#)

Ātmānanda is superior all the anātma-ānandas put together; why because all the anātmas; anātmas means sense-objects are finite in nature and all the finite-objects put together is equal to: finite plus finite plus finite is equal to infinite? Finite only; therefore add all the ānandas of the world; that is limited; whereas ātmānanda is superior to all of them.

Therefore Kṛṣṇa says brahma yōga-yuktātma; second line; brahma-yōga-yuktātma; so the jñāni whose mind is associated with Brahman; which taps brahmānanda; so brahma-yōgaḥ; is brahma-jñānam. Here brahma yōgaḥ means brahma-jñānam; and brahma-jñānam is the knowledge that I am brahman; and the one who has particular knowledge, the word ātma means here mind; so brahma jñānēna yuktēna ātma antaḥkaraṇam yasya; bahuvṛhi-samāsa; that jñāni whose mind is endowed with brahma-jñānam, which is an eternal perennial-source of ānanda; like people having UPS system, uninterrupted power supply and it is connected to that; and when there is a regular-power-supply they will use; and when that power-supply goes away; it gets automatically connected to UPS and they will continue to do computer job; and the jñāni has got UAS; uninterrupted-ānanda-supply; connected to ātma; not that he uses it all the time; when anātma is there, he will enjoy; when people are there; things are fine; it is there; and when everybody goes away; he would not sit and cry; connected to UAS. Ātmanaēva ātmana thuṣṭa; things are there; fine; all these we have seen in third chapter very beautifully:

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन |
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः || ३-१८ ||

[naiva tasya kṛtēnārthō nākṛtēnēha kaścana|](#)
[na cāsya sarvabhūteṣu kaścīdarthavyapāśrayaḥ || 3.18 ||](#)

He has got psychological independence with regard to inner fulfillment. What a beautiful life you imagine.

Therefore brahma yōga yuktātma jñāni; akṣayam sukham aśnutē; akṣayaṁ sukham; inexhaustible sukham means ānanda; fullness; purṇatvam; akṣaya pātram; we have

heard in Mahābhāratha; how Draupadi had the akṣayapāthram; why it is called akṣayapāthram; any amount of food you take, still it can give; so imagine like that you have got akṣayapāthram; which gives sukham and that akṣayapāthram is ātma; and therefore akṣayaṃ sukham aśnutē.

Since this ānanda is infinite ānanda; Kṛṣṇa says that all the worldly pleasures are included in this ātmānanda; because all finite things are included in the infinite; just as when I say India; all the states are included; Similarly, in Ātmānanda; what all Ānandas are included, you can take all the gross pleasures of eating; subtle pleasures of art, dance, music, science and whatever ānanda you name; they are all included in ātmānanda; It is not that if you have this ānanda; you miss the other ānanda; normally we think if you are coming this class; whatever programme there at home, some movie is going, when you are here; you miss there; similarly one person may think, if I go to spiritual pleasure, will I not miss this wonderful sense pleasures of the world; In fact, many people sympathise with us Sanyāsis; Pāvam; poor chap; there is no wife; no children; at least he should have taken sanyāsa after some time, after enjoying all these! So many people sympathise with us; while inwardly I sympathise with them; what I want to say is: getting spiritual ānanda is not missing any other pleasures, because all the pleasures in the world are included in this; and therefore jñāni does not miss anything in life; only ajñāni in spite of acquiring any number of things; he will be missing something.

And therefore he says; bāhyasparśēṣvasaktātmā; this jñāni is not interested in, not obsessed with the external sense pleasures; he does not hate; very careful; he does not hate anything; hatred is as much a weakness; as attachment. and therefore if a sanyasi is going to be given a good tasty bhikṣa; he will enjoy nicely; why can't he enjoy; therefore asakta means not obsessed with them; bāhya sparśa means the sense pleasures; bāhyam means external world; sparśa means contact; contact with the external world, viz., sense pleasures, askataḥ ātma. Here also the ātma means the mind; asaktaḥ means detached; not obsessed; and this jñāni who is not obsessed with the external world, he will get the ātmānanda, which is akṣayaṃ; akṣayaṃ means infinite:

Verse 5.22

ये हि सम्स्पर्शजा भोगाः दुःखयोनय एव ते
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५.२२॥

[yē hi saṃsparśajā bhōgā duḥkhayōnaya ēva tē|
ādyantavantaḥ kauntēya na tēṣu Rāmatē budhaḥ||5.22||](#)

कौन्तेय kauntēya **Oh Arjuna!** ते भोगाः tē bhōgāḥ **those pleasures** ये संस्पर्शजाः yē saṁsparśajāḥ **which are born of contact** हि दुःखयोनय एव hi duḥkhayōnaya ēva **are indeed sources of sorrow only** आद्यन्तवन्तः ādhyantavantaḥ **(because) they have a beginning and an end** बुधः budhaḥ **the wise (person)** न रमते na rāmatē **does not revel** तेषु tēṣu **in them**

22. Oh Arjuna! Those pleasures which are born of contact are indeed sources of sorrow only, (because) they have a beginning and an end. The wise (person) does not revel in them.

So with the previous slōkā, the jñāna-yōga topic is over; which started from the 13th verse; this portion is the central portion of the 5th chapter; verse 13 to 21; is the essence of the fifth chapter; viz., jñāna-yōgaḥ; otherwise called inner renunciation; inner detachment; being physiologically or mentally independent of the world; physically he is with everyone; but mentally he is not hooked to anyone; this inner renunciation otherwise called jñāna-yōga is talked about; and the jñāna-yōga phalam was also hinted; and now in verse No.22 and 23, Kṛṣṇa is going to talk about a sādhana; a discipline required for self-knowledge. Thus two verses are jñāna-yōga sādhana. The details of which we will see in the next class.

Hari Om

077 CHAPTER 05, VERSES 22-25

ॐ

With the 21st verse, which we completed in the last class, Kṛṣṇa has concluded the topic of jñāna-yōga, which topic he started from verse No.13. From verse No.13 to 21, he dealt with jñāna-yōga. And this jñāna-yōga is the central theme of the 5th chapter, which is known here as sanyāsa yōga; inner renunciation or detachment. Hereafter the fifth chapter is going to wound up.

In the following verses beginning from the 22nd, Kṛṣṇa is going to deal with two topics; one is the mental preparation required for self-knowledge, which will be dealt with in verse No.22 and 23; and from the 24 onwards, Kṛṣṇa will talk about the benefit of self-knowledge. Thus two verses will talk about jñāna sādhanam and the rest of the verses will deal with jñāna phalam. And varieties of mental disciplines are discussed throughout the Gīta. In these two verses Kṛṣṇa is going to highlight a particular discipline which we will see now.

ये हि सम्स्पर्शजा भोगाः दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

yē hi saṁsparśajā bhōgā duḥkhaṅnaya ēva tē |
ādyantavantaḥ kauntēya na tēṣu Rāmatē budhaḥ || 5.22 ||

So here Kṛṣṇa talks about the basic human problem, which is the universal problem of human being; a spiritual-seeker has to discern this basic human problem and he should have a sincere desire to get out of this bondage; which alone we call as saṁsāraḥ. What is that? Kṛṣṇa says, every sense object in the world, which we contact through our sense organs is capable of giving us pleasure, fulfilment or happiness and therefore they are called viṣayāḥ; objects of the sense organs, which are capable of giving bhōgaḥ; or sukham. And all those pleasures born out of those sense objects are called by Kṛṣṇa, saṁsparśajāḥ bhōgaḥ; pleasures or joys borne out of contact or interaction. Saṁsparśajāḥ means interaction; jaha means born out of, saṁsparśajāḥ means born out of sensory contact and bhōgāḥ means happiness, joy, fulfilment. So saṁsparśajāḥ bhōgaḥ; contact-born pleasures. And contact between what and what? the sense organs and the sense objects. We have got five-fold sense organs; eyes, ears, nose, tongue, and skin; and we have got five-fold sense-objects also; in the form śabdaḥ sparśaḥ, rūpaḥ, rasaḥ, gandhaḥ. Mere presence of sense objects cannot give pleasure. Similarly mere presence of sense organs also cannot give pleasure? You require what; the contact between the sense organs and the sense object; and because of this, whatever pleasure comes is called saṁsparśajāḥ bhōgaḥ. In fact the entire world is capable of giving saṁsparśajāḥ bhōgaḥ.

What gives me bhōgaḥ may not give you bhōgaḥ; but you have some other object of pleasure and when I use the word 'object', it need not be inert-objects only; it means living-beings also; you enjoy their company; as long as they are around you, at home, you are happy and you cannot imagine a life in their absence. Even that fulfilment, Kṛṣṇa calls as saṁsparśajāḥ-bhōgaḥ; through the sense-organs, you have a got an emotional-contact, and therefore an emotional-fulfilment. It can be a human being; it can be a pet also. So thus objects, situations and beings, all these put together, we call viṣayāḥ; and the sense organs are called indriyani; indriya-viṣayāḥ-saṁsparśajāḥ-bhōgaḥ; all pleasures are born out of indriya-viṣayāḥ-saṁsparśajāḥ.

And here Kṛṣṇa here tells that all these pleasures are wonderful; it is like rose, but the problem is every rose has got its thorn. Similarly all the bhōgaḥ have got a problem also; every worldly pleasure is mixed with pain also.

And we saw in the upaniṣad class, three fold pain; one is the pain of acquisition; No.2 the pain of preservation; and No.3 the pain of loss; and each pain is more intense than the previous one; if acquisition is duḥkham; preservation is duḥkha taram; and loss is duḥkha tamam; and therefore Kṛṣṇa says duḥkhaṅnaya ēva tē. All those sense

pleasures are mixed with pain also. There is no such thing called pure pleasure in the world. There is no such thing called pure joy. Every pleasure is like a coin; just as every coin has got two sides; every pleasure has got the reverse also; दुःखम्.

And what is the reason for this. Kṛṣṇa gives the reason also; ādhyantavantaḥ; the reason is all contact-born-pleasures have got a beginning; whether it is a relationship with another human being; or possession of a particular object, the contact has a beginning. Therefore it has got ādhi; and what is the universal law?; the universal law is everything that has got a beginning has got an end also; So ādhi antavantaḥ; so if their arrival is pleasure; their departure will be pain. Suppose the departure is pleasure, some people give happiness when they go away; I told you; **some people give happiness wherever they go; some people give happiness whenever they go.** If an object gives pleasure by their departure; then the very same object will give pain by its arrival. So very simple law; if arrival gives pleasure, the departure will give pain; if departure gives pleasure, arrival will give pain and the world is full of arrivals and departures. So ādhi antavantaḥ kauntēya; therefore the basic truth that Kṛṣṇa wants to say is that the world or the objects are a mixture of pleasure and pain.

So then how to handle that? If the objects are a mixture of pleasure and pain; what are the options for us; what can I do? Here alone, we get entrapped; one option is what: we decide to possess the object; this is one object; so one possibility; when I choose to possess the object, certainly, I will get pleasure from that object; but what is the problem. Since every object is mixed with pain; I should have the strength to face the pain aspect of the pleasure. But unfortunately my mind is not prepared for facing the consequences; I am prepared for the rose, but I have not prepared for the thorn; and since I am not prepared, it gives pain and consequent problem. Therefore if I decide to have them, the problem is what; I cannot face the consequent pain.

Now to avoid this, what should I do; since every object has got pain in it; let me renounce everything; give them up; I will forego. That is also a problem, because when I give up things, I face the problem of emptiness of the mind; bankruptcy of the mind, loneliness of the mind; I miss things and people. People complain; I do not have a companion; I should have married. So therefore, if I do not have things; there is an advantage alright; those things will not cause pain; because I do not possess; but here the problem is what; I have to face the emptiness of the mind; if I do not have those objects; and it is because of the emptiness of the mind; that the people are running after possession. So therefore, if I give up the object, I have to face, limitations; emptiness, missing. If I possess the objects, I will have to face the pains which are mixed with the objects and their pleasures.

Now what will you do; either way I am in trouble. Having things also problem; not having things also problem; When I have got lot of work, I complain; I am tired, irritating and all; and when there are no work at all; I complain; I am bored to death; so this is called saṁsāra. Having things also I face problems; not having things also I face problems. In having things what is the problem? Whatever be the pains that the objects will cause, I am not able to withstand; and not having the thing, what is the problem?; emptiness is problem; and therefore, if I diagnose this problem; then I can find the solution; because I will have to one of the two; there is no third way; either I should possess things and suffer the problem of possession or I should dispossess things and suffer the pangs of dispossession; emptiness. Which will I choose; and I do not have a third alternative also.

Now, we have got only two possible solutions; one solution is what, I should decide not to possess anything; No wife, no children, no money, nothing, I will be ēkāki; aparigrahaḥ; but if I decide to do that; what is the problem I will face; I will miss things in life; there is emptiness; there is craving for belonging; I want somebody to claim as mine; I want somebody to claim me as theirs; somebody should say you are mine; I should want to say somebody that you are mine. Śankarācārya calls it: **aham yēṣāṁ mama yētē problem**; these persons are belonging to me; and I belong to them; therefore one option is I decide not to have the object at all; but if I decide that course of action, I will have to face the loneliness and the only remedy is what?; I should discover fulfilment in myself so that I will not feel loneliness, ātmanyēva''tmanā tuṣṭaḥ; yastu ātmarati ēvasya, ātma triptasya mānavā; if I have discovered-fulfilment in myself; absence of things, I will not call loneliness; it will be aloneness; it is advaitam.

Therefore one option is what? Give up the world but learn to be happy with yourselves. This is called **discovery of pūrṇatvam; discovery of fulfilment within myself**. Therefore if I decide to give up, I should discover the fullness in myself. What is the option?; Swamiji I do not like to give up. I want to have everything; I would like to have wife; children, house, car and in fact everything; Kṛṣṇa says wonderful; I do not say you should not; if you decide to have things; then what is the problem?; the possession will certainly give you pleasures, but everyone is going to give equal amount of pain also; if you decide to possess things; which should be your solution; you should discover sufficient-mental strength to withstand the consequent pain. Sufficient-strength if you decide to have children; the children will do lot of things; right from age one; mischievous children one type of problem; and they do not do anything; another type of problem; and they are very obedient, one type of problem. Not at all obedient; another type of problem. So develop the mental strength, if you decide to possess or develop the pūrṇatvam, if you decide to give up things; and if you do not have these two solutions, the world will cause problems, whether you possess them or whether you renounce them. So I should know

how to handle the object, whether I decide to possess or whether I decide to dispossess. If I do not have this remedy; the world will cause problem either by their presence also; or by their absence also.

Now the question is how to discover that pūrṇatvam if I decide to give up everything. How to discover the inner strength if I decide to have things?; and the beauty is: for both there is only one method; and that method is self-knowledge; self-knowledge will simultaneously give you two faculties; self-knowledge will simultaneously give two faculties; you will be able to give up everything; and you will have the pūrṇatvam; or you will be able to possess everything; and then face the consequent pains also. And that is why once you get the jñānam; either way it is OK; you decide to have things; no problem; you decide to give up things; no problem.

If you do not have self-knowledge; possession also will be problem; non-possession also is problem. Interview parents with children they will complain: he did it like this, like that, etc. daughter like this; complaint; and interview parents without children; they are going from temple to temple, somehow I should get a child; having is also problem; not having also is a problem, as long as you do not have inner resources.

Kausalya and Daśaratha got Rāma after doing special yāga; and Rāma because of Lord's blessing was born to them and they were the happiest people in the world and when the occasion came, that Rāma had to go the forest; the very same Kausalya said that it would have been better not to have children. We could have been happy without them. And especially not to have a wonderful son like Rāma. If it is a useless child, going to forest is a blessing; same Kausalya once wanted a child and then complains. That means as long as I am ignorant; having is also problem; not having is also problem; as long as I am wise, having also is not a problem; not having also is not a problem; because the world is a mixture of both pleasure and pain.

And therefore budhaḥ tēṣu na ramatē; a wise person is one who is not carried away by the pleasures that the world can give; is not carried away by the pleasures that the world can give. He is aware of both the plus and minus points of the world; So na tēṣu ramatē; he does not revel; he does not get carried away.

Verse 5.23

श्वनोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्
कामक्रोधोद्भवम् वेगम् स युक्तः स सुखी नरः ॥ ५.२३ ॥

śaknōtihaiva yaḥ sōḍhuṃ prāk śarīravimōkṣaṇāt ।
kāmakrōdhōdbhavaṃ vēgaṃ sa yuktaḥ sa sukhī naraḥ ॥5.23॥

सः नरः saḥ naraḥ **that person** यः शक्नोति सोढुम् yaḥ śaknōti sōḍhum **who is able to manage** वेगम् vēgam **the impulse** कामक्रोधोद्भवम् kāma-krōdhōdbhavam **born of desire and anger** इह एव iha ēva **here itself** प्राक् शरीरविमोक्षणात् prāk śarīravi mōkṣaṇāt **before the fall of the body** युक्तः yuktaḥ **is disciplined** सः सुखी saḥ sukhī **he is happy**.

23. That person who is able to manage the impulse born of desire and anger here itself before the fall of the body is disciplined. He is happy.

So in the previous verse, the **value-of-mental-preparedness** was pointed and what is mental-preparedness, mental-preparedness for having things, or to give up things. Having things also requires mental-preparedness; because it will cause its own pain; and not having things, will also cause a source of emptiness. Unless I know how to handle these two, I am going to suffer in life. And this mental preparedness or awareness is one value; and then alone I will know the importance of self-knowledge.

Now the **second-value** that Kṛṣṇa highlights in this 23rd verse is handling of rāgaḥ; and dvēsaḥ; otherwise called kāma and krodhaḥ; rāgaḥ means attachment to certain objects, dvēsaḥ means hatred or aversion towards certain other objects; and according to vēdānta; both are born out of misconceptions; rāgaḥ or attachment is born out of the notion that the world will give permanent happiness and security. Attachment towards anything or any person is born out of the misconception that the object or person will give me permanent security and fulfilment; and it is a misconception because no object in the creation, no person in the world can give permanent security and fulfilment because everything is (you have to connect it to the previous slōka) ādhyantavantaḥ kauntēya; everything is subject to change; so therefore rāgaḥ is misconception.

Similarly dvēsaḥ is also another misconception; aversion is born out of the notion that the world is capable of giving me sorrow; this is also another notion; because if the world is capable of giving sorrow; the liberated-people will not be able to live in the world, but we find that jñānis are those people who live in the same world and they do not have sorrow.

So if the world is source of sorrow; everybody should be universally-unhappy; every simple thing; suppose a particular music is playing; maybe north Indian music; south Indian music; may be pop music; western music; you find in the same house, one person is extremely unhappy, that if pop music or something cinema music; that is played the classical-music-oriented-parents, they feel very very unhappy; but the children, the teen agers, they are jumping. It is very clear that the music itself is not the source of disturbance; because somebody else is happy and therefore the world is neither a source of joy, nor a source of sorrow; and therefore dividing the world into source of joy

and source of sorrow, according to vādānta is the fundamental misconception. **It is I who make the world a source of joy; and it is I who makes the world a source of sorrow also.**

And as long as I do not discover this fact; I am going to blame the world. And as long as I blame the world, I will try to correct the world; I will try to change the world. In fact, all fashion changes are only because of that. I think that you change the dress; you change the hairstyle, or you put the ear-ring in one ear also; two ears also; you feel that after some time; it goes out of fashion; you want to do something else. From this it is very clear that my study or understanding of the world is improper and unfortunately you can never change the world to your parameters. And by chance you change also, it is not going to be ideal all the time. And that we know that is why there is constant anxiety also; when everything is very ideal; especially in India, we have that constant fear, evil eye; whether it is there elsewhere, because people say that you have got a good husband/wife, wonderful children, both are brilliant, enough money, few people tell, I feel jittery; and ask to tie something or do something etc. You yourselves feel that ideal conditions would not last long.

So therefore we have to know that problem is not with the world; problem is with myself, and moment I recognise that; I transcend rāgaḥ and dvēsaḥ; both attachment and aversion. **When I look at the world through the spectacles of attachment and aversion, I am living in a private-world-of-mine and therefore I am constantly affected. When I remove the rāgaḥ-dvēsaḥ spectacles; I live in the objective-world of God, which is neither source of sorrow; nor source of joy.** Sunrise is happy or unhappy? Ignorant-people will say it is happy or unhappy?; the one who wants to work, will say that it is happy thing; those who would like to permanently sleep, they are against sunrise. So the ignorant-people will say sunrise is happy or unhappy occasion; wise person will say sunrise is sunrise; sunset is sunset; birth is birth; death is death; growing is growing; and declining is declining; association is association; disassociation is disassociation.

That world is seen as God's creation without any subjective projections. Until we come to that; vādānta will not work. Vādānta requires objectivity; from jīva sṛṣṭi; we have go to Īśvara sṛṣṭi; from Īśvara sṛṣṭi alone, we can go to a_sṛṣṭi; that is the absolute; my creation; god's creation; to no creation. No creation is the absolute wisdom. Here Kṛṣṇa says we can see that later; **go from your creation to god's creation** and Kṛṣṇa accepts that this is not easy thing; because we have subjective orientation; and therefore we always judge and dub things as good or bad; and it is not easy; therefore Kṛṣṇa says you have to work throughout your life to get out of the hold of rāgaḥ and dvēsaḥ; and Kṛṣṇa says you have the entire lifetime to work on it; it is not one year thing or two year thing; you get over before your die; next janma you can learn vādānta; let it be your lifelong project.

Therefore śarīravimōkṣaṇāt prāk; before the fall of the body; fall of the body means what?; death; before the fall of the body; śaknōti sōḍhum; suppose a person is able to handle, manage, master, kāmākṛōdhōdbhavaṃ vēgaṃ, the powerful influences of attachment and aversion; vēgaṃ means powerful influence, or impulse of kāma, desire and impulse of krodhaḥ or anger; Kṛṣṇa does not say you should get rid of them; Kṛṣṇa says you be a master of them. Because in this third chapter, Kṛṣṇa mentioned rāgaḥ and dvēsaḥ will be there in the mind; attachment and aversion cannot be totally wiped out; your aim is only to manage them; handle them; just like physical body means, there will be some sickness; so rainy season comes or winter season comes; all over there is cough; there is a viral fever; or Madras eye; so something or the other; the physical body cannot be ideally healthy; there is no question of ideal body does not exist; but what is health; even if sickness comes; I have got sufficient health to overcome the sickness and continue my journey of life.

Similarly in the mind the rāgaḥ and dvēsaḥ may arise; let them arise; but you must be their master; they should not enslave you. So this mastery is here called sōḍhum śaknōti; the one who can master rāgaḥ dvēsaḥ. If a person is able to do that; able to achieve that; before death; Kṛṣṇa says sa yuktaḥ; that person is an organised person; that person is a master of himself. So before you try to manage your company; or your organisation, before you try to manage your family; first lesson is learn to manage yourselves; and when I cannot manage myself; where is the question of managing others. And when I say self-management, my own body-mind-complex. And a person who has done that is called yuktaḥ; integrated person; sane person; who is not psychologically handicapped; one who is emotionally sound. So he is a sane person; only a sane person can understand vēdānta.

Emotional sanity is the pre-requisite for vēdāntic-knowledge; and sa yuktaḥ; he is an integrated-person and sa ēva naraḥ; according to Kṛṣṇa he alone deserves the name human-being. The one who goes by the impulse cannot be called even a human being, because he does not have self-controlled. When a dog feels like barking; it barks; it is not going to see whether a Gīta-class is going nearby; it does not have control over itself; and that is why it is a dog; and if the dog is like that, nobody will complain; but if I bark, talk like barking and later I say I did not know why I said that: I regret, I should not have told and apologise and again the next day repeats the same thing; Kṛṣṇa says he does not deserve the name human being; he is not nara; there is a doubt, whether naraḥ vā: in Sānskrīṭ; if you repeat it, it becomes vānaraḥ; he is a vānaraḥ; he is not a human being; vānaraḥ; monkey; therefore sa naraḥ; not only sa sukhi; only that person can lead a happy life; he alone can progress inwardly. The other people are given to moods; given

to emotional catastrophes, and when that itself they are not able to handle, where is vēdānta; where is jñāna-yōga; it is all far away.

Therefore learn self-management; and self-management is rāgaḥ dvēsaḥ management. So thus, Kṛṣṇa talked about the psychological preparation for self-knowledge; self-knowledge has to take place in the intellect only; knowledge is the job of intellect; but the intellect can function only when the emotions do not overwhelm the intellect. Suppose you had come to the class after a quarrel at home; somebody told do not go to the class; because they want to shop for Dīpāvali; then you had a quarrel and fought and then you came; you sit here; but cannot understand vēdānta; so emotional mind has to cooperate with rational intellect; therefore manage your emotions.

Verse 5.24

योऽन्तःसुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५.२४ ॥

yō'ntaḥsukhō'ntarārāmastathā'ntarjyōtirēva yaḥ|
sa yōgī Brahmanirvāṇam brahmabhūto'dhigacchati||5.24||

सः योगी saḥ yōgī **that** **yōgi** **यः अन्तः सुखः** yaḥ antaḥ sukhaḥ **whose happiness is within**
अन्तरारामः antarārāmaḥ **whose recreation is within** तथा tathā **and** **यः अन्तर्ज्योतिः एव** yaḥ
antarjōtiḥ ēva **whose vision is within** ब्रह्मभूतः brahmabhūtaḥ **while (living), has**
become Brahman अधिगच्छति adhigacchati and attains ब्रह्मनिर्वाणम् Brahmanirvāṇam
oneness with Brahman (after death).

24. That yōgi whose happiness is within, and whose recreation is within, and whose vision is within has become Brahman (while living) and attains oneness with Brahman (after death.)

So in previous two verses, Kṛṣṇa talked about mental preparation, especially the preparation of the emotional mind; because emotions are extremely powerful. And now from this verse onwards Kṛṣṇa is going to talk about jñāna phalam. So you have to imagine a person has become emotionally sound; he is able to enjoy the possessions also. He is able to enjoy absence of things also. What do you mean by emotional soundness?; when things are there, you do not complain; when things are not there also, you do not complain; and what is emotional weakness; when things are there; you complain; when things are not there also; you complain. You cry for both; **not only problem for yourself but for people around**; you distribute sorrow freely; Therefore that emotional soundness to be without things a person develops and thereafterwards he came to self-knowledge because of the self-knowledge he got that inner strength and fulfilment; let us assume.

Then what will be the life of that person? Man or women; any person; once a person discovers that inner fulfilment; what will be the life like? Kṛṣṇa says yaḥ antaḥ sukhaḥ; so jñāni is one who has discovered fulfilment in himself; antaḥ means the inner essence. antaḥ means antarātma; means the truth; so the one who has discovered the fullness or joy in his own true nature; what is the true nature?; we saw, ātma svarupam; and therefore antara arāma; and for him, the recreation ground, the playground is not outside; all his entertainment also are inside; before that he required entertainment from VCP, VCR; in fact all the gadgets are doing what; trying to give you recreation and entertainment. And that is why holiday means you have to plan where to go or what to get because we feel empty and one bandh if it comes, video cassettes you have to hunt; 4 or 5 cassettes and Śivarāthri; Śivarāthri you are supposed to keep awake; doing Śiva dhyānam; there are special movies for Śivarāthri; holiday means I do not know how to spend; and I am not happy with myself.

What is the benefit of self-knowledge?; I am happy with myself; called antaḥ sukhaḥ; antaḥsukhō antarārāmaḥ antarjyōtirēva yaḥ; so the one who is aware of his pūrṇatvam all the time; jyōthiḥ means awareness or consciousness; one who is consciousness of the ātma; awareness of his inner fullness; so the one who has never self-forgetfulness. That means what?: as I said before, he can have things, and he can be without things also; when he has things; he will enjoy their presence; if he is seeking loneliness; that is also another bondage; if I am attached to loneliness I would like to be alone when people come you would come angry; neither attached to loneliness nor attached to people; the one who can enjoy both; and even when he enjoys the presence of things and people, he does not lose sight of his inner freedom. Therefore, saha antarjyōtirēva yaḥ; saha yōgi; that person is called a real yōgi. So yōgi means what; jñāni; wise person; here yōga does not mean the one who can stand upside down; or one who can bend the body like a rubber ball; that is all very good; that is also yōgāsana; Here yōga is that inner faculty; that wisdom; therefore yōgi means jñāni.

And what is his status; Brahmabhūtaḥ; he has become one with Brahman; and he has become "one with Brahman"; not that he has become one; but he has discovered the fact that I am really none other than Brahman; Brahman means what; it is a technical word for fullness. I am full and complete; I do not need anything to be happy; I do not need anything to be secure; so that is called Brahmatvam. And how long he will enjoy this; as long as he is alive; he will enjoy this. And when the prārabdhaḥ, karma is over, the body will fall.

And what will happen to him; nothing will happen to him; because he has discovered I am not the body; I am not the mind; therefore, previously he was embodied

consciousness; now he is un-embodied consciousness; which is called vidēha mukthiḥ; Kṛṣṇa calls it brahmanirvāṇam. So Brahma nirvāṇam; unembodied consciousness; oneness with Brahman. Otherwise called vidēha mukti; thus he is free while living; he is free after death also.

Verse 5.25

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥५.२५ ॥

labhantē Brahma nirvāṇam, ṛṣayaḥ kṣīṇakalmaṣāḥ |
chinnadvaidhā yatātmānaḥ sarvabhūtahitē ratāḥ||5.25||

ऋषयः ṛṣayaḥ **sages** क्षीणकल्मषाः kṣīṇakalmaṣāḥ **who are free from impurities** यतात्मानः yatātmānaḥ **who are self-restrained** रताः **सर्वभूतहिते** **who are interested in the welfare of all beings** छिन्नद्वैधाः chinnadvaidhāḥ **and whose doubts are dispelled** लभन्ते labhantē **attain** ब्रह्मनिर्वाणम् Brahmanirvāṇam **oneness with Brahman**

25. Sages who are free from impurities, who are self-restrained, who are interested in the welfare of all beings, and whose doubts are dispelled attain oneness with Brahman.

So in this verse also, Kṛṣṇa is talking about the benefit of self-knowledge; but the beauty of this verse is Kṛṣṇa talks about all these as stages in spiritual evolution. What are the stages that one goes through to attain the spiritual fulfilment; all the stations. The destination they will write in the front; and the side of the bus, they write the routes; intermediary stages that the bus passes. Similarly what are the stages that one will pass through?

The first stage is kṣīṇakalmaṣāḥ; Get rid of the mental weaknesses; kalmaṣāḥ means impurity; misconceptions; emotional hang ups is called kalmaṣāḥ and basic kalmaṣāḥ is rāgaḥ and dvēsaḥ; thinking that the presence of things will be happiness; that is one problem called rāgaḥ; and another problem is the absence of certain other things; will lead to happiness; which is called dvēsaḥ; weakness; these are the two basic problems. I am happy because this is there. It is wrong according to Vēdānta; I am happy because it is not there; both are wrong; and this rāgaḥ dvēsaḥ problem, we have to get out and that is why in our religion, there is a practice of tapas or austerity.

In austerity what do you do; whatever you use regularly; you learn to be without that; and initially we will think that without we cannot; anything; whether it is coffee or onion; people think whether some people can cook without onion and garlic and they cannot

imagine of life of preparation without these two; one rāgaḥ and dvēsaḥ; onion garlic. and then first day there is no taste at all; second day there is no taste at all; and find that you can happily survive without that; tapas means you just see the fact that you can be happy without things also. That is called preparation of the mind; which is the first stage; then comes the second stage; those details we will see in the next class.

Hari Om

078 CHAPTER 05, VERSES 25-29

ॐ

Verse No.23.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् |
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः || ५-२३ ||

śaknōtīhaiva yaḥ sōḍhum prāk śarīravimōkṣaṇāt |
kāmakrōdhōdbhavaṃ vēgaṃ sa yuktaḥ sa sukhī naraḥ || 5.23 ||

योऽन्तःसुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५.२४ ॥

yō'ntaḥsukhō'ntarārāmastathā'ntarjyōtirēva yaḥ |
sa yōgī Brahmanirvāṇaṃ brahmabhūto'dhigacchati || 5.24 ||

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥५.२५॥

labhantē Brahmanirvāṇam, ṛṣayaḥ kṣīṇakalmaṣāḥ |
chinnadvaiddhā yatātmānaḥ sarvabhūtahitē ratāḥ || 5.25 ||

Lord Kṛṣṇa has talked about jñāna-yōga in this chapter, in the form of inner renunciation and now in these verses, beginning from the 24th Kṛṣṇa is talking about the jñāna-yōga phalam; the benefit of self-knowledge; in three verses; 24,25 and 26; and while talking about jñāna phalam, Kṛṣṇa summaries the various stages of spiritual sādhana also. Jñāna-yōga is the ultimate means of liberation; but to come to jñāna-yōga, a person has to go through several preliminary stages and therefore Kṛṣṇa wants to talk about various stages one has to go through; We are seeing that in verse No.25, various stages are talked about, we will rearrange the words for the sake of continuity or progression.

First we will take the word sarvabhūtahitē ratāḥ; which represents a life of values; a life of morals; an ethical life is indicated by sarvabhūtahitē ratāḥ; literally the word means being interested in the welfare of all the beings; instead of being a selfish human being, I should expand my mind, to gradually identify with other members of the planet to such

an extent, that I should be able to feel the others' pain also. The mind should become so sensitive that I should be able to feel the pain of others also; and only when I begin to feel the other's pain; I will never hurt another human being. Now why am I hurting others?; because when I am hurting others; I do not feel anything at all, because I am such a gross human being; I should sensitize my mind that I should be able to feel the emotions of others; the psychologists call it the capacity of empathy; it is considered the fundamental quality; which is the foundation for all the later virtues of life; the entire human character is based on this one capacity and what is that capacity?; I should be able to sense the feelings of other people. So when the other person is happy; I am able to identify and share the happiness; and similarly when the other person feels the pain; I should be able to appreciate that feeling and share; and this capacity of feeling others' feeling is called empathy. And that is here referred to as sarvabhūtahitē ratātvam; and initially I learn to feel the feelings of my own family members. In fact, the very purpose of marriage is to develop empathy; so first start with your wife; that itself is in the problem. Once I am able to expand my mind and sense the intense feelings of my wife or husband; my mind has expanded to நாம் இருவர் nām iruvar; from ஒருவர் oruvar to இருவர் iruvar; and thereafter, they encourage having children also; prajāca svadhyāya pravacanēca; why should we have children; so that our mind will expand enough to feel the feelings of the children also; and like that I should expand,

अयम् निजो परो वेत्ति गणना लघु चेतसाम् ।
उदार चरितानाम् तु वसुदेव कुटुम्बकम् ॥

[ayam nijō parō vētti gaṇanā lagu cētasām ।](#)
[udāra caritānām tu vasudēva kuṭhubhakam ॥](#)

The short-sighted human being is one who is not aware of his own wife's or the husband's pain and a person of expanded mind is one, who can sense the pain of not only the family members, not only the members of the society but includes the animals and plants and such a person will be embodiment of ahimsa; and ahimsa is supposed to be the mahavṛtam for spiritual progress.

In Pathanjali's aṣṭāṅga yōga, the first value emphasised is the ahimsa; not hurting other physically or verbally or even mentally. This is where our spirituality begins. So Śankarācārya writes in his commentary; ahimsakaḥ; it is not that he does not hurt others; he is incapable of hurting others, because as even he hurts others, he can immediately feel the pain of others' and therefore he has to withdraw from such things; and thus morality or ethics is the first stage, without going through dharma, there is no possibility of mōkṣaḥ; and therefore Kṛṣṇa says sarvabhūtahitē ratātvam; and once I feel others' feelings; I will spend my life in helping others; niṣkāma karma is natural to a

person with a sensitive mind. Only a gross-minded person will ignore the fellow human being but a sensitive minded person will certainly help other people; he may not be able to help financially, he may not be help physically; but minimum he will say sarvē bhavantu sukhinaḥ; sarvē santu nirāmayāḥ; Oh Lord, let everyone be happy. Even to wish that intimately we require a sensitive mind and therefore sarvabhūtahitē ratātvam; pañca-mahā-yajña or niṣkāma-karma is the first stage.

And it will lead to what; kṣīṇakalmaṣāḥ; such a selfless life in which one contributes to others' also in the society; one who follows karma-yōga; the one who follows pañca mahā yajña will become kṣīṇakalmaṣāḥ; free from pāpam; kalmaṣāḥ; pāpam or duritam; kṣīṇakalmaṣāḥ; free from all duritam.

And what is the definition of pāpam according to vēdānta; anything that obstructs spiritual journey is pāpam. According to Vēdānta; anything that obstructs our spiritual journey is pāpam. If I do not develop interest for spirituality; even the lack of interest is because of pāpam. The very desire for spirituality is possible only when puṇyam is there. Īśvara anugrahāt puṁsām advaita vāsana. If you should get the desire to listen to Gīta (understanding is a different matter), you should have Īśvara anugraha.

And after having desires also, there can be several obstacles because of the family situation; health situation or external condition; all these are different types of pāpams only and when I do niṣkāma karma; all these obstacles will go away like the darkness when the sun rises. And therefore a person will get conducive conditions for spirituality. Therefore kṣīṇakalmaṣāḥ means free from all the pāpam, obstacles.

And then what is the next stage of sādhana; yatātmānaḥ; once I develop interest in spirituality, which itself is because of puṇyam; I have to work for spiritual growth; because according to vēdānta; spiritual growth or liberation is not God's will, liberation depends upon our own freewill. It is not that God decides whether I should get mōkṣaḥ or not; if we think God is responsible for our liberation; then the God will become a partial-God; he is giving liberation to some people; he does not give liberation to some others'; Lord will be partial; and therefore, as far as God's blessings are concerned; it is uniformly available for all; but whether I am willing to make use of God's grace is the question. And making use of God's grace is our freewill. That we are born in this culture; where this wisdom is there; God's grace is available; but whether I am taping it is in my hands; so sunlight may be there; but whether I am making use of this solar energy or not, is in my hand.

Kṛṣṇa will tell in the 9th chapter, samō'ham sarvabhūtēṣu na mē dvēṣyō'sti na priyaḥ (9.29); my grace is uniformly available for all; and some people are liberated and some

people are not; it is not my mistake; I have made my grace available to all; some people tapped it; some people did not tap it; tapping Lord's grace is our freewill.

And this stage is called yatātmānaḥ; those people who put forth effort in the right direction; so yataḥ ātma yēṣām tē; those people who develop the necessary discipline; they acquire the necessary qualification; which does not happen. We have to take initiative; vivēka does not happen, vairāgyam does not happen; śamādhi ṣaṭka saṃpatti does not happen; I have to ask the question; what effort I am putting forth. Our problem is what; we say everything is in his Hands; and we take to fatalistic thought; if Bhagavān wants it will happen. Without him not even an atom moves, saying this quotation, he turn fatalist and turn laziness; and most convenient quotation for laziness; everything is in his hands; Kṛṣṇa says: never do that; yatātmānaḥ; you have to take initiative.

So this is acquiring the necessary qualifications and not only acquiring the qualifications, working for knowledge also. Just as qualifications do not happen; I have to make them happen by my own effort. Similarly, knowledge also does not happen. We have to take initiative and what is the initiative; Kṛṣṇa said in the 4th chapter, tadviddhi praṇipātēna paripraśnēna sēvayā, seek knowledge; seek teacher, guru, seek śāstram; I have to seek them and I have to work for the knowledge and that is called yatātmānaḥ; those people who acquire discipline and knowledge.

Then what will be the next stage; once I do the required sādhana; ṛṣayaḥ; so these people become ṛṣī; having gone through these stages; they becomes ṛṣīs; the stage of purification; stage of discipline; the stage of self-enquiry; will lead to the stage of knowledge; so ṛṣayaḥ means jñāninaḥ; they become jñāni; the word ṛṣī means jñāni in this context. When you hear the word ṛṣī; immediately you think of thādi; the one who has got a long beard; ṛṣī; if beard can make you ṛṣīs; that is the easiest thing you can do; which means ladies can never become ṛṣīs. Therefore, thaḍis and kāvis have nothing to do with ṛṣī; what makes you a ṛṣī is ṛṣati ātma tatvam; jānāti iti ṛṣi. It is derived from the root ṛṣ, to know; so ṛṣī means the one who knows. So if you have the knowledge; even though you are amidst the society; coated, booted and suited; still you are ṛṣī; if you have knowledge. On the other hand, if a person does not have knowledge, even if he has got ochre robe, even if he has got a long beard; even if he has got knotted hair, he is only a pseudo ṛṣī; and therefore Kṛṣṇa says all these people become jñānis. That is the next stage.

Then what is the next stage; chinnadvaidhā; knowledge is beneficial only when it is free from all forms of doubt; doubtful knowledge is as good as ignorance. And therefore acquisition of knowledge is incomplete; if all my doubts are not cleared; and that is called

conviction; niścaya jñānam; knowledge has to be converted into niścaya jñānam; how, by removing all doubts, I should ask my own intellect, am I convinced of this teaching. So you need not tell anyone. You should ask your own conscious, you should ask your own inner heart; you say aham brahmāsmi; are you agreeing; and generally what will we say: I understand but very clear but there are certain doubts; because vēdāntic knowledge is a revolutionary knowledge dealing with me, the world and God. And each one is mind boggling teaching. And it says I am infinite (would we accept that?), very difficult to accept; I should ask the question am I really immortal?; just easy to say that satcidānanda śivō:'haṁ śivō:'ham; to sit quiet closing the eyes; cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham; and in one corner of the intellect will say: who has seen this?; who knows?; śivō:'haṁ śivō:'ham I says. So there should not be even an iota of doubt. So am I immortal?; do I believe or accept my immortality?; very difficult.

The next thing is Vēdānta says that the Lord that you worship is non-different from you; You are God. Would we accept? Extremely difficult. Then Vēdānta makes another mind boggling statement that this world that you experience is less real than yourselves; it is not as real as you; you are the ultimate reality; and the world is not as real as you; am I ready to accept. Except these three, I accept anything Swamiji, you say. Only these three are vēdānta. Therefore that conviction comes by reflection; raising questions and answering. Vēdānta allows any number of questions, until I am convinced. And this process of clearing the doubts is called mananam. Acquisition of knowledge is called śṛavanam; removal of doubt is called mananam; and when doubts are removed; I am called cinnadvaidhā; cinnadvaidhā means saṁśaya rahitāḥ; free from doubts; I am convinced. I need not convince other people. I should convince my own intellect, otherwise I will be cheating myself; therefore cinnadvaidhā, is the next stage.

And once a person cinnadvaidhā; to use the second-chapter expression: sthira prajñāḥ; then what will happen? Brahmanirvāṇam labhantē. Such people have attained oneness with Brahman. Nirvāṇam means merger; Oneness, Aikyaṁ; Brahmani Nirvāṇam; Brahma Nirvāṇam, Nirvāṇam means ēki bhavaḥ. So they attain brahma Nirvāṇam.

And what do you mean by attaining oneness with Brahman. I have told you several times; you should remember that there is no question of merging into Brahman in the physical sense of the term; because if you are going to talk about physical merger into Brahman, it will mean Brahman is elsewhere; I am elsewhere; and like the rivers merging into ocean, I have to rush and then become one; but Vēdānta defines Brahman as the all-pervading principle; therefore there is no question of physical merger.

Then what do you mean by merger into Brahman. Very carefully note: merger into Brahman is dropping the notion that I am away from Brahman. To drop the thought that I am away from Brahman; dropping the notion, dropping the misconception, which is born out of ignorance; so dropping the ignorance-caused notion of distance is called merger.

Can you see various stages; first follow values of life; then become pure; then take the initiative for spiritual growth, which involves sādhanā catuṣṭaya sampathi; guru prāpti, attending class; it will all come. Do not give some excuse “Swamiji, Besant Nagar was very near; Adyar is a long way”. If you want knowledge you should come to Kailsas also; I am testing you to see how sincere you are; and you are proving that you are sincere by coming here also. So therefore:

त्यजेत् एकम् कुलस्यार्थे ग्रामस्यार्थे कुलम् त्यजेत् ।
ग्रामं जनपदस्यार्थे आत्मार्थे प्रित्वीं त्यजेत् ॥

tyajēt ēkam kulasyārthē grāmasyārtē kulam tyajēt |
grāmaṁ janapadasyārtē ātmārthē pritvīm tyajēt ||

This is the advice; for saving one family, you can sacrifice a member. For saving one village; you can sacrifice one family. For saving the nation; you can sacrifice one village; for the sake of mōkṣaḥ; you must be prepared to sacrifice everything; So therefore all these will come under initiative; and then the next stage is gaining knowledge and then next stage is gaining conviction and final stage is merger into Brahman. These are the stages, which will be further clarified in the next verse also. We will read:

Verse 5.26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥५.२६ ॥

kāmakrōdhaviyuktānām yatinām yatacētasām|
abhitō Brahmanirvāṇam vartatē vīditātmanām||5.26||

ब्रह्मनिर्वाणम् Brahmanirvāṇam **oneness with Brahman**, **वर्तते** vartatē **takes place** **अभितः** abhitaḥ **both (here and hereafter)**, **यतिनाम्** yatinām **for the self-restrained ones** **कामक्रोधवियुक्तानाम्** kāmakrōdhaviyuktānām **who are free from desire and anger** **यतचेतसाम्** yatacētasām **whose minds are restrained** **विदितात्मनाम्** vīditātmanām **and who have known the ātma.**

26. Oneness with Brahman takes place both (here and hereafter) for the self-restrained ones who are free from desire and anger, whose minds are restrained, and who have known the ātma.

So the same idea of the previous verse is repeated here again, just for the sake of clarity. Here also various stages of spiritual growth are pointed out, the first stage is kāmākrodhaviyuktānām; kāmāḥ means desire for acquisition and krodhāḥ means anger caused by the obstacle in acquiring things; or anger caused by the loss of things acquired. So kāma will invariably lead to krodhāḥ; we analysed this in the third chapter very elaborately; kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ | mahāśānō mahāpāpmā vidhyēnamihā vairiṇam ||3.37||

And this management of kāma and krodhāḥ is possible when I know this basic principle of vēdānta; and what is that basic principle?; my happiness does not depend upon what I have but it depends upon what I am. So always focus on what I am, not on what I have. So if this is understood, our worry for yōga and kṣēma will come down; otherwise kāma will lead to more and more preservation that I will have no time for spirituality. Life will be spent on yōga and kṣēma; yōga means acquisition; kṣēma means preservation; in this only our stress and strain, because something or the other will not be working. By the time you set up everything and everything at home is working, your brain has stopped working. You are unfit for vēdāntic study; 70 years. So therefore we can take care of things to some extent; but we cannot dedicate our life for yōga kṣēma and therefore one should know how to manage kāma krodhāḥ; that is the first stage; which is called the acquisition of vairāgyam.

And the next stage is yatacētasām. yatacētasām; those who have integrated their mind; those who have organised their mind; yatam cētāha antakaranam yēṣām tē; ya cētāsāha tēṣām; so mind is the instrument, with which we have to do the spiritual journey and unless my mind is focussed enough I will not be able to pursue spirituality; therefore the focusing capacity; otherwise called śamādhi ṣaṭka saṃpatti; so that all my organs cooperate with me for my spiritual journey; we will be seeing in the Kathōpaniṣad class; wherein Yama dharmarāja will compare our life itself into a journey; body is compared to a car and the sense organs are compared to the wheels and the mind is compared to the steering; and intellect is compared to the driver. Only if the car, the wheels, the steering, the driver; they are all healthy; then alone I can reach destination. Similarly body must be fit; sense organs must be fit; emotional mind should be fit; intellect must be fit; and they should be available for my use and that is called here yata cētatvam. An organised personality; an integrated personality. Śamādi ṣaṭka saṃpatti is the next stage.

Then yatīnām; so the next stage becoming a yati; the literal meaning of the word yati is sanyāsi. So one should become a sanyāsi. So do not look at me; Swamiji what are you saying; we all should become sanyāsi; No way; If you ask us to give up everything; the

first thing I will give up is your class. So therefore, sanyāsa stands for what: in the olden days, sanyāsa-āśrama is exclusively prescribed for concentrated pursuit of scriptural study. Brahmacharya āśrama and sanyāsa-āśrama also have no duties at all. The āśrama dharma was so designed, a brahmachāri has no duty; sanyāsi also has no duty; for what purpose, so that they can fully commit themselves for scriptural study. And therefore committed study of scriptures is the duty of a sanyāsi. And if a person follows the spirituality in a committed manner, then all such people are sanyāsis only. If my priority in life is spiritual growth; I am sanyāsi; it does not matter, I go to office, I earn money; I will be doing all these things; but if my top priority is mōkṣaḥ and jñānam; I can call myself to be a sanyāsi and therefore yati means spirituality is priority. All other things are subsidiary; that is the next stage.

Then what is the final stage. Veditātmanāḥ; if a person pursues spiritual knowledge with such a commitment; which is nothing but systematic and consistent study of the vēdānta for a length of time, under the guidance of a competent ācāryaḥ. Always remember this definition; jñāna-yōga means systematic and consistent study of vēdānta for a length of time, under the guidance of a competent ācāryaḥ; and whoever does that; he is a sanyāsi. You are all sanyāsis. And this systematic study will lead to what? Clear knowledge, and that jñāni is called veditātma; veditātma means jñāni. Veditāḥ ātma ēna saḥ; veditātma; bahuvṛhi samāsa. All those people become jñānis as a result of the sādhanas.

And because of this knowledge, what happens; Brahmanirvāṇaṃ vartatē. So they all have oneness with Brahman; as a result of this knowledge; merger into Brahman; I have explained the word Brahma nirvāṇaṃ; in the previous verse itself merger into Brahman; as I said, merger is not a physical event; it is an intellectual event; it is a cognitive event; and what is the cognition; what is the knowledge; there is no distance between me and Brahman; In fact, aham Brahma asmi; and this merger or oneness is abhitaḥ; abhitaḥ means both ways; what do you mean by both ways; in this context, both ways means this oneness is there; before death also; and this oneness continues after death also; so maraṇāt purvam api; maraṇāt anatharam api, the oneness before death is called jīvan mukti; the continued oneness after death is called vidēha mukti; and the general example that is given in the śāstra is the pot-space merging into total-space. So imagine there is pot; there is space within the pot as well as outside the pot; when I gain knowledge of space, I know that pot-space that is the space within the pot, is all the time one with the total-space, because pot-space can never be divided or separated from total-space. So thus pot-space is one with total-space, even when the pot is there; and pot-space will be one with the total-space; after the destruction of the pot also. It does not make any difference in space; the presence of pot does not create a division in space;

and absence of pot does not bring the space together also; it was one indivisible whole before also; later also. Similarly I am one indivisible consciousness; in the presence of body also, I am one indivisible all pervading consciousness; after the fall of the body also; I am one indivisible all pervading consciousness. When the body is there; it is called jīvan mukti; when the body has fallen, it is called vidēha-mukthi; jñāna will give both; this is the jñāna-phalam;

Verse 5.27

स्पर्शान्कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥५.२७॥

[sparśān kṛtvā bahirbāhyāṃścakṣuścaivāntarē bhruvōḥ |
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ||5.27||](#)

कृत्वा बहिः kṛtvā bahir **having kept outside** बाह्यान् स्पर्शन् bāhyān sparśān **the external sense-objects** च एव चक्षुः ca ēva cakṣuḥ **and having fixed the sight** अन्तरे भ्रुवोः antarē bhruvōḥ **between the eye brows** कृत्वा समौ kṛtvā samau **one should regulate** प्राणापानौ prāṇāpānau **the inhalation and exhalation** नासाभ्यन्तरचारिणौ nāsābhyantaracāriṇau **moving inside the nostrils.**

27. Having kept outside the external sense-objects and (having fixed) the sight between the eye brows one should regulate the inhalation and exhalation moving inside the nostrils.

With the previous verse, Kṛṣṇa has completed the topic of jñāna phalam and the benefit of jñānam, jīvan-mukti and vidēha-mukthi. And in fact, with the previous verse, that is 26th verse, the fifth chapter is over. Because Kṛṣṇa wanted to talk about jñāna-yōga, he has talked about jñānam; he has talked about the benefit of jñānam also; therefore fifth chapter is over; Om tat sat must have come.

But still Kṛṣṇa introduces one more topic at the end and concludes and that is the topic of meditation. And Kṛṣṇa wants to briefly introduce this topic and create interest in Arjuna's mind, so that he will come for the next chapter also. So in three verses, He talks about meditation and its results; and Kṛṣṇa will elaborate the topic of meditation in the next chapter which is going to be titled Dhyāna yōga itself. More about meditation, we will be discussing, in the next chapter, but since Kṛṣṇa discusses briefly, I will just mention a little bit about it; meditation is going to be prescribed for the assimilation of the Gīta teaching. For the assimilation, for the digestion for the internalisation of the Gīta teaching; not only it should be there in my superficial mind; this knowledge should go into my sub-conscious mind; even to my unconscious mind; and why do we say so?; because most of our reactions in our life, come from our inner mind alone; when we get angry; when we get depressed; so we violently react; it is not a thoughtful action; it is

not a deliberate action; it is not a conscious action; in fact, very rarely we do conscious action. Most of our actions are mechanical action; and after reacting to the situation, thereafterwards we will think; everything is ulta. Why did I talk like this?; why did I do like this? If I have not consciously react; How did the reaction come out of me. Why I used such a terrible words against my own father or mother or brother?; Why I behaved like that?; when I do not use my conscious mind, what is making me active is my own subconscious mind or inner mind and the problem is the Gītā teaching that I get remains in the conscious mind alone; and therefore in our day to day life, what happens; since we do not use conscious mind most of the time; and Gītā is where?, only in the conscious mind; and in our sub-conscious mind; our old saṁsāri; the old saṁsāri is sitting, the ignorant, the doubtful, that saṁsāri continues to be inside; and therefore I continue to misbehave as before. And therefore the knowledge at the conscious level has to be penetrated into, pushed into, my inner personality, that even when unconsciously I do anything that also is backed by Gītā-teaching.

And how will it happen; you have to do something to mix the knowledge in your entire personality; like mixing the sugar in coffee. You know, so you just tasted coffee and you find that coffee is not sweet or any drink for that matter. You scold the wife; because she is the poor one available for all scolding; therefore you do not put sugar at all; you do not take care of me properly. From olden days itself you are like that; so half-an-hour scolding, and she says I have already added sugar; and he says I drank and there is no sugar at all; then what is the problem?; the sugar is down, it is not mixed with coffee. Therefore what is required; not addition of more sugar; already sugar is there; but the added sugar must mix with every droplet of coffee; adaḥ sugar, madhyataḥ sugar; uttarataḥ sugar; dakshinataḥ cha; adscha urdhvam cha prasrda cha. Sugar ēvaṁ coffee mayam variṣṭam! Similarly, unfortunately, the knowledge that I receive remains in one corner; therefore for our day to day life, this knowledge is not accessible; so how to make it accessible; Kṛṣṇa is going to talk about meditation, as a means of assimilation.

And Kṛṣṇa briefly talks about the initial steps to be taken for meditation; and then He will briefly talk about the process of meditation; and then He will briefly mention about the result of meditation; everything in dots and dashes; elaboration in the next chapter.

So in this slōkā, some of the steps of meditation are talked about. What are they: You have to assume some of the steps which will be explained in the next chapter, a person is seated in a comfortable posture; and his body is relaxed, all these things are understood.

Then what should he do?; look at the second line; prāṇāpānau samau kṛtvā; he should make the inhalation and exhalation even; samau means even and relaxed; because the condition of the mind, the condition of the breathing are interconnected. That is why when we have violent emotions, our breathing also is disturbed; which means by managing or regulating the breathing; we can regulate our mind also. And therefore before any pūja or japa, regulation of breathing is kept as an integral part; praṇāyāma, suklām baradharam; Om̐ Bhuḥ, the vādyār will say; and stop; why the priest stops after Om̐ Bhuḥ, because you are supposed to do; He cannot do praṇāyāma for your sake; therefore you are supposed to say Om̐ Bhuḥ, Om̐ Bhuvah, etc. and do the praṇāyāma; why praṇāyāma; so that the mind gets quietened; So prāṇa apānau samau kṛtvā; make your inhalation and exhalation, which are nāsābhyantaracāriṇau; it should move in your nostrils; make them even; then what about the sense organs, cakṣuścaivāntarē bhruvōḥ; withdraw all the sense organs and most powerful sense organs is the eye; therefore may be bring the eyes or the vision between the eyebrows; so bringing the vision between the eye-brows, means not looking outward.

More details Kṛṣṇa himself will give in the next chapter. I am giving only the outline; therefore withdrawing the sense organs, especially the eye; then bāhyān sparśān bahir kṛtvā; remove all the sense objects from your mind; remove all the sense objects from your mind; do not think of any external object and object includes your relationship also; what will happen to my wife or children or husband or father or mother?; drop all of them. So renounce all of them, become a mental sanyāsi; Cut of all mental relationship and have relationship only with God alone. So this is called pushing; displacing the worldly thoughts by entertaining the meditation thought; these are all the initial preparations; and some more are there.

Verse 5.28

यतेन्द्रियमनोबुद्धिः मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधः यः सदा मुक्त एव सः ॥ ५.२८ ॥

yatēndriyamanōbuddhirmunirmōkṣaparāyaṇaḥ |

vigatēcchābhayakrōdhō yaḥ sadā mukta ēva saḥ || 5.28 ||

यतेन्द्रियमनोबुद्धिः yatēndriyamanōbuddhiḥ **Having restrained the sense-organs, mind and intellect,** **विगतेच्छाभयक्रोधः** vigatēcchābhayakrōdhō **freed from desire, fear, and anger,** **मोक्षपरायणः** mōkṣa parāyaṇaḥ **and with liberation as the supreme goal** **सः यः मुनिः** saḥ yaḥ muniḥ **one who meditates** **मुक्तः एव सदा** muktaḥ ēva sadā **(becomes) liberated forever. (nidhidhasana Dhyāna kartha-Vēdāntic meditator)**

28. Having restrained the sense organs, mind, and intellect, freed from desire, fear and anger, and with liberation as the supreme goal, one who meditates (becomes) liberated for ever.

Verse 5.29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥५.२९॥

Bhōktāraṃ yajñatapasāṃ sarvalōkāmahēśvaram |
suhṛdaṃ sarvabhūtānāṃ jñātvā māṃ śāntimṛcchati || 5.29 ||

ज्ञात्वा माम् jñātvā māṃ **knowing me** भोक्तारं यज्ञतपसाम् bhoktāraṃ yajñatapasāṃ **who is the receiver of all rituals and austerities**, सर्वलोकमहेश्वरम् sarvalōkāmahēśvaram **who is the supreme Lord of all worlds**, सुहृदं सर्वभूतानां suhṛdaṃ sarvabhūtānāṃ **(and) who is a well-wisher of all beings**, ऋच्छति ṛcchati **one attains** शान्तिम् śāntim **peace**.

29. **Knowing Me, who is the receiver of rituals and austerities, who is the supreme Lord of all worlds, (and) who is a well-wisher of all beings, one attains peace.**

So yatēndriyamanōbuddhiḥ. One should withdraw all the sense organs from the external world; indriya means senses; manaḥ means mind; buddhiḥ means intellect are these at yatam means withdrawn from the external world so that all these are available for the job of meditation at hand; and vigatēcchābhayakrōdha; get rid of all the emotional disturbances. Icchā means attached or desire; bhayam means fear; krōdha means anger; as long as they are there, you will sit and only burn within; and therefore get rid of all these inner emotions from your mind and your mind is turned towards only one thing; munirmōkṣaparāyaṇaḥ bhavēt. So muniḥ, the meditator should only focus on mōkṣaḥ as revealed in the scriptures; as one's own nature; and if a person remains in the teaching; sadā saḥ mukta ēva bhavathi; then this teaching will be assimilated; that whatever is his lifetime, in the background, this Gīta teaching will be available.

And what is the object of meditation? Kṛṣṇa says bhōktāraṃ yajñatapasāṃ sarvalōkamahēśvaram | suhṛdaṃ sarvabhūtānāṃ māṃ; you meditate upon me; upon the Lord.

What type of lord; yajñatapasāṃ bhōktāraṃ; who is the receiver of all the poojas; who is the object of worship; yajña and tapas; sarvalōkamahēśvaram; who is the ultimate Lord of the entire creation;

And where is he situated?; suhṛdaṃ sarvabhūtānāṃ māṃ; who is located in the hridayam of all the beings; do not think Lord is elsewhere seated; sarvabhūtānāṃ suhṛdaṃ. Śankarācārya says; hridayesayam; On that Lord, jñātvā; so thinking, meditating upon me, śāntimṛcchati; you will attain peace of mind; you will attain both jīvan mukti and vidēha mukti; this is the nutshell. Each word will be elaborated in the next chapter.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे संन्यासयोगो नाम पञ्चमोऽध्यायः॥

॥ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstrē
śrīkṛṣṇārjunasaṃvādē karmasannyāsayōgō nāma pañcamō'dhyāyah॥

Thus ends the fifth chapter named Sannyasa-yōga in Srimad Bhagavad Gīta which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

Hari Om

079 CHAPTER 05, SUMMARY

ॐ

Today I will give you a summary of the 5th chapter, which we have just completed. Kṛṣṇa had given the entire Gīta teaching in the 2nd, third, and fourth chapters of the Gīta and in the fifth chapter Lord Kṛṣṇa is summarising the teaching that he had given in the previous three chapters, and therefore, even though this chapter is a small chapter, it is an important chapter, which gives the essence of the entire Gīta teaching, and in fact, the entire vēdic-teaching itself. And this chapter can be broadly classified into four portions:

the first part dealing with two types of lifestyles; In Sānskrīt, we call it niṣṭa-dvayam; and

then the next topic that we find is sādhana dvayam; two types of spiritual disciplines, which every seeker has necessarily go through; and

then the third topic is the benefit of following these two sādhanās; sādhana phalam; this is the third topic; and

the fourth and final topic is introduction to meditation as a preparation or as a foundation for the next chapter.

These are the four main topics in the 5th chapter. Now we will briefly see each one of these four topics.

The first one is niṣṭa-dvayam; two types of lifestyles; and those two types of lifestyles are gṛhastha-āśrama, the life of a householder; and sanyāsa-āśrama, the life of a sanyāsi, a renunciate, a monk. In one āśrama a person possesses everything and he is part of the society; in the other one, the person does not possess anything; and he is not part of the society. gṛhastha āśrama is called pravṛtti-mārga; sanyāsa-āśrama is called nivṛtti-mārga; one involves an active lifestyle, the other involves a withdrawn secluded lifestyle;

and Kṛṣṇa is emphasising only these two āśramas because the other two āśramas are only preparation for these two āśramas. Brahmacharya āśrama is a preparation for gr̥hastha-āśrama and vānaprastha āśrama is a preparation for sanyāsa-āśrama; therefore we do not deal with brahmacharya and vanaprastha; we focus only on gr̥hastha and sanyāsa-āśrama. And these two āśramas alone Kṛṣṇa calls two types of niṣṭha. Kṛṣṇa had talked about this in the third chapter also. lōkē'smin dvidihā niṣṭhā purā prōktā mayā'nagha (3.3); these two forms of lifestyle are given out in the vēdās themselves. And in this Arjuna is confused regarding sanyāsa-āśrama; and Arjuna's main confusion is whether sanyāsa-āśrama is compulsory for liberation. Whether sanyāsa-āśrama is compulsory for liberation and therefore Arjuna raises a question in the beginning of the chapter and Kṛṣṇa clarifies Arjuna's confusion. And what is Kṛṣṇa's answer? Kṛṣṇa says sanyāsa-āśrama is not compulsory for liberation; as far as the āśrama is concerned, as far as the lifestyle is concerned, a person can choose anyone of these two lifestyles;

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५.४ ॥

[sāṅkhyayōgau pṛthagbālāḥ pravadanti na paṇḍitāḥ |](#)
[ēkamapyāsthitaḥ samyagubhayōrvindatē phalam || 5.4 ||](#)

a person can take to anyone of the āśramas and attain liberation. And therefore there is choice with regard to āśramas. Therefore, after brahmacharya-āśrama; after the lifestyle of study, a person has a choice to decide whether I want to become a monk or whether I want to get married and live a spiritual-life. And as far as advantages and disadvantages are concerned, as I pointed out before, both āśramas have got advantages and disadvantages; in gr̥hastha-āśrama the advantage is money and people are there; which will give at least a seeming sense of security; Whether it will really give or not is debatable, at least it will give a sense of security, because people and possessions are there. Which security a sanyāsi does not have; because he cannot have a possession and he cannot have a relation also. That is why Swamiji says; he shaves his head so that you cannot catch him by the hair; uncatchable; in the other āśrams, kudimi is there; you can catch; brahmacharya, gr̥hastha etc. has the tuft; by which you can hold the person; Sanyāsi you cannot hold; so thus in gr̥hastha-āśrama security is there; sanyāsa-āśrama security is not there; but the disadvantage in gr̥hastha-āśrama is what; because there are possessions and relationships, there is a responsibility; which can be a big burden, people say. Swamiji all my children are not yet married; not yet settled; they are not settled; therefore my mind is unsettled. So responsibility is the minus point of gr̥hastha-āśrama; which responsibility this sanyāsi does not have at all. So therefore in one āśrama, security is plus point, responsibility is minus point; in the other āśrama, lack of security is minus point, and the absence of responsibility, is the plus point; Tell me which

āśrama is better. The other bank is greener! A gr̥hastha feels sanyāsi is better off; and often sanyāsi feels perhaps I should not have become a sanyāsi.

And therefore both āśramas have plus and minus point, therefore, there is choice. And once we have to choose, there is conflict; wherever choice is involved, conflict comes and generally we do not want to choose; because choosing is again taking responsibility. Including dress we do not want to choose. We all ask others and ask their opinion. So Arjuna also wonders which āśrama is better for him and therefore Kṛṣṇa gives an advice to Arjuna and Arjuna type of people and what is that advice, gr̥hastha-āśrama is better for majority of people.

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥५.२॥

[tayōstu karmasannyāsātkarmayōgō viśiṣyatē||5.2||](#)

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।. ॥५.६॥

[sannyāsastu mahābāhō duḥkhamāptumayōgataḥ|](#)

A person can face even psychological problems if human relationship is not there; In fact, human relationship play a very important role in maintaining mental sanity; and when a person does not have any such relationship, a person can ~ one psychiatrist said ~ that I get lot of sanyāsis as patients; can happen if he does not know how to handle the mind; and therefore Kṛṣṇa said both āśramas are OK for majority of people, gr̥hastha-āśrama is better. But that does not mean that all the people should take to gr̥hastha-āśrama; those who are prepared and ready, they can take to sanyāsa-āśrama. So this is the topic from verse No.1 to verse No.6; niṣṭa dvayam; āśrama dvayam; where there is a choice.

And then the next topic is sādhana dvayam; two types of spiritual discipline and what are those two disciplines; karma-yōga-sādhana and jñāna-yōga-sādhana and Kṛṣṇa wants to emphasise that as far as sādhanas are concerned, there is no choice at all. This is a very important point to remember; karma-yōga and jñāna-yōga are not given as optional means of liberation. So there is a very big misconception prevalent all over; that there are several paths to liberation; karma-yōga a person can take independently, jñāna-yōga another-person can take; bhakthi-yōga third-person; rāja yōga a fourth-person; and now people are adding to the list; kuṇḍalini-yōga; nāda-yōga; liberation in music; music method; this method and that method; a person can have all those views but you should remember Vēdā does not support this view. Bhagavat Gītā also does not support this view. There is no choice with regard to sādhana. Then what is the

conclusion; everybody requires karma-yōga; everybody requires jñāna-yōga also; because what one contributes, the other does not contribute.

And if both karma-yōga and jñāna-yōga are required; should they be followed simultaneously or one after the other. According to Kṛṣṇa, they should be gradual; one after the other; there is a gradation; in Sānskrīt we call it krama-samuccayā; krama-samuccayā means they should be combined one after the other; chronologically.

And if they should be one after the other, what should be order; can I start with jñāna-yōga and end with karma-yōga; karma-yōga is the first stage; jñāna-yōga is the next and final stage. And why do we put in this order; but karma-yōga gives the preparation for jñāna-yōga; and jñāna-yōga gives liberation. This is the vaidika mārgāḥ; follow karma-yōga; prepare yourselves for jñāna-yōga; follow jñāna-yōga and thus be liberated.

And of course it does not mean that a karma-yōgis should not scriptures at all; we should not say that karma-yōgis should not attend gīta upaniṣad classes; that is not the idea; in the first stage, karma-yōgaḥ as prominence; jñāna-yōga is subdued the study of scriptures; whereas in the later stage; jñāna-yōga becomes dominant. It is only a dominance-difference; it is not a water-tight compartment. Therefore Kṛṣṇa summaries karma-yōga sādhana from verse No.7 to verse No.12; what is karma-yōga.

And Kṛṣṇa has dealt with this topic elaborately in the third chapter and this Kṛṣṇa summarises in these verses; and what is the essence of karma-yōga we saw?; proper-action plus proper-attitude is karma-yōga; proper-action plus proper-attitude is karma-yōga.

And what do you mean by proper action?; so we grade the action based on the spiritual progress that it can give; an actions are graded based on their capacity to give the spiritual progress and what is the gradation?; selfless actions come under top grade, where the beneficiaries are more. Niṣkāma karmāṇi; otherwise called sātṛvika-karmāṇi are the top action, which will contribute to the maximum purity or spiritual progress.

The next grade is what; sakāma-karmāṇi, or rājasa-karmāṇi; which are selfish-actions, where the beneficiaries are minimum, maximum will be Me and my family; not more than that; such actions are called rājasa-karmāṇi; or sakāma karmāṇi; or madhyama karmāṇi; they will produce only limited spiritual progress.

then what is the third grade of action; tāmasa-karmāṇi; or Niṣidha-karmāṇi; or harmful actions; in which I get lot of benefit, but the society is injured or harmed by my action;

and such karmas are called adama-karmāṇi; not only they do not give spiritual progress, they pull a person down spiritually.

And therefore a karma-yōgis should give importance to sātāvika-karmāṇi maximum; next is rājasa-karmāṇi; and tāmasa karmas should be nil, if possible; that should be the proportion. Satva must be maximum; rajas middle and tamas should be minimum or zero; that is called proper action.

and then what is the second part of karma-yōga; proper-attitude and what is the proper attitude; I do all the actions as a worship to the Lord;

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

[brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karōti yaḥ |
lipyatē na sa pāpēna padmapatramivāmbhasā || 5.10 ||](#)

A very important slōkā in this chapter, often quoted by Śankarācārya; that is dedicate all the actions to the Lord; whether it is sātāvika karma, whether it is a rājasa-karma; or even if it is tāmasa-karma; it should be avoided; but even if it is unavoidable, do it as dedication to the Lord. That is why Indian thieves, I do not know in other countries; Indian thieves are also devotees of God. Bhaghavane I should steal well today; and I should not get caught by the police; and I will give you a percentage of that in your hundial; so that kind of karma it is. Tāmasa-karma; but even that is done, I tell you, when they do that gradually, certainly the mind will change because association with Lord is capable of transforming the mind; and therefore Śankarācārya tells elsewhere in the 18th chapter; even Niṣidha-karmas, if you are forced to do, do it as an offering to the Lord; Bhagavān will create a situation, you will not have to do Niṣidha-karma later; therefore what is the proper attitude?; dedication to the Lord;

And not only that the next important thing is whatever be the consequence of the karma. Sātāvika, rājasa, tāmasa karmaṇam-phalam; whatever be the consequence; accept it as the prasāda of the Lord; the will of the Lord; gracefully accept without resistance, because every experience that we have in life is the result of our own action. This is the most important we should remember; every experience in my life is the result of my own actions; and suppose we have got intense suffering and when we look into our lives; we have not done any intense pāpa karma; this is where we get a doubt; I have not done very big pāpa karmas, why should I suffer from such a disease or such a tragedy we always doubt, remember our experiences are not only the result of actions of the present janma; we should remember, we reap the results of our pūrva-janma-karmāṇi also.

And do we know what all pāpams we do in purva karma; but Bhagavān knows; he has got a master computer; which does not have Y2K problem. So Bhagavān can never fail. So whatever I get I deserve; therefore my only prayer; never ask why me; you should not ask; when you ask me why Me, you are indirectly charging Bhagavān with injustice. There is no question of Why Me at all; we should only ask the Lord; Oh Lord! I am aware that what I am going through is the result of my own actions; give me the strength to go through this and learn valid lessons from this experience; and this attitude is called padmapatra iva ambasa attitude.

So thus dedication with regard to karmas; and prasada buddhi or acceptance with regard to karma phala is proper attitude. Thus proper-action plus proper-attitude will make a person a karma-yōgi.

And what will happen as a result of karma-yōga? The result is the mind becomes spiritually oriented; Materialistic tendencies will weaken; spiritual tendencies will be strengthened; interest in Gita will increase; interest in the sastra will increase; instead of a casual approach, it will become whole-hearted and sincere approach. And therefore, everyone has to go through purifying action; even a sanyāsi has to go through purifying action; the purifying actions of a sanyāsi will be different from the purifying actions of a householder; the actions will differ; but the aim is what; the mind should become purer and purer. This is the topic from verse No.7 to 12. And Kṛṣṇa traces the stages of progress also-

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः |
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते || ५.७ ||

[yōgayuktō viśuddhātmā vijitātmā jitēndriyaḥ |
sarvabhūtātmabhūtātmā kurvannapi na lipyatē ||5.7||](#)

Stage of progress also Kṛṣṇa talks about; we saw the details before.

Then having talked about karma-yōga sādhana; Kṛṣṇa talks about jñāna-yōga sādhana, which is the next stage of sādhana which is given from verse No.13 to 21, which is also compulsory for all; there is no way of getting out of jñāna-yōga, because many people say jñāna-yōga is a dry path; and therefore we should go for wet path; What is the wet path?; wet path is bhakthi yōga; why bhakthi-yōga is wet path; because you shed tears; thus these are all the misconceptions regarding the teaching; there is no question of avoiding jñāna-yōga; saying that it is dry path; there is no question of jñāna-yōga being a dry path. We will elaborately discuss this from the seventh chapter onwards. I will discuss what Bhakti-yōga is; we will discuss this later. So for everybody, whether one is gr̥hastha or whether one is sanyāsi; jñāna-yōga is required.

Then the next question is what is jñāna-yōga; jñāna-yōga is vēdānta vicārah; vēdānta sṛavaṇa manana nidhidyāsanam. In English, what is the definition of jñāna-yōga; Systematic and consistent study of spiritual scriptures for a length of time, under the guidance of a competent ācārya or guru; you should remember this well; every word is important; systematic; systematic means you should not say that I listened to the 17th chapter in 1955, and 1962 I heard the IIIrd chapter somewhere else; you cannot say that; that is stray study. What I mean is build-up study which is called a systematic study; and there should be consistency also; and this why we say that it is better to listen to one guru for some time until a person gets a comprehensive idea because, not because the other gurus are inferior but every guru has got his own method of communication. Even the words used. Anyway I do not want to emphasise here but this much should be emphasised, systematic and consistent study of the spiritual scriptures; by spiritual scriptures I mean vēdāntic scriptures is not the scriptures on dharma śāstras. There are purāṇās which deal with values of life; where self-knowledge is not involved; Rāmāyaṇam we will call vēdānta; Rāmāyaṇam comes under dharma śāstram. Adyātma Rāmāyaṇam may come under vēdānta. But the other Rāmāyaṇam cannot come under vēdānta because there is no reference to ātma in any of those or to ātma jñānam. That is why I am using the expression; spiritual scriptures under the guidance of competent ācārya;

And what will this study lead to? This study will lead to the recognition of ātma, the real nature of every individual; so this study will lead to the recognition of ātma, which is the real nature, the essential nature, the core nature; the higher-nature of the individual, which is called ātma; and what will be the nature of this discovery; that also Kṛṣṇa hints at; we have seen that elaborately in the 2nd chapter, there we saw the details; ātma is of the nature of consciousness; Chaitanya svarūpaḥ ātma; and then what is the nature of consciousness? So we have seen a few important features do you remember.

Consciousness is not a part of the body; not a property of the body; or a product of the body. Then what is consciousness; consciousness is an independent entity; which pervades and enlivens the body; and the consciousness is not limited by the boundaries of the body. In short, it is all pervading; and not only that; consciousness survives or continues to exist even after the fall of the body; and therefore the consciousness is only one which pervades all the bodies of the creation; which means bodies are many, but the pervading consciousness is one. So thus sarvagataḥ; nityaḥ; ēkaḥ; it is only one consciousness.

And then Kṛṣṇa said, consciousness being one and all pervading like space; it is free from all the actions.

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

[navadvārē purē dēhī naiva kurvanna kārayan||5.13||](#)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।..... ॥ ५.१४ ॥

[na kartṛtvaṁ na karmāṇi lōkasya sṛjati prabhuḥ..... ||5.14||](#)

Consciousness does not do any action; even though in its presence all actions take place; like what?; in the presence of space, all actions take place, but space itself does not do any action. Ākāśa or another example I gave you; what is the example? prakāśa or the light; imagine there is one light pervading this area; actions take place in this area; the light only pervades and illumines but light itself does not do any action; good or bad. Therefore consciousness is akartā; and what is the consequence of that; since consciousness does not do any action; there is no question of reaping the result of action; and therefore it is free from puṇyam, pāpam, sañcita karma, āgami karma; prārabdha karma, nothing is there for consciousness.

....

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५.१४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः। ५.१५ ॥

....

[na karmaphalasaṁyōgaṁ svabhāvastu pravartatē || 5.14 ||](#)

[nādattē kasyacitpāpaṁ na caiva sukrtaṁ vibhuḥ| 5.15 ||](#)

I do not have puṇyam; I do not have pāpam; that is, consciousness the ātma is free from puṇya-pāpam.

And the first stage of jñāna-yōga is what; identifying this consciousness; like I gave the example here itself. There are two things you should understand; that is the first step. Otherwise when I ask you what is here; you will only say there is a hand; I ask you 100 times you will say only hand only hand is there; then I have to tell you that this hand itself is seen because of some other principle which is pervading the hand; if I say that one light will burn inside; then only you will note that here that hand alone but light alone is pervading.

So if you are seeing only the hand initially, you have to be drawn to the light also; I have to say that there are two things and thereafter I have to talk about the nature of light; that light is an independent entity; light pervades and illumines the hand; light is beyond the periphery of the hand; light continues even when I remove the hand; I have to recognise the light. Exactly like light; consciousness pervades the body and it is

distinct from the body; this is the teaching of the upaniṣad. And this recognition is the first stage.

It is only the first stage; totally three stages are there; Kṛṣṇa talks about only two stages here. Third stage we will see later;

So what is the second-stage; the second-stage is learning to identify with the consciousness as myself.

At present we have learnt to identify with the body; and this learning is so intense and so ingrained in our mind; that the moment we use the word I, we remember what: I am a male, I am a female, I am so many years old; I am the child of so and so. In fact, you remember all the bio-data associated with the body alone. So therefore we have to do a lot of unlearning. And the new process is learning to identify with the consciousness and instead of saying I-am-the-body; I have to learn to say that I-am-the-consciousness-pervading-the-body; this body is subject to arrival and departure; this body belongs to the material world; this body is a temporary gift from the Lord; I can use it for some time, as a medium of transaction; but I cannot hold on to it permanently. So thus I have to learn to say that I am the consciousness, in the body; Not I am the body. This is shifting the I.

And Kṛṣṇa says what is the advantage of shifting this I. Kṛṣṇa says if I know I am the consciousness different from my body; I will look upon you also as what? Consciousness different from your body; because my perspective of you will be exactly the same as how I look at myself. I told you in the class itself; if I going to give importance to my physical personality; how I look; then naturally whomever I meet; I will only see how his physical personality. As I look upon myself; so I look upon other people also. If I am ātma different from my body, you all are also ātma different from your body; so I am ātma; you are ātma; therefore what is the difference between us; there is no difference at all.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५.१८॥

[vidyāvinayasampannē brāhmaṇē gavi hastini |
śuni caiva śvapākē ca paṇḍitāḥ samadarśinaḥ||5.18||](#)

So the unity of vision, the oneness of vision is only possible through spiritual wisdom; without spiritual wisdom, it is impossible to talk about oneness and even if we talk about oneness; it will be only a lip service. On one side we will all say we are Indians, etc. but when we come this side, we will fight and kill others. We can never have a true transformation without getting this wisdom.

And not only I see oneness everywhere, the fear of mortality is gone; as long as I am the body; there will be fear of mortality; if I am the consciousness, immortal consciousness, functioning through this mortal body; I will accept the mortality of the body, because it is natural to the body; body is mortal is not a problem; the problem is not body is mortal; our problem is what; 'I am mortal' is the problem. So mortality happening everywhere; will never create problem. Daily you read the newspaper column; what happens? We are all jīvanmukās; we are all liberated people. Let mortality be anywhere else; I have no problem; When I am mortal; that is the problem; this vēdānta changes that notion; I say I am immortal; the body which is different from me is and ever will be mortal; there is no method of immortalising the body. So this is called freedom from limitation or saṁsāra,

So with this, Kṛṣṇa concludes the topic of jñāna-yōga ~ verse No.13 to 21. The karma-yōga is the first stage; jñāna-yōga is the second stage; jñāna-yōga leads to the wisdom; I am full and I am immortal; Aham pūrṇaḥ.

Then from verse No.22 to 26, Kṛṣṇa talks about a particular spiritual-value and also Kṛṣṇa talks about the benefit of this knowledge. Many spiritual values are prescribed in the śāstras. Kṛṣṇa highlights one value; and that is vairāgyam. What do you mean by vairāgyam? Understanding the limitations of the dependence on external factors, for our happiness. Dependence on external factors for our happiness is a big problem. Why, because external factors are not under my control; the weather is not under my control; the country, the government, the weather and the ruling is not under control; why? our family members certainly not under our control; our children, one need not ask; what about your servant maid; you call them servant; but the secret truth is that you are her servant; because they say, whenever you want a servant; she interviews you; what are all there in your house; Mixie, washing machine, vacuum cleaner; then TV, and all the channels are there. If all these are there, I will come. Now tell me who is interviewing whom. As long as I am depending on external factors for my happiness; **sarvam paravaśam duḥkham; sarvam ātmavaśam sukham;** Dependence is sorrow. Dependence is sorrow; especially, psychological dependence. Physical dependence we cannot avoid; we need food; we need clothing; we need shelter; we cannot avoid; but psychological dependence on people, on things, and on situations; this is called saṁsāra. First we should know that the problem is with us; and problem is not with the world. As Dayānanda beautifully says: You are the problem; and You are the solution; and what is the problem with me? That I depend on those unpredictable factors, is my mistake; and therefore what is the correction required?; go from dependence to independence.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढः ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५.२० ॥

[na prahr̥ṣyēt priyaṃ prāpya nōdvijēt prāpya cāpriyam |
sthirabuddhirasammūḍhō brahmavid-brahmaṇi sthitha ||5.20||](#)

So drop the dependence on external factors; and learn to depend on yourselves for your śānti; for your tripti; for your pūrṇatvam; for your security; for everything, learn to depend on yourselves; yourselves means which self; not the inferior self; learn to depend upon your own higher self; which Kṛṣṇa said in the third chapter,

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥३.१७॥

[yastvātmaratirēva syādātmatṛptaśca mānavah|
ātmanyēva ca santuṣṭastasya kāryaṃ na vidyatē || 3.17 ||](#)

Things and people are around wonderful; they are not around, equally wonderful; if I have such a mental condition; then and then alone, I am free; and this attitude is called vairāgyaṃ; gradually dropping external dependences; especially psychological.

And having stressed vairāgyam, Kṛṣṇa talks about the benefit of knowledge, in the form of jīvan mukti; and vidēha mukti; Jīvan mukti means inner freedom here and now; inner freedom, inner independence, here and now; why I say inner freedom? Outer freedom is not possible; because externally, I am bound by the rules of the world; claiming that I am jīvan mukta, I cannot drive the car in any way that I like. Keep left, everyone is driving; the jīvan mukta; that is a different thing; but we are not supposed to do that; so even a jñāni will have to follow traffic rules. So therefore externally I am bound by the laws but internally, I have got freedom from all types of dependences; and the details we have to get from the second-chapter of the Gīta; sthita prajñā lakṣaṇāni;

....वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥२.५६॥

[....vītarāgabhayakrōdhaḥ sthitadhīrṃnirucyatē||2.56||](#)

So this is jīvan-mukthi; and how long he will live like that; until the prārabdhaḥ karma is over, the physical body will continue. jñāni does not say that I will continue until my prārabdhaḥ is over; jñāni will not say that why: because jñāni identifies with what; ātma; therefore jñāni never says I have prārabdhaḥ; the worldly people will say jñāni continues; so therefore jñāni's body is governed by prārabdha and therefore as long as that karma is there; body survives; when the karma is gone; body is gone; and thereafter he is one with brahman; without any individuality; which is called vidēha mukthi; and Kṛṣṇa calls it brahma nirvāṇam;

...लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः... ॥ ५.२५ ॥

... labhantē brahmanirvāṇam, ṛṣayaḥ kṣīṇakalmaṣāḥ ॥ 5.25 ॥

So thus vairāgyam and jīvan-mukti and vidēha-mukti were talked from 22 to 26th and with this the main purpose of the fifth-chapter is over.

And in the last three verses; 27 to 29, Kṛṣṇa introduces the topic of meditation; which Kṛṣṇa wants to elaborate in the 6th chapter. And therefore the last three verses are bīja slōkās; they are seed verses for the tree of 6th chapter to come; and this chapter is called sanyāsa yōgaḥ; or karma sanyāsa yōgaḥ; because Kṛṣṇa clarifies what is sanyāsa for Arjuna; and what is the clarification?; outer sanyāsa is not important; inner sanyāsa is real sanyāsa; external renunciation is not compulsory; inner renunciation is the real renunciation.

Hari Om

CHAPTER 06

080 CHAPTER 06, INTRODUCTION

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Having completed the fifth chapter, now we will enter into the sixth chapter of the Gīta which is titled dhyāna-yōgaḥ or ātma saṁyama-yōgaḥ; and both the words dhyānam and ātma saṁyamaḥ, mean the same, viz., meditation. Thus the sixth chapter is going to elaborately and comprehensively deal with an important spiritual-sādhana, viz., dhyānam or meditation.

Before going into the text proper we will first have some basic ideas regarding meditation; as given in the upaniṣads; because we should remember that the Bhagavat Gīta is based upon the upaniṣads alone; it is not an independent text. So we should very clearly understand what is the role of meditation in spiritual-sādhana. And before knowing what is the role or purpose of meditation; we should first clearly know what the meditation is not meant for; because there are so many ideas and misconceptions regarding the role of meditation; and therefore first we will see what it is not meant for.

First of all we should know that meditation is not a means of liberation. We do not prescribe meditation for the sake of mōkṣa. Why? Because according to the Upaniṣadic teaching; liberation is not a goal to be accomplished at all; liberation is our own intrinsic nature; it is a **siddha-vasthu**; it is not a **sādhya**. And since mōkṣa is already accomplished fact, it is only a matter for owning up or knowing and therefore the upaniṣads clearly say that knowledge alone is the means of liberation.

In fact, even knowledge also does not accomplish liberation for us; knowledge reveals the fact that liberation is an already accomplished truth. And that is why, in all the upaniṣads, it is clearly said: tamēvam vidvān amṛta iha bhavati; jñānāt ēva tu kaivalyam; liberation is through knowledge. Nowhere is it said liberation is through meditation; therefore the first point to be noted is meditation is not prescribed as a means of liberation.

Then the next clarification we should have is that meditation is not prescribed for knowledge also. Meditation is not prescribed for knowledge also, because meditation is not considered as a means of knowledge. Meditation is not considered as a means of knowledge.

In the scriptures; we discuss different means of knowledge; and in that discussion; we have enumerated six means of knowledge; known as ṣaṭ pramāṇāni; I do not want to

discuss the six means of knowledge here; that we will do or we are doing in the upaniṣad classes; here it is enough if you note this much that the tradition accepts six means of knowledge: pratyakṣa, anumāna, upamāna, arthāpatti, aupalabdhi; and śāstram; and among the six means of knowledge, meditation is not enumerated as one means and therefore meditation is not a pramāṇam. Meditation is not a means of knowledge and therefore we should note meditation is not prescribed for knowledge also; either material or spiritual.

So what is the first point I said; meditation is not prescribed for liberation;

No.2 meditation is not prescribed for knowledge also.

Then the third thing that we have to note is for a vēdāntic seeker; or a spiritual-seeker, meditation is not prescribed even for any extra ordinary experience or mystic experience.

Meditation is not even prescribed for the purpose of any extra ordinary mystic experience also. What is the reason? the reason is all the experiences, ordinary or extra ordinary, ordinary or mystic, they deal with only finite realm. Any experience being bound by time, can deal with only a finite or limited field bound by time, because all the experiences, ordinary or extra ordinary are time-bound and therefore, they deal with only the objective universe. They only deal with objective universe; ordinary experiences deal with ordinary objective universe; extra-ordinary experiences deal with an extra-ordinary objective universe. Mystic experiences will deal with mystic-objective universe, because all the experiences belong to the objective world alone; the experiencer-subject can never become an object-of-experience. The experiencer-subject can never become an object-of either ordinary or extra ordinary experience.

Very careful: we do not question the possibility of mystic experiences. We are not questioning the possibility of extra-ordinary experiences; what we say is there are mystic experiences; there are extra-ordinary experiences; but what we say is all the mystic and extra ordinary experiences belong to an objective field; it can never deal with the very subject himself. And since all the experiences deal with objective field, they are all objective knowledge alone; they cannot come under self-knowledge; they cannot come under self-knowledge; they cannot come under spiritual knowledge; they will come under material knowledge; objective knowledge only.

And since they deal with only objective knowledge; they are incapable of giving liberation. And therefore a seeker of liberation should not be after extra-ordinary experiences; a seeker of liberation should not be and cannot be after extra-ordinary experiences; He cannot run after mysterious and mystic experiences, because as long

as he is after such experiences, he will continue to be in the objective world; he will continue to be within finite world; he will continue to be within anātma; he will continue to be a saṃsāra.

And therefore the third point to be noted is for a spiritual-seeker, meditation is not prescribed for mystic experiences also. And if at all such experiences come, Gaudapādācārya tells in his Māndukya upaniṣad, even if such extra-ordinary experiences come, reject them as objects and therefore anātma; nothing to do with the Self at all; na āsvadayē rasam tatra; nisaṅga prajñāya bhavēt.

Gaudapādācārya, Śankarācārya's grand-guru; you know what is grand-guru; like grand father, guru's guru; you may get and if it comes also, ask the question; is this an object or is this a subject? And the very fact that the experience arrived and you had the experience and the experience departed indicate that it belongs to what?; the objective field; the experiencer does not arrive; does not depart also.

And therefore the Self is not an object of mystic-experience but self is the subject behind all the ordinary and mystic-experiences; therefore a seeker should be interested in what; more on the Self and not such experiences. And therefore, the third point to be noted is meditation is not prescribed for mystic-experiences.

So remember three points; meditation is not meant for liberation; meditation is not meant for knowledge; meditation is not meant for mystic-experiences also.

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So once we have fixed this foundation, the next question is if meditation is not meant for anyone of these, I thought any of these is the purpose, whatever I thought of you have negated now; So meditation is not meant for any of them; then for what purpose is meditation prescribed in the śāstra?; what is the role of meditation?

We say meditation has got two roles; meditation has two roles; the first role of meditation is the preparation of the mind for spiritual knowledge; you can call it cultivation of mind; you can call it refinement of mind; you can call it integration of mind; you can call it organisation of mind; call whatever you like; jñāna-yōgyatha prāp̥thiḥ. Just as before sowing the seed, the land has to be prepared; if tilling the land is required; if fertilizer has to be added; if watering is required; whatever is to be done; you do all those things; all are to be done before sowing the seed; and therefore we will call it preparatory meditation.

We do not say meditation alone prepares the mind; there are several exercises which prepare the mind, among several exercises meditation is also one of the important exercises, which will tune the mind. And preparatory meditation is called in Sānskrīt, upāsanam; preparatory meditation is called upāsana dhyānam. The word dhyānam is a general word, and upāsana dhyānam means meditation practiced as a preparation for knowledge.

And preparatory meditation should come before knowledge or after knowledge; as the very word preparatory says, you wash your hands and plates before eating or after eating; you wash your hands, you wash your plates, you wash your mouth all before you eat food; upāsana-dhyānam.

And after preparatory meditation what are we supposed to do; we have to gain spiritual knowledge; we have to gain spiritual knowledge; not through preparatory meditation but after preparatory knowledge, we have to work for spiritual-knowledge.

And what should I do? Should I meditate? I have already said in the introduction, meditation will not give knowledge; and therefore when I want knowledge, I have to go after the means of knowledge; which we call in Sānskrīt; pramāṇam; and we have seen meditation is not a pramāṇam; therefore there is some other pramāṇam; which I think I have discussed before, when I want to see my eyes, I have a peculiar problem; what is that problem; with these eyes; I can see everything in the creation except one thing. What is that? eyes unfortunately cannot see themselves; the seer cannot be seen; what a tragedy?; everybody says you have wonderful eyes; let us assume; beautiful eyes; so therefore I am tempted; but I do not have any method; therefore what do I do; howevermuch I operate my eyes; I cannot get and suppose I use telescope, microscope, whatever scope I use, it will not help there is only one method; what is that; use a mirror; and with the help of the mirror I can see the eyes.

Similarly when I have to see myself; when the knower has to be known; when the experiencer has to be known; my independent attempts will not help me; I may sit in meditation for 24,000 years; nothing will happen; it is like using the eyes; 12 years I have used; shall I use another 12 years; you may use another 12,000 years, your eyes; your eyes cannot see; better introduce a mirror.

Similarly when I want self-knowledge; I have to use an appropriate mirror that is the scriptural pramāṇam; which is called śāstra pramāṇam; which is called śabdaḥ pramāṇam; which is called upadēśa pramāṇam; scriptural teachings will serve as a mirror. That is called śabdaḥ pramāṇam. If I use the mirror appropriately, not only mirror is required, the mirror should be appropriately used; then śāstra pramāṇam will give me

knowledge; and how should I use the mirror, what is the operation of śāstra pramāṇam; that alone we discussed in the 4th chapter:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ||४-३४||

[tadviddhi praṇipadēna; pari prasnēna sēvaya;](#)
[upadēkṣyanthi tē jñānam; jñānina tatvadar'sina. ॥4-34॥](#)

You have to go through two fold exercises; known as sṛavaṇam and mananam. Śāstra-sṛavaṇam and mananam is called the exercise called jñāna-yōga; called vēdānta-vicāra; called adhyātma-yōga; called brahma-jijñāsa. These are different words; and what is the definition of sṛavaṇam? The definition of sṛavaṇam is systematic and consistent study of the scriptures for a length of time, under the guidance of a competent ācārya. Systematic and consistent study of scriptures dealing with the Self; not any other scriptures, scriptures dealing with the self; for a length of time, not listening for a half a day; one day, etc. but for a length of time; under the guidance of a competent ācārya is called sṛavaṇam; and when this is done; appropriately sṛavaṇam produces self-knowledge. You have to operate this and see for yourselves. See the mirror and you can see your eyes. Suppose you have got doubt; what should I do? I should use the mirror and see for myself; whether I can see my eyes. Similarly use the vēdānta sṛavaṇam and see for yourselves whether self-knowledge arises or not; it will arise.

So sṛavaṇam produces knowledge and when as even I listen to the scriptures, certainly I will receive the knowledge also; but parallely doubts also arise in the mind; not only it produces knowledge; but parallely it produces doubt. Is it true? Because vēdāntic-teaching is so different from what we know; that it is unbelievable. Because whatever I am seeking in life; Vēdānta says I already am. I am seeking fullness; vēdānta says you are full; I am seeking peace; Vēdānta says you are peace; I am seeking security; Vēdānta says that you are secure; I am seeking the truth; that is the greatest thing; I am seeking the truth; Vēdānta says you are the truth; in fact you alone are the truth. That is it; the seer is the truth; the seen is untruth.

Anyway I do not want to go into that; that is the teaching; and therefore naturally the mind puts umpteen questions; how can I be secure; how can I be truth. So umpteen questions comes; and the instruction is do not ask the question immediately; comprehensively listen to the teaching and receive all the important features of the teaching; receive all the important features of the teaching and until you complete that, keep your doubts aside. You can write down; Swamiji makes this statement, I do not accept. You can up to maximum; if you feel bad; you can put a comma and say, with due respects to Swamiji; Respect does not mean that you should accept whatever I say; you

can respectfully disagree with me; and the teacher will encourage; teacher will say sabāsh; because teacher is at least sure that he is listening; because to disagree you should listen.

Listening is the most difficult task in the world and I get the knowledge through listening but the knowledge is weakened by parallel doubts; the fundamental doubt being, why I should accept the scriptures; basic doubt; from that onwards you can imagine all possible questions under the sun. And this knowledge is called saṁśaya sahita jñānam. Knowledge, but mixed with doubt. It is like pepper and kalkundu; and a doubtful knowledge is not knowledge; doubtful knowledge is for all practical purposes ignorance only.

Suppose a wire is hanging here; a cable and you want to touch that wire; you ask me: is there power? Is that wire, live wire?; I said no; it is not a live wire; you can touch; then when the other person he is about to touch, I say, 99% I am sure; but 1% there is a possibility. Will you touch? You will get immediate liberation; Swami Chinmayānanda says: spiritucution; like electrocution. Even if 1% doubt is there; that 99% knowledge possibility is useless; not even 1%. 0.0001% is there; it is not knowledge.

Therefore the spiritual-sādhana continues the second stage of spiritual-sādhana is in the removal of doubt, in the first stage, I am gathering the teaching. And whatever doubts come, I keep aside; in the second stage of sādhana is exclusively meant to remove all possible doubt, which is called saṁśaya-nivṛtti; otherwise called mananam; and when I go through this mananam; I ask questions to myself and then with the data, the teaching that I have received, I myself try to answer my questions. In fact, generally I will be able to do that; that is why they say:

आचार्यात् पदं अदत्ते, पादं शिष्य स्वमेदय ।
पादं स ब्रह्मचारिस्च, पादं काल क्रमेण च ॥

[ācāryāt padaṁ adattē, pādaṁ śiṣya svamēdaya |](#)
[pādaṁ sa brahmacārisca, pādaṁ kāla kramēṇa ca ||](#)

The teacher cannot say everything; you learn one fourth from the teacher and the other one fourth you have to churn yourselves; reflect on the teaching; and you will find the teaching is capable of removing the doubts; only you have to rearrange the teaching; then that answer is there; present it differently; and if you are not able to solve by yourselves; you can ask the co-students; pādaṁ sa brahmacārisca; because what perspective you do not have; the other student may have; therefore in the discussions, it will go away; it will go away; not knowledge; doubt will go away. OK: doubt will go away; and if that also does not solve, guru is there; and we have got so many books in

Vēdānta; which raises all the possible questions belonging to the past, belonging to the present; even future possible questions are envisaged in our scriptures and answered. What will you ask tomorrow, I am saying it now; We have got 1000s of books answering all possible questions.

And this process of mananam will convert the knowledge into conviction; which is called driḍa jñānam; which is called nis-saṁśaya jñānam; which has to be gained, not through meditation; but only through śravaṇam, mananam. You have to use your intellect; because knowledge is the job of the intellect. Knowledge is the job of the intellect; that is why the upaniṣads very clearly say: [manasi vēda āptavyam](#). Through the intellect alone you have to gain the knowledge. Body cannot get knowledge; Ātma the Self cannot get any knowledge; knowledge has to take place only in one locus and that locus is the intellect alone; who says; the upaniṣads point out; manasai vēda m āptavyam; Kathōpaniṣad; in Muṇḍakōpaniṣad; Yeṣōnurātma cētasa vēditavya; this ātma has to be known through the cētasa; cētas means intellect. And again elsewhere in Kathōpaniṣad; dṛśyatē tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ.

Agryayā sūkṣmayā buddhyā dṛśyatē; only with the help of the intellect, any knowledge has to be gained; including the spiritual knowledge; and intellect knows only one language; and what is that; reasoning; therefore you have to reason it out; remove all doubts; and convert it into a conviction and what is the conviction; I am the truth of this creation. I am the substratum of this creation; I have no doubt about that. Whether the other people have doubt or not; I do not care; but for my knowledge to bless me, I should be convinced.

Otherwise it will be like the story Swami Chinmayānanda tells that a person had a feeling that he is a worm; puzhu; somehow he had a psychological fixation that I am worm; whatever it might be; and therefore he had to be treated in a mental hospital and therapist has to bring and he has to bring a mirror in front and take a worm also; and ask him to see who you are; are you like this worm; now it is very clear; I am not a worm. Now he was thinking that I am a worm; he was always afraid of birds; because worm means bird will eat up and therefore he had a mortal fear of birds; and therefore the doctor had to temporarily put him in a place where the birds are not there; therefore keeping the birds aside; he had to be taught; you are not a worm; you are a human being; you are not a worm; you are a human being; śravaṇam all those things he did. Then the doctor asked: are you sure; yes. I am very sure; who are you? I am a human being not a worm; and then the doctor was very happy, he said; now you are discharged you can go back, and he came out and saw the first bird; and the moment he saw the bird, again he rushed into the hospital and said Doctor Doctor there is a bird outside; the doctor said why are you afraid of the bird; do you know that you are human being,

not a bird; then he said; Doctor I know I am human being; but you have not treated the bird. Does the bird know I am human being? That is the problem. My conviction is independent of others' agreeing with me or not; it is others' problem and therefore until that conviction comes; let the whole world say I am a mortal creature; I know that

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥Kaivalyya I.१९ ॥

[mayyēva sakalaṁ jātāṁ mayi sarvaṁ pratiṣṭitam |](#)

[mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || Kaivalyya I.19 ||](#)

I am that Brahman from which the whole world arises; and in whom the whole world rests and to whom the whole world resolves; that Brahman I am. This is called self-knowledge; how do you get it; śravaṇam; and mananam; what do you get; driḍa jñānam; nis-saṁśaya jñānam.

And people ask is'nt it intellectual-knowledge? We will say it is intellectual-knowledge; and every knowledge and intellectual; as Dayānanda Swami beautifully says: there is no nasal-knowledge; knowledge is always in the intellect alone.

So we now go through preparatory-meditation in the beginning which is called upāsana-dhyānam; and thereafter one has to switch over to śravaṇam and mananam; through śravaṇam and mananam, we will get clear knowledge; and this clear knowledge is capable of giving liberation. This clear knowledge is capable of giving liberation; which is a total transformation of my life. So this knowledge is capable of giving liberation; or jīvan mukthi which is a total transformation of life.

And what do you mean by liberation; it was explained in the second-chapter, third, fourth, etc. freedom from rāgaḥ, dvēsaḥ; kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ; freedom from all internal problems; irrespective of external situations, the mind is free from problems; and this transformation can be called jīvan mukthiḥ; or it can be called saintliness; a person becomes a saint; sainthood.

And how can you define saintliness in simple word? Saintliness can be defined in several ways; Gīta is full of such definition; but I will put in simplest form; a saintly person is one who is incapable of getting hurt by external situations; and who is incapable of hurting other people. Neither he is hurt or disturbed by the ups and downs of the creation or the life; and nor he hurts or disturbs anyone. Kṛṣṇa tells in the 12th chapter, yasmānōdvijatē lōkō lōkānōdvijatē ca yaḥ; he does not hurt others; and he is not hurt by others. You can call it śānti; you can call it samatvam; you can call it compassion; you can call it love; any number of words you can give; this jīvan mukthi is the benefit of this knowledge.

But here there is a problem; this knowledge has to be converted into; has to produce the result of jīvan mukti; but often we find that even when this knowledge is there; we are not free from mental problems. In the normal course, this conviction should give me liberation but often we find that in spite of the conviction; my mind does not enjoy the benefit of knowledge. I seem to continue to be as bitter as before; as jealous as before; as frustrated as before; as afraid as before; as saṁsāri as before.

In short, so now we have to find out; why the knowledge does not produce the result; because the scriptures say jñānam has to produce the result; but in spite of the thorough understanding; doubtless knowledge; I do not find a transformation in my personality; I seem to have the information; but I do not have the transformation. So I have to find out what is the obstacle? It is like what; water is there in the water tank; water is in the water tank and the tap is open; the tap is open; therefore in the natural course, by sheer gravitation; the water should flow through the tap; but I find water is not flowing; I check up the tap; tap is open; I check up the tank, tank is full; now if the tank is full and if the tap is open; and the water does not flow; what is the problem; the problem is not lack of water; but the problem is there is some obstacle in the tap, which does not allow the water to flow down; and if there is some obstacle, what I am supposed to do?; not go on adding more and more water; what is the use of adding; water is already there; only remove the obstacle, whatever be it.

Similarly, once we again the knowledge very clearly; the intellectual knowledge itself; is more than enough, it is capable of producing the necessary transformation. If the transformation does not take place, there are some obstacles, and therefore our aim should be removing the obstacle; pay attention to the mind; pay attention to your psychological personality; do not look for a new experience that is not the solution. Looking for a new experience is not the solution; the solution is looking at your own mind; and the mind has got certain problems, which we call habitual notions; habitual notions, we had certain ideas about ourselves; and they are strongly ingrained in the mind; which we call viparīta bhāvanā. And we have gathered many viparīta bhāvanās from childhood itself and they are all there in our deep inner mind; in the sub-conscious mind; unconscious mind; we have got certain problems; different individuals have got different problems. So if I have been a child with other brothers and sisters; and if one of the brothers was very intelligent and getting rank, good mark and all, and I have been getting only 35 marks in every subject, just pass, then the family members always praising the other brothers; they need not criticise me; but just telling that the eldest son is very good; etc. so you just praise one of the children; the other child is going to feel I am neglected; I am not loved; I am not loved; if this idea that I am rejected is formed deep in the mind; this will continue later also; and Vēdānta knowledge will be in one

corner; and the sense of rejection in another corner and bitterness, frustration and anger etc. Like that we have got several habitual problems; either in the form of anger; or jealousy or frustration; and these habitual notions called viparīta bhāvanā do not allow the transformation of the knowledge into liberation.

And therefore what is required is remove these viparīta-bhāvanās; remove these habitual notions; and this process is called nidhidhyāsana-dhyānam. It is the **second** type of meditation.

The **first** type of meditation was called upāsana-dhyānam; which comes before śravaṇam mananam; then we have to get into the second type of exercise; which is called nidhidhyāsanam; in which alone, the transformation of the personality has to take place; and nidhidhyāsanam consists of two exercises:

The first exercise is an alert living; all my transactions are in keeping with vēdāntic-teaching; they are not opposed; Vēdānta-friendly living. Now we have got eco-friendly everything; even pencil; they will eco-friendly pencil; the pencil has been made in such way; the ecology is not disturbed. Like that; vēdānta friendly living means all my transactions are not against the vēdāntic-teaching; whenever I tend to postpone peace of mind; that is vēdānta-unfriendly; because vēdānta tells peace is not something far away in time and space for you to go and acquire; peace is your own nature. In fact, if peace is not here, it is never in any place. So thus any thought or any transaction is against the teaching; I change that way of living; that is called alert living.

And the second part of nidhidhyāsanam is meditation; in which I exclusively spend some time for revising my opinion about myself. Self-opinion-revision meditation. Until I come to vēdānta; what is my opinion; everything wrong; I am miserable; I am mortal; I am useless; even if I do not think, I am useless; family members remind me constantly that; the society and everything around the society only makes me feel small.

So I have such a low self-esteem; that is saṁsāra; I revise my opinion; and when the opinion is I am mortal; I meditate: na jāyatē mriyatē vā kadācit; who says I am mortal; I am the consciousness blessing the mortal body; but I the consciousness am immortal. Similarly when I feel I need the world to be happy and complete; I meditate on the fact, I do not need the world; and the other hand, the world depends on me. So thus corresponding for every unhealthy self-opinion, I neutralise with the opposite. This is called ātma dhyānam; self-meditation. It should go deep into my sub-conscious that even in dream; I should see myself as a wonderful free, beautiful healthy being. This is meditation No.2.

The details of which we will see in the next class.

Hari Om

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Chapter Six

Dhyana Yōga – The Yōga of Meditation

OR

ĀTMASAMYAMAMA YŌGA

|| ṣaṣṭhō'dhyāyaḥ - ātmasamyama yōgaḥ ||

श्रीमद्भगवद्गीता - षष्ठोऽध्यायः | आत्मसंयमयोगः

In the last class, I was talking about the role of meditation for a vēdāntic seeker. We should remember that the role of meditation that we are talking about is purely from the standpoint of a seeker of liberation. Our scriptures do discuss meditation from the standpoint of attaining miraculous powers. Varieties of extra-ordinary powers are talked about; both in the purāṇās as well as in the yōga-śāstra and a vēdāntic-seeker is not at all interested in extra-ordinary powers. From the standpoint of a spiritual-seeker, even miraculous powers come under bondage or saṁsāra; because they are also subject to limitation, they are also subject to comparison and even they can lead to jealousy and other problems. And therefore in the yōga-śāstrās all miraculous powers are considered to be obstacle to spiritual-progress. And therefore a vēdāntic-seeker is not at all interested in practicing meditation as a means of extra ordinary powers. We are purely interested in gaining self-knowledge, and the consequent benefit of liberation; and fortunately liberation does not require any extra ordinary powers.

We have got jñānis without powers, and we have got people with powers who are pucca ajñānis. In fact, in our pūrāṇās, most of the rākṣasās had extra-ordinary powers and in fact they abused the powers for the material benefit and therefore that particular chapter we should completely ignore. We are interested in purification of mind; gaining knowledge and assimilating knowledge. And from that angle, when we discuss I said meditation has twofold roles, the first is before the study of scriptures; and the other is after the study of the scriptures. Meditation before the study is called upāsana; meditation after the study is called nidhidhyāsanam. The study process itself is called ṣravaṇa mananam or jñāna-yōgaḥ.

And therefore the entire spiritual journey can be presented in three stages; upāsana, jñāna-yōga ḥ; nidhidhyāsanam. One has to go through upāsana for preparing the mind; and in the last class, I talked about upāsana as saḡuṇa Īśvara dhyānam; more about upāsana I will talk about later. Upāsana is preparation of the mind; jñāna-yōgyatha prāp̄thiḥ; sādāna catuṣṭāya sampathi prāp̄thi or in simple language, purification or integration.

And this upāsana should be followed by jñāna-yōga; which is consistent and systematic study of the scriptures for a length of time, under the guidance of a competent ācārya and this study alone gives self-knowledge; because scriptures serve as a mirror to give us the knowledge. And if one does not gain knowledge by the study of scriptures; there is no way of gaining knowledge through any other method. If by using the mirror I cannot see my face, what should I do; suppose I throw away the mirror and do something else; do śiraśāsanam for one hour. If by using the mirror I do not see my face, I have no other alternative except using the mirror again properly; perhaps there is some dust in the mirror; wipe it and use again; or I might not have proper spectacles; therefore take care of your eyes; but there is only method of seeing your face and that is using the mirror and therefore scriptural study is the means of self-knowledge. The upaniṣad clearly says vēdānta vijñāna suniścārthaḥ; sanyāsa yōgāt yataya śuddha satvāḥ; this I call jñāna-yōga.

Therefore upāsana, jñāna-yōga; nidhidhyāsanam; upāsana prepares the mind; jñāna-yōga gives knowledge; then nidhidhyāsanam; that is the meditation after jñānam is meant for the assimilation of jñānam.

I would like to add a few more ideas with regard to the assimilation, because here also several doubts can come. After gaining knowledge by the study of scriptures, a person contemplates on the knowledge received from the teacher. That I am not the body; I am not the mind; I am not the senses; but I am the awareness which is aware of all of them. This jñānam he gathers from sṛavaṇa mananam and meditation after knowledge is for what purpose? We should not think that meditation is for converting knowledge into Brahman experience. This is one of the general misconceptions; meditation after scriptural study is for the experience of Brahman; this is how it is understood; but if you study scriptures properly you will understand that we do not practice meditation for Brahman-experience. Because scriptures point out that Brahman is the only thing which is all the time experienced by me as consciousness. If there is one thing in life; for whose experience you need not put forth any effort, that fortunately happens to be brahman experience; we saw in Kēnōpaniṣad: pratibōdhaviditaṁ matam; just as I need not put forth any special effort to experience the light in the hall; I need not put forth any special effort to experience consciousness, because consciousness is the only thing, which is

evident all the time. In fact everything else becomes evident; only because of the self-evident consciousness. To look at a person there, I have to turn the phase. To look at a person there, I have to turn the phase; but to experience the light; I need not turn my face, wherever I turn, I experience every person; because of what; the experience of light. In fact, every word you are hearing now, it is only because of what?; you are consciousness of every word of mine; because of consciousness and how are you conscious of consciousness?; Do you require another consciousness to be conscious of consciousness; No; consciousness happens to be self-evident and ever-evident; and that consciousness is Brahman, and therefore scriptures point out that you need not work for Brahma-anubhava; therefore meditation after scriptural study is not for experiencing Brahman; but meditation after scriptural study is for experiencing the jñāna phalaṁ. Experiencing the benefit of knowledge completely; the benefit of knowledge being śāntiḥ; triptiḥ; abhayam; peace, fullness, contentment, fearlessness; security; these are all the experience of what; not Brahman; experience of jñāna phalaṁ; for jñāna phala anubhava; we have to dwell upon the knowledge; which we call assimilation or jñāna-niṣṭa; or jīvan muktiḥ; and how this meditation is to be practiced; Kṛṣṇa himself is going to tell in this chapter, I want to give only the bird's eye-view of the chapter.

So thus upāsana, meditation No.1, to purify the mind. Study of scriptures to attain knowledge and then meditation No.2 to experience not Brahman; to experience the benefit of knowledge, which is nothing but peace and fullness. The first meditation is called upāsanaṁ; the second meditation is called nidhidhyāsanam; and the 6th chapter of the Gita is focusing on nidhidhyāsanam, which I translate as vėdāntic meditation. The 6th chapter is nidhidhyāsanā-yōgaḥ; vėdāntic-meditation.

Now the entire 6th chapter can be divided into five main topics; the entire sixth chapter can be classified or categorised into five main topics; they are:

No.1: general-preparations for meditation; sāmānya-sādhanāni; otherwise called bahiraṅga sādhanāni; general preparations for meditation; by which we mean those preparations or those disciplines which are to be observed throughout our transaction; it is not a discipline to be practiced. Just before meditation, but they are the disciplines to be observed throughout our day-to-day transactions. I will call it sāmānya-sādhanāni; or bahiraṅga-sādhanāni; general discipline. What is the significance of general disciplines; I will tell you later; we will note this much here.

Then the **second**-topic discussed is specific disciplines or preparations; viśēṣa-sādhanāni; which are to be observed just before meditation; not throughout the day. But only before we have actual meditation. They are called viśēṣa-sādhanāni; or antaraṅga-sādhanāni; or in English, specific preparation.

Then the **third** topic that we find in this chapter is dhyāna-svarūpam; the process of meditation; What is meditation; Is it concentrating on something; or is it remaining thoughtless; still and silent; is it destruction of the mind; or is it going away from the mind; transcending the mind; in fact, as many people are there; so many definitions are also there; So we should know what is meditation. In Sānskrīt, we call it, dhyāna-svarūpam; the nature of meditation; this is topic three.

Then the fourth topic is the benefit of meditation, dhyāna-phalam; or we going to get miraculous powers like levitation or flying; in fact some of you may like also; seeing the road condition; and the flyovers and over-bridges perhaps you may wonder whether it is worth trying; whether you can fly to the class; or reading other people's thoughts; predicting the thoughts; what is expected of vēdāntic meditation; dhyāna-phalam; with regard to vēdāntic meditation; not upāsana.

And then the fifth topic is the obstacles and their remedies during meditation; obstacles of meditation; and how to handle those obstacles; In Sānskrīt, dhyāna-pratibhanda parihārau; pratibhandaḥ means obstacles; parihārau means remedy; obstacles like sleep; whenever you sit in meditation; you may not get sleep in any other place, but one place and one exercise which guarantees sleep is meditation. In fact, it can be used as a cure for insomnia. Like that sleep or distraction of mind; many obstacles are discussed in the śāstra. Kṛṣṇa also mentions one obstacle and also tells us how to deal with that; so this is the fifth topic.

Thus five topics are there; general-preparations; specific-preparations; meditation process; benefit of meditation; and finally obstacles and their remedy. These are five main topics. There is a sixth topic also, but it is not directly connected with meditation and therefore I am ignoring; we have only to note these five.

Of these five; Kṛṣṇa starts with general-preparation. I will tell you the significance of general-preparation; why Kṛṣṇa insists upon general-preparation. We have got only one mind to do our day-to-day transaction; and also to practice meditation. It is not that we have got two minds; when you go out for transaction, you insert mind No.1; and you go through all kinds of experiences, anger, frustration, disappointments, irritation and all those things you have; and what do you do?, before sitting in mediation; that frustrated, disappointed, angry irritated mind you take and keep in the bureau and then take fresh mind; like in cricket, they change the ball after every seventy overs; so after day you take a fresh mind and insert; so that you have got a beautiful mind; to enjoy meditation; unfortunately that is not the fact; the mind which has gone through day-do-day transaction, the same mind is sitting in meditation; and the day-to-day transaction has given a strong imprint; the quarrel with your boss; or auto-rickshaw driver; whatever it

is; and they are strongly there; and you sit in meditation, you have got the realisation of auto-rickshaw driver; he comes in front; so when you have got violent emotional upheavals; violent emotional disturbances, during your day-to-day life, those disturbances will influence adversely your meditation. However sincere you are; it would not work; today itself you can try; go home and sit in meditation; whatever be the transaction, which has created an emotional impact, maybe happy or maybe unhappy experiences; like a person who has played the final of the Wimbledon; and that day, both the winner and loser will not sleep; the winner will not sleep, because he is extremely happy; the loser will not sleep, because he is extremely unhappy, disappointed; any emotional upheaval is going to influence your meditation.

And therefore Kṛṣṇa tells you should learn the art of keeping the mind in balance; which we call as samatvam; and by balance we do not mean emotionless mind; we do not mean emotionless mind; because if you are totally free from emotion; there is no difference between you and the wall; and that is why the parents also ask; if you sit without emotions; why are you not sitting like a stone; do you not hear what I am saying; we are not talking about the emotionless mind; we do have emotions, but a mind which does not have violent emotions; we can have emotions which will not carried forward; during meditation; or even during class; when you come, you had varieties of experiences and suppose you enter the class; and then you are able to forget the transaction, then you have'nt had too much violent emotions; otherwise you will be sitting in the class; but you will be remembering the husband, wife or child, or something; and therefore the first general preparation is what: learning the art of keeping a balanced mind; in the relative sense of the term; in Sānskrīt, we call it samatvam. I am not carried away by sorrowful situations also; I am not carried away by happy situations also; I enjoy but when I do the next job; my mind is available for the next job; that is called mental mastery; so this samatvam is a pre-condition for successful meditation.

This samatvam is one of the pre-conditions, not the only one; Kṛṣṇa is going to talk about a few more other pre-conditions; but pre-condition that Kṛṣṇa stresses is samatvam; and now the question is how can I maintain the balance of mind; how to get samatvam; and if you ask such a question to Lord Kṛṣṇa, he will be disappointed; Lord Kṛṣṇa will be disappointed because Kṛṣṇa has talked about samatvam in the 2nd and third chapters.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ||२-४८||

[yōgasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā samatvaṁ yōga ucyatē ||2-48||](#)

Kṛṣṇa has presented karma-yōga way of life as a means of samatvam; karma-yōga is samatvam; and therefore in the first three verses; Kṛṣṇa talks about karma-yōga as the art of living; to enjoy a balanced mind; so that when you come to meditation; you can forget all your emotional problems; office problems; all of them, you can keep aside; and your mind is available for the task at hand. And what is karma-yōga, Kṛṣṇa has talked about before; but still Kṛṣṇa condenses karma-yōga in these three verses; with that the sixth chapter begins; karma-yōga as a means for dhyāna-yōga; karma-yōga as a means for dhyāna-yōga; as the first general preparation.

And we have to note here one point; I have classified the chapter into these five topics; Kṛṣṇa does not make this clear division; because Kṛṣṇa has not come with preparation; and he never expected Arjuna to ask for this class. So therefore it might have been given just like that; and therefore the verses are strewn all over; therefore it is our job to do the postman job; what is the postman job; he has got a bunch of letters; Andhra, Karnataka; we have to take each verse and put in the appropriate topic. This verse general preparation, this verse, specific preparation; this verse, the process of meditation; this is our job; but do not worry; I will do this job for you; you do not have the problem.

With this background; we will enter into the text proper.

[|ṣaṣṭhō'dhyāyaḥ - ātmasaṁyama yōgaḥ|](#)

श्रीमद्भगवद्गीता - षष्ठोऽध्यायः | आत्मसंयमयोगः

Verse 6.1

श्रीभगवानुवाच --

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥६.१॥

[Śrī bhagavān Uvāca](#)

[anāśritaḥ karmaphalaṁ kāryaṁ karma karōti yaḥ |](#)

[sa sannyāsī ca yōgī ca na niragnirna cākriyaḥ ||6.1||](#)

श्रीभगवान् उवाच śrībhagavān uvāca **The Lord said** सः यः करोति saḥ yaḥ karōti **he who performs** कर्म कार्यम् karm kāryam **the action to be done**, अनाश्रितः **without expecting** anāśritaḥ कर्मफलम् karmaphalaṁ **the result of action** संन्यासी saṁnyāsī **is a sanyāsi** च न निरग्निः ca na niragniḥ **and not a renouncer of rituals** च योगी ca yōgī **moreover he is a Yōgi** च न अक्रियः ca na akriyaḥ **and not a renouncer of activities.**

1. The Lord said --- he who performs the action to be done without expecting the result of action, is a real sanyāsi, and not a renouncer of rituals. Moreover, he is a Yōgi and not a renouncer of activities.

So chapter begins with Lord Kṛṣṇa's voluntary teaching of meditation; and He starts with general preparation, and therefore this verse comes under bahiraṅga or sāmānya sādhanam; which is karma-yōga as a method of keeping the mind in equipoise. And what is karma-yōga? We have seen but here Kṛṣṇa sums up the same; karma-yōgi is one who considers spiritual growth as the priority in life. Material accomplishments he may value; but the value is subservient to spiritual growth. If he has to choose between spiritual growth and material benefit; he will vote for spiritual growth alone; even if it involves some material loss; giving up some material advantages; he will say, I do not mind giving up those benefits. Such a person is called karma-yōgi; one for whom dharma and mōkṣaḥ are priority; arta and kāma, he does not criticize, but it is not top priority. He values wealth; he values entertainment in life; certainly there are required; but they are not primary; I have given you the example before; when you take curd rice; and pickle, which one you are using for which purpose. Generally, exceptions there may be; generally we want to take curd rice and since it is bland, you want something kāram; therefore you may use a little bit of avakkai; you may use a little; that is for the benefit of using the rice. Similarly money also we do require; entertainments also are OK; but that is not the main thing; I should be spending more time, more energy, more planning, etc. must be in the field of spiritual growth; and such a person is called karma-yōgi.

And therefore Kṛṣṇa says, anāśritaḥ karmaphalaṁ; karma-phalaṁ means material-benefits of the action; karma-phalaṁ; material-benefits; arta kāma advantage. may be name or fame or promotion or extra salary or extra perks; so many things they say; this all you will get in one side; certainly we do not belittle them; they are OK; we do need; but at what cost; that is the question; What do I sacrifice for the sake getting all of them? If the sacrifice is my spirituality itself; better I sacrifice those benefits and vote for spirituality. Such a person is here called yōgi. Therefore karmaphalaṁ anāśritaḥ, he does not rely upon; he does not focus on material benefit.

And then what type of actions he undertakes? Kāryaṁ karma karōti yaḥ; kāryaṁ karma means, those actions which are prescribed by the scriptures, specially meant for inner growth. Scriptures do prescribe two types of activities; one set of activity is purely for enjoyment; eat well; drink well; all those things, scriptures do talk about; arta kāma pradhāna activities by which you can enjoy life thoroughly. And scriptures do talk about those activities which will primarily contribute to your inner growth; citta śuddhi; and those karmas we saw in the third chapter as pañcamahā yajñāḥ; I do not want to get into those details; care of third chapter, we have to remember. Generally speaking, activities in which the beneficiaries are more and more; the arta kāma pradhāna activities, money entertainment oriented activities will personally benefit me and the number of beneficiaries outside is zero; whereas in pañcamahā yajñās, not only I benefit;

in the process the society also benefits. Such welfare selfless beautiful activities are prescribed by which I also benefit; the society also grows; they are not destructive and here they are called kāryaṁ karma; otherwise called nitya naimithika karma; otherwise called vihitam karma; otherwise called niṣkāma karma; otherwise called pañca mahā yajñāḥ; activities designed for inner growth; selfless activities.

And a karma-yōgi does those activities; and even in those welfare activities, a person can desire whether I will get Bhāratha Ratna; Padma shree, Padma bhuṣan; material benefit; we can see; even that he does not see; he does purely for the sake of inner growth; which is invisible; material benefit is concrete and visible; whereas spiritual benefit is subtle and invisible; and that is why, we always sacrifice these karmas. Sandhya vandanam; already dropped on the first day; in fact whatever you sacrifice easily, they are spiritual-karmas; whatever you keep all the time is materialist karma; because the subtle benefits are not tangible; they will ask Gīta-class you are attending; what benefit you get?; will your salary increase?; again they want some tangible benefit and whatever benefit you get is purely intangible; it is a change of your perspective; how you look at the world; how you look at God; how you look at yourselves; there is a subtle benefit; it is guaranteed; you can see for yourselves.

Therefore karma-yōgi performs pañca-mahā-yajñāḥ; focusing upon inner growth; and Kṛṣṇa says such a karma-yōgi is a sanyāsi; he is as good as a monk; he is as good as a renunciate, even though he has not renounced the family, even though he has not put on ochre robes, he can be considered to be a sanyāsi; why he can be considered as a sanyāsi?; because he has renounced the concern for material benefit. And therefore only there is any anxiety; but what will come maximum failure in life; what will come maximum; is failure; and for a karma-yōgi, failure does not matter because, whether you succeed or fail; inner growth is guaranteed; in fact, in failure inner growth is more; and that is why in the second-chapter, Kṛṣṇa said for a karma-yōgi there is never a failure because he is growing inwardly, whatever be the external outcome of the action; and therefore there is no anxiety; he will say whatever is going to come; I am willing to accept it. Accept it as what: Īśvara-prasāda. God's will; which Kṛṣṇa said in the second-chapter:

Siddhyasiddhyōḥ samō bhūtvā; sukhaduḥkhē samē kṛtvā lābhālābhau jayājayau |
tatō yuddhāya yujyasva naivaṁ pāpamavāpsyasi (2.38); comfort and discomfort; success and failure; gain and loss, each experience is a lesson; is a field for learning; and therefore he is as good as a sanyāsi; sa yōgī ca; he is as good as a meditator also.

A karma-yōgi can be termed a meditator; even though he is not a meditator in the literal sense of the term, because he does not sit in a particular place, he does not have the posture; he does not close the eyes; but still a karma-yōgi is as good as a meditator; why

the reason Śankarācārya and other commentators write; after-all meditation is what?; mind dwelling upon one field is meditation; mind dwelling on one particular field is meditation; a karma-yōgi is a meditator because he is not agitated about his past experience; he is anxious about the future; his mind is fully available for the present task. Which is not available for the other persons because while he is doing one thing, already his mind is thinking of what will happen; what will happen?; therefore even 5% mind is not available as far as karma-yōgi is concerned; he plans, before planning, he thinks for the future and once he has planned and started implementation; thereafter what is going to be the result; he does not bother; and therefore he has got a fully focused mind; and a fully focused mind is a mind in meditation; so a karma-yōgi is practicing open eye meditation; it is called meditation because even God is involved in karma-yōga; because whatever action he performs he is offering to the Lord; all these you should remember; in the third chapter we saw;

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा |
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ||३-३०||

[mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā |
nirāśīrṇirmamō bhūtvā yudhyasva vigatajvaraḥ ||3-30||](#)

and again in the 5th chapter also

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः |
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ||५-१०||

[brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karōti yaḥ |
lipyatē na sa pāpēna padmapatramivāmbhasā ||5-10||](#)

he is thinking of the Lord, because every action is offered to the Lord; therefore Lord is focus, focusing of the mind is there; then what is it; it is nothing but an open eye mediation; and therefore Kṛṣṇa says sa yōgī;

So thus a karma-yōgi is a renunciate; he is a meditator in the real sense of the term; Not only that Kṛṣṇa goes one step further and says na niragniḥ; suppose there is a sanyāsi; who has renounced everything; no wife; no children; no bank balance; nothing; and he has put on ochre robe also; and he has come out of the house; and he is sitting in meditation and he thinks of how many disciples I will get and look around, does any disciple come; when will I start my own āsrama; when I will have my foreign trip; something like that; these are the qualifications of a sanyāsi now; he should have an āsrama; he should be travelling; many people have got those ideas; and suppose if I am going to think of those things I am an external sanyāsi; but I am not a true sanyāsi; therefore Kṛṣṇa says na niragniḥ; niragniḥ, external-sanyāsi; sanyāsa-āsrami is called niragniḥ; agniḥ means rituals; in this context, agniḥ means rituals; because all vēdic

rituals involve Agni ; Agni has got several meanings; one meaning is ritual; literal meaning is fire; and since fire is used in rituals; Agni means v̛edic ritual; niragniḥ means one who has given up all the v̛edic rituals; one who has broken the sacred thread, which is a symbol of external sanyāsa; called āsrama sanyāsa; and here Kṛṣṇa says niragniḥ, an āsrama sanyāsi is na; na means he is not a real sanyāsi, if he is going to think of all other things; On the other hand, a karma-yōgi is a gr̥hastha; a householder, but he is a sanyāsi; because his mind is focussed; and similarly na ca akriyaḥ; akriyaḥ means an external- meditator; imagine there is a person who sits in a place with proper-posture; keeping the body straight; and keeping the eyes closed and he has got a māla also. I think Kabirdas says; tongue rolls chanting the nāma; and the fingers rolls and the mind rolls all over the world; so from the worldly angle he is a meditator; but since his mind is not focussed, Kṛṣṇa tells that quite person akriyaḥ means what, quietly sitting person is not real-meditator; why because he only sitting quietly but his mind is running all over; like you practice one minute silence in meetings; so in any meeting including parliamentary session; so and so has died; therefore let us observe one minute silence; and pray for the departed soul; whatever it is; and you watch your mind and during that one minute you will think of every blessed thing except that departed soul; So therefore Kṛṣṇa silently sitting person is not true meditator but a householder who is active in life; is a meditator if he is a karma-yōgi with focus. So na niragniḥ na ca ākriyaḥ; paranthu, karma-yōgi ēva.

Verse 6.2

यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पः योगी भवति कश्चन ॥६.२॥

yaṁ saṁnyāsamiti prāhuḥ yōgaṁ taṁ viddhi pāṇḍava |
na hyasaṁnyastasaṅkalpaḥ yōgī bhavati kaścana ||6.2||

पाण्डव Pāṇḍava **Oh! Arjuna** यं प्राहुः yaṁ prāhuḥ **that which (they) call** इति संन्यासम् iti saṁnyāsam **as renunciation** तं योगम् taṁ yōgam **is that karma-yōga alone** विद्धि viddhi **understand** हि hi **for**, न कश्चन na kaścana **nobody** भवति योगी bhavati yōgī **becomes a karma-yōgi** असंन्यस्तसङ्कल्पः asaṁnyastasaṅkalpaḥ **without renouncing fancies**

2. Oh Arjuna! That which (they) call renunciation is that karma-yōga alone, understand. For, nobody becomes a Karma-yōgi without renouncing fancies.

In the previous verse, Kṛṣṇa had mentioned that karma-yōgi is the real-sanyāsi; not the ochre robed person. In this verse, Kṛṣṇa justifies that statement. He asked the question, what is renunciation; the real-renunciation. Kṛṣṇa wants to say that external renunciation can never be considered a real renunciation; because self-knowledge is not connected with the external body but self-knowledge is connected with the mind or

intellect. So by making a few external changes if the mind continues to be the same thing; what is the use? That is why you find that so many people are sanyāsis but they do not find have advantage at all; equal number of worries; equal problems; equal headache; in fact, they begin to regret taking sanyāsa; and the tragedy is sanyāsa is one way traffic; like the flyover traffic; a gṛhastha can become a sanyāsi; a sanyāsi cannot go back; so many people regret.

And therefore Kṛṣṇa says the main sanyāsa required is sanyāsa of the concerns of mind; sanyāsa of those things which disturb the mind; and one of the main things that disturb the mind is concern about the future; what will happen to me tomorrow?; this is one of the major concerns; and after marriage; the concern is double; because not only I think, what will I do in future?; what will wife do in future?; and there also thinking is wife dies what will I do; and if I die; what will wife do; that is another planning and then what will the children do; after either of us die; so most of the time our problem is saṅkalpaḥ; saṅkalpaḥ means planning, scheming, worrying about the future only; and Kṛṣṇa says as long as person has not tackled that; a person cannot come to self-knowledge; because quality time is not available for the mind. Even in the class itself; if you are worried about whether you will get an appropriate-transport for going back home; as long as I keep up the timing you will be happy; the moment I delay you begin to worry; whether I will get the bus, auto, etc. and indirectly start looking at the clock; next next next; it will go; and therefore Kṛṣṇa says a sanyāsi cannot get self-knowledge, if he is worried about the future; a gṛhastha also cannot get self-knowledge; if he is worried about the future. Worry of the future is the obstacle; renunciation of that worry is real-renunciation; renunciation of that worry is real-renunciation.

And a karma-yōgi has done exactly that; and therefore karma-yōgi fits in with the definition of what; saṅkalpaḥ-sanyāsi is real-sanyāsi; saṅkalpaḥ means what; worry about future; concern; and you should always remember, worrying about future is different from planning. I have repeatedly said; but since there can be confusion, I am reminding; we are not against planning; **planning is a deliberate-action**; which you can do at a fixed time; **worrying is never a deliberate-action, it is a mechanical-reaction** which happens at any time; can you worry at a fixed time; Swamiji I have fixed daily between 6.50 and 7.10 a.m. I have kept as worry routine; and you are all happy and 6.50 you should start; and you start crying. And 7.10 again smile; so there is a difference between planning and worrying; we are not against planning, it is a deliberate action but worry is an obstacles; planning makes you efficient in the present; worrying makes you inefficient in the present; and the one who has give up worrying is called a sanyāsi; whatever be the robe that he is wearing.

More in the next class. Hari Om

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I had pointed out in the last class that in the 6th chapter of the Gīta, Bhagavān deals with **five-important topics** with regard to the dhyānam or meditation; and those five topics are bahiraṅga-sādhana or general disciplines to be observed throughout one's transactions, so that one can practice meditation successfully; This is bahiraṅga sādhanam;

Then He deals with antaraṅga-sādhanas or specific-disciplines to be observed; just before the starting of the meditation;

Then the third-topic is dhyāna-svarūpam, the actual process of meditation,

And then the fourth-topic is dhyāna-phalaṃ, the benefit of meditation;

And finally, the fifth-topic is dhyāna-pratibhanda-parihārau; obstacles to meditation, and their remedy.

Of these five topics, Kṛṣṇa begins the chapter with the first topic; namely, bahiraṅga-sādhanaṅi, the general disciplines a meditator should observe; and I also talked about the significance of the general disciplines, the significance is this: if we do not have a discipline during our transactions; then the mind can go through violent emotional disturbances. And when the mind is disturbed during the transactions, the disturbance forms a deep impression, or saṃskāra in the mind; it creates a scar; and once a deep disturbance saṃskāra is formed in the mind; that saṃskāra will come out whenever the mind is quiet. You can study your mind regularly itself; when your mind is not preoccupied, whatever is deep in your subconscious, that alone comes out. They are like bubbles under the water; or you can imagine a rubber ball or a piece of wood; when you keep it under the water, it will remain so; when the hand is removed; that wood will surface up. Similarly, in our subconscious mind also, there are so many emotions, they are all waiting; now they do not surface because our mind is preoccupied with something. And as long as the conscious mind is involved in deliberate action, the subconscious mind will remain underneath; the moment conscious mind takes rest; some relaxation, the sub-conscious mind is waiting, just bubbles out; and when you try to practice meditation; that is the ideal time, your conscious mind withdraws from pre-occupation; then the sub-conscious impression are bound to come; and if during the day, I had disturbing emotions; they will remain as saṃskāras and during meditation, those transactions alone will come; and therefore we should find out a method, by which

violent disturbances are not entertained and I do not allow my sub-conscious mind to form disturbing saṃskāra.

And how to do that; how to neutralise the possible scar in the mind?; that is by training the mind to have samatvam. So as they give the example of the great philosopher, when he heard the news that he has lost all his wealth which was coming in the ship, the ship itself sank; and the news came to the philosopher businessman; and they said that you have lost everything; then the first response was; What? Almost the heart was about to stop. He is a philosopher, he has trained his mind to respond to the situations properly; immediately he recovered, got his balance back and made the second statement; So What? This changing from What, to So What requires tremendous mental training; and that is samatvam; and this samatvam or tranquility is called karma-yōga ḥ; and therefore Kṛṣṇa talks about karma-yōga as a method of maintaining the tranquility of mind; the graph of our mind; does not go too high; it does not go too low also; it is almost a balanced graph.

And to emphasise the role of karma-yōga; Kṛṣṇa wants to glorify the karma-yōgi; and karma-yōgi is none other than a gr̥hastha, a householder; and therefore Kṛṣṇa praises a householder. Therefore the 6th chapter begins with the glorification of a householder; what type of householder; karma-yōgi householder; and by way of glorifying a householder; indirectly Kṛṣṇa is glorifying karma-yōga; and by way of glorifying karma-yōga; Kṛṣṇa is glorifying samatvam. So you should have the global vision. Gr̥hastha glorification is equal to karma-yōga glorification; karma-yōga glorification is equal to samatvam glorification.

And how does Kṛṣṇa glorify a householder, by pointing out that a householder alone is a real sanyāsi; he gives a title; Sanyāsi; so that it means that you are all real sanyāsi; and not only that. He says the regular sanyāsis, are not real sanyāsis; and by that he gives a knock on my head! So, professional sanyāsi is not a real sanyāsi; a householder alone is the real sanyāsi.

Then again Kṛṣṇa points out a conventional meditator is not a real meditator. Who is a conventional meditator? The one who has withdrawn from all the activities; and he is taking to a quiet place, by taking to proper posture; closing eye; keeping the body straight; he is a regular-conventional meditator. Kṛṣṇa says that conventional meditator is not true meditator; then who is true meditator?, the karma-yōgi, gr̥hastha, is a true meditator.

So Kṛṣṇa here goes to the extent of criticising the sanyāsi for the sake of glorifying a gr̥hastha; so naturally Śankarācārya is a little bit worried; while writing a commentary;

because Śankarācārya is a champion of sanyāsa. If he gets a little chance he will talk about the glory of sanyāsa. So it is very interesting to read his commentary on the Gīta; for manuṣyaḥ; Śankarācārya will write Sanyāsi; for him manuṣyaḥ should be a sanyāsi; such a vehement intense champion of sanyāsi is naturally disturbed when Kṛṣṇa criticises a sanyāsi; and therefore Śankarācārya adds a footnote: He says do not take this criticism seriously. Kṛṣṇa does not want to really criticise a sanyāsi; the purpose is he wants to glorify a gṛhastha; therefore temporarily he is doing a seeming criticism. This in śāstra is called nahi nindhā nyāyaḥ; this is a methodology used in scriptures; what is the methodology?; criticism of something for the purpose of glorifying something else; Criticism of something for the sake of glorifying something else; there the focus is not criticism; but the focus is on glorification; and this is called what; nahi nindhā nyāya; Applying this law; Śankarācārya says Kṛṣṇa is not really criticising sanyāsi; Kṛṣṇa wants to highlight karma-yōga.

Having glorified a gṛhastha karma-yōgi in the first-verse, in the second-verse, Kṛṣṇa is justifying that glorification. Why does he call a gṛhastha as a real-sanyāsi? There must be some reason behind it. Normally speaking, a gṛhastha cannot be called a sanyāsi because he has not renounced anything. He is very much at home; he has got all the possessions in tact; all the bank balances, shares, landed property, etc. etc. all those things he has; and he has got a good kuḍumba also; and he introduces this is grandson, grand-daughter, daughter-in-law, my son-in-law; etc. etc. and when gṛhastha is possessing everything how can Kṛṣṇa say gṛhastha is a sanyāsi; because the word sanyāsi means a renouncer.

Therefore the question comes, what entitles a gṛhastha to enjoy the name of a sanyāsi. And Kṛṣṇa gives the reason here; Kṛṣṇa says sanyāsi means a renouncer. That is the literal meaning; the word sanyāsi does not say renouncer of what?: that is not said; it does not say renouncer of wife and children; it does not say renouncer of home and job; sanyāsi means renouncer; therefore Kṛṣṇa argues: a karma-yōgi gṛhastha is a renouncer because he has renounced his concern for the future; that is the main criterion to become a karma-yōgi; because one of the biggest problems or obstacle a person faces in life is the concern about the future; what will happen to me after retirement?; 35 years now; that is another 30 years later; will my children take care of me; will do they śraddhaḥ after my death?; so thus the human mind of capable of worrying the one who drops the worry, here the worry is called saṅkalpaḥ; constantly being obsessed with future; to such an extent; that he is not efficient in the present; and I was telling in the last class.

We have to make a difference between worrying and planning; we do not say we should not plan. What is the difference between plan and worry? I told you; plan is a deliberate action; which you can do at a stipulated time; what are your plans for year 2000. OK. It is

coming; to write everything in the diary, etc. whether it will happen or not is a different matter; can write up and what are you going to do in the business field, family field, health field, financial family; you do it deliberately at a stipulated time; whereas worry is not a deliberate action; but it is a reaction or obsession which happens in spite of me. Planning makes me efficient in the present; whereas worrying makes me inefficient in the present; a karma-yōgi is not against planning; he is against worry.

And therefore Kṛṣṇa says every karma-yōgi gṛhastha, he might have planned but he does not worry; therefore he is called saṅkalpaḥ sanyāsi; the one who gives up worrying; and since he has renounced worry, he can be called a renouncer. That is what is said in the 2nd slōka; which I introduced in the last class; yaṁ saṁnyāsamiti prāhuḥ yōgam taṁ viddhi pāṇḍava; Hey Arjuna, by the word sanyāsa or renunciation, I do not mean the conventional renunciation; I do not mean the caturthaḥ āśrama prāptiḥ; because Kṛṣṇa does not want to recommend conventional sanyāsa in the Gīta; in fact Gīta is a gṛhastha book; the teacher is a gṛhastha; who is a teacher? Kṛṣṇa; Kṛṣṇa is gṛhastha or sanyāsi; any doubt; not ordinary gṛhastha; 16008 wives means what; mahā.....ā gṛhastha; and who is the student; Arjuna; he is equally great; wherever he goes marries one; therefore Arjuna is also mahā....ā gṛhastha and who has compiled the teaching; Vyāsācārya is also a gṛhastha; therefore remember throughout the Gīta, Kṛṣṇa does not want to recommend conventional sanyāsa; therefore he says; Sanyāsa is nothing but karma-yōga m viddhi; if you are a good karma-yōgi; you will get all the benefits of a sanyāsi; that is advantageous; you will get the benefit of gṛhastha-āśrama also and you will get the benefit of sanyāsa also.

And na hyasaṁnyastasaṅkalpaḥ yōgī na bhavathi. If a person has to become karma-yōgi; he has to necessarily renounced saṅkalpaḥ; saṅkalpaḥ means I told you, obsession with future; and how do you define obsession with future; obsession to such an extent, that you are not able to function in the present; all my limbs are not functioning properly. A very deep concern, worry; that is what mean by worry; a person gives up saṅkalpaḥ alone is a karma-yōgi; and therefore karma-yōgi can be called saṅkalpaḥ sanyāsi.

Verse 6.3

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥६.३॥

Āruruṣṭōrṁunēryōgam karmā kāraṇamucyatē|
yōgārūḍhasya tasyaiva śamaḥ kāraṇamucyatē||6.3||

मुनेः munēḥ **for a seeker** आरुरुक्षोः āruruṣṭōḥ – **who wants to reach** योगम् yōgam **dhyāna**
yōga कर्म karma-yōga उच्यते कारणम् uccyatē **kāraṇam is said to be the means**, तस्य karma

For him योगारूढस्य yōgārūḍhasya **who has reached dhyāna yōga**, शमः एव śamaḥ ēva **renunciation alone** उच्यते कारणम् ucyate kāraṇam **is said to be the means**

3. For a seeker who wants to reach dhyāna yōga, karma-yōga is said to be the means. For those, who have reached dhyāna yōga, renunciation is said to be the means.

Now the question is how long should one follow karma-yōga? Is karma-yōga an end in itself or is it only an intermediary-stage of sādhana? We have seen it already in the previous chapter; karma-yōga is not the ultimate-sādhana; karma-yōga is only an intermediary-sādhana by which a person can attain jñāna-yōgyatha prāptiḥ; sādhana catuṣṭāya sampattiḥ; a prepared, refined, chastened, sharp mind. Karma-yōgaḥ has a plus point; that it can purify the mind; but we should also know the minus point or limitation of karma-yōga and that limitation is what? It cannot give liberation; and therefore we should have a balanced-attitude, because a person can commit a mistake; one person over-emphasises karma-yōga and claims that remaining in karma-yōga I will get enlightenment; this is one extreme; they do not believe in scriptural study; they do not believe jñānam. According to them, they keep on a doing karma-yōga; and one day like a flash of lightening; enlightenment will come; this is one extreme, which is also a mistake. The other extreme, a person says karma-yōga is utterly useless and therefore I will not take to karma-yōga at all; so one person embraces karma-yōga totally; another person renounces karma-yōga totally; both are extremes. Kṛṣṇa says; then what is the balanced attitude; use karma-yōga, purify the mind, then transcend or drop karma-yōga; just like entering the college; one person says I will never enter the college; his argument is afterall finally I have to come out; why enter.

प्रक्षालनाति पङ्कस्य दूरात् अस्पर्शनम् |

[prakṣālanāti paṅkasya dūrāt asparśanam ||](#)

Why, in the end we have to get out, so why go in: this is the attitude. This is idiocracy. Then another person enters college and falls in love with seat, permanently I will be here; I love my professors etc. very well; even if you love professors would not love, they will ask you to get out; therefore both extremes are incorrect; enter, grow and withdraw; this is the whole life.

And therefore Kṛṣṇa says that everyone should follow karma-yōga in the initial stage; Yōgam ārurukṣoḥ; here the word yōgaḥ; you should carefully understand because throughout the Gīta, the word yōgaḥ is used in different-meanings, we should take the contextual meaning properly; so in the first line, the word yōgam means jñāna-yōgam or dhyāna-yōgam. To come to self-enquiry; to come to self-meditation; a person has to prepare; meditation can never be the first stage of sādhana; no scripture prescribes

meditation in the beginning; if you take the Bhagavad-Gīta itself; meditation is not the first chapter; not the 2nd chapter, Kṛṣṇa never teaches meditation; if anybody wants meditation, Kṛṣṇa's advice is to study the first five chapters, attend the class, understand the five chapters properly, then and then alone you are fit for meditation. If you take Pathanjali Yōga sūtra; meditation is never prescribed in the beginning; it talks about 8 stages; aṣṭāṅga yōga; there yama niyama; āsana, prāṇayāma; prathyāhāra; dhāraṇa, after 6 stages, 7th stage only is dhyānam and then samādhi.

So many people want to practice only meditation. Swamiji do not talk about classes and all; I do not have time to come; tell me when you start the 6th chapter, I will give my phone number; they want to attend the 6th chapter and at the end they want to quit/ If the 6th chapter alone is enough, would not Kṛṣṇa be intelligent enough to give the sixth chapter only? If Kṛṣṇa chooses to teach five chapters, Kṛṣṇa means that everyone should study the scriptures before thinking of any sādhana, especially the meditation sādhana. Without the study of scriptures, the only meditation one can do is nāma-japa, mentally.

If anybody asks for meditation; and they do not want to study the scriptures, you give this meditation; chant Rāma nāma, Kṛṣṇa nāma mentally, that is the only dhyānam; one can do without study of the scriptures and therefore Kṛṣṇa says if a person should qualify to come to jñāna-yōga or dhyāna-yōga; one has to first practice what karma-yōga. In fact in Pathanjali yōga sūtra; yama and niyama is equal to karma-yōga only. I will talk about yama, niyama in some other context. Yama when I say do not be afraid thinking of someone else; Yamaḥ means not yaman, lord of death; yamaḥ and niyamaḥ, do's and don'ts with regard to transactions in life. So in our regular transactions which all should be followed; they have called niyama; what all to be avoided, they are all called yamaḥ; it will boil down to karma-yōga only.

So therefore, Kṛṣṇa tells yōgam āruruḥṣō; if a person wants to purify the mind for jñāna-yōga; then what should you do; karma kāraṇamucyatē; he should first practice karma-yōga; that is why vēda begins with karma kāṇḍa; it did not begin with upāsana; it does not begin with nidhidhyāsanam; it begins with karma only.

Then Kṛṣṇa says how long you should do karma-yōga. Do not permanently hold on to karma-yōga; once you have got the necessary preparation, you have to grow out of karma; yōgārūḍhasya, yōgarudaḥ means the one who has accomplished, the necessary preparation of mind; integration of mind; sādhana catuṣṭaya sampathi; if I have accomplished; then what should you do; just as you enter the college and come out; we all entered the womb of the mother and remained there for 10 months and thereafterwards what did we do?; it is so cosy and comfortable, I did not even search for food; regularly available; if you say all that, no mother is ready to keep you within herself;

for more than 10 months; and even if mother likes; even if child likes, nature will not allow, the child will be thrown out; that is the law of nature; you can never stick to anything in life; enter into even relationship you have to enter, grow and grow out of that relationship. Even guru śiṣyā sambandhaḥ cannot be permanent; one has to grow out of that relationship.

And therefore Kṛṣṇa says yōgārūḍhasya; sādhana catuṣṭaya saṁpannasya; śamaḥ kāraṇamucyatē; he has to withdraw from karma. And the withdrawal from karma is in two ways; one is a ritualistic-traditional-withdrawal, which is in the form of taking to sanyāsa-āśrama; which is a formal withdrawal; because a person enters into vēdic-rituals through formal methods only; when a person takes to sacred thread; it is getting the formal qualification for many of the vēdic-rights or rituals; and if those rituals have served the purpose, I can quit the rituals; but quitting also should be done formally; like quitting a job. You cannot suddenly stop going to office; because I do not require to go to office; If you want to quit, there is a formality; resignation letter must be given; you should be relieved; and they may ask you to continue until another person is appointed; some companies ask for 3 months' notice; that is all there; similarly, I cannot get out of vēdic rituals, out of my whim and fancy, I have to formally do that; which is called sanyāsa-vidhiḥ; where mantras are chanted and I ask the Lord; Oh; I want to get out of the vēdic ritualistic duties.

Not to do some other akrama; I want to replace those rituals by self-enquiry; I want to do more of philosophical enquiry; I formally take permission; this is one form of withdrawal; and there is another form of withdrawal in which a person does not give up the āśrama; a person does not become a monk in the literal sense of the term; but he remains in gṛhastha āśrama itself; and reduces the amount of activity; So if he was doing rituals for hours together; he reduces the duration; or even mundane activities he reduces, handing them over to, delegating the job to someone else. That requires detachment; or else we will not leave. ஆவிஐ விட்டாலும் சாவியை விடேன் āviai viṭṭālum cāviyai viṭēṅ. Even if I give up my āvi (life), I will not forgo my cāvi (key). That power you know that important bureau cāvi are with me. There is nothing in the bureau; but still I hold on to the cāvi. Cāvi is a tremendous attachment; drop those things and hand over the responsibilities to someone and gradual withdrawal; this is the second one; which is some kind of a vānaprastha-āśrama; therefore either by becoming a sanyāsi; or by becoming vānaprastha.

There are all technical names; their significance is reduction of extrovertedness. Because an extroverted mind cannot be make self-enquiry; antar mukha samārādhyā bahirmukha sudurlabhaḥ; not in the beginning itself; be extrovert initially to do action; then turn away from that; therefore yōgārūḍhasya tasyaiva śamaḥ kāraṇamucyatē.

And having withdrawn from the activities, how do I spend my time; time is spent in more of self-enquiry; Śravaṇa, manana, nidhidhyāsanam becomes dominant.

Verse 6.4

येदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥६.४॥

yadā hi nēndriyārthēṣu na karmasvanuṣajjatē|
sarvasaṅkalpasannyāsī yōgārūḍhastadōcyatē||6.4||

हि यदा hi yadā **indeed when** अनुषज्जते anuṣajjatē **one is interested** न इन्द्रियार्थेषु na indriyārthēṣu **neither in sense objects** न कर्मसु na karmasu **nor in(their) pursuits** तदा tadā **then** सर्वसङ्कल्पसंन्यासि sarvasaṅkalpasannyāsī **the renouncer of all fancies** उच्यते uccatē **is said to be** योगारूढः yōgārūḍhaḥ **one who has reached dhyāna-yōga.**

4. Indeed, when one is interested neither in sense-objects nor in (their) pursuits, then that renouncer of all fancies is said to be one who has reached dhyāna-yōga.

In the previous verse, Lord Kṛṣṇa said one should follow karma-yōga first; which is pravṛtti; then prepare the mind and thereafterwards nivṛttiḥ, withdrawal, so that one can spend more time in jñāna-yōga; karma-yōga first; then jñāna-yōga; pravṛtti-mārga; nivṛtti-mārga.

Now the basic question; how do I know that the time has come for this switch over; that I am ready for reducing the action and ready for vēdāntic enquiry; how to know? In the college at least there is some kind of exam; and when I get a pass mark, whether it is 30 or 35, I may write the exam a few times; does not matter, but a time comes, at least teachers out of tiredness, they pass me. Whatever it is; so let us assume, legitimately I pass; there is test to know when I have grown out; In the case of a baby also the nature takes care of. When the time is ready, there is the labour pain and the child comes out.

Now; a person who is in the karma-yōga womb; when should he come out; how do we know; Can you say that everybody should be a karma-yōgi for 17 years, 8 months and 23 days; something like that. Can you stipulate the time? Unfortunately, the rate of inner maturity is not uniform for all; the rate of acquiring inner maturity is not uniform for all; Some people become mature within short while; some people even after 95 years, physically 95, but

अङ्गं गलितं पलितं मुण्डं
दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं
तदपि न मुञ्चत्याशापिण्डम् ॥१५॥

aṅgaṁ galitaṁ palitaṁ muṇḍaṁ
daśanavihīnaṁ jātaṁ tuṇḍaṁ |
vṛddhō yāti gṛhītṵvā daṇḍaṁ
tadapi na muñcatyāsāpiṇḍaṁ ||15||

Even though he has gone through several experiences but still he has not grown out of it; so how can you stipulate the time; there is no uniform time; it varies from individual to individual; so somebody asked an old man it seems: Tāttha are you ready to marry; then the old man asked; Who will give me their daughter in marriage to me: he does not say that I do not want; the question is who will give the girl; So this is the condition.

And therefore we have to have our own method of examination; and therefore Kṛṣṇa gives the litmus test; litmus test; do not imagine that you have to pour some liquid over your head see whether it turns yellow or pink; whatever it is.

Kṛṣṇa says yadā hi nēndriyārthēṣu na karmasvanuṣajjatē. A mature mind is free from obsession with sense pleasures; or arta kāma-puruṣārtaḥ; the word obsession is important; so there is sense pleasure; there is arta and kāma, śāstra allows a person to fulfill arta kāma puruṣārtaḥ but what is highlighted here is a person's mind is constantly thinking of that only. Morning also; what should be eaten for breakfast. That is the grossest sense pleasure is tongue; By the time breakfast is over, planning for lunch; after lunch planning for dinner. All the time arta, kāma, entertainment, money. So as long the mind is obsessed with money and entertainment, Vēdānta cannot appeal to such mind; Vēdānta will appear irrelevant. What is the purpose of this? Vēdānta will appear to be a waste of time. Whereas when there is maturity; the mind is not obsessed with that; not that I will not enjoy a good food; if you like, eat nicely; the idea is one should not brood on it; suppose it was promised and not yet received; somebody promised gulab jamun and he did not bring it; constant meditation on that and they do not bring and because of that you get so wild. That is the problem. That is why I said preference is one thing; need is quite another thing; a mature mind is free with regard to slavery in the field of arta kāma puruṣārtaḥ.

Therefore Kṛṣṇa says indriyārthēṣu na anuṣajjatē; it is not craving after the sense pleasures; And if they do not attract me or appeal to me; very careful not hatred; hating the sense objects is as much an obstacle as craving for them; So a mature person does not hate also. Nor does he crave. Dayānanda Swamiji gives a beautiful example. As a baby, I might be playing the game of marbles. Nowadays we cannot give this example. Computer games I should say; Swamiji used to say Marbles so toys. During that age, I am very very possessive; how many toys I have how many marbles I have; marble I mean not the floor marble; not that; I am talking about the playing marble; the gōli, that you

play with; So you are obsessed with that; you meditate on that as a baby. Now what is your attitude towards gōli; suppose your own grandchild or child calls you; there is no friend to play with; so appa come with me for playing gōli; you do not hate and say that if I see that I will get attachment, etc. therefore I will not play; you are not afraid of getting attached to the marble; you will happily play and even you will pretend that Oh My son I am getting defeated, etc. All those things; you will show interest; you do not hate; and in the middle of the game and you are winning; and some guest comes and the game is stopped half way; you the grown up, are you disturbed; crucial-I was winning; somebody came and spoiled; playing is also OK for you; not playing is also OK for you; that is called transcending.

That is called vairāgyam. That is called growing out; that is called maturity; therefore indriyārthēṣu na anuṣajjatē; he is not enamoured by, tempted by, the sense objects, and therefore only karmasu; karma means what; activities for procuring those arta kāma puruṣārtaḥ; arta kāma sādhanam. Arta kāma is sādhyam; karma is sādhanam; arta kāma is end; arta kāma means arta means wealth; kāma means entertainment; these are the goals or sādhyam; and karma is sādhanam. Kṛṣṇa says a mature person is neither attached arta kāma sādhyam; nor is he attached to karma-sādhanam. Neither the means he is attracted to nor the end he is attracted to. If at all he is attracted to, that is dharma mōkṣa puruṣārtaḥ. In fact, dharma puruṣārtaḥ, he has grown out, mōkṣa puruṣārtaḥ he is.

To put in simple language; what is the sign of maturity? Detachment. Detachment is the crucial litmus test for inner growth. And such a person is called sarva saṅkalpaḥ sanyāsi, and since he is not obsessed with arta kāma, he is not obsessed with their arrival nor he is obsessed with their departure. No doubt, he knows money is required in future; he knows; he has saved some money; but he is not going to think because nowadays various treatments and their cost, we come to know from the newspapers; angio plasti, Rs.1 lakh; whatever it is; bye-pass surgery. Now you can imagine, if I get such a disease, what will be the expenditure; and at the time what will it cost; and what I am having now; whether it will be met from the interest that I get out of it; etc. So you can worry about all the possible diseases and wonder whether you have sufficient money; In fact to have a master check up to say nothing is there; you have to spend Rs.10,000. I do not know what is the minimum rate now? So if you are going to worry; you can worry any amount; that is why Kṛṣṇa said security never depends upon external conditions; it is purely an inner state of mind. If you feel insecure, you can feel insecure with any amount of wealth. In fact, if you have more wealth, the very possession of wealth can make you more insecure. Therefore security is an inner state; and therefore Kṛṣṇa said

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || ९-२२ ||

[ananyāścintayantō māṃ yē janāḥ paryupāsātē |](#)
[tēṣāṃ nityābhiyuktānāṃ yōgākṣēmaṃ vahāmyaham || 9.22 ||](#)

OK have some wealth; PF, shares, medical insurance, etc. you keep; but be very clear none of them is going to give you a total sense of security; therefore better surrender to the Lord; Lord will take care of you; and because of this attitude, what does he do; sarva saṅkalpaḥ sanyāsi; he has dropped his worry about future; he is as good as a sanyāsi.

In fact when a person takes to sanyāsa āsrama; what is his future; he has not provided anything for his future; he does not own anything; no money, no relationship; what is going to happen in old age; so what does he do; a sanyāsi's only security is Bhagavan. If a karma-yōgi can develop same sense of security; he is as good as a sanyāsi; ready for vēdānta; so yōgārūḍhastadōcyatē.

Verse 6.5

उद्धरेदात्मानात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥६.५॥

[Uddharēd ātmana"tmānaṃ na"tmānamavasādayēt|](#)
[ātmaiva hyātmanō bandhurātmaiva ripurātmanaḥ||6.5||](#)

उद्धरेत् uddharēt **one should uplift** आत्मानम् ātmānam **oneself** आत्मना ātmanā **by oneself** न अवसादयेत् na avasādayēt **one should not lower** आत्मानम् ātmānam **oneself** हि hi **for** आत्मा एव ātmā ēva **the self**, बन्धुः आत्मनः bandhuḥ ātmanaḥ **is the friend of oneself**; आत्मा ātma **ātma** एव रिपुः ēva ripuḥ **the self alone** आत्मनः ātmanaḥ **is the enemy of oneself**

5. One should uplift oneself by oneself. One should not lower oneself. For, the self alone is the friend of oneself; the self alone is the enemy of oneself.

So with the previous verse, Kṛṣṇa completes the topic of the first general discipline; bahiraṅga sādhanam No.1; and what is that bahiraṅga-sādhanam?; Enjoy equanimity of mind; enjoy balance of mind; avoid extremes reactions; avoid even worry about the future; by being a karma-yōgi; in Sānskrīt we call it samatvam is bahiraṅga-sādhanam No.1.

Now in this verse, Kṛṣṇa is introducing two more important bahiraṅga-sādhanam; what are they: No.1. Self-effort; Prayathna; puruṣārtaḥ; using our freewill appropriately. And this verse is an important verse because Kṛṣṇa clearly says we all have our own freewill; this is a very big debate; Is everything pre-determined; and unfortunately many people think that everything is already pre-determined; and we do not have any choice at all;

and what is going to happen tomorrow; Bhagavān has written on my forehead; and therefore what is the use of doing anything; so this fatalism is never supported by our scriptures but because we talk about fate, many people misunderstand that our scriptures talk about fatalism. What is the difference between fate and fatalism? When we talk about fate, we talk about fate as one of the factors which influences the future. So this is a balanced view; what is the balanced view: Fate is one of the factors which will determine my future; fate is defined as prarabdha karma; purva karma-phalam; this is a healthy attitude.

Then what is fatalism. Fatalism means fate is the only factor which determines our future. Are you able to see the difference? The healthy attitude is seeing that fate is one of the factors; but not the only factor; but fate is one of the factors. If fate is one of the factors; what is the other factor?; our own free will; our own effort; is the second factor. We do not say, fate is not there; but what we assert is fate is not the only factor; so by using the freewill appropriately we will be able to either eliminate the fate or we will be able to reduce the intensity of fate; we do have a freewill.

And that is why we divide fate into three types; the powerful fate, then medium; and then manda or feeble; powerful ones we cannot stop; medium ones we can manage; feeble ones we can eliminate; all by using what: our freewill; and therefore Kṛṣṇa emphasises the appropriate employment of our freewill, in this verse; the details of which we will see in the next class.

Hari Om

083 CHAPTER 06, VERSES 05-07

ॐ

Lord Kṛṣṇa in the beginning of the sixth chapter is dealing with the general disciplines to be observed by an individual throughout his transactions, so that he will enjoy a mind which is conducive to meditation; which we called samānya-sādhanāni or bahiraṅga-sādhanam.

The first bahiraṅga sādhanam that Kṛṣṇa prescribed is maintenance of the poise of the mind; maintenance of samatvam of the mind. Even when we go through different kinds of experiences; we do not have a control over our experiences because our experiences are dependent on the external world. And I do not have a control over the external world; I do not have a control over the others' behaviour. My own family members, I do not know how they will behave tomorrow. Even a husband and wife, who have been living together for 50 years, they are themselves surprised by a particular behaviour from the

spouse. So my wife behaves like that; or my husband behaves like that; there is a surprise which indicates that the external world is unpredictable and uncontrollable. And since I do not have a say over the external condition, the only thing that I can try to adjust is my own response to those conditions; which fortunately is adjustable; And that adjustment is brought about by karma-yōga knob; if you use the karma-yōga method; we will be able to have that poise of mind.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ |
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि || २-३८ ||

[sukhaduḥkhē samē kṛtvā lābhālābhau jayājayau |](#)
[tatō yuddhāya yujyasva naivaṃ pāpamavāpsyasi || 2.38 ||](#)

Kṛṣṇa said that in the second-chapter itself; for the first general discipline is try to have a poised mind. And by the word poised mind, we mean freedom from violent emotions; which will carry me of, I get lost in my life; which go out of my control. That getting lost, if one can avoid. Sometimes people drive the two wheelers, like motor bike or scooter, when there is some auto-rickshaw or the other, sometimes they lose the balance and but if they are good drivers; they do not fall; they are able to recover and continue. Similarly, we may lose the balance, but if we can avoid falling down permanently, that is samatvam. This emotional-immunity; emotional-health, the capacity to recover from emotional traumas or scar. If we have got that, we are reasonably healthy; psychologically. Psychological health is samatvam; which is brought about by karma-yōga; in which the primary help or role is played by the Lord himself. So Lord is the backup. So this samatvam was talked up to the 4th verse.

Now in the 5th verse, Kṛṣṇa is introducing another important exercise or discipline and that is self-effort; using the freewill appropriately. Because, in our scriptures, we accept the existence of a freewill for the human being. There is no freewill for the plant kingdom; they are programmed and conditioned; their behaviour inbuilt; there is no choice. In the case of animals also, we do not accept freewill for them; and that is why animals do not have choice; therefore animals do not have responsibilities; therefore animals do not have either puṇyam or pāpam. The buffalo like human being, who is in the middle of road, and having a conversation in the middle of the road; and that is the biggest hurdle, and therefore according to śāstra, the basic thing is we have freewill.

Here itself there is a problem, because there are many people who do not want to accept freewill at all; they are fatalistic people, destiny oriented people; according to them, everything is pre-determined. And they give the examples that we are all puppets in the hands of destiny or someone, if He pulls this side I go this side; if He pushes that side; I go that side; everything is pre-determined. And if a person is fatalistic it is extremely

difficult to argue with him. To such people we will only say this much; what is that?; if a person argues that everything is pre-determined; everything is destiny; we will point that Yes; It is true. Everything is destiny, which we call as prārabdham.

And we will say that the destiny itself is of two types; good destiny and bad destiny; puṇya prārabdha and pāpa prārabdha and we will say that when a person has got a good destiny, his mind will think in such a way that he will accept freewill. If a person has got puṇya prārabdham; if he has a good destiny; that good destiny will influence the mind in such a way; that he will accept a freewill; And when the destiny is negative; pāpa prārabdham, the very destiny will influence the mind in such a way; that he will not accept freewill; and therefore we say those who have got puṇya destiny will accept freewill. Those who have pāpam destiny, they will not accept freewill and Lord Kṛṣṇa is addressing those fortunate people; those who have got puṇyam and therefore those who accept that there is something called freewill. Because acceptance of freewill is śāstra -oriented thinking. Acceptance of freewill is śāstra oriented thinking; because śāstra wants us to accept freewill.

And therefore we have got puṇyam, our mind will think in the line of śāstrām and therefore we will accept freewill and we will find our own arguments, in support of that freewill also. And therefore Kṛṣṇa is addressing those puṇyavāns who accept freewill. Then once we accept freewill; then the next question is if there is freewill; do you accept a destiny in addition to freewill or do you accept freewill only; because fatalistic people are those, who accept only fate or destiny; they do not accept freewill. Then what about those people who accept freewill; do they accept destiny. If you ask, he says, there also we go by śāstrām, when we have got puṇyam we go according to śāstrām and when we go according to śāstrām we accept both freewill as well as fate. We do not say freewill alone is there: No. We say that there is freewill also; and there is fate also; fate is the result of our own past actions; freewill is the course of action that we choose to take, because of our thinking or because of our buddhi.

And once we are going to accept fate and freewill as two forces, which will determine our future; then the next question is between these two forces, which one is more powerful; fate or freewill; விதியா vidhiya or மதியா madiya; in Tamil there should be some prāsam; we have to use similar words; vidhiya or madiya; both are sanskrit words; and that 'dhi' in Tamil; it is pronounced equally; but really speaking when you say vidhi, it is fourth dha டி, vidhi vidhi விதி விதி, and when you say madhi, it is first tha தி; mati மதி; but I have told you, Tamil follows advaitam. No difference between தி, தி, தி, தி **ta, tha, da dha**; everything is only one ti;

What will be our answer? Our answer is we cannot answer. Our answer is we cannot answer, because every time there is the fate and freewill operating, you cannot predict the result because, every time they come together, their relative strength varies from time to time, because fate is not a uniform force; fate is a force determined by our past actions; since the actions do not have uniform intensity, the fate also cannot have uniform intensity and therefore we say fate has got three grades; prabhala-prārabdham; madhyama-prārabdham; durbhala-prārabdham; according to the intensity of the karma-phalam, which depends upon the intensity of karma; the fate also is every moment, different. Every moment I am facing fate of different grades; prabhala-prārabdham; madhyama-prārabdham and durbhala-prārabdham; and every time I use my freewill, in my operation of freewill also, there is an intensity; a casual approach; a serious approach. So there is a grade in the use of freewill also; and therefore the result will vary depending upon the type of fate; when it is prabhala-prārabdham; then it is so powerful, that in front of that, the freewill cannot do anything; freewill is helpless; the only thing that the freewill can do is ask for inner strength to face that prabhala prārabdham, which is going to come, exactly like the cyclone prediction. What do the scientists do when the cyclone is approaching?; Super cyclone, which they have found out new; earlier cyclone, now super cyclone; what can the scientists do?; we do not have the power to stop the cyclone, that does not mean that we should be helpless; what can we do?; we can prepare ourselves to fate; that is called intelligence; preparation; You do not stop it; so this is called prabhala prārabdham. That if it is a madhyama-prārabdham; the freewill can be strong enough to manage that prārabdham; neither I stop it; nor I allow it; but I am able to reduce the impact and manage; is called reduction; management.

And then comes the third type of fate, which is weak enough, in whose case, I can put forth sufficient effort, which is called prāyaccitta-karma and by prāyaccitta-karma, durbhala-prārabdham; can be wiped out, can be avoided, can be nullified, can be treated; can be remedied; therefore if you ask whether fate can be changed or not; my answer will depend upon the intensity of fate. I will not say it can be remedied; I will not say it cannot be remedied; I will say, it is prabhalam, no remedy; if it is durbham, there is remedy. It is exactly like going to a doctor; I have talked about this before also; If I go to a doctor and ask him; Oh Doctor can you cure my disease. What will the doctor say? he will never say I can cure; he will never say I cannot cure; what will he say; let me diagnose and find out what type of disease it is; if it is a minor disease; appendicitis, it is a minor one, it is removed and thereafterwards, the person lives comfortably. Therefore it is a curable disease.

And suppose a person has got pressure problem; sugar problem; there is no cure; but what will he say; even though there is no remedy for diabetics; if you do exercise, if you reduce or avoid, eating sugar; and then what can you do; you do not cure it; you do not suffer it also totally; you can manage; you can live; only observe those pathyams. So they are called manageable diseases; and sometimes a person goes and the doctor says I have to take biopsy. Biopsy is a dirty word; it gives a fear; (because it is bhaya-apsi!, which gives fear) and then sometimes they diagnose that it is a third-degree-cancer or something; and we cannot treat it and he closes everything and says you can inform all the people; and sometime they survive more than other people. That is where medicine is also not able to answer; some cases, they say he will survive; next day out; sometime they say he will not survive; all the other people die; and this person continues also. That is a different thing; so there is no uniform answer.

Similarly, our future is neither totally controlled by fate, nor it is totally controlled by freewill, it is going to be the resultant; to use the physics language; it is going to be the resultant of the fate and freewill; and therefore freewill has got a contributory role in determining our future. And since the freewill has got a contributory role, an āsthika puruṣaḥ, one who follows vēdic-teaching; he always has an attitude that I can take charge of my life; and that is why our goals are called puruṣārtaḥ; puruṣārtaḥ means goals which are sought after by human beings; and the goals which are accomplished by human beings. We do not say goals are the gift of the Lord, which is thrown on a Christmas day; Santa Claus. We do not say that Bhagavān sits above the cloud and just looks at you and says: have this mōkṣam, etc. It is not that; mōkṣa is puruṣārtaḥ; it is to be chosen and accomplished by me.

"And Arjuna, I expect you to be the chooser of your future; and once you believe in free will and you have decided to choose your future, I am ready to help you"; because Lord can help only those who are willing to put forth the necessary effort. A guru can help only those students who believe in themselves; otherwise the students will sympathise with this Swami and will say Pavam Swami: he is trying to improve me; he does not know that I am un-improvable; if you have decided that you are un-improvable, only my cough will increase; nothing is going to happen; therefore, first you should have faith in yourselves, confidence in yourselves.

That is why Vivēkānanda says I define āsthika as one who believes in himself or herself. Faith in God is next stage; faith in Guru is next stage; faith in śāstra is next stage; all the other three faiths are valid and useful only if there is faith in myself; and therefore Arjuna, take charge of your life.

And once you have decided to take charge of your life; what is the first step? The first step is this; whatever goal you want to accomplish in life; you have got the same set of instrument; whatever goal you want to accomplish, you have got the same set of instruments; they are your physical body, they are your sense organs, they are your emotional mind; and your rational intellect. They are the basic toolkit that you have. You have a body; you have a set of senses; jñānēndriyaṇi, karmēndriyāṇi, you have got a mind, which is capable of having healthy emotions and uplift to you; and a mind which is capable of having unhealthy emotions that pull you down. Mind is same; you have got a rationale intellect also; which can chose a wonderful goal and accomplish it also; and which can choose a wrong thing and destroy the life.

And this instrument kit, body-mind-senses-intellect Kṛṣṇa calls Ātma in this context. In this context of 5th verse, Kṛṣṇa uses the word Ātma by which Kṛṣṇa means the instruments of body, senses, mind and intellect. And your success in life depends upon the condition of your instruments. And your success in life depends upon the condition of your instruments. If your instruments fulfill certain basic conditions, you are lucky, you can accomplish any goal; it is like having a car which is in good condition. Imagine the wheels are loose; in the car; and the steering is good; only once in a while, when you turn to the right, car will go to the right; only once in a while; Car is very good; the driver is drunk; that is all; No; So therefore, the car should be in good condition; then you can reach the destination, if the car is not in good condition, you will reach the nearest hospital.

This is beautifully talked about in the Kathōpaniṣad; wherein body is compared to the vehicle; the sense organs are compared to the horses or the wheels of the car; the mind can be compared to the steering; intellect can be compared to a driver; and Kṛṣṇa says fine tune your equipment. If you go to carnatic music programme you will watch; the programme may be at 6.30. But the musicians will be there half an hour before. Each one holding on to his instrument; the vocalist is fine tuning the tamera; for us all sṛutis are same. But he finds fine differences; advaitam for us; so he makes fine adjustments; and the violinist with his instruments; Mridangam is banging dum, dum, dum, on his mridangam here and there with a stone; Why; they spend half an hour; and if it is Hindustani music you had it; they are so much particular about the sṛuti. That when they teach music; sa pa sa will take seven years. According to them, in South India, even the greatest musician's sa pa sa, they would not accept; voice culture they talk about so much.

Anyway that is aside; what I want to say is; if the music concert should be successful; the instruments must be fine-tuned. If the local concert requires so much fine-tuning; what about our life which is the grandest and longest concert, which is going to give happiness

to me and other members or which is going to be a cacophonous which is going to be disharmonious for myself and others.

Therefore Kṛṣṇa says uddharēdātmana''tmānaṁ na''tmānamavasādayēt. First refine your instruments; integrate your personality; and what do you mean by refinement; every organ must be healthy; never ignore your health; body; sense-organs, mind, mental-health is psychological sanity; I should be sane psychologically; and above all intellectual-clarity with regard to what I want in life; there are several people who are still now; that they might be 57 years in life and if you ask them what do you want in life; they will say: do not know; it is groping in darkness and in fact they spend the entire life without knowing what they really require in life. And therefore every individual organ should be healthy; and not only each organ must be healthy, they should all function in coordination. So otherwise, the singer may be singing Śankarābharaṇaṁ; and the violinist plays Kalyaṇi and the mridangist is playing thani avarthanam in the middle of the music concert; how will it be; who will stay there?

So each individual may be great in his own field. Individual greatness is not enough; there should be coordination; many organisations fail even though the members are top; you know why, each one is so intelligent that he can never agree with the other; this is the best guarantee for failure. So similarly, we have to maintain the health and also coordination, which is called jñāna-yōgyatha prapthiḥ; I will call it integration; I will call it adhikārvam; Therefore Kṛṣṇa's first advice, make your instruments healthy and qualified and well directioned. And the beauty here is when I have to refine my equipment, to refine the equipment, what equipment I will use, very interesting; the refine the mridangam, I use my hands to adjust the tampura sṛuti, I use the hands; therefore to refine the external instruments, I use my own instruments.

Now if I have to refine my own instruments, what I will do? I cannot have another set of equipments, then there will be infinite regress problem, because to tune these equipments I will require another equipment. Therefore Kṛṣṇa says you integrate the body, with the help of the body itself. You refine your mind, with the help of mind itself. You refine your intellect; with the help of intellect itself; they should integrate themselves. And therefore ātmana ātmānaṁ uddharēd; you integrate your instrument with the help of the very instruments themselves. And na ātmānam avasādayēt; never weaken your instrument because they are the only saving grace; so by unhealthy attitude; never weaken your instruments and the basic weakening attitude is what: I cannot grow in life; it cannot be done by me. One Vivēkānanda may accomplish it; one Śankarācārya may accomplish; one Ramaṇa Maharṣi may accomplish; and you just worship them; it is called deification; you make them extra-ordinary people, so that you can continue to be lazy and adamant as before. Anybody who has achieved something

make him a hero; Extra-ordinary person; so that I can dub myself an ordinary person; Why can't I be extra ordinary then; no no no. they are all extra ordinary people and we are all ordinary people.

So this is called self-diffidence; never entertain self-diffidence; never bring down yourselves; never develop inferiority complex. Never be too self-critical; never be too pessimistic; be optimistic. So this is called self-confidence and self-effort; these are two important exercises which is required for all accomplishments, including spiritual accomplishment; and then Kṛṣṇa supports that further in the second line, saying ātmaiva hyātmanō bandhu; ātma means I told you, your own instruments; body, mind, senses, intellect complex. Stūla-sūkṣma-śārīram; kārya-kāraṇa-sangāthaḥ; so your own ātma is your true friend. So all the gurus in the world can only indirectly contribute; all the scriptures can only indirectly contribute; even Bhagavān can only indirectly contribute; the direct contributory is yourselves, like a running race, in which your son is involved and you are just there at the end; where the final ribbon is there. So what can do; your son is coming; there is another boy who is about to beat him; what can you do; suppose you start running; you cannot; if your son has to win the race, who has to run; your son. Therefore you can do; sabāsh, you can clap up, whip up, you can encourage, etc. You can do everything but they are all indirect contribution; running you can only do; your guru, God, scriptures, they are all clapping; What are we doing?; we are sleeping; Kṛṣṇa says: Get up my dear; start walking; ātmaiva hyātmanō bandhu, you are your true friend and ātmaiva ripurātmanaḥ, you alone are your enemy also; So you are your friend; you are your enemy. When you are your friend, you can make the whole world friendly to you; and when you are your enemy you will convert the whole world inimical to you. It all depends upon our approach; and therefore ātmaiva ripurātmanaḥ.

Verse 6.6

बन्धुरात्मात्मन्स्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६. ६ ॥

[bandhurātmā"tmanastasya yēna"tmaiva"tmanā jitaḥ|
anātmanastu śatruvē vartēta"tmaiva śatruvat||6.6||](#)

आत्मा बन्धुः ātmā bandhuḥ **The self is a friend** आत्मनः ātmanaḥ **of one self** तस्य tasya **for him** येन yē na **by whom** आत्मा जितः ātmā jitaḥ **the self is mastered** एव आत्मना ēva ātmanā **by the very self** तु tu **but** एव आत्मा ēva ātmā **the very self** वर्तत vartata **would remain** शत्रुत्वे śatruvē **in enmity** शत्रुवत् śatruvat **like an enemy** अनात्मनः anātmanaḥ **for him who has not mastered the self.**

6. The self is a friend of oneself for him by whom the self is mastered by the very Self. But, that very self would remain in enmity like an enemy for him who has not mastered the Self.

In the previous verse, Lord Kṛṣṇa said I am my friend, I meaning my body-mind-sense-complex, and I am my enemy. Again meaning body-mind-sense complex. Now Kṛṣṇa is explaining that further. How can I myself be my friend; and how can I myself be my enemy also? Isn't it contradictory? Because friendliness and enemy-ness, they are all opposite attributes; how can opposite attributes remain in one and the same object? Normally we find one who we claim as our friend, we do not claim him as our enemy; you say Mr. X is my friend; and Y is enemy; or Y is friend and X is enemy. You do not say one and the same person is a friend and also an enemy. That being so, how can we say I am the friend, and I am the enemy. For that Kṛṣṇa gives the answer, which is the universal-law.

Any instrument is both our friend and our enemy; any instrument that we use, in life, whether it is a knife; whether it is electricity or whether it is atomic energy; or whether it is our own LPG gas cylinder; OK; I will use kitchen-logic itself; LPG gas cylinder or enemy. It is both friend and enemy; how can it be; any instrument is a friend to me; if I know how to handle it; how to manage it; how to operate it. A well-managed instrument, which is under my control; is friend to me; that is why atomic energy is a blessing; electricity is blessing; knife is blessing. In fact, advancement in every science is a blessing. When? When we know how to use that advancement; On the other hand, the very same instrument is a deadly enemy to me; if I do not know how to use it; I can get electrocuted if I do not know how to handle. If I do not close the LPG cylinder properly, how many accidents we hear; the gas can spread and the whole place can catch fire and the persons can die. The same atomic energy which is giving electricity to us, is the very same atomic energy which killed millions in Hiroshima and Nagasaki. The car which is taking us to destination is the very same car, which is responsible for accidents and death also; and therefore, managed body-mind-complex is my friend, unmanaged body-mind-complex is my enemy. Body-mind-complex under my control is my friend; the body-mind-complex which is beyond my control becomes my own enemy. I do not know what to do; whatever body wants I give; whatever sense organs want I give; whatever the emotions want I give. I consider it is my friend; but I do not know what I am getting enslaved to my own organs; and a time comes when I cannot even proceed further; nor withdraw; Like any addiction; If I continue the addiction, the addiction destroys me; if I try to withdraw from the addiction, withdrawal systems create problems for me; Who has created that condition? I have created that condition; and therefore Kṛṣṇa says; bandhurātmā'tmanastasya yēna'tmaiva'tmanā jitaḥ; so ātma mayam; it is difficult to translate. I will put in simple English. One's own body-mind-complex is a friend, when they are under one's control; jitaḥ means mastered, controlled; and by control, we do not mean suppression. Very careful; Vēdānta never prescribes suppression; control means mastery. I do not stop them; we need not; and we should not stop the sense

organs; they are not meant for stopping; control means directing them; the capacity to direct, if I have, I have got control.

Whereas anātmanah tu, anātma means uncontrolled body mind complex; it is a peculiar usage; anātma here means ajitātma; the person for whom the body-mind-complex is not control; a licentious person who does not know the difference between freedom and license; who goes according to his whims and fancies; for such a person, ātma ēva śatruvat vartēta; his own body mind complex becomes his own enemy. Like what; śatruvat; like an external enemy; It is like having a set of militants within one's own country; Fifth column like; when the naxalites are creating problems in Andhra; or the Mujahideens are creating problem in Kashmir valley; handling is extremely difficult; because they are within the country. Even bombing becomes very difficult; if it is a neighboring country, we can use the bomb, if necessary. Atom bomb, but when it is within one's own country, it is difficult. Similarly, when the enemy is within myself, handling is going to be difficult and therefore the real victory is self-victory; that is all the management sciences are uniformly coming to the conclusion that without self-management, you cannot manage anything; whether it is family management, company management, or national management; we can forget that if you cannot manage yourselves; your senses; your thoughts; and therefore managed-instrument is friend; unmanaged instrument is enemy.

Verse 6.7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥६.७॥

[jitātmanah praśāntasya paramātmā samāhitaḥ](#)
[śītōṣṇasukhaduḥkheṣu tathā mānāpamānayōḥ||6.7||](#)

जितात्मनः jitātmanah **For one who has mastered himself**, प्रशान्तस्य praśāntasya **who is tranquil** परमात्मा paramātmā **the supreme ātma** समाहितः samāhitaḥ **is evident** शीतोष्णसुखदुःखेषु śītōṣṇasukhaduḥkheṣu (**He is the same**) **in heat and cold, pleasure and pain** तथा tathā **as well as** मानापमानयोः mānāpamānayōḥ **in honour and dishonour**.

7. For one who has mastered himself and who is tranquil, the supreme Ātma is evident. (he is the same) in heat and cold, pleasure and pain, as well as in honour and dishonour.

Let us assume that a person has integrated himself or herself. Such a person who has attained self-management, Kṛṣṇa calls jitātma; Jitāḥ means won over; controlled, managed; and what is managed; ātma, ātma here means body-mind-sense-intellect complex, so jitātma, means the one who has learnt the art of self-discipline; self-integration; self-attunement; self-orchestration; self-management; and therefore only praśāntasya.

How do I know how I am master of myself? What is the sign? Kṛṣṇa says praśāntaḥ; the more I win a victory over myself; the more my life is calmer; that is the acid test; otherwise, my mind will be turbulent and which I do not myself has any say at all; Therefore, jitātma is a praśāntaḥ puruṣaḥ and Kṛṣṇa called such a person; yōgarūdhāḥ; sādhana catuṣṭaya saṁpannāḥ; jñāna yōgyaḥ; such a person is not liberated; liberation requires what; with regard to that we do not comprise; liberation requires self-knowledge; so a person who has learnt manage himself is now ready; he has got admission for vēdāntic enquiry.

Until then, that person cannot person cannot benefit from vēdāntic-enquiry, even vēdānta will not even appeal to such a person. Only when I have come to this stage, I will see vēdānta has some relevance to my life; and not only that; Kṛṣṇa tells for such a prepared person; vēdānta is a walkover.

The talk of three types of mind; three types of intellect; an intellect which is like coal; an intellect which is like the plantain stem; vazhathandu buddhi; and karpōora buddhi; camphor type. Suppose you have got these three things; வாழ்த்தண்டு vāḷattaṅṭu, கர்பூரம் karpūram and கரி kari; suppose you light a camphor, what happens, immediately it catches fire; when you light up a piece of Kari, coal, it will catch fire; you have to very very carefully protect it and after some time, the fire will be retained; and suppose you have a vāḷattaṅṭu, not only it would not catch fire; but it will put out this fire also.

Similarly, the vēdāntic students are considered to be three types; manda, mandhyama, uttama; when the preparations have been ideally done; tat tvam asi; thank you, walk out, job is over; what the student was in Kēnōpaniṣad; nāhaṁ manyē suvēdēti nō na vēdēti vēda ca; he said that and got up and walked off. The other students are wondering; whether teaching has started; for him it was over; and there is the madhyama; he says I understand vēdānta but in life, day-to-day life I find it difficult; it is all very nice; in Vidya Mandir, on Sunday evening; it is nice; outside it does not work; that is called kari buddhi; and then vazhathandu buddhi is that even the teacher begins to forget vēdānta when he starts teaching those people; I know you are all of camphor type only.

and therefore Kṛṣṇa said paramātmā samāhitaḥ; for such a prepared student paramātmā is very very evident; he grasps the teaching, as it is even taught; sṛavaṇa mātrena jñānam bhavathi; mahā vākya sṛavaṇa mātrena jñānam bhavathi; pratibōdha vidhitam mataṁ; it will be understood in one line; once that understanding is very clear; then what is the benefit; jīvan-mukti is the benefit;

And therefore Arjuna where should you start; first develop, self-belief in free will; you have to start there; that future is in my hands; I should accept. And thereafterwards I

should develop self-confidence and thereafterwards I should put forth self-effort; and first stage of self-effort is attunement of my own instruments and then everything will be taken care of. This is going to be the development; the details of which we will see in the next class.

Hari Om

084 CHAPTER 06, VERSES 07-08

ॐ

In this 6th chapter, which is dealing with the topic of meditation, first Lord Kṛṣṇa is talking about the general preparations to be followed by a meditator; these general preparations we call bahiraṅga-sādhanāni; or sāmānya-sādhanāni; and Lord Kṛṣṇa emphasised four such disciplines:

The first-bahiraṅga-sādhanam is learning to maintain a balanced mind, during the day-to-day transactions. If the mind reacts violently, during day-do-day transactions, those reactions will be registered in the mind, and naturally during meditation, those registered reactions will again be replayed and only those reactions will come during the time of meditation, and therefore avoidance of violent reactions is discipline No.1; which we called samatvam; and one can maintain the samatvam by following the karma-yōga principles; which Kṛṣṇa mentioned in Chapter 3.

Then the second-bahiraṅga-sādhanāna or general discipline that Kṛṣṇa highlighted is self-confidence. Because if a person does not have confidence in himself, then any help coming from outside will not be of any use at all. Whether it is a grace of the Lord Īśvara-Kripa or whether it is grace of the teacher guru-kripa or whether it is grace of the scriptures śāstra-kripa, all these graces will be of some use, only if there is self-grace; and self-grace is nothing but self-confidence. I can follow the spiritual path and I will be able to progress; this faith is required; which we call ātma kripa. Therefore this is the second value is self-confidence.

Then the third discipline Kṛṣṇa talked about is self-effort. If a person is fate-oriented-person, destiny-oriented-person, we cannot talk anything to that person, because he is going to resign everything to destiny. And such people will argue that if God wants me to get liberated; then I will get liberation; if God does not want me to get liberated; anyway my effort is useless. This argument is very interesting; if God has decided that I will get liberated, effort is not required, because God has decided. If God has decided that I will not get liberation, then my effort is useless.

In first case, effort is not needed;

in the second-case, effort is useless;

Either way, I need not do anything; this is a fatalistic approach. Kṛṣṇa does not accept this approach. Kṛṣṇa says individual effort is required. In fact, individual effort alone will help in tapping the grace of the Lord.

And therefore, the third value is self-effort; So poise of mind, self-confidence; self-effort, and then fourthly Kṛṣṇa talked about another important discipline also; and that is self-management, or self-mastery.

And what do you mean self-mastery. Every organ that is given to me is an instrument given by gifted by the Lord to me; the physical body is an instrument; the sense organs of knowledge and action are instruments; my mind is a wonderful instrument, and above all my intellect is the most powerful instrument, by using this instrument, I can accomplish anything in life. Dharmā, Artā, Kāma, Mōkṣa, all the four puruṣārtaḥs are accessible to me, if only I am willing to put these organs into proper use; which requires first the organs should be healthy in themselves; an unhealthy body, an unhealthy mind and intellect; cannot accomplish anything; on the other hand; they will be a burden for me.

Therefore every organ should be healthy and No.2, all the organs must function in coordination, otherwise the effort of one organ will be neutralised by the opposite effort of another organ; imagine your intellect has decided to attend the Gītā class; this is a decision on the part of the intellect; and let us hope it is right decision; and you have come here and now the mind should cooperate with me; which means you should have a relaxed mind, a non-wandering mind; which is available behind the ears to listen to my words. If the mind refuses to cooperate with you and it is wandering all over; how many people have come?; what all dress they are wearing?; suppose you are going to be bothered about all that; you are here, but you do not hear.

So now what is the problem; intellect has made the decision; mind refuses to cooperate. Then the decision of the intellect becomes a waste and therefore the sense organs should co-operate, the mind should co-operate; in short all the organs should function in harmony; this is self-mastery. The health and harmonious function of the organs is self-mastery.

Kṛṣṇa tells if these four are there; then spirituality will be successful; what are the four?

- equanimity,
- self-confidence,

- self-effort; and
- Self-mastery.

Self-mastery the word self means body-mind-sense-complex is called sense.

And therefore Kṛṣṇa tells in the 7th verse, which we are seeing in the last class; jitātmanaḥ praśāntasya; suppose a person follows all these four principles; means what, jitātmanaḥ, he has self-mastery (here ātma means body-mind-sense complex, not satcidānanda ātma) jitātma means the one who has mastered, the one who is in charge of his life or her life. And as a consequence of that, what is the type of mind this person will enjoy?; praśāntasya; a person whose mind is generally relaxed. which is free from violent turmoils at the thought level; which is free from stress; and strain and extrovertedness. Such a mind is called praśāntaḥ.

What is the advantage for him? paramātmā samāhitaḥ; for such a person, recognising the self; recognising the reality, is very very easy, because he can make use of the scriptures to his advantage and knowing the ātma is the easiest job; easier than going anywhere in the world. If you have to go to Badrinath; lot of effort is required; 10000 feet high; lot of problems are there; but if you have to know the ātma, the truth of yourselves; in fact, it is very very easy; if only you are able to go according to scriptural teaching. Why do we say it is very very easy; because the scriptures reveal ātma as none other than the consciousness which is available all the time. If it is a mysterious object, only available at a particular time, you have to work for it. If the scriptures are going to talk about something; which is available only at a particular time or state; then you have to work hard. There are many mysterious experiences talked about which requires meditation; and going to different levels of mind; and only when your mind is at that level; you can experience that particular object. They talk about experiencing different lōkas; higher world; higher beings; higher dēvathās; they are not naturally available now; the mind will have to go to a different state like samādhi, to experience the mysterious object, whereas the ātma, the truth, the scriptures reveal is not something available at a mysterious or particular state alone. The upaniṣads point out that ātma does not require going to any other state of mind. Then what is ātma? Ātma is the conscious-principle, which is available in all particular states of mind, whether it is waking state, dream-state, sleep-state or samādhi-state; or people talk about turīyaṁ, turiyāthitham, turiya āthitha āthitham, whatever be the state. Ātma is something which is available all the time; In what form it is available?; it is available in the form of consciousness; and what we are asked to do is?; this consciousness is available along with the thoughts in the mind; we have to only turn our attention from the thought aspect of mind; the changing thought aspect of mind, to the changeless consciousness.

Even now, as you are listening to the word, in your mind, there are two things; as you are listening to my words, in the mind, thoughts are occurring; every word is creating a thought in your mind, and you are grasping the thought; you are understanding or not understanding; you are accepting or not accepting; the thoughts are variable; but in and through the variable thoughts, there is one non-variable constant-principle. Can you guess what is that constant-principle? That is none other than the consciousness principle; because I am conscious of the first thought, conscious of the second thought; conscious of the third thought; the thoughts vary; but the consciousness does not. Like what? The light that is pervading the hall. The people are coming and going; but in and through the arrival and departure of the people, what is one common factor; the light because of which I am aware of the arrival of people, as well as the departure. In fact, if there is one principle, which is ever available, that is consciousness.

And therefore, we need not go to mysterious state to recognise consciousness; it is available in the most ordinary waking state. What is required is only the turning the attention from the thought to the consciousness. Like the example I give when I ask you what is here; you will all say; there is hand; and when I ask what else is there; you may say, lines are there on the hand; and what else is there; you may say, nails are there; you will tell everything except one thing, the most important thing, because of which you are seeing the hand; you know what is that; the light because of which you see the hand. And when I talk about the light, you are not experiencing a new thing. When I am talking about light, you are not experiencing a new thing, but you are turning your attention to something which is all the time experienced. So my words are not introducing a new principle; my words are only turning your attention to already evident ever evident light principle; which light is different from the hand.

Similarly, Vēdānta is not revealing a new ātma; but Vēdānta is turning your attention to the already ever evident consciousness; and why should I turn your attention? Because at present; my attention is in the thoughts which are occurring in the mind. Either I am worried about kāma vṛtti; krōdhaḥ thought, or greed thought, or this thought or that thought; instead of turning my attention to a particular thought in the mind; I am turning my attention to the consciousness because of which every thought is awared.

And therefore what is Vēdānta? Switching the attention from the changing thoughts to the changeless consciousness. And this turning the attention is possible only when the mind is relaxed mind. A calm mind and a subtle mind; a mind which is turbulent, and which is extrovert, it will be bothered about the changing worries and changing anxieties in the mind; but it cannot turn the attention to the changeless thought and therefore a lot of effort is required to enjoy a relaxed mind. A highly dynamic active result oriented

ambition gripped mind wants to make use of every second and achieve this or that; that mind is not relaxed. Vēdānta requires praśanthasya.

First of all he should listen to the teacher. For that itself, a relaxation is required. An extrovert mind cannot listen. Kṛṣṇa tells when the mind is relaxed, paramātmā; the self which is none other than the consciousness and when does it obtain; pratibōdha vidhitam mataṁ; Kēnōpaniṣad beautifully says that ātma is evident all the time; you do not have to go to a special meditation to experience the ātma. Just as I do not have to go to a special meditation to recognise the light, because the light is experienced in and through every experience. Similarly, the consciousness does not require any special state of mind, or any special meditation; it is all the time available.

Therefore Kṛṣṇa says samāhitaḥ; samāhitaḥ = ever-evident; and the beauty is the person who has a relaxed mind, if you ask him whether consciousness is evident, or if you ask him when is the consciousness evident, that person will ask a counter question, tell me when is the consciousness not evident. In fact, missing the ātma, requires effort. It is not possible. That is why he uses the expression; samāhitaḥ; sam means very very clearly evident.

And this recognition has to be done in two stages:

- the first stage is turning the attention from thought to consciousness; like turning the attention from hand to the light; similarly in our mind also, changing thoughts are there; changeless consciousness is there; Vēdānta is shifting the attention from the changing thought to the changeless witness; This is the first part of the sādhanas.
- then there is the second and more important part; and what is that?: when I recognise consciousness or turn my attention to consciousness, my tendency will be to say that I am the body-mind-complex, and I have consciousness. This is our initial approach. Who am I?; I am the body-mind-complex. And what do I have?; I have the Consciousness which illumines my thoughts. Now Vēdānta says that you have to train your mind and reverse the approach. Instead of saying that I am the body-mind-complex, and I have consciousness, what should I do? I have to reverse it and claim I am the consciousness-principle and the body-mind-complex is an incidental instrument used by me. This is the biggest shift and most important shift.

In fact meditation is meant for this particular shift alone; I have to change my orientation; because throughout when I give my bio-data, bio-data is body-mind oriented bio-data. I have to scrap that by knowing that that is not my bio-data; then what is my bio-data; stūla-sūksma-kāraṇa-śarīrāt-vyatiriktaḥ; avasthā-traya-sākṣi; pañca-

kōśa-vilakṣaṇaḥ; saccidānanda-svarūpaḥ san; yaḥ tiṣṭati sā ātmā; remember the five points I gave regarding consciousness:

- Consciousness is not a part, product or property of the body;
- Consciousness is an entity distinctive from the body, which pervades the body;
- Consciousness is not bound by the dimensions of the body;
- consciousness survives even after the body goes;

and

- the surviving consciousness cannot transact, not because it is absent, but because the medium of transaction is not there.

This is the description of consciousness and that consciousness is my nature.

And this we can easily know through our day-to-day experience also. During sleep, we exist but we do not transact. But the end of transaction is not the end of my existence. If end of transaction is the end of existence; what will happen? During sleep, I am dead; but I know during sleep I am not dead; I am very much alive; even though I do not do any transaction. Extend this to death also. After death also, I do not transact but non-transaction is not non-existence. And therefore I exist all the time; either with transaction or without transaction; transactions come and go; the transacting instruments come and go; but I, the consciousness, am eternally unaffected.

So this is called ātma-jñānam. This is called discovering the real I. This is called owning the real I. And when I own up this real I, what is the benefit I will get, Kṛṣṇa says samaḥ bhavathi; we have to supply; samaḥ bhavathi means this wise person is the same unaffected by what? śītōṣṇasukhaduḥkhēṣu. This wise person is unaffected by all the pairs of opposites, happening in his life; like heat and cold; favourable condition and unfavourable condition; none of them will shake him; and not only that, and tathā mānāpamānayōḥ. Mānam and apamānam is a very big issue; we are very worried about our social status and respect; what will our children do?; what will we do, if they do like this; like that; etc. So we are not even bothered regarding children's future; we are only bothered only about our name and fame; family name if such and such thing happens; self-respect; that is so much; that when that is affected by apamānam, there are people who even commit suicide; thus our life is constantly tormented by all these opposite experiences, and jñānam gives immunity; against all this. Therefore, mānāpamānayōḥ samaḥ bhavathi; śītōṣṇa samaḥ bhavathi; sukhaduḥkhēṣu; samaḥ bhavathi; samaḥ means what unaffected.

Verse 6.8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥६.८॥

jñānavijñānatṛptātmā kūṭasthō vijitēndriyaḥ |
yukta ityucyatē yōgī samaloṣṭāśmakāñcanaḥ ||6.8||

ज्ञानविज्ञानतृप्तात्मा jñānavijñānatṛptātmā –one whose mind is satisfied through jñāna and vijñāna, कूटस्त kūṭastha– who is steady, विजितेन्द्रियः vijitēndriyaḥ – (and) who has mastered the sense organs, इत्युच्यते ityucyatē – is called, युक्त yukta – a yōgi, योगी yōgī – A yōgi, समलोष्टाश्मकाञ्चनः samaloṣṭāśmakāñcanaḥ – is one for whom a lump of earth, stone and gold are the same.

8. One whose mind is satisfied through Jñāna and Vijñāna, who is steady (and) who has mastered the sense organs is called a Yōgi. A yōgi is one for whom a lump of earth, stone and gold are the same.

So this disciplined person goes through two stages of self-knowledge; first stage is called jñānam; and the second stage is called vijñānam. We have seen these two words in the third chapter also; jñāna-vijñāna nāśanam; while talking about kāma-krōdhaḥ; we saw these two words, jñānam and vijñānam.

These two words have got different meaning according to different contexts. I will give you a simpler meaning here, based on what I said before. When you say I-am-the-body; and I-have-consciousness, it is jñānam. So consciousness is taken as part-of-the-body; and we take ourselves to be the physical body. This is called jñānam. Why it is called jñānam? At least I know that there is consciousness. Earlier, I was not even aware of it; so at least I know this much, that I am the body, and I am endowed with consciousness, which is a distinct principle, which pervades and illumines the body.

And then what is vijñānam? Vijñānam is instead of saying that I-am-the-body and I- have-consciousness, I change it and say, I-am-the-consciousness-principle; and I have got this body, as a temporary instrument of knowledge like the spectacle. Spectacles have got these two glasses; when I put on I am able to see and transact with the world; when I remove the spectacle; I do not transact; but remember, but I continue to exist. In the same way, our body and mind are like the two glasses of this spectacle and when I use the body and mind, I have the waking-state-experience, or dream-state-experience; when the body and mind are relaxed and resolved, I do not have waking and dream state. Therefore I do not have any transaction; but even without transaction; I continue to exist; and therefore body and mind are more an instrument than myself. And this attitudinal change, the change of identification, is called vijñānam.

The first is like parōkṣa-jñānam; the second is aparōkṣa-jñānam and only when the shift takes place, jñāna-vijñāna thṛptha ātma; only when I shift my I, or identification from the body to ātma, then alone my sense of limitation will go. People will ask, why should I shift my identification; I am happy to claim I am the body; why should I know the ātma; and thereafterwards struggle and drop my identification with the body; and develop a new identification with ātma; why all these headaches. Why can't I with my body itself? For that Vēdāntic answer is if you are comfortable with body identification; wish you all the best; we are not interested in changing your identification; but the problem is as long as I am identified with the body; there is the first fear of mortality; the fear of old age; the fear of disease; the fear of death; not after fifty or sixty years; but it is a constant companion; throughout the life; and not only we are afraid of our own death and old age, we are afraid of the death of the near and dear ones; in fact, saṁsāra is fear of death; and some people may say that I am not afraid of death; it is fear of old age; then some people may say I am not afraid of old age also, then I will say, it is fear of disease; all these are called saṁsāra. And if you say I am comfortable with all this fear, you do not require Vēdānta. But if you say, they are affecting me; then better handle this problem. And unfortunately no medicine, which can cure all the diseases and if at all there are medicines which cure diseases; the process will produce. Eatrojenic diseases; diseases caused when you take treatment; so you took a medicine for headache; and headache goes and stomach pain comes; and still worse; headache continues and stomach pain started; it was added; there is no medicine for all diseases. There is no medicine for old age. There is a science called gerontology. How to stop ageing process? And all the gerontologists are old now. And many of them dead also. So studying gerontology they grew old faster, I do not know; and there is no medicine which can immortalise the body.

For this three basic problems there is no remedy. If you are ready to face this problem; wonderful; otherwise, better come to Vēdānta and discover the fact that you are something higher than this decaying body. This changing mind; you are nitya śuddha mukta svabhāva; ever-free, ever-eternal, ever un-decaying, ever-secure, ever-beautiful, ever-full higher I. If you want to discover, Vēdānta says: May I help you?; in the railway station; may I help you.

What is this counter for? Not to go after any person; if anybody wants help, it will be given; and what is the solution; the only solution is you have to discover the ātma which is different from the body. Then what is the benefit? Maja Maja. The life is relaxed; no fear of death. Imagine, no fear of old age; No fear of diseases. Because they belong to my incidental shell of the body; they do not belong to the real me; jñāna vijñāna thṛpthaḥ; thṛpthaḥ means contended, happy, fulfilled.

And vijitēndriyaḥ, who will be able to get this knowledge; vijitēndriyaḥ; only the person who has mastered himself; mastered himself means mastered the body mind complex; that person alone will become jñāna vijñāna thṛpthaḥ ātma; ātma here means; the one whose mind is fully satisfied with this wisdom; and therefore kūṭasthaḥ; kūṭasthaḥ means unshaken by any event that happens in his life; this is another problem. We can never predict our future. Bhagavān has covered our eyes; I do not know what is going to happen tomorrow; why tomorrow; tonight itself; why tonight; next moment; future is unpredictable; and there are certain things which are predictable but not controllable; they predict that a cyclone is going to hit such and such coast; severe cyclonic storm form; it may hit Ongole, Orissa, they are able to predict; but we do not have the resources to control the cyclone; therefore future is either unpredictable; or even if it is predictable, uncontrollable; and therefore there is constant anxiety, because any event can come as a shock; because I do not know.

And what is the best armour against these unpredictable events. Kṛṣṇa says knowledge alone is the only kavacham; and a wise person is not shocked by any event possible; kūṭasthaḥ, like the rock of Gibraltar; so strong.

Jaykumarji, re. Marriage, addition to your list of mantras during marriage: (Ammi Mithikkal – Sapta Pathi – 7th times they do it). Thereafter he becomes a Tapta Pathi (That is a different matter).

That is why in Indian tradition, when a boy gets the sacred thread; and when the girl gets married; both of them have to do a particular ritual; that ritual is called asmārōhaṇam; stepping over the stone; they keep a rock or stone and the mantra is chanted; and the boy has to put his feet on the rock. Similarly, during wedding the girl has to step on the rock; and during that time, you know what is the mantra chanted;

ātiṣṭā imām asmānam, Oh! boy Oh Girl! you please step on this stone;

for what purpose?;

asma iva tvām śthirō bhavaḥ;

May your mind be strong enough to welcome all kinds of situations in life;

because the boy is leaving home to gurukula, wherein he has to face, all types of different people and in the case of girl, it is still totally different; leaves her home and goes to a new house; she does not know, in Indian culture; she does not what the husband is; because it is arranged marriage; or at least they move and know; and they do not know who the brother-in-law is; sister-in-law is; mother-in-law is; father-in-law is. Therefore it

is like entering a jungle; do not take negatively; but what I mean that unless I am strong; every experience will become traumatic experience.

Kṛṣṇa says for a wise person, no experience is a traumatic or shocking experience; he is unshaken; and such a person is called, yukta ityucyatē; such a wise person is called a yōgi. Yōgi in the real sense of the term; because normally we use the word, for anyone who is an expert in yōgāsana; so if he can stand on his head; or do a few exercise, we say he is a great yōgi.

Kṛṣṇa says they are all superficial yōgis; real yōgi is one who has this wisdom; and as a result of this wisdom; what type of mind, he enjoys; yōgī samalōṣṭāśmakāñcanaḥ; samah means equanimous; the same type of mind, equanimous mind towards what: towards three things; lōṣṭā; lōṣṭāḥ means a clod of earth; mud is called lōṣṭāḥ; which does not have any value; the valueless mud; then aśma, aśma means stones or bricks, which have got some value; because you can build a house and

Then the next one, kāñcanaḥ; kāñcanam means gold, which has got such value. So towards all these things, one the least valued, and the most valued, and all the other things, the intermediary things, towards all of them, the wise man has got samatvam; he has got the same attitude;

What do you mean samatvam? Does it mean that he will see, all of them in the same way? If you are going to see all of them in the same way, it only means, there is some cataract in the eyes; it is not that they have got cataract in their eyes. It is not that they have got wisdom; better you go to the doctor at the earliest and clear it; therefore in perception differences are seen; but only there is a difference in understanding, which you call here as samatvam; and we can understand it as freedom from rāgaḥ and dvēsaḥ; attachment and aversion. He knows the value of every object and he uses them appropriately also, but he does not have either rāgaḥ or dvēsaḥ.

And why he does not have rāgaḥ dvēsaḥ; attachment is towards an object; which is going to improve my status; when do I get attached to some?, because that object or person, gives me happiness, gives me happiness; gives me security, gives me fullness; then naturally I am attached to that. So attachment is when the object improves my status.

Then hatred is towards which object; when an object is going to decrease my status, reduce my happiness; reduce my security; then I have got hatred.

Jñāni is free from both of them; you know why; because for a jñāni-pūrṇatvam or fullness does not come from an external object; he is not fulfilled because of the presence of object; his fulfilment comes from where; not because of money, not because of house;

not because of status; not because of wife, or parents or anything. I am full because of what: my nature happens to be full. And if I am already full, no object can increase my fullness; no object can decrease my fullness; āpūryamāṇam-acalapratiṣṭham; just as the ocean is ever full; the world cannot affect my fullness.

And therefore if things come, wonderful; if things go away; equally OK. போனால் போகட்டும் pōṇāl pōkaṭṭum, dash dash and you can add another line as வந்தால் வரட்டும் vandāl varattum; āgatē svāgataṁ kuryāt; whatever comes in my line, welcome; gaccantaṁ na nivārayēt; anything is going away; our own children, when they depend on us, we are very very happy; and when they become independent, and they try to go away; then we are unhappy; then only we know that we are dependent on children's dependence on us; how peculiar you see; we are dependent on children's dependence on us; and when the children become independent, we get angry. This is called the problem of dependence; wisdom makes me independent; psychologically-independent.

Hari Om

085 CHAPTER 06, VERSES 09-10

ॐ

Lord Kṛṣṇa is discussing the topic of bahiraṅga-sādhana that is the general disciplines to be observed by a person who wants his meditation to be successful. He talked about samatvam as one discipline; Equanimity.

Then he talked about the importance of self-confidence; ātma viśvāsaḥ, ātma śraddhaḥ; otherwise called ātma kripa; I should have my own grace and my grace is in the form of confidence in myself. Very important.

Then Kṛṣṇa talked about self-effort, even though we acknowledge and appreciate the role of God's grace. Self-effort can never be replaced by God's grace. Self-effort is in addition to God's grace and therefore Kṛṣṇa emphasised self-effort also, which is prayatnaḥ; and then Kṛṣṇa talked about self-integration of various personalities, the physical personality, the psychological-personality, the intellectual-personality, an individual is a composite of all these personalities; and each personality is capable of positively or negatively influencing the other personality. For example, psychological-personality can affect physical personality. What is psychosomatic-diseases, they are nothing but diseases at the level of the physical-personality, caused by emotional-problem. Similarly, the other personalities also will influence and therefore there must be integration of all the layers; this is self-integration.

And then Kṛṣṇa now says that if a person takes care of all these disciplines then the self-knowledge is very very easy. Jitātmanaḥ praśāntasya paramātmā samāhitaḥ; self-knowledge becomes a walk over.

And then Kṛṣṇa talks about the benefit of gaining the self-knowledge, which is in the form of total change of my perspective of the world and because of the change of perspective, the world is no more capable of binding. Because according to vēdānta; the world does not an intrinsic capacity to bind me; to persecute me; to torment me; the world or the people around do not have an intrinsic capacity to disturb me; I am giving the power to the world to disturb me. And how do I give the power to the world; by a unhealthy perspective, by looking at the world in an unhealthy manner; I allow the world to hook me. Therefore, the hook or key is in my hand.

And it is this change of perspective which is brought about by self-knowledge, and this change of perspective can be presented in several ways. Kṛṣṇa here presents it as sarvatra sama darśanam. Sarvatra sama-darśanam; samalōṣṭāśmakāñcanaḥ; because there is an intrinsic samatvam in the entire creation. Just as in several ornaments, in spite of superficial differences, there is one samatvam in all the ornaments, which is nothing but what? It is all gold, gold and gold. Even though ornaments are known by different names and they have different forms and functions, nāma rūpa karma bhēdās are there; but the essential substance is one. When my vision is focused on nāma rūpa karma; name, form and function, I see difference and plurality, whereas when my vision is focused on the substance behind them, I see here also gold, here also gold; here also gold. Similarly, the jñāni has learnt to see the fundamental substance of the whole creation. And therefore everywhere he sees that samaṁ brahma or sama ātma; we have seen this idea in the 5th chapter,

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि |
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः || ५-१८ ||

[vidyāvinayasampannē brāhmaṇē gavi hastini |
śuni caiva śvapākē ca paṇḍitāḥ samadarśinaḥ || 5.18 ||](#)

....

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः || ५-१९ ||

....

[nirdōṣaṁ hi samaṁ brahma tasmād-brahmaṇi tē sthitāḥ|| 5.19||](#)

This sama-darśanam, is the change of perspective. So sama-lōṣṭāśma-kāñcanaḥ. And because of that the benefit that he enjoys is kūṭasta; means unshaken by the experiences in life; like the example of the stoic philosopher, that when he lost all his properties in business, first his response was what: and since he was a wise person; after

two minutes he recovered and just added another word; what is that?; so what; what is saṁsāra; so what is mōkṣaḥ; it is the only difference; put so everywhere; but remember to add that so, you require tremendous inner transformation. That is what is achieved by this knowledge; kūṭastaḥ means unshaken. Up to this we saw in the last class.

Verse 6.9

सुहृन्मित्रार्युदासीन-मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥६.९॥

[suhṛn mitrāryudāsīnamadhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu samabuddhirviśiṣyatē ||6.9||](#)

समबुद्धिः samabuddhiḥ **he whose mind is the same**, सुहृद् suhṛd **with regard to well-wishers** मित्र mitra **friends** अरि ari **enemies** उदासीन udāsīna **neutral** मध्यस्थ madhyastha **mediators** द्वेष्य dvēṣya **hateful ones** बन्धुषु bandhuṣu **relations** साधुषु sādhuṣu **the righteous** च अपि पापेषु ca api pāpēṣu **and even the unrighteous** विशिष्यते viśiṣyatē **excels**

9. He whose mind is the same with regard to well-wishers, friends, enemies, neutrals, meditators, hateful ones, relations, the righteous and even the unrighteous excels.

In the previous verse, Lord Kṛṣṇa said that this wise man has got samatvam with regard to inanimate things; jaḍa-prapañcaḥ; because sama-lōṣṭāśma-kāñcanaḥ; all these are inert things of the creation. In this verse Kṛṣṇa says not only jñāni has samatvam with regard to the jaḍa prapañcaḥ; acētana-prapañcaḥ, he has got sama-darśanam, with regard to the cētana-prapañcaḥ also; the living beings also; because equanimity with regard to living beings is more difficult; and especially with regard to human living being, samatvam is extremely difficult; because we have lot of expectations from other human beings; and therefore if you move with someone, we easily tend to develop either rāgaḥ, dvēsaḥ or krōdhaḥ, something or the other, therefore here Kṛṣṇa says jñāni has overcome viṣama-darśanam; with regard to other human-beings also; and he gives a wide range of human beings.

In the previous chapter, Kṛṣṇa talked about a wide range of living beings; brāhmaṇē, gavi, hastini, elephant he took, dog he took, a brahmin he took, a dog eater he took, different living beings were taken; here in the sixth-chapter, among human-beings themselves; how many varieties are there?; he gives a list; what is that variety:

suhṛd; those good people who are the well-wishers of everyone; so suhṛd means svabhāvēna hita aśāmsi; by his or her very own nature, he is the well-wisher of everyone; therefore when anyone needs any help; his mind naturally goes to help him. So svabhāvēna, so without any condition or expectation; one who is a well-wisher is suhṛd;

then mitram; mitram means another good person; but he is not svabhāvēna hita āśāmsi; but snēha vaśēna hita āśāmsi; because the other person is known to me and therefore I will help; and if the other person is unknown; I do not want to help; therefore the second person is a conditioner-helper; the first person is a unconditional-helper; so mitram;

then the third one is ari; so you have to split the verse properly; the word ari you will not see in the verse; but you will get it if you split it properly; suhṛd-mitra-ari-udāsina; ari+udāsina, aryudāsina and aa is hidden in the word mitram; therefore do not search for ari and that is because of sandhi rule; so ari means an enemy. Parōkṣam-apriyaḥ; so the one who is not in front of me, but who does harm; indirect harmer; the one who harms; is an enemy;

then the next type of person is udāsīnaḥ; udāsīnaḥ means an indifferent person; he does not good to me, he does not do, any harm to me, he does not bother about my existence at all; this indifference, the one who has got is called udāsīnaḥ; vividha mānayōr upakṣakāḥ udāsīnaḥ; when there is a problem between two people; if I do not want to interfere at all; and I do not want to help also; either of them; then I am called udāsīnaḥ; indifferent;

Then the next type of person is madhyastha; madhyastha is vividha mānayōr hita āśāmsi; when there are two people having problems; this person is interested in the well-being of both of them. If I am interested in the well-being of only one, I am pakṣapāti; but if I am interested in the well-being of both, I am a mediator; I am a madhyastha; like the UN coming; then there is some problem; they become madhyastha.

Then the next one is dvēṣya; the one who is hateful; dvēṣyaḥ; dvēṣa-yōgyaḥ; a person whose behaviour is such that it will only generate hatred in my mind. Such a behaviour, the one who has got, the one provokes hatred; the one who generates hatred by his or her behaviour, is called dvēṣyaḥ; dvēṣya yōgyaḥ; pratyakṣam apriyaḥ; ariḥ is parōkṣam apriyaḥ; dvēṣyaḥ is pratyakṣam apriyaḥ;

and then there is another type of person; bandhuḥ means a relative; the one who is related to me through my family is called bandhuḥ; the one who is connected; badhyatē iti bandhu; the one who is connected by family relationship.

and finally sadhuḥ; sadhuḥ means a noble person who follows dharma, dhārmica puruṣa in general; previously we had the word suhṛd; which means who is doing some good action to others; but here the word sadhuḥ means whether he is helping others' or not; there may not be an opportunity; You can do help when? When there is somebody

needing help; but even when there is no help needed; a person who lives a life of values; that person is called sadhuḥ; dhārmica puruṣaḥ;

Then pāpēṣu; the one who leads a life of adharma; so unrighteous person; adhārmica puruṣa.

These are the types of people that we have; in fact, if you search, we will have more varieties; what is jñāni's attitude; towards all of them, samabuddhirviśiṣyatē; the jñāni has got sama-buddhiḥ; he has got the equanimity.

Now this can put some questions in our mind; how can I see all the people equally, when one person is a criminal; and another person is a saint; how can I look at both of them equally; does it mean that I should do namaskāra to the criminal also; therefore what does it mean; the sama buddhi must be understood very well; I have discussed this in the fifth chapter itself; vidya-vinayasampannē, I have explained; but being important I would like to remind that again.

This samatvam can be looked from two angles:

one is the philosophical-angle; philosophical-angle means jñāni looks at the true nature of everyone, which is the ātma svarūpam. All the differences in character belongs to the anātma alone; the body mind complex alone; but behind the body-mind-complex, everyone has got one reality which is God. God or Ātma is uniformly present in everyone and therefore everyone is innately good only. There is no criminal in the world. According to vēdānta; there is no criminal in the world; because everyone is noble, everyone is saintly; saintliness is the nature of everyone; nobility is the nature of everyone; we have got only crimes which are only incidental impurity on the saintly person; no one is innately criminal; everyone is innately lovable; beautiful person; but upon that person, there is some incidental impurity, which impurity can be removed; on the removal of impurity, even the worst criminal is a lovable person.

Śankarācārya gives an example in Vivēkacūdāmaṇi; the example of a piece of sandal wood; sandal wood is innately fragrant. It has got only fragrance as its nature; but when the sandal wood is kept wet for some time and it is not used at all; because of the wetness, a coating of moss is formed over the sandalwood and that coating is so foul-smelling; that it overpowers the innate fragrance of the sandalwood; and if I am going to superficially look at the sandalwood and say that it is foul-smelling and I throw away, I am committing a mistake. What is required is a little bit rubbing. When the superficial coating goes away, it exudes fragrance again. There is a beautiful vāsana.

And therefore, we all have got unhealthy behaviour, caused by ignorance and error; ignorance is also removable; error is also removable; because of the superficial quoting of ajñāna and adhyāsa; we are now foul-smelling; rāgaḥ-dvēsaḥ, kāma-krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ mātsaryaḥ; in fact, every criminal has got this coating; and in fact, everyone has got crime in a milder form or an intense form; and jñāni is one who has recognised this fact, and therefore his philosophy is simple; everybody is lovable; this is the basic. Nobody deserves hatred in the creation; advēṣṭā sarvabhūtānām; therefore, as far as a person is concerned, that person deserves what, love and upon that person, there is a temporary encrustation of what: misbehaviour or crime and as far as the wrong action is concerned, even that does not deserve hatred; action requires appropriate treatment; person requires love; wrong behaviour requires what; appropriate treatment; person also does not deserve hatred; wrong action also does not deserve hatred; person requires love; wrong action requires the appropriate treatment.

The appropriate treatment may be sāma dāna bhēda or even danḍaḥ. Even when the punishment is given, punishment is not backed by hatred; punishment is painful treatment, just as the doctor's treatment is sometimes painful.

And therefore a jñāni's vision is what? Samatvam; and what is samatvam; everybody is beautiful ātma; satyam, Śivam, sundaram ātma; and that does not mean he will treat the criminal and saint equally, when he faces the criminal; you remove the crime; whatever is the step to be taken; he will take; if it is advising, he will do; if it is threatening, he will do; if it is imprisonment, that also he will recommend, but there is no iota of hatred; exactly like a mother treating the child appropriately, whatever be the treatment given to different children, there is one uniform attitude; one child requires punishment perhaps, another child does not require punishment; but there is no uniformity; what is that; love, love, love. So this is the samatvam from philosophical-angle.

Then the samatvam can be understood from another angle also; that is samatvam is freedom from rāgaḥ and dvēsaḥ; neither attachment, nor hatred; and why he does not want attachment or hatred? Both attachment and hatred are forms of dependence alone. When I say I am attached to this clock, or watch, what does it mean? I am dependent on the presence of the watch for my peace and happiness. So attachment is nothing but depending upon the presence of an object. When I am attached to X, I want the X to be around me. What is hatred? Hatred is another form of dependence; dependence on what; dependence upon the absence of that object; so when I say I hate something; what do I expect? I want that person to get lost. I want the absence of that person; therefore dependent on what, the absence of that person to be comfortable; and attachment means I want the presence of that person to be comfortable. Therefore both attachment and hatred are dependence upon the presence and absence of things

and beings; and jñāni is samaḥ means, he does not have both attachment and hatred; that means he does not mind the presence of things also; and he does not mind the absence of things also; and therefore, sādhuṣvapi ca pāpēṣu samabuddhirviśiṣyatē.

Verse 6.10

योगी युञ्जीत सततम् आत्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥६.१०॥

yōgī yuñjīta satatamātmānaṁ rahasi sthitaḥ|
ēkākī yatacittātmā nirāśīraparigrahaḥ||6.10||

स्थितः एकाकि sthitaḥ ēkākī **remaining alone** रहसि rahasi **in solitude** यतचित्तात्मा yatacittātmā **with a restrained mind and body**, निराशीः nirāśīḥ **without any desire** अपरिग्रहः aparigrahaḥ **and without any possession** योगी yōgī **a yōgi** सततं युञ्जीत satataṁ yuñjīta **should constantly** engage आत्मानम् ātmānam **the mind (in meditation)**

10. Remaining alone in solitude with a restrained mind and body, without any desire, and without any possession, a Yōgi should constantly engage (in meditation).

So with the 9th verse, Kṛṣṇa temporarily concludes the topic of bahiraṅga-sādhanam, the general disciplines to be observed; and he also emphasised the bahiraṅga-sādhanam; by saying that if a person follows these disciplines, then self-knowledge is easier, and by that he will change the very perspective of the world and enjoy equanimity. And therefore Arjuna, if you want self-knowledge; and change of perspective, you have to start with what: these bahiraṅga sādhanāni; first bahiraṅga-sādhanam being karma-yōga itself.

And this bahiraṅga-sādhanāni topic is not totally over. Kṛṣṇa will again bring some more general discipline; in the later portion of the 6th chapter; for the time being, he has stopped the bahiraṅga-sādhanāni topic; and now he is entering antaraṅga-sādhanam topic; from verse No.10 up to verse No.15.

10 to 15 antaraṅga-sādhanāni. And what do you mean antaraṅga-sādhanam? Specific disciplines to be observed, just before meditation; while bahiraṅga-sādhanāni is to be observed throughout all our transactions; antaraṅga-sādhanāni need not be observed throughout the day, just before the meditation; these specific disciplines are to be observed. And in this antaraṅga-sādhanāni, Kṛṣṇa discusses eight stages or eight steps, and if we observe these steps, then the meditation will be very very effective; without these steps meditation will not be effective; we will be sitting for some time; but everything other than meditation will take place. And the meditator will not get peace of mind, the other people will get peace of mind, because this person is quiet; anyway it is useful.

What are those 8 stages: here also does not systematically develop, the ideas are jumbled up ideas; therefore we have to sort out to see properly.

The first point to be observed is dēśaḥ; the place of meditation. The place of meditation; and Kṛṣṇa suggests let the place a secluded place, where the disturbances are not there; to the extent possible; wherever you go, there will be either loudspeakers or dogs, something or the other will be there, but to the extent possible; try to get far, far from the maddening cloud. Therefore seclusion is point No.1.

Then Kṛṣṇa says try to be alone; this joint meditation is not if you are not careful, it may end up in wonderful gossip. Like children plan joint study. Not all children; some children; and they do everything other than study. There is a possibility, if they are able to do together joint meditation has got its own benefit; both advantages and disadvantages are there. In group meditation one disadvantage, if you doze off, others will see. If you are alone you can afford to do that.

So therefore, alone you meditate. Kṛṣṇa says; ēkākī; let it be secluded place; be alone, then let the place be spiritually and physically clean. Physical cleanliness, you can appreciate; because otherwise insects will be there; mosquitoes will be there and other things will be there; and spiritual purity, we mean that the place should contribute to spiritual thinking. It should be associated with spirituality. So that by the law of association, like you go an āsrama or temple or your own pūja room, by the law of association, you think of the Lord or spirituality. Suppose you go to the dining hall; alright, even if it is very very clean, the moment you go, the thought will be vada dhyanam; meditation on idlis and dosais only; that will only come.

Śankarācārya also adds a place which is naturally spiritually or artificially made spiritual; like sacred rivers, etc. Gaṅga-thīram; if you cannot go to Gaṅga, we have only coovam thīram; you cannot go there and meditate. Then Śankarācārya says that you artificially create an atmosphere, by having the pictures of mahātmas; pictures of Gods, or writing of mahātmas, you light up a lamp, so when you have those things, then you think of spirituality and therefore point no.1: a place which is spiritually clean, physically clean, secluded and without any other people; that is you alone; this is dēśa niyama, stage No.1.

Then the 2nd one Kṛṣṇa does not talk about, which we have to supply is: kālah; the time of meditation. Generally, in the tradition, they say early morning is ideal for meditation, because the advantage is that yesterday's worries have been diluted by sleep; if not gone; at all it has become diluted; that is why, sleep is a very big gift of the Lord; however sorrowful a person may be, good sleep will certainly reduce the impact of that; therefore early morning, because of the sleep, yesterday's worries have been diluted; today's

worries have not yet started; that is why better you do not read the newspaper before; if you read the newspaper gone; meditation you will get only those things; therefore, yesterday 's worry gone; today worries have been started; that junction is early morning; and therefore that time is considered to be sāvika kālah; brahma muhurtaḥ; and therefore that is satvik time, where the mind is neither rājasic or tāmasic. The mind is not tāmasic because I have slept well; and the mind is not rājasic because I have not started the day to day activity; because even the mind's state is determined by the Sun; even the scientists they do talk about the body's metabolism being connected to the sun-rise and sun-set; as the sun becomes more and more powerful; the body also become more and more rājasic and it is required; otherwise we will be sleeping only; along with the sun our activity should increase. As the sun sets, we find that we also lose our dynamism. So early morning, neither rājasic or tāmasic; it is sāvika kāla, this is the general rule; but we should remember that it is not a compulsory rule; because from individual to individual, the conveniences vary and therefore we say any time in which you are relaxed and not sleepy; that is ideal for meditation; whether it is two p.m. in the afternoon or whether it 12 midnight; we do not care, what is important is mind is neither too much wandering nor the mind is drowsy. That alert non-extrovert mind is called sāvika mind; whenever you have such a mind; meditate. Suppose somebody says, mind is never like that; so then you fix up a time; and then make the mind sāvika by practice; taking other routine into account, you fix up a time and then the make the mind sāvika by sheer practice; that is kāla-niyamaḥ.

And what about the duration; not only time is important, even duration; with regard to duration also, we are not very insistent; because quantity is not important; quality is important. So therefore if you try to do too much meditation, you will find you may be sitting for three years, you will find that in 60% you might have unknowingly dozed and another 30-40% you might have worried about all other things; Therefore, why go on lengthening? Therefore, even 15-20 minutes more than enough. That is kāla-niyama.

Then the third step Kṛṣṇa talks about is āsanam. Where should you be seated; which means you should be seated; that is the first thing; you cannot stand and do; you cannot ask that; OK; so therefore you do not get balance, if you doze off, you will break your head by falling down; therefore for the safety of your head, better you sit down. And sit down also we do not insist; if your knees cannot bend; those issues they never discussed in those days; chairs were not there perhaps. Therefore if you can sit down, it is well and good; if you cannot sit down; sit anywhere you are comfortable; because we are concentrating on this aspect; our main aim is what is mind does; and therefore sit down; if possible.

And when you are sitting down; Kṛṣṇa says have an āsanam; and Kṛṣṇa talks about the āsanam; consisting of three layers; one is the deer skin; another is the dharbhā grass; and another is a piece of cloth; the details we will see when the verse comes; he also talks about the preparation of the āsana.

And Kṛṣṇa says that every meditator must have his own or her own āsanās; not for sharing; the principle behind this prescription is that the āsanam should be neither too soft nor too hard; If it is too soft; your back will bend; if it is too hard, it will pain and you will be meditating on the pain. So therefore let it be neither too soft nor too hard; let it be neither too high nor too low; which is too high; you may fall down; it is too low, insects may come. So this is the āsana prescription; so nowadays you get very thick clothes; special āsanās are there; no difficulty at all; you need not go in search of deer skin, So dēśa, kāla, āsana.

No.4, the posture of the body; śarīra-stitiḥ. Kṛṣṇa says you should sit steadily which means you should have a maximum base area. If the legs are kept as much apart as possible, you have got a wide base area; when you have got a wide base area, the posture is steadier; so keep a wide base.

And then Kṛṣṇa says keep the body, neck and head straight, and then let it be relaxed; not tense; so this is the posture.

Then the fifth item that Kṛṣṇa talks about is, prāṇa sāmīyam; prāṇa sāmīyam means even breathing; the breathing should be relaxed and even; smooth and even; because breathing and our thoughts are interconnected; śākyōr dvayi śakti mūlakāḥ; because the thoughts are connected to the jñāna śakti; and then the breathing prāṇa is connected to kriyā-śakti; and but both of them are connected to the basic māya-śakti; and therefore both are inter-connected; simple example, like the four legs of a table or a desk. If you want to pull the desk; all the four legs will come; I did not hold all the four. No, you just hold leg of the desk and pull; what about the other three, it will come, because they are connected to one plank; So therefore, if the breathing is disturbed; thoughts are disturbed; if the breathing is smooth and slow and even; the mind also is even; that is why when we are extremely disturbed; the breathing also is disturbed; and therefore, prāṇa-sāmīyam; this step Kṛṣṇa does not mention in the 6th chapter, but he has mentioned in the fifth chapter itself;

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः |

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ || ५-२७ ||

[sparśān kṛtvā bahirbāhyāṃśchakṣuścaivāntarē bhruvōḥ |](#)

[prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau || 5.27 ||](#)

nāsābhyantaracāriṇau prāṇa apāna samau kṛtva; prāṇa apāna, means inhalation and exhalation must be rhythmic; this is prāṇa sāmyam; this is the fifth stage.

then the sixth step is indriya-nigrahaḥ; sensory restraint; because sense organs are capable of influencing the mind, because every sense organ is a gateway through which alone, the world enters your mind; it is a very good door; śabdhaḥ sparśaḥ rūpa rasa gandhaḥ; all the five enter; that is why when you sit in meditation and somebody is making masala dosai; whether you like it or not; it goes; so today in our home masala dosai has been made; then you have got to do the dosai dhyānam; therefore what to do with sense organs; Kṛṣṇa says may you deliberately withdraw the sense organs; by turning the mind away and then Kṛṣṇa specifically treats the sense organ of eye, because the eyes are the most powerful sense organ.

And dealing with the eyes, is a little bit difficult also; because if the eyes are open whether you like or not, whatever is in front of the eyes will enter; you see an ant; and from the ant you will be reminded of the sweet; then you will wonder about so many things; if eyes are open distraction; I can't close the eyes. Gone, as it is we tend to sleep, if the eyes are closed, by the law of association, we may tend to sleep. and therefore Kṛṣṇa says let the eyes be half-closed; As though looking at the tip of your nose; as though you are looking at the tip of your nose; partially closed; so this is the indriya nigrahaḥ; six steps; so dēśa; kāla, āsana; śarīra-sthitiḥ; prāṇa-sāmyam, indriya nigrahaḥ;

then the seventh step is manō-nigrahaḥ; as we go further, it becomes tougher also; the mind has to be withdrawn from mundane fields; it should be taken away from all the worldly roles you play in life; the thoughts connected with you as husband; as wife; as father; as employer, as neighbour, as a business person, so you have got several personalities; and along with each personality there is a set up anxieties, worries and therefore I should shed, I should die to all those roles of life. That is why in some books they say; become mentally a sanyāsi. Tell yourselves that you are not father for 15 minutes; later you pick up your worries; for 15 minutes I am not father, not husband, be a sanyāsi or if at all you are particular about relationship, relate to either God or to your Guru, because these are the two relationships which has no problem. With God, no problem, with guru I hope no problem; if there is problem, renounce guru also, during meditation. In Kaivalya upaniṣad it is said: Gurum-praṇāmya, you invoke the guru; because when guru is invoked, the teaching is reminded; by the Law of association, because it is in the context of spiritual teaching, I am related to guru; not that I have got a rudrakṣa business contract or anything; it is field of self-knowledge and therefore if at all you want relationship, meditate as a śiṣya or meditate as a bhaktha; or meditate as a sanyasi. śiṣya role, bhaktha role, or sanyāsi. Any other role headache; Head will roll; so this is called the withdrawal of the mind; and you can make use of your devotion to the

Lord for that; surrender to the Lord, if you have worried about your children, tell yourselves, Lord is there; take care of them; ananyāścintayantō māṃ yē janāḥ paryupāsātē | tēṣāṃ nityābhiyuktānāṃ yōgakṣēmaṃ vahāmyaham; 15 minutes you hand over your responsibilities to God; this is manō nigrahaḥ; the details Kṛṣṇa will say later.

Then the 8th step and the last is: buddhi niścayaḥ; buddhi niścayaḥ means conviction regarding the necessity and the utility of meditation; I should be convinced of meditation; that it will help me; in absorbing the teaching; without conviction if I sit, I will be restless; I have so much thing to do; time is going; and therefore it will become a mechanical routine; like some people doing pūja, sandhya vandhanam, etc. kada kada.... and finish; kadanai tholaikal; they will not be wholehearted; therefore what will you do; sitting in mediation; you will also plan. After going to office, I have to do this, that, and meditation will be a planning session. So therefore I should be convinced of the role of meditation; therefore śāstric study becomes important and if you study you will know, you will understand that how śāstra is important; nidhidhyāsana is also important; this is called buddhi-niścayaḥ. So with this conviction, you sit in mediation; withdraw the sense organs; withdraw the mind; now you are fully available for the actual meditation; these 8 steps are not meditation; OK; these 8 steps are specific-preparation; that is why called it antaraṅga-sādhanaṇi.

The details we will see in the next class.

Hari Om

086 CHAPTER 06, VERSES 10-13

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In the nine verses, of the 6th chapter, Lord Kṛṣṇa dealt with some important general disciplines, bahiraṅga sādhanā, to be observed by a person, who wants to practice, meditation. And in this list of sādhanas, Kṛṣṇa included equanimity of mind, self-confidence, self-effort, and self-integration. All these are important, if a person wants to be successful in meditation. And these disciplines are to be observed not at a particular time but throughout the daily transactions.

Having talked about these bahiraṅga-sādhanaṇas, in these nine verses, now Kṛṣṇa has entered the topic of antaraṅga-sādhanaṇi; the specific disciplines to be observed, just before the practice of meditation and this topic is from verse No.10 up to verse No.15; which I introduced in the last class. And I pointed out that Kṛṣṇa is prescribing eight fold steps to be observed just before mediation; and those 8 steps are dēśa ~ choosing the

right place; kālah ~ choosing the right time; āsanam ~ choosing the appropriate seat over which one has to sit and meditate; śarīra-stitiḥ ~ the posture of the body at the time of mediation; prāṇa-sāmyam ~ evenness of the breathing process or rhythmic breathing ~ then indriya nigrahaḥ ~ the withdrawal of sense organs; from the external world, then manō-nigrahaḥ; dēśa, kālah, āsana, śarīra stitiḥ; prāṇa sāmyam, indriya-nigrahaḥ, then manō-nigrahaḥ ~ seventh stage; withdrawal of the mind from worldly feel; or worldly roles that I play; and then finally and most importantly, buddhi niścayaḥ ~ intellectual conviction regarding the role of meditation in spiritual sādhana. These are the 8 factors that Kṛṣṇa is talking about; but Kṛṣṇa does not systematic arrange them; all these 8 topics are mixed together and some of the topics are even repeated. With this background, we will study the verses.

In the 10th verse, Kṛṣṇa begins the discussion: yōgī satataṁ yuñjīta; a meditator should regularly practice mediation. So it is not in fits and starts; just like the regular physical exercise; they insist that regularity is important; if you do for a few days now and now in the month of June you do a few days, and then in November you do a few days, it will not give you full benefit; for any physical exercise to be beneficial; regularity is important; Kṛṣṇa applies the same principle with regard to dhyānam also; therefore he uses the word, satataṁ; regularly; satataṁ ātmānam; ātma means the mind; one should apply the mind in meditation.

And in which place, rahasi-sthitaḥ; in a secluded place, which I enumerated as the first place; dēśa; Kṛṣṇa uses the word rahasi sthitaḥ; rahasi means a secluded place ~ not accessible to others.

And how many people should do mediation together; Kṛṣṇa says ēkākī. Do not have another person, because the other person may distract you. And therefore ēkākī san rahasi sthitaḥ.

And Kṛṣṇa does not talk about the appropriate time; that we have to supply, sātvika kālē yuñjīta;

And what should be condition of the mind and body? Yatacittātmā; cittam means mind, ātma in this context means physical body; cittam means mind and ātma in this context means body; one should keep the body and mind controlled; under one's own control; so yatham means discipline.

And that is why in the Pathanjali's yōga-śāstra, they do not prescribe meditation in the beginning; meditation is prescribed only in the later stages. He talks about 8 stages; yama, niyama; āsana, praṇāyāma; pratyāhāra, dhāraṇa, dhyāna, samādhi; you can find Kṛṣṇa talking about all of them.

Yama and niyama is conduct-regulation; without character, the mind cannot be quiet; a characterless mind will be a disturbed mind; and therefore yama and niyama talk about the regulation of one's conduct or behaviour.

And then āsana is keeping the body fit; because you can forget your body, only when the body is fit; when you wear the shoe, and the shoe fits your feet; perfectly, you do not even feel that you are wearing the shoe; but if the shoes are not fitting; then one corner of the mind is always turned towards that; because there is discomfort. Therefore, the law is when the shoe fits, you forget the shoes. When your body is fit, you can forget the body. Therefore āsanās are prescribed in the aṣṭāṅga yōga so that your body is pliable, healthy and fit; so that when you sit for 45 minutes or 20 minutes; why even five minutes; it can sit in one posture without sig-sagging. So therefore āsana is for physical fitness and that is indicated here ~ yatha citta ātma; May you keep your body by practicing yōga āsana.

Yōga-āsana is a wonderful system. Now only they are recognising all over the world; and in many medical institutions, yōga is also made an integral part; not only āsana, even prāṇāyāma; thus āsana and prāṇāyāma help me in keeping the body fit and under my control; yatha cittātma.

Nirāśīḥ; āśīḥ means desire; āśīḥ, desires; nirāśīḥ means without desires; which means without binding desires; legitimate non-binding desires, śāstra allows; like a parent, being interested in the growth and well-being of the children is very legitimate; but it should be maintained non-binding.

What do you mean by non-binding; those desires, do not create anxiety in your mind; and how to get rid of the anxiety; there is only one way, that is śaraṇāgathi; Oh Lord, you take care of my children; I will do what I should and what I can; but ultimately my children's future is not totally under my control; there is the society; there is the TV; there is the MTV; so many things are there; so many extraneous influences and the child itself has got its prārabdaḥ; and therefore I am only one of the contributors. I am not the controller of the future of my family members; and therefore I contribute my best and leave the rest to the Lord.

If I do that; my desires are non-binding desires; non-binding desires are non-poisonous desires. A poisonous desire is a disturbing desire; and therefore Kṛṣṇa says, at least during the time of mediation, surrender all your desires at the feet of the Lord, so that you have got a calm mind.

And then aparigrahaḥ; parigrahaḥ means possession; and aparigrahaḥ means non-possession; śāstra always emphasise a simple living; high thinking, generally goes with simple living.

Why do we say simple living is required for high thinking; if it is a luxurious living, then there are so many possessions with me and then naturally the mind is bothered about their maintenance, because yōga is always followed by kṣēma. In fact, all our worries are only for these two things; yōga means accomplishment; kṣēma means maintenance; so either I am worried about getting things, or I am worried about maintaining things, reduce both of them.

Reduction of yōga is called nirāśīḥ; reduction of kṣēma is aparigrahaḥ; lead a simple life.

In fact, Śankarācārya defines aparigrahaḥ as sanyāsa. For him he analyses any word to Sanyāsa; so reduce your possession means renounce the world; but even if one renounces the world and become a sanyāsi; then also there are minimum possession; dress is there; pāduka is there; rudrakṣa mālā is there; now very costly than even gold; so therefore, even if we have some possession, with regard to those possession, do not have ownership. Always tell in your mind that these belong to the Lord. I am only possessor for worldly purposes, for legal purposes, but really speaking, I am only a trustee, the Lord has given them for my temporary use, and the Lord will take them back. And if I do not have that, ownership, ownership flat; where there is ownership, you are flat; that is called ownership flat; anyway, you can have flats or apartments; now flats are replaced by apartments; from British English, we are gradually shifting to American English.

So therefore whatever you possess, at least at the time of meditation you tell, none of them belongs to me. Even your relationship; children, grandchildren, you practice telling, they are children of God. I am only given an opportunity to be with them; in fact to learn the art of loving. Unless I have an opportunity; how will I learn; therefore Lord wants to train me in the art of loving; therefore they are the children of God; temporarily given but they do not belong to me; as somebody nicely said; children are not of you; but they have come to the world through you; the appropriate preposition is not "of"; if you put 'of' ~ relationship, belongingship; and once you put "of" you will be off. Therefore aparigrahaḥ; reduce possessions and with regard to the minimum possessions also give up the sense of ownership. Have the idea of trusteeship.

So aparigrahaḥ; these are all the conditions; these are all not meditation; these are all preparation; preparation is so much big that there is a doubt whether one will come to meditation.

Verse 6.11

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥६.११॥

śucau dēśē pratiṣṭhāpya sthiramāsanam ātmanaḥ |
nātyucchritaṁ nātinīcam cailājīnakuśōttaram||6.11||

शुचौ देशे śucau dēśē **in a clean spot**, स्थिरं प्रतिष्ठाय sthiram pratiṣṭāya **one should firmly fix**, आत्मनः आसनम् ātmanaḥ āsanam **one's own seat** चैलाजिनकुशोत्तरम् cailājīnakuśōttaram **which consists of a cloth, a skin, and kuśa-grass, one over the other** न अत्युच्छ्रितम् na atyucchritaṁ **and which is neither too high** न अतिनीचम् na atinīcam – **nor too low**

11. In a clean spot, one should firmly fix one's own seat which consists of a cloth, a skin and kuśa-grass, one over the other, and which is neither too high nor too low.

Śucau dēśē pratiṣṭhāpya: Kṛṣṇa gives another condition with regard to the place of meditation. I told you that Kṛṣṇa has not systematically arranged; therefore in the previous slōkā, he gave one idea; regarding dēśa and in this slōkā, he is giving another job. It is our job to collect all these ideas and put together; in the previous slōkā, what was the idea given; rahasi sthitaḥ; the place should be secluded. In this verse, Kṛṣṇa says śucau dēśē; and that secluded place should be clean physically and also clean spiritually; and spiritual cleanliness means the place should trigger, the place should invoke only religious or spiritual thoughts in your mind; so choose either a naturally sacred place; or choose an artificially sacred place; any place can be made artificially sacred by lighting a lamp, lighting an agarbathi, if you do not have āsma problem (agarbathi can disturb), keep the photos of mahātmās or dēvatās; keep the writings of great people, they are all making the place spiritually pure; ennobling places; that is called śuci-dēśaḥ; and then Kṛṣṇa comes to the third factor; āsanam.

So the next step is fixing up the āsanam; what should be the type of āsanam; cailājīnakuśōttaram; so three layers of āsanam; the first layer is kuśa grass; or darba grass; which is considered to be sacred grass; so which is a type of long grass which can be dried up and nowadays even they are making āsanams out of it; neatly stitched; and according to the tradition; we believe that kuśa grass can give concentration; because kuśa grass has got a sharp edge symbolising the sharpness, convergence; that is why we have an idiom in sanskrit; kuśāgra buddhi; kuśa-agra buddhi; the intellect which is sharp like the tip of kuśa grass; and mythologically also, they say it can induce concentration and therefore they had the kuśa grass and over the kuśa grass; ajinam, ajinam means deer skin; dear skin also they considered a sacred thing. In fact, when a vēdic-student takes the sacred thread, he has to take the ajinam also; ajina dhāraṇam; and therefore there is a special mantra to take the ajinam; he was using as a dress also; he was also using as

a āsanam also; and when he takes the ajinam; they chant a mantra; that this deer skin should protect me from negative forces.

इयम् दुरुक्तात् परिबद्धमाना चर्म वरुतम् पुनाति न अगात्;
प्राणापान भयं बलं आपरन्ति

[iyam duruktāt paribaddamānā carmaṇ varutam punāti na agāt;
prāṇāpānābhayaṁ balaṁ āparanti ... 23.34.](#)

So there is certain mantras, for danḍa dhāraṇam; mounji dhāraṇam; mounji dhāraṇam, etc. therefore it is considered a sacred thing. Therefore a layer of kuśa and a layer of ajinam.

And over that, there is a third layer; what is that; cailam; cailam means a piece of cloth; a piece of cloth, otherwise on the deer skin, there will be hair; and the sharp hair can prick and then your meditation will be disturbed; therefore over the deer skin it is spread; these put together is the āsanam; so cailam, ajina, kuśa-uttaram. Śankarācārya carefully says, the order is also important; first kuśa; then ajinam; then cailam; do not reverse it; if you reverse it; on the top will be kuśa grass; that will prick you; therefore do not reverse, the order must be maintained.

Now reading this. you might get confused Swamiji, now where to go for deer skin; or we supposed to hunt and kill a deer; therefore we should remember, we need not literally follow these instructions; we have only to take the spirit behind it. The idea is there should be an āsanam; which is neither too hard; nor too soft; that is the only idea; we need not do all these things. If they are there, wonderful; otherwise also wonderful.

And where should this āsanam be fixed. Nātyucchritaṁ nātinīcaṁ; it should not be too high; it should not be too low; if it is too high, one may fall; and break the head; if it is too low, insects may come. And such an āsanam; ātmanaḥ āsanam. Kṛṣṇa says your own āsanam; here ātmanaḥ does not mean satcidānanda ātma; satcidānanda ātma does not have any āsanam; it is all pervading; so here, ātmanaḥ is reflexive pronoun; one's own āsanam one should use, which means every meditator should have his own or her own private exclusive āsanam. Just as they say in tradition, chappals cannot be exchanged. They have the śāstra vidhi. Similarly here also; āsanam; what should you do; sthiram pratiṣṭhāpya; may you fix that āsanam, firmly.

Why firmly, because if you use the plank, wooden palakai, in those days they used to use; now also the plank is used; and you will find that it will be all plain in the beginning; but after sometime, the palakai will shake; it will not be even; and suppose you sit on that āsana; like the sea-saw you will be moving like that; Kṛṣṇa says do not choose such āsana; it should be sthiram; steady.

So thus, three items we have seen; dēśa; kālaḥ, we supplied and āsanam. Further:

Verse 6.12

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥६.१२॥

tatraikāgram manaḥ kṛtvā yatacittēndriyakriyāḥ|
upaviśya"sanē yuñjyād yōgamātmaviśuddhayē || 6.12 ||

उपविश्य तत्र upaviśya tatra **seated there** आसने āsanē **on the seat** यतचित्तेन्द्रियक्रियः
yatacittēndriyakriyāḥ **having restrained the activities of the mind and sense organs**
कृत्वा मनः kṛtvā manaḥ **having made the mind** एकाग्रम् ekāgram **one pointed**, युञ्ज्याद् योगम्
yuñjyād yōgam **one should practice dhyāna yōgam** आत्मविशुद्धये ātma-viśuddhayē **for**
mental purification

12. Seated there on the seat, having restrained the activities of the mind and sense organs, and having made the mind one-pointed, one should practice dhyāna yōga for mental purification.

Tatra āsanē upaviśya; tatra in the first line, āsanē upaviśya in the second line, after fixing the āsanam; one should be seated on the āsanam; tatra āsanē upaviśya;

yatacittēndriyakriyāḥ; one should withdraw from all the activities; cittam means the mind; indriyaṃ means the sense organs, both the jñānēndriyams, the sense organs of knowledge and karmēndriyāṇi, the organs of action; kriyāḥ means their functions; yatha means they are all restrained; one should deliberately consciously restrain the mind and sense organs; you give an auto suggestion to your own mind; now I have an appointment with myself. In our busy schedule, we keep appointment with so many people, and during one appointment, when somebody else comes, what do you do, wait outside. So we are very strict and particular. Similarly, here also, tell your mind this is the time for myself; I have time for everything in life; but I am not taking the interest of myself; and therefore I withdraw from all other activities.

And having withdrawn the mind from the world; what should I do? Stilling the mind is not the aim; having withdrawn from other objects, I have to direct my mind towards the chosen object of meditation. Like building a dam; so I stop the river water from being wasted; by flowing into the ocean; so when I build a dam; the water is conserved and that stored water is channelised from irrigation purposes; otherwise the water will go waste. Similarly, the mind has got tremendous energy; which we are wasting through unnecessary worries; in mediation I stop the wasteful flow of mental energy; and then that stored mental energy or thought I direct towards a chosen thing.

Therefore Kṛṣṇa says ēkāgram; by converging the mind; so mediation is like a lens; when the sun rays are travelling parallelly, they do not have that much energy; but when you use a lens and all the beams of the sunlight are converged on a point, then the energy is so much; that that energy can burn an object. What an ordinary sunlight cannot do, the converged sunlight can. In fact, one of the methods of lighting the fire; in the vēdic sacrifice is by using lenses; one method is araṇi mathanam; another method is using lens. Similarly, here also, through meditation, I converge. Therefore मनः एकाग्रम् कृत्वा manaḥ ēkāgram kṛtvā; yuñjyād; one should practice meditation; yōgam yuñjyād; yōgam means dhyānam.

And what is the purpose of meditation; ātma-viśuddhayē; ātma-viśuddhayē; here the word ātma means mind; viśuddhi means purification; ātma-viśuddhi means purification of mind.

So from this it is very clear; that Kṛṣṇa does not prescribe meditation for knowledge; he does not say practice meditation to get self-realisation; Kṛṣṇa does not prescribe meditation for realisation; but according to us, self-knowledge has to come only through the study of scriptures; vēdānta śāstra vicārēṇa jnānōtpatti. As I said in the introduction itself; meditation cannot, does not and will not produce any new knowledge.

Then it is meant for what: removing the impurities of the mind; the impurity being two-fold; malaṁ and vikṣēpaḥ; malaṁ means unhealthy ways of thinking; rāgaḥ-dvēsaḥ; kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātṣaryaḥ etc. are called malaṁ; uncultured thought; unrefined; indecent thought, is called malaṁ.

and vikṣēpaḥ is the second impurity; which is extrovertedness of the mind; restlessness of the mind; therefore, for removing the malaṁ; and for removing the vikṣēpaḥ, mala vikṣēpa rūpa aśuddhi nivṛtṭyartam dhyānābhyāsaḥ.

And after purifying the mind, one has to necessary study the scriptures for knowledge.

Then the next question comes; suppose a person practices meditation; after the study of scriptures; when what is the purpose? Because in my introduction I said meditation can be either before scriptural study or after. If it is before, it is called by a technical name, upāsanam; if it is after scriptural study, it is called nidhidhyāsanam.

the purpose of upāsanam is what; mala vikṣēpa-nivṛtṭiḥ; now after vēdāntic study; after receiving the knowledge aham brahmāsmi; suppose a person practices meditation; then what is the purpose; he says then also it is for purification only; purification from what; from which impurity; we say, even after vēdāntic knowledge; we have got the habitual vāsana of body identification, which is called dēha-vāsana; dēha-abhimāna vāsana;

otherwise called viparītha-bhāvana; otherwise called viparyaya. And as long as those habits are there, knowledge cannot help me. It is like you shift one of your books or anything; we often rearrange things in our house; almrīah we shift from here to there; we take some book from here to there; you just shift; after shifting, you will find that you again go back to the old place. Why is it because of ignorance; it is not ignorance, you have rearranged the place; if somebody else had done, at least you are ignorant, I can say; but even after deliberating changing; next day I go to the same place; that is called habit; and similarly, that body identification is an entrenched habit; therefore in meditation, I have to train my mind; I am not this body; and the removal of this dēha vāsana is called ātma-viśuddhayē.

So thus, whether it is before study of scriptures, or after the study of scriptures, meditation is for purification only; not for realisation;

Verse 6.13

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६.१३ ॥

samaṁ kāyaśirōgrīvaṁ dhārayannacalaṁ sthiraḥ |
samprēkṣya nāsikāgraṁ svaṁ diśaścānavalōkayan || 6.13 ||

स्थिरः sthiraḥ (**remaining**) **firm** धारयन् dhārayan **holding** कायशिरोग्रीवम् kāyaśirōgrīvam – **the trunk, head, and neck** समम् samaṁ **erect** अचलम् acalaṁ **and steady** च अनवलोकयन् ca anavalōkayan **and not looking** दिशः diśaḥ **around** सम्प्रेक्ष्य samprēkṣya **one should look at** स्वं नासिकाग्रम् svaṁ nāsikāgram **the tip of one's nose (as it were)**

13. (Remaining) firm, holding the trunk, head, and neck erect and steady, and not looking around, one should look at the tip of one's own nose (as it were.)

Kṛṣṇa comes to further details. Here He talks about the posture. I said in the last class; that sitting down is the ideal posture for meditation; sitting down on the ground, with folded legs; and making the maximum base area of the leg. That is keeping the knees as apart as possible; so that there is a wide base area; which will give you steadiness and balance; and as I said, this is ideal. By saying this is ideal; what I mean is it is not compulsory, because there are many people who cannot sit down. Either because there is no habit; or because there are knee joint pains, arthritis; so many things; all these problems are there. Therefore if you are not able to sit down; sit anywhere; even if it is easy chair; are even if you lie flat; we do not mind, but meditate and do not end up snoring; that is all.

So therefore, any prescription is a suggestion; no prescription is a commandment, you know why, because meditation is not actually the posture; mediation is the job that you

do with your mind; like a student studying; there is one student who has got an ideal study room; because the father is a rich father; therefore he has been given special study; and special desk; special table lamp, etc. but do you think that just because all those are there; the student should study. No; because they are all extraneous things; they are not compulsory; a dull student can sit in that and need not study anything; on the other hand, there are students who do not have study room, and they will be studying; and so study is a job of the mind; all the other conditions are suggestions, not commandments. If it suits a person, one can follow; otherwise one need not follow them.

And therefore, sit in any posture; and then what should be the condition of the upper part of the body; we have sit, you should be seated with folded legs; from hip onwards, above, what should be the condition, Kṛṣṇa says, *samaṁ kāya-śirō-grīvaṁ*; the upper body should be erect; *kāya*, *kāya* means the body from hip to neck, is called *kāya*; then *grīva*, means the neck, *śiraḥ*, means the head, these three must be in one straight line, perpendicular to the ground. It should be 90° to the ground, no acute angle, and obtuse angle; only right angle; *samaṁ kāya-śirō-grīvaṁ*; again this comes by practice. And this straightness is prescribed because only when the body is straight; the breathing will be smooth and even; now health is connected to the appropriate posture; after long study they have found that we human-beings have got a big problem; we are vertically growing and standing unlike the animals. And animals all called *tiryak* in Sānskrīt; *tiryak* means they are horizontal; and their growth is also horizontal; human-beings alone; four legs became two legs; first two legs become the hands; and the monkey became slowly erect; *homo erectus*; so then you find. And they say we have to pay very big price for this; and the biggest price is your backbone is taking the weight; because of that invariably we get into back problem; and now they are finding that therefore appropriate posture becomes important and therefore lot of research going; a special science has come; ergonomics; you have heard economics; purely studying what type of chair is suited; because 8 hours a day, 10 hours a day; he will be typing; and you will find spondylosis; occupational hazard; each one has got this problem; and therefore breathing will be proper, only when the body is erect. And therefore, keep the body erect; and you will be initially erect; starting will be; then slowly sagging; it requires some training. Even musicians should also give importance to the posture because, they say from *nābhi hṛt kāṇḍa rasana*; from *nābhi* music should come and if one is not erect; it will not come properly. Many musicians sag; if you sit straight only music will come. *Samaṁ kāya-śirō-grīvaṁ dhārayan*.

Then *acalaṁ sthiraḥ*; it should be firm and steady; erect; so firm, and erect; so *acalaṁ sthiraḥ*; so this is the *āsana*; that is *śarīra sthitaḥ*; *dēśa*; *kālaḥ*, *āsana*, *śarīra sthitaḥ*;

Then what should be the condition of the sense organs; so withdraw the sense organs, from the sensory field.

And how do you withdraw the sense organs; how can you withdraw the ears; maximum ears can be plugged; what will you do the nose, which smells anything around; you cannot plug the nose also; so therefore, withdrawing the sense organs means; withdrawing the mind from the sense organs; withdrawing the mind from the sense organs.

And among the sense organs, the most powerful one is the eye and therefore Kṛṣṇa gives special attention; diśaścānavalōkayan; so do not see here and there; what is here, what is there; do not look here and there. These are all indications of mental restlessness; when the mind is restless, you will find looking here and there; and that is why Kṛṣṇa said acalam sthiraḥ. You should keep the head sthiraḥ; and even if you have keep the sthiraḥ; eye balls can move; like in Bharatha nātyam; so therefore do not move the eye balls also; diśaścānavalōkayan; then what to do with the eyes?; Kṛṣṇa says: nāsikāgram samprēkṣya; because some job has to be given like children; you have to give some job; or they will be doing some mischief; best way is to give some job to the child; nose, look at the tip of the nose; nāsikāgram samprēkṣya.

Then the next doubt will be whose nose; this question should not come because in the beginning he has said; ēkāki. Otherwise every time you meditate, you will require someone to look at this nose tip. And what will that poor person do; so Kṛṣṇa says; svaṁ nāsikāgram; your own nose tip. svaṁ nāsikāgram samprēkṣya. Somebody asked; what will Japanese people do; they do not have tip at all; OK; so that is why you should remember, these commandments are not strict commandment, you have to take the spirit; therefore Śankarācārya writes; you are as though looking at the tip of the nose; which means eyes are partially closed. Śankarācārya nicely writes, you are not meditating on the tip of the nose; you do not get citta śuddhi by nose tip meditation. So, therefore, partially closed eyes; so thus, indriya-nigrahaḥ.

Then Kṛṣṇa does not talk about breathing regulation in this context; as I said in the last class; Kṛṣṇa has talked about it in the previous chapter end; that we have to bring here; In the fifth chapter towards the end, Kṛṣṇa said;

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः |
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ || ५-२७ ||

[sparśān kṛtvā bahirbāhyāṁścakṣuścaivāntarē bhruvōḥ |
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau || 5.27 ||](#)

In fact another confusion also you will get here, if you remember the fifth chapter. If you do not remember, you are lucky, because in the fifth chapter, Kṛṣṇa says, look at between the eye brows; cakṣuścaivāntarē bhruvōḥ; here Kṛṣṇa says look at the tip of the nose. Now tell me; where should I look; the very fact that Kṛṣṇa is not consistent indicate Kṛṣṇa is not very particular about where you look; whether tip of the nose or gap between the eyebrows; do not bother too much about those details; what is important; your eyes do not distract you; that is the spirit; and even if you want to close your eyes; perfectly OK; gently close your eyes; and there Kṛṣṇa said; prāṇāpānau samau kṛtvā; make sure that your breathing is slow, rhythmic and even.

In fact, they say prāṇā vikṣaṇam, is a very good discipline; as different from prāṇa ayama; prāṇāyāma is regulation of breathing; prāṇā vikṣaṇam is observation of the breath; and when I observe, observe means what, I am aware of the breathing process, the very awareness of the breathing process, makes it smooth and even; so that is called prāṇa vikṣaṇam.

So thus Kṛṣṇa has talked dēśa, kāla, āsana; śarīra sthithi, indriya nigrahaḥ; and prāṇa sāmyam; then what are left; manō-nigrahaḥ and buddhi-niścayaḥ; which he will talking about in the following-verses; and which we will see in the next class.

Hari Om.

087 CHAPTER 06, VERSES 14-17

ॐ

Lord Kṛṣṇa is dealing with the antaraṅga-sādhanāni, the immediate preparations to be taken care of before meditation. There we saw the role of the dēśaḥ; choosing the appropriate-place; kālaḥ; choosing the appropriate-time; āsanam; fixing the appropriate-āsana; in appropriate-manner; and then the posture of the body; śarīra-stithiḥ; and then he talked about indriya-nigrahaḥ; the withdrawal of the sense-organs, from the external-world, paying extra attention to the eyes, samprēkṣya-nāsikāgram svam. So the eyes should be as though looking at the tip of the nose; the idea being, or eyes are partially closed, and the eyes are fully closed; and then Kṛṣṇa mentioned the prāṇa sāmyam; which was not said in the 6th chapter, but at the end of the 5th chapter He had said

स्पर्शान्कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥५.२७॥

[sparśān kṛtvā bahirbāhyāṁścakṣuścaivāntarē bhruvōḥ|](#)
[prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau || 5.27 ||](#)

Prāṇa and apāna meaning exhalation and inhalation; they should be made even and smooth; so these are the six stages we had seen.

Kṛṣṇa has to talk about manō nigrahaḥ and buddhi niścaya also. He will deal with them in the following verses. We have seen up to the 13th verse. Kṛṣṇa continues with the same topic in the 14th also.

Verse 6.14

प्रशान्तात्मा विगतभिः ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तः युक्त आसीत् मत्परः ॥६.१४॥

[praśāntātmā vigatabhīrbrahmacārivratē sthitaḥ|
manaḥ saṁyamya maccittō yukta āsīta matparaḥ||6.14||](#)

स्थितः sthitaḥ **remaining** ब्रह्मचारिव्रते brahmacārivratē **in the vow of a brahmacharya**
प्रशान्तात्मा praśāntātmā **with a calm mind** विगतभीः vigatabhīḥ **without anxiety** संयम्य मनः
saṁyamya manaḥ **and restraining the mind** युक्तः आसीत् yuktaḥ āsīta **the disciplined**
one should remain मच्चित्तः maccittaḥ **with the mind (fixed) on me** मत्परः matparaḥ and
with Me as the supreme (goal)

14. Remaining in the vow of Brahmacharya with a calm mind without anxiety, and restraining the mind, the disciplined one should remain with the mind (fixed) on me (and) with Me as the supreme (goal)

So what should be the condition of the mind? The mind has disturbances from two quarters; one is from our past experiences; we might have regrets, bitterness; anger irritation, etc. which can surface during meditation; because the mind is full of vāsanās or experiences; they all remain deep within; and when the mind is quiet at the time of meditation; all the problems within can surface; during day-to-day transactions, they do not surface; because the mind is pre-occupied. But in meditation, when we withdraw the mind from the external world, the conscious mind is free now, and therefore from the sub-conscious mind, our past experiences can come up and disturb; this is the regrets of the past.

And Kṛṣṇa says we should how to handle that; never allow the past to disturb you; from the past experiences, we can learn; it is very good, in fact, we get maturity from experiences, but if I do not know how to handle my past, every experience can create a disturbance. And therefore, having learned from the past experiences, surrender all of them to the Lord. Every painful experience, every failure, every insult, all of them you surrender to the Lord, and tell the Lord that you have given those experiences for my inner growth only.

Every experience is meant for my inner growth; therefore I have no regrets; I do not have any anger towards anyone; I do not have hatred towards anyone; I surrender all my past experiences to the Lord after absorbing knowledge from them. Because past can do two-fold job, it can do good also; it can do bad also. Past does good to me, if I am willing to learn from the past. At the same time, past can be a burden; if these experiences trigger bitterness, inferiority complex, guilt, anger, irritation, hatred. If the past experiences generate these negative emotions; past becomes a dead weight on my shoulders. I will not be able to go forward; each experience will pull me back; So Swamiji, we are not to forget that; forget that; and we tell also; I can never forgive that person. I am ready to forgive everyone; but not this person, when I think, I am getting BP.

Remember, when you hate someone, the sufferer is not the hated one; the sufferer is the hater. Hatred is an obstacle to the hating-person; hatred is never an obstacle to the hated-person. Often he does not even know that you are hating; or that person is dead and gone; even now we have that anger. Therefore never do that. Forgive everyone. Like they have on special days, they leave all the people from the prison; mass freedom; so the release many prisoners; like that, you take all the people whoever has done any harm to you; bring all of them in front of your eyes, you tell I forgive everyone; and whatever experience I had, it is the will of God, meant for my inner growth; துன்ப புடத்தில் இட்டு தூயவானாக்கி வைத்தாய் tuṅpa puṭṭil iṭṭu tūyavāṇākki vaittāy. Every pain is only for polishing; thus if I am ready to give up the past burden; I enjoy a mind, what type of mind, praśānta-ātma; relieved; it is like taking a ton of weight from the mind; therefore, give up regrets over the past; past is over.

Now the next disturbance is not about the past; Swamiji; my worry is about the future; what will happen to my son; daughter, son-in-law, grandchildren; that is the worry about the future, again surrender the future to the Lord; tell the Lord, Oh! whatever I am going to face in future, is the result of my own karma; I cannot blame anyone; I am responsible for my future; and therefore I cannot escape my future; and therefore I do not resist, I welcome my future whether it is positive or negative; and when I say, my future, it includes the family members; we cannot determine our children's future; we can contribute our might, but what happens to the children, it is not totally in my hand; and I pray to the Lord only this much; whatever be the type of future; Oh Lord, give me the strength to face that. And not only the strength to face but also to learn from those experiences. Parīkṣya lōkān karmacitān; it requires a particular mind to learn from adversity. And therefore give me a sātvic-mind; which will take the teaching and forget the experience, like the mythological swan, haṁsa pakṣi; which will take the milk and give up, or it is Pongal season, you take the sugar cane in the mouth, and munch, take

the juice and spit out. Similarly, every experience I should take inside, take the essence; that is learning and forget the experience.

And if I have got such an attitude, which attitude welcome to the future; big board is written; welcome; āgatē svāgatam kuryāt; and such a mind does not have concern regarding future; it is relaxed mind; therefore Kṛṣṇa says in meditation, do not bring your future to the mind; so what should you do; vigatabhīḥ; bhīḥ means what; anxiety, concern, worry; vigata means what, they are all given up.

So past does not disturb me; future does not disturb me; that means what; the present is fully available for me; to utilise for meditation. Normally the present is not available; because the present is afflicted by past and future; when I handle these two, the present time is available for meditation.

Therefore Kṛṣṇa says, praśāntātmā vigatabhīr; then what next; brahmacārivratē sthitaḥ; brahmacāri-vratam; or brahmacaryam; is defined in several ways in several contexts; one definition that is given that we can see for brahmacāri is: brahmacāri is a student of scriptures; because the word brahma means the scriptures, the vēdās, and cāri means leading a way of life; for studying the scriptures and for studying the scriptures very well, and to observe the teaching; the scriptures prescribe several disciplines; and all those disciplines together are called brahmacāryam; the disciplines to be followed by any student of scriptures for getting maximum benefit out of the study; and among many disciplines, one discipline that they followed is this: in brahmacarya-āśrama, when he is a student; he does not have any relationship, except three; a vēdic-brahmacāri in gurukula, he has got only three relations. No other relations.

And what are those three relations?; relationship with God; which is the basic, which you cannot give up; relationship with the guru, the teacher; and finally the relationship with the śāstrām, the scriptures; he does not have any other relationship; he relates to the teacher as a student and of course he studies the scriptures and during that he invokes the grace of the Lord, sahanā bhavatu, sahanau bhunaktu,.. tējasvina vatītamastu; etc. I need the grace of the Lord; so only these three basic relationship. This is generally indicated by the tuft; like the Ariel; it has got connection to the three; and that is why at the time of sanyāsa-āśrama; they remove the tuft, breaking even these three relationships.

न बन्धुर्न मित्रं गुरुर्नैव शिष्यः

[na bandhurna na mitram gurur naiva śiṣyaḥ](#)

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।

स्वरूपावबोधो विकल्पासहिष्णुः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

na śāstā na śāstram na śiṣyō na śikṣā
na ca tvaṁ na cāhaṁ na cāyaṁ prapañcaḥ |
svarūpābōdhō vikalpāsahiṣṇuḥ
tadēkō:'vaśiṣṭaḥ śivaḥ kēvalō:'ham || 7 ||

When he discovers advaitam; there is no relationship; because relationship requires minimum two. When dvaitam is not there; ēkaḥ śivaḥ kēvalō:'ham; that is the ultimate; but during the study, he keeps these three basic relationship and that is why in brahmacarya-āśrama also, there is scriptural-study, no worldly-relationship. In sanyāsa-āśrama also, scriptural-study, no worldly-relation.

Whenever there is study; our tradition says cut the relationship. Now do not get frightened; what I am saying is: at least at the time of scriptural-study, or at least at the time of meditation, I should cut all the relationship; tell yourselves, I am not a father now; I am not a mother; I am not a husband; I am not a wife; I am not a son; I am not a daughter; I am not a son-in-law, daughter-in-law; whatever relationship, especially the disturbing relationship. Cut it all; temporarily become a mental sanyasi.

In Kaivalya Upaniṣad, this advice is given; atyāśramasthaḥ sakalēndriyāṇi nirudya bhaktayā svagurum praṇamya; atyāśramasthaḥ; do not be a gṛhastha at the time of meditation; because even though the word gṛhastha means the one who remains in the house, generally it is the other way round, (are you understanding?). Gṛhasthaḥ literally means, the one who remains in the house; but the fact is the one in whom the house remains; it is not that we are not sitting on the house, or inside, but the house is sitting; that is why people say, Swamiji, there is a problem when we lock also, if we do not lock also, problem. We are in Rishikesh; but we carry 31 x 7 seven; we go with all that; without buying the ticket. Everyone is carrying the house; carrying the children, grandchildren, all we are carrying.

And that is why Kṛṣṇa said at the end of the 5th chapter, sparśān kṛtvā bahirbāhyāṁ; send all of them out; ask them to evacuate; address Wife, get out, from where, mind, not from your house ~ she may ask better you, do not tell aloud ~ tell get out of my mind; husband, get out of my children; children get out, only temporarily; then take everything; that is called brahmacarya-vṛtam; having only these three relationship; temporarily renouncing all the worldly-relationships or becoming a temporary mental-sanyasi; is called brahmacāri-vṛtam.

And you will find that there is a tremendous relaxation, because our mind is cut into hundreds of piece, each part of mind is stuck in one relationship; one portion will be thinking of the daughter; one portion the son, one portion, all uncles, each bit of mind is

stuck all over. Kṛṣṇa says, bring them all; let them be available to you; therefore manaḥ-saṁyamya; withdraw the mind; from all those relationship; all these roles;

Then now the mind is available for what purpose; Kṛṣṇa says: maccittō; invoke this relationship which you do not invoke at all; because there is no time; and what is that relationship, maccittō, சரண கமலாலயத்தில் அரை நிமிஷம் caraṇa kamalālayattil arai nimiṣam; (somebody sang) at least a half-a-minute, do you keep the mind in the Lord; therefore maccittaḥ; fix the mind upon the basic relationship in life; and that is relationship with God. Because your relationship with God alone continues janma after janma; the only permanent relationship is with God; all the other relationships are temporary; in our preoccupation with temporary relationship, we are losing sight of the permanent relationship, and therefore Kṛṣṇa says at least for some time, may you invoke me, who is sṛṣṭi, stithi; laya kartā of the whole creation; and also of you. just as rivers come from the ocean and go back to the ocean; you have come from Me and your destination is Me; do not forget that; do not forget the purpose for what you have; do everything else; do not forget what you are here for; therefore, maccittaḥ means dwelling upon Me, the Lord.

Yuktaḥ, with an integrated mind, that mind which is converging; yuktaḥ means which is converging upon; convergent mind; asītha; may you sit in meditation

And what is the goal of the meditation; matparaḥ; keeping me, not only as an object of meditation; but also as the destination of the life; therefore mumukṣu san; may you practice meditation.

Verse 6.15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥६.१५॥

[yuñjannēvaṁ sadātmānaṁ yōgī niyatamānasah |](#)
[śāntim nirvāṇaparamāṁ matsaṁsthāmadhigacchati ||6.15||](#)

एवं युञ्जन् evam yuñjan **thus engaging** आत्मानम् ātmānam **the mind (in meditation)**, सदा sadā **constantly** नियतमानसः niyatamānasah **with a restrained mind** योगी yōgī **the yōgi** अधिगच्छति adhigacchati **attains** शान्तिम् śāntim **peace** मत्संस्थाम् matsaṁsthām **which belongs to Me**, निर्वाणपरमाम् nirvāṇaparamām **and which culminates in liberation**

15. Thus engaging the mind (in meditation) constantly with a restrained mind, the Yogi, attains peace which belongs to ME and which culminates in liberation.

How long this should be practiced? Kṛṣṇa says: this should be consistently and regularly and for a long time, this should be practiced; **yōgī sadātmānaṁ** yuñjan; yōgi means

meditator; ātma here means the mind; not satcidananda ātma; but the mind, and yuñjan means fixing the mind, the meditator must fix the mind upon the Lord; and fixing the mind is nothing but fixing the thought; fixing the mind is nothing but fixing the thought, which means, may your thoughts be centered on the Lord; **ēvam**, ēvam means as described before in the previous verse; a meditator should dwell upon the Lord.

Now the question is what type of Lord?; I had told you before, that in your scriptures the Lord is presented in three different ways; depending upon the level of the student; mandaḥ, madhyama, and uttama.

At the mandaḥ-level, first stage, God is personal God, with a particular form like Rāma-rūpam, Kṛṣṇa-rūpam, Dēvi-rūpam, it is called ēka-rūpam dhyānam;

And when a person is advanced, then the very same Lord becomes viśva rūpaḥ; anēka rūpa, which means I see the lord as the very creation itself; bhū pādau yasya nābhir candra suryō ca nētrē; sun and moon are his eyes; we will be seeing the description later; and therefore the ēka-rūpa-dhyānam for manda-adhikāri; for madhyama-adhikāri anēka-rūpa-dhyānam.

and once a person is still advanced and he has studied the Upaniṣads or vēdānta, for him is prescribed arūpa-dhyānam; transcending both one form and many form, we come to formless Īśvara; and when one comes to formless God; the meditator-meditated-division disappears; the dvaitam will get converted to advaitam; bhēda-upāsanam or dhyānam gets transformed into abhēda dhyānam; for ēka-rūpa-dhyānam also bhēdam is there; in anēka-rūpa-dhyānam also there is bhēda; arūpa-dhyānam when you come:

द्यात्रु ध्यान ध्येय भेद परेनात्मनि विद्यते, चिदान्धैक रुपत्वात् दीप्यते स्वयमेवहि

[dyātrū dhyāna dhyēya bhēda parēnātmani vidyatē, cidāndhaika rupatvāt dīpaytē svayamēvahi](#)

This division is not there; so this according to the level, the way we perceive God differs.

Now the question is: in the sixth chapter, Kṛṣṇa is talking about which one? ēka-rūpam; anēka-rūpam, arūpam? The answer is Kṛṣṇa is talking about arūpa dhyānam alone. He is talking about the highest form of meditation; how do you know, do not ask, Kṛṣṇa himself will clarify that later. Therefore, meditate upon Me, who is in the form of a very ātma itself; ātma-saṁsthaṁ mana kṛtvā; therefore, yōgi yuñjyat.

And how should he practice the meditation? Yatamānasaḥ; with self-restraint; that is without distraction.

Then what will he get; because the ultimate the question is what will I get; śāntim adhigacchati; so more the meditation; the more peaceful the mind will be.

And what is the source of that peace. Kṛṣṇa says matsamsthām-adhigacchati; the peace which is coming from the Lord.

When the peace is coming from the set-up, what is the problem? When the peace comes from the set-up, the problem is whenever set-up is reversed ~ set-up reversed becomes upset ~ so whenever set-up becomes upset, then the mind is upset; that is what we are telling; set up has turned upside down. So if your peace depends upon your relations, you are in trouble; because relations change. If your peace depends upon your job, you are in trouble; if your peace depends upon any blessed thing in the world, there is risk; but when the peace is coming from the Lord; there is no question of losing that peace; therefore matsamsthām śāntim, nityam śāntim. Kathōpaniṣad says: tamātmastham yē: 'nupaśyanti dhīrāḥ teṣāṃ śāntiḥ śāśvatī nētarēṣāṃ ॥ 13 ॥

Only those people will get permanent-peace, all the other people cannot get peace of mind at all. Either peace will be a fake-peace or it will be temporary-peace, real-peace comes from me alone; Kṛṣṇa tells matsamsthām śāntim adhigacchati.

And not only it gives śāntim, which is otherwise called jīvan muktiḥ; after death also he will become one with me; nirvāṇaparamāṃ; vidēha-muktiḥ; nirvāṇaparamāṃ; culminating in vidēha-mukthi; so this meditator will get jīvan-muktiḥ; which will culminate in vidēha-mukthi; and vidēha-mukthi is simply defined as freedom from punarjanma; so he will get freedom.

Verse 6.16

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥६.१६॥

nātyaśnatastu yōgō'sti na caikāntamanaśnataḥ |
na cātisvapnaśīlasya jāgratō naiva cārjuna || 6.16 ||

योगः आस्ति yōgaḥ asti – **Dhyāna-yōga is possible**, न अत्यश्रतः तु na atyaśnataḥ tu **neither for one who eats too much** न च अनश्रतः na ca anaśnataḥ **nor for one who does not eat एकान्तम् ēkāntam at all**; न च अतिस्वप्नशीलस्य na ca atisvapraśīlasya **neither for one who sleeps too much** न च एव जाग्रतः na ca ēva jāgrataḥ **nor for one who is ever awake** अर्जुन Arjuna **Oh Arjuna**

16. Dhyāna-yōga is possible neither for one who eats too much nor for one who does not eat at all; neither for one who sleeps too much nor for one who is ever awake, Oh! Arjuna.

With the previous slōkā, Kṛṣṇa has completed for the time being, the antaraṅga-sādhanāni; more antaraṅga-sādhanam He will talk again later; I say buddhi-niścayaḥ is antaraṅga-sādhanā; that we have not seen; which will come later.

Now in the 16th and 17th verse, Kṛṣṇa is again coming back to bahiraṅga-sādhanāni. As I said before, it is not a prepared speech; and therefore some ideas he remembers, he includes later. He adds a few more bahiraṅga-sādhanā; and what is bahiraṅga-sādhanā; I hope you remember; general disciplines to be followed throughout the day.

And in these two slōkās; Kṛṣṇa is emphasising moderation in everything as an important discipline; never get carried away by anything; never indulge in anything too much; never get addicted to anything; paper reading, radio (it has gone) television watching; whatever get addicted and overdo; the golden mean, madhya mārga is important for a meditator; for a spiritual-seeker in general; and He talks about moderation with regard to eating; moderation with regard to activity; moderation with regard to sleep; these are the three main types of moderation that Kṛṣṇa talks about in these two verses.

Ati aśnataḥ yōgaḥ nāsti; the one who overeats can never succeed in spirituality, especially in meditation; overeating is not only not good from the standpoint of health, from the standpoint of religious rule also; overeating considered a type of pāpam. Not only many other people start, because some place people die of overeating; obesity; and in some place, people die of malnutrition or poverty. See how Bhagavan is working. If he distributes, both can be safe. In fact, there is a mantra called agamarṣaṇa-sūktham; which is part of Mahānārāyaṇa upaniṣad; and it is a sūktham supposed to be chanted during snānam. When we take snānam, we are supposed to wash off all our pāpam; not only we wash off, physical impurity; by snānam we are converting into religious ritual and washing off the pāpam also; that is why it is called agamarṣaṇa-sūktham; agam means pāpam; marṣaṇam, destroying; sūktham means prayer; and there so many sins are enumerated; I did this akaraṇam, yesterday, let it be washed off; do not think that the slate is clean and I can start again today.

अत्याशनादतीपानाद् यच्च उग्रात् प्रतिग्रहात् ।
तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥ ५९ ॥
सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः ।
नाकस्य पृष्ठमारुह्य गच्छेद्ब्रह्मसलोकताम् ॥ ६० ॥
यश्चाप्सु वरुणः स पुनात्वघमर्षणः ॥ ६१ ॥

atyāsanādatīpānād yacca ugrāt pratigrahāt |
tanmē varuṇō rājā paṇinā hyavamarśatu || 59||
sō:'hamapāpō virajō nirmuktō muktakilbiṣaḥ |
nākasya pṛṣṭhamāruhya gacchēdbrahmasalōkatām || 60||
yaścāpsu varuṇaḥ sa punātvaghamarṣaṇaḥ || 61||

It is a longer sūktham. But this particular line I chanted say ati aśnāt; yesterday one of the pāpams I did was overeating. Not only I overate at the time of breakfast, lunch, dinner, but between also; because now fridge is available; and therefore time pass; train; walk on; why it is called time pass what is it; popcorn; just go on eating; so thus, the mouth is always busy; if nothing is available, chewing gum; eating between eating, anything is never accepted; not only it is bad for health; śāstrām says it is pāpam.

And therefore, here Kṛṣṇa warns do not overeat. But some people confusion is what is overeating. They do not know the difference; looks normal; in the previous days, we were sitting down and eating; and therefore when the stomach is half full, you would not be able to reach the plate; so at least you keep that norm; then you can get up. Now that the dining table has come; the gap between the food and the mouth is small, you go on eating so much. Therefore how am I to know? So the śāstra says,

पूरयेत् अशने अर्धम्
त्रितिये उतकेन तु ।
वायुर् सन्चारणार्थाय
चथुर्तम् अवशेषयेत् ॥

pūrayēt aśanē ardham
tritiyē utakēna tu |
vāyur sancāraṇārthāya
cathurtam avasēṣayēt ||

Divide your stomach into four portions; it is a concept; divide mentally; and half of the stomach should be solid food; pūrayēt aśanē-ardham; third quarter should be for liquid; like water or butter milk; and what about the fourth quarter, just leave it; cathurtam avasēṣayēt; leave it, so that the food can be mixed up, if it is totally full, it can mix up properly; so cathurtam avasēṣayēt.

Now the problem is how do I know when it is half full; any measurement; like the scale in the auto rickshaw to measure the petrol; do you have some measure; what to do; when you can eat some more, stop it; that is the very simple thing; when you can eat some more; stop it. And if that is not clear; the best method is scientific method; one day you eat to your full; 12 dōśas; (do not tell that it is too less!) assume you are able; that for calculation; next time you make it six; the idea is after eating; you should not feel discomfort; before eating you have got discomfort due to hunger; and after eating you have got discomfort due to overeating; it should not come; after eating the hunger discomfort should go away but eating discomfort should not come. That is called moderation; in eating; that is very very important; mitha āhārah. So Kṛṣṇa says, if a person does not follow this discipline, he cannot be a spiritual person.

And then Kṛṣṇa equally warns; na ēkāntam anaśnataḥ; do not fast too much also, which is also against nature; our system cannot take too much of fasting; that is why you find that all those people who fasted too much in their younger days, they will get into all kinds of problems; primarily ulcer; it is against śāstra; therefore if you keep moderation itself, it is good; if at all you want to fast, it can be only once in a while; ēkadaśi; is there; once in a while Śivarāthri; and whether it should be total fasting or liquid diet; or fruits only palahāram, etc. palahāram, pala vidham mana āharam palahāram; it is exactly phala āharam; sanskrit phalam; not Tamil; according to the system; we can practice any type of fasting; but overdoing this also Kṛṣṇa is against; therefore ēkāntam totally too much, the one who does not eat; also cannot practice meditation; whenever he closes the eyes, idli will come in front; because too much hunger, if you close eyes, food thought will come; that is also not correct.

Then what about sleep? Na cātisvapna-śīlasya; the one who sleeps too much; also cannot succeed in meditation.

And jāgratō naiva; and one who does not sleep at all; he wants to practice 8 hour meditation; and therefore goes to bed at 12 o'clock and then gets up to 3 o'clock, 3 hours or 2 hours, it is not enough for the sleep; if you do not give sufficient sleep to the system and meditate; what will happen? Body knows how to take sleep; therefore during meditation; all deficiencies of sleep will be made up in meditation; you will have nice sleep in mediation; or else you will be sleeping in the class; class will become a nice sleeping hour. Therefore give the system its due; and it varies from individual to individual; even though normally days 7 and 7-1/2 hours is required for everyone, depending age, depending upon constitution, it varies; that sufficient amount should be given; and those who do not do that; yōgaḥ nāsthi, they cannot succeed in mediation.

Verse 6.17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगे भवति दुःखहा ॥६.१७॥

yuktāhārahārasya yuktacēṣṭasya karmasu |
yuktasvapnāvabōdhasya yōgō bhavati duḥkhahā || 6.17 ||

योगः भवति yōgaḥ bhavati **Dhyāna-yōga becomes** दुःखहा duḥkhahā **the destroyer of sorrow** युक्ताहारविहारस्य yuktāhārahārasya **for one who is moderate in eating and recreation**, युक्तस्वप्नावबोधस्य yukta-svapnāva-bōdhasya **who is moderate in sleeping and waking** युक्तचेष्टस्य yukta-cēṣṭasya **(and) who is moderately engaged** कर्मसु karmasu **in actions.**

17. Dhyāna-yōga becomes the destroyer of sorrow for one who is moderate in eating and recreation, who is moderate in sleeping and waking, (and) who is moderately engaged in actions.

So the same topic, moderation in everything; yuktāhāra; moderation in eating; vihāraḥ; moderation in resting or recreation; entertainment. So a human mind requires some diversion; you cannot concentrate on something all the time; unless you are prepared for it; generally the mind after half an reading; you need something; like the children; mind requires diversion; and it is accepted in the śāstra; but the śāstra says that should be also in moderation; it should be like pickle; pickle is taking for curd rice; you do not curd rice for pickle. Similarly entertainment is required; music season comes; attend for music or drama; have some light reading; perfectly alright; but I should know when to stop it. Entertainment cannot be twenty-four hours a day. That is why they say, principle of TV is news, entertainment and education; but the problem is what; education channels is never used; and the entertainment channel becomes dominant; in some houses, morning they on it and leave it; and it will be running and some people will be watching, for some time.

And therefore entertainment moderation; and yuktacēṣṭasya karmasu; and moderation in activity also; you can be committed to your profession wonderful; but if you are fully involved in the profession; you know workaholic and you do not have time for anything at all; no time for children; no time for husband, no time for wife; and that is why family also goes haywire. The cement that keeps the family together is time-together; togetherness is extremely important; Gīta no time; Upaniṣads you need not ask; that is again priorities confusion; so priority confusion is a big problem; and unfortunately the śāstrās are not prominent now; to remind the people and all the books and magazine, are only emphasising, work and achieve to climb the corporate ladder; and then what; fall down; so it is terrible, because nothing else is shown. Our scriptures constantly say that is not the be all and end all of life; and warning comes on and off; to get that warning, you should have some time to listen; he does not have time to listen.

And therefore Kṛṣṇa says, always dedicate some time for satsaṅga, some mahātma you meet; they will remind; or study scriptures, or go to some āśramam; some pilgrimage, you should be always reminded of what is the goal; what for I have come; what am I doing; tally both, on and off.

And therefore Kṛṣṇa says karmasu yukta-cēṣṭa; the one who is moderate in actions also.

and yukta-svapna-āvabōdhasya; and one who is moderate in sleep and waking; and dreaming also, OK; and svapna means everything and only to that moderate person; yōgaḥ bhavati duḥkhaḥā; very careful yōgaḥ duḥkhaḥā bhavati; yōga will become sorrowful; so this word has to be carefully understood; duḥkhaḥā, hā means destroyer; duḥkham hanti. Naśayati; iti duḥkhaḥā; nakāranthaḥ pullingaḥ duḥkhaḥān śabdhaḥ; duḥkhaḥā, duḥkhaḥānau, duḥkhaḥā, duḥhanaḥā; duḥkhaḥānam, duḥkhaḥānau,

duḥkhagnau, duḥkhahābhyam; (that is duḥkham!., little difficult); So duḥkhahā; it will become the destroyer of sorrow; that means source of peace. So meditation will become a source of peace, that is the destroyer of sorrow; only for a person of moderation; for other people, meditation will create only headache. More in the next class.

Hari Om

088 CHAPTER 06, VERSE 18

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In the first 17 verses of the 6th chapter, which we have completed, Lord Kṛṣṇa elaborately dealt with the bahiraṅga and antaraṅga-sādhanas of meditation; bahiraṅga-sādhanam meaning the general preparations or disciplines to be observed throughout the life, and antaraṅga sādhanam means specific disciplines to be observed just before mediation; and both these sādhanas contribute to the success of meditation.

And having dealt with these two sādhanas, now in the following verses, Kṛṣṇa talks about dhyāna-svarūpam and phalam. Dhyāna-svarūpam means actual process of meditation and dhyāna-phalam, the culmination of the meditation process. And in dealing with this topic, the teacher here is closely following the system presented by the aṣṭāṅga yōga of Patanjali. Pathanjali is a great ṛṣi, who has presented a beautiful system for the practice of meditation and for the integration of the personality, which is called yōga śāstrām. And this Pathanjali-yōga śāstrām has got two parts, one is the practice of mediation and the other is the philosophy which is called yōga-darśanam. Thus Pathanjali-yōga śāstrām has two parts, one is the practical part of meditation and the other is the theoretical part of the philosophy. In this the philosophy part is not accepted by the vēdāntic tradition. The yōga darśanam, the yōga philosophy is rejected by the tradition, because it is against the vēdic-teaching. Vyāsācārya in his Brahma-sūtra specifically mentions yōga philosophy is not acceptable to us. The reason is it is not in keeping with vēdic-teaching. Even though philosophical part is rejected, the practical part of mediation and the preparation are acceptable to us; and therefore Vyāsācārya; as well as Śankarācārya clearly says, we accept Pathanjali's yōga-abhyāsa; yōga practice we accept; but Pathanjali's-yōga philosophy we do not accept. And since the yōga abhyāsa, the practice of mediation is acceptable; it is heavily borrowed in our traditional works.

In our Puranas like Bhāgavatham, Vyāsācārya has borrowed from Pathanjali system of yōga practice and in the Bhagavad-Gīta 6th chapter also, the author Vyāsācārya, who is the author of the Gīta, Kṛṣṇa or Vyāsa, you will have doubt, Kṛṣṇa taught to Arjuna but remember, compiled by Vyāsācārya in his Mahābhāratham; and therefore Vyāsācārya,

the author of the Gīta, the compiler of the Gīta, borrows the yōga method of mediation heavily in the 6th chapter of the Gīta.

And since it is heavily borrowed in our tradition, and since it is a very very useful system, I will briefly talk about the yōga system of meditation and this system is popularly known as aṣṭāṅga-yōgaḥ; meditation in eight steps. Aṅga means limb or step or stages; and this is a wonderful system for integrating the whole personality, because it takes care of our physical personality, annamaya kōśa, it takes care of our praṇamaya-kōśa, the energy personality and it takes care of the mental, the manōmaya-kōśa, and it also takes care of vijñānamaya kōśa; it is a wonderful integrating system; highly appreciated; and Śankarācārya talks about that also.

The first one is called yamaḥ; the second one is called niyamaḥ; and these two steps take care of our way of life; which can be taken as bahiraṅga sādhana; yama and niyama deal with our way of life, because of way of life determines our mental makeup. Our lifestyles determines our mental makeup; if you are a highly reacting type of person, our mind is generally restless and therefore when we sit for mediation, we cannot.

And therefore Pathanjali also accepts that we have to tone, discipline our general lifestyles, which is called yama and niyama; yama emphasises the things to be avoided, in our day-to-day life to enjoy a calm mind. And niyama talks about the things to be followed in our day-to-day life, in simple language, the dos and do not's. The vidhis and the niṣēda.

In fact, I recently talked about it, in my New Year talks, calling it 10 commandments of Hinduism. The 10 commandments consist of 5 dont's and 5 do's. Pathanjali talks about the 5 do not's in the yama, first stage, ahimsa, satyam, āstēyam, brahmacaryam, aparigraham.

Ahimsa means avoidance of injuring others; non-violence; so the first one is giving up of violence, physical, verbal or mental. Why we should give up violence? Because when we take to violence, the environment gets disturbed and when the environment is disturbed, it is again going to come back to myself only. We should remember, world is a mirror; you smile at the mirror, the image will smile at you; you frown, it will frown; What you do to the mirror?, the mirror image will do to you; Always remember, world is a mirror; whatever you do to the world, it is going to come back to you; not in a visible manner; but in an invisible manner. Therefore, if I do violence, I will have to be the victim of violence later. Appreciating the principle it is said, give up violence; physical, verbal and even mental. So **first** don't.

The **second** one is satyam; giving up speaking untruth; anṛtha varjanam; giving up falsehood; both at the thought level and more at the verbal level.

The **third**; āstēyam; āstēyam means non-stealing. Never possess anything which does not legitimately belong to you. Any unfair deal is stealing. Any benefit I get through any unfair deal that benefit comes under stolen benefit; whether the other people recognise it or not; Bhagavān recognises what is stealing. If somebody deserves a particular amount as salary, and I do not give what is the deserved salary, the money I save by reducing the salary will come under stealing. If you say that you did not steal; Bhagavān will say that you did not pay proper salary, which amounts to salary. So therefore stealing did not mean, actual stealing, but any benefit I get through unfair means; therefore give up stealing, is the third one.

Fourth: Brahmacyam. Brahmacyam means giving up the inappropriate attitude towards the opposite sex. If it is a male, the male should give up all inappropriate attitude towards the female. Similarly, the female should give up all the improper, inappropriate attitude towards the male; that will come under brahmacyam; giving up of inappropriate relationship with the opposite sex is called brahmacyam; So ahimsa, satyam, āstēyam; brahmacyam.

Fifth Aparigrahaḥ; parigrahaḥ means possessing too much. Amassing wealth; unproportionate to wealth case. Even if I am legitimately earning, according to śāstrām, even the legitimately earned wealth, one cannot own beyond a limit; he has to share in the society; and when there is no sharing; there will be big imbalance, between the rich and the poor, which will lead to Naxalite problem; Veerappan problem; people will rob and then they will distribute to the poor. Therefore aparigrahaḥ means non-possession; these are all the five do not's.

Then comes the five do's called niyama.

They are śoucam; means purity, within and without; internal and external-purity is called śoucam.

Santhoḍaḥ means contentment with whatever I legitimately earn; never compare with the other people.

यल्लभसे निजकर्मापात्तं
वित्तं तेन विनोदय चित्तम्

yallabhasē nijakarmōpāttam
vittam tēna vinōdaya cittam

Never compare. This is santhoṣaḥ, contentment; śouca, Santhōṣaḥ;

Svādhyayaḥ; scriptural-study is the next compulsory duty;

Then tapaḥ; tapaḥ means austerity; simple living; non-pompous living; non-luxurious living; simple living; austere-living; observing moderation; yuktāhāra-vihārasya yukta-cēṣṭasya karmasu, we saw before; and Īśvara praṇidhānam; means surrender to the Lord.

And what do you mean by surrender to the Lord. Surrender to the Lord means surrendering to the laws of karma; Lord means the laws of karma; which keeps the universal harmony; not only physical orderliness, there is a moral order also; and according to the universal physical and moral law and order, which is Bhagavān's, whatever we experience in life, is what we legitimately deserve. Every experience that I go through, right from the happiest moment, up to the most torturing situation; when we see the extreme pain in cancer and other diseases and the person does not die also and tremendous pain also, this is the worst you can imagine; from the happiest experience to the unhappiest experience everything happens according to the moral order of the Lord and surrendering to the Lord is accepting the law of karma. And what do you mean by acceptance? I do not resist any experience. I do not criticise any experience; I do not criticise the Lord for my experience; I accept whatever I receive as the Will of God. We can try to improve the future; because future has not yet come; but whatever has already come, is Īśvara's-will; that acceptance of Īśvara's-will is acceptance of Law of karma, is acceptance of every bit of my experience.

And what do you mean by acceptance? You may ask: Swamiji whether I like it or not, I have to accept it; you need not advise me to do that, because what cannot be cured; (we will be cryingly saying this) what cannot be cured has to be endured; therefore why do you ask me to accept, because I have no other choice, it has come, what to do; if you say; by acceptance we mean not allowing the experience to create bitterness in the mind; anger in the mind; hatred in the mind; hatred towards oneself, jealousy towards another; it has affected me and not to me; so jealousy; hatred, anger, inferiority complex, these negative emotions, I do not allow to take place. Not allowing that experience to generate these negative emotions is called acceptance. Cheerful-acceptance if possible; it is painful but I do not have complaints. Because what I get is what I deserve, I cannot blame anyone in the world; and if at all I pray to the Lord, the prayer is Oh Lord give me the strength to face the inevitable; this is called śaraṇāgathi. Praṇidhānam; prapathiḥ; surrender; this is the fifth one; śouca, santhoṣaḥ, tapas, Svādhyayaḥ; Īśvara-praṇidhāna; purity, contentment, austerity, scriptural study, surrender to the Lord.

And of these five niyamās, the last three-niyamas put together is known as Kriyā-yōgaḥ; kriya yōgaḥ; which is another name for karma-yōga; so tapa svadhyāya Īśvara

praṇidhānāni, kriyā-yōgaḥ; so there is one institution which is propagating kriyā-yōga; in America it is very popular; SRF, self-realisation fellowship; they use the word kriyā-yōga; kriyā-yōga is nothing but a thing taken from Pathanjali's yōga sūtra; and according to Pathanjali yōga sutra; what is kriya yōga; tapas plus Svādhyayaḥ plus Īśvara praṇidhāna is equal to kriya yōga; which is called in the Bhagavad-Gīta; as karma-yōga.

So these ten commandments, five things to be avoided; and five things to be followed, make me a moral person; an ethical person; a gentle person; a cultured person; a refined person, a decent person; if I follow yama and niyama, and they come under what, the bahiraṅga-sādhanā for meditation. An indecent person; an unrefined person cannot sit in meditation, because his own actions will disturb the mind. So thus yama and niyama come under bahiraṅga sādhanas according to Pathanjali; yama No.1 niyama; No. 2. Yama subdivision five; niyama sub-division five.

Then the third step of aṣṭāṅga-yōga is āsana, training oneself to sit in a posture for a length of time; it requires a training; sitting down once upon a time, we thought it was easy because everybody was doing that; but now after the chair came we got so much used, that sitting down is very difficult; I remember one boy he is Indian settled in America and he came and had his upanayanam in our āsram and Swamiji asked me to teach sandhyā vandanam; and the first step, ācamanam; ācamanam; you have to fold the legs and sit; there itself the problem started; no chair; he is not very old and all; because there is no practice; therefore, remember folding the leg is not an easy thing; you can be happy, you are doing a great feat; and thereafter in a particular posture, if I can sit for minimum 20 minutes; without changing the legs, (do not worry, I will not watch out for all these things) without changing the posture, without movement, if you can sit for 20 minutes, it is called āsana-siddhi; that is the training; āsana.

Then the fourth step is called prāṇāyāmaḥ; āsana deals with annamaya-kōśa; prāṇāyāma deals with prāṇamaya-kōśa; and prāṇāyāma is disciplining or regulating the breathing; which also Kṛṣṇa talked about in the fifth chapter end; and therefore prāṇāyāma is regulation of breathing; jāla pakṣivat, rōda sādhanam; just as a bird can be captured in a cage; and the bird which is captured in a cage cannot fly out; it is encased, similarly prāṇāyāma encages your mind; within your body itself; jala pakṣivat rōda sādhanam; so the outgoing mind is brought to your body; so this is prāṇāyāma, the fourth step;

Then the fifth step is prathyāhāraḥ; which means withdrawal of the sense-organs from the external-world; the wandering senses are withdrawn; which Kṛṣṇa talked about in the previous verses; and how one should withdraw all the sense organs and also the eyes should be withdrawn, it should be as though looking at the tip of the nose, all will

come under prathyāhāraḥ; prathyāhāraḥ is a yōgic terminology, corresponding to the damaḥ of vēdānta; vēdānta damaḥ word used, once upon a time, in Tatva Bōdha class we used the words sama, damaḥ, upama, titikṣa; dama means sense control; in vēdānta-śāstrām; in yōga-śāstrām; prathyāhāraḥ is sense control; both are synonymous.

So these three steps; āsana, prāṇāyāma; and prathyāhāraḥ will come under antaraṅga-sādhanāni; yama and niyama are bahiraṅga-sādhana; āsana prāṇāyāma prathyāhāraḥ, these three are antaraṅga-sādhana. Can you see the difference? why we are calling like that: because yama and niyama, are disciplines to be observed throughout the day; whereas āsana prāṇāyāma prathyāhāraḥ are the disciplines not to be observed throughout the day; not now in the class you can watch the breath, etc. if you practice prāṇāyāma in the class, class will be out; just before meditation, then you only you practice, therefore these come under antaraṅga-sādhanāni.

And thereafter comes, the last three stages, dhāraṇā; dhyānam; and samādhi; which stands for the dhyāna-svarūpam; what is the nature of meditation if you ask, it consists of three stages, dhāraṇā, dhyāna-samādhi, put together is called the dhyāna-svarūpam.

And these three put together is given a technical name by Pathanjali, and that name is ātma saṁyamaḥ; or mere saṁyamaḥ; in Pathanjali's-yōga sūtram it is said; trayam ēkathra saṁyamaḥ; trayam means three; which three, dhāraṇā, dhyāna, and samādhi; put together is called saṁyama, which is the actual-meditation.

Thus of the 8 steps, first two are bahiraṅga-sādhana; and the next three are antaraṅga-sādhana, the last three are actual process of meditation. Now these three stages alone Kṛṣṇa is talking about in the following verses; dhāraṇa, dhyāna, samādhi-stage or saṁyama-stage is talked about.

Now the question is what are these three? Dhāraṇā means turning the mind away from the world; and fixing on the object of meditation; literally dhāraṇā means focusing; fixing, holding, is called dhāraṇā; it is exactly like taking a picture, I just adjust my camera and make sure that the person who is to be photographed, falls within that particular square or circle, whatever it might be; many people do not know where the circle is; then I see that; that is called dhāraṇa; and the object of meditation will vary according to the level of student; before vēdānta-sṛavaṇa, before the study of vēdānta, object of mediation is any iṣṭa-dēvatha; in the yōga-śāstrām, they talk about various-cakrās also.

मूलाधारंभुजारूडा पञ्चवक्राति संस्तिता
आज्ञा चक्राब्ज निलया शुक्ल वर्णाः षडानना ॥

[mūlādhāraṁbhujārūḍā pañcavakrāti saṁstītā](#)
[ājñā cakrābja nilayā śukla varṇāḥ ṣaḍānā ॥ Lalitā Sahasranāma ॥](#)

In Lalitā Sahasranāma, the dēvi-svarūpam in each cakrā, one has to imagine the cakrā, a cakrā means a wheel like thing, a diagram and you have to imagine the cakrā and the deity and upon the deity we have to focus the mind; but that is not compulsory, it can be an external-deity also; a photo, a picture or even sun or a flame of light, but the condition is, it should be related to God. Then alone it is called dhyānam.

There is no question of atheistic-meditation; meditation means theistic-only. If I do not have relation to God, it will not be called dhyānam; it will be only called an exercise in concentration; I can practice that; I can draw a picture and then a put a dot in front in the middle and I can learn to look at that without winking the eye; it is an exercise in concentration; but we would not call it dhyānam; to name it dhyānam, what is the pre-requisite, it should be associated with God; That is why dhyānam is defined as saṅga brahma viṣaya mānasa vyapāraḥ; a mental activity associated with God. If any mental activity is meditation; our worry would become meditation; so it should be a mental activity; and it should be associated with God.

From this it is very clear that removing the thoughts also we are not recommending; because if you remove all the thoughts, where is mental activity; there should be thought; there should be mental activity for meditation; the only difference is in our day to day life, mental activity is in the worldly field, whereas in meditation, mental activity is in spiritual field; there should be thought; without thought, you cannot call it meditation at all. So therefore, I focus the mind on the object which is called dhāraṇa.

Then the next stage is called dhyānam; dhyānam means retaining the mind, in the focused object; retaining the mind or the thought in the focused object is called dhyānam; dhāraṇā and dhyāna are very close; dhāraṇā is focusing, dhyāna is retaining, exactly like taking the picture, I have to focus and thereafterwards without shaking, I have to keep until I click. And this is called dhyānam; retaining; and naturally, when I try to retain my mind in the object I am not going to succeed in my attempt; the mind will slip off and then what should I do? Kṛṣṇa will tell; again it will go; like a small baby, again it has a to be dragged; like that:

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् |
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् || ६-२६ ||

[yatō yatō niścarati manaścañcalamasthiram |
tatastatō niyamya itadātmanyēva vaśam nayēt || 6.26 ||](#)

when the mind runs out, again I bring back; this tug-of-war, this effort to retain is called dhyānam; where Will is involved, effort is involved, failure is involved; again bringing back the mind is involved, this whole process of retaining is called dhyānam; retaining where, in the object of meditation.

And the 8th stage is called samādhiḥ; samādhiḥ means natural absorption in the object of meditation; where the distractions have ended; in the dhyāna stage, distraction comes and goes, there is a struggle, samādhi is the end of the struggle, when the mind dwells in the object of meditation; without disturbance. In Sānskrīt we call it, vijātīya pratyaya anantharīya sajātīya pratyaya pravāhaḥ; it only means the flow of similar thoughts unobstructed by a similar thought. Samādhi means the constant flow of similar-thoughts. Similar-thoughts means Godly thoughts; it need not be the same thought, it has to be similar-thoughts; every thought should be associated with God; if I am looking at the picture of God, first I may see the face or the eyes; next I may see the mouth of the Lord, even though the object of meditation has changed from the eyes to the mouth; both are connected to what; God alone. Similarly at one moment, I see the Lord as sarvajña, omniscient; another moment, I see the Lord as omnipotent; even though there is a difference between omniscience and omnipotence, both are connected with the Lord only; thus you can change your thoughts; but all the thoughts should be connected to the Lord; thoughts can be changed; but it should have relationship to the Lord; and that is called what sajātīya pratyaya pravāhaḥ; similar thoughts, to the exclusion of dissimilar thoughts; dissimilar thoughts mean what; suppose you come to the Lord Guruvayurappan and in his hand is the butter; you think of the price of the butter now and then you think of the government and all the price-hike, etc. that will come under vijātīya pratyaya; and you see the flute and some relation of yours playing the flute; what happened to him, what happened to his marriage plans which was going on for a long time etc; then the dhyānam is gone; from flute you have gone to another route; that will become what; the vijātīya-pratyaya.

आज्य धारया स्रोतसा समं
सरल चिन्तनम् विरलता परं ॥

[ājya dhārayā srōtasā samam](#)
[sarala cintanam viralatā param](#) ||

ājya dhārayā; they give the example the flow of ghee from one vessel to another; when the ghee flows because it is viscous liquid, there is no gap in between; just as unbroken flow is there; Similarly, this is called what; samādhi; so all the three are almost the same.

And what is the central aim of these three? My mind has to dwell upon the Lord.

And suppose a person has studied vēdānta; and he has gone beyond saguṇa-Īśvara; he has gone beyond formed God; personal God; he has understood aham brahma asmi; then for him the object of meditation is not personal God; but the object of meditation is nirguṇam brahma; it is aham brahma asmi; there also thought is required; mind is required; thought flow is required; but what type of thought; aham brahmāsmi; and if

you want, you can change also; but what type of change; aham śuddhōsmi; mukthōsmi; ananthōsmi; all are connected with what: ātma-svarūpam. Suddenly if it comes to aham husband asmi; if it comes, it is vijātīya; it should not come; you should never become a husband in meditation; later you can; ātma you become; similarly I am father asmi; am mother asmi; not allowed; aham śuddha-caitanyam asmi; cidānanda rūpaḥ asmi; śivōham, śivōham asmi; this is called vēdāntic-meditation.

In the first meditation; God is outside as an object; second meditation, God is non-different from me; even though the object of meditation differs, the method is same; the flow of thought related to the object of meditation.

These are the eight steps of aṣṭāṅga-yōga; and if a person follows these aṣṭa aṅgās; where will it culminate; where will it culminate is the question.

In the Yōga-śāstrām, they discuss this. Now, the eighth step we saw I called samādhi; and what is samādhi; I am absorbed in the object of mediation; Rāma, Kṛṣṇa, etc. But since there is an effort involved, there is a will involved; in one corner of the mind, there is a division involved, where I see myself as the meditator and I see the Lord as an object of meditation; and therefore samādhi, the 8th step is called savikalpa-samādhi; where the division between the subject and the object is pronounced; it is manifest; it is evident; like watching a movie; when you have entered the movie theatre, for some time you are aware that I am in a theatre; and it is a movie; and you are watching Jurassic park, whatever it might be, and you will find that as you get absorbed in the movie, you begin to forget the fact that you are sitting in a theatre; gradually you get transported to the environment of the picture; and I as a separate entity is forgotten, even the process of watching movie is forgotten; I have become one with the set-up. That is called in Tamil; தன்மயமாவது taṇmayamāvatu; to become one with that; mingled with that; and how do I know that I have lost myself and I have got involved in the movie; how do I know; my reactions to the movie gets more pronounced; when the dinosaur is attacking; charging in front; you dug your head; or you try to run away; or when the hero and villain are fighting; you hit your neighbor; you are lost; subject-object-division has been temporarily resolved.

ध्यात्रु ध्याने परित्यज्य क्रमात् एकैक गोचरम्
निवाद दिपवत् चित्तम् समधिर् अभिधियते ॥

[dhyātrṛ dhyānē parityajya kramāt ēkaika gōcaram
nivāda dipavat cittam samādhir abhidhiyatē ||](#)

I have become one with the object of meditation; and this absorption wherein I forget the surrounding, I forget the fact that I am in a particular place, doing this job, everything

you forget; மை மறந்து போகிறது mei maṛaṅtu pōkaṛatu; that self-forgetfulness is called nirvikalpa samādhi.

In the nirvikalpaka-samādhi also thoughts are there; meditator is there; but because of the absorption, both are not prominently felt.

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ ५६॥

[vṛttayastu tadānīmajñātā apyātmagōcarāḥ |
smaraṇādanumīyantē vyutthitasya samutthitāt || 56||](#)

In Pañcadaśī, Vidyāraṇyā beautifully says, we never talk about a thoughtless-state, even in Nirvikalpaka-samādhi, thoughts are there; but they are not felt because I am so absorbed; that is why it is called mei maṛaṅtu pōkaṛatu.

This Nirvikalpaka-samādhi is the consequence of the 8th steps; aṣṭāṅga-yōga-phalam; savikalpa-samādhi is the 8th step; Nirvikalpaka-samādhi we do not call it the 9th step, because it is the destination; therefore you do not call it a step; therefore 8 steps and one phalam; so yama, niyama, āsana, prāṇāyāma; prathyāhāra; dhāraṇā, dhyāna, savikalpaka-samādhi. These are the 8 steps and by travelling through them, what is the destination I reach?; nirvikalpaka-samādhi, is the culmination, which Kṛṣṇa is talking about in this portion; he is concentrating here on dhāraṇā, dhyāna, samādhi.

And here the only difference is Kṛṣṇa is not talking about meditation on personal God; Kṛṣṇa is talking about ātma-dhyānam here; meditation on my own nature; this we can apply for personal God also; but here the theme is not Kṛṣṇa, Rāma or anyone, ātma saṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayēt; which means I entertain only those thoughts, which reveal my nature; so self-revealing thoughts; there are several meditation mantras in our tradition:

मनोबुद्ध्यहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

[manōbuddhyahamkāraccittāni nāhaṁ
na ca śrōtrajivhē na ca ghrāṇanētrē |
na ca vyōmabhūmiḥ na tējō na vāyuḥ
cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham || 1 ||](#)

I am not the body, I am not the mind, I am not the sense organs; I am not even these thoughts, but I am the witness consciousness which is of the nature of cidānaṁdarūpaḥ; there are several contemplation verses, written by Ācāryas; if we do not how to utilise it;

our readymade. We have got fast-food vēdāntic-restaurant; readymade. And for this Kṛṣṇa gives an example, the example of a steady flame; which is not disturbed by wind; when there is a flame in an enclosure, which is protected from the breeze; the flame there you might have watched, it remains without flickering; similarly in dhyānam; my mind continuously think I am asaṅgaḥ; I am free from bondage; I am free from problems; all these things; this is the essence, which comes from verse No.18 onwards up to verse no.19; 18 and 19 deals with dhāraṇā, dhyāna, samādhi. The exact meaning we will see in the next class.

Hari Om

089 CHAPTER 06, VERSES 18-19

ॐ

After discussing the general and specific preparations to be taken care of by a meditator, Kṛṣṇa is coming to the topic of the actual process of meditation, viz., dhyāna-svarūpam from verse No.18 onwards. And this actual process of meditation consists of three stages I said; viz., dhāraṇā, dhyānam and samādhi. Dhāraṇa, dhyāna and samādhi.

Dhāraṇa is focusing the mind upon the object of meditation, which is nothing but entertaining a thought dealing with the object. When I focus the mind upon an object, focusing happens; only in the form of a relevant thought-modification; there is no other focusing of the mind, other than entertaining that thought; focusing on a tree means, there is a thought for which tree is the object. In Sānskrīt, we call it vrikṣa-ākāra-vṛttiḥ; vrikṣa means tree; ākāra means of the form of vṛtti, means a thought modification. So when I entertain vrikṣa-ākāra-vṛtti, my mind is focused on vṛkṣaḥ; Ghatākāra-vṛtti is focusing on ghataḥ. Ísvara ākāra-vṛtti is focusing on Ísvara; ātmākāra-vṛtti is focusing on ātma. So wherever I want to focus the relevant ākāra-vṛtti; tat tat ākāra-vṛtti ēva, tat tat viśaya-dhāraṇā.

And thereafterwards, trying to retain that flow of the same thought; vrikṣa-ākāra-vṛtti can stand for a moment alone, because every thought has got only a momentary life. No thought can continuously exist it has got a momentary existence; therefore in Dhyānam, what I try is, after entertaining vrikṣa-ākāra-vṛtti, I try to have a next vṛtti also, vrikṣa-ākāra-vṛtti also; vrikṣa-ākāra-vṛtti; this is technically called sajātiya pratyaya-pravāhaḥ; the flow of similar thought; each thought dealing with the same object. This attempt is called dhyānam. As a result of this attempt, which involves effort, which involves initiative, which involves deliberation, if a person follows, naturally after sometime the mind gets into the groove of a similar-thinking, sheerly by habit, which you can experience if you have attended akhaṇḍa nāma bhajana. In akhaṇḍa-nāma bhajan, the same nāma

is repeated. Either Hare Rāma, Hare Rāma, or Om Namaśivāyaḥ; same nāma we are supposed to repeat without break it is a_khaṇḍa; akhaṇḍam means இடை விடாமல் iṭai viṭāmal, without a break; if the mind repeats that Hare Rāma mantra for one hour, then the mind gets into that groove and that thought pattern is registered in the subconscious mind; like the children, winding the key for their toy car; they go on doing that; that spring action is created there. Similarly, that deliberately-entertained-thought, gets deeply registered in the sub-conscious mind, and that is why after the akhaṇḍanāma, you go home; at home you may be doing varieties of activities, but in the background, Hare Rāma would be ringing, or Om Namaśivāyaḥ; In fact, if a particular advertisement song is repeatedly played in TV, perhaps that would be more familiar than akhaṇḍa nāma; where do we do akhaṇḍa nāma; we do only TV nāma; then even though you do not like the tune of that music; when it repeatedly goes into your ears, you will find unknowingly you will be signing that blessed song, even when you are doing something else. The mind has the capacity to form vāsanās, impressions. Pañcadaśikāra, Vidyāraṇya says:

वृत्तीनामनुवृत्तिस्तु प्रयत्नात्प्रथमादपि ।
अदृष्टासकृदभ्याससंस्कारः सचिराद्भवेत् ॥ ५७ ॥

[vṛttīnāmanuvṛttistu prayatnātprathamādapi |
adr̥ṣṭāsakṛdabhyaśasamskāraḥ sacirādbhavēt || 57||](#)

Samskāra means vāsanās; by the strength of that vāsana; that particular thought continues. It is like for pedaling the cycle for some time, and thereafter you do not cycle, but because of the momentum of the initial effort, the cycle continues to run for some time. The same thing happens to the thought-cycle also; once that vṛtti continues my willpower is not required; and any vṛtti which takes place without our effort is called sūkṣma vṛtti; any vṛtti that occurs in our mind, without deliberate effort is called sūkṣma vṛtti. The Om Namaśivāyaḥ mantra which goes in your head throughout the day is a sūkṣma-vṛtti. Sūkṣma-vṛtti means what subtle thoughts; and when the subtle-thought is taking place in your mind, you are not even aware of that, because you are not focusing your attention; and this is called absorption in a particular thought and in this absorption, these subject object effort division is not felt. Exactly as in deep sleep state. In sleep state, the subject-object division is not felt; but still there is a thought modification taking place in sleep. It is not a deliberately-entertained-thought; but it happens in the sleep; how do you know that such a thought took place in sleep, because after waking up, we say I slept well; and to have that experience, we should have gone through a thought modification, and that thought modification is called sūkṣma-vṛtti and it is this sūkṣma-vṛtti, subtle thought, which registers the experience in the dormant mind, and which alone we are alone activate in waking.

Now the same thing can happen with regard to any thought, including aham brahmāsmi vṛtti also; therefore after dhāraṇā and dhyānam; when the deliberate thought gets the momentum; after sometime, the will is not required; and therefore because of the sheer momentum, the thought continues and that thought is called sūkṣma-vṛtti; in which the subject-object division is not manifest; subject-object division is there; but it is not manifest at that time. And this state of the sūkṣma-vṛtti continuation; this state of the subtle thought continuation is called absorption or samādhi; and since the division is not manifest in that state; it is called nirvikalpa samādhi. Nirvikalpa-samādhi means a state of divisionlessness; what division; subject-object-instrument division; when we say that it is a state of divisionlessness, we do not mean the divisions are absent; but we say the divisions are in unmanifest form; and one of the vādānta-ācārya gives the example of water in which salt is dissolved. In that water, salt is there; because I myself have added the salt; but since it has become one with the water, experientially salt is not there; experientially means, visibly salt is not there; (you can feel it when taste) visibly salt is not there, but you know there is salt. In the same way, in absorption, thoughts are there, but the thoughts are like the dissolved salt, they are there; and they are capable of doing their functions, but they are not dominantly experienced. Such a state is called Nirvikalpa-samādhi. And Kṛṣṇa wants to talk about dhāraṇa, dhyāna and samādhi in these verses. With this background, we will see the meaning of verse No.18.

Verse 6.18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६.१८ ॥

yadā viniyatam cittamātmanyēvāviṣṭhatē |

niḥspṛhaḥ sarvakāmēbhyō yukta ityucyatē tadā || 6.18 ||

यदा yadā when विनियतं चित्तम् viniyatam cittam the restrained mind अवतिष्ठते avatiṣṭatē abides आत्मनि एव ātmani ēva in the Ātma itself तदा tadā then निःस्पृहः niḥspṛhaḥ (meditator) who is detached, सर्वकामेभ्यः sarvakāmēbhyāḥ from all sense-objects इति उच्यते युक्तः iti ucyatē is called yuktaḥ a yogi.

18. When the restrained mind abides in the Ātma itself, then (the meditator) who is detached from all sense-objects is called a yogi.

Viniyatam cittam; the mind is first withdrawn from the external objects, and what do you mean by withdrawing the mind? Is it that the mind has physically gone somewhere; and you are going to drag the mind physically? When I say I withdraw from that object, it only means the thought connected with that object is no more entertained; withdraw the mind from office; that means what? not that you have left the mind in the office,

forgot to take it and came to the class; mind is with you only; then what do you mean by saying withdrawing the mind from office; when I say your mind is in office; it only means office akhāra-vṛtti is entertained; the thought modification is relevant to the office and when I say withdraw the mind from office; I mean do not entertain office vṛtti.

So in ātma-dhyānam; my mind has to withdraw from anātma; which means every thought connected with the anātma, every thought connected with the objective-universe, I remove from my mind. So this thought of home, thought of wife, thought of money, thought of this, thought of that, anything connected with anātma and anātma consists of three things, the whole world is anātma; the body is anātma; your mind is also anātma; which means you should never entertain any thought connected with the world connected with the body, connected with the mind; You should not think these three. If you remove those three anātma akhāra-vṛtti; it is called cittam-viniyatam; viniyatam means restrained; withdrawn, pulled back with help.

How does it take place? Sarva-kāmēbhyaḥ-niḥspṛhaḥ; only by developing detachment from anātma; because your thought is always directed towards the object of attachment. If you are attached to a particular person the most, then that person hovers in your mind all the time; if it is son-attachment, son-akhāra vṛtti; anywhere you go; even if you go to Badrinath; whatever it is; therefore, your thought is governed by your rāgaḥ and dvēsaḥ; and sarvakāmēbhyaḥ niḥspṛhaḥ; having detached from every object, kāmāḥ means; object of attachment. That is why meditation requires detachment. Sitting for meditation with attachment will be only sitting, but everything else except meditation will take place; therefore sarvakāmēbhyaḥ niḥspṛhaḥ san, having detached from the object, do not ask me how to get detachment; you are supposed to be experts in that; because I have already dealt with that topic before and if you have not known that, in some other context, I will explain; because this is not the place of that topic; I take for granted that you know how to detach; Kṛṣṇa will be talking many times in the Gīta, how to do that; therefore sarvakāmēbhyaḥ niḥspṛhaḥ san; cittam viniyatam bhavathi.

And when the mind is rid of anātma akhāra vṛtti; now the mind is free; it is just like when you are holding something in your hand; you cannot hold another thing; you are keeping one book and I want to give you another big book; ~ if it is small, you can keep it also ~ but it is another big book, what will you do; you keep the earlier book down; and your hand is free; then you can take another book; similarly when the mind is pre-occupied with the objective-world, how can that mind be available for ātma-dhyānam; and therefore, withdraw the mind from the world and then what should you do; ātmani-ēva avatiṣṭati; and the mind abides in ātma; the mind dwells in ātma.

What do you mean by mind-dwelling in ātma; so you should not take it in the physical sense; it is just like you know, an object is abiding or is located on the table; fine; because now this is not on the table; when it is placed on the table, you can say it is abiding, located on the table.

Now we talk about mind abiding in ātma; what do we mean; can you say mind is located somewhere; ātma is located here, you pull the mind and then fix it with the ātma using fevicol; Is it a physical job of fixing the mind upon the ātma? It is never possible because ātma being the all-pervading consciousness, mind is never away from ātma; there is no question of mind coming to ātma; because the entire creation is resting in ātma alone; because ātma is defined as space like consciousness which is all-pervading; therefore the mind can never go out of ātma; if the mind can go out of ātma; you can fix it back to ātma; so the question is if the mind cannot go out of ātma; what do you mean by mind-abiding in ātma; remember, whenever we talk about mind dwelling on something, it only means you have a thought corresponding to that object; if my mind dwells on Badrinath, it means I have thoughts related to Badrinath. Therefore if the mind has to abide in ātma; what does it mean; the mind should entertain the thought modification; which thought is associated with what; ātma. So ātma-niṣṭa nāma, ātmākāra vṛttiḥ ēva.

And that is why I repeatedly say Vēdāntic-meditation is not thoughtlessness; yōgic-meditation is thoughtlessness; the yōga-philosophy talks about the culmination of meditation as a thoughtless state; whereas in Vēdānta; we do not accept or approve of that; it is not the thoughtless is not possible; but it is of no use; except that mind gets relaxation; whether your mind gets relaxation or not; others get relaxation, when you sit in meditation; therefore, thoughtlessness, we do not give much importance; we give importance to thought and what type of thought, thought centered on ātma; and what are they like; I am the conscious-principle, by which the world is known; by which the body is known, by which the mind is known and by which even the thought this known; and not only the thought is known; even the thoughtless-state is known by the awareness alone; and this awareness or consciousness which is the witness of the thoughtful mind; as well as the thoughtless-mind; I am. This itself is a form of thought; OK; what is the form of thought; the witness of the thoughtful and thoughtless-mind; I am; this is one form of thought I entertain; and like that several thoughts possible. These thoughts arise in consciousness; but they cannot disturb the consciousness; like my hand moving in the light; but the light is not disturbed by the hand; the light illumines the hand; but light is not disturbed. Similarly, I the consciousness illumine the thought, witness the thoughts, but the thought themselves do not disturb me; this is called asaṅgatvaṁ. So aham asaṅgāḥ; is one form of thought; ahaṁ-sākṣi is another form of thought; and the thoughts arrive and depart, but I never arrive and depart, exactly like

the people enter the hall, the light illumines; all the people vacate the hall, the empty hall is illumined by the light; people come and go; hall gets filled up and vacated; but the light illumines the full hall, as well as vacated hall; our mind is like the hall; the thoughts are like the people, and consciousness is like the light; "I" never come. No dēdi nasthamēka samvidēśa svayamprabha. These are all what now I have been talking; and you have been listening and as even you listen your mind should have entertained relevant thought and all those thoughts are dealing with what; ātma or anātma. All the thoughts that you have been entertaining is dealing with ātma; this is called akhaṇḍa akhāra vṛtti; akhaṇḍa akāra vṛtti means any thought pattern connected with the consciousness sākṣi.

And entertaining this thought pattern, is called ātmani-avasthānam; this is called dwelling in ātma; abiding in ātma; not thoughtlessness; but the thought pattern which is presented now, you can have infinite thought-pattern; like that, aham ēkaḥ; aham asaṅgāḥ; aham rūpa rahitaḥ; I am formless, I illumine the formed body, but myself am formless, like the light illumines the formed hand, but the light itself is formless, thus aham arūpaḥ, aham sākṣi, aham asaṅgāḥ, aham nityaḥ; aham śuddhaḥ; All these are called ātma dhyānam.

Therefore Kṛṣṇa says ātmanyēvāvatiṣṭhatē; the mind abides in ātma, entertaining the relevant thoughts and that state is called yuktaḥ-ityucyatē; and that is called yōgaḥ; and that is called samādhiḥ; and that is called absorption; And as I said in the last class; that samādhi itself is divided into two; when effort is involved it is called savikalpa-samādhi; because ego is dominant; effort means individuality is pronounced; and once the effort is entertained for some time, and when it becomes effortless-process, like pedaling the cycle; first two minutes, effort, and then you can see that every cyclist is in nirvikalpaka-samādhi; so yuktaḥ ityucyatē; yukta means absorbed.

And what is the state of mind like? An example is given in the next verse.

Verse 6.19

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।
योगिनां यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६.१९ ॥

yathā dīpō nivāstasthō nēṅgatē sōpamā smṛtā |
yōginō yatacittasya yuñjatō yōgamātmanah || 6.19 ||

सा उपमा sā upamā **The following simile** स्मृता smṛtā **is mentioned** यतचित्तस्य yatacittasya **for the restrained mind** योगिनः yōginaḥ of a yōgi युञ्जतः yuñjataḥ **who is practising**, योगम् आत्मनः yōgam ātmanah **dhyāna yōga of the ātma** यथा yathā it is **like** दीपः dīpaḥ **a lamp** निवातस्थः nivāstasthaḥ **in a windless spot** न ईङ्गते na īṅgatē (**which**) **does not flicker**

19. The following simile is mentioned for the restrained mind of a Yōgi who is practising dhyāna-yōga of the Ātma - (it is) like a lamp in a windless spot (which) does not flicker.

What is the example? Suppose a lamp is lighted; either a candle light or any lamp not the electric light; but the flame; when the lamp is kept in the open place, the flame is on, but the flame flickers because of the disturbing breeze; and in which direction the flame will go will depend upon the breeze; sometimes in this direction; sometimes in that direction. And flickering lamp is an unprotected lamp which is disturbed by external breeze. In meditation also, our thought is like flame; and when we are entertaining that thought; even though I think of that object of meditation; I am not allowed to retain that thought; because within moments, some other thought comes; and sometimes we do not even know that we have drifted away; it goes away without our knowledge; and you have been meditating upon next year's plans.

If I do that, they will do that, then what will I do; what then, how to. etc.; he will get job; she will be married; and then I can think of attending the camp; this is the dhyānam; and the beauty is I am not even aware, somebody rings the bell and then I remember, I am supposed to be meditating; so this is called the flickering mind; because of the external influence and when the mind is protected; what happens; it is like protecting the lamp from the breeze; by providing a glass enclosure; and when such an enclosure is there to protect the flame from breeze, then the flame is how; steady flame like a one stick it stays there; In fact, it is very interesting to watch that flame;

So Kṛṣṇa says that this steady flame can be taken as an example for Nirvikalpaka-samādhi; the flame is corresponding to the thought, which thought, akhaṇḍākāra vṛtti, ātma thought, and the steadiness of the flame indicate that my ātmākāra-vṛtti is not disturbed by the anākāra-vṛtti.

Now the question is: in the case of the flame, I can provide glass enclosure. Now in the case of the mind, what enclosure I will provide; suppose I provide a glass enclosure; what will happen; mind cannot be stopped by the glass case; mind being a subtle instrument, you require another type of enclosure which is called vairāgyam and bhakthi; bhakthi and vairāgyam are the enclosures.

And what do you mean by bhakthi and vairāgyam; any way I should not sidetracked; even though it is not in this verse and Kṛṣṇa is going to deal with that latter; I will just give a clue; Kṛṣṇa discusses this later. abhyāsēna tu kauntēya vairāgyēṇa ca gr̥hyatē (6.35).

All our worries are because we cannot face the future; all our worries are because we cannot face the future and two types of future, the actual future and the imaginary

future; in fact imaginary future threatens more than the actual; suppose I fall sick; now I am fat and well; what will happen if I fall sick and my son is in America; thus the worry of future is the cause of disturbance; therefore surrender to the Lord.

And the then second disturbance is attachment; if I do not worry about myself; I worry about my family members; what will happen to them; and how can I help them; so whenever such thought comes, you tell yourselves they will be better off, without me; OK; I think that I am going to improve their lot; often they are not interested in our health; and in the name of interest, you only create more problem; remember, they will be taken care of by God; more about that we will see later.

Thus by bhakthi-vairāgya enclosure, we have to protect the mind. Therefore Kṛṣṇa says: nivāsthaḥ dīpaḥ yathā; a lamp kept in a protected place, secure place, remains unflickering; na īṅgatē; remains without a flicker; sa upama smṛtā; this flickerless flame is the example; is the illustration; is the model; is the example; for what; yatacittasya, example for the restrained mind; well-directed mind, well-disciplined mind.

And what is that disciplined mind doing; ātmanaḥ yōgam yuñjataḥ; which is practising ātma dhyānam; yōgam means dhyānam; ātmanaḥ-dhyānam; ātma-dhyānam; yuñjataḥ means practising; which is an adjective to the mind; so unflickering flame is an example for the restrained-mind; which mind is engaged in ātma dhyānam; and this is called samādhi; so yuñjataḥ yōgam ātmanaḥ.

Thus dhyāna-svarūpam was talked about in these two verses and now in the following verses 20 to 23, Kṛṣṇa talks about the culmination of dhyānam; which he called Nirvikalpaka samādhi; that is going to be defined in the following ślōkās; seven definitions or features are to be given for nirvikalpaka-samādhi; which is the consequence of aṣṭāṅga -yōgaḥ;

And remember this Nirvikalpaka-samādhi is possible in any field; there is no mystery involved in it; there is no mysticism involved in it; because Nirvikalpaka-samādhi or absorption is a natural faculty we all have; in fact, we had this in full measure when we were babies. Have you seen the babies; when they see the ant or cockroach and the baby wants to catch that, you try to distract baby in any way, nothing will happen; even if you show the hand in between also; no flicker; no īṅgatē; the child has got only that; and it is a faculty we lost in the name of growing; and even now rarely that happens; generally it happens when we worry; that is called worry-samādhi; absorbed in worry; even after coming to the class; How do you know Swamiji you ask: you are looking at the carpet itself and sitting, without listening to the lecture; that is how you know that the student has lost the class; starring at an object, they are gone; today's class is gone, I understand

whether they understand it or not; generally it happens, in worry; to read an absorbing book. That means it takes your attention; and when you are watching the one day match; and at the last ball and one run and the last wicket; and India playing against Pakistan; then you know sitting at the edge of the table and you are glued to TV and anybody calls you, you get wild; you know what is it; Nirvikalpaka-samādhi.

What I want to say do not attach any mysticism or mystery to that, it is a faculty which we have and which can be directed in any field; in Vēdāntic-meditation, we are using that to dwell upon my own nature; that I am not the body, not the mind, I am their witness; and this nirvikalpaka-samādhi is going to be given seven definitions in the following verses; those definitions we will in the next class.

Hari Om

090 CHAPTER 06, VERSES 20-22

ॐ

Lord Kṛṣṇa has been talking about the vēdāntic meditation; closely following the stages of meditation given in the aṣṭāṅga-yōga of Patanjali; and now he is discussing the actual process of meditation and its culmination. And as I said in the last class, the culmination of meditation is mental absorption in the object of meditation; and mental absorption is defined as the flow of the same thought; or similar thought. The flow of similar thought is called vijātīya pratyaya pravāhaḥ; sajātīya means similar, prathyaya means thought, pravāhaḥ means flow. In vēdāntic meditation, the flow of thought should be dealing with the very nature of ātma. And ātma has got different features as we saw in the previous chapters, you can change the thought from one feature of ātma to another feature of ātma; but you should not change from ātma to any other object. So we have got a boundary and what is the boundary; various features of the ātma alone should be mediated upon. That is ātma-caitanya svarūpaḥ; ātma-nityaḥ; ātma-ēkaḥ; ātma-sarvagathaḥ. These different features of ātma, Kṛṣṇa has already discussed in the second-chapter, in the 4th chapter, and in the 5th chapter; especially in the 2nd chapter, from verse No.12 to 25 Kṛṣṇa has already discussed different features of ātma and I have to bring to my mind what I have heard from my guru.

And that is why we should remember vēdāntic-meditation is impossible without studying vēdānta under a guru. A non-vēdāntic-student cannot practice ātma dhyānam. A non-vēdāntic-student cannot practice ātma-dhyānam; he should have studied vēdānta under the guidance of a guru for at least some length of time; and that is why Kṛṣṇa himself is introducing vēdāntic-meditation after five chapters of teaching. Suppose a person is a non-vēdāntic student; he can practice other forms of meditation. Like mental

pūja to the Lord; mental chanting of various prayers; they are called upāsana-dhyānam, I will talk about this at the end of this chapter and we will practice those meditations also; we will have guided meditation sessions after completing this class. So a non-vēdāntic student cannot practice other different forms of meditation; but ātma dhyānam can be practiced by only a vēdāntic student And a vēdāntic-student has learned the different features of ātma from the guru; and guru has pointed out how ātma is the nature of consciousness; nityaḥ, satyaḥ; sarvagataḥ; asaṅgāḥ; ēkaḥ, akartā; nirvikaraḥ; abōktā; all these he has heard and he is supposed to have understood. And if he has not understood, he should not practice ātma dhyānam, he should again listen to the guru, until he is able to grasp the different features of ātma and during mediation, his aim is whatever he has grasped from the teacher that he has to relive; it is like going to Badrinath; you enjoyed the Himalayan vision beautifully; you come back to Madras and during summer, when it is too hot; you imagine the snow peaks of Badrinath. At least let there be coolness in the mind in Madras when it is 41 degrees. Now you can relive Badrinath; you can recollect that experience only if you have visited Badrinath.

And therefore meditation is not thinking of a new thing, but meditation is recollecting whatever we have collected earlier. And therefore this vēdāntic-student mentally goes back to the class; vēdānta-ṣṛvaṇam; and what all he has heard, he has to bring to the mind; and he has to see that I am the witness of my thoughts; and I am the nature of changeless consciousness and I am not affected by the type of thoughts; these are all different features and when my mind continually dwells on that, it is called sajātīya-pravāhaḥ. And without being distracted by vijātīya-prathyayaḥ; vijātīya-prathyaya means a dissimilar thought. And this sajātīya-prathyaya-pravāhaḥ; this flow of thought alone, gradually becomes stronger and stronger; and more and more effortless. So there is a gradation in my involvement in that thought. Just as when you think of your future programme; then you just think of that; and sometimes you totally get absorbed in that thought; the same thing we are going to employ in vēdāntic field; and since this commitment or involvement gradually observes me, the yōga śāstra puts it in three grades.

In the class also when you come, first few minutes you are not in the class; seeing this side and seeing whoever has come and whoever has not come and whether your friend has come; that is called collecting the mind; it is a beautiful expression; collecting the mind, which is scattered in the bus-stop, one portion is in the bus stop; one portion in the flyover; some portion in the office; and some portion in the inauguration of the other flyover; you will have to forcibly bring all that scattered thoughts and by the time you collect all that, for some people it takes twenty minutes; So this collection of the mind leads to gradual absorption and therefore it is presented in the dhāraṇā-stage; where

there is attempt; dhyāna-stage is success is coming and samādhi-stage, when I am fully absorbed and there also I said savikalpa-samādhi, I am absorbed deliberately, and then Nirvikalpaka-samādhi, I am absorbed spontaneously in which my will power is not required.

When will is required; there is savikalpa; when the will is not required; it is nirvikalpa. And this nirvikalpaka-samādhi is supposed to be the culmination of the aṣṭāṅga-yōgaḥ; and therefore the 8 stages are called aṅga; and the nirvikalpaka-samādhi is called aṅgi; the 9th one is aṅgi, the destination; the eight ones are the aṅgās, the stepping stones; and Kṛṣṇa wants to define that samādhi in these verses beginning from 20 to 23, 7 definitions of samādhi or culmination or yōga-phalam; aṣṭāṅga-yōga phalam. So what are those we will see; verse No.20.

Verse 6.20

यत्रोपरमते चित्तम् निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानम् पश्यन्नात्मनि तुष्यति ॥ ६.२० ॥

yatrōparamatē cittam niruddham yōgasēvayā |
yatra caiva'tmanātmānam paśyannātmani tuṣyati || 6.20 ||

यत्र yatra (**one should know that to be samādhi**) wherein चित्तम् cittam **the mind**, निरुद्धम् niruddham **restrained** योगसेवया yōgasēvayā **by the practice of meditation** उपरमते uparamatē **quietens** च यत्र एव ca yatra ēva **and wherein** पश्यन् paśyan **one perceives** आत्मानम् ātmānam **the Ātma** आत्मना ātmanā **with the (pure) mind** तुष्यति tuṣyati **and rejoices** आत्मनि ātmāni **in the Ātma**

20. (One should know that to be Samādhi) wherein the mind, restrained by the practice of meditation, quietens and wherein one perceives the Ātma with the (pure) mind and rejoices in the Ātma.

So in this verse, two definitions are given. What is the **first**-definition; citta uparamaṇam; total tranquility of mind; total relaxation of mind can be defined as samādhi. That is why the very word samādhi is given different Sānskrīt derivations; and one derivation given is samā dhīḥ yasmin saḥ; samādhi; samā means equanimous; tranquil, like a waveless lake. Imagine a lake when there is no breeze outside; the lake is without even a ripple. Kalidāsa in one of his literature when he wants to talk about a calm lake, he compares it to the mind of a jñāni. Normally we compare the other way round; because in those days jñānis were plenty; and available for comparison. Now jñānis are not there; and therefore you have to use other comparison. mānasa sarōvar; that is supposed to be calm vast, blue and beautiful and cool lake; like what; like the mind of a jñāni. Therefore what is the first definition; samā dhīḥ, dhīḥ mind; sama means tranquil; that state in which the mind is tranquil; this is one derivation; there is another derivation; I will tell that; remember this derivation in this context.

And how is the mind tranquillised?; not by using tranquillisers; that is not the method; and by this special exercise; what is the exercise; cittam niruddham; the mind is withdrawn from the entire anātma prapañca; withdrawn from the world; withdrawn from relationship; withdrawn from all the worldly roles; like husband status; wife status; father status; mother status; each role I play has a set of problems; set of joys is also there; I am not questioning it; do not say Swamiji, only problems you are telling; but in meditation, problems only come.

Therefore every role has got set of attendant problems; therefore, the role has to role away. That is why it is called role. So do not be anyone of them. So this is called withdrawing.

न मे मृत्युशंका न मे जातिभेदः
पिता नैव मे नैव माता न जन्म.
न बंधुर्न मित्रं गुरुर्नैव शिष्यः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ५ ॥

na mē mṛtyuśaṅkā na mē jātibhēdaḥ
pitā naiva mē naiva mātā na janma ।
na baṁdhurna mitraṁ gururnaiva śiṣyaḥ
cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham ॥ 5 ॥

No bandhur; no mitraṁ; no father; no mother; temporarily; do not get frightened; during meditation, you come out of that; that is called nirōdaḥ; withdrawing; withholding; and niruddham cittam.

How do you do that; yōga sēvaya; by practicing the aṣṭāṅga-yōga method; because aṣṭāṅga-yōga is specially designed for this purpose. Just like they talk about the chair; specially designed chair for your back; everything they talk about special design; aṣṭāṅga yōga is specially designed; therefore yōgasēvayā; sēva means what; do not think of eating; here sēva means abhyāsa-practice; by the practice of the other five aṅgās; yama, niyama, yōga-sēva means, yama, niyama, āsana, praṇāyāma, prathyāhāra-sēvaya;

And these five stages are called antharaṅga, bahiraṅga-sādhanāni, by practicing that, cittam niruddham, the restrained mind becomes what; upamatē; remains calm; it is in deep silence. It enjoys inner silence. And this tranquility born out of mental restraint is the first definition. In Sānskrīt, we will use the word, chitta upamaṇam. Upamaṇam, abidance, tranquility; cittam means mind. Then what is the second definition of samādhi; look at the second line ātmānam paśyan.

Now silencing the mind is not our aim; if you only silence the mind; you will get temporary tranquility; you will not get vēdāntic tranquility. Remember we are talking about vēdāntic-meditation; practising silence will not become vēdāntic-meditation; and

therefore what is more important is having silenced the mind, in the silent mind, we have to bring the vēdāntic-teaching. In the silent mind; we have to bring the vēdāntic-teaching.

मनोबुद्ध्यहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे
न च व्योमभूमिः न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

manōbuddhyahamkāraccittāni nāham
na ca śrōtrajivhē na ca ghrāṇanētrē.
na ca vyōmabhūmiḥ na tējō na vāyuḥ
cidānamdarūpaḥ śivō:'ham śivō:'ham ॥ 1 ॥

You have to know the meaning of this and tell or else it will be simple pāraṇam. I have to see the meaning of this mantra; because this mantra says aham śivaḥ asmi; maṅgala-svarūpaḥ asmi; pūrṇa-svarūpaḥ asmi; ānanda svarūpaḥ asmi; which means that the mind is not a passive mind, the mind has got what thought, what type of thought, vēdāntic-thoughts are to be entertained; which is called sajātīya-prathyaya-pravāhaḥ.

And this alone Kṛṣṇa says, ātmanam paśyan; one should see the ātma; one should see the ātma; as revealed by the guru, during the sṛvaṇam; during the sṛvaṇam of vēdānta; one should see the ātma; one should see the ātma; How? As revealed by the guru and śāstra, at the time of sṛvaṇam. That is why I am repeatedly emphasising without vēdānta-sṛvaṇam; vēdānta-dhyānam is not possible; without vēdānta sṛvaṇam; vēdānta dhyānam is not possible; suppose a person says I want to meditate on ātma; then I ask him what is ātma; he says I do not know; how can you meditate on something which you do not know; without knowing the ātma if you meditate; it will be imagination, you will dwell upon varieties of your whimsical imagination; it will not called vēdāntic-meditation; vēdāntic-meditation presupposes vēdāntic-study; and therefore ātmanam paśyan; seeing the ātma.

Where does he see the ātma; ātmani; in his mind he has to see the ātma; which means he has to recollect the teaching. If during sṛvaṇam, the video cassette recorder is functioning, VCR; during dhyānam what is functioning, VCP. Suppose without recording anything, you play; what will come; you play; nothing will come; silence only will come; therefore VCP can function only if VCR has been utilised; Now when you are listening what is functioning; hopefully; VCR. You are recording, registering and when you go home and bring the teaching, to your mind, what are you practising; vēdāntic-meditation; you can do that; with open or closed eyes; I do not care how you do it; but you bring out. Like the cow chewing the cud.

And therefore ātmanam; so the ātmanam, means the ātma; ātmani means in the mind; ātmanam refers to Self and ātmani refers to the mind; and ātmanā; (ātmamayam; do not get confused) there is a third word ātmanā, means what? With the help of the mind itself; because thought is involved; without vēdāntic-thoughts, there is no vēdāntic meditation. Therefore with the help of the mind, one should see the ātma in the mind itself.

And Ātma is in the mind, in what form; resides in the mind as the witness of your thoughts; therefore sākṣi caitanya rūpeṇa antakaraṇē ātmanam, antakaraṇēna paśyati. So what is the second definition of samādhi; ātma darśanam.

And what is the advantage of this?; by recollecting the sṛvaṇam; what benefit I get; if you ask; suppose you have got a clock; during the day time the clock is ticking; certainly ticking; but do you notice that ticking sound?; you do not; why, because there are so many other sounds overwhelming the ticking sound; and when you go to bed, or when you sit in meditation; and you have closed your room, and all the other sounds are gone; what happens, the tickling of the clock, appears to be more prominent. Now can I say, the ticking of clock has become prominent? No; because the ticking is of the same intensity. It is not that in the night the ticking sound is more and during day time is ticking sound is less; ticking sound is uniform during day and night; but during the day time that sound is overpowered by disturbance, but during the night, the sound is prominently felt. Similarly, in nidhidhyāsanam, the advantage is I have removed all the other noises from the mind. The noises generated by the father-I; each worry is a mental noise; remember each worry is a mental noise; having removed all the worries, when I bring the teaching, the teaching has got more impact. In a silent mind, the teaching has got greater impact; and therefore it becomes a stronger and stronger. To give another example; if it is a Pournami day; by 5.30 or 6 itself full moon will be visible in the sky. but if you have to see the full moon you have to pay attention; you have to look at the sky and you have to look for the full moon; because it is not very bright; and the moon becomes brighter and brighter and brighter and on a full moon day, during midnight, you get up and go outside, you need not look for the full moon, in fact, you get the full impact of the full moon. Now can I say the moon has become brighter during the night; really speaking; the brightness of the moon remains the remain; but in the evening; the brightness is overpowered by the daylight; and as the daylight recedes the obstacles recedes; then the moon light becomes powerful and powerful.

Similarly, during sṛvaṇam itself; knowledge does take place; every student gets the teaching, during sṛvaṇam itself. In nidhidhyāsanam; he brings the same teaching in a silent mind; in a withdrawn mind, then the teaching becomes more and more powerful; jñānam becomes jñāna-niṣṭā; It is strongly registered; and therefore ātmani, ātmānam,

ātmana paśyati; therefore the second definition can be called ātma-darśanam; what is the first definition; citta upamaṇam; second definition is ātma-darśanam.

And because of this ātma-darśanam, what is the benefit that I enjoy? Tuṣyati; one feels the joy of pūrṇatvam; one feels one owns up the joy of pūrṇatvam. When I am invoking my worldly personality, I am always apūrṇaḥ; as the father I always feel that I have not done everything I ought to have done; till the second son becomes alright; I will not have nimmathi; some children will always be doing some mischief; he has got some complaint or the other, the only complaintless personality is my ātma-svarupam; and when I invoke my ātma svarūpam; I am invoking my pūrṇatvam; and when I invoke my pūrṇatvam; aham ātman ēva ātmana tuṣṭa; so therefore, ātma-darśanam is the second definition; or ātma-darśanē janya tuṣṭi also can be taken.

Verse 6.21

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

[sukhamātyantikam yattad-buddhigrāhyamatīndriyam|
vētti yatra na caivāyam sthitaścalati tattvataḥ||21||](#)

यत्र वेत्ति yatra vētti **(One should know that to be samādhi) wherein one appreciates** तद् आत्यन्तिकं सुखम् tad ātyantikam **sukham that limitless ānanda** यद् अतिन्द्रियम् yad atindriyam **which is beyond sense-organs** बुद्धिग्राह्यम् buddhi grāhyam **and which is grasped by the intellect** च एव स्थितः ca ēva sthitaḥ **and remaining (in which)** अयं न चलति ayam na calati **one does not slip** तत्त्वतः tattvataḥ **from (his) true nature**

21. (One should know that to be Samadhi) wherein one appreciates that limitless ānanda which is beyond sense organs and which is grasped by the intellect, and remaining (in which) one does not slip from (his) true nature.

In this verse, two more definitions are given; of the total 7 definitions, two are over; the next two comes in this slōkā; so that is the third definition; ātyantikam sukham; the highest ānanda, one owns up; the highest ānanda; ātyantikam means limitless; sukham means ānanda, ānanda means fulfilment, which is totally different from the experiential sense pleasures. All the experiential sense pleasures are finite; in terms of time, in terms of place, in terms of quality; qualitatively they are finite; and spacially and timewise. These evident finitude, is timewise finitude; every experiential pleasure is time bound. That is why people always say that day I had greatest joy; and they use the past tense; indicating what; then it was when I say, now it is not there; I had ecstatic bliss; I was blissed out; blissed and that he was out; later bliss was also out; any experiential pleasure is time bound, any sense pleasure is also time bound; and not only bound by time, and also limited by quality; it can be always be improved; if it is music you say that

that day he sang very well but it was never equal to that kutcheri that day; that day was an inspired mood; therefore it was out of world; and thereafter I have been trying to capture that mood; I have never been able. Qualitatively gradation will be there in experiential pleasure; whereas this ānanda; is totally different ānanda; it does not come under experiential pleasure at all. It is a ātyantikam sukham; the limitless ānanda, which is different from experiential pleasure. If it is an ānanda obtaining in samādhi only; then only it will be limited pleasure; suppose if a person says I get the highest pleasure in samādhi; it will be limited or limitless; in samādhi; out of samādhi problem; that is why somebody wrote; in samādhi, I had the greatest bliss; having enjoyed the bliss; when I came out, I felt that the whole life is a pain and it was like hundreds scorpions stinging my body; who wants that samādhi; if later I am going to suffer scorpion stings; who wants that:

So we are not talking about experiential pleasure, but what is it; Kṛṣṇa says; buddhi grāhyaṃ; it is an ānanda born of knowledge, buddhi means what; knowledge or intellect; it is an ānanda, born of wisdom; born of knowledge. what knowledge?; I am pūrṇaḥ; I was pūrṇaḥ; and I will ever be pūrṇaḥ; during the meditation, I am pūrṇaḥ; then when I get, apūrṇaḥ; then trouble; after coming out also pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamudacyatē pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyatē: Do not get up and go; so pūrṇam alone. So therefore ānanda born of knowledge is permanent; because knowledge can never be displaced by time; knowledge can never be displaced by any worldly experience; you have got the knowledge 2+2 is equal to four; this knowledge you have when you are happy or when you are unhappy? When you are happy, 2+2 is equal to four and when you are unhappy 2+2 is equal to 4 only. So any experience cannot displace knowledge; therefore if my ānanda comes from wisdom; that knowledge can never be shaken; and it is that pūrṇatvam; fulfilment; sense of fulfilment born of wisdom is called ātyantikam sukham; so which is buddhi grāhyaṃ; and therefore only atindriyam; atindriyam means what it is beyond sense pleasures; because sense pleasures are invariably finite.

and therefore the third definition of samādhi is what; ātyantika sukham; owned up; vētti; in the second line, the verb vētti is there; that verb has to be connected to the first line; that is why Kṛṣṇa does not use the word, experiences-pleasures. Kṛṣṇa uses the word; he knows the pleasure, indicating the ānanda is in the form of knowledge or wisdom.

Then comes the fourth definition in the second line, yatra āyam sthitaḥ na tattvataḥ calati. Remaining in this; in this what? Absorption; or abiding in this ātma; one does not deviate into anātma; because he has trained to abide in the ātma; like a person who learns cycling; you might have learned during your younger days; in the football when the game is not going on; in the empty football ground you learn; there is nothing to

distract you; and the one who helps you learn cycling is behind you catching; therefore he also gives the rules and regulations; how to hold the handle bar and how look straight and how to sit straight; samam kāya sirō grīvam; and then you observe all the rules and comfortably fall; you fall holding on to the cycle, body and neck you fall; with the all the attention you fall. This you have to practice for some days; and you become then what happens you become cycle niṣṭa; once you have become cycle niṣṭa; you take the beach road, when there is no traffic; and then gradually you go to the other street; and then you reach a stage when you can go through Govindappan Naicken street; that terrible street in North Madras; there you get accidents even walking and you can find people driving and with hand in handle bar and holding some many things in the hand and talking to the friend; parallel driving it is called; they go; and then let be auto-rickshaw, baby, cycle rickshaw; let the heaven come down; they will not fall; this is called niṣṭa; a person who practices this, he will never get out of this knowledge, even during intense transactions in life; in the worst crisis and any time. This is called tattva niṣṭa. Therefore tattvataḥ; tattva here means what ātma; tattvam means ātma; calati means deviate; na calati; one does not deviate from his higher-nature. In fact, thereafter, the life becomes a drama; just as a person plays a different roles in a drama; he does not forget what he is in his green room; and suppose he is so identified with the drama; what to do; we have to take him to the green room and tell him that you are not the beggar; you are only the playing the role of the beggar; at the end of the drama, you are going to get more money also. So he has to go to green room often to remind him that I am none of these roles; going to green room is called nidhidhyāsanam. And how long he has to go; until he can play the role without losing or forgetting his real nature. In the fifth chapter, we saw it; paśyañśṛṅvansprśañjighrannaśnaṅgacchansvapanśvasan; whatever be the transaction, he does not lose sight of his centre of gravity. And yatra sthitaḥ san, remaining in which samādhi, one does not thereafter deviate from the true nature; and if during transactions, one does not deviate; it is called sahaja samādhi. When I deliberate practice that, it is samādhi; when effortlessly I am in that; like that cyclist; cyclist is in what; sahaja samādhi. OK. Every cyclist who is driving on the road without even paying attention to his cycle, he is in sahaja samādhi with regard to what: the centre of gravity of cycle. Here jñāni is in the centre of gravity of himself; therefore the fourth definition is what tattva niṣṭa; or sthitaprajña; to remind you of the second-chapter.

Verse 6.22

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिंस्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

yaṁ labdhvā cāparam lābham manyatē nādhikam tataḥ |
yasmin sthitō na duḥkhēna guruṇā'pi vicālyatē||22||

लब्ध्वा यं च labdhvā yaṁ ca (**one should know that to be samadhi**) attaining which न मन्यते na manyatē **one does not consider** अपरं लाभम् aparāṁ lābham **any other attainment** अधिकं ततः adhikaṁ tataḥ **to be superior to that** स्थितः यस्मिन् न विचाल्यते sthitaḥ yasmin (and), **remaining in which** न् विचाल्यते na vicālyatē – **one is not shaken** अपि गुरुणा दुःखेन api guruṇā duḥkhēna **even by great calamity.**

222. (One should know that to be Samādhi) attaining which one does not consider any other attainment to be superior to that and remaining in which one is not shaken even by great calamity.

In this Kṛṣṇa gives two more definitions. When a person owns up this pūrṇatvam of the ātma; I am pūrṇaḥ; I do not lack anything in life; I do not need anything in life to be complete; குறை ஒன்றும் இல்லை; நிறைவு நன்னா இருக்கு; குறை இல்லை; So நிறை இருக்கு; kurai ondrum illai; niravu nanna irukku; so kurai illai, nirai irukku. When I own up that pūrṇatvam; thereafter I do not miss anything in life; and since I do not miss anything in life; whatever I enjoy because of my puṇyaṁ, they all will become a luxury in life. I do not need any one of them; when I do not need and I have got that; that is it called luxury; what is the definition of luxury; luxury is that which you enjoy when you have; and which you do not miss when you do not have; Isn't it.

Luxury is that which you thoroughly enjoy when available; and you do not miss when it is not available.

And what is need?; opposite of luxury is what: need; what is need; need is that which you do not recognise when it is there; and which you very badly miss when it is not there. When you do not have a car at all; and you are used to auto, bus, all transport; and one day somebody gives a lift; you thoroughly enjoy; who will enjoy; you know next day Natarāja service only; walking or bus or whatever it may be but you do not miss the car, you are used to whatever that transport is; and one day it comes it is luxury; somehow you regularly come; from your grandfathers' time itself you are used to it; now you never look the car as luxury at all; it is such a necessity when it is around, you do not feel you are having a car; and when it is not there; you very very badly miss it; this is the difference between luxury and need; luxury is that whose presence you enjoy; whose absence, you do not miss; need is that whose presence you do not recognise, whose absence you very badly feel.

For a jñāni, everything in life is luxury; every blessed thing in life is luxury; therefore when they are around, he will thoroughly enjoy and when they are not; he is not going to miss it.

Dayānand Swami talks about the sanyāsis in Rishikesh; Sanyāsis in Rishikesh live on bhikṣa only and there are a few institutions established by devotees, who regularly give

bhikṣa to these sanyāsis; and since they regularly give bhikṣa; it will be only two items; rōti and dāl; that is the bhikṣa; only in the night you say dāl and rōti and you only reverse it; that is it; and there are used to that; that is sanyāsa āsrama is; they are used to that; and when there is a tourist season, devotees go to the āsrama, and they say we want to give a special bhikṣa; once in a lifetime or once a year; 10,000 or 20000 rupees and they call all the sanyāsis and give them gulabjāmun, pūri and this and that; and they will really eat well also. Pūri and not all counted; chappathis in inches; chappthis if you keep on above the other; they will eat well; and they know tomorrow I have to go back to rōti bhikṣa. That is called independence.

So thus Kṛṣṇa says yaṁ labdhvā having owned up this pūrṇatvam; aparaṁ lābham; all the other aims in life; all other accomplishments in life; become what?; **nā** adhikam manyatē; they are not very great gains; they are avoidable; they are not needed gains; one can go without those gains also. Therefore any other gain is insignificant. OK. All other gains becomes insignificant, in front of this accomplishment; and therefore what is the fifth definition; āthyantika lābhaḥ; it is the highest gain in front of which all the other gains are insignificant. Too small.

And then comes the sixth definition; yasmin sthitaḥ; remaining in this ātma-niṣṭa, in this center of gravity; nature of oneself; na vicālyatē; one is not shocked by; shaken by; even the guruṇā duḥkhēna; even the worst tragedy in life; a stage remaining in which one is not shaken by even the worst tragedy; nothing is capable of shaking; even if he asks **What?**: hearing some unfavourable news; if he has asked: **What**, next moment he says: **So What**. Even what may be terrible news; later he asks so what; because he knows all other things in life are subject to arrival and departure.

Therefore guruṇāpi even the worst sorry; the heaviest sorrow. Guru duḥkham heavy sorrow; not the sorrow caused by the guru. So here guru is not a noun, it is an adjective; even by the heaviest sorrow; and therefore āthyantika-duḥkhēna nivṛtti; total freedom from sorrow.

More in the next class.

Hari Om

091 CHAPTER 06, VERSES 23-25

ॐ

Lord Kṛṣṇa has been talking about vādāntic-meditation as a means of assimilating the self-knowledge; we should remember that Kṛṣṇa does not prescribe meditation for acquiring self-knowledge, because according to us meditation cannot give self-

knowledge. Śankarācārya in his Brahmasūtra bhāṣyam clearly points out that self-knowledge has to take place from the guru-upadēśa or the systematic vēdāntic-teaching given by the guru. And if self-knowledge does not take place while listening, there is no chance of gaining self-knowledge in any other way. If sṛvaṇam does not give knowledge, one has to do the sṛvaṇam again. If second time listening also does not work, one has to listen again. If that also does not work, again. Entire one hour I can repeat that. And if throughout life this does not take place, next life continue. Śankarācārya says vēdānta vākyādēva ātma-jñānam udāti.

And therefore meditation is not prescribed for gaining knowledge, meditation is prescribed for internalising, assimilating the knowledge which has been already gained. And the reason is, assimilated knowledge alone will nourish you. Just as when you eat food, what nourishes your body is not the amount that you eat, what nourishes your body is the amount that you digest; digested food nourishes the body; not eaten food; there are people who have problems in their absorbing power; whatever they eat through one hole goes through the other hole; and therefore the body will suffer from malnutrition in spite of eating. Similarly, what we listen is not going to bless; what is going to bless is what we assimilate.

Swami Chinmayānanda says; you have gone through 10 upaniṣads. Wonderful; How through upaniṣads have gone through you. OK. That is more important. You have gone through many Upaniṣads; that does not bless; but how many upaniṣads have gone through you; in fact, one upaniṣad is assimilated; that is more than enough.

And therefore vēdāntic-meditation is purely for assimilation of this knowledge; and the assimilation is accomplished by dwelling upon the teaching that I have received. In fact sṛvaṇam replayed is nidhidhyāsanam. Sṛvaṇam replayed mentally is nidhidhyāsanam; and that nidhidhyāsanam or vēdāntic-meditation Kṛṣṇa is talking about and in this he has talking about the stages of dhāraṇa, dhyāna and samādhi.

First withdraw my mind from worldly personality. And bring the mind to vēdāntic-teaching; that bringing the mind to the teaching is dhāraṇa; and then trying to dwell upon the teaching continuously is dhyānam; and when I am absorbed in the teaching which talks about my higher-nature and I am so absorbed that I forget all my relative personality. I and the father or mother, brother or sister, husband or wife, all those personalities should become insignificant and incidental personality. And aham brahmāsmi; aham ātma asmi must be my primary personality. Now what is happening is, my world personality is dominant, and I the Brahman is dominant for one hour a week. Sunday between 6 and 7 aham brahmāsmi; and at all other times it is aham mahāsamsāri asmi.

It should be reversed, as some Western author, Wayne Dyer, beautifully says; you are not a human being with a spiritual-experience; but you are a spiritual-being with an incidental human-experience. Do not look for a spiritual-experience; when you are looking for a spiritual-experience, you are what; you are human being seeking a spiritual-experience. That is the worst that can happen.

On the other hand, through teaching, what we have to assimilate is: I do not seek spiritual experience, I want to own up the fact that I am spiritual being, all the time; human experience is something which comes and goes.

So the primary should become secondary and the secondary should become primary and dwelling upon the teaching; for this purpose is called dhāraṇa, dhyāna-samādhi; whose culmination is in total absorption; Absorption in what? I am satcidānda svarūpaḥ asmi; and this absorption alone is called nirvikalpaka-samādhi; which is yōga-phalam. Aṣṭāṅga yōgasya phalam is this absorption or nirvikalpaka-samādhi and Kṛṣṇa is defining the nirvikalpaka-samādhi by giving seven different features. He gives seven definitions for nirvikalpaka-samādhi, from different angles; which topic started from verse No.20.

And the first definition that we saw was citta upamaṇam; nirvikalpaka-samādhi is a state of absorption, in which the mind is totally relaxed, tranquil, at home, at peace, at poise. In fact, we called it citta upamaṇam. Citta means mind, and upamaṇam means quietude.

And when you use the word citta upamaṇam, we do not mean that it is a thoughtless state, but we mean that there are no disturbing thoughts; We are not talking about thoughtless state; the mind thinks of my higher-nature; and enjoys or owns up the higher-nature; that there is no disturbance in the mind. You should not think that thought is a disturbance. For example, one hour you are listening to the class; in your mind, thoughts take place or not; if you say No, I will be troubled; one hour I talk and nothing happens in your mind, it means what; what will happen to me; since I have learned vēdānta and therefore saved. You are having the thought, because as even I use words, the words are entering your mind, and they are generating thought and they are becoming knowledge for you; knowledge is also a thought; but it is not a disturbance. If knowledge-thought is a disturbance you will have to say, one hour Swamiji disturbed us. I hope you won't. It is not disturbance and therefore, thought does not mean disturbance; you can have thoughts with a quiet mind. In fact, in the class, thoughts are taking place and you are enjoyed and relaxing. And therefore nidhidhyāsanam is a quiet mind with vēdāntic-thought; it is not a quiet thoughtless mind, but a quiet mind with

vēdāntic-thoughts. In fact, it is a quiet mind, because of vēdāntic-thoughts; and this quietude is definition No.1.

That the **second**-definition we saw was ātma-darśanam. So a state in which one is invoking in his mind his own knowledge that he has received; I am not the body, I am not the senses, I am not the mind, I am the consciousness principle, different from the body; pervading and illumining the body. This owning up of my nature, is ātma darśanam. This was the second definition.

Then the third definition was in verse No.21; ātyantikam-sukhaṃ; it is highest-happiness, in which I own up the fact that my very nature is happiness. It is not an experiential happiness; experiential-happiness is finite, because it is time bound. On the other hand, it is a happiness born out of the knowledge that I do not miss anything in life; I do not lack anything in life; I do not have any imperfection; this very understanding gives me a sense of fulfilment; that knowledge born fulfilment is called ātyantikam-sukham, third definition.

Then the fourth definition was tattva niṣṭa, by which we mean that it is a state in which a person abides in his true nature; that he will not slip out of his svarūpam; even during transaction. So this is called not losing the centre of gravity; I gave you an example, when a cyclist moves; an experienced cyclist moves, whatever gymnastics he does, especially you see in a circus, he does all kinds of gymnastics but he does not get out of the centre of gravity; and in life the centre of gravity is aham satcidānanda-svarūpaḥ; that is called tattva niṣṭa; sahaja samādhi; that is the fourth definition.

The fifth definition we saw was ātyanthika-lābhaḥ; it is the greatest accomplishment in life; in fact latest accomplishment in life, coming back to myself; going in search of peace all over; discovering the fact that peace and fullness is my very nature. And that is why mōkṣa is called in Tamil; as veedu. Whatever we do, we want to come back to where? We want to come back home where you are at home. It has come. Similarly, a person discovers his svarūpam he has got sense that I have come back to where I have to come; so this is called ātyanthika-lābhaḥ; highest gain in life.

Then the sixth-definition is ātyanthika-duḥkha-nivṛttiḥ; that gaining which a person does not know how to grieve in life; there is no more sorrow in life; even the worst crisis does not shake him; because he is very clearly aware that the whole anātma consists of body-mind and the world and at the level of anātma, unpredictable fluctuations will take place anytime. At the physical level any kind of change, the worst being death itself; he is aware that it is a probability. Similarly at the mental level, similarly at the world level; since he has appreciated the ānātma as it is; and since he is mental prepared for any kind of

vikāra at ānātma level; nothing comes as a shock for him; and even if there is a passing question of what? It is soon converted to: so what? Even the greatest, even the worst tragedy may create a passing reaction, what; next moment he recovers himself; this is the sixth definition; ātyanthika duḥkha nivṛtṭiḥ; total freedom from sorrow.

Up to this we saw. Now Kṛṣṇa is going to give the 7th and final definition of yōga phalam.

Verse 6.23

तं विद्याद् दुःखसंयोग - वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यः योगोऽनिर्विण्णचेतसा ॥ ६.२३ ॥

[tam vidyād-duḥkhasaṃyōgaviyōgam yōgasamjñitam |](#)
[sa niścayēna yōktavyō yōgō'nirviṇṇacētasā || 6.23 ||](#)

विद्यात् तम् vidhyāt tam **one should know that (state)**, दुःखसंयोगवियोगम् duḥkhasaṃyōgaviyōgam **which is dissociation from association with sorrow** योगसंज्ञितम् yōgasamjñitam **to be known as Samādhi** योगः सः yōgaḥ saḥ **Dhyāna-yōga leading to that**, योक्तव्यः yōktavyaḥ **should be practised** निश्चयेन niścayēna with firmness अनिर्विण्णचेतसा anirviṇṇacētasā **with undepressed heart**

23. One should know that (state) which is dissociation from association with sorrow to be known as Samādhi. Dhyāna-yōga leading to that should , be practised with firmness and with tireless mind.

So the 7th definition is a technical definition, which definition is given to avoid confusion. A confusion can come out of the third definition which Kṛṣṇa has given before; the third definition was ātyanthika sukhaṃ; and a person may think that this knowledge and practice of samādhi is going to bring about highest happiness in life; and if we are going to think that the greatest happiness to going to come as a result of dhyānam; we are committing a big mistake because anything that comes 'in time', will definitely be lost 'in time'. Jātasya hi dhruvō mṛtyurdhruvaṃ janma mṛtasya ca. Any happiness, whether it is sense pleasure or whether it is pleasure born out of meditation, if the pleasure is generated during meditation, then it will last as long as meditational conditions are there; and when I am out of meditation, that samādhi-ānanda will also go; And that is why vēdānta says: never seek mystic pleasures; even mystic pleasure vēdānta is not going to emphasise because even mystic pleasure since it arrives at a time, will be subject to loss. That is why those people who claim that I had the greatest bliss in nirvikalpaka-samādhi, they themselves say that when they came out it was intense pain because that ānanda went away; and they described that intense pain is like thousand scorpions stinging together; now if samādhi sukhaṃ is going to lead to scorpion prick, who will want it.

Therefore even mystic bliss if it arrives, it is subject to time, and therefore Kṛṣṇa wants to say that, infinite ānanda should be that which never arrives. If it should be infinite ānanda; it should never arrive at a place, or time or in particular condition; infinite ānanda is possible only if it is already here and now. Infinite by definition is that which is here and now.

Then how to get infinite ānanda? After finishing everything you are asking this question? If you get it, you will lose it; and therefore in vēdānta, when we say infinite ānanda prāp̥thi, it only means you remove the superimposed sorrow upon our svarūpam; it is not getting a new thing; but it is removing the obstacles to own up our nature; it is exactly like a doctor giving you health by treatment; this example is given by ācārya; when a doctor treats you, he never gives you health; no doctor gives you health; no doctor need you give you health; health is natural; whereas disease is an incidental thing which we have acquired; which is unnatural; which is an intruder; and when I get back my health; health I have not accomplished; doctor has removed what: whatever be the obstacle to natural health; that obstacle, that intruder has been removed by medicine, when the intruder toxin is removed, I have not got back health; I have come back to what; my natural state; That is why in Sānskrīt, health is defined as being natural; svasthaḥ; svasthaḥ means what? Remaining in one's own nature; and health is defined as svāstyam. Similarly ānanda is our nature. And when are enjoying ānanda; we have not acquired anything; we are only in our natural state; sorrow is something which we have acquired by our wrong thinking and misconception; and by vēdānta we are only removing the sorrow microbes; or sorrow bacteria through the antibiotics called ātma jñānam. So ātma jñānam dose, weekly once weekly twice, if you take, sorrow goes away, ānanda you do not get, but you own up. And therefore Kṛṣṇa says duḥkha saṁyōga viyōgam; samādhi is remaining in the natural state of pūrṇatvam; by negating the unnatural sorrow. Every sorrow you analyse, you will find it is unnatural; because either it belongs to body or it belongs to the mind, or it belongs to the world. None of them is your true nature; therefore every sorrow you take and hand over to anātma; either to the world or body or mind. Then what is my svarūpam; cidānaṁdarūpaḥ śivō:'ham śivō:'ham.

And therefore what is samādhiḥ; duḥkha-saṁyōga-viyōgam; dissociation from association with sorrow; do you understand; dissociation from association with sorrow. We have associated ourselves with sorrow, because of our ignorance, and that wrong association we give up, we do not develop a new association with happiness because we need not associate with happiness, why, because happiness happens to be our svarūpam.

Therefore what is the seventh definition? Duḥkha-samyōga-viyōgaḥ; disassociation from association with unnatural sorrow; and this is called yōgasamjñitam; this is called yōgaḥ; nirvikalpaka-samādhi ḥ. So with this, the seventh definition is also over.

Now Kṛṣṇa is giving an advice to all vēdāntic students; sa niścayēna yōktavyam; one should practice this yōga by going through bahiraṅga-sādhana. I hope you have not forgotten by going through antaraṅga-sādhana, by going through dhāraṇa, and dhyānam, one has to practice this.

Because otherwise the study will be what; mere verbal gymnastics; it will not bring about any transformation; Information of Gīta is not what we want; but transformation of personality is what we want; if I do not transform myself, what is the use of the knowing one more text; Gīta is finished, upaniṣad finished; brahma sūtra will also be finished soon; and everybody in the family complains this person is terrible; therefore what is the use. Therefore I have to transform and therefore sa niścayēna yōktavyam; means with perseverance; because it requires time, and we have got a lot of commitment and therefore the first thing that we sacrifice is what; vēdānta.

So what is vēdānta; easy definition: that which is sacrificed first. Any other job we will not leave; but the first casualty is this.

And therefore we have to value this meditation and practice yōgaḥ and how anirviṇṇacetasā, with a mind which is undepressed, which does not develop any pessimism, without any self-diffidence. Because only when you sit in meditation; all the sub-conscious problems will surface, During our regular activities, our worries will not come because we are busy with our activities; therefore our worries will remain in the subconscious; when you sit in meditation and remove all the other thoughts, the sub-conscious worries, which are all sitting; waiting for an opportunity, they all will come; son will come and stand in front; mentally; and daughter and then somebody who has died before; all these will come; and therefore for many days if you sit for meditation, but we do everything other than meditation; and therefore it can create frustration.

And therefore Kṛṣṇa says: never get frustrated; allot the time, for dwelling on the teaching. Even if you are not successful, it does not matter, allot the time; work on it; ābhyāsa is required. Therefore with an undepressed mind; with an unfrustrated mind; with an optimistic mind; with an enthusiastic mind; may you practice this meditation.

Verse 6.24

सङ्कल्पप्रभवान्कामान् त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६.२४ ॥

saṅkalpaprabhavān kāmāmstyaktvā sarvānaśēṣataḥ |
manasaivēndriyagrāmaṁ viniyamya samantataḥ || 6.24 ||

अशेषतः त्यक्त्वा aśēṣataḥ tyaktvā **having completely given up** सर्वान् कामान् sarvān kāmān **all desires** सङ्कल्पप्रभवान् saṅkalpaprabhavān **born out of fancies** विनियम्य viniyamya **one should restrain**, इन्द्रियग्रामम् indriyagrāmam **the group of sense organs** समन्ततः samantataḥ **from all directions** मनसा एव manasā ēva **by the mind**

24. Having completely given up all desires born out of fancies, one should restrain the group of sense organs from all directions by the mind.

Kṛṣṇa talked about dhyāna-phalam in these verses, beginning from the 20th verse; up to 23rd; Kṛṣṇa is not totally satisfied and therefore once again he goes back and talks about dhyāna svarūpam. What exactly is the practice of meditation? What should be we be doing at the time of meditation. That he repeats. He has talked about before in the form of dhāraṇa, and dhyāna and samādhi; the same topic he repeats for reinforcement. So what are we supposed to do during meditation; first turn the mind away from the worldly thoughts; external world family members, and above your business conditions; and about the physical body; turn the mind away from all those; both regarding past and future. Therefore he says; kāmān sarvān tyaktvān; here kāma means your future plans and expectations; we are expert planners; next moment, next moment, rarely we live in the present. As somebody said, a person constantly lives in absentia; he is not there; because today I am living in tomorrow mentally; that means today I am not even aware; and doing what; preparing for tomorrow; and tomorrow what do I do; prepare for tomorrow; day after tomorrow; prepare for the day after; and then suddenly Yamadharmā rāja comes; then you say I have been preparing all along; I have never lived; he says: you can talk about it all in the next janma; come here now; life-long you prepare; when do you live and therefore enough of future planning; for 20 minutes drop your future plans. Whatever let it happen; let the sky fall; nothing will happen; nothing is going to happen; therefore kāmān tyaktvā; drop all your மனகோட்டை; மனோரதம் maṅakōṭṭai; maṅōratam; wishful thinking; wool gathering; stop all of them; at least for 20 minutes. And how to do that; Swamiji I would love to; but I am not able to do that; saṅkalpaprabhavān; any thought is not powerful in the beginning; any thought; is not powerful in the beginning; any thought arises in the mind only feebly; like a ripple in a lake. How is a wave formed; a full-fledged is never formed suddenly; you just go to the beach and watch, you will find that constantly because of the wind, the waver becomes bigger and bigger and without the support of the wind the ripples cannot become a wave. Similarly all your future plans also, initially rises in the form of a feeble thought; then what do we do; then we keep on fanning; so this fellow is not even married; he thinks of what type of wife, where to buy the house, what to name the when born; even

marriage is not over; too much projects and therefore in the beginning itself; tell I do not want to encourage that now; Kṛṣṇa said this in the 2nd chapter.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते |
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते || २-६२ ||

[dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyatē |
saṅgātsañjāyatē kāmāḥ kāmātkrodho:'bhijāyatē || 2- 62 ||](#)

And similarly anger is also a thought built-up. Jealousy is also a thought build up. One thought cannot be anger; one thought cannot be jealousy; one thought cannot be depression. You repeatedly think and then alone it ends up in depression. Here what do you do; Kṛṣṇa says; at the seed level itself; divert your mind.

However, bleak our future may appear, never get depressed; never allow that thought to arise; saṅkalpan prabhavān; adjective to kāmā; prabhavān; born out of saṅkalpa, saṅkalpa means our cooperation; every negative thought, we have encouraged; first negative thought happens; but continuation of that is with our signature alone. Kṛṣṇa says do not put your signature. once you do that the mind is not available for healthy feeling; and sarvaṅ saṅkalpa prabhavān kāmān tyaktva; give up, and indriyagrāmaṁ viniyāmya; withdraw the sense organs which are the gateways through which the external world enters your mind and disturbs, close the gate so that external world does not enter your mind; and therefore, manasa ēva, with the help of your mind itself; indriya grāmaṁ, indriya grāmaṁ, the group of sense organs; grāmaṁ means not village; in this place, literally grāma any group is called grāma; village is called a grāma because there is a cluster of houses are there; families are there; therefore it is called grāmaṁ; therefore you can use the word grāma as a suffix to any word; indriya grāma; cluster of sense organs; viniyāmya; having withdrawn from the external world; samantataḥ, completely, totally.

Then what should we do; Kṛṣṇa reminds:

Verse 6.25

शनैः शनैरुपरमेद् बुद्ध्वा धृतिगृहितया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

[śanaiḥ śanairuparamēd-buddhyā dhṛtigr̥hitayā |
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayēt || 6.25 ||](#)

उपरमेत् uparamēt **one should withdraw (the mind)**, शनैः शनैः śanaiḥ **gradually** बुद्ध्या buddhyā **by the intellect** धृतिगृहितया dhṛtigr̥hitayā **which is endowed** with कृत्वा मनः kṛtvā manaḥ **having made the mind**, आत्मसंस्थम् ātma-saṁstham **abide in the Ātma** न चिन्तयेत् na cintayēt **one should not think of** किञ्चिद् अपि kiñcid api **anything else**

25. One should withdraw (the mind) gradually by the intellect, which is endowed with will. Having made the mind abide in the Ātma, one should not think of anything else.

So here Kṛṣṇa says withdrawal must be done gradually. One cannot suddenly go to Ātma; because Ātma is the subtlest nature of mind; and therefore the mind cannot suddenly turn from the grossest world to the subtlest Ātma. Just as you want to go from ground floor to first floor, you are not trivikrama avathāra to keep the leg on the first floor; therefore you require so many intermediary stages. It is called Arundathi darśana nyāya; or śāka-candra-nyāya; making the mind gradually subtler and subtler; therefore what do you do; first you turn away the mind from the grossest external world by reminding yourselves that nothing in the world belongs to me. Everything in the world is given for my use. Just like, you have got computer room, internet room; etc. and you pay for an hour and use it and get the benefit and come away; anywhere you go use it and come away; similarly the whole world along with the wife and children and grandchildren and possessions and money, everything is given temporarily for your inner growth; and therefore I do not want to claim anything; the moment you drop, claiming things, mind is withdrawn; Mind dwells upon an object, with which we have total abhimāna, either aham abhimāna, or mama abhimāna; I am yours; you are mine; is all very nice; but nothing is yours, nothing is mine; everything belongs to only one; you know that one; Lord alone.

We are fundamentally related to Lord or Paramātmā; that is the only permanent one; permanent tie that we have, the moment I put that in my mind, attachment is dropped, and there is a relaxation. Even without they will be well-off; in fact, without me, they will be better off. That is fact, secret fact; so the lizard things it seems moving upside down on the ceiling, the lizard things that I am supporting the ceiling. If lizard claims that what will we say; you smile; this is the same thing; without me the family would not run; without me society would not run; without me they will suffer; is not all true; nobody is indispensable; and even if you cry for someone, you will cry for one day, one week, one month, one year; and thereafterwards, you do not even remember.

And therefore withdraw from the external world; then come to the body; then you claim OK; they are not mine; but body is mine; what do you have to do; you have to dismiss the body as anātmā; that is also made of matter only; therefore you withdraw from world to annamaya kōśa; annamaya kōśa to praṇamaya; praṇamaya to manōmaya; manōmaya to vijñānamaya; vijñānamaya to ānandamaya. Do not ask what are these pañca kōśa; I assume that you remember that you have attended the introductory classes; in short, in simple language, from body to mind, from mind to consciousness. Body is gross; mind is subtle, mind is gross, consciousness is subtle.

Suddenly you cannot come to consciousness, turn your attention to the body; then come to your mind, in the mind when you watch you will see only thoughts, you will be bothered by the thoughts alone; then from that the next jump is the subtlest jump; I am not the thoughts or the mind; I am aware of the thoughts and the mind; before the thoughts arrive, I am; during the presence of thoughts, I am, the thoughts subside thereafter also I am; therefore I am not even the thoughts, I am the witness consciousness.

This is the subtlest final jump; and therefore Kṛṣṇa says you have to do it, very gradually without jerk; therefore śanaiḥ śanai; pañca-kōsa-vivēka dvāra; மொள்ள மொள்ள mo||a; means annamaya to praṇamaya; praṇamaya to manōmaya, etc. படி படியாக paṭi paṭiyāka; with buddhi, with an intellect.

What type of intellect, dhṛti-grhītayā; which has got the will power to sustain the journey? Otherwise when you come to body you may suddenly get lost in the body; some back pain or something; then you think of the back pain and about the doctor; doctor said something; what happened to the doctor and you from something to something; and therefore you should be extremely alert; not to be carried away at any level; from stūla śarīram, the body, I should be able to come to the mind; and in the mind I should not be lost in thoughts; I should be able to own up myself as the witness consciousness of the thoughts.

And then what should I do? Then, then, once you come to ātma; the journey is over. Ātmasaṁsthaṁ manaḥ kṛtvā; once the mind has come to ātma; let the mind dwell on the ātma; by seeing the different features of ātma; the features I talked about before, I am the consciousness different from the body is one type of meditation, I am the consciousness pervading the body is another type, I am the consciousness which goes beyond the body is another type; I am the formless consciousness is another type; I am uncontaminated consciousness is another form; just nirguṇa; niṣkala, nitya, niranjana, nirākara, nirvikalpa, so many words are there; which I should have learnt from the scriptures; that is why I said this meditation is impossible without attending the classes; otherwise Nirguna, you will not know the meaning; therefore in the class, from a guru, you should have heard these words, and you should have understood the meaning of nirguna, nitya, niranjana, asaṅgā; satya, śuddha, nirvikāra; Then you take anyone word and dwell upon that; aham asaṅgā caitanyōsmi; therefore manaḥ ātmasaṁsthaṁ kṛtvā.

Now the question is how do you do that; the exact word used by Kṛṣṇa is mind should remain in ātma; this is advice; mind should remain in ātma; I have discussed this before; but being very important, I am reiterating the same point; what do you mean by mind remaining in ātma; does it mean that mind is sitting somewhere; and you go on pulling

like this clip. clip is away; desk is away; and therefore if the clip has to remain on the desk; a process of action is involved; I have to bring the clip down and place on the desk; that is clip remains on the desk; similarly, can you say ātma is sitting here; mind is on the ceiling, and you have to bring the mind, and you have to make the mind seated on the ātma; that is not possible because, ātma the caitanyam is where: ātma being all-pervading, mind is never away from the ātma; in fact, nothing is away from the ātma; just as nothing is away from space; nothing can be away from space; therefore mind is already in ātma; therefore why should I place the mind on ātma? So you should understand placing the mind upon ātma is entertaining thoughts which are centered on ātma; placing the mind on ātma is nothing but entertaining thoughts which are centred on ātma. When you are thinking of Badrinath; I will say that your mind is in Badrinath; if I say your mind is in your house, what does it mean; not that your mind has gone; your thoughts are about your house; therefore mind remaining in an object means, the thoughts of the mind are about that object; if the mind has to dwell on ātma; it means you should have thoughts; which are centred on ātma; like what; aham ātma svarūpaḥ asmi; which is a deliberate thought entertained; and I am the witness of all the thoughts, including aham brahmāsmi thought; and even when the thoughts are changing, I the consciousness do not change; these are all deliberate thoughts centred on myself; and therefore Kṛṣṇa says; manaḥ ātmasamsthaṁ kṛtvā; let your thoughts be ātma centred thoughts; technically it is called akhandakāra vṛittiḥ; ātma-centred thoughts are called akhandakāra vṛittiḥ; may you entertain such thoughts only; na kiñcidapi cintayēt; do not think of anything else. Do not think of anything else; to put in technical language, vijātīya pratyaya anantharīya sajatīya pratyaya pravāhaḥ; the flow of ātma thoughts to the exclusion of anātma thoughts; is called dhyānam.

In fact, for one hour when you listen to this class; your mind is dealing with what; this ātma svarūpam; therefore actually your concentrated listening itself is a form of meditation; do not think that you have to keep the body straight; then alone is meditation; you have to close your eyes, then alone is meditation; one hour your attentive listen to the class, your mind does not go elsewhere; your other personalities are not invoked; you are doing what?; śravaṇam is a form of meditation only and meditation is re-living the śravaṇam only.

More we will see in the next class.

Hari Om

092 CHAPTER 06, VERSES 25-27

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शनैः शनैरुपरमेद् बुद्ध्वा धृतिगृहितया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

[śanaiḥ śanairuparamēd-buddhyā dhṛtigr̥hitayā |
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayēt || 6.25 ||](#)

Uparamēd. One should gradually withdraw the mind, from anātma, all the objects, because in this meditation, we want to dwell upon the very subject itself. So here the meditation is on the meditator; here the meditation is on the meditator himself; I want to dwell upon my own nature. Since it is a subjective meditation; all the objective thoughts should be gradually eliminated.

The objects are divided into three:

The first object is external world; because it is an object of my experience;

The second object is my physical body itself; which is also an object of my experience;

The third object is my own mind; which is also an object of my experience.

So world is object of experience, body is object of experience, even mind is an object of experience. And in meditation; what do I do, initially my attention is on the world; then I shift my attention to the body, then I shift my attention to the mind and then I shift my attention to what?; the very observer of the mind, that is I- the-awareness, the witness-consciousness principle. And it takes time; you can come to the body perhaps it is easier, even when it comes to the body, now and then, it will go to the first son, second daughter, and third daughter-in-law; again you have to bring to the body, again it will run outside.

And then you come to the mind; then varieties of emotions distracts you; so your depressions; your fears; your anger, your hatred; your jealousy, your anxiety, they are all what; things in the mind; that is why people ask Swamiji, the moment I sit in meditation, all kinds of worries come. So they are all lying there; which I have been ignoring my turning the attention to the external world. It is only escapism. So when I sit in mediation, those things come; there I have to carefully handle; all the emotions are also part of the mind, which I am not; all the emotions also are part of the mind, which I am not. There are many emotions which are under my control and there are many emotions which are not under my control. So therefore emotions will come. In vēdāntic meditation, I do not try to control my emotions. In Vēdāntic mediation, I try to objectify my emotions. I try to stand aloof from my emotions and try to see that they also do not belong to me.

So body has got its nature; mind has got its nature; and I am different from both of them.

And some people get some pleasant experience, Swamiji; it is very nice. That pleasant experience also belongs to the mind, because when the mind quietened, that experience came; when the mind was turbulent; that experience was not there; when the mind is quite that experience came, therefore that experience also belongs to the mind alone; therefore, I should tell myself even this pleasant experience belongs to anātma; I should not get lost in this experience.

In Māṇḍūkya Kārika, Gaudapādācārya says enjoying the pleasantness in meditation is also an obstacle; and he calls that obstacle as rasasvāda; rasam means pleasant; in our area, when something is very nice, we say ரஸமாயிருக்கு 'rasamāyirukku'; I do not know whether they say it here; āsvādaḥ means enjoying; even enjoying the pleasant feeling of meditation is an obstacle because the pleasantness also belongs to the quiet mind. We are talking about what; not the pleasant condition; we are talking about the witness of the pleasant condition, which was there, before meditation, which witness is there; after meditation. I want to own up the witness-ātma. I do not want to enjoy pleasant experience in meditation; here the meditation is for owning up the knowledge; not for any special experience. Vēdāntic-meditation is only for owning up this knowledge; not for any special experience and even if special experience comes, I should tell that I have nothing to do with this experience, this is also āyāram, gayārām. Who wants; it is as much a sensory pleasure, as the ice-cream is. Ice cream is pleasant if you like at the time of eating; ice cream also ends. Similarly in meditation you feel pleasant; meditation also ends; who wants that experience; it is another bondage.

On the other hand, meditation becomes worthwhile, if I own up the teaching in meditation and what is that teaching, I am the witness of the mind and all its ordinary and extra ordinary experiences; I am the witness of the mind and all ordinary and extra ordinary experiences; none of them belongs to me.

Therefore Kṛṣṇa says; śanaiḥ śanair uparamēd; one should withdraw; with the help of what: buddhya; with the help of the intellect, which has the backing of this teaching. That is why vēdāntic-meditation is possible only by a student of the Gītā upaniṣad; a non-student can never practice meditation; that is why, if anyone asks me Swamiji teach me meditation; I generally say, five types of meditations are there; I told you in the introduction; of this any one of them of the four you can practice, but if the fifth if you have a practice, you have necessarily to become a student of vēdānta.

Why, Kṛṣṇa adds; buddhya; vēdāntic-meditation is practice with the help of the intellect which has the teaching behind it.

What teaching; I am neither the mind, nor the experiences of the mind.

And not only the intellect is required; dhṛtiḡṛhīṭayā; an intellect which is supported by will power; supported by will power; if the will power is not there; I will get attached to the pleasant experiences; They are all temptations. All the pleasant experiences are temptations; they come under anātma. Why they come under anātma; because they are subject to arrival and departure; all pleasant things; various; what about unpleasant; therefore dhṛti ḡṛhīṭayā; backed by will power, one should withdraw from anātma.

And what should you do; ātmasaṁsthaṁ manaḥ kṛtvā; having withdrawn from all other things, the mind should abide in the ātma; manaḥ ātmasaṁsthaṁ kṛtvā; the mind should rest on the ātma; abide on the ātma.

So here also the question comes how does the mind abide on ātma; I have already discussed, but you should remember here also, when I say that the clip is resting on the desk, you know that now the clip is not resting; through a process you can bring down and now the clip is resting. Now can you say that the mind is also now not resting on the ātma; and by meditation I have to drag the mind; keep it on the ātma; put fevicol or cello tape or something; is it a physical process? You should know that, there is no such event happening because, everything in the creation rests already on ātma only; ātma being all pervading consciousness; nobody need bring the mind; nobody need bring the mind and keep on the ātma; because like space, ātma is everywhere; you can keep the clip on the desk; suppose I ask you to keep the clip on the space; what should you do; what will be your answer; clip is already in space; if it is out of space, you have to bring.

Therefore the question comes what is meant by the mind resting on anything; mind rests on anything by entertaining a thought centered on that thing; mind resting on the Lord is nothing but mind entertaining the thought of the Lord; mind resting on Himalayas is nothing but the mind entertaining the thought of Himalayas; that being so, the mind resting on ātma is nothing but the mind entertaining the thoughts centred on the Self.

And what are the thoughts centered on the self; aham caitanya svarūpaḥ asmi; I am of the nature of consciousness; I pervade the body and mind; as consciousness; I enliven the body and mind; as consciousness; the body and mind are only medium for my experience; and this medium can arrive and depart. Without these media, I won't experience the world, but even without them, I, the consciousness continues to exist. In waking body medium is available; I experience you; in sleep the body and senses are not functioning; I do not experience you.

So the experience comes and goes; the experiencer I the consciousness am eternally present. So I am eternal consciousness, I am all-pervading consciousness; I am undivided consciousness; I am untainted consciousness.

These are all what; mind abiding in myself. This is called akhandākhāra vrithiḥ; all thoughts centered on ātma is called akhanda akāra vṛittiḥ; akhanda akāra vṛittiḥ, because there is no subject-object division; who is the thinker; I am the thinker; who is the thought-about; I myself.

So therefore ātmasamsthamaḥ manaḥ kṛtvā means what? Entertain the thoughts centered on your nature.

And then what else I should do; na kiñcidapi cintayēt; do not disturb that thought; do not distract yourselves by entertaining any other thought; na kiñcidapi cintayēt. Do not think of anything else; anything else means anything other than the ātma; you do not say, here the confusion comes; na kincidapi cintayēt; many people mistake as total thoughtlessness; we do not approve of total thoughtlessness, we say do not entertain any thought other than the self-thought; the self-thought is a must in meditation; otherwise it is called blind samādhi; blind samādhi means, absolute thoughtless, in Sānskrīt it is called anta samādhi; jaḍa-samādhi; ajñāna samādhi, you do not get any benefit, you will get a deep relaxation;

And whether you get the benefit or not, the other people will get the benefit; when the others meditate; because you can be less troubled. So therefore that meditation does not give any spiritual benefit; total thoughtlessness does not give any spiritual benefit; it will give some psychological benefit; it will give some physical benefit; you may be rejuvenated; the meditation becomes spiritual only when the thought centered on the spirit, ātma is there. Therefore ātmasamsthamaḥ manaḥ kṛtvā; na kiñcidapi cintayēt.

Verse 6.26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥ ६.२६ ॥

yatō yatō niścarati manaścañcalamasthiram |
tatastatō niyamya itad ātmanyēva vaśam nayēt || 6.26 ||

नयेत् एतत् nayēt ētat **one should bring back** चञ्चलम् cañcalam **this fickle** अस्थिरं मनः
asthiram manaḥ **unsteady mind** वशम् आत्मनि एव vaśam ātmani ēva **under the control of**
oneself, नियम्य niyamya **by restraining** ततः ततः tataḥ tataḥ **from those (objects)**, यतः ततः
yataḥ tataḥ **due to which** निश्चरति niścarati **(mind) goes out**.

26. One should bring back this fickle unsteady mind under the control of oneself by restraining from those (objects) due to which (the mind) goes out.

That is why we say that while studying the scriptures, when the teacher is talking about ātma svarūpam; the nature of the self; if the student is going along with the teacher;

and the student also entertains the same thought as the teacher, the teacher says You are consciousness, what should the student think; student should not say, 'you are consciousness', the student should convert the second person into the first person; that much person-shifting is necessary. The student also understands the significance of the teaching, I am a conscious being, and the teacher is revealing the fact, that as the conscious being, I am ever free.

And if the student follows that: remember the very sṛavaṇam is meditation; not that you should sit in an āsanam and keep the body straight, if the body straight, half closed eyes, they are all supportive systems; but what makes the meditation is ātmākara vṛittiḥ; therefore the sṛavaṇam itself is dhyānam; if it is an active sṛavaṇam; in which the student closely goes behind and that is why one of the great ācāryas Sureśvarācārya, a direct disciple of Śankarācārya says; even if one does not separately sit in meditation, repeated sṛavaṇam; repeated listening to the teaching; itself is a form of meditation only. Therefore we should not have the thinking that meditation should be āsana, straight, etc. You should not think, they are all incidentals, meditation means the mind dwelling upon the teaching consistently.

And here in this slōkā, Kṛṣṇa says when the mind is dwelling on the teaching; the distractions are bound to come. Arjuna himself will complain later, Hey Kṛṣṇa my mind is worse than a monkey:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥६.३४॥

[Cañcalam hi manaḥ kṛṣṇa pramāthi balavad-dr̥ḍham |
tasyāham nigrahaṁ manyē vāyōriva suduṣkaram || 6.34 ||](#)

My mind is ati cañcalam; and I do not think I will be able to restrain the mind, and Kṛṣṇa says do not feel bad, if your mind is restless, because everybody mind is restless; you are not alone. Then at least some samādhānam; so everyone has this problem. This is a universal problem, that is why it is incorporated in the Gīta itself.

So Kṛṣṇa says cañcalam manaḥ niścarati. The fickle restless extrovert mind will go out; niścarati means like the child it will run away; the mother keeps on her lap, like a spring it will get up and run. So cañcalam manaḥ; the restless fickle, volatile mind niścarati; it goes out, yataḥ yataḥ, because of various sense objects distracting the mind; because of one sense object or the other. It may be to hear the horn of the car; and suddenly you remember your car which has been given for service and never given back; And from that you will think of the new car that you wanted to buy; and then you think of whether to buy Indica or Maruti, which car you want; then you go on and on; you are supposed to be doing ātma dhyānam; ending up in car dhyānam; bēcār hōgaya.

So Kṛṣṇa says it is natural; do not feel guilty; it is very very natural. Therefore yataḥ yataḥ means because of any external factor, mind will stray away. And external factor need not be inanimate, it can be a person also; suddenly you remember, your husband, wife or father or mother, or children, any blessed thing, living or non-living, or the pet dog. For some people that is loved more than the family members. Anything; in fact, in Bhāgavatha; Jada Bharatha gets distracted by a deer, can you imagine; he has so much determination, that he gave up his kingdom, or the entire family he gave up and one deer became very dear; that is why it is called dear; then he started you bringing up the deer and all the time bhāgavatham it is beautifully described; all the times he thinks of that; wherever he goes he thinks that deer what it will be doing; and at the time of death also, it is deer dhyānam; and in the next janma, he becomes a deer; it can be anything.

When the mind is distracted what should one do; tataḥ tataḥ niyamyā; withdraw the mind from those respective objective; so withdraw the mind from those respective objects by telling yourselves that nothing belongs to me; for me to get obsessed with them; obsession comes because of ownership; obsession comes because of ownership. And therefore never own anything; even though for worldly purposes, you may own a house or car, I do not tell to sell it; you do not come and stand before me saying because of me you sold everything; where can I give you accommodation; I do not want to sell your house and car; let ownership be a functional ownership but in the innermost heart let it be remembered, nothing belongs to me; everything is a temporary gift from the Lord; Lord has blessed me with certain things and using those things I have to grow, I should not get stuck; I should not fall in love with a particular school and permanently remain there; If you do that; which teacher will be happy; the student says he loves me very much; so permanently sit there; loving the teacher is one thing; and remaining in the class permanently is another thing; love the teacher but get out; teacher himself wants; other students will come; And therefore all the time remember this: ownership the cause of obsession; obsession is the cause of distraction; and distraction is the obstacle.

And therefore, tataḥ tataḥ niyamyā; you can tell; Oh Lord everything is yours; Oh Lord everything is yours; tan man dhan, sab kuch thēra, it should not be merely verbal; it should come from the innermost heart; which should include my own physical body; what to talk of wife or child or husband, my own physical body, I do not want to own; my own mind I do not want to own; not I do not want; I do not own; so niyamyā.

Then what should you do; ātmani ēva vaśam nayēt; again bring the mind back to the ātma; akhanadākāra vṛitti abhyāsam kuru. So ātmani vaśam nayēt; bring the mind to the field of ātma.

Verse 6.27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६.२७ ॥

Praśāntamanasaṁ hyenaṁ yōginaṁ sukham uttamam |
upaiti śāntarajasaṁ brahmabhūtamakalmaṣam || 6.27 ||

उत्तमं सुखम् uttamam sukham **Supreme ānanda** उपैति upaiti **comes** हि एनं योगिनम् hi enaṁ yōginaṁ **indeed to this yōgi** अकल्मषम् akalmaṣam **who is free from impurities** शान्तरजसम् śāntarajasaṁ **whose agitations have subsided** प्रशान्तमनसम् praśāntamanasaṁ **whose mind is totally tranquil** ब्रह्मभूतम् brahmabhutam **(and) who has become Brahman.**

27. Supreme ānanda comes to this Yogi, who is free from impurities, whose agitations have subsided, whose mind is totally tranquil (and) who has become Brahman.

What will be result of this practice? So dhyāna phalam Kṛṣṇa mentions in these verses. praśāntamanasaṁ hi enaṁ uttamam sukham upaiti; the benefit of this mediation is the highest peace will come to that person; uttam sukham means the greatest peace; the peace that passeth all understanding; a peace which is not determined by external conditions. Any other type of peace that I enjoy is because I add; as long as I add because, that peace is conditional-peace. Conditional-peace is not peace; anything conditional is not real; this is one vēdāntic lesson that you should always remember; anything conditional is fake. If you say I am secure because there is money; Vēdānta calls it conditional security; because it is 'because of' money and conditional security is not real security because anytime it can go; and what can go away is not peace. Similarly conditional happiness; conditional fulfilment. The benefit of vēdāntic-meditation is unconditional peace. So here uttamam means unconditional; nirapēkṣa; and I am peaceful. Why if somebody asks, jñāni's answer will be because that is my very nature. If you ask fire why are you hot, what will fire say; that is my nature; if you ask water why are hot; it will say that because I am in contact with fire and it will not last long also.

But fire is hot unconditionally; therefore permanently. Similarly, I am peaceful unconditionally; therefore I am permanently peaceful; peacefully rich; peacefully poor; peacefully with house; peacefully without house; peacefully with people, peacefully without people; peacefully young, peacefully old; peacefully black haired; peacefully white haired also; or any other colour. So this is uttamam sukham upaiti; this is the phalam, the details of which we will see in the next class.

Hari Om.

093 CHAPTER 06, VERSES 27-28

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In this sixth chapter of the Gīta, Lord Kṛṣṇa is elaborately discussing the topic of Nidhidhyāsanam, otherwise known as Vēdāntic-meditation; and we should remember that this Nidhidhyāsanam is relevant and meaningful only after the study of Vēdānta, which is called śravaṇam and mananam. The actual self-knowledge has to take place only at the time of śravaṇam. The systematic study alone has to produce the knowledge in the mind. Just as when I look into the mirror, if the mirror is clean, and placed in front of me properly, I can get a real picture of my face in the mirror; if my eyes are not defective. In the same way, a guru presents the Vēdāntic-teaching, which is like the mirror kept in front of the student; the verbal mirror. And if this teaching is properly presented, and the listener has got a defect-free mind, this very teaching can and will generate the knowledge in the mind and therefore we should remember knowledge is only through śravaṇam. Vēdāntic-meditation is not meant for the rise of knowledge. Vēdāntic-meditation is not meant for the rise of knowledge; the knowledge has to arise through the teaching.

And then this has to be followed by my mananam; which has to remove any trace of doubt with regard to the teaching; any trace of doubt with regard to the fundamentals aspect of Vēdānta; Brahma satyam; jagat mithya, jīvō brahmaiva na paraḥ; Brahman is the substratum of the world; and the world is dependent on Brahman, and Brahman the substratum is none other than myself. With regard to these fundamentals teachings of the Vēdānta, I should not have any trace of doubt, and removal of doubt is possible only through the method of reasoning; because doubt belongs to the intellect; and intellect knows only the language of reasoning.

So thus śravaṇam and mananam should do the job of producing knowledge; so nisaṁsaya jñānam, conviction regarding Vēdāntic-teaching has to take place only through śravaṇam and mananam.

And if this conviction has taken place through śravaṇam and mananam; what is the role of nidhidhyāsanam? Or Vēdāntic-meditation; I have said before: Vēdāntic-meditation is meant for enjoying the benefit of knowledge. Jathu jñāna sidhyartham, paranthu jñāna phala sidhyartham. Because our problem is we seem to know and understand the teaching; but the promised benefit does not seem to be in me, because the scriptures present that a jñāni is free from various emotional problems:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः |
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते || २-५६ ||

[duḥkhēṣvanudvignamanāḥ sukhēṣu vigataspr̥haḥ|](#)
[vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē|| 2.56 ||](#)

Jñāni's state of mind is talked about in the scriptures. When I look at myself from the stand point of those descriptions I feel, that between me and jñāni, it is somewhere.

Therefore we doubt our knowledge. Kṛṣṇa wants to say that there is no defect in knowledge; what we lack is not knowledge; but we lack is the benefit of knowledge; and the benefit of knowledge is śānti, freedom from anxiety; sense of fulfilment; freedom from jealousy, hatred, advēṣṭā sarvabhūtanam, etc. and therefore the role of nidhidhyāsanam is removing the block between jñānam and jñāna phalam.

And what is the block between knowledge and the benefit of mana śānti? The block is our habitual ways of thinking; our habitual ways of looking at ourselves. We are habituated to look at ourselves as a physical person; or as an emotional person, or as an intellectual person; whereas Vēdānta has taught us that physical body is not ourselves. Therefore the physical identification, emotional identification, etc. are our habitual way of looking at ourselves.

And not only we are habituated to look at ourselves in a particular saṁsāric fashion, because of that our way of looking at the life's events; loss of job, loss of money, separation from a person; even the way we respond to the life's events is habitual. So thus the way we look at ourselves; the way we look at the world and the way we look at God, we have got a habit.

So our problem is not of ignorance; our problem is our habitual ways of responding; Dayānanda swamiji beautifully tells: that when in India, when Swamiji is taken to someplace, he just enters the car; and in India the driving is right hand driving; and therefore, naturally, generally he sits in the front side; therefore habitually he goes to the left-side of the car, and opens the door and sits; because the steering is on the right side. And when goes to America; Swamiji goes here and there; and automatically when Swamiji goes and open the left front door, there the steering is there; Oh I am in America; and this steering on the left side therefore I am supposed to go to the right.

Now is this behaviour born of ignorance or habit?; It is not ignorance; every one of us knows that here it is LHS; there it is RHS. Therefore our whole behaviour is in a particular orientation and this is developed not in one year or two years or even in one janma, but it is in anādi avidyā vāsanaya; (we say in Avani avittam) anādi avidyā vāsanaya; vāsana means habitual response. And therefore nidhidhyāsanam is to invoke my Vēdāntic personality, and learn to re-look into myself; in the light of Vēdānta, learn to relook into your family situation; in the light of Vēdānta. If you have a complaint about your son or

daughter or son-in-law or daughter-in-law or husband or wife, you have to re-look into that family problem; and we should learn to rename it, I will no more call it a problem.

So naming it is getting hooked; and that is why they are changing even the names because, verbalisation, vocalisation, indicates our ways of thinking; and that is why when they want to give the news for deaf people, they will say you should not call deaf, hearing impaired. What does it mean? Deaf only. Why change the word, because word represents our thinking. A change of the very language will bring about a change in our ways of thinking. Therefore I look at the family member, whom I have been calling problem problem problem. And I learn to say that it is not a problem. In the light of Vēdānta; it is not a problem; it is a situation; caused by various factors including prārabdhaḥ. Similarly look at the office situation; look at any situation, including Government; and I should see re-see through the goggles of Vēdānta and I should say as I say in Transactional Analysis; I am Ok, you are Ok. Either we say you are not OK; I am OK; or you are OK; but I am not; otherwise we tell both are not OK. What is wisdom? Everyone is OK:

So this relooking in the light of Vēdāntic-teaching and seeing that there is no problem at all; there are various situations to be faced and acted upon; with success or without success, but that also cannot be called a problem; even the word success and failure is a word we have invented; only karma-phalam is there; imagine two people are together running a business and one person expected five percent profit; another person expected fifteen percent profit and the profit was 10%. And now the first person is going to say that it is wonderful; I expected 5% and got more; like children getting marks; 93% one is very happy; because I was expecting only 85%; and another is so disappointed, why I expected 99% and I got 83%. The result remaining the same, one calls it success; one calls it failure; one is depressed another is elated; therefore most of our responses are born out of tagging; which is born out of thinking; which is born out of our knowledge or ignorance;

So Vēdānta is a painful, time-consuming re-assessment of our situations in life; and in that reassessment, I should be able to say I am happy, **not because** of situations, but **in spite of** situations. I told you about one Swami; who lost his eyes because of diabetics; and eyes are considered to be most important organ; people consider it as a shock and tragedy. You meet that Swamiji; he is so bubbling, and he consoles those people who have eyes; and he says my Guruvayoorappan thinks that it is enough seeing this rubbish; I have got my Lord in my heart and I can all the time; otherwise people have to bother in meditation; how to handle the eyes; whether to see the nose or the eyebrows; I do not have the problem; because each distracts and he bubbles; and some doctor said that

there is a possibility of recovering the eyes and are you interested; he said no and I do not want.

So situations remaining the same, you can make any situation light; this is called abhibhavaḥ; abhibhavaḥ means you do not solve the problem; you dissolve the problem. I will give you an example. When you look at the sky during the day time, there the stars are there in the sky or not? Is the stars are coming in the night or is it in the day time also. Any doubt? The stars are there all the time; but during the day-time, the stars are not absent; but they are as though absent, because their light is overpowered by the light of the Sun. In this I have not removed the stars, but the star's light is overpowered; abibhūtam. In the same way, Vēdānta gives a new vision and new fulfilment in the light of the fulfilment which is like the sun, my problems do not go away; but all these problems get what; overshadowed by the new perception of myself. So if there is physical sickness, it will continue. The members of the family are not going to change because you study Gīta. They will continue be as cantankerous and problematic as before; but your sight changes; like the astrologer says; you have got the śani problem for 6 months; then what will happen after that; you will get used to that; so when you get to it; then you do not feel its presence.

Similarly, Vēdānta does abhibhava of the ego's problems; they become insignificant; they become too small in front of the pūrṇatvam that I have discovered; and this abhibhava is the job in meditation. I look at every problem of mind and see it as, as insignificant to the extent that it is as good as non-existent like what?, the stars during day-time; they are as good as absent.

And that is said as the nidhidhyāsanam; and once I change my perspective, the so-called problems are no more problems and therefore the anxiety that those problems came, that anxiety is not there; my future continues to be unpredictable; In fact, everybody's future is unpredictable; whose future is predictable?; who is sure whether we will be there or not tomorrow? Do not worry, we will be there; Swamiji is talking like this; do not feel like that; the whole life is unpredictable; including jñāni's. If he is starting a big āsram, it is unpredictable; and jñāni's life is more unpredictable; because it has depended upon public.

Therefore both remaining the same; previously the unpredictability gave me an anxiety; but now the very same unpredictability does not give the anxiety. This is called jñāna phalam. So jñāni's peace of mind is not because his future has become predictable; jñāni's freedom from anxiety is not because of predictability; but in spite of unpredictability.

And this is called jīvan muktiḥ; and this jīvan mukti, you can enjoy only if you do this new exercise. What is the exercise? Studying your life's situations again and again in the light of this new teaching? And that process is called nidhidhyāsanam. So nidhidhyāsanam is not a thoughtless state; nidhidhyāsanam is not looking for some mystic experiences; nidhidhyāsanam is not going to bring a new flow of ānanda, like the Kutralam season. Do not expect anything to happen; it is none of them; it is relooking at myself and the world; in the light of the teaching; which changes the perspective and response and therefore there is peace of mind.

In Bhāgavatham, they describe how Kṛṣṇa looked at all the Yadavās fighting, quarreling and killing each other. And Kṛṣṇa sees right in front of his eyes; the śapam coming through; you know the story how the śapam came that you are going to fight and die; and Kṛṣṇa is the Lord himself; and Kṛṣṇa could not stop his family members fighting and dying one by one. And soon he is also going to join the majority; he is also going to be shot; and Bhāgavatham describes Kṛṣṇa's perception of that events; leaning on a tree; with his hands on the tree; he looks at the whole event with a smile; it is a choiceless situation, even for Bhagavān; What Bhagavān; Omnipotent; Omniscient Kṛṣṇa choicelessly sees the event of every family member dying one by one; as they say in Tamil, அடிச்சிண்டு சாகிதுங்கொ aṭicciṅṭu cākituṅko; they fought and died.

And what was Kṛṣṇa's response; a smile; not that he is happy about it; but the thing is he looks at the situation, a choiceless situation has to happen; where there is a choice, Kṛṣṇa will certainly take an action. Therefore jñāni does take an action; where it has to be; jñāni does accept; where it is choiceless. So the world and the life will continue.

The change is where; not in the world; not in the people; not in the body but in the way of perception and the way of response; and this śānti Kṛṣṇa talks about in the 27th verse; Kṛṣṇa says uttamaṁ sukham upaiti; this jñāni enjoys the highest ānanda, contentment, pūrṇatvam; it is not an ordinary sukham born out of an external changing unpredictable factor, but it is an ānanda; born out of the knowledge that I am pūrṇaḥ. When he uses the word I, you know the meaning of the word, not the physical-I, not the emotional-I, not even the intellectual-I, the I-the-ātma am pūrṇaḥ; so uttamaṁ sukham upaiti.

What type of jñāni; not the one who has done sṛavaṇam, mananam alone; but the jñāni who has struggled and used the Vēdāntic knowledge to look into every aspect of this kind. It is just like, if you want to change a rāga, in carnatic music, you have to go to the svarās which go make the rāga; you cannot change the rāga, without changing the svarā; if I want to change the shape of this hall, I will have to take every brick and rearrange.

Similarly, if my life has to change; every thought in my mind has to change; my life consists of only a series of thinking; what is sorrow; it is a thought; what is jealousy; it is a thought; what is frustration; it is a thought. So how you define your life is purely joining the bundle of thoughts that you entertain every moment; right from the morning when you miss the coffee. Of course you respond by a thought; that is your life; one thought is not your life; but your life is nothing but all the thoughts put together; and if you have to change the building, the bricks have to change; if you have to change your life, your very thought process has to change, which is a time-consuming process and this jñāni has done that. So time is required; effort is required.

Therefore Kṛṣṇa describes that jñāni; praśāntha manasam; the one whose mind is free from unhealthy thought processes; in the form of anxiety; fear, jealousy, etc. every unhealthy thought he has consciously and deliberately handled; managed; and therefore he is not thoughtless; but his thoughts are undisturbing thoughts; thoughts do not disturb the mind. In fact for one hour you are listening to my talk during which your mind has to entertain thoughts; even I am talking each word, I am presenting an idea to you; and that idea is generated in your mind in the form of what?: thought alone.

Now is this thought a burden to you? If it is burden, you would not come here; one hour it is burdensome; No; thought is not saṁsāra; you need not eliminate any thought; that is why wise man is described in the 12th chapter is a man of compassion; compassion is a thought pattern; and compassion is not saṁsāra; love is not saṁsāra; generosity is not saṁsāra; burdening thoughts are replaced by the thoughts which are not a burden; and that is called śānta vṛittiḥ; they are called sātṛvika vṛittiḥ; sātṛvika vṛitti means they are light in your mind; they sit light in your mind; they are not a burden to you; and such a mind jñāni enjoys; aśāntasya manō bhārah; Mind is a burden for a person who does not have peace of mind; If there is no nimmathi in the mind, everything will be bhāram; if nimmathi is there; mind is light; a wonderful instrument, with which I can study, I can love people; I can help. So therefore you can have nimmathi; Nimmathi uṅgal choice; is it not correct? The programmes are all from Gīta, it is your choice, do not curb your mind, do not destroy your mind in the name of manō-nāśam; do not destroy the mind. If you keep it alright, you will enjoy, it is a privilege; it is a blessing; gift from the Lord; that which disturbs, the unclean thoughts, remove it, and it will be fine.

Jñāni enjoys what type of mind, praśāntha-manasam; śānta-rajasm; and how did he enjoy or how does he enjoy such a mind; by removing rajasic vṛitti; what is rajasic vṛitti; disturbing thought; kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ. So neighbours child has got good marks; our child has failed, or OK with 70% and the other one has got 97%; why have jealousy; congratulate him well. It is difficult but we can do that; somebody has got better; somebody has less; these are all tāra taṁyaṁ is the law of

creation; congratulate openly, admire, done well, wonderful, etc; so aśānta rajasam means disturbing, burdensome thoughts are aśāntam.

And how did he achieve that Nidhidhyāsanam; what is nidhidhyāsanam; relooking into situations in the light of Vēdāntic-teaching; some intellect are very brilliant; some intellects are not so brilliant; like bodies are healthy and some bodies are not healthy; so let me enjoy what I have; rather than compare with others. And therefore śānta-rajasm; and akalmaṣam; kalmaṣa means tāmasa-ṛitti; are also subsided; tāmasa-ṛitti means mōha ṛitti.

So Vidyāraṇyā Swami in Pañcadaśī says: sātvika ṛitti is called śānta-ṛitti; rājas-ṛitti is called ghōra ṛitti; tāmasa ṛitti is called mūḍa ṛitti; mūḍam means full of delusion and confusion.

They are also not there. Therefore akalmaṣam; neither tāmasam predominant mind; śānta rajasam means not rajas predominant mind, rajas and tamas are subservient to what; sātvika mind; sātvika mind is indicated by praśānta manasam; and such a jñāni who is now yōgi; yōgi means meditator; and you should remember, this relook, reorientation is to be done compulsorily; is not forgetting the problem; forgetting the problem does not solve; மறக்கடிக்கறது maṛakkaṭikkaṛatu; if you say that, the problem is not going anywhere; it is inside; it is like the fire which is somewhere here and you do not want to be disturbed by the fire and therefore you cover it with some newspaper; that will catch up slowly and become a conflagration; our aim is not forgetting the problem; maṛakkaṭikkaṛatu is not solution; you are putting in your deep conscious mind and whenever time comes, ideal time comes, you will start crying with a flood of tears; only you have to see someone who is very close to you; we people face it; they will come for seeking advice and they start crying saying Swamiji, etc. because they could not share it with anyone; that is why, we say, we are all Swiss banks; all private accounts; secret accounts; we cannot speak out; it will spread; what will happen if it spreads?; what will happen to my daughter's marriage? So therefore we are just hiding in our sub-consciousness; that is not the solution. But I should see it my past, my future I say, with the torchlight of Vēdānta; I should see it; and therefore what I want to say is, this Nidhidhyāsanam is compulsory; but that you should sit in Padamāsana. Samam kāyaśirōgrīvam; keeping the neck straight, etc. the posture is not important; if you love to do that, in a comfortable posture, you do. We are interested in what: the child studying; is he studying lying in the easy chair or is he sitting samam kāyaśirōgrīvam, and sleeping; etc. why should you bother. If he is sleeping, sitting straight, what is the use? So even if you are going to sit straight or lie down, we do not insist upon the posture.

So therefore do not think when someone says meditation, it is sitting in Padamāsana in a tight legged way, in the ground; what is important is even if you are walking in the beach and then revising your perspective; that is mediation; lying down on your bed and again restructuring your perspective; that is also meditation only. So meditation is transformation of your very thinking process is meditation.

So such a yōgi; yōgi means meditator, nidhidhyāsaka, and brahmabhūtam; who has become one with Brahman; brahmabhūtam who has become one with Brahman; means these are all fundamentals; you should not think that Brahman is sitting there; and you should do meditation and slowly dissolve and at last merge with Him. Do not think; brahmabhūtam means what; instead of identifying with anātma; he has learned to own up the ātma svarūpam; instead of claiming body as I, instead of claiming mind as I, he looks upon them as instruments of transactions, I am the caitanyam; behind these instruments. This shifting the first person singular is called brahmi bhavāḥ; therefore brahmabhūtam. What is the benefit of that meditation? Uttamaṁ sukham upaiti.

Verse 6.28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते ॥६.२८॥

[yuñjannēvaṁ sadātmānaṁ yōgī vigatakalmaṣaḥ |
sukhēna brahmasaṁsparśam atyantam sukham aśnutē ||6.28||](#)

एवम् evaṁ **Thus** सदा युञ्जन् sadā yuñjan **constantly engaging** आत्मानम् ātmānam **mind (in meditation)** विगतकल्मषः योगी vigatamalmaṣaḥ yōgī **the purified** Yōgi सुखेन अश्नुते sukhēna aśnutē **effortlessly attains**, अत्यन्तं सुखम् atyantam sukham **limitless ānanda** ब्रह्मसंस्पर्शम् brahmasaṁsparśam **which belongs to brahman**

28. Thus constantly engaging the mind (in meditation) the purified Yōgi effortlessly attains limitless ānanda which belongs to Brahman.

So the same idea is presented in a different way; atyantam sukham aśnutē; in the previous slōkā it was said; uttamaṁ sukham upaiti; same idea He says here; atyantam; instead of uttamaṁ, atyantam; instead of upaiti, aśnutē. So he gets infinite ānanda; śānti, contentment, pūrṇatvam; this person attains. Who? This yōgi; This śānti is not jñānam; śānti is jñāna-phalam.

What did meditation do? Mediation did not even produce śānti; jñānam has to automatically produce śānti; but our ways of thinking was an obstacle; and through meditation, what we did?, we removed the obstacle, jñānam naturally gave śānti; like opening the tap. When I opened the tap, I am not bringing down the water; water coming down is the result of what; not my effort; what coming down is the result of

Bhagavān's law; What law? Law of gravitation; But in the tank, jalam should be there; if jalam is there in the tank, it should come in the tap; you need not even do prārthanai to the Lord; natural; But if you say it did not come in my house tap, there is an obstruction; opening the tap is not bringing down the water; opening the tap is removal of the obstacle for the natural flow.

Similarly, jñānam means śānti; peace is there; jñānam has to flow down in the form of śānti alone; but this śānti flow if it does not come, we have closed the tap. What is this: our habitual ways thinking; so by nidhidhyāsanam, this habitual thinking we eliminate, śānti I do not produce; the natural śānti, which is the consequence of jñānam; that just flows. When I say flows; do not think that it will gush down from somewhere; and it will flow through your eyes; flow is only a figurative expression; I seem to discover more and more śānti; I seem discover more and more śānti.

Previously a situation produced too much of aśānti. But now the same situation brings it little less; and any transformation is gradual; this transformation is also not an overnight process; not that you keep on meditating; and you never had an śānti; till a particular day and on a particular day night 12.37, floodgates of śānti was opened; like opening the Red Hill gates; Do not think like that; any transformation is gradual; this jñānam producing śānti is also a slow, gradual transformation. Just as our physical change is a gradual process, not that you become this 80 kilos next day; 2-1/2 kgs and then 30, 40, 50 and now I do not how to stop this. Vēdānta is also like that; initially you have to initiate the flow and thereafter you will find that the Vēdānta jells and you do see that the śānti seems to gradually increase; and therefore atyantam sukham aśnutē. And who attains this sukham? yōgi; yōgi means the Vēdāntic meditator; the one who gives quality time to change his ways of thinking; so he is called yōgi; And how does he does he bring out this transformation; ēvam ātmānam sadā yuñjan; it is like physiotherapy; in physiotherapy you have to repeatedly do for the hand to function; you have to do exercising and the hand will start functioning.

And similarly this is a psycho-therapy like thing; it is a time consuming process; in fact more time consuming because mind is a subtler instrument; hand is outside and you can make it alright by exercising; you cannot do that to the neck; you will break it; it is a process which requires initiative.

Therefore he says ēvam, in this manner; as said before; ātmānam yuñjan; ātma here means mind; ātma means mind; yuñjan means regulating the mind; reorienting the mind; transforming the thought process. Of course in the light of Vēdāntic knowledge gained through sṛavaṇam and mananam; what will happen; vigatha kalmaṣaḥ; this yōgi is gradually free from, his unhealthy habits of thinking; unhealthy habits are called

viparītha bhāvana; viparyaya. So all these viparītha bhāvanās will get gradually erased; Everything like anger is a viparītha bhāvana; frustration is a viparītha bhāvana. We are so great experts that naturally we get frustrated; no effort is required, because well established; frustration-niṣtāḥ. So therefore vigata kalmaṣaḥ; kamaṣaḥ here means viparītha bhāvana, habitual negative thinking.

So Wayne Dyer of America wrote; Your erroneous zone; a beautiful book, he calls your Erroneous zones in your mind; Each one is an erroneous zone, You have to handle; And if you do that, the achievement you can have is: he wrote another book; the Sky is the limit; like that kalmaṣam means what? Unhealthy habits of thinking; vigataḥ means what? They gradually come down; so vigata kalmaṣaḥ; ātmānam ēvam yuñjan;

When, sadā; When you find time you sit in a place and ask the question: what are the disturbing issues; you can keep graded; there are strongly disturbing issues; which has been there, perhaps years together, which requires special attention; like two types of diseases; for certain diseases OPD is enough; outpatient ward, you need not get admitted; see the doctor and eat two pills; it requires only taking pills now and then; but for certain problems, he will advise for immediate admission in the hospital; 35% or 75% block; then you have to get surgery done.

Similarly there are certain mild issues in which case you have to only be alert in your day to day transactions. That is also nidhidhyāsanam; but there are certain issues for which general alertness is not sufficient; you have to get admitted; means what; you have to sit and ask the questions: Oh Mind why are you disturbed by that; and look at in the light of Vēdānta; ask the question, can you change the situation; or is it choiceless; if you can change better work on changing; rather than working on worrying; And if you cannot change at all; learn to reorient mind to withstand the changeless situations; thereafter one should not talk about that situation again and again; because after knowing that it cannot be changed, what is the use of talking; I stop talking about the disturbing situation; I talk about the change required in my mind to withstand the situation; that is a worthwhile effort.

If I am taking a picture in a camera; and suppose the distance is not sufficient, some more distance is required; I can ask you to go back and suppose you cannot go behind; Kodaikanal hills; you cannot go behind; what you do; you go behind; create distance, either you go or I go; choiceless situation has come; I know situations cannot be changed; therefore start working on what; your own mind; and toughen it; and tougher it gets; lesser the impact of the choiceless situation will become. Therefore the world if you can; otherwise change your mind, stop complaining and worrying.

So therefore, this vigata kalmaṣaḥ sadā; sadā means regular alertness plus particular attention for serious worries. And if this is done, this yōgi attains what? Atyantam sukham aśnutē. Is it difficult; **sukhēna**, it is not a difficult thing, it is very easy; it only requires only application, initiative; anything will appear difficult in the beginning, if you do not sit down for years together, sitting down is also a project; or else even you are not even aware that you are sitting down; you do not remember, so anything is only appropriate application, then, sukhēna means anāyāsam, effortlessly, we grow in Vēdānta, and we see the result also.

Jeevan mukthi is an experienced result; because mana śānti is not something which is elsewhere; who will know whether my mind is śāntham or not? You alone. So śānti is something I experience here and now.

And it is Kṛṣṇa's guarantee card; so sukhēna aśnutē; and this ānanda comes from where; not from external world; brahma saṁsparśam; which is borne out of my association with Brahman, my owning up of Brahman. Brahman means ātman, ātman means my higher-nature; so this ānanda is borne out of my owning up of my higher-nature. So literally saṁsparśam contact with Brahman; if you literally take that Brahman is sitting there and you are here etc. like the electric cord connection, one plug point in Brahman and one point in your body; and the ānanda flow slowly flows, do not think like that; here saṁsparśa is only a figurative word, born out of owning up my svarūpam and that ānanda he enjoys.

Now does it mean that he should not enjoy the ānanda of the world; no sāstra does not bank viṣayānanda; as long as it is dhārmic; not that jñāni should not see or hear a beautiful music programme; as he is enjoying Brahmānanda and should not enjoy viṣayānanda! not like that, you have got sense organs; there are many legitimate viṣayānanda you can have perfectly alright; but the advantage is what; once I have got brahmānanda; is like having a generator inside; as long as viṣayānanda, the corporation power is there; you use it; when that is off, Ah! current is gone you say, you did not worry, start your generator. Similarly when viṣayānanda is there; certainly jñāni is going to appreciate the beauty; but when it goes he is not worried because it is automatically connected to the Brahmānanda; atyantam sukham aśnutē; this is called jīvan-mukti; more about which we will see in the next class.

Hari Om

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Lord Kṛṣṇa is talking about the benefits of Vēdāntic-meditation in these verses and Vēdāntic-meditation is dwelling upon the Vēdāntic-teaching, which I have received from the guru. And by dwelling upon the Vēdāntic-teaching; the teaching gets thoroughly assimilated into my personality; and the indication of the assimilation of this teaching is: I do not forget this teaching even at the time of worldly transactions. When the teaching is not assimilated; it will be available for me only at the time of sṛavaṇam; and once I put on my chappals and go home, the teaching also disappears; and my old personality comes. This is the indication of unassimilated teaching. It is not that I do not have jñānam, I have jñānam and I can clearly present the jñānam to others also, but the jñānam does not help me, during transaction, especially during crisis or problem.

And this knowledge we are not interested in because, a knowledge which does not help me in day to day life is useless knowledge; ஏட்டு சுரைக்காய் கறிக்கு உதவாது ēṭṭu curaikkāy kaṛikku utavātu. Therefore it is not enough that I receive the teaching; I should be able to assimilate also; and the only way of assimilation is spending time. Unless you are willing to spend time on this teaching; there is no way of assimilation. Just as when they construct the wall or a roof, to make the wall and well-set, they do the job of curing, that is pouring water; the more the water is poured and gets absorbed in the wall or roofing; the more well set it is; and therefore the question is am I willing to give time for Vēdānta. And giving time is nidhidhyāsanam. And the benefit of giving time is my personality gets cured personality, the teaching sinks and the indication is in and through all the transactions, I do not forget the teaching.

And what is that teaching which I do not forget? Kṛṣṇa reminds us of the teaching; the three layers of teaching; which I had mentioned before:

The first stage of teaching is I am not the body mind complex; but I am the consciousness inhering the body-mind-complex. I am the ātma, not the anātma; I am the dēhi; not the dēha; I am the spirit; not the matter.

And the second-stage of teaching is I, the consciousness, which inheres this body, not only inheres this body, but the very same consciousness is inherent in all the bodies; therefore I the consciousness is in every body.

First lesson is I-the-consciousness am different from the body and pervading the body;

The second level of teaching is not only I pervade this body; but I pervade, I inhere every body,

And the third and final level of teaching is in fact, I am not in everybody, in fact, I am not in everybody; on the other hand, all the bodies are in Me; the space like consciousness.

When I say I am in every body, it is called antaryāmitvyam; when I say everybody is in me, it means sarva ādhāratvam; thus ātma is sarva antaryāmi; then later stage is ātma is sarva ādhāraḥ or adhiṣṭānam.

It is like understanding this space I have told you before. First I talk about the space which is other than the wall, which is confined within this room. I say space is that which is available within this room, in which all the people are accommodated. And then I tell the space is not only in this room; space is in every room. And finally I say in fact space is not within the hall, on the other hand, all the halls are within the one all-pervading space. When you say space is within the room; it is called antaryāmitvyam; when you say all the rooms are in one all-pervading space, it is called sarvādhāratvam.

These three levels; ātma is different form body, dēha-vilakṣaṇa; ātma is dēha-antaryāmi; ātma is sarvadēha-ādhāraḥ. This vision not only I should assimilate; I should never forget this even when the worst tragedy strikes my life. If I have to remember this, during difficult moments, it is possible only under one condition; I have to remember it when there are no problems. Is'nt it? If you invest money in the bank, when you are comfortable, then you can take that money during crisis. What you invest alone, what you can draw. If during the crisis, you want to draw from this knowledge, when you do not have crisis you have to invest in the form of nidhidhyāsanam; in the heart you have to keep on telling. Then it becomes saturated with this knowledge. Then during the crisis you need not deliberately drop, this knowledge will come; and therefore nidhidhyāsanam is giving solid time for Vēdānta; The more you can give, the more you are investing; the more you are investing, the more you can draw. It is a very simple economic law. And this yōgi has done that and therefore Kṛṣṇa says,

Verse 6.29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६.२९॥

[sarvabhūtaṣṭhamātmānaṃ sarvabhūtāni ca"tmani |](#)
[īkṣatē yōgayuktātmā sarvatra samadarśanaḥ || 6.29 ||](#)

योगयुक्तात्मा yōgayuktātmā **one whose mind is disciplined through meditation** ईक्षते
īkṣatē **perceives** आत्मानम् ātmānam **the Ātma** सर्वभूतस्थम् sarvabhutasttham **in all beings**
च सर्वभूतानि ca sarvabhūtāni **and all beings** आत्मनि ātmani **in the Ātma** समदर्शनः
samadarśanaḥ **he has the same vision** सर्वत्र sarvatra **everywhere**

29. One whose mind is disciplined through meditation perceives the Ātma in all beings and all beings in Ātma. He has the same vision everywhere.

yōgayuktātmā; is the name of this jñāni; ātma means the mind; jñāni whose mind is yuktaḥ; yuktaḥ means disciplined or saturated with this knowledge. So with whatever field of knowledge the mind is saturated with, the mind will naturally think of that. If you are a musician dedicated to music, wherever you go, your mind will musically think; even when the baby cries, you will interpret in terms of music; sa ma pa da ni sa, it is crying, you will say that even in crying in svara. Why, you have dedicated your life.

And if you are a scientist, as Newton was sitting under a tree and an apple falls, what will we do; immediately swallow; because we are established in food niṣṭa; therefore apple fell. We do not ask why it fell; only a scientist who is interested in the laws of the universe, even in the fall of the apple, he tries to think of an universal law. If you are an engineer, you will study that aspect; if you are a Vēdāntin, only think Vēdāntically.

And therefore yuktaḥ means saturated with the self-knowledge; because of what, yōgēna; because of the consistent practice of nidhidhyāsanam; by giving quality time to the thought of Vēdānta. Therefore yōga means nidhidhyāsanam; yuktaḥ means saturation; ātma means mind; yōga yukta ātma means the one whose mind has reached Vēdāntic-saturation through Vēdāntic-mediation. And such a person, sarvatra samadarśanaḥ; because he is used to dwelling upon ātma all the time; even when he interacts with the people, he does not lose sight of the ātma in everyone; the essential nature in everyone.

And therefore sarvatra means in every human being, he sees the common feature, like the thread in and through all the beads of a māla, the invisible thread, keeps all the mālās together, there is the inherent caitanyam; the life principle, the consciousness principle, which is inherent in all. "He sees" (within quotes) not physically, but he appreciates.

Therefore sarvatra sama-darśanaḥ means sarvatra ātma darśanaḥ. And it does not mean that he does not see differences; certainly he sees physically differences; certainly he sees the intellectual and emotional differences; but in and through the differences, he does not lose sight of the oneness of ātma. just as in and through all the ornaments; what do you see?; sarvatra sama darśanam; even when you see bangle, when you see the chain, you know the bangle is different from the chain; chain is different from ring; but you all see the one gold inherent in all these ornaments; How do you know that; that is why you carefully preserve; because you know gold is valuable. Therefore gold darśanam is sama darśanam; in and through the differences at the name and form level. So sarvatra samadarśanaḥ, yōga yukta mana, jñāna-niṣṭa; he is no more jñāni; but he is jñāna-niṣṭa.

And what is his vision? sarvabhūta-stham ātmānam; he sees the ātma as residing in every living being. Just as a person appreciates the space as present in every room, every hall, every pot, every cup, the space is within the hall. Similarly, ātma is within everyone, this is sarva antaryāmitva darśanam. And he also sees sarva bhūtāni ca ātmani; the reverse vision; what is reverse vision?; instead of saying space is within the hall, you begin to say, all the halls are not only halls, all the planets, all the stars, all the galaxies, they are in one space.

Similarly, ātma is not in the body; all the bodies are in the ātma; sarva bhūtāni, bhūtam here means body or śarīram; and sarva bhūtāni all the bodies ātmani in the ātma he sees. And he is aware of this fact, what is that; ātma is imperishable and the bodies are perishable; anātma is perishable. And when he is looking for security in life; which we need; we certainly require entertainment; entertainment is available in anātma; ātma cannot give you any entertainment.

Therefore when you want to enjoy variety; when you want to appreciate beauty, make use of anātma; and when the anātma or the perishable things of the world are disappearing; and when you are looking for something permanent; then you cannot rely on the body part, that is the mistake we commit; jñāni never commits that mistake; he knows when security is needed; hold on to ātma; when ānanda is needed; hold on to ātma; when limitlessness is needed; hold on to ātma; and anything else other thing that you want, change the channel; anātma; only two channel; anātma and ātma channel.

So you should know how to shift the channel; depending upon your need; and the greatest tragedy of human being is he expects security from insecure things, insecure people, insecure relationship, he needs security. And when he has wrong expectations; disappointment is the result.

And that is why Kṛṣṇa said in the 2nd chapter: nāsato vidyatē bhāvō nābhāvō vidyatē sataḥ; ubhayōrapi dr̥ṣṭō'ntastvanayōstadvadarśibhiḥ (2.16); jñāni knows what to seek from where. If he is hungry, he will not go to ātma; ātma will not help you there; if you are hungry, you have to do bhavathi bhikṣām dēhi. But when you want permanence, but when you want immortality; do not expect that at the body level; Body is mortal; do not expect permanence in relationship level; you would be in trouble. Therefore, sarvabhūta-stham ātmani paśyati; sarva bhūtānam ātmanicha paśyati; sarvatra sama darśanaha jñāna-niṣṭa. And how did he get this benefit; only by one method; giving time for Vēdānta.

Verse 6.30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रश्यति ॥ ६.३० ॥

yō māṁ paśyati sarvatra sarvaṁ ca mayi paśyati |
tasyāhaṁ na praṇaśyāmi sa ca mē na praśyati || 6.30 ||

अहं न प्रणश्यामि ahaṁ na praṇaśyāmi **I am not lost** तस्य tasya **to him** यः पश्यति माम् yaḥ paśyati
mām **who sees Me**, सर्वत्र च sarvatra ca **everywhere** पश्यति सर्वम् paśyati sarvam **and sees
everything** मयि mayi **in me** सः च saḥ ca **he also** न च प्रणश्यति na ca praṇaśyati **is not lost** मे
me **to Me**

30. I am not lost to him who sees Me everywhere and sees everything in Me. He also is not lost to Me.

Here in this verse, Kṛṣṇa gives a small note. He is just briefly referring to a topic which he will discuss only later elaborately. And it is the topic of bhakthi. Kṛṣṇa has not dealt with the topic of bhakthi in these chapters. Only from the 7th chapter, he is going to discuss the topic of bhakthi; but Kṛṣṇa wants to briefly refer to that here and therefore He says that this appreciation of ātma everywhere is the greatest form of bhakthi. This appreciation of ātma everywhere, in and through everybody; and also knowing the fact that the ātma which is in every body is the ātma in this body also, and that ātma is my real nature, and therefore I am that ātma which is everywhere.

So Kṛṣṇa wants to say sarvatra ātma-darśanam is sarvatra Īśvara-darśanam; sarvatra ātma-darśanam is sarvatra Īśvara-darśanam; and this is the highest form of bhakthi and therefore higher form of bhakthi is possible only through self-knowledge. Any form of bhakthi practiced before self-knowledge is lower form of bhakthi. In lower form of bhakthi, Lord is not everywhere; Lord is confined to a place with a particular form. And Lord is subject to arrival; give darśanam to the devotee and make the devotee excited; and then the very same Lord tests the devotee by disappearing and making the devotee cry.

In Bhāgavatham, the Gōpika Gītaṁ description is there, where they cry Lord left me. So the very idea that the Lord can arrive and depart indicate, I see the Lord as a finite entity, subject to arrival and departure; and such a form of bhakthi is a wonderful form of bhakthi as a stepping stone; but it is only an inferior bhakthi called aparā bhakthi; dvaita bhakthi or bhēda bhakthi. And after this aparā bhakthi I have to gain self-knowledge, ātma jñānam and through that, I begin to recognise the ātma everywhere and Kṛṣṇa says the all-pervading ātma is really Bhagavān.

A personal god is not real Bhagavān. It is only māya mānuṣa vēṣaḥ. Kṛṣṇa himself talks about that later. He says people think I am a human being. Avajānanti mām mūḍhāḥ;

strong word he uses; avajānti mām mūḍhāḥ; mānuṣīm tanum āsritām; they think I am a person with a particular form, not knowing param bhāvam ajānatām.

And what is higher form of the Lord? Ātma svarūpam is the higher form of the Lord. And therefore ātma darśanam is equal to Īśvara darśanam. And therefore Kṛṣṇa says yaha mām sarvatra paśyati; yaḥ means what? The very same jñāni of the previous verse, previous verse what did He say, he sees the ātma everywhere; and Kṛṣṇa says that the jñāni sees the Lord everywhere; and if you combine these two verses, what is the idea you get? Seeing ātma everywhere is seeing the Lord everywhere; and if ātma is caitanya svarūpam; God is also caitanya svarūpam; not an inert body, born to Dēvaki, on a particular day, Janmāṣṭami and going to svarga; on another day. That is not the real Kṛṣṇa; if you say I love the Kṛṣṇa, there is nothing wrong; Vēdānta says that is not the ultimate thing. Then what is the ultimate? Yaḥ mām sarvatra paśyati; sarvatra means sarva śarīrēṣu. Bhagavān is there in every body as what; the very consciousness. So when you feel the sentiency of the body, you are in touch with God; you are in touch with God. All these details Kṛṣṇa himself will say later; you need not close the eyes to see the Lord. In fact you are experiencing the Lord in the form of the very life principle in every living being. And not only he sees the Lord in everyone; he sees the reverse also; what is that; he sees everyone in the Lord; he sees everyone means all the bodies in God: viśvādhāram gaganam sadṛśam; so Lord is comparable to gaganam; ākaśam. If Lord is comparable to space, what is the form of God? It cannot be Kṛṣṇa form; cannot be Rāma form; it cannot be dēvi form; it should be formless; the real all-pervading God is formless ātma only.

Then why we do worship form? We have to worship form because to appreciate formless God, the mind has to be sensitised; the mind has to be made subtle. Until the mind is subtle; we require a formed God, and once we have prepared the mind, we should know formed God is not the ultimate; the formless God alone is the real one; and jñāni appreciates that Lord, where? Everywhere:

And what is the advantage of this appreciation? If you see the Lord as the very ātma in everyone, including this body, what is the advantage? The advantage is you are ever with the Lord. There is no question of Lord coming; and then showing you the hand and blessing I gave varam, etc. and there itself; tatraivāntar dadai prabhuḥ; வரம் கொடுத்தார்; பேரயிட்டார் varam koṭuttār; pōyiṭṭār; and āvāhayāmi.

Not only Bhagavān comes and goes; we also invite Bhagavān; asmin haridra bhimbē sumukam mahaganapathim, dhyāyami, avahayāmi; we call him; and poor Bhagavān, he has to come when we call him, whenever we like; and after giving two small lumps of kalkandu. And then we say yatha sthānam prathistapayami; daily sandhya vandanam

also; uttamē śikharē dēvi bhuhmyam parvatha murthayē; thereafter gaccha dēvi yathasukham; gayatri invited; gayatri āvāhayāmi; sāvithrim āvāhayāmi; and put them inside (I am telling all these only for those who do the sandhyāvandanam!), at the end of sandhyāvandanam; Oh Gāyathri dēvi gaccha; please go and come tomorrow; so poor God has been made miserable, limited, finite, entity, subject to your invitation and dismissal; do you think that such a God will be the ultimate truth. Never; the all-pervasive Lord can never be subject to arrival.

Therefore Kṛṣṇa says; tasyā for such a jñāni devotee, for such a jñāni devotee; aham na praṇaśyami; I will never disappear; I will never go away from him; he will never miss the Lord; and that is why he cannot be threatened by any human being; he cannot be blackmailed by any human being, because Lord is within; or else what we will do? We say, if you do like this, we will leave you and go; so therefore in every relationship people threaten and blackmail because we are emotionally dependent; jñāni cannot be threatened, if anybody says, I will reject you, he will say, போனால் போகட்டும், பேஷா போடா pōṇāl pōkaṭṭum, pēṣā pōṭā. Why should I dependent on anyone? When I have Lord with me permanently; who will never reject me and who cannot reject me.

That is why they said: I think Birbal or somebody told Akbar; that you are superior to God; because you can do something which God cannot do; so you are more powerful than God; you can do something, which God cannot do. So the King was very happy; see how he does that; what is that I can do and God cannot do? You can banish any one out of your kingdom; whereas God cannot banish anyone out of his kingdom; why; did not you understand? So even the omnipotent God cannot reject because, where will be push you; wherever you are pushed, He is there; 'He is' within quotes; Ladies do not get wild; He or She, there is no he or she or it; it is beyond gender.

ना सन् न सन्न सतसन्न अहम् न जाणु |
न स्त्री पुमान् न च नप्पुंसक एक बीजम् ॥

[nā san na sanna satasanna aham na jāṇu](#)
[na srī pumān na ca nappuṁsaka ēka bījam ||](#)

When you go to the highest form of Lord; it is beyond all these gender, number and all those things. Therefore Kṛṣṇa says for that devotee, I never disappear; not only that; sa ca mē na praṇaśyati; He also does not disappear from me, He does not get away from me; we are inseparable one. Whereas in all other forms of bhakti, God comes into my life and God goes away, whereas in the case of jñāni-bhaktha, God and himself are inseparable.

In the 7th chapter, Kṛṣṇa will say, jñāni tu ātmaiva mē matham. In fact, inseparable is not the word; I am He, He is I; so sa ca mē na praṇaśyati. Here the word praṇaśyati means

does not disappear from me; naś adarśanē; the root naś in Sānskrīt means to disappear; to be away from me. So what is the benefit of nidhidhyāsanam; you become the greatest bhaktha of the Lord.

Verse 6.31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६.३१ ॥

sarvabhūtasthitam yō māṃ, bhajatyēkatvamāsthitaḥ |
sarvathā vartamānō'pi sa yōgī mayi vartatē || 6.31 ||

आस्थितः āsthitaḥ **one who has attained एकत्वम् ēkatvam (the vision of) oneness** यः मां भजति yaḥ māṃ bhajati sarvabhutasthitam **worships Me सर्वभूतस्थितम् who am present in all beings**, सः योगी saḥ yōgī **that yōgi**, वर्तते मयि vartatē mayi **abides in Me** अपि वर्तमानः api vartmānaḥ **though engaged सर्वथा sarvathā every way**.

31. One who has attained (the vision of) oneness worships Me who am present in all beings. That Yōgi abides in Me, though engaged every way.

And in this level of highest Bhakthi, the expression of bhakthi also differs; previously I looked upon God as a person; with all the limitations and weaknesses of human beings; because I looked upon God also as a human being, hungry, thirsty, even dirty and therefore my expression of Bhakti also was in that manner; I have to take bath because I become dirty. And therefore when I look upon God also as a human being, He should be also be bathed regularly; snānam samarpayāmi; snānārtham achamanīyam samarpayāmi; thereafter vastram samarpayāmi; that too not original vasthram; vastrārtham akṣathān samarpayāmi; so God requires dress to protect Him from impurity; and abharaṇārtham akṣathān samarpayāmi; God also requires decorating like I; all those things; ṣodaśa upacārā depends upon my appreciation of God as a person but when I know the impersonal ultimate absolute God; I see all the upacārās are really apacārās. If someone comes near you and you say: please take bath and come, if you say that what it is; it is an insult; indirectly saying that you are impure.

Śankarācārya wrote a beautiful work called parā pūja and in that parā pūja he says Oh Lord how can I offer you āsanam; In fact, you are the substratum on which the whole cosmos is resting and how can I offer a 2-1/2 or one feet palaki, it is my limited narrow mind which thinks of offering āsanam; offering pādyam; offering argyam; washing the hand, washing the feet to the Lord who is handless; and feetless;

यत् तदद्रेश्यमत्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सूक्ष्मं तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीराः ॥ Muṇḍaka I. ६॥

yat tadadrēśyamatrāhyamagōtramavarṇamacakṣuḥ śrōtram tadapāṇipādam |
nityam vibhum sarvagataṁ sūsūkṣmaṁ tadavyayaṁ yad bhūtayoniṁ paripaśyanit dhīrāḥ ||
Munḍaka I. 6||

And therefore in fact, the offering the regular pūja appears meaningless; and irrelevant to Him; and even inviting God is meaningless for Him, he need invite God because God has never been away from him. And therefore a jñāni's expression of devotion is appreciation of the very nature of God. Very jñānam itself is the expression of Bhakthi. Therefore he says; Yaḥ this jñāna-niṣṭa, this greatest bhaktha of mine, mām bhajathi; worships me; not in the regular form of ṣōdaśa upacārā pūja with ēkadaśa dravyam abhiṣēkam and all; he will not do that; and how does he worship? the very perception of me everywhere is the expression of bhakthi. So ēkatvam asthithaḥ san bhajathi; resorting to the vision of the Lord's oneness; so resorting asthithaḥ; resorting to the vision of what; ēkatvam advithīyatvam, the infinite nature of the Lord.

And where is it located; sarvabhūtasthitam; and which Lord is present in every living being as the very life because of which they are alive; and therefore sarvabhūtasthitam; caitanya rūpam īśvaram, ēkathva drṣṭim asthitha; remaining in advaita drṣṭi, he worships me, there is no special action of devotion. And that is why when they take to this jñānam; and they take to the sanyāsa āsrama; they need not do any form of regular worship, in the four āsrama scheme, sanyāsi need not do any formal worship; if a sanyāsi has a Matha to which devotees come, for the sake of devotees, he may do pūja, but it is a compromised practice, but as far as a sanyāsi is concerned, he does not have any pūja at all; because his pūja is in the form of the very jñāna-yajñāḥ he does; the very appreciation of the Lord is His pūja.

And therefore sarvathā vartamānō'pi; even though he does not practice any regular religion as people practice, with pūja room, pūja dravyam; he does not do with all that; and he does not perform any other rituals like sandyāvandanam, agnihōtram, etc. and he appears the most irreligious person; he does not do anything; whether Bhakthi has gone; that is why people think Vēdānta means bhakthi is gone; his bhakthi has reached invisible dimensions. At home also; initially you express your love in the form of kissing, embracing also; when you are a child; and thereafter even though you do not express, in Indian culture, there is no question of regular phoning up and saying I love you I love you, etc. (you have to do that only when things are in doubt) and regular card needs to be sent; birthday, mother day card, father day card, valentine card I love you card, and it ends with valentine day! When there is true love it need not; I do not say I should not, it need not be also; jñāni's-bhakti is the most highest and refined bhakthi, which is never expressed in the regular form.

And therefore, sarvathā vartamānō'pi, whatever be the lifestyle such a jñāni chooses, whatever be the āśrama that he is in; he might be in brahmacarya āśrama; or he might be in gr̥hastha-āśrama doing business; or he might be in vanaprastha āśrama, what profession you have, what type of lifestyle you have, that does not matter, you can be where you are doing your own duties, the transformation is within. External transformation is not compulsory, internal transformation is important. Saha yōgi, such a jñāni, such a jñāna-niṣṭa; mayi vartatē, he is in me; he need not go to temples to see God; because for him, God is not confined to a temple; an initial stages we require; the higher stages, the whole creation is the abode of the Lord.

That is why they tell the story also; when a jñāni was sleeping in a temple; and he was stretching his leg towards the Śivaliṅga there; all the other devotees said: it is a sacrilege; how can you stretch; your leg towards the Lord; because for that devotee, the Lord is in that direction; therefore the jñāni wanted to teach a lesson; therefore the jñāni said, you can turn my leg to a direction in which God is not there; and this person turned the leg, then he said another Śivaliṅgam appeared there; another śivaliṅgam appeared here, turned, it is symbolic form; and then he understood that there is no question of this direction or that direction; I do not say that you should also doing that right now saying Swamiji has said: that is the ripe stage of jñānam. And therefore saha yōgi mayi vartatē; he is always in me; I am always in Him; we are inseparable.

Verse 6.32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि व दुःखं स योगी परमो मतः ॥ ६.३२ ॥

ātmaupamyēna sarvatra samam paśyati yō'rjuna |
sukham vā yadi vā duḥkham sa yōgī paramō mataḥ || 6.32 ||

अर्जुन Arjuna **Oh! Arjuna** आत्मौपम्येन ātmaupamyēna **keeping himself as the standard** सः योगी saḥ yōgī **that Yōgi** यः पश्यति yaḥ paśyati **who sees** सुखं वा sukham vā **pleasure** यदि वा दुःखम् yadi vā duḥkham and pain समम् samam **alike** सर्वत्र sarvatra **in all** मतः mataḥ **is considered to be** परमः paramaḥ **the greatest**

32. Oh Arjuna! Keeping himself as the standard, that yōgi who sees pleasures and plain alike in all is considered to be the greatest.

So here Kṛṣṇa says a jñāni's mind expands to such an extent; that he identifies with all the bodies as his own body; previously he was identified with one body only; now he knows I am the ātma, not only behind this body, I am the very ātma behind all the bodies. And therefore all the bodies becomes like my bodies, my hands, and my legs. And because of this universal identification; Kṛṣṇa says a jñāni cannot hurt anyone; because hurting any living being is as though hurting himself; because of universal identification.

Previously I could comfortably hurt anyone; whom? My own body; but now it is not possible. Therefore jñāni becomes an embodiment of compassion; an embodiment of sympathy; an embodiment of ahimsa; because if anyone feels pain, he also is capable of sensing the pain of everyone; he has that empathy by which he intensely appreciates the pain of everyone; and therefore he cannot pain anyone; he cannot cause pain to anyone; and if there is pain to anyone; then immediately and automatically, he goes to his rescue.

And therefore Kṛṣṇa says ātmaupamyēna sarvatra paśyati; he looks at every living being, as himself; because the same ātma is in everyone; so ātmaupamyēna; taking himself as a standard, he looks at every living being. Samam paśyati yaha Arjuna, he does not have any partiality or selfishness; he does not consider his body as more important than other bodies; because all the bodies he equally identifies with; therefore samam paśyati yō'rjuna.

And therefore he follows this universal value; what is the universal value; what I do not want others to do to me; I should not do to others; because others are exactly like me; if I do not want to be hurt; nobody wants to be hurt; and therefore I cannot be the cause of hurt, in the case of anyone and therefore, samam paśyati yaha Arjuna; sukham vā yadi vā duḥkham.

So whether it is with regard to sukham; that means what, if I am happy; if I have got something favourable; I am happy. Similarly when any human being has got something favourable, jñāni is able to be happy with others' happiness; not going to become jealous; I did not get; he got, no jealous; because he identifies with everyone; for anybody is happy, it is as though his happiness; anybody is sorrowful, it is as though his sorrow. And therefore the universal identification of a jñāni is indicated; universal love of a jñāni is indicated. So sukham vā yadi vā duḥkham, saha yōgi; and such a jñāni is paramaḥ; is the greatest person in the world; he is the greatest yōgi, he is the most accomplished person. And therefore, the benefit of knowledge is universal love.

There is a general complaint, pursuit of Vēdānta is selfishness; because one is working for one's own liberation; and especially if he takes to Sanyāsa the society complains that he does not contribute to the society, he wants to go to the forest; he wants to get self-knowledge, he wants to get liberated; it is selfishness people think; but Kṛṣṇa says jñāni is never selfish; in fact he withdraws from one family, so that he can identify with all the families of the world; he withdraws from one house, so that he can identify with all houses; he breaks a few finite relationships so that he can be related to the whole world; it is a withdrawal for the sake of expansion. I do not want to belong to a few people. I want to belong to the whole universe. Therefore self-knowledge is a withdrawal for

expansion; self-knowledge is a withdrawal from finite; so that I can expand to identify with the whole world.

Therefore śāstra says either do not identify with anyone, or identify with everyone; what is tragedy is you identify with only a few people; nām iruvar; namakku iruvar or oruvar; 3 levels; nām irvuvar, namakku oruvar; nāmē kuzhandai, namakēn kuzhandai? Therefore Vēdānta says; do not identify with four people; sanyāsa is withdrawal from limited identification; so that I can have limitless identification. You destroy your narrow-I; to replace it with universal-I; jñāni cannot say I am an Indian, am a Tamilian; am an Asian; because all these are narrow minded I should identify with

अहम् निज परो वेत्ति गणना लघुचेतसाम् ;उदार चरिताम् तु वसुदेव कुडुंबकम्

[aham nija parō vētti gaṇanā laghucetasām; udāra caritām tu vasudēva kuḍumbakam](#)

माता तु पार्वति देवि पिता देवो महेश्वरा भान्दवा शिव भक्तास्वा स्वदेशो भुवनत्रयम्

[mātā tu pārvati devi pitā dēvō mahēśvarā bhāndavā śiva bhaktāscā svadēśo \(not India\) bhuvanatrayam](#)

I belong to the whole creation; and every living being belongs to me; this expansion, this universal love, this universal compassion is the result of jñāna-niṣṭa.

Hari Om

095 CHAPTER 06, VERSES 33-34

ॐ

With the 32nd verse of the 6th chapter, Lord Kṛṣṇa completes the topic of dhyāna-phalam that is the benefit of Vēdāntic-meditation. In these 32 verses of the 6th chapter, Kṛṣṇa had dealt with dhyāna bahiraṅga-sādhanāni, general disciplines to be observed by a meditator; then dhyāna antaraṅga-sādhanāni, specific disciplines to be observed just before starting the meditation. Then Kṛṣṇa talked about the dhyāna-svarūpam, the actual process of meditation; consisting of dhāraṇa, dhyāna-samādhi. To put in simple language, dwelling upon the Vēdāntic-teaching, which has been received from the guru. And the fourth and final topic that we saw was dhyāna phalam, the benefit of practicing the meditation. And the benefit that Kṛṣṇa mentioned was that knowledge received at the time of sṛavaṇam or learning from the teacher, the knowledge gets totally assimilated into the personality. And it gets assimilated to such a level, that it transforms my core personality and because of the transformation of my core personality, my very perceptive of life, my perspective towards the world and people, my very attitude to the world and people and my very attitude towards the varieties of experiences in life will

undergo a radical change. And this healthy attitudinal change is the result of Vēdāntic-meditation; and because of this transformation, the world which could disturb before loses its capacity to unsettle me. Because according to Vēdānta; whether the world should disturb me or not; is not determined by the world; but it is determined by me alone. It is I who has to decide whether I should allow the world to disturb me or not.

So the Vēdāntic-project is changing the world to my what you call, likes and dislikes but making the world incapable of disturbing me; and this conversion takes place purely because of attitudinal change; and change of attitude is definitely because of change of understanding of myself and the world, and this is called jñāna-niṣṭa.

So thus through śravaṇam and mananam, one gets jñānam; through nidhidhyāsanam, one converts jñānam into jñāna-niṣṭa; and Kṛṣṇa said as a result of this, there is samadarśanam; and there is the highest ānanda and the devotion towards the Lord reaches its peak and the final benefit Kṛṣṇa mentioned was universal compassion. These are all the benefits of nidhidhyāsana; which is otherwise called jīvan muktiḥ; I am no more under the tyranny of the world and its people. And this inner psychological freedom is jīvan mukti phalam. So thus four topics have been completed in the first 32 verses; bahiraṅga-sādhanam; and antaraṅga-sādhanam; dhyāna-svarūpam and dhyāna-phalam.

Now we are entering the fifth topic with regard to the meditation; which is also an important topic and Kṛṣṇa is going to discuss this based on a question from Arjuna and as an answer to Arjuna question, the fifth topic is going to be introduced; we will enter into that.

Verse 6.33

अर्जुन उवाच --

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन |

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् || ६.३३ ||

Arjuna uvāca

yō'yam yōgastvayā prōktaḥ sāmyēna madhusūdana|

ētasyāham na paśyāmi cañcalatvāt sthitim sthirām||6.33||

अर्जुन उवाच Arjuna uvāca **Arjuna said** मधुसूदन madhusūdana **Oh Kṛṣṇa !** चञ्चलत्वात् cañcalatvāt **because of restlessness** अहं न पश्यामि aham na paśyāmi **I do not see,** स्थिरं स्थितिम् sthiram sthitim **the steady existence** एतस्य ētasya **of this (Yōga)** यः अयं योगः yaḥ ayam yōgaḥ **which Yōga** प्रोक्तः त्वया prōktaḥ tvayā **was imparted by You,** साम्येन sāmyēna **as sameness (of Vision)**

33. Arjuna said – Oh Kṛṣṇa! Because of restlessness, I do not see the steady existence of this (yōga) which Yōga was imparted by you as sameness (of vision).

The fifth topic which we are going to deal with is from this verse 33 up to verse No.36; and the topic is the obstacles to the practice of meditation; and their remedies. The obstacles to the practice of meditation; dhyāna vighnaḥ; dhyāna-pratibandhaḥ; dhyāna-antharāyaḥ; antharāyaḥ means prathibandam; and parihāraḥ; and the solutions for them. And in our scriptures four types of obstacles are mentioned. And this has been discussed in Māndūkya kārīka, written by Gaudapādācārya. It has got four chapters at the end of the third chapter, Gaudapādācārya deals with meditation, viz., naming it manō-nigrahaḥ;

मनसो निग्रहं यथं अभयम् सर्वं योगीनाम् ।
दुःख कषाय प्रभोदस्व अभ्यक्ष्य शान्तिरेव च ॥

[manasō nigraha yatham abhayam sarva yōgīnām |](#)
[duḥkha kaṣāya prabhōdasca abhyakṣya śāntirēva ca ||](#)

There he discusses meditation in 10 verses, naming it manō-nigrahaḥ, disciplining the mind. Because undisciplined mind is an obstacle to enjoy the benefit of the Vēdāntic-study. If the mind is undisciplined, Vēdāntic-study remains intellectual; and it does not benefit me in my day-to-day life. It is not the lack of knowledge, but it is the obstacle in the form of indiscipline of the mind; and therefore manō-nigrahaḥ, mastery, management or discipline is prescribed, not for all, but only for certain people; and who are those certain people; those whose study Vēdānta understand Vēdānta and directly enjoy the benefit of śānti, abhayam, etc. that is a mind which is relaxed, which is free from tension, which is light, which is happy, which is secure. If I am able to enjoy the benefit, straight from the study of Vēdānta, it means I do not have the obstacle in the form of mental indiscipline. When should I infer mental indiscipline? When I study Vēdānta and Vēdānta remains in one corner and in my day-to-day life, my emotional problems continue. Thus I have a got a double personality; one side I brilliantly declare, Aham Brahmāsmi; and not only declare I can quote all the Upaniṣads left and right and in fact I can give wonderful lectures also; and even I become popular as a guru also. Suppose all these are there, but emotionally, I am frustrated, unhappy, tension, worried. That means what? There is a gap between what I know and what I am. If I have got these symptoms, my problem is what, not lack of knowledge, but my problem is lack of mental discipline and therefore Vēdānta says, you require a separate exercise for mental discipline called manō-nigrahaḥ.

And therefore Vēdāntic-meditation is not compulsory for all; only in the case of those people, where they find a gap between what I know and what I am. If you feel that there is no use after study of Vēdānta, the problem is elsewhere. And since this problem is also

for many people, sāstra discusses manō-nigrahaḥ as a discipline to be practiced after the study of Vēdānta.

Now the question comes, how come only some people have this problem; and some people do not have the problem? They listen to the scriptures; as even they listen and gain the knowledge, they enjoy the benefit of sthiraprajñā; duḥkhēṣvanudvignamanāḥ sukhēṣu vigataspṛhaḥ; they do not feel the necessity of meditation; why it is so for some people? For that also, śāstra gives the answer; before studying Vēdānta; śāstra has prescribed certain qualifications; what is that qualification called, do you remember? sādhana catuṣṭāya sampathi. When a student studies Vēdānta, with sādhana catuṣṭāya sampathi, with the eligibility prescribed, sṛavaṇa māthrēṇa, sthiraprajñā and jīvan muktisca labhyatē. For them nidhidhyāsanam is not necessary. It is not that śāstra says; they themselves get the benefit; therefore they do not see the necessity. But generally, we go through the back doors, without acquiring the qualifications; we study Vēdānta and therefore for the unqualified people, Vēdāntic study should be followed by compulsory Vēdāntic-meditation.

This Śankarācārya makes very clear; in his commentary of Gaudapāda kārika and Kṛṣṇa also gives this mediation, because Kṛṣṇa knows Arjuna has the problem. And not only that, Arjuna himself confesses that I have this problem; I have the knowledge but I do not get the benefit that is promised. And therefore in the Māndūkya kārika, in the name of manō nigrahaḥ, Vēdāntic-meditation is prescribed, and their four obstacles are mentioned and Kṛṣṇa does not deal with all the four obstacles here.

So Kṛṣṇa does not deal with all of them here, I thought I will just briefly mention them; **and** (layaḥ vikṣēpaḥ kāṣāyaḥ and rasāsvādaḥ); these are the four obstacles which stand in between me and my meditation;

Layaḥ means the dullness of the mind or sleepiness of the mind. This is one universal complaint; when we sit for meditation, Swamiji, we end up dozing. And many people guilty; you need not feel because this is a universal problem; and that is why whenever we have group mediation, we switch off the lights; so that your face is saved. So sleep is a common problem; and that is called tamas dominant.

And the second obstacle is called vikṣēpaḥ; the mind is not under active, but the mind is overactive; the other extreme. So instead of sleeping, it is hyper active, therefore it travels all over the world, it thinks of everything else except Vēdānta; except for what purpose we sat, all other things happen; this is called vikṣēpaḥ; wandering mind, extrovertedness of the mind; and

The third one is called *kāṣāyaḥ*; *kāṣāyaḥ* means, the mind getting into a state of stuntedness, inactivity; the mind becomes non-functional, that is neither asleep, nor does it wander; just comes to a state, that it does not function at all; it is the *sthabdī bhāvaḥ*; it is called, another text book dealing with the topic; that is *dṛk-dṛsya-vivēka*; there *Vidyāraṇya* discusses, he calls this *sthabdī bhāva*; *manas* gets *sthabdikkal*. When you get a shocking news, what happens to the mind? The mind stops. It does not know how to react; sometimes when people get a tragic news, they do not react at all; they do not even cry. Home they brought the warrior dead, there was a poem; when the warrior's dead body is brought, his wife does not cry; not because she is *jīvan-muktaḥ*; but so deep is the shock, that the mind does not know how to react; stunned condition; got stunned; suppose you turn behind and you see a huge elephant standing without the mahout; a wild elephant standing when you turn; you will not know for a minute what to do; whether to run or to stand there itself, etc. It is called stunned state; *sthabdī bhāvaḥ*; *kāṣāyaḥ*.

Now in that poem which comes, so many people think that if a person keeps a deep grief inside the mind, without expressing the sorrow, it can kill that person, suppressed trauma or sorrow can even kill a person and therefore they try to make her cry. Different people say different thing, she refuses. And then an old lady comes, brings the child and push the child to the lap of the mother. Suddenly she thinks of that man, what will I tell my son when he grows up and she starts weeping in torrents; tears comes.

So in our culture also that making the person cry; the idea is in extreme emotions the mind has the capacity to fold. It is exactly like in an accident when the pain goes beyond a limit, the brain has the capacity to fold; that you do not feel the pain at all; the pain mechanism is temporarily stopped; because it has reached beyond the limit; it is just like fuse wire; automatically fuse gets cut off. We have got a physical fuse wire; in extreme accidents; the body will not feel pain; the brain closes. This is not only at the physical plane, it happens at emotional level also; in extreme situations, the mind knows how to stop its functioning and therefore the pain goes inside. And when will the pain come; after some time; the pain comes when we are ready to receive; it is a God-built mechanism; when such pains are there; such traumatic experiences are there; the mind can get stunned; Śankarācārya defines it *rāgaḥ-dvēsaḥ-vīryam*; strong likes and dislikes in potential form stuns the mind; that is why in extreme happiness also. Suppose you did not expect your son to come from America; he says he will not come and suddenly you open the door and he is standing in front; playing fun and he comes; and you say I did not know what to do; as if the hands and legs are died; not only in pain; in extreme happiness also we do not know what to do. So thus intense *rāgaḥ-dvēsaḥ* in potential

condition is called kāṣāyaḥ and when it gets activated in meditation; then the mind goes to a state of stunned condition called kāṣāyaḥ.

And then comes the last one; rasavādaḥ; this state of meditation itself gives some relaxation; and some pleasant feeling; because mind is relaxed, intellect is relaxed; body is relaxed; there is a pleasure; there is a comfort; there is a joy which is called rasaḥ. And this joy is not ātmānanda or Brahmānanda, because this joy experienced during meditation only is a conditional joy. You enjoy it at the time of meditation; at the time of quietude and you enjoy and when you come out, the joy goes out. So therefore a pleasure that is experienced only during meditation is not mukti or Brahmānanda; the definition of Brahmānanda is what?: a sense of completeness and fullness which is there throughout.

And therefore, when I get that pleasure I should not be enamored by that pleasure, if I am carried away by that pleasure, it becomes an obstacle for Vēdāntic assimilation/ And therefore it is called rasa āsvādaḥ; it is something like a sensory pleasure; another form of sensory pleasure, it is an obstacle. And not only that, when a person begins to enjoy that pleasure, he or she feels that I should be sitting in meditation all the time. Then you do not feel like coming and taking up your duty; then if any duty comes, you get angry; if anybody calls you get angry; phone rings you get angry; if a friend comes you get angry; you want all the time sit cosily in meditation; therefore it becomes an addiction.

And therefore Vēdāntic-meditation; not to enjoy happiness in a particular condition but to be full and complete, in and through all the conditions; if withdrawal gives you pleasure, it is conditional pleasure; jñāni's ānanda is paśyan sṛṇvan, sparśan, jignan; therefore rasasvādaḥ, enjoying meditation pleasure is an obstacle.

Then what should you do; instead of enjoying the pleasure, you have to dwell upon the teaching; which says you are ānanda; not only during meditation, but also during an active life.

So these are four obstacles and what are the remedies?

Gaudapāda himself says: the sleep should be countered by two methods; one is removing the cause of sleep and also by practice.

So what are causes of sleep? So the sāstra discusses everything; no job for us; everything they have discussed; only we have to read; but unfortunately it is in Sānskrīt.

And what is that; bahu aśana, ajīrṇa, bahu aśanam means over eating; with a full stomach you go to meditation; all the blood circulation is in the madhya pradesh therefore uttara pradesh is gone; switched off; So bahu-aśana.

And the next one is ajīrṇa; so if there is ajīrṇa; stomach mandam; when stomach is mandam; buddhi also becomes mandam; ajīrṇa;

Nidrā śeśaḥ; nidrā śeśaḥ means there is a backlog of sleep; that is your body requires certain amount of sleep, if you do not give the required amount of sleep; in your over enthusiasm; you get up at 2.30 a.m. and practice meditation till 6 a.m. Your body and mind wants sleep but force them to do meditation. What will they say?; I will see you; you are going to go to the Gīta class; I will catch you there; and wake up; Therefore give the devil its due; like that whatever is required amount of sleep, you give; these are all removing the cause. Nidrā śeśaḥ, bahu aśana, ajīrṇādi nivārana dvārēṇa. That is one thing.

The second thing is abyāsaḥ; the mind is never habituated to meditation; mind goes by the law of association; Pavloian law; you ring a bell and give food to the dog; second day you ring and give food; third time you ring the bell, the dog begins to look for food; dog is not necessary; we are also like that; law of association; time comes, we get hungry. Similarly, what is our association; you sit quietly, you withdraw from all activities; you withdraw the sense organs also; you close your eyes; all these things you do; generally for what purpose; only during sleep you do all these things. Therefore the mind associates closing the eyes and withdrawal from the activities with the sleep alone. Therefore in meditation when you do all these things; mind thinks, Oh he is going to sleep sitting; the mind has to be trained; and the mind should know that this is the time of meditation. So by abyāsaḥ the mind learns. This is the method of remedying the problem of sleep.

The next one is vikṣēpaḥ; how to handle a wandering mind. How to handle? For which the solution prescribed by Gaudapādācārya is abhyāsaḥ-vairāgyābhyām tatsiddhi. Again abhyāsaḥ practice and vairāgyam he presents, about which I will mention later which Kṛṣṇa will himself deal with it. I will deal with it when Kṛṣṇa himself does it and I do not want to independently deal with it.

And the third obstacle is as I said kāśāyaḥ. When the mind has hidden complaints; suppressed sorrows; guilts, pain, anger, jealousy, which I could not express, due to various reasons. Then those things can stultify or stun the mind. Therefore when I sit in meditation, the mind can be immobilised because of suppressed emotions. And often the problem is I do not know which emotion I have suppressed and therefore the only

thing we can do is what?; keep quiet; and wait for the suppressed emotion to surface; only when it surfaces, we will know what is the problem? In 1953, my wife, made this statement. Now it is 2000. 1953 wife she behaved like this; that anger I am carrying even now. The mind is wonderful computer capable of storing all these experiences. So many good things have happened; all that is not stored; these negatives things are only stored in a deep way. And it will smart-suffer. And that it will suffer when there is ideal condition. When people decide to slow alone in Ashram, it can surface, because the other problems are not there.

Normally, in gr̥hastha-āśrama life, we have got present problems; therefore past problems cannot surface. So when you do not have any more present problems, you get to a quiet life in an āśrama, some of them can emerge; you should not surface, if you feel like crying, cry out; that is why many people you find, that when they go to the Bhagavān they will cry; when they go to the Swamijis, they will cry; we experience that; they cry in torrents; because of something.

So Gaudapāda says kāṣāyaḥ vijānīya; if there are suppressed emotions you let the steam out and if you want to shout, go the beach and shout. If you want to cry; cry. Whatever you want to do; do. Do not suppress. Kāṣāyaḥ vijānīya. A few meditations sessions will be crying sessions, anger sessions, jealousy sessions; so kāṣāyaḥ vijānīya.

Finally rasāsvādaḥ; rasāsvādaḥ is to be tackled by proper discrimination. That this pleasure that I enjoy in meditation is also conditional pleasure I should not become a slave of; On the other hand, I have to remind my nature; I am pūrṇaḥ not at the time of meditation; but I am pūrṇaḥ all the time; I am asaṅgaḥ; all the time. So thus, vivēkaḥ, discrimination is the remedy for rasāsvādaḥ problem. So these are the solutions.

Now Arjuna is talking about only one obstacle; what is that; wandering mind; Here Arjuna complains; hey Madhusūdana; ayam yōgaḥ tvayā prōktaḥ; so this meditation of dwelling in the Vēdāntic-teaching; deliberate dwelling in the Vēdāntic-teaching; especially the teaching that I am the ātma, everything else is anātma; body belongs to the world; mind belongs to the world; and they are subject to the laws of creation, and laws of karma also; this ātma-anātma vivēkaḥ; which I am supposed to invoke repeatedly during meditation; you have talked me; ayam yōgaḥ; dhyāna yōgaḥ tvayā prōktaḥ; in what form; sāmyēna; in the form of sama ātma darśanam; dwelling upon my real nature, which is ever uniform, ever the same. That is my caitanya svarūpam; I as a witness consciousness am changeless, the body changes, the mind changes; they are all objects of my consciousness, I am the subject who is the witness of all of them; and therefore I am sama caitanyam asmi; This sama darśanam; ātma vṛttiḥ you have taught me.

But my problem is what? Ētasyāham sthirām sthitim na paśyāmi. I am able to receive the wisdom from you; I am able to receive the wisdom from you and I am able to understand also; because my intellect is reasonably good. You do not require extra ordinary intellect to receive Vēdāntic-teaching; therefore Arjuna says, I am an adhikāri enough to receive this teaching; but my problem is what; it does not remain in my mind; I am not able to retain; reception is there; retention is not there.

That is why we divide the students into three types, based on reception and retention; uttama, madhyama, adama;

Uttama has got both; both means what?; reception, that means he receives the teaching and retention; the teaching is available even during the worst crisis; and therefore he has the immunity; he has the withstanding capacity; shock absorber is there; he is uttama-adhikāri with reception, retention capacity;

The other extreme is adhama adhikāri; and what is the definition of adhama-adhikāri, the one who does not have both; neither reception; nor retention; in fact, there is no reception what can he retain; so therefore adhama adhikāri is not able to receive the teaching itself; it goes beyond; I do not understand anything; only if you understand, the question of whether it is retained or not arises; he did not understand at all. So this is adhama-adhikāri.

Madhyama-adhikāri is in-between; and majority will come under that only; what is that; reception is there; they understand; and they give the certificate to the teacher also; you are a good teacher; such a nice teacher, that we are able to receive Swamiji; but along with the chappal, our old personality comes; the ego-I overpowers aham brahmāsmi-I. The small I overpowers the big-I.

And Arjuna says I also come under that category; I am madhyama-adhikāri; therefore my problem is what; sthirām sthitim; retention, continued presence of this knowledge, na paśyāmi; so in meditation also, I start with the thought of Vēdānta for two minutes and thereafter I have a world tour; without any paise expenditure; I have a free ride all over; and all because of what; cañcalatvāt. Arjuna has deciphered his problem; he does not have perhaps laya problem, or rasa āsavāda; or anything; his problem is what; cañcalatvātvam; that is called rajō-guṇa pradhānatvam; Arjuna's problem is not tamō guṇa; but his problem is what; rajō-guṇa; rajō-guṇa means wandering mind; and therefore I have a problem. He expresses this problem more clearly in the next verse.

Verse 6.34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥

Cañcalam hi manaḥ kṛṣṇa pramāthi balavad-dṛḍham |
tasyāhaṁ nigrahaṁ manyē vāyōriva suduṣkaram || 6.34 ||

कृष्ण Kṛṣṇa **Oh Kṛṣṇa**, मनः हि manaḥ hi **the mind is indeed** चञ्चलम् cañcalam **fickle** प्रमाथि pramāthi **turbulent** बलवत् balavat **powerful** दृढम् dṛḍham **(and) firm**, अहं मन्ये ahaṁ manyē **I consider** तस्य निग्रहम् tasya nigrahaṁ **it is restraint** सुदुष्करम् suduṣkaram **to be very difficult** इव वायोः iva vāyoḥ **like that of the wind**.

34. Oh Kṛṣṇa! The mind is indeed fickle, turbulent, powerful (and) firm. I consider its restraint to be very difficult like that of the wind.

And this mental problem of hyper activity is so intense in my age; and not only in my case, it is the general rule also. So Arjuna describes the mind here; Hey Kṛṣṇa, manaḥ cañcalam, the mind is highly active, fickle wandering; so cañcalam and pramāthi; it is not only turbulent in itself; it makes all the other organs also turbulent. So it churns the entire personality; mathi is derived from the root matth, mathnāthi to churn. From that only matt comes; from that curd-churning matt came; nowadays if you say matt, no one understands; they might not have seen one. The bharata nātyam dancers have decided it seems that hereafter for this mudra, you should not use like this, but as if you switch on the mixi, for the Tayē-yasōda song; because now everyone does it in mixi; or else the audience will ask; what is this mudra you were showing;

So matt means churning rod; mind is like a churning rod; matt is inside the curd and when you are churning the whole thing become turbulent. Similarly when the mind is turbulent; it expresses at the external level also; mental fickle or turbulence expresses at the verbal level. When I am emotionally disturbed, mouth become active; either talking mouth, or eating mouth; so people eat; or talk; or do both; so therefore verbal activity increases when there is lot of disturbance. That is why you can see sometimes on the road; people will be talking and you will look for someone to whom they are talking; there will be none; you will find that they are talking alone; because the pressure is so much here in the neck; like volcano; not only it churns vācīkam the vāk indriyaṁ; it also turns the other indriyaṁs also; the eyes also you will find; when I do not have concentration in the mind; the eyes also wander; that is another indication; if I have got concentration, I can fix the eye on a particular person; even during conversation; you can find that some people cannot look at you and converse continuously; they will looking here and there; therefore the eyes roll; and the legs also, they walk up and down; extreme emotions; you want to think of a solution; why can't you sit down; you walk up and down; because when the mind is highly active, the body becomes active. As even we saw in the first chapter, when Arjuna was extremely disturbed, it overflowed into the indriya and body level.

Therefore pramādi means it activates all the organs, pañcajñānēndriyaṇi; pañca karmēndriyaṇi; all of them it churns; makes active; and balavad; it is so powerful, even though intellectually you argue, mind sit quiet, by worrying future is not going to change. Suppose you are restless you have to catch a flight or train; and you are standing in the traffic signal, you just do honk, honk; or doing something; but the traffic signal would come only when it has to come. So even if the intellect tells worry is useless; worry will not change the situation; intellect tells the mind, but the mind does not obey; so mind becomes so powerful to conquer even the intellect; in normal course, mind is supposed to be as we saw in Kathōpaniṣad, mind is comparable to the reins and the intellect is comparable to the driver; normally intellect is more powerful than the mind; but you will find that if the mind is used to certain forms of thinking; mind is so powerful, that even if you console yourselves; you say; Swamiji I understand that one should not worry; but deep inside the stomach is churning like a turbulent ocean; it is saying buk; what to do; I tell also: you are brahman, I tell you also; you are Brahman, you are nitya mukta, buddha svabhāvaḥ; but the churning in the stomach continues; that is also happening.

So what is wrong; so therefore it is balavad; it conquers my wisdom, my intellect; and dṛḍham; dṛḍham means what, it is so firm in its own field worrying or anxiety; So when commentator beautifully says: sahasra vāsanābi; because worrying is a vāsana; like initially when I choose to drink coffee; initially it is my intellectual decision; and therefore I decide whether to drink it or not; and if I do not give the coffee, the only the mind is obsessed; but later you find, if I take sufficiently for a few months or something, then the body itself gets used to that; thereafterwards you decide, I should not drink; the withdrawal symptoms are felt at the body level; why because I have created them; now even though I do not want them to happen; initially I created but now it is no more under my control. Similarly, certain ways of thinking initially we generate; thereafterwards the mind knows how to go in that groove. And even though you decide to stop, mind will heckle at you and it will continue to do what it wants to do.

This is a peculiar situation or split personality; every Vēdāntin has to go through; intellect tells nothing to worry; mind just keeps worrying; and this is called orientation or vāsana, and the only solution is we have to reorient the mind; and reorientation and conquering withdrawal systems is a painful affair; we have to go through; like a person who decides to stop drinking. Even though intellect has decided, he has to go through the full process; lot of problems; depression; this and that; for weeks or months or years together to remain sober they say; In fact according to Vēdānta, all of us are drunk; drunk means because of this emotional orientation; this worrying, fearing, these are all habits; and no habit can be broken suddenly; it requires lot of initiative, lot of planning, lot of time. Just as this person has to be sometime admitted into the hospital; that is called meditation;

and then he has to face all of them and get out. Similarly, get out of fear complex, getting out of depression. All these things will take time; this process in the śāstra is called vāsana kśayāḥ; and until that comes, mind is firm in its own groove of reacting; remember the example I gave, to that stoic philosopher, when he was told, you have lost all the property, he asked what; that what is the vāsana reaction; and then suddenly he remembered Gīta class; OK; did he attend do not ask; he remembered the wisdom; one minute or two minutes he took; depends; then he said: so what:

That what, to so what; the time distance has to become lesser and lesser and that is directly proportional to vāsana kśayāḥ; it requires time; no other way; and therefore until then, it is dṛḍham; it is firm; in its own root of emotion; and because of this, Hey Kṛṣṇa, tasya nigrahaṁ suduṣkaram; weaning the mind from its own habitual responses, I extremely difficult; duṣkaram means difficult; suduṣkaram means extremely difficult like what; vayoor iva; like controlling the wind; can you stop the wind; you cannot; just as the wind cannot be stopped because it is not a concrete object to be stopped by the hand. Similarly the mind is a subtle sensitive powerful instrument; you cannot just order the mind and say; stop worrying; I just smile at you and continue. Therefore Arjuna says that it is extremely difficult when I find it difficult just as they say; if I am not able to quit with my will power; I have to admit myself in the institution required; de-addiction institution. Similarly here also hey Kṛṣṇa you have to help me; śiṣyastē'haṁ śādhi māṁ tvāṁ prapannam; take me out of my habitual emotional unhealthy responses; and tell me how to do that. Those details we will see in the next class.

Hari Om

096 CHAPTER 06, VERSES 34-37

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Lord Kṛṣṇa in the first part of this sixth chapter has comprehensively discussed the topic of meditation, consisting of four parts; the general disciplines required for successful meditation; the specific disciplines required for successful meditation; the actual process of meditation and finally the benefits of meditation; bahiraṅga-sādhana, antaraṅga-sādhana, dhyāna-svarūpam and dhyāna-phalam.

Now after completing this topic, now Arjuna is raising a question which is regarding the obstacles in the practice of meditation; and as I said in the last class, the scriptures do discuss the topic of obstacles; four of them; but in this context, Arjuna's specifically mentions a particular obstacle during meditation and Kṛṣṇa presents the remedy; and therefore the present topic is dhyāna pratibanda parihārau; obstacle to meditation and its remedy; and the obstacle that Arjuna mentions is the wandering nature of the mind;

and because of the wandering nature; one is not able to focus the mind in a particular field and meditation happens to be focusing the mind; by which I am supposed to dwell upon Vēdāntic-teaching and if I should be able to dwell on the teaching; the mind should have the focus, but the does not have the focusing capacity, and therefore it wanders all over. And this nature of the mind is called vikṣēpaḥ; cañcalatvam; the waywardness of the mind.

And this Arjuna is presenting in verse No.33 and 34; and Arjuna points out that I have got sufficient mental steadiness to receive your teaching. I do not have a problem with regard to the understanding of Vēdānta; I am not that bad; I am not adharma adhikāri; I am madhyama adhikāri - intermediary - that is I am able to receive, but I am not able to retain it in the mind and as long as I do not practice this meditation, I will have jñānam, but jñāna niṣṭa would not be there and as long as jñāna niṣṭa is not there, there would not be transformation in my personality; and therefore meditation is a must for me; but I am not able to practice that; what should I do? And even if try to handle my mind, I find that it is a slimy thing; if you try to catch a fish, how it will slip away, it is such a peculiar instrument; I am not able to discipline, manage or control the mind. And therefore in desperation, Arjuna cries in front of the Lord, in the 34th verse, which we were seeing in the last class, he cries; Hey Kṛṣṇa, manaḥ cañcalam, the mind is highly fluid, extrovert, wandering, way-ward, outgoing, and it does not go out as I want, it goes as it decides, it is cañcalam, highly fluid, and pramāthi; not only it is all the time turbulent, its disturbance it passes on to the sense organs and the mind; so the disturbance is so violent, that it overflows into the sensory and body level; and that is why when the mind is disturbed, even our hands and legs will not keep quiet; either we will be shaking our legs or the hands will be churning; It is the sign of the inner disturbance.

This nature of the mind is called pramāthi; pramāthi means disturbing the other organs also; transferring the disturbance to the sense-organs and the body; and not only it is cañcalam and pramāthi, it is balavad; it is very strong; I thought mind is my instrument and therefore I am the master of the mind, because it is called antah-karaṇam; karaṇam means instrument, instrument must be controlled by the possessor, the master, and therefore I thought I am the master, but only when I try to discipline the mind, I come to know that I am not the master, I am a helpless servant; and therefore it is balavad; even the intellect tells do not do this, the mind says you are right; but I will do what I will do? Thus it is very very strong; I am not able to convince and persuade the mind; vicārēṇa abhijētum Na śaktum.

Madhusūdhana Saraswathy defines the balavad of the mind as vicārēṇa abhijētum na śaktum, even by arguing with the mind and persuading, it is not listening; and not only it is strong, it is dṛḍham; dṛḍham means what; firm in its own particular pet field; if the

mind is hovering around a particular topic, a particular person, a particular incident, I try to take the mind away from that field, do not think about that; he might have insulted you, but you can think about that after the class, etc. but so I try to tell the mind, come away from the topic, however much I pull, like the fly in the jackfruit it gets stuck, and it does not come away however much I pull and therefore its hold on external world; anātma is very very strong. So balavad means independently it is strong; dṛḍham means its hold on a particular field is firm.

And unless I pull the mind from the anātma, how can I channelise the mind to ātma; if you have two minds, it would be convenient; one mind will be at home, another will be in the class; mind for the class, one mind for the class, you can distribute it; but unfortunately it is not possible; if the mind is stuck in anātma; it cannot channelise towards the ātma; it can do only one job at a time; therefore an extrovert mind cannot practice ātma dhyānam.

And therefore it is dṛḍham; and because of these powerful qualifications of the mind; for cañcalatvam; wayward, it is turbulent, and it is strong, and it is firm, because of these powerful qualifications; aham manyē, I consider suduṣkaram it being extremely difficult, almost bordering to impossible; what is difficult; tasya nigrahaṁ; nigrahaṁ means disciplining, managing the mind, I consider to be the most difficult thing; that is why they say in the scriptures, manō jayaḥ is the biggest victory in life; You may win over every other thing, you may conquer everything else, but have you managed your own mind; that is the real success of life. And Hey Kṛṣṇa I do not think that success is that easy and since I am not able to manage by myself, I would require a management consultant; what management, mind management consultant, I want. So tasya nigrahaṁ, tasya means manasaḥ nigrahaṁ suduṣkaram manyē; duṣkaram means difficult; suduṣkaram means extremely difficult like vāyu, like controlling the wind.

Verse 6.35

श्रीभगवानुवाच ।
असंशयं महाबाहो मनो दुर्निग्रहम् चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६.३५ ॥

Śrībhagavān uvāca
asaṁśayaṁ mahābāhō manō durnigrahaṁ calam|
abhyāsēna tu kauntēya vairāgyēṇa ca grhyatē || 6.35 ||

श्री भगवान् उवाच Śrī Bhagavān uvāca **The Lord answered** महाबाहो mahābāhō **Oh! Arjuna**
असंशयम् asaṁśayaṁ **undoubtedly** मनः चलम् manaḥ calam **the mind is fickle** दुर्निग्रहम्
durnigrahaṁ **and difficult to restrain** कौन्तेय kauntēya **Oh Arjuna!** तु **however** गृह्यते tu

gr̥hyatē **it can be restrained**, वैराग्येण vairāgyēṇa **through detachment** च अभ्यासेन ca abhyāsēna- **and practice**

35. The Lord answered – Oh Arjuna! Undoubtedly, the mind is fickle and difficult to restrain. Oh Arjuna, However, it can be restrained through detachment and practice.

Now Kṛṣṇa is presenting the remedy or the method in these verses, 37 to 39, that is vikṣēpaḥ parihāraḥ; the parihāraḥ for the problem of vikṣēpaḥ; the first thing that Kṛṣṇa does as an intelligent teacher is to point out that it is not a unique problem of one human being; vikṣēpaḥ or the extrovertedness of the mind is not a problem of a particular human being, it is a universal problem; and because it is a universal problem only, śāstra itself discusses the problem; and once we know that I am not the only one having the problem; the others also have the same problem, a big relief.

OK; I have told you the example, if there is no power in your house, what is the first job you do? You will see in your neighbour's house; if in the neighbour house also there is no power, you will feel that you have reached mōkṣa; they also are equally suffering; OK fine; the situation remaining the same, once you know that there are other people in the same boat, there is a relief. Therefore they say, first acknowledge a problem, then you know how to handle; accept the problem; then the remedy will come; God will give the solution. That is what they give also in the Alcoholic anonymous; they say you please accept that I have this problem and I am not able to get out of it; and if you accept and surrender, help will come from outer source. Whatever you call the outer source by whatever name you call, the God or power or anything; accept the problem; similarly here also, you accept the problem at least you won't have the sense of guilt; therefore Kṛṣṇa consoles Arjuna; Arjuna you are not alone; suppose God forbid, suppose you go to Narakam, and you meet your friend, OK, you will feel happy, that at least a friend is here; this is the psychology.

So hey mahābāhō; hey Arjuna; Kṛṣṇa is indirectly teasing Arjuna, mahābāhō means what; you are powerful enough to conquer all the external enemies but you do not have the inner strength to handle your own mind. Better you develop that inner strength; Hey mahābāhō; asaṁśayaṁ; what you say is definitely true; there is no doubt about the truth of what you say; and what is your statement; manō-durnigrahaṁ calam; mind is highly fickle, wayward and outgoing, and therefore it is durnigrahaṁ; it is not easily manageable. This is a fact; accept it; but what is the consolation? It is difficult to handle; but it is not impossible to handle; there is a very big difference. It is difficult to handle; but it is not impossible to handle; that means you can handle your mind, if you are willing to adopt proper methods; which is called upāyaḥ; manō nigrahaḥ upāyaḥ; upāyaḥ means the strategy; for what; manō nigrahaḥ, mental discipline.

And what are the upāyās or methods? There are two methods, which is said in the Pathanjali yōga sūtra also; abhyāsa vairāgyābhyām tat siddhiḥ. So the same thing also you find Kaunteya; abhyāsaḥ; abhyāsēna means by proper practice; I will explain it later, you first note the method; abhyāsaḥ is method No.1 and vairāgyam is method No.2. OK.

What is abhyāsaḥ? Now we should remember that mind will always dwell upon anything without distraction, in which it has got interest; this is the basic principle; the mind can dwell upon anything without distraction, if only the mind has got interest in that. If I love reading novels; you will find that I just get involved in that, I forget everything; I am absorbed, I easily attain Nirvikalpaka samādhi in that; I do not know hunger, I do not know thirst; I do not know anything.

If I love cricket match; because I do not know from hereafter whether you will love at all; because you do not know which one is fixed match and fixed catch; so if you love and this is a one day cricket and last over and six runs to win; India against Pakistan; then what happens to your concentration; you have got the fullest concentration; and that too effortless. Can anyone say I do not have concentration; nobody can complain I do not have concentration; everybody has got concentration; The question is, in what? For one it is a movie, for another is game, for another one it is something else. And therefore if I develop interest in a particular field, the mind will enjoy dwelling in that, in spite of distraction. And how do you develop interest in any particular field? By knowing its value; its greatness; its superiority; how it is wonderful for me. So therefore, concentration requires interest, interest or love and love requires developing a value for that.

And how do you develop a value; only by trying to understand its superiority; and this process is called vivēkaḥ abhyāsaḥ. See the superiority of something by repeatedly reading about it; talking about it; sharing it; you develop a value for that; That is called nitya-anitya-vasthu-vivēkaḥ; So develop healthy habits by knowing the greatness of what you call dharma; by knowing the greatness of mōkṣa, I naturally will develop an interest in dharma and mōkṣa; And this is called vivēka-abhyāsaḥ; that is all about the study of scriptures; scriptural study initially talk about the superiority of God and how depending upon God is only the worthwhile thing in life; and how dependence on any other unpredictable factors in life is going to be risky; the more I understand that dependence on unpredictable fluctuating factors is unintelligent, and dependence on the predictable and infinite God is alone worthy in life. If you do not understand that, you will get a few kicks. understand; parikṣya lokān karmacitān; and later we have to understand that dependence on God ultimately is dependence on myself, because God is not anywhere outside, the Lord is non-different from me; not away from myself; therefore God dependence is self-dependence; self-dependence is independence; independence is

mōkṣa. And therefore the scriptures talk about our journey from world dependence to God dependence to self-dependence; which is otherwise called independence.

What is wrong if I continue in world dependence? I should know that, there is a risk in world dependence because world is highly fluctuating, fleeting, perishable; and depending upon a fluctuating thing is a risky thing. Thus dwelling upon these facts; and any time you have faced sorrow, you try to equate, you will find that sorrow has been always because of depending upon something on which I should not have really depended; like a drowning man catching hold of straw, how meaningless it is; And thinking in these lines, what is nityam?, what is anityam?; what is ever secure?; what is never secure?; what is strong?; what is weak?. This nitya anitya vasthu vivēka, the śāstrām alone teaches; and with the help of the śāstra, when I dwell on the topic; and also my lifestyle is designed in such a way that I learn the habit of more and more God dependence. Later we will see

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् |
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च || १०-९ ||

[maccittā madgataprāṇā bōdhayantaḥ parasparam |](#)
[kathayantaśca mām nityam tuṣyanti ca ramanti ca || 10.9 ||](#)

God dependence is a habit, which we can develop, which is a healthy habit; which we can develop and religious life is nothing but developing the healthy and good habit of God dependence. And when I get used to this healthy habit, you develop any healthy habit, it will naturally replace unhealthy habit; If you want to de-addict yourselves; form good addiction; even Gīta class addiction is a good addiction; it is an addiction but it is a healthy addiction. In śāstra it is called śubha-vāsana; develop śubha-vāsana; develop healthy habits, you will find unknowingly effortlessly you grow out of; you get off, aśubha-vāsanāḥ, durvāsanāḥ.

And this inculcation of healthy habit is vivēka-abhyāsaḥ; and because of this development of healthy habit, the natural and consequential giving up of unhealthy habit. What is unhealthy habit? Depending upon the perishable is unhealthy habit; so you live amidst the perishable; because life is perishable; you live amidst the fluctuating ones, that you cannot, but do not psychologically lean, I give the example of a card board chair. Suppose there is a chair made out of cardboard; attai; and it is very nicely designed; colorful papers are stuck and very attractive; Now what should you do; you can do anything; you can keep it in your showcase, nicely decorated; you can do everything except one thing; what is that?; do not sit over that; what will happen?; mandai udayum; that is all; I do not say you should destroy that chair; I only say that you do not sit over the chair; then on which chair I should sit; that which can hold 98 kilos of

your body; whatever be your weight; similarly, the only chair you can sit on is God; any other chair is cardboard chair; therefore, that sitting means emotional dependence.

And giving up of that emotional dependence, that weakness is called giving up of that weakness is called, vairāgyam; so sitting on a strong chair is vivēka; coming out of the weak chair is vairāgyam; if the mind gets used to that; mind is addicted to that; in meditation also, I love to dwell upon the same topic which I have developed the habit of.

And therefore Kṛṣṇa says abhyāsēna; dwell upon the śāstra; dwell upon values; dwell upon God as destination; dwell upon your own true nature, which is permanent and develop an interest in that; people say Vēdānta is a dry subject; but once you learn to love it; in fact, that is the most juicy subject in the creation; and therefore abhyāsēna means vivēkēna and vairāgyēṇa; your mind is re-channelised from world to God or anātma to ātma and in meditation also you do the same thing.

Verse 6.36

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥६.३६॥

[asaṁyatātmanā yōgō duṣprāpa iti mē matiḥ |](#)
[vaśyātmanā tu yatatā śakyō'vāptumupāyataḥ ||6.36||](#)

योगः दुष्प्रापः yōgaḥ duṣprāpaḥ **Dhyāna-yōga is difficult to be attained** असंयतात्मना asaṁyatātmanā **by one with unrestrained mind** तु tu **but** शक्यः अवाप्तुम् śakyaḥ avāptum **it can be attained** वश्यात्मना vaśyātmanā **by the self-controlled** यतता yatatā, **who strives**, उपयतः upayataḥ **through (proper) means** इति iti **this is** मे मतिः mē matiḥ **My view**.

36. Dhyāna-yōga is difficult to be attained by one with unrestrained mind. But it can be attained by the self- controlled who strives through (proper) means -- this is My view.

So the same idea Kṛṣṇa is clarifying further. Vivēka and vairāgyam are only the two methods by which the mind changes its interest from something perishable to something imperishable; something fake to something real. And if that mind has not practised vivēka and vairāgya; such a mind is called asaṁyatātmā mind; so ātma here means mind; asaṁyatam means not channelised; channelised from the perishable to imperishable; from the unhealthy to healthy; from ārtha-kāma-pradhāna to dharma mōkṣa-pradhāna. This re-directing if it is not done; such a mind is called prākṛta-antaḥkaraṇa; it always goes by external पकलु pagittu; external pagittu, external charms, it is carried away by; so asaṁyatātmā, the one who has not redirected, rechannelised the mind, for such a person yōgaḥ duṣprāpyaḥ; the meditation is impossible because even if he sits in mediation, his value is for something cheap in the creation; therefore he will sit in pūja room, but the mind is in something unworthy;

unworthy in the sense, something inferior; therefore yōgaḥ duṣprāpyaḥ, it is inaccessible; this is my conclusion.

Whereas when you have got interest for something you do not have sit in padmāsana; you do not have to close your eyes; wherever you go; your mind will be only dwelling upon that; whatever I love, the mind effortlessly dwells on that; paśyan, śriṅnvan, sprṣan jignan; it will think of that only; similarly when I have got a value for that; the mind will naturally run towards that; so duṣprāpa iti mē matiḥ; they give the example of a new mother; a new mother means what?; a mother who has given birth to the first baby; second one she is experienced; and the young baby and then the mother may do umpteen transactions, paśyan, śriṅnvan, sprṣan jignan; whatever transactions she does, the mind is always around that baby only. Even if she is a working mother, even if she is doing something in the office, her mind will be on the child at home; should she sit in meditation to think of the child; in fact for her the problem is to take the child out of her mind; because she loves the child; she has a value for the child; and she feels that because of the child I enjoy motherhood.

Similarly here also, that value is there; he becomes vaśyātma; vaśyātma is saṁyatātma; first line, asaṁyatātma; second line saṁyatātma, saṁyatātma means what, the one who has got vivēka and vairāgyam; the one for whom the priorities in life are very clear. So far such a person, and the yatatā, and one who strives for dwelling upon the teaching; the one who strives to sit in mediation; give some quality time for Vēdānta; sit in mediation means what; the one who is willing to give quality time to Vēdānta; because of the recognition of its utility in life; otherwise they will ask, whether they will get promotion in office, or else will I get this or that, because Vēdānta and Gīta will not give materialistic benefit; therefore he must be sensitive enough to see the abstract benefits of Gīta and the Upaniṣad.

Therefore yatatā puruṣēṇa; by such a person of vivēkam and vairāgyam; śakyaḥ avāptum upayataḥ; avāptum śakyaḥ; meditation is possible; for whom; who has disciplined the mind through these two upāyās; what are the two upāyās; vivēka vairgāyaḥ upāyathā vāśyātmanaḥ; and therefore read the scriptures, dwell upon this basic teaching of our scriptures, world dependence to God dependence to self-dependence. Do not get stuck in world dependence; it is a very risky. Like depending upon the corporation water; so everybody wants to have a borewell; why, you have got some other thing to fall back upon; similarly in life, you have everything, nothing wrong. Kṛṣṇa does not say run away from everything; you have everything; they are all corporation water; remember, you should have a bore well, which has got permanent supply, which is dependable borewell and that is called Īśvaraḥ; and later the very same

Īśvara we will introduce as ātma; and later we will introduce that ātma as your own true nature; you have to go a long distance; but you have to start somewhere.

Verse 6.37

अर्जुन उवाच |
अयतिः श्रद्धयोपेतः योगाच्चलितमानसहः।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥६.३७॥

Arjuna uvāca
ayatiḥ śraddhayōpētō yōgāccalitamānasah |
aprāpya yōgasamsiddhiṁ kām gatiṁ kṛṣṇa gacchati || 6.37 ||

अर्जुन उवाच Arjuna uvāca **Arjuna asked** कृष्ण Kṛṣṇa **Oh! Kṛṣṇa!** उपेतः श्रद्धया upētaḥ śraddhayā **(suppose there is) one who is endowed with faith,** अयतिः ayatiḥ **but whose effort is insufficient,** चलितमानसः calitamānasah **whose mind has strayed away** योगात् yōgāt **from dhyānayōga** अप्राप्य aprāpya **having not attained** योगसंसिद्धिम् yōgasamsiddhiṁ **the result of dhyānayōga** कां गतिम् kām **gatim what goal** गच्छति gacchati **does he attain?**

37. Arjuna asked – Oh, Kṛṣṇa! (suppose there is) one who is endowed with faith, but whose effort is insufficient and whose mind has strayed away from dhyāna-yōga. Having not attained the result of dhyāna-yōga, what goal does he attain?

With the previous verse Kṛṣṇa concludes his answer to Arjuna's question. Arjuna's question was how to handle the wandering mind; the problem of restlessness during meditation; vikṣēpaḥ how to handle and Kṛṣṇa has given the solution. What is the solution; vivēka and vairāgyam, which means develop an interest in the object of meditation; develop interest in the object of meditation; which is possible only by reading those books which talk about the glory of those objects; and also satsaṅga; having friends who have got such values.

Because saṅga also influences; if I am moving with a person who considers money alone can give happiness, sooner or later, I will begin to say, **காசுதேதான் கடவுளடா** kāsēthān kadavul adā; so Kṛṣṇa does not talk about satsaṅga here; but satsaṅga is also considered very important; because whatever my friend values, knowingly or unknowingly I also develop a value for that; That is why Śankarācārya said;

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् |
निर्मोहत्वे निश्चलतत्त्वं
निश्चलतत्त्वे जीवन्मुक्तिः ||९||

satsaṅgatvē nissāṅgatvaṁ;
nissāṅgatvē nirmōhatvam |

nirmōhatvē niścalatattvaṁ
niścalatattvē jīvanmuktiḥ ||9||

Nissaṅgatvaṁ means vairāgyam. Thus even what you call deciding the friends with whom you move; that you changes your value, because there are people who do not have regular escapism of life, still they are very happy. Because if you are used to certain regular entertainments; After sometime you will think that without them, life is nothing; anything you get addicted to after sometime, you cannot think of your life without those addictions; but when you see some people, they do not have any of those addictions and they do not miss anything in life; in fact, they are happier for that; then we begin to what you call reconsider our priorities; we can be happy and we won't miss even if we give up those things. So satsaṅga is also very important; but Kṛṣṇa does not say here; vivēka and vairāgyam; this is the solution; and instead of vivēka, he uses the word, adhyāsa.

So with this dhyāna pratibanda and parihāraḥ topic is over. In fact, with this actually the 6th chapter dealing with mediation is over. Om Sat Tat should have come; but Arjuna again comes with a question; and the most unfortunate thing is in spite of all the encouragement given by Kṛṣṇa, Arjuna continues to be a pessimistic person; and therefore he begins to feel that, I do not think it is possible for me to manage my mind. Even though Kṛṣṇa has given a solution; perhaps the solution may work for other people, but for me, and that too in this janma, I do not think I will get it. Even if Swamiji is optimistic; they try to make Swamiji also pessimistic; Swamiji you do not know me properly.

And this pessimism or self-diffidence is also another human weakness; that is why in the beginning of the 6th chapter, Kṛṣṇa said uddharēdātmana''tmānaṁ na''tmānamavasādayēt; never look down upon yourself; never be diffident; because if I do not have self-confidence; ātma kripa is not there. Then even God cannot help; because we will argue with God also; argue with what; I cannot succeed in life. Therefore even God will become helpless, Gurus will become helpless; śāstrām will become helpless; if you have decided that I cannot accomplish this; and therefore Kṛṣṇa repeatedly tells faith in oneself is important; but in spite of that; Arjuna continues to be diffident; therefore his conclusion is. In this life, I am not going to get mōkṣa; he is very sure about it.

And since in this life, I am not going to get mōkṣa; his plans are about next life; because he has decided this life is not going to work; and therefore he wonders assuming that I take next birth; which is going to be definite; because I am not going to get liberation; his worry is; all these sādhanas that I have done in this life, whatever little sādhana; will all be wiped out; and next janma, I have to again start from L.kg or will all the sādhanas of this life will be brought forward; (because while calculating) in the next janma, I need

not study from the 1st chapter of the Gītā; can I continue from the 7th chapter, as we have studied up to 6th?

So what is my lot in my next birth; Why? He is worried; he is very sure; in this birth; I am not going to get liberation; he has concluded; and therefore because of Arjuna's pessimism, he raises this question in the verses 37, 38, and 39th. Three verses Arjuna's pessimistic questions. And those people who failed in spirituality, that means who struggled in spiritual field; but did not succeed, all those people are here called yōga braṣṭaḥ; yōga braṣṭaḥ means what; failure in exam; attempted but not succeeded. The other people are not going to face because they never attempted; and of course the jīvan muktās, they do not have the problem of failures; failures come for whom; the one who has attempted; therefore all these spiritual failures we call yōga braṣṭaḥ and Arjuna's question about this yōga braṣṭaḥ; what will happen to him or her in the next janma;

That is here in the 37th verse; first he describes a yōga braṣṭaḥ; who is he; yōgāccalitamānasaḥ; he has fallen from spirituality; which means he did not succeed in his or her spiritual sādhana. So here yōga means what spiritual sādhanas; adhyātma yōgaḥ; ccalita mānasaḥ means what; he has fallen, நழுவுறது naḷuvaratu, that is called ccalita mānasaḥ; and why he could not succeed; ayatiḥ; because of his insufficient effort; He put forth effort alright; but the effort was not sufficient; What is the proof?; what is the proof?; the effort was not sufficient; he has failed. The very fact that he has failed indicates that he has fallen; Therefore ayatiḥ means Alpa prayathnāḥ; a person of insufficient effort and why the effort was not sufficient; because of various obstacles.

Because there are many people who want to put forth lot of effort, but because of various reasons obstacles come; Swamiji I think I should do; but I am not getting time at all; attending the class itself is a great effort; where is the question of revision or kivision; therefore the obstacles can come from three sources;

- ādhi daiṁvika pradhibandam; supernatural forces; grhapizhai; therefore rāhu kētu śani comes and obstructs;
- or ādi baudhika pradhibandaḥ; obstacles from surroundings;
- or adhyātmika pradhibandaḥ; obstacles form oneself in the form of ill-health, etc.

Suppose I lose my hearing capacity; what to hear; so therefore, because of adhyātmika; ādhi boudika; ādhi daiṁvika prathibhādaka san, saḥ ayatiḥ bhavathi; alpa prayatnaḥ bhavathi.

But even though he could not put forth sufficient effort, śraddhayā upētaḥ; that person is very sincere; it is not that he gives lame excuses; it is not the lack of interest; but in spite of sincerity; So śraddhayā upētaḥ; there is value for spiritual life; but could not follow because some obstruction one over the other; so śraddhayā upētaḥ,

And therefore yōgat ccalita mānasaḥ; yōga braṣṭa; what will happen to him; yōga saṁsiddhiṁ aprāpya; yōga saṁsiddhiṁ means mōkṣa phalam; saṁsiddhiḥ here means the phalam, the phalam of what? yōgaḥ; yōga means spiritual-sādhana; the phalam of spiritual-sādhana is what mōkṣaḥ; and this mōkṣa phalam aprāpyaya, this person could not attain mōkṣa; in spite of sincerity, because of various reasons; aprāpya yōga saṁsiddhiṁ; because sometimes guru is not available; guru got; and I was thinking of starting something; but there was a transfer of job and therefore I went to another place, where nothing is available. So therefore went I had the interest, guru was not there; when guru was there, there was no interest for me; all these should combine; all these are there, but no health; that is why they say.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् |
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ||३||

[durlabham trayamēvaitaddēvānugrahaḥētukam |](#)
[manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ ||3||](#)

To be born a human being, and to be interested in spirituality, and to have an opportunity for pursuing spirituality, requires lot of pūrva janma puṇyam; so because of some obstacles, he could not attain the phalam; Hey Kṛṣṇa; kām gatim gacchati; what is the lot of that person.

So will he have a lower birth; or will he have a human birth again; what will be his next birth like? Kṛṣṇa has to answer this question because we cannot know what is our next birth.

Therefore hey Kṛṣṇa kām gatim gacchati; question in desperation and pessimism; and he himself explains his pessimism; that also; justifies his pessimism; there are some people who argue how I will not get mōkṣa; Kṛṣṇa is wanting to do all struggles to bring Arjuna to mōkṣa; but Arjuna is like that adamant horse; is not moving; So Arjuna explains or justifies his pessimism; in the next verse; which we will see in the next class.

Hari Om

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Lord Kṛṣṇa has comprehensively discussed all the aspects of meditation, especially Vēdāntic-meditation which has to be practised, after a thorough study of Vēdāntic scriptures; and nowhere else we find such an elaborate discussion of mediation; and therefore sixth chapter is important from this particular angle. And He has even dealt with the topic of obstacles in mediation; especially the obstacle of mental distraction and also He talked about the remedy. And Kṛṣṇa said that if a person should be successful in meditation, he has to develop detachment from the world; without vairāgyam or detachment, meditation will not be successful and without meditation, Vēdānta cannot be assimilated and without assimilation we would not get the full benefit called jīvan mukti and therefore we find vairāgyam or detachment is given a very important position in the scriptures. And when Kṛṣṇa concluded in this manner, Arjuna looks at himself and sees whether he will be able to develop total detachment; and practice meditation and assimilate. And somehow unfortunately Arjuna is not very confident of himself and therefore He becomes very pessimistic with regard to the attainment of liberation in this janma itself. And this is not Arjuna's problem only; this is the universal problem, when a seeker comes to the spiritual field and sees the prescribed sādhanas, he becomes extremely pessimistic; I do not think we ordinary people can ever attain liberation. There are a few people, may be one Śankarā, one Rāmakṛṣṇa, one Ramaṇā; they are somewhere else, we are all somewhere down; all these will not work; so thus, pessimism is one of the common obstacle for every seeker; and therefore whether Arjuna had this problem or not, Arjuna identifies with the majority of humanity; and presents his problem and he presents the question in these verses, 37, 38 and 39, of which we completed the 37th verse; in which Arjuna said, suppose there is a person; he has come to spirituality, he thought he has grown out of religion and therefore he dropped all the karmas, temples and all other things and then he came to jñāna mārḡa, relinquishing karma mārḡa and in jñāna mārḡa he had total faith but because of one obstacle or the other; may be physical obstacle, called adhyātmika-pradhibhandaḥ; may be environmental obstacles, called ādi-baudhika-pradhibhandaḥ; may be unseen obstacles called adi daivīka-pradhibhandam; because of some obstacle or the other, he could not pursue the path of knowledge. So ayathiḥ means alpa prayathnaḥ; a person of incomplete effort; not because of lack of faith, faith is there; sincerity is there; but because of obstacle, one could not.

And therefore naturally, jñāna-phalam of mōkṣa he could not attain. Then at least can he attain the karma-phalam of svarga. Arjuna feels that he would not get karma-phalam also, because he left the karma and spend the karma time for jñāna; with the hope that he wants to get a result which is higher; I do not want svarga and came to mōkṣa; and svarga he dropped and mōkṣam also he did not get; which is called typical triśanku.

Triśanku left the earth for the sake of attaining heaven and he was not granted visa in the svarga lōkā, in the airport itself he was turned off and therefore he came down and Viśvāmitra said do not come here and go up and Viśvāmitra pushing up, Indra pushing down; was in between.

Similarly karma-phalam bhuta svarga api nāsti; jñāna phala mōkṣaḥ api nāsti; will he not become a triśanku. Therefore he asks yōga saṁsiddhim aprāpya; yōga saṁsiddhim jñāna phalam; jñāna phalam means mōkṣa; aprāpya means not getting. What will be the lot of that person; and Arjuna himself clarifies his pessimism further. A very logical pessimism; the pessimistic people have got their own logic to support why I will not be successful; why can't he find some logic to support his optimism: No; we are experts in pessimism; Arjuna does that in the following verses; we will read verse no.38.

Verse 6.38

कच्चिन्नोभयविभ्रष्टः छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥६.३८॥

[kaccinnōbhayavibhraṣṭaśchinnābhramiva naśyati|
apraṭiṣṭhō mahābāhō, vimūḍhō brahmaṇaḥ pathi||6.38||](#)

महाबाहो mahābāhō **Oh, Kṛṣṇa** उभयविभ्रष्टः ubhayavibhraṣṭaḥ **fallen from both (yōga and karma),** विमूढः vimūḍhaḥ **(and) deluded** पथि ब्रह्मणः pathi brahmaṇaḥ **in the pursuit of Brahman,** कच्चिद् न क्चिद् na **does not,** अप्रतिष्ठः नश्यति apratiṣṭaḥ naśyati **the support less (yōgi) perish,** इव छिन्नाभ्रम् iva chinnābhram **like a scattered cloud?**

38. Oh Kṛṣṇa! Fallen from (yōga and karma and) deluded in the pursuit of Brahman, does not the supportless (yōgi) perish like a scattered cloud?

In the previous verse Arjuna had said that this seeker of insufficient effort will not attain mōkṣa because he could not put forth full effort; then we have to supply another idea; which is not said here and what is that? Because he came to jñāna mārga, he did not perform karma which would have given him svarga lōkā. So karma-phalam rūpa svargaḥ api nāsti.

This idea Arjuna did not say: we have to supply; why he did not say about svarga, because svarga is the result of karma-phalam; why he does not have karma-phalam?; because he does not have karma; why he does not have karma?; because he spend all the time in jñāna mārga; so therefore karma-phalam rūpa svargaḥ api nāsti; and therefore what is his condition; apratiṣṭaḥ; second line; apratiṣṭaḥ; he does not have the support of puṇyam; which could have given him svarga; he does not have the support of jñānam; which could have given him mōkṣa; therefore apratiṣṭaḥ; puṇya jñāna rahitāḥ;

karmaṇaḥ abhāvāt puṇya rahitaḥ; jñānasya abhāvāt mōkṣa rahitāḥ; these two support he does not have; therefore apratiṣṭaḥ.

Arjuna himself further explains the word apratiṣṭaḥ, in the first line, upāya vibhraṣṭa. So he is free from support, he is free from two fold support; ubhayam means two supports; and what are the two; karma dvāra puṇyam; and jñāna dvāra mōkṣaḥ; and from both he has fallen. Vibhraṣṭaḥ; and therefore what will be his lot; chinnābhramiva naśyati. So his condition can be compared to a small cloud-let mēgaḥ; which has got separated from the big huge vast cloud. When the cloud is big enough, then the wind cannot destroy the cloud; dissipate the cloud or disperse the cloud, because it is a vast cloud. Maximum what can the wind do; it can only carry the cloud from one place to other; but imagine a small portion of cloud gets separated from the big body of cloud it has become what; a weakened cloud, and when that cloud gets separated, what will the wind do, you have to watch; that days we used to see the sky; now no time; there is no time to stand and stare, so we see only the cinema stars, not the real stars. That is why you find in Vēdāntic literature, all the examples were taken from nature, because they were staying in the āśrama, nadi Thira; mountain; you find all examples are from nature. Therefore if you watch the cloudlet, you will find gradually because of the powerful wind, it gets dissipated, dispersed and after sometime it completely disappeared.

Similarly this seeker he does not have the support of the dharma, support of jñānam also; now he has become a weak individual; and that is why in those days, they did not allow a person to take to sanyāsa that easily; their worry was, at least in gṛhasthāśrama, the mind has got some occupation; this has to be done, that has to be done; there is something to do; you have got children to bring up, they should be settled; functions will come, festivals would come; therefore mind has got some hold in society. Imagine a person gets out of the society and he does not have the support of a guru or āśrama; what will happen? The mind does not have karma hold; the mind does not have śāstra hold, śāstrām has been dropped; svadharma has been dropped; the mind will dwell upon what?; only sensory pleasures or other immoral things. And a person can end up a mithyācāri and that person can fall; and that is why they said Sanyāsa is such an āśrama; it is highly risky because one can go out of both śāstrām also and varṇa āśrama dharma also; and therefore Arjuna says that, ubhayavibhraṣṭaḥ; like the cloudlet will he not get into destruction; chinnābhram, ābhram means mēgha; āpaḥ vibharthi iti ābhram; ap means jalam; ābhram means holder; ābhram; water holder; in fact your water tank can be called ābhram; cloud can also be called ābhram, because it holds the water; what is the proof?; rain comes; that is the proof; Therefore ābhram is equal to mēghaḥ; So like a cloudlet, will he not perish; apratiṣṭaḥ; Hey Mahābāhoo, hēy Kṛṣṇa, vimūḍhō brahmaṇaḥ pathi, having fallen from the path of brahman. So brahmaṇaḥ

pathi means brahma mārgaḥ; brahma mārga means jñāna-mārgaḥ; having fallen from jñāna-mārga; and you have to supply, having fallen from karma-mārga also, will he not perish; this is Arjuna's fear.

Verse 6.39

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्य संशयस्यास्य छेत्ता न ह्युपपद्यते ॥६.३९॥

ētanmē saṁśayaṁ kṛṣṇa chēttumarhasyaśēṣataḥ|
tvadanyaḥ saṁśayasyāsyā chēttā na hyupapadyatē||6.39||

कृष्ण Kṛṣṇa O Kṛṣṇa अर्हसि छेत्तुम् arhasi chēttum you should remove एतत् संशयम् ētat saṁśayam this doubt मे me of mine अशेषतः aśēṣataḥ completely हि hi for न उपपद्यते na upapadyatē there cannot be छेत्ता chēttā a remover अस्य संशयस्य asya saṁśayasya of this doubt, अन्यः त्वत् anyāḥ tvat other than you

39. Oh Kṛṣṇa! You should remove this doubt of mine completely. For, there cannot be a remover of this doubt other than You.

So Arjuna is desperate now; he says; Hēy Kṛṣṇa, I have a great fear; why I came to Vēdānta; Hēy Kṛṣṇa, ētat saṁśayam chēttum arhasi; you should destroy this doubt of mine, because if I am going to be a triśanku, at least from next week only, instead of coming to the class; at least I can try to do some pūja, even though mōkṣa may not come, at least some puṇyam may come. So now I am not doing pūja and class also I am not understanding (you are understanding!) so I do not seem to understand; suppose Arjuna type of students are there; not you, if knowledge also does not come, out of these classes, and at least I could have done some Viṣṇu sahasranāma pārayaṇam or pūja japam etc. I could have done; that also is not there; this also is not there; ētat saṁśayam; this triśanktva saṁśayam, this doubt of self-destruction or spiritual fall; ētat saṁśayam; ētat saṁśayam for grammar students, ētat saṁśayam, grammatically wrong; saṁśayam is masculine gender; ētat is neuter gender, therefore ētat saṁśayam, ētaṁ saṁśayam should be said. But since it is coming from Vyāsācārya's pen, we give him the benefit of doubt and say it is Arsha-prayōga; for big people it is poetic license; not for us; it is allowed; ētat is equal to ētaṁ. In fact in some books, they correct it and write ētaṁ itself. Ētaṁ saṁśayam Kṛṣṇa; and according to them this is printing mistake. Whatever it is; this doubt of mine; chēttum arhasi. You have to destroy because my further attendance of class itself is dependent on your answer to my question. It is a crucial thing; so ētaṁ saṁśayam; chēttum; destroy remove, arhasi and do not give a vague answer, aśēṣataḥ; completely, clearly.

And why am I asking you; because anyāḥ tvat chēttā na upapadyatē; there cannot be any person other than you who can destroy this doubt; there cannot be any person other

than you who can destroy this doubt. Why Arjuna says so; because this person will spiritually fall or not; can be determined only in the next janma. Whether he will go to svarga; or whether he will get mōkṣa or whether he will miss both of them and go to a lower janma; these are all questions of after-birth; and what will happen to us in the next janma; we do not know; why, even in this janma we do not know what will happen next year; or tomorrow itself. So Bhagavan alone is karma phala dhāta; therefore he alone is fit enough to answer this question and therefore what type of janma, such a person will get later. And therefore you should answer. So thus in these three verses Arjuna's pessimistic question has been given. Now Kṛṣṇa is going to give an optimistic answer; we will read happily.

Verse 6.40

श्री भगवानुवाच--
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥६.४०॥

Śrī Bhagavān uvāca
pārtha naivēha nāmutra vināśastasya vidyatē|
na hi kalyāṇakṛt kaścīd-durgatiṁ tāta gacchati||6.40||

श्री भगवानुवाच Śrī Bhagavān uvāca **The Lord answered** पार्थ pārtha **Arjuna!** न एव इह na ēva iha **neither here** न अमुत्र na amutra **nor hereafter** विध्यते विनाशह् vidhyatē vināśah **is there destruction** तस्य हि tasya hi **for him** कश्चित् kaścit **because** कल्याणकृत् kalyāṇakṛt **a doer of good** न गच्छति na gacchati **does not attain** दुर्गतिम् durgatiṁ **an evil end**, तात tāta **(my) son!**

40. The Lord answered - Oh Arjuna, neither here or hereafter is there destruction for him. Because, a doer of good does not attain an evil end (My) son.

So first Kṛṣṇa gives consolation to Arjuna. Arjuna, do not worry; we will see the result later; first I am telling you do not worry; and then he gives the answer. I will give you the gist of the answer; the idea is this: Suppose a person comes to jñāna mārga, what is jñāna mārga?, serious study of scriptures, śravaṇa, manana, nidhidhyāsana; and certainly it is different from the regular karma of sandhyāvandanam, nāma japa, etc. you are not doing those regular religious activities now; at this moment, you are studying the Gīta or Upaniṣad as the case may be.

Now the śāstra says, Vēdānta-śravaṇam has got two fold benefits; one is called mukhya-phalam; or primary benefit; and the second is called avāntara phalam; or secondary benefit; or bye-product. So when in certain industries they manufacture something; not only they get the primary benefit; but they get lot of secondary benefit like bye-product; a coconut tree you have; main benefit is coconut; but how many other benefits are there. In fact you can write an essay of three hundred page; that is why coconut is called pūrṇa

phalam; so when you plant a mango tree; the primary benefit you expect is mango fruit; but there are so many bye-product, you get the shade of the tree; and the temperature will be lesser; whether you have read in the newspaper; in the theosophical society area, where there are plenty of trees; they have found that the temperature is 2 or 3 degrees lesser to other parts of the Madras; because of the roots of the tree retain some water; and therefore in the surrounding area, there is some coolness. This is what benefit; avāntara phalam; bye-product; shade is avāntara phalam; and mango leaves avāntara phalam; thus we have got bye-product, in the same way, Vēdānta śravaṇam also has got a mukhya phalam and a amukhya phlam. What is the mukhya phalam?; if a person has got all the qualifications, the mukhya phalam will come and that is jñānam; the qualifications are there; the mukhya phalam will be: I understand Gīta.

And suppose a person does not have sufficient qualifications and therefore a person does not understand the teaching; and even then, there is a secondary phalam; that is called puṇyam. Kṛṣṇa himself tells that in the 18th chapter; śṛṇuyādapi yō naraḥ; one who just allows the Gīta to pass through his ears; without knowing sanskrit Gīta pāraṇam is also, the very vibrations of the Gīta, if it has fallen on him; sō'pi muktaḥ śubhāllōkān prāpnuyāt puṇyakarmaṇām. Vēdānta-śravaṇam produces puṇyam. So if you have done a special pūja or sahasranāma parāyaṇa; what puṇya it would have given, the same amount of puṇya, a Gīta-listener is going to get as a bye product. So that means what? Either you will get jñānam and puṇyam or you are going to get minimum puṇyam. Jñānam if it comes mōkṣam; jñānam if it does not come; puṇyam. Puṇyam if you get, svarga is going to come; therefore what is your position now; either mōkṣa or svarga. So you can come to the next class; so for just coming here and managing to sit somehow; for one hour, the best result is mōkṣa; and the minimum is svarga; Arjuna why are you worrying?

That is what Kṛṣṇa's question is: Hey Partha: vināśastasya nāvidyatē; for a jñāna mārgi, a person who has come to śāstra śravaṇam, there is no downfall at all; iha vā amutrā vā; either in this janmā or after death; before maraṇam or after maraṇam; there is no question of spiritual fall. What is the reason; because kalyaṇakṛt kascit; such a person happens to be maṅgala kartā, he is doing a noble action, even listening to Gīta is a maṅgala-karma, which Kṛṣṇa called in the fourth chapter, as jñāna-yajña.

So that is why Swami Chinmayānanda; when he started teaching Gīta in the public; he called jñāna-yajña; Gīta jñāna-yajñaḥ; and initially when the people heard yajña, they thought there is going to hōma-kunḍa; vādhyar, etc. Even now there are people have this doubt; why this title is given; this is not Chinmayānanda's saying; Bhagavān Kṛṣṇa himself says this is jñāna-yajña.

Even though no hōma kunḍa is involved; even though no oblations are involved; this jñāna-yajña will give as much puṇyam as any other vaidika karma; and that puṇyam is the minimum result that one will get. But if he has got qualification, he would not require this puṇyam; because jñānam itself is going to give him mōkṣa; therefore kalyāṇa kṛt is equal to maṅgala kartā; kalyāṇam does not mean marriage; in sanskrit language, kalyāṇam means maṅgalam; any sacred action is called kalyāṇam; and since marriage is considered to be one of the sacred rites, marriage is also called kalyāṇam; otherwise the word kalyāṇam means any maṅgala karma. Therefore you can say every Saturday Sunday evening we are going to Kalyāṇam; nothing wrong; because this is also kalyāṇam only. So na hi kalyāṇakṛt kaścīd-durgatim tāta gacchati; such a person will never have a downfall; and certainly he will go up whether to svarga or mōkṣa; that alone is the question; there is no question of downfall; hey tāta; tāta is like அப்பனை appanē in Tamil; in English it is difficult to translate:

Verse 6.41

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६.४१ ॥

prāpya puṇyakṛtām lōkānuṣitvā śāśvatīḥ samāḥ |
śucīnām śrīmatām gēhē yōgabhraṣṭō'bhijāyatē || 6.41 ||

प्राप्य prāpya lōkān **having attained the worlds** लोकान् पुण्यकृताम् puṇyakṛtām **of righteous people** उषित्वा uṣitvā **and having lived there** शाश्वतिः śāśvatīḥ **for many years** समाः योगभ्रष्टः samāḥ yōgabhraṣṭaḥ **one who has fallen from Yōga**, अभिजायते abhijāyatē **is reborn** गेहे gēhē **in the family** शुचीनां श्रीमताम् śucīnām śrīmatām **of the cultured and prosperous**

41. Having attained the worlds of righteous people and having lived (there) for many years, one who has fallen from Yōga is reborn in the family of the cultured and prosperous.

So in these verses, Kṛṣṇa tells what happens to such a seeker after death. Before death he continues the spiritual-sādhana and therefore that is not discussed here. Kṛṣṇa is discussing maraṇa ananthara gati of such a person. Such a person means, yōga-braṣṭaḥ; that is he could not succeed in spirituality; he made a noble serious sincere attempt but he could not succeed. What will happen to that person after death? and as I said before; he has acquired puṇyam: because of what; the very Vēdānta-sṛavaṇam; the very Gīta sṛavaṇam, the very Gīta-pārayaṇam has given him puṇyam as a bye-product; as a secondary result; and as a result of that puṇyam, he will go to heaven; and therefore puṇya kritam lōkān prāpya; here puṇyakṛt, those people who have done great yāgās; vajapēya; sōma-yāgā; which lōkāś they go; the very same lōkā this person also goes, even though he has not done, any of those rituals is very study of the Gīta is equivalent to all the yāgās and yajñās and nāma japam; and Madhusūdhana Saraswathy Swami

quotes a verse and he says that one minute of Vēdānta-ṣṛavaṇam is equal to 100 of yāgās 100s of yāgās is one minutes; you are listening to 60 minutes; it is equal of 100s of yāgās; and it is equal to giving the dānam of the entire earth; not one acre or two acre; the entire earth is gifted; all those puṇyams will come by Vēdānta ṣṛavaṇam; the idea is that this itself is equal to a sacred karma only. Therefore puṇyakṛtām; vaidīka karma kṛtām lōkam; svaraga gadi sama lōkān prāpya; and not only he will attain those lōkās; śāśvatīḥ samāḥ uṣṭvā and he will remain there, reside there for many years. śāśvatīḥ samāḥ, varṣani; samvastāraha; samvastāran; dwiteeya bahuvachan; akarāntha streeliṅga dvitiya bahuvacanam; the word samāḥ does not mean equal; here it is akārantha sthriṅgaḥ; means samvastarān; varṣāni; śāśvatīḥ; means countless number of years; uṣṭvā; he resides and not a mere resident; those enjoyments of the svaraga lōka he will get; all those pleasures having enjoyed.

Then; his primary desire was what; his desire was not enjoying svarga-lōkā, he studied Gīta upaniṣad for mōkṣa only and therefore Bhagavān gives him or her an appropriate work for continuing the spiritual sādhana; and therefore he says yōga braṣṭa; and this yōga braṣṭaḥ; who was a failure in his pūrva janma; that yōgabhraṣṭō'bhijāyatē; he is reborn.

Where is he reborn; there are two possibilities; first possibility śucīnām śrīmatām gēhē; he will be born in the family of a prosperous and cultured parents; so śucīḥ here means culture; dharma is there; values are there; religion is there; he is a religious family; cultured family; given to noble karmas; and not only born in a cultured family; śrīmatām gēhē; in a prosperous family also.

And why Kṛṣṇa says so; because only in such a family, there is a scope for further pursuit of spirituality. Suppose there is poverty; then naturally one has to struggle for the basic needs of life; where is Vēdānta; so when you know that there is slum colony, food is not there; you cannot go and talk about sādhana catuṣṭaya saṁpanna; mōkṣa, etc. etc. to them; they will beat you; you cannot go there; because basic human needs should be fulfilled; therefore Bhagavān will give a such a family; where basic means are provided; prosperity means basic needs are there. But suppose there is prosperity but no culture; money without culture is dangerous; because all the money will be used for another type of spirituality; another type of spirit; clubs, higher society; higher strata; they will go there; so late night sleep only; late morning waking up only; no pūja, no religion, nothing; that is in fact worse; it is better to be born poor.

And therefore he will be a cultured and prosperous family which is ideal for further spiritual-sādhana; he can do more of niṣkāma-karma; he can do more of service because dharma is there in the mind; money is there; when dharma and artā come together, I

will use all the money for noble activities; niṣkāma-karma will be more and all those karmas will give what; more purity and sādhana catuṣṭaya saṁpathi. In the pūrva janma he failed because of only because of incomplete qualifications; now that all those qualifications will be completed in the next janma; therefore śucīnām śrīmatām gēhē yōgabhraṣṭō'bhijāyatē; this is possibility No.1.

Then there is a second possibility which is still rarer; what is that: Kṛṣṇa says:

Verse 6.42

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६.४२ ॥

athavā yōgināmēva kulē bhavati dhīmatām |
ētaddhi durlabhataram lōkē janma yadīdṛśam || 6.42 ||

अथवा athavā **otherwise** भवति bhavati **he is born** कुले kulē **in the family** धीमतां योगिनाम् एव ēva dhīmatām yōginām **of wise sages themselves** ईदृशं जन्म īdṛśam janma **such a birth** यद् एतत् yad ētat as this दुर्लभतरं हि durlabhataram **hi is very rare indeed** लोके **lōkē in the world**.

42. Otherwise, he is born in the family of wise sages themselves. Such a birth is very rare indeed in the world.

Athava; this is the second possibility, for a yōga braṣṭa; after the svarga lōka anubhava, where will he or she will be born; yōginām kulē bhavati; yōgi means brahma jñāninaḥ; those who are already jñānis; so in the family of jñānis; and who may not be and who will not be prosperous in the literal sense; because they lead a simple life only; and therefore Śankarācārya says; they are born in a poor family; but the family of jñānis; and when there is jñānam; poverty will not be considered a curse.

When there is jñānam; poverty will not be considered a curse; it will be considered as an ideal thing for following tapas; and you do not have to specially practice sanyāsa; because you have to have something to renounce; therefore I need not work for sanyāsa; Bhagavān has himself made me born as a sanyāsi; therefore he will take as Bhagavān decided sanyāsa; if food is not there; it is good for upavāsa practice; it will be considered a blessing; less possession less worry; he sees as freedom from worry and therefore in such families of jñānis; such a person will be born dhīmatām yōginām; dhīmatām and yōginām should be connected; dhīmatām yōginām; means wise sages; the advantage is he need not go in search of guru; father or mother is guru; how convenient it is; Bṛghur vai vāruṇi; pitharam upasasāra; athihi bhagavān brahmēti; so the Bṛghuvalli of Taittiriya upaniṣad is in the form of dialogue between father and son; how nice it would be if it is now; now they are fighting for property and other things;

then it will be a dialogue of Vēdānta; instead of fighting and quarrels; dhīmatām yōginām kulē bhavathi.

But Kṛṣṇa says: ētaddhi durlabhataram lōkē janma; such a birth as a child of a jñāni is durlabhataram. Why; why it is rare; because jñānis themselves are rare; manuṣyāṇām sahasrēṣu kaścidyatati siddhayē, yatatāmapi siddhānām kaścinnmām vētti tattvataḥ (7.3); jñānis themselves are rare and to be born to a jñāni; that jñāni must be what type of jñāni; gṛhastha jñāni; because in sanyāsi jñānis are there; jñānis are there; among them also he should be gṛhastha jñāni; still rare; less; and in that family birth is rarer; ētat īdṛṣam janma lōkē tat dhurlabham; durlabhatara. In the previous slōkā; śucīnām śrīmatām gēhē is durlabham; this is durlabhataram; previous one itself is difficult; this one is still more difficult; to be born prosperous cultured family; is a great blessing; there is money, you can do lot of good karma; and you have a value for service also; rare birth only.

Now what is the next question? OK; I get a conducive janma for spiritual-sādhana; then the next important question is; should I start the spiritual-sādhana from scratches, or will it be the continuity of what I have already done; 6 chapters I have learned here; whether it is from 1st or from 7th chapter; like transfer; next class of the same class. Similarly the basic question; should I start spirituality from scratches or whatever I have acquired in this janma will be brought forward; b/f; that is the question; we are so particular about time; and Kṛṣṇa is going to say: that it is brought forward; that means you are born with the phalam; the spiritual-result which you have acquired in this janma; which means that person is born with advanced-spirituality; that person is born as a spiritually-evolved person; in fact such people are called spiritual-geniuses. So from this we come to know a very important thing; the spiritual-genius of this janma is a yōgabhraṣṭa of previous janma; every spiritual-genius of this janma; they are all yōgabhraṣṭa of previous janma.

That is why somebody nicely said; the best way of catching a bus is, giving up the previous bus; previous bus if you miss, for the next bus you are sufficiently early; if you miss the bus of this janma; you are going to be sufficiently early in the next janma; that means spirituality starts from early life itself; that is going to be said in the next slōkā.

Verse 6.43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६.४३ ॥

[tatra taṁ buddhisamyōgam labhatē paurvadēhikam |](#)
[yatatē ca tatō bhūyaḥ saṁsiddhau kurunandana || 6.43 ||](#)

कुरुनन्दन kurunandana **Oh Arjuna** तत्र tatra **there** लभते labhatē **he attains** तं बुद्धिसंयोगम् tam buddhisamyōgam **association with that knowledge**, पौर्वदेहिकम् paurvadēhikam **which belongs to the previous** च यतते ca yatatē **and strives** ततः भूयः tataḥ bhūyah **more** संसिद्धौ saṁsiddhau **for liberation**

43. Oh Arjuna there, he attains association with that knowledge which belongs to the previous body and strives more for liberation.

tatra; tatra means in the new janma; either in a prosperous cultured family or poor wise person's family; whatever be the family, there, tam buddhisamyōgam labhatē; this jīva gets associated with the spiritual maturity which he had acquired in the previous janmā; whatever spiritual gains he had made; including qualification, whatever be the amount of vivēka; whatever be the intensity of vairāgyam; and whatever knowledge he had acquired; all of them, his mind will discover as he grows up.

And therefore buddhi saṁyōgam means associated with the knowledge and spiritual maturity of pūrva janma; paurvadēhikam; which he acquired in the previous body; Why it is so? because according to śāstra; between two janmās; the physical body alone is different; the mind is not different. When a person dies now in this janma; he gives up only the physical body; the mind does not die; sūkṣma śarīram does not die; therefore the sūkṣma śarīram has got all the puṇyam, vivēka, vairāgyam; that mature sūkṣma śarīram travels; and it takes another body; and when the body is a baby body; the mind cannot express itself; but when the body grows to 12 years 13 years, 14 years, then the mind; which mind, spiritual mind, evolved mind, mature mind of previous janmā; which has been continuing, that blooms.

That is why we say a mother never gives birth the mind of the child; a mother gives birth to only the body of the child; every child comes with its own mind; its own vāsanās; its own inclinations; that is why to the same parents if there are four children; you will find their inclinations vary; one child shows spiritual inclination from early childhood; which spiritual inclinations even the parents do not have; in fact they discourage the child from the path of spirituality; not necessary they will say; but the child becomes so spiritual; how does the child gets the spirituality; mother might have given some background; but remember all the children are born to the same parents and the same environment is there; and you find that another child becomes a nāstika; not only no interest in śāstra or religion; he or she becomes a nāstika; how do you explain this wide disparity in two children born to same parents; you can give only one answer; the child has come with its own vāsanās; and this vāsanā will remain dormant in early ages; because 3rd year, how can the child express?; but when the 15 to 20; it varies from child to child; the dormant vāsanās becomes manifest; the child gets interested in spiritual books; and

questions are spiritual; we call the child spiritual genius; but from śāstra angle; the child is yōgabhraṣṭa of pūrva-janmā.

Therefore paurvadēhikam buddhi samyōgam labhatē; and how do you know a child is a spiritual genius; how to do know; will it be written on the forehead; how do you know; only from the type of inclination; and that is why you will find at any time, if you study the age of people in Vēdāntic-pursuit, we have got all the ages; see in this class itself; young, middle aged, old, very very old, etc. and there are still people who are older than all of you; but still no interest in spirituality or anything; fully immersed in what. TV programme; one after the other; still there are people who never come anywhere near spirituality. So therefore age we cannot talk about because, we are talking about the age of the body; age of the mind is different from the age of the body; that is why we talk of vayōvruddhāḥ; and we talk about jñāna vruddhāḥ; jñāna-vṛddhāḥ; even though body is young, mind is mature; if you want to calculate the age; how to calculate; add the last year 's plus; last janmā's 80 and now in 15; then 15 +80; BODY IS 15; 95; NOT EVEN 95, we have not gone to still earlier birth.

Hari Om

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In spite of Lord's Kṛṣṇa's encouragement, Arjuna became very pessimistic with regard to his own spiritual journey. The reason is that Arjuna understood that spiritual journey involves knowledge and spiritual knowledge involves the refinement of the mind, management of the mind, or the purification of the mind. And when Arjuna looks at his own mind, he feels that it is not possible at all to be the master of his own mind; because mastery of the mind is perhaps the most difficult mastery. As they say the greatest victory in life is the victory over one's own mind. And Kṛṣṇa says is a prerequisite that it is a necessary condition for spiritual-knowledge as well as the assimilation of the knowledge; and therefore Arjuna feels that if mastery of mind is a prerequisite, a necessary condition, I do not think I will be ever to accomplish that; AND therefore he feels that in this life it is out of question.

And since he has pessimistically concluded that in this life I am not going to make it; he has started thinking about the next life; like some children, if they have not written well in one particular examination, they think of the next attempt even before the result comes; and sometimes to their utter surprise, they get very good marks and Arjuna also feels like that and therefore he wants to know what will happen to such spiritual failures, which is technically referred to as yōgabhraṣṭaḥ; and that was Arjuna's question which

is the last topic of the sixth chapter and Kṛṣṇa has begun his answer from verse No.40 onwards up to verse No.46; it is Kṛṣṇa's answer to such a question; and Kṛṣṇa points out that a person who has come to spiritual journey, there is no question of spiritual-fall at all. Śankarācārya in his commentary makes a very important statement, adhyātma saṁskārasya nāśaḥ nāsti.

Once the spiritual-teachings or thoughts put in the mind, then they can never be destroyed; they are so powerful that spiritual-vāsanās, śubha-vāsanās cannot be destroyed; what maximum can happen is that there can be a temporary stagnation; because of other wanderings and meanderings; there may be a temporary stagnation; and just as the glowing embers of the fire may be covered by ash; சாம்பல் பூத்த கனல்; cāmpal pūṭṭa kaṇal; like the glowing embers of the fire, which is temporarily covered by ash; it looks as though not fire; but you do a little bit of fanning; the fire comes again. Similarly once you have put spiritual-vāsanās, they can never be destroyed; and therefore there can be a temporary stagnation; and again the spiritual-student will pick up the thread from the next janmā and he will easily attain mōkṣa and as I said in the previous class this spiritual failure of this janmā becomes the spiritual-genius of the next janmā. It is like the advantage in tennis game; you know; after 40-all, Wimbledon final is going on; Pattrige Rapter v/s Peter Sampras; good that you came here. So therefore advantage means what he has to only win one game, because already one he has got; so in this life he is already advantage he has hit; next janmā, he has to only another hit; mōkṣa final; get the cup of jīvan-mukti; and even if he has failed in spirituality in this janmā; Kṛṣṇa said that the very jñāna-yōga gives him puṇya phalam; as a bye-product and as a result of the puṇya phalam he will enjoy the heavenly world and again come back here because bhūlōkā or manuṣya janmā alone is ideal for spiritual-pursuit.

In Kathōpaniṣad there is a mantra:

यथाऽऽदर्शं तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके
छायातपयोरिव ब्रह्मलोके ॥ Part II. Canto III. 5 ॥

yathā:':darśē tathā:':tmani yathā svapnē tathā pitṛlōkē |
yathā:':psu parīva dadṛśē tathā gandharvalōkē
chāyātapayōriva brahmalōkē || Part II. Canto III. 5||

Spiritual-knowledge can be clearly attained only in two lōkās; of the 14 lōkās, 12 lōkās is not attainable or will not be clear; only in two lōkās knowledge can be clearly attained; you know what are those two lōkās; manuṣya-lōkā and brahma-lōkā.

And naturally we will tell that we will see in Brahmalōkās; as we are experts in postponement; and why can't we try in brahma lōkā; Śankarācārya in his bhāṣyam

writes, no doubt brahma lōkā is an ideal place to get jñānam; but going to brahma-lōkā, visa is almost impossible.

And what about getting manuṣya janmā; getting manuṣya janmā is also extremely difficult; but you need not work for manuṣya-janmā, because I hope we are already manuṣyas and therefore having enjoyed the pleasures of heavenly lōkās, as a result of the bye-product puṇyam, this yōga bhraṣṭaḥ will come to manuṣya-lōkā and he will get; he or she (both have to be included) will get ideal conditions for the continuation of the spiritual-journey.

And how can he get continuation? Continuation requires two conditions; first condition is there should be a scope for spiritual study; you cannot get anywhere on the earth; there are places beyond vēdic culture; everywhere vēdic knowledge is not available; therefore the first thing there should be an environment for scriptural study.

And more important; even if there is an ideal environment available, I should have interest; I should have an interest and therefore Kṛṣṇa says this yōga-bhraṣṭa will have both; first he will have a family condition and social condition which are ideal for spiritual pursuit; gurus will be available; śāstra will be available; classes will be available; all these are required; supposed gurus are there and they are observing maunam; he may be great and he may be greatest jñāni; but he is a mouni; what can you do?; so he should be a communicating guru; not only that I should have inclination. In fact often I experience this; I will be conducting classes in some colonies; and you will find that people will come from all over Chennai; sometimes even from Kanchipuram to attend the classes; but from the colony, they will not come; just they have to get down; at least they should see whether they will get chundal; why can't they try?; whether chundal or kadalai will be available. No. they do not have interest; therefore in some cases, environment is there; interest is not there; in some cases, there is a deep thirst, but there is no opportunity; but for yōga bhraṣṭa; both will be there; therefore tatra taṁ buddhisam̐yōgaṁ labhatē; tatra indicates, in that ideal environment.

India is an idea environment, because in India we have spiritual culture; we go anywhere, there is spirituality; you go to mountains; there are temples, in caves there are temples, it is spiritually-oriented country; and here also further values for religion, sādhus, scriptures etc is required. Therefore tatra indicates environment is there;

And what is the next thing; buddhisam̐yōgaṁ labhatē; a spiritual inclination must be there; and this person, yōga bhraṣṭa, gets the spiritual inclination in very early life; brahmacarya āśramē ēva; while people do not get this inclinations after brahmacarya; gr̥hastha-āśrama; even after all āśramas, many people do not get; this yōga bhraṣṭas

will be spiritual geniuses, they will get inclination in early life; it is not only in the field of spirituality; any genius in any field is a bhraṣṭa in the pūrva janmā; if there is a 10 year boy or girl; becoming a musical genius, remember he has struggled in pūrva janmā.

And therefore; tam vidhya karmaṇi samanvārā bhēdē, pūrva prajñā ca; Brihadārṇya upaniṣad; Śārīraka brāhmaṇam; it beautifully says when the jīva travels not only the jīva takes all the karmas; not only the jīva takes all the upāsanas; the jīva takes pūrva prajñā cha; pūrva prajñās means vāsanās; and that is here indicated by the word buddhi samyōga; buddhi here indicating vāsanā samyōga; śubha-vāsanā; adhyātma vāsanā; while everybody is wondering how to make more and more money; this person does not seem to have too much value for all these things; he knows that they are all not important; he cannot spend 24 hours sweating and toiling only for the sake of money; cannot think of that; he looks for spiritual books, he will look for spiritual programme, ochre robe there is some attraction; kāvi is a little attraction for him; whereas for others it is allergy; and he himself cannot explain why there is this inclination; I find myself with this inclination; I do not have an explanation; the only explanation must be what; in pūrva janmā we might have done something; that must be; therefore paurvadēhikam; the vāsanās which have been acquired in the pūrva dēha; pūrva janmā; acquired in the pūrva janmās; with those vāsanās he gets connected; which you may call as in the genetic mapping; now they are doing; in the mapping spiritual genes will be there; for some other people jeans are there; some people love jeans; this people have spiritual genes; and once he has got this inclination; he has got the advantage and if you could know what is tennis; even after coming to advantage, a person can lose the match, because of negligence. So there are games in which having won two sets and the third set, even having come to advantage; match point, blow out that and then people lose the match and championship; therefore even after coming to advantage, a tennis player cannot be negligent.

Similarly a spiritual genius cannot take the life for granted; if he is negligent; this life may be lost; and therefore, what should he do?; he has to use the freewill to promote spirituality in which he already has an inclination; this spiritual interest cannot be taken for granted; it has to be protected and it has to be fanned and it has to be nourished; like nourishing a flame; if a lamp is lit and if it is not protected, the breeze will put it out; like that the spiritual flame, this seeker will nourish and therefore Kṛṣṇa says bhūyaḥ tataḥ yatatē. So what is the subject of the sentence? You have to supply; yōga bhraṣṭa; this yōga bhraṣṭa of previous janmā; strives more; bhūyaḥ; but the thing is since he has got the advantage of pūrva janmā the effort required is much less; it is like swimming along with the current; when the current is favourable to you; you have to only float and move very little; then you will find that a little bit swimming you have reached 50 feet;

while the other people are struggling யதிர் நீச்சல் yatir nīccal; the spiritual genius is நேர் நீச்சல் nēr nīccal; straight; only a little effort, he is progressing swiftly; therefore bhuyah yatatē;

For what? For samsiddhau; for the culmination of the journey for the success of the spiritual journey; samsiddhau, nimitha saphthami; seventh case, nimitha saphthami, for the case of spiritual success; he strives, but the effort required is lesser only; it is like when you start pedaling the cycle, the first few feet, you have to pedal hard; then once it has got a momentum; it will move on itself; and in fact, after sometime, you need not even pedal; it will continue; samsiddhau hey Kurunandana; Arjuna, therefore be happy; you are in the right direction; be optimistic.

Verse 6.44

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६.४४ ॥

pūrvābhyāsēna tēnaiva hriyatē hyavaśō'pi saḥ |
jijñāsuraḥ yōgasya śabdabrahmātivartatē || 6.44 ||

अपि अवशः api avaśaḥ **though not willing** सः हि हियते saḥ hi hriyatē **he is drawn (towards yōga)**, तेन एव पूर्वाभ्यासेन tēna ēva pūrvābhyāsēna **because of that very previous practice**, अपि जिज्ञासुह् api jijñāsuh **though a curious student** योगस्य yōgasya **of yōga, (initially)**, अतिवर्तते ativartatē **he (soon) goes beyond** शब्दब्रह्म śabdabrahma **the karmakānda of the Vēdas**

44. Though not willing, he is drawn (towards Yōga) because of that very previous practice. Though a curious student of Yōga (initially) he soon goes beyond the Karma-kāṇḍa of Vēdas.

And how this spiritual-inclination expresses itself? In the current janmā, wherever there is a field of spirituality; wherever there is anything connected with spirituality, this person is unknowingly attracted; which you can see in any spiritual-lecture also; there will be elderly people and there will be youngsters also; why youngsters come and the interesting thing is the parents themselves discourage; why at this age; Gīta should not be there; you should suffer in life and a great tragedy strikes, then only you should take up Gīta; somebody should die; frustration; that is why they ask us also; what happened Swamiji; some tragedy should take place, to come to this line; so this is an unfortunate thing, it need not be a person because of pūrva vāsanā; without a tragedy, without any reason, person can be happily attracted to spirituality.

And therefore pūrva abhyāsēna; because of pūrva vāsanā; tēna ēva; because of the pūrva vāsanā; hriyatē; means this person is drawn; sucked, attracted to anything connected with spirituality; avaśaḥ api saḥ; avaśaḥ means what even without his will,

without his deliberate plan, unknowingly; helplessly; even if he wants to turn materialistic because of pressure outside; we will find that he cannot survive there for long. I think they say of Aurobindo or someone, his parents did not want him to be in Indian culture at all; they liked the western culture; therefore he was protected away; saved from Indian culture; and he was given western education and sent to England; and therefore materialistic atmosphere; and there he comes in contact with people who are working for the freedom of India; India Club or something; and he gets associated with those people, and he begins to feel and if I working for the freedom of my motherland, should I not know about India, what is its culture?, what is history?; philosophy and he gradually gets sucked into that and he comes to freedom struggle and goes to Pondicherry and becomes a yōgi; you go into any materialistic society; if the spiritual fire is there; nobody can stop; and if the spiritual fire is not there; whatever way you blow "fu, fu, fu", it will not come; that is why to such people allow them to be materialistic; nothing wrong; just ask them to be devotees; have faith in God; surrender to God; seek the guidance of God; even to enjoy materialistic pleasures; allow them.

Because spiritual maturity, as Swami Chinmayānanda beautifully says: spiritual maturity is not a revolution, it is an evolution. You cannot force it on your child, just because you like Gīta you cannot force, you can only provide the conditions and they have to develop spiritual interest; and in the case of this person, he is dragged; and because of this extra current; the extra force of pūrva vāsanā; what will happen? jijñāsurapi; he starts only as a casual student; he may not be that serious; but he starts as a jijñāsu; jijñāsu means out of curiosity; perhaps as a hobby; somebody wanted to call me for bhikṣa; and later I came to know, that person's intention was what you know?; he is going abroad for business; and he has come to know that when he goes abroad, there are many foreigners interested in Indian philosophy, culture and spirituality; and therefore they ask it seems; what is Hinduism; what is advaitam; it seems; and when they ask questions and if I say I do not know; I do not know, that will not be good; and therefore I have to answer; not that I am interested; but because I have to answer when I travel on business; some tips on Hinduism he wants and he does not want to come to me and learn; but wants to give to give a meal to Swamiji and get some tips.

Some people may start in that manner and if that fire is there; like a karpūram (karpūra buddhi, kari buddhi; vazhathandu buddhi; so karpūram, camphor, you show the flame, it catches fire.

Kari; coal means, you have to keep it in the flame for a long time; on the tip of the coal small dot; then fu, fu, fu you blow and it will come slowly

And the third one is vazhathandu buddhi, plaitain stem buddhi; there if you keep flame, not only it will not catch fire; it will put out the available flame also.

Thus there are some powerful students who will put out the teacher's knowledge also. So in this case, yōga bhraṣṭa is camphor student; just show the fire and it will be a conflagration; jijñāsurapi yōgasya; yōga means spirituality; śabdabrahmātivartatē; very quickly he transcends śabdabrahma; śabdabrahma is a technical word which indicates karma kāṇḍa of the vēdās. And karma-kāṇḍa of vēdās indicate finite results; because karma kāṇḍa deals with anitya phalam. And this person transcends karma kāṇḍa means what he transcends anitya phalam, he transcends anitya phalam means, he attains nitya phalam; therefore śabdabrahma ātivartatē means mōkṣam prāpnōti; He will attain nitya phala. So transcending karma kāṇḍa is coming to jñāna-kāṇḍam; coming to jñāna-kāṇḍam means coming to mōkṣa; he will attain mōkṣa very quickly.

Verse 6.45

प्रयत्नाद्यतमानस्तु योगी संशुद्धिकिल्बिषः ।
अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥६.४५॥

[prayatnādyatamānastu yōgī saṁśuddhakilbiṣaḥ|](#)
[anēkajanmāsamsiddhastatō yāti parāṁ gatim||6.45||](#)

यतमानः तु yatamānaḥ tu **striving** प्रयत्नात् prayatnāt **diligently** योगी yōgī **that yōgi**
अनेकजन्मसंसिद्धः anekajanmāsamsiddhaḥ **who is refined through many births,**
संशुद्धिकिल्बिषः saṁśuddhakilbiṣaḥ **and who is free from impurities** याति परां गतिम् yāti parāṁ
gatim **attains the supreme goal** ततः tataḥ **consequently**

45. Striving diligently, that Yōgi who is refined through many births and who is free from impurities attains the supreme goal consequently.

What happens to that yōga bhraṣṭa in this janmā?; yōga bhraṣṭa's present janmā's journey is talked about here; yōga bhraṣṭa of the previous janmā; and the spiritual genius of this janmā is here called yōgi. So who has got advantage?; advantage yōga bhraṣṭa; and this yōgi and how does he feel this advantage; how does this spiritual-genius advantage expresses itself. Kṛṣṇa says saṁśuddhakilbiṣaḥ; who is free all impurities; kilbiṣam means impurities malam and saṁśuddhakilbiṣaḥ freed from impurities; nirmala-antakaraṇaḥ; śuddha-antakaraṇaḥ.

And how does mental purity express itself; how do you know mental purity; there are not; is there any purity meter; like lacto meter; saṁśuddho meter; what is the reading?; 7, OK; whether something is like that; we have already seen in the beginning of the 6th chapter that the indication of purity is natural inclination for spirituality; indication of purity is natural inclination for spirituality. Therefore saṁśuddhakilbiṣaḥ; this person

with this natural inclination; and how did he get this natural inclination? Is it because the Lord is partial? It has come in the young age itself; why it did not come to me. Is it that Lord is partial? Kṛṣṇa wants to make it clear; different grades of purity is not because of God's whim and fancy; if it is determined by God, God will become partial; one he makes a spiritual genius; another musical genius and making me an idiot. That God will not be respectable God.

Therefore Kṛṣṇa says that advantage he enjoys not because of Bhagavān but anēkajanmāsamsiddha, he has acquired it; just like some people saving money; like in a hundi; one rupee, two rupee, in each janmā; in spiritual-hundi, he has deposited and anēkajanmāsamsiddha. So this person who has attained refinement, saṁsiddhi; refinement; maturity; clarity with regard to course of life; clarity with regard to limited goal; what is pseudo goal?; what are fake things?; clarity is there, that is called refinement; he cannot be hoodwinked by the pseudo pleasures of life; he looks for something really solid. So in everything fake; one cannot differentiate; therefore he cannot be hoodwinked by fake goals of dharmārta kāma, he is for only the real gold of parama puruṣārtha of mōkṣa. This is called saṁsiddhi; clarity regarding the primary goal of life; this he has attained as a result of what; anēka janmā puṇya karma; so anēka janmā saṁsiddha; saṁsuddhakilbiṣaḥ yōgi.

Now in this janmā, he requires what?; only limited effort; therefore prayatnādyatamānastu. To put in the language of the children's examination; there are two type of children: one set of children they cover the portions daily; they refine it daily and understand and during examination; they have only to revise, browse through and they are ready. There are some other children; they want to have gala time till March, and then April-May study up to 12 a.m. of 1 a.m. and sleep in the examination hall; and therefore you sleep off in the examination hall.

Thus there are some human-beings who wants to do everything in one life; it does not work; whereas the others, they have prepared gradually; and therefore for them the spiritual-journey is a browsing through; no struggle; no effort; other people think that spiritual-journey is kṣurasya dhārā niṣitā duratyayā (Part I. Canto III. 14); walking on razor's-edge; whereas for this person, this is the most enjoyable thing in life; in fact for this person, other things appear boring; and therefore anēka janmā saṁsiddha; prayatnādyatamāna; striving further; with the advantage of previous janmā; and striving further in this janmā; parām gatim yāti; he effortlessly reaches the destination of mōkṣa; here parām gatim; jīvan mukthi; jñāna-niṣṭa; tataḥ; means consequently, as a result of the limited use of freewill.

In fact whatever injunctions rules the scriptures gives, they are natural to him; whatever is śruti vidhi; injunctions of the sruthi; whatever sruthi asks him to do; he naturally likes to do; do not he does not like to do naturally; In fact, his rāgaḥ-dvēsaḥ tallies with sruthi vidhi niṣēdha; like they say in Malayalam; രോഗി കഠിനമായി നെയ്യ്; വെട്ടെന്ന് വിധിയിൽ നെയ്യ്; rōgi koticcatuṁ neyy; vaidyan-vidhiccatuṁ neyy; neyyai means Ghee; this rōgi, sick person, he loves ghee; and the doctor comes and he says that you have to take medicine; what is the medicine?; ghee; alopthy doctor does not prescribe ghee; he will say; ghee is cholesterol; ayurvēda. Similarly for this yōga-bhraṣṭa; rāgaḥ-dvēsaḥ tallies with vidhi niṣēdha.

Verse 6.46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६.४६ ॥

tapasvibhyō'dhikō yōgī jñānibhyō'pi matō'dhikaḥ|
karmibhyaścādhikō yōgī tasmādyōgī bhavārjuna ||6.46||

योगी अधिकः yōgī adhikaḥ **Dhyānayōgi is greater** तपस्विभ्यः tapasvibhyaḥ **than ascetics** मतः अधिकः mataḥ adhikaḥ **he is considered greater** अपि ज्ञानिभ्यः api jñānibhyaḥ **than even the jñāna-yōgi s** योगी अधिकः yōgī adhikaḥ **Dhyānayōgi is greater** कर्मिभ्यः karmibhyaḥ **than Karma Yōgis also.** च तस्मात् ca tasmāt **Therefore** भव योगी bhava yōgī **become a Dhyāna-yōgi** अर्जुन Arjuna **Oh Arjuna**

46. Dhyāna-yōgi is greater than ascetics. He is considered even greater than jñāna-yōgis. Dhyāna-yōgi is greater than Karma-yōgis also. Therefore become a Dhyāna- yōgi, Oh Arjuna.

In fact with the previous verse, Kṛṣṇa's answer to Arjuna's question is over. I said up to 46th verse; it is up to 45th verse; yōga bhraṣṭa question is over. And therefore Arjuna need not be pessimistic because as I said, the minimum you are going to get for attending Gītā class; minimum you are going to get is svarga; and the maximum you are going to get is mōkṣa in this janmā or in the next janmā. Suppose somebody asks; that Swamiji suppose some pūrva sañcita karma pāpaṁ comes; done some time back like killing a snake; they say mostly about snake killing in the horoscope reading; nāga dōṣam; some sañcita-pāpam, and it comes and intervenes.

What will happen? The śāstra says; even if there are some sañcita pāpams; this spiritual saṁskāras are so powerful; that they give a stay order to sañcita pāpam. this spiritual saṁskāras of this janmā is so powerful; that they can keep pūrva janmā sañcita pāpam at bay; they do not destroy; to destroy one needs jñānam; therefore they keep the sañcita pāpams at bay; in the next janmā he will directly go to the spirituality; jñānam and sañcita pāpam will be destroyed; and therefore you need not even worry about sañcita pāpam; sañcita pāpa vināśāna liṅgam; tat praṇamāmi sadāśiva liṅgam. So thus,

one need not be pessimistic; therefore never ask the question; when will I attain mōkṣa; or will I attain mōkṣa; stop the question; enjoy the spiritual journey, Like reading a big book; one thing you can do is enjoy every page; another thing that you can do is, the moment you get the book in hand, look at the last page: 737, who will read all this; and read no pages; worries he loses the present; why do you worry about the last page?; read a page a day; similarly, do not ask the question; Swamiji will I get liberation in this birth or next birth; in the next birth; will you yourselves come as my guru; do not have these questions; enjoy the spiritual journey optimistically; question is answered with the 45th verse.

And now in these two verses, Kṛṣṇa is coming back to the topic of meditation; for concluding; so in these two verses Kṛṣṇa wants to glorify vēdāntic meditation; Kṛṣṇa wants to glorify vēdāntic-meditation and therefore he is glorifying vēdāntic-meditator, so that when the meditator is glorified, the meditation is glorified. And therefore he talks about many sādakās; and he says among all the sādakās, the greatest one is vēdāntic meditator; because he is on the threshold of liberation; and all these sādakās he calls by the name Yōgi.

And who are the various yōgis; Kṛṣṇa enumerates; tapasvinaḥ; tapasvis are those seekers who are committed to upāsana; one set of yōgis or spiritual-seekers; spiritual aspirants; tapasvis, upāsakās, saṅuṇa upāsakas; they are one group of seekers.

then jñāninaḥ, jñānis are who are committed to sṛavaṇam and mananam; so sṛavaṇa mananam kartāraḥ; so they are another set of yōgis or seekers;

and then who are the third one; karmibhyaḥ; karmis are those who are committed to karma-yōga; those who are committed to karma-yōga; those who are committed to upāsana; those who are committed to sṛavaṇa, manana,

and finally the fourth one is those who are committed to nidhidhyāsana; vēdāntic-meditation; karma, upāsana, sṛavaṇa; mananam; nidhidhyāsanam; these five steps, in whatever step you are, you are a yōgi; karma step; upāsana step; sṛavaṇa step, mananam step, or nidhidhyāsanam step; all of them are called yōgis only.

But among all these yōgis, Kṛṣṇa says those who are in the nidhidhyāsanam step, the fifth and final step; they are the greatest one, because they are closest to the destination; because they have already crossed the first four steps karma upāsana, sṛavaṇa, mananam, these four they have crossed; they are in the fifth step and the next step they have to keep is in Mōkṣa; the destination; whereas the one who is at karma level; is inferior because he has to cross, upāsanam, sṛavaṇam and mananam. the one who is upāsana level he has to go through sṛavaṇam and mananam; and one who is sṛavaṇam

he has to go through mananam and nidhidhyāsanam; and the one who is at mananam level he has to go through nidhidhyāsanam level; one who is at the nidhidhyāsanam level is the closest to the destination.

And therefore Kṛṣṇa says tapasvibhyō'dhikō yōgī; yōgi means vēdāntic-meditator; nidhidhyāsanam mediator is superior to saṅgā upāsaka; jñānibhyaḥ abhi yōgi adikaḥ; this vēdāntic-meditator nidhidhyāsanam yōgi is superior to even jñāni; very careful; this place jñāni is sṛavaṇa manana stage; nidhidhyāsanam person has crossed sṛavaṇa and manana stage; therefore he is in a higher plane; whereas who are in sṛavaṇam and mananam are in lower level; therefore jñānibhyaḥ api, sṛavaṇa manana karthṛthvaḥ api, yōgi nidhidhyāsaka adikaḥ; superior; karmibhyaścādhikō yōgī; again nidhidhyāsaka-yōgi is superior to karmis; because karmis are in the first stage; they have cross four stages.

And therefore Arjuna, if you want mōkṣa; you have to not only do sṛavaṇam; I am guru alright; guru can help in sṛavaṇam; in fact, in sṛavaṇam; predominant role is played by the guru; the śiṣya has only to make himself or herself available; you have given your mind; the teacher can fill up; but the mind should be empty; only then you can fill; if the student comes with already full mind; nothing can work.

So he should keep aside all the notions; total confusion reading so many books; the teacher has to take more time to removing the rubbish; therefore keep all your personal, what you call prejudice; your information keep aside; come with a clean open mind; gata guru will fill up; and therefore; here jñāni refers to sṛavaṇa manana kartha; and Kṛṣṇa says that it is not enough that you listen to me; guru may be the greatest and teaching may be best; but still nidhidhyāsanam; guru cannot do for śiṣya; your meditation I myself will do; the guru cannot say; it would not work; your assimilation; you have to do; therefore Arjuna, I can only teach you; but assimilation you have to work for; tasmādyōgī bhavārjuna; therefore nidhidhyāsaka-bhava.

Therefore do not stop with mere listening; between one Sunday and another Sunday class; at least try to spend some time to recollect; to revise to think to assimilate, what you have heard; and try to find out what I know and what I am; are they closer; so self-examination let it go on; and now Kṛṣṇa concludes in the 47 verse; once again glorifying the meditator.

Verse 6.47

योगिनामपि सर्वेषां मद्भतेनान्तरात्मना।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥६.४७॥

yōgināmapi sarvēṣāṃ madgatēnāntarātmanā|
śraddhāvān bhajatē yō mām sa mē yuktatamō mataḥ||6.47||

अपि सर्वेषां योगिनाम् api sarvēṣāṃ yōginām **Even among the dhyānayōgis** सः श्रद्धावान् saḥ śraddhāvān **that faithful one** यः भजते माम् yaḥ bhajatē mām **who meditates on Me** अन्तरात्मना antarātmanā **with the mind** मद्गतेन madgatēna **absorbed in Me** मतः मे mataḥ mē **is considered by Me** युक्ततमः yuktatamaḥ **the best Yōgi**.

47. Even among all dhyāna yōgis that faithful one who meditates upon ME with mind absorbed in Me is considered by Me as the best Yōgi.

Almost the same idea as in the previous verse. Kṛṣṇa says the meditator is the greatest sādakā; because he is closest to the destination; so in the previous verse Kṛṣṇa only said the meditator is the greatest; now here he answers meditator of what?: because mediation can be on anything; even for murder, they use the word, pre-meditation. So what; they are meditation; therefore Kṛṣṇa says; yaḥ madgatē āntarātmanā śraddhāvān mām bhajatē; the one who meditates on me; the Lord; the ātma; Kṛṣṇa param ātmanam bhajatē; bhajatē means dhyāyathe; the one who meditates upon God; God as what; if you just go back to the 6th chapter, the previous verses; you will know that God as the very ātma; not God as a person located in a place; because Kṛṣṇa has said ātmasaṁsthaṃ mana kṛtva na kincit api cintayēt; one should not mediate with Kṛṣṇa as a person; but as Kṛṣṇa parama ātma; so yaḥ madgatēna mām bhajatē.

And that too how śraddhāvān; with all śraddhā; that meditation will help me in becoming jñānaṣṭā; in becoming jīvan muktha; faith in the efficacy of meditation; matgatēna antharātmana; the mind absorbed in me; here antarātma means mind; matgatēna; absorbed; So with a mind absorbed in me; that means with total concentration; so with total concentration and commitment; the one who meditates upon me, the parama ātma; saḥ yuktatamaḥ; he is the greatest sādaka or yōgi; among whom; sarvēṣāṃ yōginām; among all the yōgis. Among all the yōgis; that means the one who practices karma; or upāsana; or śravaṇam; or mananam; in all these group; this nidhidhyāsaka yōgi is yukta tamaḥ; superlative degree; is the greatest yōgi; yōgiest; yōgi, yōgier, yōgiest; our English; saḥ yuktatamō mē mataḥ; this is my teaching.

Hari Om

099 CHAPTER 06, SUMMARY

ॐ

Today I will give you a summary of the 6th chapter of the Gīta, the sixth chapter deals with one of the most important topics of the entire spiritual discipline, viz., meditation.

And in my introduction, I talked about the role of meditation in spiritual sādhanā. I pointed out that meditation is two-fold; one is the meditation to be practised before one exposes oneself to the vēdāntic-teaching; which is called vēdānta śravaṇam; and this meditation which is to be practiced before vēdānta śravaṇam is called preparatory meditation and we call it upāsana; and upāsana prepares the mind for doing the vēdānta śravaṇam. And therefore a person has to practice upāsana first and then prepare the mind through that and come to vēdānta śravaṇam; I talked about varieties of upāsanas, which is generally defined as Saguṇa Īśvara dhyānam; dwelling upon the Lord with attributes. Saguṇa Īśvara dhyānam; upāsana; and after this upāsana when a person does the Vēdānta śravaṇam; it will lead to self-knowledge and you should remember, self-knowledge has to take place only through guru-upadēśa. And this will definitely take place, if a person has prepared the mind through upāsana; vēdānta śravaṇam is bound to give self-knowledge.

And suppose a person has not done upāsana before; naturally the mind is not fully qualified; and when such a person who is under qualified or unqualified, when a such a person listens to the Vēdāntic-teaching, certainly the knowledge will take place, but the knowledge will not be that powerful and the knowledge cannot be assimilated into the system; like oil in water the knowledge will stand separate from the personality; there will be a gap between what that person knows and what that person is; that actual ideal rift or difference will be there. It is not because of the defect of the teaching, but because mind has not been prepared through upāsana. And if it is an under prepared mind and does the Vēdānta śravaṇam; jñānam will take place; but jñāna-niṣṭa, assimilation does not take place.

And therefore what we have to do, the vēdāntic śravaṇam should be followed by another type of meditation; which is called Vēdāntic-meditation; or nidhidhyāsanam. Nidhidhyāsanam will be compulsory for one who has not done upāsana. If sufficient upāsana has been done; vēdānta-śravaṇam itself is sufficient, nidhidhyāsanam is not compulsory; but for those who have avoided upāsana; will have to follow śravaṇam by nidhidhyāsanam; and nidhidhyāsanam is defined as nirguṇa Īśvara-dhyānam; while upāsana is defined as Saguṇa Īśvara dhyānam; nidhidhyāsanam is defined as nirguṇa Īśvara dhyānam; and nirguṇa Īśvara dhyānam is nothing but ātma-dhyānam; because nirguṇa Īśvara happens to be the very caitanyam; ātma-svarupam; and this we can call, vēdāntic-meditation and in this vēdāntic-meditation; a person dwells upon the teaching received during śravaṇam; and this dwelling is done for a length of time; so that the knowledge enters my mind; enters my sub-conscious personality. In short, it irrigates my whole personality so that I and the knowledge have become one; and thus vēdāntic-

meditation does not produce knowledge but vēdāntic-meditation helps in the assimilation of knowledge; it is not the cause of jñānam; but it is cause of jñāna-niṣṭa.

So now if you put these three disciplines in perspective; I can give you three statements.

- upāsana gives jñāna yōgyathā;
- sṛavaṇam gives jñānam;
- nidhidhyāsanam gives jñāna-niṣṭa.

This is the essence; upāsana gives jñāna-yōgyathā; sṛavaṇam, Vēdānta-sṛavaṇam; not something else, Vēdānta sṛavaṇam gives jñānam; in fact, Vēdānta-sṛavaṇam alone can give jñānam; and nidhidhyāsanam gives jñāna-niṣṭa; and the word dhyānam is a common word used for upāsanam also and also for nidhidhyāsanam; preparatory meditation is also called dhyānam; assimilatory meditation is also called dhyānam. But if you want to make a distinction, the first one is upāsana dhyānam; the last one is nidhidhyāsana-dhyānam.

And naturally the question will be what is the topic of the sixth chapter? If you call it dhyāna yōgaḥ; is it upāsana-dhyānam; or nidhidhyāsana-dhyānam; and I told you in the introduction that it is nidhidhyāsana dhyānam; Vēdāntic-meditation is the subject matter of sixth chapter. And why does Kṛṣṇa introduce Vēdāntic-meditation here? Because Kṛṣṇa feels sṛavaṇam has already been done by Arjuna in the 2nd chapter, 3rd chapter, 4th and 5th chapters; four chapters he has eaten and this chapter, is for assimilation, for dahanam of what has been eaten in four chapters, has to be digested.

Therefore vēdāntic-meditation is the subject matter of the 6th chapter and this topic has been very exhaustively dealt with in this chapter and we do not find this much analysis in any other part of the scriptures, and therefore this chapter is very important.

Now the entire chapter can be divided into 6 portions and those six portions are

No.1, bahiraṅga-sādhanāni; in English, general disciplines to be observed by a person throughout the day for successful meditation; in simple language, general disciplines; bahiraṅga-sādhanāni;

No.2 topic is antaraṅga-sādhanāni; in English, it is: specific-disciplines to be observed just before the practice of meditation; specific disciplines; antaraṅga-sādhanāni;

Then the third topic is dhyāna-svarupam; the actual process of meditation; what exactly is meditation; in Sānskrīt, dhyāna-svarūpam;

And then the fourth topic is dhyāna-phalam; the benefit of meditation. When I say meditation, vēdāntic meditation; nidhidhyāsanam; whenever I say dhyānam, it should be taken as nidhidhyāsanam; nidhidhyāsana bahiraṅga-sādhanāni; nidhidhyāsana antaraṅga-sādhanāni; nidhidhyāsana-svarūpam; nidhidhyāsana-phalam; phalam means the benefit for the topic.

Then the fifth topic is dhyāna-prathibanda-parihārau; the obstacles to meditation; and their remedies; prathibanda means obstacles and parihāra means remedy. This is the first topic; and in fact, the five topics alone are dealing with meditation.

The sixth topic is an incidental and aside topic and that is yōga-bhraṣṭa, a question which came because of Arjuna's pessimism; in spite of Kṛṣṇa's encouragement. Even after Kṛṣṇa's teaching; if Arjuna got this pessimism, where are we? So in spite of Kṛṣṇa's encouragement, Arjuna becomes pessimistic and Kṛṣṇa just consoles Arjuna; which topic is called yōga-bhraṣṭa topic. These are the six topics:

Now I will give you a brief note on each topic; first one is bahiraṅga-sādhanāni, which is dealt with in verses 1 to 9; and 16 and 17; verses 1 to 9 and 16 and 17; you will find bahiraṅga-sādhanāni; general-disciplines. In general-discipline, Kṛṣṇa includes karma-yōga as a very important discipline for successful meditation; a karma-yōgi alone can practice meditation successfully, a karmi cannot practice meditation; he can sit in meditation; but everything else other than meditation will be happening and what is the reason; Kṛṣṇa says karma-yōgi is one who is able to accept all the actions that he has to do in life without grumbling; one of the source of mental disturbance is doing things without loving that job; when I keep on doing things; without having a love for that; there is a split in my personality; mind does not want to do; body has to do; therefore கடன் தொலைக்கிறது kaṭaṅ tolaikkaratu; which means there is a stress and strain. Whereas karma-yōgi accepts all the actions with what?; Īśvara arpaṇa buddhi; not only karma-yōgi loves whatever he has to do; because of the position in the family; in the society, in the organisation; he also accepts all the consequences of his action. Not only karma he accepts, he accepts karma-phalam also; karma he accepts with Īśvara arpaṇa bhāvana; karma-phalam he accepts with prasāda bhāvana; and because of this Īśvara arpaṇa prasāda bhāvanās, karma-yōgi enjoys a stress free mind. In fact, karma-yōga is the best method of stress management; and such a mind which is stress-free, Kṛṣṇa calls samatvam yōga ucyatē; karma-yōgi enjoys a mind which is free from violent reactions; not at the time of meditation; but throughout; if there is one violent reaction during the day; that trauma in the mind will create such a strong imprint that even during night,

you sit in meditation that daytime argument with the auto rickshaw fellow or argument with the boss, wife or children; any violent reaction creates an imprint and it will come when you are sitting in mediation; karma-yōgi avoids violent reaction. I do not say karma-yōgi avoids reactions; if karma-yōgi totally avoids reactions; he need not come to jñāna-yōga; karma-yōgi avoids violent reactions; they do not seriously disturb his mind; therefore when he sits in meditation; he can forget those incidences and concentrate on the topic of meditation. Therefore karma-yōga is a must for a dhyāna yōgi; a meditator. Therefore Kṛṣṇa emphasises karma-yōga in the beginning of sixth chapter:

श्रिभगवानुवाच--

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६.१ ॥

Śrī Bhagavān uvāca

anāśritaḥ karmaphalaṃ kāryaṃ karma karōti yaḥ|

sa sannyāsī ca yōgī ca na niragnirna cākriyaḥ|| 6.1||

In fact Kṛṣṇa tells such a karma-yōgi is as good as a sanyasi; so karma-yōga is bahiraṅga-sādhāna No.1.

Then the second bahiraṅga-sādhāna Kṛṣṇa emphasises is self-confidence; never look down upon yourselves; We all are God's creations; and we all belong to the Lord; and that qualification is enough for us to feel great; if even I do not have any qualification; I am great because I belong to the Lord. Some people you know say that they belong to a big family; my tatha was ghanapādi; but what did you study if you ask, he will say that Gāyathri is doubtful; but still he just claims my tatha is ghanapādi; and therefore I feel proud that somebody in the generation has done something. So similarly, we all belong to what?

माता च पार्वतिदेवि

पिता देवो महेश्वरा

बान्धवा शिवभक्ताऽच

स्वदेशो भुवनत्रयम् ॥

mātā ca pārvatidēvi

pitā dēvō maheśvarā

bāndhavā śivabhaktā:'ca

svadēśō bhuvanatrāyam ||

We belong to very big family; whose head is Bhagavān; why can't we feel proud; why can't we feel proud; therefore never look down upon yourselves; you can accomplish things in life; and if you feel diffident; inject confidence by surrendering to God, seeking the grace of Lord, Īśvara kripa is there; to push you; guru kripa is there to push you; śāstra is there; three engines are working to push you; do not lie down like the cow which

does not get up at all even after beating; kondi mādu; so therefore, be confident; uddharēdātmana''tmānaṁ; so discipline No.2, bahiraṅga-sādhāna. This is not only for spiritual goal; but even for material goal, you require confidence; do not be fatalistic; fatalism is un-vēdāntic. We think karma theory is fatalism; this is the biggest misconception. Nowhere in the vēdās, fatalism is talked about; it always says, take charge of your life.

The third value that Kṛṣṇa emphasises in bahiraṅga-sādhāna is self-control; when you are using any instrument, you should have control over the instrument, whether you are driving a car, are whether you are using a musical instrument, you can be successful; only when the instrument is under your control; and Kṛṣṇa says Bhagavān has given the best instrument for you, in the form of the body; wonderful human body; how many things the hand can do; you can sit and write; what all things you can do with the hand; minimum you can start with beating; slapping people and thereafter so many things; infinite things; wonderful body Bhagavān has given; wonderful jñānēndriyas; wonderful karmēndriyas; wonderful antaḥkaraṇam. So many instruments are there; they will help if you keep them under your control; do not be a slave of these instruments; then if you are a slave; they will control you; but if you are a master; you can accomplish anything; remember, the Kathōpaniṣad ratha kalpana which we saw in the upaniṣad class; therefore what is the next discipline?; self-control; karma-yōga; self-confidence; self-controls; self means body- mind-sense complex.

Then the fourth discipline that Kṛṣṇa emphasises which is very important is moderation in everything. Never indulge in anything too much. No doubt Bhagavān has given a wonderful world for your enjoyment only; sense pleasures are allowed; śāstra itself talks about that; but nothing should be overdone; they say in Malayalam; അധികമായാല് അമൃതം വിഷം adhikamāyāl-amṛtaṁ viṣaṁ; corresponding Tamil translation one can make. Anything in excess is dangerous; whether it is working; whether it is resting; whether it is sleeping; or whether it is eating; or whether it is talking or whether it is not talking; be moderate in everything; if you do not know whether you have control or not; once in a while say: SAY no to that; only when you trying saying No; you will know whether you are a slave or not. Whatever you do regularly; one day you just say no and see; if there is a protest, it means gradually you are enslaved; anything and therefore the golden middle path or moderation:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगे भवति दुःखहा ॥ ६.१७ ॥

[yuktāhārahārasya yuktacēṣṭasya karmasu |](#)
[yuktasvapnāvabōdhasya yōgō bhavati duḥkhahā || 6.17 ||](#)

Nātyaśnatastu, etc. Thus four disciplines are emphasised in bahiraṅga-sādhāna; karma-yōga; self-confidence; self-control and moderation; this is topic No.1.

Then the next topic antaraṅga-sādhānāni, specific disciplines to be observed just before meditation, which topic is discussed verse No.10 to 15. 10 to 15 antaraṅga-sādhānāni. And here we saw 8 items to be taken care of; eight-fold factors to be taken care of. What are they?

No.1. place of meditation; the place should be clean; the place should be secluded; the place should be invoking spiritual thoughts in you; it should be associated with spirituality; as I said in the class, if you are sitting in the dining room; even if it is very clean; the thought will be associated with what; only śappād. So therefore let the place be associated with spirituality. So this is the place factor.

No.2. time factor; choose a time when the mind is sātvic. What do you mean by sātvic?; it means your mind is neither rājasic or tāmasic; rājasic means over acting; running all over the world; that is rājasic; tāmasic means what; becoming inactive; dozing. Therefore your mind should not be dozing all; not wandering also; it should be alert and available for the job that you want to give; this alert mind, non-extrovert alert mind is called sātvic mind. And whenever you enjoy that mind; choose that time; Swamiji my mind is never like that; if you find that your mind is never like that; try to create such a mind by choosing that time, like early morning or evening and you practice, you will be able to get it. So therefore right time; No.2 factor.

Third factor is proper seat for sitting on; because according to śāstra; we should not sit on the floor; on bare ground we are not supposed to sit; we should have an appropriate āsanam, which is exclusively ours; not for sharing; not tooth paste, one paste tube is ok; I do not think; the brush will be shared; exactly like that; have your own āsanam; and use it only for this meditational purpose and Kṛṣṇa said, it should be neither too high nor too low. Neither too soft; nor too hard; comfortable āsanam; this is the third factor; place; time; seat.

Then the fourth factor is condition of the body; body-condition. Kṛṣṇa said you should sit down if possible; you have to add; you should sit down if possible, if not, sit you can comfortably and if you are sitting down; folding your legs; with maximum base area; and then keep your body; neck and head, in straight line, but not stiff; it is straight; but not stiff. This is the fourth factor; condition of the body; place time seat, body condition.

No.5 condition of the sense organ; they are very powerful; capable of dragging you; neighbour's conversation; if you can hear, it will go there only. TV song, it will be drawn to; need not in your house, in neighbours' house, also. Therefore, withdraw all the sense

organs; let the eyes be partially closed. Kṛṣṇa said it should be as though looking at the tip of the nose, or as though looking between the eyebrows; bruvōr madhyē caksur.

In the end of the 5th chapter, he gave the clue; and in the 6th chapter, samprēkṣya nāsikāgram svam; either this end of the nose or the other end of the nose; but the idea is that you should not be concentrating on the nose. Then it will become nose meditation; mind is not behind the eyes; eyes are in the direction; but mind is not behind the eyes. So this is the 5th condition; conditions of the sense-organ

No.6. Condition of the breathing; prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau; breathing should be smooth and slow; even, samau kṛtvā; it should not be disturbed breathing; because according to śāstra; breathing and mind are interconnected; if there is a disturbed breathing; it will disturb the mind also. In fact by controlling the breathing; one can control the mind also; jāla pakṣivat, rōta sādhanam, vāyu rōdhanāt niyatē manaḥ; Ramaṇa Maharṣi gives in his Upadēśa Sāra: vāyu means prāṇa; rōdhanāt means disciplines; vāyu rōdhanāt means disciplining the prāṇās, thorough prāṇāyāma, niyathē māna; mind can be quieted; like what; jāla pakṣivat rōta sādhanam.

Just as a caged mind cannot fly. Similarly prāṇāyāma cage; not allow the mind to fly all over; and that is why in all our rituals; om bhuḥ; they will say; you have to catch the nose; means prāṇāyāma you practice. Why, prāṇāyāma is part of the ritual; because when you are doing any ritual, mind should be within that field. So thus, what is the 6th factor; condition of the breathing; then the 7th factor is the condition of the mind. What should be condition of the mind; become mentally a sanyasi; do not get frightened. OK. become mentally a sanyāsi means, drop all your relationship at least for 15-20 minutes; dropping the relationship means drop all your roles; do not be a father or mother; brother or husband; mother or sister; any role has got headache; any role has headache; therefore drop all your roles; you should have only one role; either be a bhaktha; Bhagavān will not give problem; either be a bhaktha during meditation; or be a śiṣyā, I hope guru does not give problem; or be a śiṣyā; during meditation; so this is mental withdrawal from all the saṅga; this is the seventh condition.

And the 8th and final condition is the condition of the intellect buddhiḥ; and what is the condition; intellectually I should be convinced of the value of meditation. If I do not have conviction, I will look upon those fifteen minutes as a waste of time; because time has become most rare thing in life; no time at all; you can see even at the class; even before the end of the class; even before pūrnamataḥ; people get up; so much is to be done. In fact if I am able to take one hour a week; it is a great achievement for me; to keep you bound for an hour in a week; that is a great credit; so time has become so valuable now; in fact, people write Time is money; till that and it seems in America and all; payment

and is by hour; one hour Gīta-class; how many hours; I should be convinced time spent in this is worthy; I should not get benefit in terms of rupee and paise; but I am getting a benefit in terms of my personality transformation for which I should know that my peace of mind, does not depend upon what I have; my peace of mind depends upon what I am. Therefore intellectual conviction is also a condition.

Therefore what are the conditions? Place, time, seat; condition of body; sense organs; breathing; mind; and intellect; these are the 8 factors to be taken care of; these are not all meditations; factors to be taken care for meditation; this is topic from 10 to 15.

Then from verse 18 to 32; 18th to 32nd, Kṛṣṇa talks about dhyāna svarūpam and dhyāna-phalam; dhyāna-svarūpam means the process of meditation; and what is the process of meditation; mind dwelling upon a chosen object is meditation; which means the mind is there in mediation; mind is functioning in mediation; and mind entertains thought in meditation; therefore never think meditation is silencing the mind. Vēdāntic-meditation is not silencing the mind; it is not stopping the mind; it is not curbing the mind; it is not restraining the mind; but it is directing the mind; which means thoughts are there; but the thoughts are dealing with the subject matter that I chose.

And here what is the subject-matter; whatever I have learned from the scriptures; and what have I learned. So the body is not the real I; it is an incidental what you call appendage which should be there; for a few years and will disappear; similarly sense organs, similarly the mind; they are all instruments that I handle, my higher-nature is the very caitanyaṁ; the consciousness principle, which is aware of all of them.

And if you remember the second-chapter from verse No.12 to 25; I have talked about the nature of ātma; ātma nityaḥ; satyaḥ; ēkaḥ; sarva gathaḥ; asaṅgaḥ; akartā; abhōkta ; all these you are supposed to remember; 2nd chapter I have elaborately dealt with. And whatever you have received; they are not for forgetting; but they are meant for reliving; the class, vēdānta sṛavaṇam is the recording classes; vēdāntic-meditation is the replaying; what you have recorded. So during sṛavaṇam; VCR is functioning; video cassette recorder and during the nidhidhyāsanam; what is functioning, VCP is functioning; when you are playing if it comes blank; sometime happens; you have very carefully recorded; even cassette; nothing came; nirguṇam brahma has been recorded; aśabdā, asparśam, arūpam, avyayam. So in meditation, if blank comes; it means VCR has not functioned properly; so attend the classes regularly and attentively; listen properly, retain and relive.

And in this Kṛṣṇa talked about three stages; dhāraṇa is focusing the mind, on the chosen subject; dhyānam is retaining the focused condition; and then samādhi is what:

absorption in that particular subject matter; focusing, retaining, and getting absorbed; if focusing and retaining will is involved; but once you are observed, then will is not required; as I said when you read a book, initially we have to draw your mind; once you are engrossed, in English we have that beautiful word, once you are engrossed, you forget the surroundings *மை மறந்து போனார்* mai maṛaṇtu pōṇār in Tamil. So you just get absorbed; it is not a new peculiar mystic thing. We have that absorption power; in TV programme, in novel reading; in listening to neighbour's secret; in all that we have got absolute samādhi; that samādhi; only you have to bring here; we require only shifting; we do not have to gain a new capacity; whatever capacity you have, just use that wherever necessary. Thus dhāraṇa, dhyāna, samādhi; getting absorbed in the teaching; brahma satyam jagan mithya, aham brahmaiva na paraḥ.

And Kṛṣṇa gave the example also. What is the example? Like the flame which is kept in a breezeless place; a protected flame does not flicker. Similarly the mind is dwelling in the teaching.

And Kṛṣṇa gave seven definitions for samādhi also; from verse No.20 to 23; he gave seven definitions.

Samādhi is that stage, in which citta upamaṇam, mind subsides; mind is absorbed in itself.

Second definition is ātma-darśanam; the one's mind is absorbed in the ātma-darśanam; owning up one's own higher-nature.

third definition is ātyantika sukham one enjoys maximum ānanda because I am seeing my own higher-nature looking into the mirror; how happy we are; never get chance; therefore I am looking into my own nature; ātyantika sukham.

And then tatva niṣṭa; being established in one's own real nature; tatva is the fourth definition.

Ātyantika-lābha; it is a stage in which one has attained highest in life.

and ātyantika-duḥkha-nivrittiḥ; it is stage in which one has withdrawn from; one is free from all the sorrows.

And then finally Kṛṣṇa defined duḥkha samyōga viyōgaḥ; a stage in which a person is no more identified the gains of anātma.

The details we can refer back, beautiful seven definitions of samādhi Kṛṣṇa gave; they all come under the actual process of meditation.

And then Kṛṣṇa discusses dhyāna-phalam. In the same portion, i.e. from 18th to 32; both topics are there; dhyāna phalam means the benefit of meditation; the benefit is transformation of the personality; the way I look at the world; the way I look at the events in life; the way I look at myself; everything is completely transformed; the world does not undergo any change, but my way of looking at it is changed. And the greatest benefit of this perspective change is sarvatra sama darśana; freedom from rāgaḥ-dvēsaḥ. So neither am I attached to anything in the creation; attachment is no more my weakness nor do I hate anything intensely; rāga-dvēṣa athitatvam or sama-darśanam; sarvathra sama-darśanam. I might have preferences in life. As I said; preferences are different from rāgaḥ-dvēsaḥ. I would prefer to have a cup of coffee is one thing; I need a cup of coffee is quite different. If you say I prefer; it is available, welcome and good; or else, OK. either way it is OK. But when I say I need it means if that is not available; I become non-functional. So jñāna-niṣṭa might have preferences in life; but he is not a slave of any object; any situation or any person; the toughest thing is getting out of attachment towards people; that is the final detachment. So this rāgaḥ-dvēsaḥ athithatvam; or sarvathra sama darśanam is presented as the main benefit. A few more benefit Kṛṣṇa mentions, but the main one is sama darśanam; and samatvam alone is called śānti; equanimity; poise; this is dhyāna-phalam; which can be otherwise called jīvan mukthiḥ.

Thereafter from verse No.33 to 36, Kṛṣṇa talks about the obstacles to meditation; even though many obstacles are discussed in the śāstra. Here in the 6th chapter, Kṛṣṇa deals with one obstacle; and that is vikṣēpaḥ; wandering nature of mind; restlessness of the mind; vikṣēpaḥ-pratibhandah.

And Kṛṣṇa gives a twofold remedy which is vairāgyam and abhyāsa.

And abhyāsa means practice. So practice of the meditation; here practice makes a man perfect; sheer abhyāsa will improve the meditation.

And the second one is vairāgyam. Vairāgyam means reducing the rāgaḥ-dvēsaḥ slavery; rāgaḥ-dvēsaḥ s are one of the very powerful enemies of the spiritual-seeker; and therefore repeatedly Kṛṣṇa will say learn to handle your likes and dislikes; attachment and aversion; viruppu vēruppu; you have to handle; they are your no.1 internal enemies.

In fact according to śāstra, externally there are no enemies; if anybody is able to disturb you; you have allowed that person to disturb you by either having either rāgaḥ or dvēsaḥ; if I have an attachment to a person, he will disturb by going away; the attachment is there. Suppose I have got attachment to the clock; the clock can disturb

me, when it goes away. If I have hatred to the clock, this clock will disturb me how; by coming towards me; this clock or watch gets the capacity to disturb me only because I have provided it the capacity by having either rāgaḥ or dvēsaḥ. If I do not have either, this is a neutral clock and therefore, handling rāgaḥ-dvēsaḥ is one method; and practice is another method; to deal with the vikṣēpaḥ; this is dhyāna pratibandha parihāra; obstacle and remedy from 33 to 36.

Then from 37 to 45 is the last topic. With the previous topic the meditation part is over; in fact sixth chapter is over; with 36th verse; this is only an appendix or aside topic; based on Arjuna's question; what was Arjuna's question? Suppose we fail in our spiritual journey and die before attaining mōkṣa or jñānam; what will happen to me in my next birth; Arjuna's worry is since I have not done enough karma, I would not get svarga also and since I have not succeeded in gaining knowledge, no mōkṣa also, will I not have a downfall spiritually. This was Arjuna's question for which Kṛṣṇa gave an elaborate answer; he said: one thing let it be clear; whoever comes to spiritual line, he has got only two phalams; possibility; if he gains knowledge. Wonderful! he will get mōkṣa; if he does not get knowledge; because of the sheer puṇyam of listening to the scriptures; he is going to enjoy svarga phalam. Therefore minimum svarga; maximum mōkṣa; wonderful; I am telling you; minimum svarga; maximum mōkṣa; and not only that person will enjoy svarga; if he is a failure, if he is a yōga bhraṣṭa; after svarga enjoyment he will get a very conducive birth; to continue the spiritual journey; not from the beginning but from where he left in this janma; and since he has got advantage of pūrva janma vāsana, his spiritual journey will start earlier and not only it will start earlier; it will be faster and he will effortlessly attain jñānam and mōkṣa; and therefore never be pessimistic; enjoy your spiritual-journey.

With this Kṛṣṇa concludes the yōga-bhraṣṭa topic. And then in the last two slōkās 46 and 47, Kṛṣṇa concludes the 6th chapter coming back to meditation once again; because that is the main topic of the 6th chapter and Kṛṣṇa says one who is practicing vēdāntic-meditation is the highest yōgi; because he is nearest to mōkṣa; karma-yōgi; upāsana-yōgi; śravaṇa-yōgi; manana-yōgi; nidhidhyāsana-yōgi; among these five yōgis; the other four are farther from mōkṣa; whereas nidhidhyāsana-yōgi is in the fifth and final step; it is next step to liberation only. And therefore Arjuna do not stop with śravaṇam; practice vēdāntic meditation. Even if you do not practice the asana posture etc. does not matter, in some form or the other, may you dwell on the teaching. So with the glorification of vēdāntic meditation, Kṛṣṇa concludes this discourse. And this chapter is called dhyāna-yōgaḥ; or ātma-saṁyama-yōga, because the central theme is directing the mind towards vēdāntic-teaching.

Hari Om

ॐ तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ध्यानयोगो नाम षष्ठोऽध्यायः ॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē
śrīkr̥ṣṇārjunasaṃvādē ātmasaṃyamayōgō nāma ṣaṣṭhō'dhyāyaḥ||

Thus ends the sixth chapter named Dhyāna-yōga in Srimad Bhagavad Gīta which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa.

CHAPTER 07

100 CHAPTER 07, VERSES 01-02

ॐ

Chapter VII

अथ सप्तमोऽध्यायः | ज्ञानविज्ञानयोगः

||saptamō'dhyāyaḥ - jñānavijñāna-yōga ḥ||

THE YŌGA OF KNOWLEDGE AND REALIZATION

The Bhagavad-Gīta consisting of 18 chapters, is broadly classified into three sections which I had mentioned before; the first section consists of the first six chapters, and the second section consists of six chapters from the seventh to 12th and the final section consists of the last six chapters from the 13th to 18th. And since each section consists of 6 chapters, in Sānskrīt it is known as ṣatkam; ṣatkam means a group or part or section consisting of 6 members. Like Pañcakam consisting of five; daśakam consisting of 10; ṣatkam consists of six; that is there is a well-known work by Śankarācārya; it is called ṣatkam because it consists of six verses. Thus any group consists of six verses is called is ṣatkam; thus the Gīta has got ṣatka-trayam; three ṣatkam; known as prathamā-ṣatkam, madhyama-ṣatkam and carama-ṣatkam; prathama means the first one; madhyama means the middle; and the carama means the final.

And if you study the subject matter of each ṣatkam; you can see certain important topics are highlighted in each ṣatkam; and if you study the prathama ṣatkam, you can find three topics highlighted. I have mentioned before, I will remind you do not worry; then the madhyama ṣatkam also has got three prominent topics. Similarly, the carama ṣatkam also has three prominent topics.

What are the three topics within the prathamā-ṣatkam; the topics are:

No.1 Jīva-svarūpam; the nature of the individual; this was discussed almost in every chapter, in the prathama ṣatkam; the second-chapter, the third chapter, fourth, the fifth; in all of them, the nature of the individual was discussed and pointed out that the individual is not the body; individual is not even the mind or sense organs; the essential nature of the individual is the caitanyam, which is contained within the body-mind container. Thus the body and mind are presented as the containers, the superficial cabinet and within the body mind cabinet is the real individual known as satcidānanda ātma; and this satcidānanda ātma was brilliantly discussed in the second-chapter, from verse 12 to 25; in the third chapter; pañcakōśa vivēka was done; indriyāṇi parānyaḥ;

indriyāṇi parāṅyāhurindriyēbhyaḥ param̐ manaḥ, manasastu parā buddhiryō buddhēḥ paratastu saḥ (3.42).

In the fourth chapter also, the caitanya ātma was pointed at akartā and abōktā; in the fifth chapter also navadvārē purē dēhī naiva kurvanna kārayan (5.13); consciousness is the essential nature of the individual; which does not do any action. So this satcidānanda ātma which is Jīva-svarūpam was one of the topic which was there throughout the prathama ṣatkam; the first six chapters.

Then the second prominent topic that we found in the prathama ṣatkam is karma-yōga, as a very important spiritual-sādhana; in fact, the first stage of spiritual-sādhana. And karma-yōga was talked about in the second-chapter, the well-known karmaṅyēvādhikārastē; the oft-quoted slōkā comes from the 2nd chapter; the entire third chapter, was dedicated to the discussion of karma-yōga. Similarly in the fourth, in the fifth, brahmaṅyādhāya karmāṇi saṅgam̐ tyaktvā karōti yaḥ lipyatē na sa pāpēna padmapatramivāmbhasā (5.10); all beautiful karma-yōga slōkās, we had in the fifth chapter also; in fact it is your homework to find what are the karma-yōga slōkās in the six chapters; and what are the Jīva svarūpa topics or verses in the six chapter; all these are your home work; I am just giving you hint.

In the sixth-chapter also, the very beginning was karma-yōga; anāśritaḥ karmaphalaṁ kāryam̐ karma karōti yaḥ, sa sannyāsī ca yōgī ca na niragnirṇa cākriyaḥ (6.1) and what was the definition of karma-yōga? Proper-action plus proper-attitude is karma-yōga. So thus karma-yōga is the second highlighted topic in the prathama ṣatkam; not prathama adhyāya; careful prathamā-ṣatkam; consisting of six-chapters; thus Jīva-svarūpam; topic No.1; karma-yōga; topic no.2.

And the third topic which was highlighted throughout the first six chapters, is the importance of the individual effort; the individual initiative, tapping the freewill; which is very very important because there is a very big misconception that karma theory of Hinduism is fatalism; many people have misunderstood the law of karma as fatalism; that our pūrva karma has already decided our life; everything is written already on the forehead; lalāṭa likhitā rēkhā parimārjaṁ na śakyatē; many people misinterpret Hinduism as a fatalistic religion, and they go one step further and say that India is still lagging behind because of the fatalism of Hinduism; a very very unfortunate accusation. So very have to carefully note that Hinduism and law of karma does not mean fatalism; the law of karma says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do. And therefore you have to take charge of your future; you are responsible for your future; all the four destinations of life; dharma, artha, kāma, mōkṣa, all the four destinations are called puruṣārtā; which

means goals chosen by human beings; not goals determined by some despotic-God sitting above the clouds. No; God does not decide your future; you have to choose your goal, work and accomplish; and Kṛṣṇa emphasized that by saying uddharēdātmana''tmānaḥ; you have to lift yourselves and God does not say I am going to be an irresponsible spectator; God says I am willing to assist you; but you have to take the initiative. Thus the role of freewill; the role of individual-choice and effort has been highlighted throughout the prathamā-ṣatkam, even the well-known karmaṇyēvādhikārastē, indicates the freewill only; ādhikāra means what? Human rights; you have to the right to choose the course of action. And if you have a right to choose the action; certainly you are contributing to the result also. By choosing the action you may not totally determine the result; but you are heavily contributing to the result; and that is why we have the well-known sayings like:

Watch your thoughts, it will become your words and actions;
Watch your words and actions; they become your habits;
watch your habits, they become your character;
watch your character, it becomes your destiny.

Therefore destiny is decided by character; which is decided by habit; which is decided by your words and actions and which are decided by your thoughts; therefore watch your thoughts; and direct your thoughts; and by directing your thoughts in the present, you are ultimately determining your destiny.

And therefore, the third topic highlighted is: the role of individual effort; in Sānskrīt it is called puruṣa-prayathnaḥ; thus Jīva svarūpam; karma-yōgaḥ; and puruṣa prayathnaḥ; these three topics are highlighted in the prathamā-ṣatkam; which we have just completed.

We have done six chapters; accepted? Last class only I did the summary, therefore we have completed the prathamā-ṣatkam and we are at the door step of the madhyama-ṣatkam; and if you study the madhyama-ṣatkam, the middle section; from the 7th to 12th chapters, here also three topics are highlighted. It is inhering; sūtrē maṇigaṇa iva; like the sūtram you will find the three-stringed-strand or three-stranded-string you can find inherent in the madhyama-ṣatkam.

And what are the three topics?; just as Jīva-svarūpam was highlighted in the prathamā-ṣatkam; in the madhyama-ṣatkam, Īśvara-svarūpam will be highlighted; the nature of God; while Jīva-svarūpam is nothing but the microcosm; Īśvara-svarūpam represents the macrocosm. If Jīva-svarūpam is vaṣṭi, the Īśvara-svarūpam is samaṣṭi. Therefore throughout the six chapters, Kṛṣṇa talks about the definition of God, the nature of God, the function of God; the glory of God, all God only; whereas in the first six chapters, you

do not find much of Īśvara; it is not totally absent; you can find here and there; but it is not discussed much. With this awareness you go back and read first six chapters, you will find that God is not much there at all; whereas in the 7th chapter, right from the first verse, God dominates the teaching. Therefore Īśvara-svarūpam.

And while discussing Jīva-svarūpam we saw the container and contained aspect, the body mind complex is the container; the cabinet, but the essential Jīva is satcidānanda ātma we said. Similarly for Īśvara also we have got two aspects; the container superficial aspect of God, and then the essential inner nature of God; dēha and dēhi; śārīram and śārīrī; anātma and ātma. Just as Jīva as a mixture of anātma and ātma; Īśvara is also a mixture of both; saguṇa-nirguṇa-svarūpam. Jaḍa-cētanā -svarūpam; we are going to see; I will not see everything; then there will not be anything left later. So Īśvara-svarūpam is topic No.1.

Then the second topic is the sādhana of upāsana. In the prathama śatkam, karma-yōga sādhana is highlighted; whereas in the madhyama śatkam, upāsana sādhana is highlighted; upāsana meaning meditation on God; Īśvara-dhyānam. While karma-yōga is śārīra-pradhāna; physical-body is active in karma-yōga; whereas upāsana is mana-pradhāna, we are gradually going from the grosser instrument to the subtler instrument. In karma-yōga, you are heavily active serving the society, contributing through pañca-mahā-yajñās; whereas in upāsana, you learn to withdraw and focus; So saguṇa Īśvara dhyānam; upāsana; this is the second topic; upāsana.

Then what is the third topic highlighted in the madhyama-śatkam? That topic is the grace of God; as an important item or factor in the spiritual-growth of the individual; Īśvara-anugraḥ; Īśvara-kripaḥ. While in the prathamā-śatkam, the highlight was upon individual-effort; in madhyama-śatkam, Kṛṣṇa gives a warning, do not think by your effort alone, you can accomplish everything; do not be arrogant; be confident, but do not be overconfident. So when we highlight the prayathnam-aspect, we say that diffidence is not correct; but at the same time, we say overconfidence is also not correct; neither under-confidence; no such word; I am just saying; neither under-confidence nor over-confidence; but confidence. Over-confidence means the idea that I can do anything; when a person has that attitude, Bhagavān at the appropriate time will give a big knock. And when failures come one after the other, this person will go from one extreme to the other, and he will say: Nothing is in my hand; everything is pre-destined. So why do you go from over-confidence to fatalism; over-confidence is not necessary; fatalism is also not required; may you have the middle path; what is that: I accomplish things with my effort backed by the grace of the Lord. This is the balanced attitude. I accomplish things through my effort, backed by, hosted by the grace of the Lord.

And that is why before every class, we start with what? Dhyāna slōkā; and what is the purpose of the dhyāna-slōkā?; even though I have put forth my effort; and I have successfully come to the class; if I study should continue unobstructed; I require the grace of the Lord also. And therefore Kṛṣṇa emphasizes Īśvara anugraha. In fact right from the first verse of the 7th chapter, anugrahaḥ comes; śaraṇagathi; prapathiḥ; Īśvara-kripa. So this is the third topic.

Now what are the three topics? Īśvara-svarūpam, Īśvara-upāsana; and Īśvara-kripa; these are the three topics to be highlighted; and the chapter that we are going to enter, the seventh chapter is a beautiful and comprehensive chapter, which gives the entire teaching in a beautiful way. Even though it is a small chapter, it is a very comprehensive and powerful chapter. With this background, we will enter the seventh chapter.

Verse 7.1

श्री भगवानुवाच ।
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥७.१॥

Śrī Bhagavān Uvāca
mayyāsaktamanāḥ pārtha yōgam yuñjanmadāśrayaḥ|
asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu||7.1||

श्री भगवान् उवाच śrī bhagavān uvāca **The Lord said** मदाश्रयः madāśrayaḥ **taking refuge in ME** युञ्जन् योगम् yuñjana yōgam **and practicing Yōga** आसक्तमनाः āsaktamanāḥ **with a mind which is totally absorbed** मयि mayi **in ME**, यथा ज्ञास्यसि yathā jñāsyasi **how you will come to know** माम् mām **ME** समग्रम् samagram **completely** असंशयम् asaṁśayam **and doubtlessly** शृणु तत् śṛṇu tat **may you listen to this** पार्थ pārtha **Oh Arjuna**.

1. The Lord said – taking refuge in ME and practicing Yōga with a mind which is totally absorbed in ME, how you will come to know ME completely and doubtlessly – may you listen to this, Oh, Arjuna.

The first three verses happen to be introductory verses. Lord Kṛṣṇa points out here, what is the subject matter of the 7th chapter, as well as the chapters, up to the 12th. He says samagram mām jñāsyasi; if you follow My teaching, the result will be jñānam of My nature; mām jñāsyasi; you will come to know Me. So imparting My knowledge to you; My knowledge, means what?; here Kṛṣṇa represents God. Therefore, so here knowing Me means knowing God. Therefore by following this and the other chapters, you will get Īśvara-jñānam; and the Īśvara-jñānam is also two fold; and therefore Kṛṣṇa says samagram mām, you will know Me completely; because later Kṛṣṇa is going to say that I have got a higher-nature, as well as a lower nature; the lower nature is the visible physical nature of God; like Rāma-śarīram; Kṛṣṇa-śarīram; which people worship as God. In fact majority of devotees when they think of God; they think only of God only in a

particular form; particular body; that is why the very dhyāna-slōkām describe what?; the physical form only. Kṛṣṇa says that the visible, tangible form, known as saṅuṇa-svarūpam is only my lower-nature; because it is subject to arrival on janma aṣṭami day; through Dēvaki and it is subject to svaragārōhaṇam; after the avathāra kāryam is over; and this saṅuṇa-svarūpam is confined to a particular place; time-wise limited; space-wise limited; this is my lower nature. Kṛṣṇa will call this aparā-prakṛti; saṅuṇa-svarūpam. And Arjuna I have got a higher-nature also; which is invisible, intangible, eternal, all pervading nature, which is called the nirguṇa-svarūpam; parā-prakṛti; and only when you know both; saṅuṇa and nirguṇa-svarūpam; finite and the infinite nature of God; your Īśvara jñānam is complete. And therefore through this chapter, I am going to give you both saṅuṇa jñānam; as well as nirguṇa jñānam; and therefore samagraṁ māṁ, means saṅuṇa nirguṇam rūpam māṁ; sōpādika nirupādika rūpam māṁ. Jñāsyasi; you will come to know if you study the following six chapters. And how am I is going to teach; Kṛṣṇa is advertising; asaṁśayam jñāsyasi; I will teach you so thoroughly. I am such a good teacher; Kṛṣṇa says; I am not saying; Kṛṣṇa says such a good and confident teacher, that I will impart the knowledge; doubtlessly; asaṁśayam; jñāsyasi; asaṁśayam; for grammar student; it is an adverbial usage; therefore it is a avyayam; adverb qualifying jñāsyasi; asaṁśayam jñāsyasi; ஸன்தேஹம் இல்லாமல் அறிந்து கொள்வாய்; saṅtēham illāmal aṛintu koḷvāy; and what are the conditions; He is going to give the condition He has said what he will do.

Now He is saying I can do my job properly, only when you fulfil certain conditions. What are they? mayyāsaktamanāḥ. You should have desire to know Me; if you do not have a desire, you are going to be bored with that topic; they say the board of directors, who are they: those who are generally bored; therefore if you do not have interest, then naturally you will get bored; therefore you would not be alert; therefore you would not capture; and therefore you should have desire; and you will have desire to know only if God is your destination; because whatever is your destination; and whatever you love, you want to know more and more; and therefore Kṛṣṇa presents that I or God must be the goal of that seeker; then the next question is: should God be the goal or mōkṣa be the goal; which goal should I have; all the time you have been telling, mōkṣa must be the goal; mōkṣa must be the goal. Now tell me; whether mōkṣa should be the goal or God should be the goal. Our answer is God or mōkṣa is identical. In the language of spirituality, we present the destination of mōkṣa; but the very same mōkṣa in religious language is symbolised as Bhagavān. Because what do you mean by mōkṣa; what is the ultimate goal of every person; he wants independence; he wants security; he wants ānanda; he wants peace. Therefore peace, security; fulfilment; these are the destinations of everyone. And Bhagavān says Bhagavān or Lord alone represents total security because Bhagavān is infinite; infinite alone is ever secure; Is'nt it? Anything finite is

bound by time and space; anything bound by time and space is subject to fluctuations and destruction. Even the stars cannot escape destruction; they might have a very long life; but you ask the astronomers; they will say that even the Sun will collapse after some time; the only saving grace is when the astronomers say sometime; their sometime will be a few billion years !; therefore we are saved. But remember, the stars explode which is known as nova; and supernova; which indicates what; anything finite is insecure; seeking security from finite thing is the most unintelligent approach; the only security is in the infinite and the infinite is called in religion Bhagavān; and the infinite is symbolised in a particular form; because infinite is abstract; and abstract infinite cannot be conceived; and therefore it is given Kṛṣṇa form; Rāma form; the form is not infinite; but the form symbolises infinite; And therefore Lord means infinite; infinite means eternal security, eternal peace, eternal independence, eternal infinitude; which is called Mōkṣa; therefore remember mōkṣa and Bhagavān are synonymous.

And therefore Kṛṣṇa says, if you are seeker of mōkṣa; you are seeker of Me; the Lord; and therefore mayi āsakta manāḥ; with your mind fixed upon Me as your ultimate destination; you work; fixing your mind upon me the Lord as the ultimate destination; you should work, which is called devotion or bhakthi; therefore mayi āsakta manāḥ; condition No.1. Call for full conditions.

Then what about all other destinations that we have; getting admission for children; getting them married; working for grandchildren; till now you worked for children; now you are working for grandchildren; whatever it is; they are destinations; but they are all incidental destination; but not the ultimate. How do you that? They are incidental and not ultimate; when you fulfil that particular goal; certainly you will get peace of mind; admission got; appāda; marriage will over; you will get peace of mind alright; but immediately after that, you will start with the next story; that itself shows that பயணங்கள் முடிவத்திலை payaṇaṅ! muṭivattilai; (journey never ends); so what you have fulfilled is getting down in an intermediary station; for a cup of coffee; and after the coffee you have to enter the train; therefore all other worldly accomplishments are intermediary stations; your journey will end only when you discover pūrṇatvam by accomplishing Mōkṣa or God.

And therefore, mayi āsakta manāḥ; do not lose sight of the goal; yōgam yuñjan; yōga means all the required sādhanas; karma-yōga is a sādhana; upāsana-yōga is a sādhana; śravaṇam is a sādhana; here yōga represents all the required sādhanas; depending upon my level; so all children cannot be admitted into the same class; depending upon the level of the student; he is admitted in the first standard or sixth standard; or tenth standard or graduate stage; depending upon what; which level the person is. Therefore

depending upon my need, I have to take to karma, or upāsana, or sṛavaṇam; whatever is required may you do; yōgam yuñjan means practicing the relevant-sādhana; which indicates the individual effort; Do not say Bhagavān will take care; what I have to do; I have to do; suppose I am hungry; you pray; Bhagavān may bring food; and Bhagavān may put it in your mouth; if you are so lazy; but ultimately the swallowing you have to do; it cannot be pushed down with a stick in your throat; you have to swallow.

Therefore yōgam yuñjan means put forth your effort, but at the same time, madāśrayaḥ; that is the crucial expression; madāśrayaḥ means you have to take the grace of the Lord also. Do not be arrogant; do not be overconfident; do not challenge God; one thing a devotee should know is never challenge God and therefore what do you do; madāśrayaḥ means taking refuge in God; when the train is climbing a mountain, there are two engines; one in the front to pull; another behind to push; then also the train will go, because it is an uphill task.

Similarly spiritual-growth is an uphill task; we think we are going; but family members they say, no use Swamiji in spite of his coming to Gīta class; I do not see any change; you say I have improved; I do not want what you say; what the family members say, because they only are the victims; because they know better where you stand. So the spiritual growth is only by millimeter by millimeter only; and therefore you require two engines; one is puruṣaḥ prayathna engine in front; and the madāśrayaḥ; Īśvara-anugrahaḥ engine behind; both should somehow help you reach the destination; for madāśrayaḥ; this is called śaraṇagathiḥ; this is called bhakthi; and these are only presented in a nutshell, each idea is going to be magnified by Kṛṣṇa. These are the capsules, each word is like a time bomb; each word is going to be magnified later; so if you do all these things.

So now what are the three conditions?

No.1 keep God as your destination; which means peace of mind; which means fulfilment in life; which means permanent security; which means independence; that is God; so keep God as your goal no.1;

No.2 do what you have to do; self-effort; and

No.3 is always seek the grace of the Lord.

If you are fulfilling these three conditions; you are bound to reach the destination; and know what samagraṁ māṁ jñāsyasi; you will certainly know me and attain me; because the secret is: I am not going to tell you the secret; but I will tell; I do not want to keep it suspense; knowing itself is going to be attaining Me; that is the secret; knowing the Lord will be equivalent to attaining; bramavid āpnōti paraṁ; when you know God you know

that God has never been away from me; but that is secret; we will separately tell; You will know and attain God; yathā jñāsyasi tacchṛṇu; that is going to be topic; and therefore carefully listen:

Verse 7.2

ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद् ज्ञातव्यमवशिष्यते ॥७.२॥

jñānam tē'ham savijñānamidaṁ vakṣyāmyaśēṣataḥ |
yajjñātvā nēha bhūyō'nyajjñātavyamavaśiṣyatē||7.2||

अहम् अशेषतः वक्ष्यामि aham aśēṣataḥ vakṣyāmi **I will completely impart** ते tē **to you** इदं ज्ञानम् idaṁ jñānam **this Jñāna**, सविज्ञानम् savijñānam **along with** ज्ञात्वा यत् jñātvā yat **gaining which knowledge** न अन्यद् भूयः na anyad bhūyaḥ **nothing more** अवशिष्यते avaśiṣyatē **remains** ज्ञातव्यम् jñātavyam **to be known** इह iha **in this life**

2. I shall completely impart to you this Jñāna along with Vijñāna gaining which knowledge nothing more remains to be known in this life.

Kṛṣṇa continues with the introduction. Kṛṣṇa said in the first verse; you are going to get Īśvara-jñānam completely and I explained what is complete knowledge; complete knowledge means both the higher nirguṇa-svarūpam; and the lower saguṇa svarūpam; both knowledge I am going to give you; so saguṇa Īśvara-jñānam; nirguṇa Īśvara jñānam. Both I am going to give; and here saguṇa Īśvara-jñānam is given a technical name; jñānam; and nirguṇa Īśvara-jñānam is given another technical name; vijñānam. So vijñānam is not science here; in Tamil science is vijñānam; but here vijñānam does not mean material sciences; here vijñānam means nirguṇa Īśvara jñānam. So Kṛṣṇa says aham jñānam vakṣyāmi; I shall impart to you; saguṇa Īśvara jñānam also and savijñānam; I shall also impart to you; nirguṇa Īśvara-jñānam; and the beauty is another secret.

The beauty is when a person is at saguṇa Īśvara-jñānam level; that person will see a division between God and the devotee; at saguṇa level there is a difference between God and devotee; when a person elevates himself and knows the nirguṇa svarūpam; to his utter surprise he finds the difference between God and the individual is removed; it is like looking at the wave and ocean. As long as you look at the wave and ocean; from the name and form standpoint; they are different; names are different; one is called wave; other is called ocean; forms are also different; wave has got a small wavy form; whereas ocean has got an ocean has got waste magnitude; So when you are observed in the name form level; you see the difference; and you go to the essential nature of both; wave is essentially water; ocean is essentially water; H₂O; satcidānanda; and you find that

wave and water are no more distinct. Similarly saguṇa jñānam means bhēda jñānam; nirguṇa jñānam means abhēda jñānam; can you understand two words; bhēda means difference between God and Jīva; and abhēdānanda means what?: oneness; thus jñānam is equal to bhēda-jñānam.

And vijñāna is equal to abhēda jñānam; jñānam is equal to dvaita jñānam; vijñānam is equal to advaita jñānam; I am going to give you both dvaitam and advaitam; how, aśeṣataḥ; means thoroughly, totally. Tamil, akku veru, ani veru, piricchu thandudaren; like that thoroughly analyse. Until you say; I have understood and it is enough; until you say that I will vakṣyāmi aśeṣataḥ;

and what is the benefit of this knowledge?; yajjñātvā nēha bhūyō'nyajjñātavyamavaśiṣyatē; having gained this knowledge, you have nothing more to know; your intellect will get total satisfaction; all your intellectual questions will resolve; a person experiences saṁsāra at three levels; there are gross people for whom saṁsāra is only at the physical level; they talk about their diseases; they talk about their old age; they talk about their death; all the time, their saṁsāra is at the grossest body level; and then are some other advanced people, they are not bothered about the physical condition; but they feel the emotional needs of life more. They say Swamiji I am very fine; my health is very good; my children take care of me very well; but they do not spend time with me; they do not even ask whether I am alive or not; why can't they ask me; How are you: so the need is no more physical; but the emotional deprivation. That is why they look for something; anybody comes they want to talk; so thus emotional need for love, care, compassion, enquiry, companionship, these are all emotional needs.

And as long as I depend on external factors for emotional fulfilment; I am a saṁsāri; first person is a grosser-saṁsāri; because his are physical dependence; this person is an emotional saṁsāri; and then there is subtler and higher-saṁsāri; his need is not physical or emotional; he is intellectual; most of the scientists come under that; they have got burning questions, regarding the creation; when did the creation come; we will wonder, what is there for me; we will feel that such questions are waste of time; or when did the first human being come; study the Skelton; going under the earth; they want to know; how did life start; what is the individual; what is consciousness; is death the end of a living being or something more; these burning philosophical questions afflict them; they have no time to talk to their wife also; as they do not feel the need; that is what I told you know; the wife was crying; do not you see tears in my eyes; cant' you recognise, you do not spend time with me at all; then this fellow is a chemistry research person; I know what it is; it is NaCl H₂O, the tears are nothing but water and little salt; if it goes in your mouth, it is salty; if you have not tried, try next time. So for him he does not see the

emotional deprivation in the tears; he sees the chemical components of the tears; because his worry is intellectual; vēdānta solves this saṁsāra at all the three levels; it gives you emotional fulfilment; it gives you even intellectual fulfilment; you find all the fundamental questions regarding Jīva, jagat and Īśvara get resolved; cidyantē hr̥daya granti cidyantē sarvasaṁśayaḥ. Therefore Arjuna this chapter is worth studying; therefore come to the next class also.

Hari Om

101 CHAPTER 07, VERSES 02-04

ॐ

In the first three verses of the seventh chapter, Lord Kṛṣṇa is introducing the subject matter of the 7th chapter as well as the following chapters up to 12th chapter and as I said in the introduction, the primary theme of all these six chapters including the 7th is Īśvara-svarūpam, the nature of God, who is God or what is God; this is very elaborately discussed in these chapters.

And this knowledge of God, Kṛṣṇa introduces by the name of jñānam and vijñānam, jñānam referring to the lower nature of the God and vijñānam referring to the higher-nature. We will be getting the details later; lower nature represents saṁguṇa-svarūpam; the nature with attributes; form; and higher-nature is the formless or nirguṇa-svarūpam; and when the Lord is seen with form, certainly there will be duality; because once form comes; divisions also come; anything that has got form is limited within space and therefore there will be plurality; And therefore saṁguṇa-svarūpam will be dvaita-svarūpam or bēdha-svarūpam; divisions cannot be avoided and that is why Gods themselves are presented in our śāstrās as Rāma, Kṛṣṇa, Vināyaka, etc. Where form comes, plurality comes. Thus saṁguṇa-svarūpam means bēdha or division is involved. Therefore within the plane of dvaitam; which is presented as the lower nature of God; higher-nature is without attributes; without any guṇa, which means without a form also; and once you knock off all attributes including form, naturally there cannot be any division; just as the space has no form, and in space there is no division also and when we come to formless space, we have come to advaitam or abhēda. Similarly when we come to formless-God; all the divisions will dissolve; even the division between the devotee and God also will dissolve. And therefore higher-nature means advaita svarūpam; lower nature means dvaita svarūpam; thus lower, saṁguṇam, dvaitam; they are all synonymous, higher, nirguṇam and advaitam; they are all synonymous.

And since the higher-nature is without any attributes, it will be too abstract for a beginner either to conceive or worship. How can you conceive of a formless attributeless

God; and how can you express your devotion to such a Lord, and therefore higher abstract Īśvara is incomprehensible for a beginner; therefore everyone has to start from lower saṅuṅa concrete Īśvara; concrete Īśvara means not made of concrete; I mean opposite of abstract, tangible ~ form is there; adharaṁ madhuraṁ, vadhanaṁ madhuraṁ, nayanāṁ madhuraṁ; beautiful eyes, beautiful lips ~ all descriptions are there; which is tangible, which you can conceive.

And therefore the scriptures prescribe jñānam as the first stage and vijñānam as the next stage and therefore everybody should travel from saṅuṅam to nirguṅam; from dvaitam to advaitam; from concrete to abstract; from jñānam to vijñānam. And therefore Kṛṣṇa said: Arjuna do not worry; I will give you both jñānam as well as vijñānam; therefore he said, jñānam dēham sa vijñānam; dvaita as well as advaitam; I will reveal both; saṅuṅa as well as nirguṅa; I will reveal both; aśeṣataḥ; completely, doubtlessly, convincingly, rationally, logically, I will reveal:

....

यज्ज्ञात्वा नेह भूयोऽन्यद् ज्ञातव्यमवशिष्यते ॥ ७.२ ॥

....

[yajññātvā nēha bhūyō'nyajññātavyamavaśiṣyatē || 7.2 ||](#)

This knowledge will be so comprehensive and so complete that all your intellectual questions regarding the world, God and yourselves will be answered;

Human intellect wants to know three basic things; that curiosity; that thirst for knowledge is there; in every human, even from our young age, we have this question; we want to know what is world; we want to know what is God; First, Is there a God; and if there is one, what is the nature of the God; So questions regarding the world; questions regarding God, and questions of course regarding myself; why I am born; நாண் யேன் பிறந்தேன்; nāṅ yēṅ piṛaṅtēṅ; after birth; after everything is over; why I am born; where I am going; kastaṁ, kōhaṁ, kuta āyātaḥ; this question regarding myself are always there; and we have asked these questions to our parents; and they without knowing the answer has said Shut up, and therefore having asked enough, we have dropped those questions and not only that, other worries, the very survival is a problem now; other worries have occupied the mind and displaced these fundamental questions now.

And until these questions are answered, human curiosity will be there; this is intellectual-saṁsāra; and Kṛṣṇa says this intellectual-saṁsāra will go, you will know what is God, what is world, what are you and also the relationship among these three. All these things I am going to give; so big advertisement; before the programme comes, trailer;

something like that; Kṛṣṇa is giving trailer is here; yajñātvā nēha bhūyō'nyajñātavyamavaśiṣyatē. Those of the Upaniṣadic-students; if you remember Muṇḍakōpaniṣad, the question asked was kasminnu bhagavō vijñātē sarvamidam vijñātam-bhavatīti; what is that knowing which everything else is known; that fundamental wisdom is called parā-vidya and parā-vidya is that vidya, knowing which all your intellectual curiosities and it is based on Muṇḍaka. That Kṛṣṇa writes here; ēka vijñānēna sarvam vijñānam. Up to this we saw in the last class.

Verse 7.3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७.३॥

[manuṣyāṇām sahasrēṣu kaścidyatati siddhayē|
yatatāmapi siddhānām kaścinmām vētti tattvataḥ||7.3||](#)

सहस्रेषु मनुष्याणाम् sahasrēṣu manuṣyāṇām **among thousands of human-beings** कश्चिद् यतति kaścid yatati **a rare one strives** सिद्धये siddhayē **for liberation** अपि सिद्धानाम् api siddhānām **even among those seekers** यतताम् yatatām **who strive** कश्चित् kaścit **a rare one वेत्ति माम् vētti mām knows me, तत्त्वतः tatvataḥ in reality**

3. Among thousands of human beings, a rare one strives for liberation. Even among those seekers who strive, a rare one knows ME in reality.

So in this verse, Kṛṣṇa is talking about the glory of this knowledge; Īśvara jñāna praśamsa; the glory of the knowledge of God. Both in his lower and higher-nature; saḡuṇa nirguṇa Īśvara svarūpa jñāna praśamsa. And the knowledge is glorified in our scriptures; in several ways. In this verse, Kṛṣṇa says this knowledge is extremely rare; so the glory of this knowledge is its rareness. Because we know, something is extremely rare, we would like to possess that and show to our neighbours and they should try to get all over and miserably fail and we feel happy. This is human psychology; you want to have something, which nobody has; this is human psychology. Kṛṣṇa also uses the same thing; this knowledge is a rare one. Very few people have it; and why is this knowledge very rare; because majority or people are busy pursuing so many other things in life; the scriptures talk about four puruṣārthās; dharma, artha; kāma, and mōkṣa; artha meaning security or wealth; kāma meaning entertainment; dharma means puṇyam for higher lōka, and mōkṣa meaning, inner freedom. Of these four puruṣārthās; you will find majority of people are busy running after artha, kāma or dharma; very few people are interested in mōkṣa; and even if you talk about mōkṣa; they will say we will take care of that after fulfilling dharma artha kāma; அலை ஒன்ஜு சமுத்ர ஸ்னானம் alai oṅju samudra sṇāṇam; when the waves subside in the ocean; they want to take part; similarly they go on postponing; rarely few people desire for mōkṣa; this is called mōkṣēca; so first very

few have mōkṣēca; and even if a person develops a desire for mōkṣa; most of them do not know what is the means of attaining that mōkṣa; that inner freedom, how it comes, they do not know; and therefore they are carried away by so many things; and therefore among the desirers of mōkṣa also, very few people know the method and what is that?; Īśvara jñānāt ēva mōkṣaḥ; majority does not know. And a few people know, I want Mōkṣa and for Mōkṣa I require Īśvara-jñānam.

Now filtered; number of people wanting mōkṣa few; among them number of people, who want Īśvara jñānam still less; and among those people, who are interested in Īśvara jñānam; majority does not know how to get Īśvara jñānam. So therefore they try all kinds of things for getting knowledge; not knowing what is the method; and the only method of gaining Īśvara-jñānam; which Kṛṣṇa himself presented in the presented in the 4th chapter:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ||४-३४||
[tadviddhi praṇipātēna paripraśnēna sēvayā|](#)
[upadēkṣyanti tē jñānaṃ jñāninastattvadarśinaḥ||4.34||](#)

The only means of getting Īśvara-jñānam; is guru śāstra-upadēśa-sṛavaṇam. So sṛavaṇam or enquiry into, or exposing oneself to the teaching of the śāstra, by a competent ācārya; so guru śāstra-upadēśa-sṛavaṇam is the only method of knowledge; and majority of people do not know, a few people know this. If there are five billion people; I do not know, it has become six I think; out of this four billion not interested in mōkṣa; of 1 billion, fifty percent, they want, but they do not know Īśvara-jñānam is the means. And half of that, they know that Īśvara-jñānam is the means but they do not know guru-śāstra-upadēśa is the means; therefore they are all gone; after filtering; there are only very few who know that śāstra-vicāra is important.

And then Kṛṣṇa says among those people, because of some puṇya, who have recognised the importance of śāstra-vicārah; there also majority does not understand what is taught. From that itself one percentage gone; after filtering all these; how many people are there; very very few people have this knowledge.

And therefore this is the rarest form of wisdom. So Kṛṣṇa says manuṣyāṅām sahasrēṣu; among thousands and millions of people, kaścīd only some rare people yatati, strive in the right direction; in the right direction means what?; guru śāstra upadēśa sṛavaṇam is the right direction: exposing oneself to the scriptural teaching is called here prayathnaḥ; and for what; siddhayē; siddhi means inner freedom; inner security; because according to śāstra; ultimately insecurity is only a notion in our mind born out of ignorance;

insecurity is a sense and that is why as long as we do not attack that inner sense of insecurity; whatever be the security you have outside; that will never give the sense of security, because really security does not come from outside; and especially in India; people will know this very well; one of the prime ministers was killed by Security.

So therefore insecurity is not a fact; but it is a notion in our mind; and any notion can go through knowledge alone and that freedom from insecurity gained by knowledge is called siddhiḥ; so this siddhi very few people try.

And siddhānām api; so here siddhānām means sādhakānām; very carefully we have to note; in this context means sādhakānām; among those seekers also; yatatām, who are striving in the right direction; they have understood the problem is within; not the external security; not money, not house, none of them; there are all required for survival; not for security. So a few people have understood and they want to get rid of inner sense of security; but among them also, very few people succeed in discovering that inner security. And therefore yatatām api, and even among those who strive in the right direction; kaścid; a few people mām vētti; gain my knowledge. Here My knowledge, Īśvara jñānam. So very few people know Īśvara-jñānam; tatvataḥ; in reality; in totality; which should include both saṅga, nirguṇa Īśvara-jñānam; having glorified this knowledge; Kṛṣṇa wants to enter the topic proper hereafter.

Verse 7.4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥७.४॥

bhūmirāpō'nalō vāyuḥ khaṁ manō buddhirēva ca ।
ahaṅkāra itiyam mē bhinnā prakṛtiraṣṭadhā ॥ 7.4 ॥

भूमिः bhūmiḥ **earth** **आपः** āpaḥ **water** **अनलः** analaḥ **fire** **वायुः** vāyuḥ **air** **खम्** kham **space** **मनः** manaḥ **the cosmic ego** **बुद्धिः** buddhiḥ **the cosmic intellect**, **च एव अहङ्कारः** ca ēva ahaṅkāraḥ **and also the unmanifest** **इति इयं मे प्रकृति** iti iyam mē prakṛti **this is My nature** **भिन्ना** bhinnā **अष्टधा** aṣṭadhā **which is divided into eight-fold**.

4. Earth, water, fire, air, space, the cosmic ego, the cosmic intellect, and also the unmanifest chit- this is My nature which is divided into eight-fold.

With the third verse, the introduction part is over. Now Kṛṣṇa enters into the central-teaching from the fourth verse up to the 12th verse, we get the main teaching of the seventh-chapter. In fact, one of the most important portions of the entire Bhagavad-Gīta; wherein we get Īśvara-svarūpa-revelation revealing the nature of God.

And you should remember all these teachings is purely based on the Upaniṣadic-teaching; Kṛṣṇa does not add even one single idea of his own; the whole teaching is borrowed from the upaniṣad alone; that is why we should remember, there is no Kṛṣṇa-philosophy, there is only Upaniṣadic teaching, which is given a further revival by Lord Kṛṣṇa; and therefore to understand these verses; you should keep some of the essential-teachings of the upaniṣad in mind. With the upaniṣadic background you can understand these verses; and therefore I will just give you a view of the teaching as given in the upaniṣads.

All the upaniṣads define God as jagat-kāraṇam, the cause of the universe; Īśvara is defined as jagat-kāraṇam; the cause of the universe; and once you talk of about the cause of something; you should know that everything has got a two-fold cause; any creation requires a two-fold cause. If you take this very desk itself, you require two causes; one is the raw material out of which the desk is made. Therefore any creation requires a raw material in Sānskrīt it is called upādāna-kāraṇa; material-cause.

And what is the second-thing?; raw material itself does not become a product by itself. If I bring the raw material like wood or iron, or keep there in an almirah or room, after two three days, it is not that raw material gradually assembles itself and becomes a table; if it happens wonderful. And similarly even for cooking; not that you buy all the raw materials and keep it; in the kitchen; by evening, before coming to the class, you keep everything; wheat or atta or something; and you back all chappathis have come; wonderful it will be; all ladies will be happy. Unfortunately no raw material by itself becomes the product; you require an intelligence-principle which is responsible for the conversion of the raw material into appropriate-effect and this second-principle, the intelligent-principle is called the intelligent-cause or the nimittā-kāraṇam.

Thus every creation involves upādāna-kāraṇam and nimitha-kāraṇa; anything; you take this dress; there is a nimittā-kāraṇam; weaver is involved, and there is upādāna-kāraṇam; cotton is involved. The hall you take; the nimittā-kāraṇam, the architect or the engineer, whatever you call and upādāna-kāraṇam, bricks and mortar and all those things.

Now the Upaniṣads point out that the Lord is the cause of the universe; and before the creation came into being; this Lord which is the cause of the creation or who was the creation alone was existent. So before the creation evolved; there was the Lord alone; and when we say the creation, it includes even time and space, because time and space are also integral-parts of the creation; therefore the whole creation along with time and space evolved later; and before its evolution, God alone was there.

And if God alone was there; what type of cause the Lord will be? Problem, if you say God is the intelligent-cause, your question will be what; what is the material cause? If you say God is the material-cause, your question would be what is the intelligent-cause and therefore the scriptures point out that since God alone was there; God happens to be both the intelligent as well as the material-cause of the creation. God happens to both the intelligent and material-cause of the creation. From the standpoint of the intelligent-cause, we say God created the world; from the standpoint of the material-cause, we say God evolved into this universe. As intelligent-cause, God is the creator, and as the material-cause, God Himself has evolved into this creation.

And then the next question will be how can I accept that; it looks like a cock and bull story; because normally I see intelligent-cause is separate, material-cause is separate; carpenter is different; wood is different; weaver is different; cotton is different; mason is different; bricks are different; cook is different; rice is different; any doubt; rice is the material-cause and the cook is the intelligent-cause, they are not identical. So the question will come; how can the one and same principle be both the intelligent and material-cause of the creation.

The upaniṣad expects us to ask such intelligent-questions; very rarely we ask; we all ask only irrelevant-questions like an idiot and not intelligent-questions; so the Upaniṣads expects us to think and ask very intelligent-questions; how can one entity serve as both. For that the upaniṣad answers, the general law is that the intelligent and material causes are different; but there are exceptional cases, where both happen to be one and the same; both means what; intelligent and material cause; rarely can become one; because every rule has got an exception; And what is that exception; Muṇḍakōpaniṣad says; those who have attended the Muṇḍakōpaniṣad, hope you remember:

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥

[yathōrṇanābhiḥ sṛjatē gṛhṇatē ca yathā pṛthivyāmōṣadhayaḥ sambhavanti |](#)
[yathā sataḥ puruṣāt kēśalomāni tathā-:'kṣarāt sambhavatīha viśvam ||](#)

What is the example; the spider is the example; any living being you take, it builds a place for stay, a residence for itself; out of external raw material. You will build a house and the raw material is from outside; birds build nest, they bring raw materials from outside; but have you ever studied a spider, which spins the web; the spider's-silk or web is supposed to be of a most unique creation. So much research is going into that now; because we find that it is the lightest-material; and the most strongest-material also; and they want to create even bullet proof vests out of that; or something similar to that;

so much research; which we complain; when there is so much web around; one of the wonders of the creation, I declare; anyway that is aside.

Now when the spider wants to spin the web, where does it find the raw material; where does it find; it has got the material also within itself; and therefore we can say spider is not only the intelligent-cause of the web, it is also the material-cause of the web and in Sānskrīt, such a case is called abhinna nimitta upādāna kāraṇam; it is a technical word; abhinna nimitta upādāna kāraṇam means what; a condition in which one cause happens to be both the intelligent and material cause, and the Lord is both the intelligent and material-cause of this wonderful creation.

And now the next question is what is the nature of such a God?; jagat-kāraṇam; and in the Upaniṣad and in keeping with that Lord Kṛṣṇa also pointed out that Lord consists of two principles, two principles put together is God; which is symbolised in our religion as ardhanārīśvaraḥ; ardhanārīśvaraḥ represents the two principles of God. And these two principles are known differently by different names in the upaniṣad. Kṛṣṇa names these two principles as the parā-prakṛti, the higher principle, and the aparā-prakṛti, the lower or inferior-principle.

PP and AP; Ok for shortening; if you are writing notes; You cannot write every time Parā-prakṛti and Aparā-prakṛti; class would be over; then you should have your own dictionary. When I was studying; many places I had written PB and after much time, when I was seeing, I was wondering whether it is Physical-body or parām- brahma; for both we write parām-brahma; like that you should not have confusion later; you may have shorthand, but note it somewhere have key; PP, parā-prakṛti; AP means aparā-prakṛti; and both of them put together is Īśvara.

Now we have to understand what are the features of these two principles; these two principles have got some common features as well as some uncommon features.

First we will know what is the common-feature; common-feature is both of them are beginningless-principles; they are eternal; they are never created or destroyed; just as the scientists point out matter can never be created, matter can never be destroyed; we can only transform matter. When a candle burns, nothing is lost; might have heard the saying; what does it mean; the law of conservation of energy.

And matter; in keeping with this principle, the Upaniṣad also points out that this PP and AP; both of them are Anādhiḥ; Nityāḥ; neither created nor destroyed; this is the common-feature.

Now we have to find out what are the uncommon features. Many uncommon-features are described in the upaniṣads; I will mention four of them for our present consideration.

The first-difference between the higher and lower-nature is Parā-prakṛti is cētanā-tatvam; it is conscious-principle; and according to our scriptures, consciousness can never be created or destroyed. Consciousness can never be created or destroyed; fortunately some of the scientists are coming around to agree to that. So consciousness is the nature of parā-prakṛti; whereas aparā-prakṛti is acētana tatvam; it is of the nature, it is jaḍa, it is material-principle; matter-principle. While one is spirit, the other is matter; while one is consciousness, the other is inert; this is the first difference. And matter also is never created or destroyed. Therefore what is the lesson? Consciousness is never created or destroyed; matter is also never created or destroyed; this consciousness-matter mixture is called God.

Then the second-difference parā and aparā-prakṛti is consciousness in its pure form is without attributes; physical or chemical; those who are science students will know; those who do the salt analysis; when you have to find out the physical-attributes and chemical-attributes; you see which group it is; first-group, second-group and hydrogen sulphate you pass through, whether the precipitate comes; also some of you might have studied; having studied physical and chemical properties; you say this is copper-sulphate; this is calcium-carbonate; so physical and chemical properties belong to matter; consciousness does not have any physical or chemical properties; in Sānskrīt, nirguṇam-caitanyaṁ.

Whereas aparā-prakṛti, the lower-nature, the material-nature, is saguṇa-svarūpam, which has got all the properties that you know; that you find, that you discover and that is why some of the scientists have come to the conclusion that all our studies which are based on the physical and chemical properties will deal with only matter; consciousness will never be available for scientific-study. We deal with matter. Consciousness is never available for study and some scientists say that it will never be available for scientific-study; it will be an eternal mystery. If they are available to us, we will say that it is not a mystery. Come to upaniṣad; we have an answer. So one is nirguṇam; the other is saguṇam.

Then what is the third difference between parā and aparā-prakṛti; the upaniṣads point out that this cētanā-nirguṇa-tatvam is free from all modifications; it never undergoes change; the consciousness-principle can never undergo any change, under any condition. In fact whatever changes we are talking about are at the matter-level alone; brain can change; body can change, matter can change. Therefore in Sānskrīt, parā-prakṛti is nirvikāra-tatvam; without modifications.

And aparā-prakṛti is savikāra-tatvam; savikāra means what subject to modifications; continuous-modifications. In fact nothing is stationary in the creation. Even when you think that this wall is stationary, they declare that within the atom of the wall; all the electrons, protons, neutrons; they are violently changing and in Tao of Physics written by Fritjof Capra, to symbolise the ever changing, you know what he has chosen, he has taken our Natarāja for that; Natarāja is constantly-dancing; and there is also one Tamil song; adikonde irundal alukkatha? Aren't you tired? Natarāja represents eternal-material-dance of this creation; violent-dance; not violent, continuous-harmonious-dance-of-creation; it is savikāra; this is the third difference.

So what is the first, second and third: cētana-tatvam/acētana-tatvam; nirguṇa-tatvam/saguṇa-tatvam; nirvikāra-tatvam/savikāra-tatvam.

And the fourth and final for the time being is the parā-prakṛti is said to be satyam; independently-existent-conscious-principle, cētana-tatvam is always independent; whereas the acētana-tatvam; jaḍa tatvam will have to depend upon the cētana-tatvam for everything. So therefore this is said to be satyam; or svathantraḥ; and the aparā-prakṛti is mithya. Parā-tantraḥ and asvathantraḥ; these are the differences between aparā and parā-prakṛti; these two-put-together is Īśvara; and this Īśvara is the cause-of-the-creation. So can you withstand; some more I have to develop.

Now you imagine a state before evolution; you imagine the state before the evolution of the creation, when God alone was there; both the parā and aparā-prakṛti features, principles were there together; and out of that God takes place the evolution of this world.

Now the scriptures talk about this evolution very elaborately; it is called śṛṣṭi-prakaraṇam; and here the seventh chapter presents the evolution in two stages; just like a seed becoming a plant, which is an intermediary-stage and thereafterwards the plant becomes the full-fledged-tree; exactly like that; this creation also evolves in two-stages.

And how does it happen? This evolution which is called in modern science as cosmology; it is a very big topic; and it is also a mind-boggling topic; cosmology and there are theories and theories and theories of cosmology right from the big-bang-theory onwards; and so many theories; and so many new theories displacing the old one and both will get Phd also. Because you cannot verify; how do you know what happened at the time of big-bang; it is all speculative; therefore there is nothing to prove; so not only the scientists have done; all our Indian philosophers and our scriptures have done and here Kṛṣṇa presents the evolution, based on the Sāṅkya-philosophy; there is one of the well-known philosophy or darśanam in our tradition and one such is the sāṅkya-

darśanam, presented by Kapila Muni; with a slightly different from the vĕdic-evolution. Sānkyā differs; but even though it differs, we can utilise for our discussion.

And therefore Kṛṣṇa presents and according to this, the creation comes in two levels; the first-level is one parā-prakṛti and one aparā-prakṛti; that is the pralaya-deluge stage.

And the intermediary-stage; what happens; this one aparā-prakṛti; multiplies itself into eight-fold principle; one aparā-prakṛti; multiplies itself into ameba; ameba multiplies by division; have not you heard this; like that aparā-prakṛti becomes what; aṣṭadā-aparā-prakṛti, which is intermediary-stage.

And what happens to the parā-prakṛti; nothing happens; why nothing happens to parā-prakṛti; because we have said parā-prakṛti cannot undergo any modification.

Therefore the consciousness-principle remains the same, the material-aspect alone multiplies into aṣṭadā; and therefore in the intermediary-stage; there are how many factors; 8-fold aparā-prakṛti; plus one fold parā-prakṛti; totally 9; this is the intermediary-stage of whom?: God; you should not forget Bhagavān; this is the intermediary-stage of God; and thereafter comes the final explosion; final magnification wherein the aṣṭadā-prakṛti multiplies into the manifold-universe;

अकाशात् वायुः, वयोर् अग्निः, अग्रिर् आपः, अद्य प्रिथ्वी; प्रिथ्व्याम् ओषदयः; ओषधीभ्यो अन्नम्; अन्नात् पुरुषः
akāśāt vāyuh, vayōr agniḥ, agrir āpaḥ, adya prithvī; prithvyām oṣadayah; oṣadhībhyō
annam; annāt puruṣaḥ

And once puruṣaḥ come, all mischief, all problems will start; that is called saṁsāra; OK; so aparā-prakṛti, the 8 fold aparā-prakṛti becomes the manifold creation. Therefore whatever material aspect you are seeing in front of you; they are all what, the aparā-prakṛti aspect of God.

And then what happens to parā-prakṛti; nothing happens; and where is that parā-prakṛti now?; Where is that parā-prakṛti? Now we are running running running. Kṛṣṇa says stop running; that parā-prakṛti is You, the observer. So the very jīva-tatvam; the very observing-conscious-principle, you are conscious or unconscious; any doubt; very you who are the observer is parā-prakṛti; and whatever is observed is aparā-prakṛti; this is going to be the development; assimilate this much. We will continue in the next class.

Hari Om

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ॐ

After introducing the subject matter in the first three verses, Lord Kṛṣṇa has entered into the serious discussion of Īśvara-svarūpam from verse No.4, which goes up to verse No.12 and Kṛṣṇa defines God, as the cause-of-the-universe; especially the material-cause of the universe. Even though the Lord happens to be the intelligent-cause also, but in this context, the Lord is stressing the material-cause aspect, which means just as the material-cause alone evolves into the effects, God alone evolves to become this creation. In short, the entire-creation is a manifestation of the Lord.

And then naturally the question comes, what is the nature of such a God. And in the last class I pointed out that the Lord is a mixture of two-principles known as the higher-principle, the parā-prakṛti; and the lower-principle, the aparā-prakṛti; and both of them happen to be beginningless, eternal; and they have got certain fundamental-differences which we saw; the higher-principle is conscious-principle, the lower-principle is inert-principle, the higher-one is nirguṇa, without-properties, the lower one is saguṇa, with-properties The higher-one is not-subject-to-any-change, which means it is beyond time, whereas lower-one is subject-to-change, time is an integral-part of matter; whereas consciousness is beyond time.

And finally, the higher-principle is the independent-principle called Satyam technically, and lower-principle is dependent on the higher-principle; therefore it is called mithya; thus cētana-acētana; nirguṇa-saguṇa; nirvikāra and savikāra sathya-mithya, this parā and aparā-prakṛti put together is God; symbolically presented in our religion as ardhanārīśvara-tatvam. And this mixture existed even before the evolution of the world.

And then Kṛṣṇa wants to talk about how the universe evolves; emerges out of this mixture; this emergence or evolution does not take place suddenly, but it takes place, gradually in two stages. Just as a seed becomes a plant and then becomes a tree; just as an embryo becomes a baby, and then becomes an adult. Similarly, the creation has two stages; and Kṛṣṇa is presenting the intermediary-stage in the two verses fourth and fifth, which I was explaining in the last class; when there is an evolution from the first to second-stage; the parā-prakṛti remains the same; because parā-prakṛti, the consciousness by nature is not affected by kāla.

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।

[sāndrānandāvabōdhātmakamanupamitaṁ kāladēśāvadhībhīyām
nirmuktaṁ nityamuktaṁ nigamaśatasahasrēṇa nirbhāsyamānam |](#)

In Nārāyaṇīyam, in the first verse Bhattathiri defines God as kāla-dēśa-avadhībhīyām-nirmukthaṁ; beyond time-space parā-meters. And because of this reason; the parā-

prakṛti continues to be one-changeless-principle and therefore only in the visible-principle also, because for division, a thing must fall within space; change is possible only when something is within time; and the division is possible only when one-thing is within space; and what is beyond time and space, is unchanging and indivisible; therefore the higher-principle remains undivided and unchanged; whereas the lower-principle called aparā-prakṛti which is the basic matter-principle, which you may choose to call energy also, does not matter, that divides itself into eight-fold-principle. Aṣṭada-aparā-prakṛtiḥ.

So we have got nine-principles in between; in the intermediary-stage, one parā-prakṛti and 8 aparā-prakṛti, it is the like the plant-stage of the creation.

And then in the final-stage, what happens? The eight fold aparā-prakṛti further magnifies and expands to become the multifarious-creation consisting of everything; the galaxies, the solar-system, the planet, the continents; and ultimately even the body which is also modified matter, and even the mind comes under modified matter only.

According to scriptures mind is also matter only, the only difference being it is subtle-matter; you should remind yourselves of Tatva-bōdha; which I had taught you as an introductory text, those who have not studied, better study it; those who have studied, refresh it; there we talked about the nature of the mind.

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगसाधनं
पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः
मनश्चैकं बुद्धिश्चैका
एवं सप्तदशाकलाभिः सह यत्तिष्ठति तत्सूक्ष्मशरीरम् ।

apañcīkṛtapañcamahābhūtaiḥ kṛtaṁ satkarmajanyaṁ
sukhaduḥkhādibhōgasādhanam
pañcājñānēndriyāṇi pañcakarmēndriyāṇi pañcapraṇādayaḥ
manaścaikam buddhiścaikā
ēvaṁ saptadaśākalābhiḥ saha yattiṣṭhati tatsūkṣmaśarīram

In short what I want to tell you is: mind also is subtle-matter; and therefore the mind is a product of aparā-prakṛti; body is a product of aparā-prakṛti and the entire-visible-creation is also a product of aparā-prakṛti; but what we are experiencing now is the final-product, but Kṛṣṇa is now talking about not the final-product, but he is talking about the intermediary-stage.

That is described, look at the slōkā. So Kṛṣṇa enumerates the eight-fold aparā-prakṛti which is matter-principle or energy-principle or inert-principle consisting of what? **Bhūmiḥ**; bhūmiḥ means the earth; **āpaḥ** the waters; **anala** means fire; **vāyuḥ** means air; and **kaṁ** space; the pañca-mahā-bhūtanī; the five-elements.

But here also we have to note in our scriptures they talk about two types of pañca-mahā-bhūtāni; one type of pañca-mahā-būtāni is called stūla-būtāni, the tangible, the concrete-five-elements; and these concrete-elements are the final-products; but before the arrival of the concrete-elements, they have got an abstract form, which is sūkṣma-pañca-mahā-bhūtāni; the subtle-elements, which also we have seen in Tatva-Bodha; therefore I do not want to go to the details. In English, subtle-elements and gross-elements; subtle-elements are intermediary-products, gross-elements are the final-products.

In this verse Kṛṣṇa is talking about what? Not the final stage; therefore we have to take these five as subtle-elements; therefore bhūmiḥ means sūkṣma-bhūmiḥ; the invisible-earth; āpahaḥ, the sūkṣma-jalam, the invisible-water-principle; similarly sūkṣma-analaḥ; sūkṣma-vāyu and sūkṣma-kam means ākāśa; the subtle-space.

And not only these five subtle-elements, another three more principles which are known here as manaḥ, buddhiḥ; and ahamkāraḥ; and these three-principles are based on the sāṅkya-philosophy, you can understand it as an intermediary-stage-of-matter. So these are technical-words, you should not take as this mind; this mind is a final-product; we are not talking about the individual-human-mind; here the word manaḥ is a technical-word, buddhiḥ is also not a intellect, it is a technical-word, even ahamkāraḥ; all these three are jargons existing in Sāṅkya-philosophy. So you can understand it as three matter-principles, intermediary-stage. Just as we have got technical words in any science; suppose they talk about inflation in economics; what is the meaning of inflation?; it is totally different from inflation of a cycle tube or football; there inflation is to pump air; what is meant by freezing the accounts of cricket stars; freezing the accounts means all the account books to be kept in refrigerator? There the word freezing is a jargon occurring in that particular-science; thus every science has got its own jargon; here the word manaḥ buddhiḥ and ahamkāraḥ are words occurring in sāṅkya-philosophy; I do not want to go into the technical-details; and Śankarācārya in his commentary, makes some corrections also here; instead of taking manaḥ buddhiḥ and ahamkāraḥ, Śankarācārya says manaḥ should not come. It should be replaced by the word avyaktham. So thus we have got avyaktham, mahat, ahamkāraḥ and pañca-bhūtāni; three plus five; eight-principles together making the intermediary-stage of aparā-prakṛti.

And at this stage remember, all these fourteen-lōkās have not come to existence; all our physical-bodies have not come to existence; these are all the subtle-stage. Like in big-bang theory, they talk about, what was the condition of the universe; one hundredth of a second after big-bang; and then one-tenth of a second after big bang; and then after

one-second, after one-hour, and after so-many-hours; something like that; it is cosmology; Sāṅkya-cosmology. And these eight put together is called aparā-prakṛti.

So He says; binna-aṣṭada-prakṛti; this is the aparā-prakṛti; divided eight-fold; binna means divided.

Now Kṛṣṇa wants to introduce parā-prakṛti; the higher-nature. Because only I have introduced parā-prakṛti; Kṛṣṇa has not yet introduced; therefore he is going to do that in verse No.5.

Verse 7.5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

Aparēyāmitastvanyāṁ prakṛtiṁ viddhi mē parām |
jīvabhūtāṁ mahābāhō yayēdaṁ dhāryatē jagat || 7.5 ||

इयम् iyam this (eight-fold nature), अपरा aparā is (My) lower (nature) विद्धि viddhi know, प्रकृतिम् prakṛtim (that) nature अन्याम् इतः तु anyām itaḥ tu which is distinct from this (lower nature) जीवभूताम् jīvabhūtām and which is in the form of Jiva, मे पराम् mē parām to be My higher (nature), यया yayā by which इदं जगत् idaṁ jagat this universe धार्यते dhāryatē is sustained महाबाहो mahābāhō Oh Arjuna

5. This (eight-fold nature) is (My) lower nature, Know (that) nature which is distinct from this (lower nature) and which is in the form of Jiva to be My higher (nature) by which this Universe is sustained, Oh Arjuna.

An important and significant verse from vēdāntic-angle; Kṛṣṇa says iyam aparā; so the eight fold material-principles mentioned in the previous verse is called aparā; here the word iyam indicates the 8 fold-principle mentioned in the previous-verse; that is the fourth-verse, is called aparā-prakṛti; the lower-nature; because according to our scriptures, matter is also inferior; energy is also inferior; because both matter and energy come under acētana-tatvam; inert-principle.

Whereas the scriptures consider consciousness as superior because according to the scriptures, consciousness is neither matter nor energy. Many people mistake consciousness as a form of energy; No. Śāstra does not look upon consciousness as a form of energy, because energy is subject to change; mechanical-energy, electrical-energy, magnetic-energy, all these are inter-convertible; electrical-energy is converted into mechanical-energy, in the fan; and it is converted into sound-energy, energy is subject to modification, whereas consciousness is that principle which is not subject to

modification. Therefore consciousness is neither matter nor energy. Then what is consciousness? Consciousness is consciousness.

Therefore he says: may parām prakṛtim viddhi; may you know my higher-nature; which is other than matter and energy; which is beyond scientific study; which is beyond our observation; which is beyond the physical and chemical laws; some of the scientists themselves have concluded that consciousness is beyond physical and chemical laws of nature. It is beyond the law; therefore that viddhi may you know; and where is that parā-prakṛti located; that parā-prakṛti also very much within this creation only; just as aparā-prakṛti is here; parā-prakṛti is also very much within this creation.

And where is it? Whatever is changing, you should put into aparā-prakṛti list; and you have to search and find out parā-prakṛti; you have got a new-project; find out parā-prakṛti and a clue has been given; Kōn banēga karōdpathi! OK. I am very much up-to-date☺. So you have to find out, I would not give you one crore and all. Now what should you do; look at the whole-creation; whatever you see or come across is subject-to-modification; even space according to Einstein; according to the scientists, it is expanding, which means even space is changing; therefore you can rule out everything; because all of them are changing; therefore they come under what?: aparā-prakṛti; you are in search of what? Parā-prakṛti.

Then having ruled out the world, you come to your own body; and what do you find; the body is also going out of shape; in spite of all your effort for keeping it fine and slim, body is changing. Then what about mind; you do not have ask; violently changing; therefore body is aparā-prakṛti; mind is aparā-prakṛti; world is aparā-prakṛti. In fact, whatever I observe is aparā-prakṛti. Kṛṣṇa tells that there is parā-prakṛti; here and now, find out it out. And this fellow says I am searching all over; where to find; then Kṛṣṇa reveals the answer; because they could not answer. So Kṛṣṇa says whatever you experience is aparā-prakṛti; then what is parā-prakṛti; you, the experiencer is parā-prakṛti. Because you the experiencer or conscious-principle or inert principle?; If you are the experiencer, you have to be what; consciousness-principle only and therefore the observer, jīva is parā-prakṛti; the observed śarīram is aparā-prakṛti; the observed mind is aparā-prakṛti; but the observer jīva, the awarer, the experiencer, the I am parā-prakṛti; tat tvam asi. That is why it is said that this verse is important; because this contains mahā-vākyaṁ in that.

And therefore Kṛṣṇa wants to say that the whole creation is a mixture of parā-prakṛti, the experiencer and aparā-prakṛti; the experienced; parā-prakṛti the observer and aparā-prakṛti the observed; this is the creation. Therefore he says Hēy Mahābāhoo; Oh Arjuna, the powerful-one, it is not enough that you have a powerful arms, better you

have a powerful intellect; hey, mahābāhō jīvabhūtām viddhi; may you know the parā-prakṛti, as the very jīva, means what; the very consciousness, the experienter behind the body, mind complex; just as the electricity, the invisible one is blessing the fan and enlivens it; activates it, just as the electricity the invisible principle is behind this gadget activating it; this inert body mind complex is enlivened and activated by the touch of consciousness; that consciousness is my higher-nature; so jīvabhūtām viddhi.

And what is the glory of that consciousness; yayā, because of that spirit alone; consciousness can be called spirit; and I do not want to use that word; you may think of some other spirit; OK; so therefore take it in the proper sense; because of that spirit; because of that consciousness-principle alone, idaṁ jagat dhāryatē; the entire inert material universe is sustained, maintained.

At the physical-body level; the consciousness is experienced in the form of very life principle; if you have any doubt, touch your body, the body is sentient, means what the body is blessed by the consciousness principle; and as long as there is life, the body is together and functioning; the moment the life principle is not there; the body disintegrates; the dearest body has to be disposed at the earliest. Now this body is bathed, dressed and perfumed and all kinds of things are done; it is together; but without life, this will disintegrate. Extend this to the cosmic level; the whole cosmos is in harmony, only because of the intelligence principle, the chaitanya tatvam; the world is functioning as though a cosmic human being; because of the parā-prakṛti alone, the world is in harmony; and that is why in our religion; we look up the universe itself as a cosmic person; the visible part of the creation is aparā-prakṛti; the invisible sustaining principle is called parā-prakṛti; and the creation itself is called a cosmic-person.

That is why, we have puruṣa sūktam which means the cosmic person; translated into Tamil, it becomes Perum All; this is Chinna all, and the whole cosmos is Perum All; combine it, becomes what Perumal. That is Bhagavān; so yayā idaṁ jagat dhāryatē; dhāryatē means sustains.

Verse 7.6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

ētadyōnīni bhūtāni sarvāṇītyupadhāraya |
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā || 7.6 ||

उपधारय इति upadhāraya iti **ascertain that सर्वाणी भूतानि sarvāṇī bhūtāni all things and beings एतद्योनीनि ētadyōnīni have these two prakṛtis as their material cause, अहं**

प्रभवः ahaṁ prabhavaḥ **(Therefore) I am the source**, **तथा प्रलयः** tathā pralayaḥ **as well as the ground of dissolution**, कृत्स्नस्य जगतः kṛtsnasya jagataḥ **of this entire universe**.

6. Ascertain that all things and beings have these two prakṛtis as their material cause. (Therefore) I am the source as well as the ground of dissolution of this entire universe.

In this verse Kṛṣṇa talks about the conversion of the intermediary stage into the final cosmos; because in the previous two verses, he had talked about only the intermediary stage consisting of one parā-prakṛti and eight-fold aparā-prakṛti; that is the plant-stage as it were and now Kṛṣṇa says from this plant-stage alone, the huge tree of cosmos consisting of gross elements and as well as the elementals; the gross elements means what; the gross ākāśa; vāyu, Agni , āpaḥ; pṛthvi; and not only the elements, the elementals; elementals means what?; those products which are formed by the combination of the elements. What is the example for an elemental; our body itself is one of the combination-assembly; we have got earth in the body; body is made up of refined mud; remember; sometime we say clay is only in the head; but according to śāstra, the whole body is made up of, may be some extra in the head; I do not know; it is only fine earth; for saline and earth; it is refined; and there is water in the body; in fact water alone is the shape to the body and then there is fire in the body in the form of temperature; you may go to Kailāsa or Badri; where the temperature maybe one degree; but the bodies maintain the temperature; Agni -tatvam is there; vāyu is there in the form of breath; and ākāśa is there; OK; empty space is there; some times in the head or certainly within the stomach; of and on space is there.

In short, body is an elemental, in Sānskrīt an elemental is called boudikam; element is called būtham; and elemental is called boudikam; Kṛṣṇa says out of this plant stage came, būtha boudika prapañcaḥ. So sarvaṅī bhūtāni; all the things and beings that you experience from the minutest microorganism to the most evolved human body, everything, ētadyōnīni; has its cause as me, the parā aparā-prakṛti. So here ētat means what parā aparā mixture; yōni means what; the source; so the parā-aparā mixture alone is the source of the entire creation and this parā-aparā mixture is called God.

And therefore God alone has evolved in the form of this creation. So Kṛṣṇa is revolutionising the concept of God. Until we study this, our concept of God is what: a person, sitting beyond the cloud; either Śiva; sitting in Kailāsam; or Viṣṇu, lying on the adhiśēṣa; பார்சுடல் pārkaṭal is there; the milky ocean and then he goes on creating and dumping down; he makes earth and dumps down; and little bit plants and then stars, then sun, the moon, the planets. So we have an idea; that idea is in the beginning stage; because we cannot appreciate God in his true nature in the beginning. Therefore the scriptures introduce God in three levels; God as a person, God as the universe, and God

as the nirguṇa caitanyam; the propertyless consciousness; the abstract truth; God as abstract truth, very few people can appreciate; therefore it is never presented in the beginning. God is presented as a person in the beginning, then as the universe; then the absolute.

Now Kṛṣṇa says do not look up God as a person, learn to look at everything as my own manifestation; therefore sarvāṅī iti upadhāraya; upadhāraya means assert in your mind; digest, assimilate this teaching. And not only the whole universe evolves out of me; the whole universe rests in me alone; and what is the fate of this universe? So the scientists who are studying the cosmology; they are talking about the big bang theory; that also is right or wrong; lot of controversy; and according to this theory creation at the time of big bang started evolving and expanding and they say that even now the universe is expanding; now what they are worried or wondering at is whether this expansion will be eternal or will it stop and if it stops, it will stop permanently or will it reverse back? Some people talk of big crunch; big bang opposite; big crunch; means what the whole thing will expand; reach a stage and thereafter the whole will again come back to singularity; they call it singularity and again expand.

This is what they are wondering; according to scriptures, this evolution of the world later will have to be reversed; so sṛṣṭi stithi will be followed again by praḷayaṁ; and at pralaya time what will be there; again parā-prakṛti and aparā-prakṛiti; and then what will happen; again it will expand; do not worry, each one will take infinite time; not tomorrow or day after; certainly not in our life time; and again it will contract; expansion; existence and contraction; evolution, existence and involution; big bang, existence, big crunch. This Kṛṣṇa had indicated in the 2nd chapter; if you remember.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |
अव्यक्तनिधनान्येव तत्र का परिदेवना || २ - २८ ||

[avyaktādīni bhūtāni vyaktamadyāni bhārata |](#)
[avyktanidhanānyēva tatra kā paridēvanā || 2.28 ||](#)

Everything goes back to unmanifest condition. Again from unmanifest condition it will come to manifestation; and again; and if you want a mini sṛṣṭi-sthithi-layam; Bhagavān has given a sample; micro; and what is that?; daily it happens, during the morning time when we wake up, all our activities evolve from us; thoughts evolve; actions evolve; the moment we wake up. And during the night, everything is withdrawn into ourselves; actions are withdrawn; and thoughts are withdrawn; not permanently, next morning, again start; next night, again close; therefore the whole creation is a cyclic process.

And when did the whole thing start; we are particular to know that only; when it all started? when we talk about a cycle, understand it is a not line; only with regard to a line, we can talk about beginning and end; with regard to a cycle or circle, you can never talk about beginning and end; and therefore the scriptures say, it is an eternal process; anādi anantha; the cycle will not end; but you can get out of the cycle; that is called mōkṣa; you have got into merry-go-round, which will never stop; no switch; merry-go-round after sometime becomes sorry-go-round; first few rounds fine, then you just want to come out. So you ask someone to switch it off; they say that there is no switch off; the only way is what; you jump out, it will continue; this is called mōkṣa; Therefore Kṛṣṇa says ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayastathā; I am the source, utpathi-sthānam; prabhavaḥ; utpathi-sthānam; or origin, of the entire universe. And not only I am prabhavaḥ; thatha pralaya; in the same way, I am the resolution ground also; I am the graveyard of this creation; the whole thing will come to Me alone. So I throw out and I resolve; and in the scriptures they give another example to assimilate this; it is exactly like our projection of the dream universe; if you can imagine the process of dream; out of your mind, emerges the vast dream world; which has got not only creations or lōkhās; but you generate even time and space out of your mind; remember the dream time is different from the waker's time and that is why within a few minutes dream, according to scientists dream last for 1-1/2 minutes or something. Even the longest dream, it is only for a short while; they called it REM. Rapid Eye Movement; at that time, the dream projections come, even though the dream is for 1-1/2 minutes from waker's time, you will find that he will get married, have children and grandchildren; in 1-1/2 minutes; these can all happen for flies. but how can human being have grandchildren in 1-1/2 minutes, the dream time is different from waker's time; and who created that dream time; my mind created the time; my mind created the space; and when I wake up; what do I do; I just swallow the whole thing; I am the sṛṣṭi kartā; I am the sthithi kartā; and I am the laya kartā; with regard to the dream time, space and object; similarly God is sṛṣṭi-sthithi-layam kartā of the whole cosmos; and therefore sṛṣṭi-sthithi-laya kārāṇaṃ.

Verse 7.7

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७.७॥

[mattaḥ parātaram nānyat kiñcidasti dhanañjaya |](#)
[mayi sarvamidam prōtam sūtrē maṇigaṇā iva || 7.7 ||](#)

धनञ्जय dhanañjaya **Oh Arjuna अस्ति न अन्यत् asti na anyat there is no other परतरं किञ्चित्**
parātaram kiñcit **cause at all मत्तः mattaḥ apart from Me, सर्वम् इदम् sarvam idam all this**
प्रोतं मयि prōtam mayi is strung in Me इव मणिगणाः iva maṇigaṇāḥ like beads, सूत्रे sutre in
a string.

7. Oh, Arjuna, there is no other cause at all apart from Me. All this is strung in Me like beads in a string.

Normally, when we study the creation, we observe one law. And what is that: every cause has got its own cause. If you take our own parents; we are the products with regard to whom are parents are the cause; but what do we discover; the parents themselves have got a cause, who are the grandparents and with regard to grandparents, they become, an effect; a product; and what about the grand parents; they are cause with regard to parents, but the grandparents themselves are effects with regard to great-grand parents.

Thus the general law that we observe is every cause has got its own cause; since we are observing this in the creation; our question will be what?; if God is the cause of the creation; then we will raise the question, who is the cause of God; who are the parents of God; Kṛṣṇa says, I am the parent-less-parent of this creation; I am the causeless-cause of the creation; because I am never an effect of anything; and that is the reason I told in the introduction itself; parā-prakṛti is anādhi; aparā-prakṛti is anādhi; anādhi means beginningless; parā-prakṛti the conscious-principle is beginningless; aparā-prakṛti, the inert principle is beginningless; and therefore their combination is what: God; therefore God also must be what; beginningless; and therefore God does not have anyone; Godder than the God is not there; or God, Godder, Goddest will come.

And this alone in puraṇa and all they say; there is a song also; I do not hear this often now; தந்தை தாய் இருந்தால் உலகில் உமக்கிந்த தாழ்வெல்லாம் வருமோ அய்யா tantai tāy iruntāl ulakil umakkinta tālvellām varumō ayyā; it is a beautiful Tamil song. So there was a great musician; Vasanta kōkilam; this generation may not know; she has sung that song; very beautiful song; Oh Lord Śiva; you have suffered a lot; one has beaten; this has been done; that has been done; if only you had parents, you would not have suffered this much; they would have come to your rescue; you do not have parents and therefore you are suffering; not suffering and all; what I say is the devotee brings out his feeling.

But there what is the philosophical teaching involved; that God does not have parents means. That's why somebody said Parvathy is lucky because she does not have a mother-in-law! To put in modern language; if there are any mother-in-laws, please do not get angry with me; sometime some mother-in-law comes and says: Swamiji you always criticise mother-in-law only and why can't you for a change, criticise the daughters-in-law also. You should have a balanced vision; so just a joke; do not take seriously.

Therefore He says; mattaḥ anyat kiñcida nāsti parataram; parātharam means another cause; there is no other cause for Me; I am the ultimate cause, I am the absolute cause of the creation.

And now in the 2nd line, he comes to a very important corollary; these are all important philosophical ideas given here. For that I have to go an example. I said God is the material-cause of the creation; therefore God alone has evolved to manifest as the creation. Now we have to remember a general law; what is that?; material-cause is inherent in all the products; material-cause is inherent in all the products. In fact, all the products exist only because of the inherent material cause; like what; all the earthen wares are pots exist because of what; the clay which is inherent in all pots; all the ornaments are existing only because of the inherent gold; remove the gold; no ornaments. If you have any doubt, at least at the end, give me the gold and take away your ornaments; is it possible; not possible; If you take the inherent wood, the furniture cannot be there.

Kṛṣṇa says: I being the material-cause of the creation; I am the antharyāmi, I am the inherent principle; the cause of whom the whole world is together; and Kṛṣṇa gives an example, just as a māla has got the inherent thread which is keeping all the beads together; when you look at the māla; the beads are visible; but you know that, within the visible beads, is what; the invisible sūtram; sūtram means the thread and because of the thread alone; the māla is there; without that there is no māla. Similarly, I am inherent in the creation; so sūtrē maṇigaṇā iva; just as the beads are threaded together by the string; similarly the whole universe is threaded together because of this string called God.

And therefore if somebody asks where is God, what should be your answer?; you should not answer; you should ask a counter question; where is not? The details in the next class.

Hari Om

103 CHAPTER 07, VERSES 10- 07

ॐ

After introducing the subject-matter in the first three verses of this seventh chapter, now from the fourth verse onwards, Lord Kṛṣṇa has entered into the main theme of the seventh chapter; not only the 7th chapter, the entire middle section of the Gīta, that is up to the 12th chapter.

And one of the central themes of the middle sections is Īśvara-svarūpam, or the nature of God. What is God and what is the function of God? And we saw God is defined as jagat-kāraṇam, the cause of this universe. And when we say jagat-kāraṇam, both the intelligent-cause of this creation, as well as the very material-cause of the creation, which means not only God has created the world, but being the very material-cause, God himself has evolved into this universe. Therefore the main idea that Kṛṣṇa wants to convey is that the entire cosmos is the manifestation, the evolved form of the Lord. Do not imagine, God as a person sitting in a place; but learn to understand that the very universe is the manifestation of the Lord.

And when I learn to look at the very world as the manifestation of God, that vision is called viśvarūpa darśanam; and this viśva-rūpa-darśanam not only requires the understanding of this teaching, but it also requires the inner maturity to learn to look at this very world as Īśvara's-manifestation. Until we study this portion, our assumption is that God is a person and Īśvara-darśanam is coming in contact with a personal God. Until we understand the middle section of the Gīta, our assumption is that God is a person and we think, Īśvara-darśanam is coming personally in contact with a personal God. Kṛṣṇa wants to remove this idea from our mind, and Kṛṣṇa wants to refine our understanding, and he wants to present Īśvara-darśanam as nothing but the maturity to look at the very creation as the Lord Viśva-rūpa; for which Kṛṣṇa is preparing from the 7th chapter. In the 7th, 8th and 9th and 10th chapters, Kṛṣṇa prepares our mind, so that in the 11th chapter, we do not ask for the arrival of God, but we understand that God has already arrived in the form of ākāśa, vāyu, Agni, jalam, pṛthvi. So thus not only I should understand what is God but I should reorient the mind to see the very world as God. When I look upon God as a person, it is ēka-rūpa-Īśvaraḥ; Kṛṣṇa does not want us to confine to ēka-rūpa-Īśvaraḥ. Kṛṣṇa want us to anēka-rūpa-Īśvara, the entire Gīta is aiming at anēka-rūpa-Īśvara-darśanam; viśva-rūpa-Īśvara-darśanam, and Kṛṣṇa considers this Īśvara-darśanam as superior because ēka-rūpa-Īśvaraḥ or personal God is subject to arrival as well as departure.

And therefore there is a happiness of perception and there is an unhappiness of separation also as given in the Bhāgavatham; Gopi's attitude. So they have got viraha Gītaṁ, called Gōpika Gītaṁ; they were so upset because Kṛṣṇa appeared and disappeared. And when Kṛṣṇa disappeared, they cried, the only difference is they cried in rāga; that is the only difference; when we cry, śṛuti will not be there; ruruduhu susvaram rājan, it is said in Bhāgavatham; ruruduhu means they cried; how did they cry; that is the difference between them and us; susvaram; melodious cried; because of Kṛṣṇa-darśana-lalāsa; and because of their crying, Lord again appeared; tāsam avirabhoot shouri sowmayamāna mukhambhujā; with a smiling face; pithambara sṛgvi

sākṣāt manmada manmadaḥ. So this beautiful Kṛṣṇa appeared all smiles; again Kṛṣṇa disappeared; all crying; we do not decry that devotion; that is wonderful; that is beautiful; it has got its own charm; but that is lower level of appreciating God.

And therefore Kṛṣṇa wants to take us to a higher level which is seeing the very world as visvarūpa and what is the advantage of such an Īśvara darśanam; there is no question of disappearance; wherever I see; whatever I see, sarvam viṣṇumayam jagat; sarvam Śivamayam jagat; sarvam dēvi mayam jagat. This viśva-rūpa-darśanam is going to be presented; for that alone Bhagavān introduces himself or God as jagat kāraṇam.

And then Kṛṣṇa pointed out that this Īśvara consists of two aspects or aṁśās; aṁśā-dvayam, one is called the parā-prakṛti, the consciousness part; the cētanā-aṁśāḥ, and aparā-prakṛti, the acētana-aṁśāḥ, the higher and lower nature put together consciousness and matter put together is God. And how does this God evolve into the universe. Kṛṣṇa said that it happens in two stages; in the initial stage, it is one parā-prakṛti and one aparā-prakṛti; then in the intermediary stage, the aparā-prakṛti divides itself into 8-fold aṣṭādha-prakṛti; parā-prakṛti continues one only and then in the final stage the 8 fold aparā-prakṛti becomes the manifold creation. And then also the parā-prakṛti continues to be one and the same. And in this creation, wherever you see the changing matter, you appreciate it as the aparā-prakṛti of Īśvara; and wherever you see consciousness which you can feel in your body, if you have doubt, you can touch. And because of consciousness alone, you are able to hear my words; that invisible, inherent consciousness principle, because of which ēna rūpam rasam gandhām, sparśataḥ, maithunān, ētenaiva vijānāti kimatrapariśiṣyatē; we saw somewhere; where, yesterday, that principle because of which you are aware of my words, that invisible changeless awareness principle is parā-prakṛti, the changing body, mind complex is aparā-prakṛti.

And then Kṛṣṇa says whatever is other than these two, that belongs to you; you can take; other than which two; consciousness and matter; what is there?; and this alone is symbolised by the Mahābali story; with one step the Lord has measured the entire world, with another step the Lord has measured the entire aparā-prakṛti; and there is nothing else other than what; your ego, that is the problem; which claims this is my body; this is my mind; this is my property. Therefore Bhagavan takes the third step and removes that ignorance, the ego, to indicate that there is nothing other than God. This the systematic destruction of jīva and the jagat, there is neither jīva; nor jagat; Can you understand; can you understand the jīva, the individual you; jagat means what; the world, your possessions. Kṛṣṇa wants to say that there is neither jīva, nor jagat, other than Īśvaraḥ; tan-man-dhan-sabakuch terā; you do āraṭi in express mode and take the prasād;

remember that it is a highly philosophical āraṭi mantra; tan-man-dhan-sabakuch terā; terā means what you alone are there; there is nothing other than God.

This is the teaching; which we are seeing now; very very important portion, in which we are seeing the seventh verse, mattaḥ parataraṁ nānyat kiñcidasti dhanañjaya. Arjuna there is nothing called effect other than cause; there are no ornaments other than Gold; there are no furniture other than wood; there are no walls, other than bricks; there are no waves and oceans and rivers other than water. Then what are waves? Vācāraṁbaṇam vikārō nāmadēyam; river is only a name; there is no substance called river.

Therefore the teaching is there is no product other than cause, and the Lord being the cause, the world being the product, Kṛṣṇa wants to say the world is only a word; remove the 'I' from the world; world is only a word; there is no substance called world. Then what is the substance, the substance is only the cause and what is that cause? God.

Therefore he says mayi sarvamidaṁ prōtaṁ sūtrē maṇigaṇā iva; just as the thread is inherent in the beads; I am the sarva antaryāmi; in fact there is one name for Bhagavān; that is sutrātma; why Bhagavān called sutrātma; just as the thread is inherent in the entire māla, without the thread, māla cannot exist; similarly Bhagavān is the thread inherent in the creation. Up to this we saw.

Verse 7.8

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥७.८॥

rasō'hamapsu kauntēya prabhā'smi śaśisūryayōḥ|
praṇavaḥ sarvavēdēṣu śabdaḥ khē pauruṣaṁ nṛṣu||7.8||

कौन्तेय kauntēya **Oh ! Arjuna** अहं रसः ahaṁ rasaḥ **I am the taste** अप्सु apsu **in water** अस्मि
प्रभा asmi prabhā **I am the radiance** शशिसूर्ययोः śaśisūryayōḥ in the **moon and sun** प्रणवः
praṇavaḥ **(I am) the Omkara**, सर्ववेदेषु sarvavēdēṣu **in all the Vēdās** शब्दः खे śabdaḥ khē
(I am) the sound in space पौरुषं नृषु pauruṣaṁ nṛṣu **(I am) the manliness in men**

8. Oh! Arjuna, I am the taste in water. I am the radiance in the moon and sun; I am the Omkara in all the Vēdās; (I am) the sound in space; (I am) the manliness in men.

Kṛṣṇa wants us not only to understand this fact, but Kṛṣṇa wants our attitude also to change accordingly. Any attitudinal change is based on understanding. If you have got love and reverence for your parents; how does it come; the more you think of the fact of what all things they have done; proportionally in keeping with that understanding; I develop the attitude of reverence. Any attitude is based on knowledge; that is why when you meet a totally unknown person, what is the attitude that you have; it is neutral;

neither rāgaḥ or dvēsaḥ; that is udāsīna bhāvana; audāsīnyaṁ; after you move with that person, when you come to know that person is a man of principles, he has sacrificed so much; he has done so much to the society; you read the biography of Gandhiji or any such person, because you have the knowledge, then you develop what, reverence; you read the biography of Veerappan; fresh hot hot topic; so I can easily quote that; what comes?; blood boiling.

If you do not know anything; you do not have an attitude. Therefore remember, attitude is based on knowledge. As you understand the world, so you entertain the attitude and as your understanding of the world undergoes a change, correspondingly there should be an attitudinal change also. When I look upon world as world, my attitude is rāgaḥ or dvēsaḥ; but when I understand the world as viśvarūpa, the manifestation of God, then what is my attitude, reverence. In fact, the basic teaching of Hinduism is reverence to the creation; as manifestation of God. In fact you can spend your whole life to develop this reverence, Hinduism has fulfilled; you see all the prayers; Rudram which is supposed to be one of the most potent beautiful prayers. What is Rudram; many people think that Rudram has the highest philosophy; No; Rudram is only viśvarūpa darśanam. If you read the translation of Rudram, very interesting; you will find I do namaskāra to Lord Śiva, who is in the form of Mud; muddāya namaḥ; who is in the form of leaf; that also two leaf; dry leaf; who is fresh leaf also; you will find that everything in the creation is enumerated, and we are asked to look at everything reverentially; and when the Sun rises in the morning, do not look at it as a matter-principle; even if you look at it as matter, it is what; matter, what is matter, matter is aparā-prakṛti; asau yastāmrō aruṇa uta babhruḥ sumanḡalaḥ, yē cēmārudrā abhitō dikṣu; I do namaskāram to Rudra; which has got red colour, yellow colour, white colour, at every stage; I reverentially worship the Sun.

Knowledge can be gathered immediately, but attitudinal change takes time; like eating food is immediate; and especially nowadays people are so many busy; they finish off a dozen idlis in two minutes; eating is simple, but if the whole thing should be digested, it takes hours. Similarly, we have got two fold job; understanding the teaching; and also bringing about an attitudinal change; perspective change. And this project is divinisation of the world; this is our project; and when the world is seen as world, it will persecute you; it will create fear; it will disturb you; **so the world as world will cause saṁsāra; but the very same world as Īśvara will not cause any saṁsāra.** In fact, this is the first mantra of Īśāvāsya upaniṣad; Īśāvāsyam idaguṁ sarvam. May you learn to look upon the very world as Īśvara-svarūpa; Īśvara bhāvanāya āchhādaniyam; paint the world with Īśvara-bhāvana. What a wonderful paint; paint the world with Īśvara bhāvana; and therefore Kṛṣṇa says what should you do hereafter.

In the following verses, He asks you to bring about a attitudinal change; rasō'hamapsu kauntēya; Arjuna, when you drink water, you just do not look upon it as water, but the very essence of water, because of you are alive; that very essence is remember myself; rasaḥ means what the essence of water; the very basic taste of water is called rasaḥ; that essence I am; and that is why in the early morning Sandhyā-vandanam; we worship water; āpō vā, those who do the sandhyāvandanam will remember:

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः

पशव आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापः

स्वराडापश्छन्दोऽस्यापो ज्योतींष्यापो

यजूष्यापः सत्यमापः सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥

āpo vā idaṁ sarvaṁ viśvā bhūtānyāpaḥ prāṇā vā āpaḥ

paśava āpo:'nnamāpo:'mṛtamāpaḥ samrādāpo virādāpaḥ

svarādāpaśchandāṁsyāpo jyotīṁsyāpo

yajūṁṣyāpaḥsatyamāpaḥ sarvā devatā āpo bhūrbhuvāḥ suvarāpa om.

āpaḥ means what, water; then āpo hiṣṭā mayō bhuvāḥ | tā na ūrjē dadhātana; Oh waters you are not waters; you are Lord; and Oh lord you bless me with that knowledge, so that I will be able to look at everything as Īśvara-svarūpam; In fact that is my destination; the ultimate goal of my life is learning to look at everything as God; therefore ahaṁ apsu rasaḥ asmi hē kauntēya śaśisuryayōḥ prabha asmi; I am the light, radiance, the brilliance, in the sun and the moon; śaśi means moon; surya means the sun; prabhā means the brilliance.

In fact this brilliance or light alone is worshipped in the most famous Gāyathri mantra, which is considered to be the essence of all the four vēdas, that Gāyathri mantra is prayer addressed to the light in the sun, the light symbolising the conscious-principle parā-prakṛti; so that savithu varēṇyam bhargaḥ; bargaḥ means prabha. Literally bhargaḥ, the destroyer of darkness. So I am worshipping that brilliance sunrise; which represents Lord; because of which light of consciousness alone, diyō yōna prachōdayat; that consciousness alone makes my inert brain into a live knowing instrument. So therefore, I look upon the sunlight, Sunlight not the soap; that is also bhagavan; sunlight and moonlight.

And praṇavaḥ sarvavēdēṣu; I am the praṇava; praṇava means Omkāraḥ; which is considered to be the essence of all the vēdās, So vēdās are condensed at three levels; the first level condensation is Gāyathri mantra; and that is why it is considered that chanting the Gāyathri is equivalent to the chanting of the whole vēdās. We have the entire vēda parāyaṇam; when you chant Gāyathri; and later the Gāyathri is further condensed into vyahrithi; called the bhuḥ, bhuvā, suvaḥ, mantra. So vēda condensed is Gāyathri; Gāyathri condensed is vyahr̥thi; bhuḥ; bhuvāḥ, suvaya; and later the vyahr̥thi is also further condensed and that is a, u and um, joined together becomes OM. So vēda

condensed is Omkara; and Omkara diluted is veda; like you have got some condensed fruit juice; which you pour water again and again and you give to hundreds of people. Only one bottle; and go on adding; why because it is supposed to be the sāra;

यो वेदादौ स्वर प्रोक्तो, वेदान्ते च प्रतिष्ठिताः, तस्य प्रकृतिलीनस्य, य परस्य महेश्वरः

yo vēdādau svara prōktō, vēdāntē ca pratiṣṭhitāḥ, tasya prakṛtilīnasya, ya parasya mahēśvaraḥ

So Omkāra is the essence of the vēdās; Kṛṣṇa says that Omkāra is also myself; so sarva vēdēṣu praṇavaḥ; śabdaḥ khē; and I am the essence of the all pervading space; which is śabda tatvam; the sound principle is supposed to be the essential nature of ākāśa; So I am khē akāśē śabdaḥ, that is called śabda brahman;

शब्दब्रह्ममयि चराचरमयि ज्योतिर्मयि वाङ्मयि
नित्यानन्दमयि चिरञ्जनमयि तत्त्वमयि चिन्मयि ।
चत्वातीतमयि परात्परमयि मायामयि श्रीमयि
सर्वेश्वर्यमयि सदाशिवमयि मां पाहि मीनाम्बिके ॥

śabdabrahmamayi carācaramayi jyōtirmayi vāṅmayi
nityānandamayi cirañjanamayi tattvaṁmayi cinmayi |
cattvāitamayi parātparamayi māyāmayi śrīmayi
sarveśvaryamayi sadāśivamayi māṁ pāhi mīnāmbikē ||

śabda brahmamayi, carācara mayi; you are śabda brahman; therefore the sound you are; and pauraṣaṁ nṛṣu. So you are the very manliness or humanness in every human being; that essential nature which makes a human being, a human being, that essential nature, you are.

Verse 7.9

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९ ॥

puṇyō gandhaḥ pṛthivyām ca tējaścāsmi vibhāvasau |
jīvanam sarvabhūtēṣu tapaścāsmi tapasviṣu || 7.9 ||

च ca **Moreover** पुण्यः गन्धः puṇyaḥ gandhaḥ **I am the fragrance** पृथिव्याम् pṛthivyām **in earth** अस्मि तेजः asmi tējaḥ **I am the heat** विभावसौ vibhāvasau **in fire** जीवनम् jīvanam **I am the life** सर्वभूतेषु sarvabhūtēṣu **in all beings** च तपः अस्मि ca tapaḥ asmi **(and) I am the austerity** तपस्विषु tapasviṣu **in ascetics**

9. O Arjuna! Moreover I am the fragrance in earth; I am the heat in fire: I am the life in all beings and I am the austerity in ascetics.

So pṛthivyām puṇyaḥ gandhaḥ, the essential nature of pṛthvi, the earth is its fragrance or smell; among the five elements the earth alone has got gandhaḥ guṇaḥ; the other four elements do not have gandha; so ākāśa has got śabda guṇaḥ, Vāyu has got śabda and śparśa; sparśa means touch, Agni has got śabda, sparśa and rūpam, visible; jalam has got śabda, sparśa, rūpa, and rasa, unique and pṛthvi has got śabda, sparśa, rūpa, rasa and gandha (unique one).

The other four elements cannot have gandha; Swamiji our corporation water has got many gandha; do not say that; pure water does not have gandha; and if you get all kinds of smell, it is because it is mixed with all kinds of pṛthvi; chlorine, etc.

So therefore, and there also, Kṛṣṇa is very careful; smell is of two types, Kṛṣṇa says fragrance I am in the earth; because earth by itself is fragrant; only because of we polluting the earth it has got all foul smell; and you can feel that fragrance when there is a fresh rain and if you have mud; you will not get in city, because all tar road. In village, wherever mud is there; when the first rain comes, a beautiful மண வானத்தை மாṇ vāsaṇai. So therefore I am the vāsana in the man, the pṛthvi; asmi tējaḥ vibhāvasau; Agni tatvam; and tējaḥ means the heat principle in the fire; the essential nature of fire is heat, even the form and colour may not be available all the time, in the hot water, you cannot see the fire but you can feel the heat of the fire; and therefore tējaḥ, the heat and that heat principle I am.

And jīvanam sarvabhūtēṣu; the very life principle, because of which a living being is a living being, without which a living being is a dead corpse, Śiva minus life; remove the 'e'; Śiva remove the 'e'; you go home and think well; therefore the body becomes a dead corpse (शवः); that life-principle I am. dēhō dēvālaya prōktaḥ; jīva dēva sanātanaḥ;

That is why our basic religion is: respect all life principles; that is the uniqueness of our religion; in many other religions, they think all other living being are meant only for one purpose; svāhāḥ; our consumption; and they have got a convenient philosophy, animals do not have souls; plant do not have souls. Therefore Bhagavān has created, according to them; all animals and plants for what purpose?; our consumption; and if they want to protect the animals and plants, it is not because of respect for life, but for the sake of our consumption and enjoyment; whereas Hinduism is talking about ecological protection; because every plant has got life principle; the ātma tatvam is there.

And therefore respect everyone; therefore that jīvanam; I am in every living being; and tapasviṣu tapaścāsmi; among the human-beings there are some who are more evolved. In the previous verse, he talked about general human beings; pauruṣam ṇṣu; there ṇṣu means the human being in general; they also ran; like that; common ones; but there are

some evolved beings; they are called tapasvinaḥ; because of their tapas, because of their perseverance; because of their commitment; they have accomplished something; either materially or spiritually, and in those tapasvis, I am tapaḥ; I am the austerity in the austere people. I am the saintliness in the saintly people. Therefore tapasviṣu tapaścāsmi; if you study these two verses; Kṛṣṇa has covered all the pañca-bhūthas; pṛthvi; jalam; Agni ; ākāśa, Vāyu, you supply. In short, we look up the five elements themselves as God; that is why I told you the other day, we have five temples, each temple dedicated to one one bhūtha; ākāśa-liṅgam in Chidambaram; Vāyu-liṅgam in kalāhasti; Agni liṅgam in Tiruvannāmalai; jala-liṅgam in Jambukēśvaram, thirunaikavil; and pṛthvi liṅgam in Kancheepuram. What does it mean? I learn to look or see the five elements themselves as Īśvara's-manifestation; all these indicate what; attitudinal change.

Verse 7.10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥७.१०॥

[Bijaṁ māṁ sarvabhūtānāṁ viddhi pārtha sanātanam|](#)
[buddhirbuddhimatāmasmi tējastējasvināmaham||7.10|](#)

पार्थ pārtha **O! Arjuna विद्धि माम् viddhi māṁ know me, सनातनं बीजम् sanātanam bijaṁ to be the eternal** seed सर्वभूतानम् sarvabhūtānam **of all beings बुद्धिः अस्मि buddhiḥ asmi I am the intelligence बुद्धिमताम् buddhimatām of intelligent, अहं तेजः ahaṁ tējaḥ I am the boldness tējasvinām of the bold**

10. Oh! Arjuna, Know Me to be the eternal seed of all beings. I am the intelligence of the intelligent. I am the boldness of the bold.

Look at the second line; buddhir buddhimatāmasmi; I am the very intelligence principle behind the intelligent people. There are some people who are extra-ordinarily intelligent; and their glory is because of their intelligence; that intelligence I am. That means what: because of my blessing alone; the intelligent people are enjoying the intelligence. And similarly tējasvināḥ tējasvinām asmi; I am the boldness; the valor in the valorous, in the bold people; so boldness stands for that capacity because of which a person is able to overcome obstacles; that is called boldness; parākramaḥ; bulldozer capacity; what is bulldozer, anything comes it pushes and goes forwards; whereas our car or cycle, the least obstacle it stops.

Similarly, there are some people, slightest suspicion of obstacle, they will withdraw; there are some people who have the capacity; come what may, they conquer the obstacle and go forward; that is called parākramaḥ; akramaḥ means overcoming; parā

means any obstacle; human or non-human and that is called tējas; brilliance or boldness, and that parākramah in people also I am. And from all these things, we have to derive certain important corollary also, because the essential nature of everything is God; if we have got any of these virtues; like boldness, like intelligence; like austerity; like knowledge, if anyone of these virtues is in me; I should remember they really do not belong to me; but they are the manifestation of God.

Therefore the credit does not go to me, but it goes to the Lord alone; therefore the more I appreciate God, the more humble I will become. Humility born of knowledge will remain; but without proper understanding, humility will be only a show; outside they will be humble and inside they will be arrogant; real humility will come only when this is understood; and that is why in Kēnōpaniṣad we had this story, when the dēvās got a victory over asurās, even they become arrogant claiming that we have attained, accomplished the victory and then you know the story; how Bhagavān came in the form of a mysterious yakṣa and to find out this Lord, the mysterious God, Agni dēvatha comes and the Lord places a blade of grass and asks Agni to burn; And the arrogant Agni thinks that I have got the infinite heat; I can raise my temperature and this is just a dry blade of grass; and Agni goes on trying the blade of grass does not burn. Then he recognises the heat principle in Agni is Bhagavān's glory, better you accept. Then Vāyu dēvatha comes; already air is so much; Vāyu dēvatha what will have; lot of air; puffed with air. Then the Lord asks what he can do; and shows the same blade of grass to life the dry grass; then Vāyu attempts and miserably fails. All these to show that the essential-nature of everything is Bhagavān. Therefore if you get any degree, any honour or anything glorious is there; and when somebody praises you, better remember God and if you get any award also, place it in front of the Lord. This is one corollary; understanding Īśvara will give you humility. Ignorance of Īśvara will lead to arrogance.

And the second advantage is which is equally important; that when I see glory in any other person also; I will never become jealous. When does jealousy come? When I compare my glory, which is not there; my assumed glory, to another person's glory. And I find that the society is glorifying that person; more than me; better award; better degree, better salary; better appreciation; comparison leads to jealousy; which is terrible; jealousy is the worst form of diseases; because it burns you eternally. When I appreciate God I can never have jealousy because all the glories belong to only soul; and if I can sing well (I cannot), if I can sing well and you can sing well, I am not going to compare because, both the capacity belongs to one God and we too are only empty pipelines. We do not have any glory. somewhere there is a thick pipeline and somewhere there is a thin pipeline; In thick pipeline, there is lot of water come; and in thin pipeline there is less water; but whether it is more water or less water; all water belongs to only

one source; the water tank; similarly we are all only pipes; and all the glories belong to only one central water tank; and that is Īśvara. So wherever I see any glory; let me learn to congratulate; if a person sings better than me; I go and appreciate, I am able to see Lord's glory in you. Therefore humility is one result; and non-jealousy or appreciation is another benefit of Īśvara-jñānam.

Then come to the first line; Kṛṣṇa says sarva-bhūtānām; sanātanam bījam viddhi. In fact this should be a read at the end, which is the summing up line, but anyway Kṛṣṇa gives it here; bījam means the seed, the primal-cause; the basic cause, we use the word primal-cause because the causes can be divided into two types, one is the intermediary-cause or relative-cause and the other is the ultimate or absolute-cause. For example, our parents are the cause of us; therefore certainly they are kāraṇam; but they are not the ultimate-cause, they are all intermediary cause, because they themselves have their cause; and grandparents have their cause; therefore, whatever is an intermediary-cause, that is āpēkṣika-kāraṇam; but God is not āpēkṣika-kāraṇam; but it is the absolute primal-cause. And how do you define, primal-cause, the absolute cause is that which is the cause of everything; but which itself is not the cause of anyone; therefore causeless-cause; God is parentless parent; he is fatherless father of the creation; motherless mother of the creation; causeless-cause of the creation.

Therefore Kṛṣṇa says sarva-bhūtānām bījam; which is sanātanam; sanātanam; which does not have a beginning; anādi-kāraṇam; so never ask the question; one small boy used to come to this class; at the end he came and ask, Swamiji, what is the cause of God; because that comes to the mind; so when we think of any cause, we come to know that cause has got some other cause; so when I say God is the cause; people ask the question, what is the cause of God; Kṛṣṇa knows that you will ask the question; therefore he puts the adjective sanātanam bījam; I am the eternal-cause; I am the causeless-cause of the creation. More we will see in the next class.

Hari Om

104 CHAPTER 07, VERSES 11-13

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In the 7th chapter, from 4th verse onwards, Lord Kṛṣṇa has been talking about Īśvara-svarūpam and the Lord pointed out that the Īśvara consists of two parts, one is the higher-nature, which is of the nature of consciousness, and the other is lower nature, which is of the nature of matter; and this cit-jaḍa-misraṁ, this mixture consisting of cit and jaḍa or cētana-acētana amśa-dvayam is the nature of God; and this Īśvara happens to be the basic cause of the universe from whom the universe arises, in which the

universe rests and into whom the universe resolves. And while studying this aspect that is God as the cause of the universe, we have to remember an important law; and that law is whatever be the composition of the cause, the same will be the composition of the effect also. In Sānskrīt it is presented as kāraṇa guṇāḥ kāryē anuvartatē; the features of the cause inhere the effect also. If out of a lump of gold, we create ornaments, then the composition of the gold and the ornaments will be the same, which means if gold has got six percent copper in it, then the ornaments also will have the same percentage of copper. This is not only in the case of the regular products that we make, even when we study the character of children, we find that the character of the parents inhere the children. Since Father and mother are involved, parā and aparā-prakṛti, I do not want to say, who is parā-prakṛti and who is aparā-prakṛti and get the wrath of one section of the students; that you can decide! Just as parā and aparā-prakṛti are there. Here also every child has the parents and we know that the children inherit the characters of father as well as mother. In fact, when the child is born; one of the important job of the visitors to find out which one the child resembles; a big quiz; kōn banēga carōdpathi; is the child like the father or the mother and some people like to compromise; and say that nose is like the father, etc. and brain is like the mother, I know which is better, because we know that not only in features even with regard diseases like pressure, sugar, etc., parents' diseases get transferred to the children; all these indicate the important law; what is the kāraṇa guṇāḥ kāryē anuvartatē. If this law is remembered, we can say Īśvarasya-guṇāḥ, kāraṇa-bhūtha Īśvarasya-guṇāḥ, kārya bhūtē prapañcē anuvartatē.

And since Īśvara is a mixture of cētana tatvam and acētana-tatvam; the universe is also a mixture of the conscious-principle as well as the inert-principle, and therefore Kṛṣṇa claims here that whatever glories are there in the creation; all of them ultimately belong to me alone; because I am the essence, the sāra of the creation, and Kṛṣṇa wants a total transformation should take place in our mind; so that hereafter when we look at the creation; we do not look at it as the world but we look at it as the manifestation of cētana acētana misra bhūta Īśvaraḥ.

And this vision, as I said in the last class, is the viśvarūpa darśanam of Īśvara, and Lord Kṛṣṇa is gradually preparing us for this darśanam, so that in the 11th chapter, we will have the culmination of viśva-rūpa-darśanam.

And here Kṛṣṇa makes a small difference, when we say the whole creation is the manifestation of the Lord. We know that not only the wonderful things are the manifestation of the Lord, even the terrible things also are ultimately the manifestation of the Lord only, But Kṛṣṇa is very diplomatically, very intelligently suppressing the negative aspect, he is claiming only the glorious and wonderful thing as himself; what is

the purpose of this deliberate suppression; because already we find it difficult to develop devotion to God. If Bhagavān is going to claim all the negative things also as himself, one will never develop devotion.

Therefore at the initial stages we learn to look at the positive side of the creation; and learn to appreciate it as Īśvara; until we get maturity; and once we are sufficiently mature; we will be able to expand enough to include not only the positive, but also the negative. In short, we will be able to look at the totality of the creation; which requires a lot of maturity.

And the beauty is once we are sufficiently mature, you will find that what you looked upon a part of creation as negative; really speaking, is not negative also; it is also as beautiful and required as the positive things. In fact, they are not opposed to each other; they are complimentary pairs. Therefore we cannot hate a segment; hating a part of the creation is immaturity. For example, we look upon birth as maṅgalam; and we always look at death as amaṅgalam; and we do not want to talk about the death of people, especially death of family members, and especially the death of very close people, and especially the death of ourselves; because we think it is amaṅgalam. Amaṅgalam means what? Inauspicious and negative and according to śāstra, we look upon death as amaṅgalam, not because death is inauspicious; it is because our mind is not mature enough to look at death also objectively.

And therefore Kṛṣṇa will not initially talk about death as himself; and then he will run away from Kṛṣṇa; then he will initially talk about sṛṣṭi and sthithi only and once our mind is sufficiently mature, we will know that everything is Bhagavān only; there is no question of good and bad; there are only complimentary pairs in the creation; and that is the ultimate viśvarūpa darśanam; but here Kṛṣṇa is deliberately suppressing the so-called negative things; I would not call them negative; but the so-called negative; and that is why, he says, verse No.10 we were seeing in the last class:

Verse 7.10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥७.१०॥

[Bījaṁ māṁ sarvabhūtānāṁ viddhi pārtha sanātanam |
buddhirbuddhimatāmasmi tējastējasvināmaham || 7.10 ||](#)

I am the intelligence in the intelligent people; you should not talk about dullness in the dull people. You do not want to talk about that; until we are able to get sufficient maturity. Similarly, tējastējasvināmaham. In short, I am the seed of the entire creation. Up to this we saw in the last class.

Verse 7.11

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥७.११॥

Balaṁ balavatām cāhaṁ kāmarāgavivarjitam |
dharmāviruddhō bhūtēṣu kāmō'smi bharatarṣabha || 7.11 ||

भरतर्षभ bharatarṣabha **Oh Arjuna!**, बलवताम् balavatām **of the strong** बलम् अस्मि balam asmi I **am the strength** कामरागविवर्जितम् kāmarāgavivarjitam **which is free from desire and attachment** भूतेषु bhūtēṣu **in all beings** कामः अस्मि kāmāḥ asmi **I am the desire** धर्माविरुद्धः dharmaviruddhaḥ **which is not opposed to dharma**

11. Oh, Arjuna, Of the strong, I am the strength which is free from desire and attachment. In all beings I am the desire which is not opposed to dharma.

The same idea is continued. hē bharatarṣabha is another title of Arjuna, bhāratha means the descendants of bhāratha; the bhāratha vāṁśa janā is called here bhāratha; ṛṣabha means ṣṛēṣṭaḥ; so bharathavamśa ṣṛēṣṭaḥ; Oh Arjuna who is the greatest in your family. If Bhīma is the student, Kṛṣṇa would have said the same thing; the idea is the student should feel fine; when you feel fine, you understand well; that is the psychology; a happy mind absorbs; and therefore teacher uses these techniques; you are wonderful; you are beautiful; whether you are not; encourages the students; hē sowmya; is oft used Upaniṣad expression; hēy sowmya; pleasing one; bharatarṣabha Arjuna; balavatām aham balam asmi. In the strong people, I am the very strength, because they enjoy the glory and status; and therefore I am balam; the sāraḥ, the essence the basic principle is kāraṇam is the sāraḥ of kāryam; cause is the sāraṁ, the essence of the effect. If you extend it; you can put it in any context; strength is the essence of all the strong people; and therefore I am the strength.

But Kṛṣṇa wants to divide the strength into two types:

One is positive strength, which is responsible for positive effects; constructive things; that also requires strength;

and the second is negative strength, brutal strength, adhārmic strength, which is the cause of all destruction.

And having divided this strength into these two; constructive and destructive strengths, in the purāṇās we will find all the rākṣasās also had strength, but it is destructive; the strength of Hiraṇyakaśipu; Hiraṇyākṣa; Rāvaṇā, all of them; and we also see strength in Añjanēya; in Rāma etc.

What is the difference? One is constructive and the other destructive and therefore Kṛṣṇa very intelligently says I am the constructive strength in the strong people.

And what is the definition of constructive strength. Dhārmica balam; positive strength. Kṛṣṇa beautifully defines; it is free from kāma rāgaḥ vivarjitam; strength which is not backed by selfish desires. Only when selfishness dominates, the strength will become destructive, because to become great, I have to suppress and destroy others. So kāma means desires; selfish desire; and rāgaḥ, means attachment; therefore a strength which is free from, which is not polluted by kāma and rāgaḥ, is the strength. What is the difference between kāma and rāgaḥ; kāma is desire with regard to an object which is not yet acquired by me; so when this watch is in the shop, I have not bought this watch, I have a desire for this watch; aprāpta viṣayē kāmaḥ; and the moment, I buy the watch, there is no more the problem of desire, because it is already my watch.

And therefore now kāmaḥ is converted into what? rāgaḥ means attachment to this watch; therefore prāpta viṣayē rāgaḥ; aprāpta viṣayē kāmaḥ; before buying it is desire; after buying it is attachment; this kāmaḥ and rāgaḥ are the poison; and that strength which is free from both of them is pure strength and Kṛṣṇa says that pure strength I am; and not only that; in the 2nd line he says; hey Arjuna, I am in the form of kāmaḥ, the desire also in the people who have desires; I am in the form of kāmaḥ also; in the people with desires; in the desire-ridden people, I am the very desire. Now it is confusing; in the previous line Kṛṣṇa said I am the strength which is not polluted by desire; that means in the previous line, desire was presented as an impurity; and that is why he said strength must be free from the impurity called desire.

Now in the second line, Kṛṣṇa says, I am desire also; that means what I am impurity also; because in the previous line desire is an impurity; how to resolve this problem? Just as we divided strength into two types, we have to know that desires are also of two types; desires are also of two types one is called dhārmica-desire or kāmaḥ; and the other is adhārmica-kāmaḥ; those desires which will help me grow spiritually, constructive desires and those desires which will pull me down spiritually, destructive desires; adhārmica-kāmaḥ.

So if I have a desire to do some service to others, to do my duty, to help other people, they are also what? Desires only; but they are desires which will help me grow positively. In fact, ultimately desire for mōkṣa is also a desire which will come under pure or impure desire; if desire for mōkṣa is impure desire; that is the first lesson in spiritual-class should be what; do not have desire for mōkṣa; then why should one do sādhanā.

In fact, while talking about the four fold qualifications of the spiritual-seeker; the fourth qualification mentioned is mumukṣutvam; the desire for mōkṣa; desire for values; desire for sādhanā catuṣṭaya sampathi; desire for Gīta class; all dhārmic or adhārmic-desires? Any desire which will promote spirituality, is dhārmic-kāmaḥ; any desire which will promote your inner growth is dhārmica-kāmaḥ, and that is why even desire to earn wealth, Śankarācārya tells in Taittiriya, even desire for money can be a wonderful desire; provided, I want to earn plenty of money for what purposes; just to keep it under lock and key and enjoy only; and then that becomes adhārmic-iccha; but when I want of plenty of money for sharing with others; for helping the society; for pañca-mahā-yajñāḥ, even that dāna-iccha becomes dhārmica-iccha; in Taittiriya Śankarācārya beautifully says.

धानम् धर्मार्थं ;धर्मः चित्त शुद्धयर्तं ;चित्त शुद्धिः ज्ञानार्थम् ;ज्ञानम् मोक्षार्थं

dhānam dharmārtham; dharmāḥ citta śuddhyartam; citta śuddhiḥ jñānārtham; jñānam mokṣārtham.

Money can be used for noble activities, noble activities will be useful for purification of mind, purification will be useful for knowledge. Knowledge will be useful for liberation; thus even desire for wealth can be a dhārmica-iccha; and Kṛṣṇa says such a dhārmic-desire I am and therefore he says: hey Arjuna, aham kāmaḥ asmi; and what type of desire?; dharmaviruddhaḥ kāmaḥ; I am the noble desire in the noble people; bhūtēṣu; manuṣyēṣu; dhārmica-puruṣēṣu; I am the noble desire.

Verse 7.12

ये चैव सात्त्विका भावाः राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७.१२ ॥

yē caiva sāttvikā bhāvā rājasāstāmasāśca yē |
matta ēvēti tān viddhi na tvahaṁ tēṣu tē mayi || 7.12 ||

भावाः bhāvāḥ **all the states of mind, thoughts** ये च एव सात्त्विकाः yē ca ēva sāttvikāḥ **which are affected by sattva-guṇa** राजसाः rājasāḥ rajōguṇa **च ये तामसाहः** ca yē tāmasāḥ **and tamō-guṇa** विद्धि तान् viddhi tān **know all of them** मत्तः एव इति mattaḥ ēva iti **to be born of Me alone** अहं न तेषु ahaṁ na tēṣu **I am not dependent on them** तु ते मयि tu tē mayi **but they are dependent on Me.**

12. All the states of mind which are affected by sattva-guṇa, rajō-guṇa and tamō-guṇa – know all of them to be (born) of Me alone. I am not dependent on them, but they are dependent on Me.

Until now, Lord Kṛṣṇa talked about the external world, which is a product of the Lord, and therefore which is a manifestation of the Lord. Now Kṛṣṇa points out not only the external world, even the internal world of thoughts is a product of the Lord alone.

Therefore he says: bhāvāḥ; means antakaraṇa-pariṇāmāḥ; the inner world of thoughts; inner world of vṛtitihi; are called here bhāvāḥ; citta-pariṇāmāḥ; and these thoughts are also a product of Īśvara only and according to the scriptures, even thoughts are inert by themselves; but they appear to be sentient; because of the pervasion of parā-prakṛti.

And therefore in the mind there are two parts; one part is the changing thought; and the other part is the changeless consciousness; the consciousness part belongs to parā-prakṛti; the changing thoughts belongs to the aparā-prakṛti. But the problem is the thought and consciousness are so intimately intertwined that we are not able to discriminate them.

To remember our example, what is here? All of us will say; hand; then what else is there. In the hand, nails are there; what else is there; fingers are there; what else is there; lines are there; what else is there; bacteria or dust; that is there. In fact, we will enumerate everything missing one thing. What is that? The light which is not part of the hand; but which is a distinct entity; the light and hand are intimately mixed together. Of these two principles, the hand is the moving part, the light is the motion-less part.

Similarly the scriptures point out, within our mind also, there are two things; one is the changing thought, which is changing every moment. In fact, right from the first word that I uttered, your mind has been changing. In fact your mind has to entertain thoughts in keeping with the movement of my words. Every word I utter should generate what? It has to enter through your ears and you should know the meaning and in accordance with the meaning, a thought will come. And how are my words moving; fast; and what about your thoughts; suppose your thought is permanently stable; first word what I uttered; that only remains; imagine, imagine my plight; not your plight; imagine my plight.

In Pañcadaśī, Vidyāranya compares thoughts to a greatest, greatest dancer of the world; how the dancer violently (not violently) moves the hands and legs so fast; similarly the mind assumes thoughts after thoughts; the thoughts are varying but there is one thing which is not varying at all; what is that?; I am conscious of your first sentence; conscious of your second sentence; conscious of your third sentence; conscious, conscious, conscious, no sentence; and even when the mind is blank without thoughts, I am conscious of what; the blankness of the mind.

Therefore what is continuously and changelessly present; the consciousness is present which is called parā-prakṛti; because whatever does not change is parā-prakṛti; and what is aparā-prakṛti; whatever changes is aparā-prakṛti and what is changing. Thoughts; and Kṛṣṇa says Arjuna, every thought that rises in your mind is my own aparā-prakṛti; and

then we saw before that parā-prakṛti is nirguṇam and aparā-prakṛti is saguṇam; and this aparā-prakṛti is supposed to have three guṇas; satva, rajas and tamas. Satva standing for knowledge faculty; and rajas standing for dynamism or activity; and tamas standing for dullness or delusion. So knowledge, activity, and delusion, satva, rajas and tamas, are three guṇas belonging to aparā-prakṛti; and now the thoughts which are products of aparā-prakṛti, they also will have three guṇas.

By applying the same law; what is the law? Kāraṇa guṇāḥ kāryē anuvartatē; and since aparā-prakṛti has got three guṇas; every product of aparā-prakṛti has three guṇas; the entire material universe has got three guṇas; the body has three guṇas; the mind even the thoughts can be categorised into satvika-bhāvāḥ; sātвика-vṛittayaḥ; standing for thoughts of knowledge; satvik or noble thoughts also. We can say more about the three guṇas, we will be studying in the fourteenth chapter. Here Kṛṣṇa indicates only three guṇas; since we will be seeing the details later. I am not going to the details. Sātвика here means noble thoughts; rājasāḥ-bhāvāḥ; rājasāḥ means intermediary thoughts; rājasic-thoughts; or dynamic-thoughts you can take, and then tāmasāḥ-bhāvāḥ; thoughts of delusion; mōha-vṛittayaḥ. Śankarācārya generally comments as sukha, duḥkha, mōha-vṛittayaḥ.

In short, varieties of thoughts occur in the mind; and all of them arise from where. Kṛṣṇa says matta ēvēti tān viddhi; all those mental states are also born out of Me alone, which part of Me; the aparā-prakṛti part of Me alone.

And here Śankarācārya makes a small note; because this line can be misunderstood; and misinterpreted also; and Śankarācārya's-job is: wherever people can misinterpret; there add a note.

Now here Kṛṣṇa has said all forms of thoughts are born of Me alone, which means I am responsible all forms of your thoughts; now very convenient and wonderful. So when we get violent anger; or when we get jealousy, when we get destructive thoughts and cause problems; and when other people come and complain and ask me to be responsible, I can easily answer, do not blame me at all; because Bhagavān has said in the Gīta that He is responsible for all the thoughts.

So therefore if you want to criticise; criticise; I am innocent; such a misinterpretation is possible; so that we can continue to be irresponsible; by putting all the akṣathai on the Lord, we can be irresponsible.

Therefore Śankarācārya says Bhagavān is only samānya-kāraṇam for the rise of thoughts; is the only the general cause for the origination of the thoughts; whereas you

and your buddhi and your freewill is the viśēṣa-kāraṇam; the specific cause for the type of thoughts. Therefore Bhagavān is samānya-kāraṇam; you are the viśēṣa-kāraṇam.

And what is the difference between samānya and viśēṣa? I will give you an example. What is the general cause of this hall; it is a product; this particular hall or auditorium. We can say brick and cement is the samānya-kāraṇam for the hall to come here; because without brick and cement; this hall cannot come. Therefore brick and cement are called what; samānya-kāraṇam. In fact, it is the cause not only for this hall, but all the halls, in fact all the houses also. But even though brick and cement is the cause for all the halls, what particular shape this house should have?; what should be the pattern of the house?, whether it should be rectangular; whether it is square etc. that is not determined by the brick and cement; I have to decide what should be the pattern of the house and therefore my desire becomes, my plan becomes viśēṣa kāraṇam and that is why, from owner to owner, the pattern is the house differs, not because brick and cement differ; because that is the samānya-kāraṇam for all; the houses differ why; the viśēṣa kāraṇam is different.

Or to give you another example; any number of example; petrol is the samānya-kāraṇam for the movement of the car; the fuel; fuel is the samānya-kāraṇam for the movement of the car; but whether the car should move on the road, or on the pavements, or anywhere else, the direction of the car is not determined by the petrol; it is determined by the particular driver. Therefore petrol becomes samānya-kāraṇam; driver becomes viśēṣa-kāraṇam. Similarly for our thoughts also; God becomes the samānya-kāraṇam; and our discrimination becomes the viśēṣa-kāraṇam.

Here Kṛṣṇa is referring to the samānya-kāraṇam; you should not mix up with viśēṣa-kāraṇam. Therefore matta; samānya kāraṇāt ēva sarvam iti viddhi. And then Kṛṣṇa concludes na tu ahaṁ tēṣu; the mayi; this entire creation, being a product born out of Me, it is dependent on Me, the cause; because the law is any effect depends upon the cause for its existence; kāraṇam vinā kāryam na tiṣṭati; Try to remove gold and have ornaments; not possible; try to remove wood and have furniture; not possible. Because the existence of the effect always depends upon the cause and therefore the effect depends upon the cause whereas the cause does not depend upon the effect, because even if the whole world is destroyed; the cause Īśvara will continue to exist.

And therefore Kṛṣṇa says Arjuna I do not depend on the world; but the world depends on me. I do not depend on the world; that is why during praḷayaṁ; even when the whole world is resolved, I continue to exist. And therefore he says tēṣu; tēṣu means; kārya padārthēṣu aham na āśritō bhavāmi; na āśrayāmi; I do not depend upon the products, the world, whereas they, the worldly products or the entire world is mayi āśritāḥ

varthantē; they depend upon me. And since the Lord has independent-existence, the Lord is called satyam; and since the world has got dependent-existence; the world is called mithya; therefore I am Satyam; the world is mithya.

Verse 7.13

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३ ॥

tribhīrguṇamayairbhāvairēbhiḥ sarvamidaṁ jagat |
mōhitam nābhijānāti māmēbhyaḥ parāmvayam || 7.13 ||

मोहितम् mōhitam **Deluded** एभिः भावैः ēbhiḥ bhāvaiḥ **by these states of mind** त्रिभिः गुणमयैः tribhiḥ **guṇamayaiḥ which are affected by the three guṇas** इदं सर्वं जगत् idaṁ sarvaṁ jagat **this whole world** न अभिजानाति na abhijānāti **does not know** माम् mām Me परम् एभ्यः parām ēbhyaḥ **who am beyond these अव्ययम् avyayam (and) who am changeless**

13. Deluded by these states (of mind) which are affected by the three guṇās, this whole world does not know Me who am beyond these (and) who am changeless.

With the previous verse Kṛṣṇa concludes the topic of Īśvara-svarūpam, the nature of God; and what are the main points mentioned here:

1. God is a mixture of parā aparā-prakṛti; that is cētana-acētana tatvam is No.1;
2. The second feature is God alone is the sṛṣṭi-sthithi laya kāraṇam of the world, is the creator, the preserver and the destroyer; sṛṣṭi-sthithi laya kāraṇam is the second important feature;
3. And the third important feature is God being the cause, He alone manifests as the entire world and therefore world is the manifestation of God; the world is divine; This is what I call Viśva-rūpaḥ-Īśvaraḥ; this is the third important feature.
4. And fourth and final thing is: since God is the cause and the world is the effect; God has independent existence; therefore satyam; the world has dependent-existence; therefore mithya.

Tat ananyatvam arambhanam śabda dhibhyaḥ. Vyasācārya writes a very important portion of Brahmasūtra based on this idea; it is called ārambhādhikaraṇam; in Brahmasūtra tad ananyatvam.

So with this Īśvara-śvarūpam topic is over. Now in the following verses, that is the 13th verse Kṛṣṇa wants to point out why the human-beings suffer in the world; when everything is God; why should there be suffering in the world; why do people get

frustrated?; saṁsāra kāraṇam kim?; is the question and Kṛṣṇa gives the answer in the 13th verse.

First I will give you the essence of this verse; very important verse; we say very important because this gives the diagnosis all our mental problems and diagnosis is very important, if the treatment should be successful. Without diagnosis you cannot go on trying; all the medicines possible; all the system, allopathic, all the medicines in the shop, whatever medicine is there I will take; ஒரே டோஸ்; உடனே கோள்ஸ்; one dose, immediately close; that is the only thing; you cannot afford to take any treatment without diagnosis. And in fact even though this is the fundamental-principle of all-treatments, in fact the greatest wonder is we have been doing exactly that only. We have never really analysed why sorrow comes in life; we never analyse, we are not interested in analysis also; and without analysing, we keep on trying this solution; I thought education will give me happiness; thereafterwards I thought getting a job will give me happiness; and after job, parents say you should get settled; settled means unsettled; settled means get married. So then after marriage I thought I will be happy, then I discover it is worse sometimes; Ok; not always, then I thought that children will make everything right; children are born; then I thought their education and their marriage will settle the problem. They are settled and it goes on and on; till now we do not know why we mental problems; depression; anxiety; fear; sorrow, irritation, anger, jealousy; because we are treating the disease called bhava rōga without diagnosis.

And what is the diagnosis? Kṛṣṇa gives in this verse. What is that, I briefly tell; that Kṛṣṇa has pointed out that the whole universe is a mixture of two things; parā-prakṛti of Īśvara and aparā-prakṛti; and parā-prakṛti happens to be, I hope you remember, cētana nirguṇa nirvikāra-tatvam. We said parā-prakṛti is the consciousness-principle which is without any property; without any change; changeless, formless, property-less, consciousness is parā-prakṛti.

And what is aparā-prakṛti? acētana, saṁguṇa, savikāra-tatvam is aparā-prakṛti; changing properties or attributed matter-principle is aparā-prakṛti.

Now since aparā-prakṛti has all the properties, it is very much perceptible for our sense organs; properties means what sound, form; smell; taste, touch, all these properties are there.

Therefore aparā-prakṛti is visible to our sense organs; whereas parā-prakṛti being without śabda, sparśa, rūpa; if you remember Kathōpaniṣad: aśabda; asparśa, arasa, agandam; parā-prakṛti is invisible formless principle.

So one is invisible and the other is visible; and when there is a mixture of visible and invisible principles, we are always attracted to what? The visible changing aparā-prakṛti alone.

And therefore Kṛṣṇa says we are distracted by aparā-prakṛti to such an extent that we lose sight of parā-prakṛti, the higher-nature; exactly like my example, you are so much carried away by the hand and its motion, that you will always be distracted away from what; the very light principle. And that is why you take it lightly. Never say that in a movie, the screen is the motionless substratum; but once the movie is on, you are so much observed in the changing characters; that you lose sight of what; the changeless screen and once you miss the parā-prakṛti; Kṛṣṇa says, you are in trouble. And therefore, our problem is losing sight of parā-prakṛti; parā-prakṛti ajñānaṁ ēva samsārasya kāraṇaṁ; this is what Kṛṣṇa is going to say in this verse; which we will see in the next class.

Hari Om.

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With the 12th verse of the 7th chapter, Lord Kṛṣṇa completed the description of Īśvara-svarūpam, the nature of God; which topic He started from the 4th verse. And in this portion, He has pointed out that the entire creation is the manifestation of the Lord, consisting of the changeless spirit principle, and changing matter-principle; spirit meaning consciousness and this matter-principle, He called aparā-prakṛti, the inferior nature, and the consciousness principle, the higher superior-nature. Wherever we experience change and properties, we can blindly say it is aparā-prakṛti of the Lord and with this norm, when we study the creation, the whole external-world, our own physical body, our own mind, even the thoughts and feelings, they all come under the changing aparā-prakṛti; the formless, changeless witness consciousness alone comes under parā-prakṛti.

Having given this much description, now Kṛṣṇa enters into the crucial subject matter, when everything is God; and divine, why should the human being suffer saṁsāra? We are not talking about a particular human problem; but we are talking about the general human problem of saṁsāra; because of which one feels incomplete, one feels insecure, one feels the need for a support; this sense of incompleteness, ஏதோ குறை; something lacking, without being specific; some kind of discomfort or uneasiness; and also insecurity, incompleteness and insecurity. This is the universal problem. Different people try to solve this problem in different ways by acquiring things, by increasing relationship, by extending the family; by having more position, name, fame, etc. We try to get out of

this problem, but the truth is nothing really seems to work. And this problem; fundamental problem is called saṁsāra. Kṛṣṇa is diagnosing the disease called saṁsāra and suggesting a remedy and therefore these two verses are important; the thirteenth verse is the diagnosis. And the 14th verse is the tablet; or injection; whatever you call; what is the problem I was trying to explain in the last class. The problem is this. The superior nature of the Lord happens to be formless, colorless, changeless principle, and therefore generally we miss the parā-prakṛti, the higher-nature; because all our organs are meant to perceive and register the changing object with properties. And therefore the problem is parā-prakṛti is not available for our perception. That is why it is called apramēya; svaprakāśh is not necessary now; apramēya; apramēya means what? Not available for seeing, hearing, smelling, tasting, touching, why? Parā-prakṛti does not have śabda, sparśa, rūpa, rasa, gandha, etc. How can you perceive a nirguṇa object; and not only we do not perceive or recognise the parā-prakṛti, we do not even attempt to know the parā-prakṛti; because we are kept busy always by this wonderful tempting beautiful attractive aparā-prakṛti.

And that is why Kṛṣṇa is going to later call aparā-prakṛti as Mohini; just as in the purāṇic story, how Mōhini came and all the asuras were attracted by Mohini; I do not want to tell the story, because you all know it; and because they were attracted by the Mohini; what did the asurās lose, amṛutham; amṛutham symbolises what; the knowledge of parā-prakṛti; and mōkṣa, both we miss, why because the wonderful Mohini called aparā-prakṛti keeps us busy all the time. I am always pre-occupied with this changing universe, of sound and colour and form and smell and taste. If I am not pre-occupied with the universe, I am preoccupied with the body, (decorating it); therefore bothered about the body so much; books and books are written; how to maintain the hair; we are bothered more about what is outside the head rather than inside the head. So therefore hair-care and skin care and nail care and this care and that care, the body keeps us eternally busy; otherwise the thoughts in the mind, the emotions, the feelings which also belongs to aparā-prakṛti. Thus the world and the body and the mind are so wonderfully attractive, that a person is carried away by them, and because of this pre-occupation, He is never interested in parā-prakṛti; who wants it. Therefore Kṛṣṇa tells in the 13th verse, tribiḥ guṇamāyāiḥ bhavaiḥ idam sarvam jagat mōhitham. So because of the aparā-prakṛti endowed with tribiḥ guṇamāyāiḥ, attracted either by satva-guṇa or rajō-guṇa or tamō-guṇa; in the 14th chapter, we will see how each guṇa is responsible for our bondage; and because of this tribhirguṇamāyāirbhāvai; bhāva represents not only the external objects; according to Śankarācārya; bhāva represents emotions also. Because of that, idam sarvam jagat; 99.99% of the world; except for rare ones; kaściddhīraḥ pratyagātmānamaiḥ dāvṛttacakṣuramṛtatvamicchan; parāñci khāni vyatṛṇat svayambhū. We saw in Kathōpaniṣad recently only. And therefore sarvam jagat here

means all the people of the world. The world jagat means the humanity. If the animals are carried away, we cannot complain, because they are not meant to come to parā-prakṛti; you do not expect a cow to study vēdānta; only the human-beings have the faculty to study, but they do not the time or the inner-leisure to think in those lines:

बालस्तावत्कीडासक्तः
तरुणस्तावत्तरुणीसक्तः |
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥

[bālastāvatkrīḍāsaktah](#)
[taruṇastāvattaruṇīsaktah](#) |
[vrddhastāvaccintāsaktah](#)
[paramē brahmaṇi kō:'pi na saktah](#) ॥

And therefore mōhitam; deluded and therefore what happens? mām ēbhyaḥ param avyayam na abhijānāti; they do not come to know; they do not even attempt to know, mām, Me, means, which me?; means, the higher Me, the superior Me, avyayaḥ parām; the guṇabhyaḥ parām; nirguṇam; so nirguṇam mām parā-prakṛti rūpam mām, caitanya rūpam mām and avyayam, which is never subject to change, which is śāśvatham; this people do not know.

Now the question is what is the harm if I do not know the parā-prakṛti? What is the harm? In fact I find aparā-prakṛti is wonderful and it is capable of providing everything to me; or for me; so if I can manage my life with the help of aparā-prakṛti itself; why at all should I waste my precious time in the pursuit of parā-prakṛti?

For that śāstra answers, you should know that aparā-prakṛti cannot give some of our basic needs of life; aparā-prakṛti can never give some of the fundamental needs of our life, the first thing that we need is pūrṇatvam: fulfilment, completeness we expect; we have an yearning for that and that pūrṇatvam, aparā-prakṛti cannot give because, everything within aparā-prakṛti is finite in nature; because it is bound by time and space.

And if pūrṇatvam is not there, śānti will not come; fulfilment in life will never come; fulfilment and peace go with pūrṇatvam. And śāstra points out that parā-prakṛti alone has got pūrṇatvam; anything within aparā-prakṛti happens to be finite; and therefore there will be constant sense of apūrṇatvam, as long as you hold on to aparā-prakṛti only; so śānti if you need, nimmathi if you need, நிம்மதி உங்கள் சோய்ஸ் nimmathi ungal choice; so if you want nimmathi, pūrṇatvam, fulfilment, you have to necessarily go to parā-prakṛti alone; that is No.1.

The second thing is everything that obtains in aparā-prakṛti is in constant flux. It is subject to time and therefore nothing is śāśvatham in aparā-prakṛti; nothing is śāśvatham in aparā-prakṛti; and since śāśvatham means permanent, nothing is permanent in aparā-prakṛti.

And therefore if you hold on to anything in aparā-prakṛti; after sometime it will give way; it will end; it will disappear; and since everything within aparā-prakṛti will end, it can never give you security; nothing in aparā-prakṛti can give security because, whatever you hold on to is attacked by time, as Śankarā said in Bhaja Govindam;

मा कुरु धन जन यौवन गर्व
हरति निमेषात्कालः सर्वम् |
मायामयमिदमखिलं हित्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ||११||

mā kuru dhana jana yauvana garvaṁ
harati nimēṣātkālaḥ sarvam |
māyāmāyamidamakhilāṁ hitvā
brahmapadaṁ tvaṁ praviśa veditvā ||11||

just because you have money; just because you have people around, just because you occupy a higher post now; do not have garvaṁ; because harati nimēṣātkālaḥ sarvam; and therefore one thing, a human being wants is something changeless, as an anchor in his life; we want something permanent to hold on to. Holding on to something permanent, we can play with the impermanent. If you want to take a dip in a gushing river gaṅga; in Haridwar you want to take a dip, in fact, it is very enjoyable and interesting; because in a flowing river alone; you will have that freshness; and it is a whole water and it will refresh you; but if you want to dip in that river and enjoy; nothing wrong in enjoying, the first thing you should look for is what?; something to hold on to and that is why on the shore, they have kept the chain; iron chain; and holding on iron chain, you can go on dipping, playing and enjoying, do whatever you want; but one thing hold on to chain. And why you are boldly holding on to; because of the faith that, in fact one of the students, long before I took the students to Badrinath and that person there also there was facility for bath and chain; and he just took the chain and the chain gave way; but thank God there was lot of rocks, and he was held there and he was pulled; so in a flowing river, you require a non-flowing chain; if you want hundreds of changing relationship, at least you require one changeless relationship. So that all the other relationships continue or not, you hope at least you can hold on to one relationship. Therefore human mind requires something permanent; and the unfortunate thing is we try to stick to something belonging to aparā-prakṛti; and expect that to be permanent and the tragedy strikes at the most unexpected moment. What we thought is permanent, gives away and suddenly we feel the ground underneath is disappearing;

imagine, that is what happens in mountaineering; all have got tents; and it would have been fixed properly; deeply driven; tied the rope, everything is fine; but what happens, the whole chunk, that area, that itself will break and fall; what will you do?

So therefore we require something śāśvatham to hold on to; and that śāśvatha vasthu is called Bhagavān; especially the higher aspect, the parā-prakṛti; and if we have got that chain called the Lord, then the worldly life is enjoyable, you can repeatedly take a dip; and you are not going to expect anything to be permanent because you know in aparā-prakṛti nothing can be expected. But let anything go away; I know, I have got that chain called God.

And Kṛṣṇa says this is the one unintelligent-people miss and therefore terribly suffer; and therefore he says mōhitam deluded they expect śāśvatham from aśāśvatham. So this is the trouble with humanity; therefore what is the solution? Do not hold on to aparā-prakṛti; hold on to parā-prakṛti; you need not renounce aparā-prakṛti. Use aparā-prakṛti is playing around; use parā-prakṛti for security; in chain you cannot dip. Only chains are there, no water; mere parā-prakṛti will be boring; therefore there should be the river; but there should be the chain also; the flowing river should have a chain. Similarly aparā-prakṛti is the river, parā-prakṛti is the chain, hold on to that; and play with aparā-prakṛti; it cannot never threaten you; because it is not unexpected. So the solution he is going to give in the next slōkā; we will see, 14th.

Verse 7.14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

daivī hyēṣā guṇamayī mama māyā duratyayā |
māmēva yē prapadyantē māyāmētāṁ taranti tē || 7.14 ||

एषा दैवि माया ēṣā daivi māyā **This divine māyā**, मम mama of mine गुणमयि guṇamayī **which consists of (three) guṇas** हि दुरत्यया hi duratyayā **is indeed difficult to cross over** एव ते ēva tē **only those people** ये प्रपद्यन्ते yē prapadyantē who **surrender माम् mām to Me**, तरन्ति taranti **cross over एतां मायाम् ētāṁ māyām this Māyā**

14. This divine māyā of mine which consists of (three) guṇas is indeed difficult to cross over. Only those people who surrender to Me cross over this māyā.

So in this context only I remember an experience I had during that Badri-Kedar trip only. You have to cross many mountains; they would have cut a path; bridle path; And sometimes you see a mountain; the path will go around, but you see that it is a small hill; instead of going the roundabout way, just cross over and climb, and you have saved a lot of distance; but the most dangerous thing is, the hills appear very small but if you

try to climb only it is very really big; and I was going in front; and I thought that before the other people come I will just go like that; and I just climbed a little bit; and found that it is going on and on and suddenly I slipped; and when I slipped I started coming down because it was a slope and naturally tried to get a hold and therefore I just put my one leg there and there I found lot of dry leaves had fallen; and therefore you keep the leg there; that leg goes; and therefore what do you do, you try to keep the other leg; that also goes; because the whole area is dry leaves; that when both legs go forward, what do you do?; fall down and you hope that you will have a hold with the hand; and you keep the hand down and there also the dry leaves and then you have got only four limbs; two legs and two hands; and you keep the other hand, there also dry leaf; and now I find myself on all the fours and having a beautiful skating; or whatever it is; and I am seeing I am coming down helplessly; why because if you want to stop, you want something to hold and thank God, after a distance I found one tree half broken and the stump of the tree was there; and it was deep rooted; and till that, maybe a few feet or 10 feet or 15 feet, I was slipping; I just came down; Now I am laughing; so down below I see a Pahadi the mountain tribal was shouting; why are climbing such a trees; it is dangerous; I know I should not but what will I do now. Therefore what saved me was something which is motionless. In fact, this is saṁsāra; wherever you hold to is to is dry leaves; we think that it is a śāśvatham; the only support, remember, Kṛṣṇa says, is Me alone.

So before tragedy strikes better hold on to Me, that is the solution He gives here; ēṣā māyā; this aparā-prakṛti which is saḡuṇa-savikāra, savikalpa-aparā-prakṛti is māyā; māyā is capable of deluding the human-mind, tempting the human-mind, taking the mind away from the Lord. People will think why should there be religion; why should there be God; we can manage everything by ourselves; this arrogance comes because things are going nicely now; and therefore it is māyā; māyā means mōhini; it deludes; how?, turning the mind away from parā-prakṛti to aparā-prakṛti and duratyayā; and it is so powerful a deluding-principle that we can never transcend that by our own intellect; it is superhuman; it cannot be ordinarily crossed over; because we do not even know that we are deluded; and therefore duratyayā means it cannot be easily conquered; and why because guṇamayī; because it has got three guṇas to trap, either tamō-guṇa will trap; or rajō-guṇa or satva-guṇa, one trap or the other, everybody will get caught. So how these guṇas trap a person, I am not going to the details, because in the 14th chapter it will come. If I tell here itself, you would not come for the 14th chapter; so therefore I will keep it secret.

Therefore guṇamayī; and where is that aparā-prakṛti located; daivi, it belongs to me, the parā-prakṛti; the only one upon which the aparā-prakṛti is dependent is parā-prakṛti; so it belongs to me; the higher Lord.

And what is the solution?; Kṛṣṇa says the only solution is yē mām prapadyantē; those people who surrender to me; who take shelter in me humbly, without being arrogant, I do not require God or religion; without saying that humbly understand saṁsāra; we cannot cross independently we require Īśvara kripa, and that Īśvara alone will give guru; relay race; Īśvara will get you to guru; guru will give you the śāstrām; do not hold on to me but the śāstrām; the teaching; so from teacher to the teaching and the śāstra will handover you to yourselves; you will discover that security, ultimately in yourselves; but to start with you have to depend upon God alone.

And therefore mām ēva tē prapadyantē; those who surrender to me; those who practice bhakthi; they ētām māyām taranti; so they alone will cross over this māyā; bhaktas alone will cross over this māyā.

So therefore what is the solution; bhakthi is the solution; which Kṛṣṇa calls here prapathiḥ; otherwise saraṇāgatiḥ; all these words are synonymous; bhakthi; prapathiḥ; or saraṇāgatiḥ.

Then naturally the next question will be: what exactly is bhakthi; and this Kṛṣṇa himself will clarify later; there we will see the details;

Bhakthi has to go through three stages, Kṛṣṇa will point out:

1. In the initial level of bhakthi; I use the Lord as a means for worldly ends; for arta; kāma, dharma, etc. this is the lowest form of bhakthi called manda-bhakthi; where God is the means, worldly things are the end.

2. Then gradually that bhakthi has to evolve and become more and more mature; and manda-bhakthi should give way of madhyama-bhakthi; in which the Lord is no more a means for worldly end; but God is the end in itself; because I have discovered the limitations of all other things; that is when a person goes from world dependence to God dependence; because I know that nothing in the world is dependable; when I discover that; God becomes the goal of my life; which is called madhyama-bhakthi.

3. And then comes the final level of bhakthi; uttama-bhakthi; where God is neither the means nor the end; the God is I myself; because means is also different from me, end is also different from me, God is neither the means nor the end. Ultimately Īśvara sarvabhūtānām hr̥ddeśē Arjuna tiṣṭati; the real Lord that you are seeking is never away from you. That is I myself; these are the three levels of bhakthi; which one has to go through and only when a person comes to uttama-bhakthi, one will get liberation or total freedom. So we have to start with manda-bhakthi; graduate to madhyama-bhakthi and

culminate in uttama-bhakthi; in uttama-bhakthi; one gets liberation. It is that bhakthi that is pointed out here.

Verse 7.15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ ७.१५ ॥

na mām duṣkṛtinō mūḍhāḥ prapadyantē narādhamāḥ |
māyayā'pahṛtajñānā āsuram bhāvamāśritāḥ || 7.15 ||

दुष्कृतिनः duṣkṛtinaḥ **the vicious** नराधमाः narādhamāḥ **mean people** अपहतज्ञानाः apahṛtajñānāḥ **who are deprived of their discrimination** मायया māyayā **by māyā** मूढाः mūḍhāḥ **who are deluded**, आश्रिताः āśritāḥ **(and) who have taken** आसुरं भावम् āsuram bhāvam **to demonic nature** न प्रपद्यन्ते na prapadyantē **do not surrender** माम् mām **to Me**

15. The vicious mean people who are deprived of their discrimination by Māyā, who are deluded, (and) who have taken to demonic nature do not surrender to Me.

So here points out that the many people do not take recourse to the bhakthi sādhana because they do not have the puṇyam. Even to come to bhakthi, they require some pūrva janma puṇyam; katham akṛta puṇyaḥ prabhavati; in Soundaraya Lahari Śankarācārya says akṛta puṇyaḥ katham prabhavati. If puṇyam is not there; first thing he will not be born in a culture which talks about mōkṣa; he will be born in a materialistic culture; where the whole life is arta kāma pradhāna; therefore I should have sufficient puṇyam to be born first to be born as a human being and that also in a culture which talks about four puruṣārthās; most of the culture talk about only two, arta and kāma; and thereafter above that to speak of dharma and then mōkṣa and not only that I should get interested in that; manuṣyatvaṁ mumukṣutvaṁ mahā-puruṣasaṁśrayaḥ; all these things I require puṇyam; Kṛṣṇa says many people do not have that puṇyam to come to this.

Therefore Kṛṣṇa says duṣkṛtinaḥ; there are many who do not have the puṇyam; they have sufficient puṇyam to be born as a human being but not sufficient puṇyam to come to Bhagavān or the śāstra. Therefore duṣkṛtinaḥ means pāpinaḥ; pāpavantaḥ; and because of that, what do they do?; māyayā apahṛtajñānāḥ; they are deluded by the māyā, which keeps them busy in the pursuit of arta and kāma; money and entertainment; or else how do you account for so many channels in the TV. And 24 hours movie; movie channel alone this channel alone; that channel alone, we can all the time spend in front of TV; entertainment; then office; either earn or entertain yourselves. This is the trick of māyā; māyā keeps you busy, and it will never allow you to come near any mahātma; anywhere a śāstra; satsaṅga, or lectures like this, there will be no interest;

why, it is the glory of the māyā; māyayā apahr̥tajñānāḥ; discrimination; their discriminating power is robbed away by māyā, māyā means aparā-prakṛti. If they had discrimination, a little-bit-discrimination, they can easily discern that all these things are perishable; because he has seen many people losing money and everything; having position and losing everything; having people and being deserted by them; constantly he is seeing impermanence; but he does not apply that in the case of his life; Why? That is the job of the māyā. It will all come for them and not for me. Until he gets some bitter experience, he never turns his mind; that is the job of māyā; māyayā apahr̥tajñānāḥ.

And therefore only mūḍhāḥ; utterly deluded; delusion is taking the impermanent to be permanent; anityam nityatvē na bhāva yati atasmin tat buddhi adhyāsaḥ. This is called śobhana-adyāsaḥ in śāstra; śobhana-adyāsaḥ means what; superimposition of the wrong things on the object. Therefore mūḍhāḥ.

Knowing that we will be deluded; Bhagavān has given gurus and śāstrās. He knows we will be caught; therefore Bhagavān has kept Gurus and śāstrās; in the creation in the world; sahayajñāḥ prajāḥ sṛṣṭvā purōvāca prajāpatiḥ; like a manual coming along with the gadget; what to do and what not to do; do's and don'ts with regard to any instruments. We have got Gas in the house; how to carefully handle; otherwise it is dangerous; Similarly gurus and śāstrās are there; but this person will be arrogant; avidyāyām antarē vartamānāḥ; Muṇḍakōpaniṣad describes this brihaspathis; avidyāyām antarē vartamānāḥ svayam dīrāḥ paṇḍitam manyamānāḥ; they do not know anything; but they think they know everything; so why should I approach anyone? Why should I study the scriptures; therefore they do not take the help available for them; help in the form of gurus and śāstrās.

And therefore they become narādhamāḥ; nara ādhamāḥ means the meanest people, the lowliest among the human being; and why they are nara ādhamāḥ; this human life can purchase or accomplish the highest goal of mōkṣa; but they miss that highest goal and use that precious human life for accomplishing ordinary thing; like using the sandalwood as fuel; sandalwood as fuel; so wonderful; Similarly, this wonderful human life, which can highest, they use for getting the lowest of thing; Therefore they are narādhamāḥ; indiscriminate people.

And not only that; Kṛṣṇa says; āsuram bhāvam āśritāḥ; they get into problems for themselves as well as others; because when I use my life for procuring arta and kāma, I will find that any amount I get, I will not be satisfied; na vithēna tarpaṇiyaḥ manuṣyaḥ; we saw in Kathōpaniṣad; any amount we get we will not get satisfied; and therefore there is always an ambition, desire for more; and a time will come when we cannot fulfil our desires by legitimate earning; because our earning increases in a particular proportion;

it increases or decreases; let us assume; that there is a monthly or yearly increase; but the increase of desire is not proportional; therefore a time will come when we clearly know earning by right means and fulfilling our desires will not work; and once we begin to see that fact and the pressure of desire is so much, and therefore what we will do? Some adjustment; some here and there; cutting corners; compromise; and initially it pricks because we have a conscience; and if we do a thing for some time, that conscience becomes blunt and blunt and blunt; and we do not mind doing anything for the sake of money; otherwise see the match fixing; what do you need more; why should these cricketers fix the match; when their earning is so much; in fact, so much earning they have got; in fact for three generations or five generations and adored by the society; but thereafter never possible to recover also; life is gone; that South African captain imagine; life is totally gone; so much earning; in India I do not know what is the earning; they get; I think in India also they get a lot of money; advertisement money, etc. and this money and that money, but any amount, and then you begin to compromise and therefore once life becomes arta kāma pradhāna; adharma will start. And Kṛṣṇa calls it āsūric svabhāva; āsuram bhāvam āśritāḥ; they will gradually compromise with dharma.

श्रीभगवानुवाच —

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३.३७ ॥

Śrī Bhagavān Uvāca —

kāma eṣa krōdha eṣa rajōguṇasamudbhavaḥ |

mahāśanō mahāpāpmā viddhyēnamihā vairiṇam || 3.37 ||

all these problems will come; and therefore they are the most unfortunate people; whereas there are some people who are puṇyavān; they are talked about in the next verse.

Verse 7.16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥

caturvidhā bhajantē māṃ janāḥ sukṛtinō'rjuna |

ārtō jijñāsuararthārthī jñānī ca bharatarṣabha || 7.16 ||

अर्जुन Arjuna **Arjuna** चतुर्विधाः caturvidhāḥ **four types of** सुकृतिनः जनाः sukṛtināḥ-janāḥ **virtuous people** भजन्ते मम् bhajantē mam **surrender to Me** आर्तः ārtāḥ **the distressed** अर्थार्थी arthārthī **the seeker of wealth** जिज्ञासुः jijñāsuḥ **the seeker of knowledge** च ज्ञानि ca jñānī **and the wise** भरतर्षभ bharatarṣabha **Oh! Arjuna**

16. O! Arjuna, Four types of virtuous people surrender to Me – the distressed, the seeker of wealth, the seeker of knowledge, and the wise, Oh Arjuna.

Whereas there are some other people who have got some puṇyam; So hey Arjuna; janāḥ sukṛtinaḥ; as opposed to duṣkṛtinaḥ in the previous verse; duṣkṛti are abhakthās; sukṛtinaḥ are bhakthās; and these bhakthās can be classified into four types, caturvidhāḥ; based on their motive, based on their purpose, we can classify all the devotees into four types, Hey Arjuna; and what are those four types?

1. ārtāḥ; crisis bhakthās; Ok; crisis bhakthās means what?; when there is a crisis, not for the Lord; when there is a crisis for them; suddenly devotion comes from nowhere. So Oh Lord somehow remove my stomach pain; somehow take me out of this mess; then if you do that; and immediately a contract; this is called contract bhakthi; business bhakthi; sakāma-bhakthi; commercial bhakthi; this is how bhakthi starts. Kṛṣṇa calls them ārtāḥ; a person in distress; in difficulty; and this starts from childhood itself; whenever we have a tough subject, examination, and we have not studied properly, or we have studied only certain chapters, we want the questions to come from only those chapters; because we have mugged up only those three lessons; and teachers also say that there will not be question from these chapters; So that is arta; examination arti it is called; those days, you find special namaskāra; temple visit; all those things are there; and we have got so many examples in the purāṇās also,

आर्थत्राण परयाणा स भगवान् नारायणो मे गतिः;
वात्सल्यादाभयप्रधान समयात् अर्थर्ति निर्वापनात्
आधूरात् अखशोषणात् अगणित श्रेयपदा प्रपन्नात्
सेव्य श्रिपतिरेक एव जगताम् सन्ध्यात षठ साक्षीणाः
प्रह्लादश्च विभीषणश्च करिरात् पाञ्चालि अहल्यात् द्रुवः

ārthatrāṇa parayāṇā sa bhagavān nārāyaṇo mē gatiḥ;
vātsalyādābhayapradhāna samayāt artharti nirvāpanāt
ādūrāt akhaśoṣaṇāt aḡaṇita śrēyapadā prapannāt
sēvya śripatirēka ēva jagatām sandhyāta ṣaṭha sāksīṇāḥ
prahlādaśca vibhīṣaṇaśca karirāt pāñcāli ahalyāt druvaḥ ॥

There are six examples in our śāstrās to show that the Lord will rescue a person when he is in distress; if that person surrenders to the Lord. Therefore Lord has a special title, ārthatrāṇa parāyaṇa nārāyaṇaḥ; so crisis-management Lord. And who are the examples, Vibhīṣaṇa; Prahlāda; Druvaḥ; Pāñcāli; Ahalyā, all these examples are there; he is bhaktha No.1.

2. the second one arthārthī; I am the changing the order for convenience; arthārthī; this person is not crisis-bhaktha; he does not want a crisis for bhakthi; whenever he starts something, a business, or something or the other, and he wants to get profit or benefit,

then he goes to the Lord; so the first one is duḥkha nivṛthiartam, the second one is sukha prāpyartam; one is for removal of a problem; another is for getting something; either for getting or getting rid; so is called arthārthī; so when the business starts, he does special pūja and all; and there is a big photo of Lakṣmi and all; Sarasvati will not come near; big Lakshmidēvi; and there is a special Lakṣmidēvi with a huge pot; pot full of gold coins; and then those are falling down; what happens if she is keeping it; therefore it is falling down; and then right underneath his table is there; so the gold coins; from the sākṣāt Lakṣmi's hands falls on his table. This is another type of bhakthi; it is called arta-ārthī-bhakthi; ārthī means desirer; arta means wealth; one who is desirous wealth; profit, position, etc. and both of them together we call mandha bhakthi; both these people have got bhakthi; which we call as mandha-bhakthi or sakāma-bhakthi; because this bhaktha is not interested in God; he is only using God for getting what he is interested in. So God is not an end for him; God is only a means; and you love the means more or end more; think of! You love the means more or end more; you love the end only more than the means; Why, because one the end is accomplished, means is often given up also. If there is an alternative means, we will give up this also; therefore God is a give-upable (I do not know whether such word is there), So God is a means;

3. then comes the third type of bhaktha; jijñāsuḥ; the one who is interested in knowing more about God, and attaining the God himself; so jijñāsuḥ-bhaktha is a person for whom God is the goal itself; not a means, therefore dearer; that is why we call it madhyama-bhakthi; otherwise called niṣkāma-bhakthi. So he does not ask for this and that; he says Oh Lord I want you; nothing else; and for getting you I am ready to sacrifice everything else also; this is the jijñāsuḥ.

4. and the fourth and final variety is our hero; jñāni, jñāni means the bhakta who has discovered that the Lord is not away from him; who has accomplished the Lord; and he is uttama-bhakthaḥ; the highest bhakthaḥ; for whom God is neither sādhanam; nor sādhyam; sādhanam means the means sādhyam means the end. For him He is siddhaḥ; which means it is already accomplished; siddhaḥ means I myself.

More in the next class. Hari Om

106 CHAPTER 07, VERSES 16-19

ॐ

After dealing with Īśvara-svarūpam consisting of parā and aparā-prakṛti, in the initial part of this chapter, Kṛṣṇa pointed out the cause of saṁsāra or human problems in the 13th verse and the cause that He pointed out is misplaced searching on the part of the human being. Seeking security from the insecure objects of the world; seeking

permanence from the impermanent objects of the world; seeking fulfilment from the finite objects of the world; seeking happiness from the sorrowful or sorrow-giving objects of the world; this misplaced seeking is the cause of misery. And since our expectations are wrong-expectations and therefore they are never fulfilled in life; therefore leading to depression and sorrow. And once I have diagnosed this problem, then I will go in the right direction. Aparā-prakṛti cannot give security and fulfilment and permanence; parā-prakṛti alone can give security and permanence.

Having discussed the saṁsāra-kāraṇam in the 13th verse, Kṛṣṇa started discussing the solution, from the 14th verse, which runs up to verse No. 19; 14 to 19 saṁsāra nivṛtti kāraṇam. So what is the remedy for the problem of saṁsāra; and this remedy Kṛṣṇa calls Īśvara-prāpthiḥ; Īśvara-śaraṇāgathi, or Īśvara-bhakthiḥ; devotion to Lord Kṛṣṇa presents as the solution.

Naturally the next question will be what exactly is bhakthi and therefore he begins the topic of bhakthi; and starts elaborating on the topic and also dealing with various stages of bhakthi. First Kṛṣṇa pointed out that many people do not turn to bhakthi because they do not have sufficient puṇyam for that; and therefore they remove nāsthikas, they do not believe in God; and therefore they turn away; but there are some blessed ones and because of their puṇyam, they turn towards God.

Even though they do not know what exactly is the nature of God; until we know the real nature of God, scriptures temporarily present various forms of God for our worship; just as in Mathematics until we find an answer to a problem, we say suppose it is X. X only represents the solution and keeping that X, you start working and at the end, you find out X is equal to so and so. Similarly, we have got personal Gods or formed Gods or iṣṭa dēvathā which are like the X of mathematics, until I know what exactly is God, I hold on to that Īśvara.

And then Kṛṣṇa pointed out those people who surrender to the Lord or God in the form of this iṣṭa dēvathā can be classified into four types:

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन |
आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ||७-१६||

[caturvidhā bhajatē mām janāḥ sukṛtam: `arjunah |
ārtah jijñāsuararthārthī jñānī ca bharatarṣabha ||7-16||](#)

In verse no.16, which we saw in the last class. These devotees can be classified into four; and what are those four varieties?:

- ārtah; is the first variety who uses the Lord only in crisis; in fact he requires a problem to be a devotee. As Kunti asked, Oh Lord give me continuous problem so that I will not forget; this is called ārtah bhakthi; we can say duḥkha-nivṛtyartham bhakthi; and generally people start with this devotion only; as I said, as children we have got bhakthi whenever some problem comes, the mother introduces and as I said especially before tougher examination; there is real-bhakthi and there is nothing wrong and that is why many people consider religion is only for weaker people. There is a conception like that. Generally we go to the Lord when we have a crisis and we are not confident enough of solving that; we go to some temple or some Swami or somebody or the other; therefore this is the majority; you go to any temple; we all have got a petition; like the petitions; petitions are there; because we generally see artha bhakthi prevalent, many people think that bhakthi is only for weak people, because that is how it begins.

-and later, the ārtha-bhakthi gets promoted to arthārthī-bhakthi; not only for solving the problem, for my progress in life; for my material accomplishments also, I use the bhakthi; he is called arthārthī;

- and then the third type is jijñāsuḥ bhaktha, the one who considers that the Lord himself is the end; while ārtah and arthārthī uses the Lord as a means for worldly ends, jijñāsuḥ is the only one who considers the Lord not as means, but as an end in itself;

- and jñāni is one for whom God is neither a means, nor an end, but God is I myself, the traveller; wherein the seeker becomes identical with the sought.

Now here Kṛṣṇa has presented these four as four types of people; or four types of bhakthās; we can read the very same verse from another angle also; not as four types of bhakthās; but four stages of bhakthi, in one and the same person. So instead of four different types of bhakthās, we can say, one and the same person, goes through these four stages of bhakthi.

-Initially I start my bhakthi as an ārtah and arthārthī; for duḥkha-nivṛthi and sukha-prāpthi; and as I said, Lord is the means and these material ends are the goals.

-Then once I use the Lord and bhakthi for material ends; after sometime, I become more mature; and the maturity is I understand that the worldly things cannot give me security, fulfilment and happiness; and once I have understood the limitations of the world; I continue to be a bhaktha; but I am no more sakāma bhaktha; but I become a niṣkāma bhaktha; where my goal becomes God; so this is my own evolution in the bhakthi ladder;

-and a jijñāsuḥ-bhaktha is one who is really informed to a great extent. For a jijñāsuḥ bhaktha, certain factors are very clear;

- the first thing is: for him one thing is very clear, God alone can give me security and happiness. This is doubtless for him;
- then the second factor that is very clear is God can be accomplished only in terms of jñānam; accomplishing God is not a physical event; it is not a travel in time; accomplishment of God is in terms of knowledge; because if God is all-pervading; I do not have to travel for reaching the all-pervading God; previously I thought God is a person, sitting in Vaikuntha or Kailāsa; but I have got sufficient knowledge that God is omnipresent; why should I travel to reach the omnipresent God; and therefore what I require is not a physical journey; but what I require is a discovery of the Lord who is here and now; and this discovery alone is called accomplishment; therefore Īśvara-prāp̥thi is equal to Īśvara-jñāna-prāp̥thiḥ. Previously I said I want God, now I say I want what? Knowledge of God; and that is why this person is called jijñāsuḥ; jijñāsuḥ means desirer of the knowledge of God.
- And then he knows another important factor, jijñāsuḥ-bhaktha is a very evolved bhaktha; so all these steps remember. So he knows I want God alone; then he knows I want God knowledge alone; then he also knows that Īśvara-jñānam is possible only in a purified mind; and for Īśvara-jñānam, I want purity of mind.

Therefore I want God; for that purpose I want knowledge of God; for that purpose I want purity of mind; and therefore jijñāsuḥ-bhaktha continues to be a religious person; but he uses religion for purity of mind; and this conversion is conversion of a religious-person into a spiritually-religious-person.

What is the difference between a religious-person and spiritual person; a doubt may come; because we have two types of religious people; materialistic-religious-people and spiritual-religious people. Ārtaḥ-bhaktha and arthārthī-bhaktha, these two people are religious alright, but they are materialistically religious, because they use religion for materialistic purpose, whereas jijñāsuḥ-bhaktha is also a religious person; but he uses religion for what? Oh Lord, I should get purity of mind; every pūja he does; every namaskāra he does; every temple he visits; he utilises this for purity. Purity is meant for what?; jñānam; jñānam is meant for what?; attainment of God; attainment of God is meant for what?; for getting pūrṇatvam and security. And therefore jijñāsuḥ-bhaktha is a karma-yōgi; karma-yōgi means a spiritually-religious-person; jijñāsuḥ-bhaktha is a karma-yōgi, karma-yōgi is a spiritually-religious-person; whereas karmi is one who is materially-religious-person.

And this jijñāsuḥ-bhaktha is initially a karma-yōgi; because he wants purity of mind; and this jijñāsuḥ-bhaktha becomes later jñāna-yōgi for getting what? Jñānam. Therefore

karma-yōgi is jijñāsuḥ-bhaktha; jñāna-yōgi is jijñāsuḥ-bhaktha; he is a spiritually religious person; he wants only Īśvara-jñānam and Īśvara-prāp̥thi; this is the third stage; and therefore jijñāsuḥ-bhakthā's travel is very long; karma-yōga for purification, is not for a day or two but for months and years, he is a karma-yōgi, jijñāsuḥ-bhaktha, and after purification he has to go through jñāna-yōga, jñāna-yōga means what?; the study of scriptures, for what purpose, for gaining Īśvara jñānam; and that also is elaborate life; just jijñāsuḥ-bhaktha has to travel a lot. And finally he gets converted into what: jñāni-bhakthaḥ.

Having successfully completed karma-yōga and jñāna-yōga; jijñāsuḥ bhaktha gets converted into jñāni-bhaktha; he has discovered the Lord and what is the discovery of the Lord; the Lord is never away from me.

And therefore since the Lord is never away from me, dvaita-bhakthi gets converted into advaita bhakthi. I am never away from the Lord; the Lord is never away from me. So thus ārtāḥ, jijñāsuḥ; arthārthī, jñāni; these four can be understood as the four levels of bhakthi, which everyone has to go through.

And since everyone has to go through these four levels; we need not feel bad if we are ārtāḥ-bhaktha; because Kṛṣṇa accepts that everyone has to go through these four levels. Why should feel bad if I am an ārtāḥ-bhakthā; people ask Swamiji I am a Gīta-student. Can I go to the temple, and pray for removal of some diseases?; nothing wrong; you can go to temple and you can also have a prayer; that if this disease goes away; I will do tulabhāram; aṅgapradikṣinam; you need not feel any inferiority complex, you can happily be an ārtāḥ-bhaktha; but what Kṛṣṇa wants is do not be a permanently a ārtāḥ-bhaktha; gradually. You can go to the school but what is wrong is sitting there itself.

That is what is the problem? Entering ārtāḥ-bhakthi is not a problem; but permanently sticking to ārtāḥ-bhakthi is a problem and gradually become arthārthī-bhaktha; gradually become jijñāsu-bhaktha; gradually become jñāni-bhaktha and our scriptures are so generous. You can take even many janmās for that. In this whole janmā you can be a ārtāḥ-bhakthā; nothing wrong; at least in the next janmā become arthārthī-bhaktha; try to finish in four janmās. So therefore never feel bad to ask something to the Lord; happily ask, but your aim should be transcending one level to another.

Verse 7.17

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः ॥ ७.१७ ॥

tēṣāṃ jñānī nityayukta ēkabhaktirviśiṣyatē |
priyō hi jñāninō'tyarthamaham sa ca mama priyaḥ || 7.17 ||

तेषाम् tēṣaṁ among them, ज्ञानि jñāni the wise man नित्ययुक्तः nityayuktaḥ who is ever steadfast एकभक्तिः ekabhaktiḥ (and) who has undivided devotion विशिष्यते viśiṣyatē is superior हि hi for अहम् अत्यर्थं प्रियः aham atyartham priyaḥ I am very dear ज्ञानिनः jñāninaḥ to the wise man च सः प्रियः ca saḥ priyaḥ and he is very dear मम mama to Me

17. Among them the wise who is ever steadfast (and) who has undivided devotion is superior, for I am very dear to the wise man and he is very dear to Me.

So Kṛṣṇa has talked about four types of bhakthās; or to put it in another language, four levels of bhakthi. Once there are four types and four levels; naturally our mind will compare. The human intellect's job is what?; comparison, anything you take you compare, this is human nature. Therefore the question will be among the four types of bhakthās, who is the greatest; or among the four levels of bhakthi; which is the highest?

And now Kṛṣṇa says tēṣaṁ jñāni-viśiṣyatē; among the four types of bhakthās or four levels of bhakthi, jñāni-bhakthi or jñāni-bhaktha is viśiṣyatē; he alone excels all others. So this is a very important thing that we have to note because this slōkā removes many misconceptions.

First misconception is what; people think that I can follow bhakthi-yōga without coming to jñānam; this is the one of the biggest misconception; they say jñānam is the most difficult thing; jñāna-yōga is the driest sādhana and in Kaliyuga, jñāna-yōga is not possible and therefore I will come comfortably follow bhakthi. Here Kṛṣṇa removes that idea; if you have to follow bhakthi-yōga you have to ultimately come to jñānam. So a bhakthi yōgi cannot escape from jñānam; a bhakthi yōgi cannot escape from jñānam; he has to come to jñānam. Initially he can confine to karma-yōga alright; but having attained the purity, he will have to come to jñānam. And coming to jñānam means what? what do you mean by coming to jñānam?; people coming to jñānam means meditation; another misconception; coming to jñānam does not mean meditation; in meditation you can reproduce only what you already know; can go on repeating that you already know; how can you know something new through meditation; and therefore what is jñāna-yōga, Kṛṣṇa has already said in the fourth chapter.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४ -३४ ||
tadviddhi praṇipātēna paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ jñāninastattvadarśinaḥ || 4.34 ||

Jñāna-yōga means: systematic study of scriptures under the guidance of a competent ācārya; coming to jñāna-yōga means systematic study of scriptures; what types of scriptures? Those scriptures which deal with the lower as well as higher-nature of God. Not only the saṁguṇa Īśvara-svarūpam; we should study that scripture which deals with

the nirguṇa-svarūpam also. So many people talk about Bhāgavatham; in fact Bhāgavatham is a wonderful scripture which deals with both Saṅguṇa-Kṛṣṇa and Nirguṇa-Kṛṣṇa but they filter the Nirguṇa-portion. They will talk about ajamilōpākyānam; jaḍa bharathopākyānam; all the upākyānams are there; the story part is beautifully described and when there is the higher-nature; quietly they skip; like the school teachers leaving certain portion, saying this will not come and if at all it comes, leave it using your choice and write the simple ones; you have got a choice, you can leave it out. No. you have to study both the saṅguṇa and nirguṇa aparā and parā and therefore coming to jñānam means systematic study of scriptures.

And also this removes another misconception that whoever is a jñāni, he cannot have bhakthi; this is the biggest misconception. If jñānam comes, bhakthi leaves; some people complain also; Swamiji after studying vēdānta, my bhakthi is going; if the bhakthi going, we are only studying vēdānta but not understanding; really if it is understood, bhakthi will never go away. In fact, Kṛṣṇa asserts that jñāni alone is the greatest bhaktha; and therefore this is very important; tēṣāṃ; among all forms of devotees; jñāni-viśiṣyatē; vēdānta-jñāni, advaita-jñāni, parā-prakṛti jñāni; nirguṇa-Īśvara-jñāni viśiṣyatē.

And why does he excel? The reason is given; nityayukta; because he is ever established in my nature; he is ever steadfast; because in dvaita bhakthi; God is subject to arrival and departure; he comes gives darśanam; blesses and goes away. Therefore my association with the Lord is subject to arrival and departure; whereas in this bhakthi; the Lord is never away from me; therefore I am also never away from God. Therefore he is nitya-yukthaḥ; Īśvara-niṣṭāḥ; and ēka-bhakthiḥ; he is ēka-bhakthaḥ means advaita-bhakthaḥ; abhēda-bhakthiḥ, he has got.

So here also a beautiful aspect we have to remember. So about love, there is a discussion in Brihadāranyaka upaniṣad; Which one, a human being loves most; there is a discussion; which one a human being loves most; and then the Upaniṣad comes to the conclusion; there is only one thing everyone loves the most. And you know what is that one thing; you know what is that one thing; people will say that it is husband, wife, or the only child, or dear mother, or dear father; he will enumerate everything; the upaniṣad clearly says,

न वा अरे पत्युः कामाय पतिः प्रियो भवति ,अरे पत्युर् कामाय पतिस् प्रियस् भवति आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति ।

na vā arē patyuh kāmāya patiḥ priyō bhavati, arē patyur kāmāya patis priyas bhavati
ātmanastu kāmāya patiḥ priyō bhavati | na vā arē jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |

No one loves anyone; everyone loves oneself only is a very disturbing fact; because we were thinking that all our family members. And that is also, we also, especially from Western things that is coming, regularly that I love you; why you have to say regularly, I love you; because always love is doubtful and now there are articles coming; how to keep your husband with you all the time; how to keep your wife with you all the time. All the time there is a fear that he or she may leave me and go; why because everybody is interested in one's own happiness only; as long as those external factors are conducive we love that; once they are not conducive, like a hot potato; everything is rejected; this is truth; the bitterest truth.

यावद्वित्तोपार्जनं सक्तः
स्तावन्नृज परिवारो रक्तः |
पश्चाज्जीवति जर्जर देहे
वार्ता कोऽपि न पृच्छति गेहे ||५||

yāvadvittōpārjana saktah
stāvannija parivārō raktah |
paścājjīvati jarjara dēhē
vārtāṁ kō:'pi na pṛcchati gēhē ||5||

As long as I am a productive earning member, I have got some extra respect. whether you need coffee, tea, etc. once retired; you attend yourselves; so that is why many people in old age feel rejected; just they wonder, I was respected until now; I think respect is coming down. Therefore the fact is everybody loves oneself, nobody loves anything else; even if anything else is loved; it is only conditional love; and what is the condition; that object of love should be favourable to me; its favorability is the condition; the moment it becomes unfavourable; I try to get out. If I cannot get out, I pray; somehow I should get out.

And the śāstra goes one step further, even love of God, when God is an object other than You; even love of God is conditional. And when a bhaktha suffers, his bhakthi becomes you know wavery; today something was telling me; it is a lady; Swamiji I had so much devotion and I faced problem after problem so I was wondering what is the use of devotion; whether God is there or not, I started doubt, therefore I dropped going to temple, threw all my photos; that means what I want to love God as long as he or she is favourable to me; and therefore self-love is the highest object-love is conditional; therefore it varies.

Now therefore the Upaniṣad says what a beautiful logic it says; if love towards God must be highest; if love towards God must be the highest, it is possible only under one condition; can you guess; if love towards God must be the highest; it is possible only under one condition; I have given you the clue; self-love is the highest I have given. If

love towards God must be highest; the Lord should not be away from or different from me; when I and God become identical; God love be equal to self-love; and since self-love is the highest; God love will be the highest; and for jñāni, God and self-have become one and therefore for a jñāni alone, God love is equal to self-love; and therefore it is the highest love; ēka-bhaktir-viśiṣyatē.

A beautiful topic, worth meditating upon; It is based on the Bṛhadāraṇyaka Upaniṣad approach; it is a beautiful portion; so ēkabhaktirviśiṣyatē and Bhagavān says; priyōsi jñānina athartham; So jñāni is the greatest devotee because for a jñāni I am the dearest one; and why for a jñāni I am the dearest; can you see the logic; for a jñāni; also he is the dearest one; But since jñāni has identified myself with him, I become dearest to him. Therefore aham priyatham; and not only that, aham sa ca mama priya; and mama saḥ priya; so अहं ज्ञानिनोऽत्यर्थम् प्रियः aham jñāninō:'tyartham priyaḥ and saḥ mama atyartham priyaḥ. I also love a jñāni as the closest to me; so jñāni is dearest to me; I am dearest to jñāni; because both have become identical.

Verse 7.18

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७.१८ ॥

udārāḥ sarva ēvaitē jñānī tvātmaiva mē matam |
āsthitaḥ sa hi yuktātmā māmēvānuttamāṃ gatim || 7.18 ||

सर्व एते sarva ētē **all these (devotees)**, एव उदाराः ēva udārāḥ **are certainly noble** तु tu **however** ज्ञानि आत्मा एव jñāni ātmā ēva **the wise man is myself** मे मतम् mē matam **this is my teaching** हि hi **because** युक्तात्मा yuktātmā **with a steadfast mind** सः आस्थितः saḥ āsthitaḥ **he has resorted to** माम् एव mām ēva Me **alone** अनुत्तमां गतिम् anuttamāṃ gatim **who am the highest goal**

18. All these (devotees) are certainly noble. However the wise man is myself --- this is my teaching. Because, with a steadfast mind, he has resorted to Me alone who am the highest goal.

So when Kṛṣṇa mentioned this, the other types of devotees may feel bad. Bhagavān has voted for the jñāni and therefore Bhagavān does not like us; we may feel; therefore Kṛṣṇa says; do not worry; I love all devotes; ētē sarvē ēva udārāḥ, all devotees are indeed great; whether it is ārtaḥ, arthārthī; jijñāsu or jñāni; all are great devotees only but difference is jñānī tvātmaiva mē matam; jñāni happens to be identical with me; in the case of other bhakthas; bhaktha and God are different and therefore love towards God is conditional only. Invariably conditioned. Therefore jñānī tvātmaiva mē matam; this is a Mahavākya slōkā; where the aikyaṃ between jñāni and Bhagavān is revealed.

And what is the greatness of this person? Sa hi yuktātmā and he is the one who has got a committed mind; and integrated mind, which is very clear about the goal of life, viz., liberation or mōkṣa. Therefore he is a person of commitment, he is a person for whom the destination is very clear; and direction is mām anuttamām gatim āsthitaḥ; he has come to the highest goal of life; which is myself; so mām āsthitaḥ; he has come to the highest goal of life; gatiḥ means goal; anuttamām means the highest.

Kṛṣṇa will explain this later; in the case of ārtāḥ-bhaktha; arthārthī-bhaktha etc. they have different goals alright; but those goals are inferior and finite goals; therefore by the grace of Lord they may get. In fact, in Bhāgavatha there is a beautiful story; a couple do not have children; they pray to a ṛṣi that somehow we want a child only; we do not want anything, including mōkṣa; I want only a child and especially in a culture where the look down upon a women if she does not have a child. Socially, she faces a lot of problems; and therefore this lady prays for a child and the ṛṣi says OK; I have given; and then the ṛṣi goes away; and after sometime something happens and the child dies; where birth is there; death also can happen; we do read many cases where the child dies; and then this couple cries and the same ṛṣi comes and then the ṛṣi gives a special boon that you can talk to your child who has gone to another lōkā; and then the couple they address the child; we are your parents; you are our child; and the child asks the question; which parent you are talking about; because you can talk about a particular parent only from the standpoint of a particular body, but you know that in many janmās we have had many bodies and with regard to each body, we had parents; and since the child has dropped the body; So the relationship is broken. Then only they recognised that all these accomplishments are only relative.

रिणौ बन्ध रूपेण पशु पत्नि सुधादयः ,रिणक्षये क्षययान्ति ,तत्र का परिदेवना ।

[riṇau bandha rupēṇa paśu patni sudhādayaḥ, riṇakṣayē kṣayaṁyānti, tatra kā paridēvanā ||](#)

Even the best relationship is subject to arrival and departure; then they ask for the wisdom and they are given the knowledge. Therefore any other gain in the world is inferior only which means subject to end; whereas Kṛṣṇa tells that Lord is not a relative accomplishment; this is the highest one.

Verse 7.19

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

[Bahūnām janmanāmantē jñānavān mām prapadyatē |
vāsudēvaḥ sarvamiti sa mahātmā sudurlabhaḥ || 7.19 ||](#)

अन्ते antē **at the end** बहूनां जन्मनाम् bahūnām janmanām **of many births** प्रपद्यन्ते माम् prapadyantē mām **one comes to** ज्ञानवान् jñānavān **as a wise man** इति iti **(with the wisdom) that** वासुदेवः सर्वम् vāsudevaḥ sarvam **Vāsudēva is everything** सः महात्मा saḥ mahātmā **such a noble soul** सुदुर्लभः sudurlabhaḥ **is very rare.**

19. At the end of many births one comes to ME as a wise man (with the wisdom) that Vāsudēva is everything. Such a noble soul is very rare.

So here Kṛṣṇa himself admits that these four stages of bhakthi, a person cannot go through in one janma itself. It takes time; it takes maturity; and therefore bahūnām janmanām antē; initially when I am suffering from problems; imagine, water is not there; and Bhagavān comes and asks, do you want water or Me; what will we say; we will say You are Eternal anytime I can take you; wait, this is urgent; therefore I will see you later; give me water now; when you got pains and problems our first aim is removal; that is why Vivekananda or somebody said; in front of a hungry person, even God has to come with only bread, not with Gīta, sādhana catuṣṭya sampanna, etc. who wants sādhanam or catuṣṭyam, I am hungry. Therefore when there are problems in life; first we will try to get rid of that; naturally; and thereafter gradually we begin to use bhakthi for various worldly accomplishments; how can I talk about mōkṣa; so kāma is important; that is why we have accepted kāma puruṣārtha also. In fact the entire vēda purva is nothing but using bhakthi is fulfil your worldly desires; use the bhakthi for that; there is no pāpam is sakāma-bhakthi; and then having accomplished so many things; we get bored; diminishing returns. We have seen everything Swamiji, I have understood; the world is only that much; what age you ask; he says 93: So that is why I have understood everything that the world is this much only 93 years old; does not matter; at least now some realisation took place; better luck next birth; and thereafterwards I want mōkṣa; and I do not know; there is again struggle; and therefore having gone through several janmās. Then you will get several janmās; then Swamiji I have to go through several janmās? Kṛṣṇa has said several janmās; but he did not say beginning from when? So why do you take it as beginning from this janmā; you can assume that you have already started several janmās before; and this the last. You can take anyway. So do not be pessimistic. So therefore, bahūnām janmanām antē; at the end of many janmās alone, one will begin to value mōkṣa; valuing mōkṣa is needed for maturity; manuṣyatvam; mumukṣtavam.

And therefore at the end of many janmās; jñānavan bhavathi; a person becomes a jñāni; that is the fourth level of bhakthi; he comes to, and how he become jñānavan?; vēdānta śravaṇa manana nidhidhyāsana dvāra; guru upadeśa dvāra; saha jñānavān bhavathi vēdānta śravaṇa manana nidhidhyāsana dvārā; guru upadēśa dvārā; saḥ jñānavān bhavathi.

And mām prapradhyantē; and he attain Me, he becomes one with Me; he merges into Me; or the gap between him and me is removed.

And what is his jñānam? He attains jñānam alright; what is the type of jñānam? vāsudēvaḥ sarvam, from Vāsudēva alone is everything; Vāsudēva is everything is what? Who is Vāsudēva? Thus Vāsudēva can be understand generally as what; Mr. Kṛṣṇa; son of Vāsudēva; Vāsudēvaḥ sarvam does not mean personal God Kṛṣṇa is everything; it is logically impossible; if you are talking about a personal God Kṛṣṇa, you know that personal God is finite in nature; specially finite, time-wise finite; janma aṣṭami, beginning is there; and also svargarōhaṇa is there; and similarly physically also personal God is limited and that is why we got away from Gōpi and again he went to Gōpis, therefore personal Kṛṣṇa cannot be everything and therefore, the ācāryās give a different meaning to the word Vāsudēva.

Here Vāsudēva does not refer to the finite personal God; but the infinite brahman; wherein Vāsuḥ means satrupam Brahma, the Lord who is in the form of very existence principle; we will see the details sometime later; just hinted; Vāsuḥ means satrupa Īśvaraḥ; How do you know that?: vasanthi sarvāni bhūtani asmin; iti Vāsuḥ; that existence principle in which all beings exist. And dēvaḥ means cidrūpa Īśvara or brahma, svayam prakastē iti dēvaḥ.

Therefore vāsuḥ means sadrūpa; dēvaḥ means cidrupaḥ; vasusca asau dēvasca; sadcit rūpam brahma is here Vāsudēvaḥ; and that is why in the 4th chapter, brahmārpaṇam brahma havirbrahmāgnau brahmaṇā hutam. So he knows Krishnaparāmathma; the formless Kṛṣṇa is in the form of the entire creation; sarvam iti jñānavān. Such a knowledge he has got; and sa mahātmā. Such a jñāni alone is mahātmā; greatest seeker; noblest soul; and sudurlabhaḥ; such a person is extremely rare; Kṛṣṇa has said in the beginning of this chapter:

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७.३॥

[Manuṣyāṇāṃ sahasrēṣu kaścidyatati siddhayē|
yatatāmapī siddhānāṃ kaścīnmaṃ vētti tattvataḥ||7.3||](#)

many people do not want mōkṣa; among those who want; only few people come to this stage of bhakthi; and therefore he is the rarest; Arjuna; may you strive to become a jñāni bhaktha; of course, starting from ārtaḥ-bhaktha; but end with this.

More in the next class. Hari Om

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ॐ

Having talked about the problem of saṁsāra, in the thirteenth verse of the seventh chapter, Kṛṣṇa talked about the remedy for saṁsāra, from verse No.14 up to 19th. The problem of saṁsāra Kṛṣṇa presented was that the human being basically seeks three things; one is security; another is permanence; and the other is fulfilment in life or happiness. Security, something permanent to hold on to and fullness or pūrṇatvam; or you may call it ānanda; these three things every human being basically seeks.

But the problem with the human being is he does not know where to find them; he does not know the sources of these three basic things; the source happens to be para prakṛti, the higher-nature of God; and since one does not know the higher-nature of God; he searches for these three things in the lower nature or the perishable creation; and unfortunately all these three things are not available in the creation, the world cannot give security because itself is bound by time; the world cannot give permanence, because it is all the time changed by time and the world cannot give pūrṇatvam or ānanda because everything in the creation is apūrṇaḥ or finite.

Chandōgya upaniṣad beautifully says: na alpē sukhaṁ asti; alpa vasthu cannot give happiness, because happiness is the expression of pūrṇatvam; so yō vai bhūmā tat amṛtaṁ; pūrṇa vasthu can alone give ānanda; apūrṇa vasthu cannot give ānanda or fulfilment. Even if it seems to give ānanda; it is only a fake ānanda; that is why when one actually gets into that; one does not find any ānanda. And because he does not know the real source, he is expecting these three things from the world, where it is not there; and since his expectations are wrong expectations all the expectations fail; and this failure leads to sorrow, depression; disappointment; frustration; all these consequences put together we call saṁsāra. And then what is the remedy; Kṛṣṇa said the remedy is bhakthi alone; and then he elaborated the bhakthi; and therefore Bhaktha alone will be able to fulfil this basic earning of security; permanence and pūrṇatvam; a bhaktha alone will be able to fulfil. Then Kṛṣṇa wants to clarify that further and for that purpose, he divided bhakthas into four types, ārtaḥ; arthārthī; jijñāsuḥ and jñāni.

And he said among these four bhakthas; only the fourth bhaktha will be able to fulfil these three urges. The first three are great only.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥७.१८॥

[udārāḥ sarva ēvaitē jñānī tvātmaiva mē matam|](#)

[āsthitaḥ sa hi yuktātmā māmēvānuttamāṁ gatim||7.18||](#)

The fourth type of jñānī-bhaktha alone will become successful. And therefore the aim of a seeker is becoming a jñānī-bhaktha and a jñānī-bhaktha knows where to tap to get these three things. What are those three things? Security, permanence and fulfilment; and he said it will take time; initially a person cannot directly become a jñānī-bhaktha; he has to go through stages:

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

[Bahūnām janmanāmantē jñānavān māṁ prapadyatē |
vāsudēvaḥ sarvamiti sa mahātmā sudurlabhaḥ || 7.19 ||](#)

It is a long journey but one has to become a jñānī-bhakthaḥ; jñānī-bhaktha means a wise devotee. This much we saw in the last class; with the 19th verse, the topic of bhakthi as remedy for saṁsāra; saṁsāra nivṛttiḥ upāya rūpa bhakthi; that topic is over. Now Kṛṣṇa is entering another topic; from the 20th verse; we will enter.

Verse 7.20

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवता ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७.२० ॥

[kāmaistairhṛtajñānāḥ prapadyantē'nyadēvatāḥ |
taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā || 7.20 ||](#)

नियताः niyatāḥ **governed** स्वया प्रकृत्या svayā prakṛtyā **by their own nature**, हृतज्ञानाः hṛtajñānāḥ **(and) deprived of discrimination** तैः तैः कामैः taiḥ kāmaiḥ **by various desires** प्रपद्यन्ते prapadyantē **(the others) resort to** अन्यदेवताः anyadēvatāḥ **other deities** आस्थाय āsthāya **by taking to** तं तं नियमम् taṁ taṁ niyamam **various disciplines (of worship)**.

20. Governed (compelled) by their own nature (and) deprived of discrimination by various (finite) desires, (the others) resort to other deities by taking to various disciplines.

In the following portions, Kṛṣṇa is going to classify Bhakthi broadly into two types, Sakāma-bhakthi and Niṣkāma-bhakthi; Sakāma-bhakthi and Niṣkāma-bhakthi; these are the two classifications of which Kṛṣṇa is going to deal with Sakāma-bhakthi; from verse No.20 up to verse 26. He will talk about both the plus points of Sakāma-bhakthi; the advantages; and he will also talk about the minus points of Sakāma-bhakthi; it is an objective presentation of what is what.

And then from verse no.27 to 30, Kṛṣṇa will talk about Niṣkāma-bhakthi and also its advantages. Therefore we get a compare and contrast study of sakāma, niṣkāma-bhakthi.

Now what is the general meaning of these two words? Bhakthi we can roughly translate as devotion and worship of God; so the attitude of devotion and the act of worship, both together we call bhakthi.

And sakāma-bhakthi means using bhakthi as a means for finite ends of the creation; of the world; using bhakthi, that is devotion and worship; as a means for accomplishing finite goals of life.

In the śāstra all the finite goals are classified as dharma, arta, kāma-puruṣārtha; arta means all types of material wealth; which is one form of finite goal; why it is finite goal?; all forms of wealth will end, get exhausted. Similarly kāma means all forms of sense pleasures or entertainments come under kāma, that is another form of finite goal, because that will also end.

And dharma means all forms of puṇyam which will take a person to higher worlds after death; bhulōkah; bhuvārlōka, suvar-lōka, mahar-lōkah, etc. and according to śāstrās, all the higher lōkas are also finite in nature. So therefore dharma, that is puṇyam; arta, kāma, they all will come under what finite goal.

And to generalise we can say, anything other than God is finite goal; because God alone is beyond time and space; everything other than God falls within time and space; and whatever falls within time and space is finite; and therefore everything other than God is finite goal. So finite goals we can present in different forms; dharmārtha kāma finite goals; if you use Kathōpaniṣad language; all forms of prēyas is finite goal; If you have to put in religious language; everything other than God is finite goal; and if you want to present in Vēdāntic language; all material things are finite goals; all anātma; all material things are finite goals because all materials are subject to destruction.

And sakāma-bhakthi means a bhakthi through which I seek finite goals; in simple language we can say materialistic bhakthi; business bhakthi; commercial bhakthi. I will do this; in return, you give me; not even in return; first you give me that; he wants to be very safe; play safe, you do not want to risk; I will keep that money in my pūja room; cure my disease and I will give. Somebody promised a ring it seems to Tirupati Venkitachalapathy, I will give this diamond ring, if it is cured or something; and Lord is very very truthful and honest and therefore he fulfilled his contract and cured; and he had to give it; and then he thought, see when I promise, what will be the price of the ring; now the ring is much much much more costlier; and therefore I have said that I will give the ring and therefore I will give the equivalent of the ring and on the day of promise it was a few thousand, now it is double; and then what he did; and he took the money and he put in the hundi; and if you are smart, Venkitachalapathi wants to prove that he

is smarter; and when he dropped the money, the money and ring both fell into the hundi; OK. yat gathva na nivartandē; you cannot collect back that. So therefore generally we are business bhaktha; commercial bhakthās; contract bhakthā; this Kṛṣṇa calls sakāma-bhakthi.

Then the second type of bhakthi is niṣkāma-bhakthi; niṣkāma-bhakthi is a bhakthi which is not used for material end; there is no desire for material end; Niṣkāma-bhakthi does not mean total desirelessness; In niṣkāma-bhakthi also there is a desire. In niṣkāma-bhakthi also, there is a desire; but the desire is for infinite or God. So niṣkāma-bhakthi is a sakāma-bhakthi; niṣkāma-bhakthi is a sakāma-bhakthi; in which a person is no more interested in dharma, arta or kāma, no more interested in finite ends; no more interested in material ends; but he is interested in infinite; that is security, fulfilment and permanence, This is niṣkāma-bhakthi; mumukṣu-bhakthi is niṣkāma-bhakthi; bubukṣu-bhakthi is sakāma-bhakthi;

And having talked about both these bhakthis, Kṛṣṇa wants to say both are OK; but ultimately you should know that niṣkāma-bhakthi is superior to sakāma-bhakthi, and ultimately you have to come to niṣkāma-bhakthi. You take your own time; but you have to come to; this is what Kṛṣṇa wants to convey in these verses. But for this purpose, Kṛṣṇa uses a symbolic language; what is that; In the Bhagavad-Gīta; Kṛṣṇa points out that He the Lord Kṛṣṇa represents the infinite. In the Bhagavad-Gīta; Lord Kṛṣṇa symbolises the infinite mōkṣa; and all other Gods represent finite ends in the Bhagavad-Gīta, because even though Kṛṣṇa as a personal God is a finite only. As a personal God Kṛṣṇa is finite or infinite? You should not have a doubt; Kṛṣṇa has a date of birth; and date of departure, and Kṛṣṇa has got a finite size; He has got a form; and therefore any personal God is finite only; but a personal God can symbolise the infinite; very careful; personal God is finite; but a personalised God can symbolise the infinite; exactly like the flag is very small; but a small flag can symbolise the vast country; What is the size of the flag you know; what is the size of India you know; even though flag is not India; flag represents India. Therefore you learn to superimpose India on the national flag; and then when August 15 comes; January 26 comes, and at other times; Olympic, if some medal comes; you do that; anyway one came; great.

And we have got in our religion, any number of symbols, because deities are countless in our religion; Rāma is there; Kṛṣṇa is there; Śiva is there; Venkitachalapathy is there; Ayyappa is there; முப்பத்து முக்கோடி muppathi mukkōdi it is said; countless dēvathās are there; each dēvathā is finite; but any finite dēvathā can represent the infinite; and the general convention is depending upon the type of scripture, the representation will change. If you read Śivapūraṇam, then who is the hero of Śivapūraṇam; do not crack

your head; who is the hero of Śivapūraṇam; Lord Śiva; and therefore in Śivapūraṇam, Lord Śiva will represent infinite and all other Gods will represent finite goals; and if you go to Bhāgavatham, Viṣṇu will represent the infinite; poor Śiva will be a part of Viṣṇu; then go to Dēvi Bhāgavatham; it is women's lib; Dēvi is the ultimate; Lord Śiva, Brahma, Viṣṇu etc; they are all at the feet.

Similarly if you take Muruga's Subramanya's any pūraṇam; therefore you remember, no deity is infinite; any deity can be used by us to invoke the infinite; and therefore, which deity is superior will be determined by what?; which deity is superior will be determined by your invocation. If my iṣṭa-dēvathā is Kṛṣṇa will represent infinite for me and all others will be what finite; and if my iṣṭa-dēvathā is Ganēśa; Ganēśa will represent infinite and all the others will be finite.

That is why I give the example of the cheque leaf; in the cheque book, there are so many leaves; which leaf is superior and which leaf is inferior, more valuable or less valuable; I ask you; I give the cheque book; what will be your answer?; before writing; all leaves are the same; after writing which leaf is more valuable, will be determined by what you write; if the first leaf you write one rupee; and in the second you write, one lakh, the second is superior; if in the first you write one lakh and in the second one you write one rupee, then naturally the first leaf; therefore tell me, Viṣṇu is great or Śiva is great; people are quarrelling even now; Vaiṣṇavās claim Viṣṇu alone is great; Saivās claim Śiva alone is great; our śāstrās say that both have not understood the vēdic-teaching; who is great depends upon your invocation.

In the Bhagavad-Gīta, Kṛṣṇa represents infinite; and therefore all the anya dēvathās represent finite goals of life. And therefore in the following portions; sakāma-bhakthi will be presented as anya-dēvathā-bhakthi; symbolically sakāma-bhakthi means anya-dēvathā-bhakthi; and anya-dēvathā-bhakthi means what?; worship of any God other than Kṛṣṇa; and Niṣkāma-bhakthi will be equal to what?; Kṛṣṇa-bhakthi will represent Niṣkāma-bhakthi, where the goal is what?; Kṛṣṇa the infinite; and in Śiva-pūraṇa; Śiva-bhakthi will be niṣkāma-bhakthi; and the goal will be Śiva the infinite; and Viṣṇu-bhakthi and Ganēśa-bhakthi will be what?; anya-dēvathā-bhakthi; inferior-bhakthi.

Keeping this symbolism; we have to read the following slōkās; and first Kṛṣṇa will talk about anya-dēvathā-bhakthi; otherwise known as sakāma-bhakthi. So He tells in this verse kāmaistairhṛtajñānāḥ anya-dēvatā-prapadyantē; there are some bhakthas, they are interested only in finite ends; kāmaiḥ, means dharma arta kāma icchayā; either they want wealth or they want entertainment or they want puṇyam and higher lōkās and because of these various desires; what do they worship?; anya dēvathā-bhajantē; they worship other finite deities; each finite deity can give only one finite result. For example,

Lakṣmi dēvi will represent only one finite end; What is that; only wealth; and another dēvathā will represent only health; aśvini-dēvathā or dhanvanthari-dēvathā; and another dēvathā, Sūrya-dēvathā will represent only the power of perception; Ganēśa dēvathā will represent only freedom from obstacles. Thus each dēvathā giving a finite result is worshipped by this sakāma-bhaktha; and anya dēvathā-bhaktaḥ; and one will say Navagraha also. Go to Rāhu temple, go to Kētu temple (whether it is there?) or whatever temple, go to śanīśvara temple, that is the most respected temple in the entire India; śani you say and everyone has a bhakthi mayam; this deity and that deity, for what, either removal of a particular problem or attainment of a particular result; prapadyantē'nyadēvatāḥ, because of their intense desire.

And because of this desire, what happens, hṛtajñānāḥ; their discriminative power is stultified; obstructed; blunted; and why do we say that their discriminative power is blunted; if they think a little bit; they can easily know that, even if the finite desires are fulfilled; they cannot give lasting happiness because those objects of desire will go away. Why it will go away; because they are finite; they can give me only a temporary fulfilment; the fulfilment will not last long; they do not have that far sightedness. There hṛtajñānāḥ means these people are shortsighted people, who cannot see beyond their nose; therefore hṛtajñānāḥ, mūdhāḥ; alpa-buddhayāḥ; mandāḥ; anya-dēvathāḥ-prapadyantē; they are sakāma-bhakthas;

And then once you seek finite ends, through bhakthi; you have to follow all the rules of pūja; conditions are many; because you seek a benefit; there are so many conditions; so they will say you have to do the pūja at a particular time; you have to go that temple, you have to take one lime, two limes or three limes, all these, and you have to go for seven weeks, I do not know; you know better; there are so many temples particular days are there; how you should approach; and if the wedding of son or daughter is desired, you have to go to that temple, give a māla, and keep one māla with you; (do not ask Swamiji, how you now, I have not tried that) therefore this māla you keep and that māla made for the wedding, and exchange that māla, etc. So many.

So therefore every rule you have to observe. Āhara niyama; naivēdya niyama; which deity will like which particular naivēdya; not what you like; they will say; which particular dress should be given; and what colour, green dress, yellow dress; all those things are there.

And therefore Kṛṣṇa says taṃ taṃ niyamamāsthāya; they religiously observe all those rules for the sake of getting that benefits; taṃ taṃ is repeated to indicate the respective rule associated with that respective dēvathā; so taṃ taṃ niyamamāsthāya; all because of what; so prakṛtyā-niyatāḥ; because they are whipped up by their own rāgaḥ-dvēsaḥ;

because of intense rāgaḥ-dvēsaḥ alone, either they want to get something, or they want to get rid of something else; for getting also one type of pūja, for getting rid also, another type of pūja. All because of what, rāgaḥ-dvēsaḥ; here prakṛti means svabhāva; and svabhāva means personal like and dislikes; and even if somebody talks about mōkṣa.

They do not have time at all to think, because they are busy running after this and that; and rāgaḥ-dvēsaḥ s are not one or two and they are infinite; and anywhere you turn; every advertisement is meant to hook you, with one rāgaḥ or one dvēsaḥ; dvēsaḥ; not rāgaḥ; therefore they are controlled; they are enslaved by their own kāma.

Verse 7.21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां, तामेव विदधाम्यहम् ॥ ७.२१ ॥

yō yō yām yām tanuṁ bhaktaḥ śraddhayā'rcitumicchati |
tasya tasyācalāṁ śraddhāṁ tāmēva vidadhāmyaham || 7.21 ||

यः यः भक्तः yaḥ yaḥ bhaktaḥ **whichever devotee इच्छति icchati desires अर्चितुम् arcitum to worship श्रद्धया śraddhayā faithfully यां यां तनुम् yām yām tanum any particular form अहम् अचलां विदधामि aham acalāṁ vidadhāmi I stabilise ताम् एव श्रद्धाम् tām ēva śraddhām that very faith तस्य तस्य tasya of that devotee**

21. Whichever devotee desires to worship faithfully any particular form – I stabilise that very faith of that devotee.

So this sakāma-bhaktha, who wants to fulfill various personal desires will go to the scriptures to find out which dēvathā will fulfill that desire. And we have got a huge literature, vēda pūrva bhāga is the vast literature which presents countless dēvathās to fulfill countless desires.

pasukāmas cinvītha; vithakāma cinvītha |
amayavī chinvītha; brahma varca kāmas cinvītha ||

do you want to glowing skin; glowing skin; because now lot of beauty parlors for men also and women also; want shining skin; even for that Śāstra prescribes; brahma varcha kāmaḥ chinveetha; So therefore bhaktaḥ tanum rcitumicchati; tanum means a particular deity, and it will vary from literature to literature; a person has some disease, if he is a Viṣṇu bhaktha; they say worship Dhanvanthari mūrthi; they will not say Mṛthunjaya; because Vaiṣṇavās you know; they have got a deity Viṣṇu associated deity to remove diseases; and another person will say chant triyambhakam yajamahē mantra; mṛtyu dēvathā pūja; another person will say aśvini kumara presides over arōgyam; another person will say arōgyam bhaskarad ityē; Lord Surya represents arōgyam; thus you

choose one of them; Surya or Dhanvanthari or aśvini kumārās; or mṛthujnaya; thus sakāma bhaktha will take to one of these deities.

And Kṛṣṇa says sakāma-bhakthi is also a valid bhakthi. Therefore, their desires will be certainly fulfilled; but what is the condition? śraddhayā arcitum icchati; if one worships a particular deity to fulfill a particular desire; certainly the desire will be fulfilled; but you should have faith in that.

मन्त्रे तीर्थे द्विजे देवे दैवज्ञने भेषजे गुरौ
यादृशि भावना यस्य सिद्धिर् भवति तादृशि ॥

[mantrē tīrthē dvijē dēvē daivajñanē bhēṣajē gurau
yādṛśi bhāvanā yasya siddir bhavati tādṛśi ||](#)

There are seven items which will give you benefit directly proportional to your faith; higher the faith, higher the benefit; no faith; no benefit; and in that Īśvara-bhakthi is also included; and therefore śraddhayā arcitum icchati.

And what will happen tasya tasya śraddhām acalām vidadhāmi. I reinforce his bhakthi; I reinforce his bhakthi; by fulfilling his desire. Aham acalām vidadhāmi; because faith is reinforced only in one way; how is faith reinforced; when your desire is fulfilled; naturally it is reinforced; next time problem comes, again you run; and not only you run, you propagate the message also; and another person runs; and another person runs also. And that temple becomes popular; so even temples have got jathakams; for some time they become popular, another time nobody goes there; not only temples; even Swamis; if Swamis fulfill the desire of the devotee; all these space is not enough; you will find a long queue; mōkṣa mōkṣa you say, limited number only comes; you have to fulfill that.

And therefore Kṛṣṇa says I fulfill the desire and thus reinforce his devotion, his śraddha and here you have to make an important note; Kṛṣṇa says I will fulfill his desire; actually they are doing pūja to whom; anya-dēvathā, finite dēvathās; so therefore Kṛṣṇa must be saying those deities will fulfill the desire; but instead of saying those deities will fulfill; Kṛṣṇa says I fulfill their desires;

Why does Kṛṣṇa says so? What is the significance of this statement? For that you should remember, in the Bhagavad-Gīta; Kṛṣṇa represents the totality, the infinite; and all other deities represent what: finite deities; therefore in Bhagavad-Gīta; Śiva is finite or infinite; do not worry; Śiva will not get angry; because he knows śāstra; in Bhagavad-Gīta Ganēśa is finite; Kṛṣṇa is infinite. Now since Kṛṣṇa represents infinity; and all other dēvathās are finite dēvathās; all the other dēvathās will become a part of Kṛṣṇa, because all finite things are part of the infinite. All the finite should be included in the infinite or not; if it is not included in the infinite; what will happen, the infinite would not be infinite; and

therefore all the dēvathā s will become part of Kṛṣṇa and since all the dēvathās are part of Kṛṣṇa the infinite, any worship you give to a part, it will go to the whole Kṛṣṇa alone is receiving; every worship that is offered to any deity; That is what is said in the famous slōka.

अकाशात् पतितं लोयम् यथा गच्छति सागरम् ।
सर्व देव नमस्कारः केशवं प्रतिगच्छति ॥

[akāsāt patitaṁ tōyam yathā gachchati sāgaram](#)
[sarva dēva namaskārah keśavaṁ pratigachchati ||](#)

In this slōkā, who represents infinite; keśavaṁ pratigachchati; kēśava represents the infinite, all the others are finite; and therefore Śiva pūja will go to Kṛṣṇa, Ganēśa pūja will go to Kṛṣṇa, and since the pūja is received by Kṛṣṇa, not directly, but through various other dēvathās; the pūja phalam is also given by whom?, Kṛṣṇa also gives pūja phalam also; but Kṛṣṇa will not give pūja phalam directly and how does he give?; through whichever deity he received the gift, received the gift, through the same deity he gives the phalam also; therefore the Śiva bhaktha thinks that Śiva gave him the fruits; that he has worshipped Śiva and Śiva has blessed him but what is the fact?; through Śiva, the pūja went to Kṛṣṇa and through Śiva, Kṛṣṇa gave the phalam also; all the other dēvathās will become the pipelines and Kṛṣṇa will become the ultimate deity and therefore Kṛṣṇa says I bless every bhaktha through that particular deity. But remember, if you are Śiva bhaktha you need not get disturbed because of that; because in the Śiva pūraṇam what will be said; Śiva receives all the pūja through other dēvathā s.

Now how you should convert logically; we should forget Śiva and Viṣṇu; logically you have to convert; the infinite God receives all the pūja through finite form; that infinite God you call Kṛṣṇa, Śiva, you call Dēvi; you call Jesus; you call Allah; you call father in heaven; we do not bother about the name, but we are interested in knowing that whether you see it as infinite or not; invocation is important; not the form. And that is why, you take any aṣṭōthara arcana; you find that certain names will be common for all; the description will be different in aṣṭōthara; Śiva description will be different; Viṣṇu description will be different; but certain nāmās will be common; ananthāya namaḥ; in everything; ananthaḥ means infinite; sarva gathāya namaḥ; all pervading; how many all-pervading Gods are possible.

If Viṣṇu is also infinite; Śiva is also infinite; Viṣṇu and Śiva are two different names for one infinite God; that is why in Viṣṇu-Sahasranāma itself one of the nāma is what; sarva śarva Śiva sthānuḥ; so that is so, how can you say I will worship only Viṣṇu; I will not go to Śiva temple, I will not utter the name Śiva; I will not do namaskāra to a person who puts vibhūti. So therefore Kṛṣṇa says aham tasya tasya śraddhām acalām vidadhāmi.

Verse 7.22

स तया श्रद्धया युक्तः तस्याराधनमीहते ।
लभते च ततः कामान् मयैवा विहितान् हि तान् ॥ ७.२२ ॥

sa tayā śraddhayā yuktastasya"rādhnamīhatē |
labhatē ca tataḥ kāmān mayaiva vihitān hi tān || 7.22 ||

युक्तः yuktaḥ **endowed** तया श्रद्धया tayā śraddhayā **with that faith** सः ईहते saḥ īhatē **he engages in** राधनं तस्याः rādhanaṁ tasyāḥ **the worship of that (form), च ततः** ca tataḥ **and, from that** लभते labhatē **he attains** तान् कामान् tān kāmān **all those desires** हि विहितान् hi vihitān **which are indeed granted** मया एव mayā ēva **by ME alone**

22. Endowed with that faith, he engages in the worship of that (form) and, from that, he attains all those desires which are indeed granted by ME alone.

Now since one infinite God fulfills the desire of the devotee; through that particular deity; the devotee is going to say that Śiva fulfils my desire; and therefore Śiva is कण कण्ड-
தைவம் kaṇ kaṇṭa taivam; kaṇ kaṇṭa daivam means what?; he is working God and another person who worships another deity; his desire also will be fulfilled; and he will say Guruvayoorappan is kaṇ kaṇṭa daivam; another person will say that the Bālāji is the real fulfiller; and another person will say that Shreenāthji is; Shreenāth is a very popular deity in Gujarat area; and you go further North; further North, there is another different deity; each person thinks that my God is superior. Man nāthaḥ Sri Jagannāthaḥ; my God is superior he thinks and Kṛṣṇa says I allow him to entertain such a conclusion and therefore He says: sa tayā śraddhayā yukta.

Now because of the fulfilment of the desire; his bhakthi has been reinforced now; for a Śiva-bhaktha, Śiva-bhakthi is reinforced; for a Ganēśa-bhaktha; Ganēśa-bhakthi is reinforced and that is why even if anyone wants to chant a mantra; they want to do some japa; generally if some ācārya wants to give a japa; what does he do?; he asks what is your iṣṭa-dēvathā; that is how the japa should be given; if my iṣṭa-dēvathā is Kṛṣṇa it is perfectly alright to take a Kṛṣṇa mantra; the ācārya who gives the Kṛṣṇa-mantra may be a Śiva-bhaktha; or Dēvi-bhaktha; but he does not want everybody to become a Śiva bhaktha or Dēvi bhaktha. Any bhakthi is OK. So Namaśivāya is superior or Nārāyaṇā is superior; all nāmās are great; what is important is where your mind is attracted; whereas some other ācāryas they do not ask the question; you take Śiva mantra; because that is his iṣṭa dēvathā; so some institutions standard iṣṭa dēvathā; now in that the problem maybe what?; this person chants a mind and his mind goes to another deity. So one lady came and complained Swamiji I have been given Namaśivayaḥ mantra; but my iṣṭa dēvathā is Kṛṣṇa and therefore there is constant conflict and therefore I try to visualise Śiva and only Guruvayoorppan comes; all kinds of problems; therefore, we can choose

any particular nāma associated with any particular deity; it will bless; therefore Kṛṣṇa says, reinforced Śiva-bhakti or Kṛṣṇa-bhakti or Dēvi-bhakti; and that person will develop. And because of his ārādhanam ikṣatē. That deity; he wants to do more ārādhanam; ārādhanam means ārādhana; and more worship he does more benefit will also be more. So tataḥ kāmān labhatē; he is able to fulfill more and more desires; because of that bhakti.

And then Kṛṣṇa once again reminds that all those desires are fulfilled by whom, you think Śiva is fulfilling or Dēvi is fulfilling; Kṛṣṇa says they are not fulfilling the desires really, because they are all finite dēvathās; but I, the infinite Lord, is fulfilling through that particular deity; mayaiva vihitān kāmān; which are fulfilled by me alone; therefore I am the ultimate receiver all pūja and I am the ultimate fulfiller of all the desires also.

More we will see in the next class. Hari Om

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ॐ

Lord Kṛṣṇa, in this portion of the 7th chapter, is differentiating sakāma-bhakti and niṣkāma-bhakti. Sakāma-bhakti is devotion and a form of worship of the Lord; through which a person seeks material-ends; in the form of either dharma, artha or kāma; or to use the Upaniṣadic expression seeking prēyas.

And Kṛṣṇa wants to point out that niṣkāma-bhakti as that form of devotion and worship, through which the person seeks the spiritual-end, which is called mōkṣa, or in the upaniṣadic language, srēyaḥ.

To contrast sakāma-bhakti and niṣkāma-bhakti, first Kṛṣṇa is dealing with sakāma-bhakti. And as we were in the last class Kṛṣṇa is presenting sakāma-bhakti in a symbolic language. Because a sakāma-bhakti seeks only finite-material-ends; because all material-ends are finite. So since a sakāma-bhakti seeks only finite material ends; Kṛṣṇa symbolically presents sakāma-bhakti as worship of finite-deities. Worship of finite-deities in the 7th chapter represents sakāma bhakti, symbolic language; and a niṣkāma-bhakti seeks the spiritual-end which is infinite and therefore Kṛṣṇa symbolically-presents niṣkāma-bhakti as the worship of the infinite-Lord. Therefore parichinna-dēvathā-bhakti or apūrṇa-dēvathā-bhakti sakāma-bhakti; aparikhinna-dēvathā-bhakti is niṣkāma-bhakti.

Now the next question is: who is finite-deity? And who is infinite-deity? Because you are talking about apūrṇa-dēvathā and apūrṇa-dēvathā. If you analyse, every deity has got a

form as described in the scriptures. Therefore there is no question of infinite-deities; because the very picturisation of deity indicates that it is finite; therefore it is a contradiction to talk about infinite-form; because form means finite. Therefore what can be infinite-deity, what can be finite-deity is the question; for which we give the answer, any-deity can be infinite-deity, if we choose to invoke the infinite in that-deity. On the other hand, if you choose to invoke the finite-thing, then the deity is called finite-deity. Therefore Rāma also, if you talk about form, it is finite; Kṛṣṇa also form-wise finite; Gaṇapathi also, form-wise finite; all the dēvathās described in the smṛthi sruthi purāṇa itihāsaḥ, they all have got a form as described in the dhyāna-slōkā; kṣīrōdanvat-pradēśē śuci-maṇi-vilasat-saikatēr-mauktikānāṁ.

The very dhyāna-slōkā gives a picture or form of the deity and from the dhyāna-slōkā we know that it is finite only; but upon the finite we have a choice to invoke, to visualise, to imagine, to superimpose the infinite. Just upon a small flag, we can invoke the nation, which is much much more vaster than the flag. And if you invoke infinite in Kṛṣṇa-form, Kṛṣṇa becomes infinite-God for you and if you are a Ganēsā-bhaktha; Ganēsā will represent infinite; as far as the nāmāvalis are concerned, it will have both infinite nāmās. Infinite-nāmās means what; the nāmās revealing the infinite and there will be certain other nāmās, which indicate the finite also. Ananthāya-namaḥ is one of the nāma for every deity; and in the Bhagavat Gīta, since Lord Kṛṣṇa is the main deity, infinite-God for you, and if you are Ganēsā-bhaktha, Ganēsā will represent infinite. As far as the Nāmavalis are concerned, it will have both infinite nāmās, infinite nāmās means the nāma revealing the infinite, and there will be certain other nāmās which indicate the finite also. Anandāya nāmaḥ is one of the nāma almost for every deity and in the Bhagavad Gīta since Lord Kṛṣṇa is the main deity for us, in the context of Bhagavad-Gīta, Kṛṣṇa becomes pūrṇa-avathāra; people talk about pūrṇa-avathāra; there is no question of pūrṇa-avathāra or apūrṇa-avathāra; every avathāra is pūrṇam; every avathāra is a apūrṇam; whether it is pūrṇam or apūrṇam depends upon how you invoke.

And then Kṛṣṇa says: a sakāma-bhaktha can worship the finite-dēvathās, who are other than Lord Kṛṣṇa, he calls them Anya-dēvathā-bhakthā and the one who is seeking infinite, in the Bhagavat Gīta will be called Kṛṣṇa-bhakthaḥ. And having said this much, Kṛṣṇa says anya-dēvathā-bhakthās; that is the devotees of other deities, can worship them and seek finite-benefit; like Rāhu worship, Kētu worship. All the Navagrahās are worshipped for what; for a particular result; for 7-1/2 Saturn.

Therefore a person wants to get out of that; and Kṛṣṇa says there is nothing wrong in worshipping the finite- dēvathās for a finite-result, and their worship is valid and their desires will be fulfilled. But when desires are fulfilled, it appears as though the finite-

dēvathās are blessing the devotee. Kṛṣṇa says finite-dēvathās are seemingly blessing the devotees, but really speaking, those dēvathās are not blessing, why? The finite-dēvathās have blessing power because of whom, because of Me who represent the infinite. And therefore the infinite-Kṛṣṇa is giving the blessing-power to all the finite-dēvathās; and those finite-dēvathās in turn are blessing the devotee; and therefore who is really blessing the devotee. Kṛṣṇa says, I, the infinite-alone, am blessing everyone through varieties of dēvathās; all those dēvathās will become only postman. You know postman. When you receive the money order, suppose the neighbour talks the postman; why you are very partial; you are giving money only to those people, and not to me; what will be postman's answer?; He will say I am not giving the money, even though visibly, apparently I am giving, there is someone somewhere else and that person, your son or brother or father, that person is giving the money through the postman. Thus every parichinna-dēvathā is like a postman only; they are only intermediaries, Kṛṣṇa alone is the ultimate receiver of all the worship and Kṛṣṇa alone is the ultimate karma-phala-dātha also. That is why at the end of the fifth chapter, Kṛṣṇa said

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् |
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति || ५-२९ ||

[Bhōktāraṃ yajñatapasāṃ sarvalōkamahēśvaram |](#)
[suhṛdaṃ sarvabhūtānāṃ jñātvā māṃ śāntimṛcchati || 5.29 ||](#)

I am the ultimate receiver of all the poojas; just as the flowers offered into the river goes into the ocean only, any namaskāra done to any finite-dēvathā will go to Kṛṣṇa and Kṛṣṇa will bless the devotee through that particular-deity; this is all to show that Kṛṣṇa is infinite; all the other dēvathās are finite. Therefore if you want mōkṣa; whom should you go to? In the context of Bhagavad-Gīta, you have to go to Kṛṣṇa also.

If it is Navarāthri, I am reading Dēvi-Bhāgavatham; in the context of Dēvi Bhāgavatham; if you want to mōkṣa, whom should you go to Dēvi. So therefore, do not be enamoured by the form; no form is superior; no form is inferior, what is inferior and superior is determined by what you invoke in that form. And therefore Kṛṣṇa says in verse No.22, which we were seeing in the last class. In the second line: labhatē ca tataḥ kāmān mayaiva vihitān hi tān; labhatē; anya-dēvathā-bhakthaḥ labhatē, devotees of the other finite-deities will certainly get their desires fulfilled. So anya-dēvathā-bhakthaḥ; kāmān-labhatē. Here kāma should not be translated as desire; but here kāma represents the desired end; the object of desire; kāmyatē iti kāma; karma-vyuthpathiḥ; so kāmān viṣayan labhatē.

And what does the devotee think, he thinks my iṣṭa-dēvathās has blessed me, like a person thinking postman is giving money, a child thinking, but a parent knows, postman

does not give, but somebody in Mumbai, America in London, but that person is invisible. Similarly behind the visible deities; parichinna-dēvathā, I am there. Therefore mayaiva vihitān; vihitān means given by, blessed by, offered by, or sanctioned by; that is nice; sanctioned by; I alone give the ultimate-sanction, so maya vihitān, maya here represents, Kṛṣṇa, the infinite-God.

So, in short, Kṛṣṇa says, sakāma-bhakthi is valid; sakāma-bhakthi will also be successful; these are all the plus points of sakāma-bhakthi; because Kṛṣṇa wants to talk about both the plus points of sakāma-bhakthi and later he is going to talk about the minus points of sakāma-bhakthi; because Kṛṣṇa's-intention is not to make us sakāma-bhakthi; but Kṛṣṇa wants us to ultimately become niṣkāma-bhakthi; therefore not only he talks about the plus-point, but he talks about minus-points which we have to focus later.

What are the plus-points; it is valid; it is allowed; it is OK; it is not sinful; there is nothing wrong if you ask anything from God. People say that you should not ask anything from God; people say even God knows; so God knows you want many things; but which one, you want, who has to decide; only you have to decide; if God has to decide, he will decide Mōkṣa only. In fact he is ready to give Mōkṣa but when a person is eager to have a child, somehow I want to have a baby; I do not have one, so a couple, who is very very particular to have a child. Suppose Bhagavān comes and says I will give mōkṣa; what will the couple say. Mōkṣa is eternal; we do not want that now; we can see that later, we want a baby now. So therefore what you want God cannot decide; and if God has to decide he will decide only one thing, which is good for all of us; and what is that; Mōkṣa; and God knows, even if he gives mōkṣa; many are not ready to take it. Swamiji, now there is a water problem in the house; I want water first and mōkṣa later; therefore what you want Bhagavān cannot decide; what you want, you alone have to decide, that is why in the śāstra, before every pūja, saṅkalpa is present. Otherwise if God knows what do you want; why should śāstra prescribe a saṅkalpa; the very purpose of saṅkalpa is for you to decide and see. And there is nothing wrong in seeking any particular phalam that you want; you need not feel inferior, if you ask for a small little thing. And therefore, sakāma-bhakthi is OK; and need not feel bad about it; it is not sinful, it is valid and it will produce the result; IF the pūja is properly done.

That is a very big If: because once it is a sakāma-pūja, I think we saw in the previous class, the rules and regulations are many. Kṛṣṇa will emphasise this point very often. In sakāma-pūja, rules and regulations become very very important, to be carefully and minutely observed; and if anyone of them is violated, the result cannot come; so observe the rules; then it will produce the result. So up to now we have got the plus points of sakāma-bhakthi; now we are going to enter into the minus points; what is that?

Verse 7.23

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥७.२३॥

antavattu phalaṃ tēṣāṃ tadbhavatyalpamēdhasām |
dēvān dēvayajō yānti madbhaktā yānti māmapi || 7.23 ||

तत् फलम् tat phalam **that result** तेषाम् अल्पमेधसाम् tēṣāṃ alpamēdhasām (**accruing**) to **those indiscriminate ones** तु अन्तवद् भवति tu antavad bhavati **is indeed finite** देवयजः यान्ति dēvayajaḥ yānti **the worshipers of gods attain** देवान् dēvān **the gods**, मद्भक्ताः madbhaktāḥ **the worshippers** of यान्ति yānti **attain** माम् अपि mām api **Me only**

23. The result (accruing) to those indiscriminate ones is indeed finite. The worshippers of God attain the gods. The worshippers of Me attain Me only.

So Kṛṣṇa has presented the benefits. Now he wants to give a statutory-warning; you now have in the cigarette packet; first they will advertise; I think advertisement is banned perhaps; advertisement is every big; Every Puff A Promise or something like that; OK; promise of what nobody knows; that is safe statement; Every puff a promise; that is written is mōtta-akṣar; big letter it is written; and then in invisible-letters, statutory warning: 'cigarette smoking is injurious to health'.

Kṛṣṇa is doing exactly that; He says sakāma-bhakthi is wonderful; it is enjoyable; you can fulfil your materialist-desires; therefore the sense-pleasures, certainly you can get; but there is a problem. What is that? This we have discussed in the Upaniṣadic-class, and in Gīta also, I think I have discussed this. Every worldly-gain, every materialist-gain has got certain-intrinsic-dōṣās; which we classified into three varieties; every materialistic-end, either belonging to this world or even svarga-lōkā; it has got intrinsically three defects; what are those defects; I have talked about, the first defect is **duḥkha-misritatvam**; all worldly-accomplishments are mixed with equal amount of pain also; just as the two sides of the coin, all worldly-pleasures have got pain; how is it mixed with pain; first there is pain in accomplishing that; fighting all competition; Kōn banēga carōdpathi. Even to enter the competition, you have to fight; competition, heavy competition. Therefore the first thing is: acquisition involves struggle; anxiety; tension, worry, fear, jealousy; whether the other person will beat me; once I have acquired, I have acquired, the problem of retaining it; yōga is followed by kṣēma; the preservation is a problem. So ārjanē-duḥkham; rakṣaṇē-duḥkham. And then however much you struggle to preserve it; in spite of your effort and care, everything will be lost in time; all material-accomplishments will be lost in time; and the ultimate-loss will also give pain and the pain will be directly-proportional to the pleasure I derive; Kṛṣṇa said in the fifth chapter, yē hi saṃsparśajā bhōgā duḥkhayōnaya ēva tē. Every worldly-pleasure is a potential-

pain; this is called pain born out of nāśa; ārjanē-duḥkham; rakṣaṇē-duḥkham; nāśa-duḥkham; therefore it is mixed with duḥkham; we call it duḥkha-mistritatvam; negative point No.1.

2. And the second defect in all the worldly-accomplishment is **athṛptikaratvam**; since every accomplishment is finite in nature; limited in nature; we never choose to enjoy what we have got; we always think of the next higher possibility. What the other person has? Always there are someone, some people who have got more than me; and therefore I never enjoy what I have; I always suffer from the disease of comparison; and comparison invariably leads to inferiority-complex and jealousy; this is called dissatisfaction. In Kathōpaniṣad, Nacikētas makes a bold statement; vittēna na tarpaṇīyō manuṣyaḥ. No human being will be satisfied with any amount of wealth; otherwise why should there be corruption at higher-level; lower-levels understandable; why at higher-levels; satisfaction never comes; So the second defect is what?: athṛpthikarathvam; my beggarliness continues; as Swami Dayānanda Swami says; he is a poor-rich man; or a poor-moneyed man; previously he was poor without money; now he is poor with money; the poverty, the inner bankruptcy will not go; because finite plus finite is equal to infinite. No. finite plus finite plus finite is equal to finite only; therefore since all these accomplishments keep me in finite level; my distance from infinity is the same; what is the distance between hundred rupees and infinite. And what is distance between a million rupees and infinite; the distance is same. Therefore I continue to be apūrṇam. Therefore I travel from apūrṇam to apūrṇam in material-accomplishments. What is the second defect? Athṛpthikaratvam.

And the third and final defect we have seen it is what? **Bandakatvam**; once you are used to those accomplishments, that status, that name, that fame, that attention, having enjoyed that, we can never think of losing them; it leads to some form of addiction; that is why after retirement for some time, we suffer; because that importance, of course importance in society is gone; previously I had a position; even in family suddenly I find position is gone; so sambhāvitasya cākīrtimaraṇādaticyatē; where does it come?; Bhagavat Gīta; sambhāvitasya cākīrtir-maraṇād-atiricyatē; having enjoyed those things I get addicted to them; that without them, I cannot imagine a happy life.

This addiction or slavery or weakness is the third-defect; and all these are the result of what? Sakāma-bhakthi. Therefore what Kṛṣṇa wants to say is: sakāma-bhakthi will keep a person in saṁsāra only; in sakāma-bhakthi there is material-progress; but in sakāma-bhakthi there is spiritual-stagnation; materially it is positive because there is progress; because of sakāma-bhakthi he fulfills his desires. Therefore money is there; family is there; everything is there; there is progress; but from spiritual-angle; sakāma-bhakthi

will keep a person in spiritual-stagnation; that means what; he does not come down; there is no spiritual-fall in sakāma-bhakthi, because sakāma-bhakthi is not committing a sin; therefore there is no spiritual-fall; but there is no spiritual-progress; therefore neither fall nor progress; there is stagnation; in niṣiddha-karma there is spiritual-fall; in niṣkāma-karma, there is spiritual-growth; in sakāma-karma; there is neither spiritual-growth, nor spiritual-fall; but there is spiritual-stagnation; spiritual-stagnation means saṁsāra will continue. I am a religious-saṁsāri.

So an atheist cries everywhere; because of saṁsāra; this religious sakāma-bhakthi cries in front of God; the crying will continue, one cries in front of God; one does not cry in front of God; crying continues why: because he is a religious-saṁsāri; why because he is a sakāma-bhakthi.

This is what is said in this slōkā; tēṣaṁ; so these people who are sakāma-bhakthās are alpamēdhasām; they are unintelligent-people; indiscriminate-people; why, because through the very same worship, they could have sought the infinite-mōkṣa; but instead of seeking the infinite from the Lord; they have chosen the finite-result. So we have to imagine Bhagavān has two pockets; in one he has got infinite that is śrēyas; in the other pocket, there is finite, prēyas; both Bhagavān has got in his pocket and both his hands are inside the pocket, so that he can immediately give the benefit to the devotees and then He wants to see what a devotee asks after the namaskāram; so this person says water problem should be solved; another person says someone in the family should be married; another says that tender I should get; another says I should get into kōn banēga crorepati; everything except mōkṣa. Therefore Bhagavān's one hand is busy, giving giving, giving; the other hand is stuck in the mōkṣa pocket; nobody is asking; and he is ready to give free; No No; therefore he says alpamēdhasām; unintelligent-people; they have chosen a wrong-destination; nitya-anitya vasthu-vivēka rahitānām; therefore vairāgya-rahitānām; therefore arta artarthi-bhakthānām; they are those unintelligent ones and phalam, they will get the result in the form of money, name, fame position, people, they will get those results, but what is the tragedy, antavad tat; means what it is finite in nature; money will be exhausted; even the highest position you have to vacate. That is why in the ninth chapter, which is very very parallel to the seventh-chapter, Kṛṣṇa will say, even Indra will have to vacate his position and become ordinary member in Madras.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति | || ९-२१ ||

tē taṁ bhuktvā svargalōkaṁ viśālaṁ
kṣīṇē puṇyē martyalōkaṁ viśanti || ९.२१ ||

You have to come back, coovam nadikarayinile; back to coovam bank, and Upaniṣad goes one step further; even that is not guaranteed; it says imaṁ lōkam hīnataram vā viśanti; he may get an inferior janma. Therefore antavad means finite in nature. And whose mistake it is?: Kṛṣṇa says do not blame me; my hands are in both the packets; and I am ready to give anyone of them; prēyas or śrēyas; but you have chosen the wrong goals; therefore do not the put the akṣathai on my head; do not blame me.

So Kṛṣṇa says, dēvān dēvayajō yānti; worshippers of finite dēvathās will get finite results which means sakāma bhakthāḥ antavad phalam prāpnuvanti. So worshippers of finite deities is a symbolic language for sakāma-bhakthi; So sakāma bhakthās will attain finite result; dēvān yānti; here the word dēvā represents again finite result; like higher position. Because according to the scripture, all the Gods in heaven are none other than the ordinary jīvās only; who have got the exalted position because of their puṇya karma; that is why Yama Dharma rāja said.

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।

[jānāmyaham śēvadhirityanityam
na hyadhruvaiḥ prāpyatē hi dhruvam tat |](#)

Even Yamadharma rāja is a post; you can become Yamadharma rāja; already you might be Yama. Similarly you can become Indra; you can become anyone; it is a finite post, even Brahmāji is a finite dēvathā post. You can become; and even that Brahmāji will have to vacate that post; there will be a last day; he will have to get down.

Therefore dēva yaja, sakāma-bhaktha; dēvān parichhinna phalam yānti; whereas; my devotee, my worshippers, worshippers of Kṛṣṇa, the infinite, who represent niškāma-bhaktā; the intelligent ones, vivēkinaḥ; jijñāsu bhakhāḥ; mumukṣava; sādhana catuṣṭaya sampanāḥ; those real ones, mām api yānti; they come to Me.

Here Me does not represent finite Kṛṣṇa śarīram; Kṛṣṇa's śarīram is finite or finite; Kṛṣṇa's body is finite; therefore going to Kṛṣṇa is attainment of the infinite represented by finite śarīram; Kṛṣṇa's body symbolises the infinite brahman. So madbhakhāḥ; nishakāma bhakhāḥ; mām yānti means pūrṇatvam yānti; mōkṣam yānti; jīvan mukthim labantē.

Verse 7.24

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तः ममाव्ययमनुत्तमम् ॥ ७.२४ ॥

Avyaktam vyaktimāpannam manyantē māmabuddhayaḥ |
parām bhāvamajānantō mamāvayayamanuttamam || 7.24 ||

अजानन्तः ajānantaḥ **not knowing** मम परं भावम् mama parām bhāvam **My supreme nature**
अव्ययम् avyayam **which is changeless, immutable** अनुत्तमम् anuttamam **unsurpassed**
अबुद्धयः abuddhayaḥ **the indiscriminate, foolish ones** मन्यन्ते manyantē **consider** माम्
mām Me **अव्यक्तम् avyaktam to be unmanifest आपन्नम् āpannam which has assumed**
व्यक्तिम् vyaktim **manifestation**

24. Not knowing My superior nature which is changeless and unsurpassed, the indiscriminate ones consider Me to be the unmanifest which has assumed manifestation

So here Kṛṣṇa talks about two types of people; one set of people who have not understood God properly; and the other set who have understood God properly. Previously while talking about the nature of God, Kṛṣṇa pointed out that I have got two aspects; one is parā-prakṛti, the cētana tatvam; aparā-prakṛti, the jaḍa-tatvam; the cētana-amśa; and acētana-amśa; the cētana-tatvam. The cētana-tatvam, consciousness aspect is called the higher-nature of God; and the acētana-jaḍa-tatvam is the lower nature of God.

Now those ignorant-people are ones who see only the inferior-nature of God and mistake the physical body of the Lord to be real God. The physical-body of God is aparā-prakṛti or parā-prakṛti? The physical body of God. Do not ask me what is parā-prakṛti and aparā-prakṛti; I will be in trouble; that is why you have to keep revising the previous lessons; to get the full benefit. So Kṛṣṇa's body comes under matter-principle only; therefore it is only aparā-prakṛti. And when I look upon God as a personality; with the body; I take God as one who is subject to arrival and departure; so departure means the visible body will again become what; after svargarōhaṇam; after the avathāra job is done; Lord Kṛṣṇa disappears; in the Bhāgavatham Kṛṣṇa's disappearance and departure is said; at the time of avathāra; the śarīram comes and after the avathāra, the śarīram goes; therefore the aparā-prakṛti-Īśvara is subject to arrival and departure. Therefore if I say God comes and goes, I am talking about which aspect of God? parā or aparā-prakṛti? I am only talking of aparā-prakṛti; that is the material bodily aspect of God; that is why I am talking about arrival and departure. In fact, Gōpis had this problem only constantly; and you talk about hide and seek; கண்ணாமூச்சி விளயாட்டு kaṇṇāmūcci viḷayāṭṭu; Lord comes, gōpis are ecstatic; Lord goes, gōpika Gītām; I have told you the other day; therefore God comes, happy; God goes, unhappy; therefore it is āyā rām gaya rām God; and whoever is talking about arriving and departing God, they only know the aparā-prakṛti of the Lord; and Kṛṣṇa says they are ignorant-people; they are unintelligent-people; they are deluded-devotees.

Whereas those higher devotees; who know the parā-prakṛti aspect of Īśvara; which is consciousness-principle is that God, that is the higher-aspect of God, subject to arrival and departure. Is consciousness, subject to arrival and departure? It is never subject to arrival and departure, because it is all-pervading; and not only it is all-pervading; consciousness is one thing which is evident all the time, Isn't it? Consciousness is that which is evident all the time; svayaṁ-prakaśa-rūpam; nitya-prakaśa-rūpam; anāvṛata caitanya-rūpam. Things can be covered; if you are talking about a thing being covered; you are able to talk about the covering of a thing; because of what; because you are aware that is covered; that means what; consciousness is one which is never covered by anything at any time. In fact, you are able to talk about all covers or coverings, because of what: the consciousness; jāgrat svapna suṣuptiṣu sputathara ya samvit vijrumbatē.

And therefore the wise people know that God is here and now; all the time evident as what?: the consciousness in me. Prathibodha viditham matham. So they do not talk about God arriving; they do not talk about God departing; only unintelligent people talk about the arriving departing God. He says: abuddhayaḥ; abuddhyayaḥ means the unintelligent people, who mistake the Lord as the aparā prakṛiti, the physical body, manyante. They have got a misconception; so abuddhayaḥ; the unintelligent unenlightened, uninformed devotees; have got a misconception of the Lord.

And what is the misconception; avyaktaṁ vyaktimāpannaṁ they think that Lord is avayaktha; means has disappeared now. And again vyaktimāpannaṁ; the Lord has appeared now; in fact in the puraṇam, you will always read; the devotees performs tapas for the Lord to appear. And the Lord will appear; in TV and all you can nicely see; out of nothing the Lord comes; and says Oh! Bhaktha; I am very very pleased by your tapas. What do you want? Then he asks: I should not die; then afterward blessing he wants; and after giving the boon, thatraivanthar gathe prabhu; the Lord disappears. Therefore the unintelligent people talk about the appearance and disappearance of God, which corresponds to what; the body, the physical God alone appears and disappears.

And why they have such a misconception; ajānantaḥ; because they do not know the higher-nature of God, which is the not physical, which is not the body, which is not even the mind; which is not pāñca-boudika; which does not have date of birth; which does not have date of death; that higher-nature, they do not know, paraṁ bhāvam.

And what is that higher-nature? Caitanya svarūpam; which is everywhere all the time and ever evident, in fact, you are able to listen to every word of mine, because you are a conscious principle. If you are conscious of the first word; you had conscious. You are conscious of the second word; you have the conscious; and suppose I stop talking; what is there?; silence; Are you conscious of the silence or not? If you are not conscious of

silence, you cannot talk about silence. Therefore, whether there are thoughts or no thoughts, whether there are sounds or no sounds, forms or no forms; consciousness is always there; that consciousness is there paraṁ bhāvam; that satcidānanda-svarūpam; satyam jñānam ānanda brahma svarūpam, ajānantaḥ; they do not know.

And what is the glory of that nature? Avyayam; it is never subject to change; whereas Kṛṣṇa's-physical-body is only an inferior form of Kṛṣṇa, because it is subject to change; he was a baby Kṛṣṇa; then boy Kṛṣṇa; then youth Kṛṣṇa and thereafterwards disappearing Kṛṣṇa; therefore it is vyāya-svarūpam; whereas the higher caitanya-svarūpam is what; avyayam, ever-changeless; Nirvikāram.

And anuttamam; anuttamam means unsurpassable; the highest; so na vidhyatē uttamam yath, bahuvṛhi; that which is the highest-form; aparā-prakṛti is only lower-form; sakāma-bhaktha holds on to the aparā-prakṛti; the lower-form of bhaktha; niškāma-bhaktha alone knows the superiority of the higher-form.

Verse 7.25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७.२५ ॥

nāhaṁ prakāśaḥ sarvasya yōgamāyāsamāvṛtaḥ |
mūḍhō'yaṁ nābhijānāti lōkō māmajamavyayam || 7.25 ||

योगमायासमावृतः yōgamāyāsamāvṛtaḥ **veiled by my yōga maya** अहं न प्रकाशः ahaṁ na prakāśaḥ **I am not evident** सर्वस्य sarvasya **to all** मूढः mūḍhaḥ **being deluded** अयं लोकः ayaṁ lōkaḥ; **this world** न अभिजानाति na abhijānāti **does not know** माम् अजम् mām ajam **who is birthless** अव्ययम् avyayam **and deathless**

25. Veiled by my yōga-māya, I am not evident to all. Being deluded, this world does not know Me who (am) is birthless and deathless.

So in the previous verse Kṛṣṇa said, Kṛṣṇa has got higher-nature; What is that?; consciousness; and it is ever evident. Kṛṣṇa has got a lower nature; what is that: the physical body, which is subject to arrival and departure. Now one may have a doubt; if you do not have; we will create that doubt; what is that? If consciousness is ever evident and if consciousness is the higher-nature of God; how come the people miss the ever evident higher-nature.

And how come people are running after the inferior lower nature. Majority of devotees want to have Īśvara darśanam. I want to see the Lord; when they want to see God; they want to see inferior nature or superior nature? The very fact they say I want to see God, they have the picturisation of adharam madhuram; nayanam madhuram; vadanam

maduram; etc. One lady told I want to have the rāsa dance with Kṛṣṇa; that is my desire; that is my programme; what about mōkṣa? We can see that later; I want to have kolattam with Kṛṣṇa. So therefore most of the people are interested only in the formed and finite God; why, if the infinite consciousness is always available, why do people vote for the inferior one; Kṛṣṇa says yōgamāyāsamāvṛtaḥ.

So the lower nature or aparā-prakṛti, that is the material nature of God is always attractive; it is beautiful; adharam; madhuram; so beautiful śabda; the sound of the flute; beautiful sparśa; beautiful rūpaṁ; beautiful rasa, beautiful gandha; the aparā-prakṛti is always attractive. And therefore a person becomes extrovert; interested in that form. Therefore yōgamāyāsamāvṛtaḥ; so yōgamāya means that māya which consists of three guṇas; yōga here means combination; combination of what; guṇa, three guṇas; which is called māya; So yōga māya means trigunāthmika māya which belongs to the what; the aparā-prakṛti and this māya is always Mōhini; very very tempting and therefore āvṛtaḥ; so deluded by, tempted by, seduced by, carried away by, robbed by yōgamāyāsamāvṛtaḥ; their intellect is what?; the thinking power is clouded.

That is why people talk about 'fall in love'; why do you use the word 'fall"; I do not know; it is indirectly indicated; why can't a person rise in love; it does not happen; so therefore enamoured by some finite aspect or the other. Therefore, samāvṛtaḥ; āhaṁ sarvasya na prakāśaḥ; my higher-nature is not evident because of extrovertedness, because of delusion.

And therefore mūḍhaḥ; even if people are interested in God; they are interested in formed God; they are interested in sa-guṇa-Īśvara; they are not interested in formless nirguṇa Īśvara; to get interested in that; you require some discrimination.

More in the next class.

Hari Om

109 CHAPTER 07, VERSES 25-30

ॐ

From the 20th verse of this chapter, the seventh, Lord Kṛṣṇa is dealing with the topic of sakāma-bhakthiḥ; a bhakthi or worship through which a person seeks everything other than God, the infinite. First Kṛṣṇa talked about the plus points of sakāma-bhakthi; and the plus points are that sakāma-bhakthi is also perfectly okay; it is not sinful to entertain sakāma-bhakthi. By sakāma-bhakthi, a person does not spiritually fall. And not only that;

sakāma-bhakthi is very much valid and if it is properly practiced, sakāma-bhakthi can give the phalam also. All these are the plus points of sakāma-bhakthi.

Thereafter, Kṛṣṇa talked about the minus points of sakāma-bhakthi; in verse No.23; and the minus point is that sakāma-bhakthi however sacred and great it may be, it can give only finite result. Either money or children, or possession or position or the highest-lōkās it can give; but one should remember that all of them are finite in nature; and being finite in nature; they can give only pleasure for a limited time. And since they can give pleasure only a limited time, a time will come when those joys will have to be lost; and when those pleasures are lost, certainly they will give you pain; and therefore every finite pleasure according to Vēdānta is potential pain. And the pain that they can give will be directly proportional to the pleasure that one gains. And therefore all sakāma-bhakthi will keep a person within saṁsāra only, which involves temporary pleasure, again pain, again temporary pleasure, saṁsāra will continue in sakāma-bhakthi; a person may not fall alright; but a person will not spiritually grow through sakāma-bhakthi.

And therefore what should an intelligent person do?; if he is far-sighted enough and if he knows that all finite things are potential pain, an intelligent person should seek only the limitless one; which alone can give permanent security; which alone can give permanent peace; which alone can give permanent happiness.

So the next question is what is that infinite goal which is free from all these limitations?; for which Lord Kṛṣṇa says that infinite Goal I have already introduced before, which is parā-prakṛti; My own higher-nature. Everything falling within aparā-prakṛti; aparā-prakṛti means matter; everything falling within matter field will be finite; parā-prakṛti alone is infinite. Therefore one should seek parā-prakṛti.

Then the natural next question is where is this parā-prakṛti available?; Where can I find it? Kṛṣṇa says for this also, I have given the answer before. And what is that answer; parā-prakṛti is the caitanyam, the consciousness principle, which is everywhere including your own body. Kṛṣṇa said this: jīvabhūtāṁ mahābāhō yayēdaṁ dhāryatē jagat in the fifth verse of this chapter. Kṛṣṇa had pointed out, parā-prakṛti is the higher-nature of God; parā-prakṛti is the infinite; parā-prakṛti is caitanya svarūpam and that caitanyam is in every one. In fact because of that consciousness alone, I am aware of everything including my body and my mind and thought. And therefore the infinite source of peace and happiness is where; it is closest in my very heart; in my very mind; it is there.

So the next question will be what? If the infinite is very much available closest, how come people run after finite goals of life?; when infinite peace is my own courtyard; why should I go in search of finite; when I got water underneath in my house, just available for

tapping; perennial source of ground water is available; why should I run after the miserable Corporation heavily chlorinated sewage mixed water; which is put in some water tank and fight and why should I go after, when I have got perennial source of peace and security. Kṛṣṇa says; there can be only one reason; what is that reason?; when I have with me; I should not seek it outside; if I am seeking outside, it can be only one reason; and that is sheer ignorance of this fact. This fact is covered from my eyes; this fact is covered from my mind; this fact is veiled; and that is why we have to dis_cover; discovery means what; disssing the cover; dissing means dismissing. So we require discovery because there is covering.

And the next natural question is who is responsible for this cover, for which Kṛṣṇa gives the answer in 25th verse, which we were seeing in the last class. Nāhaṃ prakāśaḥ sarvasya yōgamāyāsamāvṛtaḥ. So yōgamāyā; my own māya-śakti has got the covering power; āvaraṇa śakti. And this idea also is not a new idea; Kṛṣṇa has given this in the 13th verse of this chapter.

त्रिभिर्गुणमयैर्भवैः एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३ ॥

[tribhirguṇamayairbhāvairēbhiḥ sarvamidam jagat |
mōhitam nābhijānāti māmēbhyaḥ parāmyayam||7.13||](#)

Because of the power of māya; because of the three guṇas of māya, we miss our original nature and we are enamoured by the three guṇas of māya; three guṇas of aparā-prakṛti. And where are they; the three guṇas are in the outside world; and three guṇas are in the form of my very body; and the three guṇas are in the form of my mind, because mind is matter, body is matter, world is matter, I am enamoured by matter, and miss the consciousness, the spirit. And therefore ayaṃ-lōkaḥ mūḍhaḥ; the whole world is deluded by the attractive matter and miss the consciousness. So mūḍhaḥ ayaṃ; na abhijānāti; he does not recognise the fact that the very source of fullness is in his own body; mūḍhaḥ ayaṃ na abhijānāti.

And there are people called water diviners; dowsers; dowsing, and they will be able to find out where water is there; they use some material and they have got some special character in the body and they can fix up and they can say that water is down; and if you make use of them; you can dig the well and access the water; Similarly, the guru-water diviners, they are ready to inform you that whatever you are seeking, you have got underneath you; and how to dig the borewell they know; sṛavaṇam; mananam, nidhidhyāsanam; all these are not my idea. Śankarācārya gives this in Vivēkacūdāmani.

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।

तद्ददद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥ ६५ ॥

āptōktiṁ khaṇaṇaṁ tathōpariśilādyutkarṣaṇaṁ svīkṛtiṁ
nikṣēpaḥ samapēkṣatē nahi bahiḥ śabdaistu nirgacchati |
tadvadbrahmavidōpadēśamananadhyānādibhirlabhyatē
māyākāryatirōhitaṁ svamamalaṁ tattvaṁ na duryuktibhiḥ || 65 ||

So that the source of ānanda, the source of peace, is within you; there is a method of digging and owning that peace. Even though gurus are there to help; this person tempted by the materialism, he does not have time to come to the guru; He does not have time for śāstra. And therefore disowning what he has, he runs after the very same thing, externally. So what should we call him; mūḍhaḥ; upaniṣad is most impatient; it says vimūḍhaḥ; Kṛṣṇa is compassionate; therefore says mūḍhaḥ; upaniṣad says vimūḍhaḥ means what, filtered muttāl; mūḍhaḥ ayaṁ na abhijānāti lōkaḥ. The entire world is busy and bigger the city, more you are busy; go to Mumbai, my God, so busy, rush; and go to America, still busier you are. And they criticise you are all lousy people; therefore busy, busy, busy, no time for the primary pursuit of life. We have forgotten for what we have come here; therefore Kṛṣṇa is so angry. Therefore he says; lōkaḥ; here lōkaḥ means the people of the world, do not recognise Me; Me means parā-prakṛti; which is ajaṁ, birthless and avyayam; deathless, eternal Me, they do not have time to pursue.

Verse 7.26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६ ॥

Vēdāhaṁ samatītāni vartamānāni cārjuna |
bhaviṣyāṇi ca bhūtāni māṁ tu vēda na kaścana || 7.26 ||

अहं वेद ahaṁ vēda **I know**, भूतानि bhūtāni **all the beings** समतीतानि samatītāni **belonging to the past** वर्तमानानि च vartamānāni ca **present** च भविष्याणि ca bhaviṣyāṇi **the future**, तु tu **but** न कश्चन na kaścana **no one** वेद माम् vēda mām **knows Me** अर्जुन Arjuna **Arjuna** !

26. I know all the beings belonging to the past, present and future, but no one knows Me, Oh! Arjuna.

So in the previous verse Kṛṣṇa said the whole world; that is the entire humanity is deluded by māya; that is why māya is called mōhini; deluder. So naturally the question comes, if māya is deluding everyone, then will it not delude the Lord also because after-all Lord is intimately associated with māya, the aparā-prakṛti; because he has told before, daivi hyēṣa guṇa mayi, mama māya duratyaya; māya is my own māya He has said; therefore will it not delude the Lord also.

The question will come; because, if there is a book in between; because of the book, if you cannot see me, because your vision is obstructed, the same thing holds good for me also; Is'nt it? Because of the book covering, you cannot see me; then, naturally, because of the very book, I will also not be able to see you. Therefore, will not māya cover the Lord will be the question. Kṛṣṇa says, that is not there; I am the master of māya; whereas you are the slave of māya; that is the difference. I am the master of māya, therefore even though māya is closest to Me, I am the controller; whereas you are deluded by māya.

So Swami Chinmayānanda gives a beautiful example. It seems the father was taking the child on the road, then a person was coming in the opposite direction and policeman was holding him. Therefore the boy asked his father; who is this? Then the father told; this person is a thief; that is why a policeman is nearby to take him to prison; then after person, another person was coming with two policeman; then he asked who is he; he said that he is a bigger thief; and therefore there are two policemen, therefore he will not run; then the child made a beautiful law; what is that; more the number of policeman around, bigger the thief; then he saw the President coming; surrounded by too many policemen. Then the child said; daddy daddy, biggest thief of the country is going; then the father has to tell; thief is also surrounded by police; the President is also surrounded by the police; but the difference is one is the controller; the other one is the controlled. President is the controller of the policeman; whereas the thief is controlled by the police. Similarly māya is around me, māya is around God also; God is the controller of māya; why because he is God; and I am controlled by māya, that is why I am called the jīva.

Therefore Kṛṣṇa says ahaṁ veda; I know I do not have the problem of ignorance; I know both parā-prakṛti as well as aparā-prakṛti; in its entirety. So vedaḥ; what bhūtāni; all the beings; the entire creation I know thoroughly; I do not have the limitation caused by māya; samatītāni vartamānāni bhaviṣyāṇi; samatītāni means the past, vartamānāni means the presents; bhaviṣyāṇi means the future; all the three words are adjective of bhūtāni; so samatītāni bhūtāni; vartamānāni bhūtāni; bhaviṣyāṇi bhūtāni; past beings; present beings; future begins.

In short, the entire creation, I know; I do not have the problem caused by Māya; whereas kaścana māṁ na veda, whereas the jīva does not know Me, especially my parā-prakṛti. Therefore kaścana here refers to jīvaḥ; jīvaḥ māyaya avruthaḥ san na veda. Therefore jīva has the problem of ignorance; Īśvara does not have the problem of ignorance; and therefore what; jīva suffers from saṁsāra. That is explained.

Verse 7.27

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तपः ॥ ७.२७ ॥

icchādvēṣasamutthēna dvandvamōhēna bhārata |
sarvabhūtāni sammōham sargē yānti parāntapa || 7.27 ||

भारत bhārata Oh! **Arjuna** द्वन्द्वमोहेन dvandvamōhēna **Due to the delusion of duality**
इच्छाद्वेषसमुत्थेन icchādvēṣasamutthēna **caused by desire and hatred**, सर्वभूतानि
sarvabhūtāni **all beings यान्ति संमोहम्** yānti sammōham **get deluded सर्गे** sargē **at the time**
of birth itself परन्तप parāntapa **O! Arjuna.**

27. Oh! Arjuna, due to the delusion of duality caused by desire and hatred, all beings get deluded at the time of birth itself, Oh Arjuna.

So the jīva has missed the infinite-God who is residing in himself; infinite-peace which is within himself; infinite-security which is within himself, he has missed; when? Right from the time of birth itself. Therefore Kṛṣṇa says in the second line, sarvabhūtāni sammōham sargē yānti; sargē means what at the time of birth itself every jīva is affected by ignorance. And since I do not know that the peace and happiness are within myself, I seek the very same peace and happiness outside. Thus begins the life of extrovertedness; bālastāvatkṛīḍāsaktaḥ. First I seek happiness and security from toys as baby. Then as I grow up, motor cycles and what you call, computer games this and that; and then a little bit more grown up, wife and children, through them I seek; little bit more grown up; taruṇastāvat taruṇīsaktaḥ vṛdha stāvaccintāsaktaḥ; throughout the life he is extrovert; he never asks the question; perhaps what I seek may be within myself; he does not even have that suspicion. In fact he falls dead, but he never finds that what he wants is within himself. Therefore the entire world is deluded because of ignorance; and not only that, the more the scientific advancement, they try to make me more and more extrovert only; they increase the number of channels; number of entertainment; increase the possibility of travel the whole world for Rs.99. Then immediately you think, it is good; world tour for Rs.99 only; then rest of life, you pay Rs.1000 monthly. That is shown in a smaller print; so thus, you will find that you are kept busy throughout, never allowing you the time for self-enquiry.

And therefore he says, dvandvamōhēna; whole world is deluded by dvandva; dvandva means pairs of opposites, caused by what rāgaḥ-dvēsaḥ; icchā and dvēsaḥ; I divide the world into two; this is the source of joy; this is the source of sorrow; which is my own delusion.

And having divided the world into two; whole life I am interested in acquiring what I consider as a source of joy, and I am busy getting rid of the things I consider source of sorrow; sukha hētum prati pravṛtti, duḥkha hētu viṣayē nivṛtti; getting and getting rid; acquiring-disposing; acquiring-disposing, this is called pravṛtti-nivṛtti activities; born out of what; rāgaḥ-dvēsaḥ. And since the delusion is born out of rāga rāgaḥ-dvēsaḥ pair, it

is called dvandvamōha; dvandvamōha, rāgaḥ-dvēsaḥ pair caused mōha. And because of this delusion, born out of rāgaḥ and dvēsaḥ; the whole world is running here and there.

As far as Vēdānta is concerned it does not look upon the world as either cause of happiness or cause of sorrow. World is neither cause of happiness, nor the cause of sorry. Cause of happiness is what? knowing myself; cause of sorrow is what?; not knowing myself. Sorrow and happiness are both centered on me. Self-ignorance being cause of sorrow; self-knowledge being cause of happiness, I do not know. Therefore I put the responsibility on the world; and go on adjusting, change the people, change the car, and nowadays people change the wives also and husbands also; and if they are not available for change, change your body, change your hairstyle; if you have mustache, next day remove it; change the strap of the watch; change this and that; we go on adjusting the world, thinking that a change of situation will make me better. And I am so busy, no time for solving the real problem; Sammmōham, sargē yanti parāntapa. This is the lot of humanity; but there are some blessed people, somehow, they are different from the majority; Who are they? The Gīta students.

Verse 7.28

येषां त्वन्तगतं पापम् जनानां पुण्यकर्माणाम् ।
ते द्वन्द्वमोहनिर्मुक्ताः भजन्ते मां दृढव्रताः ॥ ७.२८ ॥

Yēṣāṃ tvantagataṃ pāpāṃ janānāṃ puṇyakarmaṇām |
tē dvandvamōhanirmuktā bhajantē māṃ dṛḍhavrataḥ || 7.28 ||

तु tu **however** ते जनानाम् tē janānām **those of the people** पुण्यकर्मणाम् puṇya-karmaṇām **who are of noble actions** येषां पापम् yēṣāṃ pāpam **whose pāpa (sins)** अन्तगतम् antagatam **has ended** द्वन्द्वमोहनिर्मुक्ताः dvandva-mōha-nirmuktāḥ **and who are totally free from the delusion of duality**, भजन्ते माम् bhajantē māṃ **seek Me** दृढव्रताः dṛḍhavrataḥ **with a resolve**

28. However, those of the people who are of noble actions, whose pāpa has ended and who are totally free from the delusion of duality seek Me with a firm resolve.

But there are blessed people, who have done some puṇya-karma; either in the previous-janma or in this janma; and because of the puṇya-karma they do, in the form of pañca-mahā-yajñās prescribed (in the third chapter we saw) their mind gets purer and purer and therefore their obstacles get lesser and lesser. So puṇya karmaṇa janānāṃ pāpam anthagatham. In the case of those people who have done some puṇyam, their pāpam becomes lesser.

And what is the indication of the reduction of pāpam; they begin to think. They begin to think; that means what? They begin to think means what? Until then, they were not

thinking. Did you not understand; if not, it means that you were not thinking. Kṛṣṇa says when pāpam comes down only we begin to think; what am I doing?; if adjusting the world can give me happiness; I should have discovered happiness long before, I have been busy adjusting from my childhood, I am now so many years old; you can fill up, 70 or 80, I have done so many things; but even now I am not happy. In fact, I feel like singing; அந்த நாளும் வந்திடாதோ anta nālum vaṅṭiṭātō; those days seems to be wonderful. In spite of so many achievements; children are there; grand-children are there; minimum achievements; other achievements are there or not; so many things I have acquired; but my problem continues; perhaps my direction is wrong; if my direction is right; at least I should have stumbled upon the solution. The very fact my, what you call, the disturbance continues, anxiety continues, worry has worsened; tension, I require sleeping pills; therefore, for something must be wrong; parīkṣyalōkān karmacithān brāhmanō nirvēda māyat. Once that purity comes, he feels like asking someone; is there some other direction?; do we have some other goal in life?; is it merely arta and kāma?; or do I have something else? And the moment the enquiry begins; the moment the purity comes, Bhagavān begins to give direction. Their delusion subsided and they begin to understand sukham and duḥkham are not outside; the problem is not outside; the problem is within me. As Dayānanda Swami gave a talk, **The Problem is You; the Solution therefore is You alone.** So once the direction is turned towards myself; then I have become spiritual. Until then, there was other spirituality!!!; he was taking to that spirituality; **the real spirituality is when I turn towards myself.** Kṛṣṇa says when the pāpam ends, tē dvanda mōha nirmukthāha bhavathi. They are no more deluded; they have got nityānitya vasthu vivēkaḥ; therefore they have got ihāmuthraḥ phala bhōga vairāgyam, they have got; they have diagnosed the problem of life.

And what is the problem?; I do not know who I am; that is the only one; only one? That is the fundamental problem; Without knowing what I am, I have been doing all things, like a drunk, I have been doing that; and therefore what do they do; mām bhajantē. They begin to seek me, the parā-prakṛti; not the aparā-prakṛti personal God; but the parā-prakṛti, they begin to seek, bhrama anvēṣaṇam; seeking the infinite; which is called niṣkāma-bhakthi. Therefore because of confusion, people are sakāma bhakthas; once clarity of thinking comes, one will become niṣkāma bhaktha. Then the next question is what is niṣkāma-bhakthi ? Which we will enter.

Verse 7.29

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
तेब्रह्म तद्विदुः कृत्स्नम् अध्यात्मम् कर्म चाखिलम् ॥ ७.२९ ॥

[jarāmaraṇamōkṣāya māmāśritya yatanti yē |](#)
[tē brahma tadviduḥ kṛtsnamadhyātmaṃ karma cākhilam || 7.29 ||](#)

आश्रित्य माम् āśritya mām **having resorted to Me**, ते ये यतन्ति tē yē yatanti **those who strive**
जयामरणमोक्षाय jayā-maraṇa-mōkṣāya **for freedom from decay and death** विदुः viduḥ
come to know तद् ब्रह्म tad brahma **that Brahman** कृत्स्नम् kṛtsnam **completely** अध्यात्म
adhyātma **the Self (completely)** च कर्म ca karma **and karma** अखिलम् akhilaraṁ **completely**

29. Having resorted to Me, those who strive for freedom from decay and death come to know that Brahman completely, the Self (completely), and karma completely.

Where does niṣkāma-bhakthi begin? When I know that world is neither the cause of sorrow, nor the cause of happiness, and when I know that I am the cause of both sorrow and happiness. How do I become the cause of both? When I have got a wrong-understanding about myself; **misunderstood-I is the cause of sorrow, rightly-understood-I is the cause of happiness.** Like when a rope is understood and seen as a rope, it is not the cause of fear; but when the very same rope is misunderstood as snake, it frightens.

Similarly when I am misunderstood, I become the cause of sorrow. When I know myself, I am the cause of happiness. Once I have this clarity, then my attempt would be what; to know myself; jijñāsa-bhakthi begins; Therefore Kṛṣṇa says; jarā-maraṇa-mōkṣāya, for attaining mōkṣa, freedom, from what; jarā -maraṇam; freedom from saṁsāra. Saṁsāra consists of what; many problems, but the most prominent problems; frightening problems are and maraṇam; old age and death. These are two things, we dread; we never want to die; we will tell; we are not afraid of death; till it comes near; when the death comes, nobody wants; and even if one is not frightened of death; one is certainly frightened of old age. They say Swamiji, I should die pośukkinnu; means instantly; I should go to bed, and in sleep I should die; why?, I am frightened of old age, where all the faculties go away and mind is fully active; and it has got enough matter for worrying also. What else you need? And you cannot share the worry because everybody is busy. And they know that once they ask: How are you; you will start from 1917. Who has time for that? And you do not remember that you have told this story. Therefore repeatedly like a broken gramophone record; they will be telling the same thing. Therefore nobody to share; I have got so much to share; I cannot do anything; this is a mental problem; jarā is the worst saṁsāra; So if you want to mōkṣa; mōkṣa is from jarā maraṇa mōkṣa; For this mōkṣa, yē yatanti; some people work for that immortality; work for that freedom; mām āśritya; by taking shelter in Me; by taking shelter in Me; that is seeking my grace, there are some people who want to go beyond kāla; jarā and maraṇam represents time. Going beyond time means going beyond matter; matter and time are inseparable; matter and time are inseparable; so going beyond old age and death means, going beyond time. See the logic; going beyond time means going beyond matter; going beyond matter means, going beyond aparā-prakṛti; going beyond aparā-

prakṛti is going to parā-prakṛti. Some people work to attain parā-prakṛti; tadviduḥ; they certainly discover the parā-prakṛti; which is the source of immortality; which is the source of security; which is the source of peace, which is the source of happiness, that some rare people discover, tē viduḥ.

That means what; they will know both the aparā-prakṛti as well as parā-prakṛti; of the Lord. Until now when they were worshipping personal-God, they only knew aparā-prakṛti. Now they know the formed aparā-prakṛti as well as the formless parā-prakṛti; they know the saṅuṇa-Īśvara; they know the nirguṇa Īśvara; in fact, they know the Lord, in totality; tē viduḥ.

But here, Kṛṣṇa does a small mischief; what he wants to say is: These niṣkāma-bhakthas will ultimately know both parā and aparā-prakṛtis; this is what He wants to say. You should remember parā and aparā-prakṛtis are what; the higher and lower nature of God; instead of using these two words, Kṛṣṇa uses a set of new technical words; which he has never discussed before. Kṛṣṇa could have said what; they will know both parā and aparā-prakṛti of Me. But instead of saying that, he introduces a set of new term; and naturally Arjuna will not understand and naturally Arjuna will ask questions; naturally we can go to 8th chapter. This is Kṛṣṇa's trick to keep you coming to the classes. So therefore this parā and aparā-prakṛti put together is presented with a new set of technical terms; what are they; Brahma is technical term No.1; which will be explained only in the 8th chapter. Then the next technical term he uses is karma; so tē tat brahma kṛtsnam viduḥ. They will know Brahman completely; then akhilaṁ karma viduḥ; they will know karma completely. What is karma? Kṛṣṇa does not explain; he will explain only in the 8th chapter; these people will know Brahma, these people will know karma; second term; then adhyātmaṁ; they will also know completely. What adhyātmaṁ is; what is the meaning of adhyātmaṁ?; adhyātmaṁ; I also do not want to explain; then you would not come for the 8th chapter; therefore the 8th chapter Arjuna will ask what is brahman? What is karma?; what is adhyātmaṁ? That is coming; therefore be patient; we will see the details there; therefore a Īśvara-jñāni will know these three factors and not only these factors, he will know some more; what are those some more.

Verse 7.30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मा ते विदुर्युक्तचतसः ॥ ७.३० ॥

Sādhībhūtādhidāivam mām sādhiyajñam ca yē viduḥ |
prayāṇakālē'pi ca mām tē viduryuktacētasah || 7.30 ||

ते युक्तचेतसः tē yukta-cētasah **those with disciplined mind** ये विदुः yē viduḥ **who** know माम् mām Me **साधिभूताधिदैवम्** sādhi-bhūtādhi-daivam **along with adhibhuta, adhidaiva, च**

साधियज्ञम् ca sādhi-yajñam **and adhiyajña विदुः माम् viduḥ mām will remember Me प्रयाणकाले अपि च prayāṇakālē api ca at the time of death also**

30. Those with disciplined mind who know Me along with ādhi-bhuta, ādhi-daiva and ādhi-yajña will remember Me at the time of death also.

Not only they will know the previous three factors, they will know the following three factors also. What are those three; ādhi-bhūtam; ādhi-daivam; ādhi-yajñām ca. So these three factors also they know; in short, they will know six factors. What are the six factors?; brahma, karma, adhyātmaṁ, ādhi-bhutam; ādhi-daivam; ādhi-yajñām; all these six factors they know. But you know what is the secret? All these six factors is nothing but parā-prakṛti plus aparā-prakṛti; but the very parā-and-aparā-prakṛti-mixture Kṛṣṇa is presenting in the form of these six technical terms.

And not only he will know these six technical words, or the six factors; Kṛṣṇa adds one more; this wise man; or wise women, (women's lib day) let us be safe; so this wise person, this wise person will not only know these six factors completely; wise person will remember them at the time of death also; prayāṇakālē:'pi ca mām. This wise person will remember Me, consisting of parā-and-aparā-prakṛti; or consisting of these six factors, the wise person remembers at the time of death also.

Naturally, this will also create a question in Arjuna's mind; why should Kṛṣṇa talk about Īśvara-smaraṇam at the time of death; we are now happily alive and we hope that the maraṇa-kālam has not come. Why should Kṛṣṇa specifically mention Īśvara-smaraṇam at the time of death? From that we get two questions. Is there any significance in Īśvara-smaraṇam at the time of death? That is question No.1. Second question is how can a person remember God at the time of death, because at the time of death, we will remember everything except God? Because we have got so many incomplete jobs; this deposit, that deposit, etc. bill is there; key is here; to whom all I have lent money (from whom I have borrowed is forgotten completely); so we have got so many things. And so many people we would like to meet; pēraṇ pēthi; so who will remember God. So Kṛṣṇa is talking about prayāṇa-kāla Īśvara-smaraṇam, which seems to have some significance; therefore the question is what is the significance of that; and how to remember God at the time of death.

Naturally, Arjuna will ask seven questions in the next chapter; what is brahma, what is karma; what is ādhi-bhūtam; what is ādhi-dēivam; what is ādhi-yajñām; and how to remember God at the time of death; therefore these two slōkās are the seed for the next chapter. Therefore Kṛṣṇa says here; prayāṇakālē api; prayāṇam means death; not Delhi, Mumbai, Calcutta, etc. of course they are also prayāṇam; prayāṇakālē api, at the time of

death also; yukta-cētasa also. Those devotees of disciplined mind; remember God that too at the time of death; requires tremendous discipline, and therefore they are yukta-cētaṣaḥ; yukta cētaṣaḥ is the name of the people who have got the disciplined mind and those people mām-viduḥ; viduḥ means smaranthi. They remember Me at the time of death also; and who are they; Niṣkāma-bhakthāḥ.

So with this Kṛṣṇa concludes the topic of sakāma-bhakthi; niṣkāma-bhakthi; differentiation and with this the seventh chapter is getting over; with the seed for 8th chapter; Like முந்தெநாட்டம் munnōttam; like munnōttam in TV; two people would be in conversation and you would want to know; they will say next week; certainly you will watch that; Kṛṣṇa is using that technique here.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

|| oṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstrē śrīkṛṣṇārjunasaṃvādē jñānavijñānayōgō nāma saptamō'dhyāyaḥ ||

Thus ends the Seventh chapter named Jñānavijñāna-yōga in Srimad Bhagavad-Gīta which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory discipline, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

ओं तत्सत्
Om Tat Sat

Thus is concluded the seventh chapter of the Gīta, which is titled jñāna-vijñāna-yōgaḥ.

110 CHAPTER 07, SUMMARY

ॐ

Today I will give you a summary of the seventh chapter. As I had indicated before, the seventh chapter happens to be a turning point in the format of Gīta-teaching; in the first six chapters, Lord Kṛṣṇa focused on certain topics and now from the seventh-chapter onwards, Kṛṣṇa is going to focus on a different set of topics.

In the first six chapters, three topics were generally dealt with, viz., **jīva-svarūpam**; **jīva-prayathnaḥ**; and **karma-yōgaḥ**; jīva-svarūpam meaning the essential nature of the individual; in whose analysis Kṛṣṇa established that the individual is neither the perishable body, nor the changing mind, but the changeless-consciousness is the nature of the individual. This was done almost in every chapter, 2nd, 3rd, 4th and 6th.

Then Kṛṣṇa highlighted on the role of **individual-effort**, so that we do not have a dangerous fatalistic-approach. One of the pitfalls of the human-pursuit or human-life is the tendency to become fatalistic. Especially when we face a few problems. When we face a few failures; we conclude that nothing is in our hands; everything is controlled by someone; things have been already written on the forehead, we are only simple puppets in the hands of someone. This is the most dangerous fatalistic-approach which is fatal. Spiritually fatal. Therefore Kṛṣṇa gives a strong warning in the first six chapters. Never take to this fatalistic approach; it is not that everything is pre-determined; you have got control over your future; you can take charge of your life; Kṛṣṇa does not say I have got total control. Kṛṣṇa says I am not totally helpless. Kṛṣṇa does not say I have total control; Kṛṣṇa only says I am not totally helpless; I do have a contributory-role in deciding my future and therefore take charge of your life. You are responsible for your future; this is called **jīva-prayathna**; **puruṣa-prayathnaḥ**; or assertion of the freewill, which is the unique faculty of a human-being.

Thus **jīva-svarūpam** was topic one; **jīva-prayathna** was topic two; and the third-topic was **karma-yōga**; as a very important spiritual-sādhana for one's spiritual-growth. This karma-yōga-sādhana also was highlighted up to the end of the 6th chapter.

From the 7th chapter onwards, the topics are going to change and I said three topics are going to be newly and freshly highlighted; first one being **Īśvara-svarūpam**; the nature of God; and the second being **Īśvara-anugraḥ**; the role, the contributory role of Īśvara's-grace. While the individual effort has an important contributory role, equally important is the role of **Īśvara-anugraḥ**.

This is the second-topic; not only in the 7th chapter, but in the following chapters up to 12th. And then the final topic Kṛṣṇa will highlight is the **upāsana-sādhana**, the discipline of meditation upon God in any particular form. **Īśvara-upāsanam**; otherwise called **saguṇa-dhyānam**; **Īśvara-svarūpam**; **Īśvara-anugraḥ**; **Īśvara-dhyānam**; these three are going to be focused.

With this background we have to study each one of these six chapters, with this background. We will try to summarise the 7th chapter.

Kṛṣṇa introduces the subject-matter in the first three verses; so straight away he makes it very clear. I am going to deal with the nature of God. And the knowledge of the nature of God; that is **Īśvara-svarūpa-jñānam**; he divides into two; **jñānam** and **vijñānam**; **jñānam** referring to the **saguṇa-Īśvara-knowledge**; the knowledge of the formed-Īśvara; and **vijñānam**, referring to the knowledge of the higher-formless-Īśvara; **nirguṇa-Īśvara**

jñānam, vijñānam-bhavathi; saḡuṇa-Īśvara-jñānam jñānam-bhavathi; and hey Arjuna I am going to give you both jñānam and vijñānam.

And then Kṛṣṇa glorifies this knowledge; do not approach this knowledge as a time pass, because Sunday is a holiday; nothing else to do; take it seriously; because it is a very very rare-knowledge; very very valuable-knowledge. In fact it is the liberating-knowledge; a knowledge which gives you fulfilment at all the levels; emotional-fulfilment; as well as intellectual-fulfilment.

And thus Kṛṣṇa gives the introduction by mentioning the subject-matter as well as the glory of knowing that. Having introduced in the first three verses; from the fourth verse up to the 12th verse, Kṛṣṇa discusses the main topic of this chapter, as well as the following five chapters, viz., Īśvara-svarūpam; which is very important subject matter.

First Kṛṣṇa defines God. What is Īśvara? Kṛṣṇa says Īśvara is that principle which consists of two factors, known as parā-prakṛti and aparā-prakṛti; Īśvara is that one principle which consists of two aspects; two features, two aṁśas known as parā-prakṛti and aparā-prakṛti. In simple English spirit-principle and matter-principle. Only thing is when I use the word spirit, do not take any other spirit; spirit means consciousness-principle.

And what are the common features and uncommon features of these two; you should remember all throughout the Gītā study; the common feature is that both of them are beginningless; consciousness is never created; never creatable. It is eternal principle; and the second is matter also is never created, never creatable. Even according to the modern science; by the law of conservation of matter, we know even an ounce of matter cannot be created by all the scientists in the world. Therefore parā-prakṛti, the consciousness is anādi; aparā-prakṛti, the matter is anādi; this anādi-cētanā -tatvam; plus anādi acētanā-tatvam, this mixture is called anādi Īśvaraḥ. Therefore do not ask when did Īśvara came. Īśvara did not come. He is not gone. This is information No.1; the nature of God.

Then Kṛṣṇa gives an additional and important knowledge; and what is that; this Īśvara, who is a mixture of parā and aparā-prakṛti is the cause of the entire universe. In fact, this Īśvara alone has evolved into the universe. This Īśvara alone manifests as the universe. In technical language we say Īśvaraḥ-jagat-upādāna-kāraṇam. Kṛṣṇa does not present Īśvara as a person, sitting somewhere; and going on creating things and dumping like making chappathis or something. No. Go on a creating. Therefore Īśvara does not create the world and dump it down; but Īśvara himself evolves into the form of the world. And technically it is called; the upādāna-kāraṇam; śṛṣṭi-sthiti-laya-kāraṇam- Īśvaraḥ; or jagat-kāraṇam-Īśvaraḥ; then having said this much, Kṛṣṇa derives important corollary from

this information or knowledge, which is important for the future development of the teaching. What is that? If Īśvara is the cause, God is the Cause, and world is the effect, an important corollary we get is; **there is no world separate from God**. There is no world separate from God; because **God himself is appearing or manifesting as the world**, which means world is another name for God himself in a different configuration. If we cannot understand this, I do not think, you cannot understand; we can take any example and understand. If Gold is the cause, ornaments are the effect; we can very easily conclude that there are no ornaments separate from gold. There is no substance called ornament; ornament is non-substantial; the only substance that is there is gold alone. Then what does the word ornament indicate? The word ornament does not indicate a new substance; but the word ornament indicates the same substance gold; but in a different manifestation. What was previously called gold in one condition is called ornament in another condition; there is no substantial-difference but there is only avasthā-bhēdaḥ; configuration difference; like ice, water and steam; these three do not have substantial difference; all these three are H₂O; The difference is only in avasthā- bhēdaḥ; one is in solid state; another in liquid state; another is in gaseous state.

And therefore Kṛṣṇa says Arjuna **do not take this world for granted; do not look down upon the world; because the world is my own avathāra** as it were. If Rāma is an avathāra of God, Kṛṣṇa is another manifestation of God; the very world itself is an avathāra of God which is very easily available for whom; the world-avathāra is available for whom? You should not ask for whom; it is not available; For having Rāma-avathāra-darśanam, you might have to do lot of tapas. Tyāgarāja had to do; 96 crores Rāma-nāma; thus you have to do lot of tapas, for the experience of Rāma-avathāra; Kṛṣṇa-avathāra; but without any tapas, one avathāra of the Lord, one manifestation of the Lord, i.e. accessible to everyone is Viśvarūpa-avathāra. This is called Viśvarūpa-avathāra.

And therefore Kṛṣṇa said when you look upon the world, if you remember this fact, which fact, God alone is appearing as the world, then you look at the world as divinity; it is no more a secular world; it is no more a mundane world; but it is a divine world; and therefore Kṛṣṇa said

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः |
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु || ७-८ ||

**rasō'hamapsu kauntēya prabhā'smi śaśisūryayōḥ |
praṇavaḥ sarvavedēṣu śabdaḥ khē pauruṣam nṛṣu || 7.8 ||**

open the eyes, bhagavān, open the ears, bhagavan, nose you smell, bhagavān, காக்கை சிறகினிலே நன்தலாலா kākkai cirakiṇilē naṅtalālā. This is called sarvaṃ-Viṣṇu-mayaṃ-

jagat; if you are a Śiva-bhaktha, sarvaṃ Śiva-mayaṃ-jagat. And therefore, God is in the form of the world is the important derivation.

And then comes another technically-important understanding. If the world is manifestation of God; the world also must consist of parā and aparā-prakṛti; because if Īśvara is a mixture of two; the world also must be a mixture of two. Therefore what is aparā-prakṛti and what is parā-prakṛti here? Kṛṣṇa says whatever you experience is aparā-prakṛti; matter only; the world is matter; aparā-prakṛti; the body is matter, aparā-prakṛti. That is why bio-chemistry is possible; all chemicals only; outside it is chemistry, the same chemicals inside, bio-chemistry; That is the only difference; outside chemistry; inside bio-chemistry. So world is aparā-prakṛti; body is aparā-prakṛti; even mind is aparā-prakṛti; because mind is also subtle matter only; that is why change in body chemistry can often affect your psychological condition.

That is why psychiatrists often offer chemical-medicine for what problem; depression tablet; depression is an emotional-problem; why are you giving chemicals for that; They say and they have proved that a difference, a change in bio-chemistry can change your emotion. From this it is proved that mind is also what: subtle-chemicals. Subtle-matter. Therefore world is aparā-prakṛti, body is aparā-prakṛti; and mind is aparā-prakṛti.

And where do I find the blessed-parā-prakṛti? தேடி தேடி; search and search; Kṛṣṇa says never search for parā-prakṛti; you will never across parā-prakṛti; Then what is parā-prakṛti ?; the very-searcher, the very-I, the experiencer of the world, experiencer of the body, experiencer-of-the-mind, that-I-the-observer-consciousness-principle is parā-prakṛti; jīvabhūtāṃ mahābāhō yayēdaṃ dhāryatē jagat (7.5); when the consciousness obtains before the creation evolves, it is called paramātmā. When the very same consciousness is available after the creation comes, in our body, the very same consciousness is called jīvātma; sṛṣṭehē pūrvam paramātmā; sṛṣṭehē anantaram jīvātma iti ucyatē; Consciousness is ever the same. So this is the Īśvara-svarūpam, discussed from verse No.4 to 12th.

Then from verse No.13 to 19, Kṛṣṇa deals with the topic of saṃsāra-kāraṇam; and saṃsāra-parihārah; what is the cause of human misery; the cause of human worries; human-anxieties; human-fear. In simple language, saṃsārah; and only he diagnoses the disease, he also gives the tablet; the medicine; what is the bacteria; and what is the anti-biotics.

What is the cause of saṃsāra? Kṛṣṇa says when the Lord or the world is available in the form of aparā-prakṛti; the matter-principle and in the form of parā-prakṛti; we human-beings are pre-occupied with only aparā-prakṛti. We heavily spend our life in the pursuit

of aparā-prakṛti. We heavily lean upon aparā-prakṛti; for our security; for our happiness; for our fulfilment; unfortunately we are depending on the aparā-prakṛti or material aspect of the world. What is the wrong in that? The problem is aparā-prakṛti by nature being matter, matter by nature being changing; aparā-prakṛti will never remain steadily; Any part of aparā-prakṛti; let it be body; let it be mind; or let it be anything in the world; it can never remain the same. It is heavily fluctuating; and fluctuation means I can never keep the ideal condition all the time. Generally ideal conditions do not come; some problem would be there somewhere; ideal condition is like ideal gas in chemistry; It does not exist; only for writing in the book; there is no such thing like ideal gas; like pure God means does not exist; pure gold is 99.999999%. Similarly perfect ideal aparā-prakṛti you can never order; and even by some good luck and punya; even if all conditions are favourable, you cannot retain. Either there is a problem in yōga acquiring or in kṣēma, maintaining. As somebody said first we work for status; then we work for quo; quo means what status quo; Working for status is called yōga; working for quo is called kṣēma. This is our struggle. And invariably miserably we fail because aparā-prakṛti is subject to birth, growth, transformation, decay and death ultimately.

And therefore leaning an insecure-thing is going to give me security and therefore expecting security from aparā-prakṛti is saṁsāra. It is like trying to extract oil from sand. You can crush any amount. But no oil will come; why, because it should be there; aparā-prakṛti can never give permanence, because it is not there in that; and therefore Kṛṣṇa says aparā-prakṛti can be used only for fun; only for enjoyment, only for game, only for appreciation; handle aparā-prakṛti but when you want to dependence, psychological or emotional security and fulfilment; turn towards something permanent and only permanent thing is parā-prakṛti. You need not reject aparā-prakṛti; you need not throw away aparā-prakṛti. I have given you an example, when a beautifully decorated cardboard chair is there; you can use it in keeping in kolu. In your show case you can keep, you need not destroy it; you do everything; you can give it as a wedding gift; everything, except one thing; what; do not sit over that chair; when I say that do not sit over that chair, I do not ask you to hate the chair; I do not ask you even to renounce the chair; you can keep it in your pocket, carry all over, but after bringing to the class, do not try to sit on it; some people bring chair; try cardboard chair. Similarly use aparā-prakṛti for sport; use parā-prakṛti for fulfilment and security. It is this trick, this solution people do not know. Therefore they are trapped:

त्रिभिर्गुणमयैर्भवैरेभिः सर्वमिदं जगत् |
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ||७-१३||

[tribhiraṅṅaṅamayaairbhāvairēbhiḥ sarvamidaṁ jagat|](#)
[mōhitaṁ nābhijānāti māmēbhyaḥ paramavyayam||7.13||](#)

parā-prakṛti; na abhijānāti means they do not know the parā-prakṛti shop which alone sells security. You can go to all the T.Nagar shops for buying all the clothes, ornaments, all those things; For that one should not go to parā-prakṛti shop, for dīpāvali shopping go to aparā-prakṛti shop, go to appropriate-shop for appropriate-things; aparā-prakṛti shop is useful; use it; but do not ask for security from aparā-prakṛti shop. So then what is the remedy for this problem; Kṛṣṇa presents the remedy as surrender unto Me:

दैवी ह्येषा गुणमयी मम माया दुरत्यया |
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते || ७-१४ ||

[daivī hyeṣā guṇamayī mama māyā duratyayā |](#)
[māmēva yē prapadyantē māyāmētāṃ taranti tē || 7.14 ||](#)

Prapathiḥ; saraṇāgathiḥ; or bhakthiḥ He presents as the remedy. But when we say bhakthi is the remedy, we should very very carefully understand; otherwise it will create a very big confusion; because in the beginning of the second-chapter, in the 11th verse, Kṛṣṇa has said:

श्रीभगवानुवाच |
अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे |
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः || २-११ ||

[aśōcyānanvaśōcastvaṃ prajñāvādāṃśca bhāṣasē |](#)
[gatāsūnagatāsūṃśca nānuśōcanti paṇḍitāḥ || 2.11 ||](#)

There in the second-chapter, I talked long before, I do not know whether you remember; I will give a fourth-chapter reference;

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप |
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते || ४-३३ ||

[śrēyāndravyamayādyajñājjñānayaajñāḥ parantapa |](#)
[sarvaṃ karmākḥilam pārtha jñānē parisamāpyatē ||4-33||](#)

In those portions, we have ascertained that jñānam is the only remedy for saṁsāra; we did not say jñānam is one of the remedies, we did say jñānam is the remedy and jñānam is the only remedy for saṁsāra.

Now here we are coming and saying that bhakthi is the remedy, are we not contradicting?; The student should ask the question; If the student does not ask, the teacher should ask; do you accept that there are alternative-remedies also?; do we accept that there are many paths for liberation?; multi-path theory it is called. Some people say one path; some people say two path. Some people say karma, bhakthi, jñānam; another person says four paths, karma, bhakthi, jñānam, rāja means rāja-yōga;

and another person says fifth path, kuṇḍalini-yōga; another says sixth path, SKY; simplified-kuṇḍalini-yōga.

Now tell me; what do you mean?; you should have consistency in your teaching; that is called samanvaya; an ideal teacher is one who never misses the importance of samanvaya; which means no statement should be contradicted; How do you say bhakthi is remedy?

For that our answer is Bhakthi is not one particular-sādhanā; bhakthi is a series of sādhanas which has to culminate in jñānam; Bhakthi is not a particular-sādhanā; but it is the name of a range of sādhanas, which has to culminate in jñānam; and when the bhakthi culminates in jñānam; we call it jñāna-rūpa-bhakthiḥ.

So what are the sādhanas or what are the series of sādhanas which constitute bhakthi, we will discuss later. Kṛṣṇa does not go elaborately here; in the 12th chapter, we will discover that; where we will show that bhakthi is not a particular sādhanā, but it is a range, series of sādhanas which has to culminate in jñānam.

And therefore when we say bhakthi is remedy, what do we mean?, bhakthi which culminates in jñānam is the remedy for saṁsāra. And Kṛṣṇa himself knows that we will have this confusion; and therefore Kṛṣṇa clarifies:

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन |
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ || ७-१६ ||

[caturvidhā bhajantē māṁ janāḥ sukṛtinō'rjuna |](#)
[ārtō jijñāsuarthārthī jñānī ca bharatarṣabha || 7.16 ||](#)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते |
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः || ७-१७ ||

[tēsāṁ jñānī nityayukta ēkabhaktirviśiṣyatē |](#)
[priyō hi jñāninō'tyarthamaham sa ca mama priyaḥ || 7.17 ||](#)

So bhakthi has to go through various stages; and ultimately-bhaktha should get knowledge, and that bhaktha is called jñāni-bhaktha. The other bhakthas who are in the process of the journey, they are called either ārtha-bhaktha; arthārthi-bhaktha, jijñāsu-bhakthas, they are all only in the process, they will not be free from saṁsāra; Arta-bhaktha is saṁsāri; have no doubt, write in bold letters; arthārthi bhaktha is saṁsāri; jijñāsu-bhaktha is saṁsāri.

Then only when travelling through various stages of sādhanā; which we will be seeing later, I am suspending it; so that you will come to the 12th chapter, that is all secret; so

that you get five-levels Kṛṣṇa will tell there; five-levels of bhakthi; and when it culminates in jñānam; the bhaktha will become jñāni-bhaktha; He alone is liberated from saṁsāra; because jñāni-bhaktha alone knows parā-prakṛti; arthārthi-bhaktha, ārtha-bhaktha, jijñāsu-bhaktha, none of them knows parā-prakṛti; Therefore they continue to lean upon aparā-prakṛti only, a jñāni bhaktha only knows the source of security, which is parā-prakṛti. And Kṛṣṇa says, that it is a long-term process.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते |
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ||७-१९||

[Bahūnāṁ janmanāmantē jñānavān māṁ prapadyatē|](#)
[vāsudēvaḥ sarvamiti sa mahātmā sudurlabhaḥ || 7.19 ||](#)

So it is a long journey; therefore you have to start somewhere; even starting from ārtha-bhakthi; I hope you remember what is ārtha-bhakthi; worshipping God only when you are in crisis; in Malayalam they say as a joke;

പാലം കടക്കുവോളം നാരായണാ ;!പാലം കടന്നാല് കൂരായണ ॥

[Pālam kadukkuvōam Nārāyaṇa; pālam kadannal, kurayana ॥](#)

So only when I am in crisis; I remember Bālāji, Guruvaryoorappan, we all know where we get what; for marriage, this temple, for disease curing this temple, for money, stomach ache, all this is in the list. Kṛṣṇa says you have to start somewhere. So therefore **Bhakthi culminating in jñānam is the remedy for saṁsāra**; this is the topic from verse 13 to 19.

Then the next topic from 20 to 26 Kṛṣṇa wants to deal with two forms of bhakthi; based on one's motive. He divides [bhakthi in two-forms based on the motive](#); and they are [sakāma-bhakthi and niṣkāma-bhakthi](#). Kṛṣṇa wants to point out that both of them are OK; but ultimately one has to graduate to niṣkāma-bhakthi. [Niṣkāma-bhakthi is impossible without going through sakāma-bhakthi initially](#); first bhakthi should come means, it will be business-bhakthi; contract-bhakthi; you do this; I will give you; after you finish the job. Not before, payment is only after you deliver the goods money will be given; very very smart business people. We will keep the money here; finish and take it.

Kṛṣṇa says sakāma-bhakti is the only means to arrive at niṣkāma-bhakthi; niṣkāma-bhakthi is impossible without sakāma-bhakthi and sakāma-bhakthi is incomplete without coming to niṣkāma-bhakthi. This is the secret; this Kṛṣṇa wants to convey. Therefore from first from verse No.20 to 26, Kṛṣṇa deals with sakāma-bhakthi.

What is the definition of sakāma-bhakthi; any form of worship through we seek only the aparā-prakṛti benefits; aparā-prakṛti is what: matter; aparā-prakṛti benefit means what: material benefits; Therefore things, money, name, fame, status, position, possession, relation; in fact, everything that we generally ask comes under aparā-prakṛti. In short, whatever is subject to arrival and departure, is aparā-prakṛti; and any form of worship done for the accomplishment of those material ends; called in śāstra as dharma-artakāmāḥ; otherwise called prēyaḥ in Kathōpaniṣad language.

And Kṛṣṇa talks about the [brighter-side of sakāma-bhakthi as well as the darker-side](#); both He says; What is the [brighter side?](#); [sakāma-bhakthi is not sinful](#); it is not pāpam; you need not feel bad, if you are sakāma-bhakthi; you can go to any God and ask for anything in the world; instead of asking the local who will never fulfil; instead of kandavan kalil, fall in the feet of the Lord; why should you fall at the feet of the local. [Narasthuthi sukama? Nidiśala sukama?](#); [rāmuni sannidhi sēva sukama?](#) Therefore why fall at the feet of the, what you call, mamata bandanayuda nara stuthi; Why should I fall at the feet of local people with all kinds of weakness. Therefore [brighter side is sakāma-bhakthi is not sinful](#).

Then [sakāma-bhakthi is always valid and fruitful](#). Bhagavān will answer your prayer; [if you have done the sakāma-bhakthi properly](#) and if you do not have any obstacles for that. That is there. Suppose somebody feeds me food; because I am hungry; but if I have got digestion problem, this is my problem; Similarly Bhagavān will bless; but if I have some obstacle, that is a different issue; but sakāma-bhakthi is valid and fruitful; these are the brighter-aspects.

Then what is the darker-side? As I said before itself, all the accomplishments belong to aparā-prakṛti. Therefore you can never permanently hold on to them; antavattu phalaṁ tēṣāṁ tadbhavatyalpamēdhasām. No aparā-prakṛti gain you can hold on to. At any time, it will leave you high and dry. And not only that; even before it actually leaves, our mind is so imaginative, that we constantly think of possible loss; we will only worry about the loss; in fact we do not enjoy. Dayānanda Swami beautifully says, when you drink the cola, with the straw, you have to look down; or otherwise it would not go up; it is like that; Now you are sucking the cola, whatever the taste; you are enjoying; why can't you enjoy; you look at the level, which unfortunately falls in your eyes; And therefore instead of drinking and enjoying, you think that the level is coming down; and final the 'purr' sound comes and finish. Therefore, not only in future it gives you trouble, even in the present, there is a constant sense of the fear of loss, these are all the darker side of sakāma-bhakthi.

Having said this much, Kṛṣṇa comes to his favourite topic of niṣkāma-bhakthi from verse No.27 to 30. 20 to 26 sakāma-bhakthi; 27 to 30 niṣkāma-bhakthi; and [niṣkāma-bhakthi is a bhakthi, in which a person uses bhakthi for the accomplishment of parā-prakṛti; or for the discovery of parā-prakṛti; or for spiritual-growth; everything a niṣkāma-bhaktha does is primarily meant for inner-spiritual-growth](#); not that he does not want money; he looks upon that as a bye-product; an incidental-secondary-thing we need; but my primary focus is on, inner growth; even simply going to office, salary is incidental, my service and my consequent inner growth is the primary. Therefore Kṛṣṇa said:

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ||७-२९||
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः |

[jarāmaraṇamōkṣāya māmāśritya yatanti yē](#)
[tē brahma tadviduḥ kṛtsnamadhyātmaṃ karma cākhilam ||7.29||](#)

niṣkāma-bhakthas are interested in going beyond time; jarā means old age, maraṇam means death; both are caused by what? Kāla or time.

मा कुरु धन जन यौवन गर्व, हरति निमेषात्कालः सर्वम् |

[ma kuru dana jana youvana garvaṃ; harathi nimēṣāth kāla sarvaṃ.](#)

kālō jagat bhakṣakā. Therefore going beyond jarā and maraṇam; that is old age and death is going beyond time and the only thing beyond time is parā-prakṛti; Therefore mōkṣa means discovery of parā-prakṛti; and those who use bhakthi for that discovery. They are called niṣkāma-bhakthāḥ; and such niṣkāma-bhakthas will ultimately discover the Lord in his totality; that means what; both aparā-prakṛti and parā-prakṛti. They will understand; both saḡuṇa and nirḡuṇa they will understand; both the matter and the spirit they understand; ubhayōrapi drṣṭō'ntastvanayōstadvadarśibhiḥ (2.16).

And therefore Kṛṣṇa wants to conclude by saying niṣkāma-bhaktha will have total Īśvara-jñānam; but Kṛṣṇa does a mischief; what is that?: instead of using the word Īśvara-jñānam; consisting of parā and aparā-prakṛti, Kṛṣṇa uses a set of new technical words. What are the technical words?; six of them He uses, Karma, Brahma, Adhyatmam, Ādhi-bhutam; Ādhi-daivam, ādhi-yajñām; six factors, in fact the secret all the six factors put together is parā plus aparā-prakṛti only. Just like in our school examination; there was a question; in which all States you get chukku; dried ginger; but in our lesson, they have taught, where all we get iñji; OK and if you do not know, iñji alone is chukku-dried; what do you see; the teacher has only taught where iñji grows; but he has told us where chukku is available. So it is only nāma-bhēdaḥ; nathu vasthu bhēdaḥ. Therefore Arjuna does not know what these six factors are only parā and aparā-prakṛti, so he is blinking;

that is what Kṛṣṇa wants. And then Arjuna himself will ask what are these things? Kṛṣṇa can reply. But the [lesson we have to note is niṣkāma-bhaktha will attain liberation](#).

With this chapter is over; and the chapter is called jñāna-vijñāna-yōga, because it deals with the knowledge of Īśvara both in his aparā and parā-prakṛti form. Hari Om.

CHAPTER 08

111 CHAPTER 08, VERSES 01-05

ॐ

अष्टमोऽध्यायः अक्षरब्रह्मयोगः

[aṣṭamō'dhyāyaḥ - akṣarabrahma yōgaḥ](#)

Having completed the seventh-chapter, we will now enter into the 8th chapter of the Gīta. The 8th chapter is primarily based on the last two verses of the seventh-chapter. We saw in the seventh chapter, in the last two verses, Kṛṣṇa introduced certain technical words, without explaining them to Arjuna. He introduced six terms: Brahma, karma, adhyātmaṁ, adhi bhūtaṁ; ādhi daivam, and ādhi yajñām.

And after introducing six terms, Kṛṣṇa also talked about remembering God at the time of death. And naturally it creates a curiosity in the mind of Arjuna, why should Kṛṣṇa talk about Īśvara-smaraṇam at the time of death. Naturally there must be some significance for that expression. All put together in Arjuna's mind, seven questions arise. Six questions dealing with the six technical terms, and the seventh question dealing with the significance of remembering God at the time of death and the entire 8th chapter is devoted to answering these seven questions, arising from Arjuna. And by way of answering Arjuna's questions, Kṛṣṇa introduces the important topic of Upāsana; otherwise called saṅuṇa-Īśvara-dhyānam; I had said that in the middle-section of the Gīta; that is from seventh to the 12th chapter, Kṛṣṇa highlights the sādhanā of upāsana.

While in the first six chapters, karma-yōga sādhanā is highlighted, in the middle part of the Gīta; upāsana is to be highlighted and this topic Kṛṣṇa deals with the 8th chapter; and therefore the chapter begins with Arjuna's questions based on the last two verses. With this background, we will enter into the chapter proper.

Verse 8.1

अर्जुन उवाच--

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तम् अधिदैवं किमुच्यते ॥८.१॥

[Arjuna uvāca](#)

[kiṁ tad-Brahma kimadhyātmaṁ kiṁ karma puruṣōttama|
adhibhūtaṁ ca kiṁ prōktamadhidaivaṁ kimucyatē||8.1||](#)

अर्जुन उवाच **Arjuna uvāca** Arjuna said किं तद् ब्रह्म **kiṁ tad Brahma** what is that Brahman? किम् अध्यात्मम् **kim adhyātmaṁ** what is adhyātma किम् कर्म? **kim karma** what is karma, किं प्रोक्तम् **kiṁ**

prōktam what is said to be अधिभूतम् **adhibhūtam adhibhuta** च किम् उच्यते **ca kim ucyatē** and what is said to be, अधिदैवम् **adhidaivam adhidaiva** पुरुषोत्तम **puruṣōttama** O best of Puruṣas

1. Arjuna asked –What is that Brahman? What is adhyātmaṃ? What is Karma? What is said to be adhibhūta? What is said to be ādhi-daiva, O Kṛṣṇa!

Arjuna uvāca; Arjuna asked the following seven questions based on the 29 and 30th of the seventh chapter. So the first question is tad Brahma kiṃ. Brahman the term was mentioned in the 29th verse, tē brahma tadviduḥ kṛtsnam. There Kṛṣṇa used the word Brahma. Therefore Arjuna wants to know; kim tad Brahman; what do you mean by Brahman?

Similarly, kim adhyātmaṃ; what is the meaning of the technical term adhyātmaṃ which was also introduced in the 29th verse; second line? Adhyātmaṃ karma chakilaṃ. Therefore what is adhyātmaṃ? Question No.2.

Then the third question is kiṃ-karma. What do you mean by karma? Even though it has got a dictionary meaning of 'action'; but technically what is the significance of the word karma?. This is question No.3.

Then the fourth question is; adhibhūtam kiṃ prōktam; Oh Lord what is the meaning of the word ādhi bhūtam which occurs in verse No.30 of the seventh chapter, sādhi-bhūtādhi-daivam? There Kṛṣṇa has introduced the word.

And then the fifth question is ādhi-bhūtam ca kim ucyatē. And what is referred to as ādhi-daivam? This word also is introduced in the 30th verse of the seventh chapter. Hey Puruṣōttama; Puruṣōttama is not the sixth question. Puruṣōttama is Arjuna addressing the Lord. So Hey Kṛṣṇa, please answer these five questions.

And then two more words are there. Therefore one more verse Arjuna's question continues, we will read:

Verse 8.2

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्माभिः ॥ ८.२ ॥

adhijajñāḥ katham kō'tra dēhē'smin madhusūdana |
prayāṇakālē ca katham jñēyō'si niyatātmabhiḥ || 8.2 ||

कः अधियज्ञः kaḥ ādhi-yajñāḥ **who is ādhi-yajñā?**, कथम् katham **how does (he remain),** अत्र अस्मिन् देहे atra asmin dēhē **here in this body?** च कथं ज्ञेयः असि ca katham jñēyaḥ asi **and how are you to be remembered,** प्रयाणकाले prayāṇakālē **at the time of death**

नियतात्मभिः niyatātmabhiḥ **by self-disciplined ones** मधुसूदन Madhusūdhana **O destroyer of Madhu**

2. Who is ādhi-yajñāḥ? How does (he remain) here in the body? And how are you to be remembered at the time of death by the self-disciplined ones, Oh Madhusūdana.

Now comes the 6th question; adhiyajñāḥ kaḥ; who is adhi yajñāḥ or what is adhi yajñāḥ, which is also mentioned in the 7th chapter, 30th verse. And there Arjuna adds another question also; 6(a) and 6(b); So the question is what is adhiyajñāḥ? there itself he adds a clause, katham asmin dēhē vardhatē; and how does adhiyajñāḥ reside in the body? You do not know how Arjuna thought it resides in the body; when Arjuna does not know what adhi yajñāḥ is, how does he know it resides in the body. Perhaps he has heard somewhere and therefore raises the question how does adhiyajña reside in the body; So this is aside question of the 6th one.

And then comes the 7th and final question; there also you have to see 7(a) and 7(b); what is the main question; what is the significance of remembering God at the time of death? Is there any significance at all; and if there is a significance, what is that? That is question No.1. 7(a) and there itself question No.2 is how can a person remember God at the time of death? Even when we are very much alive; we are finding it difficult to remember God and especially if we sit in meditation; we remember everything except God; when it is so difficult during normal days, how can I manage to remember God.

प्राण प्रयाण समये कफ वात पित्तै ।
कन्ठावरोधन विधौ स्मरणम् कुतस्ते ॥

[prāṇa prayāṇa samayē kapha vāta pittai |](#)
[kanṭhāvarōdhana vidhau, smaraṇam kutastē ||](#) Mukunda Māla of Kulaśekara Alwār ॥

When all faculties are failing, how am I to remember the Lord at the time of death; if there is any technique, Oh Kṛṣṇa teach me that technique also; that is said here; prayāṇakālē, prayāṇakālē, at the time of the final journey. When we are taking leave of the all the near and dear ones; so prayāṇakālē, not the local journey; but anthima prayāṇakālē, katham jñēyaḥ asi. How are You to be remembered; jñēyaḥ here means dhēyaḥ; How are You to be remembered? By whom? Niyatātmabhiḥ; by committed-people, by integrated-people; by the people of self-control. There must be a tremendous control over the mind to remember the Lord at the time of death; therefore how can self-controlled people remember God at the time of death? This is the 7th question regarding anthakāla-smaraṇa.

Hey Madhusūdhana; Madhusūdhana is not the eight question; Madhusūdhana is addressing the Lord; Hey Kṛṣṇa; who has destroyed the asura known as Madhu; so Madhu, rakṣasa naśaka, Madhusūdhana.

In philosophical-symbolism, they take the word Madhu as all the Karmas also. In Muṇḍakōpaniṣad, the word Madhu is used in the meaning of karma-phalam also. And if you take madhu as all the karma, Madhusūdanaḥ means the destroyer of all the sañcita, āgāmi, prārabdha karmas, therefore the one who gives mōkṣa. So that is the philosophical-significance, of the word Madhusūdanaḥ; Hey Kṛṣṇa, please answer these questions.

So thus the eighth chapter begins with Arjuna's question and Lord Kṛṣṇa has exam season for Kṛṣṇa also; he has to answer now; not any two or three; or like choosing one of the four answer given; you know. So Kṛṣṇa does not any choice like that; he has to explain each one. Kṛṣṇa has no problem.

Verse 8.3

श्रीभगवानुवाच--

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरः विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

Śrī Bhagavān uvāca

akṣaram Brahma paramaṁ svabhāvō'dhyātmapucyatē |

bhūtabhāvōdbhavakarō visargaḥ karmasaṁjñitaḥ || 8.3 ||

श्री भगवान् उवाच Śrī Bhagavān uvāca **The Lord answered परमम् अक्षरम् paramam akṣaram The supreme imperishable entity, ब्रह्म Brahma is Brahman स्वभावः svabhāvaḥ The self उच्यते ucyatē is said to be, अद्यात्मम् adyātmam adhyatma विसर्गः visargaḥ the sacrificial offering भूतभावोद्भवकरः bhūtabhāvōdbhavakaraḥ which brings about the origin of beings, कर्मसंज्ञितः karmasaṁjñitaḥ is known as karma**

3. The Lord answered - The supreme imperishable entity is Brahman. The self is said to be adhyātmam. The sacrificial offering which brings about the origin of beings is known as Karma.

Kṛṣṇa begins his reply. The first question was: What is Brahman and Kṛṣṇa gives the answer paramam akṣaram Brahma; the word akṣaram means the imperishable principle. Na kṣarati, Na naśyathi iti akṣaram; and the adjective paramam means the highest, the greatest imperishable-principle is called Brahman.

And why Kṛṣṇa adds the adjective paramam. If Kṛṣṇa uses the word akṣaram only, it may be mistaken as alphabetic letter also. Because the word akṣaram can refer to any alphabetic-letter. That is why initiation into alphabet is called akṣarabhyasaḥ; and in

Sānskrīt, alphabet is called akṣara-māla. Therefore a person may take akṣaram as a letter. By adding the adjective 'paramam'; the greatest and the most supreme-akṣaram, Kṛṣṇa wants to say, do not take the ordinary alphabet but take the ultimately-imperishable-entity. The root kṣar is to perish; kṣarathi ithi is kṣarah; perishable-one is kṣarah; akṣaram means imperishable-one. In fact, Brahman is called akṣaram in the Muṇḍaka upaniṣad.

अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥ यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥

[atha parā yayā tadakṣaramadhigamyatē || 5 || yattadadrēśyamagrāhyamagōtramavarṇa-macakṣuḥśrōtram tadapāṇipādam | nityam vibhum sarvagatam susūkṣmam tadavyayam yadbhūtayōniṁ paripaśyanti dhīrah ||](#)

In Muṇḍakōpaniṣad, Brahman is known by the name akṣaram; that is here referred to.

And what is that principle, which is imperishable; there is only thing, that is imperishable; that is sarvagata caitanya tatvam; consciousness is the only entity which remains imperishable; matter is subject to decay and destruction; and that is why our very body is decaying and dying every moment.

To put in the 7th chapter language, aparā-prakṛti is perishable, parā-prakṛti, the caitanya-tatvam alone is imperishable.

Therefore what is Brahman, the eternal consciousness is Brahman and the very word Brahma means brihat tamatva Brahma. It is derived from the root bṛh, to mean big and Brahma means that which is superlatively-big. That which is superlatively limitless-entity; anantha-tatvam is called Brahman.

So with this Kṛṣṇa has answered first question very very briefly. Kṛṣṇa does not elaborate because, this Brahman has been talked about as parā-prakṛti in the 7th chapter. Therefore if you want to know more about Brahman, go back to the seventh chapter, parā-prakṛti topic. Where does it come? From verse No.4 to 10; I am telling that also; So you can go back to see that topic.

And because Kṛṣṇa's teaching begins with the word akṣaram-Brahma, the very chapter is called akṣara-Brahma-yōgaḥ. The chapter does not begin with that word; chapter begins with kim tad Brahma; but Kṛṣṇa's teachings begins with akṣara-Brahma paramam. Therefore the chapter is called akṣara-Brahma-yōgaḥ.

Then Kṛṣṇa comes to the second question. What was the second question?; what is adhyatmam? Kṛṣṇa says svabhāvaḥ adyātmam ucyatē; the very all-pervading-consciousness must be existing within the individual-body also. If the consciousness is

all-pervading, it must be within the body also. And when the consciousness is seen within the body, that is called ādhi-ātmam, or adyātmmam. The word ātma here means śarīram; ādhi-ātmam means obtaining within the body. So thus consciousness looked from the angle of samaṣṭi or total; it is called Brahma. When the very same consciousness is looked from the standpoint of the individual body, it is called adhyātmmam. So the word, svabhāvaḥ means the inner-essence, the consciousness within. Brahman is paramātmā; adhyātmmam is jīvatma; Brahman is the consciousness from macro angle; adhyātmmam is the consciousness from the micro angle; consciousness is the same; two different words are used; because of two different terms of reference.

And this is very common for us also; a person remaining the same; when he is looked from the stand point of the wife, he is called the husband, when the same person is looked from the standpoint of the children, he is called the father or parent; and when looked from the standpoint of the parent; he himself is called son or child. How can one and the same person be called father, son, grandfather, husband, brother? This is called śabda-prakṛti-nimittam in technical language; in simple English, the point of reference, when it differs, the nāma, the name also differs.

Thus consciousness is called paramātmā, consciousness is called jīvatma; depending upon macro and micro point of reference. So with this second question is answered.

Then what is the third question; what is karma. Kṛṣṇa gives the answer; bhūta-bhāvōdbhava-karō visargaḥ; visargaḥ refers to all the activities. All the actions, deliberate-actions of human-beings which are responsible for the future-creation. All the deliberate-activities of human-beings which are responsible for the future-creation is called karma, because according to our scriptures, creation is not an accident; creation is not an accident; creation is a clean-incident caused by previous-factors or action. For if I am born here with a physical-body, it is not an accident, it is a result of what?; my own past-karma. Similarly, you are born because of your karma; the individual birth is because of individual-karma; the birth of humanity is because of the karma of the humanity.

So therefore Kṛṣṇa says bhūta-bhāva; bhūta-bhāva means the insistence of living-beings; udbhava-karaḥ means that which brings about; so bhūta-bhāvōdbhava-karaḥ means that which brings about the existence of every living-being. Not only humans; a mosquito is there with a mosquito-body, because of what; its karma; and a dinosaur is because of its karma. And not only my karma determines by body; it also determines by parentage. Why I should get such and such parents; wonderful parents; or terrible ones. And why I should get such and such brothers and sisters; my karma; and why should I be born in India; my karma; I do not want to say good or bad. There are people who

think it is bad karma; there are people who think it is good karma; I do not want to qualify; but one thing is certain; it is because of your karma. And the beauty is I get a set of parents by my karma; my parents get me as their child because of their karma. And similarly, I get wonderful disciples like you, because of my good-karma; and you get a teacher like me because of __ ~ you can decide; ~ __ __ karma. So thus, everything that happens is the result of our actions and when you take the creation as a whole; we say the present-creation is the result of the past-creation. And the past-creation is the result of its past-creation; and the future-creation will be result of the present-creation.

And therefore what is karma, sṛṣṭi-kāraṇam-karma. Therefore remember, the creation has come into being, not because of Bhagavān's-wish, the creation has come to being, because we have asked for that. Therefore never put the akṣathai on Bhagavān's-head. That is what we are seeing in Brahma-sūtra now. Bhagavān is not responsible for the creation. The type of creation and the necessity of creation is because I have asked for it, by my good/bad/mixed action. puṇyēna-puṇyam-lōkam bhavathi; pāpēna-pāpam bhavathi; upabhyām ēva manuṣya-lōkam. And if fourteen lōkās are there, not because Bhagavān wants 14 lōkas, but because we have done varieties of karmas requiring the 14 lōkās. We do such terrible action, necessitating a naraka-environment; and also we do wonderful-actions necessitating a wonderful-heaven; and we also manage to mix up and necessitating manuṣya-lōkās. Thus everything is karma-ordered and therefore karma is defined as sṛṣṭikāraṇam. That is here presented as bhūta bhāva udbhavakaraḥ and [visargaḥ](#) means action. My contribution; is called karma-samjñitaḥ. So with this three questions are answered.

Now we are going to the next verse and further questions are answered.

Verse 8.4

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८.४ ॥

[Adhibhūtam kṣarō bhāvaḥ puruṣaścādhidaivatam |
adhiyajñō'hamēvātra dēhē dēhabhṛtām vara || 8.4 ||](#)

क्षरः भावः kṣaraḥ bhāvaḥ **the perishable creation** अधिभूतम् adhibhūtam **is adhibhūta** च पुरुषः ca puruṣaḥ **and Hiranyagarbha**, अधिदैवतम् ādhi-daivatam **is ādhi-daiva**, अहम् एव aham ēva **I Myself** अत्र देहे atra dēhē (**who reside**) in this body अधियज्ञः adhiyajñāḥ **am adiyajña** देहभृतां वर dēhabhṛtām vara **Of the embodied, O Arjuna**

4. The perishable creation is ādhi-bhuta and Hiranyagarbha is ādhi-daiva. I myself, (who reside), in this body, am ādhi-yajñā. O Arjuna, the best of the embodied.

So Kṛṣṇa answers three more questions here. Adhibhūtam kim; what is ādhi-bhūtam? Here Kṛṣṇa answers. Every perishable thing in the creation is called adhibhūtam; kṣaraḥ-bhāvaḥ; bhāvaḥ means an entity. So thus any object that you experience is ādhi-bhūtam, because it is kṣaraḥ; kṣaraḥ means as opposed to akṣara seen before; akṣara means imperishable; therefore kṣaraḥ means perishable. All the five elements come under the ādhi-bhūtam; the Sun, moon stars, etc. come under ādhi-bhūtam; Everything like rivers, mountains, they all come under adhibhūtam. Even our physical bodies come under adhibhūtam; because the bodies also are perishable; kṣaraḥ-bhāvaḥ; any doubt? It is perishable. That is why we look for security; If it is imperishable, we do not require security. Therefore the entire perishable-material world is called ādhi-bhūtam; So the fourth question is answered.

Then he goes to the fifth question; ādhi-daivam; ādhi-daivatam; Kṛṣṇa defines as puruṣaḥ; here the word puruṣaḥ means the hiraṇyagarbha; puruṣaḥ means hiraṇyagarbha; and hiraṇyagarbha in śāstric-language means the total-consciousness associated with the total mind. And therefore associated with total knowledge. If you remember Tatva-Bōdha, samaṣṭi sukṣma śarīra sahita caitanyam is hiraṇyagarbha; Consciousness associated with total-subtle-body.

If you do not know or remember what is subtle body, you take it as mind; therefore consciousness associated with the total mind is called hiraṇyagarbha. And that hiraṇyagarbha alone is called a presiding deity from the standpoint of every organ, So the presiding deity of the eye is sūrya dēvathā; so cakṣūsa sūryaḥ; and the presiding deity of the ears is what dēvathā?; srōthasya dig dēvathā. So thus we have got presiding deities for every organ; all the presiding deities put together is called hiraṇyagarbha; that hiraṇyagarbha is called ādhi-daivam.

And then the sixth question: ādhi-yajñāḥ; ādhi-yajñāḥ Kṛṣṇa says aham ēva; aham means Kṛṣṇa the Lord himself Īśvara is ādhi-yajñāḥ; ādhi-yajñāḥ is Īśvaraḥ. And what is the definition of Īśvara in Tatva Bōdha; if you remember Tatva Bōdha. Īśvara is defined as consciousness associated with the total karaṇa prapañca.

And what is the definition of karaṇa prapañca; the whole universe in potential form. So before the creation evolves; whole creation existed in potential form; otherwise called śakti; otherwise called māya; and that śakti plus the consciousness is called Īśvaraḥ.

And who is that Īśvaraḥ? Kṛṣṇa says do not see here and there, I am that Īśvaraḥ; I am the cause of the entire universe. Therefore adhiyajñāḥ aham ēva; I am the seed of the

universe. And that Lord alone in purāṇic symbolism, they say after the pralaya comes, when everything is destroyed, then on a leaf, ஆலிலை ālilai Kṛṣṇā, banyan leaf, Lord Kṛṣṇa floats, it is said.

What does the water and the banyan leaf represent? It is nothing but the seed form of the universe, and Lord Kṛṣṇa represents the consciousness principle; Consciousness plus potential universe is called Īśvara. In science language, consciousness plus basic energy is Īśvara. So with this, the 6th question is also answered.

And Arjuna had asked an additional question also there; and where does the Lord reside; adhiyajñāḥ, the Īśvaraḥ. Can you differentiate adhidaivam and adhiyajñam?

Samaṣṭi sūkṣma śarīra sahita caitanyam adhi daivam; Samaṣṭi kāraṇa śarīra sahita caitanya ādhi-yajña; hiraṇyagarbha is adhi-daivam; and Īśvara is adhi-yajñāḥ;

And where is that Īśvara? So where can I find him. Kṛṣṇa says, atra dēhē, dēhabhṛtām vara. Arjuna addressed Kṛṣṇa as Madhusūdhana; Kṛṣṇa says I will also address you as dēhabhṛtām vara, the greatest human being; There is no loss in saying, so that Arjuna will be very happy and it is also true also. Arjuna was a great person. So, Oh Arjuna, the greatest one, the Lord resides in everybody;

In the 10th chapter, Kṛṣṇa will say, ahamātmā guḍākēśa sarvabhūtāśayasthitaḥ; and in the 18th chapter, Kṛṣṇa will say, īśvaraḥ sarvabhūtānām hṛddēśē'rjuna tiṣṭhati; and because the Lord resides in every human being, Lord is called Nārāyaṇaḥ; nāram means all the living beings; narānām jīvānam samūhaḥ nāram. Nāram is not nāru; Nāram means jīva samūhaḥ; and ayanam means the residence; So every living being is the residence of the Lord, therefore where is the Lord, atra dēhē varthathē; prājñā rūpēṇa; again if you remember, Tatva Bodha; viśva taijasa and prājñā, prājñā rūpēṇa īśvaraḥ asmin dēhē varthathē.

Then is the Lord therein Kailāsa and Vaikāṅṭha or not? He is there also; the Lord is everywhere; the Lord happens to be in the heart also. And then why is he known as ādhi-yajñāḥ; ādhi-yajñāḥ means residing in the heart, the Lord is associated with every action you do; yajñāḥ means every prayer or pūja or action you do.

In what way the Lord is associated with our yajñās, our pūjas. He is the receiver of the pūja, as we saw in the 7th chapter.

And not only he is the receiver of the pūja, he also gives the pūja phalam; remember the 7th chapter

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति |
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् || ७-२१ ||

yō yō yām yām tanuṃ bhaktaḥ śraddhayā'rcitumicchati |
tasya tasyācalāṃ śraddhāṃ tāmēva vidadhāmyaham || 7. 21 ||

Any pūja done by anyone I receive, the pūja, I give the karma-phalam. Therefore yajña bōkthru rūpēṇa, and karma phala dhathru rūpēṇa, and as the receiver of the pūja and as the giver of the result, I remain in the heart of everyone. And therefore you need not bother. Whether my good actions will be registered in God's diary or not; because far away He is there, is it not? Do not think that it will not be visible to Him because of that. Every small action you do, good or bad, it is immediately registered and the Lord according to the law of karma, will punch the result and punch your nose if required.

So therefore every experience you go through is karma-phalam coming from Lord. For a vēdic person, every experience is my karma-phalam; therefore I cannot complain to anyone; Why me; Why this suffering comes; Why this enjoyment comes; there is no question; I am reaping the result of my own action; but I do not remember all those past actions. I have told you; you do not remember last class itself; therefore where is the question of remembering.

But non-remembrance does not mean non-performance; that is to be understood; non-remembrance does not mean non-performance. Whether I remember or not; what I have done, I have done, and therefore I have to dearly pay the price; given by whom? adhi yajñāḥ. So adhi yajñāḥ means karma phala dātha. So with this the sixth question is also answered.

Now remains the seventh question. Verse No.5

Verse 8.5

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावम् याति नास्त्यत्र संशयः ॥८.५॥

antakālē ca māmēva smaran muktvā kalēvaram |
yaḥ prayāti sa madbhāvam yāti nāstyatra saṃśayaḥ || 8.5 ||

मुक्त्वा कलेवरम् muktvā kalēvaram **dropping the body** अन्तकाले च antakālē ca **at the time of death** सः saḥ **one** यः प्रयाति yaḥ prayāti **departs** स्मरन् माम् एव smaran mām ēva **remembering Me alone** याति मद्भावम् yāti madbhāvam **attains my nature** अस्ति न संशयः asti na saṃśayaḥ **there is no doubt** अत्र atra **in this regard**.

5. Dropping the body at the time of death, one who departs remembering Me alone attains My nature. There is no doubt in this regard.

In the previous two verses, 3 and 4, Kṛṣṇa answered all the six questions very briefly. And now Kṛṣṇa wants to answer the seventh question very elaborately. In fact the rest of the chapter beginning from verse No.5 up to the last verse No.28, Kṛṣṇa is answering the seventh question; for six questions two verses; and for one question five to 28; 24 verses; both inclusive; do not ask how 24; because by way of answering this question, Kṛṣṇa wants to introduce an important topic I said.

And what is that topic, Īśvara-upāsanam; Īśvaraḥ means the Lord with attributes; saguṇa-Brahma-Īśvaraḥ. And this Lord with various attributes as described in the scriptures can be meditated upon and it is considered a very important spiritual sādhanā. And this saguṇa-upāsanam can give two fold result depending upon the motive or attitude with which it is done. So broadly the saguṇa-upāsanam is divided into two types; sakāma saguṇa-upāsanam and the other is niṣkāma-saguṇa-upāsanam. Sakāma saguṇa-upāsanam means, upāsana done for material benefits; material benefits belonging to iha lōkā; material benefits belonging to parā-lōkā; to go to the heaven, I can practice upāsana; and for a better birth, I can practice upāsana. In this janma itself for getting various benefits like health, wealth, status etc. I can practice Upāsana, and above all to accomplish siddhis, or miraculous powers, upāsana can be practised. That is why you will find many upāsakās are siddhās. They will say I am an Āñjanēya upāsana; I am a Dēvi-upāsaka; I am such and such dēva-upāsaka. And as a result of upāsana, this person gets extra-ordinary powers like capacity to predict the future; kuri śollarathu. In fact many people go there; in fact people go there only. Because they have got a particular day, when they say deity is entering them and then whatever question you ask; when will my business improve; or when will this disease go; how many people stand in line; that person during that person is able to predict and suggest parihārās, and reading the minds of other people, all these come under varieties of siddhis. Hundreds of siddhiḥ are enumerated in the purāṇas, in bhāgavatham and all; knowing the past, knowing the future, knowing the past janma of mine, past janma of yours, (is not the existing problem enough?) and also capacity to see what is underground; water divining; what is inside without digging you can see; countless siddhiḥ are mentioned; all the result of what, sakāma saguṇa Īśvara upāsanam.

And then there is another Īśvara-upāsanam, which comes under niṣkāma saguṇa Īśvara upāsanam. Practice of saguṇa Īśvara-upāsanam; upāsanam means what, meditation. Remember; practice of this upāsanam; not for material benefit, but for spiritual benefit:

नास्था धर्मे न वसुनिचये नैव कामोपभोगे
यद् भाव्यं तद् भवतु भगवन्पूर्वकर्मनिरूपम् ।
एतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥ ५ ॥

nāsthā dharmē na vasunicayē naiva kāmōpabhōgē
yad bhāvyaṁ tad bhavatu bhagavanpūrvakarmānurūpam |
ētaprārthyaṁ mama bahumataṁ janmajanmāntarē:'pi
tvatpādāmbhōruhayugagatā niścalā bhaktirastu || 5 || Mukunḍa Māla of Kulaśēkhara Alwārī

One devotee says: Oh Lord I am remembering you not for arta; not for kāma; not for puṇyam; I am not interested in anyone of them; because I know they are all perishable in nature. I have got only one goal; and that is the spiritual goal called mōkṣa or religious language, God himself is my goal. I want to attain oneness with you; Īśvara-aikyam prāp̥thi; otherwise called mōkṣa; and this upāsana requires vairāgyam; naturally; because as long as I have got kāmās, I will use my bhakthi only for the fulfilment of them.

A virāgi bhaktha becomes a niṣkāma upāsakaḥ; and this niṣkāma upāsakaḥ can take two different courses or direction; one direction is he practices niṣkāma-upāsana for a long time; which is saguṇa Īśvara-upāsanam.

And having practiced this upāsana, he becomes very well qualified for nirguṇa Īśvara jñānam; in this janma itself. So one course is what; saguṇa upāsanam; preparation of the mind; dropping saguṇa-upāsanam and entering into nirguṇa-Īśvara jñānam; parā-prakṛti-jñānam; and by gaining nirguṇa-Īśvara-jñānam; in this janma itself; I attain mōkṣa, which is called sadyōmukthiḥ; this is one option.

The second option is the person continues in saguṇa-upāsanam, and he is not confident of coming to nirguṇam; he is allergic to nirguṇam; because nirguṇam means attributeless Brahman; I do not understand at all; if a person is allergic to nirguṇa-Īśvara-jñānam; he continues the saguṇa-upāsanam; throughout the life, and at the time of death also, he remembers saguṇa-Īśvara and prays to the Lord; Oh Lord, I want mōkṣa and nothing else. And as a result of such upāsana; he will go to Brahma-lōkā and get jñānam there; Instead of gaining nirguṇa-Īśvara-jñānam here, he gets the jñānam there; this second course is called kṛama-mukthiḥ; and Kṛṣṇa is going to deal with the kṛama mukthi topic here; the details of which we will see in the next class.

Hari Om̐

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ॐ

Based on the last two verses of the 7th chapter, Arjuna raised seven questions in verse No.1 and 2 of this 8th chapter, and Kṛṣṇa started answering them from the 3rd verse onwards. In the third and fourth verses, Kṛṣṇa briefly answered all the six questions and from the 5th verse, Kṛṣṇa wants to elaborately answer the 7th question, which is dealing

with the remembrance of the Lord at the time of death. Antakālē-Īśvara-smaraṇam or Prayāṇa kāla-Īśvara-smaraṇam. And this is going to be answered in the rest of this chapter. And by way of answering this question, Kṛṣṇa proposes to deal with the important topic of saguṇa-Īśvara-upāsanam as an sādhanā.

Saguṇa-Īśvara-upāsanam means meditation upon God with attributes. Saguṇa means with attributes; Īśvara-upāsanam means meditation of God, which can be taken as either Rāma-upāsanam; Kṛṣṇa-upāsanam; Dēvi-upāsanam; with any attribute. By attribute I mean the personality; a particular form; a particular colour, number of heads, number of hands we have got. In fact, every dhyāna=slōkā gives the description of the Lord in a particular form.

And in the last class, I pointed out that the saguṇa-upāsana can be first classified into two types, based on the motive, and they are sakāma-saguṇa-upāsana; and niṣkāma-upāsana.

Sakāma-upāsana is the practice for all worldly benefits other than spiritual goals. So it can be artha, Kama or dharma; which will benefit me in this janma or which can benefit me in the next janma. And as I said in the last class, even various miraculous powers can be attained through such upāsana; and that is called sakāma-upāsana.

Niṣkāma-upāsana is that meditation, which is exclusively utilised for spiritual growth, by which I mean acquiring the required qualifications totally, and asking for the appropriate opportunity for getting mōkṣa; anything connected with mōkṣa, I call spiritual growth.

And this niṣkāma-saguṇa-upāsana itself can be divided into two types. In one, person practices niṣkāma-upāsana for acquiring all the qualifications for entering into nirguṇa jñānam. Because we have seen in the 7th chapter that saguṇa Īśvara is not the ultimate reality. Saguṇa-Īśvara is only empirical vyāvahārika-satyam or if you want to strong word, it is also mithya only; nirguṇa-Īśvara which was called para prakṛti in the 7th chapter, that alone is the ultimate reality; and we have to come to the ultimate nirguṇa Īśvara. Without that no mōkṣa is possible and therefore a person can follow saguṇa upāsana, prepare the mind very well; then switch over from saguṇa upāsana to nirguṇa jñānam. Upāsana to jñāna-yōga; by which we mean vēdānta śravaṇa manana nidhidyasana; practice niṣkāma-upāsana, acquire the required qualifications well; then switch over to nirguṇa Īśvara-jñānam and attain mōkṣa in this life itself, which is called savya-mukthiḥ or jīvan-mukthiḥ; savya-mukthiḥ means what, instant liberation; like fast food, instant idli, instant sambar, instant mōkṣa; in this life itself.

This is one course of sādhanā a person can take to. There is another alternative-method also; what is that; a person follows saguṇa upāsana; and afterwards he has to come to nirguṇa-jñānam; but somehow he finds he is not able to switch over to nirguṇa Īśvara; because it is not that easy. You can visualise the Lord with attributes; but how can you visualise the Lord without śabda, sparśa, rūpa, rasa, gandha. There is nothing. In fact, in the 12th chapter, Kṛṣṇa himself will admit.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ||
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते || १२-५ ||

[klēśō'dhikatarastēṣām avyaktāsaktacētasām |](#)
[avyaktā hi gatirduḥkhaṁ dēhavadbhiravāpyatē || 12.5 ||](#)

appreciation of and enquiry into the nirguṇa-Īśvara requires very very subtle sūkṣma-buddhi; dṛṣyētu-agryayā-buddhya, sūkṣma-bhuddhyayā-darśibhiḥ.

And if the mind is not ready for nirguṇa Īśvara; it will not appeal to that person. Then what should that person do; No doubt, he wants mōkṣa; no doubt he wants to become one with God; he does not have interest in any other material goal; he is a niṣkāma-puruṣaḥ; he is mumukṣu-puruṣaḥ; but his mind is not ready for nirguṇa-vichāraḥ.

Then what should that person do? Kṛṣṇa says that there is a solution; keep your fire of enthusiasm or desire for liberation; maintain your niṣkāmatvam or vairāgyam very well and continue the saguṇa upāsana throughout the life. One need not come to nirguṇa vicārah; continue to be attached to your Kṛṣṇa; your Rāma, your Gaṇapāthi; whoever it is; but when you meditate make sure that it is niṣkāma-mumukṣu-upāsana.

And because of this intense desire for Īśvara-prāp̥thi; a person will be able to successfully continue and naturally at the time of death also, a person is going to remember what he values more. At the time of death, a person is going to remember only that which he values the most in his or her life; and being a saguṇa-upāsaka; at the time of death also; he will remember only the saguṇa-Īśvara and as a result of that what will happen; something will happen. What is that something? Certainly he would not get liberation in this life, because he has not come to the higher-Īśvara. Therefore liberation is ruled out; but because of his intense desire for God; he is supposed to go to Brahma-lōkā; do not ask how do you know; I did not see; Lord Kṛṣṇa says which I totally believe. And that jīvātma will go through a special path, which we will see later, śūkla-mārga and that jīva will go to brahma-lōkā; OK.

What will happen in Brahma-lōkā. Again Kṛṣṇa says; I have not seen. A person who is desirous of mōkṣa alone goes to Brahma lōkā, he will get there, ideal conditions for nirguṇa-Īśvara-jñānam; which he carefully avoided in this janma; that he can very

successfully pursue, the conditions will be provided, guaranteed by God; and the scriptures point out that and there Nirguṇa-jñānam is not imparted by an ordinary mortal Swami; but it is imparted by sakṣāt caturmukha Brahmāji himself. He will be conducting classes there and Brahmāji, the four heads representing the vēdās, totally he must be far far superior teacher; and he will never get tired, because four head; (he can always change the head, side to side!) and you are also supposed to not to get tired at all; therefore not weekly ones; continuously you can listen; no hunger; no thirst; and mind also is ideal; body will also cooperate, that is also to be told:

[So brahmana tē sarvē samprapthē prati sancārē
parasyanthē kritamanaḥ praviśanti param pādām ||](#)

This is what is said in the śāstra; and this niṣkāma-upāsaka goes to brahma lōkā, attains jñānam; nirguṇa-Īśvara-jñānam there and attains liberation; and this course of liberation is called kṛama-mukthiḥ; the first one is called akṛama-mukthi; akṛama-mukthi; do not mistake; sadyō mukthi or jīvan mukthi

And Kṛṣṇa says a niṣkāma-upāsaka can follow either of the method and the 8th chapter is going to specialise on kṛama-mukthiḥ. So this is one unique chapter which deals with kṛama-mukthiḥ, whereas seventh chapter, 9th, 10th etc. Kṛṣṇa is going to highlight what; mukthi here and now. Kṛṣṇa wants to point out: Do not postpone liberation; because you do not what will happen after death. There may be traffic jam and then we do not know. Therefore having got a wonderful human birth; follow niṣkāma-upāsana, gain jñānam; and be free here and now. That is Kṛṣṇa's primary advice. But in this chapter, Kṛṣṇa takes a diversion and He is going to highlight kṛama mukthiḥ.

With this background, we have to study the verses herein. Look at the verse. 5th. yaḥ prayāti; so yaḥ refers to niṣkāma-saguṇa-upāsaka; so practiced saguṇa Īśvara meditation, like Rāma-dhyānam; Kṛṣṇa-dhyānam; dēvi-dhyānam, throughout the life, never came to nirguṇa-brahma at all; vēdānta-vicārah he did not come out; throughout he has attached to his iṣṭa-dēvathā. And such a saguṇa upāsaka; prayāti; suppose he dies; and kālēvaram mukthva; and leaves this physical body; and travels; travel is definite; because he has not attained mōkṣa; and therefore the upāsaka's-jīva will leave this physical body and travel; and how come we do not see?; because it is sūkṣma śarīram, and therefore we do not see; better we do not see; better not to see; or you will see who is going where; why all that; as such it is difficult to manage; why do you desire for all such things? So therefore kālēvaram muktvā; kālēvaram means śarīram; different Tamil meaning; kālēvaram means śarīram; leave this physical body and travels. What will happen to him?; anta kālē, at the time of death, antha, final, last moment; so suppose a saguṇa upāsaka dies leaving this physical body, in the last moment of death; how, mām

ēva smaran; of course, remembering Me only; saḡuṇa Me or nirguṇa Me; saḡuṇa Me alone, me (not me) Bhagavān, remembering the Lord, mām ēva smaran; ēva is to emphasise; remembering Me alone. And what will happen to him; madbhāvaṃ yāti; he will certainly get kṛama mukthi. So here madbhāvaṃ refers to kṛama mukthi; the intermediary stages, Kṛṣṇa does not describe here; we have to fill up the blank; he goes to brahma lōkā, attains knowledge there; and gets liberation.

And suppose a person asks what is the guarantee; Kṛṣṇa says I am giving you to the guarantee card; atra samśayaḥ nāsthi; there is no doubt about that; such a devotee will come to Me alone.

Verse 8.6

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥८.६॥

Yaṃ yaṃ vā'pi smaran bhāvaṃ tyajatyantē kalēvaram |
taṃ tamēvaiti kauntēya sadā tadbhāvabhāvitaḥ || 8.6 ||

कौन्तेय kauntēya **Oh ! Arjuna स्मरन् smaran thinking** of **यं यं वा अपि भावम् yaṃ yaṃ vā api bhāvam whatever object त्यजति tyajati one gives up, कलेवरम् kalēvaram the body अन्ते antē at the time of death तं तम् एव taṃ taṃ ēva that very object एति ēti one attains सदा तद्भावभावितः sadā tadbhāvabhāvitaḥ being always steeped in that thought.**

6. Oh! Arjuna, Thinking of whatever object one gives up the body at the time of death, that very object one attains, being always steeped in that thought.

Naturally the question will be suppose a person does not remember God and remembers something else. What will happen to that person after death?; for such a possible question; Kṛṣṇa gives a general reply and what is that reply? The next janma of a person will depend upon the remembrance at the time of death. As the famous proverb goes; "As a person thinks, so a person becomes". It is a very very powerful law, which is a fact; it is not a law applicable only after death; but it is a law applicable within this life itself; as a person thinks, so he becomes;

यो यत् स्रद्धा ,स एव सः ,सः यथा कामो भवति ,तद् कृतुर् भवति ,यत् कृतुर् भवति ,तत् कर्म कुरुते ,यत् कर्म कुरुते, तद् अभिसम्पद्यते

yō yat sraddhā, sa ēva saḥ, saḥ yathā kāmō bhavati, tad kṛtur bhavati, yat kṛtur bhavati, tat karma kurutē, yat karma kurutē, tad abhisampadyatē
Bṛhadāraṇyaka.

And I have told you another beautiful proverb which I like.

Watch your thoughts; they become the words;
Watch your words, they become your actions;
Watch your action, they become your habit;
Watch your habit; they become your character;
Watch your character, it becomes your destiny.

Therefore your ultimate-destiny or future-condition is already determined by the type of thought which I am entertaining. Even though the thought seems to be too feeble; but when they are continued; they can decide your future. And what Kṛṣṇa wants to emphasise here, not only this law is applicable within one life; it is applicable with regard to next janma also. We saw in Muṇḍaka-Upaniṣad, kāmānya kāmāyathē manyamāna, sa kāmābir jāyathē tatra. With whatever desire of objects or environment, a person dies, he will find himself in such a set up, and with such an object; and that is why they have the story of the Jaḍa Bharatha upākyānam also; how he had noble intention to pursue spirituality and got attracted to a small deer, deer became dear; and he is OK that he protected and after it grew up, he could have let it out; but he started meditating. You have to read that story in Bhāgavatham; then a time comes when he is only obsessed with that deer; and naturally at the time of death also; he is worried who will take care of it, after I die; just as we worry; forgetting things will be better off after we go. So this is the human psychology, then Jaḍa Bharatha is supposed to have born as a deer; whether it really happened or not is the question; But what is the lesson that is taught?

And this important lesson Kṛṣṇa imparts in this slōkā; kālēvaram antē tyajathi; suppose a person drops the physical body at the time of death; how yaṁ yaṁ bhāvam smaran; remembering various objects in his mind, any particular object, any particular goal in mind, remembering, then, tam tam ēva ēti; he will certainly attain only such a birth which is in keeping with the person's thought process. So yaṁ yaṁ bhāvam smaran tyajati; tam tam bhāvam; bhāvam means such a condition; he attains. Kountēya; this is the most important law, Arjuna may you remember.

Now we will have a thinking. It is very fine no, we can easily find a loophole, we are very good in finding loopholes. What does Kṛṣṇa say? At the time of death; whatever you think that will determine your next birth. Therefore I should be bothered about only the last thought; so until death, I can do any akṛama I want; and when I know death is going to come, then what to do, think of the Lord or whatever you want; we want to cheat the Lord; Bhagavān says; Arjuna that would not work; because of many reasons; the first reason is how do you know what is your antakāla; will Yamadharmā rāja send a letter; on such and such date and such and such time, you will die? So we do not whether Yamadharmā rāja decides or local autoricksaw or water lorries decide. I do not know. So therefore, there is no question of planned thinking at the time of death; that is No.1 problem.

And the second problem is the thought of a person is based on two forces; one is the Will of the person; and the other is the vāsana of the person; our thought process is governed by our Will and our Vāsana. Vāsana means what?, our habit; our saṁskārās; our mental impressions; Now at any time, the thought that we have in our mind will be decided by one of the two. And sometimes the will becomes successful; sometimes the vāsana becomes successful; which you will know when you try to sit in meditation; the Will decides Rāma Rāma Rāma decides and the vāsana decides everything else other than that; so there is a constant clash between will and vāsana; Will planning one thing and vāsana deciding one thing; and as we grow older and older, the vāsana become more and more powerful; because they have a momentum, which is caused by 50 years, 60 years, 70 years of habitual thinking. Whether you are thinking or not, they go on. As we grow older, vāsana becomes stronger; our sub-conscious is saturated with thought, which we have dumped in the last so many years; and the Will becomes feebler and feebler and even when we are young, we are finding it difficult to think what we want; then what to talk of the moment of death. It is almost impossible for us to control our thought process.

And therefore Kṛṣṇa says the only alternative method is what; your vāsanās must be śubha vāsanās, Godly vāsanās. You have to saturate your subconscious with Īśvara chintana; daivi sampath and then alone, even if your Will is feeble or not there; or even if the person is in coma, where Will is not there, the sub-conscious will have what; only what he has trained.

And therefore Kṛṣṇa says do not try to deceive me; that will not work, if you have to think of the Lord at the last moment, preparation should start from: next year you should not say; next month do not tell; next week do not say, not next day, next hour you cannot tell, the preparation should start from Now. Rehearsal for death it is called. People do not like this topic but these are all bitter facts, which we have to face; better be prepared to face them.

And therefore Kṛṣṇa because He is interested in our well-being, he is discussing this topic even though we would not like. Therefore, He says sadā tadbhāva bhāvithaḥ; bhāvithaḥ means soaked in, saturated with, influenced by, tat bhāvaḥ, Īśvara chintaḥ; tat means Īśvara, bhava means bhāvana or chintna; bhāvithāḥ means உரு போடறது repeated thinking, which is saturated.

And when should you do? Sadā; so by constant practice, make your sub-conscious a divine or Godly oriented sub-conscious. That is why one great devotee; Appaiya dikṣithar he wanted to find out what is in sub-consciousness. One method of finding out is svapna. Dream will give a clue to what is inside; and what people talk in dream; but it will be hazy;

So therefore one method is dream. So he wanted to find out what is in his subconsciousness and therefore he took a particular milk, எருக்கும் பால் erukkam paal, from a tree called erukku, and if you take that, a person will be temporarily off-balance, it is said. Do not try that; it is said like that; that is how the story goes and then he called his disciplines and he said when I am not in my senses, whatever comes out of me, you please note down; can we do it; what all dirt will come out, whom and all we will curse; donkey, money, etc. all you have suppressed and he brings out, and it comes as a great stuthi or hymn on Lord Śiva; his iṣṭa dēvatha; it is called unmatasthōthram; he was unmata; from that only the flower is called umatham poo came. So unmatasthōthram, or daśakam or ṣatkam, they say. So it is because he has practiced such a devotion; therefore Arjuna sadā tadbhāvabhāvitaḥ; be ever committed your ultimate goal of God.

Verse 8.7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः मामेवैष्यस्यसंशयः ॥ ८.७ ॥

tasmāt sarvēṣu kālēṣu māmanusmara yudhya ca |
mayyarpitamanōbuddhirmāmēvaiṣyasyasaṁśayaḥ || 8.7 ||

तस्मात् tasmāt **therefore** अनुस्मर माम् anusmara mām **remembers Me** सर्वेषु कालेषु sarvēṣu kālēṣu **all the time** च ca yudhya युध्य **and fight**, अर्पितमनोबुद्धिः arpitamanōbuddhiḥ **with your mind and intellect fixed** मयि mayi **upon Me**, एष्यसि eṣyasi **you will attain** माम् एव mām ēva **Me alone** असंशयम् asaṁśayam **doubtlessly**.

7. Therefore remember Me all the time and fight. With your mind and intellect fixed upon Me you will attain Me alone doubtlessly.

Therefore Arjuna my advice to you is sarvēṣu kālēṣu mām anusmara. Therefore Arjuna may you always remember me; then alone your subconscious will be saturated with my thought. Then naturally the next question will be if I remember the Lord all the time, how can I do my family duties; office duties; I will have to apply my mind in my duties; if you try to remember and if you are accountant, calculating things, everything will go wrong; you lose your job, Therefore how am I to remember the Lord all the time; should I drop all things; should I become a sanyāsi; so that right from morning till night, I can remember you only.

Therefore Kṛṣṇa says, I do not ask you to drop your duty; your responsibilities; your worldly activities; I do not ask you to drop; you have to continue that also; yudhya ca; because Kṛṣṇa knows, Arjuna is trying to escape from the war; now he gets a wonderful chance; as Kṛṣṇa says always remember me; therefore OK, I will go away from here;

anyway I want to go away from the battle; and say Rāma Rāma and sit down; and how can I fight? Therefore Kṛṣṇa knows, and immediately therefore he says: yuddhyaca; you have to fight also; fight means, for Arjuna the advice is fight; not that you all should fight. So here fight is symbolic of svadharma-anuṣṭānam. So may you follow or fulfil your duties; discharge your duties also.

Then the next question will be what; how can I do two jobs simultaneously. You ask me to perform my duty also; you ask me to remember the Lord also; how can I do both of them; the mind can do only job at a time. So I remember I met some person; who was claiming to be some kind of religious person; he has been told to say all the time namaśivāya something; and he was telling namaśivāya, namaśivāya; and when that person met me; he asked question; where are you coming from? And then namaśivāya; namaśivāya, how can I answer; if he questions and I answer, he should listen, isn't it? So therefore some problem is there; otherwise such a question should not be asked; namaśivāya, what do you do? Namaśivāya, namaśivāya; where did you get sanyāsa from; namaśivāya; what can I tell? What do you mean by doing both simultaneously.

The conscious mind cannot do two jobs simultaneously; the conscious mind cannot do two jobs simultaneously. It has to be committed to one thing only; but even when the conscious mind is dedicated to some work, in the sub-conscious mind, in the background, we should be clear about the ultimate priorities of life.

So what Kṛṣṇa wants to say here is: Let in the background, your goal be very much remembered. Therefore, the sub-conscious can have Īśvara chintā and the conscious can perform the worldly duties and when you have time away from worldly duties, at that time, your conscious mind also. When you are listening to me, your conscious mind or sub-conscious mind should listen?; your conscious mind should listen. In the sub-conscious mind we generally worry; that is the background tanpura śṛuti. Is it possible? Ask every musician, he does that only. He has got a tanpura śṛuti behind; and you will find he adjusts also; but when he is singing the song, naturally his mind has to be applied; for that particular thing and especially when the citta svaram̐ you can sing straight; but when the kalpana-svaram̐ comes, and difficult pallavi comes, certainly the mind has to be applied. Then what happens to sruthi; conscious mind is involved, but in the background, the tanpura śṛuti is kept in mind. How do you know; how do you know; otherwise you will not be able to listen; apaśṛuti will come; if that is possible for a musician; or I give the example of the train journey, when you are travelling in the train, in the intermediary station you get down, and buy masala dosai or vadai and you have change also and you give and get back. You do everything, but one corner of the mind remembers what; intermediary station; any horn you hear, any bell you hear, any

whistle, Suddenly see your train is going; you do not forget; you are travelling towards some other destination; masal vadai is good but that cannot be destination of life; in the same way, do everything, earn money, get married, nothing wrong; have children, bring them up, have them married; do second babysitting; grandchildren, everything you do as required; but in and through all of them, let not the primary goal be forgotten.

Therefore tasmāt sarvēṣu-kālēṣu, mām anusmara, may you remember Me the goal and also perform your duty. And mayi arpita manōbuddhir, so with your mind and intellect, committed to Me; Mind and intellect means your emotional personality is committed to the Lord, by which Kṛṣṇa means let your emotional needs be also fulfilled through Īśvara. Learn to emotionally depend upon God; rather than depending on the mortals around. Because I do not how long the mortals will be around; because they are mortals. Therefore how can I heavily lean on something; whose availability is unpredictable. And make my life risky? Therefore love everyone, but for your emotional need, may you depend upon your saṅgā Īśvara. That is called emotional application; so if you see Tyāgarāja song, most of the time, he talks only with Rāma; because to talk to others is a headache; he knows that; therefore any talk, he does with Rāma. You can also talk to your Lord; of course in a closed room; otherwise people think, after attending the Gīta classes, some screws are becoming loose! Therefore do not do it openly; enclosed door you do; perfectly all right; this is emotional application.

And also buddhim; may you be rationally also convinced; because the physical-personal God symbolises the truth; symbolises immortality; symbolises love; symbolises compassion; symbolises steadiness. Therefore the physical form we do not say is the ultimate truth; but the physical form represents the highest reality; and that is called the intellectual conviction.

And once you are able to appreciate the abstract truth; then the God with form is optional for you. You have it, enjoy. You do not have it. But until then you require a support; alaṁpanaṁ.

Therefore be emotionally hooked to Īśvara; be intellectually convinced; and mām ēva ēśyasi; if you follow this lifestyle, you will certainly attain Me alone. Asaṁśayaḥ; Again Kṛṣṇa gives guarantee; do not doubt me, because we know, the other people's guarantee, what it is; as somebody said, the politicians are those, who shake your hands before your elections and shake your confidence after elections; we know that nobody in the world is reliable; Therefore we extend that to God also; therefore God says do not put Me in that pedestal; I am reliable.

Verse 8.8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थनुचिन्तयन् ॥ ८.८ ॥

abhyāsayōgayuktēna cētasā nānyagāminā |
paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan || 8.8 ||

पार्थ pārtha **Oh ! Arjuna अनुचिन्तयन् पुरुषम् anucintayan puruṣam constantly thinking of the Lord चेतसा cētasā with a mind नान्यगामिना nānyagāminā undistracted अभ्यासयोगयुक्तेन abyāsa-yōgayuktēna due to the constant practice of meditation, याति yāti one attains, दिव्यम् divyam the divine, परमम् parāmam the supreme (Lord)**

8. Oh Arjuna! Constantly thinking of the Lord with a mind that is undistracted due to the practice of Meditation, one attains the divine supreme (Lord).

So we have to supply prayaṇa-kālē, at the time of death, a saguṇa-upāsaka anucinthayan; remembers the Lord; what type of Lord; paramam puruṣam divyam; the Lord which is the highest reality, and the Lord who is known as puruṣaḥ; puruṣaḥ, the word has two meaning, I think I have told you:

One meaning is puri śyētē iti puruṣaḥ; the one who resides in the heart of everyone; or puri or pure, means the body, śyētē means dwells, resides, puruṣaḥ, the indweller of all.

And the second meaning pūrayati sarvaṁ iti puruṣaḥ; pūrayati means the one who spreads, the one who fills up the whole world, from that only the word pūrṇam comes; pūrṇam so that all pervading indweller who is paramam, the absolute reality.

And divyam; so divyam means the one who is the caitanya svarūpam; so that Lord, a saguṇa upāsaka remembers at the time of death; how?, cētasā; with a mind, What type of mind, abhyāsayōgayuktēna; which has the strength of practice, regular exercise; because the mind is able to do, because of regular rehearsal; abhyāsa means what? practice; repetition; abhyāsa yōgaḥ means the sādhanā of abhyāsa; I think in Tamil also they use abyāsam, practice makes a man perfect; so that practice is called abhyāsa yōga yuktēna; a mind which is endowed with the strength of practice, the support of practice with such a mind; and therefore only nānyagāminā; with a mind which is undistracted; with a such a mind, the saguṇa upāsaka remembers Me.

And yāti; and it is very very natural; it is not extra ordinary; I have heard that mathematics prodigy Rāmanujam, he had an early death; he was suffering from some disease; I think TB or something; and he was in his deathbed and somebody went and he asked what is your car No. at the time of death; we may ask the bank number; he asked about the number of the car and when he said that number, he said this is the only number which has got two different cube root form or something; for us mathematics is allergy. At the

time of death; he remembers the uniqueness of the car number; I forget what he said, it has come unique number; presented in the form of cube root of something or like that.

How he is able to do that; because of abhyāsa yōga yuktēna; so whatever you love, whatever you love, your mind automatically will think of that; if you have valued the highest truth; then you should think of that; which is represented of God; and thinking of that God; yāti; yāti means he will attain or merge into that Lord; thinking of God, he merges into God; and here merges into God means kṛama-muktaṁ-prāpnōti.

More we will see in the next class.

Hari Om

113 CHAPTER 08, VERSES 09-12

ॐ

Answering the 7th question of Arjuna, from the 5th verse of this chapter, Lord Kṛṣṇa is dealing with the topic of antha kāla Īśvara smaraṇam. The significance of remembering God at the time of death, and as a part of this topic, Kṛṣṇa is dealing with saguṇa Īśvara upāsanam. And saguṇa Īśvara upāsanam is meditation upon the Lord with attributes. And here the upāsaka that is kept in mind is Niṣkāma-upāsaka, an upāsaka who has only a spiritual goal; who does not have materialistic desires or to put in another language, who has got vairāgyam.

And this Niṣkāma-upāsaka can take to two different courses of life, one is practicing niṣkāma-upāsana for some time, and thereafter switching over the sādhanā to the vēdānta vicāraḥ; or nirguṇa Īśvara-jñānam. So from saguṇa to nirguṇa, from upāsana to jñānam. And jñānam is in the form of vēdānta-ṣṛavaṇa, manana nidhidhyasanam. And by following that jñāna-yōga, a person gets liberation here and now, which is called jīvan-mukthiḥ.

And this jīvan-mukthi topic, Kṛṣṇa is keeping aside now for the 9th chapter, but He is talking about another course that the Niṣkāma-upāsaka can take to, and in this he continues in niṣkāma-upāsana throughout the life, without coming to vēdānta-vicāraḥ or nirguṇa Īśvaraḥ, because of any reason. We are not bothered about the reason; either he feels he is not subtle enough or qualified enough to appreciate nirguṇa or he might not have an appropriate ācārya to enter into vēdānta-vicāra, or he might not have sufficient health for that. Thus due to any obstacle a person may not be able to come to

nirguṇa Īśvara-vicāra, in which case, he continues in saguṇa-Īśvara, as niṣkāma-upāsana with vairāgyam for Īśvara-prāp̥thi he continues.

And Kṛṣṇa says, naturally since he has a great value for Īśvara-prāp̥thi; at the time of death also, his mind dwells upon what he values most. What he considers as top priority in life. For a Niṣkāma-upāsaka, Īśvara-prāp̥thi is the top priority, therefore at the time of death also he remembers and a result of that, that person after death, leaves the physical body here, carries the subtle body, and goes to brahma-lōkā.

And in Brahma lōkā, he has to enter into Nirguṇa-Īśvara-vicāra. There is no escape from vēdānta. You have to definitely come to vēdānta without escape. So Nirguṇa Īśvara vicāra, nobody can escape, because that is the ultimate root to liberation; and in brahma lōkā he is supposed to get jñānam, and as a result of that jñānam; he attains liberation; which is called kṛama mukthiḥ. And it is this kṛama mukthi, Kṛṣṇa is dealing with throughout the 8th chapter. Therefore you should remember, in the 8th chapter, Nirguṇa Īśvara-jñānam is not the subject matter; it is kept aside; for the time being.

And naturally the question will come, how can a person remember Lord at the time of death; prāṇa-prayāṇa-samayē, khapa vātha pithaiḥ, kāṇḍa avarōdhanavithau smaraṇam kuthastē; so how can I remember, because I do not have any control over myself; now itself whether I have control over myself is doubtful; and that is why some devotee it seems said, அப்போதைக்கு இப்போதே சொல்லிவைத்தேன். Appōdaikku ippōdē śolivaithēn; so they have understood. So for that question, Kṛṣṇa himself gives the answer, it will become effortless, if your devotion goes to your sub-conscious mind. By conscious meditation, if a person pushes the Īśvara smaraṇa to the subconscious mind, at the time of death, even if conscious mind is not operative, from the sub-conscious mind, whatever is there in saturation, that will surface.

And therefore He said in the 8th verse, which we completed in the last class, abhyāsa yōga yukthēna. That is why I told you repeatedly

Watch your thought, that will become your words,
watch your words, they become your actions,
watch your action, they become your habit;
watch your habit; it becomes character;
watch your character, it becomes your destiny.

So therefore alert life from now itself is called abyāsa-yōgaḥ. And with a mind which is strengthened by abyāsa yōga, and therefore with an undistracted mind, when a person remembers the Lord, he will attain kṛama mukthi. Up to this we saw, kṛama-mukthi.

Verse 8.9

कविं पुराणमनुशासितारम्
अणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्थात् ॥ ८.९ ॥

kaviṁ purāṇam anuśāsītāram
anōraṇīyāṁsam anusmarēdyah |
sarvasya dhātāram acintyarūpam
ādityavarṇam tamaśaḥ parastāt || 8.9 ||

यः अनुस्मरेत् yaḥ anusmarēt **one who thinks of the Lord (at the time of death attains the Lord), कविम्** kaviṁ **who is omniscient** पुराणम् purāṇam **ageless** अनुशासितारम् anuśāsītāram **the ruler of all** अणियांसम् अणोः aṇīyāṁsam aṇōḥ **subtler than atom** धातारं सर्वस्य dhātāram sarvasya **the sustainer of all,** अचिन्त्यरूपम् acintyarūpam **incomprehensible** आदित्यवर्णम् ādityavarṇam **effulgent like the sun,** परस्थात् तमसः parastāt tamaśaḥ **and beyond ignorance**

9. One who thinks of the Lord at the time of death attains the lord who is omniscient, the ruler of all, subtler than atom, the sustainer of all, incomprehensible, effulgent like the sun, and beyond ignorance.

So here Kṛṣṇa talks about the attributes of the Lord who is remembered by the Niṣkāma upāsaka at the time of death: Īśvara-guṇāḥ; Īśvara-kalyāṇa-viśēṣa. What are the attributes that are mentioned here? Each word is an attribute of the Lord. Kaviṁ, purāṇam, anuśāsītāram; aṇōḥ aṇīyāṁ; sarvasya dhātāram; acintyarūpam; ādityavarṇam, tamaśaḥ parastāt, varthamānāḥ. Eight attributes are mentioned here.

From this it is very clear that the Niṣkāma-upāsaka must be in touch with the scriptures; otherwise he will not know all these things. So what are the attributes?

Aviḥ; kaviḥ means sarvajñāḥ; omniscient; the all illuminating principle, because the Lord is seen as the total mind; so kaviḥ, the omniscient one.

Purāṇam, purāṇaḥ, the most ancient one; the one who is never created; the one who is the creator of everyone, but the one who himself is uncreated; and therefore purāṇam; here purāṇam means the ancient one. Not bhāgavatham purāṇam, not in that sense; here purāṇam is used as an adjective; our purāṇams are also called purāṇams, because they are also ancient ones; so purāṇam.

Then the next one is anuśāsītāram; anuśāsītā means the one who gives the karma phala to all the jīvās, according to the laws of karma. And when we talk about the laws of karma, not only the physical laws, we take into account, most importantly we take into account, the moral laws also; in keeping with all those laws, the one who gives karma-phalam; therefore karma-phala dātāḥ.

Then the one who is aṅōḥ-aṅiyāmsam; the one who is subtler than even the subtlest atom; which means the one who is not available for any sense organs or any sensory perception. So the one who is beyond śabda, sparśa, rūpa, rasa, gandha. So from this, it is very clear, that a physical form that we attribute to the Lord is only symbolic, exactly like national flag; the flag is not India; but the flag represents India. Similarly, the formful God represents the formless reality; the formless beauty; the formless immortality; the formless peace; the formless security, in fact everything that we seek in life that is symbolised as God. These are the things that we seek, peace, we seek, security we seek, fullness we seek, all these are abstract goals; and these abstract goals are concretely symbolised as the physical God; and therefore aṅōḥ aṅiyāmsam, whose real nature is formlessness.

And then in the second line, sarvasya-dhātāraṁ, the one who is the substratum, the support of the entire creation, being the very cause of the creation; just as ocean is the very substratum for all the waves and bubbles, they all rise in the ocean, rest in the ocean, and resolve in the ocean. Similarly, the Lord is viśva-ādhāram and in vēdāntic context, we use the word, sadrūpam; sattha; the one who is the very existence principle.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्

[sadēva sōmyēdamagra āsīdēkamēvādvitīyam](#)

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः

[imāḥ sōmya nadyaḥ purastātprācyaḥ syandantē paścātpratīcyaṣṭāḥ](#)

In Chandōgya upaniṣad, the Lord is presented as the very existence principle, which supports all. But to understand the existence principle, we require a subtle intellect and therefore we symbolise the 'sat' in a particular form; but existence has no form at all. Therefore sarvasya dhātāraṁ.

And acintyarūpam, the one who is incomprehensible; the one who is beyond our thoughts; the one who cannot be objectified by the mind; the reason being, one can give many reasons, mind can visualise only the attributes; mind is an instrument meant to study only the attributes. And therefore the mind cannot function in a field where the attributes are not there. Just as the best car cannot move in the ocean; and the best ship cannot move in the land; because ships are not meant for the land and the cars are not meant for the ocean; mind is not meant for a field which is beyond attributes; therefore mind cannot conceive of that.

And the second reason is God cannot be ultimately objectified because, God happens to be the very subject, who objectifies everything. So such unobjectifiable God is temporarily objectified by adding attributes.

निर्विशेषम् परम् ब्रह्म साक्षात् कर्तुम् अनीश्वरः
ये मन्ता ते अनुकम्पयन्ते सविशेष निरूपणैहिः

[nirviśeṣam paraṁ brahma sāksāt kartum anīśvaraḥ
ye mantā tē anukampānyantē saviśeṣa nirūpaṇaihiḥ](#)

For those people who cannot conceive of the attributeless truth, for those mandhāḥ; the Upaniṣad calls them mandhāḥ; for them the upaniṣad comes down and presents the attributed God. Steeping over the attributed, we have to go to the attributeless; Therefore acintyarūpam.

And āditya varṇam; and the one who is bright like the Sun, the one who is the illuminator of everything like the Sun. If you remember, recently in Kathōpaniṣad we saw

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

[sūryō yathā sarvalōkasya cakṣuḥ na lipyatē cākṣuṣairbāhyadōṣaiḥ |
ēkastathā sarvabhūtāntarātmā na lipyatē lōkaduḥkhēna bāhyaḥ || Part II. Canto 2. 11 ||](#)

Just as one Sun illumines everything, God is that one consciousness, because of which we are conscious of everything else; therefore ādityavarṇam is svyam prakāśa caitanya svarupām; so the one who is all-illuminating consciousness.

And tamasaḥ parastāt; and which is unaffected by even darkness. This is the difference between the sunlight, and the ātma-jyōthiḥ. What is the difference between soorya jyōthiḥ and ātma-jyōthiḥ? The Sunlight can illumine everything; except one thing, it cannot illumine darkness.

Swami Chinmayānanda nicely says: somebody went and told Sun God it seems and said: There is a beautiful girl, Miss Darkness; so you can get married; it is a story; therefore the Sun God thought, somehow I should meet that Miss Darkness; and therefore so Sun God asked it seems where is Miss Darkness; then they said it is on the other side of the earth; so the Sun started running after Miss Darkness. Still the Sun is going round and round; that is why sunrise and sunset; Bachelor Sun wants to marry Ms. Darkness, because in Sānskrīṭ, the word darkness is feminine gender; niśā is feminine; some people keep the name niśā also; I know how this word came. Niśā means darkness. Anyway, I hope there is no one here; niśā means darkness.

Ok. Leave it aside; So what is the problem. Sun can illumine everything, but it can never illumine darkness; that is the limitation of the Sun; but consciousness is a superior light, which can illumine the darkness also. In fact, if this room becomes dark, not now; you have to continue the class; how do you know it is dark?; you are conscious of darkness, that means consciousness illumines the existence of darkness also, which means it is not driven away by darkness, it is not affected by darkness; and therefore it is called tamasaḥ parastāt; the one who is illuminator of both.

Such a God, the Niṣkāma-upāsaka meditates; anusmarēt yaḥ; yaḥ here means Niṣkāma-upāsaka; and anusmarēt, means he repeatedly remembers. Not only throughout the life; but at the time of death also.

And this verse is grammatically incomplete; because yaḥ anusmarēt, whoever remembers, it is incomplete. So you have to grammatically complete by adding He attains the Lord. Yaḥ anusmarēt, saḥ paramam puruṣam yāthi; so this we borrow from the previous verse. saḥ paramam puruṣam yāthi; so he gets which mukthi; not jīvan-mukthi; he gets kṛama-mukthi.

Verse 8.10

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ ८.१० ॥

prayāṇakālē manasā'calēna
bhaktyā yuktō yōgabalēna caiva |
bhruvōrmadhyē prāṇamāvēśya samyak
sa taṁ paraṁ puruṣamupāiti divyam || 8.10 ||

प्रयाणकाले prayāṇakālē **at the time of death** सम्यग् आवेश्य प्राणम् samyag āvēśya prāṇam having **brought the prāṇa मध्ये भ्रुवोः** madhyē bhruvōḥ **between the eyebrows योगबलेन एव** yōgabalēna ēva **by the power of yōga अचलेन मनसा** acalēna manasā **with an undistracted mind**, भक्त्या च युक्तः bhaktyā ca yuktaḥ **endowed with devotion सः उपैति** saḥ upāiti one **attains तं दिव्यं** taṁ divyaṁ **that divine परं पुरुषम्** paraṁ puruṣam **supreme Lord**

10. At the time of death, having properly brought the prāṇa between the eyebrows by the power of yōga with an undistracted mind endowed with devotion, one attains that divine supreme Lord.

So here Kṛṣṇa talks about the Niṣkāma-upāsaka, remembering God at the time of death. So what are the things that he practices; when, prayāṇakālē, so prayāṇakālam, at the time of death; What does he do?; second line, bhruvōrmadhyē prāṇamāvēśya; so prāṇa

means this very life principle, the pañca prāṇaḥ; he withdraws from every organ of the body, and he has to bring the prāṇa to hṛdayam; and from the hṛdayam he has to direct the prāṇa through a special nādi called suṣumnā-nādi. It is not mentioned here; but in other places, it is said

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

śataṁ caikā ca hṛdayasya nāḍya-
stāsāṁ mūrdhānamabhinīḥṣṛtaikā |
tayōrdhvamāyanamṛtatvamēti
viṣvaṅṅnyā utkramaṇē bhavanti || Part II. Canto III. Mantra 16 ||

In Kathōpaniṣad, the details are given. We have to remember that here; prāṇa is brought into hṛdayam and the prāṇa is directed through a special channel called suṣumnā-nādi and the channel is supposed to open on the top of the head and that opening is called Brahma randram; Brahma randram means passage to brahma-lōkā; so like a rocket; which is forcibly released on a trajectory, on a particular course. Similarly prāṇa has to be released through that passage. And from this brahma randra, there is a route, which we will see, which is known as śukla-gati, through that the jīvātma travels; and this śukla-gati is supposed to take him to brahma lōkāḥ.

For all these things, he has to prepare. Therefore, prāṇamāvēśya bhruvōrmadhyē, he has to bring the prāṇa to a place between the eyebrows; which represents suṣumnā-nādi; because it is supposed to travel through the middle of the head and directly behind the bru dēśaḥ.

Now the question is how can I withdraw the prāṇa, that too at the time of prāṇa leaving the body; how can I can have so much control over the prāṇa; to withdraw it; bring it to the heart; send through the suṣumnā nādi, it seems impossible. So Kṛṣṇa says; yōga balēna caiva. If a person wants kṛama-mukthi; not only he must be a great upāsaka, he also must a great yōgi; he must have practiced aṣṭāṅga-yōga; and he must have practiced lot of praṇāyāma and through that, he must be able to control all the prāṇās; and you know it is possible also; there are many people who can control the so-called involuntary action; what involuntary for us; for us most of the actions are involuntary. Anyway action which are considered involuntary like heartbeat etc. by the practice of yōga, he can control the so-called uncontrolled and therefore Kṛṣṇa says upāsaka must be a yōgi; if he wants kṛama mukthi. What about jīvan mukthi? To come to nirguṇa Īśvara jñānam; and attain mukthi here, the greatest advantage is you need not be a yōgi; now you can decide what do you what; so if you postpone that is the punishment; if you

postpone you should be a tremendous praṇāyāma practitioner having total control over your system; and therefore Kṛṣṇa adds yōga-balēna by the strength of his yōga-practice, he must be able to withdraw the prāṇa, and direct through this suṣumnā nādi and while doing all these things, he has to do some more things;

Here he has to do something else also; what is that?; manasā'calēna; he should enjoy a mind which is very very steady; when at the time of death; not only he should be able to withdraw the sūkṣma-śarīram or prāṇa, he should be able to have perfect balance of mind; therefore acalēna-manasa; so with an undistracted mind; and if you ask how is it possible; again you have to add; yōga balēna; thus yōga-śāstra is meant for yōgaḥ-citta-vṛittiḥ-nirōdhaḥ; for disciplining the thoughts in the yōga; therefore Niṣkāma-upāsaka, steadies the mind.

And then what is the next thing he has to do?; (not finished) bhakthya-yukthaḥ; he must be endowed with total devotion towards me which means his intense urge should be for Īśvara-prāp̥thi and nothing else; and how is it possible; yōga balēna; for each thing you have to add; yōga-balēna he has control over prāṇa; yōga balēna he can withdraw the mind; and yōga-balēna, he can direct the mind towards the Lord; in the form of any iṣṭa-dēvathā; that is not said here; we can understand it as in the form of any iṣṭa-dēvathā; Rāma-rūpam, Kṛṣṇa-rūpam, Dēvi rūpam, etc. and by such upāsana, what will he get; saḥ paraṁ-puruṣam divyam-upāithi.

As a result of such a Īśvara-smaraṇa, he will attain the Lord himself; What type of Lord?; another description paraṁ puruṣam divyam; I have given the meaning of the word puruṣa before; the one who indwells in every one; and one who fills up the whole creation, such a Lord; and paraṁ, the one who is the highest, dēsa-kāla-vasthu parichhēda śūnyaṁ; the one who is limitlessone and divyam; the one who is svayam prakāśa-caitanyam; the one who is of the nature of consciousness; such a Lord he will attain; how kṛama-mukthi; not directly, go to Brahma lōkā, attend Brahmāji's classes; gain knowledge and attain mōkṣa.

Verse 8.11

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ८.११ ॥

yadakṣaram vēdavidō vadanti
viśanti yadyatayō vītarāgāḥ|
yadicchantō brahmacaryam caranti
tat tē padam saṅgrahēṇa pravakṣyē || 8.11 ||

सङ्ग्रहेण पवक्ष्ये saṅgrahēṇa pavakṣyē – I shall briefly declare ते tē to you तद् अक्षरं पदम् tad akṣaram padam that imperishable goal यद् वेदविदः वदन्ति yad vēdāvīdaḥ vadanti which the knower of the Vēdās speak about –यद् वीतरागाः यतयः yad vītarāgāḥ yatayaḥ which the dispassionate sannyāsis विशन्ति viśanti attain इच्छन्तः यत् icchantāḥ yat and desiring which, चरन्ति ब्रह्मचर्यम् caranti brahmacaryam they live a life of Brahmacharya.

11. I shall briefly declare to you that imperishable goal which the knower of the Vēdās speak about, which the dispassionate sanyāsis attain, and desiring which they live a life of brahmacharya.

Here Krishna talks about the glory of the Lord. Yadakṣaram vēdavidō-vadanti. So this destination, that is God, all the vēda vidhāḥ, vēdic learners, the expert in the scriptures called as akṣaram; akṣaram means the absolute reality; yath akṣaramin the Muṇḍaka upaniṣad, the ultimate reality is called akṣaram; so yaya tat akṣaram adhigamyathē. So akṣaram means the imperishable one, the infinite means which means the only source of security; the only source of happiness and the only source of fullness. This vēda-vidhāḥ vadanti; vēda-vidhāḥ means the one who has studied the scriptures; they talk about that.

Yad yatayaḥ viśanti, which is accomplished by committed seekers; So literally the word yatayaḥ means sanyāsinaḥ; and sanyāsi represents the one who pursues this spiritual goal, single mindedly to the exclusion of every other thing. Always sanyāsa represents priority for spirituality and whoever gives top priority to spiritual goal, he or she is a sanyāsi. We are not talking about the external sanyāsa here, but we are talking about people of priority; so yatayaḥ viśanti; is that Lord whom these committed seekers accomplish.

And what is their qualification? vītarāgāḥ; who have turned away from the finite goals of life; because they have attempted all other goals, and they have found that everything other than God is finite; they come under aparā prakṛiti; God alone represents the parā prakṛiti; and therefore everything is finite; and therefore what remember, cardboard chair; I hope you would not forget; Cardboard chair; you can do everything except sitting over. Similarly everything in the creation, you can handle, you can use, you can be nearby except expecting emotional security from that. If you want security, that akṣaram alone can give and therefore these people understood the limitation, turned away from the finite and turned towards the Infinite one;

And yadicchantō brahmacaryam caranti; desiring this spiritual goal alone, the seekers follow the life of brahmacaryam; and in this context, brahmacaryam means the committed study of scriptures; gurukula vāsakṣanam brahmacaryam; brahma means scriptures, charan means dwelling in the scriptures; because scriptures alone help us in discovering that reality and this is the nature of brahma.

And Kṛṣṇa says about the nature of that Īśvara, aham saṁgrahēṇa pravakṣyē; I shall briefly define the nature of that Īśvaraḥ; and he promises to define the nature of Īśvara here; but he gives the definition later only; in verses 20, 21, and 22. There he will give the definition of Īśvara, but here he promises to give the definition; tad padam saṁgrahēṇa pravakṣyē. I shall define that God briefly.

And we might forget Kṛṣṇa's promise but Kṛṣṇa remembers it; and he will give it later; padam means goal or destination.

Verse 8.12

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणामास्थितो योगधारणाम् ॥ ८.१२ ॥

sarvadvārāṇi saṁyamya manō hṛdi nirudhya ca |
mūrdhnyādhāya"tmanaḥ prāṇamāsthito yōgadhāraṇām || 8.12 ||

संयम्य saṁyamya having restrained सर्वद्वाराणि sarvadvārāṇi all the sense organs निरुध्य nirudhya having confined मनः manaḥ the mind हृदि hṛdi to the heart च आधाय ca ādhāya and having fixed आत्मनः प्राणम् ātmanaḥ prāṇam one's prāṇa मूर्ध्नि mūrdhni on the top of the head आस्थितः āsthitaḥ one should take to योगधारणाम् yōgadhāraṇām yōgic concentration.

12. Having restrained all the sense organs, having confined the mind to the heart, and having fixed one's prāṇa on the top of the head one should take to yōgic concentration.

I said before that God in his real nature is formless; and since it is difficult to conceive of the formless God, the scriptures present a concrete symbol to visualise the formless; which is called in the language of upāsana, an alaṁpānaṁ; alaṁpānaṁ means a concrete symbol to represent an abstract object of meditation. And this alaṁpānaṁ or symbol is of two types; one is called prathima-alaṁpānaṁ, and the other is called prathīka-alaṁpānaṁ; prathīka-alaṁpānaṁ is a symbol which has got all the limbs or organs like a head, hands, legs etc. where the Lord is personified. If there is a Rāma vigraha, Rāma picture that picture becomes what; pratima-alaṁpānaṁ. Similarly Kṛṣṇa prathima alaṁpānaṁ, because have the description also.

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेर्मौक्तिकानां

kṣīrōdanvatpradēśē śucimaṇivilasatsaikatērmuktikānām

or

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम्

mēghaśyāmam pītakaśēyavāsam śrīvatsāṅkaṁ kaustubhōdbhāsitāṅgam

And they give the description of the hands and various weapons which are held in the hand, all those descriptions are given, they become what, prathima-alampanam. When the symbol does not have any organs or limbs like a śiva liṅga. For a śiva liṅga, there is no hand, leg or anything; and therefore it will become what pratheeka alampanam; a flame is pratheeka alampanam. And for Vināyaka, when you have the turmeric powder; पिडिक्का पिङ्गयाः पिडिक्कापिल्लयार; just make a lump out of turmeric powder and asmin haridra bimbē, sumukam mahagaṇapathim dhyāyami; thereafter, āsanam, argyam, pādyaṃ, etc. who is vināyaka, a lump of turmeric powder and in that lump there is no organ. And therefore it becomes what prathīka alampanam, and the scriptures say you can use any alampanam you like; that is how you choose your iṣṭa-dēvatha; and suppose you do not like a personal God, some people say; personal God I have no appeal, and if you do not want prathima, you can have a prathīka, you can take a flame, a flame can represent and once such important alampanam or symbol given by the scriptures is Omkara alampanam; Omkara is an alampanam given by the scriptures themselves; we saw in Kathōpaniṣad:

एतद्धोवाक्षरं ब्रह्म एतद्धोवाक्षरं परम् ।
एतद्धोवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ Part I. Canto II. १६ ॥
एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ Part I. Canto II. १७ ॥

[ētaddhyēvākṣaram brahma ētaddhyēvākṣaram param |](#)
[ētaddhyēvākṣaram jñātvā yō yadicchati tasya tat || Part I. Canto II. 16 ||](#)
[ētadāmbanam śreṣṭhamētaḍāmbanam param |](#)
[ētadāmbanam jñātvā brahmalōkē mahīyatē || Part I. Canto II. 17 ||](#)

Thus Omkāra is an alampanam; and when you visualise God in Omkāra, it is called Omkāra-upāsana; Omkāra-upāsana is a meditation in which I invoke the Lord in Om. And it is considered a very well known upāsana; and therefore almost in every upāniṣad, Omkāra-upāsana is talked about; these two mantras are Katha, I quoted; and Muṇḍakōpaniṣad.

धनुर् गृहीत्वौपनिषदं महास्रं शरं ह्युपासणिशितं सन्धयीत ।
आयाम्य तभ्दावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्मि ॥ ३ ॥
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्षयमुच्यते
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ २.१.१.४ ॥

[dhanur grhītvaupaniṣadam mahāsrām śaram hyupāsaṇiṣitam sandhayīta |](#)
[āyāmya tabhdāvagatēna cētasaḥ lakṣyam tadēvākṣaram sōmya viddi || 3 ||](#)
[praṇavō dhanuḥ śaro hyātmā brahma tallakṣayamucyate](#)
[apramattēna vēddhavyam śaravat tanmayō bhavēt || 2.II. 4 ||](#)

Oṃkāra is talked about. In Taittiriya-Upaniṣad, Oṃkāra is talked about; and since Oṃkāra-upāsana is very popular in scriptures, Kṛṣṇa also borrows Oṃkāra-upāsana and talks about that in these two verses. 12 and 13 talk about Oṃkāra-upāsana.

And when Kṛṣṇa talks about Ōmkāra-upāsana, remember, it is only a sample that is given, it is not compulsory that everyone has to do Oṃkāra-upāsana; it is a choice. Instead of Oṃkāra, one can choose Kṛṣṇa, Rāma, Saraswathy, Lakṣṣmi, any deity can be chosen, you should have a concrete symbol for the abstract God. And all these he should practice throughout the life and also at the time of death. That is said here: sarvadvārāṇi saṃyamya; maraṇa-kālē, OK; at the time of maraṇam; he has to withdraw from all the sense organs he has to shut, all the sense organs; because sense organs are the gateways through which the world gate-crashes into your mind; without your permission; and once the world enters your mind, then each one will trigger a line of thinking; and therefore if you have to remember God; shut the sense organs; so sarvadvārāṇi saṃyamya; manō hṛdi nirudhya; bring the mind to your heart, in which the Lord is visualised. Śankarācārya in a prayer verse known as Śivaśankāra-aṣṭakam, he prays to Lord himself:

अतिभीषणकटुभाषणयमकिंकरपटली
कृतताडनपरिपीडनमरणागतसमये ।
उमया सह मम चेतसि यमशासन निवसन्
हर शंकर शिव शंकर हर मे हर दुरितम् ॥ १ ॥

[atibhīṣaṇakaṭubhāṣaṇayamakimkarapaṭalī](#)
[kṛtatāḍanaparipīḍanamaraṇāgatasamayē |](#)
[umayā saha mama cētasi yamaśāsana nivasan](#)
[hara śaṃkara śiva śaṃkara hara mē hara duritam || 1 ||](#)

Can you understand? Atibhīṣaṇa at the time of death; Oh Śiva, all the yamakimkaras are coming, yama dhuthās are coming, and not using polite words; does not enquire about you politely; atibhīṣaṇa kaṭubhāṣaṇa, threatening me and criticising me for wasting my time; yamakimkarapaṭalī, kṛtatāḍana paripīḍana maraṇāgatasamayē, making lot of noises they come; and at that time, when I am terribly frightened, when my will is very weak; at the time what should you do, now itself I am booking you; what should you do; umayā saha mama cētasi yamaśāsana nivasan; you should come into my heart; and not alone, umayā saha; mama cētasi, yamaśāsana, the Lord is addressed beautifully, the Lord is here called yama śāsana, which means he is Yama to Yama; there was one cinema, I did not watch, just saw the title, I do not know its contents; kāla-kāla. Therefore yama-kimkarās come, you the yama-śāsana should come and dance in my heart; that the yama dhoothas will bolt; just run away; that is why we seek the grace of the Lord also; it is a beautiful Śivaśankāra Aṣṭakam; 8 verses; in all of them, hara śaṃkara śivaśaṃkara hara mē mama duritam. It is a beautiful prayer.

And therefore manō hr̥di nirudhya; having withdrawn the mind, and placed in the heart; hr̥dhi atmanaḥ prāṇam ādāya; the same old story; the prāṇa should be withdrawn from their respective centers and it should be brought to the top of the head; murdha, the top of the head, where the suṣumnā-nādi emerges out.

And what should the mind be doing at that time? yōgadhāraṇām āsthitaḥ; āsthitaḥ; so one should practice the yōgic concentration; dhāraṇa means focussing, dwelling, concentrating; how is it possible; if you ask; it should have been practised earlier; and then once the time comes, I know that all these things are going to go away; any way, therefore, I should seek my way out; I have till now done everything for the family; now let me look for my way; so a person should practice yōga-dhāraṇa; which is Omkāra-upāsana.

And what is that Omkāra-upāsana? He said in the next verse; which we will see in the next class.

Hari Om̐

114 Chapter 08, Verses 13-18

ॐ

From the 5th verse of this 8th chapter, Lord has been answering Arjuna's question regarding remembrance of the Lord at the time of death. Prayāṇakāla Īśvara-smaraṇam and the method of that practice and the significance of that smaraṇam and also the benefit of that Īśvara-smaraṇam; and we saw that to remember the Lord at the time of death, a person has to be a Niṣkāma-upāsakaḥ; upāsakaḥ means the one who practices meditation on Īśvara; with attributes; therefore we say saguṇa upāsakaḥ. And not only he has to be a meditator of Īśvara, he also must have recognised the fact that the highest goal possible in life is Īśvara-prāp̥thi itself, because Īśvara alone is the infinite one. The form that we attribute to Īśvara, is of course finite, but the finite form symbolises the Lord who is the infinite. We do not take the symbol as God; we take symbol as the representative of God; because we know that the symbol is finite; and therefore taking a particular finite symbol, he knows Lord as the infinite, represented by the symbol and he considers that infinite God as the primary goal of life: Asatōma sad gamaya; everything else other than God is asat, God alone is Sat; Tamasōmaya jyōtirgamaya; everything other than God is tamas; God alone is jyōthiḥ; and Mrythōma amṛtham gamaya; everything other than God is mṛthyu means mortality; God alone represents immortality. And the person who has this top priority, we call him Niṣkāma upāsakaḥ and we have been seeing in these verses, this Niṣkāma-upāsakaḥ remembers God at the time of death also. And according to the Law which Kṛṣṇa said: yam yam bhāvam smarati

tam tam bhāvam prāpnōti. As a person thinks, so he becomes; and since the Niṣkāma upāsakaḥ thinks of God, he becomes one with God.

And how he becomes one with God we saw before; and Kṛṣṇa himself will clarify later; after death this Niṣkāma upāsakaḥ will go Brahma-lōkā and in Brahma-lōkā, he will get nirguṇa Īśvara-jñānam and as a result of that jñānam, he will get jīvātma-paramātma-aikyaṁ; and this method of Īśvara prāp̥thi we call by the name kṛama mukthiḥ. So anthakāla Īśvara-smaraṇam will lead to kṛama mukthi. This is the topic.

And I said in the last class, even though infinite God is only one, the finite symbols representing the Lord, the symbols can be many. Symbols are finite; and they can be many. And therefore in our scriptures, many symbols are given. Some of them are personal God, like Rāma, Kṛṣṇa, etc. which we called prathimā symbol; and there are symbols which are non-personal also; which we called prathīka symbol; like flame as a symbol; like śiva liṅgam as symbol; like sāligrāma as a symbol and in that list Om̐kāra also is a prathīka symbol; In Sānskr̥t̥ called prathīka alambanam. And a Niṣkāma-upāsakaḥ can practice Om̐kāra-upāsana and through Om̐kāra, he remembers the Lord. And having remembered the Lord through Om̐kāra throughout the life, at the time of death also he utters Om̐ and dies. A Rāma-bhaktha with the name Rāma in his mouth; a Kṛṣṇa bhaktha dies with the name Kṛṣṇa. Can abhaktha dies with all words like Ayyō; something comes whatever he has been practising.

You know the story; a person was about to die; and Pārvathi wanted to help that person and therefore Pārvathi requested Paramēśvara to bless him; Paramēśvara said he does not want us, because he depends upon other things; Still after all universal mothers, she said that they should have consideration for him and bless him. Then Paramēśvara said that both of us with go near him at the time of death; If he dies with the word Amma in the mouth, you should help, you are the mother; if he says Appa and dies, I will help, because I am Universal father; jagata pitharau vandē Pārvathi-Paramēśvarau. This was the contract/deal between Pārvathi and Paramēśvara; and both of them went near the person who is dying. And then at the time of death, he started the word ah, then they were not sure, appa also starts with a, amma also starts with a, both were ready, and he died neither saying appa nor amma, but Ayyō; and left the prana, Lord Śiva looked at Pārvathi and smiled; this is what it is. Even if you are ready to rescue, generally humanity does not want on God, they want to depend on parivāra and possession; and as long as they have got confidence in them, let them try. And that is why they say instead of Ayyō; Rāma, Kṛṣṇa, Śiva, etc. Some name should be uttered. So Kṛṣṇa is going to take the example of Om̐kāra upāsana in the following verses; which we will read now.

Verse 8.13

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Ōmityēkāṣaram brahma vyāharan māmanusmaran |
yaḥ prayāti tyajan dēham sa yāti paramaṁ gatim || 8.13 ||

व्यहरन् vyāharan **uttering एकाक्षरम् ओम् इति** ekākṣaram om iti **the monosyllable 'om' ब्रह्म brahma which is (the name of) Brahman अनुस्मरन् माम्** anusmaran mām **and remembering Me सः यः प्रयाति saḥ yaḥ prayāti one who departs त्यजन् देहम् leaving the body tyajan dēham याति परमां गतिम् yāti paramaṁ gatim attains the supreme goal.**

13. Uttering the monosyllable 'Om' which is (the name of) Brahman and remembering Me, one departs leaving the body attains the supreme goal.

So what does this Niṣkāma-Oṁkāra-upāsakaḥ will do at the time of death is the topic. And you should remember throughout this discussion, this upāsakaḥ has never come to nirguṇa Īśvara; he has not come to vēdānta jñānam; therefore he does not have aham brahmāsmi iti jñānam and therefore from vēdāntic angle, this person will come under ajñāni only. Even though he is a very informed person, with regard to all other things, even though he is very informed with regard to upāsana, he is ignorant with regard to one particular thing; what is that?, the essential oneness between the jīvātma and paramātma, he does not know. And if he has already that knowledge, he need not bother about kṛama mukthi at all; because with this knowledge itself liberation is guaranteed here and now.

All these kṛama-mukthi topic is only with regard to ajñāni; regarding aikyam; therefore remember, this ajñāni Niṣkāma-upāsakaḥ, அழ்த்தம் திருத்தம்மாக சொல்லிவிடுவோம் ajñāni-Niṣkāma upāsakaḥ uses Oṁkāra for remembering the Lord in his own concept with his own attributes; om iti vyāharan. So he utters the word Oṁ which is ekākṣaram-Brahma; which is ekākṣaram, which is mono syllabled word revealing Brahman. So ekākṣaram means a word of one syllable, because Oṁ is only one syllable and which reveals Brahman that ekākṣaram-Brahman om iti vyāharan; utters. It does not mean that everyone has to utter Oṁ; whatever he has practiced throughout the life, that nāma he has to utter.

And suppose a person says I have not practiced anything; that is why Kṛṣṇa is warning, start practising now itself; Rāma Rāma Rāma start; that is why in our culture, even when they yawn they say Kṛṣṇa Kṛṣṇa Kṛṣṇa, anything practice; and therefore whatever nāma I have practiced, that I have to utter; the Oṁkāra upāsakaḥ utters Oṁ iti vyāharan; vyāharan means uttering the word; and through this word anusmaran; he remembers, not any finite thing in the world, because none of them is going to accompany him. So whether it is money, வீடு வரை உறவு; வீதீ வரை மனைவி; காடு வரை பிள்ளை; கடசி வரை

यागैः? vītu varai uṛavu; vītī varai maṇaivi; kāṭu varai pillai; kaṭaci varai yārō?; only Bhagavān; so all the others are going to drop me, in one stage or other, because they cannot help me; that is their limitation; therefore remembering God is the only help; yaḥ prayāti; so the one travels with God accompanied by; assisted by God; through a special path, Niṣkāma upāsakaḥ has a special route which Kṛṣṇa will explain later, it is called śukla gati; yaḥ prayāti; the one who travels; dēham tyajan, having dropped the physical body here, and the travelling is done by what, the physical body, the sthūla śarīram is dropped here, and it is burned down, therefore there is no question, physical body travelling and there is no question of ātma travelling also; ātma the consciousness cannot travel because it is all pervading; therefore what travels is the subtle and causal body; in which all the puṇya pāpa karmas are stored. It is that one which travels, which alone we call the soul or jīvaḥ and therefore this jīvaḥ consisting of sūkṣma śarīram and of course the reflected consciousness, it travels; and where does it travel? sa yāti paramaṁ gatim; such a jīvātma travels towards the highest goal of life; they lead kṛama mukti; so the travel is towards kṛama-mukthi; by which we mean going to brahma lōkā and gaining knowledge and liberation.

Verse 8.14

अनन्यचेता सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८.१४ ॥

ananyacētāḥ satatam yō māṁ smarati nityaśaḥ |
tasyāhaṁ sulabhaḥ pārtha nityayuktasya yōginaḥ || 8.14 ||

अहं सुलभः ahaṁ sulabhaḥ **I am easily accessible** tasya yoginaḥ तस्य योगिनः **to the yōgi**
नित्ययुक्तस्य nityayuktasya **who is ever steadfast** यः yaḥ **(and) who स्मरति माम्** smarati māṁ
remembers Me नित्यशः सततम् nityaśaḥ **satatam always, continuously** अनन्यचेताः
ananyacētāḥ **with an undistracted mind** पार्थ pārtha **Oh Arjuna !**

14. I am easily available to that Yōgi who is ever steadfast (and) who constantly and continuously remembers Me always with an undistracted mind, Oh Arjuna!

So the question comes; how all these things are possible; especially at the time of death. For that Kṛṣṇa's answer is in this verse, which he has already dealt with before. It is by sheer abhyāsa or practice; and what is the practice? All the time remembering the fact that everything that I am associated with, belongs to the Lord alone; and I have been given an opportunity to be with various people, so that I can learn to love them. It is a field, an exercising field to learn loving other people. Not to get security from them; not for taking anything from them; we will only be training in giving care, love, compassion; and my training all the time is, that it belongs to the Lord and I am using; and I have been given a nice opportunity.

And when the time of separation comes also; my thinking is that everyone belongs to the Lord and therefore Lord has to take care of everyone. Our worry is if we go away, what will happen to them; they will be stranded and they will be in trouble; our scriptures point out; in fact, if they are good condition; not because of you, it is in spite of you; and therefore when we are off, situations would be generally better only. Therefore if you have any such feeling, hand over everything to the Lord, *yōga kṣēmam vahāmyahaṁ*; then your mind will not dwell here; these all requires a lot of practice and therefore Kṛṣṇa says here; *yaḥ mām nityam smarati*, Suppose a person remembers me all the time, and remember God represents the totality only; personal God is only for convenience, but what personal God represents is the totality, everything belongs to the macro; this is the awareness; therefore *yaḥ mām smarati*; the one who remembers this fact that there is no individual separate from the total; there is no wave separate from ocean. If wave claims I have a separate existence, it is ignorance on the part of the wave. An enlightened wave never claims individuality; it knows that there is nothing separate from ocean; with this awareness, *yaḥ mām nityaśaḥ smarati*; regularly reminds this fact. That is why I repeatedly tell this example, a wave is always permanently related to the ocean; a wave is fundamentally related to the ocean alone; because it rises from the ocean; it exists in the ocean; and it resolves into the ocean. And not only in this birth; if the wave takes a punarjanma, again it is born out of what?; the ocean; and therefore, wave's permanent relationship is with the ocean only. The relationship between any two waves is only temporary; between one wave and the other wave, the relationship is incidental and temporary; in my preoccupation with incidental relationships, I should not lose sight of the fundamentals. The fundamental relationship makes me a bhaktha; incidental relationships make me a husband, wife, father, mother, brother, sister, in laws, etc. So all the roles that you play are incidental; and you have to play those roles, nobody says that you should deny them. But remember, that fundamental is with the Lord, the one who remembers, How, *ananyacētāḥ*; without being distracted by, without being side-tracked by the incidental roles that he plays, the one who remembers in the background like *tanpura śṛuti*. Just as a musician does not lose sight of *tanpura śṛuti*, the moment *tanpura śṛuti* is lost sight of, *apa śṛuti* comes; then the music will not be music; not only you cannot enjoy the music; for others also it will be terrible.

And therefore, *ananyacētāḥ*; in the background the one who remembers, *tasya*, for such a *Niṣkāma-upāsakaḥ*, Hey Pārtha, *ahaṁ sulabhaḥ*; I am the easiest person to remember. Just as a person who is attached to money always remembers money, whatever he does, similarly, if I know the value remembrance is easier. Your mind remembers what you value most in your life.

And nityayuktasya yōginah, it is easy for that upāsakah, who is nithya-yukthaḥ; who is ever integrated; ever balanced, ever clear about his priorities in life;

And yōginah; and who is a seeker; so here yōgi means upāsakah yōgi.

Verse 8.15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ॥
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८.१५ ॥

māmupētya punarjanma duḥkhālayamaśāśvatam |
na"pnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ || 8.15 ||

उपेत्य माम् upētya mām **having attained Me** महात्मानः mahātmānaḥ **those great souls** न
आप्नुवन्ति na āpnuvanti **do not take** पुनर्जन्म punarjanma **rebirth** अशाश्वतम् aśāśvatam
which is an ephemeral दुःखालयम् duḥkhālayam **abode of misery** गताः gatāḥ **they have**
attained संसिद्धिं परमाम् saṁsiddhiṁ paramām **liberation, the ultimate**

15. Having attained Me, those great souls do not take rebirth which is an ephemeral abode of misery. They have attained liberation, ultimate.

With the previous verse, Kṛṣṇa concludes his answer to the seventh question of Arjuna, regarding antha kāla Īśvara-smaraṇam. Now in the following verses, he wants to deal with some important topics connected with this discussion.

From this verse, that is 15th up to 22nd verse, Kṛṣṇa wants to talk about two types of human goals. Two types of possible human goals; one human goal he calls God; and the other human goal he calls world; God and world. You can understand them as the infinite and the finite; the spiritual and the material. And he wants to point out that for an intelligent person, God alone becomes the primary goal; for only the indiscriminate one everything other than God becomes the goal.

And why we say God is the right goal to be chosen; he wants to give the reason. I have discussed this before also. With regard to all finite goals or accomplishments, there are three defects or allied problems; like the thorn going along with rose; they are all wonderful goals alright; but they have traps also.

What are the three-fold dōṣās; do you remember; the first dōṣā is duḥkha misrithatvam; they have got pleasure in them; but equally they are mixed with pain also; The pain in the form of acquisition; the pain in the form of preservation; and the pain in the form of ultimate loss. If acquisition gives me pain, preservation is more pain, and the loss is the greatest pain. This is dōṣā No.1.

And second dōṣā with all finite goals is being finite, they will never give total satisfaction; because always you know there is something bigger than that. So if I have got Rs.100, I always miss thousand. If I have thousand, I always miss Rs.10000. Any amount I get, there is no satisfaction at all. na vittēna tarpaṇīyō manuṣyaḥ; 9 year old boy Nacikētas tells in Kathōpaṇiṣad; Therefore what is the second problem; any amount of money I have, I will look upon myself only. Swamiji, we are all middle class people only. 5 bungalows and 6 cars are there; and if you go on insisting maximum he will say, upper middle class. In that there is Appar and Sundarar; he will add. Even though the whole world says that they are rich people, he does not feel, because he has got who in his mind you know; Bill Gates. No ṭṛp̥thi. Therefore athṛp̥thikaratvam is the problem; that is match fixing. Remember.

Then the third and final one is bandakatvam; once I learn to depend on external-factors, I only become weaker and weaker. I become enslaved by that; this is the third dōṣā; Kṛṣṇa indicates all these defects with regard to any goal other than God and Kṛṣṇa says God alone represents pūrṇatvam; Independence. Because when you choose God as your goal; ultimately you are going to discover God not outside; we introduce God as an outside entity. But ultimately when you choose God as your goal; you are going to introduce God as what? Tat tvam asi; therefore ultimately God dependence is going to become self-dependence, because God is not going to be away from me. Therefore God represents ṭṛp̥thi; God represents security; God represents fulfilment.

And therefore choosing God is the wisest choice, Kṛṣṇa wants to declare in these verses. Now, comparison between two goals; God and world. He says: mām upētya; If a person attains Me the Lord, then what is the advantage? Mahātmānaḥ, those great people, those successful people who have made a wise choice in their life, such mahātmās, punarjanma na āpnuvanti; they never come to finitude again; they never come to mortality again; they do not have ups and downs in life. In the case of any other accomplishment I am on the top of the world, like the cricketer; so he is going through a bad patch; what is bad patch; 2nd ball out; Sometimes in good form, the whole world praises; so many man of the matchers; and thereafter again come down; just like a floating log, up and down, happens with regard to other goals; Here punarjanma means finitude; na āpnuvanti; these people do not come to.

And what does finitude represent? Duḥkhālayam; which is only a source, a temple of sorrow; we have heard temple of Siva; Rāma, Kṛṣṇa etc. Kṛṣṇa coins a new word, duḥkhālayam; why this word ālaya he used; in Rāmalaya, Rāma is permanently established through prāṇa-prathiṣṭai; not temporary yatha sthānaṁ, etc. permanent; in Śivālaya Śiva is permanently there; and in the finite world of saṁsāra, the only

permanent thing is what: duḥkhālayam; It is only a source of dissatisfaction. And aśāśvatam; which is fleeting, which is impermanent;

And such finitude, otherwise called saṁsāra, mahātmāna na āpnuvanti; these intelligent people do not come to that; Then what will happen to them; paramām saṁsiddhiṁ gatāḥ; they have accomplished the highest goal of pūrṇatvam; they have accomplished mōkṣa.

Verse 8.16

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

ā brahmabhuvanāllōkāḥ punarāvartinō'rjuna |
māmupētya tu kauntēya punarjanma na vidyatē || 8.16 ||

अर्जुन Arjuna **O Arjuna** लोकाः lokāḥ **All the worlds** आ ब्रह्मभुवनात् ā brahmabhuvanāt **up to (including) the realm of Brahma** पुनरावर्तिनः punarāvartinaḥ **subject to return** तु tu **but उपेत्य** upētya **having attained** माम् mām **Me** विध्यते vidhyatē **is** न na **not** पुनर्जन्म punarjanma **rebirth** कौन्तेय kauntēya **O ! Arjuna**

16. All the worlds, O Arjuna, including the realm of the Brahman, are subject to return, but after attaining Me, O son of Kunti, there is no rebirth, O Arjuna.

What about heaven? Because we have heard about heaven; anything that is wonderful, we say heavenly. So what about heaven; a question comes. Religion they define heaven eternal heaven. Here Kṛṣṇa clearly declares there is no such thing called eternal heaven; heaven also comes under finite goal only.

And in our scriptures we have got six heavens, bhuvar lōkā, suvar lōkā, mahar lōkā, jana lōkā, tapō lōkā, and satya lōkā; six levels of heaven; and in each higher level; the pleasures are higher; security is better; it is finer and finer; and highest is brahma lōkā; and Kṛṣṇa says even that Brahma lōkā cannot guarantee total security; brahma lōkā also comes under finite goals only; which means you can go there; enjoy and then you have to return back; return back to Madras; or still worse.

And therefore he says: He Arjuna, punarāvartinaḥ lōkāḥ; all the 14 lōkās, exist within time and space. There is only one thing which is beyond time and space, which is Īśvaraḥ; otherwise called Brahman in vēdāntic-language; he will talk about that later. There is only one thing, which is unlocated; whereas the other lōkās are within time and space, that is why you have to travel to reach them. So the very fact that you have to travel indicates that it is not available here.

And what about brahma-lōkā? He says brahmabhuvanāt; up to brahma-lōkā, even Brahmaji is not permanent. Even Brahmāji, the creator is not permanent; in fact it is the name of a post only, like PM or President, and having enjoyed that post for some time, even Brahmāji will have to vacate. So if Brahmāji has to get security, even he has to depend upon jñānam alone. And therefore everything is ephemeral; whereas māmupētya tu kauntēya; Hey Arjuna, if you come to Me, who is beyond time and space, māmupētya tu kauntēya punar-janma na vidyatē; there is no question of the infinite becoming finite again; therefore that alone will give you permanent security.

Verse 8.17

सहस्रयुगपर्यन्तम् अहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८.१७ ॥

sahasrayugāparyantamaharyad-brahmaṇō viduḥ |
rātrim yugāsahasrāntām tē'hōrātravidō janāḥ || 8.17 ||

ते जनाः tē janāḥ **those people** अहोरात्रविदः ahōrātra-vidaḥ **who are conversant with day and night** विदुः viduḥ **know** यद् अहः yad ahaḥ **the day** ब्रह्मणः brahmaṇaḥ **of Brahma,** सहस्रयुगपर्यन्तम् sahasra-yugā-paryantam **to be lasting up to one thousand chatur-yugās** रात्रिम् rātrim **and the night** युगसहस्रान्ताम् yugā-sahasrāntām **to be lasting up to (another) one thousand catur-yugās.**

17. Those people who are conversant with day and night know the day of Brahma to be lasting up to one thousand chatur-yugās and the night to be lasting up to (another) one thousand catur-yugās.

So in these verses, Kṛṣṇa talks about the duration of Brahmaji's life. His longevity is discussed here; Brahmāji, I am using the word 'ji'; it is not a Sānskrīt word, it is Hindi; to differentiate it from Brahman, the formless reality. In Sānskrīt two words are there; one is Brahma or Brahman which is the nirguṇa brahma, which is beyond time and space; and there is another word Brahmā, with long aa. That Brahmā, saṅuṇa Brahmā, who is Mr. Sarasvathy; Sarasvati's husband; therefore who is described as caturmukha Brahmā; that Brahmā is finite; therefore these two nirguṇa and saṅuṇa, nirguṇa is called Brahman, the saṅuṇa is called Brahmāji for our convenience.

So what is the duration of Brahmāji's life. Kṛṣṇa says; 2000 catur-yugās of the human beings; he is equal to 1 calendar day of Brahmāji; how is it; 2000 catur-yugās! I hope you know what is catur yugā; and I know you know yugā; yugā is a duration of time, like month, year, etc. Yugā is a duration; and we have got four yugās, kṛta-yugā; trēta-yugā; dvāpara-yugā and kaliyuga; and what is the yugā in which we are now; the kaliyugā; and the duration of kaliyugā; according to the scriptures is 432000 years; the scriptural calculation. 432,000 years constitute kaliyugā; this is the fourth one; the previous one is

called dvāpara yugā; and it is supposed to be double the duration of kaliyugā; so 864,000 years. and then the 2nd one is trēta yugāḥ; dvāpara yugā end Kṛṣṇa came; trēta yugā Rāma came; the trēta yugā is supposed to be 3 times kaliyugā; 3x 432,000 = calculate it at home; Then Krita yugā is supposed to be four times kaliyugā; so therefore what about one caturyugā; you have to multiply and add and if you do that, the total will come to 4,320,000 years. Kaliyugā 432,000; extra zero is enough; if you add one time, two time, four times, three times; totals 10 times. So therefore 4,320,000 years is supposed to be the duration of one catur-yugā; like that 2000 chatur yugās if it is finished, Brahmāji will tear of one day (daily tear off) one sheet; and like that Brahmāji has got 100 years of life. So for one year 365 days we have to multiply by 365 and then you have to multiply by 2000 caturyugās and then you have to multiply by 4320000 years. So many years; this will be life of Brahmāji.

Now what is the present age of Brahmāji? In all the saṅkalpa we say: Brahmāji is running 51st year. He is more than 50 years; One hair must have turned grey; Brahmanaḥ parārdvaya kālē, parārdham means 50 years; Brahmāji has got parārda dvayam means, two fifty years, can he say 2 fifty years he has got; and now dvithiya parardhē; and this the first day of the 51st years; and on the first day he has got 2000 years; and this is the 27 or 28th caturyugā; aṣṭāvimśati tamē, kaliyugē; in the 2000 caturyugās, 28th caturyugā is over. Now you can calculate how many caturyugās more he has to cross; to reach the total; Of these 2000 caturyugās; 1000 caturyugā Brahmāji keeps awake; and another 1000 caturyugā is asleep.

That is what is said here; sahasra yugā paryantaḥ; a duration of 1000 caturyugās; here the word yugā must be translated as caturyugā; So 1000 caturyugā duration is brahmanaḥ ahaḥ; means day time; 12 hours; of Brahmāji; and what about night; yugā sahasrāntham rāthri; another 1000 catur-yugās will be the duration of night of Brahmā; here also Brahmā means Brahmāji; Brahmaji caturyugā; caturyugā of Brahmāji.

Who knows all those things; ahōrātravidaḥ janāḥ, those people who have studied, the scriptures in which all the lōkās are talked about, such people only know these details. Then what happens during the day and night of Brahmāji; that is going to be said in the next verse.

Verse 8.18

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८.१८॥

[avyaktād-vyaktayaḥ sarvāḥ prabhavantyaharāgamē |](#)
[rātryāgamē praliyantē tatraivāvyaktasamjñakē || 8.18 ||](#)

अहरागमे aharāgamē **at the approach of day (of Brahma)**, सर्वाः व्यक्तयः sarvāḥ vyaktayaḥ **all manifestation** प्रभवन्ति prabhavanti **proceed (emerge)**, अव्यक्तात् avyaktāt **from the unmanifested** रात्र्यागमे rātryāgamē **at the approach of night** प्रलीयन्ते pralīyantē **merge** तत्र एव tatra ēva **into that itself** अव्यक्तसंज्ञके avyakta-samjñakē **which is called the unmanifested**.

18. On the arrival of the day of (Brahma) all manifest beings emerge from the unmanifest. On the arrival of the night (of Brahma) they merge into that itself called the unmanifest.

So what happens during Brahmāji day and night? Kṛṣṇa wants to point out that it is very similar to our day and night. When our day begins, then our world of interaction also begins. So now we have got interactions; activities; knowledge, emotions; it is a fully active world with dēśa, kāla and parārdhaḥ. Now I have got space, I have got time and I have got people and I have got interaction and I have got consequent responses also. In fact my life begins when I wake up. And the moment I go to sleep, what happens?; my whole world of plurality is resolved for me; In my deep sleep state, dēśa is resolved, time kāla is resolved, and dvaitam, the world of plurality is resolved and therefore all the transactions are resolved; and therefore all the suka duḥkha emotions are also resolved. That is why we called nirvikalpaka avastha; stage of nirvikalpa, undifferentiated state; but the only difference is when I go to sleep, only my world of plurality is resolved. For other people who are awake; the world continues; the transaction continues; so my private world rises when I rise, and my private world resolves when I go to sleep. But in the case of Brahmāji, this happens at the macro level. When I sleep, it is called layaḥ; and when Brahmāji sleeps, it is called pra-layaḥ; pra means macro; when I sleep it is micro; micro means layam; macro means praḷayaṁ and what do you mean by praḷayaṁ; it is not my subjective world that resolves. When Brahmāji goes to sleep, the whole creation resolves into unmanifest condition; like individual's sleep; my private world is not destroyed; it goes to only dormant condition; because when I wake up next day, everything comes; along with the worry; duality comes, time comes, space comes and worry also comes; therefore when I go to sleep, my private world is not destroyed; but it goes to dormant condition.

Similarly during Brahmāji's sleep, the whole creation goes to avyaktha avastha; that is what is said here; rātryāgamē; look at the second line first; when Brahmāji's night comes; sarvāḥ vyaktayaḥ pralīyantē; all these individuals are resolved; pralīyantē; into what condition?; avyaktasamjñakē to a state of unmanifest; because scientifically also matter cannot be destroyed; you can never create matter; you can never destroy matter, even in an atomic explosion, if matter is destroyed, it gets converted into energy condition. So what do you mean by destruction. From visible condition, it goes to invisible condition, which boiling water, water disappears from the vessel; but it is not

destroyed; but it remains in the atmosphere; in the form of invisible vapour. Similarly the whole concrete visible universe, at the time of praḷayaṁ; gets converted into unmanifest matter, you may call it energy, but we will call it prakṛti; or māya or avyaktham; This is Brahmāji goes to sleep; and aharāgamē; when Brahmāji wakes up the energy is converted back into matter; the invisible is converted to visible; the non-dual is again converted to duality; again activity begins. So vyaktayaḥ sarvāḥ; avyaktāt prabhavanti; out of the unmanifest again they become manifest. Thus the world goes in a cyclic form of manifestation and unmanifestation. Expansion-contraction; evolution-involution. Like our heart saying lub-tub. The whole universe continues in a cyclic-form, eternally.

More in the next class.

Hari Om

115 Chapter 08, Verses 19-22

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From the 15th verse of this 8th chapter, up to 22nd verse Lord Kṛṣṇa is comparing two forms of human goals. One attainable through karma; varieties of actions, loukika and vaidika. Scriptural and non-scriptural; secular and religious activities. They can give one set of results and the other type of goal attainable through niṣkāma-upāsana.

And Kṛṣṇa wants to point out that karma-phalam is finite and upāsana-phalam is infinite. You should remember throughout this chapter, that jñānam is kept aside during the 8th chapter. We are not making a comparative study between jñānam and any other sādhanā; the comparative study is only between karma and upāsana. And Kṛṣṇa wants to establish that if one has to choose between karma-phalam and upāsana-phalam, upāsana-phalam is superior to karma-phalam.

And how is it so? he wants to point out that karma can give all types of results up to brahma lōkā prapthiḥ; and one can even get Brahmāji's position but all those goals are finite, both time-wise and space-wise. Dēśa Kāla paricinnam. Whereas when a person practices niṣkāma-upāsana; as a result of that, he will get krama mukthi, which is going to Brahma lōkā, and from there reaching God. Therefore here we should remember, niṣkāma-upāsana phalam as krama-mukthi or Īśvara-prāpthi; Īśvara or Lord comes under infinite result.

Therefore karma-phalam is paricinnam; whereas niṣkāma-upāsana phalam, krama mukthi is aparicinna. This is the idea Kṛṣṇa wants to convey through the verses beginning from the 15th to 22nd.

While talking about the finite of karma-phalam or material results, he is taking up the highest goal possible, within time and space. The highest goal possible within time and space he wants to study and he wants to point out that even that highest goal happens to be finite in nature. And what is that Brahma-lōkā prāpthiḥ; or getting the post of Brahmāji; and Kṛṣṇa accepts that Brahmā has got a very very long life; I admit. But he wants to point out later, that even the longest life will end one day, therefore it comes under paricinna-phalam only. For this purpose, He talks about the duration of Brahmāji's life.

So He said in sahasra yugā paryantaṁ, i.e. 17th verse he said, Brahmāji's one day is equal to 2000 catur-yugās of human being, and therefore it appears as though Brahmāji's life is infinite; but Kṛṣṇa wants to point out that even the seemingly infinite life is really not infinite; even Brahmāji will have a last day to vacate. And while talking about that, Kṛṣṇa gives an incidental information; and what is that? When Brahmāji's day begins, the whole creation starts or emerges and when Brahmāji's night comes, the whole creation resolves. Just as when the individual wakes up, the individual's world also wakes up, his emotions, his relations, his interactions, his pleasures, his pains, his pursuits, the subjective universe of the individual arises when the individual wakes up and when the individual goes to sleep, his private world is resolved. And that is why the individual's sleep is called layaḥ. Whereas when Brahmāji, the macro, he wakes up and sleeps, the world that resolves and emerges is not the private world of the individual, but the objective world emerges and resolves.

And therefore He said in verse 18, which we saw in the last class, aharāgamē avyaktāt sarvāḥ vyaktayaḥ prabhavanti; vyaktayaḥ means individual things and beings of the creation is vyaktayaḥ; they all arise or emerge; Emerge from where: avyaktāt, from their potential condition; and where were they resting in potential form; they were resting in Brahmāji himself; So Brahmāji carries the whole thing in potential form and then throws out as it were. And it is not an unknown thing; we throw our dream world from our own mind; our today's dream is potentially there in our mind; in what form?; vāsana rūpēṇa, impression rūpēṇa vartatē, and we throw out the dream space, dream time and dream objects and we have a duration for the dream and we withdraw into our own mind. In the same way, with Brahmāji withholds the creation and again throws out. And that withheld form is called avyaktaṁ. And this is very important thing to be noted; we had got a parallel idea in the 2nd chapter.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |
अव्यक्तनिधनान्येव तत्र का परिदेवना || २-२८ ||

[avyaktādīni bhūtāni vyaktamadyāni bhārata |](#)
[avyktanidhanānyēva tatra kā paridēvanā || 2.28 ||](#)

The same idea is repeated here. This is important; because we get a corollary from this verse. What is the corollary? The universe is never created by anyone. We should never use the word creation; which is one of the biggest misnomers, confusing word, because nothing can be created; nothing can be destroyed. Even the scientific law is: matter can never be created or destroyed. That being so, how can we talk about the creation of the world? Vēdānta never accepts the creation of the world. And since we do not accept the creation, we need not answer the question why Bhagavān created; Only on accepting that Bhagavān created the world, we have to answer that why Bhagavān created.

According to Vēdānta, creation is eternal; 'creation' word should not be used; the world is eternally there; nobody including God has created; and nobody including God can create; it is impossible, because it is against the fundamental law of conservation of matter and energy. Then how are we to understand this so-called creation? The word creation must be replaced by the word manifestation. The world was always there, God did not create; it was there in potential form; and the potential matter; the potential world in time acted upon by time, undergoes a modification and the unmanifest modified becomes manifest.

It is caused by what? time, which is an integral part of the creation; Time is an integral part of the matter; matter and time can never be separated; you can never conceive of matter, without time, nor can you ever conceive of time, without matter; that is why we are not able to say anything about the condition before big bang; we will not be able to.

And therefore Kṛṣṇa beautifully says: From avyaktāt, from unmanifest condition all manifest things comes, acted upon by time;

And then what will happen? And again acted upon by time, all the manifest will again go back to unmanifest condition.

Then what will happen? Again come back to manifest. Then what will happen; Again will go back to unmanifest. Then I can go up to 7 o'clock. So therefore we say, the creation is an eternal manifestation-unmanifestation process; whose beginning or end can never be talked about. If you call manifest as the beginning, you can choose to call unmanifestation as the end but the end is not the end of the universe.

Therefore Kṛṣṇa says: rātryāgamē pralīyantē tatraivāvyaktasamjñakē. Up to this we saw.

Verse 8.19

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८.१९ ॥

bhūtagrāmaḥ sa ēvāyaṁ bhūtvā bhūtvā pralīyatē |
rātryāgamē'vaśaḥ pārtha prabhavatyaharāgamē || 8.19 ||

रात्र्यागमे rātryāgamē **On the arrival of the night (of Brahma), सः एव अयं भूतग्रामः saḥ ēva**
ayaṁ bhūtagrāmaḥ **that very same multitude of beings, प्रलीयन्ते pralīyantē merges**
भूत्वा भूत्वा bhūtvā bhūtvā having emerged again and again अहरागमे aharāgamē on the
arrival of the day (of Brahma), प्रभवति prabhavati it emerges again or re-manifest
अवशः avaśaḥ helplessly पार्थ pārtha O Arjuna

19. On the arrival of the night (of Brahma) that very same multitude of beings merges, having emerged again and again. On the arrival of the day of (Brahma) it emerges again helplessly, Oh Arjuna!

So if the universe goes to unmanifest condition, and again comes to manifestation, what will happen to all the jīvās, all the individuals? Kṛṣṇa says the individual will also have the same destiny. Means what? They also will go to unmanifest condition; in which all the jīvās will remain potentially inactive dormant like the hibernation of some animals; we all will go back to hibernation. And after remaining in potential form for how many yugās; 1000 catur yugās, and again the jīvās will emerge with their own karmas puṇyam and pāpam intact. How will it be; what will be the experience like?

Suppose you want to know; how will we remain during praḷayaṁ; and how will we come back again; suppose you want to taste praḷayaṁ; Bhagavān has given a sample. Stimulated experience. Like the astronauts has on earth itself; they have to undergo training, where the upper space things will be stimulated; no gravitational force; how to float; like that Bhagavān wants to give a taste of praḷayaṁ. In fact you get it regularly when, you know the answer; when we go to sleep. What happens to our individuality? Our ego is resolved; our knowledge, our ignorance, our happiness, unhappiness, pleasure pain all of them; all in resolved condition; and they remain dormant; not destroyed. How do you know, they are dormant and destroyed? For example English knowledge or Gīta 8th chapter knowledge; I will come to my condition. Suppose in tonight's sleep, all the 8th chapter knowledge destroyed; then next class I have to again start with the same topic. But how am I able to continue with the same topic; during sleep, your knowledge is not destroyed; it goes to potential condition. In the same way, during praḷaya, all the jīvā-rāsīs goes to potential condition and again come back in the next sṛṣṭi.

Therefore Kṛṣṇa says, saḥ ēva ayam bhutagrāmaḥ; The same multitude of jīvās. The same group of jīvās, that means we are only; the same multitude of jīvās, we will all go to dormant condition and that we will we do? The same set of jīvās, will again come back; bhūtvā bhūtvā, by repeating this expression Kṛṣṇa says it is an eternal process. Again pralaya, we go back to potential condition; we will comeback. That means what; no new jīvā is created. No new jīvā is created. The same set of jīvās are circulated. So like thermostat; there is a jīvōstat; which will keep all the jīvās constantly. Now this will create immediately a doubt. In all question answer sessions, this is asked; What is that?

If no fresh jīvās are created, how do you explain population explosion; because new new jīvās are coming. For that we should remember; whenever we are talking about the number of jīvās, or increase in population, we are taking into account only human jīvās; but remember, when we use the word jīvā, it includes all the human beings, all the insects, (you have to count all the ants in this hall) all the insects, all the mosquitoes, all the plants and not only upon earth; we have got 14 lōkās, dēvās, asurās, they are all jīvās; and what we say is the total number of jīvās will be the same; not the total number of human jīvās; the distribution of the jīvās may and will vary.

That is why Swami Chinmayānanda used to tell a nice joke whenever such a question comes. Please assume that plenty of forests were there; therefore the wild animals were living; all the forests were destroyed and wild animals were hunted by people like Veerappan; those animals like lions and tigers, could not survive and therefore they got converted into human beings! That is why we have got pulses, and lions; lionesses (both have to be told equally ~ it is a joke, do not take seriously). Scorpions and cobras, in human body; because everything has come as humans by mistake.

Therefore the number of jīvās are the same. No new jīvās can be created; because, if a new jīvā has to be created, what type of body will be given. Bhagavān will have confusion; Bhagavān can give us a body, based on what; our past karma. So Bhagavān has got a norm to determine the body for myself; because I have happily existed in the previous sṛṣṭi and therefore based on that Bhagavān can give a manuṣya-śarīram or paśu-śarīram; but when a fresh jīvā is created; since past karmas are not available; why past karmas are not available; fresh jīvās; and if past karmas are not available; what will be the basis; or which the body will be detected. You cannot say Bhagavān will take a lot and then give somebody. No. Remember the body is not determined by Bhagavān's wish; the body is determined by pūrva karma; a fresh jīvā will never have a pūrva karma; therefore it is not possible. And this defect is called kritahāna-akritabhyagama-dōṣa.

Then will come another natural question; if a fresh jīvā cannot be created; because pūrva karma is not possible; then what will be the next question. When we were created first

what was the basis. OK; fresh jīvā cannot be created, as pūrva-karma is not there; (do you understand the question, or else you will not understand the answer). Fresh jīvās cannot be created as pūrva karma is not there; we are now created because of our pūrva karma.

Now the question is when we were created first, what was the basis? For that the answer given is, we were never created first; all the jīvās are anādīs. That is why in avaṇi avitta sankalpam, we start with

anādi avidya vāsanaya; paśu pakṣi mrigādi yōniṣu, anēkahaḥ puna punaḥ janīthva, kēnāpi puṇyakarma viśēṣeṇa idānīm thana mānuṣyē, dvijanma viśēṣa prāptavataḥ.

Therefore, the set of jīvās are anādi; and fresh set of jīvās are not created; and therefore the same jīvās go through manifest and unmanifest condition and therefore Kṛṣṇa says, sa ēva; means, the same set of jīvā rāsi; bhūtvā bhūtvā pralīyatē.

And when they do get resolved? Rātryāgamē; if it is a cyclic go round process; why can't we call it merry-go-round, as if in some trade fair; so that is very nice; so that can be called merry-go-round, because I can choose to get in and get out but I find this cycle, a helpless one; and therefore merry go around becomes sorry-go-around and therefore Kṛṣṇa says avaśaḥ; helplessly; I find I am here and whether I like or not, I have to die. Therefore avaśaḥ Partha, prabhavati. Again the jīvā is born; aharāgamē; just mortality cannot be escaped as long as you choose time bound result.

Verse 8.20

परस्तस्मात् तु भावोऽन्यः अव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८.२० ॥

Parāstasmāt tubhāvō'nyō'vyaktō'vyaktātsanātanah |
yaḥ sa sarvēṣu bhūtēṣu naśyatsu na vinaśyati || 8.20 ||

तु tu **however** परः parāḥ **beyond** तस्माद् अव्यक्तात् tasmād avyaktāt **that unmanifest** अन्यः **अव्यक्तः भावः** anyaḥ avyaktaḥ bhāvaḥ **there is another unmanifest being** यः सनातनः yaḥ sanātanah **which is eternal** सः saḥ **it न विनश्यति** na vinaśyati **does not perish** सर्वेषु भूतेषु sarvēṣu bhūtēṣu **when all beings** नश्यत्सु naśyatsu **perish**

20. However, beyond that unmanifest there is another unmanifest being which is eternal. It does not perish when all beings perish.

Up to the previous verse, Kṛṣṇa has talked about all the finite result, which will come under the field of matter; and any result which falls within matter is bound by time and therefore it will have two conditions; manifest and unmanifest. In Sānskrīt, it is called manifest matter and unmanifest matter, which you may call energy. So energy becomes

matter, and matter becomes energy and again energy becomes matter. Now Kṛṣṇa says: there is another goal, which a human being can achieve, which is beyond both these. Both these means what? The manifest matter and the unmanifest matter. Kārya prapañca and kāraṇa prapañcaḥ; vyakta-prapañcaḥ and avykta-prapañcaḥ; the avyakta or kāraṇa-prapañca is otherwise called Māya; Therefore Māya becomes the world, the world becomes Māya; world is also matter, Māya is also matter, and both of them exist within time. And Kṛṣṇa says there is another thing which is beyond both, which Kṛṣṇa calls unmanifest No.2. So manifest matter, unmanifest matter, unmanifest matter, we will call unmanifest No.1 and he says other than these two, there is another one, which is unmanifest No.2, and that is nothing but the consciousness principle. That consciousness which is the witness of the unmanifest condition of matter, as well as the manifest condition of matter; and that witness consciousness does not fall within the witnessed field. Because the observer is different from and beyond the observed.

And if you have to understand this, we can make use of our own daily experience of three states. In the waking and dream states, there is world, there is time, and there is space. The material world conditioned by time and space, I am experiencing in the waking. In the dream state also; I experience a material world conditioned by time and space and when I go to sleep state, the whole material world is resolved; and the time and space also go to unmanifest condition; and there is total blankness; but even at that time, there is someone who is aware of that condition. Who is aware of that?; I am aware; how do you know, I am aware; because when I wake up, I am able to talk about the blank state, that means I was continuing, unchangeably, even when the duality came and the duality resolved, I remained unaffected by that.

This observer of the matter, this observer of the change is the changeless consciousness principle; which is beyond time and space. Consciousness does not fall within time. Consciousness does not fall within space. Consciousness therefore does not fall within matter and therefore consciousness does not fall within the physical and the chemical laws. And that is why the scientists who are struggling to understand consciousness in terms of the physical and chemical laws, they are not able to get head or tail. And some of the scientists have already started saying that consciousness is beyond the physical laws; is beyond chemical laws, is beyond even location. Consciousness cannot be located. Why it cannot be located; whatever exists within space can be located. Consciousness does not fall within space; therefore it is unlocatable.

And who is that unlocatable consciousness? That which is the witness of all these things; and Kṛṣṇa says that witness consciousness is God; Satyam, jñānam, anantaṁ brahma; which was called parā-prakṛti in the 7th chapter.

Then what about various forms what we attribute to God. We say that all the forms attributed are in the initial stages, because a gross mind cannot appreciate the subtlest consciousness.

निर्विशेषम् परम् ब्रह्म साक्षात् कर्तुम् अनीश्वरः ।
ये मन्ता ते अनुकम्पयन्ते सविशेष निरूपणैहिः ॥

[nirviśeṣam param brahma sāksāt kartum anīśvaraḥ ।](#)
[ye mantā tē anukampāmyantē savīśeṣa nirūpaṇaihiḥ ॥](#)

Human-intellect cannot conceive of something which is beyond time and space. Therefore until the intellect gets sufficiently sensitized; until it is sufficiently prepared, we have to attribute a form. Therefore now we say God is Kṛṣṇa, Rāma, etc. and if you ask where He is, you say safely that He is in Vaikunṭha, Kailāsam, etc. but our ultimate approach is God is śuddha-caitanya-svarūpam.

And hey Arjuna, I want to you to discover oneness with that God. That is the aim of all the religious and spiritual struggle. This is the idea; important verse; paraḥ tasmād avyaktāt anyaḥ avyaktaḥ; we talked about one avyaktaḥ, which is nothing but unmanifest matter; other than that unmanifest matter, there is something else, which is a third entity. So what are the three entities, manifest matter No.1; unmanifest matter No.2, you may call energy and third one is consciousness which is beyond manifest and unmanifest matter.

Therefore anyaḥ avyaktaḥ; consciousness-principle, and what is its nature; sanātanaḥ; it can never be affected by time. Any matter is affected by time, consciousness is the only thing, which witnesses time, which witnesses the arrival or time, which witnesses even the dissolution of time in sleep; but which is never affected by time. And what is not affected by time is called immortal. And therefore he says; sanātanaḥ; it is timeless.

And where is that consciousness present? He says yaḥ sa sarvēṣu bhūtēṣu naśyatsu na vinaśyati; it does not perish; sarvēṣu bhūtēṣu naśyatsu, even when all the beings perish. Perish means what; again goes to unmanifest condition.

And where it is located; you can never answer that question because, consciousness is not located in space. In fact, we go one step further and say, time and space are located in consciousness. In fact, it is mind-boggling; space is located if you say what is the meaning; where everything is located is space; how can you intellectually conceive the location of space; But when say space is located in consciousness, what we mean is consciousness is not located in space. That is the meaning.

So where is it; no answer, where is God; there is no answer; because the very question is based on the misconception, that God is someone located in space; and when is God, it cannot be answered; because it is location in time. And how does God function? Even that cannot be answered; because the question how means cause and effect; which is also within time and space. In the field of God; even cause effect concept cannot enter. So when, you cannot ask; where, you cannot ask; how, you cannot ask; why, you cannot ask; all these questions can be answered only with regard to a thing, which is time space and causality.

Anyway Kṛṣṇa does not dwell upon this topic; if you want to dwell upon this topic, you have to go to upaniṣads; upaniṣads alone enjoy dwelling on this topic; because Gīta is supposed to be a diluted subject matter and therefore this subtler topic, Kṛṣṇa will just hint at and leave. If you remember Kathōpaniṣad, definition of Brahman; anyathra dharmāt, anyathra adharmāt, anyathra asmāt kṛta akṛtāt; which is beyond the concept of causality; So Brahman is not a joke and we have to go to that Brahman. When we say Go, again a problem, because go is again a concept in time, space and travel. That is why any word you use in Vēdānta, you get trapped; because intellect can function only in the field of time space causality; that is why we say it is a matter to be understood.

Verse 8.21

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८.२१ ॥

avyaktō'kṣara ityuktastamāhuḥ parāmāṁ gatim |
yaṁ prāpya na nivartantē taddhāma paramaṁ mama || 8.21 ||

अव्यक्तः avyakataḥ **Unmanifested** अक्षरः akṣaraḥ **Imperishable** इति iti thus उक्तः uktaḥ **called** तं tam that **परमम्** parāmam **highest** गतिं gatim **goal** आहुः āhuḥ **they describe** यम् yam **which** प्राप्य prāpya **attained** न na **not** निवर्तन्ते nivartathantē **they return** तत् tat **that** मम mama My **परम्** parām **highest** धामः dhāmaḥ **state**

21. The manifest (Being) is said to be the imperishable one. (Scriptures) declare that (Being) to be the supreme goal. That is the supreme abode of Mine attaining which they do not return.

Kṛṣṇa talks more about God, the limitless goal; the real goal of life, which is worth attempting; which is avyakataḥ; avyaktha No.2 mentioned in the previous verse. And what is avyaktha No.2 mentioned in the previous verse. Consciousness principle; and this consciousness or caitanyam akṣara-ityuktaḥ; also known in the scriptures as akṣaraḥ; literally means imperishable means, imperishable means timeless; imperishable does not mean, it remains in time permanently; imperishable does not mean it remains in time permanently. No. imperishable means it is timeless. You cannot

define it in terms of time akṣaraḥ ityuktaḥ; this is the word used in Muṇḍaka upaniṣad; atha parā yaya tat akṣaram adhigamyatē.

And what is the definition of that consciousness; yat tat adrēśya, agrāhya; agōthram, avarṇam, acakṣu sthōthram, tat apāṇi pādām nityaṁ vibhum sarva gatum susukṣmam, tad avyayam; yad bhuta yōni pari paśyanti dhīra; it is called akṣaram; colourless, formless, smell-less; tasteless; touchless; etc.

And Arjuna tam paramāṁ gatim āhuḥ; accomplishing such Brahman is the real goal; because only then you will go beyond time and space; any located place you go, then you are within space; whether you call it Vaikunṭa; whether you call it Kailāsa, whether you call it Brahma lōkā, you have a concept of a particular place, it is within space and therefore time, therefore it cannot be called liberation. That is why we say liberation is not going to any place at all. So then what is that liberation? Liberation is going to Brahman; Swamiji again, I am just looking for your response; going to Brahman? "Going" within quotes; so tam parāmāṁ gatim ahuḥ, That is considered to be the ultimate destination; yam prāpya na nivartantē, "reaching" (again in quotes) reaching which one does not return.

Then how do you reach that Brahman; it should not involve travel; because the moment you talk of travel, you have come to the field of time and space. And you have to reach Brahman and you should not travel; it is only possible in one way; and that is through wisdom; that Brahman has never been away from me, will never be away from me; Brahman is that consciousness-principle which happens to be I myself. So you reach Brahman in the form of claiming Brahman as myself. Jñānam ēva brahma prāpti.

So through will I reach Brahman? Through knowledge you do not reach Brahman. Through knowledge you drop the notion that Brahman is away. Knowledge you do not reach Brahman; through you drop the notion that Brahman is away. So all these are the important fundamentals of Vēdānta which you have to reflect more and more. Yam prāpya nivartantē; reaching whom one never returns; tat mam parāmam dhāma.

And that alone that means that consciousness alone is my supreme nature, literally means dream abode; abode means nature; Because if you talk abode in the literal sense, again you get into problem of what?; time and space; Therefore here abode means svarupam; Kṛṣṇa Rāma etc. are my inferior nature; aparā-prakṛti; because they exist within time and space; whereas consciousness is my parā-prakṛti which is beyond time and space. So start with my aparā-prakṛti; but one day you have to recognise the parā-prakṛti; so tad mama paramaṁ dhāma.

Verse 8.22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८.२२ ॥

puruṣaḥ sa parāḥ pārtha bhaktyā labhyastvananyayā |
yasyāntaḥsthāni bhūtāni yēna sarvamidam tatam || 8.22 ||

पार्थ pārtha **O son of Partha** तु tu **Indeed** सः परः पुरुषः saḥ parāḥ puruṣaḥ **that supreme Lord** लभ्यः labhyaḥ **can be attained** अनन्यया भक्त्या ananyayā bhaktyā **by undivided devotion** भूतानि bhūtāni **All beings** अन्तः स्थानि यस्य antaḥ sthāni yasya **are in Him** इदं सर्वम् idam sarvam **(and) all this** ततम् tatam **is pervaded** येन yē na **by Him**

22. Oh Arjuna! Indeed, that supreme Lord can be attained by undivided devotion. All beings are in Him (and) all this is pervaded by Him.

So the nature of Brahman which is beyond time and space is presented again here; hey Partha! Sa paraḥ puruṣaḥ. So this avyaktha No.2; this consciousness-principle is called para puruṣaḥ. So he is the supreme puruṣaḥ; supreme Brahman, the highest reality; the absolute truth. I have given two meanings of the word puruṣaḥ and you have to recollect it in this context. This absolute Brahman yasya antaḥ sthāni bhūtāni; in which Brahman alone rests; all the beings; the idea is Brahman does not exist within the creation; on the other hand, the whole creation rests in that Brahman; so bhūtāni; viśvādhāram gagana sadṛśam (you should not go Mēghavarṇam, if you go, you go to aparā-prakṛti).

That is why all our prayers, the beauty is they will give both the lower form as well as the higher form; and you can choose according to your level; if you do not like gagana sadṛśam; gagana sadṛśam means what? Space like God; if you cannot conceive of that; mēgha varṇam śubhāṅgam, you can keep.

Thus both saṅguṇa and nirguṇa aspects are told; here in Him alone all the beings rests and yēna sarvamidam tatam; and by this consciousness the whole creation is pervaded; because if you talk about the existence of anything; consciousness must be present there; How?; can you guess how; because, to talk about the existence of something, you require what?, consciousness; because how can you talk about something without being aware of that; and therefore existence presupposes knowledge; knowledge presupposes consciousness and therefore whatever you talk about, consciousness must be there. Therefore ēna; by that consciousness, the whole creation is pervaded; and that is Brahman.

Kṛṣṇa himself feels that many people we feel, that this is too high a subject matter, which goes many feet beyond the head. Very very subtle; I find the Bhāgavatham daśama skandam very nice. So there Kṛṣṇa plays and he does rāsa creeda; kills asurās; and just goes; and that is better; but this is too high for me; if any person feels Kṛṣṇa feels do not

get disheartened everybody can come to the level of appreciating; but what is required is sincere desire to that.

So Kṛṣṇa says *ananyayā bhaktyā labhyaḥ*. You can to *nirguṇam-brahma*; by your *Niṣkāma bhakthi*; once you understand that alone is the ultimate goal; because anything else falls within what time and space and therefore mortality; I am no more interested in mortality the tyranny of time; *janma mṛthu jarā; vyādhi*; then *janma mṛthu jarā vyādhi*. But once you have understood tyranny of time, and once you have sincerely voted for the timeless Brahman, you are called a *Niṣkāma-bhaktha*; or a *mumukṣu*; And with this sincere desire, you continue your *saguṇa-bhakthi*; sooner or later, you will get the qualifications required for that *nirguṇa bhakthi*; therefore he says *ananyaya bhaktyā; Niṣkāma-bhakthya; saḥ puruṣaḥ-labhyaḥ*; that Brahman is attainable.

So with this Kṛṣṇa completes his comparative study of God as higher goal and world as the lower goal. And an intelligent person would vote for god and not for world and if you vote for God, you become a *Niṣkāma upāsaka* and not for karma; this is the idea; details of which we will be seeing in the next class.

More in the next class.

Hari Om

116 Chapter 08, Verses 23-28

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Lord Kṛṣṇa made a comparative-study or more precisely a contrast-study of two possible destinations of a human being. Even though human-goals are innumerable, and even though *puruṣārthās* themselves are supposed to be four in number, *dharma arta kāma mōkṣa*, Kṛṣṇa broadly classifies all the possible goals including *dharma arta kāma mōkṣa* into two-varieties only. And those two-varieties are the infinite-one and the finite-one. You cannot imagine a third possible goal because every goal has to be either finite in nature or infinite. If you take even *dharma arta kāma mōkṣa*, *dharma arta* and *kāma* will come under finite. Because *dharma* means *puṇyam* and any amount of *puṇyam* you acquire, it is born out of finite-actions; therefore *dharma* is finite. Similarly *arta*, any amount of wealth you acquire will come under finite, because it is the result of finite-action. And similarly *kāma*, all the sources of entertainments; all the sources of pleasures including the 14 *lōkās*, including *sākṣāt-Brahma-lōkā* itself, including the very post of *Brahmāji*, all those sources of pleasures, also will come under finite; they might have a very long duration of existence, but even the longest duration is finite in nature. Just as

we say in astronomy, that our Sun will also explode in future; because all stars will have to explode; called nova or supernova.

And naturally our Sun also being one of the stars, will explode in future; when we read we will get but frightened but one advantage in astronomy is that they calculate time in millions of years. If they soon it will explode, soon will mean that it would be a millions of years; for us we are concerned about only the next 30 years; that is what we want; whatever be the number. So therefore they might have a very long duration; but that is also finite.

So therefore all goals can be divided into finite and infinite, finite goals can be called materialistic-goals or anātma; and infinite goals can be called spiritual-goals or ātma, otherwise called Bhagavan in this chapter; and therefore **Kṛṣṇa's conclusion is: God alone is śāśvatam; other than God everything else is aśāśvatham.** And therefore an intelligent-person should not try to hold on to aśāśvata-vasthu; an intelligent person must seek śāśvata-Īśvara alone. And therefore may you choose God as your goal. This is what Kṛṣṇa's advice or teaching is. And to drive home this point, he just discussed this elaborately from verse No.15 to verse No.22.

And when we say God is the destination, initially we present God as a person, situated in some lōkā, like Vaikunṭa or Kailāsa, that is OK to think of initially, but Kṛṣṇa wants to remove that idea because, if God is a person located in a place, even God will come under finite goal. Bound by time and space.

And therefore ultimately God must be understood as someone which is not bound by time and space and anything that is not bound by time and space, has to be formless principle, and therefore defined God as formless, consciousness principle, which is beyond manifest matter and unmanifest matter, otherwise called energy: God is neither matter, nor is God energy.

Many people think God is a form of energy. We do not accept even that because it is illogical; if God is a form of energy, it will be subject to transformation, because all forms of energy transforms; mechanical energy, electrical energy, magnetic energy, light energy, heat energy, they are inter-convertible, transformable; If God is also a form of energy, it will come under time; transformation means time.

Therefore God is neither matter, nor energy; but God is aware of the changing matter, and the changing energy and the witness God is not subject to change at all. This changeless-consciousness-principle which is beyond matter and energy is God and this

God is infinite; and this God should be your destination. This is the content of the verses from 15 to 22. Up to this we saw.

Verse 8.23

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८.२३ ॥

yatra kālē tvanāvṛttimāvṛttim caiva yōginah |
prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha || 8.23 ||

भरतर्षभ bharatarṣabha **O bull of Bharatas (Arjuna), वक्ष्यामि** vakṣyāmi **I shall speak about तं कालम्** taṁ kālaṁ **those paths प्रयाताः** prayātāḥ **departing यत्र काले तु** yatra kālē tu **by which paths योगिनः यान्ति** yōginah yānti **yōgis attain अनावृत्तिम्** anāvṛttim **the world of non-return च एव आवृत्तिम्** ca ēva āvṛttim **and the world of return.**

23. Oh! Arjuna I shall speak about those paths departing by which path, the yōgis attain the world of non- return and the world of return.

Having talked about two types of destination in the previous verses, now from this verse, that is 23rd verse onwards, Kṛṣṇa talks about two types of mārgās or paths which will lead to the two forms of destinations; because destination means, there must be path; and if there are five destinations, there must be five routes; that is why we call route No.27, because without route, you cannot have destination. Therefore yathi sādya dvayam vardhatē, tarhi mārga dvayam api syāt; what are those two mārgās? Kṛṣṇa wants to talk about; and once you talk about two types of paths, leading to two types of destination.

Then the next topic will be two topics of travellers, who will take to two types of paths, reaching two types of destination? So two travellers, two routes, two destinations; two destinations have been talked about; now what should be said; two routes and two travellers; that is going to be topic from 23 to 27.

Of these we are first going to deal with two mārgas. Kṛṣṇa introduces them in this verse. yatra kālē yōginah prayātāḥ yānti; so prayātāḥ means travelling by two routes, here the word kāla refers to mārga; very careful, it is a confusing expression; the word kāla refers to mārga; so yathra kālē means yēna mārgēṇa prayātāḥ; so travelling through two different routes, yōginah yānti; yōginah means the seekers; the travellers, the pilgrims; yōginah means the travellers, yānti reach two types of destinations; what are they? anāvṛttim āvṛttim ca ēva; anāvṛttim means infinite goal; from where there is no return; anāvṛttim means non-returnable goal which indicates nitya mōkṣa-prāpthiḥ; otherwise we can understand as kṛama-mukthiḥ; so anāvṛttim means kṛama-mukthiḥ; nitya Īśvara-prāpthiḥ; and the other destination is āvṛttim, āvṛtti means returnable goal; where they

go with return ticket; they cannot permanently stay there. Even as they give the onward journey, they ask when are you going to return; and only when you are going to return, visa is given; that returnable goal is called finite goal; lōkā prāpthiḥ; so those two mārḡās which will lead to nithya prāpthiḥ; and anitya-prāpthiḥ; tam kālām, here also carefully note, tam kālām means tam mārḡam, those two routes are mārḡās, ahaṁ-vakṣyāmi, I shall teach you. Hey Arjuna; and these two paths will be called śukḷa-mārḡa, the brighter path, it leads to God, it is brighter path; and the other one is called Kṛṣṇa -mārḡa, it is darker path; a gloomy path; because a person will go to a destination where there will be pleasures alright; but after enjoying the pleasures, one has to come back. That is various higher-lōkās. And that path, which will lead to higher lōkās is called Kṛṣṇa -mārḡa; otherwise called dēva yānaḥ; and piṭṛ yānaḥ; Kṛṣṇa is going to explain them.

Verse 8.24

अग्निज्योतिरहः शुक्लः षण्मास उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्मविदो जनाः ॥ ८.२४ ॥

agnirjōtirahaḥ śukḷaḥ ṣaṇmāsā uttarāyaṇam |
tatra prayātā gacchanti brahmavidō janāḥ || 8.24 ||

प्रयाताः prayātāḥ **departing** **तत्र** tatra **by that (bright) path** **अग्निः** agniḥ **(which is presided over by the deities of) fire** **ज्योतिः** jyōtiḥ **flame** **अहः** ahaḥ **day** **शुक्लः** śukḷaḥ **the bright fortnight** **षण्मासाः उत्तरायणम्** ṣaṇmāsāḥ uttarāyaṇam **and the six months of the sun's northern course** **जनाः ब्रह्मविदः** janāḥ brahmavidāḥ **those people who meditate on (saguṇa) Brahman** **गच्छन्ति ब्रह्म** gacchanti brahma **attain Brahman.**

24. Departing by that (bright) path (which is presided over by the deities of) fire, flame, day, the bright fortnight, and the six months of the sun's northern course, those people who meditate on (Saguṇa) Brahman attain Brahman.

So in this verse Kṛṣṇa defines the brighter path called śukḷa-mārḡa, or śukḷa-gathi, or dēva yānaḥ. And tatra, in the second line, tatra means dēva-yānaḥ, śukḷa-mārḡēna prayātāḥ; those who go via śukḷa-mārḡa; through śukḷa-mārḡa, Brahma gacchanti, they will attain Brahman; they will attain Īśvara; or they will attain kṛama-mukthiḥ; here the word Brahma refers to kṛama-mukthi prāpthiḥ; gradually going to Īśvara; how I have explained before; they go to Brahma-lōkā and in Brahma-lōkā they will get aham Brahmāsmi jñānam, which they escaped by not attending the Gītā-classes here 😊. So, that one they are forced to get and then having got the knowledge ahaṁ-Brahmāsmi, they will get liberation; Therefore śukḷa-mārḡēna prayātāḥ; prayātāḥ means travelling people; brahma-gacchati.

And what is the nature of this śukḷa-mārḡa? Here Kṛṣṇa identifies the śukḷa-mārḡa, in a particular way, based on the upaniṣadic literature. The vēdās talk about the śukḷa-mārḡa

and Kṛṣṇa-mārga; in the 10 upaniṣads, they are discussed and in Brahma sūtra, very elaborately discussed and while talking about these two paths; the scriptures point that there are guides to help these travellers in those two mārgas; because we do not know what is ahead and what is behind; and we cannot take the local map and therefore we cannot know what is the mārga properly, therefore vēda says there are special dēvathās to welcome. And not only that, they will welcome; they guide up to a particular distance and thereafter handover to the next guide; like the European tour and like; you go to the next country; next set of guides take over; and you visit that country and go to the next one, and another set of guides; similarly dēvathās guide this seeker to reach Brahma lōkā.

And who are those dēvathās who will guide? The celestial tourist guide; the upaniṣad itself names them; Kṛṣṇa is giving the names of those dēvathās in the first line; agniḥ, jyōthiḥ; ahaḥ, śukḷaḥ, uttarāyaṇam; five dēvathās are the guides for this traveller. Agni-dēvathā, jyōthir-dēvathā; ahar-dēvathā, ahaḥ means day time literally, but in this context, day time does not represent time at all, it is the name of the dēvathā. Similarly śukḷaḥ refers to śukḷa-pakṣa-dēvathā; the presiding deity of śukḷa-pakṣa. Similarly, uttarāyaṇam, uttarāyaṇa-dēvathā, uttarāyaṇa consists of six months, when the sun is going towards north; as even the sun is going from east to west, you know that there is a shift; because of which we call uttarāyaṇam and dakṣiṇāyaṇam; uttarāyaṇam consists of six months; and the Lord governing the law of this sun's movement, it is called a dēvathā; dēvathā refers to the intelligent-principle, governing the law of nature. So we have got gravitational-dēvathā; because it is a law; there must be an intelligent-principle governing that law; and every law must be presided over by a corresponding intelligent-principle, which we call dēvathā; and all the dēvathās put together is called hiraṇyagarba-tatvam; but individual aspect is known by Sūrya-dēvathā; candra-dēvathā, etc. these five dēvathās preside over, or guide the seeker who travels through śukḷa-mārga; and by this mārga, this traveller goes.

Now the next question is: who is the traveller: who is given the travelling ticket; Whether everyone can get it: if you ask; the upaniṣads say that they are special people alone will be entitled for this travel; for this route and who are they: brahmaidō janāḥ; brahmaidā-janāḥ means saṅgana-Brahma-upāsakaḥ; Īśvara-upāsakaḥ; those who meditate upon Īśvara with attributes, with form. Which means what: those people who merely perform rituals, they will not get the ticket for this route; they will be sent through kṛṣṇagati; just going and coming; mere karmis will not get śukḷa-gati; what about jñānis:

Will jñānis get the ticket for śukḷa-gati? If I keep the exam, I will have this question; but do not worry, I would not have any exams. Remember jñānis also will not get śukḷa-gati

because they need not attain kṛama-muktiḥ; because they have attained liberation here and now; we saw yesterday, athra Brahma samāśnutē. Therefore jñānis would not get kṛama-mukthi; after death; because jñānis have got mukthi here itself.

And karmis will not get kṛama-mukthi also, karmīs, means ritualists, not the Tamil Karumis கருமி. Ritualists will not get kṛama mukti also, ritualists will not get jīvan mukthi also; they will go through other routes; but this is neither for karmis; nor for jñānis; only for the upāsakaḥ; to go brahma-lōkās, gain jñānam and liberation. Therefore Bhrama vidhaḥ, very carefully note; saguṇa-Īśvara-upāsakaḥ; not Brahma-jñānis; thus we have got the route and also traveller. What is the route? śukla gati. Who is the traveller? Saguṇa-Īśvara-upāsakaḥ. Now we have to see the other route.

Verse 8.25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८.२५ ॥

dhūmō rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |
tatra cāndramasaṃ jyōtiryōgī prāpya nivartatē || 8.25 ||

तत्र tatra (departing) by that (dark) path धूमः dhūmaḥ (which is presided over by the deities of) smoke रात्रिः rātriḥ night कृष्णः kṛṣṇaḥ the dark fortnight तथा tathā and षण्मासाः दक्षिणायनम् ṣaṇmāsāḥ dakṣiṇāyanam the six months of the sun's southern course योगी प्राप्य yōgī-prāpya the yōgi attains चान्द्रमसं ज्योतिः cāndramasaṃ jyōtiḥ the lunar light (of the heavens), निवर्तते nivartatē and returns

25. (Departing) by that (dark) path (which is presided over by the deities of) smoke, night, the dark fortnight, and the six months of the sun's southern course, the yōgi attains the lunar light (of the heavens) and returns.

So second line tatra; travelling by the second path; so tatra prayātāḥ; prayātāḥ should be supplied, prayātāḥ means travelling by that path; tatra means tēna mārgēna; and this is the second mārga Kṛṣṇa has not named the route here; He will give the name later only, but we can note the name, tēna Kṛṣṇa-mārgēna; tatra is equal tēna-Kṛṣṇa-mārgēna gatāḥ; travelling by that not-so-brighter routes; like most of our streets; there will be no lights; but if there are lights, it will not be burning. So that is called Kṛṣṇa-mārga; therefore you can decide whether you travel by śukla or Kṛṣṇa, so tatra prayātāḥ, yōgi prāpya; so yōgi here yōgi refers to the karmi, the ritualistic-people, who do not practice upāsana. They do their duties very well; they do lot of service and all; they do lot of rituals, lot of pūjās; so naturally they will lot of puṇyam alright, but the puṇyam is of a lower-quality; because they have not done upāsana which is supposed to be higher-sādhana.

Any mental-sādhana is supposed to be of higher quality than any physical-sādhana; Because mental sādhana is more difficult; because mind runs all over; physical-sādhana you can do pūjā very fast; physical-sādhana, mind can be anywhere; so therefore mere ritualists would get puṇyam but of a lower order and therefore he goes through tatra; Kṛṣṇa-mārgēna; and reaches us cāndramasam-jyōthiḥ; he reaches only svarga-lōkā, otherwise known as candra-lōkā, which is lower than Brahma-lōkā, because in the purāṇās, you must have heard; I must have told you also; above bhu-lōkā, higher-lōkā is supposed to be bhuvan-lōkā, mahar-lōkā, jana-lōkā, tapō-lōkā and satya-lōkā or Brahma lōkā; Brahma-lōkā is the highest-lōkā, through which the upāsakaḥ will get kṛama mukthi, but the ritualist will never go to brahma-lōkā, they will go to only to the lower lōkās; lower lōkās means, between bhu lōkā and Brahma-lōkās, all those intermediary lōkās are called svarga-lōkās and that svarga-lōkā he reaches; And this Kṛṣṇa mārga is also presided over by dēvathās; and who are those dēvathās, the list is given; do not ask, how do you know; we have not seen; it is all described in the Vēdā. And we accept vēda because, Vēdā does not lie unlike us. Vēdās tells the truth and therefore it is truth only.

What are the dēvathās? dhūmaḥ, dhūmaḥ-dēvathā, literally the dhūmaḥ means smoke, here it is the name of the dēvathā; dhūmaḥ dēvathā; rātriḥ, literally means night, but here it refers to rātriḥ dēvathā; Similarly kṛṣṇaḥ, kṛṣṇaḥ in this context means kṛṣṇaḥ-pakṣa-dēvathā; not Vāsudēva Kṛṣṇa; here Kṛṣṇa means kṛṣṇaḥ-pakṣa-dēvathā; kṛṣṇa pakṣa means the dark fortnight, and then ṣaṇmāsāḥ dakṣiṇāyanam; dakṣiṇāyana dēvathā. So these four dēvathās are given as a sample. In the upaniṣads, especially Chandōgya and Bṛhadāraṇya the list is more extensive; but Kṛṣṇa here gives only a few as a sample and guided by these four dēvathās, this person will go to svarga-lōkā.

And if he is going to svarga-lōkā, why do you call it a gloomy-path? Should not it be a brighter-path; svarga means people should be happy? Why do you call the path to heaven as dark-path. Kṛṣṇa says the reason is Prāpya-nivartatē. The bad news is that he will go and enjoy alright; but once the puṇya gets exhausted; he will come down; Becoming more miserable; because here our body very much used to mosquitoes; very much used to our corporation water in which all kinds of things are mixed up, including sewage water. And in spite of taking all these things, we survive; And having enjoyed better health in svarga; the moment you come down, the mosquito bite and not only that even if you do not enjoy that because you will count down; I will come down soon; I will come soon; therefore it is not bright, compared to the kṛama-mukthi. So compared to śukḷa-mārga, Kṛṣṇa mārga is certainly inferior and therefore it is dark like the black spot in the Sun. Really speaking the black spot is not black spot at all; it is really bright; but it is black spot because, compared to other parts, it appears black; similarly in Kṛṣṇa mārga is blacker; or darker compared to śukḷa-gati.

So thus we have got the second mārṅa which is called Kṛṣṇa mārṅa and who is the traveller? Yōgi; and in this verse, carefully note, the word yōgi means a ritualist; non-upāsakaḥ ritualist is called yōgi, in this verse. In Sānskrīt, karmī or to be precise, kēvala karmī. And now Kṛṣṇa sums up these two mārṅās in the next verses.

Verse 8.26

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिम् अन्ययावर्तते पुनः ॥ ८.२६ ॥

śuklakṛṣṇē gatī hyētē jagataḥ śāśvatē matē |
ēkayā yātyanāvṛttimanyayā"vartatē punaḥ || 8.26 ||

एते गती ētē gatī **these two paths** जगतः jagataḥ **of the world** शुक्लकृष्णे śuklakṛṣṇē (**known as) the bright path and the dark path** हि मते hi matē **are indeed considered** शाश्वते śāśvatē to be eternal **एकया** ēkayā **by the former**, याति yāti **one attains** अनावृत्तिम् anāvṛttim **the world of non - return** अन्यया anyayā **by the latter** आवर्तते पुनः āvartatē punaḥ **one comes back again**

26. These two paths of the world (known as) the bright path and the dark path are indeed considered to be eternal. By the former one attains the world of non- return; by the latter one comes back again.

So Kṛṣṇa is giving the name in this slōkā only. In the previous two slōkās, He indicated the presiding dēvathās; but not the name of the path; he gives the name here; hyētē gatī śuklakṛṣṇē; these two paths are known are known by the name śukḷa; you have to add the gatīḥ; śukḷa gatīḥ; and Kṛṣṇa-gatīḥ; otherwise śukḷa-mārṅa and Kṛṣṇa-mārṅa; otherwise dēvayānam and pitṛyānam.

And when were these two roads created; he says jagataḥ śāśvatē matē; these two mārṅās have been created along with the universe; not inbetween like putting a new creation; it is not that Bhagavān thought, after the creation, to lay two new roads. No; it is not a later-added-route; but along with the creation itself; these routes have been made because along with the creation, Vēdā has come; and along with the creation, the karma-upāsana teaching also has been given; and along with the creation, human-beings also have come; and therefore along with the creation, these two types of sādakās are also there; therefore these two mārṅas must be there.

And therefore jagataḥ-śāśvatē-matē; these are two eternal paths; which come along with the creation; and which will go only at the time of praḷayaḥ; and again when the next sṛṣṭi comes, again these two mārṅas will come. Therefore they are as eternal as the universe itself; and of these two mārṅas, ēkayā anāvṛttim yāti; by following one path; which one, you cannot put anyone, śukḷaya; ēkayā means śukḷa gatyā; by following śukḷa-gat; anāvṛttim yāti; a person will get kṛamamukthiḥ by going via brahma lōkā; Brahma-

lōkā is the transit point; like in London, Frankfurt; etc. So a transit point in Brahmālōkā; a stopover; kṛama mukthi. Jīvan-mukthi is direct-flight; no stopover in between; straight flight; not like Indian Airlines. Ēkayā anāvṛttim yāti; anyayā; thru the other one, kṛṣṇayā gatya. So here the word anāvṛttim means kṛamaya-mukthi; Īśvara-prāpṭhi; the goal of non-return.

And anyayā; through the other path, that is kṛṣṇaya-gatya; āvartatē-punaḥ; a person will definite go to svarga-lōkā, because even though he has not done upāsana; he has done noble karmas; he has done service to the society; he has done lot of pūjā; he has done duties; therefore certainly he has acquired puṇyam; therefore he will go to svarga-lōkā; but the minus point is what: having exhausted, he will āvartatē; come back; āvartatē punaḥ; and here the previous two verses have got certain confusing aspects and therefore these two verses are discussed in Brahma sūtra; wherever there is a possible confusion in Gīta or Upaniṣad, Brahma Sūtra will analyse and resolve the confusion.

What is the confusion? In the previous two slōkās, Kṛṣṇa mentions uttarāyaṇam; and śukḷa-pakṣa, and day-time and Kṛṣṇa says whoever dies in those times, uttarāyaṇa-kālē, or śukḷa-pakṣē, or ahaḥ daytime, a person will go to kṛama-mukthi. So the confusion that can come is we may think the time of death will determine whether we will get śukḷa-gati or Kṛṣṇa-gati; if you read the verse superficially, it appears as though if you die in uttarāyaṇam, die in śukḷa-pakṣa, or you die during day time, you will get śukḷa-gati. Similarly if you study the 25th verse, it appears as though if you die in dakṣiṇāyaṇam; Kṛṣṇa-pakṣa or night time, it appears as though you will get Kṛṣṇa-gati. Therefore it appears as though the time of death will determine the direction of travel; because the word kāla is used there.

After elaborate analysis in Brahma sūtra; it has been established that time of death does not determine the direction of the journey; but it is the quality of life that determines the direction of the journey; it is not the time of death at all. And several arguments are given; I am not going to the details; just one argument is this. In the 24th verse, uttarāyaṇam; śukḷa-pakṣa and daytime are mentioned; and in the 25th verse, dakṣiṇāyanam, Kṛṣṇa-pakṣa and rātriḥ are mentioned. Suppose a person dies in uttarāyaṇa-Kṛṣṇa-pakṣa, what will happen; because according to 24th verse, uttarāyaṇa maraṇam means śukḷa-gathi; according to 25th verse, Kṛṣṇa-pakṣa-maraṇam, is Kṛṣṇa gati; uttarāyaṇa-Kṛṣṇa-pakṣa is there or not? Basic doubt should not come. So Bhagavān will be confused. Similarly, according to 24th verse, śukḷa-pakṣa-maraṇam; śukḷa-pakṣa is uttarāyaṇa; suppose we take; and according to 25th night-time is given as indicative of Kṛṣṇa-gati. Suppose a person dies during śukḷa-pakṣa-rātriḥ; śukḷa-pakṣa-rātriḥ comes or not; any doubt? Śukḷa-pakṣa-rātriḥ a person dies; according to 24th verse,

śukla-pakṣa-maraṇam should give śukla-gati; and according to 25th verse, a rātriḥ-maraṇam should give Kṛṣṇa-gati; śukla-pakṣa-rātriḥ-maraṇam; confusion will come.

So never interpret these two slōkās as referring to the time of death at all; not only that if the time of death will determine the higher goals; there will be problems. How many criminals die in uttarāyaṇam? Everyone will get śukla-gati how many saints die in dakṣiṇāyaṇam; for them Kṛṣṇa gati means what happens? And not only that people can do akṛamam and commit suicide in uttarāyaṇam; still easier; he will get kṛama-mukti; Like LTTE people, bite the potassium cyanide; so therefore, time of death will not determine your future; it is the quality of life. This is the conclusion made in Brahma Sūtra. And Kṛṣṇa himself makes it very clear in 26th verse, śuklakṛṣṇē gatī hyētē; they refer to mārگا; not the time at all.

Verse 8.27

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भावार्जुन ॥ ८.२७ ॥

naitē sṛtī pārtha jānan yōgī muhyati kaścana |
tasmāt sarvēṣu kālēṣu yōgayuktō bhavāṛjuna || 8.27 ||

पार्थ pārtha **Oh ! Arjuna** जानन् jānan **having known एते सृती** ētē sṛtī **these two paths** न कश्चन योगी na kaścana yōgī **no yōgi मुह्यति** muhyati – **gets deluded तस्मात्** tasmāt **therefore** भव योगयुक्तः bhava yōga-yukataḥ **be committed to meditation सर्वेषु कालेषु** sarvēṣu kālēṣu **at all times** अर्जुन Arjuna **Oh Arjuna**.

27. Oh Arjuna! Having known these two paths, no yōgi gets deluded. Therefore be committed to meditation at all times. Oh Arjuna.

Here Kṛṣṇa says I have talked about two destinations; two paths; and two types of travellers very clearly; having known the difference between these two; naitē sṛtī jānan, sṛtī means what gati; gati means what mārگا; so ētau mārگا jānan; having clearly known these two-paths; in what way; one path leading to better future, kṛama-mukthi; other path leading to only inferior future, punar janma; having clearly understood; yōgī kaścana na muhyati; an intelligent seeker will never get confused. An intelligent-seeker will never vote for the wrong path; like election. Therefore the Republicans have also given the speech; the Democrats have also given the speech; now you have to choose the right one; there confusion is there; here no confusion should be there. Yōgi means a vivēki, an intelligent-seeker will not get confused with regard to karma-mārگا and upāsana-mārگا; whether I should become a mere-ritualist or whether I should add upāsana also. So whether I should become a karmi or whether I should become a upāsakaḥ; such a doubt should not come to an intelligent-seeker.

And Arjuna you come under which group; intelligent or unintelligent? Kṛṣṇa says Arjuna I assume that you are an intelligent seeker and therefore what you should do? Become a upāsakaḥ; tasmāt sarvēṣu kālēṣu. And therefore Arjuna, may you choose upāsana, no doubt you have to do karma; you doubt you have to do your duties; no doubt pañca-mahā-yajñās are there; let karma go on; but add to your karma, saḡuṇa-Īśvara-upāsana also.

Therefore sarvēṣu-kālēṣu; at all times beginning from now onwards, yōga-yuktaḥ bhava; here yōgaḥ means what; saḡuṇa-Īśvara-upāsana yōgayukataḥ bhava; may you choose upāsana.

Here we should be very careful; when I am asked to choose between karma and upāsana, I have to choose upāsana. But remember, in the 8th chapter of the Gītā, jñānam is not contesting the election. If jñānam comes to the picture; then jñānam is superior to both karma and upāsana; therefore you should remember, jñānam is kept aside in the 8th chapter.

Because jñānam is nirguṇa-Īśvara-jñānam; that is not brought in here; it was talked in the 7th, it will be taught in the 9th; but in the 8th chapter, which is a unique-chapter, the comparison is between karma and upāsana. If I am forced to choose between two: like our two corrupt parties; you have to choose the less-corrupt. Similarly here; between karma and upāsana, you have to choose, better choose upāsana; it is superior to karma; yōga yukataḥ bhava, saḡuṇa Īśvara upāsakaḥ bhava; hey Arjuna.

And then with this Kṛṣṇa has concluded the discussion of two mārḡas and also two types of travellers. And now Kṛṣṇa concludes by glorifying kṛama-mukthiḥ; which is accomplishment of God himself; because remember whether it is jīvan mukthi; or kṛama mukthi; a seeker reaches what? God alone; whether it is direct flight; or in between stop over, the destination is the same. Therefore in kṛama mukthi also one reaches God; in jīvan mukthi also. Now therefore Kṛṣṇa glorifies God as the destination.

Verse 8.28

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलम् प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम ॥ ८.२८ ॥

vēdēṣu yajñēṣu tapaḥsu caiva
dānēṣu yat puṇyaphalaṁ pradiṣṭam |
atyēti tatsarvamidaṁ viditvā
yōgī parāṁ sthānamupaiti ca'dyam || 8.28 ||

विदित्वा इदम् viditvā idam **having known (and practised) this** योगी अत्येति yōgī atyēti **the yōgi goes beyond सर्वं तत् पुण्यफलम् sarvaṁ tat puṇyaphalam all that puṇyaphala यत् प्रदिष्टम् yat pradiṣṭam which is promised, वेदेषु vēdēṣu with regard to (the study of) the vēdās, यज्ञेषु yajñēṣu (the performance of) yajñās तपः सु tapaḥ su (the practice of) austerities च एव ca ēva and also दानेषु dānēṣu (the distribution of) charity, उपैति upaiti he attains परम् parām the supreme, च आध्यम् ca ādhyam and primal स्थानम् sthānam abode**

28. Having known (and practised) this the yōgi goes beyond all that puṇya phala which is promised with regard to (the study of) the Vēdās (the performance of) Yajñās, (the practice of) austerities and also (the distribution of charity). He attains the supreme and primal abode.

Second line; yōgī idam sarvaṁ viditvā; here yōgi means what; means saḡuṇa-Īśvaraupāsakaḥ; the intelligent; he has understood what I have taught throughout this chapter. And therefore having clearly understood this teaching; this saḡuṇa Īśvara upāsakaḥ follows upāsana and by way of that; parām sthānam upaiti; so he votes for kṛama-mukthi; and attains God.

Here God is described as parām ādhyam sthānam; the supreme and beginningless abode; or destination; So adhyam means sarva kāraṇam; parām means the highest and sthānam means destination, which is none other than nitya Īśvaram upaiti. And what is the glory of this nitya-Īśvara. Kṛṣṇa says this result is greater than all the karma-phalam. Upāsana phalam is greater than all the karma-phalam and a few karmas are enumerated here. Vēdēṣu; so the karma, in the form of vēda parāyaṇam; it is a form of karma; yajñēṣu; performance of rituals, tapaḥ su, practice of several types of vows, vratham; dānēṣu; charities; in all these and more, karmas, yat puṇya-phalam pradiṣṭam. So the Vēdā promises puṇya phalam; but sarvaṁ-atyēti; the upāsana phalam transcends, is superior to all these karma-phalams. So the upāsana phalam is superior to all the karma-phalam; because karma-phala gives finite-svarga; upāsana-phala gives nitya-Īśvaraḥ.

And therefore Arjuna, do not miss the opportunity; take to saḡuṇa-Īśvara-upāsana and remember the Lord all the time, at the time of death also; may you remember Lord; and then you will attain mōkṣaḥ. So thus Kṛṣṇa has indirectly answered the 7th question of Arjuna also: prayaṇākāla-Īśvara-smaraṇam.

ॐ तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥

||ōm tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yōgāśāstrē śrīkṛṣṇārjunasaṁvādē akṣarabrahmayōgō nāma aṣṭamō'dhyāyaḥ||

So thus is concluded the 8th chapter titled, akṣara-brahma-yōga. {Better title for this chapter might be prayaṇā-kāla smaraṇa yōga; but still perhaps, they did not want us to

remember prayaṇā-kāla (may be we will get fear)} since Kṛṣṇa's teaching begins Akṣaram-Brahma parāmam, that is how Kṛṣṇa begins his teaching; And therefore this chapter is called Akṣaram-Brahma-yōga; and in some books, this chapter is titled, Tāraka Brahma-yōgaḥ; both are OK.

Hari Om

117 Chapter 08, Summary

ॐ

Today I will give you a summary of the 8th chapter of the Gīta. The 8th chapter happens to be in the middle section of the Gīta, the middle-section is the portion which means the 7th chapter and 12th chapters; the middle six chapters are called the middle-section or madhyama-ṣatkam. And in this madhyama-ṣatkam one of the sādhanās highlighted is upāsana or upāsanam. So this topic begins from the 7th chapter and runs through all the six chapters up to the 12th. And it is one of the important spiritual-sādanās, exactly like the karma-yōga sādhanā of prathama ṣatkam and jñāna-yōga sādhanās of anthima ṣatkam, the last section; upāsana is an important spiritual-sādhanā.

And Upāsana is defined as saguṇa Brahma viṣaya mānasa vyapāraḥ. Upāsana is primarily a mental-activity; physical-activity cannot be called upāsana. There is a misconception that pūjas can be called upāsana. Remember, pūja cannot be called upāsana because, pūja is primarily a physical-activity; therefore it will come under karma-yōga only. And all types of japa and pāraṇam; they also come under karma-yōga only; upāsana is the name of that sādhanā which is done by the mind as an instrument. That is why I called it mānasa vyapāraḥ;

And what type of mental activity? Any mental activity cannot be called upāsana, if any mental activity becomes upāsana; worrying also will become upāsana; and we are experts. I am doing constant upāsana; it will mean; and therefore it is specified saguṇa Brahma viṣaya-mānasa-vyapāraḥ; it is a mental activity associated with Īśvaraḥ; that is the primary criterion; it should be a mental activity and that too a mental activity associated with Īśvara; And what is Īśvara; saguṇa-brahma; So Īśvara endowed with attributes. So we are not talking about Niguṇa Brahma and it is saguṇa-brahma or saguṇa-Īśvara; and this saguṇa-Brahma viṣaya-mānasa-vyapāraḥ.

This upāsanam is one of the important topics of madhyama ṣatkam; and this upāsana is of two types; one is sakāma-upāsana, in which a person practices this for material-benefits. Either material-benefits belonging to this world or the material benefits belonging to the other world; iha lōka para lōka phalani; like svarga-lōka prāp̥thi, etc.

And remember going to higher-lōkās, also will come under material benefits only because, higher lōkas means superior material pleasures.

And iha lōka-phalam means all this worldly results including miraculous powers; powers to do miracles; also will come under material benefits; remember; miracles have nothing to do with spirituality. There is not even an iota of smell of spirituality in miracles; it will also come under ihalōka material benefit only. This a person can accomplish by practising sakāma-upāsana.

And there is another form of upāsana, which is niṣkāma-upāsana, in which a person practices the same meditation, saguṇa Brahma viṣaya-mānasa vyapāraḥ; but with anchoring about material benefit. So without iha lōka-para lōka-ccha, a person can practice niṣkāma-upāsana. And this niṣkāma-upāsana is the primary topic of the middle section. Kṛṣṇa is not keeping in mind sakāma-upāsana at all in the Gīta; Kṛṣṇa deals with the topic of niṣkāma-upāsana primarily. That is an upāsana, which is meant for the inner growth of a person; which is meant for the spiritual progress of a person.

Niṣkāma-upāsana is practised by a person who values spiritual growth more than material accomplishments. And this niṣkāma-upāsana is divided into two types. In one, a person practices niṣkāma-upāsana for a length of time, which will give sufficient spiritual-maturity or inner-growth or spiritual-qualification. The qualifications which are required for jñāna-yōga abhyāsaḥ, And if a person has acquired those qualifications, known as sādhanā catuṣṭya sampathi technically, then he withdraws from niṣkāma-upāsana and turns his attention towards jñāna-yōgaḥ or vēdānta-vicāraḥ; which does not come under upāsana.

In what way, jñāna-yōga is different from upāsana? Upāsana concentrates on saguṇa-Īśvara; whereas jñāna-yōga concentrates upon nirguṇa Īśvara, the attributeless Brahman; and this nirguṇa Īśvara is pursued not by meditation; but through vēdānta-sṛavaṇa manana nidhidhyasana; jñāna-yōga means going to an ācārya,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४-३४ ||
[tadviddhi praṇipātēna paripraśnēna sēvayā](#)
[upadēkṣyanti tē jñānam jñāninastattvadarśinaḥ || 4.34](#)

As told by Kṛṣṇa, jñāna-yōga involves vēdānta-sṛavaṇa; consistently for a length of time, under the guidance of a competent ācārya. And this will give the knowledge of nirguṇam-Brahma or nirguṇa-Īśvara and then by practising mananam, this knowledge is consolidated, made free from all the doubts in the intellect; and by nidhidhyāsanam; this nirguṇa-Īśvara-jñānam is assimilated; all these are done in this life itself.

So thus practice niṣkāma-upāsana; acquire qualifications, withdraw from niṣkāma upāsana; apply yourselves in vēdānta-vicāra or sṛavaṇa-manana nidhidhyāsana and attain nirguṇa-brahma-jñāna-niṣṭa; and by acquiring jñāna-niṣṭa; a person gets liberation; here and now, which is called sadyō-mukthiḥ; or jīvan-mukthiḥ;

And having attained jīvan-mukthi and enjoyed the benefit of jīvan-mukthi, throughout the life, at the end of prarābdha, this jñāni dies and after the death, the jñāni does not have any travel at all; there is no śukla-gati; there is no kṛṣṇa-gati; there is no gati at all; jñāni is one with the Lord; here and now. This is one route of niṣkāma-upāsana; which we call sadyō-mukthi route or jīvan-mukthi route.

And this is the niṣkāma-upāsana topic, which Kṛṣṇa wants to highlight in the Gīta; because he wants all of us to get liberation; here and now; not postponing; for posthumous benefit. Kṛṣṇa dwells upon that; and therefore niṣkāma-upāsana as a means of jīvan mukthi is the primary sādhanā, Kṛṣṇa deals with in the 7th chapter, in the 9th chapter, in the 10th, in the 11th and in the 12th also. Whereas in the 8th chapter alone, in the odd man out chapter, the unique and peculiar chapter, Kṛṣṇa deals with niṣkāma-upāsana of another type.

And what is that? A person practices niṣkāma-Īśvara-upāsana or meditation; he does not want any material-benefit other than mōkṣa; and the difference is he continues niṣkāma-upāsana throughout the life. Whereas the other person practices niṣkāma-upāsana and changes the direction and comes to what? Jñāna-yōga; whereas in the second type, a person does not come to nirguṇa-Īśvara-jñānam at all; he does not come to vēdānta sṛavaṇam manana etc. Why? whatever be the reason; either he feels he has not qualified enough to think of nirguṇam or he does not get an ācārya for nirguṇa-Īśvara-vicāra or some other problem it may be; a person continues niṣkāma upāsana throughout the life; and because of that his mind is impugned with Īśvara-cinthana; which Īśvara; saguṇa Īśvara; either in the form Rāma, Kṛṣṇa or Devi and naturally at the time of death also, his mind thinks of only God; because what you value most in life that is remembered at the time of death.

And because he is a niṣkāma-upāsaka, and because he values Īśvara the most; at the time of death also; Īśvara-cinthana alone takes place, which Īśvara; saguṇa-Īśvara; he does not know vēdānta; he does not know nirguṇa Brahma; he does not know aham Brahmāsmi; therefore technically speaking, this upāsaka is ajñāni-upāsaka only and when this ajñāni niṣkāma-upāsaka dies; all the conditions are important; ajñāni, and niṣkāma-upāsaka dies, remembering God; what happens to him?; that is the topic of the 8th chapter. And Kṛṣṇa says such an upāsaka will not get liberation here and now; because he is ajñāni; but as a result of the upāsana, this niṣkāma upāsaka will travel

through a special path called sukṣa-gati and he will go to special lōka called Brahma lōka and by the time he goes to Brahma lōka, he is ready to change the track; from where to where; from saḡuṇa-Īśvara to nirḡuṇa-Īśvara.

And therefore the jñāna-yōga which he avoided in manuṣya janma, the jñāna-yōga which he avoided in manuṣya-janma, he is ready to practice in Brahma-lōka; in a very very conducive and better atmosphere; where the power will not go like this; where the teacher is also better off; Brahmāji himself; and therefore effortlessly gains nirḡuṇa-Īśvara-jñānam; as aham brahmāsmi and as a result of this knowledge, he attains liberation in Brahma-lōka; and thereafter he does not have punar-janma.

And this particular route of niṣkāma-upāsana is called krama-mukthiḥ; Kṛṣṇa wants to talk about krama-mukthi in the 8th chapter. And Kṛṣṇa does not want to suggest krama mukthi for us. As far as Kṛṣṇa is concerned, Kṛṣṇa wants us to vote for which mukthi; sadyō-mukthi or jīvan-mukthi, in this life itself; but out of academic interest; for the sake of information; he wants to give us the knowledge of krama-mukthi. Therefore the 8th chapter can be called krama-mukthi chapter; whereas the 7th,9th,10th, 11th and 12th are not krama mukthi chapter, but akrama mukthi chapter, akrama-mukthi, do not misunderstand, jīvan mukthi or sadyō mukthi. This is the uniqueness of the 8th chapter. With this background we have to study this chapter.

Now in the first four verses, Kṛṣṇa answers some of the questions asked by Arjuna. Arjuna asks seven questions, based on the 7th chapter. What are the seven questions? What is adhyātma; what is adhi-bhūta; what is adi daiva; what is adi yajñā; what is Brahman, what is karma; and what is the significance of remembering God at the time of death; which I termed in Sānskrīt, prayāṇa kāla Īśvara-smaraṇam. These are the seven questions Arjuna asks based on Kṛṣṇa's teaching in the last chapter. These seven expressions were used by Kṛṣṇa himself in the last two verses of the 7th chapter, that is 29th and 30th verses:

And Kṛṣṇa deals with the first six questions very briefly, in the third and fourth verses; Kṛṣṇa answers them very briefly; which he pointed out that adhyātma and Brahman are one and the same; consciousness principle. The all-pervading consciousness-principle is known by the name adhyātma and Brahman; and why two names, for one and the same consciousness; two names from the angle of observation. Just like one and the same member of the family is known as father from the standpoint of the son and the very same is called brother from the standpoint of another person; the man is not different; but based on the angle of observation; the same person is called, father, brother, husband, son, brother-in-law; son-in-law; all the same and one person. Similarly, one Consciousness looked at from the micro level; individual level is called

adhyātmam, whereas the very same Consciousness looked from macro level; from the universal level; it is called Brahman. So words are different; but the meaning is the same.

And then Kṛṣṇa pointed out that adhi-bhūtaṁ is nothing but the material universe, made of five elements; so bhūtham means not bhūtham, prētham piśāchu; not bhūtham, bhūtha refers to pañca-bhūtha, adhi-bhūthaṁ means the material universe made up of five elements; the perishable material universe is called is ādhi-bhūtham.

Then ādhi-daivam; is the hiraṇyagarba-tatvam or the total mind, governing the material universe. Just as the individual-body is governed by the individual-mind, because it is your mind that is driving this body; the mind told you to bring the body to the school; then the body came; suppose the mind tells go away right now; you will get up and go; but thank God, mind does not say so. For just as the individual body is governed by the individual mind; similarly the total adibhūtham is governed by the total mind; which is called hiraṇyagarba tatvam; which is called adhidaivam; so ādhi-bhūtham; adhyātmam; adhidaivam; Brahma for words Kṛṣṇa explains.

Then ādhi-yajñāḥ; Kṛṣṇa points out is the name of Īśvara-tatvam; who is one step above even Hiraṇyagarbha; that Īśvara-tatvam; as karma-phala-dhāta; presiding over the laws of karma. So yajña refers to karma and adhiyajña means the lord presiding over the laws of karma; presiding over the laws of karma, giving appropriate karma-phalam; in the form of puṇyam; in the form of pāpam.

And where is that Lord seated; Kṛṣṇa says that Lord is in your own body with a diary, noting every action you do; every word you speak; immediately registered in Lord's computer, which will never be affected by virus. So adhiyajña is karma phala dhāta; Īśvaraḥ.

And then finally Kṛṣṇa defined karma as that which is responsible for the creation; it is the puṇya pāpa karma of the people which is responsible for the manifestation of creation; because puṇya-pāpam can be exhausted only through śukham and duḥkham.

And śukham and duḥkham you can have only when there is a body and there is a world; without body, world interaction; puṇya and pāpa cannot be exhausted; and therefore puṇya pāpa karma necessitates the creation of the body and the world. And since there are innumerable jīvās, with innumerable puṇya pāpa; the Lord has to create innumerable bodies; with innumerable set-up for interaction; remember, every mosquito that is biting you is based on the law of karma; mosquito puṇyam gets exhausted; and your pāpam; both tallies; remember for mosquito it is puṇyam; for you it is pāpam. So it is a very beautiful cosmic intertwined network; and that is called karma.

So thus in two verses Kṛṣṇa beautifully defines adhyātma, adidaiva, adibhūtha, adhiyajñā, Brahma, karmani; six topics; leaving only one question; i.e. prayāṇa kāla Īśvara-smaraṇam; because Kṛṣṇa wants to elaborately deal with this topic.

And then from 5th verse, up to the 14th verse, Kṛṣṇa deals with the seventh question; namely the significance and method of remembering God at the time of death. What is the significance that Kṛṣṇa points out? He says; whatever is remembered at the time of death indicates the predominant personality of the individual. Your personality can be determined by the last thought. Why do we say so? Because as we grow older, our will power becomes weaker and weaker; and therefore our thoughts in old age are governed by the vāsanās or habits that we acquire throughout the life. Initially will is stronger; vāśana is weaker; as we grow older and older, it is reversed. Will is weaker; and vāśana is stronger. And that is why, you need not go into anything. Even in the formation of any addiction, you will find first time you take to a habit, your will is stronger; first cigarette; first liquor; first coffee; your will is stronger; in fact, it is very easy to say No. But once a person has been careless; and taken to that; one vāśana is formed; because he has experienced it; and whatever be the experience, it has registered in the form of saṁskāra; and the second time because of the saṁskāra, the need is more, will has become slightly weaker. Then third, fourth, fifth, sixth; months together, years together; the will with respect to that; the same person may have will power with regard to other thing, but with regard to the addiction; will power becomes all most nil; and that is why in the alcohol anonymous prayer they say: surrender to God because your will with regard to this is demolished. It requires built up of the will; remember, how much effort is required; and therefore, initially will is stronger; habit is weaker; but as you go ahead; habit becomes stronger, will becomes weaker; and therefore our final thought is governed by our habit.

And our habits are determined our lifestyle and therefore my personality or lifestyle will determine my last thought. And therefore Kṛṣṇa says the last thought is an indicator of the lifestyle of a person; and therefore the last thought determines the next janma. So

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

[yaṁ yaṁ vā'pi smaran bhāvaṁ tyajatyantē kalēvaram |](#)
[taṁ tamēvaiti kauntēya sadā tadbhāvabhāvitaḥ || 8.6 ||](#)

And therefore what is the significance of prayāṇakāla-smaraṇam; it determines or indicates the next janma; The next question is: what is the method of prayāṇa-kāla smaraṇam; how to influence my final thought; the answer you must know by now; Since

towards our old age, our will becomes weaker and weaker; and since our vāsanas are going to become stronger and stronger; develop good vāsanaḥ right from now:

शुभाशुभाभ्याम् मार्गाभ्याम्, वहन्ति वासन सरित् ।
पौरुशेषेण प्रयत्नेन योजनीय शुभा मति ॥

[śubhāśubhābhyām mārgābhyām, vahanti vāsana sarit |](#)
[pauruśeṣeṇa prayatnēna yōjanīya śubhā mati ||](#)

The mind can go through either śubha or aśubha-vāsana; in your younger ages you have got the control to direct. Therefore practice good words, good thoughts right now. And once you do that; then your subconscious mind is saturated with maṅgala vāsana or maṅgala saṁskāra. Therefore even if one is in coma, where the thoughts we do not know at all; these saṁskāra will determine the thought pattern of the comatose mind; and that mind will have only śubha vāsana; and naturally the direction of the travel also will be śubha gatiḥ; which means Īśvara prāp̥thiḥ; and therefore what is the method; develop good habits, right from now.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः मामेवैष्यस्यसंशयः ॥ ८.७ ॥

[tasmāt sarvēṣu kālēṣu māmanusmara yudhya ca |](#)
[mayyarpitamanoḥbuddhiḥ māmēvaiṣyasasyasaṁśayaḥ || 8.7 ||](#)

Read good books; even if you are watching movies, watch good movies, I do not whether there is at all; Exorcist; if you close your eyes; bhūtham; the halo man; already hollow; the hollow man will come; next janma what; halo man. So therefore what you read; what you utter, what you see, and the people that you move with; noble and good, so that they will generate śubha vāsana; satsaṅgatvē nissaṅgatvaṁ; nissaṅgatvē...

Nārada says in his Bhakti sūtra; dussaṅga sarvatha tyājyaḥ. Choose your company carefully; you need not hate people; but you can keep like cobra; you need not hate cobra; but keep safe distance.

Similarly we need not hate people, but our company we can choose, therefore sarvēṣu kālēṣu and initially it requires some effort, but after some time that will become habit; and once it has become a habit; even if the conscious mind is involved in loukika-karmāni; the sub-conscious mind will have only noble thoughts. And then Kṛṣṇa points out that for remembering God; you can use any particular symbol; or iṣṭa-dēvathā; because Lord does not have any form but for the sake of thinking and meditation; choose any alambanaṁ; Rāma or Kṛṣṇa; and Kṛṣṇa introduces Omkāra as one of the possible alambanaṁ.

And then Kṛṣṇa says a Niṣkāma-upāsaka uses that alambanaṁ or symbol to remember God throughout the life; and at the time of death also; because of his natural habit; the mind withdraws from the external world as Bhiṣmā did at the time of death; he sent away all his people. Enough of inter-action; whatever I have to tell, I have told; where and all the accounts are there; who all should give me money, etc. Now he calls Lord Kṛṣṇa come and stand in front of me; let me think of you and die. What a control? Kṛṣṇa says, niṣkāma-upāsaka can effortlessly remember the Lord and as a result of that; he will attain krama mukthiḥ. This is the topic from verse No.5 to 14; so significance and method of prayāṇa kāla Īśvara-smaraṇam.

Then verse No.15 to 22, Kṛṣṇa talks about two types of goals that a person can choose, one goal being God himself; I am using the word Himself; because some word I have to use; you can take it herself also. Ok. After-all does not have any gender in the ultimate sense; therefore, goal as God himself and the every other goal other than God; God and non-God; world; these are the two possibilities.

And Kṛṣṇa wants to point out God symbolises immortality; God symbolises security; that is one of the names of the Lord is accuthāya namaḥ; what a beautiful nāmaḥ; remember, any karma begins with āchamanam and in the āchamanam the first nāma is achuthāya namaḥ; achhuthā means the one who does not slip from the nature of immortality; na vidhyatē chuthiḥ yasya; reliable goal. Therefore God symbolises immortality; God symbolises security; God symbolises peace and God symbolises happiness. Does not every human being seek this goal only? So everyone seeks these four only through money; through people; through possessions; all the time I look for what? Security; safety. So God is only security; only peace; once you say; a person should really choose God as the goal and the possibility is all the other goals.

And Kṛṣṇa says if a person chooses any other goal; it is a risky proposal, because every other thing is subjected to time and space; and therefore you may enjoy their presence and company but the most difficult thing either it will go away from me or I will go away from that. So like that person who said; I have built a house which can never be destroyed. Then that sanyāsi told, house will not be destroyed, but you will be destroyed; you will die; So therefore:

आ ब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

[ā brahmabhuvanāllōkāḥ punarāvartinō'rjuna|](#)
[māmupētya tu kauntēya punarjanma na vidyatē || 8.16 ||](#)

all these 14 lōkās and the higher positions; will come under time and space and therefore there is nothing wrong in using them; nothing wrong in handling them; but something is wrong; if you depend on them. Remember my example; the cardboard chair; which is beautifully decorated; is wonderful. You keep it in the show case, you use it for your kolu; you can do everything; except one thing; what is that? Do not sit over that. Similarly, we are not against the world or people or position or possessions; they are all gift from God; use them; but for your security, peace and happiness; do not depend on these ephemeral ones; hold on to Īśvaraḥ.

And therefore infinite goal and finite goal, these are the two possible goals of human life; one is called śrēyas; another is called prēyas; one is called spiritual goal; another is called material goal. This is the topic from verse No.15 to 22.

Then from verse no.23 to 27, Kṛṣṇa talks about two types of paths leading to these two types of goals; and what are the two paths; one is called kṛṣṇa gati; which will lead a person to finite goal. Even different lōkas up to brahma lōka; excluding brahma lōka; up to Brahma lōka it can lead to various goals; but what is the problem; it will be enjoyable alright; but there will be a day of return;

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति |
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ||९-२१||

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣiṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē ||9- 21||

So Kṛṣṇa-gati takes to higher lōka; other than Brahma-lōka. Other than Brahma-lōka, a person enjoys and returns; and suppose a person says I do not mind returning, then wish you all the best; go and come; a tourist. I know that; I would like to have a sight-seeing in svarga; not wrong; nothing wrong; but you have to return; and then the other path is sukḷa-gati; which will lead this person to Brahma-lōka.

As I said in my introduction; and in brahma lōka he will get brahma-lōka itself is finite; but in brahma-lōka he gets jñānam; which will take him to mōkṣa; which is called krama mukthiḥ or God. So śukḷa-gati will take a person to God; through krama-mukthi. So these are the two paths known as kṛṣṇa gati and śukḷa gati;

And then Kṛṣṇa also talks about two types of travellers; because if two destinations are there; and two paths are there; there should be two travellers; and who are those travellers; the one who goes through kṛṣṇa-gati; that is the darker path is called karmi;

a ritualist; one who performs noble karmas; which includes social service, pañca-mahā-yajñā; so the one who does all forms of noble actions, will go through kṛṣṇa-gati; enjoy the higher lōkas and return; whereas the person who follows śukḷa-gati; the brighter path which leads to God; the seeker is upāsaka; niṣkāma-upāsaka; will travel through śukḷa-gati; and attain God in the form of krama-mukthiḥ.

But the most important point to be noted here, we are only talking about karmi and upāsaka; who is not there in the race; in this particular race, we have not included jñānam; just as Kasporov is not playing in Delhi tournament, not coming in this; Similarly here, jñānam does not come to picture at all; therefore here ajñāni-karmi and ajñāni-upāsaka; ajñāni of what? Ignorance of nirguṇam-Brahma; both of them have not come to jñāna-yōga; they have followed karma; they have followed upāsana; both of them have not come to jñāna; jñāni is excluded from the 8th chapter. He is hero of the 9th chapter; so thus karmi and upāsakās will go to these two destinations. This is the topic from 23rd to 27th and in the 28th verse, Kṛṣṇa concludes this discussion. If we have to choose between karma and upāsana; which one is better is the question; jñānam is not in the race; if we have to choose between karma and upāsana. Kṛṣṇa wants to say, upāsana is better because, it will give a person krama-mukthiḥ; or oneness with God after death; whereas a karmi will not get krama-mukthi also; and of course he will not get jīvan-mukthi; or karmi will have neither mukthi; whereas upāsaka will at least get krama mukthi; and therefore Arjuna an intelligent person will upāsana between these two.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भावार्जुन ॥ ८.२७ ॥
[naitē sṛtī pārtha jānan yōgī muhyati kaścana |](#)
[tasmāt sarvēṣu kālēṣu yōgayuktō bhavāṛjuna || 8.27 ||](#)

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलम् प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम ॥ ८.२८ ॥

[vēdēṣu yajñēṣu tapaḥsu caiva](#)
[dānēṣu yat puṇyaphalam pradiṣṭam |](#)
[atyēti tatsarvamidaṁ viditvā](#)
[yōgī param sthānamupāsanaiti ca"dyam || 8.28 ||](#)

In the last verse Kṛṣṇa glorifies the yōgi; yōgi means niṣkāma-upāsaka who will attain God which is superior all other ephemeral goals of life.

Thus by glorifying niškāma-upāsaka and krama mukthi, Kṛṣṇa concludes this discourse and this chapter is called akṣara-Brahma-yōgaḥ; because that is the word with which Kṛṣṇa 's teaching begins in this chapter.

ॐ तत्सत्। इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥

||ōm tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yōgaśāstrē
śrīkṛṣṇārjunasaṁvādē akṣarabrahmayōgō nāma aṣṭamō'dhyāyaḥ||

Hari Om

Chapter 09

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ॐ

अथ नवमोऽध्यायः | राजविद्याराजगुह्ययोगः
navamō'dhyāyaḥ – rājavidyā rājaguhya yōgaḥ

Ninth Chapter: The Yōga of Sovereign Science and Sovereign Secret

We have completed the eighth chapter which is a unique chapter dealing with the topic of krama mukthi which is an important topic discussed in the Upaniṣads themselves. And therefore since Kṛṣṇa wants to give a comprehensive teaching, covering all the topics of the Upaniṣads, Kṛṣṇa includes the krama-mukthi topic also in his teaching. And in this krama-mukthi topic, a person is asked to follow saḡuṇa-Īśvara-upāśana throughout the life and a person need not come to Vēdānta at all; because Vēdānta deals with nirguṇa Īśvara jñānam which some people may find either difficult or may not be able to follow and therefore without coming to Vēdānta, a person follows saḡuṇa upāśana, and even dies thinking of only mōkṣa or Īśvara as the goal, and such a person will not have punarjanma at all; which means punar-janma in this lōka; he will go to Brahma-lōka and attain jñānam and mōkṣa from there.

But as I said in the previous class, Kṛṣṇa is not interested in promoting krama-mukthi. He wants to introduce krama mukthi only as a topic of academic interest, because krama mukthi is meant for inferior seekers. And Kṛṣṇa feels Arjuna does not come under that category, and I also consider that you come under inferior seekers category; you are all superior adhikāris and therefore for such seekers Kṛṣṇa wants only mukthi here and now, in this janma itself; which we call jīvan mukthiḥ; or sadyō mukthiḥ; because we would like to live a happy life here. After death whether we will be reborn or not, that is the botheration later, and it is not even verifiable; whereas here the benefit is something verifiable and therefore Kṛṣṇa wants to emphasise only jīvan-mukthi or sadyō-mukthi.

And assuming we are also interested in jīvan-mukthi alone; the course of our discipline will be slightly different. And in what way it will be different; we are not going to confine to saḡuṇa upāśana throughout the life; we confine to saḡuṇa-upāśana for some time, and we would like to spend more time on nirguṇa Īśvara-jñānam; which means Vēdānta śravaṇa manana nidhidhyāsanam; which will give jīvātma-parāmātma aikya-jñānam in this life itself; and we will be able to enjoy jīvan-mukthiḥ. And therefore in the following chapters, 9th, 10th, 11th and 12th, Kṛṣṇa is going to prescribe upāśana as a means of coming to Vēdānta-vicāra in this life itself.

And what is that knowledge that should be acquired through Vēdānta-vicāra; that also Kṛṣṇa prescribes. In fact, the 9th chapter primarily concentrates on Vēdānta-vicāra or nirguṇa Īśvara-jñānam; and having presented nirguṇa Īśvara-jñānam; as a means of liberation here and now, Kṛṣṇa will prescribe saguṇa-upāsana as a stepping stone to be utilised. This is going to be the approach of the 9th chapter. It is a beautiful and a comprehensive and complete chapter and this chapter is very similar to the seventh chapter of the Gītā; in fact as even you study the 9th chapter, we can compare this with the seventh. With this background we will enter the chapter proper.

Verse 9.1

श्री भगवान् उवाच
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९.१ ॥

Śrī Bhagavān Uvāca
idaṁ tu tē guhyatamaṁ pravakṣyāmyanasūyavē |
jñānaṁ vijñānasahitaṁ yajjñātvā mōkṣyasē'śubhāt || 9.1 ||

श्री भगवान् उवाच śrī bhagavān uvāca **The Lord said** - तु tu **However**, ते अनसूयवे **to you who are non-critical** tē anasūyavē प्रवक्ष्यामि pravakṣyāmi **I shall impart** इदं ज्ञानम् idaṁ jñānam **this Jñāna** विज्ञानसहितम् vijñāna-sahitaṁ **along with vijñāna** गुह्यतमम् guhyatamam **which is the greatest secret** ज्ञात्वा यत् jñātvā yat **and gaining which jñāna** मोक्ष्यसे mokṣyasē **you will be freed** अशुभात् aśubhāt **from saṁsāra**.

1. The Lord said – however, to you who are non-critical, I shall impart this Jñāna along with vijñāna which is the greatest secret, and gaining which jñāna you will be freed from Saṁsāra.

Lord Kṛṣṇa introduces the subject matter in the first three verses. He says the subject matter is going to be Īśvara jñānam; that is going to be the subject matter of the 9th chapter, and what type of Īśvara jñānam? Īśvara consisting of both His inferior nature as well as superior nature. You remember the seventh chapter, aparā-prakṛti as well as parā-prakṛti; aparā-prakṛti meaning the saguṇa-svarūpam; the nature of the Lord with attributes. Any personal God comes under aparā-prakṛti as there is name and form. And even the viśva-rūpa-form of God will come under aparā-prakṛti; even the viśva-rūpa consists of names and forms. So whatever consists of names and forms; and whatever is subject to change will come under inferior nature; why? Because it is subject to time and change.

And then what is parā-prakṛti; the higher-nature of the Lord which is beyond time and space, which is the absolute nature, which is called caitanya svarūpam, which is called parā-prakṛti. If you remember the seventh chapter, nirguṇa nirvikāra nirvikalpa cētana rūpam parā-prakṛtiḥ. The higher-nature is attributeless; changeless; division-less;

consciousness is the higher-nature of God. Then what is the lower nature; saguṇa savikāra savikalpa acētana-svarūpam; it is full of attributes; it is full of modifications; it is full of divisions and it is material in nature.

And Kṛṣṇa says: "Hey Arjuna! In this chapter I am going to give you the knowledge of both aparā and parā-prakṛti". And the knowledge of the higher-nature of God is vijñānam; and the knowledge of the lower-nature of God is called jñānam. Therefore I am going to give you both jñānam and vijñānam. So this itself indicates that this chapter is similar to seventh chapter, because the 7th chapter was titled; what is the name of the title; (you should remember at least the title) 7th chapter is titled jñāna-vijñāna-yōga; which means saguṇa-Īśvara-nirguṇa-Īśvara-jñānam.

And when you gain the knowledge of saguṇa-Īśvara; you will be in the field of division or dvaitham. When you have got saguṇa-Īśvara-jñānam; certainly you will see the differences between Īśvara and you; therefore always saguṇa-Īśvara-jñānam will come under bēdha-jñānam or dvaita-jñānam. God is different; I am different; God is perfection; I am imperfection; God is great; I am miserable; this is always saguṇa; whereas when a person comes to the higher-nature of God; since there are no attributes at all; there will be nothing to differentiate between God and me; Therefore when I come to vijñānam; it will be abhēda-jñānam; or advaita-jñānam. And Hey Arjuna I will give you both bēdha and abhēda-jñānam; I will give you both dvaita and advaita-jñānam; both saguṇa and nirguṇa- jñānam; this is what I am going to impart to you.

Therefore He says idaṁ vijñāna-sahitam-jñānam aham pravakṣyāmi; I am going to clearly teach you. Kṛṣṇa is so confident of his teaching-ability. He says I will teach nicely and do not worry. Pravakṣyāmi. And what is the glory of this teaching? Advertisement is required, only then people will get attracted; but it is not false advertisement. But it is real glory; this is guhya-tamam; it is the rarest knowledge which you cannot ordinarily get anywhere. In fact very rarely people talk about Īśvara-jñānam; who is interested in Īśvara.

You know; once I was conducting classes in Govindappan Naikan street; I do not know whether you have gone to that area; sometime I used to go early for the classes; and then the place of classes will not be open. So therefore I have to stay somewhere. So I used to look for some place; and anywhere you go, it is crowded; even walking you will get into accidents; between people and people. Then I found that there is a temple there; and when I go to the temple, God alone; not a kākka-kunju; huge temple; nobody there; everybody busy running here and there; very interesting to watch; but you find nobody in the temple. So very-rarely people are interested in talking about Īśvara-svarūpam; and even if there are people interested, they love only talking about saguṇa-Īśvara-

svarūpam; very rarely are people interested in the higher-nirguṇa-svarūpam. And therefore Kṛṣṇa says: this is the topmost secret. guhya tamam. The greatest secret.

And Kṛṣṇa uses the word secret because the moment you say secret, everybody is interested. Eagerly they raise their ears. So I am going to teach you free of cost, Kṛṣṇa says: So therefore nothing, I will just teach you.

And not only is it the rarest and greatest knowledge, yat jñātvā aśubhāt mōkṣyasē. It is not mere study for-the-sake-of-study, you get of lot of practical-benefits out of this wisdom; because people always ask for practical-benefits that is useful, please tell, because we cannot spend time on something which is worthless.

Therefore Kṛṣṇa gives a promise, yat jñātvā; gaining this knowledge, you will be released, mōkṣyasē from aśubhāt; aśubham means amaṅgalam; amaṅgalam means saṁsārah; You will be released from saṁsāra; which consists of all kinds of psychological problems. Rāgaḥ-dvēsaḥ; kāma krōdhaḥ, lōbhaḥ, mōhaḥ, mada, mātsarya, etc. Got over; So all kinds of agony, pain, that you have, it will all go away; you will have a free-life; which is called jīvan-mukthiḥ you will get; That is the benefit of this knowledge.

And why have I chosen you; Oh; Arjuna; because Kṛṣṇa is voluntarily giving; there is no Arjuna uvāca in this chapter. Arjuna has not even asked; Kṛṣṇa himself says, voluntarily I will teach you; and Kṛṣṇa gives the reason, because: anasūyavē tē aham vakṣyāmi. You have got the rarest of quality, which is required for a student and what is that quality? a non-critical approach; asūya means listening with a critical-mind, exclusively to find fault; or to test the teacher; or to find out whether the teacher knows as much as I know; with different-negative-attitude one can listen; which I call intellectual-arrogance; which is a very powerful-weakness. If we have some intelligence and if we have read some scriptures, there is a possibility of vidya-garvam.

We find even in Upāniṣad students; Gārgya in Bṛhadāraṇyaka Upāniṣad, a student is called triptabālaiḥ; arrogant-bālaiḥ is his title. So intellectual-arrogance is a weakness people can easily develop; with that if I listen; I will always find fault.

And who is going to be the loser? I am going to be the loser; and therefore be intellectually-humble. And even if you are not able to accept some part of the teaching, have an open mind and give the benefit of the doubt to śāstra and ācārya; and always think that I might not have understood properly, rather than saying scriptures are defective; **question your understanding; not questioning the very-teaching** itself. It is a very important attitude called śraddhaḥ; Open-mindedness. In fourth-chapter, Kṛṣṇa

emphasized that; śraddhāvan labatē jñānam; and Arjuna you have got that attitude. Therefore you are called anasūyaḥ.

Asūya¹ is defined as para guṇēṣu dōṣa āviṣkaraṇam; asūya; finding fault, looking for loopholes is called asūya. In Tamil, the word asūya is used in the meaning of jealousy; That is not the exact translation; the Sānskrīt word for jealousy is mātsaryam. The word asūya is finding fault; and that becomes very goal itself; that is called asūya; parā guṇēṣu dōṣa āviṣkaraṇam. Dayānanda Swami says: proof-readers' intellect; When you are reading, what is your aim? You have to look for only for the mistake; for that only proof-reader is employed. But that is not the approach of scriptural-study. So anasūya is the opposite of that; In fact, śraddhaḥ. So because of this unique qualification; I have chosen to teach you.

Verse 9.2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९.२ ॥

rājavidyā rājaguhyam pavitramidamuttamam |
pratyakṣāvagamaṁ dharmyam susukhaṁ kartumavyayam || 9.2 ||

इदम् idam **This is राजविद्या rājavidyā the greatest knowledge राजगुह्यम् rājaguhyam** the greatest secret, **उत्तमं पवित्रम् uttamam pavitram the most sacred, प्रत्यक्षावगमम् pratyakṣāvagamaṁ directly attainable धर्म्यम् dharmyam unopposed to dharma सुसुखं कर्तुम् susukhaṁ kartum very easy to pursue, अव्ययम् avyayam and imperishable.**

2. This is the greatest knowledge, the greatest secret, the most sacred, directly attainable, unopposed to dharma, very easy to pursue and imperishable.

Kṛṣṇa continues with the glory of this knowledge. Jñāna-mahima; Īśvara-jñāna-mahima is the topic continued here also; rāja-vidya; this knowledge, Īśvara-jñānam is the royal knowledge; it is greatest knowledge among all the disciplines of knowledge.

In Muṇḍaka upāniṣad it is called parā-vidya and why is it called rāja-vidya? You can give several reasons: One is: this is the knowledge with deals with the highest nirguṇa svarūpam, which is the only reality or satyam; whereas all other branches of knowledge, deal with only the changing creation, or even the changing aspect of the Lord, which

Note

¹ [*The fault of 'Asuya' consists in belittling the merits of men possessing merits, finding fault with virtues, reviling them and attributing false blame to them. He who is free from this evil of Asuya by his very nature is called 'Anasuya'. Our scripture – Atrismṛti (34) defines 'Anasuya' as follows; - न गुणान् गुणिनो हन्ति स्तौति मन्दगुणानपि । नान्यदोषेषु रमते सा नसूया प्रकीर्तिता ॥

comes under Māya or Mithya. So therefore this knowledge deals with reality; all the other disciplines of knowledge, deal with the unreal or mithya; Therefore this is glorious.

And secondly, **this is the only liberating-knowledge**; which will **give you fulfilment at all levels**; because we have **sense of limitation at different levels**; physical sense of limitation; so not satisfied with my physical-personality. And therefore constantly I have to do plastic surgery. Then there is dissatisfaction with my psychological-personality. I am not loved by all people. I am not loved by this person; I am not cared for by anyone; my son does not respect; my daughter does not talk to me; these are psychological-deprivations; which will cause another set of problem. Even though physically I am comfortable; financially also comfortable; like a man came and told me, Swamiji, my children provide me everything; the moment I sneeze, they call doctor; such a wonderful children; everything I need is there; but my only complaint is: They do not spend some time talking to me. It is a problem. So psychologically finding dissatisfied. Still there is greater dissatisfaction for the intellectual; an intellectual-person wants to understand the creation in its totality. And there are many questions unanswered, even though he has studied a lot; and therefore intellectual-dissatisfaction is another sense of limitation. Generally it comes to the scientists only; we do not have such problem; where do we have time to think about how the world came; when did big-bang happen; when did the first human being appear. 5 million years before or 6 million; we will say, how does it matter to me, when he came; who is interested in that; does not care; dinosaur existed or not; why did the dinosaur disappear? Is it because of change in climate or meteoric hit; or what it is; big issue; we do not know such thing existed or not? So for a rational person, sense of limitation at intellectual-level. **Vēdānta is one wisdom which destroys the limitations at all the levels. Emotional problems also it solves; intellectual problems also it solves.** That is why in the 7th chapter, He said yajñātvā nēha bhūyō'nyaj jñātavyamavaśiṣyatē (7.2); you do not have anything further to know for intellectual-satisfaction; it gives total intellectual-satisfaction also; and therefore it is greatest knowledge; rāja-vidya and at the same time it is rāja-guhyam, it is the greatest secret. Not easily available.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

śravaṇāyāpi bahubhiryō na labhyaḥ
śṛṅvantō:'pi bahavō yaṁ na vidyuh |
āścaryō vaktā kuśalō:'sya labdhā

āścaryō jñātā kuśalānuśiṣṭaḥ ||
Kathōpaniṣad Part I. Canto II. 7

In the second-chapter, we saw,

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्ब्रूदति तथैव चान्यः |
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् || २-२९ ||

āścaryavatpaśyati kaścideṇam
āścaryavadbrūdati tathaiḥ cānyaḥ |
āścaryavaccainamanyaḥ śṛṇōti
śrutvā'pyēnaṁ vēda na caiva kaścit || 2.29 ||

This teaching is not available for most of the people, and it is a great wonder; Vyāsācārya says greater wonder is in spite of learning for 25 years, there are many people who manage not to understand. Still greater wonder; I did not say that; Vyāsācārya says: sṛtva api ēnam, it continues to be a secret even after secret; so what more great secret you want.

Therefore rāja-guhyam; guhyanām rāja, rāja-guhyam. In Sānskrīt it is a special kind of compound; called rāja danāthi compound; guhyānam rāja; rāja-guhyam; vidyānām rāja, rāja-vidyā.

Then what is the next glory of this wisdom? Pavitram. It is the greatest purifier in the creation, which removes all the impurities in the form of karmas, sañcita-āgāmi karmas, impurities in the form of karma, which means puṇya-pāpa-karmāni; and impurities in the form of rāgaḥ-dvēsaḥ kāma-krōdhaḥ, the psychological-impurities; and the worst impurity called ignorance, ajñānam; all the impurities it destroys and therefore it is pavithram. In the fourth chapter, Kṛṣṇa said, na hi jñānēna sadṛśaṁ pavitramiha vidyatē. And therefore it is not ordinary purifier; uttamaṁ pavitram; it is the greatest purifier.

Because once we use this method of purification; the advantage is not only the present-impurities will go away, but in future we will not acquire impurity; whereas if you go and take a gaṅga-snānam you will remove all impurities; but it does not guarantee freedom from future-impurities; after gaṅga-snānam you start acquiring fresh ones; from the gaṅga banks itself; whereas this knowledge, not only removes past-impurities, and it is a guarantee against future impurities also. Therefore uttamaṁ-pavitram; and pratyakṣāvagamam and it is available-directly here and now. It is not a promise after death; which is the most disadvantageous thing, because you cannot verify; how will I know; I can always get away; guarantee anything. This is not like that; pratyakṣāvagamam means it is directly-experienceable; the benefit can be experienced

here and now; mana śānti can be experienced here and now. Therefore pratyakṣāvagamam.

Then dharmyam; it is in keeping with vēdic-teaching. So this is important because in our tradition; we always consider Vēdā as the basic source of knowledge; and therefore always any system of teaching; which is in keeping with the vēdic-teaching is acceptable in our tradition; we will call it smṛiti; but if anything is not in keeping with vēdic-tradition; we will find that it cannot survive in India. Just take Buddhism as an example; Buddha is considered one of the greatest human-being; everybody glorified; and he has done so much; In spite of all his glory; one basic minus point was there; what is that: he rejected Vēdās; bhauda-darśanam is called nāstika-darśanam; and in our tradition, **nāsthika means not non-believer of God**; nāsthika means non-believer of the Vēdās; because of this one basic mistake, Buddhism however great it was, could not survive here, it just grew and spread everywhere else; but here in the very source, birthplace, it is not able to survive; Vēdā-viruddhatvāt; and nowadays people do not know the importance of Vēdā; but when Kṛṣṇa is teaching Arjuna; that was a very important condition, it must be vēdic; And therefore Kṛṣṇa is afraid; and even Kṛṣṇa's-teaching will be acceptable; in spite Kṛṣṇa being avathārā; the teaching will be acceptable only if it is in keeping with vēdic-tradition. That is why in the fourth chapter, beginning Kṛṣṇa tells-

श्रीभगवानुवाच |
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् |
विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् || ४-१ ||

[imaṃ vivasvatē yōgaṃ prōktavānahamavyayam |](#)
[vivasvān manavē prāha manurikṣvākavē'bravīt ||4.1 ||](#)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः |
स कालेनेह महता योगो नष्टः परन्तप || ४-२ ||

[ēvaṃ paramparāprāptamimaṃ rājarṣayō viduḥ |](#)
[sa kālēnēha mahatā yōgō naṣṭaḥ parantapa || 4.2 ||](#)

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः |
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् || ४-३ ||

[sa ēvāyaṃ mayā tē'dya yōgaḥ prōktaḥ purātanah |](#)
[bhaktō'si mē sakhā cēti rahasyaṃ hyētaduttamam || 4.3 ||](#)

Kṛṣṇa does not claim originality of his teaching; He says Arjuna you accept my teaching; not because I am an avathāra. Even avathārā's-status is not a criterion; Kṛṣṇa says it is because it is in keeping with the vēdic-teaching. Because Buddha himself is accepted by many people as one of the avathārās; Baudha śārīra, jaya jagadeeśa harē; you have

heard that; but even though Buddha is accepted as an avathāra, if the teaching is not in keeping with the śruti; yukti and anubhava, in India, it cannot survive.

And Kṛṣṇa knows that; therefore he says: dharmyam; dharmah means vēdic-teaching; śōdana lakṣaṇa artaḥ dharmah; the definition of dharma is vēdic-teaching. And dharmyam means in keeping with vēdic-teaching. dharmāt anapētham; dharmyam; vaidika ithyartah. Therefore Arjuna, it is in keeping with the Vēdās.

And susukham kartum; gaining this knowledge and the jīvan-mukthi is far easier; sukham means what comfortable; susukham; very comfortable; you can get nirguṇa-Īśvara- jñānam and jīvan-mukthi; more comfortably than krama-mukthi; because for krama- mukthi; what are the rules to be followed; do you remember the 8th chapter; not only you have to do upāsana throughout, with consistently, more importantly at the time of death, you have to sit in proper-position (now itself it is difficult, you are not able to sit properly) at the time of death you have to sit; murdhyanāt ādayana prānam; you have to withdraw all the praṇās and sense organs and bring it to the heart and then you have to force it through the suṣūmna-nādi, and carefully release it through bramrandram, and hope that there are no traffic jam in śukla-gati; and then you go to Brahma-lōka and there also you have to attend these classes; you cannot help; so krama-mukthi is really tough. Compared to krama-mukthi which is more difficult and unpredictable and jñānam and jīvan-mukthi is easier and you can get the benefit here. And therefore Kṛṣṇa says; susukham; compared to krama-mukti, jīvan-mukthi is far easier.

And then finally avyayam. This knowledge is imperishable in terms of its result; phala-dṛṣṭya avyayam; which means one will get the benefit of mōkṣa which is permanent benefit, unlike attaining higher lōkas; higher lōkas is also a phalam; but it is not avyayam; it is not inexhaustible; it is vyayam only. Means what; after exhausting the karmapalam;

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति |
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते || ९-२१ ||

tē taṁ bhuktvā svargalōkaṁ viśālaṁ
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9. 21 ||

We are going to see in this chapter. Like a meteor we will land in lower-lōkas. And therefore, kartum susukam avyayam; such a wonderful Īśvara-jñānam, Arjuna I am going to be impart, may you listen carefully.

All to turn the attention of the seeker. Like a magician; he will not do the trick immediately; he will come with a lot of dress; and remove one by one and then dance; there will be lot of music; and then from the cap, he will start taking clothes from the hat; lot of show; Kṛṣṇa is also a master-magician. He gives a lot of introduction for this knowledge.

Verse 9.3

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९.३ ॥

[aśraddadhānāḥ puruṣā dharmasyāśya parāntapa |](#)
[aprāpya mām nivartantē mṛtyusaṁsāravartmani || 9.3 ||](#)

परन्तप parāntapa **Oh! Arjuna पुरुषाः puruṣāḥ (those) people, अश्रद्धधानाः aśraddadhānāḥ who have no faith, अस्य धर्मस्य asya dharmasya in this teaching निवर्तन्ते nivartantē continue certainly मृत्युसंसारवर्त्मनि mṛtyu-saṁsāra-vartamani in the course of saṁsāra fraught with death, अप्राप्य माम् aprāpya mām without attaining Me.**

3. Oh Arjuna! Those people who have no faith in this teaching continue certainly in the course of saṁsāra fraught with death without attaining me.

Kṛṣṇa says that in spite of all the glorification that I have done, and also all the glorification of this wisdom obtaining in the scriptures themselves; unfortunately, many people do not resort to this Īśvara-jñānam. Even though it is greatest; and even though it is freely-available, in most of the places, in many āśramas; many institutions it is given free; whereas any other course, Java; whether Java or Sumatra, whatever it might be; two hours a week; two months course; Rs.60000 big queue is still there. Kṛṣṇa says this is **the greatest-wisdom and easily available**; and **gives highest joy and security**; but still many people do not vote for this; why because, they are not able to trust this; because something is so cheaply given; you wonder. Like somebody told; Swamiji if a boy is willing to get married without dowry, suppose, then everybody begins to wonder and thinks; there must be some problem I think, or else how can a boy is so cheaply-available; therefore there must be some defect and they reject him. Similarly when you promise the highest-benefit and they think there must be something fishy here and therefore they do not want to trust this; therefore he says puruṣāḥ aśraddadhānāḥ; many people do not have śraddhaḥ in the efficacy of this teaching. So dharmasya asya, here dharma means what? This teaching; Īśvara-jñānam; very careful; here the word dharma does not mean dharmārtakāma; it does not refer to puṇya also; in this context it is referring to Vēdāntic-teaching, Brahma-vidya is called dharmāḥ; Īśvara-jñānam is called dharma; and many people do not have faith in the efficacy of this teaching. And what is going to happen to them. So Kṛṣṇa sympathises with them. He says; all such people aprāpya

mām, they lose the opportunity to attain Me, they miss Me which is the infinite-ānanda; I am infinite-ānanda; infinite-security; I am infinite itself; they lose the opportunity to attain Me; that is mōkṣa; they miss.

इह चेदवेदिदथ सत्यमस्ति न चेदिहावेदिन्महति विनष्टि :। ...

[iha cēdavēdidatha satyamasti na cēdihāvēdinmahati vinaṣṭi: |. || Kēna II.5 ||](#)

The loss of the Infinite is infinite-loss. And THEN suppose you say next birth; after all I am a Hindu; therefore I have got a next birth; and therefore I can do that there; you know we are experts in postponing; So we say: இப்பிறவி தப்பினால், எப்பிறவி வாய்க்குமோ? ippiṛavi tappiṅāl, eppiṛavi vāykkumō?. How do you know that your next janma is going to be a manuṣya-janma; and how do you know that you will get all the opportunity to learn; and therefore they miss a rare opportunity?

And then what is going to be their lot; nivarthantē; nivarthantē means niścayēnavarthantē; they will definitely continue. In this context, nivarthantē means niścayēnavarthantē. Normally nivarthantē, they return; here it does not mean; here it means "continued existence" in mṛtyu-saṁsāra-vartmani; they remain in the hold of saṁsāra; which is nothing but punarapi-jananam; punarapi-maraṇam; acquiring things and losing things; and again acquiring and again losing this eternal-struggle; பயணங்கள் முடிவதில்லை; முடிவில்லா பயணம்; payaṇaṅkaḷ muṭivatillai; muṭivillā payaṇam; they continue.

So mṛtyu-saṁsāra-vartmani; mṛtyu-saṁsāraḥ means a saṁsāra which consists of mṛtyu as the main problem. mṛtyu-yukthaḥ saṁsāra; mṛtyu-saṁsāra; saṁsāra has many problems; many problems means disease, decay, separation, loss, so many other things are there; but what is the worst-problem in saṁsāra; mṛtyu; mortality is the greatest source of fear; that is why whenever we want to talk about fear, we say he is mortally afraid; so which is a permanent sense of insecurity throughout the life; in such an insecure life; he continues as a result of this.

Verse 9.4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

[mayā tatamidam sarvaṁ jagadavyaktamūrtinā |
matsthāni sarvabhūtāni na cāhaṁ tēṣvavasthitah || 9.4 ||](#)

सर्वम् इदम् sarvam idam **all this** जगत् jagat universe ततं मया tatām mayā **is pervaded by Me**, अव्यक्तमूर्तिना avyakta-mūrtinā **whose form is unmanifest**, सर्वभूतानि sarvabhūtāni **all**

beings मत्स्थानि matsthāni are in Me च ca still, अहम् अवस्थितः न aham avasthitaḥ na I am not तेषु tēṣu in them

4. All this Universe is pervaded by Me, whose form is unmanifest. All beings are in Me; still, I am not in them.

With the previous verse, the introduction part is over. And in the introduction, Kṛṣṇa introduced the subject matter, namely Īśvara-jñānam; and he talked about the glory of this knowledge. And he also talked about the most important qualification, viz., śraddhaḥ or anasūya. That alone in Tamil they write anasūya and keep the name Anasūya; Not anusūya; it is anasūya; Anasūya is Atri's wife.

And why Atri has got Anasūya; Atriḥ means na vidyatē triḥ yasya; the one who has transcended the three. What are the three; stūla-sūkṣma-kāraṇa śarīra-trayam; the one who has transcended; or you can say satva; rajas and tamō-guṇa, the one who has transcended; he will never have the problem of asūya; whoever is atri; his wife will be anasūya. That is the symbolic significance Atri and Anasūya; Anyway that is aside and incidental.

Having introduced the subject matter, Kṛṣṇa enters the subject-matter from the fourth verse, and this is the central theme of the 9th chapter, which begins with the 4th verse and it goes up to 10th; 4th to the 10th is the main topic of the 9th chapter. In fact one of the important portions of the entire Gītā; which contains the essence all the Upāniṣads; So Kṛṣṇa wants to talk about the nature of God; especially the higher-nature of God. So the first-definition of the higher-nature of God: parā-prakṛti is avyaktha-murthiḥ-Īśvaraḥ; God in his higher-nature is attributeless or formless. The word vyaktaṁ means indriya-gōcaram; indriyaiḥ yujyatē ithi vyaktha; derived from the vyañj; to be revealed; vyaktaṁ means that which is perceptible to any one of the sense organs; indriya gōcaram.

And avyaktaṁ means anindriya-gōcaram; which means not perceptible to any sense organs; if the object has got the property of the sound, then it is perceptible to the sense organs, viz., the ears; if there is sparśa-guṇa; it can be known through the skin; if there is rupā-guṇa, it is perceptible to the eyes; if there is the rasa-guṇa; then it is perceptible to the tongue. If it has got gandha-guṇa; it is perceptible to the nose; Lord in his higher-nature is not perceptible to any sense organs means aśabda, asparśam; is the Lord. If you remember Kathōpaniṣad.

अशब्दमस्पर्शमरूपमव्ययं

तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥१५॥

aśabdamasparśamarūpamavyayaṁ
tathā:'rasaṁ nityamagandhavacca yat |
anādyanantaṁ mahataḥ paraṁ dhruvaṁ
nicāyya tanmṛtyumukhāt pramucyatē || 15|| Kathōpaniṣad Part I. Canto III. 15

Lord is free from all attributes; which means if you have experienced God in any particular form, then it is only the lower-nature of the God; Kṛṣṇa-mūrthy; Rāma-mūrthy etc. means what; a form which has got dark colour; Kṛṣṇa-mūrthy, a form which is dark; Kṛṣṇa was dark; and Draupādi is also called Kṛṣṇā; dark; that means what: there is a rūpam for the Lord.

That is why it was said in Kēnōpāniṣad; if you have experienced God as an object, it is only lower form of God; it is certainly God; that darśanam is indeed great; and that bhaktha is to be congratulated; but still from Vēdāntic-angle; if you have darśanam of God; then it is not the real one; because Kēnōpāniṣad says; nētam yadidam upāsātē. Then how do you experience the higher God; higher God not an object of experience; because it is free from all the attributes; Therefore what is the first feature of Īśvara; avyakta-rūpaḥ.

And once you understand that the Lord is formless; where will he be located; you cannot have location; when will that Lord come; that Lord can never come; that Lord can never go also; therefore in our pūja, what we do; asmin haridra bimbē, sumukam mahaganapathim, dhyayāmi, avahayāmi; I invite the God; and at the end of the pūja, ruthlessly, yatha sthanam prathiṣṭapayāmi. I cannot do permanent pūja and all; one time I can give naivēdyam; and then I ask Him to go back; So all these things are possible with regard to finite personal ayarām-gayarām-God. Certainly it is perfectly OK; to start with such Īśvara; but that cannot be the ultimate one; the ultimate is discovery of a Lord who can never come and who can never go and once I discover that God; there is no question of losing that God; Bhagavān will leave me; that thought or fear is not there; there is no viraha Gītā also; viraha Gītā means what; Bhagavān has left me; one Gopi cries; because Bhagavān went to other gōpis, all these things are not there. That is higher-nature of God; avyaktaṁ.

And the next glory or feature of that God is therefore only idam sarvaṁ tatam; all pervading; tatam means Vyāpṭhi; sarvaṁ Vyāpṭham; the first feature is nirguṇam; second feature is sarvaṁ vyāpṭham; nirguṇam is here called avyaktaṁ; and sarvaṁ vyāpṭham is here referred to as tatam; tan to pervade; tānōti; to pervade; from that only

santati word has come; santati; that is which is flowing; parāmparā; to pervade or flow; this is the second feature.

Then Kṛṣṇa introduces one more feature in the second line, which we will see in the next class.

Hari Om

119 Chapter 09, Verses 04-08

ॐ

In the first three verses of the 9th chapter, Lord Kṛṣṇa introduced the subject matter; viz., Īśvara jñānam. This is one of the themes of the middle section of the Gītā. In the first six chapters, Kṛṣṇa focused on jīva-svarūpam and from the 7th to 12th chapters, Kṛṣṇa is focusing on Īśvara-svarūpam.

And while talking about the nature of Īśvara, Kṛṣṇa wants to deal with the higher-nature of the Lord, which was called in the 7th chapter, parā-prakṛti, as well as the lower nature of the Lord, known as aparā-prakṛti. By higher-nature, what we mean is that which is beyond the conditionings of time and space; so that which is the absolute principle, which is the relative empirical world, and therefore that which is not subject to time and space and therefore consequently not subject to division, change, etc. So division-less, changeless, timeless, space-less, absolute form of God.

And by the lower nature, what we mean is that which is within time and space, which is empirical in nature, and therefore which is subject to division, change, etc. In the Upaniṣadic text books, the higher-nature of God is called Brahman, the lower nature of God is called Māya. So here we get both the topic of Brahma svarūpam, which is the higher-nature, and māya svarūpam, which is lower nature; and the knowledge of the higher-nature is called vijñānam and the knowledge of the lower nature is called jñānam; Kṛṣṇa say I will deal with jñānam and vijñānam.

And having introduced both, Kṛṣṇa is initially dealing with the higher-nature; which was called parā-prakṛti in the 7th chapter, and which is called Brahman in the Upaniṣads. And therefore these verses from the 4th verse up to 10th verse, we get a description of Brahma-svarūpam; and therefore this is the essence of all the upaniṣads and therefore Kṛṣṇa condenses all these verses. And in the fourth-verse, which we completed in the last class; Kṛṣṇa said the higher-nature of God is formless; avyaktha-murthy, formless; literally speaking, not available for any sense organs. Indriyaiḥ na abhivyajyatē iti avyaktam; that which is not revealed by sense organs; which means it does not have any

properties which is perceptible through the sense organs, like śabda, sparśa, rūpā, rasa and gandha. If the property of sound is there, it will be available for the ears; if the property of touch is there; it will be available for the skin; and if there is the property of rūpam or ākāra; eyes can see; śabda, sparśa rūpa rasa; if rasa-guṇa taste is there, it will be accessible to the organ of tongue and if there is any fragrance, smell, to the higher Lord, you can feel the fragrance wafting, coming from the Lord. By using the word avyaktham; Kṛṣṇa says the higher-nature of the God, is beyond all the properties; śabda sparśa, rūpa, rasa, gandha rahitam. But for our simple understanding, we will present it as formless.

Then the **second-feature** of the higher-nature or Brahman that Kṛṣṇa highlighted in the fourth verse is tatam; tatam means sarvagatam; tan means to pervade or spread; tatam is the past participle form of that; it is pervaded all over, sarva gatam, which means it does not have any special-limitation, which is a natural consequence of avyaktham; because in the previous description Kṛṣṇa had said that the higher-nature does not have a form; if there is no form; it means there is no boundary. To have a form is to have a boundary; because the form is determined by what? The boundaries only. Whether this hall is a square or a rectangle; how do you decide? Whether a square or rectangle; immediately you will look at the boundaries of the hall, because the boundaries determine what form is; since Bhagavān is formless; it means Bhagavān is boundless; and therefore Bhagavān is all pervading.

Therefore if somebody asks, is the Lord in Vaikuṇṭha or Kailāsa? What should be our answer; what should be answer; you can certainly say Lord is in Vaikuṇṭha; but if you stop with that, it will be a wrong statement; because if you say Lord is in Vaikuṇṭha; you are automatically excluding the bhūlōka. Therefore you have to refine that statement. You cannot say Lord is not in Vaikuṇṭha; that is also wrong; what should you say? Lord is in Vaikuṇṭha also. Add an expression "also", which means Lord is everywhere and therefore Lord is here and now you need not travel to reach the Lord. You need not travel to merge with the Lord, if at all there is a merger; it is only the wisdom that the Lord is never away from me. So in Vēdānta, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger. Why, because Lord is tatam; tatam means vyāptam. This is the second feature we saw.

And the **third-feature** that Kṛṣṇa says here is matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ; the whole world is resting in Me. Sarvabhūtāni; all the things and beings, they are all matsthāni; they are resting in Me; I am Visvādhāraḥ. That is why śāntākāraṃ bhujaga-śayanam padmanābham surēśam, viśvādhāraṃ gagana-sadṛśam; in one śloka itself you can see: bhujaga-śayanam when you say: Lord is located in a place, bhujaga-

śayanam. Dayānanda Swami says, the first-spring-cot in the world; coiled serpent is what: spring-cot; so you have located the Lord in a particular place; and that bhujaga is called is milky ocean that is for the beginner student; LKG students; for the advanced student, the second line gives a description, Visvādhāram; you see the reverse, previously we said; snake is the ādhāra for the Lord; bhujaga-śayanam; means the Lord is lying on the snake; snake is the ādhāra, the support in the first line; in the second line it says, Visvādhāram; in fact a snake does not support the Lord; the truth is that the Lord is not supporting the snake alone; the Lord is supporting the whole creation. And therefore where is the Lord; gaganasadṛṣaṃ; he must be all pervading; that is beautifully presented here; matsthāni sarva-bhūtāni; I am the supporter of the universe.

At the same time; na cāhaṃ tēṣvavasthitaḥ; I am not supported by the world; I am ever the supporter; I am never the supported; so I am supportless-supporter of the whole universe; therefore the third-feature of the higher-nature of God is jagat ādhāra or jagat-adhiṣṭānam; what are the previous two things; the Lord is formless; No.1; Lord is all-pervading No.2. Lord is the support of all. This is the third-feature of Brahman.

Verse 9.5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

na ca matsthāni bhūtāni paśya me yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō mama"tmā bhūtabhāvanaḥ || 9.5 ||

च ca **in fact** भूतानि bhūtāni **all beings** न मत्स्थानि na matsthāni **are not in Me** पश्य paśya **see** मे एश्वरं योगम् me eśvaraṃ yōgam **My divine Yōga** मम आत्मा mama ātmā **I myself** भूतभावनः bhūtabhāvanaḥ **am the creator of the beings**, च भूतभृत् ca bhūtabhṛt **and the sustainer of the beings**, न भूतस्थः na bhūtasthaḥ **but (I am) not in the beings**.

5. In fact, the beings are not in Me. See My divine yōga. I, Myself am the creator of the beings and the sustainer of the beings; but (I am) not in the beings.

Kṛṣṇa says here, bhūtāni na matsthāni. In fact the world or the beings do not rest in Me. So the beings do not rest in me; they are not in Me at all. So this is one of the problematic lines here; because Kṛṣṇa is straightaway contradicting what He said in the previous verse. What did He say in the previous verse? You do not have sufficient time for forgetting; just now I told you. So if there is a contradiction between two chapters, you may not feel; because when you study the first chapter, you do not know second; and when you study the second, generally first is forgotten, therefore no contradiction is felt. In fact, Gītā has several such seeming contradictory lines; but this is the most unique seeming contradiction because, they are placed very close; in the previous slōkā, not

even first line, second line, even that much time is not given, in the previous slōkā second line Kṛṣṇa said: All beings are in Me. In this slōkā first line He says: all beings are not in Me. How do you account for this? So this is a big problem for all the commentators who analyse the Gīta; and several people try to explain this in several ways; you cannot say Kṛṣṇa is contracting; that means Kṛṣṇa will become a bad teacher; a thinking person will not do contradiction. Therefore Śankarācārya beautifully resolves the contradiction. Suppose you say there is a thing existent; so X is existent there; and in the next moment he says X is not existent there; both are statements coming from the intelligent person, therefore you have to accommodate both statements; you cannot reject one and accept the other; because both are coming from the Lord himself. Śankarācārya says only one way; what is that between these two statements. X is existent also must be validated. X is non-existent also must be validated. How do you validate both? Śankarācārya says: X is seemingly-existent. So X is seemingly-existent.

That means what? From one angle it is existent; because for appearance, it is very much there; and therefore you have to accept the existence but on closer enquiry, you find that it has got only seeming existence; and therefore you say it is non-existent. Therefore anything; apparently existent; or anything seemingly-existent; will come under this in-between category. And what do you mean by in-between category; from one angle it seems to exist; from another angle, it is really non-existent.

And do we have such cases? You have plenty. So give me one example; you can give several examples; one example is our own dream experience; if somebody asks, dream is existent or non-existent, you will have to give the answer; it is existent first; why, because you have experienced the dream intimately. And at the time of the experience of the dream it was very very tangibly, frighteningly, nightmarishly real. And that is why you go to bed also after doing the prayer; what prayer; dussvapna, duśśakuna, etc. we have wonderful prayers; because when you have nightmarish dream; it is capable of frightening you. Therefore it is there or not; it is there enough to frighten you; and especially when you are actually in dream. So from dreamer's-angle, it is existent; but when you wake up and start looking at the dream, from a higher standpoint; who is the higher one, the waker; from dreamer standpoint, it is frighteningly real; or happily real; (let good be there) and when you wake up to your real nature; you know that whatever you dreamt did not really exist at all; there was no object other than your own thought; so the tiger you dreamt in dream is nothing but a thought in your mind; there was no external object; and therefore dream is there or not?; From dreamer's angle, it is there; from waker's angle, it is not there; from a lower order of reality, it is there; from a higher order of reality, it is not there.

And this unique thing is called in Vēdānta, mithya; mithya means experientially-available, but factually non-existent. Anything experientially-available, apparently-available; capable of invoking responses from you; but at the time, factually on waking from a higher angle, it is not there; such a thing is called seemingly existent; in Vēdānta, it is defined as sad asadbhyam anirvacanīyam. You cannot say it is there; you cannot say it is not there also; you cannot say it is not there because it frightens you; you cannot say it is, because when you wake up, it is not seen. Otherwise the entire lottery you won; or the kōn banēga you won; in dream; that money will not be available for you on waking; it does not give you benefit; bank balance remains the same; but in dream it gave you enough happiness.

Therefore that which has got an existence of a lower-order of reality; is called mithya. Therefore by accepting the universe and rejecting the universe, Kṛṣṇa is pointing out that world does exist, but it has got a lower order of reality; from this body standpoint, the world is existent, but from Brahman's-standpoint, the world is non-existent; and this is called mithya-jagat. And who is the Lord or Brahman? Brahman is the support of this mithya jagat; and therefore Brahman or the higher-nature of God is called mithya-jagat adhiṣṭānam. Do you feel familiar; mithya jagat adhiṣṭānam; so in Lalitha Sahasranāma, one of the nāma is, mithya-jagat-adhiṣṭānaḥ; mithya does not mean it is not there; mithya does not mean it is there; mithya means it is இரண்டும் கெட்டான் anirvacanīyam.

So therefore Kṛṣṇa says na ca matsthāni bhūtāni paśya mē yōgamaiśvaram; may you appreciate my higher yōga. And what is my higher yōga? My higher-nature. In Vēdānta, the higher-order of reality is called parāmārthika-satyam; the worldly order of reality is called vyāvahārika-satyam; empirical reality is non-existent from the standpoint of the absolute reality; this is Vēdānta; empirical reality is not non-existent from the standpoint of absolute reality; empirical reality is existent from the standpoint of the ordinary worldly perception.

And therefore this is My higher-nature; may you recognise Brahma-satyam; jagat mithya; Vēdāntic-essence Kṛṣṇa gives here. Not only that; this is the third feature; I am formless; I am all pervading; I am the substratum of the mithya-universe.

Then what is the fourth feature? Kṛṣṇa says: mama ātmā bhūtabhāvanaḥ bhūtabhṛn; I am the sṛṣṭi-sthiti-laya-kāraṇam of this entire universe; such as the waker is the sṛṣṭi-sthiti-laya-kāraṇam of the dream-world; the dream-world comes out of me; and the irony is I create the dream-world and who is frightened? and I myself get frightened; I saw the Hollow Man; you know the movie: I did not see; and the Hollow Man is imprinted in the mind and in the dream from the hollow of the head; Hollow Man comes and frightens me and it becomes my-Frankenstein.

And then when I wake up, what happens to the dream-world? Where does it go?; does the tiger run away to the forest? The entire dream-world is resolved into the waker. In the same way, Kṛṣṇa says, this universe is like a dream from the stand-point of Brahman; or the higher-nature of God; and from that Lord, the universe like dream; exist like dream; and resolves like dream. Therefore mama ātma; ātma means higher-nature; parā-prakṛtiḥ is bhūtabhāvanaḥ; bhāvanaḥ is sṛṣṭi-kāraṇam; bhāvayathi, upadayathi iti bhāvanaḥ; bhūta means what; the entire creation. So I am the sṛṣṭi- kartha. And not only that, bhūtabhṛt; bhṛt means the sthiti-kartha. Just as the waker is the supporter of the dream-world. You cannot say, let the dream world continue, I will go to the office and come back and continue the dream. No once you wake up, the dream world cannot be sustained. Therefore you project; you support; similarly Brahman projects, Brahman supports:

यतोवा इमानि भूतानि जायन्ते ,येन जातानि जीवन्ति ,यत् प्रयानभिः विशन्ति; तत् विजिज्ञासस्त्वा; तत् ब्रह्मेति ।

[yatovā imāni bhūtāni jāyantē, yēna jātāni jīvanti, yat prayānabhiṣam viśantī; tat vijijñāsastvā; tat brahmēti |](#)

That Upāniṣadic idea is revealed; I am the sthiti-kāraṇam; būtha bhṛt is equal to sthiti-kāraṇam. Then you have to supply the third one; not only I am the sṛṣṭi-kāraṇam and the sthiti-kāraṇam; I am also the laya-kāraṇam; I swallow the whole universe, including time and space.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

[yasya brahma ca kṣatram ca ubhē bhavata oḍanaḥ |
mṛtyuryasyōpasēcanaṁ ka itthā vēda yatra saḥ || 25||](#)

Kathōpaniṣad Part I, Canto II, Mantra 25

We saw in Kathōpaniṣad; I swallow everything; including time and space; that is why the Lord is beyond time and space. If the Lord is within time and space, Lord cannot swallow the time. Time would have swallowed the Lord. But now Lord can swallow time, because Lord is beyond time therefore I am laya-kāraṇam ca; at the same time, na bhūtaḥ; I am the supporter of the creation; but I am not supported by the creation; na ca bhūtaḥ; I do not depend on the world; that means the **world-cannot-exist without-Me**; and I cannot (you cannot say) **I can exist without the world**.

That is the definition of the satyam. **Satyam can exist without mithya; mithya cannot exist without satyam**. Dream cannot exist without waker suppose you say; waker cannot exist without dream; all the time you will be dreaming. What will happen to me? You will be all be dreaming and in your dream world. So it will be pitiable condition for

me. You exist without dream; but dream cannot exist without you. Lord can exist without the world; World cannot exist without the Lord. This is called **सत्य-मित्य संबन्धः; अधिष्ठान-अध्यास संबन्धः** satya-mitya sambhandaḥ; adhiṣṭāna-adhyāsa sambhandaḥ in the Upāṇiṣadic literature.

Verse 9.6

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९.६ ॥

yathākāśasthitō nityaṃ vāyuḥ sarvatragō mahān |
tathā sarvāṇi bhūtāni matsthānītyupādhāraya || 9.6 ||

यथा yathā **just as**, महान् mahān **the great** सर्वत्रगः वायुः sarvatragaḥ vāyuḥ **all-pervading wind** नित्यम् आकाशस्थितः nityam ākāśasthitaḥ **is ever present in space** तथा tathā **In the same manner**, सर्वाणि भूतानि sarvāṇi bhūtāni **all beings** मत्स्थानि matasthāni **are in Me** इति उपधारय iti upādhāraya **thus you understand**.

6. Just as the great, all-pervading wind is ever present in space, in the same manner, all beings are in Me. - thus you understand.

So in this Kṛṣṇa introduces **the fifth-feature** of the Lord or Brahman and the fifth-feature introduced here is asaṅgatvaṃ. Unsullied nature, untainted nature. So the idea is; in the previous-verse Kṛṣṇa has said I support the whole universe: the universe is resting in me. So naturally one will wonder, if the Lord is associated with the universe and the universe is upon the Lord; whatever impurities and defects are there in the world, it may affect the Lord. Suppose a dirty object is kept on your lap; you have got a fresh new dress. Will you like to keep it? You wouldn't. Because if your dress is going to support an impure object, the impure object will sully you. So naturally we will have a doubt, Bhagavān is holding the entire-creation; which is full of all problems. So many people are there with defects; with puṇyam pāpam and all those things; will it not affect the poor Lord. Kṛṣṇa says; that is not the case; I accommodate everything, but I am not tainted by anything. This nature is called asaṅgatvaṃ. And what is the example? Kṛṣṇa gives the example of ākaśa; it is a beautiful example; ākaśa or space is the nearest example for Brahman.

Space also is formless; the real Īśvara is also formless; space is also all-pervading; by saying 'real' what I mean is; the higher-nature of Lord is also all-pervading; space accommodates everything; everything is in space. Similarly the Lord accommodates everything. Fourthly, even though space accommodates everything, space is not burned by fire, wet by water; acchēdyō'yamadāhyō'yamaklēdyō'śōṣya ēva ca; you cannot cut space, you cannot burn space, even though fire is in space. So this nature of space is

called asaṅgatvaṁ. Similarly, the Lord accommodates everything including all akramams that are going in the world; but Lord is not tainted by kramam and akramam. That is what we saw in Kathōpaniṣad; anyatra dharmādanyatrādharmā-danyatrāsmātkṛtākṛtāt |. (Part I. Canto II. 14.)

So the goodness of the world also does not get associated with the Lord, the badness of the world also. Therefore the Lord is good or bad? What is the answer we should give? Normally we tend to give the answer the Lord is good; but Kṛṣṇa here says, the real God is beyond good and bad; because good and bad belongs to the relative empirical world, in which pairs of opposites are there; if Lord comes within the pairs of opposites, Lord will again be within the empirical world of time and space. And therefore here Kṛṣṇa says I am neither beautiful nor ugly; neither good nor bad; neither puṇyavān nor pāpavān; who am I; beyond dvandāthītham gagansadruśam.

And therefore, He gives the ākaśa example; vāyuḥ ākaśa sthitaḥ; the space accommodates vāyu-tatvam or wind; of course the spaces accommodates everything; but Kṛṣṇa takes wind; vāyuḥ and what type of vāyuḥ; in some places vāyu is fragrant vāyu, coming from some place where agarbathi is kept and then there is vāyu coming from coovam river; wafting. So it is dur-ganda vāyuḥ; su-ganda vāyuḥ; this is the nature of vāyuḥ; ākaśa accommodates su-ganda vāyuḥ; as well as dur-ganda vāyuḥ; foul smelling, as well as fragrances; but ākaśa does not become either suganda or durganda. If ākaśa becomes suganda or durganda; whenever you come to that place, you will get; it is not; both of them belong to vāyuḥ; but not to ākaśa; therefore He says: vāyuḥ ākaśasthithaha; vāyuḥ is located in space; nityam always;

And not only that sarvatragaḥ vāyuḥ moves everywhere; mahān being vast or great. But in spite of vāyuḥ moving with good and bad smell; ākaśa is asaṅgaḥ.

Tathā; in the same way; sarvāṇi bhūtāni matasthāni; good people also are there; bad people also are there; good smells; bad smells; everything; but I am not affected; matsthānītyupadhāraya; may you ascertain this; may you be convinced of this.

Verse 9.7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९.७ ॥

[sarvabhūtāni kauntēya prakṛtiṁ yānti māmikām |](#)
[kalpakṣayē punastāni kalpādaū visṛjāmyaham || 9.7 ||](#)

कौन्तेय kauntēya **Oh ! Arjuna, कल्पक्षये kalpakṣayē at the end of each cycle सर्वभूतानि sarvabhūtāni all beings यान्ति yānti resolve मामिकां प्रकृतिम् māmikāṁ prakṛtim into my**

Prakṛti, पुनः punaḥ again कल्पादौ kalpādau at the beginning of the next cycle अहं विसृजामि ahaṁ visṛjāmi I create तानि tāni them

7. Oh! Arjuna, at the end of each cycle, all beings resolve into My Prakṛti. Again, at the beginning of the (next) cycle, I create them.

In the fifth verse, Kṛṣṇa had pointed out that the Lord or He is sṛiṣṭi sthiti laya kāraṇam of this entire universe. That is given further explanation in these two verses. So seven and eight is the explanation of jagat kāraṇatvam of Brahman; how does the Lord create?

So here Kṛṣṇa says, before creation of this universe, the universe was already existent in Me, in unmanifest form; or potential form; because nothing can be newly created. According to the law of conservation of matter and energy; nothing can be newly created; **even an ounce of matter cannot be created by anyone including God**. Even though God is omnipotent; even an ounce of matter cannot be created. Therefore God says, I do not create a world at all; the world was already existent in Me; but only difference is what; not in this unfolded manner. The world was existent in seed form; potential form; unmanifest form, just as a huge tree, existing within a seed; or as a baby exists in the womb of the mother. So when a look up at a grown up child; and the mother says. This is my son; that fellow is one foot above the mother. And then you wonder; how can such a big person be in the stomach of the mother; even though he is so big now; previously he was a tiny fetus, who was existing in unmanifest form. So in the DNA, they say information contained in the smallest DNA is so much, that 300 books of information can be extracted out of it; because the child's or the man's all the features must be there encoded. If your hair has to turn grey at the 43rd year, remember it is already coded in your DNA. That is why genetic-engineering is becoming so important; because many of the diseases are already there in genetics; but we do not know. That is why for every mother and father it is the nightmare, the child should grow without any defect; we do not know whether the ears are functioning; the eyes are functioning; above all whether brain is functioning; after 5 years, after 7 years; after 10 years, so many things come up. Why we do not know; not because they are absent; they are already there in the genetics; but in what form? avyaktha rupēṇa. Similarly Kṛṣṇa says all the details of this universe is already coded in me; in avyaktha-rūpam; that unmanifest universe is called prakṛti; or māya; world in seed form; matter in potential form. You may call it energy; we do not mind; and this unmanifest universe evolves into manifestation. We have seen this in previous chapters also; in the second-chapter;

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत |
अव्यक्तनिधनान्येव तत्र का परिदेवना ||२-२८||

avyaktādīni bhūtāni vyaktamadyāni bhāratha ।
avyaktanidhanānyēva tatra kā paridēvanā (2.28) ॥

In the 8th chapter;

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८-१८॥

avyaktād-vyaktayaḥ sarvāḥ prabhavantyāharāgamē, ।
rātryāgamē praliyantē tatraivāvyaktasamjñakē (8.18) ॥

The world comes to manifestation and again it goes back to unmanifestation; like the lub-tub of the heart; the creation also expansion contraction; unfoldment and foldment.

And if you wonder whether it is possible; you can extend it to your dream world. Now your dream of tonight, tonight you are going to get some dream; I hope that you are not already in; Ok; tonight you are going to get some dream; Remember everybody gets dream; there are some people who say I do not get dream; it is another dream!. OK. Everybody gets dream; some people recognise. Some people do not recognise. It is scientifically proved, dream is universal.

Now what is the dream? All the dream that you have are nothing but the impressions that you will have gathered from your observation and experience; you can never dream what you have not experienced; you can have a peculiar permutation combination. So the man-body and buffalo-head; the combination will be mind and brain might do; but you have experienced a buffalo; you have experienced a man; and if at all you say no no; I saw something which I have never experienced; then I say you have forgotten it. And still if you claim; no no no; I have never experienced; I am damn sure; I say that you have experienced in your previous janma; because mind continues from previous janma; therefore today's dream is already in the waker, in what form?; in potential form. Today's dream of yours is already in your mind in potential form; already we VCR has worked; VCR means video cassette recorder. You have recorded in your mental tape, and the VCR operation will stop, the moment you go to bed. And VCR operation will be replaced by VCP. And what will be played; whatever has been recorded. Therefore what I want to say is your dream is potentially there in you, the waker. Similarly the dream like world is in Brahman; in unmanifest form; which is called māya or prakṛti.

And Kṛṣṇa says in my presence of Brahman, the whole creation rises and resolves. Look at the slōkā; He says; Hey Kounteya; hey Arjuna, are you listening; are you awake; so he is addressing to see whether he is awake or slept!! See because for Kṛṣṇa there is only one student in front. Now here some are sleeping, I do not have to bother; at least I hope few are listening; but one Arjuna sleeps, hundred percent students sleep. And therefore

Kṛṣṇa has to off and on address Arjuna and see whether Arjuna is sleeping. So Hey Kounteya, Arjuna, sarvabhūtāni prakṛtiṃ yānti; all the beings come back to me alone; in what form; prakṛti form; unmanifest form; otherwise called māya form; so prakṛtiṃ yānti māmikām; māmikām; not māmi; māmika is the Sānskrīt word; belonging to Me; that is the prakṛti which is dependent on Me, just as the manifest world is dependent on Me; the unmanifest prakṛti is also dependent on Me. Just as the manifest dream is dependent on the waker; similarly the unmanifest dream vāsanās; the imprint, vāsanās or saṁskāras are also dependent on the waker. So the imprint becomes dream; dream again becomes the vāsanā; I am the substratum for both. Similarly, Kṛṣṇa says the world resolves into prakṛti; which is dependent on Me; māmikām.

And when does this happen; do not get frightened; not in the near future; kalpa kalpakṣayē; at the end of a kalpa; a Brahmāji's day, which is 2000 catur-yugas. So therefore at the end of a kalpa, kalpa is the name of a duration of a vast time. So when we talk about creation, the dimensions or measurements will be very big; I do not know whether you read a news-item today: hair miss; so a meteor went very close to earth; that you think that it was on the earth; very close means what; only 8 lakhs kilometers near; But from those people; that measurements, it is close; and if it had hit any of the city, city would be flat; you know how our, you know, life is dangling and 100s of meteors are going all the time. So in their cross fire; like militants cross fire; children die; some people die; Similarly meteor tries cross-fire; a few cities can disappear; it would be equal to so many Hiroshima like bomb. Similarly here also, kalpakṣayē is not going to be near future; then they all resolve into Me and kalpādau, at the beginning of the next Kalpa. Creation never ends permanently. There is no permanent end for the creation; it is only temporary rest for the creation; again it will come; When kalpādau; when Brahmāji gets up after 1000 catur yūgas; when Brahmāji gets up again the creation comes; ahaṁ viṣṛjāmi.

Verse 9.8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९.८ ॥

Prakṛtiṃ svāmavaṣṭabhya viṣṛjāmi punaḥ punaḥ |
bhūtagrāmamimam kṛtsnamavaśam prakṛtērvāśāt || 9.8 ||

अवष्टभ्य avaṣṭabhya **resorting to** स्वां प्रकृतिम् svām prakṛtim **My prakṛti** विसृजामि viṣṛjāmi **I create** पुनः पुनः punaḥ punaḥ **again and again**, इमं कृत्स्नं भूतग्रामम् imam kṛtsnam bhutagrāmam **this entire multitude of beings**, अवशम् avaśam **which is helpless** वशात् प्रकृतेः vaśāt prakṛtēḥ **being under the control of prakṛti**.

8. Resorting to My prakṛti, I create again and again this entire multitude of beings which is helpless, being under the control of Prakṛti.

So this verse is also explanation of the jagat-kāraṇatvam, which was given in the fifth verse. So the topic is the same; here He says; ahaṁ punaḥ punaḥ viśṛjāmi. In a cyclic-process I repeatedly create this world. So that is why very important. In Vēdānta, creation is a cyclic process; it is not a linear process. If you look at the creation, in a linear fashion; what do you mean linear fashion?; like a line, having a beginning and having an end; you will have endless logical problem; which we will study in Māṇḍukya-kārika. You will have endless logical problems; if you accept a linear creation; it is not scientifically explainable also; and therefore in Vēdānta we say creation is an eternal cycle; manifest and unmanifest, manifest unmanifest and cycle does not have a beginning or end; a line has a beginning and end point, a circle does not have a beginning or end; and therefore never ask the question; when did the creation begin; it is an illogical question and therefore we cannot be a give a logical answer.

Like they say the question; if somebody asked a question; it seems; if a unstoppable bullet hits an impenetrable wall; What will happen?; if an unstoppable bullet hits an impenetrable wall, what will happen; you can never give an answer, the question is wrong, because if the bullet is unstoppable, the wall cannot be impenetrable; the wall will be penetrated; and if the wall is impenetrable, the bullet cannot be unstoppable; it is an illogical question; For an illogical question, there cannot be a logical answer. Therefore the question; when did the creation originate, is illogical and therefore Kṛṣṇa says, it has been on and on and on and on and on; I can go until the end of the class; on and on; so aham punaḥ punaḥ viśṛjāmi;

But if I have to create; I have to make use of what: prakṛtim svaṁ avaṣṭabhya; with the help of prakṛti; which is the potential universe; just as without the saṁskāra or vāsanās, I cannot dream. For dream to come I require what; some imprint in the mind is required. Similarly Brahman cannot create; unless the creation is there in potential form; that potential form is called prakṛti.

And therefore taking resort to prakṛti; or māya, I create what?: imam kṛtsanam bhutagrāmam; this entire multitude of things and beings; grāmam means multitude, not village here; grāma means multitude; village is called grāma means because there is multitude of houses; Otherwise in Sānskrīt, it is called grāma because it is multitude of anything. So here bhutagrāmam kṛtsanam, in its entirety; I create again and again.

And what type of things and beings they are? Avaśam; helpless beings; so I cannot stop it. So even that is why committing suicide is not a solution; committing suicide will not

put an end; in fact in the next janma, there will be still worse problem; because committing suicide itself is a pāpam; therefore one more pāpa is created; next janma more suffering. Nobody can stop this process. One can only get out of this process which is called mōkṣa. It is like the big wheel; giant wheel; it is switched on; it will go on and on; you cannot stop the giant wheel; but you can jump out of it; that is called mōkṣa. There is no switch off; no off switch; it will be going on; only you jump out. How? By attending the class.

Hari Om.

120 Chapter 09, Verses 09-12

ॐ

From the 4th verse, of the 9th chapter, that we are seeing now, Lord Kṛṣṇa is dealing with the important topic of Īśvara-svarūpam; the nature of God. And this topic is discussed up to verse No.10, and Īśvara-svarūpam has already been introduced in the seventh chapter, wherein we found that the Lord has a higher-nature which is called parā-prakṛti or Brahman, and the Lord has a lower nature which is called aparā-prakṛti or māya. And of this the Brahma svarūpam alone is the real nature of God; and that Brahma svarūpam is being described in all these verses. And that is why we can take this portion as the essence of all the Upaniṣads.

And we have already seen some of the features of the higher-nature of God; first one that was pointed out was avyakthaḥ Īśvaraḥ; the Lord in His real nature is not available for any sense organs: He is suprasensory, which means the Lord is free from the five-fold properties of śabda, sparśa, rupā, rasa and gandha and if we experience the Lord, with any of these properties; then it may be the Lord, but it is not the higher-nature of Lord. We have experienced the lower nature. In fact, any experienced Lord is of the lower nature.

So avyaktatvam is the first feature.

and the second one we saw is sarva-ghaṭatvam; since the Lord does not have form, the Lord does not have boundaries or limits and therefore the Lord has to be all pervading; sarva-ghaṭatvam is the second feature we saw; in the fourth verse.

Then Kṛṣṇa pointed out Lord in his higher-nature is the support or the substratum of the entire visible universe, the material universe, jagat-adhiṣṭānatvam. It is a very important feature because the higher-nature of God is said to be consciousness; the world is material in nature; therefore when I say God the higher-nature is substratum of the

world; what I indirectly mean is consciousness is the substratum of matter. Consciousness is the stuff of matter; consciousness is the essence of matter; which means there cannot be matter without consciousness.

Normally we think there cannot be consciousness without matter. But here Kṛṣṇa says it is the other way round, consciousness can exist independent of matter, matter cannot exist independent of consciousness; that means consciousness is satyam; matter is mithya. Therefore the Lord is mithya jagat adhiṣṭāna svarūpa; this is the third feature we saw.

Then the **fourth-feature** that we saw is asaṅgatvam; even though the Lord is the substratum sustaining the whole creation; the Lord is not tainted by the various impurities of the creation; the Lord is unsullied. In Tamil we have a beautiful expression; மாசிலாமணி Māśillāmani; some people have the name also. What is māśilāmani?; மாசு இல்லா மணி; māśu illā maṇi; crystal. மாசு māśu means impurity; இல்லா illā means what; இல்லாத illada; maṇi. Lord is like the crystal which is never tainted by any impurity; śuddha spatika saṅgāśam; śuddha spatika saṅgāśam is the first name of the Lord given in the Sri Rudra dhyāna-slōkā; so therefore the Lord is assaṅgaḥ; unsullied and unsulliable; is the fourth feature; asaṅgatvam;

Then the fifth feature that we saw was jagat-sṛiṣṭi-sthiti-laya-kāraṇam; Lord the higher-nature of consciousness is the fundamental cause or source out of which the whole creation arises; the whole creation rests; and the whole creation resolves; jagat-sṛiṣṭi-sthiti-laya-kāraṇam. In fact this is nothing but parāphrasing the well known Upaniṣad mantra;

यतोवा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति ,यत् प्रयानभिशं विशन्तिती ;तत् विजिज्ञासस्त्वा; तत् ब्रह्मेति ।

[yatovā imāni bhūtāni jāyantē, yēna jātāni jīvanti, yat prayānabhiśam viśantitī; tat vijijñāsastvā; tat brahmēti |](#)

That definition Kṛṣṇa presented; this is the fifth feature.

And then the Lord gave some details about the creation. How does the creation come and how does it resolve? And what does He say? The creation is not freshly produced by Me; because of the Law of conservation of matter and energy; nothing can be newly created by anyone; even by God. Therefore God says: I do not produce fresh matter; the material universe was already there in Me in my higher-nature; in potential form; and that potential form alone is called the māya sakti or the lower prakṛti of the Lord. So the higher-nature includes the lower nature of matter in potential form. And matter in potential form is called here prakṛti or māya. Therefore the world existed in the form of māya in Me; and this māya alone evolves into this creation; and dances about for some

time; and again this prapañca gets resolved into māya form. So māya becomes prapañca, prapañca becomes māya; māya is unmanifest matter; prapañcam is manifest matter. This unmanifest matter becomes manifest-matter; which is called sṛṣṭi and manifest-matter again comes back to unmanifest-matter, which is called layam.

What about God; He is neither unmanifest matter, nor manifest matter; Lord is the consciousness which supports the whole-phenomenon of the material-evolution; and devolution; or involution; if we want.

And if you ask when did the whole thing begin? Kṛṣṇa says do not ask that question, because you cannot talk about the beginning because it is a cyclic process; the unmanifest becoming manifest and manifest becoming unmanifest. And therefore He said; which we saw in the last class; verse No.8, prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ. The word punaḥ punaḥ is a significant word, meaning again and again. And when you repeat the word again and again, it means what? Because you cannot go on telling; Kṛṣṇa says it twice. And in Sānskrīt grammar, it is meepṣa; means you use the expression twice; and when you use the expression twice, it refers to eternity. Therefore punaḥ punaḥ means punaḥ punaḥ punaḥ punaḥ. So anādiḥ anathaḥ.

In fact this process does not happen in time; but the time itself happens within this process; so that is why we are not able to talk about the concept of time beyond or before the big bang. We cannot talk about time; you cannot talk about space; you cannot talk about even causality. Therefore this phenomenon is not in time; but time itself if within this phenomenon; māyākalpita dēśakālakalanā vaicitryacitrīkṛtam. Therefore Kṛṣṇa said punaḥ punaḥ; this happens. Up to this we saw in the last class.

Verse 9.9

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९.९ ॥

na ca māṁ tāni karmāṇi nibadhnanti dhanañjaya |
udāsīnavadāsīnamasaktam tēṣu karmasu || 9.9 ||

धनञ्जय dhanañjaya **Oh ! Arjuna** च ca **however** तानि कर्माणि tāni **karmāṇi those actions**, न निबध्नन्ति na nibadhnanti **do not bind** माम् mām Me **असक्तम्** asaktam **who am uninvolved** तेषु कर्मसु tēṣu karmasu **in those actions** आसीनम् āsīnam **and who remain उदासीनवत्** udāsīnavat **like an indifferent person.**

9. Oh! Arjuna, However, those actions do not bind Me who am uninvolved in those actions and who remain like an indifferent person.

So in this Kṛṣṇa talks about the **final-feature** of Īśvara; the 6th description of Īśvara He gives; by way of answering a possible doubt. When the Lord says I am the creator of the universe, the Lord seems to perform an action. And what is that action? The very production of the universe itself seems to be an action. And if Lord is sṛṣṭi-kartā, Lord will have karthṛtva and if Lord is a karta; the Lord will have to become what a bōkhtā; the enjoyer of the result of action. A doer will have to become an enjoyer also. As you do, so you become; and Lord must be in a bigger trouble because, because of the creation of the universe alone, many living beings are suffering. If there was only praḷayam all the time; if this world, these people, all these things were not there; we will not have any problem at all to face; but many people are facing varieties of problems all because of what; ஏன் படைத்தான் ēṇ paṭaittāṇ; why did he create?

So whenever you have a serious problem; you ask the question; why did the Lord create; could he not kept quiet saying Śiva Śiva; could he not remained quiet and he creates with a lot of problems including mosquito and He creates bodies for us; and then, he seems to enjoy our suffering; the Lord seems to be sadistic Lord; and if Lord is doing such an action; he will have to pay the price also. So this doubt may come for which Kṛṣṇa gives the answer; I am akartā and abhōktā; I am neither the creator; nor the destroyer and therefore you cannot attribute any action or result to me.

And therefore he says; hē dhanañjaya; hey Arjuna; tāni karmāṇi mām na nibadhnanti; all those actions: what are the actions? sṛṣṭi, stithi laya karmāni; which includes killing people in old age, death also; is the job of the Lord; which gives pain to so many people; it is the job of the Lord alone. So therefore sṛṣṭi-kartha; sthiti-kartha; laya-kartha, even though actions are taking place, those karmas do not bind me at all. Now the question is what is the secret? Lord seems to do everything; at the same time, the karmas do not accrue to him; how does he manage; he does not give up the karma. But at the same time he continues the karma, but he is not bound by the karma.

What is the secret?; he gives the secret here; tēṣu karmasu asaktam; I am not identified with, attached to, involved in those karmas. Karṭṛuthva-abhimāna is not there. And therefore if I have to get out of the shackles of karma; I need not stop the actions; actions can continue but what is to be handled? The abhimāna, ahaṁkāra-mamakāra abhimāna alone. And therefore tēṣu karmasu asaktam.

And then how do I remain? Udāsīnavat-āsīnam; I am as though an indifferent person; I am an uninvolved person; I am detached; and from this Kṛṣṇa is giving the clue for us also. We also can continue to be involved in action; as said in the fifth chapter.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti yuktō manyēta tattvavit |
paśyañśṛṅvanspṛśañjighrannaśnāṅgacchansvapānśvasan ||5.8||

Therefore abhimāna-tyāga is the secret of akartṛutvam and abhōkṛutvam; not karma renunciation; karma cannot be renounced; karma need not be renounced. Karmaṇi-abhimāna alone has to be renounced. And whoever has done that, he is free from karma-phalam also.

Verse 9.10

मयाध्यक्षेण प्रकृतिः स्यूते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१० ॥

mayā'dhyakṣēṇa prakṛtiḥ sūyatē sacarācaram |
hētunā'nēna kauntēya jagadviparivartatē || 9.10 ||

मया mayā **because of Me** अध्यक्षेण adhyakṣēṇa **the presiding principle** प्रकृतिः prakṛtiḥ **prakṛti** स्यूते sūyatē **creates** सचराचरम् sacarācaram **the universe of things and beings**, अनेन हेतुना anēna hētunā **because of this reason** जगत् jagat **the Universe** विपरिवर्तते viparivartatē **revolves** कौन्तेय kauntēya **Oh ! Arjuna.**

10. Because of Me, the presiding principle, Prakṛti creates the Universe of things and beings. Because of this reason the universe revolves, Oh, Arjuna.

Remaining detached, remaining without abhimāna is called sākṣi-bhāvaḥ; and this sākṣi-bhāvaḥ Kṛṣṇa explains here: Hey Arjuna, I do not willfully do anything. In my presence, in the presence of the sākṣi; māya or matter does its function. Therefore mayā-adhyakṣēṇa; because of the presence of Me as the presiding principle; exactly like the light that has pervaded this hall; the light illumines the hall. And the light helps in various actions that are taking place in the hall; but the light does not influence the type of action. In the presence of the light, actions take place; actions can be good action; actions can be bad action; goodness and badness of the action will not taint the light.

So if light is not involved; why can't we switch off the light; that is not possible; Light is required; but light will not be affected by the karma-phalam of the actions taking place. This is called sākṣi bhāvaḥ. Therefore he says, in My presence.

And when Kṛṣṇa says in My presence, what is the meaning of My? Very careful, it does not refer to Kṛṣṇa-śarīram; Kṛṣṇa-śarīram is what lower nature; it is visible. So when Kṛṣṇa says, in My presence, he refers to what; that all pervading consciousness, which is formless, which is untainted, that consciousness is here to as Me, in my presence, prakṛti,

prakṛti means what; the basic matter called Māya; which was called aparā-prakṛti in the 7th chapter.

So just as in the presence of electricity, every gadget will do its function. Electricity does not request the gadgets to do a particular function; electricity blesses the gadget; the gadgets will do what function; it is not the function as determined by the electricity; but the gadget does the function according to its nature; if it is the bulb, the function is what? Illuminating. If it is mike, the functioning become amplification; if it is fan, the functioning becomes rotation. So according to the nature of the gadget, the functions will go on; electricity is only a sāmānya-kāraṇam. Electricity does not will or wish a particular action.

Similarly when there is a sātvic-brain or sātvic-mind, it will do its function blessed by consciousness, a rājasic-mind will do its function, blessed by consciousness, a tāmasic-criminal mind will do the criminal action; the criminality is determined by the nature of the mind; the blame cannot go to what; the blame cannot go to the consciousness-principle or God.

This is to be remembered because, people always ask; if God is in everyone; how come there are criminal thoughts in the people; God does not determine the nature of thought; God enlivens the instrument depending upon the nature of the instruments, the thoughts are generated accordingly.

Therefore he says, prakṛti; the basic matter evolves, sūyatē means produces, projects, evolves; into what: sacarācaram jagat. So this whole universe consisting of the mobile and the immobile one, the moving and the stationary one. In short the entire creation of things and beings.

And therefore Hey Arjuna, hētunā anēna; because of my sheer presence alone, the whole drama is going on; that is why if the light goes off; let us hope that it does not; the drama stops; even though the light does not play the role of a teacher; the light does not play the role of a student; light is not directly involved in the transaction; the presence of the light is required.

Vidyāraṇyā Swami; a great Vēdāntic ācārya in Pañcadaśī; devotes an entire chapter to give this example, nātaka deepa prakaraṇa. So God is like the light; does not play any role in the transaction. But the presence of the Lord is required, like the presence of the light for the transaction to take place; and therefore anēna hētunā; in My presence; jagadviparivartatē; the entire universe revolves. So that means everything is in motion;

all the planets are in motion; the entire solar system is in motion; the entire milky way is in motion. In fact everything is in violent motion; all because of what? My presence.

Verse 9.11

अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तः मम भूतमहेश्वरम् ॥ ९.११ ॥

avajānanti mām mūḍhā mānuṣēm tanumāśritam |
parām bhāvamajānantō mama bhūtamahēśvaram || 9.11 ||

अजानन्तः ajānantaḥ **not knowing** **मम परं भावम्** mama parām bhāvam **My higher-nature**
भूतमहेश्वरम् bhūtamaheśvaram **as the great Lord of all beings** **मूढाः** mūḍhāḥ **(those)**
deluded ones, **अवजानन्ति** avajānanti **look down upon** **माम्** mām Me **आश्रितम्** āśritam **who**
have taken **मानुषीं** mānuṣīm **तनुम्** tanum **a human form**.

11. Not knowing My higher-nature as the great Lord of all beings, (those) deluded ones look down upon Me who have taken a human form.

With the previous verse, Kṛṣṇa concludes the description of the Īśvara-svarūpam and in the conclusion, He highlights the fact, that Īśvara is akartā and abhōktā. And therefore we cannot blame the Lord for our problems; we cannot Lord is unjust; because nothing is happening according to the plan or will or wish of the God; God is an interfering presence.

Then why do we suffer? Our fate; we have invited our own suffering, by being a kartā in the past; we are now bhōktā in the present. And therefore we should never blame the Lord; injustice is taking place, why should I worship the Lord; many believers become non-believers when they suffer; and often the suffering the continues in spite of their prayers and they say Lord has not answered the prayer and therefore Lord is not there; and therefore tomorrow onwards, I will not do pūja.

One lady came and told; I threw away all the books; I put in waste paper basket; did not give even to the paperwalla; even that much respect I did not want to give; I just put in waste paper basket; her daughter did not get married; Poor God; therefore I do not believe in God; What a terrible thing? God has to get her daughter married; He is sitting for that! So this is this all misconception; prayer can produce some puṇyam as a result of our action; but even if some puṇyam is produced by our prayer; if our pāpam is overwhelmingly higher than the prayer-produced puṇyam; then what is going to overtake; pāpam will overtake; not that prayer goes waste; prayer has produced the puṇyam; but that produced puṇyam is not sufficient because prayer is 2-1/2 minutes; and that too thinking so many things and looking at different things in the world. So it is

neither qualitatively nor quantitatively great; and I want in 1-1/2 minutes prayer; I want everything to come.

Therefore, it is not all understanding the principle of prayer; and the role of prayer; it can neutralise. Only when the prayer-produced-puṇyam is more than the pāpam that I have; if prayer fails; what are we to understand; my pāpam is superior and therefore in today's tennis match, or cricket match, the pāpam won. So not knowing the principle of prayer; people blame. Kṛṣṇa says I am akartā; abhōktā.

Having given the description of the higher-nature of God; up to verse No.10, now in the 11th verse, Kṛṣṇa is changing the topic, and the topic is saṁsāra kāraṇam; Why do we have problems? Why do we have problems? Kṛṣṇa wants to say that the problems are because we expect permanence from the impermanent; Wrong expectation No.1. We expect permanence from the impermanent. We expect security from the ever-insecure. We expect pūrṇatvam; otherwise called ānanda from the finite; It is our wrong expectation which is the cause of problem.

If a person wants security; if a person wants peace and happiness and security; he should go to something; which is permanent; which is pūrṇam; and what is that? The higher-nature of God; So higher-nature the formful or formless? The formless higher-nature; Kṛṣṇa says, nobody understands and comes to my higher-nature; they are holding on to the lower finite perishable nature.

Therefore Kṛṣṇa says the problem is with the people that is their confusion; and therefore He gets almost wild and He says Mūdāḥ; Mūdāḥ means what? Confused people; ignorant-people who are not able to differentiate nityam and anityam; nithya anithya vastu vivēka rahitāḥ. That is how Śankarācārya begins his Bhaja Govindam;

भजगोविन्दं भजगोविन्दं
गोविन्दं भजमूढमते |
संप्राप्ते सन्निहिते काले
नहि नहि रक्षति दुःकृञ्करणे ||१||

[bhajagōvindaṁ bhajagōvindaṁ](#)
[gōvindaṁ bhajamūḍhamatē |](#)
[saṁprāptē sannihitē kālē](#)
[nahi nahi rakṣati dukṛñkaraṇē ||1||](#)

So whatever you possess cannot help you for attaining permanence, because they themselves are perishable; amṛtvasthu naśāsthi na vithēna. And you are going to see in Kaivalya Upaniṣad; na karmaṇā na prajayā dhanēna tyāgēnaikē amṛtatvamānaśuḥ || I. 2 ||. None of them can give peace and security. If you think they will give, you try; suffer and come back; we will wait; And therefore Kṛṣṇa says mūḍhāḥ mama paraṁ bhāvam

ajānantaḥ. They do not know my nirguṇa svarūpam; they do not know my formless svarūpam; so parām bhāvam means what; parā-prakṛti, the higher caitanya-svarūpam; ajānantaḥ; they do not know.

Why they do not know? It is another thing people do not know; why they do not know; they do not know anything. Why should we particularly ask about parām bhāvam; we are born with ignorance alone; not only ignorance of the higher-nature of God; we are born with the ignorance of English; we are born with the ignorance of Tamil; we are born with the ignorance of everything. In fact that is our capital with which we are born; what is maximum? Ignorance. Ignorance we do not acquire; we find ourselves with ignorance. And as we grow; we go on removing one one ignorance, why putting forth effort to know.

So having ignorance is not sin; perpetuating ignorance is our problem. Similarly, the ignorance of the higher-nature of God continues, because we never attempted to remove that ignorance. And how do we remove that ignorance; by gaining knowledge; you should know the nirguṇa-svarūpam; just if you sit with closed eyes; you will get only sleep. You cannot know nirguṇa-svarūpam by sitting idle; nirguṇa svarūpam you know by using the appropriate method: that alone again we saw yesterday ; Vēdānta sṛavaṇa manana nidhidhyāsana; Vēdānta devotes to help us in gaining this knowledge; and to these people, Vēdānta means allergy and therefore they think this study is a waste of time, they do not know its value. And therefore they are ignorant of Brahman: brahma ajñāninaḥ.

And since they do not know my higher-nature; naturally, they are going to take my lower nature as the real God. And what is My lower nature; mānuṣēṁ tanumāśritam. My lower nature is my personal form; Kṛṣṇa form; Rāma form; Venkatachalapathy form. Dēvi form; any form. Form means lower nature; because we have seen higher-nature is avyaktham; beyond sense perception. Whatever is within sense perception is lower nature of God. And not only it is within sensory perception; it is also finite; limited. And not only it is limited, spacially, the form of God is limited even time-wise; there is a date of birth, either Aṣṭami or navami and there is a date of svargārōhanam; if you come thereafter svargārōhanam; and so how can this be My higher-nature; therefore He says; mānuṣēṁ tanumāśritam; mūḍhāḥ; the ignorant-people resort to or take to My human form; and taking the human form as the real form, avajānanti; they are really degrading Me. thinking that they are glorifying Me.

Śankarācārya writes a parāpūja; a beautiful slōkā; and he says Oh Lord in the name of ṣōdaśa upacāra, I am doing ṣōdaśa apacāra only. But I do out of ignorance; because when you are beginning the pūja, what is the first thing you do? You invite God:

āyātu varadā dēvi; (heard this somewhere?)

आयातु वरदा देवि अक्षरं ब्रह्मसंमितम् ! गायत्रिं छन्दसां मातेदं ब्रह्म जुषस्व नः ॥

āyātu varadā dēvi akṣaram brahmasammitam! gāyatriṁ candasām mātēdam brahma
juṣasva naḥ ||

āyathu; or āvāhayami; the āvāhanam means inviting the Lord from Lord's location to our idol; the very invitation indicates what?; the Lord is there; He is not here; Śankarācārya says this is the first apacāram; and thereafter āsanam samarpayāmi; you want to give seat to the Lord, Śankarācārya asks do you want to give a 2x2 āsanam to the Lord; Lord is the āsanam on which whole creation is seated; aparācāra No.2; and thereafterwards: arḡyam samarpayāmi; pādyaṁ samarpayāmi; washing the hands; washing the feet; washing the head (snānam, etc.). Śankarācārya says where are limbs for the Lord; the formless Lord cannot have any limbs at all; and not only limbs cannot be there; when you are giving for water for washing; what does it mean; what does it mean; when do you wash; when there is impurity; when Lord is nithya śuddha svarūpaḥ; where is the question of cleaning; therefore the very attempt to cleaning, indirectly saying that; if I say: you all take bath and come near, it is like that; Do not worry, I will not say like that; it is an insult; thus, he says every upacāra is apacāra; it does not mean that you should stop all your poojas from tomorrow; because people are waiting for some excuse; Swamiji himself said that. Therefore it is not necessary now after; what we say is you start with saguṇa moorthy pūja, because Nirguṇa cannot be visualised by a beginner.

What Śankarācārya criticizes is; begin with personal God or formed-God but we should not end with that; Saguṇa is the best beginning; but it cannot be the culmination; culmination should be in the nirguṇa; sakāram to nirākāram; saguṇam to nirguṇam; aparā to parā. Acētanam to cētanam.

And Kṛṣṇa says these people do not know that. Therefore in the name of glorifying, they are only degrading me; avajānanti; they are disrespecting me.

And as long as they do not know the higher-nature; what will be the problem? They will not seek security and pūrṇatvam from the higher-nature; which is the only source of security. Nirguṇa brahma is the only source of security; Why, what is the logic behind it; anything other than nirguṇam Brahma is saguṇa māya. And anything that is within saguṇa māya is matter. And anything that is material is subject to fluctuation and you hold on to a fluctuating body; How long it will stand? And therefore you hold on to various people, hoping that they will be around; asti, jāyatē, vardhatē, vipariṇamatē, vinaśyati.

and then we complain, he has left; he has left, etc.; does not Bhagavān has the eyes or ears,

வா வென்ட்று கூவீ நான் ஓலம் இட்டேனே, காதில் விழவில்லையோ.

vā venṭru kūvī nāṇ olam iṭṭeṇe, kātil viḷavillayo.

Bhagavān says in Gīta I have said so many things; Did it not fall in your ears? I have said all these things in Gīta very clearly, you do not listen to my Gīta; and you want to listen to your crying; Is this not akramam?; please understand; Do not hold to changing fluctuations situations; fluctuating objects, fluctuating people; means what dying, decaying, changing ones;

What will happen if I hold on to that? You will suffer; remember, cardboard chair; the whole world is a cardboard chair; You can use it for every other purpose, except sitting. Similarly you can never lean on the world; and the saṁsāra is caused by the leaning on the changing. This is saṁsāra kāraṇam; therefore He says parāmbhavam ajānantaḥ. What is that parāmbhavam; mama bhūtamahēśvaram; which is the highest Lord. Lord means the substratum or the controller of all the beings. So that the Nirguṇa svarūpam; they do not know, and they do not lean. So naturally what happens?:

Verse 9.12

मोघाशा मोघकर्मणः मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिता ॥ ९.१२ ॥

mōghāśā mōghakarmāṇo mōghajñānā vicētasah |
rākṣasīmāsūrīm caiva prakṛtiṁ mōhinīm śritāḥ || 9.12 ||

विचेतसः: vicētasah **(These) indiscriminate ones** **मोघाशाः**: mōghāśāḥ **are full of vain hopes**
मोघकर्मणः: mōghakarmāṇaḥ **vain pursuits** **मोघज्ञानाः**: mōghajñānāḥ **and vain knowledge**
श्रिताः: śritāḥ **they take to** **राक्षसीम्** rākṣasīm **rājasic** **च एव आसुरीम्** ca ēva āsurīm **and tāmasic**, **प्रकृतिम्** prakṛtiṁ **nature** **मोहिनीम्** mōhinīm **which deludes them**.

12. **(These) indiscriminate ones are full of vain hopes, vain pursuits, vain knowledge. They take to rajasic and tāmasic nature which deludes them.**

So having talked about the saṁsāra-kāraṇam, in the 11th verse, now in the following verses beginning from the 12th up to the 19th, Kṛṣṇa is talking about various types of people who approach the problem differently.

Some people approach the problem sensibly and intelligently, because they have diagnosed the problem. So they are intelligent people; since they have diagnosed the problem. They have got a direction in life; and what is the diagnosis?; Do not lean on the

perishable psychologically; it is risky; then learn to lean on the Lord; that is why I have told I think before; world dependence to God dependence to self-dependence. So I have to change the object of dependence from world to God. That is going in the right direction. But Kṛṣṇa says, many people or most of the people have not diagnosed the problem; because of their wrong thinking; and unfortunately they do not learn from their experience; they depend on some object, and the object goes away; they are left high and dry and crying.

And what do they do?; when one perishable object goes away; they switch over to another perishable thing again; like giving up smoking and taking to betel leaves; so one addiction is replaced by another addiction; one finite dependence is replaced by another finite dependence. Should not I learn from my bitter experience? Kṛṣṇa says they do not; Most of the people are dumb ones;

And how does it happen; the details are beautifully given; the human pursuits, any form of human pursuit has got three stages; Any human action has got three stages; jñāthi; icchati; and yathatē.

First stage is knowing activity; before any activity I should have the knowledge about the result of that activity. Therefore knowing activity is the first activity; early morning I see the newspaper to decide what should I do: Today is Sunday holding; evening what should I do; Therefore you go through; you know there are different programs. This is knowledge; of several things, you decide one particular goal; jñānam gives way to icchā; any desire is based on knowledge. Can you desire something which you do not know? Suppose I say do you want bandam; what bandam? Swamiji do you want; do not ask bandam; do you want or not; you would not answer; you should know what it is to desire; whatever you know you may not desire; poison we know; whatever you desire; you know; OK: whatever you know you do not desire; whatever you desire is a known object; therefore jñānam gives way to desire and desire leads to action.

So jñāna-śakti to icchā-śakti to kriyā-śakti; throughout the life, this is our process; so therefore all our pursuit begin where; at the cognitive level; at the understanding level. So if I do not have proper understanding things in the world; the possible course of life, if I do not clear understanding; jñāna-śakti is abused; icchā-śakti will be abused; kriyā-śakti will be abused and we get into problems.

And therefore Kṛṣṇa says many people are misinformed or uninformed because they do not study the scriptures. That is why scriptural study becomes very fundamental necessity to get a direction in our life. That is what is going to be said; which we will see in the next class.

Hari Om

121 Chapter 09, Verses 12-15

ॐ

Lord Kṛṣṇa described Īśvara-svarūpam, the nature of God, from verse No.4 up to the verse no.10 of the 9th chapter; and especially the higher-nature of the Lord; 7th chapter he talked about the lower nature, aparā-prakṛti, which is saḡuṇa-svarūpam. And then the higher-nature parā-prakṛti, the nirguṇa-svarūpam. In the 9th chapter beginning He focused upon the higher-nature; parā-prakṛti. And in the 11th verse, Kṛṣṇa pointed out that the ignorance of the higher-nature of the Lord alone is the cause of saṁsāra. Parā prakṛti ajñānam ēva saṁsārasya-kāraṇam.

How can the ignorance of parā-prakṛti become the cause of saṁsāra? Because parā-prakṛti, the higher-nature alone is beyond time and space; dēśa, kāla adhitha-svarūpam and therefore only if we hold on to parā-prakṛti, then alone immortality is possible; Other than parā-prakṛti, you hold on to any other thing; any other aparā-prakṛti svarūpam, then it will come within time and space. It will come within the realm of māya only and anything that falls within māya is subject to change; asti, jāyatē, vardhatē, vipariṇamatē and vinaśyati. And therefore as long as a person does not seek parā-prakṛti, anything he accomplishes within aparā-prakṛti, he will continue to be a saṁsāri.

And that is why we say even in karma kāṇḍa, a person who is religious, who performs rituals, and who goes to higher lōkās, even those lōkās fall within dēśa, kāla, abrahma bhuvanāth lōkā, punaravarthinaḡ. And therefore only when a person knows the real nature of God and holds on to the real nature; he can be free from saṁsāra. But this fact majority of people do not know and therefore they hold on to finite thing and loose it and suffer and the unfortunate thing is that they do not learn and they hold on to another finite thing, and again suffer. So thus parā-prakṛti ajñānam or Īśvara-svarūpa ajñānam ēva saṁsārasya kāraṇam; He said.

And then from the 12th verse onwards, up to the 19th verse, Kṛṣṇa talks about different types of people; there are some people who have diagnosed this problem; that the problem of ignorance they have diagnosed. and once we know ignorance is the cause of saṁsāra, we know the solution is parā-prakṛti; jñānam ēva; and once that is clear; jñānam is the solution; For jñānam I require the necessary qualification and therefore sādhanā catuṣaya saṁpathi will become immediate goal and for sādhanā catuṣaya saṁpathi; I have to follow karma-yōga and upāsana; Thus I know what my course of life is; because clarity is there; I have to follow karma-yōga; I have to follow upāsana; I have

to acquire necessary qualifications; I have to follow jñāna-yōga; I have to attain jñānam; and by way of that I have to remove ignorance, and I have to be mukthaḥ.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन |
बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् || २-४१ ||

[vyavasāyātmikā buddhirēkēha kurunandana |](#)
[bahuśākhā hyanantāśca buddhayō'vyavasāyinām || 2.41 ||](#)

Kṛṣṇa said that there are some people who are very clear who have diagnosed the problem and they are taking to the right course, but there are many other people who are still groping in darkness. They do not know what exactly they want. They think that this is the goal for some time; and acquire it; and they find that they do not get what they wanted. And then the replaced the goal with another one; again acquired and no satisfaction; so these people are confused people, Kṛṣṇa talked about the confused people; unlucky and unfortunate ones, in verse No.12. And why they are confused; because their thinking is not clear.

In Kathōpaniṣad, we saw that the body is compared to a chariot; sense organs are compared to the horses, mind is compared to the reins; and intellect is compared to the driver. A journey will be in the right direction; if the driver is informed properly. Similarly if my intellect has got clear understanding, things will be clear; and that is why we say, just as Arjuna had Kṛṣṇa to guide him; if we have got scriptural guidance, we will get right knowledge and right direction. But most of the people, do not come to the scriptures and therefore, they have wrong knowledge, they have wrong desires; and therefore they have wrong results; and therefore they suffer in saṁsāra.

I was telling in the last class; our course of life takes three stages; jñāthi; icchati; and yathathē. You have got an understanding about the goal; that is jñāthi. And icchati, I desire for accomplishing the goal. And yathathē; I strive to attain that goal; so jñānam; icchā and prayatnāḥ; that is how jñāna-śakti; icchā-śakti and kriyā-śakti.

Of these three, if the first one jñānam is improper, then the desires also will be improper; and if the desires are improper, my efforts also will be improper; and when efforts are improper, then what will be result of the effort.

स यथाकामो भवति तत्क्रतुर्भवति |
यत्क्रतुर्भवति तत्कर्म कुरुते
यत्कर्म कुरुते तदभिसम्पद्यते || ५ || V.i v.5]

[sa yatha kamō bhavathi tat kruthur bhavathi;](#)
[yat kṛthurbhavathi; tat karma kuruthē,](#)
[yat karma kuruthē, tat abhisampadyathē;](#)

Bṛhadāraṇyaka upaniṣad beautifully presents. These confused people Kṛṣṇa says they have wrong knowledge, wrong desire, wrong effort and therefore wrong result.

That is given here; vicētasah; vicētasah means those people who do not have vivēka śakti; whose satva-guṇa is overpowered; they are called vicētasah; avivēkinaḥ. And the problem is we are all avivēkis, indiscriminate people; knowing this alone, the scriptures have come to assist us; but because of our intellectual arrogance; neither we will know by ourselves; nor we will expose ourselves to the teaching of the scriptures. Muṇḍakōpaniṣad criticises them:

अविधायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमान यथान्धाः ॥ ८ ॥

[avidhyāyāmantarē vartamānāḥ svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ |](#)
[jaṅghanyamānāḥ pariyaṁti mūḍhāḥ andhēnaiva nīyamāna yathāndhāḥ ||](#)
[Muṇḍ. One. II. 8 ||](#)

Neither do they know; nor will they take the help of the scriptures; why, intellectual arrogance. Therefore vimūdhāḥ.

Mōghajñānāḥ, they all have wrong understanding and expectations; and what are the wrong expectations; everything impermanent is mistaken as permanent; they think power is permanent; position is permanent; people around will be permanent; above all, money think permanent; mā kuru dhana jana yauvana garvaṁ, harati nimēṣātkālaḥ sarvam. So this they do not know; therefore they have wrong expectation; of security from insecure; permanence from the impermanence.

And therefore mōghāśāḥ; and therefore they have got vain desires; so futile knowledge, worthless knowledge they have and therefore their desires also are futile desires; and if the desires are mōha, futile and worthless.

And what will be their actions; mōghakarmāṇaḥ; so their actions also will be futile; that means they will not get what they expect; because it is wrong expectations.

And then what will happen; we saw in the third chapter:

श्रीभगवानुवाच |
काम एष क्रोध एष रजोगुणसमुद्भवः |
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् || ३-३७ ||

[Śrī Bhagavān uvāca |](#)
[kāma eṣa krōdha eṣa rajōguṇasamudbhavaḥ |](#)
[mahāśanō mahāpāpmā viddhyēnamiha vairiṇam || 3.37 ||](#)

When they have wrong desires, any amount of accomplishment will not quench the desires; they will only nourish more desires; and convert them into greed; and greed will lead to what; more and more kāmya karma.

Therefore Kṛṣṇa says rākṣasīmāsurīm caiva prakṛtiṁ mōhinīm śritāḥ; their actions will be kāma pradhāna actions; or krōdhaḥ pradhāna actions; either their actions are born out of attachment; or their actions are born out of hatred; so rākṣasīm and āsurīm; the difference is: one is rāgaḥ, pradhāna; another is dvēsaḥ pradhāna.

And when it is rāgaḥ pradhāna or kāma pradhāna actions, then they will take to illegal methods; because desires are more; and by legitimately earning, you cannot fulfil all the desires; and therefore mind will think; why can't we adjust a little bit; adjust means: match fixing. Even though they have got lot of money, the greed will turn a person to take to immoral actions; because that is called rākṣasīm prakṛtiḥ; greedy svabhāva; immoral activity; selfish activity.

And āsurīm caiva; and when I have got so much greed and I find any competitor obstructing my goal; then comes the philosophy cut throat competition; destroy the other people. And therefore what started in rāgaḥ will end in dvēsaḥ; kāma will get converted into krōdhaḥ; from selfish activities I take to harmful activities; So rāgaḥ dvēsaḥ pradhāna karmās will dominate my life.

What about pañca-mahā-yajña? Nothing like that in his life; everything will go away and therefore nitya naimithika karma also will drop; why because there is no time; I would like to use that time also to earn more money. And therefore, rākṣasīmāsurīm caiva prakṛtiṁ; prakṛtiṁ means character or svabhāva; āśritāḥ; they take to which is mōhinīm; which will delude the people; which means they get into a vicious cycle. Because of non-discrimination; the kāmya-niṣiddha-karmās increase; and because of the increase of kāmya-niṣiddha-karmās, discrimination will get further stifled. And when the discrimination gets further stifled or overpowered, kāmya niṣiddha karmās will still increase; And when they increase, again bhuddhi will get further spoiled and when further spoiled, more harmful action; more harmful action; more loss of discrimination; Thus a person gets into a vicious cycle of wrong action; loss of discrimination; more wrong action; more loss of discrimination, And ultimately (மரத்து போகிறது marattu pōkaratu) and they lose even their conscience.

That is how criminals are born; initially they have prick of conscious; but more these actions are repeated; that prick also goes away; and not only it goes away, intellect begins to justify the compromise of values. When we compromise with the values initially, there is a prick; Somehow you managed that, second time lying will not be

pricking that much; third lie, still lesser; fourth lie, no prick at all; fifth lie, I begin to justify; sixth lane, I say it is required in Kaliyuga; if one has to live, one has to do like this; and once you have reached that stage; almost a person has become incorrigible; better luck next birth, because buddhināśāt praṇaśyati.

There is a beautiful slōkā:

वनानि दहतो वनेः, सखा भवति मारुताः
स एव दीप नाशाय कृषे तस्य अस्ति सैहृदम् ॥

vanni dahatō vannē, sakhā bhavati mārutāḥ
sa ēva dīpa nāśāya kṛṣē tasya asti saiḥṛdam || 20.24 ||

When the fire is burning; you know huge conflagration of forest fire; you find the wind becomes the friend of the fire; when the fire was a small flame, then the wind is the enemy; but once the flame has become a conflagration, the very same wind becomes a friend. So what is the law; if you cannot defeat the enemy; then join.

Similarly, when we take to the kāmya-niṣiddha-karmās initially, rākṣasic, āsūric karma initially, our buddhi can stop them; but if we let it go; and allow it to grow; then the intellect cannot stop the compromise with values. And then the intellect will begin to join and justify the violation; and such people are called rākṣasic people and āsūric people.

Verse 9.13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसः ज्ञात्वा भूतादिमव्ययम् ॥ ९.१३ ॥

mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ |
bhajantyananyamanasō jñātvā bhūtādimavyayam || 9.13 ||

पार्थ pārtha **Oh Arjuna ! आश्रिताः** āśritāḥ **having taken to**, **दैवी प्रकृतिम्** daivī. prakṛtim **satvic nature** **ज्ञात्वा** jñātvā **and having known (Me to be)**, **अव्ययं भूतादिम्** avyayam bhūtādim **the imperishable cause of all beings** **महात्मानः** mahātmānaḥ **the noble souls**, **तु** tu **on the other hand** **भजन्ति माम्** bhajanti mām **worship Me.**, **अनन्यमनसः** ananyamanasaḥ **with an undistracted mind.**

13. O Arjuna! Having taken to sātvic nature, and having known (Me to be) the imperishable cause of all human beings, the noble souls, on the other hand, worship Me with an undistracted Mind.

So in the previous verse Kṛṣṇa talked about the misguided people, who are groping in saṁsāra and who are getting more and more bogged down in saṁsāra whereas there are some other fortunate people. Because of their poorva janma puṇyam, they are born in an proper atmosphere where there is scripture guidance is there; and elders have

value for the scriptures and therefore there is value for Nitya Naimithika karma like prayer, sandhyāvandanam, etc. Therefore what happens to them:

That is said: Hey Partha, Arjuna, mahātmānaḥ; means puṇyavantaḥ; satva pradhānāḥ; they are born in a cultured family, where there are religious values and therefore the regular prayers etc. are part; not in the evening and morning; not in the TV show; and the TV goes on running whether anybody watch or not. That is not daivīm prakṛtimāśritāḥ; they have to be of sāvika nature; in which pañca mahā yajñās are compulsory. Is part of life; It is a dharmic life. It is scripture based life; and when a person takes to such a way of life; what happens is: because of the grace of the Lord; and because of the satva-guṇa pradhāna; a person develops nitya anitya vasthu vivēkaḥ. He understands sooner or later that everything other than God is perishable;

शश्वन् नश्वरमेव विश्वमकिलम् निश्चित्य वाचा गुरोहो |
नित्यं ब्रह्म निरन्दरं त्रिमृशता निर्वाच शान्तात्मनाः ॥

śāsvan naśvaramēva viśvamakilam niścitya vācā gurōḥ |
nityam brahma nirandaram tṛimṛśatā nirvāca śāntātmanāḥ ॥

It does not take one full life time; if we lead a religious life; a religiously alert life; parīkṣya lōkān karmacithān takes place. Every experience in my life teaches a valid lesson. And what is that valid lesson; I should not seek security from the world; I should seek security only from God. I should seek poorṇatha, not from the world; only from God. I should seek peace of mind, not from the world and people; but only from God. This wisdom, otherwise called nitya anitya vasthu vivēkaḥ; these people develop.

And therefore Kṛṣṇa says mahātmānaḥ; so they are the great people who have got vivēka; because of what; daivīm prakṛtimāśritāḥ; as opposed to rākṣasīm and āsūri. rākṣasīm and āsūri represent raja pradhāna or tama pradhāna; daivīm prakṛtim refers to satva pradhāna. Kāmya karmās are lesser; niṣidda karmās are still lesser; niṣkāma karmās are more.

That is mind purifying karmās are more in their life; daivīm prakṛtimāśritāḥ; mām jñātva; they have understood me to be the ultimate refuge; the ultimate shelter; only the safe ground; Mām jñātva;

What type of Me? Bhūtādim; Bhūtādi means jagat-kāraṇam; I am the ultimate cause of all beings. And ultimate cause means what? the causeless-cause is called ultimate cause; And that means what the Lord is beginningless; anādihi.

And not only the Lord is anādiḥ; avyayaḥ; Lord is anathāḥ ca; without exhaustion or end; the one who is beginningless or endless, the one who is infinite. And other than the Lord;

everything else is finite; Remember, what example? Cardboard chair. Use the cardboard chair for everything except sitting. Other than Bhagavān, use anything, but never lean psychologically; on any one of them. What will happen if you lean; try and see? You will know at the appropriate time. Better to learn by projection itself; without actually going through traumatic experiences. Intelligent people learn from other people's suffering; the unintelligent people require their own suffering to turn towards the Lord.

Arjuna required the imaginary death of Bhīṣma and Drōṇa; not actual death; imaginary death of Bhīṣma and Drōṇa; they would not be there tomorrow; then only he thought of Lord. We require some such experience; if you are intelligent, even before experiencing trauma. We learn to lean on the Lord; therefore, jñātvā avyayaṁ bhūtādīm bhajanti; bhajanti means they start seeking; their journey begins.

And how; ananyamanasaḥ; without any distraction; vyavasāyātmikā-bhuddhi. They may earn money, they may go through grihasthāśrama; they may go through vānaprastha āśrama; but as our śāstra has beautifully named, even married life is said to be an āśrama. What do we think generally; āśrama is only in the forest; in our tradition, even married life is called āśrama because, even married life is meant for what? Citta-śuddhi alone. Artha is incidental; kāma is incidental; dharma and mōkṣa are the primary goals. Dharma is immediate goal and through dharma; mōkṣa is the ultimate goal; Arta and kāma are incidentally fulfilled. This they do not forget. And therefore ananyamānasaḥ; this is called avyabhicāriṇi-bhakthi; And in what all ways they pursue the Lord; further description.

Verse 9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९.१४ ॥

[satataṁ kīrtayantō māṁ yatantaśca dṛḍhavrataḥ |](#)
[namasyantaśca māṁ bhaktyā nityayuktā upāsate || 9.14 ||](#)

सततं कीर्तयन्तः satataṁ kīrtayantaḥ **constantly praising** माम् māṁ **Me** **च** **ca striving** यतन्तः **दृढव्रताः** yatantaḥ dṛḍhavrataḥ **with a firm resolve**, **च** नमस्यन्तः ca namasyantaḥ **and surrendering to Me** माम् भक्त्या māṁ bhaktyā **with devotion** नित्ययुक्ताः nityayuktāḥ **(these) ever- steadfast ones**, उपासते upāsate **worship Me**.

14. Constantly praising me, striving with a firm resolve, and surrendering to Me with devotion, (these) ever-steadfast ones worship Me.

So how do they pursue the goal of Īśvara is pointed out here; dṛḍhavrataḥ; they are the people of firm resolve. What is the resolve? I want to attain Īśvara or mōkṣa; they are theevra mumukṣavaḥ; that is called; dṛḍham vrataṁ eṣāṁ tē.

And even if we take firm resolve; often it can become something like the new year resolve; you know new year resolve; many people take new year resolve; it will work one day, two day, one week and thereafter back to square one; and therefore it is not like that; they remind their resolve. That is why we have got various vratham in our religion; unlike some other religion; not once in a while; we have got Ēkadaśi; and pradōṣam; and then Śivarāthri; and therefore you have vratams after vratams to remind for what purpose we have come.

And therefore satataṁ kīrtayantaḥ; they talk about the primary goal as often as possible; which is called satsaṅgaḥ; they are associated with those people who also are mumukṣu; because your friends will determine your personality; if a money-oriented man you move with constantly; all the time kōn banēga karōdpathi. Even in svapna it will come; so therefore satsaṅgaḥ sarvatha kārya; they will remind you. So satataṁ kīrtayantaḥ mām; they constantly talk about this goal only; which means they select their friends; they choose their friends; satataṁ kīrtayantaḥ mām; talking about Me alone and yatantaḥ.

And they start preparing themselves; in Olympic gold medal. Not that easy; India we have got such a population and getting one bronze medal; we are jumping up and down; not that easy; you ask anyone; they will prepare for the next olympics now itself. And therefore yatantaḥ, the most difficult thing is acquiring sādhanā catuṣṭaya saṁpathi. In fact jñānam is easy; Kṛṣṇa himself said susukam kartum avyayam; in the beginning of this chapter. So jñānam is easy if we are qualified.

Therefore what is the difficult part of vādānta-sādhanā; acquiring the qualifications and for that when should you start? Right now; therefore yatantaḥ; So karma-yōgaḥ is the preparation; upāsana is preparation; acquiring ethical values preparation, everything you do is preparation only; Therefore yatantaḥ; putting forth appropriate effort.

And not only that; bhaktyā māṁ namasyantaḥ; they also know that mere effort is not sufficient; because we are too small in the creation; and there are so many hidden factors, unknown factors; endless obstacles are possible; adhyātmika, adhi bhāudika; adhi dēvika prathibandha; śrēyaṁsi bahu vighnāni; there will be so many prathibandhas for good works. And therefore mere prayathna is not enough; we also require Īśvara anugraḥ; these mumukṣūs know very well; And therefore they constantly surrender to the Lord.

If you remember, I had told you in my introduction to the seventh chapter, one thing that in the first six chapters of the Gītā; the individual effort is highlighted; then in the next six chapters, that is from the 7th chapter to the 12th chapter, the importance of Īśvara kṛpā is highlighted; Therefore prayathana is important; anugraḥ is important;

only when both go in hand in hand, we can succeed; Therefore Gīta starts with pārthaya prathibodhithām; dhyāna slōkā is recited; both of them are beautifully highlighted in this verse; first line yatantaḥ; second line, namasyantaḥ; yatantaḥ indicates the role of freewill; namasyantaḥ indicates the role of grace.

So freewill important or grace important? Both are equally important. If you discard freewill, you are fatalistic person; If you discard anugraha; you are an arrogant person; anugraham if you say no, arrogance; freewill No if you say it is fatalism; we should neither be fatalistic; nor arrogance; we should know our effort is important; Īśvara's grace is also important; Balanced approach.

And nityayuktāḥ; nityayuktāḥ means whatever disciplined; ever steadfast; commitment is indicated. That is their entire personality. If you take sport personality; not only their mind is constantly think about it; they want to have a diet; they have got a nutritionist working for them; they have psychologist working for them; they keep the files of various rivals; in tennis and all; they have to study which rival has got what weakness; you cannot just go out with the racket; I know how this person plays; Therefore time is spent for that; body is working in that direction; my diet is adjusted for that; and there are psychiatrist working for that. Thus at all levels: annamaya; praṇamaya; manōmaya; vijñānamaya, even ānandamaya, all levels, there is only one focus; mōkṣam; mōkṣam; mōkṣam.

Therefore nityayuktāḥ upāsātē; they pursue; they seek.

Verse 9.15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९.१५ ॥

jñānayaज्ञेना cāpyanyē yajantō māmupāsātē |
ēkatvēna pṛthaktvēna bahudhā viśvatōmukham || 9.15 ||

यजन्तः yajantaḥ **worshipping** ज्ञानयज्ञेन jñāna-yajñēna **through jñāna-yajña** अन्ये च अपि anyē ca api **some others** उपासते माम् upāsātē mām **think of Me**, बहुधा bahudhā (**They worship Me**) in many ways पृथक्त्वेन pṛthaktvēna **as different (from themselves)**. एकत्वेन ēkatvēna **as identical (with themselves)**, विश्वतोमुखम् viśvatōmukham **or as multifarious one**.

15. **Worshipping through jñāna yajñā, some others think of ME. (They worship Me) in many ways --- as different (from themselves), as identical (with themselves), or as the multifarious one.**

I have kept God as my goal. Now this understanding of God also gradually evolves. So my initial appreciation of God is of one type; then my understanding transforms and each stage, my appreciation of God varies. And we can three levels of understanding.

In the beginning stages, God is presented as the creator of the world; we say Lord creates the world; In śāstric language we say Lord is the nimitha-kāraṇam; intelligent-cause; just as the carpenter creates the furniture; just as the weaver creates the fabric. Similarly God creates the world; therefore we get an idea of God; somebody like carpenter; any creator. A mason, creator; or a weaver; or goldsmith; who keeps on producing the world; and that Lord must be sarvajñā, sarvasaktimān; and therefore you represent the Lord with many heads. So symbolically you present; catur mūkha; pañca mūkha; ṣaṇmūkha; representing what?; omniscience; The four heads of Brahmāji represent the four vēdās; and you get a picture of an omniscient Lord; with a particular form; it is a personalised God you visualise; like Viṣṇu lying in पार्काटलं pārkāṭal;

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेर्मौक्तिकानां
मालाकूप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः
आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

[kṣīrōdanvatpradēśē śucimaṇivilasatsaikatērmauktikānām
mālākūptāsanasthaḥ sphaṭikamaṇinibhairmauktikairmaṇḍitāṅgaḥ |
śubhraitabhraitadabhraitupariviracitairmuktapiyūṣa varṣaiḥ
ānandī naḥ puniyādarinalinagadā śaṅkhaṇāṇirmukundaḥ || 1 ||](#)

You have got a kṣīrōdanvat-pradēśē; kṣīrōdanvat means pārkāṭal; and if you are a śiva-bhaktha; you have a picture of śiva; details of God starts.

And once you have progressed a little bit; then the śāstras introduces the next higher level of understanding; if God is taken as a person; certainly that Lord is limited specially; He is there means what; He is not here. And therefore once you are ready intellectually; to appreciate the next level; śāstra says God, we do not say: creates the world; we say God becomes the world.

[so kāmayatha, bahusyam prajā yē yē thi;
sathabhōdapyatha; sathapasthatva;
idaguṁ sarvaṁ asrujatha;
yathidam kincha;
tad sṛṣṭva;
tad ēva praviśathu;
tad anupraviśya;
sad yē tcha bhavath. 47.30](#)

Lord became everything. So now where is the Lord; the Lord himself is appearing as this universe. Lord himself is appearing as this universe. In fact this universe with

multifarious form is the form of the Lord which we call viśva-rūpa Īśvaraḥ. In Viṣṇu sahaśranāma you can see that in the next slōkā.

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यो च नेत्रे

[bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca nētrē.](#)

In the beginning kṣīrōdanvat-pradēśē, we said He is there. Now what are we saying: there is no there or here; in fact the Bhūmi is the feet of the Lord; the sky is the body of the Lord; heaven is the head of the Lord.

So where is God; if I ask; where is God; what should you answer; where is God not; you should not say vaikunṭa; vaikunṭa is the first lesson; now you can say in vaikunṭa also. Everything is God's form. We are going to see in the 11th chapter of Gīta; in 7th chapter also, Kṛṣṇa listed. rasō'hamapsu kauntēya prabhā'smi śaśisūryayōḥ; etc. This is the second stage.

And if we keep this appreciation for some time; then we are ready for still higher stage; because in this you can get further doubt; if you say God is everything; then koovam also is god; criminal is also God; disease also God; how can God have negative attributes. You may have doubt. If you say God has only positive attributes; what is the problem; He will be limited; if He has to be limitless, He should include negative attributes also; and if we include the negative attributes, you have an intellectual problem; how can God have negative attributes; the problem is only when you think!!. Generally we do not think; therefore it is OK; we just listen and go; if you happen to think; śāstra has to answer; or you can give the general answer.

And if you ask such question; vēdānta expects that question and answers by saying: Lord does not become the creation. Lord appears as this creation; and therefore all these are appearances of the Lord; the real Lord is free from all these appearances. Param bhāvam.

Therefore Lord has no form at all; So if you start with ēka rūpa Īśvara and you advance to anēka rūpa Īśvaraḥ and then you advance to arūpa-Īśvaraḥ. These are the three levels; ēka-rūpam, one form to many forms to no form.

Kṛṣṇa says everyone has to go through all these levels of bhakthi; you may not now like arūpa Īśvara; Who wants that; you do not like arūpa Īśvara; does not matter; have anēka rūpa Īśvara. If you say: No No No; that also is not acceptable; have ēka rūpa Īśvaraḥ.

See what He says: anyē mām ēkatvēna upāsātē; some people seek and worship Me ēkatvēna; as the non-dual ultimate Brahman; here ēka means arūpa Īśvaraḥ; so sadēva saumya ēka agra asīt; ēkaṁ ēva advithīyam.

So arūpa Īśvaraḥ; some people seek through what method?; jñāna-yajñēna; by taking to jñāna-yōga; vēdānta vicāraḥ; advanced seekers. So they are interested in

अशब्दमस्पर्शमरूपमव्ययं |
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ Part I. Canto III. १५॥

[aśabdamaśparśamarūpamavyayaṁ](#)
[tathā:'rasaṁ nityamagandhavacca yat |](#)
[anādyanantaṁ mahataḥ paraṁ dhruvaṁ](#)
[nicāyya tanmṛtyumukhāt pramucyātē || Part I. Canto III.15||](#)

Through vēdānta-vicāra, they seek arūpa Īśvaraḥ; and there are some people who feel they are not ready for that; therefore what do they do; viśvathō mukham upāsati; they worship anēka arūpa Īśvaraḥ; Lord with multifarious form; with all your forms are Lord's forms;

ॐ सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।

[ōṁ sahasrāśīrṣā puruṣaḥ | sahasrākṣaḥ sahasrāpāt |](#)

[Viśvatha cakṣur utha viśvatho muchō; viśvathō muktho; viśvathō hasthō; utha viśavathapa;](#)
[sam bāhubhyam namati](#)
[dhyāva pṛthvi jana.... thanmē mana śiva](#)
[Saṅgalpaḥmāsthu; 54.00 | mahānyāsa.](#)

In Mahānyāśya you might have heard; viśvathō cakṣū; viśvathō mukha; the Lord with faces everywhere; it means what; every face is the face of the Lord; Some people worship in that form; but there are some others who feel that also as difficult. And therefore they want an isolated God; who is located in one place; who has got a precise form; which is distinct from all other forms; So pṛthaktvēna; in a distinct form; they say this Hare Rāma; Hare Kṛṣṇa people. They are so obsessed with Kṛṣṇa; they do not approve of even Rāma; even though Rāma and Kṛṣṇa are only two avathāras or manifestation of Viṣṇu; they will approve Kṛṣṇa and I hear they have even modified the mantra; Hare Rāma Hare Rāma, you should not start; harē Kṛṣṇa harē Kṛṣṇa you should say;

They were telling; Swami Chinmayānanda; he used to give Gīta jñāna-yajña, Gīta talks he propagated; and he started an āśram in Mumbai; and in the āśramam the main deity was Śiva. Now this Hare Kṛṣṇa people were criticising it seems; He has got all the money by talking about Kṛṣṇa; Kṛṣṇa's name he has earned and in the end he built Śiva temple!

Kṛṣṇa will punish him. So they are so much specific about that particular form; that they do not approve of other forms also; Kṛṣṇa says does not matter; to begin with; but sooner or later; we should be able to get over such fanaticism; but beginning it is OK:

Therefore pṛthaktvēna; so ēka rūpa worship; viśva-rūpa worship; arūpa worship; through all these, people seek Me.

More in the next class.

Hari Om

122 Chapter 09, Verses 16-17

ॐ

Lord Kṛṣṇa gave a beautiful description of Īśvara-svarūpam, the nature of God, from verse No.4 up to verse No.10. And when he described the nature of God, he was giving the description of the higher real nature of God; which was called parā-prakṛti in the seventh chapter and this higher-nature of God is identical with satyam, jñānam, ānandam, nirguṇam Brahma. So throughout these chapters, we should remember, when we use the word God as the goal of life, we are using the word God in the meaning of the higher-nature of God.

And this is the general rule. Whenever God is presented as the goal of life, we should understand the word God as the higher-nature of God; parā-prakṛti; otherwise called nirguṇa-Brahma.

When we are talking about God in the context of worship, then the worshipped God, the invited God, the God with different number of hands and legs; there in the context of worship, we refer to the lower nature of God.

So the word God is loosely used in our scriptures, even in the Bhāgavatham we find. The context of worship, God generally refers to the formed finite lower form and when we present God as the goal of life, we should remember that it represents the higher-nature, the goal has to be infinite. A finite form of God can never be the goal of a seeker. Upaniṣad is very very clear; you can be attached to a finite form for worship, but you can never take the finite form as the destination. Kēnōpaniṣad repeatedly says, tadēva Brahma tvaṁ viddhi nēdaṁ yadidamupāsātē; the worshipped, formed, finite-God should be used as an intermediary step; the destination God is invariably the formless one alone. And the description of that destination God; the formless God was given from verse No.4 that is why in the beginning itself Kṛṣṇa said mayā tatamidam sarvaṁ

jagadavyaktamūrtinā; avyaktam means formless, colorless, smell-less; tasteless; touchless, is avyaktam; therefore the destination God is avyaktam.

And having described that God in these verses, 4th to 10th, in the 11th verse Kṛṣṇa said the ignorance of that God, the real destination of life, the ignorance of that God is the cause of all human problem. Because when that God; that God means the higher-nature, the destination God is not known to Me; I will keep everything else as my destination. When the real worthwhile purposeful destination is not known, I am certainly going to have everything else as my destination; and unfortunately all the other things cannot be real destination because, they would not give permanent peace of mind; they would not give permanent security; therefore there is a thrill and kick like you buying AC. If it is a video, how many video tapes are there in your house; when you bought you were trilled; watched even your wedding video; one week, two week, it is fine; then all the tapes will be sticking; you go and watch; after sometime, diminishing return; any other goal, after some it will be boring; and therefore the saṁsāra and the struggle, further fresh goals; further struggle will continue, therefore not knowing the real goal, the real destination of God is the problem. So what should be the solution; knowing the real destination; and accomplishing; Īśvara-jñānam; tad dvāra Īśvara-prāpthiḥ ēva mahat lakṣyam.

Having mentioned this in the 11th verse, from the 12th verse, Kṛṣṇa categorised the type of people, the entire humanity into two. So the majority of people are the ignorant ones and therefore they do not know the real destination of God; pūrṇatvaṁ; real peace; real security, real happiness they do not know.

Therefore life is, they say, when they define philosophy, they jocularly say: it is like a blind man looking for a black cat, in a dark room, in which that cat is not there. This is philosophy they say. These ignorant people, they will be groping in life, not knowing what exactly they want. If somebody interviews them and ask what do you want; they will say that is what is not known. Either confused, or constantly switching over from one thing to another; what is the ultimate goal; what is the intermediary goal; there is no direction; like a rudderless goal; it is wallowing; Kṛṣṇa strongly criticised them; mōghāśā mōgha-karmāṇō mōghajñānā vicētasah.

And if they in any other culture, it is understandable, because they do not have guidance, but being born to this vēdic-culture, where beautiful guidance is available, and the ācārya parāmparā is still alive and kicking; in spite of all these help, there are some people who manage to struggle and grope in darkness.

And Kṛṣṇa pitied them; and He said that there are some few understanding people. Manuṣyāṇāṁ sahasrēṣu kaścidyatati siddhayē. In the 7th chapter he said; same idea, He

repeats here; I have told you before, 9th and 7th chapters are almost parallel chapters; here He said

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसः

[mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ |](#)
[bhajantyananyamanasaḥ](#)

Some lucky ones; puṇyavanthaḥ; they have understand that God is the ultimate goal. Not that they do not have worldly duties or ambitions to be fulfilled; they do have lot of other pursuits; but they know they are secondary-goals to be completed and then you have to work on the main one; You have to understand this and do that. Like getting down in the intermediary station, while travelling in the train, you may get down; and buy idli, vada, dosai, etc. and in each station, one has to buy and eat; then only the train journey is complete! So whether you are hungry or not, once you get down in a station; one has to eat! You do get down; and you do lot of transactions; once you know that the journey has to continue. Similarly you may choose to get children; grandchildren, educating them; all those things, but this person knows they are stepping stones or secondary ones, but the ultimate is very clear. And these people worship God and their understanding of God varies depending upon their level of maturity. And as I said in the last class; in the beginning stage God is ēka-rūpa-Īśvaraḥ. That is Lord is a personal God with one form which he loves; iṣṭa-dēvathā rūpam; and then as he continues to study the scriptures and continues to take guidance from the ācāryās, his appreciation of God transforms and he understands that God with a form will have to be necessarily finite; Lord being infinite, he must include all forms.

And can you guess what is one form which includes all forms? If there is one form which includes all forms; it has to be either spherical form or elliptical forms should have all the forms; that is why if you take a plastic thing, which you can mould into several forms; when you join all of them, you get what; a lump; a lump means what spherical form; and that is why we have got; for a viṣṇu bhaktha; the saligrāma is there; for a Śiva bhaktha; Śiva-liṅga is there; which has got almost a spherical shape, indicating that all forms are included in that.

And that is why the universe also, everything you find is spherical; bhūgōlaḥ; and therefore ēka-rūpa bhakthi gives way to anēka rūpa bhakthi; one cosmic form of Lord, viśva rūpa form of Lord, in which all forms are included; which we will see elaborately in the 11th chapter.

And then if he survives; and if he remains in that; and he assimilates that viśva rūpa Īśvaraḥ; virāt Īśvara; then he appreciates the Lord; still higher form; higher form being, no form. Anēka rūpa Īśvaraḥ to a rūpa Īśvaraḥ; the formless principle which is the culmination, there cannot be anything beyond that. Therefore our journey is ēka-rūpa to anēka-rūpa to arūpa.

In ēka-rūpa you are a dvaitin; where the Lord and you are clearly distinct; In anēka-rūpa bhakthi, you are viśiṣṭā dvaitin, because the Lord is all forms and your form is also included in; I am not different form God; I am part of God. When you come to anēka rūpa, you have graduated to viśiṣṭā-dvaitam from dvaitam. And then when you go to arūpam; there is not even a question of part and whole, it is one indivisible totality; where there is no difference between Me and God; arūpa Īśvara when you come, you have come to advaitam. advaitam caturtham manyantē saḥ ātmā saḥ vijñāyaḥ. That is the end.

Kṛṣṇa says a devotee goes through all these stages. Ēkathvēna prthaktvēna; viśvatōmukhatvēna. ēkatvēna refers to arūpam, viśvatho mukham refers to anēka rūpam; prthaktvēna refers to ēka rūpam. Up to this we saw.

Verse 9.16

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

Aham kraturaham yajñah svadhā'hamahamaśadham |
mantrō'hamahamēva"jyamahamagniraham hutam || 9.16 ||

अहम् एव क्रतुः aham ēva kratuḥ **I alone am the ritual prescribed by the sruti** अहं यज्ञः aham yajñah **I am the ritual prescribed by the smṛti** अहं स्वधा aham svadhā **I am the food offered to the ancestors** अहम् औषधम् aham auśadham **I am all the vegetable food and medicinal herbs of all living beings** अहं मन्त्रः aham mantraḥ **I am the mantra or chant with which oblation is offered** अहम् आज्यम् aham ājyam **I am the ghee (articles of oblation),** अहम् अग्निः aham agniḥ **I am the fire (into which the offering is poured,** अहम् हुतम् aham hutam **I am the action of offering (oblation).**

16. I alone am the ritual prescribed by the śruti, I am the ritual prescribed by the smṛti, I am the food offered to the ancestors, I am the food of all living beings, I am the mantra, I am the fire, I am the ghee (oblation), I am the action of offering.

So generally, they classify the students also into three grades based on the type of Īśvara that he appreciates; If it is ēka rūpa he is the manda-adhikāri; lowest grade; Lkg. Anēka rūpa; he has come to madhyama; in-between; and then if it is arūpa-Īśvara he appreciates, he is uttama-adhikāri; mandha to madhyama to uttama.

And now Kṛṣṇa assumes that most of the Gītā students are in the madhyama category. Kṛṣṇa does not assume a mandha category at all. So assuming that Arjuna and others are bhakthās of intermediary levels; they have to learn to appreciate God in any particular form and that is why we are willing to worship any deity. Śanmatha sthapanam; Śankarācārya did only to remove the idea of superiority of one deity to another; whether Śiva is greater or Gaṇapathy is greater; our Śiva is greater says the horizontal ones; our Viṣṇu is greater says the vertical ones. So all those Śankarācārya says never compare, never compare, this is superior or that is superior, which one you are attracted to; you can have a iṣṭa-dēvathā; but never look upon the others. This is called anēka-rūpa-bhakthi.

And Kṛṣṇa wants to explain or elaborate the viśva rūpa bhakthi in these verses, 16 to 19. Four verses is the viśva-rūpa-Īśvara varṇanam. Even though ēka-rūpa and arūpa-bhakthi also are there; but Kṛṣṇa chooses to elaborate the middle one; the viśva-rūpa bhakthi.

And what is viśva-rūpa-bhakthi? Learning to look at everything in the creation as the manifestation of the Lord; everything; But there we may get slight difficulty. Initially we take only those things which are beautiful; which are respectable; which are valuable in creation; those things we take; and we learn to seek them as God. We should not start with scorpion; scorpion is better; not cockroach; If you say cockroach is God, you will start hating God; so initially we do not take the dvēsaḥ viṣayā; we take the rāgaḥ viṣayā; anything respectable. That is why we start with mātha; pitha, guru, daivam; start looking at the parents themselves as expression of God; அன்னயும் பிதாவும் முன்னறி தைவம் aṅṅayum pitāvum muṅṅaṅri taivam. Next you go to the school; therefore Guru; and thereafter anything sacred; cow, which had so much role to play in those days; cow was respected; thus everything you take.

And since rituals were pre-dominant in those days; and everything connected with rituals was very sacred. Kṛṣṇa takes those ritual connected things and says all of them are myself. What are they? Look at them; because life started with karma-kāṇḍa. Therefore people were soaked in daily rituals; therefore he takes them and says learn to look at them as God; aham kratuḥ; everything is viśva-rūpa-varṇanam.

This is the seed of viśvarūpa-varṇana here; gradually Kṛṣṇa will increase the topic and in the 11th chapter will be climax of viśva-rūpa-darśanam; all these are like trailers. Munnōtam; hoping that you will come for the 11th chapter. For that he is showing this; I am kratuḥ; kratuḥ means sroutha-karma, which means rituals and prayers prescribed by the vēdās which are the original scriptures; primary scriptures.

And Kṛṣṇa says the ritual itself I am; so normally what do we say; through the ritual God is worshipped; Here we do not say God is worshipped through the rituals; we say God himself is the ritual also; kratuḥ; aham yajñāḥ; yajñāḥ means smārta-karma; smārta-karma means rituals and prayers prescribed by the secondary non-vēdic scriptures.

They are called secondary scriptures because they draw substance from the vēdās; vēda has got its own validity; whereas non-vēdic scriptures have no validity of their own; their validity is based on what? Vēdās; smṛthis, itihāsās, purāṇās, are all borrowed sanctity from the vēdās.

Even Bhagavad-Gīta is sacrosanct not because of itself; according to our tradition, Gīta is sacred because it follows the vēdic-teaching; That is why Kṛṣṇa says Arjuna you should accept the Gīta, not because I say. You accept the Gīta because it is based on the vēdic-teaching tradition; vēda means in our tradition; even superior to God, as it were; or at least as sacred as God; because God himself we come to know through what vēdās. So vēdās are the revealers of God and therefore smārta-karma means rituals based on the secondary scriptural-literature. All the purāṇic functions, in fact many of our festivals are based on purāṇic incidents; right from the deepavali onwards; it is not a vēdic; it is in purāṇa; in that only Naragāsuran, Satyabhama, etc. are all there; but still it is sacred because it is originally based on the vēdās.

Then svadhā āharṇ; svadhā is the offerings given to the forefathers or ancestors; pitṛ śrāddha samayē dīyamānā; it is called svadhā; because when the pitṛ rituals are done; ancestral rights are done, they give oblations or offerings using the word svadhā. When they give to dēvathas, it is svāhā; when they give to pitṛs, it is called svadhā; therefore svadhā refers to offering given to the ancestors. And Kṛṣṇa says that also I am. Tarparṇam, pinḍa etc. food for the forefathers.

Then aham auṣadham. Auṣadham means the food eaten by the human-beings is called auṣadham. The food eaten by us is called auṣadham because it is derived from oṣhadi or plant kingdom. Auṣadham means what; that which is born out of oṣhadi; a plant product is called auṣadham. In those days medicines also were called auṣadham, because they were all which products; not synthetic; ayurvēdā is what; based on plants only or herbs.

ஆயிரம் வேரை கண்டவன் அரை வைதியன். āyiram verai kaṇṭavanḥ arai vaitiyaṇḥ. They say in Tami. Veru means root; Then after some time it became like this: ஆயிரம் பேரை கொண்டறவன் அரை வைதியன் āyiram perai koṇṭṭraṇḥ arai vaitiyaṇḥ!!; If you say: ஆயிரம் வேரை கண்டவன்; ஆயிரம் பேரை கொண்டறவன். What is the meaning? OK. All root-based

or herbal-based and therefore medicine is also called auśadham and food is also auśadham.

And really speaking, according to our tradition, the real-medicine is food only; food properly consumed can serve as a preventive for all diseases and if it is properly consumed, it can cure diseases also. Somebody said that in those days, they ate food as medicine; nowadays people eat medicine as food; because so many tablets; pachai, manjai, karuppu. So many of them, 7-8 in the morning, and afternoon another 21 tablets. Why, because we did not eat food like medicine; now we are forced to eat medicine like food, three times a day; Therefore food is auśadham;

And that food is God and therefore when food comes do not take for granted and do not gulp down immediately. Now you can see in any function; as they serve, before the end of the line is reached, the first people finish what is served; the server has a problem: of what; a doubt whether he served this leaf or not; the leaf is empty; He says do not do that; when we sit in a group; see that all people receive it and things is served and annam is served and also pariṣēcanam is served and you pray also. If it is buffet also; Not supposed to do; annam na nindyāt; annam ca paricakṣītha. Therefore, why because

अन्नम् ब्रह्म रसो विष्णु भोक्ता देवो महेश्वरः
इति सन्चिन्त भुञ्जानहः अन्न दोषै न लिपयते ॥

[annam brahma rasō viṣṇu bhōktā dēvō mahēśvaraḥ
iti sancinta bhunjānahaḥ anna dōṣai na lipayatē ||](#)

Annam is Brahma; and the nutrition which is inside the annam; carbohydrates, proteins, fat, minerals and all salts; all the nutrition; that is Viṣṇu; because Viṣṇu is the nourisher. Therefore the rasa is Viṣṇu; and the digestive rasa which destroys the food; that is the job; destroys the food means what; converts into various nutrients; that bhōktā the consumer is Śīva within. Therefore Brahma and Viṣṇu are outside. Śīva is inside. Śīva is the consumer of food. Thus everything is divine.

So start training your mind, as early as possible; that is why after what you call upanayana, Brahmacāri is asked to do that; that the divinisation takes place. Therefore I am food;

And mantraḥ aham; Whether you are offering food to the dēvathas; through sroutha smārtha karma; or whether you are offering food to the ancestors through pitṛ-karma, or whether you are offering food to yourselves; in the form of eating; regular eating; all these are sacred rituals; which should go along with mantra. That is why it is said in Chandōgya upaniṣad it is said that when you eat food you are offering food to the

digestive fire, the Vaiśvānara tatvam or the Lord; who is inside; therefore it is called praṇāgni hōtram ritual; our eating is called in the scriptures as praṇāgni hōtram.

In the regular Agni hōtram the offering is done to the fire outside; in eating, offering is done to the fire; which fire? Digestive fire, inside. Therefore eating is one type of Agni hōtram. That is why you can say I am regular performer of praṇāgni hōtram; praṇāgni hōtram do not tell; What it is? You tell everyone that you are a nityāgnihōtri!!! Because we all eat very regularly.

Therefore aham mantraḥ; what I want to say is all the offering go with mantraḥ; even before eating you have to do praṇāya svāha; apanāya svāha, that mantraḥ also I am; that mantrō'ham.

aham ēva ājyam; ājyam means key or the clarified butter which is offered in rituals that also I am.

aham agniḥ; I am the very fire into which the offering is done, because Agni according to our scriptures is a dēvatha, who is a courier service dēvatha. You know what is courier service; whatever you give, it is delivered to that address; Agni dēvatha has got a wonderful courier service; whichever dēvatha you want to offer anything; you need not know the address of that dēvatha, What should you do; you offer into the agniḥ; agnayē svāhāḥ; prajāpathayē svāhāḥ; parāmēṣṭine svāhāḥ; so indrāya svāhāḥ; varuna svāhāḥ; you offer where; what is the postbox; agniḥ; and He, without any postal strike, delivers to the respective address.

अग्निं दूतं वृणीमहे होतारम् विश्व वेदसाम् ।
अस्य यज्जस्य सुकृतम् अग्नये नमः ॥

[agnim dūtam vṛṇīmahē hōtāram viśva vēdasām |](#)
[asya yajnasya sukr̥tam agnyē namāḥ ||](#)

agnim dūtam vṛṇīmahē, agniḥ is a dutāḥ, a messenger, through whom I can give everything to various dēvathās; and that agniḥ, the carrier that is why another name of agniḥ is hutavahaḥ; in that name it is; courier service hutavahaḥ; vahaḥ means carrier; vahati iti vahaḥ; hutam means what; anything you want to give to any other dēvatha; hutam vahati iti huta vahaḥ; that Agni messenger God also I am.

And not only the messenger God I am, whatever is carried by him, that material also I am; and the very action of offering I am; therefore aham hutam, hutam means the action of offering; havana karma; OK.

What is the essence of this entire verse? I am everything. Can it not be said like that? Then it would not stick to your mind. So you have to dwell on that topic.

Verse 9.17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ ९.१७ ॥

pitā'hamasya jagatō mātā dhātā pitāmahaḥ |
vēdyam pavitramōṅkāra ṛksāma yajurēva ca || 9.17 ||

अहं पिता aham pitā **I am the father** माता mātā **the mother** पितामहः pitāmahaḥ **the grandfather** धाता dhātā **and the dispenser** अस्य जगतः asya jagataḥ **of this Universe** वेद्यम् vēdhyam (I am) the one to be known पवित्रम् pavitram **(I am) the auspicious one** ओङ्कारः oṅkāraḥ **(I am) the word Om** च एव ऋक् साम यजुः ca ēva ṛk sāma yajuḥ **as well as the Rigvēdā, Sāmavēdā and Yajurvēdā.**

17. I am the father, the mother, the grandfather and the dispenser of this Universe. (I am) the one to be known. (I am) the auspicious one. (I am) the word OM, as well as Rigvēdā, Samavēdā, and Yajurvēdā

Aham āsya jagataḥ pitā; all these verses continue with the same topic; What is the topic? Viśva-rūpa Īśvaraḥ. God is everything; So aham asya jagataḥ pitā; pitā means father. So I am the father; the parent of this creation; from Me alone the whole creation has originated; and not only I am the father, because once you say, father, you will ask who is the other.

So He says mātā; mother also; because the Lord is ardhanareshvara; father and mother, two-in-one; in that age itself; I am both father and mother, which means I am the nimitta kāraṇam ca; upādhāna kāraṇam ca; I am the intelligent-cause behind the creation and I am the very material-cause of the creation; abinna nimitta upādhāna kāraṇam aham asmi.

Then the next question we will ask is; if God is the father of everyone; who is the father of God; unkhā bāp; who is the father of God; (a little hindi, do not ask from me more in Hindi). Who is his father; pitāmahaḥ api aham ēva; I am the grandfather also; which means I do not have a father who has created Me, I am the ultimate father; I am fatherless father; which means I was never born; I am the causeless-cause of the creation.

That is why somebody said; Pārvathi is very lucky; because she does not have any mother-in-law and father-in-law. She does not have that problem. Some other problem might be there; I do not know.

Then dhātā; I am the dispenser, distributor of everything to the jīvās; according to their karma-phalam. Anything that is to be given to a jīvā, I decide. What type of body you should get, male or female; animal or human, healthy or sick body; I decide the body that you should have; and what is the longevity and during the life, what all you should get? Everyone of you; not only human beings; even every animal and insect what they should get, I alone determine.

From this we should know that whatever we receive is coming from the Lord's hand. And what is the hand of the Lord? What is the hand of the Lord?, the law of karma; It is not the whim and fancy of the Lord. If it is Lord's whim and fancy, we will try to alter it by giving it something; by giving something; that we are experts; that will not work there.

So therefore according to the law of karma, I give everyone: anēka karthṛu bhōkthṛu samyukthasva pradi dīyatha dēsa kāla nimitta kriya phala āsrayasya, at the right place, at the right time, to the right person; what experience is to be given, I know.

So therefore whatever experiences you get is what you deserve; and determined by a God who is never unjust. There is no injustice in God's rule; if you feel at any time that I am getting some suffering without deserving, because Swamiji I have not killed even an ant; that is a lie; for which you should be punished! That statement itself is a bluff; assuming that you have not killed even an ant; you are talking about your karma of a few year's before; last 5 years of 10 years. You do not remember what happened last week; even if you remember you can think of the karma of only last few years'; but remember, we are receiving the karmaphala for karma of several janmas. So who are we to judge God and ask? Oh! Lord why are you punishing me? I have not done any harm at all; this means this person has not understood the law of karma. The one who has assimilated the law of karma will never ask the question; why me? Oh God. Everyone is living nicely. That is the greatest trouble for him. The thing is that he is suffering is OK; But the others are not suffering is bothering; if they are also suffering, my suffering is then little less!

So two types of tragedy; [one tragedy is bad happening to me; greater tragedy is good happening to others](#). So therefore there is no question of why me; whatever happens to me is what I deserve, given by a just God; there is no injustice in the creation.

Whatever is the news-item you read, if the innocent-people are suffering, again it is according to Lord of karma; That does not mean, let them suffer, I do not go to help; No. whatever help I can do, I do that. That is a different thing; But what happens is according to the law of karma. That is indicated here; dhātā; karma-phala-dhātā.

Then vedyam; I am the ultimate thing to be known. In the 13th chapter, He calls jñēyaṃ; Vēdyam, in the 13th it is jñēyaṃ; In Māṇḍūkyam, it is vijñēyaṃ. So the ultimate thing to be known knowing which alone your intellectual quest will end.

We have not only physical-hunger; not only we have emotional-hunger. What is emotional hunger; people should love me; do you love me; do you love me; you have to keep on asking; and they have to keep on saying: I love you; I love you; I love you; or else doubt arises; last two days he did not say; something is called emotional-hunger.

And there is the final one; the intellectual-hunger we all have that intellectual-hunger to know, why this creation; what is this creation; who am I; is there a God; if there is one, what is His nature; these questions, in fact, we had as children; as children; and we asked our parents; and they said shut up and do your homework; because they did not know the answer; so having asked a few times; we just put it in the waste paper basket; but where there is a chance to ask; We will all ask these fundamental-questions: kastaṃ kō:'haṃ kuta āyātaḥ; and all these intellectual-hunger will be quenched only when you know that one thing; and therefore it is called vēdyam.

Pavithram; pavithram means the greatest purifier; punathi iti pavithram; pavayathi iti pavithram; purifier; and that is why when they do rituals, they put that dharba grass also as pavithram; indicating that if you wear that you are spiritually purified. It is an invisible purifier; not that wearing that you need not take bath; it is not purifier in that sense; even though you are in Chennai and suffer the water problem daily. It is the purifier of the sukṣma śarirām; pavithram; pavitram will not purify the stūla śarirām; for that you have take bath in the water; and Lord is the greatest purifier; pavitram.

oṅkāraḥ; I am the oṅkāraḥ; the essence of all the vēdās; the crux of all the vēdās; I am oṅkāraḥ.

It is said elsewhere; that the vēdās are first condensed in Gāyathri form; and that is why, vēda is called Brahma; vēda is also called Brahma; the ultimate reality is called Brahma; vēda is also called Brahma. In fact, Brahmacāri means the one who leads a life to study Brahma; there Brahma means vēda; in Brahmacāri, brahma means vēda; vēdic-student; and since Gāyathri is condensed form of vēda; Gāyathri is also called Brahma; and that is why when a Brahmacāri is initiated; it is called brahmōpadēśa; which means Gāyathri upādeśa and through that vēdōpadēśa; it is vēdic-teaching.

And this Gāyathri is further condensed in the form of three vyāhṛthi mantrās; bhūḥ, bhuvaḥ and suvaḥ; that is the condensed form of Gāyathri; vēda condensed into Gāyathri; and Gāyathri condensed into vyāhṛthi. So like we are getting smaller and

smaller; like the phone is getting smaller; tape recorder is getting smaller; that days, even the fan regulator was 2" by 2". Everything is becoming smaller and smaller; the scriptures have also becoming like that; big vēda; Gāyathri; vyahr̥thi; micro-chip.

And vyahr̥thi is further condensed; pyco-chip or micro-micro-chip; and from each vyahr̥thi; one one letter is taken aa, uoo and um; and if you combine it becomes Om̐. because according to Sānskr̥t, combination rule, aa plus uoo is Om̐; aa plus Uoo is equal to Om̐; and gum remains as it is and aa plus oo plus um becomes Om̐.

And keeping that in mind some people write spelling of oṅkārah̥ also AUM, to connect A, U, ma. AUM; but the problem is once you write A U M, how will you pronounce, ayum̐; nothing wrong in writing that spelling; but pronunciation should not be ayum; but pronunciation should not be Om̐ alone; whether you spell it as Om̐; or as A U M; pronunciation should be Om̐; aa plus U in Sānskr̥t is Om̐; and therefore Om̐ becomes what; one syllable condensation of the huge voluminous vēdic literature. And therefore how powerful should be the oṅkārah̥ mantra. And therefore Kṛṣṇa says that Om̐ I am.

And once Om̐ is diluted; what will happen?; like you have the fruit juice; keep in your fridge; and thereafter you take a spoon and just add one liter and distribute it; and so condensed. that condensed one; and then you add water and expand; Similarly if you take vēda and take condensed vēda; Om̐ and diluted Om̐ is what?; vēdās; and therefore, if condensed Om̐, I am, hey Arjuna, the diluted, elaborated magnified Vēdās also I am. I say that I am the author of the vēdās; I will say; and I am the very vēda itself; That is why we respect vēda to such an extent; Bhagavān vēdāḥ.

And because of that alone, in the Sikh religion also; that Guru grantha sāhēb; that grantha itself is worshipped; because sikh tradition is vēdic tradition only; in fact, the very word Sikh is what; is not sick, in the sick people; śiṣyaḥ; for them the ṣa will not come properly; sahasra sirukha purukaḥ they will chant; in the north, ṣa becomes kha; so śiṣyaḥ has become sikh; because they are followers of guru grantha sāhib; And therefore, the scriptures themselves are seen as the Lord in our tradition. I am ṛk vēdāḥ; I am sāma vēdāḥ; and I am yajur vēdāḥ.

I have explained the three vēdās before; ṛk vēda is a vēda in which ṛk mantras are there; and ṛk mantra is a mantra which is a metrical composition; which is in the form of poetry; poetic composition is ṛk mantra; whereas yajur vēda is a vēda consisting of yajur mantra; and yajur mantra is a mantra in prose form. So ṛk is padya-rūpam; yajur is gadya-rūpam; and then sāma means music; therefore sāma vēda is a vēda in which sāma mantras are there; which means there are mantras, which is set of music; they never say sāma pārāyaṇam; they say sāma-gānam; yujur gānam, ṛk gānam they do not say; that is

pārāyaṇam; I am the sāma vēda; What about Atharvaṇa vēda?; atharvaṇa vēda also; atharvaṇa is not mentioned here; atharvaṇa primarily contains loukika or worldly activities; not much used in ritualistic activities; and therefore generally not mentioned; but I am all the four vēdās also.

More in the next class.

Hari Om

123 Chapter 09, Verses 18-20

ॐ

In these verses of the 9th chapter, beginning from the 12th verse up to the 19th verse, Lord Kṛṣṇa is talking about saṁsāra nivṛtti-upāyaḥ, the means of attaining freedom from saṁsāra; otherwise known as mōkṣa-upāyaḥ; and the means that is given by the Lord here is bhakthiḥ; bhakthi as a solution to saṁsāra-nivṛtti.

But when we say bhakthi is the means of liberation, we should be extremely careful in understanding; here the word bhakthi does not refer to any particular sādhanā; but it refers to a range of sādhanas, consisting of three levels. We will be seeing these levels of bhakthi in the 12th chapter, very elaborately; but here we should note it; as an important point; when bhakthi is presented as a means of liberation, bhakthi consists of three levels of sādhanā; and those three levels are karma-lakṣaṇa-bhakthiḥ; upāsana-lakṣaṇa-bhakthiḥ; and jñāna-lakṣaṇa-bhakthiḥ.

The first stage of bhakthi is in the form of karma-yōga; which will purify the mind, then one has to graduate to the **upāsana-lakṣaṇa-bhakthi; bhakthi in the form of meditation**, by which a person gets the **integration-of-the-mind**, and then one has to necessarily go through the final **jñāna-lakṣaṇa-bhakthiḥ**; which is nothing but bhakthi in the form of **vēdānta-sṛavaṇa-manana-nidhidhyāsana**.

In Vivēkacūdāmaṇi, Śankarācārya beautifully defines this bhakti; svasvarūpa anusandānam bhakthirithya abhidhīyatē. The third and final level of bhakthi is not in the form of pūja, not in the form of pārāyaṇam; not in the form of social service; the final level of bhakthi is in the form of enquiry; with the help of scriptures and upaniṣads, I make an enquiry into the essential nature of the Lord.

And only when one goes through karma + jñāna-rūpa-bhakthi; that bhakthi alone will lead to liberation; it is not any one of them. This is one point we have to remember all the time; **bhakthi divorced from knowledge can never give liberation**; because all the upaniṣads are uniformly insistent on the fact jñānāt ēva kaivalyaṁ.

We will be seeing in the Kailvalya upaniṣad also; sampāśyan brahma paramam yāti nānyēn hētunā (I.10); na anya panthāḥ vidhyatē ayanāyā; other than jñānam; there is no method; and therefore when we say bhakthi is a means of liberation; we should understand that that bhakthi whose final stage is in the form of jñāna-yajñāḥ. If you remember the fourth chapter, Kṛṣṇa pointed out

श्रेयान्द्रव्यमयाद्यज्ञानयज्ञः परन्तप |
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते || ४ -३३ ||

[śrēyān dravyamayādyajñājjñānayaajñāḥ parāntapa |](#)
[sarvaṁ karmākhilam pārtha jñānē parisamāpyatē || 4.33 ||](#)

All your yajñās and pūjās should culminate into enquiry; vicāraḥ; systematic study of scriptures; that is the subtlest form of bhakthi. Therefore what you are going through now is a form of bhakthi; you should not think bhakthi is tālam and hōmam; that is also bhakthi but ultimately vēdānta vichāraḥ is the highest form of bhakthi; therefore is equal to the means of liberation; means karma plus upāsanam plus jñānam or vichāraḥ is equal to means of liberation.

This is one point; this we will be studying very elaborately in the 12th chapter. Kṛṣṇa himself tells; on that strength only I am telling that; Kṛṣṇa himself tells that in the 12th chapter; that is why the chapter itself is titled there; bhakthi-yōgaḥ.

The second important point to be noted is: when we say bhakthi is the means of liberation; certainly bhakthi is directed towards the Lord; because where is the question of bhakthi; without an object of bhakthi-devotion. And this object of bhakthi also gradually evolves as the bhakthi evolves. So when I start my bhakthi; my appreciation of the Lord, the object of devotion is a very gross-appreciation and my bhakthi should evolve, the culmination of which will be the ideal form of bhakthi and only when that bhakthi is evolved into that form; it will lead to liberation.

What do you mean by the evolution of bhakthi? This also I had indicated in my previous classes; in the initial level of bhakthi; the object of devotion; God is ēka-rūpa-Īśvaraḥ; God is a person for me; sitting, located in Vaikuṇṭha; Kailāsa, gōlōka Vrindāvanam; (Kṛṣṇa consciousness people have a special place called gōlōka Vrindāvanam). There will be many cows; so then it is Vrindāvanam; Kṛṣṇa will be there; dance will be there; their concept of God is always personal.

And according to scriptures it is grossest form of bhakthi; and this bhakthi should evolve and the personal God should expand to become what anēka-rūpa-Īśvaraḥ; otherwise viśva-rūpa-Īśvaraḥ; where the Lord is not located in one place; but the Lord is everything; if you read the translation of Rudram; you will find very interesting. Lord Śiva who is in

the form of tree; who is in the form of mud, who is in the form of green leaf; the one who is in the form of dry leaf; whatever ordinary materials are there in the whole world, everything is Śivan.

नमो लोप्याय चोल्प्याय च ॥ ९ - १ ॥
नम ऊर्व्याय च सूर्म्याय च
नमः पर्ण्याय च पर्णशद्याय च
नमोऽपगुरमाणाय चाभिघ्नते च
नम आख्खिदते च प्रख्खिदते च

namō lōpyāya cōlapyāya ca || 9- 1 ||
nama ūrvyāya ca sūrmyāya ca
namaḥ paṇyāya ca paṇśadyāya ca
namō:'paguramāṇāya cābhighnatē ca
nama ākhkhidatē ca prakkhidatē ca

Just read the translation, you will find that Śiva is sarvam; Śiva mayam jagat; therefore bhakthi should evolve into anēka rūpa bhakthi and that is not enough, again further I have to go and appreciate the Lord, as one beyond both ēka-rūpam and anēka-rūpam, but the Lord who is in arūpam.

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ Katho. Part I. Canto III. १५॥

aśabdamaśparśamarūpamavyayaṁ
tathā:'rasaṁ nityamagandhavacca yat |
anādyanantaṁ mahataḥ parāṁ dhruvaṁ
nicāyya tanmṛtyumukhāt pramucyatē || Katho. Part I. Canto III. 15||

So therefore, the appreciation of God changes and mode of bhakthi also changes; how does the mode of bhakthi change; karma to upāsanam to vēdānta-vicāraḥ. This is the change in the mode of my expression of devotion. And not only the mode of devotion varies; the object of devotion; the Lord's nature also varies; And what is the culmination of bhakthi; culmination of bhakthi is nothing but the Lord in his formless nature is none other than myself.

शिव एव सदा जीवः; जीव एव सदा शिवः; वेदिक्य अनयोर् यस्तु, सः जीवन् मुक्तो; नचेतरः ।

śiva ēva sadā jīvaḥ; jīva ēva sadā śivaḥ; vēdikya anayōr yastu, saḥ jīvan muktō; nacētarah ||

Jīva ēva sadā śivaḥ; śiva ēva sadā jīvaḥ. In Tamil both will be written and spelt similarly, because ja is not there; therefore what is the culmination of bhakthi; aham Brahma asmi iti jñānam; **so bhakthi gives liberation means bhakthi culminating in advaita-jñānam gives liberation.**

What is the proof for all these things; where do you get all these ideas; if you ask, seventh chapter, we ourselves have seen this:

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

....

[ārtō jijñāsurarhārthī jñānī ca bharatarṣabha || 7.16||](#)

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

[tēsām jñānī nityayukta ekabhaktirviśiṣyatē|.....||7.17||](#)

There while enumerating bhaktas, Kṛṣṇa says, the greatest bhakta is one, who has gained the knowledge, aham Brahmāsmi; so this is the second point.

The mode of bhakti has three levels; karma plus upāsana plus vicāraḥ. The object of bhakti has three levels; ēka-rūpa, anēka-rūpa, arūpa. And such a bhakti will give liberation.

And of this Kṛṣṇa is here describing anēka-rūpa bhakthi; verse No.16, anēka-rūpa bhakti or viśva-rūpa-Īśvaraḥ is described, of which we have seen the 16th and 17th verses. Now we will enter into the 18th verse, which continues with the topic of viśva-rūpa-Īśvaraḥ; anēka-rūpa-Īśvaraḥ.

காளை சிறகினிலை kākai ciṛakiṇile naṅtalālā; even the crow is also naṅtalālā; because crow is also dark, black; and Kṛṣṇa is also black. In effect the word Kṛṣṇa in Sānskrīt means black only. So when I see a crow, whom should I see; Kṛṣṇa; how; that is the development; so 9, 10th, 11th chapters we will find viśva rūpa darśana abhyāsaḥ. So we are now going through a training period; and what is the training, see God everywhere. Swamiji it is very difficult; who says it is easy. It is difficult only; but it is worth the effort; we will read verse 18.

Verse 9.18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९.१८ ॥

[gatirbhartā prabhuḥ sāksī nivāsaḥ śaraṇam suhṛt |
prabhavaḥ pralayaḥ sthānam nidhānam bījamavyayam || 9.18 ||](#)

गतिः gatiḥ **I am the goal** भर्ताः bhartāḥ **the sustainer** प्रभुः prabhuḥ **the master** साक्षी sāksī **the witness** निवासः nivāsaḥ **the abode** शरणम् śaraṇam **the refuge** सुहृत् suhṛt **the well-wisher** प्रभवः prabhavaḥ **the source** प्रलयः pralayaḥ **the ground of resolution** स्थानम् sthānam **the support**, निधानम् nidhānam, **the repository (of all)**, अव्ययं बीजम् avyayam bījam **and the inexhaustible seed**.

18. I am the goal, the sustainer, the master, the witness, the abode, the refuge, the well-wisher, the source, the ground of resolution, the Support, the repository (of all), and the inexhaustible seed.

So Kṛṣṇa gives a list of things here and points out that all these things are I myself or Īśvaraḥ only. So we have to say Gatiḥ Īśvaraḥ; or Kṛṣṇaḥ; Bhartha Īśvaraḥ; prabhuḥ Īśvaraḥ or Kṛṣṇaḥ; sākṣi Kṛṣṇa; in fact, sarvam Kṛṣṇa mayam jagat. If Rāma Navami comes, sarvam Rāma mayam jagat. Therefore we do not have a partiality or favoritism, any nāma you give, that is the name of the Lord. So we will see the meaning of each one of them.

So gatiḥ; gatiḥ means a destination; a goal which is kept in mind by every person; we can say karma-phalam; Karma-phalam is always the goal of a person; how do you say karma-phalam is a goal; because every person is busy doing what karma; and why does he do karma; just because he enjoys; no no; nobody does karma for enjoyment; every karma a person does, only for the sake of a particular phalam; therefore every kartha has karma-phalam as his destination. And in Sānskrīt, destination is called gatiḥ; therefore gatiḥ is equal to destination or karma-phalam; And every karma-phalam I am; that means what; success is one type of karma-phalam; and what is another; failure is another type of karma-phalam and Kṛṣṇa boldly says; I am the karma-phalam, which means what: Success also I am; failure also I am; Therefore never reject failure; rejection of failure is rejection of God; work for success; very good; work for success very good; but be prepared to welcome failure when it comes; this alone Kṛṣṇa said in the 2nd chapter,

.....

सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते || २ - ४८ ||

[siddhyasiddhyōḥ samō bhūtvā || 2.48 ||](#)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ | ... || २ - ३८ ||

[sukhaduḥkhē samē kṛtvā lābhālābhau jayājayau | ... || 2.38||](#)

Therefore all good and bad, any experience you get, learn to accept it as God himself. and even if there is some difficulty experienced and some even biological pain; once there is no resistance; their psychological sorrow is not there; biological pain we cannot stop; discomfort we cannot stop; but we can stop worry and sorrow by avoiding resistance; resistance always produces heat. You know in physics; whenever there is a wire with a lot of resistance, temperature increases; it gets heated up. Therefore gatiḥ Īśvaraḥ.

Then bhartāḥ; bhartāḥ means, literally it means sustainer; and in this context it means karma phala dhātā; I am the one who gives the karma-phalam; and why Kṛṣṇa says I am the giver of karma-phalam; because to determine the karma-phalam the result of any

action, I should take into account, all the laws of creation; every action produces a result; depending upon infinite number of factors.

You ask the meteorologists, he know; to predict rain, he takes 160 factors or so; and he says tomorrow rain comes, and tomorrow everything other than rain comes; that means what; he is not just bluffing; if we listen to their prediction, we feel that we can also make the prediction; tomorrow rain may or may not come; it might be with thunder or without thunder; it will here and there; for this I can study meteorology; it looks funny; but remember, even to say that he is taking into account so many factors and still why does it fail, because there are still hidden unknown factors. So only omniscient person or principle can perfectly determine the karma-phalam; and there is only one omniscient one that is Īśvaraḥ; jīva can never be karma phala-datha.

Therefore Kṛṣṇa says I give you the result; so earlier what was said; I am the karma-phalam. And the next He says I am the giver of the karma-phalam; that means what; how can you ever reject any karma-phalam; Thine Will be done; they say in Christianity; whatever you decide, that will happen and I accept. I will never ask a question why me. Why it should it not fall on the neighbour's head and why it should fall on my head. People ask the question, Lord can never be unjust. He is the bhartāḥ; sustainer.

prabhuḥ; prabhuḥ means the one who is the master, who is capable of doing this job; because to become the karma phala dhātā, Lord must have omniscience and also omnipotence, and that śakti is there; and therefore he is prabhuḥ; prabhavati iti prabhuḥ; it is derived from the root; प्रभुः prabhuḥ; prabhavati means to be capable; to be competent; prabhuḥ means the competent one, to do what? Karma phala dhānam.

Then sākṣi; while I am doing all this mischief; of giving varieties of karma-phalams to people, even through natural calamities, Bhagavān is giving only karma-phalam; that is why earthquake remaining the same, all the jīvās do not get uniform experience. That varies; because of what: again karma-phalam; puṇya-pāpa bhēdaḥ;

And therefore I do all these kinds of mischief and at the same time, from my original nature standpoint, caitanya-dṛṣṭya, svarūpa-dṛṣṭya, aham sākṣi asmi; paśyañ, śṛṇvan, sprṣaṇ, jighran, aśnañ, gacchan, svapan, śvasan, from the standpoint of māya śakti, I do everything; from my own standpoint I am mere witness. If you remember the 7th chapter, aparā-prakṛti dṛṣṭya, I do everything, parā-prakṛti dṛṣṭya I am sākṣi; sākṣi chethā kēvalō nirguṇascha. Svēthāśvatharōpaniṣad.

nivāsaḥ, nivāsaḥ means I am the abode of everything; I am viśva-ādhāraḥ; śāntākāram bhujaga śayanam; padmanābhaṁ surēśaṁ. Viśva ādhāram gaganasadṛśam; I am the

very ādhāra of the world. In the one slōkā itself you see; bhujaga śayanam; I am lying on the bhujaga, a snake. Therefore in the first line, the snake is supporting the Lord; poor Bhagavān, a personal God is lying on bhujaga-snake. Dayānanda Swami says the first spring-cot in the world; coiled; snake coiled. So therefore in the first line, what is the ādhāra, snake is the support and Lord is supported by the snake. But in the second line, the whole thing is reversed, in fact, Lord is not lying on the snake; on the other hand, the whole creation is resting on the Lord. So therefore, nivāsaḥ; nivasathi asmin sarvam iti nivāsaḥ.

Then śaraṇam; śaraṇam means shelter; refuge. So when every other person in the world rejects Me; when every other person is not able to help me, when I become helpless, as Arjuna became in the battleground, I am the ultimate refuge for everyone. That means what ārta thrāṇa parāyaṇa; I am the protector of the person who surrenders to Me; so the story of Dṛuva or Prahlāda or Draupadi or Gajēndra. All these stories indicate and Lord is a two-fold protector; the Lord protects from incidental problems that a person faces, like Draūpadi or Gajēndra; and also Lord is protector from ultimate protector from saṁsāra; to give incidental protector, Lord has to only kill that person concerned, like that Gajēndra; and the crocodile destroyed; but when the saṁsāra crocodile, when the saṁsāra crocodile is tormenting me, and I surrender to the Lord;

Then Bhagavān sends sudarśana cakram; darśanam means jñānam. Aham Brahmāsmi sudarśana cakram, through tatvamasi mahavākya upadēśa he sends and destroys the crocodile of saṁsāra; so incidental protection; ultimate protection; both I give, therefore śaraṇam; śīrayathē duḥkham asmin iti śaraṇam. Śaraṇam by definition means that in whose presence we are free from our problems; suhṛt means a well-wisher; suhṛt and mitram, they make a subtle difference, we have seen in the sixth chapter.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु |
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते || ६ - ९ ||

[suhṛn mitrāryudāsīnamadhyasthadvēśyabandhuṣu |](#)
[sādhuṣvapi ca pāpēṣu samabuddhirviśiṣyatē || 6.9 ||](#)

So in the 6th verses, we saw two words, suhṛt and mitram; what is the difference. When I know someone, and because of my acquaintance and familiarity, I helped him. That kind of help to a known person and also with the idea, that if I help him today, he may help me tomorrow; therefore the person is known person and there is also an expectation; prathupakāram apēkṣya-upakartha mitram; whereas suhṛt is one who helps another person even if that person is unknown. He says that person is a deserving case and then he helps. And not only he helps even an unknown person, he helps without expecting any return; prathupakāram anapēkṣya upakartha, suhṛt;

And what is the Lord; Lord comes under suhṛt category; he does not expect any prathupakāram and we are also ready for that; we should get it free.

So therefore, they say that a person promised a house to the Lord; his very very palatial Lord, if the problem is solved; he promised in the crisis. If the problem is solved, palatial house, thinking that Lord will not solve it (he thought that the Lord is like us) and by mistake or whatever may be the reason, the problem was solved.

Now how to solve; new problem has come. So how to manipulate and escape; so what he did; see where the buddhi goes you see; He had a cat in the house; and he said that I want to sell (house or equivalent to that) money also can be given; and therefore, he said the house and the cat both together are available for sale; both you have to purchase together; the house cost; Re.1. The cat cost Rs.9,99,999 or something. The cat; and together it is Rs.10 lakhs. So you have to buy them together; and then what was the promise; and through house what I got; Re. 1. And Re.1 he said I will give the Lord. Now think of the intelligence. This is human mind, but still Bhagavān is going to help; and therefore suhṛt.

Then next one prabhavaḥ; prabhavaḥ pralayaḥ sthānam; prabhavaḥ means sṛṣṭi kāraṇam; sthānam means sthiti-kāraṇam, pralayaḥ means laya kāraṇam. These three words put together means sṛṣṭi-sthiti-laya-kāraṇam; I am the substratum from whom the creation arises; in whom the creation rests; into whom the creation resolves.

Then nidhānam; I am the storehouse, the repository of everything in the creation. Not only everything; even every knowledge also. So suppose scientists are going to discover new theorems or laws nobody has discovered; what about the knowledge; does it exist or not; because nobody has invented that. Our śāstra says that even before invention of that knowledge, that knowledge exists in the creation and where does it exist; in the Lord it exists and therefore knowledge is also a discovery. In fact, we do not produce knowledge we only remove ignorance. Every knowledge is a discovery; and where does it exist? In God. Therefore I am the storehouse of all things, all beings, all forms of knowledge.

And not only that, avyayaṁ bījaṁ; I am the inexhaustible-seed of this universe. Inexhaustible seed, out of which infinite things appear. Therefore the difference between nidhānam and bījaṁ, one can be taken to be the karma-phalam, which are in potential form; sañcita rūpam; and avyayaṁ bījam can be taken as everything and being in the creation, I am the inexhaustible seed. In short; I am everything.

Verse 9.19

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९.१९ ॥

Tapāmyahamaḥaṁ varṣaṁ nigr̥ṇhāmyutsr̥jāmi ca |
amṛtaṁ caiva mṛtyuṣca sadasaccāhamarjuna || 9.19 ||

अहं तपामि ahaṁ tapāmi **I energise (the universe)** अहं निगृह्णामि ahaṁ nigr̥ṇhāmi **I draw** च
उत्सृजामि ca utsr̥jāmi **and release** वर्षं varṣaṁ **the rainy waters** च एव अमृतम् ca ēva amṛtam
I alone am the cause of immortality च मृत्युः ca mṛtyuḥ **as well as mortality** अहं सत्
ahaṁ sat **I am the manifest** च असत् ca asat **as well as the unmanifest** अर्जुन Arjuna **Oh**
Arjuna!

19. I energise (the Universe). I draw and release the rainy waters. I alone am the cause of immortality as well as mortality. I am the manifest as well as the unmanifest, Oh Arjuna!

So now Kṛṣṇa comes to something which is recognised by all the people; whose importance everyone knows and what is that?, Sūryaḥ; What is the role played by the Sun in our very existence we know; the very earth exists because of the Sun; the very earth is energised because of the Sun; and we survive because of the Sun; and Sun at the right distance; if it comes little nearer, burned; if it goes little back, frozen; at the right distance; and then in the form of season, in various forms, Sun is important, and that is why in our daily prayers, Sun is taken as manifestation of Īśvaraḥ; pratyakṣa daivam; in Sandhyāvandam; both in the morning and afternoon;

मित्रस्य चर्षणि धृतः श्रवो देवस्य सानसिम् । सत्यं चित्रश्रवस्तमम् ॥ मित्रो जनान् यातयति प्रजानन् मित्रो दाधार
पृथिवि मुतद्याम् । मित्रः कृष्टि-रनिमिषाभिचष्टे सत्याय हव्यं धृतवद्विधेम ॥

mitrasya carṣaṇi dhṛtaḥ śravō dēvasya sānasim | satyaṁ citraśravastamam || mitrō janān
yātayati prajānan mitrō dādihāra pṛthivi mutadyām | mitraḥ kṛṣṭi-ranimiṣābhicaṣṭē satyāya
havyaṁ dhṛtavadvīdhēma ||

The whole thing is the glory of Sūryaḥ;

And afternoon:

आसत्येन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवना विपश्यन् ॥

āsatyēna rajasā vartamāno nivēśayannamṛtaṁ martyaṁ ca | hiraṇyayēna savitā
rathēnā: 'dēvō yāti bhuvanā vipāśyan ||

Beautiful mantras; I do not know how many of your remember. Sandhyāvandana mantram. And evening, the Sun has set, it is Varuṇa mantra; so what I want to say, Sun is taken as a representative of God; because more to think of the role of Sun. Ultimately if you want inexhaustible energy, you will have to go to solar energy; all the other conventions things are going to be in trouble; they are all depleting; either we have to

try to get directly from the Sun; or we should try to stimulate the process of the Sun and produce similar form of energy, So the more you think of Sun, your hands will go and therefore Kṛṣṇa says that Sun, remember, I am.

Whatever you touch, He says I am; so ahaṁ tapāmi; sūryarūpēna; in the form of Sun, I alone energise. And if you to have to heat the room or heat something; how much gas is required for boiling the water, at the cost of the gas now. Imagine the Sun; heat, and what is the charge, free; and what to do, criticise; Sun is too hot; we do not know the value; Go to Himālayas; go to Siberia; or go to Kailas Manasarōvar; then your respect for Sun will increase; because the moment the Sun sets, temperature will suddenly come down; minus; Therefore I heat and energise the universe.

And not only that, I do lot of other things also; why heating the earth; I heat the oceanic waters and evaporate; and if the oceanic waters have to be evaporated; how many cylinders you require; I do not know what is the rate; try to heat with the cylinder, when will it be finished; Lord Sun does evaporate the whole ocean; and tons and tons and tons of pure water; not salt-mix; pure water is thrown upwards; free of cost; and suppose they condense pour into the ocean itself; useless;

वृथा वृष्टिः समुद्रेषु, वृथा तृप्तेषु भोजनम्
[vṛthā vṛṣṭiḥ samudrēṣu, vṛthā tṛptēṣu bhōjanam](#)

(what is the use of feeding one who has already eaten; like that if the rain happens in the ocean, what is the use, no use).

Not only the Sun, the Lord has to evaporate the waters, he has to transport those waters to the land, and if it does not happen, we know, what happens; we are Madrasis. And all these tons and tons of waters are transported; what is the transport?; Vayu Bhagavān; Sūrya Bhagavān evaporates; Vāyu Bhagavān transports; and then at the right place, and time; it condenses and you get purest water; and if all water is polluted, it is our contribution; acid rain; our contribution; we pollute; And now they are talking about harvesting the rain; ultimately Bhagavān alone has to help.

And Lord Kṛṣṇa says, when all these things happen, seasonally, do not take them for granted; when summer is very hot; appreciate that; it required for evaporation; then the rain is pouring in the rainy season; do not take it for granted; appreciate Bhagavān. Therefore he says; ahaṁ varṣaṁ nigṛhṇāmi; varṣaṁ means rainy waters I absorb through the sunlight; or the heat; so nigṛhṇāmi;

Then what do I do; taking it to the land utsṛjāmi ca; I release those waters; nigṛhṇāmi means I absorb; utsṛjāmi I release; all with the help of Sun and Wind.

And because of this alone amṛtaṁ caiva mṛtyuśca. So this has two meaning; one is relative meaning, empirical; another is philosophical.

Relative meaning is: I am the cause of survival because through the rains, I am the producer of food; and because of food alone, people escape from maraṇam; therefore I am the cause of amṛtaṁ, I am the cause of survival, by providing what, anna dhānēna. And suppose I withdraw my blessing; I do not do nigrhṇāmi and utsrjāmi; I do not do; there are no rains; what happens; there is drought; and every year you read, because of the drought; people, cattle, they all die. Therefore Kṛṣṇa says, I am the cause of mṛtyu also; by producing drought; I am responsible for prosperity and survival and I am responsible for drought and death also. How do I do that; by giving the rain; and by not giving the rain; both I am; this is from empirical angle.

From philosophical angle, I am the cause for both mortality and immortality. So here mortality means jñānam; so I am the cause of immortality; in the form of jñānam; I give jñānam; and give immortality to the seekers; and I am the cause of mortality also; when I do not bless the people or ajñāna; so mama satva-guṇa dvāra; amṛtasya kāraṇam; mama tamō guṇa dvāra; aham ēva mṛtyu kāraṇam; I am the cause of both, mortality and immortality:

Then sat asat ahaṁ ēva; the word sat and asat have several meanings; we will take a simpler meaning in this context; sat means manifest creation; concrete creation; visible creation; mūrtha prapañcaḥ; vyaktha prapañcaḥ; asat means the unmanifest, abstract, the amūrtha prapañcaḥ; For example, physical body is the manifest one; the subtle body and the causal body are unmanifest; both concrete and abstract creation I am.

Verse 9.20

त्रैविद्या मां सोमपाः पूतपापाः
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकं
अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९.२० ॥

traividya māṁ sōmapāḥ pūtapāpā
yajñairiṣṭvā svargatim prārthayantē |
tē puṇyamāsādya surēndralōkam
aśnanti divyān divi dēvabhōgān || 9.20 ||

इष्ट्वा iṣṭvā **having worshipped** माम् यज्ञैः mām Me yajñaiḥ **thro yajñās** त्रैविद्याः traividhyaḥ **those people who know the three Vēdas**, सोमपाः sōmapāḥ **who drink the soma-juice (in soma yaga)**, पूतपापाः pūtapāpāḥ **and who are thus purified of sins**, प्रार्थयन्ते प्रार्थयन्ते – **pray for स्वर्गतिम् svargatim access to the heavens आसाद्य āsādhya having reached पुण्यं सुरेन्द्रलोकम् puṇyam surēndralōkam the sacred world of Indra ते अश्नन्ति tē**

aśnanti **they enjoy** दिव्यान् देवभोगान् divyān dēvabhōgān **the celestial pleasures of the Gods** दिवि divi **in the heavens**

20. Having worshiped Me through yajñās, those people who know the three Vēdas, who drink the soma-juice (in Sōmayāga), and who are purified of sins pray for access to the heavens. Having reached the sacred world of Indra, they enjoy the celestial pleasures, of the Gods in the heavens.

With the previous verse, that is the 19th verse, the topic of bhakthi as a means of liberation is over. And you should very carefully note what it means; bhakithi hi mōkṣa sādhanatvēna:

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी |
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ||३१||

[mōkṣakāraṇasāmagryām bhaktirēva garīyasī |](#)
[svasvarūpānusandhānaṁ bhaktirityabhidhīyatē ||31||](#)

Bhakthi as a means. Now from this verse, 20th verse, up to the 29th verse, Kṛṣṇa wants to talk about two types of bhakthi; bhakthi has two modes or two types; and what are they; sakāma-bhakthi; and niṣkāma-bhakthi.

And what do you mean by that? Sakāma bhakthi is a bhakthi; through which a person seeks either artha or kāma; that is sakāma-bhakthi; a bhakthi which is utilised for material ends. Kṛṣṇa does not want to say which one you should choose; He objectively presents; these are the two forms of bhakthi; which to use, you have to decide; The choice is yours; I am here to give you what is the means and what is the end; sakāma-bhakthi will give you arta; arta means what? All types of worldly security and kāma; all types of worldly entertainment; Bhakthi can be; materialistic ends;

And if it is niṣkāma-bhakthi; a person chooses the same bhakthi; and he says I am not interested in artha or kāma; because I know their limitation;

And therefore I want to use the same bhakthi; whether it is karma or upāsana, I want to utilise it for mōkṣa or things connected with mōkṣa; both will come under niṣkāma-bhakthi; a niṣkāma seeks mōkṣa; or things allied to mōkṣa; what do you mean things allied to mōkṣa; sādhana catuṣṭaya sampathi should come, we pray: Oh Lord! May I have purity of mind; May I develop all the virtues which are required for knowledge.

And if I have all the qualifications I can pray for opportunity to study the śāstras; because without śāstra vicāra; where will I go; because that is the guiding principle. Therefore Oh Lord give me an opportunity for śāstra vicāra; that is also niṣkāma-bhakthi; and I have got śāstra in my hand, but no guru; that means what you have got a coco-cola but you do not have opener; without opener, you have to just sit, without being able to enjoy it.

Similarly śāstra coco-cola can be opened only by guru; special opener; that is called sampradhāya; sampradhāya is śāstra; coco-cola or pepsi opener (I am not supporter of only coco-cola;) you can pray for a Guru; If you are not satisfied with Guru; better guru you can pray for; all these things will come under niṣkāma-bhakthi; Kṛṣṇa wants to talk about a comparative study of sakāma niṣkāma-bhakthi.

So bhakthi starts with sakāma-bhakthi. In verse No.20 and 21. He starts with sakāma-bhakthi, because majority comes under sakāma-bhakthi. How do you differentiate?; will there be a special colour in the body or anything? Sakāma-bhakthi is white or yellow?: how do you know who is sakāma-bhakthi or how does God know?

It is based on the saṅkalpa, the motive with which you express your bhakthi; if it is a religious activity, motive is indicated by māmōpātha samastha duritha kṣaya dvāra; danam, dhānyam, paśum, bahu puthra lābham; śatha sarivatsaram; a very big list; even by mistake, mōkṣa would not come there; so many things will be there; can't they also add mōkṣa to that list? Mōkṣam api; it is not even last time. So if it is religious activity, the sankalpa will indicate, if it is non-religious activity, your motive, when you do business, what is the purpose of business. Somebody asked; only for money making; Or you can say; money making is incidental; but through this I want the citta śuddhi; citta śuddhi is my primary aim; and incidentally I require money to run the show. If it is citta śuddhi pradhāna activity, it is niṣkāma; and if it is money pradhāna activity, it is sakāma;

And here Kṛṣṇa says, most of the people are interested in pleasure. But according to the vēdic scriptures, the highest form of pleasure is what; heaven; the golden days; now America; by hook or crook; land there; and if a lady is pregnant, make sure that the child is born there; land there and have the delivery of the child there; we consider it a curse to be in America; and I heard some Indians abroad will shy to say that I am of Indian origin; So it is heaven bound universe; which Kṛṣṇa says they will have heaven; but they will come back.

Details in the next class.

Hari Om

124 Chapter 09, Verses 20-23

ॐ

Having talked about bhakthi in general as a means of mōkṣa, now Kṛṣṇa is talking about two types of bhakthi; sakāma-bhakthi and niṣkāma-bhakthi. We have analysed this topic in the seventh chapter already; I had pointed out that the 9th chapter is very very close

to the 7th chapter. There I had pointed out that the bhakthi can be classified into three levels; based on the motive that a person has or the way that a person looks at the Lord; and the three levels of bhakthi are mandha-bhakthi; madhyama-bhakthi and uttama-bhakthi.

At the level of mandha-bhakthi, I look upon God only as a means for getting my worldly ends for getting worldly benefit; like health or wealth or property or freedom from disease; I use Lord purely as a means. Bhagavān was the sādhanam and the worldly things are the sādhyam. And this form of bhakthi is called mandha-bhakthi; this form of bhakthi is called the lowest form of bhakthi; because I do not love God for the sake of God; I love God for the sake of some other worldly benefit. And whenever we love someone for the sake of some other thing, that love is a fake love. When somebody loves me for the sake of borrowing money from me, and as long as I lend money, he loves me, he says you are Indra, Chandra, great Swami, whatever it is; and I wanted to test that person and stop giving money, and gradually the friendship also is broken; his love is also broken. Now you ask the question, did that person love me for my sake; or for the sake of money. So when I have money, somebody loves; when I have no money, the same people do not love me; then it is very clear that they love money, rather than me. This is a simple anyyaya-vyathirēka logic; I have people love; I have no money, people do not love; it is very clear, people love money and not me.

Similarly, when I love God for the sake of worldly benefit, that love of God cannot be treated as true love, because that love is directed towards the worldly benefit and I love God incidentally, because he is supposed to fulfill my worldly desires. So the lowest form of bhakthi is that in which God is the means

And after this kind of mandha-bhakthi; a person becomes more and more mature and begins to understand that God is superior to all the worldly things that I can accomplish; God is superior to all the worldly things I can accomplish and therefore, my attitude towards God changes. Until now I worshipped God; taking God as a means for other ends. Now I change the party, I say instead of loving God for the sake of the world; I begin to love God as an end in itself. So God is no more means but God is that end for me. And if at all I use the world, the world is no more end. Now the world has become the means; a total reversal with regards to means-end perception, which is a radical change; and this change is called madhyama-bhakthi; in which God becomes the end.

And the first bhakthi; mandha-bhakthi is called otherwise sakāma-bhakthi; and madhyama-bhakthi is called niṣkāma-bhakthi; because while I worship Lord, I do not ask for any of those worldly things. These are the two levels of bhakthi; Kṛṣṇa is going to

emphasise in these verses. And there is a third level of bhakthi also; which is called uttama-bhakthi.

In the madhyma-bhakthi, I look upon God as the end; and certainly the love for God is superior to the love for the world; because the world is means, God is the end; love for the end, is certainly superior to the love for the means. But Vēdānta goes one step further; when you love God; because it is a goal for you; I will ask the question why do you want to keep God as your goal?; why cant' you keep money?; why cant' you victory?; why cant' you keep Presidency? Some other thing; why do you want to keep God as your goal?; then the answer he will give is; if I attain God, I will be happy; so why does a devotee desire to attain God; that is again for the benefit of his own happiness and therefore superior to the goal in the love of oneself; because I love the goal; not for the sake of the goal itself; I love the goal, for the sake of myself only. If the goal will not give me happiness; then what will I do? Change the goal. So therefore, as long as you see Lord as the goal; certainly you love God; but that love of God is also lesser than; lesser than what? Lesser than the love for oneself.

It is a beautiful-approach; you have to meditate on this idea; love for the end is superior to the love for the means. And love for oneself is superior to the love for the end, because I love the end for whose sake; not for the sake of the end; but for the sake of myself. And therefore in the highest level of bhakthi; God is neither the means nor the end, I have to discover God as myself.

And when God and self becomes identical; the love or devotion has reached the climax, which is called advaita bhakthi; abhēda bhakthi; parā bhakthi; jñāna bhakthi. This Kṛṣṇa talked about in the 7th chapter; udārāḥ sarva ēvaitē jñānī tvātmaiva mē matam.

Arjuna, all types of all kinds of devotees are certainly great; but the greatest devotee is that jñāni who is none other than myself; jñāni to ātmaiva mē matam. So therefore, what are the three levels that we have to go through? First God is the means called sakāma-bhakthi; then God is the end, which is called niṣkāma-bhakthi; and thereafter God is myself; which is advaita-bhakthi.

Now all these three levels; Kṛṣṇa is talking about; first we are talking sakāma-bhakthi; 20 and 21 talks about the mandha bhakthi. And what do the mandha bhaktha or sakāma bhaktha do? They worship the Lord alright and the Lord comes and asks what do you want; And they think a lot and asks for the wrong thing; That is called mōha or delusion; Kṛṣṇa talks about that; traividya māṁ sōmapāḥ pūtapāpā yajñaiḥ mām iṣṭvā; they are all great bhakthas; traividya; informed in all the three vēdās; sōmapāḥ, they have performed sōma yāga; and explained in the last class; and they have offered soma rasa

to the Agni and they have taken sōma rasa prasāda also and therefore they are called sōmapāḥ; sōmapāḥ means those who consume sōma rasa; soma rasa pibathi iti sōmapāḥ.

And because of this sōma rasa pānam; it should be taken only as part of yāga; separately taken it is liquor; they are not supposed to take it separately; only as part of the yāga; and in the form of a prasāda; when they take, they become what; pūtapāpā; they are all free from all the pāpam; they acquire enormous amount of puṇyam. So they have been given a blank cheque; and Bhagavān says you can write anything; I am ready to give anything; you want world, I am willing to give; you want God, I am willing to give. So both are ready; you can choose anyone; as we saw in Kathōpaniṣad;

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।

[śrēyaśca prēyaśca manuṣyamētaḥ](#)
[tau samparītya vivinakti dhīraḥ || Part I. Canto II. 2 ||](#)

both ends are there; but what do these people do; svargatiṁ prārthayantē; gatiḥ means goal; destination; and svar means svarga; so svargatiṁ means svarga-gatiṁ, svarga-phalam; gati means phalam; so svargati; means svarga-gatiṁ prārthayantē.

And as far as Bhagavān is considered, he does not have any choice; that is why you should always remember, what you get in life is not determined by Bhagavān; we generally think whatever we are getting Bhagavān is giving; if Bhagavān is responsible for the choice of your experience; then certainly that Bhagavān will become partial Bhagavān; because for some people He gives a happy life; for some people He gives unhappy life; Bhagavān will be partial; therefore remember, Bhagavān does not chose what He should give; then Bhagavān is like what; a shopkeeper; whatever you want, you ask; your goal is to be decided by you only; your guru cannot decide; your parents cannot decide; Bhagavān cannot decide; Bhagavān says I am willing to give whatever you want; and therefore whatever you get is chosen by whom; you have asked for it; therefore never blame the stars; we are very good to blame others. As somebody said: To err is human; but to blame someone is more human. So therefore we say it is because of the wife, husband, children or neighbour; or someone else. My child gets good marks; but because of the company of the neighbour's child, he is spoilt; but the same complaint your neighbour has!

So therefore never make anyone responsible for your lot; you are responsible for whatever you are going through now. Therefore Bhagavān says these people, instead of seeking God, they seek svarga; I want to enjoy. What will Bhagavān do? Bhagavān

cannot force. Svarga is not good; why are you asking that? I will give you mōkṣa; this person will reject mōkṣa; is like a baby we have got gold biscuits and real biscuits; real biscuit means eatable biscuits. Now you take a gold biscuit and eatable biscuit; gold biscuit also they swallow; I read in today's paper itself; people swallow that also. Normally it is not eaten; gold biscuit and eatable biscuit; and you ask the baby, what do you want; the baby will ask for the eatable biscuit; it will ask what can I do with the gold biscuit; poor child does not know that gold biscuit can buy millions of eatable biscuits; this is called nithya anitya vasthu vivēkaḥ nāsthi.

And we laugh at the children, but we are doing the same thing; world is the eatable biscuit; God is the gold biscuit. From the Lord you can buy millions and millions of the worldly ānanda; we do not know. So if the mother is going to force the child; to take the gold biscuit; the child will cry only; therefore what will the mother do; OK; hopefully, the child will grow up later, and ask for the right biscuit; but now let me give this biscuit to the child. Similarly, Bhagavān also decides to give the svarga, eatable biscuit and the mōkṣa gold biscuit is lost; And therefore Kṛṣṇa says, tē surēndralōkaṁ āsādhya. Those unintelligent people those sakāma bhaktas, those mandha bhaktas; surēndralōkaṁ āsādhya; āsādhya means reaching; attaining; the world of indra; what is the world of indra; svarga lōkaḥ; so surēndralōkaṁ, svarga lōkaṁ āsādhya. What type of surēndra lōkaṁ it is? puṇyaṁ surēndralōkaṁ; puṇyaṁ means puṇya-phala-rūpam; or sacred; the sacred heaven which is full of joy; full of sense pleasures. So eternal December season; in Tamil Nadu music season; the weather is also fine; and there is all over music; Go from this sabha to that sabha; and in between they eat at Woodlands or in the sabha canteen and they feel the vadai sambar is better than the music concert; they go for that; So therefore, செவிக்கு உணவு, வயத்துக்கு உணவு, cēvikku uṇavu, vayattukku uṇavu; imagine that you do throughout the life; that is svarga-lōka; you go from one place to another; khāvō pīyō majā karō only. Therefore aśnanti; He himself says; aśnanti; they consume; they partake; dēvabhōgān; all the heavenly pleasures; celestial pleasures, in divi; in svarga lōkē; dēvabhōgān; pleasures enjoyed by other Gods. This person also partakes and they are all divyān; divyān; means supernatural extra- ordinary; you cannot even imagine such pleasures; divyān means aloukikān; aloukika-sukham they will enjoy.

When we hear this description, it appears as though this sakāma bhaktha have made the right choice; they have chosen heaven; of course not now; after death; first qualification is you should die; that is understood; after death, they go to svarga lōka. So isn't it a right choice; Kṛṣṇa is going to examine that in the next verse.

Verse 9.21

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९.२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālaṁ
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgatam kāmakāmā labhantē || 9.21 ||

भुक्त्वा bhuktvā **having enjoyed** तं विशालं स्वर्गलोकम् taṁ viśālaṁ svargalōkaṁ **that vast heavenly world** ते विशन्ति tē viśanti **they come back** मर्त्यलोकम् martyalōkaṁ **to the world of mortals** पुण्ये क्षीणे puṇyē kṣīṇē **when their punya is exhausted** एवम् ēvaṁ thus **कामकामाः** kāmakāmāḥ **the seeker of sense-pleasures** अनुप्रपन्नः anuprapannaḥ **who have taken to, त्रयीधर्मम्** trayīdharmam **the rituals of the Vēdās** लभन्ते labhantē **attain गतागतम्** gatāgatam **(only the lot of) arrival and departure**

21. Having enjoyed that vast heavenly world, they come back to the world of mortals when their punya is exhausted. Thus, the seekers of sense-pleasures who have taken to the ritual of the Vēdās attain (only the lot of) arrival and departure.

So Kṛṣṇa says their choice seems to be wonderful choice; certainly they go to a wonderful world; and they will enjoy wonderful pleasures; and that too not for a short while; for very many long years. Therefore Kṛṣṇa says, tē taṁ bhuktvā svargalōkaṁ; bhuktvā; so they enjoy the heavenly pleasures there; whatever you imagine in the world; those pleasures are there; And not only that; every dēva has got supernatural powers also; which means sankalpa mātrēṇa; by mere visualisations itself, they can order all the pleasures.

And how big is this svarga lōkaṁ; will it be crowded like Madras with traffic jam and all? viśālaṁ; svarga lōkaṁ; therefore it is not at all crowded; each one can have a huge mansion. Such a vast svarga-lōka-sukhaṁ; svarga-lōkaṁ; they enjoy.

Up to this is the brighter aspect of sakāma-bhakthi. And generally people see the brighter aspect only, like seeing the rose and not seeing the thorn behind it; What is this thorn, Kṛṣṇa is going to describe; This svarga lōka is given only for the puṇyam that has been earned by karma; this svarga sukham is given not free of cost; you have to pay through your nose. OK; for every milligram of pleasure, you have to spend in heavenly dollars; not our rupee; heavenly dollars called puṇyam.

And how did you earn the puṇyam? Through your karma; what type of karma; sōma yāgāthi karma; and this money is earned through karma; earned money will be limited only. Any amount you earn and save, it will be a limited amount only; it cannot be infinite

amount of money and the tragedy is; in svarga lōka, you can only spend puṇyam; you cannot earn fresh puṇyam; or else as in America you can get scholarship and assistance ship etc. and they earn also; but in svarga lōka it is only bhōga bhūmi. It is never a karma bhūmi; which means the earned puṇyam will be gradually depleted; gradually exhausted; So the bank accounts puṇyam bank accounts becomes lesser and lesser and that means what one day; whatever puṇyam has taken you to svarga; that whole puṇyam gets exhausted; visa expires.

Then what will happen? At least in some other countries, you may try to evade and somehow overstay; continue; but in svarga; the heavenly computers and heavenly police are well maintained; the person is identified and what will happen? Kṛṣṇa tells puṇyē kṣinē sati; when all the heavenly puṇyams are exhausted, martya-lōkaṁ viśanti; back to Madras with mosquitoes.

So previously I stayed with celestial; now my company is mosquito; so therefore kṣiṇē puṇyē martyalōkaṁ viśanti. And Muṇḍaka upaniṣad says, even marthya lōkaṁ is not guaranteed; it all depends upon what is the next karma that is fructifying; if the next fructifying karma is inferior type, even manuṣya lōka is not guaranteed; the upaniṣad says

नाकस्य पृष्टे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ One.II. १० ॥

nākasya pṛṣṭē tē sukṛtē:'nubhūtvēmaṁ lōkaṁ hīnataraṁ vā viśanti | One.II.10 |

And therefore you have to come back; OK: so what; so what if you ask the problem is any object which gives you pleasure by its company, the very same object will give you pain when it goes away from you. Any object which gives joy by association; the very same object gives sorrow because of dissociation; very very natural; if you are watching a movie; very interesting one; and in the middle, the current goes; you do not have generator also; now even they have that; Now if you have generator, suppose generator also goes; you get so wild; and your anger is directly proportional to the enjoyment that you derive. Therefore having enjoyed like people who stay in America for long time, they criticise India left and right; they might have lived here; then they write letters also. Letters to the editors; it is put in the positive sense only; But the mind is such that having enjoyed something, it cannot settle for anything lesser than that; and therefore the withdrawal symptom it is called; is extremely painful. Therefore martyalōkaṁ viśanti; they come back to the duḥkha-lōkaṁ.

And then what they have to do; he is like an addicted person; after the effect of the addiction is gone; there is a tremendous withdrawal symptom; again he has to go back to the same condition. Therefore get some money and try to go to the same condition;

whether it is drug; alcohol or anything; and again the effect goes; and again do that; it goes on and on; Kṛṣṇa says, every saṁsāri is like an addict; does karma; enjoys; loses everything; again does karma; enjoys; loses everything; karma, phalam, janma, again karma, phalam, janma; karma-phalam janma; gatāgataṁ kāmakāmā labhantē.

Therefore ēvaṁ, in this manner; trayidharmam anuprapannaḥ; those people who follow the ritualistic portion of the vēdās; the karma kāṇḍa portion of the vēdās and with what attitude?; kāma-kāmaḥ; with an aim of pure enjoyment, sensory enjoyment, worldly pleasures, kāma-kāmaḥ here means viṣaya kāma; first kāma means viṣaya; kāma-kāmaḥ means viṣaya-kāma; a person who is interested in sensory pleasures; such people do all the pūja, etc. but use puṇyam earned for the sake of the perishable pleasures.

And therefore what is their lot? Gatāgataṁ-labhantē. So the consequence is gataṁ agataṁ ca; gataṁ means what; svarga-gamanaṁ; agataṁ means bhūlōka āgamaṁ; again svarga gamanaṁ; again bhūlōka-āgamaṁ; in between naraka-gamanaṁ and again bhūlōka-āgamaṁ.

One has to come to bhūlōka at regular intervals. Why, because all earnings you can do here only; in the other 13 lōkas, whether it is 6 upper lōkās, or 7 lower lōkās, all the 13 lokas are only for exhaustion of your earnings; in the lower lōkās you exhaust your pāpam; in higher lōkās, you exhaust your puṇyam; and again if the bank balance has to be built up, you have to come to bhūlōka. Therefore gamanāgamanam. This is called autobiography of a saṁsāri; I have told you, it is biography of a auto; What does auto do; gata agataṁ; to the stand; Anna Nagar; and again to T.Nagar; it is going round and round; that is why it is called auto-biography. OK; that is my interpretation. Right!

Verse 9.22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

[ananyāścintayantō mām yē janāḥ paryupāsātē |](#)
[tēṣāṁ nityābhiyuktānām yōgakṣēmaṁ vahāmyaham || 9.22 ||](#)

जनाः janāḥ **(those people)** **ये अनन्याः** yē ananyāḥ **who see Me as non-different from them,** **पर्युपासते** paryupāsātē **offer worship चिन्तयन्तः माम्** cintayantaḥ mām **(by) dwelling on Me,** **अहं वहामि** ahaṁ vahāmi **I take care of,** **योगक्षेमम्** yōgakṣēmaṁ **the yōga and kṣēma** **तेषां नित्याभियुक्तानाम्** tēṣāṁ nityābhiyuktānām **of those ever-steadfast ones.**

22 (Those) people who see Me as non-different from them offer worship (by) dwelling on Me. I take care of the yōga and kṣēma of those ever steadfast ones.

In the previous two verses, Kṛṣṇa talked about sakāma bhaktha or manda bhaktha; for whom God is only the means, world is the end. Now in this important verse, often quoted verse, Bhagavān talks about the madhyama-bhaktha; the niṣkāma-bhaktha; for whom God is not a means for other things; God is the means also; the end also. God is the end; that is the highlight; OK.

And when God is the end, the love for God will be certainly superior; you know why, because if you study your mind, your mind is obsessed with the end alone, your mind is never obsessed with the means. When you want to go to Delhi and when you are travelling by the train; or flight; you will certainly go to the respective station, airport or railway station; you purchase the ticket; you do everything; but throughout the journey, your mind is going to dwell on what; who has come to the station; whether the elder sister or younger sister; how to go from the station, if they do not come; how is the whether going to be there when I reach there; but your mind is soaked with the end thought only; Not only travel; anything you want to build a house; you do all the transactions with the contractor; and you talk to the contractor, you never fall in love with the contractor; because the contractor is only a means; that is what I think; Now you only dwell upon the house; when is he going to finish it; when will he give; whether he will give it or not, etc. etc. These are all done; transactions go on; but your mind is absorbed in the end.

Similarly here also; in the case of madhyama bhaktha; he does all the worldly transactions; but the absorption in the ultimate goal of his life; That is called Bhagavān in purāṇic-language; that is called mōkṣa in vēdāntic-language; that is called thīvra mumukṣatvam in vēdāntic-language; that is called jijñāsu-bhakthi in the 7th chapter language.

And therefore since the end occupies the mind; it is so powerful that it displaces all the other things from your mind; It displaces, imagine, you have an important function next week, you are going to conduct the wedding of your daughter after 7-years of horoscope hunting; looking for that; You might do everything; your mind is going to dwell; Or you are a new mother; and have a young baby and it is the first one; you do all transactions; but your mind absorbed in that; that is called ananya-bhakthi; a bhakthi in which the absorption into the Lord displaces all the other secondary goals of life.

The other goals of life are not ignored; very careful. Even though you have the thought of the Delhi; you go to the right railway station; you go the Central; you do not end up in Egmore; you never commit mistake there; you purchase the ticket; and you go to the right platform also; (you will not enter into a different train) and show the ticket, you do all those things; but they are all in a subdued level; compared to one thought that is

there; Delhi that job in Delhi; businessman, business thought; musician, musical thought.

So therefore, absorption into the Lord does not mean ignorance of one's family duties. Kṛṣṇa is not talking about disregarding or disrespecting one's duty; they are being done properly; but when I have to choose the goal of life; I vote for "This is my ambition in life"; and that is there in my sub-conscious all the time.

And therefore ananyaḥ; without any other goal occupying the mind; janāḥ mām paryupāsātē; janāḥ madhyama-bhakthāḥ; niṣkāma-bhakthāḥ; jijñāsu-bhakthāḥ; mām paryupāsātē; they worship me without any other goal; other than mōkṣa; OK.

Then what about the worry regarding the worldly what you call duties and other things; because we have to earn; we have to take care of the family, children, grandchildren; because this person is absorbed; what will he do for yōga and kṣēma? Yōga means acquiring whatever is required; is yōgaḥ; aprāpyasya-prāpti; like the basic needs of life, food, clothing, shelter.

And the second thing is kṣēma?; kṣēma means what; prāpthasya-rakṣaṇam; protecting whatever I have acquired; acquisition and preservation; these are the two basic pursuits in human life; if you look back what you have been doing, it is either acquiring or preserving; these two only we have been doing; what has happened is: Kṛṣṇa's worry is we spend the whole life for this; that we have no time to think of anything higher. So all the five days or six days we are busy; especially if they are working people we are busy and there are only two days, weekend, they are weakened; (rightly named). So they are so weakened therefore you only want entertainment; we cannot think of Gīta, upaniṣad because, the demands your attention; you do not want to read such books where buddhi is required; you want to read only those books where buddhi is not required; Stardust; So therefore only dusty thing; so that you do not require buddhi; you will only lose whatever you have; again Monday comes; and busy up to Saturday; Sunday you do lot of things and again Monday comes.

दिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः |
कालः क्रीडति गच्छत्यायुः
तदपि न मुञ्चत्याशावायुः || १२ ||

dinayāminyau sāyaṁ prātaḥ
śīśiravasantaḥ punarāyātaḥ |
kālaḥ krīḍati gacchatyāyuh
tadapi na muñchatyāśāvāyuh || 12 ||

20th century is going away; every day we are going closer; closer to what? Yamadharma rāja; closer of Yamadharma rāja; we are not aware; Therefore Kṛṣṇa tells you have to take care of yōgaḥ kṣēmaḥ to some extent; but total yōgaḥ kṣēmaḥ you can never; you can never provide; perfect security human-beings can never provide; because everything in life is insecure; the President; the Prime Minister, and they have got the security. And a prime minister gets killed by the security; what will you do?

So therefore, thinking that I can provide perfect security is the greatest myth in life; And therefore whatever is to be taken care of, you take care of, but you have to fill up the gap only by one method. What is that? surrender to the Lord; to the extent possible I have done; but I do not want to brood over it; and worry over it all the time; Bhagavān will take care of; does not mean that we should be irresponsible people; whatever is humanly possible I do; and whatever I acquire, there is sense of insecurity; whether it is enough or not; inflation; after 10 years monthly Rs.10000 will be sufficient or not; doubt; so you can calculate and die; you do not even enjoy; therefore where is the limit to the security?; Therefore take care of a little; and leave it to the Lord; then what is the advantage; you can attend Gīta-class; the advantage is your mind is available for something beyond local yōgaḥ-kṣēmaḥ; even if you have perfect yōgaḥ kṣēmaḥ; you are going to die anyway; therefore why I should spent the whole life for that; therefore take care of yōgaḥ-kṣēmaḥ to some extent and leave the rest to the Lord.

Now our next worry is: Is Lord reliable? because we know nobody around is reliable; because crucial moment, they will drop us; you know that; since we have experienced that the human-beings are unreliable; people wonder whether God is like anyone of us; Bhagavān says No; if there is one reliable one, that is only Me. So yōgakṣēmaṁ vahāmyaham; I am the real LIC. The other local LIC will catch fire; require another LIC. When Life Insurance itself burns what will you do? Therefore I will take care of your yōgaḥ kṣēmaḥ; do not worry; but what is the condition; I will take condition; under one condition; is very very careful; tēṣāṁ nityābhilyuktānām; those who are very committed to the goal of myself. For them the goal is the Lord; and nothing else; abhilyuktāḥ means steadfast, committed; for those people. they are called jijñāsu bhakthās, thīvra mumukṣu or madhyma bhaktha; I will take care of their yōgaḥ and kṣēmaḥ; very very practical slōkā, which Bhagavān provides, because every person has a sense of insecurity in the mind.

Normally gṛhastha should be secure; insecurity should be felt by Sanyāsis; because only for sanyāsis; there is no one; only Sanyāsis has got no relationship, he has broken. If at all worry should be there; sanyasi should worry and those sanyāsis do not worry; and a gṛhastha who has got children and grandchildren; and money and this and that; that he

worries indicates that security does not depend upon your external possessions; it depends upon your state of mind; without anything to possess, you can feel secure; with everything to possess; you can feel insecure.

And the greatest beauty is what; we get children; for our security; and thereafterwards we grow old; we begin to worry the children's security; now tell me; they are security for us? Or we are security for them? If you feel that both are mutually secured, that means both are insecure; it is like I telling you that I will give you Rs.10 loan if you give me Rs.10 low. Then we will happily live; Remember two beggars cannot depend on each other. Two insecure members can never give mutual security; therefore all the insecure members should draw security only from one ever secure entity; and that is called Bhagavān; and therefore Kṛṣṇa gives a guarantee card; Kṛṣṇa also gives a guarantee card; for how many months; not for three or six months; it is eternal guarantee; you trust Me you will be safe; you trust Me you will be safe.

Verse 9.23

येऽप्यन्यदेवताभक्ताः यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९.२३ ॥

yē'pyanyadēvatābhaktā yajantē śraddhayānvitāḥ |
tē'pi māmēva kauntēya yajantyavidhipūrvakam || 9.23 ||

कौन्तेय kauntēya **oh ! son of Kunti** अपि ते api tē **even those** ये अपि अन्यदेवताभक्ताः yē api anyadēvatābhaktāḥ **who are devotees of other finite gods** यजन्ते yajantē **and who worship (them), श्रद्धयान्विताः śraddhayānvitāḥ with faith** यजन्ति yajanti **are worshipping माम् एव mām ēva Me alone** अविधिपूर्वकम् avidhipūrvakam **unknowingly.**

23. Oh! Arjuna, even those who are devotees of other finite Gods and who worship (them) with faith, are worshipping Me alone unknowingly.

So in the previous verse Kṛṣṇa said, the niṣkāma-bhaktha are those who worship Me. Now does that mean that every seeker of mōkṣa should worship Kṛṣṇa; does it mean that one should not worship other dēvathās. So there is a question regarding who is inferior dēvathā; who is superior dēvathā; etc. the problem comes; which is a big problem in our religion; whether Śiva or Viṣṇu.

In some places, whether Śiva or śakti; trouble in the house itself; so therefore father or mother; *நானா நீயா nāṇā nīyā*; so therefore people have this difficulty and therefore Kṛṣṇa wants to clarify that; I have clarified this in the 7th chapter in the verse yo yo yam yam tanum bhaktha.

I just remind briefly; that any form of God is finite in nature; because form means finite. Therefore Kṛṣṇa form or Śiva form or Viṣṇu form, a personal deity has to be necessarily finite only; but in any particular form, we can invoke a finite power; or the infinite itself.

What we invoke is purely in our hand; so the value of a deity depends upon what; our invocation; I gave you an example also; do you remember; the value of a cheque leaf; depends upon what you write on it; first leaf is superior or second leaf is superior; we have to say after it is written; before writing; all the leafs are of equal value; provided the money is in the bank; of course; similarly here also all the dēvathās are equal; finite only; but when I invoke infinite, then Kṛṣṇa in whom infinite is invoked will become what?; the superior-most God and all the other dēvathās will become what; finite; If you invoke infinite in Śiva; Śiva will become infinite; all others will become finite; in the Bhagavad-Gīta; Kṛṣṇa represents infinitude; therefore Kṛṣṇa tells I should be worshipped and even if I worship any other dēvathā also; it will come to me alone; because all the finite are included in the infinite; this is going to be said; we will see in the next class.

Hari Om̐

125 Chapter 09, Verses 23-27

ॐ

In the portions of the 9th chapter, beginning from the 22nd verse up to 29th verse, Lord Kṛṣṇa is classifying bhakthi into two types, based on the motive with Bhakthi is expressed or practiced. The motive behind bhakthi can be two-fold, with regard to the ignorant people. We are not taking into account a jñāni whose bhakthi is absolutely motiveless. The motiveless bhakthi of a jñāni is not taken into account. Jñāni does not have a motive because he has nothing to accomplish. He does not want to attain even mōkṣa because, already accomplished mōkṣa; and he is not interested in dharma arta kāma because, dharma arta kāma being finite and mōkṣa being infinite; all the finite accomplishments are included in the infinite and therefore a jñāni does not want dharma, arta, kāma or mōkṣa.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन |
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः || ३-१८ ||

[naiva tasya kṛtēnārthō nākṛtēnēha kaścana |](#)
[na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ || 3.18 ||](#)

Kṛṣṇa said in the 3rd chapter. Therefore jñāni-bhakthi is motiveless; that jñāni is not considered in this context.

Here we are discussing bhakthi is an ajñāni and therefore who will necessary have some motive; some axe to grind; And based on the motive, bhakthi is classified into two; one is called sakāma-bhakthi; in which the person, an ajñāni worships the lord, for the sake of everything else, other than God. He worships God; he does namaskāra to God; and when God asks what do you want, he will enumerate everything other than God. So his attitude is let God be where he is. God is in heaven; everything is fine here; There is a saying; so such a bhakthi is sakāma-bhakthi; such a bhakthi is motivated by the desire for dharmārta kāma, put together in Kathōpaniṣad was called prēyas; interested in materialist desires.

Whereas niṣkāma-bhakthi is also a motivated bhakthi; very careful; the niṣkāma-bhakthi of an ajñāni, we are not taking about the bhakthi of a jñāni; Niṣkāma bhakthi of an ajñāni is also a motivated bhakthi. When why do you call niṣkāma-bhakthi? When you say motivated, how can you say niṣkāma; niṣkāma-bhakthi is a bhakthi in which the bhaktha is not interested in anything other than God. So why is it Niṣkāma; he is not interested in anything other than God. Therefore it is called Niṣkāma bhakthi; and even in that niṣkāma-bhakthi; there is a motive and what is that; Oh Lord, I do not want anything other than you. As one devotee offers a beautiful prayer:

नास्था धर्मे न वसुनिचये नैव कामोपभोगे
यद् भाव्यं तद् भवतु भगवन्पूर्वकर्मानुरूपम् ।
एतत्प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥ ५ ॥

nāsthā dharmē na vasunicayē naiva kāmōpabhōgē
yad bhāvyaṁ tad bhavatu Bhagavānpūrvakarmānurūpam |
ētatprārthyāṁ mama bahumataṁ janmajanmāntarē:'pi
tvatpādāmbhōruhayugagatā niścalā bhaktirastu || 5 ||

Mukunda Mala of Kulaśēkhara Alwār

Oh Lord, I have no interest in dharma; no interest in arta; no interest in kāma; na āsthā; āsthā means: I do not care; na vasunicayē naiva kāmōpabhōgē, with regard to what it is my motive? tvatpādāmbhōruhayugagatā niścalā bhaktirastu. According to my karma, whether money can come or go; yallabhasē nijakarmōpāttaṁ vittaṁ tēna vinōdaya cittam. If I want to ask something from you, what is that I want; tvatpādāmbhōruhayugagatā niścalā bhaktirastu; but if I want to ask something from you; I am interested only in you.

Of course in religious-language; devotional-language, the devotee will say I am interested in "you". But in vēdānta, "you" does not mean a personal God; because personal God is as finite as any other thing; So there "you" means a finite form which represents satyam, jñānam, anantham Brahma. Thus when I seek nothing but God; who

represents infinite Brahman; when I become a thīvra mumukṣu, it is called niṣkāma-bhakthi of an jñāni.

So this sakāma, niṣkāma-bhakthis of ajñāni are differentiated in this portion and Kṛṣṇa's indirect advice is: May you graduate from sakāma-bhakthi to niṣkāma-bhakthi.

And this is indicated in a symbolic language; that symbolic-language you should understand to interpret these verses properly. What is that symbolic-language? In the Bhagavad-Gīta, Kṛṣṇa represents the infinite Lord; the infinite one or mōkṣa and all the other Gods represent finite dēvathās; representing all the finite goals of life, like money, Lakṣmi dēvathā is a finite dēvathā representing only money aspect.

Similarly Sūrya dēvathā is a finite dēvathā representing only the power of vision; so thus all the other dēvathās represent limited goals of life; whereas Kṛṣṇa represents the limitless. Even though Kṛṣṇa form is finite; but it symbolises the infinite; remember in the 7th chapter, I gave you the example of cheque book. In the cheque book the first leaf is more valuable or the second leaf is more valuable? What is your answer? First you fill up thereafter I will say; all the leafs are equal. But if you write Re.1 in the first leaf, and Rs.1 lakh in the second, I will choose what? Therefore the leaf by itself is neither superior nor inferior but what you write will indicate. Similarly Kṛṣṇa śārīram is one cheque leaf; Rāma śārīram is another finite form; all the rūpaṁ are finite; but what do you invoke? Invocation is filling up the cheque book. If in the Kṛṣṇa śārīram you invoke satyam jñānam anantham Brahma, Kṛṣṇa will represent. As I said in Bhagavad-Gīta, Kṛṣṇa is pūrṇam Brahma.

And therefore Kṛṣṇa says instead of worshipping other finite dēvathās; you can worship Me, myself because all the dēvathās are included in Me. What is the reason? By the simple logic that infinite includes all finite. And therefore Kṛṣṇa says any dēvathā a person worships, all those worship will not go that particular dēvathā; but through that dēvathā, it comes to Me alone. Just like a person touches any limb of mine, i will not say he is touching the hand or leg, I will say he is touching Me, because I include all the limbs. Therefore point No.1, any worship goes to Kṛṣṇa.

In Śiva-purāṇa what we say: any worship goes to Śiva; In dēvi bhāgavatham what will you say; any worship will go to dēvi; which one is correct; everything is correct? If you understand the principle behind it. And if you choose dēvi as your iṣṭa dēvathā; for you dēvi will become the infinite dēvi. For the first point, any worship goes to Kṛṣṇa only.

The second point, any result given is not by those dēvathās; any blessing given comes from Kṛṣṇa alone, only thing is through that particular dēvathā; Kṛṣṇa blesses all people;

therefore Kṛṣṇa receives all the worship through the dēvathās; Kṛṣṇa blesses all the people through the dēvathās.

Then the next-principle that we have to understand, in the symbolic language is this. Since all the other dēvathās represent only finite powers, by worshipping those dēvathās, a person can get only what benefit? Finite benefit only; they have got only limited powers; Sūrya dēva worship; like the specialist; you go to ophthalmist and cannot complain about tooth ache; then he will say it is not my department; they are specialists; they can only deal with their department; Lakṣmi can deal with only money; knowledge it should be Saraswati; hastayōr Indra.

Thus any dēvathās can bless you with only a finite result. And therefore people can go to those dēvathās; only for finite result; therefore worship of those dēvathās will come under sakāma-bhakthi. What is the principle? You should understand clearly; other dēvathās can give only finite result; therefore people go to the other dēvathās only for finite results. And therefore it will come under sakāma-bhakthi; and people can go to which deity for infinite result? If you want infinite result; you cannot go to any other dēvathā, because they cannot give; you have to go to whom; the Bhagavad-Gīta context, they have to go to Kṛṣṇa, only then you will get the infinite result.

And therefore Kṛṣṇa-bhakthi represents niṣkāma-bhakthi; in the context of Bhagavad-Gīta. Therefore, Kṛṣṇa-bhakthi is niṣkāma-bhakthi; anya-dēvathā-bhakthi; anya dēvathā means any deity other than Kṛṣṇa; anya dēvathā bhakthi represents sakāma-bhakthi; if you read Śivānandalahari; you have seen fully; Śankarācārya says; all the other dēvathās; like ॐ umi; the fluff of the rice grains; for they will fly off; whereas Śivā alone is solid one; all the other gets some benefit because of what? Śivā. Therefore in that context, Śiva bhakthi will represent niṣkāma-bhakthi and all the other dēvathā bhakthi will represent sakāma-bhakthi; Remember this principle and read this verse; you will understand.

Kṛṣṇa says, yē api anya-devatā-bhaktāḥ. So there are people who are worshippers of other Gods; other Gods other than Me. How do they worship? śraddhayānvitāḥ yajantē; they are worshipping with faith with the idea that dēvathā, the Navagraha places; And there also you know who is the popular grahaṁ; you all know; many do not know where the other grahams are there; but one grahaṁ everybody knows; Śani; Thirunallar; put mustard, salt, etc., etc.

Therefore Kṛṣṇa says when people worship those graha-dēvathās; etc. they do not know the fact that worship does not go that dēvathā at all; really speaking, through them, it is coming to Me alone; because Śani is included in Me. So tē'pi māmēva kauntēya yajantē.

So those people are worshipping Me alone, I told you in the last class; ākāśāt patitam toyam yathā gacchati sāgaram | sarva dēva namaskāram keśavam pratigacchati. Some Kṛṣṇa-bhaktha has written; if Śiva-bhaktha had written, he would have written Sadasri Rudram prathigacchati. Whether it is wrong or right; that is also right; tē'pi māmēva kauntēya yajanti.

But what is their problem? avidhipūrvakam; they are ignorant of this fact; avidhi means ajñānam; in this context, it has a very special meaning; avidhi means ajñānam; they are ignorant of what fact; ignorant of the fact that all the finite dēvathās are included in Me; by worshipping Me, they have worshipped all the other dēvathās; they do not know.

Verse 9.24

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९.२४ ॥

aham hi sarvayajñānām, bhōktā ca prabhurēva ca |
na tu māmabhijānanti tattvēnātaścyavanti tē || 9.24 ||

हि hi **Indeed** अहम् एव aham ēva **I alone am** भोक्ता च bhoktā ca **the enjoyer** च प्रभुः ca prabhuḥ **and the Lord** सर्वयज्ञानाम् sarvayajñānām **of all the yajñās** तु tu **but** न अभिजानन्ति माम् na abhijānanti mām **they do not know Me** तत्त्वेन tatvēna **in reality** अतः ataḥ **therefore** ते च्यवन्ति tē cyavanti **they fail**.

24. Indeed, I alone am the enjoyer and the Lord of all the yajñās. But they do not know Me in reality. Therefore they fail.

So the idea is further clarified. Aham sarva yajñānām bhōktā; I am the receiver of all forms of worship offered to any other dēvathā. So I am the receiver; bhōktā means receiver. It is just like we handing over the money to the post office; even though physically we are handing over to the post office, it is going to the person concerned. Similarly all the dēvathās are like postal people only; they have to ultimately hand over the thing to me; because if they want to bless their devotee; that blessing also comes from Me; just as a cabinet minister enjoys the ministerial power blessed by whom the Prime Minister. How do you know? the moment reshuffle happens and one Minister is removed of the post, that Minister cannot have any such power; and therefore this dēvathās have to come to me; and I alone give them the power to bless their devotee; therefore bhōktā aham ēva; and not only that; prabhurēva ca; and I have got the necessary powers to fulfil their desires; Not those finite dēvathās.

So the power to the finite dēvathās are given by Me alone; with which they bless their devotee; But all these inner workings they do not know; na tu māmabhijānanti. Those people do not understand Me clearly; tatvēna; In my true nature; that avidhipūrvakam

of the previous verse is explained here na tu māmabhijānanti; I told you avidhi means ajñānam; that meaning is clarified here; they do not know Me in reality. So by saying that they do not know My real nature; Kṛṣṇa indirectly conveys I have got two natures; because Kṛṣṇa says they do not know My real nature; that means what? He has two natures; one is the superficial **unnatural-nature** and the other is **essential real-nature**.

What is the **superficial unreal nature**? The physical-form; the finite form is the superficial unreal nature; because it is temporarily taken by the Lord on a aṣṭami day. It was not before; it was not there; not that Kṛṣṇa was not there; that particular śarīram; māya mānuṣa vēṣam was not there before aṣṭami and it will not be there after svargarōhaṇam and therefore mānuṣa vēṣam is unreal; and that Kṛṣṇa himself tells in the Gīta; avajñānti mām mūdhāḥ; mānuṣim tanum āśritām. Seeing my physical human form; the deluded people think that I am a particular finite person; but what is my real nature; param bhāvam ajānathaḥ; my real nature is:

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ Part I. Canto ॥ १५॥

[aśabdamasparśamarūpamavyayaṁ](#)
[tathā:'rasaṁ nityamagandhavacca yat |](#)
[anādyanantaṁ mahataḥ param dhruvaṁ](#)
[nicāyya tanmṛtyumukhāt pramucyatē || Part I. Canto III. 15||](#)

It is formless; attributeless; sat chit ānanda svarūpam; that these people did not understand; Mām tatvēna; nirguṇa-svarūpēna; na avajānanti. So instead of knowing my pūrṇa svarūpam; they take my apūrṇa-svarūpam only.

And therefore what happens? Even if they worship Me, leaving the other dēvathās; even if they worship Me, they do not ask for the infinite; because they do not know my higher-nature; therefore even after coming to Me, they ask for what? Rs.5 increment. So they say you know; there was a milkman who did lot of tapas; and Lord came; and he asked I want permanent source of milk. Therefore the Lord said; Ok Given; then he saw a huge lake of milk; clean milk; pure milk; and the Lord said; Not only you have got so much milk; you can go on taking and distributing, the milk will be same; it will not become less; it will not get depleted. Then the milkman said wonderful; you have blessed me; then the Lord went; but he called the Lord again immediately; Do not go; I forgot to ask another important request; if I have got this much milk, pure lake of milk, you should bless me with another lake of water, because, for regular supply I need water also. Therefore, even if it is the ocean, the dog will drink it licking only; even if there is so much water, the dog can only lick and drink.

Similarly, going to Bhagavān we can ask for infinite; but still our daridra buddhi. Even the Lord is willing to give infinite free of cost; he is going to say it is free; but still except that we will ask for perishable ephemeral things; Bhagavān says; My hands are in both pockets; one pocket is in infinite and the other in finite; ready to give both; but people do namaskāra and ask for finite things only; only one hand of mine is active; the other hand is almost paralyzed, because I have been never able to use that hand to distribute from the mōkṣa pocket; no use at all; nobody asks even by mistake; therefore Kṛṣṇa is disappointed; cyavanti tē; they fall. Having come to Me; having got an opportunity for asking the infinite; they do not ask out of sheer indiscrimination; sheer foolishness; They do not ask; therefore they fall into the saṁsāra.

Verse 9.25

यान्ति देवव्रता देवन् पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्याः यान्ति मद्याजिनोऽपि माम् ॥ ९.२५ ॥

yānti dēvavratā dēvān pitṛn yānti pitṛvatāḥ |
bhūtāni yānti bhūtējyā yānti madyājino'pi mām || 9.25 ||

देवव्रताः dēvavratāḥ **worshippers of Gods** यान्ति देवान् yānti dēvān **reach the Gods** पितृव्रताः pitṛvatāḥ **worshippers of the ancestors** यान्ति पितृन् yānti pitṛn **reach the ancestors**, भूतेज्याः bhūtējyāḥ **worshippers of Bhūtas (beings lower than the dēvās, but higher than the humans)**, यान्ति भूतानि yānti bhūtāni **reach the bhūtās** अपि api **and मद्याजिनः My worshippers** madhyājinaḥ यान्ति माम् yānti mām **reach Me**.

25. Worship of Gods (dēvathās) reach the Gods; worshippers of ancestors (pitṛus) reach the ancestors. Worshippers of bhūtās reach the bhūtās and My worshippers reach Me.

Then a question will come. OK people do not ask for mōkṣa; but the Lord knows that Mōkṣa is the best gift. Therefore Oh Lord; even if we do not ask why can't you give us Mōkṣa? Because you know better; you could have chosen to give Mōkṣa; Kṛṣṇa says that would not work; because of two reasons; One reason is in human birth, the Lord has given us free will; unlike animal birth; animals cannot choose their goals; they are instinctively programmed to pursue certain basic-thing; they will pursue that, and they will die. You interview dog that is running on the street; where are you going; they will say in Tamil; dog does not have any job but no time to stand; it runs here and there as though important conference it is going to attend; nothing like that; it goes there; and comes back, it does not have any other goal of life; whereas human being has got a freewill that means he can choose his goal and he should choose his goal. God will not interfere in our choice; God's role is only giving us the information of what are the goals available and which goal can be reached by which path. And if you refuse to use your choice; it indirectly means that you do not want to utilise the privilege of human-birth.

And if you refuse to utilise the privilege of human birth; indirectly you are declaring. What are you declaring? Oh Lord; my mistake I have come to human birth; please put me back to animal birth; that is the declaration, if you refuse to choose; therefore I can never refuse to choose whether you mōkṣa or not; whether you should get mōkṣa or not; only one can decide; and who is the one? You alone; Bhagavān says I can assist you; but you have to choose. And therefore Mōkṣa is whose choice; not Bhagavān; it has to be your choice; this is one reason; that God does not give mōkṣa.

And the second reason is suppose you do not choose mōkṣa; and God gives Mōkṣa. If you are not interested; you will refuse to receive; because any give and take involves two people. I cannot give you anything if you are going to refuse to receive. I can say the Gīta classes I want to conduct it is available; but I can give these classes only if at least one or two people come, I cannot go on talking alone. People will put me somewhere; therefore I cannot give you, if you are not willing to receive; therefore even God is helpless remember. Even God is helpless; even if God wants to give you mōkṣa; if you are going to say that first water problem, then we can wait for mōkṣa because it is eternal.

Therefore Kṛṣṇa says; what you want, you have to choose; I am willing to assist you. And therefore he says; dēvavratā dēvān yānti; worshippers of dēvathās will get only the result of dēvathā prāp̥thi; or anything, equivalent to that. Like worshippers of Lakṣmi; will get what? Lakṣmi, wealth. That is why anybody who wants to do business, what photo gives; Lakṣmi deity; that too what Lakṣmi, Lakṣmi with a good குடம் kuṭam full of gold coins. And that too not straight; it is tilted; and not only titled; the coins are falling down; and it is kept above the table; so that straight away the money falls on your table.

Therefore money worshippers will get money; therefore dēvavratā dēvān yānti; piṭṛvratāḥ piṭṛn yānti; worshippers of ancestors piṭṛu dēvathā, they will go to the piṭṛu lōkah and get those benefits; This is based on the famous upaniṣadic statement; tam yatha yatha upāsātē; tadēva bhavathi; whatever you worship unknowingly you will become that. That is why in our tradition, we want to give good heroes to our children; why we are propagating purāṇās and giving them noble heroes; because when the children are attracted by such heroes, they will be thinking of them, And therefore unknowingly their character is also imbibed, because as you think, so you become; If they are going to watch that Arnold sch... (unpronounceable name), always with a gun; you constantly watch; the children will take anything as gun; pencil; pen; and will always say: ta ta ta ta. Then Michael Jackson; is hero they will be doing that. So therefore piṭṛvratāḥ piṭṛn yānti. Yad bhāvam; tad bhavathi; is one statement; yata yata upāsātē tad ēva bhavathi is another statement.

Then bhūtejyāḥ bhūtāni yānti; bhūtejyāḥ, worshippers of bhūtha-gaṇas; būtha prēta picaśca, yakṣa, yamarūpa rākini dākini svapatha vṛscika. So many dēvathās are mentioned; some of the dēvathās are worshipped by going to smaśanaṁ; i.e., the cremation ground; many black magic people worship such dēvathās also. What will happen to such people? They will end up becoming such; so tāmasic deities; attain tāmasic goals; rājasic by worshipping rājasic deities; one will go to rājasic goals.

And whereas Kṛṣṇa says madhyājinaḥ; those who worship me, who represent brahman, satyam jñānam anatham; who represent mōkṣa; pūrṇatvaṁ; śanti; madhyājinaḥ mām yānti; they will come to Me only; Me representing what? Mōkṣa itself.

Verse 9.26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतम् अश्रामि प्रयतात्मनः ॥ ९.२६ ॥

**Patraṁ puṣpaṁ phalaṁ tōyaṁ yō mē bhaktyā prayacchati |
tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanaḥ || 9.26 ||**

भक्त्या bhaktyā **with devotion** यः yaḥ **whoever** प्रयच्छति मे prayacchati **me offers Me** पत्रम् patram **a leaf** पुष्पम् puṣpam **a flower** फलम् phalam **a fruit** तोयम् tōyam **or water** तद् भक्त्युपहृतम् tad bhaktyupahṛtam **that devout offering** प्रयतात्मनः prayatātmanaḥ **of the pure-minded one** अहम् अश्रामि aham aśnāmi **I accept**.

26. With devotion, whoever offers Me, a leaf, a flower, a fruit, or water, --- that devout offering of the pure-minded one I accept.

In the scriptures, sakāma-bhakthi is also talked about; niṣkāma-bhakthi is also talked about; sakāma-rituals are also talked about; niṣkāma-rituals are also talked about. For example, sandhyā-vandhanam is niṣkāma-ritual; it is purely meant for spiritual-progress; citta-śuddhi; guru-prāpṭhi; jñāna-prāpṭhi; mōkṣa-prāpṭhi, whereas puthrakamēṣṭi yāga is meant for what; is like asking who wrote Vālmiki-Rāmāyaṇa; not Kambar; Vālmiki Rāmāyaṇa was written by Vālmiki; so puthra-kamēṣṭi is for what? Puthra-prāpṭhi.

So both types of rituals are there; and we observe one principle, depending upon the result that we want to achieve, there are rigors, rules and regulations in performing the rituals; if you want the result; the scriptures point out that you have to do this pūja in this manner. the time of pūja is prescribed; the place of pūja is prescribed; the deity is prescribed; the naivēdyam is prescribed; even the dress is prescribed; how many priests should be there; how much dakṣina should be there; that is my choice, you should not

say; everything is fixed; and you have to obey the rules; and if you violate any rule, you have to immediately do prāyascittam.

For some of the violation the prāyascittam is that all the properties you have to give as dakṣiṇa; what a terrible prāyascittam? And higher the result, you expect, the more complicated the karma becomes; because, as the action is so the result is every action has got an equal result (we need not say opposite here!) equal means proportional result; You give more dakṣiṇa, more result; more mantras, more avṛthis, more dakṣiṇa.

So the general principle is what, the higher the benefit that you seek; the more complicated and involved and complex the rituals are; So naturally, what will we think; when you want infinite result; extrapolating the result; when you want infinite result, what will you think, higher the result, more complicated it is. So when you want the highest result; the pūja will be; according to our extension, we expect the pūja to be the most complicated; because the result is the highest.

Kṛṣṇa says the beauty is when you want the highest result; the pūja is the least complicated. In fact, there is no complication; it is the simplest pūja; sakāma-bhakthi involves maximum number of rules, whereas in Niṣkāma-bhakthi all the rules are loosened. You can do any number of mistakes; not that you should do mistakes. Suppose you are chanting Viṣṇu-Sahasranāma; if you are chanting for a particular result, then you have to observe all the rules. And if you do not observe, you may not get the result; and it is even threatened; sometimes it can be, counter-productive also. But suppose you are chanting the very same Sahasranāma; for the sake of citta śuddhi; guru prāp̥thi, mōkṣa prāp̥thi, then any number of mistakes you commit, it does not matter; naivēdyam any kind of naivēdyam, shortcut naivēdyam; any flower you keep; it does not matter.

But what is the condition? Your motive should be not any one of the finite; but infinite. So Kṛṣṇa says here; patram puṣpam phalam tōyam prayacchati. A niṣkāma-bhaktha; who is a mumukṣu-bhaktha; who wants God as the result of his pūja, he offers anything; without any pre-condition. And what can be offer; he can patram; he can offer a leaf, like Tulsi, vilva or anything; puṣpam; any flower, phalam, any fruit; tōyam or even a spoonful of water. Anyone of them; niṣkāma bhaktha can offer.

But what is important? Bhaktyā prayacchati; here bhakthya; niṣkāma bhaktyā prayacchati; to use the seventh chapter language, it comes under which type of bhakthi; arta, artārti, jijñāsu or jñāni? If he is arta or artārti, it will come under sakāma-bhakthi; he wants a particular result and we are not talking about jñāni here; therefore that is also ruled out. So if three are ruled out; who is left out? Jijñāsu-bhaktha; mumukṣu

bhakthaḥ; who is ajñāni alright; who is samsāri alright; but who wants liberation or God. Therefore bhakthya; niṣkāma-bhaktyā prayacchati.

And Kṛṣṇa says: prayatātmanaḥ; such a person is a person of purified mind; What is purification of mind here? He does not have desire for finite goals; that is the purity; rāgaḥ rahitaḥ; niṣkāmatvam is the purity; so prayatātmanaḥ prayataṁ means śuddhaṁ; ātma means here mind; manaḥ; prayatātmanaḥ means what; śuddha cittāḥ; prayatātmanaḥ means śuddha cittasya; bahuvrīḥ; śuddhaṁ cittam yasya. So since he has got such a niṣkāma-bhakthi; aham aśnāmi; I receive that offering, even though it is a very very inferior offering: I receive that offering, because it is offered with bhakthi bhaktyupahṛtam; it is offered with a love for myself; because when you worship the Lord for the sake of worldly end; your love is where? I have analysed this in the 7th chapter; when God is the means and the anything else is the end; my real is in the end and not in the means; nobody loves the means; everybody loves the end only; you love the bus how long? Until you reach the destination; thereafter, you do not pray that the bus should go properly, nothing should happen to it, etc.; what do you think; I have got down from the bus; let anything happen. So you are interested in the destination; not in the means.

So when God is the means in sakāma-bhakthi; your love is a fake love; but niṣkāma-bhaktha is doing pūja for the sake of Lord. Therefore his love for me, the real love, and therefore I receive that love; even on the valentine's day. So therefore you should give that card to me; so bhaktyupahṛtam; aham aśnāmi; and therefore the flower, etc. becomes only a spoon and what you are offering through that is the love. Therefore spoon is not important; whether it is silver spoon; or golden spoon; you are interested in what? What is there in silver spoon; that is what you are interested in. Similarly Kṛṣṇa says I do not bother whether the medium that you use for offering love; whether the medium is flower or leaf; I do not care; because through the medium, you are giving me the pure love. Therefore, I accept that.

Verse 9.27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥

yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat |
yat tapasyasi kauntēya tat kuruṣva madarpaṇam || 9.27 ||

कौन्तेय kauntēya **Oh ! Arjuna यत् करोषि** yat karōṣi – **whatever you do यद् अश्नासि** yad aśnāsi **whatever you eat यद् जुहोषि** yad juhōṣi **whatever you offer (as oblation), यद् ददासि** yad dadāsi **whatever you give (in charity) यत् तपस्यसि** yat tapasyasi **whatever austerity you**

undertake कुरुष्व तत् kuruṣva tat dedicate that मदर्पणम् madarpaṇam as an offering to Me

27. Oh Arjuna, whatever you do, whatever you eat, whatever you offer (as oblation) whatever you give (in charity), whatever austerity you undertake --- dedicate that as an offering to Me.

Suppose a person says I do not have pathram, puṣpam; phalam; tōyam; etc. I am in a desert/ Gulf country; (I do not know the condition there); no pathram; no puṣpam; no phalam; and like Madras, no tōyam, tōyam means Water; then what shall I do? Kṛṣṇa says, even if you do not have any special thing for offering to Me, does not matter, you will be consuming things. So you will have food for you; you will drink water; you will do some work; therefore whatever you are associated with, May you offer that to me; as arpaṇam. Therefore he says yat karōṣi; any karma that you do; any laukika karma that you do; even working in the office;

कायेन वाचा मनसेन्द्रियैर्वा ।
बुद्ध्यात्मना वा प्रकृतिस्वभावात् ।
करोमि यद्यत् सकलं परस्मै ।
नारायणयेति समर्पयामि ॥

**kāyēna vācā manasēndriyairvā |
buddhyātmanā vā prakṛtisvabhāvāt |
karōmi yadyat sakalaṁ parasmai |
nārāyaṇayēti samarpayāmi ||**

Any work, most mundane work that you do, you dedicate to the Lord, and it can function as a pūja; So therefore offer every action to Me; but Lord is at home and my work is at the office; how to offer if you ask: Lord is at home; Only that is your problem; When Lord is at office, you would not be at home!; if you are at home, you would not be at the office, that is your problem; but Bhagavān is not at home; Bhagavān is at home also; So the Lord being everywhere; you do not require anything, you invoke, close your eyes; and think that Oh Lord let this karma be Īśvara prīthyartaṁ asthu; mayi sarvāni karmāni sanyāsyā. So this is most beautiful religious way of life; unique to vēdic tradition; in all other traditions; that particular place is important, direction is important, for us you can do pūja at anytime and anywhere.

And yad aśnāsi; whatever you eat, you offer to the Lord, whatever you cook daily offer to the Lord; and if you say that I am busy, I cannot keep in the pūja room, no time, etc. OK; when it has come to your plate, before you gulp it down; before you finish it off, close your eyes for a moment, and imagine the Lord is āhaṁ vaiśvānarō bhūtvā prāṇinām dēhamāśritaḥ. The Lord is inside your stomach; offer that food to the Lord inside the stomach, and it is called praṇāgnihōtram. And you can even claim that I do

nithyaṁ agnihōtram; even though the secret is what; you are eating; yadaśnāsi jajjuhōṣi; whatever nithya karma you do; juhōṣi offerings you do; whether it is sandhyā vandanam; or any other pūja you do; and yat dadāsi; whatever charity you offer; earth quake relief fund you are offering, even you can convert that into pūja, if you remember all those earth quake victims are also God; because God is there in them also; Just a change in attitude; nothing special; change in attitude; and yat tapasyasi kauntēya; whatever tapas you do, if you are fasting to reduce your obesity; overweight. Therefore you are fasting in some way; so many thinning parlours are there; when you fast there; you imagine it is ēkādasi upavāsam; convert into upavāsam; yat tapasyasi kauntēya. What is important? tat madarpaṇam kuru; dedicate it to me; which is not a physical job, it is only an attitudinal change; And this is called niṣkāma-bhakthi which will lead you to liberation.

How will you lead to liberation? That Kṛṣṇa will offer in the next slōkā; which we will see in the next class.

Hari Om

126 Chapter 09, Verses 28-30

ॐ

Lord Kṛṣṇa is dealing with the topic of sakāma-bhakthi and niṣkāma-bhakthi from verse No.20 to 29. Kṛṣṇa is not against sakāma-bhakthi. We should very clearly remember that sakāma-bhakthi is not pāpa karma. Sakāma bhakthi is not a niṣiddha-karma; sakāma-bhakthi does not bring down a person; sakāma-bhakthi is only an obstacle to spiritual growth; Sakāma bhakthi will not bring down but it will keep a person in spiritual stagnation.

That is why we divide karmas into three types; sātāvika, rājasa, tāmasa; sātāvika one will take a person spiritually up; tāmasa one is that which will bring a person spiritually down; sātāvika takes up; tāmasa will take down; rājasa is that which will not take up also; which will not bring down also; it will keep a person in spiritual stagnation; a person will be getting the material result. Sakāma-bhakthi is a form of rājasa-bhakthi only. It will give material benefit to a person; but it will be an obstacle to spiritual growth. Therefore Kṛṣṇa does not say that you should straight away give up all the kāmya karma; because many people get a doubt; after studying this portion. Swamiji, we are doing pūja for children's admission; or we are doing pūja for curing this disease; we have taken this vow to go to Tirupati for this particular purpose; many such vows are there; kāmya-karmas are there; Kṛṣṇa does not say that one should drop all of them; all of a sudden. The aim is a very very gradual transformation; the negative niṣiddha-karma should be

dropped straight away; pāpa-karmas should be dropped straight away; but kāmya-karma should be gradually reduced.

So with regard to kāmya-karma, gradual reduction and they should be replaced by niṣkāma-karma or sātṅvika-karma; which means I utilise the karma for spiritual-growth. If at all I ask something from the Lord. I say jñāna vairāgya siddhyartham; or citta śuddhyartham, or śāstra-vicārartham; or nidhidhyāsana-prāpyartham; or jñāna-niṣṭha siddhyartham; or śāstra avismarṇārtham; avismarṇārtham means not forgetting the Gīta; prayer for that.

So therefore if we have some desires; especially a gr̥hastha will have lot of duties to be fulfilled; and when there are lot of obstacles; certainly there will be tendency to approach the Lord and there is nothing wrong; but we have to gradually grow out of them. And such a bhakthi is niṣkāma-bhakthi.

And as I said in the last class; in niṣkāma-bhakthi also there is desire; but it is not materialist desire. So niṣkāma means freedom from materialist desires; but there is a spiritual desire for anything that promotes mōkṣa. And even asking for help, so that I can pursue spiritual-sādhāna, even that prayer comes under spiritual prayer only; just because you seek help, it does not become material; for what purpose you are seeking help.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवास्तुभिर्व्यशेम देवहितं यदायुः ।
स्तस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नास्ताक्षर्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ।

ōṃ bhadrāṃ karṇēbhiḥ śr̥ṇuyama dēvāḥ bhadrāṃpaśyēmākṣabhiryajatrāḥ |
sthirairāṅgaistuṣṭuvāmstanubhirvyaśēma dēvahitaṃ yadāyuh |
stasti na indrō vṛddaśravāḥ svasti naḥ pūṣā viśvavēdāḥ |
svasti nāstākṣyō ariṣṭanēmiḥ svasti nō bṛhaspatirdadhātu ||
ā śāntiḥ śāntiḥ śāntiḥ |

Similarly even asking wealth cannot be said to materialist because, for what purpose am I asking for wealth, because after all, money is a means which can be used for spiritual purpose also, or material purpose also. If I am asking for wealth; so that I can do pañca-mahā-yajñās, I can spend the money for noble causes, by which I will get citta śuddhi; even dhāna iccha; will become spiritual desire. Therefore ultimately what is materialist desire? What is spiritual desire? We only know what is our motive; and any desire through I want to purity and jñānam; we call as niṣkāma-bhakthi; mumukṣu-bhakthi.

And then Kṛṣṇa pointed out, in sakāma-bhakthi rules of worship should be very strictly followed; formalities are to be maintained; if not the sakāma pūja may not give the result; or may even become counter-productive, whereas when it is niṣkāma-bhakthi and pūja, all the rules and regulations become secondary; the attitude becomes important. So when two people who love each other extremely well; and when they meet; what formality is there?; there is no formality; So when there is some distance only, you have to feel the protocol, all these things; etc. So for a mumukṣu bhaktha, the bhakthi for the Lord is of a different type of dimension. And therefore rules are secondary. How do you know? Kṛṣṇa says; patraṁ puṣpaṁ phalaṁ tōyaṁ prayacchati; give whatever you like; they tell the Mahābhārata story; how Vidhura removed the banana and gave the banana peel to the Lord.

मार्गवर्तितपादुका पशुपतेरङ्गस्य कूर्चयते
गण्डूषांबुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
किंचिद्भक्षितमांसशेषकबलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥ ६३ ॥

[mārgāvartitapādukā paśupatēraṅgasya kūrcāyatē](#)
[gaṇḍūṣāmbuniṣēcanaṁ puraripōrdivyābhiṣēkāyatē |](#)
[kiṁcidbhakṣitamāṁsaśēṣakabalaṁ navyōpahārāyatē](#)
[bhaktiḥ kiṁ na karōtyahō vanacarō bhaktāvataṁsāyatē || 63 ||](#)

Śankarācārya tells in Śivānandalahari, how Kannappa, the greatest devotee used the chappal to mark the eye. You know the story; I would not go into the details; he used the mouth as Abhiṣēka pātram; and straightway spat the water; gaṇḍūṣāmbuniṣēcanaṁ; normally it is supposed to be aśoucam. That does not mean that I will do that; do not say; kiṁcidbhakṣitamāṁsaśēṣakabalaṁ navyōpahārāyatē; what he has eaten, the remnants he uses for navya upahārarthē; the greatest offering; bhakthi kiṁ na karōtyahō vanacarō; means hunter; bhaktha avatha hamsayatē; he became a gem of a bhaktha; all the purāṇic stories indicate that; Kṛṣṇa therefore says bhakthya prayacchati;

And not only niṣkāma-bhakthi is expressed in the form of specific pūja; niṣkāma-bhakthi is expressed in the form of a very different lifestyle itself; it is not a mere patraṁ puṣpaṁ phalaṁ samarpaṇam in the morning or evening; niṣkāma-bhakthi transforms the very way of life. How does it transform?

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् |
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् || ९-२७ ||

[yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat |](#)
[yat tapasyasi kauntēya tat kuruṣva madarpaṇam|| 9.27 ||](#)

Every action becomes an offering at the feet of the Lord; and when it is offered at the feet of the Lord; what is the feet of the Lord? The entire creation consisting of the Laws

of creation. So my action is offered into the creation; which has the network of the laws of creation; the laws alone are the feet of the Lord; and when I take back the actions, the karma has been converted into karma-phalam. And since the creation is Bhagavān's feet; karma-phalam becomes Īśvara prasādaḥ. And therefore the future events are always welcome for me.

For a niṣkāma bhaktha; there cannot be a concern; there cannot be an anxiety, anxiety comes when I am particular about only a type of future; only this type of future should come to me; any other type of future I will not accept. So when there is a resistance with regard to a particular possibility in future, there is concern, anxiety. For a niṣkāma bhaktha, whatever comes is welcome. And therefore,

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् |
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् || ९-२७ ||

[yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat |](#)
[yat tapasyasi kauntēya tat kuruṣva madarpaṇam || 9.27 ||](#)

And we have to add the corollary, if all these are Īśvara-arpaṇam; there consequences are Īśvara-prasādam. Thus as a karta, I do Īśvara-arpaṇam; as a bhōktha; I have the Īśvara-prasādaḥ-bhavāna; And this is niṣkāma-bhakthi. Now when we read this, we should be reminded of some other topic we studied before; When I talk about Īśvara-arpaṇa-bhavāna and prasāda-bhāvāna, we should be reminded of a topic we studied before, long before in the 2nd and 3rd chapters; and what was the topic; karma-yōgaḥ;

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते || २-४८ ||
[yōgasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya ... \(2.48\).](#)

Then in the third chapter,

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा |
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः || ३-३० ||
[mayi sarvāṇi karmāṇi sannnyasyādhyātmacētasā |](#)
[nirāśīrnirmamō bhūtvā yudhyasva vigatajvaraḥ || 3.30 ||](#)

So while defining karma-yōga in the 2nd and third chapters, Kṛṣṇa said karma-yōga is Īśvara-arpaṇa-bhavāna and prasāda-bhavāna. Here Kṛṣṇa says Niṣkāma-bhakthi involves Īśvara-arpaṇa-bhavāna and prasāda-bhavāna; join these two together; what is our conclusion; karma-yōga is identical with niṣkāma-bhakthi; karma-yōga and niṣkāma-bhakthi are synonymous.

Then why these two different names? From the stand point of the action, it is called karma-yōgaḥ; and from the standpoint of the attitude, it is called niṣkāma-bhakthi;

sādhana-dṛṣṭya karma-yōgaḥ; bhavānadrṣṭya niṣkāma-bhakthi yōgaḥ. And therefore, Kṛṣṇa said, tat kuruṣva madarpaṇam, īśvararpaṇam.

And where is that Īśvara; if somebody asks; we should not answer the question; you should ask a counter question; where is Īśvara not; Remember; when somebody wrote; God is nowhere; a nāsthika; God is nowhere; now this devotee came; very correct; and no where he just gave a gap, put a line after now, he put a gap. Now what does it mean; now here; Īśvara-sarva-bhūthānam; bhūthānam ḥṛdēśe Arjuna tiṣṭati. Therefore for niṣkāma-bhakthi; a temple is not required; shrine is not required; you can practice it everywhere; this thought is important. Up to this we saw in the last class.

Verse 9.28

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९.२८ ॥

śubhāśubhaphalairēvaṃ mōkṣyasē karmabandhanaiḥ |
sannyāsayōgayuktātmā vimuktō māmupaiṣyasi || 9.28 ||

एवम् ēvaṃ **in this manner** मोक्ष्यसे mōkṣyasē **you will be freed** कर्मबन्धनैः karmabandhanaiḥ **from all the bonds of actions**, शुभाशुभफलैः śubhāśubhaphalaiḥ **which cause puṇya and pāpa** संन्यासयोगयुक्तात्मा sannyāsayōgayuktātmā **with a mind devoted to sannyāsa and yōga** विमुक्तः vimuktaḥ **(you will be) liberated (while living)**, उपैष्यसि माम् upaiṣyasi mām **and will attain Me (after death)**.

28. In this manner you will be freed from all the bonds of actions which cause puṇya and pāpa. With a mind devoted to Sannyāsa and Yōga (you will be) liberated (while living) and will attain Me (after death).

So what is the result of niṣkāma-bhakthi or karma-yōga is pointed out. So here what Kṛṣṇa says is every karma or every pūja that you do, can give you two forms of puṇyam; any pūja that you do. Any service that you do; can give you two forms of puṇyam; one is the materialist-puṇyam.

What do you mean materialistic-puṇyam? All the material-well-being, one will get through that puṇyam; lot of money; lot of people around; good house, 24 hours running water; so these are materialist advantages; if a person has, purely because of puṇyam only; in one house water is there; in other house, not there; our puṇyam and pāpam. Similarly going to svarga is materialistic-puṇyam. Thus your pūja can produce materialistic-puṇyam, both here or hereafter; or the very same pūja can give spiritual-puṇyam also; because of spiritual-puṇyam alone you are born in a culture; where spirituality is there. So when you are born in a rich country, where you have got all the facilities; any country, richest country, with richest parents; child of Bill Gates. Certainly

there must be some puṇyam; or else how can one get all the enjoyments. Therefore that is also puṇyam; and also another form of puṇyam; we may have water problem; mosquitoes but to be born in a culture where spirituality is there; śāstram is alive; ācāryās are available; to be born in this culture; many people think we have done pāpam; carefully note; we have done puṇyam; what puṇyam?; spiritual-puṇyam. So because of spiritual-puṇyam; a spiritual environment comes; because of spiritual-puṇyam alone; we get spiritually-oriented parents. It is a greatest puṇya because right from childhood, we get those saṁsāra. Whereas for the other children, it is swimming against the current; எதிரி நீச்சல் ethir neechal; because the parents are too materialistic. So that is puṇyam; and getting an opportunity to study the śāstram is spiritual puṇyam.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् |
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः || विवेकचूडामणि. ३ ||

[durlabham trayamēvaitaddēvānugrahaḥētukam |](#)
[manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || vivēkacūḍamaṇi. 3 ||](#)

So to be born a human-being is because of puṇyam; to get a desire for mōkṣa is a spiritual-puṇyam; and to get association with guru is spiritual-puṇyam. Thus pūja can give you any one of these two puṇyams; but you cannot ask for both; you cannot say I want both; you have to choose one of the two. A niṣkāma-bhaktha converts all the pūja into spiritual-puṇyam. And therefore he renounces; he is not interested in material-puṇyam. And of course, he is free from material-pāpam also; And therefore niṣkāma bhaktha transcends both puṇyam and pāpam.

So śubhāśubhaphalairēvaṁ mōkṣyasē. So Arjuna you will be freed from śubha-phalam; puṇya-phalam. Here puṇyam means material puṇyam; and from āśubha-pāpaiḥ; from pāpam also you will be free.

Why he will not get pāpam? We have said that when it is niṣkāma-bhakti even when the rules are violated, he will not get the pāpam. Very big advantage. If you are doing Niṣkāma-bhakthya Viṣṇu sahaśranāma pārāyaṇam, even if there are pronunciation mistakes, Bhagavān will correct it and listen to it. But sakāma-bakthya you are doing, every rule is important. And therefore for a niṣkāma-bakthya, even violations of rules will not produce prathyavāya-pāpam, and he does not seek materialistic-puṇyam also. Therefore he transcends both.

Then we may wonder; transcending may be good; but transcending-puṇyam, how can you say Good? So Kṛṣṇa says, karma bandanai; both puṇyam and pāpam are bonds only; so in the beginning stages pāpam is bondage, puṇyam is good; once we have become sufficiently mature, we say puṇyam is also bondage because, puṇyam also keeps a

person within punarapi jananam, punarapi maraṇam cycle; so that is why in the Upaniṣads, it is said tatha vidhvān puṇya pāpē vidhūya; if you say mōkṣē, beyond puṇya-pāpa; for karma-bandanaiḥ; bonds of karma, in the form of śubha and aśubha, he transcends.

And who is he? The niṣkāma-bhaktha is given the title; because now it is the season of title; Padmabhūṣan; etc. So Kṛṣṇa also gives a title to Niṣkāma-bhaktha or karma-yōgi; and what is that title? Sanyāsa-yōga-yuktātma. He is both a sannyāsi and a yōgi: who niṣkāma-bhaktha or karma-yōgi; he has got sanyāsa and also yōga.

What does it mean? Sanyāsa mean renunciation. How do you say: karma-yōgi is associated with renunciation; he is very much in the world; and very much doing karma; he is said to be endowed with renunciation because he is able to renounce his materialistic-desires and use the pūja for inner-growth. And therefore the kāma-tyāga makes him a sannyāsi without kaṣāya-vastram. Kṛṣṇa said in the 6th chapter.

श्रीभगवानुवाच |
अनाश्रितः कर्मफलं कार्यं कर्म करोति यः |
स संन्यासी च योगी च न निरग्निर्न चाक्रियः || ६-१ ||
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव |
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन || ६-२ ||

Śrī Bhagavān uvāca
anāśritaḥ karmaphalaṃ kāryaṃ karma karōti yaḥ |
sa sannyāsi ca yōgī ca na niragnirna cākriyaḥ || 6.1 ||
yaṃ saṁnyāsamiti prāhuḥ yogaṃ taṃ viddhi pāṇḍava |
na hyasaṁnyastasaṅkalpaḥ yōgī bhavati kaścana || 6.2||

If we drop the anxiety regarding the materialistic-things, it is a great renunciation.

If you drop that anxiety; what will happen to my security? suddenly you will get afraid; because material-things give me security; for which Kṛṣṇa has answered before; I do not whether you remember; ananyāścintayantō māṃ; he is able to drop the obsession with money; he knows two things; any amount of money, insecurity will not go away; because insecurity has nothing to do with possession; it is a problem of the mind; it is something to do with the mind and not what you have; because a person with minimum wealth can feel secure; and a person with maximum wealth can feel maximum insecure. The niṣkāma bhaktha knows this fact and therefore he has got Lord to give him the sense of security; and therefore he is not bothered about that; nijakarmōpāttaṃ vittaṃ tēna vinōdaya cittam || 2 ||. Therefore he has got sanyāsa.

Then why he is called yōgi? Then why do we say that he has got yōga; yōga here refers to action; So he is associated with action and at the same time, he is not associated with

materialistic-desires and therefore, he is called sanyāsa-yōga-yuktātma; he is interested more in the inner-growth.

And what will happen to him? Vimuktaḥ; he will soon become liberated; such a niṣkāma-bhaktha; such a karma-yōgi will become liberated.

How? We should be very careful; so if we say karma-yōgi will get liberated; then does it mean that jñāna-yōga is not required; because for majority of people jñāna-yōga is allergy; somehow we should avoid that. So therefore all the commentators make it a point to add; karma-yōgi does not directly get liberated, but via jñāna-yōga vimukthāḥ bhavathi. So he will get purity of mind; then he will get desire for vādānta-vicāra; then he will get a guru; then he will get jñānam; thus satva citta-śuddhi; guru-prāp̥thi; jñāna-prāp̥thi dvāra; by this route, he will become liberated.

And then what will happen? māmupaiṣyasi; having liberated he merges into Me; he becomes one with Me; This also must be carefully understood; What do you mean by merger? Do not imagine that this niṣkāma-bhaktha slow...ly goes and Bhagavān is standing there; and He goes embraces; Do not imagine like that; There is no physical merger because Bhagavān is never away from us; we are not away from the Lord.

Then what do you mean by merger? Merger is dropping the misconception that the Lord is away from Me; இந்த தப்பான எண்ணதை விடறது தான் ஐகியம்; the dropping of the wrong notion is the aikyaṁ with the Lord; there is no other aikyaṁ other than dropping the notion.

And how do you drop any notion or misconception? By knowledge; So the moment I get knowledge, the wrong thought that God is away from me goes away; I come to know God is close; that God is not close but closer; in fact, God is not closer; God is closest; in fact God is even closest; Aham brahmāsmi; tatvam ēva tvam ēva tat.

We saw yesterday; this distance, notional-distance, goes away; Careful, not national-distance; notional-distance goes away; so māmupaiṣyasi; he will attain Me.

Verse 9.29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहं ॥ ९.२९ ॥

samō'haṁ sarvabhūtēṣu na mē dvēṣyō'sti na priyaḥ |
yē bhajanti tu māṁ bhaktyā mayi tē tēṣu cāpyahaṁ || 9.29 ||

अहं समः ahaṁ samaḥ **I am the same** सर्वभूतेषु sarvabhūtēṣu **towards all beings** अस्ति न द्वेष्यः asti na dvēṣyaḥ **there are no one hateful (to Me), न प्रियः na priyaḥ nor dear** मे mē

to Me तु tu however ते tē those ये भजन्ति yē **bhajanti who worship Me** माम् mām with भक्त्या bhaktyā **devotion मयि mayi are in Me** च अहम् अपि ca aham api **and I am also** तेषु tēṣu **in them**

29. I am the same towards all beings. There is no one hateful to Me, nor dear to Me. However, those who worship Me, with devotion are in Me, and I am also in them.

In the previous verse, Lord Kṛṣṇa said: Niṣkāma-Bhakthā will merge in Me by which Kṛṣṇa implies that the sakāma-bhakthā will not merge in Me. It is understood; when there are two people and you say this person is intelligent; what is the meaning? சொல்லாமல் சொல்லி sollammal solli; two people; just pick one; it often happens at home; when two children are there; mother or father says: this boy is very intelligent; never do that; the other boy gets terribly rejected. Similarly Kṛṣṇa has said here: niṣkāma-bhakthā merges into Me, which implies sakāma-bhakthā will not merge; therefore a doubt can come; what is the doubt? Bhagavān is partial; because some people he takes unto himself; merges; embraces, etc. some bhakthas He takes unto himself; whereas other bhakthās He keeps safe distance;

Isn't it partial; so this doubt may come; how come only some people get liberation; some people or many people do not get liberation; many songs are also there; Oh Lord; why can't you take Me unto you; One bhakthā used to do that it seems; daily come to the temple; Oh Lord, take me unto you; I want to merge into you; he was continuously standing there and repeating; and the pūjāri got irritated, because he has to close the temple; and go home; he was not leaving; he tried all different methods; it was not working; so at last what he did; one day he stood behind the idol; and the bhakthā said: Oh Lord; please take Me. So then he said; the pūjāri behind: Oh dear Bhakthā; I am satisfied with your bhakthi; so I am going to fulfil your wish; when you come tomorrow I will take you unto me; you will not return back home. Next day, no sight of the bhakthā anywhere around; All are blabbering;

Therefore, Kṛṣṇa says: I am not the one who decide whether you should get mōkṣa or not; the problem is not with my readiness; I am ready to give Mōkṣa to anyone at any time; if he or she wants; but the problem is most of the people do not want.

I told in one of the sādhana-camps, I just sent one person; please go to every room; some context like this came; I said go to every room and say: Swamiji is willing to give mōkṣa to all of you; only condition is hereafter you should stay here itself in the āśrama thereafterwards; and I requested him to get me a list of all persons interested. Everyone gave one excuse or the other; I will go back and set right the accounts or I will set right that and come back, etc. I will come after 3 months; I will come after 1 month. No One.

Therefore Kṛṣṇa says; the problem is not with Me; but you are really not interested; That is the fact. Therefore Kṛṣṇa says: sarvabhūtēṣu ahaṁ samaḥ; I am the same with regard to every being; that means what: I am not partial to anyone; I am not going to give extra-blessing to someone; and less-blessing to someone else:

दृशा द्राघीयस्या दरदलितनीलोत्पलरुचा
दवीयांसं दीनं स्नपय कृपया मामपि शिवे ।
अनेनायं धन्यो भवति न च ते हानिरियता
वने वा हर्म्ये वा समकरनिपातो हिमकरः ॥ ५७ ॥

dr̥śā drāghīyasyā daradalitanīlōtpalarucā
davīyāṁsaṁ dīnaṁ snapaya kṛpayā māmapi śivē |
anēnāyaṁ dhanyō bhavati na ca tē hāniriyatā
vanē vā harmyē vā samakaranipātō himakaraḥ || 57 ||

Śankara says in his Soundarya Lahari; the moonlight falls everywhere equally; whether it is a dirty point or a beautiful house. Therefore Kṛṣṇa says My grace is equal for all. And in fact, I cannot give more to someone, I cannot even withdraw; just as sunlight is natural; sun cannot withdraw or give. Similarly grace of the Lord is equal to all.

Then where is the difference; how much we are willing to tap. Therefore our effort will determine the amount of grace that I am going to tap. So grace is already included in effort; when you are building a house; you are building the walls; and within the walls what is available; space is available. Primarily you are interested in what? In the wall or inside space; Primarily interested in the living room; you want the space only; but you need not work for the enclosed space; you have to work only for building the wall. After building the wall, you need not invite space separately, as even wall is built, enclosed space is available. Similarly Īśvara-kripa need not be separately invited you put forth your effort, the grace is automatically included in that.

And therefore Kṛṣṇa says my grace is uniformly available to all; mama dvēsaḥ-nāsti; there is no one who is hateful to me; whom I hate; dvēsaḥ-nāsti.

Then what about favorite? Na priyaḥ; there is no favourite also; no one is more dear; everyone is same; If everyone is same; how come some people only get liberation and some do not get; Kṛṣṇa says the difference is not caused by Me; the difference is caused by the choice of the bhaktha.

And that is why we say, mōkṣa is determined by your will and not God's grace; because God's grace is already available to all. So we need not work for that; the only differentiating factor is: is your will ready to choose Lord as the goal? Therefore Kṛṣṇa says; yē mām bhakthya bhajanthi; So those vivēkis, those sādhanā catuṣṭaya sampanna adhikāri, who seek Me as the goal.

In the 7th chapter, I said God can be used as a means for **worldly-goals** or God can be used **as-an-end-in-itself**. The one-for-whom-the-God-is-the-end; is called niṣkāma-bhaktha; mumukṣu-bhaktha, he is referred to here; those who worship Me with niṣkāma-bhakthi; mumukṣu-bhakthi; mayi tē, they are already existing in Me; tēṣu chapī aham; I am existing in them, which means both of us are one and the same. So I am in them; they are in Me; we are never separate; because they discover the fact that there is no distance at all and therefore **mōkṣa is a puruṣārtaḥ; mōkṣa is something attained through your choice.**

Verse 9.30

अपि चेत्सुदुराचारः भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९.३० ॥

api cēt sudurācārō bhajatē māmananyabhāk |
sādhurēva sa mantavyaḥ samyagvyavasitō hi saḥ || 9.30 ||

सः saḥ **He भजते माम् bhajatē mām who worships Me, अनन्यभाक् ananyabhāk seeking nothing else, मन्तव्यः mantavyaḥ should be considered साधुः एव sādhuḥ ēva a saint only, अपि api even if चेत् सुदुराचारः cēt sadurācārah he has the worst conduct हि hi for सं व्यवसितः saṁ vyavasitaḥ he has resolved सम्यक् samyak rightly**

30. He who worships Me seeking nothing else should be considered a saint only, even if he has the worst conduct. For, he has resolved rightly.

With the previous verse, the comparison and contrast of sakāma-bhakthi and niṣkāma-bhakthi, that topic is over, which started from the 20th verse; up to 29th. What are the difference between sakāma and niṣkāma-bhakthi?

And now in the final portion of the 9th chapter, from 30th onwards and up to the end, 34th, Kṛṣṇa is talking about the glory of bhakthi; and what is the greatest glory of bhakthi? Bhakthi is a sādhanā which can be started at any stage of life; unlike jñāna-yōga; jñāna-yōga cannot be started at any stage that you like; because it requires lot of preparatory disciplines; whereas to become a bhaktha; you do not require any qualification.

And what is the reason? Because bhakthi itself has got several stages and you can pick up from any stage; the first-stage being, ārtha-bhakthi itself; ārtha-bhakthi do you remember; 7th chapter bhakthi; What is ārtha-bhakthi; when you are afraid, you use Bhagavān; especially before exam; bhakthi will overflow; because whenever a person is afraid or he needs some support, use Bhagavān and they have found that it works. It simply works; psychologically and statistically they have proved that a bhaktha has got more confidence that even in the case of terminal diseases, he is able to enjoy a better

confidence; and because of the very confidence, his immunity is better and therefore the medicine works faster. Simple-bhakthi; so thus an ārtha-bhaktha or a person in distress can start; and even a materialist-person can start bhakthi. If he wants to start a factory, I say do a pūja, you will get more profit; he will do immediately. So even a materialist-person can practice bhakthi; and of course a spiritual-student is jijñāsu-bhaktha. Thus depending upon the spiritual-evolution; everybody can start any one level of bhakthi.

In fact in the 12th chapter, Kṛṣṇa is going to divide bhakthi into five-levels; and it starts from the highest level. If you cannot practice the 5th-one, try fourth; try third, if not possible try second; if not possible, try first; if not possible; better luck next birth; because the first one is possible for all; that is how bhakthi has been designed and therefore Kṛṣṇa says bhakthi can be started by anyone.

And if this intellect is not sharp enough, Bhagavān is also defined according to the level of intellect; we will start with ēka-rūpa-bhakthi and if you are little bit mature, we will introduce anēka-rūpa-bhakthi and if you are finally ready for intellectual analysis; we will introduce arūpa-Īśvara also. Thus depending upon your level; you always have a slot; this is one point Kṛṣṇa highlights here.

And there is one more point; **that very important that is highlighted**; and what is that? Almost every human-being suffers from the problem of mental-guilt; guilt means what I have done lot of mistakes; I have done lot of pāpams. There is a conscience behind me; all the time judging my action; because, I know what is right and what is wrong.

As Swami Dayānanda Swami says; **what is right and what is wrong need not be taught**; simple-common-sense is enough; even a thief knows thieving is wrong; Without being any education; how does he know; because of the simple reason; What I do not want others to do to me, I should not do to others. And because he knows it is wrong only; he is doing that action; in secret. If it is right, he can straight away walk and take away whatever he wants; crorepathi he was watching and he lost whatever he had. Why should a thief come stealthily; because he knows that it is wrong; therefore conscience is common-sense based right-wrong norm. If common-sense based norm is standard of what is right and wrong, and this conscience which is common-sense-based norm will always judge my action, eternal judgment; whether Bhagavān will come and judge you on the last day or not, i.e., judgment day, our conscience is judging and not only constantly forming self-opinion and the most of the time, we are aware of only our mistakes that we have committed; and this produces lot of guilt. And that is why many people are afraid to go to the temple and even to the swamis; I do not have the eligibility they say. And that is why in every religion, there is confession; the confession is purely to neutralise the guilt; guilt can be a very very big problem.

And even in spiritual-path, guilt can be a problem; I can always conclude, I cannot follow the spiritual-path, even if I follow I will not succeed; I have concluded; because of what? Guilt. That is why in the 6th chapter it is said that we require four-kripas; do you remember; ātma-kripa; grace of oneself; Īśvara-kripa is required; guru-kripa is required; śāstra-kripa is required.

And what is ātma-kripa?; guilt free mind; which is confidence; Even if I have done mistake, I can correct and grow spiritually; because every saint has a past; and every sinner has a future. So why should I feel bad? And this mind has got ātma-kripa. So your grace is a mind which is confident; and therefore Kṛṣṇa wants to pump confidence into every student. Do not say that you cannot do it; please say you can; therefore he says suducāra api, even the worst-sinner can come to bhakthi with confidence; durācāra means what; a person of evil, corrupt context; su-durācāra means what; extremely corrupt person; who has done all the pāpams including pañcā-mahā-pāthakam. Even he need not be worried; what is the condition? Bhajathē.

Suppose he comes to Me, bhajatē māmananyabhāk; without any wavering in the mind; with ananya-bhakthi; with total surrender, if that person comes, the day he has decided to change.

Dayānanda Swami beautifully says: nobody can change another person. I can never change you. But if you have decided to change, nobody can stop it; it will happen. I can assist you, if you have decided to change; This is the principle.

And therefore Kṛṣṇa says a person who has decided, he is as good as a saint. Even though he has only decided; the very decision is a turning point in his life; as somebody nicely said; it is not where you stand that matters; it is in which direction you are standing; that matters. If you are closest to God also; if you are walking in the opposite direction; you are going farther. On the other hand, even if you are farthest, if you are towards, you are going towards Me. Therefore direction is more important; not the actual location; So never compare with others; be proud that you are in the right direction; Therefore sādhuṛēva sa mantavyaḥ; sādhu; not Tamil sādhu, not a person not knowing anything; sādhuḥ means a saintly-person. Why, samyagvyavasitō hi saḥ; because he has made the right-resolve in life; he has reoriented his life; he has reshuffled the priorities in his life; and therefore be confident; start bhakthi; at any level depending upon your position.

More in the next class.

Hari Om

127 Chapter 09, Verses 31-34

ॐ

Lord Kṛṣṇa completed the topic of the comparison of sakāma-bhakthi and niṣkāma-bhakthi with verse No.29 and now from the 30th verse, up to the end of this chapter, Kṛṣṇa is talking about the glory of devotion. And we saw the 30th verse in the last class, wherein Lord Kṛṣṇa mentioned that Bhakthi is glorious, because any person at any level of spirituality can start with bhakthi. Either he can start as a āṛta-bhaktha, which is the beginning. Whenever there is problem, you can take recourse to the Lord. This is āṛta-bhakthi. Whenever there are problems, a person is mentally weaker, he requires a support, and Lord is ever available support. In fact, one of the names of the Lord, āṛta-thrāṇa-parāyaṇa; the one who is committed to helping the people who are in crisis.

And gradually you can graduate to arthārti bhakthi, and then jijñāsu bhakthi and jñāni bhakthi; thus whatever be your level of spirituality, you can start with bhakthi. And Lord Kṛṣṇa says: the moment a person has decided to take the help of the Lord, then itself he can be called a sādhu-puruṣaḥ; because it requires a little bit of humility; a little bit of understanding, that however great, we are, our freewill has its limitation. No doubt human-being is very powerful. No doubt, human-being can achieve lot of thing. But however great a human-being is, he has his limitation. The moment I understand the limitation of my freewill, my wisdom helps me take the help of an external-factor.

Dayānanda Swami beautifully says: wisdom is seeking help when it is required; it is fool-hearty and arrogance not to take the help when it is required.

And this intelligent-person has understood the limitation and therefore has decided to take the help of the Lord, even if it is meant for material-purposes. That itself is great step. There is no rule that you have to surrender to the Lord only for spiritual help. The scriptures point out that it is intelligence to surrender to the Lord even for material help.

And once a person surrenders to the Lord, and then he will find there is an extra-strength in his mind. As I told you the other day, they have statistically proved that religious people have got more emotional-strength; and not only they have more emotional strength, they have statistically proved that they have got more immunity and resistance even in physical-level. Therefore I do see a transformation. Once I see a transformation and inner-strength, my devotion will increase. When the devotion increases, naturally my strength will be more; thus you get into a cycle; not a vicious-cycle; an auspicious-cycle; more devotion; more strength; more strength, more devotion. So it becomes a healthy-addiction; until then, he was addicted to unhealthy-practices; now he is de-addicting himself from other inferior things and he is practising a positive-addiction.

What is that? Addiction to devotion; it is an addiction; but worth having; and soon we will get over even that addiction. Whether we should get over or not is a different question; but if you see as an addiction, we will get over that also; but he has got into a healthier addiction.

And therefore Kṛṣṇa says sādhuḥ ēva saḥ mantavyaḥ; you can call him a saint; like a Vālmiki, he is a saint; why? Because he has taken the right resolve; samyak-vyavasitaḥ; vyavasitaḥ means what; one who has taken a niścaya; vyavasāya means niścaya; vyavasitaḥ means a person of niścaya. And what is the niścaya?: I am going to take the help of Lord only. Then what will happen to him or her; that is going to be said in the next verse.

Verse 9.31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९.३१ ॥

Kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati |
kauntēya pratijānīhi na mē bhaktaḥ praṇaśyati || 9.31 ||

क्षिप्रं भवति kṣipraṁ bhavati **soon he becomes** धर्मात्मा dharmātmā **a noble soul** निगच्छति nigacchati **and certainly attains** शश्वच्छान्तिम् śaśvacchāntim **lasting peace** कौन्तेय kauntēya **oh! Arjuna** प्रतिजानीहि pratijānīhi **declare (to all)** मे भक्तः mē bhaktaḥ **My devotee** न प्रणश्यति na praṇaśyati **never perishes**.

31. Soon he becomes a noble soul and certainly attains lasting peace. Oh! Arjuna, declare (To all) – my devotee never perishes.

So what will happen to that person, who has decided to turn to the Lord for help? Kṛṣṇa says: saḥ kṣipraṁ dharmātmā bhavati; he will soon become a dharma-pradhāna person. So dharma ātma, ātma means mind; dharmātmā, means a person whose mind values dharma more than artha-kāma. Until then he was only considering artha and kāma, money and entertainment, as the primary things in life; Soon he become more mature and he grows out of the artha kāma delusion, not that he should reject them totally; but they are not primary thing; they are like pickle; you know pickle; you can take; nobody says that you should reject the pickle. But the question, whether you are taking the pickle for curd rice, or whether you are taking curd rice for pickle. If pickle becomes the main dish, and curd rice becomes the side dish; there is something wrong. Similarly, artha and kāma should not be primary; they should be like pickle; but the main pursuit in life is dharma; dharma means what? Values and mōkṣa.

And therefore Kṛṣṇa says kṣipram, before long he will stop to be an arta-bhaktha; he will stop to be an artārti-bhaktha, he will gradually become a jijñāsu-bhaktha; So dharmātma means jijñāsu-bhaktha; the one who uses devotion for inner growth.

And once he has become jijñāsu-bhaktha, the next stage is very natural and what is the next stage? Jñāni-bhaktha he becomes; What is the meaning of the word jijñāsu-bhakthaḥ? Jijñāsu-bhakthaḥ means a devotee who is interested in knowing the nature of God; Īśvara-jñāna iccāvān bhakthaḥ. And once there is an intense-desire to know what exactly is God; because I have understood that God is the only source of peace, security and happiness; that is the background, the only source of peace security and happiness is God. In religion we call God; philosophy we call Brahman, once I know that I am interested in knowing Brahman; athathō brahma jijñāsā.

And once I have that sincere-desire, Kṛṣṇa will tell in the 10th chapter, from somewhere śāstrām comes. Just as when the flowers bloom from somewhere; what comes; the bee comes; flower need not send post card, please come; once it has bloomed; naturally it comes. Similarly you bloom into a sādhana-catuṣṭaya-saṁpanna adhikāri; Gurus will come in search of you; Kṛṣṇa will tell this in the 10th chapter,

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् |
ददामि बुद्धियोगं तं येन मामुपयान्ति ते || १० -१० ||

[Tēṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam |
dadāmi buddhiyogaṁ taṁ yēna māmupayānti tē || 10.10 ||](#)

Because Bhagavān's law is any genuine desire should be fulfilled. If you have a thirst as a natural desire, Bhagavān has to provide with water in the creation; if hunger is there, Bhagavān has to provide food in the creation. If you have to breath oxygen; we will destroy oxygen that is a different thing; Bhagavān has to provide. Similarly, if you have a thirst for Īśvara-jñānam, Bhagavān has to provide a guru; therefore Kṛṣṇa says śāstra will come, guru will come, ideal-situations for learning will come; jñānam will come, you will be converted into jñāni-bhakthaḥ.

Then what Kṛṣṇa says śāśvacchāntiṁ nigacchati; the moment you become jñāni-bhakthāḥ; you are a wise person.

And what will wisdom give to you? Kṛṣṇa has said in the beginning itself; gatāsūnagatāsūṁśca nānuśōcanti paṇḍitāḥ; wisdom means grief will go away from life.

And therefore Kṛṣṇa says śāntiṁ-nigacchati; such a bhaktha will attain peace of mind; and what type of peace, not a fleeting peace, śāśvat-śāntiṁ; ever lasting peace of mind;

a peace of mind, which will not be disturbed by the upheavals that happen in that person's life; śaśvat śāntim nigacchati.

So then Kṛṣṇa thinks whether Arjuna will accept all these things? All these are a blind promise or is it all true? So Kṛṣṇa therefore gives a promise; a very important oft quoted line, kauntēya pratijānīhi: Arjuna take my promise, and not only you should take this promise from Me, you have to declare, publicise this promise through all the media; radio, TV, internet media; (now you have to include all the media), all over the world you publicise this promise of mine. And what is that promise? na mē bhaktaḥ praṇaśyati; a devotee of the Lord will never have a spiritual-fall; very careful; he will never have a spiritual-fall; material-ups and downs are bound to come; through prārabhda; But he will never fall spiritually; only higher and higher and higher; therefore mē bhaktaḥ na praṇaśyati; this is my promise and therefore become My devotee.

Verse 9.32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥ ९.३२ ॥

mām hi pārtha vyapāśritya yē'pi syuḥ pāpayōnayaḥ |
striyō vaiśyāstathā śūdrāstē'pi yānti parām gatim || 9.32 ||

पार्थ pārtha **Oh Arjuna** अपि स्त्रियाः api striyāḥ **even women** वैश्याः vaiśyāḥ शूद्राः śudrāḥ **sudras** तथा ते अपि tathā tē api **and those** ये स्युः yē syuḥ **who are** पापयोनयः pāpayōnayaḥ **of sinful birth** हि यान्ति hi yānti **certainly attains** परां गतिम् parām gatim **the supreme goal** व्यपाश्रित्य vyapāśritya **by taking refuge in माम् mām Me**

32. Oh! Arjuna, Even women, vaiśyāḥ, śudrās, and those who are of sinful birth certainly attain the supreme goal by taking refuge in Me.

So Kṛṣṇa wants to point out that even those people who have got certain disadvantages or handicaps, even those people can take to bhakthi and attain liberation. So disadvantaged people also can take to bhakthi and attain liberation. By disadvantage we mean, any type of handicap; physical-handicap or emotional-handicap, or intellectual-handicap; (nothing is understood Swamiji, if you say, it is intellectual-handicap) or, environmental-handicap or parental-handicap; a person born to a parent who is a nāsthika, atheist. Or imagine even a Prahlāda who is born to a Hiraṇyakaśipu; an asurā, who never has devotion. In fact he says: never say Nārayaṇa Nāmāḥ; Hiraṇyakaśipavē nāmāḥ only you should say: With this nāsthikya-disadvantage also, a person through devotion can attain liberation.

Therefore Kṛṣṇa says Pārthā: Hey Arjuna, hē pārtha mām hi vyapāśritya tē:'pi parām gatim yānti; tē:'pi means what: Even the disadvantaged people, handicapped people,

people with lot of spiritual obstacles; tē api; pratipāthāḥ api, parām gatim yānti; parām gatim means what? Mōkṣa. So even those disadvantaged-people, attain the highest goal of liberation; provided what, instead of depending on themselves alone; if they depend upon themselves; what is the problem? Since they have the handicap, they will not be able to make up; but they have done an intelligent thing, what: mām vyapāśritya; if I cannot walk by myself; what do I do? You say walking stick; use a crutch; or hold on to somebody's hand. Similarly, these people depend upon Me; Vyapāśrayaḥ means dependent.

Lakṣmi Nṛsimha mama dēhi karāvalambam; Śankara wrote a set of slōkās: karāvalamba sthōthrams; Śankarācārya did not have any disadvantage; he did have pūrva janma puṇya very much and he had everything ideal; and he knew that everyone would not be like this; and therefore he wrote many sthōthrās; one is beautiful karāvalamba sthōtram; karāvalamba means what? Support; so taking to karāvalamba, even those disadvantaged people attain liberation.

And the question is who are the disadvantaged people? Kṛṣṇa wants to give four samples: I will just give you the running meaning; do not get angry with me; later I will explain it; this is a controversial line.

The first disadvantaged people is pāpa-yōnaya; people of sinful birth; that means people who do not have a conducive-atmosphere for spirituality; the ideal example being Prahḷada himself; because the family-advantage was not there. Having a spiritual-family is a very very big advantage; otherwise for a child it is an எதிர் நீச்சல் ethir neechal; (against the current) spirituality and religious-life, we have to imbibe from early childhood. In fact we say in the śāstra, that even from pregnancy the child imbibes that trait. So imagine the parents are nāsthikas. So that becomes an obstacle. Why I am born to such family? Some pāpam I have done; thus pāpa-yōnaya, people who do not have a conducive atmosphere; No.1.

Then the second example is striyāḥ; striyāḥ means women; do not say striyāḥ-pāpa-yōnayaḥ; it should not be taken like that; pāpa-yōnayaḥ is one set of people who do not have conducive atmosphere; that is over; OK. Ladies careful; and the next group: striyāḥ; women; this second set of disadvantaged people, naturally the disadvantage I will tell later.

Then the next group is vaiśyāḥ; vaiśyāḥ means vaiśyās; so vaiśyās, from the brāhmaṇa, kṣatriya, vaiśyās, śudra, group, vaiśyāḥ; and then śudrāḥ; this is the fourth-category; all these four are disadvantaged people in the sense, they have to do ethir neechal; they have the swim against the current.

Now why Kṛṣṇa enumerates striyāḥ; vaiśyāḥ; śudrāḥ? Now the first thing we should understand is this: Vēdānta is primarily a pursuit of wisdom; and wisdom is something which is connected with your mind and intellect only; it is connected with the sūkṣma-śārīram, it has nothing to do with the physical-body. Physical-body is not going to gain knowledge. Therefore whenever we are talking about qualifications or disqualification, we are not bothered about the physical-personality; because physical-personality has nothing to do with knowledge.

That is why in Tatva Bōdha, when we talked about qualification, we did not talk about height, we did not talk about weight, we did not say male or female gender; it was only said sādhanā catuṣṭaya sampathī and all the qualifications are connected with what? The subtle-body or the mind. Therefore when we talk about striyāḥ; vaiśyāḥ; and śudrāḥ; we should remember, it has nothing to do with the physical-sthritvam; physical vaiśyatvam; or physical-śudratvam; it is talking about three types of inner-personality; we are not talking about whether a person is physically-women or physically-man.

Then we have to find out what type of personality is meant by stri? What type of personality is meant by Vaisya? And what type of personality is meant by śudra? I will use the word svabhāva-sthritvam; svabhāva-vaiśyatvam; and svabhāva-śudratvam; not śārīra-sthritvam; śārīra-vaiśyatvam and śārīra-śudratvam. We are not bothered about the physical gender.

Now what is the svabhāva-sthritvam? It refers to an overwhelming emotional-personality, which obstructs the rational-thinking; a personality in whom emotions dominates over reason; manōmaya-kōśa dominates over vijñānamaya-kōśa; because according to śāstra, vijñānamaya-kōśa or rational-thinking, should have control over over emotion. If emotions are going to control over reason, that person is an emotional person. And such an emotional-personality will have lot of problem with Vēdāntic knowledge.

What is primary-problem? An emotional-personality always values personal-relationships and attachment. It wants to be personally associated with someone, and personally someone should love me; there must be someone whom I can tell: I love you; and someone should regularly tell me: I love you; this need of emotional prop is very important; whereas in Vēdānta, we talk about growing out of saṅga or relationship; because we want to come to this knowledge that aham asaṅgam brahmāsi; asaṅgōham; asaṅgōham; asaṅgōham puna punaḥ;

न मे मृत्युशंका न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।

न बंधुर्न मित्रं गुरुर्नैव शिष्यः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ५ ॥

na mē mṛtyuśamkā na mē jātibhēdaḥ
pitā naiva mē naiva mātā na janma ।
na baṁdhurna mitraṁ gururnaiva śiṣyaḥ
cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham || 5 ||

I am beyond all this saṅga; because saṅga means bondage. Therefore Vēdānta requires transcending saṅga. And an emotional-mind clings on to saṅga; therefore such an emotional-mind, even if it renounces all the worldly saṅga, it will hold on to Guru. Guru will become a physical-security. That is equally dangerous; Guru will have problem. When he comes to God; an emotional-mind always wants a personal-God. Because personal-God fulfils some of the emotional needs; adharam madhuram; vadanam maduram. So it wants again relationship with the Lord, as father, as mother, or child. Something or the other; therefore that emotional-mind can hold on to saṅga, personal-God only; whereas climax of Vēdānta is what?: God should be beyond even personal-limitations; இமோஷனல் மனஸுக்கு நிர்குண ப்ரஹ்மனுக்கு வரவே மூடியாது; emotional mind can never reach nirguṇa brahman and therefore Vēdānta becomes a problem; vairāgya becomes a problem; for an emotional-mind. Therefore who ever got such a mind is called stri mind; even a male, if he has got such a mind, Vēdāntically that person is a stri; therefore what is the first type of mind? An emotional-mind.

Then vaiśyāḥ; if you remember the fourth chapter analysis, we have defined vaiśyā-svabhāva as a rājasic-mind; an outgoing-mind; which wants to earn, which wants to acquire; which wants to accomplish, which is a commercial-mind. So even if it comes to religion, even if you come to Rishikesh; you will be interested in rudrākṣa-vyāpāram and conclude that there is a good-profit there; it is everywhere profit only; the commercial-mind; that is vaiśyā-mind; it has nothing to do with jāti or birth; even a mahā Brāhmaṇā by birth; if he is commercial-minded, he will come under guṇa vaiśyāḥ. Here we are not talking about jāti vaiśyāḥ; we are talking about guṇa vaiśyāḥ; so guṇa stri over; guṇa vaiśyāḥ over.

Then what is the third one; śudrāḥ: śudrāḥ, we saw in the fourth chapter, as tamō-guṇa pradhānaḥ. So one who is given to indolence, laziness; and animalistic living; who has got one philosophy; as we say in Hindi; kao, pio, maja karō; eat drink and be merry. So tāmasic mind; very close to animals; so such a mind again guṇa-śudrāḥ.

We are not talking about jāti-śudrāḥ; a jāti-śudrāḥ may be a guṇa-Brāhmaṇā; a jāti-Brāhmaṇā may be a guṇa-śudrāḥ; I have given the details in the fourth-chapter; I do not want to get into the discussions; therefore, I hope you are satisfied with the

explanations; OK; guṇa-stri, guṇa-vaiśyāḥ, guṇa-śudrāḥ; guṇa-stri means more emotional than rational; guṇa-vaiśyāḥ is commercial minded; guṇa śudrāḥ is indolence; whoever has this personality, he or she is a disadvantaged-person.

And Kṛṣṇa says even these disadvantaged-people, if they surrender to God, they will be able to change their character. Even if he or she has got a womanish mind, they will be able to transcend attachment; and especially attachment to the children for ladies, always difficult; others will get out; you will get out; but for women more strong biological call also, I do not know whether I told; a lady said: should I be detached from my son to get mōkṣa: And she said: if I have to be detached from my son, I do not want mōkṣa; I will be better detached from what?: mōkṣa.

Like that smoker: he was regularly reading the book: cigarette smoking is injurious to health; it is injurious to health, etc. And he said at last I gave up: what? If you ask: reading that magazine. Like that an emotional mind says, if mōkṣa requires detachment from one's near and dear ones, better I will be detached from mōkṣa: I want to say such a mind finds it difficult; Kṛṣṇa says to such people my advice is; be attached to your children also and give Me; Bhagavān some attachment; then sooner or later, I will take you away from worldly attachment.

Therefore tē'pi yānti parāṃ gatim; so what is the essence of this verse: bhakthi will help advantaged-people as well as disadvantaged or handicapped people.

Verse 9.33

किं पुनर्ब्राह्मणा भक्ता राजार्षयस्तथा ।
अनित्यमसुखं लोकम् इमं प्राप्य भजस्व माम् ॥ ९.३३ ॥

Kim punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā |
anityamasukhaṃ lōkamimaṃ prāpya bhajasva mām || 9.33 ||

पुनः किम् punaḥ kim **then what to talk of**, पुण्या ब्राह्मणाः puṇyā brāhmaṇāḥ **the virtuous brahmins** तथा tathā **and** भक्ताः राजार्षयः bhaktāḥ rājarṣayaḥ **devout Royal sages!** प्राप्य इमम् prāpya imaṃ **having come to** अनित्यम् anityam **this impermanent** असुखं लोकम् asukhaṃ lōkam **joyless world** भजस्व माम् bhajasva mām **worship Me**

33. Then what to talk of the virtuous brahmins and devout royal sages! Having come to this impermanent joyless world, worship Me.

So if guṇa-śudras and guṇa-vaiśyāḥ can attain liberation, in spite of their handicaps, mental-inner-handicap, what to talk of guṇa-brāhmaṇa and guṇa-kṣatriyaḥ, who have got advantage from birth.

And what is the definition of guṇa-brāhmaṇa and guṇa-kṣatriya, do you remember? Guṇa-brāhmaṇa is satva-guṇa-pradhāna; by birth he is spiritually-oriented. There is no craving for arta-kāma; he is a guṇa-brāhmaṇa because of his pūrva-janma-sādhāna. Guṇa-kṣatriya is the one who is the rājasic-person, extrovert alright, but there is a difference between guṇa-kṣatriya and guṇa-vaiśyāḥ: What is the difference? Guṇa-kṣatriya is selflessly-active, whereas guṇa-vaiśyāḥ is selfishly-active. A selfish-active person will not grow spiritually. A selfish-active person will spiritually-stagnate; he will grow materially because every pie, he takes to himself; every pie I earn, I will keep for myself only. Not a single pie dānam; Even if someone asks, he will direct to the neighbour saying that he is a great donor, etc. So selfishly-active person, may materially grow, but he will spiritually stagnate, such a person is called guṇa vaiśyaḥ.

But guṇa-kṣatriyaḥ is also active, but he or she is selflessly active, therefore every action contributes to the external world. Therefore such a person will purify the mind very quickly and his life will become a karma-yōga; guṇa-vaiśyaḥ life is karma; guṇa-kṣatriya life is karma-yōgaḥ. Therefore sooner or later, he will come to jñānam and attain liberation.

And therefore guṇa-brāhmaṇa and guṇa-kṣatriya are advantaged people; certainly bhakthi will help with them quicker. Therefore Kṛṣṇa asks the questions: kim punaḥ, if the disadvantaged-people themselves will get benefit; what to talk of advantaged-people.

The advantage in tennis you remember; once you have got the advantage, only point you need to win; but for the other person, he should get two. So these people are advantaged: guṇa-brāhmaṇa and advantaged guṇa-kṣatriya. So puṇyā brāhmaṇāḥ brāhmaṇaḥ puṇyaḥ; puṇyaḥ means what? Those who are sātvic-minded; virtuously naturally dhārmic; adjective is brāhmaṇa; and brahmaṇa is remember, guṇa-brāhmaṇa and jāti; and then rājarṣayaḥ; and what to talk of guṇa-kṣatriyāḥ?. So rājarṣayaḥ means guṇa-kṣatriya who are also bhakthaḥ; who are your devotees, should I talk about them: I need not talk, they will certainly attain liberation. Therefore what is the conclusion? Whether you are advantaged or disadvantaged, do not bother: start bhakthi. Therefore he says: Hey Arjuna: mām bhajasva. So may you worship Me; Even as an ārta-bhaktha it is OK. Start somewhere; May you worship Me; and then we may say that I will start after retirement. Now I am too busy.

Kṛṣṇa says what is the guarantee that you will survive till then? Better do not postpone; anityam lōkam prāpya; you have come to an anitya-lōkā; a world of finitude; world of mortality; you can never postpone doing a good thing. Therefore start; if you do not have much time, start for 10 minutes; you sit there and chant a few prayers; even if you

do not study Gīta, Upaniṣads etc. It does not matter, start with a simple prayer; early morning get up; (not that I am telling do not come to the next class!!) talking about the other people, if they cannot do all those things, they need not, get up early, that itself is a big challenge; get up early in the morning, take a bath and before starting your day, before starting your coffee; just go in front of the Lord and do namaskāra; and pray for all-round growth; physical, emotional, intellectual and spiritual. You must start somewhere; one minute is enough; சரண கமலாலயத்தில் ஒரு நிமிடம்; அரை நிமிடம் caraṇa kamalālayattil not even oru nimitam; arai nimitam; start somewhere; so anityam-lōkam.

And not only it is anityam-asukhaṁ-lōkam; it is full of problem; therefore do not postpone, because you do not know what all problems will crop up; health problems may come, if you want to read, eye-problem may come; if you want to hear, ear problems may come. We do not know; therefore in this fleeting problem-riddled-world, the best thing that you can do is spend some time for spirituality; the rest will be taken care of; and Kṛṣṇa concludes in the 34th verse:

Verse 9.34

मन्मना भव मद्भक्तः मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवम् आत्मानं मत्परायणः ॥ ९.३४ ॥

manmanā bhava madbhaktō madyājī mām namaskuru |
māmēvaiṣyasi yuktvaivamātmānaṁ matparāyaṇaḥ || 9.34 ||

मन्मना भव manmanā bhava **fix the mind on Me** मद्भक्तः madbhaktaḥ **(be) my devotee**
मत्परायणः matparāyaṇaḥ **(keep) Me as the Supreme goal**; मद्याजि madhyāji **(be) My worshipper**;
नमस्कुरु माम् namaskuru mām **surrender to Me** युक्त्वा yuktvā **fixing (the mind)**
एवम् ēvaṁ **in this manner** एष्यसि eṣyasi **you will reach** माम् एव mām ēva **Me alone**
आत्मनम् ātmanam **who am the self.**

34. Fix the mind on Me; (be) My devotee; (keep) Me as the Supreme goal; (be) My worshipper; surrender to Me. Fixing the mind in this manner, you will reach Me alone who am the Self.

So the lifestyle of a bhaktha is beautifully delineated in this slōkā. It is a beautiful verse; it is popular verse. If somebody asks: who is a bhaktha? What is the type of life that he leads? That is beautifully defined here.

So five factors are mentioned here; I will arrange the words for the sake of development.

Madbhaktāḥ bhava; Develop devotion or love towards Me; develop bhakthi towards Me; and I have said before: that Lord can be looked upon as a means to worldly end or Lord can be looked upon as an end in itself. In the beginning stages; you need not look up God as an end; does not matter: Bhagavān is ready to accept that; you have your own

worldly goals; dhānyam, danam, paśum, bahu putra lābhām, śata samvatsaram, whatever that be. Therefore, you learn to love God at least as a means for the fulfilment of worldly ends; which we call as sakāma-bhakthi; or āṛta, artārthi-bhakthi. And when you use Lord for worldly ends, certainly you will find it successful. As I told, even it has been statistically proved that a person who is religious, whatever be his concept of God; there is a general piece of mind; and therefore better resources for a bhaktha. And that is why Kṛṣṇa said, in whatever form you worship Me, I will fulfil your desire. So this is the first stage: use Bhagavān as an assistant; your assistant for worldly goal; this is madbhaktāḥ. In fact in all the purāṇas; that is predominantly presented.

Then next you have to graduate to matparāyaṇaḥ; you understand that the worldly-goals have their limitations; they cannot really give me peace; they cannot really give security; they cannot really give happiness; because they themselves are insecure in nature; how can an insecure human being give security; how can an insecure money give security; how long? How much time it takes for the earthquake to destroy everything; a few seconds only; not even one minute; a few seconds; what security we have; and all the documents themselves get lost or burned; who knows and therefore understand that peace, security and happiness have got only one source or one locus; that is called God or Brahman. Therefore may you take Brahman as the goal of life and when God is converted into your goal; you are called matparāyaṇaḥ. So param ayanam means what? Ultimate goal of life. So from sādhana, Bhagavān has become sādhyam, the goal.

Then what is the next stage? Manmanā bhava; once Bhagavān has become the primary-goal; your mind does not or should not lose sight of the goal. It should keep the ultimate-goal in your mind all the time; in your preoccupation with incidental-goal of earning money, building house, getting married, getting children, getting grandchildren, you have so many commitments; nothing wrong; but in and through your pre-occupation, do not forget for what purpose I am living. And this is called manmanā bhava; keep me in your mind, in your sub-conscious mind, as the goal; just as a musician never loses sight of the tambura śṛuti. That does not mean he is all the time hearing tampura, therefore no music at all; what is he doing; listening to the tampura śṛuti carefully: who will sit in front of him; so you expect him to sing well; rāga; kalpana svaram; rāgam, tālam, pallavi, with difficult tāla. So the deliberate thinking is involved; but whatever the musician does; in the back of his mind; the tanpura śṛuti he does not miss; Similarly do not forget your destination; thīvra mumukṣuḥ bhava; this is the third stage; What is that; not forgetfulness of the goal.

Then what is the next one? Madyājī bhava; convert every one of your actions into worship of the Lord; contributing to spiritual-growth; utilise every moment for spiritual-growth. Whatever you do; remember, yat karōśi; yad aśnasi; yad juhōsi; dadasi yat; even eating can be converted into a purificatory right; very simple; what to do; you should not eat immediately what is served. So in some places, they start serving here and after serving the last leaf, and you turn, this first leaf is empty. They do not know whether they have served or not. Do not do that; wait for a minute; do namaskāra; and acknowledge that it is Lord gift and remember God; and eat; then eating becomes a spiritual-sādhāna; Convert everything into a spiritual-sādhāna, yajña; Even sense pleasures can be converted into yajña; We saw in the 4th chapter, dravya-yajña; tapō-yajñāḥ; apanē-juhvati prāṇam, etc. care of fourth chapter. Therefore madyājī bhava; worship Me through every action of yours; Become a karma-yōgi; this is the 4th definition.

What is the fifth and final? Mām-namaskuru; naturally you will progress spiritually; if you are following these four steps you will certainly grow spiritually; but remember, when you grow spiritually, do not become arrogant; Pride goes before a fall; therefore all the time: whatever growth I am getting is because of the grace of the Lord; and in future also; my success requires the grace of the Lord. Therefore Mām-namaskuru; surrender to Me; under my shelter you follow all the spiritual sādhāna; So thus madyājī indicates the use of freewill; Mām Namaskuru; indicates the importance of grace; Freewill is also important; Īśvara anugraha is important; both should go hand in hand.

So thus what are the five conditions to be a bhaktha?:

1. Develop devotion to Me.
2. Make Me as your ultimate goal;
3. Do not lose sight of Me as the goal;
4. Convert every moment of your life into a purificatory exercise; and
5. Always surrender to the Lord and do everything with Lord's blessings.

If these five-conditions are fulfilled; what will happen to you Kṛṣṇa says: ēvaṁ ātmanam yuktvā; thus engaging yourselves in this devotional-life, religious-life, vēdic-life, mām ēva eṣyasi; you will certainly attain Me alone; you will certainly attain mōkṣa. So thus bhakthi will take every person to Mōkṣa; whatever be the level of the person. Therefore let everyone start with devotion; and initial stages, the real nature of God need not be known, God can be imagined as a person. Then gradually from ēka-rūpa, you can go to an anēka-rūpa, then you can go to arūpa. Start somewhere.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē śrīkṛṣṇārjunasaṃvādē rājavidyārājaguhyayōgō nāma navamō'dhyāyaḥ||

Thus ends the ninth chapter named Rājavidya rājaguhya yōga in Srimad Bhagavad-Gīta, which is the essence of the Upaniṣads, which deals with Brahman - knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

OM TAT SAT

Hari Om

128 Chapter 09, Summary

ॐ

I will give you a summary of the 9th chapter of the Gīta. The 9th chapter of the Gīta is very similar to the 7th chapter and very much different from the 8th chapter; and therefore Lord Kṛṣṇa wants to show the difference of the 9th chapter from the topic of the 8th chapter. In the eighth-chapter, saḡuṇa-Īśvara-upāśana was elaborately described. Saḡuṇa-Īśvara-upāśana means meditation upon the Lord with various attributes; various virtues; and this saḡuṇa-Īśvara-upāśana has the capacity to give liberation in an indirect manner. This method of getting liberation in an indirect manner is called kṛama-mukthiḥ; and this kṛama-mukthi was discussed in the 8th chapter. And in this a person practices saḡuṇa-Īśvara-upāśana throughout the life, without coming to the nirguṇa-Īśvara-jñānam; without coming to Brahma-jñānam; he avoids nirguṇa-jñānam; and confines himself or herself to saḡuṇa-upāśana.

And we know that saḡuṇa-upāśana cannot directly lead to liberation; and therefore it has to lead to liberation only in an indirect way. And what is that indirect method? As a result of saḡuṇa-upāśana; a person travels after death; He will not merge in Īśvara or Brahman, he will not get jīvan mukthi; he will not get vidēha mukthi also; but he will travel after death and go to Brahma-lōkā.

And how do we know? Certainly we cannot see all these things; we come to know of these through scriptures. And scriptures point out that this saḡuṇa-upāśaka will get all the ideal conditions for nirguṇa jñānam, in Brahma-lōkā. What he successfully avoided here; he will have to face in Brahma-lōkā, which means vēdānta-sṛavana-manana nidhidhyāsanam. He can convertibly do in Brahma-lōkā, in very conducive-

circumstances, and that too given by not an ordinary-ācārya; but by caturmūka-Brahma himself; and when the conditions are vēdānta ideal; and the teacher is wonderful; that upāsaka will get nirguṇa-Īśvara-jñānam; in Brahma-lōkā and as a result of that knowledge, he will become liberated. So this method of liberation is called kṛama-mukthi.

And what is the uniqueness of kṛama-mukthi? A person will not come to jñāna-yōga in manuṣya-janma. A person will confine to only saguṇa-upāsana throughout. And as I said before, Kṛṣṇa is not interested in prescribing kṛama-mukthi for us: Why he is not interested in prescribed kṛama-mukthi? Kṛama-mukthi is postponement of the liberation to Brahma-lōkā. As far as Kṛṣṇa is concerned, he wants us to enjoy liberation in this janma itself; and therefore he wants to prescribe sadyō-mukthi. As opposed to kṛama-mukthi; he wants to prescribe sadyō-mukthi; which means liberation here and now; jīvan-ēva mukthi is called sadyō-mukthi; sadyaḥ, means instant; like instant idli; instant sambar; instant sevai; if you can have all these things instant; why not liberation? So like fast food restaurant; we have got fast liberation restaurant.

And in this method what do we do; we practice saguṇa-upāsana and having practised saguṇa upāsana for some time, and having acquired enough qualifications or yōgyata; we switch over to nirguṇa-jñānam in this janma itself; instead of postponing to Brahma lōkā. And switching over to nirguṇa-jñānam is nothing but vēdānta vichāraḥ; Upaniṣad vicāraḥ; sṛavana-manana-nidhidhyāsanam; because in the Upaniṣad, the nature of the Lord discussed is nirguṇa nature.

यत् तदद्रेश्यमत्राहामगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणीपादम् । Munḍaka One.I. ६ ॥

[yat tadadrēśyamatrāhyamagōtramavarṇamacakṣuḥ śrōtram tadapāṇipādam |](#)

Munḍaka One.I. 6 ||

अशब्दमस्पर्शमरूपमव्ययं

तथाऽरसं नित्यमगन्धवच्च यत् ।॥ Part I. Canto III. १५॥

[aśabdamaśparśamarūpamavyayam](#)

[tathā:'rasam nityamagandhavacca yat | || Part I. Canto III. 15||](#)

Upaniṣad also discusses the nature of God; but not the saguṇa-nature; but nirguṇa-nature; studying the nirguṇa-svarupām of Īśvara is: Īśvara-jñānam; otherwise called jñāna-yōgaḥ.

And as a result of jñāna-yōga; a person will attain what? Nirguṇa-Īśvara-jñānam; the knowledge of the higher-nature of God; saguṇa-svarupām is considered lower-nature; inferior-nature.

In the 7th chapter, what was the word used? What was the name attributed to the saṅuṇa, inferior-nature? Aparā-prakṛti. And for the nirguṇa-higher-nature of Lord, name given was parā-prakṛti. And this parā-prakṛti jñānam; a person attains here and now, and as a result of that; one enjoys jīvan-mukthi; and later vidēha-mukthi.

So thus in the seventh chapter, sadyō-mukthi; in the 8th chapter, kṛama-mukthi; and in the 9th chapter, again we come back to sadyō-mukthi itself; that is why the 8th chapter is the odd chapter out; 7 and 9 both deal with nirguṇa-Īśvara-jñānam; which is the liberating knowledge.

And when we talk about nirguṇa-Īśvara-jñānam, a person may think that it is extremely difficult. Nirguṇa means too abstract, too subtle. Kṛṣṇa says in the introduction, he talks about nirguṇa-Īśvara-svarūpam and points out that it is easiest; it appears to be difficult for an unprepared mind, once you prepare your mind; nirguṇa-Īśvara-jñānam is like swallowing peeled banana. In Tamil they say; உரிச்ச வாழ்ப்பழ் சாப்பிடறமாதிரி; uricca vāḷappaḷ cāppiṭaramātiri.

Naturally you will ask how I should prepare for nirguṇa-Īśvara-jñānam; the preparation is saṅuṇa Īśvara upāsana. And therefore the 9th chapter wants to deal with saṅuṇa Īśvara upāsana, preparation of the mind, nirguṇa-Īśvara-jñānam; liberation. This is the approach of the 9th chapter. With this background, you have to see the 9th chapter.

Now going to the text proper, the first three verses happen to be the introduction to the chapter and in the introduction Kṛṣṇa mentions the subject matter of this chapter. And what is the subject matter? Īśvara-jñānam. And that too which Īśvara jñānam? The higher-nature of Īśvara, parā-prakṛti Īśvara-jñānam; nirguṇa-svarupā-jñānam; and since this knowledge is not available or accessible to the unprepared mind; this will remain a secret for the unprepared mind; like the theory of relativity; they say only a few people know; because it requires preparation.

And therefore this knowledge; remains a secret for many, because many have not prepared the mind, therefore it is called rāja guhyam; the greatest secret, and at the same time, since this knowledge alone liberates a person, since this knowledge alone is the liberating knowledge; Kṛṣṇa calls it rāja vidya, the greatest knowledge. And this rāja vidya rāja-guhyam, otherwise known as nirguṇa-Īśvara-jñānam is the subject matter of the 9th chapter; which he mentions in the first three verses.

And incidentally he mentions an important qualification which is also required. Among different preparations, one important preparation is śraddhaḥ; keeping an open mind,

until I am able to understand; do not reject the teaching; do not reject the teacher; be patient, until you understand.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९.३ ॥

[aśraddadhānāḥ puruṣā dharmasyāśya parantapa |](#)
[aprāpya māṃ nivartantē mṛtyusaṃsāravartmani || 9.3 ||](#)

If you reject the teaching; the loser is not the teaching; the loser is not the ṛṣi; ṛṣis are not going to lose. Anything if you do not study, and they are not going to gain anything; but you are the loser. Therefore if you want, you should have an open mind; this is the introduction in the first three verses.

Then from the 4th verse up to 10th verse, we get the central theme of the chapter, wherein Nirguṇa-Īśvara-svarūpam is revealed; the nature of the real God; the nature of the higher-nature of God. And Nirguṇa-Īśvaraḥ in Vēdānta is called Brahman; and therefore these seven verses deal with Brahma-svarupām.

And Kṛṣṇa mentions a few important features or nature of Brahman extracted from the Upaniṣads. So nothing is Kṛṣṇa's invention; everything is borrowed from the Upaniṣads; that is why at the end of each chapter, Bhagavad-Gītāsu Upaniṣadsu.

What are the features mentioned, he will enumerate?

The first feature Kṛṣṇa mentions is: Arjuna, the real I or real God is all-pervading; sarvagataḥ aham asmi; and therefore any personal God who is located in a place is not the real God; because real God does not have location. And therefore the idea that God is in Kailāsa, God is Vaikuṇṭha; God is in Brahma-lōkā; Brahma is the Father in the heaven; all these are the inferior form of God; presented for the beginning of spirituality. We do not criticise that; we do not condemn that; we all require that; but that is not the ultimate; remember my statement, which is very important. Without saguṇa-Īśvara, one cannot come to nirguṇa Īśvara; without nirguṇa Īśvara; remaining in saguṇa-Īśvara is incomplete spirituality. And therefore, a sādakā has to go to saguṇa and then it has to culminate in nirguṇa. So therefore feature No.1: Īśvaraḥ-sarvagataḥ.

And the second feature that Kṛṣṇa mentions is that: avyakthaḥ aham; avyakthaḥ means indriya agōcara-avyakthaḥ; not available for sensory perception; aśabdām, asparśām, arūpām, arasam, agandam Brahma. And therefore if anybody talks about seeing God with the eyes, Bhagavān's darśanam I saw with my eyes, we do not dismiss that darśanam; but what we say that the Lord of the darśanam is only of the aparā-prakṛti

nature. Why, if you have seen, it is not the real God; and therefore indriya agōcaraḥ Īśvaraḥ; what is the word used here; avyaktham.

And the third feature that Kṛṣṇa mentions is mithyā-jagat adisthānam; the Lord is the support of the world which has got only a lower order of reality; which is unreal, compared to the higher order. Just as the dream world is real from the standpoint of the dreaming individual; but the dream world is unreal from the standpoint of the waker. Similarly this world is real from the standpoint of the waking individual; but this world is unreal from the standpoint of the parā-prakṛti; the higher-nature. And therefore what is the third definition; Lord is the substratum of the unreal world, or the world of a lesser order of reality; In Sānskrīt, mithyā jagat-adisthānam; If you remember Lalitha Sahasranāmam, one of the nāma is

मिथ्या-जगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।
लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥ १४२ ॥

[mithyā jagat adisthāna muktida mukthi rupāni |](#)
[lasya priya layakari, lajja rambadhitha vanditha ॥](#)

Mithyā-jagat-adisthānam; this is the third feature.

Then the fourth-feature is Lord is asaṅga-svarupāḥ; asaṅgaḥ means what? Even though Lord is the support of this entire world; the impurities of the world do not sully the Lord, the āśraya. Because normally if a dirty object is kept over a pure cloth, what happens? The dirt of the object, will sully the cloth, because the āśrayaḥ is sullied by the aśṛita; the object. This is the normal convention; but in the case of Īśvara, Īśvara supports the whole world, but the impurities do not taint him; And therefore Lord is compared to ākāśaḥ; just as the space accommodates everything; without getting sullied by anything. Lord is ākāśavat asaṅga svarūpaḥ; this is the fourth feature. The verse is:

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥९.६॥

[yathā"kāśasthitō nityaṃ vāyuḥ sarvatragō mahān|](#)
[tathā sarvāṇi bhūtāni sthānītyupadhāraya || 9.6 ||](#)

Then the fifth feature that is mentioned is: Īśvaraḥ-sṛṣṭi, sthithi, laya-kāraṇam; jagathaḥ; the higher-nature of the Lord is the very cause of the origination, existence and the resolution of the creation.

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । 3.1.1. | Taittariya

yatō vā imāni bhūtāni jāyantē |
yēna jātāni jīvanti |
yatprayantyaabhisamvīśanti | tadvijijñāsasva | tad brahmēti | 3.1.1. | Taittiriya

all Upaniṣadic ideas Bhagavān has dumped it here completely. This is jagat-kāraṇatvatvam.

Then the next feature is this: If you say Īśvara is the creator of the universe; then it appears that Īśvara is also a kartā; because creator means He is doing something; He is doing a big job; He is creating the vast universe; preserving this universe, which means even the earthquakes, etc. must be his job. And because of that millions are dying; who must be responsible? Īśvara; He quakes the earth; we do not do it; So if Īśvara is doing all these work; Īśvara must become kartā, bhōktā; then if Īśvara kartā and bhōktā; He will have puṇyam, pāpam etc. such a doubt will come; And therefore Kṛṣṇa says: I do not create anything; in my presence, sākṣi-matrēṇa; the creation arises, exists and resolves.

Just as the light is only present in the hall, the light is not responsible for the type of activity that we do; One person may do noble activity in the light; another person may do an ignoble activity in the presence of light; but light will not get the good result or the bad result; Similarly Īśvara is sūrya alōkāvāt; sākṣi-mātram; this is the next feature.

And the last one which is corollary of this. Since the Lord is only the witness; Lord does not have kartṛtvam or bhōktṛtvam; kartṛtva bhōktṛtva rahita; kartṛtvam means doership; bhōktṛtvam means enjoyership; both do not belong to Īśvara.

So these are the features of the higher-nature of the Lord; that is Brahman. This is the portion from verse No.4 to 10.

Then in the 11th verse, Kṛṣṇa pointed out why there is saṁsāra; Why there is suffering in the world; saṁsāra kāraṇam kim? Kṛṣṇa says: saṁsāra kāraṇa is ignorance of this Īśvara. This Īśvara means what: the higher Īśvara; nirguṇam Īśvara; ajñānam ēva; parā-prakṛti ajñānam ēva; Brahma ajñānam ēva saṁsāra kāraṇam; Why do we say so? You cannot just say so; you have to give logic. Nirguṇam Brahma alone is beyond time and space. It is nirguṇam Brahma, only because it is beyond time and space.

What do you mean by Nirguṇam? Attributeless. And anything other than nirguṇa Brahma, that is saguṇam Brahma, which comes under aparā-prakṛti, is within time and space.

The moment you come to properties, it is subject to change; there will be increase; there will be decrease; you will take your own physical properties; is it the same. In a few days it is suddenly changing to this side; and then to the other side; therefore increase is

there; decrease is there; complexion changes, hair changes; changes or disappears. Can you tell any properties that is changeless? Therefore saṅgūṇa Īśvara, aparā-prakṛti means within time and space, which means it is subject to decay and it is subject to disappearance and it is subject to association and disassociation and whatever is subject to time cannot give you security. Whatever is subject to time cannot give you security? Why; because time will destroy.

मा कुरु धन जन यौवन गर्व
हरति निमेषात्कालः सर्वम् |

[mā kuru dhana jana yauvana garvaṁ
harati nimēṣātkālah sarvam |](#)

And therefore if I do not know parā-prakṛti; what will I do? I will seek security from aparā-prakṛti; Parā-prakṛti if I understand, you will know where you will get security; and once I do not know parā-prakṛti; I will seek peace, I will seek happiness; I will seek permanence, I will seek security in the fluctuating, highly fleeting, ephemeral aparā-prakṛti and when hold on to aparā-prakṛti; what happens? Right under my nose it disappears. If it does not disappear, I disappear; either one; aparā-prakṛti is the cause of all our struggles; because expectation can never be fulfilled. We will be disappointed; we will be frustrated; and you will get angry with the Lord also.

So therefore what is the cause of saṁsāra? Wrong expectation; and what wrong expectation is; permanence from aparā-prakṛti; and why do we expect permanence from aparā-prakṛti; because we do not know that parā-prakṛti is the real and permanent. So 11th verse points out that ignorance is the cause of saṁsāra.

Then from 12th verse up to 19th verse, the remedy is given; and what is the remedy; Bhakthi is given as the remedy; and when we say bhakthi, we should remember very very clearly; bhakthi is not a sādhana, but bhakthi is a serious of sādhana culminating in jñānam; Bhakthi should culminate in jñānam; Why, because the problem is ajñānam; if ignorance is the problem, the only solution is knowledge.

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

[avirōdhitayā karma nāvidyāṁ vinivartayēt |
vidyāvidyāṁ nihantyēva tējastimirasaṅghavat || 3||](#)

Śankara beautifully says in Ātma bōdha; if darkness is the problem; what is the solution. You want to remove the darkness; and suppose you take a broomstick and sweep darkness; all together, collective endeavour; kara sēva. You go on sweeping, 12 hours, What happens? You get tired; and another person does yōgāsana; In this darkness, at

the end of yōgāsana, will darkness go: No; another person chants viṣṇu sahasranāma; viṣṇu sahaśranāma is very good; but it cannot remove darkness, Very simple, light a lamp. Similarly Kṛṣṇa has pointed out nirguṇa Brahma; ajñānam is Brahma; therefore nirguṇa Brahma jñānam alone is the solution. Therefore, bhakthi must be a series of sādhanā which should culminate in jñānam.

And this series of bhakthi-sādhanā has three levels; which will be clearly discussed in the 12th chapter, but it is indicated in this chapter,

What are the three levels of bhakthi? Karma-rupā-bhakthi; upāsana-rupā-bhakthi and vēdānta-vicāraḥ-rupā-bhakthi;

First level of bhakthi should be in the form of karma-yōga; wherein we dedicate every action to the Lord;

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥

[yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat|](#)
[yat tapasyasi kauntēya tat kuruṣva madarpaṇam || 9.27 ||](#)

Be active; do a lot of karma; but convert every karma into a worship and this level of bhakthi is called karma-rupā-bhakthi; bhakthi in the form of action.

And thereafter we have to graduate to the next level of bhakthi called upāsana-rupā-bhakthi; because the extrovert mind has to be turned inward; karma has a knack of making me extrovert; whether it is selfish activity or selfless activity; many people who have been very active doing selfish-activity, they cannot sit and study vēdānta. They will have to do something; because they are highly restless people. You can serve the society wonderful; but a time should come when we should turn away from that. Giving the service to the next generation; I do not say do not do it; but hand it over to the next generation; and then we have to train our mind to turn inward; antarmuka-samarādhyā bahir-mukha-sudurlabhaḥ; an extrovert mind cannot absorb vēdānta; And therefore how to turn the mind inwards; upāsana-rupā-bhakthi; bhakthi in the form of meditation; saḡuṇa meditation only; this is also bhakthi; but it is second stage.

And then we have to come to third and final stage of bhakthi; which is called vēdānta vicāraḥ-rupā-bhakthi; jñāna-yōga-rupā-bhakthi; in which I study the scriptures; śravaṇa manana nidhidhyāsana. In fact when you are attending the class; you are only practising only jñāna-rupā bhakthi only. In the fourth chapter, Kṛṣṇa called it jñāna-yajñāḥ; not only Kṛṣṇa called this jñāna-yajña; Kṛṣṇa even pointed out that jñāna-yajña is superior to all other forms of yajña; Where did He say this?

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञ प्रन्तपः ।
सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४.३३ ॥

[śrēyān mayādyajñājjñānayañṇaḥ parantapa |
sarvaṁ karmākhilam pārtha jñānē parisamāpyatē || 4.33 ||](#)

Therefore we have to come to jñāna-lakṣaṇa-bhakthi; and when a person has gone through all this three levels of bhakthi, he becomes what; jñāni-bhakthaḥ; Jñāni-bhakthaḥ, a devotee with the knowledge of Īśvaraḥ. Which Īśvara? Aparā-prakṛti or parā-prakṛti?; jñāni of parā-prakṛti; nirguṇa-Brahma-jñānam and how will be that knowledge. We are seeing that on Saturday classes:

मय्येव सकलं जातं मति सर्वं पोरतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ Kaivalya. I. १९ ॥

[mayyēva sakalam jātam mati sarvaṁ pōratiṣṭhitam |
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham || Kaivalya. I. 19 ||](#)

That is correct jñānam; we need not go to that now; we will see that later; nirguṇa Īśvara jñāni-bhakthaḥ;

So when I say bhakthi leads to liberation; we should remember bhakthi which consists of all the three levels of sādhana. If you do only bhajana; you will not get jñānam. That is only first-stage of bhakthi; only meditation if you do, jñānam will not be there; you have to study the scriptures; under the guidance of a competent ācārya; who says? Do not say that I am promoting myself; Kṛṣṇa tells this:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

[tadviddhi praṇipātēna paripraśnēna sēvayā |
upadekṣyanti tē jñānam jñāninastattvadarśinaḥ || 4.34 ||](#)

Arjuna you have to necessarily go to an ācārya. And in the Upaniṣad,

[tad vijñārtham gurumēvādi gavēd; api gacēt;
samidpāni stōthriyam Brahma niṣtam;](#)

Thus when bhakti consisting of all these three stages; is followed, then he becomes a jñāni; and such a jñāni; is liberated.

So thus bhakthi as a means of liberation was pointed out and Kṛṣṇa said that to become a bhaktha; whatever be the level; to become a bhaktha, a person should have done lot of puṇyam; Those who do not have enough puṇyam; they will never like coming to any level of bhakthi; they will never come to karma, upāsana and they will never come to jñānam; they will be wandering.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः |
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः || ९-१२ ||
mōghāśā mōghakarmāṇō mōghajñānā vicētasah |
rākṣasīmāsurīm caiva prakṛtiṁ mōhinīm śritāḥ || 9. 12 ||

So they are confused, misguided people; whereas fortunate ones will come either to karma-lakṣaṇa-bhakthi; and if he is already advanced, he will come to upāsana-lakṣaṇa bhakthi and suppose you still advance, lot a spiritual-genius, they will directly come to jñāna-rupā-bhakthi. This is the topic from verse 12 to 19.

Then from 20 to 29, Kṛṣṇa talks of two forms of bhakthi; based on the motive; previously we divided bhakthi into three levels; based on the type of sādhana; so the previous-one is sādhana-based division; the present one is motive-based division; bhāvana-based division;

- Sādhana-based division: how much; three; karma, upāsana; jñānam;
- Bhāvana-based division; two; one is called sakāma-bhakthi; and another is called niškāma-bhakthi.

And what is the difference in the motive? It is indicated by the sankalpa; māmōpātha, samasta, durikṣaya dvāra, śri paramēśvara prīthyartham; (up to this common); Then afterwards, what list is he making; how does he fill up the blanks. So if a person is an indiscriminate, unintelligent-manthāḥ; Kathōpaniṣad beautifully says:

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्गृणीते ॥ Part I. Canto2. Mantra.२ ॥

śrēyaśca prēyaśca manuṣyamētaḥ
tau samparītya vivinakti dhīraḥ |
śrēyō hi dhīrō:'bhi prēyasō vṛṇītē
prēyō mandō yōgakṣēmādvṛṇītē || Part I. Canto2. Mantra.2||

Bhakthi can be used for infinite-goal also; bhakthi can be used for finite-goal also; Intelligent-person will use bhakthi for infinite. These idiots, manthāḥ; they will use bhakthi for all the ephemeral ones; manthāḥ prēyaḥ vṛṇītē; Election is coming; therefore you should select and elect the proper one. Therefore sakāma-bhakthas are the unintelligent ones; therefore they use the bhakthi for all the ephemeral goals; prēyaḥ; or dhamārta-kāmaḥ.

But Kṛṣṇa says, it only reveals their non-discrimination; but one thing even sakāma-bhakthi will be valid and fruitful; because it is not a pāpa karma; it does not mean any pāpam; if a person takes to sakāma-bhakthi, I will certainly fulfil his desires.

But he will happen? He will enjoy the benefit; tē taṁ bhuktvā svargalōkaṁ viśālam; kṣiṇē puṇyē martya lōkāṁ viśanti. There life will be the snake-and-ladder-game; will be climbing very very fast in the ladder and also come down faster through the snake mouth; and again go up and come down; endlessly this game goes on and on and on; this is sakāma-bhakthi; Whereas niṣkāma-bhakthās are those people, who have understood nitya-vasthu alone can give lasting security; Parā-prakṛti alone can give me peace, security and happiness; And therefore if at all he uses bhakthi; he will use the things connected with parā-prakṛti jñānam.

So he if he does not have a prepared mind, he will utilise the mind for preparing the mind; Oh Lord; make my mind ready for the knowledge; It is inbuilt in sandyāvandanam.

ओं आपो हिष्टा मयो भुवः ॥ ता न ऊर्जे दधातन ॥ महे रणाय चक्षसे ॥ यो वः शिवतमो रसः ॥ तस्य भाजयतेह नः ॥
उश्तीरिव मातरः ॥ तस्मात् अरंगमाम वः ॥ यस्य क्षयाय जिन्वथ ॥ आपो जनयथा च नः ॥ ओं भूर्भुव सुवः ॥

om āpō hi ṣṭā mayō bhuvah || tā na ūrjē dadhātana || mahēraṇāya cakṣasē || yō vaḥ
śivatamō rasaḥ || tasya bhājayatē hanaḥ || uśtīriva mātarah || tasmāt arāṅgamāma vaḥ ||
yasya kṣayāya jinvaṭha || āpō janayathā ca naḥ || om bhūrbhuvā suvaḥ ||

So mahēraṇāya cakṣasē means whatever I need for Brahma-jñānam; I do not know; kindly fill up that; that is your job; and a beautifully example is given. Just as a mother decides what type of food should be given at the right age; the child does not know; even injections are there; So many are there; bcj; dtp. whatever the injections; the child does not know; mother gives the appropriate one. Similarly I do not know what qualifications are required. It is your job to choose the required qualifications and inject me; uśtīriva mātarah; What a mantra!; like the suckling mother; mother gives milk from her own body; which is ideally suited for the child's growth; not permanently milk; after some age, kuzhu, rice, etc. just as a mother gives; Oh Lord, citta-śuddhi; asking for citta śuddhi is also niṣkāma-bhakthi; asking for a guru is niṣkāma-bhakthi; asking for an appropriate opportunity to study is niṣkāma-bhakthi; after coming to the class, asking for continuity is niṣkāma-bhakthi; And if you do not understand the class; asking for Oh Lord I do not understand, that is niṣkāma-bhakthi. After understanding, if you keep forgetting, asking for non-forgetfulness is niṣkāma-bhakthi.

And having talked about niṣkāma-bhakthi. Bhagavān says: sakāma-bhakthi is very very difficult to practice and the result is finite; niṣkāma-bhakthi is the highest result; and it is very easy to practice. So how unintelligent people should be; they practice difficult

bhakthi; they pay more; and get less; whereas niṣkāma-bhakthā pays less and gets what: not more but the infinite itself!

So bhakthi is full of rules and regulations; when should be the pūja be done; what dakṣina must be given; what naivēdayam should be offered. And any mistake, you have to do prayascittam; mantra lōpē, tantralōpē, kriyā-lōpē, that is prayascitta mantra; the prayascitta mantra says: If I have chanted any mantra wrongly, Oh Lord please forgive me; but the problem prayascitta mantra itself is chanted wrongly; mantra-lōbhē, it is not mantra-lōbham is: it is mantra lōpē, for prāyascitta mantra you require another prāyascittam; It is ad-infinitum problem. So sakāma bhakthi all these things are very important. In niṣkāma-bhakthi;

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतम् अश्रामि प्रयतात्मनः ॥ ९.२६ ॥

[Patraṁ puṣpaṁ phalaṁ tōyaṁ yō mē bhaktyā prayacchati |
tadahaṁ bhaktyupahr̥tamaśnāmi prayatātmanaḥ || 9.26 ||](#)

So thus Kṛṣṇa differentiated sakāma-niṣkāma-bhakthi and he expects all intelligent-people to follow niṣkāma-bhakthi. And if you are not able to follow: Swamiji I have so many desires: OK; you are allowed to postpone; some more time you spent for the home; but your aim should be the proportion should gradually become lesser and lesser. Let it be a long-term target; and this is from verse No.20 and 29.

And from verse No.30 to 34; Kṛṣṇa completes this teaching by glorifying bhakthi and what is the greatness of bhakthi. Since bhakthi has got several layers, it is like a flight of steps; it is like mādipadi, beginning from the lowest rung of the ladder; karma-lakṣaṇa bhakthi; then upāsana-lakṣaṇa-bhakthi; and then jñāna-lakṣaṇa; Since it has many rung, anybody can start bhakthi; according to his level; Not that you have to study nirguṇam Brahma; you need not start there; Start with karma-yōga; very easy; even you can practice sakāma karma; but dedicate it to the Lord, We will see the details in the 12th chapter; thus anybody can start bhakthi; whatever be the level.

And Kṛṣṇa goes one step further, even if a person has been a very very corrupt person, taking to all kinds of negative activities, even that person need not entertain guilt; because guilt is one of the most powerful-obstacles; because guilt leads to diffidence; and diffidence is the greatest-obstacle because if I am diffident; even if all others are confident; no use; on the other hand, if I am confident, even if all others are diffident, I will work; and therefore spiritual-sādhana requires self-confidence; and all others can only encourage; I have to be confident; in a running race, mother, father, brothers, etc. they can clap the hands; they can cheer you up; come on, etc. buy who has to run; the

running has to be done only by the child only; Similarly the spiritual-sādhāna, I have to do; guru can encourage; śāstra can encourage, Bhagavān can encourage; and biggest obstacle to confidence is guilt; and therefore Kṛṣṇa says never have guilt, once you have understood that your lifestyle has been unhealthy; decide to change; once you have turned a new leaf; and decided to change, the very decision makes you a saint.

अपि चेत्सुदुराचारः भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९.३० ॥

[apī cēt sudurācārō bhajatē māmananyabhāk|](#)

[sādhurēva sa mantavyaḥ samyagvyavasitō hi saḥ|| 9.30 ||](#)

And not only that, there may be some people who have got disadvantages because of their very birth; because of their parentage; because of their location, etc. There can be people with inherent disadvantages but even those disadvantaged people can practice bhakthi and attain liberation.

And therefore Arjuna: be a bhaktha and how to be a bhaktha, He said in the last verse; the definition of a bhaktha, beautifully presented.

First madbhaktā bhava; first you learn to love Me. at least for the sake of worldly goals; does not matter; that is first stage;

Then in due course, learn to love Me as the very goal itself. Can you understand the difference between these two stages?

In the first stage, Bhagavān is not the goal; through Bhagavān I want to achieve worldly ends.

Next stage is madparāyaṇaḥ; keep Me as the goal.

Then the third stage is never forget this goal; manmanā bhāva.

Then the fourth stage is convert your very life into a form of worship, taking you towards the goal; madyājī bhava.

And then the last and final factor is even when you are progressing, remember the grace of the Lord is required; therefore be humble; Mām namaskuru; Never become arrogant because of your spiritual-progress; Then the snake will take you down; therefore be humble; seek the grace of the Lord.

If these five factors are taken care of, you are My bhakthā; and sooner or later, you will certainly attain Me; mām ēva iṣyasi. So with this glorification of bhakthi, Kṛṣṇa concludes

this particular discourse. And the since the subject matter is rāja-vidya rāja-guhyam, the chapter is called rāja-vidya rāja-guhyā-yōgaḥ.

Hari Om

Chapter 10

129 Chapter 10, Verses 01-05

ॐ

The Yōga of Divine Manifestation

अथ दशमोऽध्यायः | विभूतियोगः

[daśamō'dhyāyaḥ - vibhūti yōgaḥ](#)||

In the chapters beginning from the 7th chapter of the Gīta, Lord Kṛṣṇa has been primarily dealing with Īśvara-svarūpam or the nature of God. It is a progressive topic; progressively developed by Kṛṣṇa in these chapters. In the 7th chapter, he dealt with the nature of God; in the 8th and in the 9th chapter, also we discussed the same topic. And in the following chapters, 10, 11 and 12th also this will be the central theme.

In the preceding three chapters, Lord Kṛṣṇa defined God as Jagat-kāraṇam. Jagat kāraṇam means the cause of the universe. And Kṛṣṇa also talked about the nature of God; pointing out that God consists of two aspects; one known as parā-prakṛti, the higher-nature; and the other known as aparā-prakṛti, the lower nature. And we also saw parā-prakṛti is of the nature of consciousness and the aparā-prakṛti is of the nature of matter. Thus basic matter-principle plus the Consciousness principle, this put together is God.

And we saw what are the common features of these two aspects and what are the uncommon features also. What is the common feature we saw; Consciousness is also beginningless; matter is also beginningless; Consciousness therefore cannot be created; matter also cannot be also created. This uncreated-beginningless-consciousness-matter-unit or composite is called Īśvaraḥ.

And we also saw their differences. Parā prakṛti or consciousness is not subject to change; it is changeless principle, whereas the matter-principle is subject to change, is subject to evolution to become this universe, Matter is capable of evolving; and not only it is subject to evolution; after sometime it is subject to involution also; involution means folding back into again the fundamental form. Thus matter expand and contract; it is subject to change; therefore aparā-prakṛti, the matter is savikāram; the parā-prakṛti, the consciousness is nirvikāram; Parā prakṛti the consciousness is nirguṇam; free from all attributes or properties and therefore not available for any type of study; all scientific studies are based on attributes and properties; consciousness is free from all attributes; therefore it is not available for an instrument of experimentation; Nirguṇam; whereas matter, the aparā-prakṛti is full of attributes; therefore it is saḡuṇa satvam.

And then finally, we made one more point; which is not very much relevant here; but an aside note, that is consciousness is satyam; having independence; svatantram; whereas matter is mithya; it is parā tantraṁ, depending on consciousness. Thus cētanam-acētanam; nirvikāram-savikāram; nirguṇam-saguṇam; satyam-mithya; such consciousness-matter mixture is called God.

And this alone is symbolically presented as the father principle and the mother principle. Do not ask me which is father and mother, I do not want to create problems for you; Since they are two inseparable principle, parā and aparā, we compare it to the inseparable made-for-each-other, really made for each other couple!! Never taking to divorce. In fact, impossible.

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ १-१ ॥

[vāgarthāviva saṁpṛktau vāgarthapratipattayē |](#)
[jagataḥ pitarau vande pārvatīparameśvarau || 1-1 ||](#) Raghuvamśam – Prarthanā Slōka

Kalidāsa says just as a word and its meaning can never be separated, vāgarthau iva. Like that parā and aparā-prakṛti; are like the father and the mother principle. And this God is jagat kāraṇam; which means God is responsible for the emergence of this universe.

And the understanding of kāraṇam status is generally done in three stages; depending on the maturity of the student. For a beginner, God as the cause is presented in one way; and once a person is slightly mature; the presentation is modified to suit the intellectual capacity and then we have got a third level for the most advanced student, I have talked about this before; I am just reminding you.

For the first level of student; we say God creates this world; God is the creator of the world and comparison is given; just as a carpenter creates the furniture; just as goldsmith produces the ornaments; similarly God is the creator of the world. In Sānskrīt we use the word nimitha kāraṇam. And at this level, when we say God is the creator; the students assumes God as a person; as a human being. Because when you imagine a creator; the creator has to be an intelligent principle, skilled person and therefore God also is like a human being. And naturally you will like to know where is He? Carpenter should have an address? What is the address of that creator God? In the beginning stage, we have to give an appropriate answer, I cannot give the local Adyar, Besant Nagar address; and therefore I give the address c/o vaikunthaḥ;

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेर्मौक्तिकानां
मालाकूप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।

शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः

आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

kṣīrōdanvatpradēśē śucimaṇivilasatsaikatērmauktikānām
mālākṣiptāsanasthaḥ sphaṭikamaṇinibhairmauktikairmaṇḍitāṅgaḥ |
śubhraitabhraitadabhraitupariviracitairmuktapīyūṣa varṣaiḥ
ānandī naḥ puniyādarinalinagadā śaṅkhaṇānirmukundaḥ || 1 ||

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥ ७ ॥

chāyāyām pārijātasya hēmasimhāsanōpari
āsīnamambudaśyāmamāyatākṣamalaṅkr̥tam |
candrānanaṁ caturbāhuṁ śrīvatsāṅkita vakṣasaṁ
rukmiṇī satyabhāmābhyām sahitaṁ kṛṣṇamāśrayē || 7 ||

So where is the Lord? Pārijāta vrikṣasya chāyāyām. In Vaikuṇṭha; pārijāta vṛkṣam is there; In the shade of that tree; chāyā means shade and not the tea as in Hindi; chāyāyām. And there also hēmasimhāsanōpari; swarna simhāsanam; āsīnam beautifully seated; ambudaśyāmam; dark like a cloud; āyatākṣam; means one who has a got a beautiful long eye; alaṅkr̥tam; various ornaments; candrānanaṁ; (some bharatha natya students are there; therefore looking at them I get inspired) candrānanaṁ means having a beautiful moonlike face; caturbāhuṁ; śrīvatsāṅkita vakṣasaṁ; rukmiṇī satyabhāmābhyām sahitaṁ kṛṣṇamāśrayē.

This is the creator: Viṣṇu. How he creates? Out of Viṣṇu's navel comes Brahmā; Viṣṇu does not directly, he only creates Brahmāji and thereafter hands over the creation job; employs Brahmāji; only one He creates; thereafter others should create. So this is the idea of God as a creator; for a beginner, wherein God is a person. And this will help a beginner; it is wonderful; it is useful for meditation also.

And once a person has remained in this state for some time, when the mind is mature; when the mind begins to ask further questions; how can infinite God be located; questions will come; how can infinite God be located; and where did God find the materials for creating the world; when such questions come; we have the next stage of teaching.

What is that? God creates the universe is equal to God himself manifests as the universe; because for God to create, there is no outside material; a carpenter has got a piece of wood outside; goldsmith has got a piece of gold outside, but when God has to create, where he will find the raw material. In fact even ākāśa itself is not there; even the pañca bhūtam is not there; where will the Lord find the material; the scriptures point out that

the Lord finds the material also in himself. And the Upaniṣads gives the example; यथोर्णनाभिः सृजते गृह्णते च yathōrṇanābhiḥ sṛjatē gr̥hṇatē ca || Muṇḍaka 1.1.7 ||

Just as a spider finds the material in itself, for creating the web; Lord finds the material in his own body; because He consists of not only consciousness-principle, He consists of matter-principle also. Therefore Lord does not create the world. Lord himself manifests as the world. At this stage, in Sānskrīt we use the word, Īśvaraḥ jagat pariṇāmi upādhāna kāraṇam. That is the technical word. What is the Sānskrīt word? Nimitha kāraṇam; God is seen as a person somewhere.

In the second stage we say God himself becomes God himself manifests as the universe. Once I know that God himself manifests as the universe, I will never ask the question, where is God? Why I won't ask the question?; God himself or herself is available in the form of the creation. Therefore ākāśa is the manifestation of God; Vāyu is manifestation of God. This we saw in the seventh chapter;

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः |
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु || ७ -८ ||

rasō'hamapsu kauntēya prabhā'smi śaśisūryayōḥ |
praṇavaḥ sarvavedēṣu śabdaḥ khē pauruṣaṃ nṛṣu || 7.8 ||

Therefore the sunlight is not created by God; sunlight itself is the manifestation of God. Therefore I worship the rising Sun.

असौ यस्ताम्रो अरुण उत बभ्रुः सुमंगलः ।
ये चेमारुद्रा अभितो दिक्षु ।
श्रिताः सहस्रशोऽवैषाहेड ईमहे ॥ १ -७ ॥
असौ योऽवसर्पति नीलग्रीवो विलोहितः ।
उतैनं गोपा अदृशन्नदृशन्नुदहार्यः ।

asau yastāmro aruṇa uta babhruḥ sumāṅgalaḥ |
yē cēmārudrā abhitō dikṣu |
śritāḥ sahasraśō:'vaiṣāhēḍa imahē || 1- 7 ||
asau yō:'vasarpati nīlagrīvō vilōhitaḥ |
utainaṃ gōpā adṛśannadṛśannudahāryaḥ |

What a beautiful Rudra mantra? Lord Śiva is daily raising in the form of the colorful Sun; initially dark red; thereafterwards golden yellow; thereafterwards bright white; in the month of March, at 12 noon; look up. (Do not look, you will lose your eyes) and the Rudra says that this Lord Rudra darśanam is available for all the gōpis; all the gōpās, all the shepards also; without going to the temple, because they have no time; they have to take the cow and even they get the darśanam; And the ladies who are carrying water: udahāryaḥ; you would have seen; they would have even three pots and they talking and

even quarrelling they walk, the pot would not fall; in the village you see this; even those women who do not go to the temple, Bhagavān wants to give darśanam to them; and what way they have darśanam; in the form of Sūrya. And not only for the illiterate people; even for the most evolved dvija; who performs sandhyāvandanam by mistake; (if anyone does today, it seems to be a mistake!) even they worship,

ध्येयः सदा सवितृमण्डल-मध्यवर्ति
नारायणः सरसिजासन-संनिविष्टः
केयूरवान् मकरकुण्डलवान् मिरिटी
हारी हिरण्मयवपुर्धृतशंख चक्रः ॥

[dhyēyaḥ sadā savitr̥maṇḍala-madhyavartim](#)
[nārāyaṇaḥ sarasijāsana-saṁniviṣṭaḥ](#)
[kēyūravān makarakuṇḍalavān miriṭī](#)
[hārī hiraṇmayavapurdhṛtaśaṁkha cakraḥ ||](#)

Therefore once you come to the second level (What is the second level? God has become the universe for me) God darśanam is always available. And what is the body of the Lord? Bhūḥ pādaḥ yasya nābhirviyadasuranilaścandra sūryau ca nētrē; the whole cosmos is the avathāra of the Lord; is the manifestation of the Lord; I need not stand in a big queue whether it is dharma darśanam or special darśanam. Dharma darśanam or non-dharma darśanam; I do not have to wait in queue, open the eyes, the Lord is there. This is called viśva rūpa Īśvaraḥ; for more mature people, this is the second stage. And it is the second stage that is elaborated in chapters 7, 9, 10 and 11; in all these chapters, for madhyama adhikāris Lord as Viśva-rūpam.

And if a person is able to dwell upon this remain in this appreciation for sufficiently long time; then we have the final stage, which cannot be easily accepted and what is that? God does not create the universe; God does not become the universe; because becoming means undergoing change. Then what is that? God apparently appears as the universe. Therefore the universe is a false manifestation of the Lord. In which stage alone we say the universe is unreal; Brahmā satyam, jagat mithya.

But to appreciate the universe as unreal; it requires tremendous intellectual and emotional maturity and therefore that is kept as the final stage; which we will see from the 13th chapter onwards; but in these chapters, what is the topic? God manifests as the universe. Therefore the whole universe is nothing but the Lord himself; sarvaṁ viśnu mayam jagat.

And once I am able to appreciate this; this is viśva rūpa darśanam; divinisation of this world. In the first stage God is elsewhere; He is sitting there; world is elsewhere; both are in different places. And God is sacred and the world is secular or still worse; so we

have a sacred-secular-dichotomy in the beginning stage; but once you have come to the middle stage; I do not separate God and world; because God alone is in the form of world; just as Gold alone is in the form of ornaments; wood alone is in the form of furniture; I cannot say God and world; when you use "and" two things should be separate; "gold and ornaments" can you say: No. because there are no ornaments other than gold. You cannot say "wood and furniture" because there are no furniture other than wood. Similarly I cannot say God and world; because there is no world separate from, other than God. Therefore, to see the Bhagavān, I do not have to go to the temple or to close the eyes: pārtha iḍam yellām; pārkum iḍam yenga neekka; a beautiful Tamil line is there. Wherever you see, is nothing but Īśvaraḥ.

And once you have got this vision, whatever glory is there in the creation; any glory, the glory of the Sun, as the uninterrupted power supply, the original UPS is Sūrya bhagavān; Our UPS is not uninterrupted; the real UPS is Lord Surya; how long; for how many billions of years, it has been giving powers what is the amount of energy it sends; you will soon know in the month of March April in Chennai. Now we are under the roof; Sun has already set; but even now, you can see; what an energy; and we are trying to imitate the Sun; we have not been able to; still power is a problem. So Surya is a glorious thing and then you can take so many things in the creation; glory of earth; the glory of water, the most ingenious chemical ever made is water. And therefore Kṛṣṇa wants to say that since God is everything, any glory found anywhere in the creation, that belongs to God alone.

What about my glory? A doubt will arise in that. First question is do you have glory; that itself is doubtful; let us assume we have some glory; Kṛṣṇa wants to say that also belongs to God alone, because you are also a mixture of aparā-prakṛti; the matter aspect and parā-prakṛti, the consciousness aspect, aparā-prakṛti belongs to the inferior aspect of the Lord; parā-prakṛti belongs to the superior aspect of the Lord. Now tell me where are you? And therefore, give of all the glories to the Lord.

And this seeing of all the Vibhūthis as God's vibhūthi is Vibhūthi darśanam; and the greatest advantage is we will be humble; because we never claim any credit; if you remember morning class, Kēnōpaniṣad, even dēvās became proud of their capacity and God had to teach a lesson even to dēvās. And similarly here also off and on, pride rises its hood, if you remember vibūthi yōgaḥ; I will be humble.

And not only that; when I see any glory in any other person, I will see that also as the glory of the Lord. And therefore there is no comparison of two people. Suppose I have some glory and you have some glory; then we have to fight; who is more glorious; I now I have no glory; no glory; means what my glory belongs to the Lord and I also know that

your glory also belongs to God; there is only one source of all glories. Where is the question of jealousy?

So for a real bhaktha, viśva-rūpa bhaktha, arrogance will never come; jealousy will never come; because he sees Īśvara vibūthi everywhere. And it is this transformation that Lord Kṛṣṇa wants to bring in our minds. What transformation, seeing the glory of the Lord everywhere and since this is the topic, sarvathra Īśvara vibūthi darśanam is the topic. This chapter is called vibūthi yōgaḥ. With this background, we will enter into the chapter proper.

Verse 10.1

श्रीभगवानुवाच।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीमाणाय वक्ष्यामि हितकाम्यया ॥ १०.१ ॥

Śrī Bhagavān uvāca

bhūya ēva mahābāhō śṛṇu mē parāmaṃ vacaḥ |

yattē'haṃ prīyamāṇāya vaksyāmi hitakāmyayā || 10.1 ||

श्रीभगवान् उवाच Śrī Bhagavān uvāca **the Lord said** महाबाहो mahābāhō Oh ! Arjuna भूयः एव bhūyaḥ ēva **once again** शृणु śṛṇu **may you listen to, मे परमं वचः** mē parāmaṃ vacaḥ **My supreme words** यद् अहम् yad aham **which I** हितकाम्यया hitakāmyayā **wishing your welfare** वक्ष्यामि ते vaksyāmi tē **shall tell you, प्रियमाणाय** priyamāṇāya **who are delighted.**

1. The Lord said --- Oh Arjuna! Once again may you listen to my supreme words which I, wishing your welfare, shall tell you who are delighted?

So in this chapter, we do not find any question from Arjuna, and therefore we come to know that Kṛṣṇa himself volunteers to talk more about Īśvara-svarūpam. Kṛṣṇa gives the answer; Hey Arjuna you are very very dear student to Me. And it is very rare to get nice students. And now that you are here in front of Me, I want to make use of that opportunity. Just as śiṣyās are interested in good gurus; in the same way, gurus are also interested in good śiṣyās; because good śiṣyās inspire the guru and guru's creativity is activated when there is an bright inquisitive responding face. If the śiṣyā's face is Castrol oil, of and on looking at the watch, Guru will forget what little he knows.

In Kathōpaniṣad; Yamadharmarāja himself congratulates Nachiketas, and Yamadharmarāja offers prayers to the Lord: Oh Lord; May I get more disciples like Nachiketas; tvadṛgnnō bhuyāt Nachiketaḥ praṣtā. Like that Kṛṣṇa has got a wonderful śiṣyā in Arjuna and therefore Kṛṣṇa says Arjuna, I am inspired; therefore I am going to continue. Therefore Hē mahābāhō Arjuna, bhūyaḥ ēva; mē paramaṃ vacaḥ śṛṇu; may you once again listen to my supreme words.

What do you mean supreme words? Words are always the same; how can you say words are supreme or not. So the here supreme words means words which are dealing with the supreme law. Therefore the words are called supreme words. So about the nature of God I want to tell more.

And what is the reason? Priyamāṇāya tē; to you who are very very dear disciple of Me; priyamāṇāya means favorite disciple. Of course, guru should not have favorite and non-favorite disciple; here the idea is: that you are responding one; priyamāṇāya.

And not only I see you as a dear disciple with srāddha; I am teaching because this teaching is beneficial to you; hitakāmyaya vakṣyāmi; this topic is useful to you; this knowledge will help you in getting liberation; Therefore hitakāmyayā means hita iccayā; for your own benefit. The idea is Kṛṣṇa is not going to get any benefit out of it; because Kṛṣṇa does not require any benefit. Remember third chapter-

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन |
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ||३-२२||

na mē pārthāsti kartavyaṃ triṣu lōkēṣu kiñcana |
nānavāptamavāptavyaṃ varta ēva ca karmaṇi ||3.22 ||

I have nothing to accomplish in this universe; but still out of compassion for you, I am going to teach you more.

Verse 10.2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०.२ ॥

na mē viduḥ suragaṇāḥ prabhavaṃ na maharṣayaḥ |
ahamādirhi dēvānām maharṣīṇām ca sarvaśaḥ || 10.2 ||

न सुरगणाः na suragaṇāḥ **neither the Gods** न महर्षयः na maharṣayaḥ nor the **great sages**
विदुः viduḥ **know** मे प्रभवम् me prabhavam **My origin** हि अहम् आदिः hi aham ādiḥ **because I**
am the origin देवानाम् devānām **of the gods** च महर्षीणाम् ca maharṣīṇām **and the great**
sages, सर्वशः sarvaśaḥ in all respects.

2. Neither the Gods nor the great sages know My origin, because I am the origin of the Gods and the great sages in all respects.

So these verses are introductory verses; wherein the subject matter is introduced from verse No.1 to 3. So Īśvara svarūpa jñānam; Īśvara vibūthi jñānam is the subject matter, which is being introduced. And in this verse, Kṛṣṇa points out that Arjuna: Do not tell me that you will learn the same topic from other gurus; I will learn the very same thing from somebody else, you cannot tell me because, nobody else knows My glory in its entirety.

I alone can know the glory in its full measure. Nobody else can know, because all others are born later; No.1; and all others are finite in nature; and therefore how can a finite mind ever know the glory of the infinite Lord. Therefore Arjuna, you have to learn from only one source, only I know and therefore you have to learn from Me. So better continue to listen. So suragaṇāḥ mē prabhavaṁ na viduḥ; even Gods do not know my full glory.

And that is what we found in Kēnōpaniṣad also. When the dēvās were very proud, Lord appeared in a mysterious form and dēvās could understand what that form is: Agni got humiliated; vāyu dēvathā got humiliated; Indra dēvathā got humiliated; when Indra dēvathā prayed to the Lord; Parvathi dēvi: Umadēvi comes and teaches Indra. So thus though the Kēnōpaniṣad story it is pointed out that even dēvathās cannot know the full nature of God.

Therefore suragaṇāḥ means dēvagaṇāḥ, na viduḥ; they do not know; mē prabhavaṁ; prabhavaṁ means My glory; My power, My origin, they never know.

And what about ṛiṣīs, maharṣayaḥ api na viduḥ; even great ṛiṣīs do not know My glory.

And what is the reason? He himself gives the reason, because aham ēva Ādiḥ; I am their cause; I am their creator; they have come much later; and not only they have come later, they have got limited mind, limited intellect, limited instruments of knowledge.

So therefore aham ādiḥ means kāraṇam. I am the cause of dēvānām; all the dēvās, including Brahmāji. In the purāṇās, if you read, when Brahmāji appears from the navel, He sees darkness everywhere; He does not see a second thing; He does not know anything including his own nature; imagine suddenly you find yourselves surrounded by darkness; nothing is there; and Brahmāji got frightened also: So bhibhēt; tasmāt ēkāki bhibēti; saha api bhibhēt; Brahmāji got frightened; then he did tapas, as a result of tapas, He acquires knowledge given by Viṣṇu, the original creator; yō Brahmāna vidhadati pūrvam; yōvai vēdaṁsca prahinōti tasmai; Viṣṇu creates Brahmādeva; Brahmāji is ignorant initially; then Viṣṇu himself and sends him all the knowledge; yo vai vēdāṁsca prahinōti tasmai. And therefore how can anybody talk about My glory; because they themselves do not know; so I am the kāraṇam of everyone including Brahmāji; Maharṣinām, I am the kāraṇam behind all the ṛiṣīs also.

sarvaśaḥ in its total sense; and what do you mean sarvaśaḥ? I am not only the nimitha kāraṇam; I am also the upādāna kāraṇam; it is not that I create them; in fact I myself manifest as those people.

Verse 10.3

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०.३ ॥

yō māmajamanādiṃ ca vētti lōkamahēśvaram |
asammūḍhaḥ sa martyēṣu sarvapāpaiḥ pramucyatē || 10.3 ||

मर्त्येषु marthēṣu **among the mortals**, सः असंमूढः saḥ asammūḍhaḥ **that discriminative one**
यः वेत्ति yaḥ vētti **who knows me** माम् अजम् mām ajaṃ **to be birthless** अनादिम् anādiṃ
beginingless च लोकमहेश्वरम् ca lōkamahēśvaram **and the great Lord of the universe**
प्रमुच्यते pramucyatē **becomes free** सर्वपापैः sarvapāpaiḥ **from all sins**.

3. Among mortals, that discriminative ones who knows Me to be birthless, causeless, and the great Lord of the Universe, becomes freed from all sins.

And if a person is an intelligent one, he will certainly apply his mind to know the jagat kāraṇa Īśvaraḥ. It is only the inferior ordinary type of mind, which will be satisfied with knowing a few little things here; sufficient learning for earning food; that is why modern day education is based on what?

One time it was CA, then it was computer, computer; So we are learning something not for knowing something and improving ourselves; which degree will fetch me a job in which I can work the least and get the most. So many people are satisfied with that knowledge, because their intellect is not mature; sufficiently developed; any developed intellect will always ask the question; from where did all these come? kastaṃ kō:'haṃ kuta āyātaḥ kā mē janānī kō mē tātaḥ. A developed intellect will certainly ask this question: Is there a cause? All the scientists are struggling to arrive at the one cause alone; they want the theory of everything. T... O... E.... They want to reduce everything to one basic principle, which alone evolves into the entire creation; which means what? Cause hunting is the job of a thinking intellect; when an apple falls, Newton asks the question; How; what will we do; in one second, the apple will be swallowed into our stomachs; we will never question why it came down and why it did not go up or to the side, etc. So why should we bother about all the things; this is the mediocre intellect. A thinking intellect will like to arrive at asmin vijñātē, sarvaṃ idaṃ vijñātaṃ bhavathi. Such a mature intellect is called asammūḍhaḥ.

A mature intellect, a discriminate intellect is one; yaḥ vētti; which wants to know God, the cause of the universe. If you do not like the word God, you use any word; but the question is what? What is the cause of all these?; and therefore yaḥ mām vētti; that intelligent person knows Me, the jagat kāraṇam.

And what type of God he is? Ajaṃ anādiṃ ca; who is birthless; cause of the universe; ajaṃ means what; birthless; Why ajaṃ? If God also has birth; then God will not be the

ultimate cause of the universe, because God will have His cause. Then again the next question will come. God's creator, who is He? What about that? It has got a cause or not. Therefore an ultimate cause should be a causeless-cause.

And therefore Kṛṣṇa says, I am the beginningless God; And therefore anādiṃ cha; I am without a cause; So ajaṃ birthless; anādiṃ means causeless; because birthless therefore causeless; because causeless, therefore birthless; both are interconnected; and if you read the purāṇās, they will put in a normal form; that is God is father and mother; they will be sitting in Kailāsa or Vaikuṇṭha; And somebody will ask: who are your parents; and they will say that we do not have parents; here we say causeless; in purāṇās they will say that Parvathi does not have mother-in-law and father-in-law.

Parvathi is the luckiest daughter-in-law; one lady who does not have the problem from mother-in-law; because Lord Śiva does not have parents; this is purāṇa; it is put in the form of family, inlaws, etc. but if you scientifically analyse God is causeless and therefore only lōkamahēśvaram; and I am the Lord the creator who is the controller of the whole universe.

Not only sṛṣṭi-kāraṇam, but also stithi-kāraṇam; and such a sṛṣṭi-stithi-laya-kāraṇa Īśvara, this discriminate person comes to know; vētti; and saha marthēṣu asaṃmūḍhaḥ; he is the most intelligent person among human beings; he has utilised his life for a worthy knowledge.

And such a great person, what benefit he gets; sarvapāpaiḥ pramucyātē; he becomes free from all the papas of the saṃsāra; he becomes liberated.

So when I say he will become liberated; you should be very careful, the Īśvara that we are describing now is only the second stage; we have to go to the third level of knowledge; and this person will sooner or later go to the third level also; and will get liberated; third level we will have to supply.

Verses 10.4 and 10.5

बुद्धिर्जनमसंमोहः क्षमा सत्यं दमः शमः ।
सुखम् दुःखं भवोऽभावः भयं चाभयमेव च ॥१०.४॥

buddhirjñānamasammōhaḥ kṣamā satyaṃ damaḥ śamaḥ |
sukhaṃ duḥkhaṃ bhavō'bhāvō bhayaṃ cābhayamēva ca || 10.4 ||

अहिंसा समता तुष्टिः तपो दानम् यशोऽयशह ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०.५ ॥

ahiṃsā samatā tuṣṭistapō dānaṃ yaśō'yaśaḥ |
bhavanti bhāvā bhūtānām matta ēva pṛthagvidhāḥ || 10.5 ||

बुद्धिः buddhiḥ **intelligence** ज्ञानम् jñānam **knowledge** असंमोहः asaṁmōhaḥ **non-delusion**
क्षमा kṣamā **patience** सत्यम् satyam truthfulness दमः damaḥ **sense-control** शमः śamaḥ
mind control सुखम् sukham **pleasure** दुःखम् duḥkham **pain** भवः bhavaḥ **birth** अभावः
abhāvaḥ **death** भयं च bhayaṁ ca **fear** अभयम् एव abhayam ēva **fearlessness** अहिंसा ahimsā
non-violence समता samatā **equanimity** तुष्टिः tuṣṭiḥ **contentment** तपः tapaḥ **austerity**
दानम् dānam **generosity** यशः yaśaḥ **fame** च अयशाः ca ayaśāḥ **and ill-fame** पृथग्विधाःभावाः
pṛthagvidhāḥ bhāvāḥ **(all these) different dispositions**, भूतानाम् bhūtānām **of beings**,
भवन्ति bhavanti **are born**, मत्तः एव mattaḥ ēva **out of Me alone**

4 & 5. Intelligence, knowledge, non-delusion, patience, truthfulness, sense-control, mind - control, pleasure, pain, birth, death, fear, Fearlessness, non-violence, equanimity, contentment, austerity, generosity, fame, and ill-fame --- (all these) different dispositions of beings are born out of Me alone.

So with the third verse, introductory part is over; and in the introduction Lord Kṛṣṇa pointed out that the subject matter is Īśvara-svarūpam; Īśvara vibhuthiḥ; the glory of the Lord.

Now Kṛṣṇa presents the subject-matter briefly in the following verses from verse No.4 up to verse no.11. He presents the subject-matter briefly; then Arjuna will ask for elaboration; and Kṛṣṇa will elaborate.

So in this portion Kṛṣṇa points out that God alone has manifested in the form of the entire universe; because God is a mixture of consciousness plus matter; the universe is a mixture of consciousness plus matter and therefore Lord alone has magnified himself, elaborated himself, in the form of this universe.

For the sake of convenience, the world is divided into two; one is the external world of objects, bāhya prapañcaḥ; and the internal world of thoughts; ānthara prapañcaḥ.

And Kṛṣṇa says internal world is also born out of Me alone, the external world is also born out of Me alone; which means see God, you need not look at a special direction, if you open the eyes, Bhagavān, if you close the eyes, Bhagavān. Therefore God is everywhere.

First the ānthara prapañcaḥ is enumerated; What is there inside; varieties of thoughts; no पञ्चमं pancam; We have got any number of thoughts, Kṛṣṇa gives a list; buddhihi. So this is the list of internal universe; buddhiḥ is intelligence; so we have intelligence; I hope; At least some, if not much; buddhiḥ intelligence, jñānam knowledge; asaṁmōhaḥ means clarity of thinking; not delusion; saṁmōhaḥ means delusion; asaṁmōhaḥ non delusion; means clarity of thinking.

Then kṣamā; you can understand kṣamā means patience, satyam, truthfulness, damaḥ means sense control. Even though sense control is the property of the sense organs, but to control the sense organs the message should be given by what; the mind alone; because we have seen Kathōpaniṣad, sense organs are like the horses, mind is like the reins; and therefore if the sense organs are under control; it is because of the mind's controlling power; That is called here damaḥ; directing power of the mind.

Then śamaḥ mind control; then sukham; you can understand happiness; duḥkham unhappiness, bhavaḥ means birth, origin of these thoughts or emotions and अभावः abhāvaḥ; means dissolution or resolution of these thoughts, arrival and departure, bhayaṁ. You can understand, fear, abhayam; fearlessness.

Then in the next slōkā the list continues, these are all what? internal world, ahiṁsā; ahimsa means what; non-violence; that is that mental attitude of non-violence; ahiṁsā; samatā. samatā means equanimity poise, tranquility, any word, tuṣṭiḥ contentment; tapaḥ; austerity, discipline or austerity, dānam; generosity, a charitable disposition; a generous disposition; yaśaḥ, fame, the thought; ayaśaḥ, ill-fame.

This is not an exhaustive list; Kṛṣṇa has just given a list; you can fill it up with more.

Bhūtānām bhāvāḥ; these are all various inner conditions or dispositions of the living beings; so bhūtānām means the living beings.

And all these conditions originate from where? mattaḥ ēva bhavanti. They all are born out of Me alone; in their own distinct nature; pṛthagvidhāḥ; in their distinct nature; they are all born out of Me alone; therefore I am the cause of the inner world of thoughts and later he will point out I am the cause of the outer world also; combining them together I am the cause of everything; and therefore I am everything; this is going to be the development; details of which we will see in the next class.

Hari Om

130 Chapter 10, Verses 06-08

ॐ

We have entered into 10th chapter of the Gītā, and in the first three verses of this chapter, Lord Kṛṣṇa has introduced the subject-matter of the 10th chapter; and the subject-matter is Īśvara-svarūpam, the nature of God. And this is the main topic of all the chapters beginning from the 7th chapter. While in the first six chapters, Kṛṣṇa dealt with jīva-svarūpam, the nature of the individual. From the 7th chapter onwards, the Lord is

dealing with Īśvara, the nature of God. And this has been topic in the 7th as well as in the 9th chapters.

In the 10th chapter also, the same topic is being continued. Kṛṣṇa talked about the glory of Īśvara-svarūpa-jñānam in the first three verses and then from the fourth verse onwards, Kṛṣṇa has entered into the nature of God topic. And in the previous chapters, God has been defined as jagat-kāraṇam, the cause of the universe. In all the scriptural literature God is defined as the cause of the universe.

And this jagat-kāraṇam status of the Lord itself is explained in the scriptures in three different ways, depending upon the intellectual-level of the student. Jagat-kāraṇam explanation level No.1; jagat-kāraṇam explanation level No.2; jagat-kāraṇam explanation level No.3. This explanation will depend upon the intellectual caliber of the listener.

In the beginning stages when we defined God as jagat-kāraṇam, we translate this as God being the creator of the universe and as the creator of the universe, Lord is presented as the omniscient, the omnipotent creator, who creates the whole universe. And the moment we hear that description, we will imagine different creators we know; the creator of an ornament in the form of goldsmith; the creator of a desk, in the form of a carpenter; the creator of the building in the form of mason or architect. Similarly we imagine an intelligent-creator as a person. And the scriptures also feed our imagination and fancy and describe the omniscience of the Lord by providing many heads.

How do you symbolise omniscience? We have got one head and therefore we have got limited knowledge, if the Lord should have limitless knowledge. How do you symbolise? Either four heads, chaturmukhaḥ or pañca-mukhaḥ or ṣaṇmukhaḥ; or aṣṭamukhaḥ or sahasra śiṛiṣa puruṣa you describe.

And once you visualise the Lord as an intelligent being, your curiosity could further question about the residence of the Lord; we want the introduction card of the Lord. Similarly you want the God's card also; where does the Lord reside, what is his phone number, what is his email address; dot com; vaikunṭa dot com. Because this is how we understand a creator. And the scriptures also describe the creator as a person residing in Vaikunṭa, residing in Kailāsa; residing in Brahma-lōka; this is the initial introduction to the Lord, the creator. And this satisfies most of the people.

And once we have grown up sufficiently; intellect is capable of thinking further, we will ask the next question, if God is the creator of the universe, where did he find the raw material out of which he created this world? Because we know carpenter requires a raw

material; gold smith requires a raw material; mason requires cement and all those things. If the God is the intelligent creator, what is the raw material?

Then the scriptures go to the second level of explanation; before the universe emerged, God alone was there; *ēkam ēva advitīyam*. Therefore, there is no raw material outside God. In fact there is no question of outside itself; because the very concept of outside comes, only after the emergence of space. We are talking about a situation; even before the concept of space arise.

And therefore where is the question of a raw material outside God. There is no question and therefore scriptures point out that not only Lord is the creator, but Lord himself finds the raw material in himself or herself; you can fill up the blank, as the case may be; Himself or herself. And therefore, there is no question of Lord creating the universe. Lord being the very raw material, Lord himself evolves into the universe.

Just as the seed evolves into the tree, just as the wood itself manifests as the furniture; just as the gold itself manifests as ornaments; the Lord himself is *ākāśa*, *vāyū*, etc. and therefore we revise our statement; we do not say God creates the world, we say God himself evolves; becomes the world.

And therefore what we are experiencing now is none other than the Lord himself manifesting in the form of this cosmos; and therefore *ākāśa* is *Īśvara*; *vāyū* is *Īśvara*; *Agni* is *Īśvaraḥ*; this is the second level; for the slightly advanced intellect.

And once a person has remained in this stage for some time, it is called *madhyama avastha*; the technically the first stage is called, *nimitha kāraṇa Īśvaraḥ*; second stage is called *pariṇāmi upādāna kāraṇa Īśvaraḥ*; then in the third stage when the intellect is still sharper and finer, scriptures point out; since the Lord is infinite; and therefore beyond time and space, there is no question of the Lord becoming the Universe. Because the language of becoming indicates transformation and transformation indicates limitation by time. Since God is *dēśa kāla adithaḥ*; there is no possibility of Lord transforming into the universe; then what happens? Lord remaining changeless; the Lord appears as the universe:

Ajāyamānō bahuda vijāyatē; ajāyamānaḥ; without really undergoing transformation, retaining his absolute nature, the Lord appears as this world; just as we at the time of dreaming continue to remain as the waker on the bed, but in the dream, our mind gets transformed into what, the dream-time, the dream-space, the dream-object, the dream-transaction; the dream-nightmares, the dream-festivals; all are the waker himself; transforms without really undergoing any change.

If the waker really transforms into the dream world; what happens? He would not wake up; he will be out; just as once the milk has transformed into curd, etc. you cannot retrieve the milk again. If Bhagavān has really transformed into the world; Bhagavān is gone for good; but it is not like that; remaining as Bhagavān; just as I continue to remain as waker, and seemingly become pluralistic, transact, enjoy or suffer the dream, and when I wake up what happens? The whole dream world is resolved. And again I can project another dream world and again I can resolve. Even if hundreds of dreams I project and resolve, I continue to be undisturbed and transformed and destroyed individual.

So this third stage of jagat-kāraṇatvam is presented as the Lord appearing as the universe; and in Sānskrīt, it is called vivartha-upādāna-kāraṇa-Īśvaraḥ. So what are the three stages?

God creates the world, level No.1;

God becomes the world; level No.2;

God appears as the world; level No.3.

Of these three levels, Lord Kṛṣṇa is discussing the second level in this chapter, and therefore the Lord says that I am the cause of the universe and therefore I myself project out of myself; I myself evolve into the entire universe. And this universe is divided into two; the internal universe of thoughts and the external universe of objects; ānthara prapañcaḥ; bāhya prapañcaḥ. Lord Kṛṣṇa says the inner-world also arises out of Me; the external-world also arises out of Me.

Of this in the fourth and fifth verses, the internal universe was described; buddhirjñānamasammōhaḥ kṣamā satyaṃ damaḥ; etc. are the inner world of thoughts; they also are born out of Me; and later in the following verses, Lord Kṛṣṇa will say that the external world of things and beings are also born out of Me. Therefore I alone become everything. So that we have to see now; verse No.6.

Verse 10.6

महर्षयः सप्तपूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाताः येषां लोक इमाः प्रजाः ॥ १०.६ ॥

maharṣayaḥ sapta pūrvē catvārō manavastathā |
madbhāvā mānasā jātā yēṣāṃ lōka imāḥ prajāḥ || 10.6 ||

सप्त महर्षयः sapta maharṣayaḥ **the seven great sages** पूर्वे चत्वारः pūrvē catvāraḥ **the earlier four (sages)**, तथा मनवः tathā manavaḥ **and the (fourteen) Manus** मद्भावाः

madbhāvāḥ **who possess My nature** येषां प्रजाः yēṣāṃ prajāḥ **and whose progeny** इमाः imāḥ **are these** लोके lōkē **in the world** जाताः jātāḥ **are born** मानसाः mānasāḥ **of (My) mind**

6. The seven great sages, the earlier four (sages) and the (fourteen) Manus, who possess My nature and whose progeny are these in the world, are born of (My) mind.

Now the creation of the external world is being talked about and before all the regular human being, animal etc. came, first the Lord created the sapta ṛiṣīs, as well as the sanakādi ṛiṣīs, and thereafter only all the other human being came; one set of ṛiṣīs indicating the gṛhastha ṛiṣīs; in pravṛtti-mārga; other set of ṛiṣīs representing the nivṛtti mārga. So the sapta ṛiṣīs represent the gṛhastha-parampara and sanakādi four ṛiṣīs represent the sanyāsi parampara; and out of these eleven; all the other beings came.

Therefore He says sapta maharṣayaḥ, the seven great ṛiṣīs, these seven ṛiṣīs are described in the purāṇas. Of course in different purāṇās, the different names are mentioned; even in sandhyā vandanam; we have got sapta ṛiṣī; I do not know whether you remember, atri-bhṛgu-kutsa-vasiṣṭa-gautama-kāśyapa-āṅgirasa ṛṣayaḥ; gāyatri-uṣṇik-anuṣṭup-br̥hati-paṁkti-tūṣṭup jagatyaśchandāṁsi; seven meters; and Agni -vāyu-arka-vāṁgīśa-varuṇa-indra-viśvādēvā dēvatāḥ; seven dēvatās; seven meters and seven ṛiṣīs are mentioned; those seven ṛiṣīs you can take.

Or there is another version also; Briguṁ, Marichim Atrim ca, Pulasthyam, Pulaham Krutum Vasiṣṭam ca mahātejāha. So srujat mānasāḥ sutān; Brigu, Marichi, Atri; Pulasthya, Pulaha and Kratu, Pulaha and then the seventh one Vasiṣṭa; Vasiṣṭam ca mahātejāḥ; mahātejāḥ means Brahmāji. First Brahmāji came out of the navel of Lord Viṣṇu, we know in the purāṇās; Lord Viṣṇu created only Brahmāji, the rest of creation, Viṣṇu transferred the job to Brahma. And Brahmāji created the initial one, through mere saṅkalpa; saṅkalpa mātrēṇa saḥ mahātejāḥ.

Mānasāḥ; that is why they are called mānasa-putrā. So there is no question of the regular creation; but saṅkalpa mātrēṇa; and suppose you ask the question, how is it possible to create all these by mere saṅkalpa; my answer will be we are doing it regularly; by saṅkalpa mātra, we do creation? When? At the time of dream; and do not say dream is unreal; vēdānta will say that this world is unreal; anyone you may say dream is unreal during the waking state; but remember dream is very very real at the time of dream. So such a real dream world which is capable of frightening you; just as you create by mere saṅkalpa, Brahmāji created the sapta ṛiṣīs; through saṅkalpa means what; by mere visualization.

And not only the sapta ṛiṣīs, these sapta-ṛiṣīs represent the gṛhastha-parampara or pravṛtti-mārga; So even though they were ṛiṣīs, they were not sanyāsis, they were vānaprasthās; and therefore they had wife, children, like Vasiṣṭa, etc.

And before that there were earlier four ṛiṣīs, so purvē catvāraḥ; purvē means what; even before the sapta-ṛiṣīs, there were four earlier ṛiṣīs, who are called Sanakādhi munayaḥ; Sanakā; Sanāntaḥ, and Sanatkumārāḥ; and Sanat Sujāthāḥ.

So why Brahmāji created the seven ṛiṣīs, four ṛiṣīs could have been sufficient; the reason is: Brahmāji created four ṛiṣīs and hoped that these four ṛiṣīs will get married and get children and the parampara will be protected; that was the intention of Brahmāji but what did these four do? They straightaway brahmacaryad-ēva sanyāsa; So all plans of Brahmāji failed. So even now sometimes when the child wants to take sanyāsa; many parents do not like; and if that child happens to be the only one; they are worried about kula parampara; who will do the srāddham? This problem Brahmāji himself faced; and Brahmāji was very angry with his children; disobedient children; and that is why nowadays we also get such children; because Brahmāji, the original himself, faced that problem; and they say Brahmāji got angry at that time. Therefore from Brahmāji eyebrows, the ēkadaśa rudrās, came out of his eyes; because of his anger. That is why they are called rudrās; and how should they get anger, because of these four ṛiṣīs; and since these four people took to nivṛtti mārga; Brahmāji had to create another seven for the pravṛtti mārga.

And all these eleven ṛiṣīs and not only that mānavaḥ; the fourteen manus who preside over a particular age, a particular era called manvantharam; a manvantharam is supposed to be consisting of 71 catūr yugas; and not 71 years; 71 catūr yūgas is a manvanthara and that is presided over by a Manu; like that 14 Manus are there; and that is why in the saṅkalpa also;

Svāyambuva; Sarōjiṣa; Uttama, Tāmasa, Raivatha, Cāksusakyēṣu ṣatsu manuṣu vyathithēṣu.

You will get that in upākarma mantra, the avaṇi avitta mantra; which comes in July; so they do that; we do not know all these, as they are difficult to pronounce; also we only say idli idli because of hunger; and who wants svāyambuva; sarōjiṣa etc. ṣatsu manuṣu; six manus are gone.

And now we are in which manvanthara? Saptamē, Vaivastha manvantharē; this is the seventh manvanthara presided over by Vaivasvatha. And this manvanthara has got how many catur yūgas; 71 catur yūgas; and now this is howmanyeth catur-yūgas. This is supposed to be the 28th catur yūga; aṣṭāvimśathi tamē kaliyūgē; and 28 minus 71; 43,

still 43 catur yūgas are more should be there; then the Vaivasvatha manu will go away. Thereafter the 8th manu will come; and like that 14 manus will come and go; and Brahmāji's day time gets out; Brahmāji's one waking day, 12 hours time; 14 Manus appear and disappears; therefore these manus were also created; and that is why we are called mānava; we are called manuṣya; and in English we are called Man; Man came from Manu. And why Manu; manutē cintayati iti manuḥ; the thinking human being, man is derived from the root man, to think, manutē; manyatē iti man. In English dictionary you do not get this derivation; it is our derivation.

All these are created and how are they created: manasāha jātha; they are born out of mere saṅkalpa or the will of the Brahmāji, the Lord; and matbhāvaḥ; and each one of them has got the same nature of mine; mat-svarūpaḥ. So everyone is satcidananda svarūpa, and that is why we are also happily able to say, Aham satcidananda svarūpaḥ asmi; aham Brahmāsmi. Just as every spark has got the same nature of the original fire, we all have the same nature; So madbhāvā.

And there is another meaning for the meaning bhāvaḥ; bhāvaḥ means bhakthi also; one meaning is nature; the second meaning is devotion; all these people have devotion towards me.

And thereafter what happens? out of these eleven ṛīṣīs alone, not only eleven ṛīṣīs; out of these 14 manus alone, all the later beings are born; yēṣāṃ; yēṣāṃ means manunām; for the 14 manus alone, all the imāḥ prajāḥ; all these prajāḥs or living beings are born; Lōkē in this world.

Verse 10.7

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०.७ ॥

Ētām vibhūtim yōgam ca mama yō vētti tattvataḥ |
sō'vikampēna yōgēna yujyatē nātra saṃśayaḥ || 10.7 ||

सः saḥ he यह तत्त्वतः वेत्ति yah tatvataḥ vētti who really knows एतां विभूतिम् ētām vibhūtim this glory च योगम् ca yōgam and power मम mama of Mine युज्यते yujyatē is blessed अविकम्पेन योगेन avikampēna yōgēna with unshaken knowledge न संशयः na saṃśayaḥ there is no doubt अत्र atra in this

7. He who really knows this glory and power of Mine, is blessed with unshaken knowledge. There is no doubt in this.

So in the previous verse it was pointed out that the Lord being the cause of the universe, the Lord has the potentiality to manifest as pots, etc. Just as the seed has the potentiality

to manifest as the tree; similarly the Lord has the potential; which is called śaktiḥ to evolve as the universe. This power of manifestation; this śakti is called yōgaḥ; yōgaḥ śaktiḥ this is called or māya śaktiḥ it is called. Thus Lord has got this māya. So what is the definition of māya? The potential power is māya; and any potential is always in dormant form. Therefore it is invisible; just as the butter which is potentially there in the milk is very much there. But you cannot see the butter in the milk, you will have to extract and bring out; therefore any śakti is invisible; it is inferable; anumēyam. And this is called Īśvara yōgaḥ.

And later, when the potential comes to manifestation; the manifest form is always pratakṣam means what? Visible; When the seed's potential has become kinetic; In science we talk about potential energy and kinetic energy; potential is hidden; kinetic is activated; it is actualised; when the seed has the potential; you do not see; when it has become a tree, that yōga has become what? Visible. And the visible version is called vibhūthiḥ; the unmanifest power is called yōgaḥ; the manifest version of the same power is called vibhūthiḥ. So for example, I have got a particular knowledge and therefore I have the potential to give you a talk or discourse; and when I come and sit here; at 6 p.m. that lecture, today's talk is there in my brain; in what form; yōga form; you do not know, what I am going to talk; it is your prārabdha. You have to only hope that today will be useful. It is a big hope; sometime it may fail; sometimes it may succeed; so when I am sitting here at 6 p.m. the whole 1 hour's talk is there in my mind or not? If it is not there; anyone can come and talk; it is there but in what form; yōgarūpēṇa vartatē. It is unmanifest; but the moment I begin to express, that potential thought is converted into words, either in written form or recorded form; and when it has come out in manifest form; it is available for whom? For everyone it is available; at 6 p.m. it is available for anyone; it is called yōga form. At 7 p.m. it is available in vibhūthi form.

And not only for you; if it is recorded, it can be heard by other people and if it is transcribed and printed; it is available for even generations. Śankarācārya's bhāṣyam after 1000 or 100s of years, we are reading and therefore the Bhāṣyam we read is what; vibhūthiḥ. Similarly the universe that we seek is yōga or vibūthi; the universe that I see in vibūthi; but before the manifestation; at the time of pralayakalē, it will be in yōga form. That is why we say the Lord is in yōga nidra; yōga nidra means what a stage in which the whole creation is in potential form; and therefore Kṛṣṇa says, vibhūtiṃ yōgaṃ ca mama. I have got both the yōga which is inferable; and vibūthi, which is perceptible. I have got both the potential and kinetic energy. I have got both the avyaktha and vyaktha mahima.

yaha vēthi; suppose a person knows this glory of the Lord; what is that glory? Yōga glory which is called kāraṇa śaktiḥ; vibūthi is otherwise called kāryam; yōga is kāraṇam, vibūthi is kārya; yōga is nirvikalpam; vibūthi is savikalpam; yōga is avyaktha, vibūthi is vyaktha;

yōga is inferable; vibūthi is perceptible. Both these yah vētti; suppose a devotee knows; tatvataḥ; comprehensively, completely. Suppose a bhaktha, a scriptural student recognises this glory, for him what will be the advantage? Bhagavān is no more sitting in Vaikunṭa; he need not travel to have Īśvara-darśanam; for him where is God; for him where is God, if you ask, he will ask a counter question; tell me where is God not? And that is why an atheist wrote a statement; God is nowhere; a theist or a bhaktha came and put a comma, after Now, how will you spell nowhere; instead of nowhere; If you put "W" along with No what will happen; Now Here; so sarvam viṣṇu mayam jagat.

And this darśanam is virāt-Īśvara-darśanam; viśva-rūpa-Īśvara-darśanam; anēka-rūpa-Īśvara darśanam. Previously God was in Vaikunṭa in one form. What is that one form?

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥ ७ ॥

chāyāyām pārijātasya hēmasiṃhāsanōpari
āsīnamambudaśyāmamāyatākṣamalaṅkr̥tam |
candrānanam̐ caturbāhum̐ śrīvatsāṅkita vakṣasam̐
rukmiṇī satyabhāmābhyām̐ sahitam̐ kṛṣṇamāśrayē || 7 ||

Rugmini cannot go even beyond, because both sides they are sitting; Rukmiṇī satyabhāmābhyām; therefore sandwiched Bhagavān cannot even expand; there is nothing wrong; we have to start from there; but later; bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca nētrē.

Then what will happen to him? So children when hear stories from our parents or grandparents, we go on saying: im im, im, etc. what next what next, like that; what next if you ask; Kṛṣṇa says: saḥ; who understands that world is God's form; yōgēna yujyatē; he will be taken to next level of Īśvara-darśanam; because this is also only the middle level.

And what is the next level? As I told you; God does not transform himself to become the universe; God only appears to have all these forms; but the original God does not have anyone of these forms; from anēka-rūpa Īśvara, he will go to what level? Arūpa Īśvaraḥ; So yōgaḥ means arūpa-Īśvaraḥ-jñānam; he will go to nirguṇa-Īśvara-jñānam; which is the third level; pariṇāmi-upādānam to vivartha-upādānam.

And not only he will get arūpa-Īśvara-jñānam; avikaṁpēna; and it will be a strong conviction for him; formless God is the real God; and that real formless God assumes either one form or many forms; depending upon the devotee's prayer; yōyō yām tanu bhakthā, in whichever form, he wants to have darśanam; Bhagavān assumes that form;

but really speaking; the Lord is arupaḥ. And that arupa Īśvara; dr̥da jñānam is called avikampa; avikampa means what; unshaken knowledge; which means conviction.

And that does not mean he will reject ēka rūpa Īśvara and anēkarūpa-Īśvaraḥ; he has got all the three versions; all the three channels; previously it was only one channel; only one form; later he comes to two channels; one can change. Now he has got three channels; he can enjoy arūpa Īśvara whenever he wants; he come down to anēka Īśvaraḥ; when he enjoys nature; and he can come down to ēka-rūpa-Īśvara; If you read Śankarācārya's works; all these are there.

सारूप्यं तव पूजने शिव महादेवेति संकीर्तने
सामीप्यं शिवभक्तिधुर्यजनतासांगत्यसंभाषणे ।
सालोक्यं च चराचरात्मकतनुध्याने भवानीपते
सायुज्यं मम सिद्धमत्र भवति स्वामिन् कृतार्थोऽस्म्यहम् ॥ २८ ॥

sārūpyam tava pūjanē śiva mahādēvēti saṁkīrtanē
sāmīpyam śivabhaktidhuryajanatāsāṅgatyasaṁbhāṣaṇē |
sālōkyam ca carācarātmakatanudhyānē bhavānīpatē
sāyujyam mama siddhamatra bhavati svāmin kṛtārthō:'smyaham || 28 ||

In Śivānanadalahari, Śankara says I can meditate upon you as carācarātmakatanu, means what; the Lord whose body consists of the moving and non-moving creation. I will enjoy that also; bhavānīpatē; I can also see you as bhavānīpatiḥ; saṁbaśivaḥ. I enjoy all the three; I can talk to you as a person; I can admire you as the nature or creation; and I can close my eyes and enjoy you as aham brahmā asmi; yujyatē; all the three he will come to know.

And suppose we have a doubt; what is the guarantee? We want always the guarantee card; warranty guarantee; whatever you say; Kṛṣṇa says I am giving you guarantee; na atra saṁśayaḥ; start with ēka rūpa Īśvara; you will come to Me ultimately.

Verse 10.8

अहं सर्वस्य प्रभवः मत्तः सर्वम् प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

ahaṁ sarvasya prabhavō mattaḥ sarvaṁ pravartatē |
iti matvā bhajantē mām budhā bhāvasamanvitāḥ || 10.8 ||

अहं प्रभवः ahaṁ prabhavaḥ **“I am the source”** सर्वस्य sarvasya **of everything** सर्वं प्रवर्तते sarvaṁ pravartatē **everything proceeds** मत्तः mattaḥ **from Me”** मत्वा इति matvā iti **knowing thus** बुधाः budhāḥ the wise ones भावसमन्विताः bhāvasamanvitāḥ **who are endowed with devotion** भजन्ते माम् bhajantē mām **worship Me**

8. "I am the source of everything, everything proceeds from Me." - knowing thus, the wise ones, who are endowed with devotion, worship Me.

With the previous verse, Īśvara-svarūpam topic is over; which started from the 4th verse, 4th to 7th; Īśvara-svarūpam topic; and now from the 8th onwards; Lord Kṛṣṇa talks about anēka rūpa Īśvara bhakthaḥ; those devotees who are in the intermediary level; intermediary between what and what? The lowest level in which the Lord has only one iṣṭa dēvathā svarūpa; the highest level is what; God who does not have any form; between these two is what: anēka-rūpa-Īśvaraḥ; viśva-rūpa-Īśvaraḥ.

This viśva-rūpa-bhakthi will give a lot of benefit to the student; viśva-rūpa-bhaktha himself enjoys lot of virtues; In fact, many values will come naturally when I have viśva-rūpa-Īśvaraḥ because the greatest advantage is: rāgaḥ-dvēsaḥ will weaken; rāgaḥ-dvēsaḥ; likes and dislikes are purely because of my categorisation of the world as favourable and unfavourable, as good and bad, purely because I look at the world from my personal standpoint.

And once I know that the whole creation is the manifestation of the Lord, how can I dislike one part of God and how can I like another part of the God? Everything is divine; so the whole creation is divine; and therefore, everything is welcome to Me, No resistance to the experiences in my life. All our tension and stress are only because of mental resistance, I am willing accept certain forms of experience; I do not want to accept certain other forms of experience. And even I cannot imagine such experiences; even the very imagination gives me stress and strain. Like the imagination that I may fail; or the child may fail; the imagination that admission may not come; very imaginary thing I cannot accept. So much stress must be there; Kṛṣṇa says for virāt-bhaktha. There is nothing that is unwelcome; everything is welcome for him; why, because he sees every experience as originating from the Lord.

Therefore Kṛṣṇa says ahaṁ sarvasya prabhavaḥ; for this virāt-bhaktha, Lord is the source of everything; pleasure, pain, association, disassociation, birth, death, health, disease, success, failure, everything has got only one source, and that is ahaṁ, means viśva-rūpa-Īśvaraḥ; and therefore only sarvam mattaḥ pravarthathē; everything proceeds from Me.

And therefore everything is Īśvara-prasādaḥ; he will become an ideal karma-yōgi; because what is the criterion to become a karma-yōgi? Primary criterion is willingness to accept everything as Īśvaraēprasādaḥ.

Just as in a temple, we do not know what type of prasāda going to come; it may be beautiful laddu, with all kalkaundu, raisin, cashews; All those things are; or it might be a

little bit mud; in Subramanya Temple; there you get the mud from the snakepit as prasāda; you may get the mud, you may get leaf, you may get water, you may get payasam with lot of stone; but you have got only one attitude; prasāda bhāvana; and therefore mattaḥ sarvaṁ pravartatē iti matvā with this prasāda-buddhi mām bhajantē; these viśva-rūpa-bhaktha, worship me and

What type of bhakthas? they are, budhā; they are the learned bhakthas; they are informed bhakthas, what information they have, that Lord is both the intelligent and the material-cause of the creation; And that is called here budhāḥ; not that they know the nirguṇa-Īśvaraḥ; here budhā does not mean nirguṇa Īśvara jñānis; they are the knowers of virāt-Īśvara-jñānis;

And because of this attitude; bhāvasamanvitāḥ; there mind is always soaked in devotion; so there is always the relaxation; there is no stress management course is not required separately; the greatest stress management course is what? This wisdom; I hope for the best; but I am prepared for the worst also; And the preparation is what: welcome:

॥ āgatē svagatam kuryāt | gachchantām na nivarayatē ||

Both are important; when it comes svagatham; and when it goes; welGo; WelGo is our English; Pōnāl pōgattum.... budhā bhāvasamanvitāḥ. More in the next class.

Hari Om

131 Chapter 10, Verses 08-12

ॐ

After giving the introduction in the first three verses, the Lord briefly presented Īśvara-svarūpam from verse No.4 up to verse No.7; and while giving Īśvara-svarūpam. He pointed out that Lord is both the intelligent-cause of the creation; as well as the material-cause of the creation, which means that Lord alone has evolved into this universe, because the Lord does not have any other external material to convert into the creation. And since there is no external raw material available for the Lord; the raw material also must be part of himself; and therefore the Lord himself has evolved into the universe, which means when I am looking into the universe, I should remember that what I am seeing is only the manifestation of the Lord. I need not put forth separate effort to have the darśan of the Lord. When I have got ornaments in my hand, I need not put forth separate effort to have the darśanam of the gold; because the very ornament that I am handling is the manifestation of gold. Gold darśanam does not require separate effort. Similarly when I have furniture in my hand; in front of me, I know that the wood alone is

manifesting in the form of furniture, which means I need not put forth separate effort for wood darśanam, because the furniture-darśanam is wood-darśanam. Kārya-darśanam is always kāraṇa-darśanam; because there is no kāryam other than the kāraṇam. And therefore for that person who has this wisdom, he does not feel like closing the eyes for getting the darśanam of the Lord.

Until we get this wisdom, we think Lord is somewhere else seated and I have to do tapas for the darśanam of the Lord but once I have this wisdom, I know I need not close my eyes to have Īśvara-darśanam; whatever I am seeing is Īśvara alone. When I see bangle, I am seeing gold; when I am seeing ring, I am seeing gold. Whatever I am seeing is Īśvara- darśanam.

And this appreciation of the Lord, as the very manifest universe itself is called virāt bhakthiḥ; is called viśva-rūpa-bhakthiḥ. And for such a viśva-rūpa-bhaktha; a temple is not required for invoking devotion; an immature mind, an uninformed mind, a scripturally illiterate mind requires a temple to invoke devotion; but for a viśva-rūpa-bhaktha, whatever he sees can invoke devotion. And in fact, he will become the greatest karma-yōgi because, whatever experience comes from any part of the world, is an experience given by the Lord only, because there is no world other than God. And therefore Kṛṣṇa talked about or he is talking about the virāt-bhaktha from verse No.8 up to verse No.11.

And how does a virāt-bhaktha look at life's experiences? For a virāt-bhaktha, every experience is coming from the world. And world is nothing but manifestation of God and therefore every experience is coming from the Lord alone. And therefore no experience he can reject. And therefore Kṛṣṇa said ahaṃ sarvasya prabhavaḥ; mattaḥ sarvaṃ pravartatē; I am the source of everything; prabhavaḥ means source and therefore sarvaṃ; every experience, sukham, duḥkham, lābha alābha, jaya parājaya, māna apamāna; all pairs of opposites, they are all coming from the Lord alone; iti matvā; with this awareness, they receive every experience and therefore there is no question of resistance with regard to any experience. So therefore **iti** matvā bhajantē mām.

This non-resistance to experiences is called prasāda-buddhiḥ; and this non-resistance is the healthiest attitude because, whatever experience arrives is a choiceless situation. With regard to future I can try to change the experience; but with regard to the present, I can never change the experiences because it has already arrived. Therefore past is choiceless; present is also choiceless; we have a choice only with regard to future. At this moment you are in this hall; you have no choice; but next minute, whether you are going to continue to sit in the hall; or you are going to walk out is your choice. Future there is

choice; past there is no choice; it has arrived and gone; present also no choice; because it has arrived.

And with regard to choiceless situations; we can do only one thing; what is that? Accept this; and the only method of acceptance is look at it as the prasāda of the Lord; and therefore the greatest karma-yōgi is a virāt bhaktha.

जगत ईशधी युक्त सेवनं
अष्टमूर्ति भृद् देवपूजनम् ॥ 5 ॥

[jagata īśadhī yukta sēvanam](#)
[aṣṭa-mūrti bhṛd dēva-pūjanam ॥ 5 ॥](#)

And therefore Kṛṣṇa said mām bhajantē; they worship Me; not present in a particular temple, but Me who am present everywhere; bhajanthē mām bhudhā;

And why they are able to do that? because they are informed people; And what is the information they have? The whole creation is the manifestation of the Lord. They are not wise with regard nirguṇa-Īśvara; nirguṇa Īśvara they do not know; but viśva rūpa Īśvara they know and therefore they are called budhāḥ.

And not only that; bhāvasamanvitāḥ; they are soaked in devotion; and how they get devotion? Because they know that if the whole creation is the manifestation of the Lord; whatever glory is there in the creation; all of them must belong to the Īśvara only. So if there is a particular animal with an extra ordinary capacity; the glory belongs to the Lord; not the animal. If the human-beings have got an extra-ordinary capacity; that also is the glory of the Lord. Thus they see Īśvara-vibhūthiḥ; in everything. And therefore the devotion and appreciation is invoked in and through every experience.

So somebody sent me a paper cutting; a small article which had appeared in the Times of India. It is an article by an astronaut who went to the moon and who was an astronaut, gone to space several times, and he writes his experiences about when he was in the moon and he was looking at the glory of the earth; and it is a beautiful article; I just read only a portion of that article; which was highly impressive for me; so he writes; he is an astronaut; "There must a creator; a creator who stands far above all religions; a creator who put a small part of the universe together, that I was privileged to see"; small part of the universe, he means the earth; and we are already part of the earth and therefore we cannot objectify; but remaining in the moon, he could see that earth; that is what is he is telling here; a small part of the universe together, that I was privileged to see; when I went back to the Moon on Apollo 17, I had a chance literally to challenge that theory; that theory that there is a creator; and he says: "and it came back loud and clear; There is no question in my mind that there is a creator of the universe; when you go to the

moon, you have no other choice, than to believe in a creator; there is no other explanation”.

And then he himself puts a question: after all he is himself in the moon; we have got enough worry; whether the rocket would go back; we could have worried about the family whether I will return and whether they will be safe; and of course as an astronaut, he would have so many duties also; he himself raises a question; “Did all these distract me from my work”? Thus people think, to be a devotee of the Lord, you have to drop all the work and all the time do pūja; so here he asks the question; did all this distract me from my work; not really; but you keep wanting to steal a look at the earth and everything around you.

What he says is: To appreciate God you need not drop your duties and work; if only you have a sensitive mind; even when you see a small ant or when you read the book sometime there will be a very very small insect running inside the book; I do not know whether you have seen that; it would of the size of the tip of the needle; In fact, you cannot even brush that, because it will die; so small it is; now that small insect has got a mind, and it knows how to survive; how to procreate; how to eat; and if you put a hand in front of it, it will run away; within that dot, everything is available. Looking at that insect you can wonder at the glory of the Lord; Looking at a rose you can appreciate the Lord. Looking at the sky, you can appreciate the Lord; virāt bhakthi does not require dropping your career or profession; it requires only a sensitised and informed mind.

And such a virāt bhaktha is described by Kṛṣṇa in these verses; therefore they are bhāvasamanvitāḥ; every plant, every insect, every star, every tree, every river, evokes devotion in their mind. And naturally if at all they want to talk with people, they do not want to talk about this and that; they would love to talk about only these higher things. Having enjoyed some higher things, the mind cannot come down; cannot discuss these mundane things; and therefore Kṛṣṇa says virāt bhakthas cannot think of anything else other than this cosmic beauty and order and divinity. That is said in the next ślōkā:

Verse 10.9

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०.९ ॥

[maccittā madgataprāṇā bōdhayantaḥ parasparam|](#)
[kathayantaśca mām nityaṁ tuṣyanti ca ramanti ca || 10.9 ||](#)

मच्चित्ताः maccittāḥ **Fixing the mind** मद्गतप्राणाः madgataprāṇāḥ **and senses on Me** परस्परं बोधयन्तः parasparam bōdhayantaḥ **mutually sharing the knowledge (about Me).** च

कथयन्तः माम् ca kathayantaḥ mām **and speaking of Me**, नित्यं तुष्यन्ति च nityaṃ tuṣyanti ca **they are always contented** च रमन्ति ca ramanti **and delighted**.

9. Fixing the mind and senses on Me, mutually sharing the knowledge (about Me) and speaking of Me, they are always contented and delighted.

The virāt bhakthas see the Lord alone in and through all their experiences. Not through the physical eye. Physical eye will report only physical matter. Like that astronaut; his eyes saw only the earth; but his sensitive mind saw the Lord. Seeing is not the physical perception; but through the eye of maturity; through the eye of wisdom, he was able to discern the invisible, organising, co-ordinating, intelligent, harmonising principle. So thus for a bhaktha; God vision is not at a particular time; but at all the time; and therefore maccittāḥ; their mind is always fixed on Me; they cannot lose sight of Me; and madgataprāṇāḥ; prāṇāḥ means sense organs; their sense organs also fixed on Me.

So in short they are never away from the presence of the Lord; and if at all they talk also; like the astronaut; he could have shared anything else; but he could share this and this sharing, parasparaṃ-bōdhayantaḥ; mutually, they can never discuss the mundane politics of fights, gossip, hatred, criticism, and jealousy etc. they are all so cheap for them; they do not spend their valuable time on such petty topics; they discuss only these higher things. Therefore parasparaṃ bōdhayantaḥ; they share their divine experiences.

And kathayantaḥ ca; and if they want to educate their children; they would like to give such an education. So education should be 'elevating the mind to see what is not physically perceptible, but what can be appreciated by only a mature mind'. It is very easy to study chemistry and physics. I told you the other day; the wife was crying; the husband is a great chemical scientist; he does research of anything. Anything he gets, he does immediately research. Then wife asking: I am crying; do not see my tears; then he says: I know what is tears; it is NaClH₂O. It is nothing but water with sodium chloride. So on chemical analysis, you can only see the physical part but no instrument can see the emotion behind the tears. That emotional pain or emotional deprivation for that you require a sensitive mind which can understand, a person is craving for company; that is the meaning of the tears; not NaClH₂O. A mind which can discern that; which no chemical analysis will reveal. Similarly God is discerned not physically analysed and arrived at. And therefore kathayantaḥ ca; education is giving that mind which will discern the invisible God, behind the physical universe.

So kathayantaśca mām nityaṃ. And having enjoyed that, the mind does not like anything inferior, lower than that; therefore nityaṃ; all the time, they enjoy this; not that they drop their duties and activities; remember, the astronaut did all his duties, in and through that, he appreciated. Similarly we can take care of family, we can bring up

children, we can do everything, but still sensitise the mind to appreciate the viśva-rūpa. And what is the advantage of that? tuṣyanti ca ramanti ca; here in this very appreciation, there is fulfilment. In family front, there may be failures; and in professional front there may be failures; but as long this appreciation is there, you never look upon your life as a failure; this will make the life a success; even if there are failures in other front; and therefore there is fulfilment, that I am able to appreciate the Lord.

And not only fulfilment; ramanti ca; they revel in that appreciate, they are grateful to the Lord; that they have got a sensitive mind to appreciate this. Then what will happen to them?

Verse 10.10

तेषां सततयुक्तानां भजताम् प्रीतिपूर्वकम् ॥
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०.१०॥

Tēṣāṁ satatayuktānāṁ bhajatām prītipūrvakam |
dadāmi buddhiyōgam taṁ yēna māmupayānti tē ||10.10||

तेषाम् **tēṣāṁ to them** सततयुक्तानाम् **satatayuktānām who are ever steadfast** भजताम् **bhajatām** and who worship (me), प्रीतिपूर्वकम् **prītipūrvakam with devotion** ददामि **dadāmi** I give, तं बुद्धियोगम् **taṁ buddhiyōgam that yōga of wisdom** येन **yēna by which** ते **tē they reach** उपयान्ति माम् **upayānti mām Me**

10. To them who are ever steadfast and who worship (Me) with devotion, I give that Yōga of wisdom by which they reach Me.

And these bhakthās are satatayuktānām, so their life is ever connected to Me; they never forget their relationship with Me; in and through their relationships with other people. I have told you before; a wave in the ocean is fundamentally related to the ocean alone; because wave is born out of ocean; it rests in ocean and it goes back into the ocean. Therefore the wave is primarily related to the ocean; therefore it is called the fundamental relationship. And imagine when a wave rises, in the neighbourhood there is another wave; and this wave looks at the other wave; and they like each other; fall in love; therefore this wave begins to love the other way; and they decided: why can't we get married; and was born a child wave; and whole wave-family is moving about; but we know that the relationship between one wave and the other wave is incidental and secondary, because two waves are not born simultaneously; and two waves do not disappear simultaneously; wave-wave relationship is incidental; wave-ocean relationship is fundamental.

A virāt bhaktha is one who has understood that I am like a wave and Lord is like the ocean; and all the other human-beings are also like what? Other waves only. So I might

have and I do have several human relationships; they are all sacred alright; but much more profound, much more sacred, much more fundamental; and much more universal is my relationship with the Lord. The human relationships can last maximum for one life only. In the next life, same husband and same wife need not be husband-wife, even though some people tell; next janma also you should come as my wife; as my husband; (they did not enquire about the way to mōkṣa!) Anyway; that does not matter; next janma also I want also same wife; same husband; who knows both are going to be human beings; one may be cat, another may be rat; already in this janma it is happening.

So therefore even the most sacred human relationship can last for only one life. So much more sacred is my relationship with the Lord. It does not mean we have to discard or disregard human relationship; but what scriptures say is human relationship should never be at the cost of relationship with the Lord. Therefore that relationship should be revived of and on; that is why regular prayers; I should tell Lord; Oh Lord! Let me not forget my relationship with you in my preoccupation with the incidental relationship. And therefore for a virāt bhaktha; there is a tāmra śruti behind. Just as a musician, whatever song he sings; however complicated the song may be, he has got the śruti behind, he does not want to go out of that. If that is forgotten, apaśruti. Similarly, for a virāt-bhaktha; Īśvara-sāmbanda is the background śruti and all the other songs it will come and go; different rāgās will come and go.

And therefore virāt bhaktha is called satatayuktāḥ; a very profound and significant word satatayuktata means one who never forgets the relationship with the macrochip; and again this relationship is not maintained as a duty forced by others. I cannot create devotion by force; you should start loving from today or tomorrow; It is something to be discovered by knowledge; and therefore prītipūrvakam bhajatām.

And those who worship Me, who remember Me with love born out of understanding; love is always born out of understanding; you can never love someone whom you do not know at all; I introduce a person; tomorrow 7.35 onwards you should start loving; And then I put a gun also; if you do not I will shoot you. Love is not an action that you do; but it is something you discover as a result of understanding. The more you study the scriptures, the more you know the nature of God. The more you know the nature of God, devotion is automatic; no will is required; therefore bhajatām prītipūrvakam.

And this bhakthi also has got several levels; I have told you before; 7th chapter we saw; initially I look upon God as a means for worldly ends; that is the lowest form of love; it is called business love; contract love; you do this; I will do that; and that too you should do first; then only I will do; if I give and if you do not do; because that is our experience; and we do not want to feel cheated; give money to someone and he goes away; and we do

not want to try with God; you complete the job; not even advance; you complete the job and I will do that; this is business love; so this is called mandha bhakthi.

The next one is learning to look upon God as an end in itself, because God represents pūrṇatvam; and once I know that Lord means pūrṇatvam, I understand that my goal of life is self-fulfilment; self-sufficiency; and this is called madhyama bhakthi; avyabhicāriṇi bhakthi and that is the bhakthi that these people enjoy; so prītipūrvakam means they look upon the God as the goal itself.

And what I will do? Bhagavān will say: I will also help them; How will I help them? By taking them to the next stage of sādhanā; for the next stage of bhakthi;

What is the next stage of bhakthi? They have progressed from ēkarūpa bhakthi and anēka rūpa bhakthi. I hope you remember; Lord with one form to Lord with many forms; this anēka rūpa bhakthi is also not the ultimate because the ultimate Īśvara is neither ēkarūpaḥ nor anēka-rūpaḥ. Then what is this form? Arūpa-Īśvaraḥ.

Therefore Kṛṣṇa tells I will take them from anēka-rūpa-Īśvara to arūpa-Īśvaraḥ; virāt-Īśvara to nirguṇam-Brahma.

And how to arrive at nirguṇam-Brahma? Only by one method; and that is called jñāna-yōgaḥ.

So nirguṇam-Brahma can be discovered only through jñāna-yōgaḥ; therefore Kṛṣṇa tells I will promote them to jñāna-yōga; dadāmi-buddhiyōgaṃ taṃ; buddhi-yōgaḥ means jñāna-yōgaḥ. And jñāna-yōga means what?; discovery of the formless God, So buddhi yōgam aham dadāmi; vēdānta sṛavaṇa manana nidhidhyāsanam aham dadāmi.

And through that what will they accomplish? yēna māmupayānti tē; through that jñāna-yōga; they reach the ultimate Me; which is neither ēkarūpa nor anēka rūpa; the ultimate Me is nirguṇam Brahma;

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।

[aśabdamasparśamarūpamavyayaṃ](#)

[tathā:'rasaṃ nityamagandhavacca yat](#) |Katha. Part I. Canto III. 15

So if a guru is required; Kṛṣṇa says I will provide guru; I will provide śāstram ; I will provide opportunity to study the śāstram. I will provide the necessary qualification to gain. I will take the contract work. For what? Convert this bhaktha into a nirguṇa jñāni. That Kṛṣṇa tells in the next verse:

Verse 10.11

तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थः ज्ञानदीपेन भास्वता ॥ १०.११ ॥

tēṣāmēvānukampārtham ahamajñānaḥ tamah |
nāśayāmyātmabhāvasthō jñānadīpēna bhāsvatā || 10.11 ||

अनुकम्पार्थम् एव **anukampārtham ēva out of compassion** तेषाम् **tēṣam for them** अहम् **aham I** आत्मभावस्थः **ātmabhāvasthaḥ remaining in their intellect** नाशयामि **nāśayāmi destroy** तमः **tamah the darkness** अज्ञानजम् **ajñānaḥ born of ignorance** भास्वता ज्ञानदीपेन **bhāsvatā jñānadīpēna by the brilliant light of knowledge.**

11. Out of compassion for them, I remaining in their intellect, destroy the darkness born of ignorance by the brilliant light of knowledge.

Kṛṣṇa says I will light the lamp of wisdom, in the mind of the virāt bhaktha. In the mind of viśva-rūpa-bhaktha, I will light the lamp of wisdom; wisdom means what? Jñānam; Jñānam of whom? Īśvara-jñānam; And what type of Īśvara? Not ēka-rūpa or anēka-rūpa; but arūpa-nirguṇa-Īśvara-jñānam; or aham Brahmāsmi iti jñānam; advaita-jñānam; that is the lamp; Advaita-jñāna-dīpam, I will light in their mind.

So how can Kṛṣṇa light the lamp of wisdom? Do you have a special match box; so that Bhagavān will come and invite each one separately and make a hole in your head and light the lamp within you by putting inside the head? Remember, the lighting the lamp of knowledge is not a physical job; Not only this knowledge; imagine a physics professor has to light the lamp of physics-knowledge in the mind of the student. What will he do? What can he do? So can he light physically; he cannot do; can he call and touch the students' head; sparśa-dīkṣai; darśana-dīkṣai; he looks at him and suddenly light burns; Does it happen? Or he touches, does it happen? Or he asks the śiṣya to do regular pāda pūja; physics teacheraya namaḥ. If the physics-teacher has to light the lamp of physics knowledge, there is only one method; consistent, systematic teaching. Any knowledge is lighted only by consistent-teaching; and if consistent-teaching should be there; student should consistently listen. If the student is not there; what will the teacher do? And therefore systematic teaching is called lighting the lamp.

And how long teaching should go? Until the student understands and every doubt is removed; And therefore when Kṛṣṇa says I will light the lamp of wisdom; what Kṛṣṇa means is I will provide the opportunity for systematic teaching of the scriptures and I have got many gurus like the security board; like that Bhagavān has got a guru board and he can send any guru for you; and if no guru is available, Bhagavān himself will come.

For Arjuna when he was ready, Kṛṣṇa himself became the teacher; and Kṛṣṇa also did not use any other shortcut to give knowledge to Arjuna. What did he Kṛṣṇa do; he did not strike a match stick; Kṛṣṇa did not touch the head of Arjuna; in TV and all you can show. Kṛṣṇa touching the head of Arjuna; and a ray coming from Kṛṣṇa and entering Arjuna, etc. and then with background music; in TV you can do and not in real life. Kṛṣṇa never found any short cut to give knowledge; there is only one cut; there is no short cut or long cut. And it is systematic communication; either I will do or I will provide you a guru.

And all because of what; my compassion; Kṛṣṇa says; anukampārtham; anukampa means compassion; out of compassion for them, I will provide an ācārya; I will make the student learn systematically; I will make him go through, sṛavana manana nidhidhyāsana and thus light the lamp.

ātmabhāvasthaḥ; all these how will I do? Remaining in his own mind; so ātmabhāvaḥ; the student's mind; that is not a problem for Bhagavān, because he is already everywhere; therefore remaining in the student's mind, I will make the knowledge happen.

And what type of light it is? Bhāsvatā jñānadīpēna; because you light up a lamp; initially the flame is very feeble; And therefore one should be very careful; that is why when you strike the matchstick, the flame is very feeble; easily it will be put out. Therefore what you do? You protect the flame; and if you want to make it a conflagration; you have to slowly fan it; and so the flame becomes big; and once it becomes sufficiently big, you need not thereafter protect it; in fact, any fuel you add thereafter it will burn all of them; there is no fear.

Similarly at the time of sṛavaṇam; the lamp is lit; but you should never stop with sṛavaṇam; if you stop with sṛavaṇam; your knowledge is so feeble; that one painful experience in life, vādānta will be thrown out. Therefore sṛavaṇam should be followed by mananam; you should spend time, revising what you have learnt; and not only mananam; nidhidhyāsanam also and once the knowledge becomes a conviction, whatever happens in your life, it does not hurt you. And therefore bhāsvatā jñānadīpēna; by the powerful lamp of knowledge.

What do I do? tamaḥ nāśayāmi; I will remove the darkness in the mind which is born of ignorance. So ignorance born darkness; and that internal darkness alone appears as the external gloom in the face; Whether a person is a saṁsāri or not; he need not tell; you can discern from the face; there is an eternal *castor oil* in his face. And ask how are you? He will say: going on: that is shortest answer for saṁsāra; Then you sit and ask what is

happening; then there is a serial; chithi, swantham, bandham and all will be smaller ones; he has got a huge serial of complaints; starting from 1915. Thus that is the gloom in the face; that will go away; and the face will bloom with joy; not the problems are gone; but the problems lose their capacity to disturb me.

And therefore tamaḥ; the gloom which is born of ignorance, I will destroy. In short, this virāt bhaktha will become a Brahma jñāni.

And without becoming a Brahma jñāni, there is no question of mōkṣa at all. These verses are important because, many people think that without Brahma jñānam; that by going through a different bhakthi route, like the route to Amarnath, etc. and try to circumvent the jñāna route and try to reach the Lord through bhakthi only; Bhagavān clearly says; there is no short cut; you have to gain knowledge.

At the same time, you need not be frightened also; if you surrender to the Lord; Lord will provide the conditions for knowledge. Nothing to worry; so thus, virāt bhaktha becomes Brahma jñāni is the essence of these verses. And he becomes Brahma jñāni with the assistance and support of the Lord.

Verse 10.12

अर्जुन उवाच
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ॥ १०.१२ ॥

Arjuna uvāca
param Brahma param dhāma pavitraṁ paramaṁ bhavān |
puruṣaṁ śāśvataṁ divyamādidēvamajaṁ vibhum || 10.12 ||

Verse 10.13

आहुस्त्वामृषयः सर्वे देवर्षिनरिदस्तथा ।
आसितो देवलो व्यासाः स्वयं चैव ब्रवीषि मे ॥ १०.१३ ॥

āhustvāmṛṣayaḥ sarvē dēvarṣirnāradastathā |
asitō dēvalō vyāsaḥ svayaṁ caiva bravīṣi mē || 10.13 ||

अर्जुन उवाच **Arjuna uvāca Arjuna asked भवान् bhavān you are** परं ब्रह्म **param Brahma the supreme Brahman** परं धाम **param dhāma the supreme abode** परमं पवित्रम् **paramaṁ pavitraṁ the supreme holy** सर्वे. ऋषयः **sarvē ṛṣayaḥ all the sages** देवर्षिः नारदः **dēvarṣiḥ nāradaḥ (including) the divine Sage Narada,** असितः **Asita** तथा व्यासः **as well as Vyasa** देवलः **dēvalaḥ Dēvala** आहुः त्वाम् āhuḥ tvām **speak of you,** पुरुषम् **puruṣam as the Self of all** शाश्वतम् **śāśvataṁ eternal** दिव्यम् **divyaṁ divine** आदिदेवम् **ādidēvaṁ the primary god,** अजम् **ajam- birthless** विभुम् **vibhum and all- pervasive** स्वयं च एव **svayaṁ ca ēva you are also,** ब्रवीषि मे **bravīṣi me telling, me - (the same).**

12 & 13. Arjuna asked --- You are the supreme Brahman, the supreme light, and supremely holy. All the sages (including) the divine sages, Nārada, Asita, Dēvala, as well as Vyasa speak of you as the Self of all, eternal, divine, the primary God, birthless, and all- pervasive, You are also telling me (the same).

Kṛṣṇa has talked about Īśvara-svarūpam and Kṛṣṇa has talked about viśva rūpa bhakthi or virāt bhakthi; and Kṛṣṇa has talked about the benefit of virāt bhakthi; which is Brahma jñānam; which will lead to mōkṣa. So with this Kṛṣṇa's teaching is over. If Arjuna had kept quiet, the 10th chapter would have been over. Om Tat Sat would have come; but Arjuna is raising a question here in the following verses beginning from 12th up to 18th; 12-18 Arjuna praśnaḥ. This question is based on what Kṛṣṇa said before.

What did Kṛṣṇa say? I am the cause of the universe and therefore I alone am appearing as this universe and therefore every glory in the universe is My glory; No human being has any glory; but My glory is manifesting through every object in the creation. So Arjuna is interested in knowing the details of Bhagavān's glory because Kṛṣṇa has said everything is My glory. In Sānskrīt glory is vibhūthiḥ.

So whether it is a microcosmic world with its glory or the macrocosmic creation with its glory. All are My glory. Kṛṣṇa says. But Arjuna says: Do not give me a general statement. Do not just say that everything is Mine; Please say what are your glories? Please list it; I am interested in knowing the Īśvara vibhūthi.

So Arjuna introduces the topic: Hey Kṛṣṇa: paramṁ Brahma You are none other than the highest Nirguṇam Brahma which is appearing as saguṇa-Īśvara, because nirguṇa Brahma with vēṣam is saguṇa-Īśvara; dressed Brahman is Īśvara; undressed Īśvara is Brahman. Therefore do not think that Īśvara and Brahman are two different things; Brahman plus vibhūthi is Īśvara.

Therefore Arjuna says: Originally you are paramṁ Brahma; not only that paramṁ dhāma, and you are the supreme light of consciousness. So dhāma has the meaning of light also; dhāma means abode also; both meanings are OK. You are the abode of the whole universe or you are the light of consciousness, caitanya svarūpaḥ.

And not only that, paramaṁ pavitraṁ. And you are the most sacred one, the holiest of the holly. And why the Lord is the holiest of the holy; because anything else becomes holy; only because of the association with the Lord. Suppose a building is there like this; it does not have any holiness at all; brick and mortar; nobody is going to namaskāra; but imagine you install a deity here. The moment a deity is installed, the wholeness of the deity gets pervaded into the entire hall, and the hall also becomes holy. And therefore everything else has got borrowed holiness; whereas Īśvara has got intrinsic holiness and

therefore Īśvara is the holiest of the holy; and even a saint is holy; not because of his being a human being; he has become a saint because of what? Because of discovering the Lord in himself.

And therefore a saint is a saint; again because of the association with the law. And therefore you are the holiest of the wholly. And that is why when you buy a fruit from the shop, the moment you get the fruit, what is your first tendency; eat it; swallow; that is the tendency; as children we have done that; it continues. But the same fruit comes from the Lord; that fruit is given for the pūja and at the end of the pūja the fruit is given back. Now the fruit is associated with the Lord; therefore you do not put straight into the mouth; first it goes into the eyes; indicating your vision of the holiness; the invisible holiness you see with this eye; you discern and the next job is what? Eat; That is afterwards; so thus, a fruit becomes holy because of association with Lord; a place becomes holy, because of the association with the Lord; Lord becomes holy, because of association with? No. Lord never becomes holy; Lord is holy; and therefore paramaṃ pavitraṃ; pavithranam pavithram yo maṅgalānam ca maṅgalam.

Not only that; puruṣaṃ; You are the indweller; You are the resident in human body; every human body is a temple, and every heart is the sanctum and you are there as the Sākṣi caitanyam; So dēhō dēvālaya prōkatha; jīvaḥ dēva sanātana.

Since you are indwelling everybody, you are called puruṣaḥ; puru means body śaḥ means residing; or resident; puruṣaḥ means resident of the body.

Then śāśvataṃ; You are the eternal one; because when we say Lord is residing in the body, we may conclude, when body goes, Lord also finished;! Because house is gone; No No No. Even if the residence goes; the resident never dies; śāśvataṃ; nityam ādidēvam ajam vibhūm.

Thus Arjuna gives a wonderful description of Īśvara to please Lord Kṛṣṇa; because he is going to ask for a favour. Whenever you are going to ask for a favour; first maska you apply; it is taught in Bhagavad-Gīta; Apply lot of maska and thereafter Kṛṣṇa you do all these; these are all pleasing the Lord. Of course not bluffing; talking about the real glory; the details we will in the next class.

Hari Om

132 Chapter 10, Verses 12-17

ॐ

Lord Kṛṣṇa has given the essence of vibhūthi-yōga in the first eleven verses which we have already covered and the main points that Kṛṣṇa discussed here is that Lord is the material-cause of the universe, by which the Lord meant that Bhagavān alone is manifesting as the universe. Because the material-cause alone expresses as the product. And by which Kṛṣṇa indirectly points out that there is no thing called world; there is no substance called world; because there is no product at all; substantial, separate from the cause. Cause alone is the only substance, effect is nothing but nāma and rūpa; name and form added to the cause; which means since the world is a product of the Lord which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of nāma-rūpa.

And appreciating the world, as the very manifestation of the Lord is called viśva-rūpa darśanam; or virāt-darśanam. Viśva-rūpam means viśvaṁ-ēva-rūpam śarīram yasya saḥ; the Lord whose body is nothing but the very universe itself. The universal Lord is called viśvarūpa and another name for viśva-rūpa is virāt. Virāt means vividham rājatē iti virāt; derived from the root "rāj"; to appear, to manifest; virāj; that or he who appears in manifold forms. In fact every material-cause can be called virāt. Gold can be called virāt because, gold alone appears manifoldly as bangle, chain, ring, ityādhi, vividha rūpēna rājathē, prakāśathē. Similarly Bhagavān is called virāt because he himself appears as ākāśa; vāyu, Agni , etc. And the one who appreciates this viśva-rūpam is called virāt bhaktha.

And Lord Kṛṣṇa said, for a virāt-bhaktha a special temple is not required to invoke devotion. In fact for him devotion is the basic thing which is there in and through all transactions. Because the Lord never goes out of his mind, out of his sight. And he appreciates the Lord everywhere, he has got satata bhakthi or nitya yukthaḥ he is. And Lord Kṛṣṇa pointed out for such a virāt bhaktha, nirguṇa Brahma jñānam is closer.

For those people who are worshipping personal God, nirguṇa-jñānam is farther. From personal God, nirguṇam Brahma, a person cannot directly reach; between personal God and nirguṇa Īśvara. There is an intermediary step and what is that step? Learning to appreciate the universe, as the manifestation of the Lord; which means I have got an expanded mind. Only a mind which has expanded sufficiently to appreciate the universe as the Lord, only such a mind can discover I am the very substratum of the entire universe. I am the infinite nirguṇam Brahma. To discover I require an expanded mind.

And therefore Kṛṣṇa said for virāt-bhaktha, viśva-rūpa-bhaktha, I will provide all the facilities for gaining nirguṇa-jñānam; Thus ēkarūpa-bhakthi to anēka-rūpa bhakthi to arūpa bhakthi; all these three levels are indicated in the first eleven verses.

And with this 10th chapter is actually over, because everything is the glory of one Īśvara only, but Arjuna feels that he should get a list of an enumeration of the Lord's glories; available both here and elsewhere. And therefore in the following verses beginning from the 12th which I introduced in the last class; up to the 18th, Arjuna makes a special request: Hey Kṛṣṇa! I know everything is your glory but I would like to have an exhaustive enumeration of your glory. And before seeking this favour, Arjuna wants to please Kṛṣṇa. As I told you in the last class. Never go and ask for a favour directly; you go and apply maska; remember that. And that is why in the Śiva temple also; we never start with chamakam, chamakam is never the beginning. Before camakam, what do you do? Rudram which is otherwise called namakam; rudra is called namakam; why it is called namaka, because you say namaḥ, namaḥ;

नमो भवाय च रुद्राय च नमः शर्वाय च पशुपतये च
नमो नीलग्रीवाय च शितिकण्ठाय च
नमः कपर्दिने च व्युप्तकेशाय च ॥ ५- १ ॥

[namō bhavāya ca rudrāya ca namaḥ śarvāya ca paśupatayē ca](#)
[namō nīlagrīvāya ca śitikaṅṭhāya ca](#)
[namaḥ kapardinē ca vyuṣṭakēśāya ca || 5- 1 ||](#)

namaḥ namaḥ namaḥ; How? you glorify Lord Śiva; and to such a wonderful I offer namaskāram and when Lord Śiva hears all these glorification; he is extremely happy and when he is in such a happy mood, before his mood goes out, because we are worried; because our mood does not stay for long; so we are worried Lord Śiva will also lose his mood.

And therefore before that happy mood goes away; you want to present a list of demands. And therefore immediately after Rudram will follow Camakam. And generally they will chant it in Rājadhāni express speed; because if you chant slowly, before you finish, Śiva may lose his mood; and therefore vājaśca mē prasavaśca mē; kada pida you want to complete, because Lord Śiva, as even he says given given given; given.

And then only he will think whether you deserve it or not; by that time you have got it; we have been manipulating like that; And Lord Śiva has not yet recognised this; our diplomacy; anyway that is aside. Always sthuthi and after sthuthi you ask for your boon.

Arjuna knows this method and therefore first he glorifies Kṛṣṇa and when Kṛṣṇa is in a happy mood; he will ask for this vibhūthi varṇānam; And how does he glorify: Hey Kṛṣṇa: Bhavān **param brahma**; you are the supreme infinite nirguṇam Brahma and you are param dhāma; you are the supreme and infinite consciousness principle, supreme light of consciousness, and you are the supremely wholly principle; **pavitram paramam**;

everything else becomes sacred; because of your association, whereas you are sacred not because of somebody else's association; you are sacred because that is your nature.

And what is meant by holiness or sacredness? Ānanda is called holy; What is holy? Whatever gives me ānanda is holy; therefore you are ānanda-svarūpa.

Up to this we saw in the last class. We have to see the second line of verse No.12, therein Arjuna says puruṣam śāśvataṁ divyam. And here the interesting thing is Arjuna is not very sure what is Nirguṇam Brahma; because remember Arjuna is only in the process of learning; he has not yet become a pucca jñāni. And therefore what does Arjuna do? He enumerates all these things; and then he puts within quotes "thus people, the great people declare". What does it mean? It means I do not know for sure; they declare. So these are all put in quotes; the completion of this verse is in the next ślōka only; iti āhuḥ; sarvē ṛiṣayaḥ āhuḥ; All the great ṛiṣis declare like this; like what; puruṣam; so you are the indwelling principle, indwelling every living being as the very consciousness behind every organ.

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श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो हः वाचं स उ प्राणस्य प्राणः । Kena. I .2.

[śrōtrasya śrōtram manasō manō yad vāco haḥ vācaṁ sa u prāṇasya prāṇaḥ | Kena. I.2](#)

Every organ is sentient because of the presence of the awareness and that awareness principle you are indwelling every inert body. So puru here refers to śarīram and ṣa means the resident, puruṣaḥ means the resident of the body. And that is why when we meet anyone, we do namaskāra; our Indian greeting is what? Not hi hi; hi high, is used for buffalos and cow, when they walk on the road; because they are obstructing your way. Therefore you have to drive away; in front of human beings, our greeting is not high high or low low, our greeting is namaskāra is namasthe and the namaskāra does not go to that person; because we are very doubtful whether the person deserves namaskāra; still we boldly do namaskāra, because inside the body is the Lord.

And he also says Namasthe. And therefore, puruṣam and śāśvataṁ and you are in the impermanent body and you yourselves are not impermanent; therefore śāśvataṁ; you are the eternal ātma-tatvam;

नित्योऽनित्यानां चेतनश्चेतनानाम्

एको बहूनां यो विदधाति कामान् । ...Kathōpaniṣad || Part II. Canto II. १३॥

[nityō:'nityānām cētanaścētanānām](#)

[ēkō bahūnām yō vidadhāti kāmān | ...Kathōpaniṣad || Part II. Canto II. 13||](#)

The nitya Īśvara is inside the anitya-śarīram. Therefore you are the eternal one and divyaṃ; divyaṃ means what: cētana tatvam, because body by itself is inert, made of matter, sense organs by themselves are inert, even mind according to our sāstra is inert subtle matter or energy and if these inert organs are functioning, it is because of the caitanyam; and therefore the Lord is called divyaḥ; Divyaḥ, dyōthana svarūpa; svayam prakāśa svarūpaḥ; self-evident consciousness;

And ādidēvaṃ and you are the primal God who was existent even before the dēvathās came into being. So even before Brahmāji was born, you were there. So first from the Lord Brahmāji arises, the purāṇa you know from the navel of Viṣṇu; Brahmāji comes and from Brahmāji all the other dēvathās like indra, varuṇa, etc. are born. And therefore you are a dēvathā; or the kāraṇa dēvathā; all others are kārya dēvathā. And being the kāraṇam; you are the आदि ādi; existing before all; so ādidēvam.

And then who is the cause of the Lord; it is a natural question; when you say Lord is the parent of the universe; and even children will ask who is the parent of the Lord? Because I know my parent has got his parent; and his parent has got his parent; this goes on and on; if the Lord is the universal parent, who is the parent of the Lord? If you ask; Kṛṣṇa gives the answer; ajaṃ; the Lord does not have a parent, because Lord was never born to have a parent; therefore ajaṃ means unborn; birthless; And therefore only causeless-cause; fatherless father; motherless mother, he is the Lord.

And where is he located? vibhum; vibhum means the all-pervading one. All these descriptions how does Arjuna know; he says thus the ṛiṣīs declare; that will come in the next verse.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

आसितो देवलो व्यासाः स्वयं चैव ब्रवीषि मे ॥ १०.१३ ॥

āhustvāmṛṣayaḥ sarvē dēvarṣirnāradastathā |

asitō dēvalō vyāsaḥ svayaṃ caiva bravīṣi mē || 10.13 ||

Arjuna says I have gathered all these information from the scriptures given out by the Ṛiṣīs; sarvē ṛṣayaḥ āhuḥ. So all the ṛiṣīs declare thus: ṛiṣīs means a jñāni; ṛṣathi jñāthi iti Ṛiṣiḥ; So Ṛiṣi does not mean the one who should live in the forest only and one who should have lot of jata and one who should have a long beard; preferably white. So they are only the external thing, Ṛiṣi has nothing to do with external conditions, it relates to knowledge. So whoever has got knowledge, he is the real Ṛiṣi; even though he is coated, suited and booted. So those traditional jñānis declare so; you have to connect to previous slōkā. Whatever has been said in the previous slōkā, the ṛiṣīs declare;

And not only the ṛiṣīs of this world, this bhūlōka say so; dēvarṣirnāradaḥ; also the sages of the heaven; the heavenly sages; previously the word ṛiṣayaḥ means the earthly sages; bhūlōka ṛiṣayaḥ; dēvarṣi means dēva lōka ṛiṣayaḥ. And there are several ṛiṣīs and who is the most popular one, Nāradaḥ;

Nāradaḥ means the one who gives knowledge to people; nāram means jñānam; da means giver; dadāthi iti daḥ; nāram is equal to jñānam. So Nāradaḥ means nāram jñānam dadāthi iti Nāradaḥ, the one who is a travelling teacher; mobile teacher. So he travels and educates people. Of course he uses different methods; generally some kalaḥa he starts; Nāradaḥ kalaḥa is well-known, Even if he starts some kalaḥa he starts; it is meant to educate people; therefore he is called Nāradaḥ;

And not only Nāradaḥ, other sages also; asitaḥ dēvalaḥ and vyāsaḥ. All these three are names of sages; asitaḥ is the name of a sage; dēvalaḥ is the name of his son; asita pūtraḥ dēvalaḥ.

Then the next one is Vyāsaḥ; and who is writing this. Remember Vyāsa alone is compiler; do not doubt how can Vyāsaḥ write his own name; Remember Vyāsa is only quoting what Arjuna has said; not Vyāsa's insertion; therefore all these sages say so; and even those ṛiṣīs I may doubt or may not doubt; but the ultimate authority is what; svayaṃ caiva bravīṣi mē; you yourselves declare so; and I have got full śraddhaḥ in you; the other people may give the right knowledge or not; but you will never mislead me; and therefore You are Brahman, You are paraṃ brahma paraṃ dhāma pavithram, etc. All these are what; glorifying Kṛṣṇa; not that Kṛṣṇa is going to fall for the glorification; for Arjuna's tripti he is doing this.

Verse 10.14

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०.१४ ॥

Sarvamētaḍṛtaṃ manyē yanmāṃ vadasi kēśava |
na hi tē Bhagavānvaktim vidurdēvā na dānavāḥ || 10.14 ||

केशव kēśava **Oh Kṛṣṇa** ! मन्ये manyē **I consider** सर्वम् एतत् sarvam ētat **all this**, यद् वदसि माम् yad vadasi mām **which You tell me** ऋतम् ṛtam **to be true** हि hi **because** न देवाः na devāḥ **neither the Gods** न दानवाः na dānavāḥ nor the **demons** विदुः viduḥ **know** ते व्यक्तिम् tē vyaktim **your manifestation** भगवन् Bhagavān **oh Lord** !

14. Oh Kṛṣṇa ! I consider all this which You tell me to be true, because neither the Gods nor the demons know Your manifestation, Oh, Lord.

Whatever glory has been enumerated, I accept all of them as truth; ētaḍ sarvaṃ ṛtaṃ; sarvaṃētaḍṛtaṃ is; it will be ētaḍ ṛtaṃ; ṛtaṃ means satyaṃ; valid truth, authentic, reliable information they are. What information? Remember that slōkā; which slōkā; the verse No.12, the glories are mentioned; all the glories mentioned in 12th verse, I accept as complete truth. Because yad māṃ vadasi kēśava; because you are saying so; and you will never bluff; you are never unreliable. You are pramāṇikāḥ and therefore I accept all of them; and I cannot cross-check your teaching with the other local people because, the local people will never know your glories completely; because they all have got their own limitations. And therefore Arjuna says; nobody else knows this fact; you alone are the knower: Hey Bhagavān: Oh Lord; dēvāḥ dānavāḥ tē vyaktim na viduḥ; Even God's do not know your full glory; God means like Indra, Varūṇa, etc.

And this we have seen in Kēnōpaniṣad also; In Kēnōpaniṣad, when dēvas were celebrating victory over asūras, Lord wanted to reveal their limitations; therefore appeared in a mysterious Yakṣa form and all the dēvās could not know even who that Yakṣa is; and we saw in the story; Vāyu went and got humiliated; Agni went and got humiliated; Indra went and the Yakṣa itself disappeared; and all of them understood that we all have our own intellectual limitations. And thereafter Indra becomes humble and surrenders; I can never know the truth with the help of the limited intellect, because our intellects are meant to know only the finite thing, existing within time and space. In fact, our intellect is not even able to understand the big bang.

And what was their before the big bang, you must be knowing big bang; I do not want to go into that; When we are not able to understand these things very clearly; how can we know the truth which is beyond time and space. And therefore Indra becomes humble; paurūṣēya pramāṇam useless; paurūṣēya pramāṇam means our instruments of knowledge is useless.

And therefore Indra surrenders; then Umadēvi comes; Umadevi representing the scriptures; Sarasvati; so the same idea is conveyed here; dēvāḥ indra varūṇadāya; they can never you clearly; and dānavāḥ; if dēvās themselves cannot know, Asūrās know; because dēvās with purified mind; they are not able to know, then what to talk of Asūrā, with the impure mind; they also do not know; Therefore who knows your glory; there is only who knows your glory; and that is you; therefore I have got the right person; let me get straight from the horse's mouth; Let me get a description from you yourselves; So Hē Bhagavān tē vyaktim; here means manifestations or glory.

Verse 10.15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरु षोत्तम ॥
भूतभावन भूतेश् देवदेव जगत्पते ॥ १०.१५ ॥

svayamēva"tmanā"tmānam vēttha tvam puruṣōttama |
bhūtabhāvana bhūtēśa dēvadēva jagatpatē || 10.15 ||

पुरुषोत्तम puruṣōttama **Oh Supreme Puruṣa, Kṛṣṇa** भूतभावन bhūtabhāvana **the creator of all beings** भूतेश bhūtēśa **the sustainer of all beings** देवदेव **dēvadēva the god of all gods**, जगत्पते **jagatpatē and the protector of the Universe !** त्वं स्वयं वेत्थ tvam svayam vēttha **you alone know** आत्मानम् ātmānam **Yourself** आत्मना एव ātmanā ēva **by yourself**

15. Oh Kṛṣṇa ! The creator of all beings, the sustainer of all beings, the God of all gods, and the protector of the Universe! You alone know Yourself by Yourself.

Here interesting we find that Arjuna is increasing the number of different namās or names he uses for the Lord. So in previous slōkā, he said Keśava and Bhagavān; and in this slōkā, it is increasing, hey puruṣōttama; hey bhūtabhāvana; Hey bhūtēśa; a mini archana he is doing; hey bhūtēśa; hey dēvadēva; hey jagatpatē, these are all different epithets of the Lord; revealing his glory.

And what are those glories? Hey puruṣōttama; Puruṣōttama is a technical word; which will be explained in the 15th chapter, wherein Kṛṣṇa divides the entire universe into three; kṣara puruṣa; akṣara puruṣa and uttama puruṣa;

kṣara puruṣa means manifest matter; or matter,

Akṣara puruṣa is unmanifest matter or energy, and

Uttama puruṣa is the consciousness principle;

Thus the whole universe consists of only three; matter in tangible form; matter in intangible form, and the consciousness which is different from both tangible and intangible matter. Tangible matter is called kṣara puruṣa; intangible matter; Energy is intangible matter only, is Akṣara Puruṣa; and the consciousness is called Uttama Puruṣa; And Uttama Puruṣa reversed is what? Puruṣōttama; Puruṣōttama means the pure consciousness which is beyond matter.

And Oh Lord! You are not the physical body that I am seeing; your body is an incidental vēṣa; but the real You is nothing but pure consciousness; Hey Puruṣōttama; caitanya svarūpa; cid-rūpa;

And bhūtabhāvana; bhūta means all things and beings in the universe; bhāvana means creator; sṛṣṭi-kartā; therefore bhūta means sṛṣṭi; bhāvana means kartā; bhūta-bhāvana means sṛṣṭi-kartā; bhūtāni bhavāti udpādayathi ithi bhūta-bhāvana. So you are the fundamental-consciousness-principle from which alone the matter evolves and creation

comes and ultimately the material creation devolves and dissolves in the consciousness. Therefore bhūta-bhāvana.

And bhūtēśa; not only you are the creator of the world, you are also the controller of the world. It is easy to create something; and thereafterwards you should know how to manage it; our own children; OK; we do, we do not know how to handle them; afterall we feel that we should not have had them.

Similarly so many things; when they are doing some genetic research. There are some people objecting this research because some new bacteria or germ may be created and which may prove to be a deadly disease of the germ and we may not know how to handle and there are some people who say that AIDS is born out of some misfired research. Of course this is the belief and not the truth. We are worried that we may produce something that we may not know how to handle. Therefore who is omnipotent one; omnipotent one is he or she who not only can create, but also can maintain or manage.

And therefore oh Lord; not only you are sṛṣṭi kartā; you are also sthithi kartā; the great manager; then dēvadēva; which word we have seen before; you are the primal god; the lord of all gods; the controller of even dēvathās; dēvathās meaning Indra, Varuṇa, Agni etc. they control our life; but they themselves are controlled by you; if you remember Kathōpaniṣad:

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ Katha. Part II.Canto III.३॥

[bhayādasyāgnistapati bhayāttapati sūryaḥ |](#)

[bhayādindraśca vāyuśca mṛtyurdhāvati pañcamah || Katha. Part II.Canto III.3 | |](#)

Even dēvathās are functioning because of your control; therefore you are dēvadēva; dēvānām dēvaḥ.

And jagatpatē; jagat pathi means the protector of the world from those people who try to destroy the world:

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ||४ -८||

[paritrāṇāya sādūnāṃ vināśāya ca duṣkṛtām |](#)

[dharmasamsthāpanārthāya sambhavāmi yugē yugē|| 4.8 ||](#)

Whenever there is a threat to this world, you yourselves find out methods of protecting this world; therefore jagatpatē;

And why I want to everything from you; the reason is given in the first line, svayamēva''tmanā''tmānaṃ vēttha; You alone know yourselves completely; The other people do not know your glory Oh Lord; only you know; so svayam vēttha.

And how did you come to know? Who was your guru? If Lord requires another guru; then the next question will be what; who is his guru. Therefore Arjuna says here: atmanā vēttha; you know not because of any guru; but you know by yourselves. So Lord was never ignorant to become a jñāni. All the other people were ajñānis; were born ajñānis and they struggle, went to a guru; and studied repeatedly and at last somehow they become jñānis; but in the case of Lord; never become jñānis. So you are Sarvajñāḥ. Therefore you know yourselves by yourselves; and therefore you are the best person; tell me the details.

Verse 10.16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकान् इमांस्त्वं व्याप्य तिष्ठसि ॥१०.१६॥

[vaktumarhasyaśēṣēṇa divyā hyātmavibhūṭayaḥ |
yābhīrvibhūtibhīrlōkānimāṃstvaṃ vyāpya tiṣṭhasi || 10.16 ||](#)

अर्हसि अशेषेण **arhasi aśēṣēṇa you should completely** वक्तुम् **vaktum narrated** दिव्याः हि आत्मविभूतयः **divyāḥ hi ātmavibhūṭayaḥ those divine glories**, याभिः विभूतिभिः **yābhiḥ vibhūtibhiḥ by which glories** त्वं विष्टसि व्याप्य **tvam viṣṭasi vyāpya you remain pervading** इमान् लोकान् **imān lōkān these worlds**

16. You should completely narrate (those) divine glories of Yours by which glories you remain pervading these world.

Up to the previous verse is glorification. The Namakam part; now comes after the Chamakam part; Camakam part means asking favours. He says: vaktum arhasi; You should teach me. Arhasi is a mild commandment; humble commandment; OK; arhasi.

You should teach me; what ātmavibhūṭayaḥ; all your glory; all your manifestation; ātma is reflexive pronoun of your own glory.

And that too what type of glories; divyāḥ, which are extra ordinary; because almost everything that we do is a glory; even walking is a glory that we enjoy; we will know only when we meet the people who are struggling to walk. Go to any place where physiotherapy sessions are going. They are struggling to keep one step forward; similarly opening and closing a glory; we never know because it is working; all these glories are called loukika vibhūṭi; it is great. Still since it is there; so commonly, we do not recognise; only when one organ fails to function. Suddenly when somebody said; I am

very very poor; then this person too him to an organ transplant centre; where the cost of every organ for transplantation is mentioned; Kidney Rs.250000. Another kidney: Rs.250000. pancreases, If you have to put insulin, then only you will know the story; insulin; everybody enzyme; if you have to produce a few milligrams of enzymes, hundreds and thousands of rupees. Similarly skin, you take it lightly, you go to that burn centre, where they are culturing the skin; for each square inch, they charge so many. Then he calculated and he came to Rs.15 -20 lakhs; He said: you have one kidney or not; Rs.250000. add. And you have got two; Rs.5 lakhs. Then liver, brain, working or not; it is there! It is there Brain. You are the richest man in the world; but we take them for granted because from birth it is there; and it is all money.

So Arjuna says I do not want to enumerate them because they have all got it free; I want to enumerate the divyā; divyā means aloukika vibhūthaya; extraordinary glories; the noticeable ones. You have to tell all of them; enlist all of them.

Yābhiḥ vibhūtibhiḥ; with which glory; With those extra ordinary glories; imān lōkān vyāpya tiṣṭhasi; you are pervading the whole creation; in the form of these glories. So these glories are not found in one corner of the universe; take anything in the universe; you are present in one glory or the other.

So yābhiḥ vibhūtibhiḥ; with such extra ordinary glories you pervade the whole creation and remain. And such a list of glories I want to get from you. So this is the favour, that Arjuna wants. And what is the purpose? Why do I want it? Arjuna gives the purpose in the next verse.

Verse 10.17

कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०.१७ ॥

[Katham vidyāmaham yōginstvām sadā paricintayan|](#)
[kēṣu kēṣu ca bhāvēṣu cintyō'si Bhagavānmayā || 10.17 ||](#)

योगिन् **yōgin Oh Lord of all powers !** सदा परिचिन्तयन् **sadā paricintayan constantly thinking** त्वाम् **tvām of you** कथम् अहं विद्याम् **katham aham vidhyām how can I know (Your true nature)?** केषु केषु च भावेषु **kēṣu kēṣu ca bhāvēṣu in what all objects** असि चिन्त्यः **asi cintyaḥ are You to be meditated upon,** मया mayā **by me** भगवन् **Bhagavān oh Lord?**

17. Oh Lord of all powers! Constantly thinking of you, how can I know (your true nature)? In what all objects are you to be meditated upon by me, Oh Lord?

Arjuna says the purpose of this favour that I am asking from you is I will be able to take anyone of the enlisted glories. I can use that glory for dhyānam or meditation upon you.

Because among the enlisted glories; anyone glory will be appealing to me. Some people love flowers; some people love sunrise; some people love the ocean; different things appeal to different people; I can take anyone of them; and use it as a symbol or alambanam for Īśvara-dhyānam.

And thus every glorious object becomes an alambanam; alambanam means symbol for meditation upon the Lord. And that is why in our culture; we worship anything and everything in the creation. And when we worship anything, we do not worship the thing by itself; but the things symbolises the Lord is behind; whether we worship the Sun, or moon, or trees or snake or river, each one becomes a pratheekam.

Otherwise alambanam; therefore Arjuna says; kēṣu kēṣu ca bhāvēṣu; in which all alambanam or glorious objects can you be meditated upon.

Cintyaḥ; upāśyaḥ. So in what all glorious objects can you be meditated upon, I want that list; bhāvaḥ means what; a glorious object; which you are going to enumerate; out of which I can select one and I can invoke You in that; OK. And by practising such a meditation; what meditation, virāt meditation; meditation upon the total Īśvara; but symbol is what; an individual symbol; any glorious symbol; it can be even a cow; we worship cow; and you would have seen the picture on the cow; different dēvathās are there; indicating what? Virāt, the total; what is the symbol we use; the cow; but what we meditate upon is the total.

Bṛhadāraṇyaka upaniṣad starts with meditation upon a horse; aśva dhyānam; and there also Bṛhadāraṇyaka describes each limb of the horse and ask us to see that totality in that one part;

उषा वा अश्वस्य मेध्यस्य शिरः सूर्यश्चक्षुर् वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माऽश्वस्य मेध्यस्य. द्यौः पृष्ठम् अन्तरिक्षमुदरम् पृथिवी पाजस्यम् [I.i.2]

uṣā vā aśvasya mēdhyasya śiraḥ sūryaścaḥṣur vātaḥ prāṇō vyāttamagnirvaiśvānaraḥ saṁvatsara ātmā:śvasya mēdhyasya. dyauḥ pṛṣṭham antarikṣamudaram pṛthivī pājasyam [I.i.2]

You take any glorious thing, whichever you like and see the totality in that.

And what is the benefit out of that virāt upāsana. Arjuna says: sadā mām paricintayan; by visualising the viśva rūpa Īśvara, in any such glorious object, I will later come to know your higher-nature; Even in Sandhyāvandanam, first before they start, they have to take the water in the hands; and they have to look at the water; and chant the mantrās; and what is the mantras?;

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः
पशव आपोऽन्न मापोऽमृत मापः सम्राडापो विराडापः
स्वराडाप श्छन्दास्यापो ज्योतीष्यापो
यजूष्यापस्स त्यमापस्सर्वा देवता आपो
भूर्भुवस्सुवराप ओम् ॥

āpō vā idaṁ sarvaṁ viśvā bhūtānyāpaḥ prāṇā vā āpaḥ
paśava āpō:'nna māpō:'mṛta māpaḥ samrāḍāpō virāḍāpaḥ
svarāḍāpa śchandāṁsyāpō jyōtīṁsyāpō
yajūṁṣyāpassa tyamāpassarvā dēvatā āpō
bhūrbhuvassuvarāpa om –Mahānarāyaṇa Upaniṣad 4.29

I do not know whether some of you feel familiar. Water is one of the glorious things in the creation; and Madras people know that very well; and you take that water in your hand and you say all the dēvathās and all the vēda s, all the animals, all the insects; you superimpose on that water; and thereafter it is no more inert H2O, but it is Īśvara for me. Thereafter *Aapō hiṣṭa mayō bhuva thana ūrje dadha thana*. So I invoke the grace of the Lord who has been invoked in that water. Thus anything can be taken to invoke the viśva-rūpa;

And by doing that; what will happen? Tvām ahaṁ vidhyām; I will come to know your higher-nature; what is higher-nature; higher to viśva-rūpa Īśvara is what; arūpa-Īśvara; nirguṇam-Brahma I want to know ultimately; viśva-rūpa Īśvara is saguṇa-Brahma. From that saguṇa, I will come to know Nirguṇam; because remember without nirguṇa-jñānam; no mōkṣa; you can never circumvent the nirguṇa-jñānam; you can postpone if you do not like, but you can never avoid it.

And therefore Arjuna says, by meditating or visualising the viśva-rūpa in any glorious object, I will be able to come to nirguṇam jñānam later; therefore give me a list.

And the list should be as exhaustive as possible; when you want to buy some clothes, which departmental store we will go to; If there is a store with 2 options only green colour and red colour are there; there is another shop which has thousand varieties; in green itself 25,000 and in so many varieties and so many textures; and you will all go to that shop because you have variety. So give me a departmental store, where we have so many symbols of Lord to meditate upon. And other people criticise saying Hinduism is confusing; we say for them only there is a disadvantage. They have no form or one form; whether you like or not; you have to worship that. But in Hinduism you can take any form; and the Lord and prepare your mind and come to gain that knowledge and be free.

And therefore upāsanārtham, I want your glory. Upāsanā is for what? Jñānartham; for taking up jñānam; the details we will see in the next class. Hari Om

133 Chapter 10, Verses 18-20

ॐ

In the first eleven verses of this chapter, Vibhūthi-yōgaḥ, Lord Kṛṣṇa talked about the unique nature of God, because of which God becomes both the intelligent-cause of the creation and more importantly the material-cause of the creation also. Since the Lord is the intelligent-cause of this creation, we come to know that the cause is cētana tatvam, because the intelligence cause should have intelligence and to have an intelligence should be a sentient being, and therefore Lord being the intelligent-cause, God has got the omniscience and also omnipotence or the skill to create this universe. So sarvajñātvam and sarva-śaktimatvam and the cētanatvam, etc. are revealed by that. And this aspect is said in all religious scriptures, whichever religion accepts God, they all point out that God is Omniscient, Omnipotent, Omnipresent; this is common.

But the second unique feature that Kṛṣṇa pointed out is that God himself is the material-cause also because of which we come to know that God has the potentiality to manifest as the very Universe. Just as seed, the material-cause of the tree has the potentiality to manifest as the tree. Similarly Lord has the potentiality to manifest as the universe. And this first power of Omnipotence and the Omniscience is technically called Yōgaśakti and the manifestation of the Lord in the form of the creation is called Vibhūthi. And thus God has got yōga and vibhūthi; yōga referring to the Omniscience and Omnipotence by which He is the intelligent-cause, and Vibhūthi means the potentiality or the capacity by which the Lord manifests as the manifold universe.

And this was pointed out in the beginning part of the 10th chapter and thereafter Kṛṣṇa said because of this reason, a person need not make separate effort to have the vision of God, because once I understand that God alone is manifesting as this universe, everything in the universe is the manifestation of the Lord; therefore whatever I am seeing, I am seeing God only. So when I am seeing a bangle; I am having svarṇa darśanam; When I seeing a chain, I am having svarṇa-darśanam; when I am seeing a ring, I am having svarṇa-darśanam, why because svarṇa happens to be the material-cause of all these three; extending the same principle, whatever effect in this creation I experience, whether it is ākāśa, Agni or vāyu; or jalam or pṛthvi, I am having Īśvara-darśanam; when I am seeing ākāśa, I am having Īśvara-darśanam; whenever I am seeing vāyu, whenever I am seeing Agni . In fact I am sarvadā, sarvathra; sarvadā means at every time, sarvathra means in every place. I am constantly having Īśvara darśanam only. If only I know this fact that Īśvara is the very substance behind this creation.

And this appreciation of Īśvara as the very universe was called virāt-darśanam; or viśva-rūpa-darśanam, the details of which we will get in the 11th chapter. Kṛṣṇa had indicated this viśva-rūpa-darśanam in the 7th chapter also; in the 9th chapter also; and in the 10th chapter also.

And then Kṛṣṇa pointed out the one who is such a Virāt-Bhaktha, for him a temple is not required to invoke the devotee in him; because for him every place is temple because temple is defined as a place where God is; temple is defined as a place where God is. And since God everywhere for him; every place is a temple; and since every place is a temple, he is a devotee in every place. And therefore the basic transformation that takes place in him is that he is not a devotee at a particular place and time, but he is a devotee at all times in all places. So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of viśva-rūpa appreciation.

And once I am a permanent devotee, then my very response to situations in life will be different. Naturally rāga and dvēṣa will be heavily neutralised and therefore mental disturbances also will come down. In fact such a virāt-bhaktha will become sādhanacatuṣṭaya-sampannāḥ, effortlessly.

And once he has got that sādhanacatuṣṭaya sampannāḥ, he will have only goal in life, which is to recognise the next higher stage of Īśvara; virāt-Īśvara to nirguṇa-Īśvara. To remember what I had told before, ēkarūpa-Īśvara; anēka-rūpa-Īśvara to arūpa-Īśvara. Both stages are very important transformation, not that easy; First conversion is over; ēkarūpa-bhaktha to anēka-rūpa-bhaktha. From this to come to nirguṇa jñānam is not easy; but Kṛṣṇa promises my assistance will be there; I will cooperate with you.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् |
ददामि बुद्धियोगं तं येन मामुपयान्ति ते || १०-१० ||

[tēṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam |](#)
[dadāmi buddhiyōgam taṃ yēna māmupayānti tē || 10.10 ||](#)

I will make sure that his mind is a pāthram; fit mind. And if guru is required, I will send one; if śāstram sṛavaṇam is required, I will provide the opportunity; everything I will do, until the nirguṇa Īśvara jñānam takes place, which alone will give liberation.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः |
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता || १०-११ ||

[tēṣāmēvānukampārtham ahamajñānajaṃ tamaḥ |](#)
[nāśayāmyātmabhāvasthō jñānadīpēna bhāsvatā || 10.11 ||](#)

So thus Kṛṣṇa has comprehensively presented the entire journey, ēkarūpa bhakthi to anēka-rūpa-bhakthi to arūpa-bhakthi.

And now Arjuna asks a question from verse No.12 up to verse No.18; which part we are seeing now. Arjuna is interested in knowing more about Viśva-rūpa-Īśvaraḥ. Of course Kṛṣṇa has pointed out that everything in the creation is Bhagavān's manifestation; Lord plus nāma rūpa is equal to creation. But even though everything is the manifestation of the Lord, certain things in the creation are more attractive. More appealing; so attractive manifestation of Īśvara; even among animals and insects also; if you see an elephant and that too a young elephant; you can go on watching; but you see a cockroach; are you at any time tempted to watch it; unless you are doing a research on cockroach; cockroach is wonderful. It is great, it has existed before us; and in the evolution ladder it has existed and if there is a huge atomic explosion we all will die but cockroach will survive; it has got a tremendous survival mechanism; so it is also there; it is also glory of Lord; but human mind finds it difficult to think of that.

Therefore Arjuna wants to know a list of glorious, attractive, beautiful things in the creation; in fact we ourselves can make a list; among the flowers we can take one flower, this is the most attractive flower and that is the Lord; even though other flowers are the Lord, you say this is the Lord. And similarly among animals you can take, among trees you can take; among human-beings you can take; among cricketers you can take; among chess players you can take, among teachers you can take; even though we can make our own list; even among Gītā chapters also; you can say which chapter is most appealing; suppose I ask; and ask every one of you to write in a chit and drop. You will find each one will have a different chapter; it is always a difficult question; one will say 12 is great; another will say 10 is great; another will say 15 is great; for eating!; of course it has other reasons also.

So take the attractive thing in the creation and what is the purpose, Arjuna says it is easier to focus the mind upon an attractive thing? The mind gravitates towards something beautiful; something glorious, something wonderful, and since the mind naturally gravitates, we can take that attractive object, as a symbol of the Lord; because even though Lord is everything, we can simultaneously meditate upon the totality; Because our mind has limitation; you can think of only one thing at a time; our eyes are limited, I cannot see all of you simultaneously; if I see here, I cannot see there; it is impossible to see everything at once. So how can I visualise the totality for meditation; it is impossible and therefore what do I do; I take a finite symbol to represent the infinite exactly like saluting a flag to represent the entire country; otherwise how will I salute India; I have to travel all over, keeping the hand like that; By the time I complete, the hand will be stuck on the head; it is not possible; therefore have a Bhāratmāta picture or

have a flag and then you salute the flag; therefore you require a symbol to visualise and any attractive object can become such a symbol; we call it alambanam; In the upaniṣad classes, I have dealt with it in Kathōpaniṣad; ētat ālambanaṁ srēṣṭam, ētat ālambanaṁ paraṁ; ālambanaṁ means what? A finite concrete symbol to represent a limitless and abstract object.

And this ālambanaṁ is of two types and one is called prathimā ālambanaṁ and the another is called prathēka ālambanaṁ; prathimā means a ālambanaṁ which has got a human form; where all the limbs and organs are prominent; like Rāma, Kṛṣṇa etc. head is there; hands are there; eyes are there; Just as we have got clear limbs, if Lord also is represented as a human being, with clean limbs, anthropomorphism, visualising God as a person. Even though the all-pervading cannot have a personal form; but you still represent; when you do like that, it is called prathimā.

But when you use a symbol, which is not like a human being or animal but it does not have all the limbs etc. like a sāligrama; which has no hands, legs, eyes, etc. it does not have limbs; therefore sāligrama will become prathēka ālambanaṁ. Śiva-liṅga is prathika ālambanaṁ; if you take turmeric powder and make a lump, and call it Vignēśvara; it is prathēka ālambanaṁ. And in the lamp, when you do pūja, you take the flame and the flame does not have hands and legs; it is prathēka ālambanaṁ. Thus you can choose anything in the creation as a prathima or prathika ālambanaṁ.

In fact we can take human beings; and if we are attached to someone and if there is someone great; we can choose and worship; but better not to tell that person, because that person may develop ego; people are worshipping me. And therefore you can destroy a person by flattering him; and therefore since ego can be developed, we say we do not do that; but we worship matrudēvō bhava; mother is taken as a representative of God, father is taken; guru is taken, any jñāni is taken. Thus even a human being can be an ālambanaṁ. Therefore Arjuna wants a list of ālambanaṁs. And therefore he says Hey Kṛṣṇa : even though I can do the home work, I want you to help me by giving me the list;

कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०.१७ ॥

[Kathām vidyāmaham yogin tvāṁ sadā paricintayan |
keṣu keṣu ca bhāveṣu cintyō'si bhagavanmayā || 10.17 ||](#)

kīdruṣu bhāvēṣu; ālambanaṁ bhāvēṣu; there bhāva represents what; any object which can serve as an ālambanaṁ; a symbol; an aide; not AIDS, aide, means help, support, Support for what, the mind, the mind needs the support of the concrete to visualise the

abstract. For doing abstract dhyānam, we need the support of the concrete; and therefore it is called: ālambanam.

And what is the benefit that I will get? Not mōkṣa directly. By this upāsana; my mind will expand, I will learn to see god everywhere; when I see a river; I do not jump into the river in attraction; I will first go and do namaskāra and I do prōkṣaṇam; and then prayerfully I enter the water; that transformation takes lot of assimilation. It is very easy jump into the river; especially for Madras people who do not see have even water, So when they see a river somewhere you get exited; he will be tempted; but I do not do; Similarly when you see something nice, eatable; it is very easy to gulp it putuk, immediately; but I do not do that; I remember the Lord. So this transformation Arjuna wants and therefore he asks for Kṛṣṇa's assistance, and Kṛṣṇa is going to help Arjuna.

Verse 10.18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयह् कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०.१८ ॥

Vistarēṇātmanō yōgam vibhūtiṃ ca janārdana |
bhūyaḥ kathaya tṛptirhi śṛṇvatō nāsti mē'mṛtam || 10.18 ||

जनार्दन janārdana **Oh Kṛṣṇa** कथय kathaya **tell (me)** भूयः bhūyaḥ **again** आत्मनः योगम् ātmanaḥ yōgam **about Your power** च विभूतिम् ca vibhūtim **and manifestation** विस्तरेण vistarēṇa **in detail** हि hi **because** अस्ति न तृप्तिः asti na tṛptiḥ **there is no satisfaction** मे me **for me** शृण्वतः śṛṇvataḥ **who am listening** अमृतम् amṛtam **to the nectar (of words).**

18. Oh Kṛṣṇa ! Tell (me) again about Your power and manifestation in detail, because there is no satisfaction for me who is listening to the nectar (of words).

So before requesting as we saw in the last class, first Arjuna glorified Kṛṣṇa so that Kṛṣṇa is very happy. And when Kṛṣṇa is very happy, Arjuna wanted to give the donation book; so that he can collect enough funds. Like that he wants to ask, after pleasing Lord Kṛṣṇa; because Kṛṣṇa is very happy, because he has been glorified param brahma param dhāma pavitraṃ, śāśvataṃ, ādidēvam, etc. a big arcana.

Now he asks for the request; What is that: Hey जनार्दन janārdana; who is sought after by everyone; the most wanted person, not in the negative sense; wanted person (most wanted person is the Lord; jaiḥ arcayatē yajyatē iti janārdana; arj means what begging; jana arjana means, one who is begged by all the people; constantly for this and that; solve this or that; constant-petition-receiver is called janārdana.

And hey janārdana; kathayaḥ; may you enumerate, narrate, enlist, what? ātmanaḥ yōgam; ātma here is reflective pronoun, your own yōga śakti, potentiality, What

potentiality?; the potentiality to become the universe; the mango seed has the potentiality, alright, but it has the potential to become only mango tree; it cannot become coconut tree; and if milk is there, it has the potentiality to give you only what you call butter; but it cannot give you oil. Thus everything in the creation; one has a limited potential; we also have our own potential; but what is the greatness of Bhagavān's potential? He has the potentiality to become the whole cosmos.

Ākāśa sambhūtaḥ; Imagine Bhagavān becomes space itself; we do not even know what is space. We can see that later; Bhagavān manifests as space first; because anything is created; first you require what; space; to stay, then comes the food, clothing, etc. Therefore a Ākāśath vāyu; vāyōr Agni ; agnēr āpaḥ;

So this potentiality is called yōga; I told you before; and this potentiality is never seen perceptually; any potential is inferred. Suppose you have got a singing potential; How do I know; if you keep silent; how do you I know; who can sing; who can sing tolerably and who can sing well; how do I know; I can only infer; I cannot know by looking at your face; Then what should I do; I have to ask you to sing; and from the song which I hear I can infer your potential. Therefore yōga is always anumēyam; inferred; Bhagavān has got infinite power; how do I know? Because he has created this world; the world is the testimony; world is the signature of the Lord; so from the world I know Bhagavān's yōga; which is nothing but the maya śakti; yōga is nothing but the māya only.

Why māya is called yōgaḥ? Śankarācārya writes in his commentary; in this context, yōga means combination; ghatanam; and māya is called yōgaḥ because māya is a combination of three things; satva, rajas and tama guṇānām combination; like a three-string-stranded. Suppose you have got a string which is made up of three strands; exactly like that; māya is one thread and in that māya thread, three strands are there; which are known satva-strand, raja-strand and tama-strand. Since it is a mixture of three, it is called yōga; guṇānām misraḥ ityārthaḥ; that māya potential you have.

And not only that; vibhūthiḥ; this also I have told you before, Vibhūthi is what? When the potential is expressed and becomes visible; that visible expressed manifest perceptible power is called vibhūthiḥ. So yōga is to be inferred; Vibhūthi is to be perceived; yōga is anumēyam; vibhūthiḥ is prathyakṣam; I have told you earlier; You should remember but one week gap has happened so you might have forgotten.

So yōgam vibhūthim cha kathaya; you please teach me. How, vistarēṇa; elaborately. Now Kṛṣṇa feels bad; because Kṛṣṇa has already enumerated his Vibhūthis in the seventh chapter. You know where:

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः |
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु || ७-८ ||

rasō'hamapsu kauntēya prabhā'smi śaśisūryayōḥ |
praṇavaḥ sarvavedēṣu śabdaḥ khē pauruṣaṁ nṛṣu || 7.8 ||

I am the beautiful taste of water; I am the Omkara in the vēdas; I am the light in the sun and moon. Kṛṣṇa has already enumerated in the seventh chapter; and again in the 9th chapter Kṛṣṇa has enumerated.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् |
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् || ९-१६ ||
पिताहमस्य जगतो माता धाता पितामहः | ... || ९-१७ ||

aḥaṁ kraturaham yajñāḥ svadhā'hamahamaṣadham |
mantrō'hamahamēva"jyamahamagniraham hutam || 9.16 ||
pitā'hamasya jagatō mātā dhātā pitāmahaḥ |... || 9.17 ||

Now imagine after the teacher teaches everything, the student asks the same thing; What will the teacher feel. Like Dayānanda Swami says: this musician has sung rāgam, tanam, pallavi in Mōhanam rāgam and very elaborately with all kalpana svaram and atani avarthanam; everything finished; and nobody was appreciating because it was kalyāṇa kutcheri; wedding reception; only one person was appreciating, the musician was happy; and at the end of the whole, rāgam, tanam, pallavi and tani avarthanam also, this person says: I have only one request to make; please sing Mōhana rāgam.

Now what he will feel; like that; he has already told the Vibhūthis the 7th and 9th chapters; and if Arjuna asks for the same, Kṛṣṇa will feel, what is the use of teaching people like this; they come always with a fresh and clean mind. So therefore Arjuna knew that Kṛṣṇa will be disappointed if the student does not remember.

Therefore Arjuna says: bhūyaḥ kathaya; Hey Kṛṣṇa I remember you have taught it; do not mistake me; I am not asking this as a fresh topic; I am not asking as a fresh topic, as a very very new topic; but I know that you have already told. Therefore he says bhūyaḥ kathaya; I am also asking for repetition.

So in the olden days, in drama and all, they used to say: once more; so if MK Thyagaraja Bhāgavathar, Kittapa or whoever, sings if it is wonderful, they will say once more. Then they will again sing; I do not know; I have heard; and in the drama if he falls dead very beautifully; they will say once more; you get up and again fall; because so realistically he dies; Like that, Arjuna is also telling; once more, it is so nice to hear, Īśvara's glory. bhūyaḥ kathaya.

Why I am asking; triptiḥ mē nāsthi; I never get up; I never get bored by listening to this topic; it is ever fresh; it is ever rejuvenating; it is ever enlivening; I never get satiated or fed up; therefore thriptiḥ nāsthi. Unlike the other thing; even the most tasty food; if you eat the laddu you enjoy; first one you enjoy; the second one you will enjoy; third, fourth, fifth, six; and then it will become nauseating. Even a song; it was so nice to hear from the cassette in the first time, second time, etc. but after a time there is a saturation point, later it becomes unhearable; now how many cassettes are there in your house which have not been touched for years. Because over; so here Īśvara Vibhūthi sṛavaṇam is never like that; any amount you listen; it is enjoyable; therefore sṛuṇvathaḥ; tṛptiḥ nāsthi.

I am never saturated; why? Because amṛutham; because it is amṛutham; that is which I am listening; what I am listening is amṛutham; so amṛutham sṛuṇvantaḥ mama; sṛuṇvantaḥ is śaṣṭi-vibhakthi; kakārānthaḥ pullingaḥ sṛuṇvan sṛuṇvath sabdhaḥ; śakti ēka vacanam; sṛuṇvan, sṛuṇvathau, sṛuṇvathaḥ,.. amṛutham sṛuṇvathaḥ mē; mē word is there; it should go with sṛuṇvataḥ; tṛptiḥ nāsthi; therefore May you repeat the topic and do not repeat as you did in two verses, previously he said in two verses. vistarēṇa; now I want more elaborately. That is why several verses are going to come hereafter.

Verse 10.19

श्रीभगवन् उवाच
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तोविस्तरस्य मे ॥ १०.१९ ॥

Śrī Bhagavān Uvāca
hanta tē kathayiṣyāmi divyā hyātmavibhūtayaḥ |
prādhānyataḥ kuruśreṣṭha nāstyantō vistarasya mē || 10.19 ||

श्री भगवान् उवाच **śrī bhagavān uvāca The Lord replied** हन्त **hanta well** कुरुश्रेष्ठ **kuruśreṣṭha Oh Arjuna!** कथयिष्यामि **kathayiṣyāmi** ते tē **I shall tell you** प्राधान्यतः **prādhānyataḥ the main** दिव्याः आत्मविभूतयः **divyāḥ ātmavibhūtayaḥ divine glories of Mine** हि **hi because** अस्ति न अन्तः **asti na antaḥ there is no limit,** मे विस्तरस्य **mē vistarasya to My manifestation**

19 The Lord replied --- well, Oh Arjuna I shall tell you the main divine glories of Mine, because there is no limit to My manifestation.

So with the previous verse Arjuna's request for Vibhūthi varṇanam, the description of Īśvarā's glories; that request is over. Now Kṛṣṇa is going to accept Arjuna's request and He is going to give a huge list; for which He gives introduction. And Bhagavān also will certainly accept Arjuna's request, Bhagavān has to talk about what; His own glory; who will not love to talk about himself or herself; we are waiting. Suppose I say please talk

about yourselves; you will come immediately. Therefore I am not asking you at all; who will not love to talk about oneself; and that is why even if nobody asks, they will ask, I will like to introduce first; and then I will come to the topic; they will never come to the topic; the introduction takes 45 minutes; because I always love to talk about myself; even though I do not have any glories; that being so; why will not Bhagavān enjoy; and that is why everybody loves to take to vēdānta or listen to vēdānta; because vēdānta is talking about whose glory? My glory; that is why I am also not tired; and that is why you are also not tired; because I will say that I am talking about my glory; and how will you listen or how are you supposed to listen?

So when I am Satcidānanda; you can own up the same glory; when I say maiēva sakalam jātham, mai sarvam pratiṣṭitham; you can also claim all these glories as yours; and therefore Kṛṣṇa happily accepts to describe His glories; hanta; hanta means very well; OK.; fine; it is just a particle very well; ātmavibhūṭayaḥ tē kathayiṣyāmi. I shall certainly narrate; enumerate, enlist; ātmavibhūṭayaḥ; my glories; here also the word ātma is reflective pronoun; my own glory.

And what type of glory? divyāḥ; which are extra-ordinary; because even ordinary things are Bhagavān's glories only; as I said, opening the mouth itself is the glory of Bhagavān; we will know only when we meet a person who has got a locked jaw; locked jaw means what; he opened and is not able to close; somewhere something got stuck; and similarly anything that we are regularly doing, when you see someone who is not able to do that; then you suddenly recognise hand movement is the glory given by the Lord; it is the Vibhūthi of the Lord; but these are all what; loukika Vibhūthaya; and if I am going to enumerate all these ordinary glories like from winking onwards; why winking we do; eyes have to be kept wet; otherwise it will crack; so tear glands are there and at regular intervals, it is wiped; and somebody does not have tear glands; you know what you have to do; use the filler and constantly use the drops; imagine; so you have to all to sit with eyedrops and at regular intervals, start apply it in the eyes; how terrible it would be; but now these are all there automatically; loukika Vibhūthaya; Kṛṣṇa says if I have to enumerate them; it would be endless and therefore only going to talk about; divyaḥ Vibhūthaya; extra ordinary glories of Mine; which can serve as a symbol.

And that is why in Taittiriya upaniṣad, we have got meditation on very limb of the body; so that we will not take any limb for granted; as we grow old only, we will know that.

य एवं वेद | क्षेम इति वाचि | योगक्षेम इति प्राणापानयोः |
कर्मति हस्तयोः | गतिरिति पादयोः | विमुक्तिरिति पायौ | | Br ughuval i . 10.2 2 | |

ya ēvaṁ vēda | kṣēma iti vāci | yōgaksēma iti prāṇāpānayōḥ |
karmēti hastayōḥ | gatiriti pādayōḥ | vimuktiriti pāyau | ... ||
Brughuvalli. 10.2.2||

Even the meditation on the organ of evacuation; so which we think it is an unholy organ, because it is removing the waste; then how can I think of such an organ; Upaniṣad prescribes meditation on the organ of evacuation; You will know its value only when it does not function; or it over-functions. Swamiji I had to go 25 times to the bathroom; then only you know; or constipation problem; this and that problem;

So vēda prescribes meditation; in Kenōpaniṣad we saw even winking meditation.

तस्यैष आदेशो यदेतद् विद्युतो व्यद्युतदाउ इतिन्न्यमीमिषदाउ इत्यधिदेवतम् ॥ Kena. I V. ४ ॥

tasyaiṣa ādeśo yadētaḍ vidyutō vyadyutadāu itinnyamīmiṣadāu ityadhidēvatam || Kēna. IV. 4 ||

You do not even take even your winking faculty for granted; that is another beautiful gift. Everything I should see the glory; it requires a mind which can pay attention. Right mindfulness; minding everything; and therefore, everything is Bhagavān's glory; but we are going to take the extraordinary ones; but divyāḥ ātmavibhūtaḥ; kathayīṣyāmi.

And even an extra ordinary glories are innumerable; even though it will be less than ordinary; but even if you take extra ordinary glories, they will be innumerable; we can never complete; the 10th chapter; therefore, Kṛṣṇa says prādhānyataḥ; I am going only to choose a few samples.

And what is the reason I am going to be selective; the reason is mama vistarasya antaḥ **na asti**; there is no limit or end to my Vibhūthi vistarāḥ means Vibhūthiḥ. So there is no end to my glories; because it consists of the whole universe. Not only bhūlōka, but all the 14 lōkās are there; therefore there is no end; kuruśrēṣṭa; Hey Arjuna; here itself Kṛṣṇa hints; among the kuru people also Arjuna, you are also glorious that you can become a symbol of meditation.

That is why when there is thunder and lightning; and a person is very frightened; they tell you remember Arjuna; therefore Arjuna has become a representative of Bhagavān's Vibhūthi; Kṛṣṇa himself is going to tell this later; pāṇḍavānām dhanañjayaḥ asmi. So He addresses appropriately; kuruśrēṣṭa; the greatest among Kurus; Kuru family.

Verse 10.20

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्व् मध्यं च भूतानामन्त एव च ॥ १०.२० ॥

ahamātmā guḍākēśa sarvabhūtāśayasthitaḥ |
ahamādiśca madhyaṃ ca bhūtānāmanta ēva ca || 10.20 ||

गुडाकेश **guḍākēśa Oh Arjuna** अहम् आत्मा **aham ātmā I am the Self** सर्वभूताशयस्थितः
sarvabhūtāśayasthitaḥ residing in the heart of all beings, अहम् आदिः च **aham ādiḥ ca**
I am the beginning मध्यं च **madhyaṃ ca the middle** एव च **ēva ca as well as the end** अन्तः
भूतानाम् **antaḥ bhūtānām of all beings**

20. Oh Arjuna I am the Self, residing in the heart of all beings. I am the beginning, the middle, as well as the end of all beings.

So the list begins here; verse No.20, the list of Bhagavān's glory and it goes up to verse No.38. Kṛṣṇa gives a very elaborate list. And while enumerating Bhagavān's Vibhūthi, Kṛṣṇa wants to first talk about the Vibhūthi of Bhagavān as Nirguṇam Brahma, which is the subtlest and which is the highest order of reality. Among the three orders of reality; if you remember, Kṛṣṇa wants to first enumerate the highest order of reality; Vibhūthi;

And what is that? caitanyam is the fundamental glory and nature of God; because that caitanyam alone makes the entire living beings, species alive; If a plant is alive; animal is alive, if a human being is alive; and capable of discussing this topic, it is only because of caitanyam; śrōtrasya śrōtraṃ manasō manō yad; Every organ is an organ only because of sentiency; and that sentiency is my gift because I am caitanya svarūpaḥ; cidrūpaḥ; and that is why in Lalitha sahaśranāma, viṣṇu sahaśranāma, etc. various māya glories of mother is described; but in the list, we have got also the glory of nirguṇa mother; satcidānanda rūpiṇē; sat, cit and ānanda that rūpam is also described; Kṛṣṇa starts with caitanya Vibhūthi in this verse.

And so therefore what is our meditation now? That I am alive; that very life is the manifestation of Īśvara Vibhūthi; therefore respect life. So this is one of the fundamental principles, respect life and because of our respect for life alone, ahimsa becomes paramō dharmah; because I see every living being as endowed with God's gift of life and therefore I revere life. Therefore my aim is to avoid hiṃsa; or at least minimise hiṃsa; even non-vegetarianism is condemned; and vegetarianism is glorified; because of the fundamental principle of reverence for any form of life. Therefore first glory is what; caitanyam.

And then the last glory; also is the nirguṇa Īśvara-Vibhūthi; and you know what is that; satrūpam; or satta svarūpam; the very existence principle; because of which I am able to say, table is; chair is; pen is; book is. So when you say a pot IS, the very Is_ness of the pot is borrowed from where? Can you guess; the very Is_ness or existence of the pot is borrowed from where? Clay, the material-cause only; if you remove the clay from the

pot; can there be pot. Therefore, an effect exists only by borrowing existence from the cause, an effect does not have its own existence. If an effect has got its own existence; then cause will be sitting there; gold will be sitting there; and bangle will be sitting there. Is it possible? Wherever bangle is; there gold must be there; because the very Is_ness of the bangle is the blessing of what? Gold;

And therefore cause is always manifest in the effect as the very existence. Cause manifests in the effect as the very existence; otherwise called Is_ness. Bhagavān being the cause, world being the effect, Bhagavān manifests in the world as what? As the very existence; Therefore space Is: when you say; Is_ness belongs to what? Air Is: Is_ness belongs to god; and when the whole creation resolves; only the nāma rūpas will resolve; the existence will go back to where? When the bangle chain and ring are melted; bangle is resolved; chain is resolved, ring is resolved, where does the existence go? The existence will go back to the very gold itself. So at the time of origination, bangle etc. take existence from gold and at the time of destruction, bangle etc. lends the existence back to the gold; and therefore Bhagavān is all over: தூணிலும் இருப்பார். எப்படி இருப்பார். இருப்பாக இருப்பார். இருப்பு என்ட்றால் "எக்ஸிஸ்டான்ஸ்" thunilim irūpār; ēppadi iruppaar; irūpāka irūpār; iruppu means existence; அவர் இருக்கிறார்; இவர் இருக்கிறார். Avar irukkirar; ivar irukkirar; common is what; இருப்பு தன்மை iruppu tanmai is the common; so in tunilum irūpāga irūpār; turumbilum irūpāga irūpār; தூணிலும் இருப்பாக இருப்பார்; தூரும்பிலும் இரூபாக இருப்பார். यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsatē.

So the two main glories of Bhagavān is Cid-rūpa-Vibhūthi; and Sadrūpa-Vibhūthi. So Kṛṣṇa starts with cid rūpa Vibhūthi in verse No.20 and He concludes with sadrūpa Vibhūthi in verse No.39; in 39 He concludes with sadrūpa Vibhūthi; So best form of meditation is what; sat cid rūpēṇa see the Lord everywhere.

And that is in whom, existence and consciousness are there in which person; in which person it is there? what is the answer; you should not answer; you should ask a counter question; in which person that is not there; That is why every person starts with what; who are you when I ask, you start with what: I consciousness Am existent; I am is universal.

But Kṛṣṇa finds when these glories are talked about many people raise their eyebrows; do not understand, because existence is an abstract concept; very difficult to conceive separate from the object; consciousness is an abstract concept and therefore Kṛṣṇa comes down; he says ideal will be to mediate as sat and cit; but if you find that your intellect is not subtle enough, intellect is not sharp enough, I will come down to concrete objects of meditation; concrete glories.

And therefore nirguṇa-mahima in the beginning and end; saguṇa mahima in the middle; this is Kṛṣṇa's approach.

Now look at the slōkā. Guḍākeśa; means Hey satvaguṇi; Hey Arjuna, I take you to be an advanced student; with a sharp and subtle intellect. And if you are such an intellect, then the ideal mediation will be what? as the consciousness which we have described often before.

Do you remember the description of consciousness; consciousness is not a part; property or product of the body, consciousness is an independent entity pervading the body and enlivening the body (have you forgotten) consciousness is not limited by the boundaries of the body, and consciousness survives even when the body dissolves. Such an abstract-formless-colourless-dimensionless-consciousness I hope you can meditate upon.

And that is why I am giving you the title; Guḍākeśaḥ, means sātvik one; guḍāka means tamō-guṇa ḥ; or nidra; guḍāka means tamō-guṇa or nidra; or a dull intellect is called guḍāka; īsaḥ means the master; the conqueror, the one who has conquered the dullness; the one who has conquered the tamō-guṇa; which means the one who is sātвика in nature. And therefore Arjuna, you look upon Me as the very consciousness.

And where is that consciousness? sarvabhūtāśayasthitaḥ; which is there in the mind of every living being; āśaya means mind; sthitaḥ means abiding, indwelling, residing; in sarvabhūtāḥ; not even every human being; every living being, including animals and plants; Therefore in my mind also; in your mind also Bhagavān is there in the form of ātma, the witness consciousness; and what does it witness; it witnesses the presence of thoughts; and it also witnesses the absence of thoughts. When I say I have thoughts, I am aware of my thoughts; and when you say my mind is blank, that blankness is also aware because of that caitanyam. That very caitanyam I am; so sarvabhūtāśayasthitaḥ; so this is Cidrūpa-Vibhūthi. More we will see in the next class.

Hari Om

134 Chapter 10, Verses 20-24

ॐ

Arjuna requested Lord Kṛṣṇa to enumerate all His glories so that we can take any one of the glories of the Lord as an ālambanaṁ or support for meditating upon the Lord. And Arjuna asks for a list of such glories, because according to our inclination, we can choose any one as the ālambanaṁ. And Lord Kṛṣṇa accepts and he begins the enumeration of

the glories from the 20th verse onwards and first he enumerates his glory as the very nirguṇa caitanyam itself. Caitanyam is the greatest glory because that alone makes every living being sentient. So minus caitanyam the body mind complex being made of pañca bhūthās or elements, they will be only material jaḍa-svarūpam; if this jaḍa śarīram and jaḍa manaḥ is sentient it is only because of the presence of caitanyam. And therefore that is the greatest glory; and not only that caitanyam alone is pāramārthikam, the ultimate reality, whereas all other glories of the Lord to be enumerated; they are all born out of māya and therefore they are vyavahārika satyam, they are of a lower order of reality. And therefore first Lord Kṛṣṇa enumerates pāramārthika Vibhūthis and thereafter all vyavahārika Vibhūthis are to be enumerated. Of course if a person has to appreciate the Lord as nirguṇa caitanyam; one should be a jñāni. So without vēdāntic knowledge, one cannot appreciate the nirguṇa vibhūthi and therefore for all the ajñānis, this upāsana or this meditation is not possible.

And therefore only Kṛṣṇa is going to bring in saḡuṇa Vibhūthis from the second line onwards. So we completed the first line of verse No.20 in the previous class. Now we are seeing the second line wherein Kṛṣṇa says ahamādiśca madhyaṁ ca bhūtānāmanta ēva ca. I am the beginning, the middle and the end of the creation; beginning means the sṛṣṭi kāraṇam, middle means the stithi kāraṇam; end means the laya kāraṇam; I am the cause of the creation; which existed in the beginning; and I am the sustaining principle of the creation; because of which alone the world enjoys existence; and I am the cause into which the world resolves.

We can say the clay is the beginning, middle and end of all the pots. So before the origination of the pot; clay was, therefore clay is the ādhiḥ and when you destroy the pot, what will be there; again clay; in the middle also, when you are talking about pot, even though you do not use the word clay; whenever you are handling a pot; again the pot is essentially nothing but clay; And therefore clay was before the creation of the pot; clay is during the existence of pot; and clay will be after the destruction of pot.

And therefore always, kāraṇam exists in the past; present and future. And therefore Kṛṣṇa says I being jagat kāraṇam; I was, I am and I ever will be. People come and go; but I ever am; and this has got a practical psychological significance also; since Bhagavān alone is permanently there; if you want to security; you have to hold on to Bhagavān alone. If you hold to anything else other than Bhagavān; that will give way at some time, and we will lose our sense of security. So holding on to any created thing will not give me security and therefore the fundamental attitude of a religious person is in God alone. I am willing to love all the people, I am willing to share things with all the people, and if anybody asks who is your security; a devotee will never name anyone else; he will not say my son; he will not say my wife; she will not say my husband; he will not say parents;

he will not say NSG, the black cats; none of them can give security. The only security is the permanent one; and that permanent one is the Lord alone.

That is the fundamental training required. If you hold on to anything else, we always have the fear whether the son will take care of in the future; my son is very good now. After that girl comes, what kind of girls she will be; she may pollute my son's mind; it is the thinking of all the people; therefore never hold on to anyone except the kāraṇam. And what is that kāraṇam? The anchor for the ship is the Lord alone, for the human being; so aham ādiḥ sṛṣṭi kāraṇam madhyaṁ sthiti kāraṇam antaḥ laya kāraṇam. Of what? Bhūtānām; of all things and beings; the permanent ones.

Verse 10.21

आदित्यानामहं विष्णुः ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०.२१ ॥

Ādityānāmahaṁ viṣṇurjyōtiṣāṁ raviraṁśumān |
marīcirmarutāmasmi nakṣatrāṇāmahaṁ śaśī || 10.21 ||

अहं विष्णुः **ahaṁ viṣṇuḥ I am Viṣṇu** आदित्यानाम् **ādityānām among the Adityas** अंशुमान् रविः **amśumān raviḥ (I am) the radiant sun** ज्योतिषाम् **jyōtiṣām among the luminaries** अस्मि मरिचिः **asmi mariciḥ I am Marichi** मरुताम् **marutām among the Maruts** अहं शशी **ahaṁ śaśī I am the moon** नक्षत्राणाम् **nakṣatrāṇām among the luminaries of the night.**

21. I am Viṣṇuḥ among the ādityās, (I am) the radiant sun among the luminaries, I am Mariciḥ among the Maruts, I am the moon among the luminaries of the night.

Now Kṛṣṇa enumerates various things and beings in the creation; which are very well known to us as a great thing; and Kṛṣṇa says all those glorious things of the creation are nothing but my own manifestation. And what is the first thing Kṛṣṇa enumerates? Ādityānāmahaṁ Viṣṇu. And while enumeration some of them are the loukika-vibūthis, the glories which are obtaining in the world; iha lōkā-Vibhūthis; but many others are based on purāṇās; and the other scriptures.

And in the scriptures they talk about various dēvathās in the heavenly world; and among the dēvathās; the most popular one is the ādityaḥ; dvādaśa āditya; And they say these twelve āditya, the heavenly dēvathās; the 12 faces of the Sun God; So the Sun obtaining in the 12 months, even though the sun is one and the son, in each month, the Sun we experience varies; the January Sun is benign; but the Sun of May and Sun of June we know very well. Therefore dvādaśa ādityas represent the dēvathās presiding over the 12 Suns obtaining in the 12 months; and they are considered to be important dēvathās; they enumerate 33 main dēvathās; dvādaśa ādityās; ēkādaśa rudrāḥ; aṣṭa vāsavaḥ; 12 ādityas; eleven rudrās and aṣṭa vasūs; 8 vasūs; vasū, rudrā and ādityās.

In most the rituals, especially in śrāddha and all; vasū, rudrā ādityā rūpān pithṛs; vasū, rudrā ādityā they repeatedly enumerate and those people who followed vēdic karma kāṇḍa, for them these groups of dēvathās are known well. So if you add them how many you get; $12 + 8 = 20 + 11 = 31$ and then Indra dēvathā and Prajapathi dēvathā; put together 33 dēvathās are supposed to be main dēvathās who receive oblations during rituals. Therefore they are called havirbhuk dēvathās; and they are well known in the karma-kāṇḍa and in the purāṇās.

And in fact the upaniṣad; the Bṛhadāraṇya upaniṣad says that these 33 dēvathās alone multiply themselves into 33 crores dēvathās; முப்பத்தி முக்கோடி தேவதை; muppathi mukkōdi dēvathāi; this is well known. And therefore Kṛṣṇa takes them first; among the 12 āditya dēvathās, I am Viṣṇuḥ; I am the Viṣṇuḥ dēvathā.

And why are these dēvathās called Ādithyās? Because according to Purāṇās, they are all born to Aditi, which is the name of their mother; adithihi; and adithi puthrāḥ; ādithyās; and all the dēvās are supposed to be aditi puthrāḥs. And among them I am Viṣṇuḥ; because Viṣṇuḥ in Vāmana avathāra was born as aditi puthrāḥ; and therefore I am Vāmana rūpi Viṣṇuḥ among aditi puthras; so ādityānāmahaṃ Viṣṇuḥ; All these are based on mythology.

Then jyōtiṣāṃ raviraṃśumān; among the luminaries; jyōtis means luminaries in the sky, consisting of stars, planets and of course the Sun, I am the Sun God; therefore ravihi; Among the luminaries I am the ravi; what type of ravi; aṃśumān, with brilliant powerful rays of light; aṃśuḥ means raśmi; aṃśumān means raśmimān.

रश्मिन्तं समृध्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६ ॥

[raśmimantaṃ samṛdhyantaṃ dēvāsuraṇamaskṛtaṃ |](#)
[pūjayasva vivasvantaṃ bhāskaraṃ bhuvanēśvaram || 6 ||](#)

So Sun God is very much adored in our tradition. In fact in Sandhyā vandanam, three times sandhya vandanam, we invoke the Lord in the Sun only; And even scientifically we know that without the Sun the planets will not survive; our survival is because of the glory of the sun; that we have got aditya hṛdayam; a special work in which the Sun God is glorified. It is considered to be a very glorious work, which is capable of giving all types of blessings. In Rāmāyaṇam; Agastya ṛṣi came and taught aditya hṛdayam to Rāma for both material victory as well as spiritual victory. Therefore āditya hṛdayam is a wonderful prayer for materialistic people also; for getting health; for getting money; for getting victory in examinations children can chant that; and for spiritual students also; it is

supposed to be a wonderful prayer. Thus the Sun is glorified very much in tradition; and therefore Kṛṣṇa says: I am the Sun; pratyakṣa Īśvara.

And that is why in our tradition, when the Sun is rising; the pratyakṣa Īśvara is coming to bless us; and therefore when the Sun is coming to bless us; we should be fresh and ready to welcome the Lord. And that is why they say, we should wake up before the Sun rise. But unfortunately, now the philosophy is: not early to bed and early to rise; it is late to bed and late to rise; makes a man unhealthy, unwealthy and unwise. So therefore we are supposed to get up before sunrise and welcome the Sun, the prathyakṣa Īśvara. So I am Sun God.

Then marīcirmarutāmasmi; a group of dēvathās; are known as marut-dēvathās. So they are different colonies in the heavenly world. So in the heaven; different types, different types of colonies are supposed to be there; in each one, different types of benefit; and depending upon the amount of puṇyam we have done; we will be transported to one of the colonies. In one colony twenty-four hour water supply will be there; in other only 12 hours; in another air-conditioned room; different facilities; depending upon the puṇyam; you will become one of the dēvathās.

And among that, a set of dēvathās are called marut ganāḥ; 49 in number; sapta sapta; seven groups of maruts; in each group seven members are there; and they are supposed to preside over the vāyu tatvam. So there are different types of vāyu dēvathās; presiding over the wind. So among these 49 marut dēvathās; I am Marichi; Marichi is the dēvathā; who presides over that beautiful breeze which will make us feel very pleasant. Marichi means that tender beautiful breeze; not the cyclonic storm; that cool breeze which you get in Courtalam and all that places; that cool, gentle pleasant air-conditioning breeze is presided over by Marici dēvathā; Therefore Kṛṣṇa says I am the Marichi; among the marut ganāḥ.

And nakṣatrāṇāmahaṁ śaśī; among the night luminaries; nakṣathram, the luminaries of the night; I am the Moon; so what are the luminaries of the night; stars are there; planets are there; Moon is there; among all of them, the most brilliant and attractive one is the Moon; therefore I am in the form of Chandraḥ; And therefore we worship chandra dēvathā, as the manifestation of the Lord; māsi paurṇami, we specially offer what you call naivēdhyams, pālpāyasam which will be nice; we do not remember the Moon; that pāyasam is remembered; it is very very nice; so nakṣatrāṇām madhye, I am the Moon.

Verse 10.22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०.२२ ॥

vēdānām sāmavēdō'smi dēvānāmasmi vāsavaḥ |
indriyāṅām manaścāsmi bhūtānāmasmi cētanā || 10.22 ||

अस्मि सामवेदः **asmi sāmavēdaḥ I am Samavēda** वेदानाम् **vēdānām among the Vēdas** अस्मि
वासवः **asmi vāsavaḥ I am Indra** देवानाम् **dēvānām among Gods**, अस्मि मनः **asmi manaḥ I**
am the mind इन्द्रियाणाम् **indriyāṅām among the senses** च अस्मि चेतना **ca asmi cetanā and I**
am the intelligence भूतानाम् **bhūtānām in all the beings**.

**22. I am Sāmavēda among the Vēdas, I am Indra among the Gods; I am the mind among the senses
and I am the intelligence in all the beings.**

Vēdānām sāmavēdaḥ asmi. So the vēdas themselves are the most sacred literature, directly coming from the Lord himself. And therefore all the vēdās are glorious but among the vēdās themselves which one is the most glorious one; at least according to Kṛṣṇa, sāma vēdaḥ is the most glorious. That means sāma vēdis remember this slōkā. Whether they know any other slōkā of the Gīta or not; remember proudly because Kṛṣṇa belongs or support our Vēda; and Why does Kṛṣṇa choose Sāma vēda? because sāma vēda is the only vēda which is musical in nature. So the other vēdas are chanted; but they have got only three svarās; but Sama vēda has got all the svarās; and therefore being musical, it is more attractive; if it is chanted properly; or else one feels like running away. If a person chants the Sāma vēda properly, is very very beautiful to listen and therefore Kṛṣṇa claims I am the Sāma vēda among the four vēdas.

Then dēvānāmasmi vāsavaḥ; among all the gods or deities, so who have become gods because of their puṇya. So we should remember we use the word God in two contexts; one is God with capital letter which is only one; who is the Lord māya sahitha caitanyam; who is sarvajñāḥ; sarvēsvara; sṛṣṭi sthithi laya kartha; that Lord is only one and that is written with capital G. then we use the word gods with small g, they do not come under Īśvara tatvam; all those gods are also jīvās only; created jīvās they are; but occupying the heavenly world. And because of their puṇyam; they have got higher powers, but they do not come under god and these gods also come under samsāris only. Because of the puṇyam, they have gone to heavenly lōkā and because of their puṇyam, they have some supernatural powers and they have got some enjoyment; but you should remember, once their puṇyam is exhausted. These gods also will be born as human-beings or animals. Therefore, the gods with small g and that too in plural numbers, they come under jīvaḥ; but the Lord or God with capital G is not a jīvaḥ, is not ajñāni; and He is Īśvara not because of puṇyam or pāpam, He is puṇya-pāpa athitha Īśvaraḥ.

So here when we write Devānām, we are talking about only the superior jīvaḥ, because of their puṇya-pāpam; and among their gods, celestials, I am Vāsavaḥ; means Indra

dēvathā; so Indra dēvathā. Why Kṛṣṇa claims I am Indra? Because Indra is the controller of all the dēvathās and remember Indra also comes under a jīvā only and he has got the Indra post because of the puṇya karma he did as a human being; and he can continue to be an Indra until the puṇyam is exhausted and afterwards also Indra also will have to be born; and if he gains ātma jñānam, he will be liberated; But otherwise he is also subject to rebirth; and therefore Kṛṣṇa says I am the Indra who is the controller of all the dēvathās.

Then indriyāṇām aham asmi manaḥ; among all the sense organs, I am the mind; and why Kṛṣṇa claims I am the mind, because every sense organ is capable of functioning only in one particular field. So the eye can function only in the field of forms and colours; ear can function only in the field of sounds, whereas mind is the organ which is behind all the sense organs and therefore mind is capable of functioning in the field of śabdaḥ, sparśaḥ, rūpa:, rasa:, gandhaḥ.

And therefore mind is superior to all the sense organs and therefore Kṛṣṇa says I am the mind among all the sense organs and therefore if you want to invoke the Lord in any one of your organs mind is an ideal symbol; that is why Taitariya upaniṣad and in other Upaniṣads, mind meditation is very very prevalent. We will be seeing in Taittiriya;

स य एषोऽन्तरहृदय आकाशः | तस्मिन्नयं पुरुषो मनोमयः | ||१|| इति षष्ठोऽनुवाकः ||

[sa ya ēṣō:'ntarahṛdaya ākāśaḥ | tasminnayam puruṣo manōmayah ||1|| iti ṣaṣṭhō:'nuvākaḥ](#)

So you visualise your mind and learn to see the mind itself as the greatest manifestation of the Lord. The more you think of the capacity of the mind, the more we have to wonder at the glory of the Lord. And therefore I am the mind in everyone; then bhūtānāmasmi cētanā.

And in every living being, I am in the form of the very life, the very sentiency; which is the most mysterious thing in the creation; scientists of all hues and colors have tried to find out what exactly is life. And what exactly is death; they are yet to understand these two; even though they claim to understand all the rest; what more is there other than these two! Neither we know exactly what is life; nor do we know exactly what is death; this mysterious life because of which every living being and especially if you see a minutest prāni. Always I wonder, sometimes when you read the book, between two lines, small insect, pūchi, but if you keep your finger, it will run away; and within that dot, there is digestive system and there is reproductive system and it has got a security system. Everything is there in that dot; and we have not been able to create even that micro organism. We can easily kill an insect but we are not able to create one unicellular

organism and that mysterious life is the manifestation of the Lord and that is why for us ahimsa paramōdharmah.

Our aim is not to destroy life and that is why we prescribe vegetarianism; because in vegetarianism the destruction of life is minimum; adrōhaca bhūtānam; alpa drōhēna va punaḥ; avoid hiṁsa; or at least if it is inevitable, reduce it to the minimum. When you are taking vegetable, plants are not destroyed or killed; Therefore the injury is minimum; and there are some ṛṣis who do not want to practice even that, That is why they do not eat the regular vegetable; whatever is fallen on the ground, they eat that. So why do we value life; because Kṛṣṇa says I am the very life in every living being; so bhūtānām aham cētanā asmi; cidabhāsaḥ aham asmi.

Verse 10.23

रुद्राणां शङ्खास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०.२३ ॥

[rudrāṇām śaṅkaraścāsmi vittēśō yakṣarakṣasām |](#)
[vasūnām pāvakaścāsmi mēruḥ śikhariṇāmaham || 10.23 ||](#)

अस्मि शङ्करः **asmi śaṅkaraḥ I am śaṅkaraḥ** रुद्राणाम् **rudrāṇām among the Rudrās** वित्तेशः **vittēśaḥ (I am) Kubēra** यक्षरक्षसाम् **yakṣarakṣasām among the Yakṣās and Rakṣasās,** अस्मि च पावकः **asmi ca pāvakaḥ I am the Agni,** वसूनाम् **vasūnām among the Vasus** च अहं मेरुः **ca ahaṁ mēruḥ and I am the Meru** शिखरिणाम् **śikhariṇām among the peaked mountains.**

23. I am Śaṅkaraḥ among the Rudrās; (I am) Kubēra among the Yakṣās and Rakṣasās; I am Agni among the Vasūs and I am the Mēru among the peaked mountains.

So dvadaśa āditya have been mentioned; that is why in Surya namaskāra also they do twelve namaskāras; Mitra Ravi Sūrya Bhānu, Khaga, Pūṣa, Hiraṇyagarbha Maricha Āditya Savithra Arka Bhaskarebhyo namō nāmaḥ.

So dvadaśa ādityas are worshipped everyday and now Kṛṣṇa comes to ēkādaśa rudrāḥ; 11 rudrās are enumerated in the scriptures; and that is why when we have got rudra ēkādaśini; eleven times chanting of Rudra is done. So they invoke the ēkādaśa rudra in the eleven pots; and all of them are rudras; but among them also, who is the most important one; Śaṅkaraḥ aham asmi. I am Śaṅkaraḥ. So they enumerate all the names; nilalōhita etc. in each one, middle one is kept and 10 around. And then pūja is done; among them I am Śaṅkaraḥ; why Śaṅkaraḥ? From the meaning itself you will know, Śaṅkaraḥ means the most auspicious one; śaṁ maṅgalam karōti iti Śaṅkaraḥ.

We saw in the Upaniṣad class; śaṁ nō mitra śaṁ varuṇaḥ; śaṁ means maṅgalaḥ; and therefore Śaṅkaraḥ means the maṅgala kartā rudraḥ aham asmi; and what do you mean by maṅgala kartā; maṅgalaḥ means ānanda; remember; maṅgalaḥ means ānanda; and that is why the very word rudraḥ means the one who removes sorrow; ruth duḥkham dravyati iti rudraḥ; ruth means duḥkham; sorrow; crying. In some houses, always somebody or the other would be always crying; that is amaṅgalaḥ; and Rudra removes the crying from the family; wherever rudra pāṛāyaṇam takes place, crying goes; grief goes away; and therefore He is called duḥkha nāśakaḥ; rudraḥ; and by way of that, he brings in Ānanda; and therefore I am Śaṅkaraḥ.

And vittēśaḥ yakṣarakṣasām; another group of dēvathās called yakṣa and rakṣasā; யக்ஷர்கள்; ராக்ஷஸர்கள் yakṣargal; rakṣasargal; yakṣa kinnara gandārva. In the slōkā they say; they are all various types of dēvathās; citizens of the heavenly world; so many varieties; colonies; and among these people, aham vittēśaḥ; vittēśaḥ means Kubēraḥ; I am Kubēraḥ; the one who proceeds over wealth. Kubēraḥ everyone knows. I have told you know.

In Badrinath, there is a place for Kubēraḥ. And there is a belief that if you keep a coin in Kubera's hand and take, and keep that coin in your safe, it will multiply. Therefore the moment you say Badrinath; nobody remembers Badri Nārāyaṇa; they remember Kubēraḥ. I never knew that; when I took students to Badri and Kēdarnath; somebody came and gave me some coin; I thought that it is for me; but they said that I have to keep it in Kubēra's hand and bring them back to them; I want to preserve it; then only I knew Kubēraḥ is so important. Therefore, vithānam īśaḥ; the Lord of wealth. And of course we do not condemn wealth; Kubēraḥ is also important.

Then pāvakaḥ vasūnām asmi; the next important group of dēvathās is aṣṭa vasavaḥ; So vasū rudra āditya; I told you; vasūs are eight, presiding over the eight directions. So among the aṣṭa vasūs, I am Agni dēvathā. So pāvakaḥ is Agni; Agni is called pāvakaḥ because he is the greatest purifier; punāthi or pāvayathi iti pāvakaḥ. In the relative sense also; if you want to purify anything it has to be heated; including food. If you have to remove all the impurities; why food; water. So the best way even now of purification is what; boil the water; and the surgeon if they want to purify their instruments, again they have to eat; and if you have to dispose of the dead body, even now cremation, fire is the best method of purification; and if you want to purify the various clothes and other things, putting in the sun is the best method. So loukika dṛṣṭya also; Agni is the purifier.

And from the śāstric-angle also, Agni is supposed to be the purifier of the mind; and that is why we worship Agni; and therefore Kṛṣṇa says, I am the fire principle; the greatest vēda, the rig vēda; its maximum number of mantrās begins with agniṁ īdē purōhitam;

Agni is very important for us; we start our day with lighting of lamp; I think we use to start our day, I think I have to say that way. Start our day because outside the light is the Sun. And not only that, when they light the lamp, they show to the Sun; the idea is that the Sun is the celestial light which represents the Lord is invoked in the flame and I keep the flame in my house. And therefore flame is worshipped; Agni is worshipped; and therefore Kṛṣṇa says I am Agni tatvam.

And Mēruḥ śikhariṇāmaham. So among all the mountains with peaks, peaked mountains, I am the Mēru parvatham. So Mēruḥ is a parvatham described in the purāṇās; not only purāṇās, even in the vēdās; they mention of mēruḥ is there; but people have got different opinions regarding the mēruḥ parvatham. Some people say the Himalayas are called the Mēru; there are some other people say that in the north pole there is a mountain; and that is the mēruḥ parvatham; because when they describe the mēru in the scriptures they say the Sun goes round that parvatham; if you take only the north pole mountain; the Sun will be going round; in a particular time, six month, in Norway-Denmark, you do not have Sunrise and sunset; because the Sun will be going round; and therefore they say the polar mountain is mēruḥ and there are some people who say that it is not any visible mountain; it is some invisible mountain belonging to the heavens. So best way to translate mēruḥ is what? mēruḥ; so I am not translating. Then only the problem comes; the mēruḥ among the peaked mountains; and it seems the mēruḥ pradakṣiṇam is supposed to be a pilgrimage prescribed in our scriptures.

and one Sāstry from Tamil Nadu, and according to him, the mēruḥ is that North pole mountain and therefore he made a pilgrimage and he has written a book and he has gone not with special dress and all; the regular pañchkacam and angavastram and he went to Norway-Denmark area and he went to that polar mountain area and he has described his experiences; it is a beautiful Tamil book in which he describes; and all the people, including the Government and everybody gave all the facilities to him, because he explained it is our religious practice; so he says mēruḥ is in that mountain in that polar region; and mēruḥ pradakṣiṇam is to be supposed to be a pilgrimage.

Verse 10.24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०.२४ ॥

Purōdhasām ca mukhyaṁ mām viddhi pārtha bṛhaspatim |
sēnānīnāmahaṁ skandaḥ sarasāmasmi sāgaraḥ || 10.24 ||

पार्थ **pārtha Oh Arjuna ! विद्धि माम् viddhi mām know Me** बृहस्पतिम् **bṛhaspatim to be Brihaspati** मुख्यम् **mukhyam the foremost** पुरोधसाम् **purōdhasām among priests** अहं

स्कन्दः **ahaṁ skandaḥ I am skanda** सेनानिनाम् **sēnāninām among the commanders** च अस्मि
सागरः **ca asmi sāgaraḥ and I am the ocean** सरसाम् **sarasām among the reservoirs**

24. Oh Arjuna! Know Me to be Bṛhaspati, the foremost among priests; I am Skanda among the commanders and I am the ocean among the reservoirs.

So among the purōhitās, the vēdic priests who officiate in rituals, there are two; the celestials purōhitās and also the earthly ones; among the celestial purōhitās, in the heavenly world; I am Bṛhaspathi, who helped Indra and the dēvathās; and therefore dēva purōhitēṣu madhyē, I am the main one who is Indrasya purōhitā, who is called Bṛhaspathiḥ. In fact, purōdhaḥ; the one who is kept in front as a guide; purāḥ dattē, the one who is placed in front, one who is seated in front and who guides me when I do rituals, is called purōhitā; I am Bṛhaspathi. These are all based on the scriptures.

Then sēnānīnāmaḥ skandaḥ; among the army commanders, he is not leaving any field; if you are an army man, you need an army man for upāsana; Kṛṣṇa wants to mention commander-in-chief, dēvasēna; dēvasēna, the army of Gods; and for them, who is the leader, Skandaḥ is Subramaṇya, he is known as dēvasēnapathi; the commander of the celestial army; I am; Skandaḥ means the one who flowed out; who emerged out of Lord's Śivā's third eye; to destroy some rākṣasās who had extra ordinary strength. Lord Śivā had to bring a special avathāra and out of Lord's śakthi; skandatē; skand means flow, to emerge out; to originate; from the third eye of Lord Śivā; third eye represents jñānam and that is why Subramaṇya is jñāna-Subramaṇya; jñāna Skandaḥ he is. So we can give philosophical meanings to this word; based on purāṇās, he is the best commander-in-chief, so I am Subramaṇyaḥ.

And then sarasāmasmi sāgaraḥ; among all the reservoirs of waters, among all of them, I am Sāgara, the ocean; which is worth worshipping. You can worship anyone; but I am the ocean, Sāgaraḥ. And in the purāṇās, there is a big story and many of the verses in this portion are based on that particular story. So we will have often refer to that story here. And therefore I will give the gist of the story and everybody will like story also.

Therefore so there is one story which occurs in several purāṇās and it occurs in Rāmāyaṇam also. When Rāma and Lakṣmaṇa were taken by Viśvāmitra; he told many stories; so they would not feel the pain in the legs; and there one story that Viśvāmitra tells is Gaṅgāvatharaṇam, the arrival of Gaṅgā from the heavens to the earth; is called Gaṅgāvatharaṇam; avatharaṇam means coming down. And this story occurs in several purāṇās; of course with slight changes. It seems there was a Rāja known as Sagara Rāja; known as sāgaraḥ; this sāgaraḥ had many children; it is purāṇa; do not get shocked, he had 60001 children; and they were all generally known Sāgaraḥ because sāgaraḥ putrāḥ; the sons of Sagara; they are called sāgaraḥ; and there was one putrāḥ known as

Asamanjaḥ; normally Asamanja is used for idiot; anyway one son was called Asamanja and the Sagara Raja wanted to perform an Asvamēdha yāga and just as Rāmā did and in aśvamēdha and they will send one special horse all over and whoever challenges the horse and the army going behind, he has to be defeated; only then he can perform the aśvamēdha; because to perform the aśvamēdha, one should defeat all the kings around; and when he was about to do, Indra got frightened; that is Indra is also a jīva; his fear was anybody does 100 yāgās, he gets qualified for Indra padavi; and therefore his position is threatened if anybody doing more yāgās; therefore Indra's job is to scan the earth for anybody doing any yajña and yāgās; he will stop that; and therefore generally what he does is; if anybody does aśvamēdha yāgā, he steals the horse; and this aśvamēdha aśva also was stolen by Indra. But he had come in some other vēśaḥ; and naturally these 60000 sons except this one, which one, Asamanjas, all the 60000 started chasing Indra in some other form and Indra could not escape and therefore what he did? He went underground to the paṭāla lōkā. Do not ask me how?; This is purāṇa; mythological story; and these Sāgaras and they were not ready to leave him and they also started digging and 60000 people digging all over and a huge pit was created by them; and water started filling and that alone got the name sāgaraḥ; sarasāmasmi sāgaraḥ; huge reservoir of water, dug by whom, sāgaraḥ, sagara putraḥ; and therefore that got the name sāgaraḥ.

And what happened? They went to pātāḷa lōkā; and Indra knew he cannot escape and they are chasing and therefore he decided that I will tie the horse in pātāḷa lōkā and run away; because if I keep the horse, they will chase me; in pātāḷa Lōkā, Kapila Ṛṣi was doing tapas, it seems; and therefore Indra did a trick. What is that? he tied the horse near Kapila Ṛṣi and escaped; and then 60000 sagaraḥ; sagaraputraḥ came and saw the horse was there and nearby Kapila Ṛṣi; and therefore what did they conclude; natural; they concluded that Kapila Ṛṣi alone had stolen the horse; and he was sitting as though he does not know anything, doing tapas, therefore they started shouting at Kapila muni; poor Kapila muni he has not done anything and his tapas was disturbed by his shouting and therefore he opened his eyes and he got so angry with these 60000 people and therefore he stared at them and fire came out of his eyes; and all the 60000 got burned down into ashes; and he continued his tapas; for him it was nothing; like electrocution; like spiritcution you have to say; they were waiting for the horse to come; who Sāgaraḥ and the one remaining son Asamanja and 60000 were not seen and therefore Asamanja in search of them; and he went to Pātāḷa lōkā and found that all these 60000 burned to ashes; and he saw Kapila muni; he woke up and enquired and how all these happened and Kapila muni said that they disturbed and therefore they can be saved and revived only by Gaṅgā jalam. So Gaṅgā jalam alone can revive them. So Asamanjas came and told his father that to save them Gaṅgā jalam has to come and Gaṅgā is not in Kāśi or

any place; originally it was in Dēva lōkā and Sāgaraḥ could not do anything; he was old; therefore he told Asamanjas you are in charge of bringing Gaṅgā; and Asamanjas he tried his best; how can he bring Gaṅgā from the heaven and therefore he also failed and he got a son by the name Aṁsumān; and therefore what did Asamanjas say to him; I could not bring Gaṅgā; at least you try; Then Aṁsumān thought he would do his best but he could not also bring Gaṅgā; then Aṁsumān had a son by name Bhagiratha; you would have heard Bhagiratha prayathanam; Bhagirathā decided to bring Gaṅgā and he enquired, decided to do tapas, invoking the grace the Gaṅgādevi; and Gaṅgādevi said that I am willing to come down but who can withstand the force of Gaṅgā; that too coming from the heavens. Even this Courtalam water falls you stand here; you will feel the force; what a momentum it would be. Therefore nobody could withstand it; earth itself will get destroyed; and he asked what to do; somebody must be able to receive; The only one who can do that is Lord Śivā; because he has got the cushioning jata is there; cushion effect.

Then how to propitiate Śivā? That is not easy; then again do tapas; previous tapas for propitiating Gaṅgā. Now tapas for propitiating Lord Śivā; and he did tapas; each one for 1000 years. So at least we should give one week time; so therefore what happened next; next week.

Hari Om

135 Chapter 10, Verses 24-27

ॐ

In the last class, I was the middle of a story; the story of Gaṅgāvatharaṇam; how Bhagīratha brought Gaṅgā the river from the heavens to the earth. Bhagīratha came to know from his father Aṁsumān that his ancestors known as Sāgara puthrās were burned to ashes by the anger of Kapila Ṛṣi who was doing tapas in pātāḷa lōkā and they came to know that the ancestors could be saved only with the help of Gaṅgājalam and nobody else could attempt this big feat and therefore Bhagīratha had to work on that. And Bhagīratha decided to bring Gaṅgā down to the earth and that is why any person of determination is often called Bhagīratha and the effort is called Bhagīratha prayathanam. So he did tapas invoking the grace of Gaṅgādevi and Gaṅgādevi offered to come down to the earth but the problem was who will receive the river, because the momentum will be so tremendous that if there is no appropriate cushion effort, the earth will disintegrate.

And therefore Bhagīratha had to do another 1000 years of tapas; 1000 years for getting the grace of Gaṅgā; and then 1000 years he did tapas invoking Lord Śivā to help him;

Lord Śivā appears and offers to receive Gaṅgādevi and Śivā wanted to teach a lesson also to Gaṅgā; because she was arrogant that I am such a powerful river. Therefore Śivā was ready and therefore Gaṅgādevi came and Śivā did not use any special place or anything, his own jatā was enough; and as Gaṅgādevi came down, Śivā received Gaṅgā in his jatā. And not only that, even though Gaṅgādevi was so vast a river, the whole river was accommodated within the jatā, and Lord Śivā covered that river completely இருக்கற இடம் தெரியாம பண்ணிட்டார். She just disappeared into Śivā's jatā. And not only that, after teaching a lesson, Śivā went or continued his tapas. Lord Śivā loves tapas.

Now Bhagīratha was in trouble, because his purpose is not merely bringing down Gaṅgā; Gaṅgā must be available for saving his ancestors; and therefore again he had to do tapas; because if you disturb Śivā's tapas and Śivā gets angry like Kapila Muni and Bhagīratha also gets burned to ashes things will get worse; and therefore he did again tapas invoking the grace of Lord Śivā; and Gaṅgādevi also was praying to Lord Śivā. I am getting suffocated within your jatā; please let me out; let me breath fresh air. So because of the tapas of both of them; Lord Śivā agrees to release not the whole Gaṅga; but a portion of Gaṅga.

And incidentally if you take this whole story as a symbolic thing, Gaṅgādevi represents Brahma vidya and Gaṅgādevi coming out of Lord Śivā's head indicates the knowledge coming down to the earth from the Lord's wisdom. Because Gaṅgādevi can immortalise or save his ancestors. Similarly, Brahma vidya also can save all the people from mortality.

And therefore Lord Śivā released a small stream; you would have seen in the picture; Lord Śivā doing tapas and small fountain, a small stream of water coming. So Bhagīratha was very happy because after a lot of effort Gaṅgādevi has come down and therefore he requested Gaṅgādevi to come down to Pātāḷam; because this is Bhūlōkam; and so therefore from the heavens she has come down to the earth and from the earth she has to come to Pātāḷa and save his ancestors.

Then what happens; the story continues; long serial you know. So while Gaṅgādevi flows, she passes through the hermitage of a Ṛṣi known as Janhu Mahaṛiṣi; and when Gaṅgādevi flows and floods the hermitage of Janhu Mahaṛiṣi, naturally the āśramam is disturbed because of the flood; and therefore the Ṛṣi gets angry; and therefore what did Janhu Mahaṛiṣi do? Drank the whole Gaṅgā; First she got caught in Śivā's jatā; and she got caught in Janhu Mahaṛiṣi's stomach; Again Gaṅgādevi got suffocated, and Bhagīratha got frustrated; because the water has to save his ancestors.

Then what to do; again like if you have to get some certificates from bureaucrats, you have to fall at the feet of so many people at the office; everyone has to dakṣiṇa; from the

gatekeeper itself; Rs.10 to someone, Rs.50 to someone, Rs.10000 to someone, etc. Then only ultimately you get; and you cannot argue with them because then if at all there is a possibility of getting that will also go away; one has to submit always; like Bhagīratha cannot get wild; therefore again he did tapas, propitiating Janhu Mahaṛṣi. I have brought down Gaṅgā for a particular purpose; please do not defeat that purpose. So Janhu Mahaṛṣi allows the Gaṅgā river to flow out through his ears; do not ask me how, he is Ṛṣi, therefore he can do anything;

So first came from the head of Śiva; and then it came from the ears of the Janhu, it all indicates that Brahma vidya is karṇa paraṁpara. That is, it will come from the head to the karṇa and from karṇa (kathu - ears to again another head); this is how the brahma vidya paraṁpara is. And since Gaṅgādēvi came again from Janhu Mahaṛṣi ear, it is called Jānhavi. So we will get that in the 10th chapter of the Gīta; at that time I will not tell the story again; I will remind you that srōtasāmasmi Jāhnavī; it is going to come; that is why I thought I can tell the whole story here itself and then hint at it when the occasion comes.

At last Gaṅgādēvi came down to pātāḷa lōkā and then all the Sagara putrās, how many, 60,000 Sagara putrās were saved. So this is the story of Gaṅgāvatharanam, And the place the Sagaraputrās were burned to ashes is called Kapilāraṇyam; the place in Pātāḷa, where the Kapila Ṛṣi did the tapas. And according to Kañci Paramācārya, that Kapilāraṇyam alone later got twisted and become Kapilāraṇyam; and Kapilāraṇyam is the modern California of America; Pātāḷa, dig deep and straight to America from India. Do not ask whether America is Pātāḷam; So California, Kapilāraṇyam; and to prove his point, Kañci Śankarācārya points out that nearby there is an Island called Ash Island; because all the 60000 got burned to ashes; therefore Ash Island and California; Whatever it is; that is aside; So the Sāgara putrās got saved and that is why the ocean which was dug by the Sāgara putrās got the name Sāgaraḥ. So sarasām asmi Sāgaraḥ; for that only I told the story; where does it come; verse No.24, second line, last word, Sāgaraḥ; and based on this alone, there is a well known slōkā written by Bhṛthhari.

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहिता विरमन्ति मध्या ||
विघ्ने पुनः पुनरपि प्रतिहन्यमाना
प्रारभ्य तूत्त मजना न परित्यजन्ती ||

prārabhyatē na khalu vighnabhayēna nīcaih
prārabhya vighnavihitā viramanti madhyā ||
vighnē punaḥ punarapi pratihanyamānā
prārabhyatūtta majanā na parityajantī ||

Three types of people; one type of people they never undertake anything; why because they are afraid of failure; since they do not have the capacity to undertake failure, they never undertake and they declare to everyone I have never failed in life. Why, they should do something to fail! If I do something only there is the question of failure; These people are called manda puruṣa; then there is a middle, next higher type of people, prārabhya vighnavihitā viramanti madhyā; they have the courage to start, but once they face one or two failures; CA entrance examination; people cry; Swamiji I have written the examination so well but I did not pass at all. So if the failure comes, some people withdraw; stop from going further; but the madhyama people are those, who withdraw from the undertaking, when they see an obstacle; one or two obstacles. They are called madhyama puruṣa; and uttama puruṣas are those people, who continue again and again and again; how long, until they find success; vighnē punaḥ punarapi pratihanyamānā; any number of obstacles.

Gaṅgādevi refused to come; then she was willing to come; there was nobody to receive; and then Śivā had to be asked; and thereafter Janhavi Maḥarṣi's obstacles; and so many obstacle; but Bhagīratha decided, unless I get CA degree; unless I bring that Gaṅgā and save my forefathers; I will not stop my attempt. So prārabhyatūttamajānā na parityajantī; So thus Bhagīratha is an ideal example of perseverance.

Verse 10.25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

Maharṣīṇām bhṛguraham girāmasmyēkamakṣaram |
yajñānām japayajñō'smi sthāvarāṇām himālayaḥ || 10.25 ||

अहं भृगुः **aham Bṛghuḥ I am Bhrigu** महर्षीणाम् **maharṣīṇām among the great sages** गिराम् **girām among the words** अस्मि एकम् अक्षरम् **asmi ēkam akṣaram I am (the word Om consisting of) one syllable** अस्मि जपयज्ञः **asmi japayajñah I am Japayajña** यज्ञानाम् **yajñānām among yajñās** हिमालयः **Himālayaḥ (I am) the Himalaya**. स्थावराणाम् **sthāvarāṇām among the mountains**.

25. I am Bṛghu among the great sages. Among words I am (the word OM consisting of) one syllable. I am japa-yajña among yajñās, (I am) the Himālayas among the mountains.

Maharṣīṇām Bṛghuḥ aham. Among the Maḥarṣis there are sapta Ṛṣis who are well known; who are supposed to be directly born out of Brahmāji's mind, they are called mānasaputrāḥ. And among those Saptaṣis also, Bṛghuḥ is considered the pre-eminent one. While dealing with a slōkā before we saw maharṣayaḥ sapta pūrvē catvārō manavastathā. Then I gave the name of Sapta Ṛṣis; the first one was Bṛhu. So Bṛhum

Maricim Atrim ca; therefore Kṛṣṇa says all Ṛṣis are great; and the greatest one is Bṛghuḥ and that Bṛghuḥ Ṛṣi I am; and in the purāṇās several stories are said about Bṛghuḥ; and one story says that Bṛghuḥ tested the Trimurthis themselves to find out among the Trimurthis, who is the most patient one.

And then he went and irritated Brahma to find out whether they lose their temper; it seems Brahma lost temper; and Śivā one need not ask, he will get angry without any reason; So Śivā is Rudra, he also lost the temper, both of them failed in the exam; and then Bṛghuḥ and went and kicked Viṣṇu's chest; and instead of getting angry, Viṣṇu asked Bṛghuḥ, is your leg alright, is it paining; and they say because of that alone, Viṣṇu got the mark in his chest, Srivatsāṅgitam vakṣasam. Imagine if somebody should conduct an examination for Trimurthi themselves; certainly he must be greater; therefore that Bṛghuḥ, the great examiner I am.

Girāmasmyēkamakṣaram; among all the words, I am the Omkāraḥ; ēkam akṣaram means the word consisting of one syllable; the mono syllabled word. And what is that OM. And why do we say Omkāraḥ is the greatest word, because Omkāraḥ is considered to be the essence of the entire vēda s. In the Taittiriya upaniṣad class, we will be seeing;

यश्छन्दसामृषभो विश्वरूपः |
छन्दोभ्योऽध्यमृतात्संबभूव |
स मेन्द्रो मेधया स्पृणोतु | Taittiriya 2 चतुर्थोऽनुवाकः ||

[yaśchandasāmṛṣabhō viśvarūpaḥ |](#)
[chandōbhyō:'dhyamṛtātsambabhūva |](#)
[sa mēndrō mēdhayā spr̥ṇōtu | Taittiriya 2 caturthō:'nuvākaḥ ||](#)

So just as we churn and bring butter; from the milk or the curds, and just as devas churned the milky ocean and brought out amṛtham. Similarly, Brahmāji churned the Omkāraḥ and brought out of the Omkāraḥ the butter called Om; therefore Omkāraḥ is considered to be vēda sāraḥ.

And therefore it is considered the most efficacious mantra, it is used in karma kāṇḍa for all rituals, we will be seeing that again in Taittiriya upaniṣad;

ओमिति सामानि गायन्ति | ओं शोमिति शस्त्राणि शँ सन्ति | ||१|| इत्यष्टमोऽनुवाकः ||

[ōmiti sāmāni gāyanti | ōṃ śōmiti śastrāṇi śaṃ santi |... ||1|| ityaṣṭamō:'nuvākaḥ ||](#)

For vēda pārāyaṇam, the first word is OM Sri Gurubhyō namaḥ; For all rituals the first word uttered is Om; and for upāsanas or meditations also, Omkāraḥ is used as an ālambanam or symbol. Thus in karma kāṇḍa Omkāraḥ is used; in Upāsana kāṇḍa is

Omkāraḥ is used. And even in the vēdāntic section; Omkāraḥ is used for enquiry into reality. The entire Māṇḍukya upaniṣad is Omkāraḥ vicāra to arrive at the reality;

In fact, Māṇḍukya upaniṣad begins: om ityētat akṣaram idagm̐ sarvaṁ tasyōvyākyaṇaṁ. Omkāraḥ is not only the essence of the entire vēdās; Omkāraḥ is the essence of the entire creation. Bhūtam bhavat bhaviṣyatīti sarvaṁ omkārā ēvaḥ. Therefore in jñāna-kāṇḍa, Omkāraḥ is important; in Upāsana-kāṇḍa, Omkāraḥ is used, in karma-kāṇḍa, Omkāraḥ is used; thus Omkāraḥ is the most important mantra.

And that is why begin with Om̐ and end also with Om̐. And therefore Kṛṣṇa says among all the words, I am the most sacred word Omkāraḥ. Therefore girām, means what among the words. So geer, ghi, ghirau, ghiraḥ; ghīhi means a padam; a word is called gīhi and ghiram means among the padāni; among the words I am the mono-syllabled Omkāraḥ.

Then yajñānām japayajñaḥ asmi. Among all types of religious sādhanās; among all types of spiritual sādhanās, I am japa yajñāḥ. And why Kṛṣṇa chooses japa yajñāḥ? because it is one yajñaḥ which can be practised by all the people; where varṇa, āśrama restrictions are not there; brāhmaṇa kṣatriya vaiśyās śudrās brahmacāris, gṛhastha, vānaprasthās, sanyāsis, for all the people japa yajñaḥ can be used; whereas if you take other yajñās, there are restrictions, if you take agnihōtra; only gṛhastha can do; not a brahmacāris or sanyāsi. If you take a rājasūya yāga; only kṣatriya can do; brāhmaṇa cannot do. And there are certain rituals which can be done only by people who have got sacred thread; and other people are prohibited from doing that. So thus some are based on varṇās; some are based on āśramās; some are based on the upanayana ceremony, some are allowed for males; some are allowed for females; whereas japa yajñaḥ is open to all; it is a universal sādhanā; and therefore it is the greatest sādhanā.

And the second advantage is that you do not have a particular time or place, you can practice everywhere. If you want to do a hōma, a particular place is required; it has to be prepared, you have to face proper direction; whereas japa yajñaḥ there are no such restrictions. In all times, all places and all conditions; and thirdly there is a benefit in japa yajñaḥ, because there is no hiṁsa or effort involved. Because in certain vēdic sacrifices, animal sacrifice is mentioned; which can disturb many people.

In fact, Buddha turned against the vēdās only because he was against animal sacrifice. Many people cannot swallow that; so therefore there are certain rituals where hiṁsa is involved; and even if animal sacrifices are not involved, to do the rituals you have to undergo physical pain. If you say ritual, they will say, get up, do that namasakāra, do this, do that; etc. (for us sitting and standing up is a very big project for us, and if you are asked to repeatedly do namasakāra, it is all hiṁsa to oneself, in japa yajña, there is no

hiṁsa. ஆடாமல் அசயாமல், உக்கரந்த இடத்திலேயே சொல்லணம்; āṭāmal acayāmal sitting you can do.

This is the third benefit. This is universal; it can be practiced in any place, in any condition at any time. Then there is no hiṁsa involved and finally and most importantly, most practically, no expenditure is involved. That is to be said; any ritual you want to do; you have to spend; and that too to get ghee at the rate it is selling; therefore it is expensive and dakṣiṇa for the priest. All those things; and for japa you have to use only organ of speech in which we are always expert. We go on talking; therefore very much used to use organ of speech; therefore instead of gossip; replace it with Om Nama Śivāyaḥ; Om Namō Nārāyaṇa; any word. So it is inexpensive but at the same time, it is as efficacious as other rituals.

And that is why they say a person who is a vaidika, who is born to vēdic culture must minimum do one sādhanā of japam; even if you do not any other greater religious disciplines; perhaps upavāsa you may not be able to do because of health reasons; rituals you may not be able to do because of professional constraints; you may not be able to do because of economic reasons; our śāstra says minimum sādhanā that everybody can practice and should practice is; some japa. Any nāma of the Lord, hundred and eight times a day; minimum; japyē naiva tu saṁsidyē; the full sādhanā catuṣṭāya sampathi by the mere sādhanā of japa. And that is why they give the definition of japa.

जकरो जन्मविच्छेदहः पकार पाप नाशनः जन्म पाप हरो यस्मात् ,जप इति उच्चयते बुदैः

[jakaro janmavicchēdahḥ; pakāra pāpa nāśanaḥ; janma pāpa harō yasmāt; japa iti uccayatē budaiḥ.](#)

In japa two letters; the first letter ja indicates what janmavicchēdahḥ; the end to the cycle of birth and death. And the next letter pa indicates what pakāra pāpa nāśanaḥ; janma pāpa harō yasmāt. Since this sādhanā will remove all the pāpams and through that will put an end to the cycle of saṁsāra; japa iti uccayatē budaiḥ; and therefore japa is a great sādhanā.

Then what is japa? japa is great; japa is great; what is japa then; Japa means repetition of any sacred word is called japaḥ; which is different from pārāyaṇam. In pārāyaṇam you do not repeat a thing again and again; it is only a linear reading of the whole thing; you read the entire Gīta or a chapter of Gīta; you utter only once; that is called pārāyaṇam. In japa you take one word or few words and do avrithiḥ; means what; repeat that, Om Nama Śivāya; Om Nama Śivāya; Om Nama Śivāya. Such a sādhanā is called japaḥ, mantra avrithiḥ-japaḥ; and therefore Kṛṣṇa says among the sādhanās, I am japa-yajñāḥ.

Then sthāvarāṅgām Himālayaḥ; from one topic Kṛṣṇa jumps to a totally different topic; because whatever thought comes to him, that is his glory, therefore no thinking is required. So next item he mentions is sthāvarāṅgām; among the mountains I am the Himālayaḥ. So the most sacred mountain ranges in the world wherein Lord Śiva is there; Śivā's abode, Pārvati's father.

From that only somebody said that the best place on the earth is: father-in-law's house; What is the proof; observe Śiva; observe Viṣṇu; Viṣṇu lives where; in the milky ocean; Lakṣmi came from where; lakṣmīṁ kṣīra-samudra rāja tanayaṁ. So Lakṣmi is born out of kṣīra-sāgaram; so kṣīra-samudra is Lakṣmi's father and that means what: Viṣṇu's father-in-law; both Śivā and Viṣṇu, agreement in minimum thing; they have found father-in-law's place to be the best place. That is the different thing; sthāvarāṅgām among the mountains; I am Himālayaḥ.

Verse 10.26

अश्वत्थः सर्ववृक्षाणां देवर्षीनां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०.२६ ॥

aśvatthaḥ sarvavṛkṣāṅgām dēvarṣīṅgām ca nāradaḥ |
gandharvāṅgām citrarathaḥ siddhāṅgām kapilō muniḥ || 10.26 ||

अश्वत्थः **aśvatthaḥ Asvattha** सर्ववृक्षाणाम् **sarvavṛkṣāṅgām among all trees** नारदः nāradaḥ **(I am) Narada** देवर्षीणाम् **dēvarṣīṅgām among divine Ṛṣis** चित्ररथः citrarathaḥ **(I am) Citraratha** गन्धर्वाणाम् **gandharvāṅgām among the Gandharvas** च मुनिः कपिलः **ca muniḥ kapilaḥ and (I am) Sage Kapila** सिद्धानां **siddhāṅgām among the siddhās.**

26. **(I am) the fig-tree among all the trees; (I am) Nārada among the divine sages; (I am) Citraratha among the Gandharvas and (I am) Sage Kapila among the siddhās.**

Sarvavṛkṣāṅgām are the glories of the Lord only; but if you want to pinpoint a particular tree, which is the most revered and worshipped, that is aśvatha vṛkṣāḥ. And it is daily worshipped by Hindus; because it is supposed to be abode of the trinity. Therefore if you do aśvatha pradakṣiṅgām, then it is as good as pradakṣiṅgām to the three deities.

मूलतो ब्रह्मरूपायः , मद्यदो विष्णु रुपिणे ; अग्रत शिव रुपाय वृक्ष राजाय ते नमः ।

mūlatō brahmarūpāyaḥ, madyadō viṣṇu rupiṅē; agrata śiva rupāya; vṛkṣa rājāya tē namaḥ ||

So aśvatha is called the vṛkṣa rājā; the king among the trees; why, because in the mūlaṁ, the root of aśvatha vṛkṣa Brahmāji is residing; in the middle trunk madyado viṣṇu rupiṅē; and agrataḥ; on the top of the tree, Lord Śivā abides; and to that vṛkṣa rājā my namaskāra.

And therefore Kṛṣṇa says; aśvathaḥ; here you should not quote the 15th chapter; because in the 15th chapter, aśvathaḥ represents saṁsāra vṛkṣa; so it is a tree of bondage; in that it should not be said; here it is mūlatō brahmarūpāyaḥ; you have to see.

Then dēvarṣiṅām ca nāradaḥ; you know, so among Maḥarṣis Bṛhu was mentioned; among the celestial Ṛṣis, among them I am Nāradaḥ; the most popular Ṛṣi; trilōkā sancāri Ṛṣi; there is no purāṇa in which Nāradaḥ does not come; even in the upaniṣads, Nāradaḥ appears; not only mere purāṇic stories for kalaham.

In Chandōgya upaniṣad; in the 7th chapter, Nāradaḥ is the disciple of Sanath kumāra. And Nāradaḥ receives Brahma vidya from Sanatkumāra and that teaching is a very famous one; and it is called bhūma vidhya. So in the seventh chapter of the Chandōgya upaniṣad; brahman is called bhūma; Brahma vidya is called bhūma vidhya and that is received by Nārada from Sanatkumāra and therefore Nāradaḥ is a jñāni also.

Not only he was a great jñāni, he distributed the wisdom to all the people; in fact the very word Nāram jñānam dadathi iti Nāradaḥ; nāram means jñānam; dā means giver. So the one who enlightens all the people and that great Nārada I am among the celestial Ṛṣis. I am; who says; Lord Kṛṣṇa, do not forget Kṛṣṇa; we are talking about Kṛṣṇa only here.

Gandharvāṅām citrarathaḥ; Among gandharvās, so again gandharvās are the denizens, citizens of the heaven; another colony. I have told you several colonies are there; and one area is called gandharva lōkā, which is known for all forms of art. So dance, music, painting; sculpture, all of them are well-known there. And among those gandharvās, are you able to hear; you can hear, OK: among the gandharvās, I am the king of gandharvās; known as citrarathaḥ; citrarathaḥ is gandharvas' rāja. In fact, in Mahābhāratha story, when the Pandavās are in the forest; that gandharvas' rāja appears, if you remember the TV serial; there he appears; gandharvāṅām citrarathaḥ.

Siddhānām kapilō muniḥ; among the great siddhās, siddhās means people who have got extra ordinary powers; miraculous powers. They are called siddhāḥ and you should remember miraculous powers and spiritual knowledge do not have any connection at all. I have told you long before;

four types of people are possible; those who have got siddhi, but no self-knowledge.

and those who have got self-knowledge but no siddhi.

those who have got self-knowledge also, siddhis also.

and what is the fourth type, like us, no, no, not like us, we should not be said; we are all self-knowledged persons!!

Anyway; the fourth type people who have neither siddhis nor jñānam; of these four types of people who are liberated and who are not liberated; those who have got jñānam without siddhi or liberation; because for liberation, jñānam alone is required; you do not require any siddhi at all.

and those who have got jñānam and siddhis; of course, they are also liberated; and their liberation is because of jñānam.

and third type of people who have got siddhis and who do not have jñānam; they are all samsāris, even though they have miraculous powers. In fact, many of the rakṣasās had siddhis; but they did not have knowledge; whereas Kapila muniḥ is one who had both jñānam and siddhi. In fact, in Bhāgavatha Purana; Kapila is supposed to be one of the avathārās of Bhagavān; Kapilāvathara is very well known in Bhāgavatham. And Kapila teaches vēdānta to his mother Dēvahūti; Kapila Dēvahūti saṁvāda is very well-known portion. Vēdānta is beautifully taught by Kapila to his mother.

Of course, there is another Kapila Ṛṣi, who is not an avathāra of Bhagavān, who is a great philosopher, who has propounded Sāṅkya philosophy, which is totally different from Vēdānta. That Saṅkyā philosopher Kapila is not talked about here; here we are talking about the Vēdānta teacher; Kapila avathāram; and not only he was a great Vēdānta teacher; he was a siddha puruṣa also; a man of Siddhi.

And there also they say; a person can get siddhi through several methods. So a person can get miraculous powers through money, mantra, auṣadam.

Money means what certain types of precious stones. Like in the Aladdin lamps story, you take a precious stone, you get some powers; so that is called money.

Then auṣadam, certain types of herbs if you hold in the hand, you get miraculous powers.

And mantra, certain type of mantrās you do purscaraṇam; not any one day for 11 times; that mantrā you have do purscaraṇam.

What do you mean purscaraṇam? you have to find out how many letters are there in the mantra; suppose Om Namaśivāya; OM, Na, Ma, Si, Va, Ya; 6 letters; You have to multiply it with lakhs, that means 6 lakhs time minimum you have to chant; if it is aṣṭākṣaram, 8 lakhs; if it is dvadaśa ākṣaram; 12 lakhs; This is minimum;

What is maximum, multiply by crores; therefore five crores times, 12 crores times; then the potency of the mantra is released; like through nuclear fission or fusion; the energy within the atom is released, how much energy, it can destroy a Hiroshima or a Nagasāki. So much power is there in a small atom; similarly, every mantra has got tremendous potency, that potency is released by purscaraṇam of the mantra; through that also a person gets siddhis; So money, mantra; auṣadam.

Then the fourth method is yōgaḥ; meditation. So by concentrating the mind, focusing the mind like cakra-focusing etc. called yōga. Through yōga also siddhis can be accomplished.

And there is a fifth one and what is that? Janma; by birth itself, because of some extra ordinary pūrva puṇyam, certain people have some powers. Sometimes we read some freak news items; a person allows a big current to pass through him; I do not know whether you have read such an item. Normally if such a high current passes; a person will turn into ashes; but this person is a conductor of electricity and nothing happens; bulb also he holds and burns; there was a TV programme, the Incredible or something like that. This person holds the bulb and passes the current and the bulb burns; scientists say that he has got peculiar body configuration; how; not that he acquired; by birth; and another person pores acid over his body; nitric acid, hydrochloric acid, sulphuric acid, etc. he pours and the dress gets burned; but his skin is unaffected; this is for an example. Similarly by birth; certain people have got miraculous powers, such people are called siddhaḥ. So in this context, (for which I told the whole story) siddha means janmana siddhaḥ; those who have got miraculous powers by birth, not by any sādhanā; and among such siddha puruṣas, Kṛṣṇa says I am Kapila muniḥ.

So the one who has got the golden yellow colour; the complexion is golden yellow. Kapila is the gold colour is called Kapila dēvaḥ; that is how Kapil Dēv is named; it is a very beautiful name; Kapila Dēv, it is a wonderful name.

Verse 10.27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०.२७ ॥

[Uccaiḥśravasamaśvānām viddhi māmamṛtōdbhavam|](#)
[Airāvataṁ gajēndrāṇām narāṇām ca narādhipam||10.27||](#)

अश्वानाम् **aśvānām among the horses** विद्धि माम् **viddhi mām know Me** उच्चैः श्रवसम् **uccaiḥ śravasam to be Uccai sravas** अमृतोद्भवम् **amṛtōdbhavam which emerged (during the churning of the milky ocean) for nectar** गजेन्द्राणाम् **gajēndrāṇām to be airāvataṁ**

among the great elephants च नराधिपम् ca narādhīpam and to be the king नराणाम् narāṅām among human beings.

27. Among the horses, know Me to be uccaiḥśravas which emerged (during the churning of the milky ocean) for nectar, to be airāvataṃ among the great elephants, and to be the king (nara ādhīpa) among human beings.

In fact, in the previous verse, I forgot one point; when I said Kapila Muni, you should remember that story; that Gaṅgāvathāra story. Kapila came; he was doing tapas. So therefore, that Kapila Muniḥ I am. So that is why the story is used in all places.

Now we are ready for the next story, which is another equally popular story in our purāṅās. In fact two stories are the most popular; one is Gaṅgāvatharaṅam; and the other is samudra madhanam; churning the milky ocean.

And peculiarly enough, both these stories are teaching one fundamental lesson to us and that is, in life perseverance is the most important value; if you have to be successful in life, you should take everything as a challenge; failure should not deter you; failure should not make you fatalistic; failure should not make you pessimistic; failure should only trigger further energy; story No.1; Bhagīratha prayathana, story No.2; Dēva asura prayathnaḥ.

Here also you know the story; I need not elaborate; Dēvas and Asuras decided to churn the milky ocean and bring out amṛtham. And churning the milky ocean, you cannot use the local mixi; half a liter, What can you do with that; so they had to bring special churning rod; and what is that manthara parvatham; and they had to bring special rope: Vāsuki; and then they had to do the churning; and in the beginning itself differences of opinion; any job you start, you will find first thing that will come will be difference of opinion; you tell one thing and your wife tells the opposite; other way round; it is just natural.

So what is difference of opinion? Who should hold the head of the snake; who should hold the tail of the snake; what should they do? head or tail they have to toss; anyway somehow they solved the problem; I am not going to the details and they started churning; the churning rod went down; and therefore again they had to pray to Viṣṇu and Viṣṇu went underneath, tortoise form; and they started churning, varieties of things started coming; varieties of wonderful things, and varieties of dangerous things also. So therefore Kausthuba ratna came; Lakṣmidēvi came; airāvataṃ came, uccaiḥśravas came; So many things; Danvantari and all; I am not going to go to the details; Hālāhala viṣam also came.

And this symbolically again indicate Brahma vidhya. Just as Gaṅgāvatharaṇam is bringing brahma vidya down from the Lord. Samudra mathanam is also churning our mind; vichāraḥ enquiry in vēdānta class. What are you doing? Lot of churning is supposed to happen; I hope so; I am very optimistic; and the mind represents kṣira sāgara because kṣira sāgara is white in colour. White represents satva-guṇa and satva-guṇa represents the mind which is satvic and when you do the churning with the rod of scriptures, scriptural statements, varieties of things arrive; then what happens? It will continue.

Hari Om

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ॐ

Lord Kṛṣṇa continues with the enumeration of his glories; otherwise known as vibhūthi in this chapter and many glories are available in this world itself for direction like the glory in the form of Sun, moon or rivers etc. and many glories are based on purāṇic stories also. And I said that two stories are prominent in our purāṇās, one is the story of Gaṅgāvatharaṇam; avatharaṇam, flowing down or coming down, gaṅgāyaḥ avatharaṇam, which we saw before and the other prominent story is the Samudra mathanam story which was giving in the last class. Dēvās and Asuras planned to churn the milky ocean so that they can get amṛtham out of it; and then if they take the Amrutham, they will get immortality. So with this plan, they brought the Manthara mountain for churning and they brought Vāsuki as the rope and later Bhagavān Viṣṇu had to come as Kūrma avathāra to hold the Manthara mountain while churning; otherwise it was going down; and initially they had differences of opinion, but somehow they managed and started churning and varieties of things appeared. They say 14 virtuous things appeared out of the milky ocean at the time of churning; Cathur-daśa-rathnāni.

Kālidasa writes a prayer called Maṅgalāṣṭakam; which is supposed to be chanted in the morning, and in those prayers he talks about various sacred things to be remembered; sacred rivers, sacred deities; like that he enumerates various things and in one verse he mentions the 14 rathnās; rathnā means the precious things which came out of the milky ocean.

लक्ष्मीः कौस्तुभपारिजातकसुराधन्वन्तरिश्रन्द्रमाः।
गावः कामदुहा सुरेश्वरगजो रम्भादिदेवाङ्गनाः।
अश्वः सप्तमुखो विषं हरिधनुः शङ्खोमृतं चाम्बुधेः।
रत्नानीह चतुर्दश प्रतिदिनं कुर्यात्सदा मङ्गलम्।

lakṣmīḥ kaustubhapārijātakasurādhanvantariścandramāḥ|
gāvahḥ kāmāduhā surēśvaragajō rambhādidēvāṅganāḥ|
aśvaḥ saptamukhō viṣaṁ haridhanuḥ śaṅkhōmṛtaṁ cāmbudhēḥ|
ratnāniha caturdaśa pratidinaṁ kuryātsadā maṅgalaṁ|

The 14 ratnās came from the ocean, of which the first one enumerated is Lakṣmi; Lakṣmidēvi herself came. When Lakṣmidēvi came, she is Samudra rāja thanayām; since she has come from the milky ocean, she is the daughter of samudra rāja; and it seems one poet writes; it seems the Samudra rāja wanted to give Lakṣmidēvi in marriage to someone. So he was trying to find out the proper son-in-law; Lakṣmidēvi to give to whom; then Śivā was there; Viṣṇu was there; Samudra rāja decided to give Lakṣmidēvi only to Viṣṇu; and the poet says, what is the reason; because Viṣṇu was well-dressed; and Śivā did not even know how to dress properly and therefore that poet says that if you want a good girl, dress up well.

किं वाससा तत्र विचारणीयं
वासः प्रधानं खलु योग्यतायाः
kiṁ vāsasā tatra vicāraṇīyaṁ
vāsaḥ pradhānaṁ khalu yōgyatāyā:

Dress is very important because it is a measure of yōgyatha; what is the proof?

पीताम्बरं वीक्ष्य ददौ स्वकन्यां
चर्माम्बरं वीक्ष्य विषं समुद्रः ॥

pītāmbaram vīkṣya dadau svakanyāṁ
carmāmbaram vīkṣya viṣaṁ samudraḥ ॥

Seeing Viṣṇu who was wearing pītāmbaram, silk and yellow garments, Samudra rāja gave Lakṣmidēvi to Viṣṇu and when the poison came, he handed over the poison to whom carmāmbaram vīkṣya viṣaṁ samudraḥ; carmāmbaram he was wearing elephant skin and deer skin and therefore he says that you should dress; that is a different thing.

What I wanted to say is the first one born out of the churning of the ocean; which indicates in the spiritual symbolism; it indicates the practice of spiritual sādhanā. Like meditation, japa etc. is like the churning of the milky ocean; as I was telling in the last class; white ocean milky ocean represents the satvic mind which is involved in spiritual Sādhanā; and when a person takes to spiritual sādhanā like japa-pūja, etc. various glories come to him like siddhis; various siddhis indicate Lakṣmidēvi; kausthubha rathna; airāvataṁ; women; all these represent various siddhis that they come; and if the Dēvās and asurās were satisfied with Lakṣmi and the various precious stones, they would not have got amṛtam. Similarly when we are in spiritual practice, we will get certain worldly benefit and many people are satisfied with those worldly benefit; they are really speaking obstacles or distractions and in fact generally people value siddhis only. If they

want to talk about a mahān, why Śankarācārya is great you ask, they will never talk about self-knowledge or his teaching; they will say only golden nellikāi; he chanted, he prayed to Lakṣmidēvi; what is that: Kanakadhāra sthōthram. Various siddhis Śankarācārya did; that alone people talk about; so here śāstra says do not be enamoured by these siddhis. So all these rathnas indicate the distractions in the form of siddhis, and Dēvās could succeed only because they were not distracted by these things. They said we do not want all these things; we are interested in amṛutham; amṛutham means what? Mōkṣaḥ. So these are the positive obstacles in the form of positive benefits or siddhis.

And there is another thing that came out of the milky ocean; what is that? Towards the end; hālāhalākyam viṣam; poison; and here the poison represents various psychological problems that may come to some people when they seriously engage themselves in spiritual sādhanā; because I take away my mind from worldly problems and therefore the mind is relatively free now; and therefore the other problems which are in the sub-consciousness mind, which problems we might have acquired in our younger days as children, fifty years before; thirty years before, how our parents treated and what happened in our childhood; all those problems which are in the subconscious mind; sometimes they come out when a person practices spiritual sādhanā or meditation.

In Māṇḍukya kārika; Gaudapāda talks about these problems at the time of meditation; he talks about four types of obstacles; in meditation; one obstacles he calls is: Kaṣāyam.

Kaṣāyam means the deeper problems in our unconscious mind, which we may not know; And generally they do not appear in our mind because the past problems are suppressed because of the present problems. We are busy handling the present problem; where do we have time to worry about the past? My hands are full; in meditation I set aside all the present problems and for some people; not for all; these internal problems may come in the form of depression; reasonless fear, anxiety, tension and the mind often does not know what is the reason? But the mind is not able to operate well.

One ācārya calls it sthabdibhāvaḥ; sthabdibhāvaḥ means the mind is stuck; neither it is able to go forward; nor is able to go backward; and they are called Kaṣāyam.

So thus a spiritual-seeker may face these internal problems and especially when they have gurukula set up; in the gurukula the advantage or the disadvantage; you have no other thing to worry about; Because in gurukula, you need not earn money; everything is provided; you need not cook for food; you need not cook, food is provided; you do not have to worry about family; because you have left the family; you do not distract your mind through televisions and movies because in gurukulam nothing of that sort.

And you cannot meet new friends, because in gurukulam, same set of people. So now when there are no distractions, when there are no other worries to be faced, many people face the internal problems surfacing. And this is indicated by hālāhalākyam viṣam; poison coming from our own mind; when it is churned through śāstra vichāraḥ;

And nobody knew what is the remedy? All the people were running helter-skelter. Everybody was frightened; and the only remedy is what; they all prayed to the Lord and Lord swallowed the poison. Similarly, when we have got emotional problems, getting triggered and I am not able to find the reason behind it; the only solution is what; surrender to the Lord, let the Lord absorb those problem.

If you know the cause, you know the remedy; but there are many emotional situations, we do not know and therefore hālāhalākyam viṣam refers to the Kaṣāyam problem. Lakṣmi kousthuba pārijātha etc. indicate various siddhis that we may get.

And we have to transcend both of them; so do not be enamoured by the siddhis; and do not be overwhelmed by these emotional problems also. And if you still perceive continue after all these things, finally comes what? Amṛutham; Amṛutham means ātma jñānam. We have to survive until that; so what I want to say is in the samudra mathanam, 14 rathnams appeared; and based on that story only another poet wrote; many Sānskrīt scholars do write many things; many verses are there; so one poet wrote:

Bhāratha panchamō vēdaḥ (there are four vēdas; and mahābhāratham is fifth one); supūthraḥ saptamō rasaḥ; normally we about sat rasaḥ; six types of rasas; rasa means sweet, sour, pungent, etc. and if you have got a wonderful son or daughter (add that also), it is like the seventh rasa; dvadadaśam rathnam. So 14 ratnās came out of the milky ocean; caturdaśa ratnāni; and if in the world, there is a generous person who can give charity in plenty, that is a rare phenomenon, that a generous person is like the fifteenth rathnam; why fifteenth, 14 have come out of the milky ocean; and jāmāda daśamō grahaḥ. See from where to where he is going; may be the poet had too many daughters; the son-in-law is the 10th graham; so we all have got 9 planets affecting our lives positively and negatively and over which we have no control at all; and if you have a daughter and she is married, your life is governed by another planet and that is the son-in-law; that means that he influences you; but you have no control over. So anyway what I want to say; caturdaśa rathnāni came.

And out of those fourteen; one is uccaiḥśravas; where is the uccaiḥśravas; look at verse No.27; I am supposed to be teaching the 10th chapter; do not wonder that I have forgotten Gīta and wandering all over; for the sake of uccaiḥśravas; I had some meandering; because I can do that only in this chapter; in every other chapter I have to

keep the topic in mind; I am tightly tied; but this is only chapter I can have elbow room and some fun. Anyway; among the aśvās, horses, I am the uccaiḥśravas; the special horse, which came out of the milky ocean. And the very word indicates it is the most famous horse; śravaḥ means famed, kīrthi. Uccaiḥśravas, that horse which is the most famous one; ucchaiḥ śravaḥ yasya śravaḥ uccaiḥśravaḥ; among the horses.

And how did that horse come; viddhi māmamṛtōdbhavam. So I am that horse; which emerged during amṛutha mathanam; amṛuta mathana kāla udbhavam.

And airāvataṃ gajēndrāṇām; among the elephants I am the airāvataṃ; airāvataṃ is another one which came during the Samudra mathanam; so airāvataṃ, the white elephant. I told you the other day, it is the white elephant of the heavenly world; on the earth white elephant you know; so airāvataṃ which is the vehicle of the mount of Dēvēndra; and which is supposed to have caturtantā, four horns etc; four tusks; airāvataṃ gajēndrāṇām.

Narāṇām ca narādhipam; among the human-beings I am the king; and that is why in our tradition, or in many traditions, the King is taken as the manifestation of the Lord himself; they look upon the king as God; because Bhagavān here says I am the King among the human beings. And not only that, the king has to support dharma, just as the Lord is śāsvatha dharma gōptha. Similarly the king has also to protect dharma; therefore as a protector of dharma, King is taken as the representative of God; and therefore the Lord enumerates.

Verse 10.28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पणामस्मि वासुकिः ॥ १०.२८ ॥

Āyudhānāmahaṃ vajraṃ dhēnūnāmasmi kāmadhuk |
prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ || 10.28 ||

अहं वज्रम् **ahaṃ vajram I am (Indra's) thunderbolt** आयुधानाम् **āyudhānām among weapons** अस्मि कामधुक् **asmi kāmadhuk I am Kāmadhēnu** धेनूनाम् **dhenūnām among cows** अस्मि प्रजनः कन्दर्पः **asmi prajanaḥ kandarpaḥ I am the productive passion** च अस्मि वासुकिः **ca asmi vāsukiḥ and I am Vāsuki** सर्पणाम् **sarpāṇām among the serpents**

28. I am (Indra's) thunderbolt among weapons; I am Kāmadhēnu among cows; I am the productive passion and I am Vāsuki among the serpents.

āyudhānām among the weapons, ahaṃ vajram; vajrāyudam ahaṃ asmi; vajrāyudam is the special weapon of Dēvēndra; and in the purāṇa, the story is given how this special weapon was taken out of the backbone of Dadichi maharṣi; that Dadichi maharṣi had

done plenty of tapas and therefore his very body had become strong because of the tapas he performed and therefore for the special purpose of destroying Vṛthrāsura. Vṛthrāsura story I told in śikṣavalli. So to destroy Vṛthrāsura, Dadici Maḥarṣi sacrifices his life and out of his backbone vajrāyudam is made; therefore it has got the strength born out of tapas śakti; because we consider spiritual power or meditative power is much stronger than the material power.

That is why they tell the story also; how Viśvāmitra decided become bhramashri. Viśvāmitra was a kṣatriya by birth; and Viśvāmitra and vasiṣṭa get into a problem; I do not want to go into the details; and therefore they had a war as it were. And Viśvāmitra was shooting weapons after weapons and Vaśiṣṭa kept his brahmadanda in front; in which he had invoked all his tapas śakti; and therefore all the missiles; the missiles system of America, all the missiles like the patriot missiles and all those things Viśvāmitra was shooting and they all came and they just fell in front of Brahma danḍa and they were defused.

Then only Viśvāmitra understands the kṣatriya bhalam or the material strength is far inferior to the mental strength which is born out of tapas or meditation. And therefore he says na kṣatriya balam; brahma tējo balam; physical and material strength is nothing, brahma tējo balam; Brahma tējō balam is tapas śakti is alone is superior and therefore he decides to do tapas and gets inner strength and that is how Viśvāmitra, the kṣatriya ṛṣi becomes the brahma ṛṣi.

And from this also we come to know that even if a person is a born śūdra or vaiśya or kṣatriya, by doing sādhanā; he can change the varṇa; a kṣatriya can become a brāhmaṇa; therefore Brāhmaṇatvam is not primarily by birth; Brāhmaṇatvam is by your character; sādhanā and lifestyle. Anyway what I want to say, vajrāyudam is stronger; because of the spiritual strength and therefore Kṛṣṇa tells I am the vajrāyudam of Indra.

dhēnūnāmasmi kāmadhuk; so among the cows, and that too the milch cows or the milk yielding cows; so many cows; among the cows which gives milk; we have a special sanskrit word, dhēnūḥ; dhēnū is the name of that cow which gives milk; and among such cows I am kāmadhēnū; kāmadhuk; kāmadhēnūḥ; And why kāmadhēnūḥ; because the other cows can yield only milk; whereas kāmadhēnūḥ is a unique cow which can yield anything you want; kāmam kāmam dōgdhi iti kāmadhuk.

So you have to only go near the cow and pray; instead of milk, you think of coco cola; direct it will come; pepsi; directly it will come; coffee; directly, without powder; not only this drinkable things; all things will materialise; but anything that you want, house you

want; a car you want; anything you want; kāmaṁ kāmaṁ dōgdhi iti kāmadhēnūḥ. And incidentally kāmadhēnūḥ also emerged out of the milky ocean.

And this also indicates what; beautiful symbolic presentation; the mind is kāmadhēnūḥ. The human mind and intellect are so powerful that if you fully tap you can create anything; all the scientific advancements and gadgets; they are all born out of what?; human intellect; internet is born out of what?; human intellect; kāmadhēnūḥ. So therefore if a human being decides to tap his own mind intellect complex, he can achieve anything in life. All the fourteen lōkās he can accomplish, why he can attain mōkṣa also; mōkṣam api dōgdi; The mind-kāmadhēnūḥ mōkṣam also it will milk and give you; therefore it is called kāmadhuk.

Then prajanaścāsmi kandarpaḥ; kandarpaḥ means desire; manmatha is called kandarpaḥ; Manmatha, the deity of desire or passion; and desire is here seen as the greatest creator of things. So desire is the greatest producer of things; why do you build a house. So before the house comes; a multi-lakh Rs.50 lakh house comes into being; previously it exists in your mind, in the form of what? Desire. So everything that is produced in the creation is born out of human desire; In fact, according to vēdānta, I wanted because of its karma; because of the karma of the last janma, I have asked for this world.

Therefore is the greatest creator and that is why we say necessity is the mother of all creativity; all inventions; and necessity expresses in the form of desire; it is very hot; human mind wanted something and therefore fan was created; and that is not sufficient; A/C was created. Then the power goes away, at crucial times, generator was created; one thing after another, why do we create? Because there is a desire; And therefore among the creators; among the desire; productive desire; productive-passion; which is the cause of everything, including the desire for children; so the production of children is also born out of desire; so kandarpaḥ.

Sarpāṇāmasmi vāsukiḥ; among the serpents; so especially the poisonous serpents I am Vāsukiḥ; which is the ornament for Lord Śivā; and the snake vāsukiḥ snake symbolises the ahamkāra.

So ahamkāra is the greatest poison which leads to kartṛtvam and karma phala and punarapi-jananam and punarapi-maraṇam saṁsāra. And the Lord Śivā uses the poisonous snake as a ornament, because he knows how to handle the snake. If you know how to handle it; it is an ornament. Similarly, by ātma jñānam; we learn to handle our own ahamkāra.

And therefore for a jñāni, ahaṁkāra becomes a bhushanam; an ornament. Just as poisonous snake is an ornament for Lord Śivā; the poisonous ahaṁkāra is an ornament for a jñāni. Therefore vāsukiḥ ahaṁ sarpaṇām.

Verse 10.29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०.२९ ॥

[anantaścāsmi nāgānām varuṇō yādasāmaham ||](#)
[pitṛṇāmaryamā cāsmi yamaḥ saṁyamatāmaham || 10.29 ||](#)

अस्मि च अनन्तः **asmi ca anantaḥ I am Ananta**, नागानाम् **nāgānām among the snakes** अहं वरुणः **ahaṁ varuṇaḥ I am Varuṇa** यादसाम् **yādasām among the water-deities**; अस्मि अर्यमा **asmi aryamā I am Aryama** पितृणाम् **pitṛṇām among the ancestors** च अहं यमः **ca ahaṁ yamaḥ and I am Yama**, संयमताम् **saṁyamatām among the controllers**.

29. I am anantaḥ among the snakes; I am varuṇaḥ among the water-deities; I am Aryamā among the ancestors and I am yamaḥ among the controllers.

Nāgāḥ also means snake; and how to differentiate sarpa and nāgāḥ; both mean snake only. Therefore commentators give different meanings to differentiate; generally we do not remember; by the time we come to this verse; the previous verse we will forget; By chance if you remember, the previous verse was said; sarpaṇām; again nāgānām, why it is repeated; some commentators; Nāgās refers to non-poisonous snake; so saviṣa and nirviṣa. So among those Nāgās, I am ananthaḥ.

So Lord Kṛṣṇa might have felt that in the previous verse, vāsukiḥ was said, which is associated with Lord Śivā. Therefore reading that verse; Śivā-bhakthās will be happy; Viṣṇu bhakthās will feel bad, Śivā is mentioned and Viṣṇu has been forgotten; So anantha, it is a snake associated with Lord Viṣṇu; Lord Viṣṇu is called ananthaśayana. So he uses the coiled anantha as the bed; and it is like a foam-like bed only and also cool; because snake are supposed to be cool blooded ones; soft to touch and Dayānanda Swami says, it is the first spring coat in the creation; Bhagavān started it; coil means spring; So therefore anantha-śayana; of course philosophically speaking, anantha means nirguṇa brahma. So Viṣṇu the saguṇa Īśvara is located in his svarūpam of anantha, which is the nirgūṇa brahman; otherwise it is also called ādiśeṣaḥ; śeṣaḥ means what; that which remains everything is destroyed. In food also śeṣam; after you eat everything; what is left out is śeṣaḥ; in the creation during pralaya; after everything is destroyed; what is left behind is Brahman; and therefore Bhagavān śeṣasāyi; he remains in his svarūpam called śeṣa, which is the brahman, which is the ultimate remainder; therefore anantha śeṣasāyi; śeṣasāyi; that anantha among the Nāgās.

Then ahaṁ varuṇaḥ yādasām; yādās means water dēvatha; jala dēvatha is called Varuṇa; and therefore jala dēvathās because jalam exists in many forms; in the form of river, jalam is there; in the form of lake, jalam is there; and therefore even though jalam is one; it has got various forms of existence; for each one, we have got a dēvatha; river dēvatha; lake dēvatha; ocean dēvatha; well dēvatha; bore-well dēvatha (now it is also there) and then cloud dēvatha; parjanyaḥ; parjanyaḥ water in the form of cloud. You can include your own tears also; tear dēvath; So thus there are many water dēvathās; among all of them; Varuṇaḥ ahaṁ asmi; I am Varuṇa dēvatha who presides over the ocean; because that is the biggest reservoir of water. Therefore I am Varuṇa dēvatha; and that is why Varuṇa is worshipped during sāyam sandhya; so Varuṇa is not an ordinary dēvatha;

इमं मे वरुण श्रुदि हव मध्या च मृडय । त्वामवस्युराचके ॥
 तत्त्वा यामि ब्रह्मणा वन्दमान स्तदाशास्ते यजमानो हविर्भिः । अजेडमानो वरुणोह बोध्युरुश्ँ स मा न आयुः प्रमोषिः ॥
 यच्चिद्विते विशो प्रदेव वरुण व्रतम् । मिनिमसि आवि द्यवि ॥
 यत्किंचेदं वरुण दैव्ये जनेऽभोद्रोहं मनुष्याश्चरमसि । अचितियत्तव धर्मा युयोपिम मा नस्तत्मादेनसो देव रीरिषः ।
 कितवासो यद्रिरिपु – र्न दीवि यद्वाध्य सत्य मुत यन्न विद्म । सर्वा ता विष्य शिथिरेव देवाया ते स्याम वरुण प्रियासाः ॥

imamṁ mē varuṇa śrudī hava madhyā ca mṛdaya | tvānavasyurācakē ||
 tatvā yāmi brahmaṇā vandamāna stadāsāstē yajamānō havirbhiḥ | ajēḍamānō varuṇoḥ
 bōdhyuruśm̄ sa mā na āyuh̄ pramoṣiḥ ||
 yaccidvitē viśō pradēva varuṇa vratam | minimasi āvi dyavi ||
 yatkiṁcēdam̄ varuṇa daivyē janē:'bhōdrōham̄ manuṣyāścaramasi | acitiyattava dharmā
 yuyōpima mā nastatmādēnasō dēva rīriṣaḥ |
 kitavāsō yadriripu – rna dīvi yadvādhyā satya muta yanna vidma | sarvā tā viṣya śithirēva
 dēvāyā tē syāma varuṇa priyāsāḥ ||

What beautiful mantrās; we are worshipping Varuṇa in the evening; as the representative of Īśvara; and therefore I am the Varuṇa dēvatha; why not surya dēvatha; because during evening Sun has set; we worship Surya dēvatha during the morning.

मित्रस्य चर्षणी धृतः श्रवो देवस्य सानसीम् । सत्यं चित्रश्रवस्तमम् ॥

mitrasya carṣaṇī dhṛtaḥ śravō dēvasya sānasīm | satyaṁ citraśravastamam ||

All gem of mantrās through which we ask for physical health; emotional health; intellectual health and money, money also we ask for; and ultimately we ask for mōkṣa also.

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतं श्रुणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः
 स्याम शरदः शतं भूयश्च शरदः शतात् ॥ (शुक्लयजुर्वेदसंहिता, अध्याय 36, मंत्र 24)

पश्येमशरदः शतञ्जीवेमशरदः

शतश्रुणुयामशरदः शतम्प्रब्रवाम शरदः शतमदीनाः

स्यामशरदः शतम्भूयश्चशरदः शतात् ॥

पश्येम शरदशतंजीवेम शरदशतं, नन्दाम शरदशतं, मोदाम शरदशतं, भवाम शरदशशत्श्रुणवाम शरदशतं, प्रब्रवाम ,
 शरदशशतं, मजीतास्याम शरदशतं ज्योक् च सूर्यं दृशे ॥

paśyēma śaradaśataṁ, jīvēma śaradaśataṁ, nandāma śaradaśataṁ, mōdāma śaradaśataṁ, bhavāma śaradaśataṁ, śrīnavāma śaradaśataṁ, prabravāma śaradaśataṁ, majitāsyāma śaradaśataṁ jyōk ca sūryaṁ dṛśē ||

We ask for anything that will desire in life; so they have enlisted; because if we see the Lord we may forget; So He has got wonderful memory; so they have included all these in the mantrās; whatever your basic needs; paśyēma; first one is let my eyes be perfect; all wonderful prayers; Varuṇa is an important vēdic deity; There is a special suktham; called Varuṇa suktham; so I am the Varuṇaḥ.

Then pitṛṇāmaryamā cāsmi; there are many dēvathās in the pithṛ lōkā; as I had said before, heaven itself is subdivided into many colonies; depending upon the grade of your puṇyam; you will be given do you remember: LIG, MIG, HIG, low income group, middle income group, high income group, all those things will be given; therefore pithṛ lōkā is one lōkā and that lōkā is presided over by pitṛ dēvatha and the head of the pithṛ dēvathās is āryamā. So these are very prominent deities of the vēdās; vēdic deities; gradually the purāṇic deities overshadowed the vēdic deities; Aryamā, Varuṇa and Indra are prominent vēdic dēvathas; and I am Aryamā;

And whatever srāddha tarpaṇa etc; we do is supposed to directly go to Aryamā's department; just like whatever letter you post in any letter box, they all will go to the main post office and from there it is distributed to the proper addresses; similarly anybody does sṛadda, tarpaṇam, etc. all the offerings directly go to Aryamā's supervision; he has got courier service; very efficient service, they know the old number and new number; no mismatch; and the forefather may be in which lōkā, how do we know; so our forefathers, could have taken rebirth in manuṣya lōkā, they might have taken any animal body; or they might have gone to another lōkā; 14 lōkā courier service he has got; whatever type of food needed in whatever lōkā, appropriately it will be sent. Therefore Aryamā is a very important person. Therefore among the pithṛs, I am the Aryamā. In vivaha mantra and all; aryama and are all mentioned; they are all vēdic deities; aryama for sanskrit students not strilinga; it is nakāranthaḥ pulingah; Aryaman śabada; those who do not know Sānskrīṭ, you can be blissfully ignorant; do not bother.

yamaḥ saṁyamātāmaham; among the entire controllers of world of things and beings, I am yamaḥ; yamaḥ means kāla tatvam; because the time controls everything; in time generations come; in time generations go; and even the mind when we are young, there is that pride and arrogance; who can do anything to me; I am great; they will talk too much; in their walk one can see; with chest up; then see after 10 years; after getting married, first one, that itself will mellow him; thereafter one or two children, and you educate them and get married; you are fully mellowed down; all whose job;

मा कुरु धन जन यौवन गर्वं
हरति निमेषात्कालः सर्वम् |

mā kuru dhana jana yauvana garvaṁ
harati nimēṣātkālah sarvam |

Therefore anyone I will control. Therefore saṁyamātām; among the controllers, I am yamaḥ.

Verse 10.30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०.३० ॥

prahlādaścāsmi daityānāṁ kālah kalayatāmaham |
mṛgāṇāṁ ca mṛgēndrō'haṁ vainatēyaśca pakṣiṇām || 10.30 ||

अस्मि च प्रह्लादः **asmi ca prahlādaḥ I am Prahlada** दैत्यानाम् **daityānām among the Daityas**
अहं **ahaṁ kālah** कालः **I am 'time'**, कलयताम् **kalayatām among the reckoners**
/calculators/ computers अहं च मृगेन्द्रः **ahaṁ ca mṛgēndraḥ I am the king of beasts,**
Lion मृगाणाम् **mṛgāṇām among animals**, च वैनतेयः **ca vainatēyaḥ and Garuda** पक्षिणाम्
pakṣiṇām among the birds

30. I am prahlādaḥ among the daityās, I am time among the reckoners or computers; I am the lion among animals and Garuda among birds.

Daityānām, among the diti putrās. So Diti is the wife of Kaśyapa prajāpathiḥ, who is an important personality mentioned in the purāṇas. When they say Brahmāji, the creation, the entire humanity had to come, and first from Brahmāji 14 Prajāpatis came and from the 14 prajāpatis alone, the entire humanity emerged. And therefore this Prajāpatis are enumerated; among them the most prominent one is Kaśyapa; and Aditi is his wife; Diti is another wife and Aditi's children are called Dēvās and Diti's children are called asuras. So Dēvās and asurās are born to two different mother's and father is one and same.

It indicates what; we have got a mind; Dēvās represent positive healthy thoughts; asurās represent unhealthy thought; from one Kaśyapa Prajāpati the mind alone. We get both Dēva vṛttiḥ as well as asura vṛththis; out of two different wives; one is called satva-guṇa wife; and the other is called rajō-guṇa wife; out of these three guṇas, especially these two guṇas; satva and rajas, two types of vṛththis are generated; one is called daivi sampath; and the other is called āsuri sampath. We will see in the 16th chapter.

And generally the asurās are negative; in their thinking; that you know; but even among the asurās; there was a great devotee born; who is Prahlādaḥ; the son of Hiraṇyakaśipu;

who was an asura, who was enemy of the Lord; who was hating the Lord; you know the story of Hiraṇyakaśipu; to the hater of such a Lord, Prahlādaḥ was born. And not only that, he became a great devotee; and he became so great; that in the morning when we have to remember all the great devotees; the first one is Prahlādaḥ; in the morning, we are asked to remember the great devotees.

प्रह्लाद नारद पराशर पुण्डरीक
व्यासाम्बरीक्ष शुखः शैन भीष्म दार्द्यान्
रुग्माडदारुजुन वसिष्ठ विभीषणानि ,
पुन्याणिमान् परमभागवतान् स्मरामि ॥

prahlāda nārada parāśara puṇḍarīka,
vyāsāmbarikṣa śukhaḥ śaina bhīṣma dārdyān;
rugmāṇadārujana vasiṣṭha vibhīṣaṇāni,
punyāṇimān paramabhāgavatān smārāmi ||

I am remembering in the early morning; before reading the newspaper, and spoiling the mind, I remember the names of all the great bhakthās; and the topmost one is Prahlāda; By birth he is asura jāthi; by character he is satva-guṇa. From this we also another important thing; jāthi does not make a person great, it is the guṇa that makes a person great; And therefore we can never look down a person based on jāti, the caste system became notorious because we started looking down upon people purely based on janma; and those people see the so-called brāhmaṇās; who are born from brāhmaṇās; and who are given to lot of vices and I respect a brāhmaṇās, just because he is born a brāhmaṇās, even though he does not have any character, there is something irrational in it.

And therefore, jāti does not make a person great, but character; and what is the example, Prahlāda was born asura; Rāvaṇa was a brāhmaṇā. Visravasa putraḥ putra Rāvaṇō nāma rākṣasaḥ; visravasa putraḥ; nobody in the list of people to be remembered, do we add Rāvaṇa; No. therefore it is not the jāti; jāti-brāhmaṇa Rāvaṇa is excluded; jāti-asura Prahlāda is included. Therefore always give importance to character.

Therefore prahlādaścāsmi daityānām; diti puthrāṇam madye; then kālaḥ kalayatāmaham. Among the ones who keep account, accountant is called kalayath; keep account.

So for many things you keep account; say computer also; Computer computes, keeps track of all the things; and among those computers, especially which keep track of puṇya pāpa karma of people; imagine what type of computer is required for keep track of all the karma; one has to keep feeding the computer. So from the morning the time you kill the first mosquito; and you do so many things; each one has to be punched; and

everything that you deliberately do is a karma; and not only you do actions in this janma; anādi kāla pravritthāḥ; sañcita karma; āgāmi karma; prārabhda karma, all these karmas have to be stored in the computer.

And how many jīvas are there; human-beings alone if you take they are 6 billion or whatever it is. In India itself is 100 crores; china another 100; all over the world 600 crores human-beings are there; then mosquitos, ants, cockroaches are there; each one has sañcita karma; each one has prārabdhā karma; how to punch and not only that; every karma from this smallest karma to the biggest karma has to produce the result at the appropriate time; not one minute later; or one minute earlier; what type of computer is required.

And that computer is citraguptaḥ; called kālaḥ; kālaḥ tatvam or yamadharma rāja; that is why he is called dharma rāja, he gives the karma-phalam perfectly according to the justice or Lord of Karma. Therefore I am the kāla tatvam, which is responsible for the manifestation of every karma; and citra gupta is called it is kept secret; gupta means secret.

So vaisyas are generally called by the name gupta; in business most important thing is what; you should not tell the truth; śāstram accepts it; for vaiśya community the title given is guptā;

For kṣtriya community the title given is Varma; Varma means what kavacham; protection; protection of the society from other adharma; brāhmaṇās are called śarma; Rāmakṛṣṇā śarma nāmaḥ; śarma stands for quietude; peace, tranquility. Thus śarma varma gupta; why I am saying is all the karmas are kept gupta, secretly; that is why on a special day you do a special puja to citra gupta; there also you give something; we are not leaving him; we also bribe him so that some of the karmas, he will put under the carpet; So kālaḥ kalayatāmaham; mṛgāṇaṃ ca mṛgēndrō'haṃ; among the animals I am the lion.

More in the next class. because kālaḥ kalayatāmaham. Time up.

Hari Om

137 Chapter 10, Verses 30-33

ॐ

We are seeing Lord Kṛṣṇa's enumeration of Īśvara-vibhūtis or the glories of Īśvara. The entire creation being the manifestation of the Lord; the whole creation is the glory of the Lord only. Still Lord Kṛṣṇa chooses a prominent glorious things and beings in the

creation and Kṛṣṇa claims those special things as his glory. And the purpose of this enumeration is that we can choose those objects as special objects in which the Lord can be invoked. For example, even though all rivers are the glory of the Lord only, Kṛṣṇa enumerates Gaṅgā as the glorious rivers and therefore we can worship Gaṅgā as a special river invoking the Lord in that. And that is why in our culture also; gaṅgā snānam is considered to be a special puṇyam because Kṛṣṇa enumerates that. So thus for upāsana purposes, this enumeration will be useful because everything enumerated here can serve as an alambanaṁ.

And as I said Kṛṣṇa enumeration is based on the things experienced here and many of the enumerations are based on the mythological stories also. And that is how we saw in verse No.30; daityānām Prahlādaḥ asmi. Kṛṣṇa assumes that we know the purāṇās and we also know the story of Hiraṇyakaśipu and Prahlāda, who even though born an asura, becomes the greatest devotee of the Lord. And Prahlāda stuthi in the Bhāgavatham is a very very well-known sthōthram; in which we find the highest Vēdānta talked about.

In the Bhāgavatham there are many sthuthi or sthōthram; Dhruva sthuthi; Prahlādaḥ sthuthi; Kunti sthuthi; Bhīṣma sthuthi; each character glories the Lord and the beauty is, in those sthōthram not only the purāṇic glories are there; the highest Vēdānta is also packed in those stuthi and in that Prahlādaḥ is also a great one; and Prahlādaḥ sthuthi in Bhāgavatham is famous; and as I said, this is an important thing because even though Prahlādaḥ is born an asura, by spiritual sādhanā he could change his character and become a jñāni.

Therefore one need not feel bad about one's janma; jāti does not indicate superiority or inferiority; what is important is karma and guṇa. If you remember the 4th chapter, I talked about the jāti brāhmaṇa; karma brāhmaṇa, and guṇa brāhmaṇa; jāti kṣatriya; karma kṣatriya; and guṇa kṣatriya. Do not focus on these jāti but focus on the right choice of karma; proper karma we have to choose and by doing that karma with proper attitude, we have to transform our character and ultimately we should become guṇa brāhmaṇāḥ; Prahlādaḥ became a guṇa brāhmaṇa. And therefore Kṛṣṇa takes this opportunity to name him Prahlādaścāsmi daityānām.

Then kālaḥ kalayatāmaham; I am the kālaḥ tatvam also who is responsible for the maintenance of the ripening of the karma at the appropriate time. Every karma that I do has to ripen and produce the phalam at the right time; and it requires the maintenance of the law of karma principle, and I am the kālatatvam who is responsible for that. And not only that when there is a group of people like a family or like an institution or even a class even. Simultaneously the karma of many people have to fructify. So my karma is fructifying in this class; and your karma is also fructifying; the karma of all the people.

And the most interesting thing is that somebody's puṇyam is also fructifying and some people's pāpam is also fructifying. If you are bored with the class and suffering unhappiness, then what karma is fructifying. In this class itself some people are exhausting the pāpam and some people are exhausting the puṇyam. What about me? I do not want to say, whether I am exhausting my puṇyam or pāpam.

Thus simultaneously one event taking place in the family has to take place in such a way, that the karma of every family member has to fructify. And imagine somebody falls sick and another member is serving that sick person. The sick person's pāpam is fructifying, and also he has got some puṇyam because another member in the family is serving that person, so that I have got some family member to serve me. It is my puṇyam; that they have to spend sleepless night for my sake, is their pāpam. So if they are keeping awake for your sake, their pāpam is being exhausted and your puṇyam is also being exhausted; and it is your puṇyam that you have got such a family member. Thus Bhagavān has to connect such people and karma has to fructify appropriately. Now you can imagine what a complicated order Bhagavān has to manage.

And that is why often in Bhāgavatham, Bhagavān names himself as kālaḥ. I am the intelligent kāla tatvam who makes the appropriate karma of the appropriate person to fructify at the appropriate time. Up to this we saw in the last class. So we have to come to the appropriate time to see the next line; what is that?

Mṛgāṇām ca mṛgēndrō'haṁ; all animals are also my manifestation; and every animal has got unique feature. And if you have doubt, watch the Animal Planet in the Television. Instead of some other serials; So whatever it is; I do not say that you should not watch them, but sometimes watch the Animal Planet, from the smallest ant to the big elephant; every animal has got a unique glory. And therefore all animals are my glory but among them who is the king of the forest; mṛgāṇām ca mṛgēndraḥ; mṛgēndraḥ means lion; lion is known as the king of animals; Therefore mṛgāṇām Indra, I am the lion among all animals.

And vainatēyaśca pakṣiṇām; all the pakṣis; pakṣi means a bird; pakṣaḥ means wing; and pakṣi means that which has got a wing. So two wings are there. Therefore pakṣau yasya sthaḥ iti pakṣi; the winged one; can you call aeroplane also pakṣi? According to definition, you can call an aircraft as a pakṣi. Because it has got wings; among the winged beings, the birds, I am Vainatēyaḥ; Vainatēyaḥ means Garudaḥ; Garuda is the son of Vinata; Vinata sutāḥ; Vainatēyaḥ; Garuda's mother is called Vinata; and Garuda is the most glorious bird, devoted bird, that it is mount or Vāhanam of Lord Viṣṇu. So pakṣi vāhana, Garuda vāhana, and in Vaiṣṇava sampradhāya, Garuda is given a prominent position; Garuda Azhvār; Azhvār means a great devotee; so the one who is immersed,

azharathu; ஆழ்ந்து to get immersed; a devotee who immerses himself in the devotion of the Lord. Therefore I am that great devotee Garuda among birds.

Verse 10.31

पवनः पवतामस्मि रामः शस्त्रभृतामहं ।
झषाणां मकरश्चस्मि स्रोतसामस्मि जाह्नवी ॥ १०.३१ ॥

pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmahaṁ |
jhaṣāṇāṁ makaraścāsmi srōtasāmasmi jāhnavī || 10.31 ||

अस्मि पवनः **asmi pavanaḥ I am the wind** पवताम् **pavatām among purifiers** अहं रामः **ahaṁ rāmaḥ I am Rāma** शस्त्रभृताम् **śastrabhṛtām among weapon-wielders**; अस्मि च मकरः **asmi ca makaraḥ – I am the Makara (shark)**, झषाणाम् **jhaṣāṇām among fish** अस्मि जाह्नवी **asmi jāhnavī I am the Ganges** स्रोतसाम् **srōtasām among the rivers**

31. Among the purifiers, I am the wind, I am Rāma among the weapon wielders, I am the Makara among fish; I am the Ganges among the rivers.

Pavanaḥ pavatāmasmi; pavatām means among the purifiers so there are so many things which purifies. Gaṅgā jalam; or any water, if the water is pure. OK; in the local water if we take bath, we do not know whether we get cleaner by bath or dirty after the bath; we do not know; so pure water is capable of purifying; so water is a purifier; fire is a purifier. That is why for surgery, they heat all the instruments; it is for purification. In fact, cooking itself is a method of purification, why should we boil the water; it is purifier; and wind is also a purifier; so especially if things have got foul smell; dry it in the open; So smell will go. So Kṛṣṇa says among all the purifiers I am pavanaḥ; Vāyuḥ. So which moves; pavathē iti pavanaḥ; that which moves and also that which purifies, punāthi iti pavanaḥ; and that is why Ānjanēya is called Pavana suthaḥ; the son of Vāyu; Pavana sutha; Vāyu kumāraḥ. Therefore I am the purifier wind.

That is the reason we worship the wind also; not only we worship bhumi; we worship Agni ; and we worship vāyu also; Namastē vāyō; where did it come; In Śikṣavalli; in Śāntipāda;

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वमे वप्रत्यक्षं ब्रह्म वदिष्यामि ।

namō brahmaṇē | namastē vāyō | tvamēva pratyakṣaṁ brahmāsi |
tvamē vapratyakṣaṁ brahma vadiṣyāmi |

In which culture, a person will revel vāyu; what an attitude, because the Lord says I am in the form of vāyu also.

Then rāmaḥ śastrabhṛtāmaham. So among the Gods who wield different types of weapons? All our Gods have weapons; so Lord Śiva has got his paraśu hastha; he has got paraśu; he is called Pinākapāṇi; the one who has got a bow called Pinākam; and Rāma is called Kōthandapāṇiḥ; Viṣṇu is called Śārāṅgapāṇi; not Śārāṅgapāṇi; It is really Śārāṅgapāṇi. Thus all our Gods have got weapons. Why do they have weapons? Whoever has to protect Dharma will have to wield the weapons; We should know this clearly, there are some people who criticise our religion saying your gods are not compassionate; your gods really do not really loves; Our god only loves us; your gods do not love you; because all your gods have weapons; they frighten us; we also are idiots and listen to such stories. Let it be very clear; anybody who has to protect dharma.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे || ४ -८ ||

[paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |](#)
[dharmasamsthāpanārthāya sambhavāmi yugē yugē || 4.8 ||](#)

whoever has to do, will have to keep weapons, because to protect dharma; we have to use four upāyās; sāma, dhāna, bhēda and danḍa; sāma, dhāna bhēda are non-violent methods of protecting dharma; and we should attempt initially to protect dharma by non-violent method only and if non-violent methods fail; ultimately we will have to use violent method and violence for dharma rakṣaṇam is not wrong. Not only it is not wrong; it is right; and not only it is right, that alone is right.

And that is why in the case of Rāmāyaṇa also we find Rāma gives the last chance to Ravaṇā. In Kamba Rāmāyaṇam, it is said: Indrupōi nāLai vā இன்று போய், நாளை வா; i.e. Return today and come back tomorrow. And in Mahābhāratham also, last Kṛṣṇa goes as a messenger to avoid war; these are all non-violent methods; if all of them fails, violence has to be used; and it is not pāpam; it is puṇyam; that is why Kṛṣṇa advised Arjuna, dharmyāddhi yuddhācchrēyō'nyat kṣatriyasya na vidyatē (2.31). For Kṣatriya, dharma yuddham is a duty. Dharma yuddham produces puṇyam; and if a person takes to dharma yuddha; he will attain only veera svarga and never pāpam and naragam.

And not only Kṛṣṇa advised Arjuna to take to dharmayuddha; all our gods wield weapons only for the sake of dharma rakṣaṇam. It is exactly like I have told you often, a doctor amputating a particular organ for saving the patient; the first aim of the doctor is to cure the disease without any hurt or permanent handicap and if all the methods fail; and the disease will spread all over. Then he will have to take to amputation; and destroying Asuras, is amputation of a part of the society for saving the society.

tyajēt dēham kulasyārthē; you can sacrifice a person for protecting a family. grāmasyārthē kulam tyajēt; for saving a whole village, a family can be sacrificed; grāmaṁ janapadasyārthē, for saving the whole nation; a village can be sacrificed; ātmārthē pṛtvī tyajēt; for getting mōkṣa, you can sacrifice everything.

Anyway why I am saying all these is; our Gods are intelligently wielding weapons; it is not a defect, it is not a dūṣaṇam but it is a bhūṣaṇam.

Then in the case of devotee, how the weapons will be used; OK; in the case of rakṣasa the Lord has to use the weapons to destroy; but in the case of a devotees how will the Lord use the weapons; we say in the case of devotees also, the Lord will use the weapon for what; for destroying our inner enemy; kāma krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ mātsaryaḥ; all of them he destroys; that is why Lord's cakra is called Sudarśana cakram; Sudarśanam means what; it serves as a weapon of knowledge; darśanam; jñānam; and what type of darśanam; Sudarśana; right knowledge; Brahmajñāna ityarthāḥ; and by using the weapon of Samyak jñānam Lord destroys what? Ajñāna anthakāra.

Therefore Lord should wield weapon to destroy the external enemy as well as the internal enemy. And all Gods are great; but here Kṛṣṇa says among the weapon wielders, I am Rāmaḥ; Rāma is the greatest God among śastrabhṛt; And Rāma has got what bow, I told you, Khōdandapāṇi. So Sastrabhṛtām Rāmaḥ aham.

Then jhaṣāṇāṁ makaraścāsmi. Among the water animals; aquatic creatures. So there are millions of jīvarāśīs. In fact you should know that the creatures in the ocean are much more more than on the land; because on the earth only 1/3rd or so is the land; 2/3 is water. Therefore billions of jīvarāśīs are there; they are all called jhaṣaḥ; and among those aquatic creatures; I am Makaraḥ; I am Makara; Makara we can take the biggest one, the whale; so exactly is Makara is not known; different people give different meaning; some people say it is shark; some people say it is whale. And that is why I translated the word as Makara itself. So anyone you can take; whale being the biggest one, you can take that.

Then srōtasāmasmi jāhnavī; srōtas means rivers; that which flows; sṛu, sṛavathi to flow; srōtas means the flowing one; in short, the rivers, among all the rivers of the world, I am Jāhnavī; Do you remember the word Jāhnavī? I told you Gaṅgāvatharaṇam story only two weeks before; and I have not given sufficient time for you to forget; and therefore I hope you remember; from Jahnu mahaṛṣī's ears Gaṅgādevi came; and therefore Gaṅgā is called jahnu putri, jahnu kanya etc. and therefore Jāhnavī; I am Gaṅgā; and Gaṅgā as a river itself is considered to be a very sacred one; In fact they say Gaṅgā is agam pāpam

gamayathi iti Gaṅgā; agaṅgā agaṅgā become Gaṅgā; agaḥ means pāpam; gamayathi, one who removes; therefore a dip in Gaṅgā is considered to be a great purifier;

मल निर्मोचनम् पुंसाम् जल स्नानम् दिने दिने ।
स कृत् गीतम्भसिस्थानम् ,संसार मलमोचनम् ॥

[mala nirmōcanam puṁsām jala stnānam dinē dinē |](#)
[sa kṛt gītambhasisthānam, saṁsāra malaṁōcanam ||](#)

And according to Vēdānta, Gaṅgā represents the Brahma Vidya pravāhaḥ; it symbolises the flow of spiritual knowledge; and why do we compare Gaṅgā to the flow of spiritual knowledge? Because there are so many common features between them.

Firstly, Gaṅgā originates from Lord Śivā's head for us; even though originally she was in Svarga lōka, when it came down on the earth; only Lord Śivā received and from Lord Śivā's head alone, Gaṅgā is coming down to bless us; And for brahma vidya also; who is the adi guru. So I have a guru; and you ask my guru; what will he say; I am not the originator; I got from my guru; if you ask him; he says My guru; Naturally the question will be who is the first guru; that is what we chant in the beginning fo the class; sadāśiva samārambhām. Therefore Gaṅgā comes from Śivā; Brahma vidya comes from Lord's Śivā's head; Therefore both are same; and the river flows from higher plane to lower plane. Because that is how water flows; gravitational flow from higher to lower; And similarly Brahma vidya also flows from guru to śiṣya. And generally Guru is seated on a higher plane; and śiṣyas are seated in lower plane and therefore brahma vidya teaching is flowing from the guru to śiṣya.

And that is why the gallery type of lecture hall we do not generally recommend. So there, the seats are like this; now guru has to pump the knowledge against the gravitational flow and even if Guru manages, naturally it flows out. So every day the śiṣya comes with an empty mind. So therefore it should be the other way; that is not the right method. Therefore Gaṅgā flows from higher to lower plane; Brahma vidya flows form guru to śiṣya; higher to lower. That is why in Muṇḍakōpaniṣad; parāvarē; parā avara; parā varām it was called parāvarām.

....

स ब्रह्मविध्यां सर्वविध्याप्रतिष्ठामथर्वय ज्येष्ठपुत्राय प्राह ॥॥ Muṇḍ.one I.1 ॥
अथर्वणे यां प्रवदेव ब्रह्माथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविध्याम्
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ Muṇḍ.one I .2 ॥

....

[sa brahavidhyām sarvavidhyāpratiṣṭāmatarvāya jyēṣṭhaputrāya prāha |||| Muṇḍ.one I.1 ||](#)
[atharvaṇē yām pravadeva brahmātharvā tāṁ purōvācāṅigarē brahavidhyām](#)
[sa bhāradvājāya satyavāhāya prāha bhāradvājō:'ṅgirasē parāvarām || Muṇḍ.one I.2 ||](#)

Parāvarām means it flows from the higher plane; this is the second common feature.

Then the third common feature is Gaṅgā is a perennial river; unlike our local rivers which go dry; because even in the worst summer, Gaṅgā will have water melting, ice melted water would be there. That is why in summer, Gaṅgā is very cold; we think summer it would be pleasant; but in summer we feel the cold more, because the outside temperature is so high and the water is ice-melted water, the contrast is so much. Similarly brahma vidya parampara also is perennial; it never dries up. The flow never breaks;

What is the proof?; what is the proof?; very very brilliant question; it is like asking you the question; your family parampara is broken or not; what will be your answer; I am sitting here solidly 85 kgs; what other proof do you require; for the continuity of the santhathi; the very fact that even now we are able to learn Brahmailydia is proof for the perennial nature of the brahma vidya; this is the third common feature.

Then the fourth common feature is if you dip in Gaṅgā you feel very fresh and rejuvenated. Even if you walk 20 kilometers; once I walked from Gomukh to Gangōtri; 20 kms or something and I thought I cannot walk further; I had a dip in Gaṅgā in Gangōtri; and somehow got strength, another few kilometers I could walk. It is rejuvenating water; in the same way, if you dip in this teaching; what do mean by dipping in this teaching? Listening to this teaching; exposing yourselves to this teaching; is getting immersed in that; that also refreshes you; and therefore both are refreshing factors; rejuvenating factors.

Then the next common feature is: That is what I said sakrut gītāmbasi snānam saṁsāra malamōchanam; if you take in the Gīta river, you will be purified.

What is the next feature? Even though Gaṅgā flows from Gōmukh downwards up to Calcutta, you cannot take a dip anywhere you like. It is a dangerous risk, because you do not know where there is a whirlpool, where there are rocks, you do not what is the depth of the river, therefore you can take a dip only in that place, where there are steps available; they call it snāna ghāt; படிதூறை padithurai. Therefore that place which is specially built for taking the dip; that is called ghāt; just as you can take Gaṅgā Dip only in specified place.

Similarly the Brahma vidya snāna also, you cannot do anywhere, you have to go guru ghāt; the Brahma vidya guru represents, the special space. If you take a vēdāntic book and read, it is a dangerous preposition, because not only you will not understand, you will misunderstand. Therefore if you want to take a dip in Brahma vidya, you should go

to the Guru ghāt. So thus in respects, Brahmavidya and Gaṅgā are similar. Therefore Kṛṣṇa says, srōtasāmasmi jāhnavī.

Verse 10.32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुना ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥१०.३२॥

[sargāṇāmādirantaśca madhyaṁ caivāhamarjuna|
adhyātmavidyā vidyānām vādaḥ pravadatāmaham||10.32||](#)

अर्जुन **Arjuna Arjuna!** अहम् आदिः **aham ādiḥ I am the beginning** मध्यं च एव **madhyaṁ ca ēva the middle** च अन्तः **ca antaḥ and the end** सर्गाणाम् **sargāṇām of all creations** अध्यात्मविद्या **adhyātmavidhyā (I am) Self-Knowledge** विद्यानाम् **vidhyānām among all branches of knowledge** अहं वादः **aham vādaḥ – I am the constructive discussion** प्रवदताम् **pravadatām among discussions.**

32. Oh Arjuna! I am the beginning, the middle, and the end of the creations. (I am) Self-knowledge among all branches of knowledge. I am the constructive discussion among discussions.

sargāṇām, among the created objects or the creations, I am the ādiḥ antaḥ madhyaṁ ca. You can understand ādiḥ means beginning, antaḥ means end, madhyaṁ means middle. But this seems to be a repetition, the same thing has said in 20th verse also; 20th verse, which is the beginning of the Vibūthi, Kṛṣṇa says:

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०.२०॥

[ahamātmā guḍākēśa sarvabhūtāśayasthitaḥ|
ahamādiśca madhyaṁ ca bhūtānāmanta ēva ca || 10.20 ||](#)

I am the beginning, middle and end. He has told there; and He is telling here; how to reconcile; because repetition is supposed to be a dōṣā. So it is called punarukthi dōṣā; how do we reconcile; the commentators point out that the one indicates the beginning, middle, and end spacially, another indicates beginning, middle and end, timewise. So whether you look at spacially or whether you look at timewise, I am the beginning, middle and end of the creation; one is sṛṣṭi, sthithi laya kāraṇam; and time-wise and space-wise I am the pātāla-lōka also and I am brahma lōkā also and I am the middle, Bhūlōkā also. Everything I am. So sargāṇām ādiḥ madhyaṁ antaḥ aham ēva Arjuna.

Then adhyātmavidyā vidyānām, Vidyā means any disciple of knowledge; any science is called Vidyā and there are so many branches of knowledge in the tradition also there are so many branches like the four vēdās; śikṣa, kalpa, vyākaraṇam, niruktham, chandaḥ, niruktham, jyōthiṣam etc. there are so many branches in the sciences and the modern

sciences are many you know, and among all of them, Kṛṣṇa says: I am the spiritual knowledge; So adhyātma vidya aham asmi; because all other branches of science, deal with anātma only; whether it is physics, chemistry, biology, zoology, electricity or magnetism, etc. anything you know, they all deal with anātma, the material things; whereas adhyātma vidya is the one dealing with adhyātma vidya; ātma vidya. That is why in the 9th chapter, self-knowledge was titled rāja vidya; rāja vidya means the king among the knowledge or disciplines of knowledge.

And why do we say self-knowledge is the greatest one; you can give any number of reason. Just we will see a few; the first thing is that ātma is the only reality; everything else other than ātma is mithya or unreal; therefore all other branches deal with unreal; whereas this alone deals with satyam; so this is parā vidya and there are apara vidyas. In Kathōpaniṣad, Śankarācārya says, apara vidyāḥ avidyā; all the material knowledge is as good as ignorance, because they are dealing with non-substantial non-entity; Therefore being satya jñānam it is great.

And the second reason is, this is the only knowledge which liberates a person from the sense of limitation; which is the biggest problem of human being, the sense of limitation; the sense of physical limitation is expressing in the form of our desire to accumulate more and more and more because with myself I feel I am limited. So I have a sense of physical limitation, I have a sense of emotional limitation, that I am not loved by all; I am not loved by own children; no one enquires about me; they do not even check whether we are there or not. So all these are all what; emotional deprivation; emotional sense of limitation.

Then the next level of limitation is intellectual; any amount I know, I know that I do not know much; the greater I know, the greater the ignorance is exposed; and therefore, this sense of limitation is saṁsāra and any branch of knowledge other than self-knowledge; any other branch of knowledge, will not remove this limitation.

In fact, not only it will not remove, it will create only further limitation; like that scientists, Newton or Edison who said; I was only playing on the shore with a few pebbles; thousands of discoveries he made and at the time of death, he declared that I was playing with a few pebbles on the shore, while the vast ocean of truth is in front. Therefore, material sciences will only increase the sense of limitation; whereas this is the only knowledge which makes me say, pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyatē (do not get up and go ~ I am only quoting).

So I am pūrṇaḥ; that pūrṇātvam comes only by self-knowledge. Therefore this is liberating knowledge; it is the second reason;

If you want one more reason for superiority; this is the rarest of knowledge; most of the people do not come; Vyāsācārya said in the second-chapter of the Gītā, many people do not come to this knowledge and even among those come, many people do not understand. Therefore the number of people who know this, is very very very limited; And therefore it is the rarest of knowledge; therefore Kṛṣṇa says I am the spiritual knowledge.

Then the next one; vādaḥ pravadatāmaham; vādaḥ means a discussion for arriving at the truth; that is called vādaḥ. In our tradition, they talk about several types of discussions; anything you take, they have studied thoroughly; they talk about vādaḥ; they talk about jalpa, they about vithanda; they talk about jāthi; they talk about chalam; these are all different types of discussions. And vādaḥ or saṁvādaḥ between guru and śiṣya, both are meant for only one purpose and that is arriving at the truth; whereas in all other discussions, arriving at the truth is not the aim, winning the argument is the aim.

And that is why most of the discussions, both the people do not listen to the other; when I am arguing, the other person is preparing what he has to say, See in your house itself; most of the time, you will be doing that only. So when the other person is talking, we rarely listen; we are planning for our attack; so that means what; that person's speech, nobody is listening; and if that is true with regard to you; when you are shouting, not even speaking, do you think the other person is hearing; never; 99% be assured what we talk the other person is not listening; because when you start a discussion or dialogue, initially I start for the sake of knowledge, but soon my ego takes over and therefore I do not want to accept my ignorance. I do not want to accept my deficiency.

And that is why they say often, arguments or discussions produce more heat than light; that is why we use the expression, lighted argument we never say; heated argument. So vādaḥ means a discussion which never produces heat which never invokes my ego; I am all the time interested in knowing the truth; I am ready to accept I am wrong, if it is very clear to me. That means that I should be able to set aside my ego; and that is why when they come to vādāntic dialogue, the śiṣya is asked to do namaskāra. Doing namaskāra is symbolically declaring to the teacher; that Oh Teacher, I am ready to set aside my ego; I will listen without any prejudice; if I have got wrong notions, I am ready to drop the notion. If I listen with ego, I will never drop my notion; whenever I contradict you, in those case, you reject my mine, whenever I agree with you, you accept immediately; What that means; are you able to understand; listen again; whenever I contradict you, you reject me; whenever I am in agreement with you, you accept me; which means what; you hold on to your view alone; this is called filtered listening; whichever is convenient you take and the other things you are not able to drop.

That means I lack intellectual honesty; therefore a discussion wherein I set aside my ego; wherein I am ready to openly accept, not mentally verbally accept my mistake and I am interested in listening to other persons; it is the most difficult thing in any discussion or dialogue; our mind is itching to talk; and we are waiting for that person to take a breath; at that time you enter and you finish off your arguments; So if I can relaxedly listen to the other person and similarly I talk, that is called vādaḥ or saṁvādaḥ; that alone will lead to discovery of truth; and therefore Kṛṣṇa claims that I am vādaḥ.

So jalpa, vithanda etc. are there; for each one they give a definition; in one type of discussion, I am interested only in establishing my view; I am not interested in listening to the other; that is one type of wrong dialogue. In another one, I never establish my view; because I do not have; my only aim is demolishing your view; whatever it is; and why I want to demolish, only one reason, you are holding that view, that is why that is mistake; if the same view I hold, it is right; but if you hold that is not; so thus varieties of discussions are set, for each one, one one definition is given; and I do not want to get into those details; vādaḥ or saṁvādaḥ I am.

Verse 10.33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालः धाताहं विश्वतोमुखः ॥ १०.३३ ॥

akṣarāṇāmakārō'smi dvandvaḥ sāmāsikasya ca |
ahamēvākṣayaḥ kālō dhātā'haṁ viśvatōmukhaḥ || 10.33 ||

अस्मि अकारः **asmi akāraḥ I am the letter 'a'** अक्षराणाम् **akṣarāṇām among letters** च द्वन्द्वः **ca dvandvaḥ (I am) the dvandva** सामासिकस्य **sāmāsikasya** among compounds अहम् एव **aham ēva I alone am** अक्षयः कालः **akṣayaḥ kālaḥ the eternal time** अहं धाता **ahaṁ dhātā I am the dispenser**, विश्वतोमुखः **viśvatōmukhaḥ facing all the directions**.

33. I am the letter 'a' 'अ' among letters; (I AM) the dvandva among compounds; I am the eternal time; I am the dispenser facing all the directions

So among the letters, what all things Kṛṣṇa takes you see; among the alphabetical letters, I am the letter ah अ. In any Indian language (in English language अ does not exist, you see - it starts with A, B, C, E, F, G..... z no अ ah in the list of 26 characters; when you are pronouncing a word then you may say अ. other अ you say; But in alphabetical letters अ does not exist at all; whereas in any Indian language you take, अ is the first letter, अ आ, इ, ई is the way it starts. So because अ is the most fundamental letter or the most fundamental sound; and why do we say that it is the most fundamental sound, because when you open your mouth and allow the wind to pass out, what will be the sound; what will come? Ah; when you open the mouth and allow the sound to come; letter anyone

Chinese, Russian, Japanese, let them open the mouth clearly and allow the sound to come, it will be ah alone; and that is why when we want the children to open the mouth, what we say, you say show ah; you do not say show a, or e, not u, not i; show ah; which means open the mouth; therefore ah is the basic sound and according to the science of phonetics, all the other letters are modified versions of ah alone. So ah is the pliable chappathi mavu like thing; you know that wheat māvu (dough), which can be shaped into any form;

Similarly अ ah is the basic sound and by changing your mouth and its position etc. you produce other sounds. For example, you allow the sound to come, and show your teeth; what will happen; it will become E. So when a dentist wants to show your teeth, he asks you to show E. So therefore you allow the sound and show your teeth, E. So thus U, k, kha, any alphabetic letter, ah modified, positioning by the aṣṭasthanāni; I said in ṣikṣavalli; 8 positions are there; to modify that; like a flute, the wind allowed pass out the same; but pressing the holes appropriately, one sound is modified in sa, ri, ga, ma; it is not a different wind; same wind; same playing; watch his mouth, it is only U; but by pressing that one sound is modified.

Similarly ah is the kāraṇa-akṣaram; all the others are kārya-akṣarāṇi; अ ah is the upādāna- kāraṇam for all alphabetic letters; and do you know who says this; Vēdā itself says this. The details in the next class.

Hari Om̐

138 Chapter 10, Verses 33-35

ॐ

Lord Kṛṣṇa continues with the enumeration of the vibhūthis of the Lord and we have seen up to verse no.32, and in the 33rd verse Lord Kṛṣṇa said अक्षराणामकारोऽस्मि **akṣarāṇāmakārō'smi**. **Akṣarā** means the alphabetic letters. And we look upon the alphabetic letters as sacred expression of Sarasvati herself.

आवर्णाम् नामरूपेण त्रिवर्णाम् प्रणवात्मिकाम् ।
लिप्यत्मन एकपञ्चशत् वर्णाम् वन्दे सरस्वतीम् ॥

[āvarṇām nāmarupēṇa trivarṇām praṇavātmikām |](#)
[lipyatmana ēkapanchaśat varṇām vandē sarasvatīm ||](#)

I worship Sarasvati-dēvi who is in the form of alphabetic letters. Lipyatmana ēkapanchaśat varṇām. So we look up all the alphabetic letters as Goddess Sarasvati herself and even among the alphabetic letters Lord Kṛṣṇa says, the most sacred letter is letter A.

And as I said in the last class, the letter अ A is supposed to be sacred because that is the basic letter which emerges from your mouth when you open the mouth without doing anything. To produce any other sound, इ, कु, अ, etc. you have to do something with your mouth. To say इ, you have to show your teeth. Say इ without showing the Teeth; you will not be able to. To say उ, you have to spout your mouth; for all other letters, a particular effort is required, but effortless sound which you can produce by just opening the mouth is अ. And therefore according to the science of phonetics, akāra is the basic sound which is a flexible sound which alone is modified into all other letters. Just as a pliable lump of clay is the basic-cause out of which you can shape varieties of things; similarly the letter A is like a pliable lump of clay which can be converted into इ, उ, etc. Therefore अ akhāra is kāraṇa-akṣarāṇām and all other letters are its products; modifications; kāryam.

And since the cause alone manifests in the form of all effects, just as clay alone manifests as all the products, according to vēda, the letter alone manifests as all the other alphabetic letters and therefore there is a vēdic statement; अकारः वै, सार्वः वाक् akharaḥ vi, sarvā vāk; the letter A alone is in the form of the alphabetic letters and the alphabetic letters rearranged alone is all the dictionary words. Therefore A multiplies into alphabetic letters, alphabetic letters rearranged are all the words of the dictionary. Therefore extending, you can say अ alone is every word, अकारः वै, सार्वः वाक् akharō vai sarvā vāk; all the words are nothing but the modification of the basic sound. And in our tradition every alphabetic letter has got a presiding deity; every alphabetic letter a presiding deity; and for the letter अ, the adṣṭāna dēvathā is Brahmāji, the creator himself.

अम् ब्रमणे पद्महस्ताय लोकादिपतये हंसवाहनाय सांघाय सायुधाय सशक्तिपरिवाराय उमामहेश्वाराय नमः अम् ब्रमणे नमः

[am braṃaṇē padmhastāya lōkādiapatayē haṃsavāhanāya sāmghāya sāyudhāya saśaktiparivārāya umāmaheśvārāya namaḥ am braṃaṇe namaḥ](#)

So letter अ a is Brahmāji. In Mahānyāsa mantra this occurs. And why do we have Brahmāji as the presiding deity; because Brahmāji is the creator of all the objects of the world; the letter अ is the cause of all the alphabetical letters. And therefore अ stands for Brahmāji; and therefore Kṛṣṇa says akṣarāṇām madhyē, among all alphabetical letters, I am alphabet अ.

Then the next line says: dvandvaḥ sāmāsikasya ca. In Sānskrīt grammar especially, we have a particular usage called sāmāsaḥ. Sāmāsaḥ means formation of compound words; by joining simple words.

So you take two simple words and join them together by adding a hyphen in between, then it becomes a compound word. And therefore it is called Sāmāsaḥ; samyak asyathē

iti Sāmāsaḥ; that which is properly and beautifully arranged is called Sāmāsaḥ. Of course, in English language also, and in other languages also, we have got simple compound words, but in Sānskrīt grammar it is a well-developed usage;

And by forming this compound words, the advantage is use save some preposition; for example, suppose somebody says: I have brought pūja-materials; pūja is one word; material is another word; you want to say: I have brought material for pūja; but you do not want to say the word for and you want to save some time and energy. And therefore what do you do; you say pūja-material; pūja material is compound word; the syntactical between them is through the preposition 'for'; you save the preposition 'for' by adding hyphen. I went to Śivā temple; Śivā-temple. Now what you really say is I went to a temple where Lord Śivā is worshipped; you do not want to say so many words; Śivā-temple; I have brought Gaṅgā-water; Gaṅgā is one word and water is another word; you want to say I have brought water from Gaṅgā; you swallow the preposition 'from' by adding a hyphen. Are you attending Adayar-classes? Adayar-classes; you put a hyphen, the classes conducted in Adayar. So thus we can form a compound word, by joining two simple word and adding a hyphen in between, the hyphen indicates that it is a compound word, and by forming a compound, you swallow preposition and that by that you save time and energy. So recently they had Agra-summit. So Agra summit means a summit in Agra. Then suppose I ask, do you know Agra-summit episode. Then it becomes Agra hyphen summit hyphen episode. An episode which took place during the summit in Agra. Instead of writing this lengthy sentence; Agra-summit-episode; it becomes a sāmāsaḥ; a compound. Thus a compound can be formed by forming two words, by joining three words, and the advantage is you save preposition.

And how do you know what preposition is to be used? From the context you know; Gaṅgā water means water from Gaṅgā; Pooja material if you say, material from we will not say, we will say material for pūja. And Adayar-class means not classes from Adayar or for Adayar; but classes conducted in Adayar. So in which place, which preposition is to be used, we get to know from the context. I went to Śivā mandir; temple, you know, in which Śivā is worshipped. I went to Viṣṇu mandir; I went to Birla mandir. What is the meaning; a mandir in which Birla is installed? No; there you know, a mandir which is built by Birla; so context you have to use; I have told you often; when you say turmeric power; powder of turmeric. Chilli powder; power of chilli; tooth powder; power of teeth? Powder for brushing the teeth. In Tamil, it is still interesting. Manja podi; podi of manjal; coffee podi; podi of coffee; mukku podi; So this snuff powder; In Tamil it is called mukku podi for the mooku.

So thus the resolution of a compound is one of the beautiful exercises we have in Sānskrīt grammar and this compound formation is very systematically done as a science

and we have got several such compounds; four basic compounds are enumerated and this four are later expanded into 7 types of compound, then these types of compound are further expanded into 35 types of compounds. Thus we have got many compounds called sāmāsaḥ; and these group of compounds are called sāmāsikam; Sāmāsikām means sāmāsānām samūham; the group of compound, tatpurusha sāmāsaḥ; bahuvrihi sāmāsaḥ; karmadhāraya sāmāsaḥ; thigu sāmāsaḥ; dvandva sāmāsaḥ; avyayibhāva sāmāsaḥ. When we were studying, we were joking; samosa; samosa; etc. It is not samosa; it is sāmāsaḥ; and in Sānskrīt we can form compounds which can contain tens of words joined together.

And in Sānskrīt literature like Kādambari etc. a word will start in the beginning of a page and it will go on and on and on and the word (not sentence) will end at the end of that page. So Kalidāsa writes Shyamala Dandakam, full of such beautiful compounds.

तारकाराजिनीकाशहारावलिस्मेर चारुस्तनाभोगभारानमन्मध्य-
वल्लीवलिच्छेद वीचीसमुद्यत्समुल्लाससन्दर्शिताकारसौन्दर्यरत्नाकरे
वल्लकीभृत्करे किङ्करश्रीकरे

tārakārājīnikāśahārāvalismēra cārustanābhōgabhārānamanmadhya-
vallīvalicchēda vīcīsamudyatsamullāsasandarśitākārasaundayaratnākārē
vallakībhṛtkārē kiṅkarāśrīkarē (one word)

प्रोल्लसदध्वालिकामौक्तिकश्रेणिकाचन्द्रिकामण्डलोद्भासि
लावण्यगण्डस्थलन्यस्तकस्तूरिकापत्ररेखासमुद्भूतसौरभ्य-
संभ्रान्तभृङ्गाङ्गनागीतसान्द्रीभवन्मन्द्रतन्त्रीस्वरे सुस्वरे भास्वरे

prōllasaddhvālikāmāuktikaśrēṇikācandrikāmaṇḍalōdbhāsi
lāvanyagaṇḍasthalanyastakastūrikāpatrarēkhāsamudbhūtasaurabhya-
sambhṛāntabhṛṅgāṅganāgītasāndrībhavanmandratantṛisvarē
susvarē bhāsvarē; another word.

Like that Sānskrīt can have innumerable compounds and therefore Kṛṣṇa does not want to leave it out. Therefore He says among compounds, there is a particular type of compound called dvandva sāmāsaḥ; I do not want to get into the details of dvanda samāsa; it will become a grammar class. Therefore I am leaving you from that pain; dvandva is the name of a particular type of sāmāsaḥ; and Kṛṣṇa says I am dvandva compound, among the compound.

And then ahamēvākṣayaḥ kālō; and I am the kāla-tatvam which puts an end to everything; but which itself does not have an end. So therefore ākṣayaḥ kālaḥ means inexhaustible time. So everything else gets exhausted in time, but the time continues throughout. In fact even during praḷaya kālaḥ; everything is resolved, but kāla is there, working potentially. And because of the continuity of kāla alone, the next cycle of sṛṣṭi is

possible. Do therefore Kṛṣṇa says I am the kāla tatvam which is inexhaustible; ākṣayaḥ kālaḥ.

And dhātā ahaṁ; dhātā means karma-phala dhātā; the one who gives appropriate result for appropriate action; to the appropriate person, at the appropriate time; so I have got a cosmic computer; which cannot have (what virus, red hover) which will never be struck by any virus; a computer which has got in records, all the karmas of all the jīvās, done during all the time; the karma of ant, plant, animals, birds, living beings, dēvās, asurās, everything I have got, and at the right time, I give the karma-phalam; and therefore aham karma-phala-dhātā asmi; the ordainer.

And therefore only viśvatōmukhaḥ; my face is turned in all the 10 directions; because I have to see who is doing what karma; who is doing the mischief; so I observe all the karmas of all the people, register them and give the result at the appropriate time; therefore viśvatō mukha; the face turned in all directions.

विश्वतोचक्षुर् रुत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात् ।
सं बाहुभ्यां नमति सं पतत्रैर्द्यावापृथिवी जनयन्
देव एकः तन्मे मनः शिव संकल्पमस्तु ॥ १३ ॥

viśvatōcakṣur ruta viśvatō mukhō viśvatō hasta uta viśvataspāt ।
saṁ bāhubhyāṁ namati saṁ patatraindyāvāpṛthivī janayan
dēva ēkaḥ tanmē manaḥ śiva saṁkalpamastu; 20.09

So viśvata-cakṣuḥ; viśvatōmukhaḥ; I see everywhere.

Verse 10.34

मृत्युः सर्वहरश्चाहम् उद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०.३४ ॥

mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām ।
kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmēdhā dhṛtiḥ kṣamā || 10.34 ||

अहं मृत्युः **ahaṁ mṛtyuḥ I am death** सर्वहरः च **sarvaharaḥ ca the destroyer of everything**
उद्भवः च **udbhavaḥ ca (I am) the source**, भविष्यताम् **bhaviṣyatām of future prosperity**
नारीणाम् **nārīṇām among 'women'** कीर्तिः **kīrtiḥ (I am) fame** श्रीः **śrīḥ prosperity** वाक् **vāk**
speech स्मृतिः **smṛtiḥ memory** मेधा **mēdhā intelligence** धृतिः **dhṛtiḥ fortitude** च क्षमा **ca**
kṣamā and patience.

34. I am death, the destroyer of everything; (I am) the source of future prosperity. Among 'women' (I am) fame, prosperity. Speech, memory, intelligence, fortitude and patience.

Āhaṁ sarva-haraḥ mṛtyuḥ asmi. So I am the greatest robber, as it were, who will take away everything from a jīva. So a robber may take away so many of the things; but kāla

is one which snatches everything from us; because we can never carry anything with us at the time of death. There is a beautiful slōka, I forget; you drop all your property at home. And all the relations come up to the street (like the one in Tamil: வீடு வரை உறவு; வீதி வரை மனைவி; காடு வரை பிள்ளை; கடசிவரை யாரேரா; vīṭu varai uravu; vīti varai maṇaivi; kāṭu varai piṭṭai; kaṭacivarai yārō). Like that one is there in Sānskrīṭ; So one by one you drop, and when you leave this body you cannot carry anything; what is that; what you carry is your own puṇyam and pāpam; other than that nothing can you carry. It is taken away by whom; mṛtyuḥ. Therefore mṛtyuḥ, Yamadharmā Rāja is called sarva-haraḥ; the one who takes away everything from you.

That is why they tell that story; a person had a challenge; a competition it seems; he had property; landed property; therefore he called people interested in acquiring; And he said it seems from morning 6 a.m. Sunrise up to evening sunset, you run; and whatever be the distance that you run, the whole land up to that distance will be yours; a particular width we have to understand; the whole land up to that; who will leave that offer free; you will have to only run. So this person thought I will acquire maximum and started running; running, running, covered lot of miles, and he was seeing the sun setting and 5-10 minutes more or there. And therefore he took all his energy and strength and mustered and ran and at the time of the sunset he had that extra energy; and then he ran and fell down and died.

Now tell me; what happens to all the properties he had by running; mṛtyuḥ sarva-haraḥ. So whatever you acquire, Yamadharmā rāja takes away at the time of death, and therefore Kṛṣṇa says; I am that destroyer; saṁhāra tatvam also.

Udbha-vaśca bhaviṣyatām. And I am the udbhavaḥ; the resource or source of all the future prosperity or future wealth; because if you have to produce anything in future, they all must be there potentially; we can never generate anything if that provision is not there and Kṛṣṇa says that provision is myself. Therefore udbhavaḥ means I am the source or womb of all future prosperity; bhaviṣyatām; Śankarācārya says: Bhāvi kalyāṇānām aham udpathi sthānam.

Then kīrtiḥ śrīḥ vāk nārīṇām; means among various dēvathās, the female dēvathās are here referred to as Nāris; and we have got dēvathās presiding over various thing. And as I said, we have got Lakṣmidēvi presiding over wealth; we have got Sarasvati dēvi presiding over knowledge. We have got Parvathi-dēvi presiding over śakti; thus we have got presiding deities called adiṣṭāna-dēvathā. And not only we have got adiṣṭāna-dēvathā for these things.

In fact, anything in the creation has got an adīṣṭāna-dēvathā; Why we have like this, because anything in the creation is governed by certain laws of creation; if you take the earth in general; earth is governed by so many laws; because of those laws, earth is going round its own axis, and earth is going round the sun also; that means earth is governed by so many universal laws.

Similarly every organ of ours is governed by so many laws. Thunder, lightening, gravitation; anything you mention; anything within creation must be governed by inexorable laws of the Lord and if those laws are functioning, it is only because of an intelligence principle governing those laws. Because any law can function perfectly only when there is a governing principle and that is why whenever government introduces a law, an officer is required to take care of that. Once there are traffic laws, you require traffic police; only then the law will be maintained. Any law can exist, only if there is a law governing intelligence principle. And therefore any object in creation is governed by laws and any law is governed by an intelligent principle and adding these two together, we require an intelligent principle to preside over every object.

One has to go in two steps. From object to object law one has to go; from that law to the intelligence governing that law. Joining these together we say, every object is a governed by an adīṣṭāna-dēvathā.

Bhumi has got bhumi-dēvathā; jalam has got jala dēvathā. And I told you that every alphabetic letter has got its dēvathā; every organ in our body has a dēvathā and if you invent a new thing, radio invented, radio dēvathā; means what; radio is functioning because a certain set of laws. And intelligence governing that is called dēvathā. So every dēvathā is an aspect of Īśvara or God only. So every dēvathā is nothing but an aspect of a facet of the Lord, the total intelligence.

And therefore we have got Dēvathā for what; kīrtiḥ; kīrtiḥ means fame; name and fame we say; that fame also is governed by certain principles and the deity presiding over the face principle is called kīrtiḥ-dēvathā.

Similarly Vāk-Dēvathā. Vāk-dēvi vadhanāmbhujē vasathumē trilōkyā mātha śubhā; Vāk dēvi is Vāk-dēvathā.

Then smṛtiḥ; memory is another power or faculty which is governed by again another set of neurological laws; if some of the wires are not properly connected, memory gone; amnesia; that word you forget; amnesia is the problem of loss of memory. When he went to the doctor saying I have amnesia, the doctor said: first pay my fees; thereafter I will treat, or you will forget that; like that; so memory power is a very important faculty which is again governed by the laws in the brain.

Then medhā; intelligence-principle, we do not know why brains are very intelligent; we do not know why some brains are very close to clay. We do not know. So there are again, it is not accidents; there are laws governing that; and that dēvathā is called medhā dēvathā; and we have got in vēdah prayers directed to each one; mēdhā sukhtam; a special prayer for mēdhā dēvi;

ॐ मेधादेवी जुषमाणा नआगाद्विश्वचीभद्रा सुमनस्यमाना ।
त्वया जुष्टा नु दमा ना दुरुक्तान् बृहद्वदेम विदथे सुवीराः ।
त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्माऽऽगत श्री रुत त्वया ।
त्वया जुष्ट श्चित्रं विन्दते वसुसानो जुषस्व द्रविणो न मेधे ॥

ōṃ mēdhādēvī juṣamāṇā naāgā"dviśvācībhadrā sumanasyamānā ।
tvayā juṣṭā nu damā nā duruktān bṛhadva dēma vidathē suvīrāḥ ।
tvayā juṣṭa ṛṣirbhavati dēvi tvayā brahmāgata śrī ruta tvayā ।
tvayā juṣṭa ścitraṃ vindatē vasusānō juṣasva draviṇō na mēdhē ॥

मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु
मयि मेधां मयि प्रजां मयीन्द्र इन्द्रि यं दधातु
मयि मे धां मयि प्रजां मयि सूर्यो भ्राजो दधातु॥

mayi mēdhām mayi prajāṃ mayyagnistējō dadhātu
mayi mēdhām mayi prajāṃ mayīndra indri yaṃ dadhātu
mayi mēdhām mayi prajāṃ mayi sūryō bhrājō dadhātu ॥

Mēdhā dēvi is very important; therefore medhā dēvathā.

Then dhṛtiḥ; dhṛtiḥ means perseverance; fortitude; Will power is called dhṛtiḥ; it is that faculty of a person by which a person continues the effort even if there is failure repeatedly. That capacity by which a person continues in spite of repeated failures; that capacity is called, that resilience, to get up again after each fall, the rubber-ball like resilience.

yatha kaṇḍuka pathēna; udpathathi arya padanāpi ।
dadathu anaryartha pathanam, mṛth pinḍa pathanam yathā ॥

Suppose a wet clay lump is dropped down; clay-lump. What samāsam? Lump of clay; clay samāsam; śaṣṭi tatpuruṣa samāsam. So when clay lump falls, it stays there; it will never get up; you have to push. Whereas when rubber ball falls; what is the samāsam rubber-ball; a ball made of rubber; not for the sake of rubber; made of rubber; we have so many compound in English; we do not think that is all; when rubber ball falls what happens; again it comes up; again how forcibly it comes; as forcibly as it falls; it comes up.

Similarly we have two types of people, one fails, he renounces; tyagē naikē. So this kind of sanyāsa becomes problem-sanyāsa; there is another person; even if he fails, he attempts again; he attempts again; that capacity is called dhṛtiḥ.

And there also we have a dēvathā called dhṛtiḥ dēvathā; and therefore Kṛṣṇa says among all the dēvathās; nārīṅām, dēvathānām madhyē, I am all these dēvathās; which are noble faculties of the mind.

and kṣamā; the word kṣamā has several meanings; we can take it as patience; forbearance; the capacity to wait, where you have to wait; when the red signal comes; they have written something; recently they have introduced; relax. If you do not have that; what do we do, by inch inch we proceed, and we are in the middle of the road; by the green signal; comes we are already on the other side. Let the green signal come; if you are behind a car, the moment green signal comes; you press the car; all the cars; let the front car start; half a second; no kṣamā. So therefore you watch yourselves; if you are driving the traffic signal; whether you have kṣamā or not; that is also a faculty; Kṛṣṇa says I am kṣamā dēvathā.

Verse 10.35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहम् ऋतूनां कुसुमाकरः ॥ १०.३५ ॥

[bṛhatsāma tathā sāmṇām gāyatrī chandasāmaham |
māsānām mārḡśīrṣo'hamṛtūnām kusumākaraḥ || 10..35 ||](#)

तथा **tathā moreover** बृहत्साम **bṛhatsāma (I am) the bṛhatsāma (a class of Ṣṛuti)** साम्नाम् **sāmṇām among Sāma mantras** अहं गायत्री **āham gāyatrī I am the Gayatri**; छन्दसाम् **chandasām among the Vēdic metres**; अहं मार्गशीर्षः **aham mārḡśīrṣaḥ I am known as Mārḡśīrṣa** मासानाम् **māsānām among the months** कुसुमाकरः **kusumākaraḥ among the seasons** ऋतूनाम् **ṛtūnām I am the spring, the flowering season..**

35. Moreover (I am) the Bṛhatsāma among sāma-mantras; I am the Gāyatrī among Vēdic mantras; I am the Mārḡśīrṣa among months; I am spring among seasons.

Sāmṇām madhyē; among all the sāma mantras; that is the mantras of the sāma vēda; sāma mantras; again a compound, mantras of sāma vēda. So there is one mantra, known as bṛhad sāma. Bṛhad sāma is the proper name of a sāma mantra; it is supposed to be a very auspicious mantra: it starts with au ho e thaavam iti havamahē; which is glorification of the Lord and the Lord being great and since this mantra is glorified the great Lord; it is called bṛhad sāma. It is not the mantra is big; mantra is relatively small only. Only 2 minutes or 3 minutes chanting; even though the mantra is smaller; mantra is glorifying the Lord, who is the infinite one and therefore it is called Bṛhad sāma;

Bṛhadīśvara sthavana sāma; Bṛhadīśvara temple you have called; why called Bṛhadīśvara; huge one; so this mantra glorifies the infinite Lord; it is called bṛhad sāma; a very popular one; among sāma vēdīs, So therefore Kṛṣṇa says; I am bṛhad sāma mantra.

Then the next one. gāyatrī chandasāmaham. So I am the gāyatrī mantra among all the vēda mantras.

The word chandas has two meanings; one meaning is a vēdic meter is called chandas; a vēdic-mantra is also called chandas. So you know what is vēdic meter; not meter-centimeter; meter the law by which a line of poetry is governed; in poetry writing, there are rules as to how many words can be there in one verse; and one line whom many letters can be there; and that arrangement of the poem is called metre. And in Sānskrīt; we have got hundreds of meters; anuṣṭup, tṛṣṭup. In Sandhyāvandanam itself we say. gāyatrī uśnik, anuṣṭup, bṛhathi, tṛṣṭup, jagatya chandāmsi; gāyatrī uśnik, anuṣṭup, bṛhathi (it will not enter the mouth itself) (like cursing someone) in that meter list also; gāyatrī is enumerated first; so thus a vēdic meter is called gāyatrī; a vēdic meter is called chandas; a vēdic-mantra is also called chandas; both meanings can be taken; But for convenience, I am taking the meaning vēdic-mantra; so among the vēdic-mantras; I am gāyatrī.

The word gāyatrī also two meanings; one is a particular type of meter is called gāyatrī meter. So what type of meter; a meter in which three lines are there; and in each line, 8 letters are there. So aṣṭākṣarā tripatha gāyatrī; 3 padams, 3 lines, and 8 letters in each, is called gāyatrī meter.

And also there is a second meaning; gāyatrī refers to a particular mantra also; gāyatrī mantra which is very very popular, today happens to be gāyatrī japam for some people in which they do gāyatrī japa avṛthi. Therefore Kṛṣṇa says: among vēdic mantras, I am gāyatrī mantra; and why gāyatrī mahima is very elaborately said in scriptures. There is a book itself; entire book deals with only Gāyatrī-mahima. To just tell you a few, because Gāyatrī-japa and it is a popular mantra.

The main glory of gāyatrī is that it is supposed to be vēda sāraḥ. So Brahmāji wanted to take the essence of the vēda; not all the vēdas, people do not have time to chant the whole vēda; and therefore what did Brahmāji do.

thrisra ēva tu vēdēbhyaha, padam padam aduduhat ।
dadi thrichōsya gāyatrīyah, param ēṣṭi prajāpathi ॥

Pramēṣṭi prajāpathi Brahmāji took the main three Vēdas. So three vēdas are considered to be main ones, because they are predominantly used in rituals; Atharvaṇa vēda is not much used in rituals and therefore they do not include in the three vēdas.

And what did Brahmāji do? He wanted to take out the sāraḥ; because the vēdas are voluminous; therefore what did he do; he took a mixi and put the vēda and dirrr..... and then the vēda was crushed and the rig vēda sāra came and you know what is the rig vēda sāraḥ; tasya vidhur varēṇyam; the first line of gāyatrī is rig vēda sāraḥ.

And then he took out the yajur vēda and put in the mixi and then crushed and took the essence; yajur vēda sāraḥ he got; what is that; bhargō dēvasya dhimahi.

Then he put the sāma vēda in the mixi; mixi is nothing but tapas; he performed the tapas for taking out the essence and then he got: dhihyō yōna pracōdayat; therefore this verse says.

Thisraivētu vēdēbhya pādādu duhat; adudhuhat. Means what; Brahmāji extracted one one pāda of gāyatrī; pāda, pāda means the line, from the three vēdas and he got the mantra which is originally called sāvithri mantraḥ.

It is called Sāvithri mantra; because the presiding deity is Sūrya Bhagavān and in Sānskrīt Sūrya is called Savitha dēvathā; that is why we say; sāvitrā viśvāmitraḥ niṣṭṛgāyatrī chndaḥ. Savitā dēvatāḥ. Since Savitha, Sun is the dēvathā, it is called Sāvithri mantraḥ; and since the mantra it is called in Gāyatrī meter, it is also called gāyatrī; from the stand point of meter, it is called gāyatrī mantra; from the stand point of the dēvathā worshipped, it is called sāvithri-mantraḥ.

At the time of upanayanam ceremony, the brahmacāri prostrates in front of his father, guru and he only says: Savithrim bhō anubrūhi. There Savithri means gāyatrī mantraḥ; and since gāyatrī is the essence of the vēda, Gāyatrī is called vēda itself; and therefore when the father wants to initiate the boy into vēda, he teaches him Gāyatrī mantraḥ.

So that whenever he chants Gāyatrī, he has repeated the whole vēda. So if you are repeating gāyatrī, you can say that daily you are chanting the entire vēda; but do not tell the secret: you daily chant the entire vēda because Gāyatrī is the essence. āyātu varadā dēvi akṣaram brahma saṁhitam; Brahma saṁhitam means vēda tulya; Brahma means vēda; Brahma saṁhitam is equal to vēda.

Therefore gāyatrī pārāyaṇam is equal to not one vēda pārāyaṇam; but three vēda pārāyaṇam. And by that chanting this gāyatrī mantra; this person is protected from all the pāpās and that is why it is called: gāyatrī gāyantām trāyatē iti gāyatriḥ. Gāyanthām

means what; whoever chants; three means what; Sānskrīt means trāyatē; protector; Gāyatrī means that dēvathā; which serves like a kavacham, which immunizes the people; Kandṛṣṭi Gaṇapathi is spreading like wild fire; in every house it is hanging; kan dṛṣṭi Gaṇapathi; we are all worried; that our lives are affected by dṛṣṭi; all the time we are worried about all the evil forces of pāpa; for invisible negative forces, your protecting armour must be also invisible and that invisible armour is generated by Gāyatrī.

Then people ask; how all the people are not allowed to chant Gāyatrī? If Gāyatrī is so great; and how come many are not allowed to chant. It is not like that; I have told you. We have two types of Gāyatrī; Shroutha Gāyatrī; and Smārtha Gāyatrī; Shroutha gāyatrī appears in the vēdas; primary scriptures; Smārtha Gāyatrī occurs in the smṛtis, the secondary scriptures; Shroutha gāyatrī can be chanted by anyone who has been initiated into the upanayana ceremony and if a person has not been initiated; male or female, he also can chant gāyatrī; he or she also can chant gāyatrī; but the prescribed Gāyatrī is Smārtha-Gāyatrī.

Therefore everybody has got this two; one of these two Gāyatrīs; Shroutha Gāyatrī is तस्य वित्तिवरिण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ tasya vitirvarēṇyam | bhargō dēvasya dhīmahi | dhiyo yō naḥ pracōdayāt || ओम् भूर्भुवसुवः om bhūrbhuvasuvaḥ is not part of Gāyatrī; Gāyatrī begins from tasya vidhur varēṇyam; but for the purpose of japa, om bhur bhuva suvaḥ is added; so this is shroutha gāyatrī.

and smārtha gāyatrī;

यो देवः सवितास्माकम् धियो धर्माति गोचराः ।
प्रेरयेत् तस्य यत् भर्गः तत्त्वरेण्य मुपास्महेः ॥

yō dēvaḥ savitāsmākam dhiyō dharmāti gōcarāḥ |
prērayēt tasya yat bhargaḥ tatvarēṇya mupāsmahēḥ ||

perhaps I will get it written on the Board in the next class; anybody can chant this sacred thread is not necessary at all; male or female. But shourtha gāyatrī one has to go through the purificatory rite, this is the convention.

And what is the essence of this gāyatrī mantrah; the meaning is very simple: savithu dēvasya tat varēṇyam bhargaḥ vayam dhīmaḥ; vayam dhīmaḥ; we are meditating upon. Tat varēṇyam bhargaḥ; that glorious effulgence; bhargaḥ effulgence; varēṇyam; glorious, sacred; better sacred. Of whom? Savithu dēvasya of Sun God; So we are meditating upon the sacred effulgence of Sun God.

And why are we meditating and worshipping? What do we get out of it; what will I get? Yaḥ naḥ dhiyaḥ pracōdayāt; which effulgence activates our intelligence; dhiyaḥ means

buddhi. So therefore, I worship the solar effulgence, because it is supposed to active my brain, mēdhā śakti increases, memory power increases; and that is why brahmacāris, the students, gāyatrī was emphasised; because it gives every student; one is brahmacāri or not; student means memory power should be there; or in the next class, whether it is Gīta or Upaniṣad, doubt will arise; in that also, whether it is the 9th or 10th chapter; minimum memory should be there; So therefore, gāyatrī activates buddhi śakti; and therefore Kṛṣṇa says, I am Gāyatrī Mantraḥ; if a person does not chant the gāyatrī; he loses all the advantages of being a vaidika-puruṣaḥ.

And it is said in tradition; without chanting gāyatrī; whatever other mantras he chants, they all will not be that effective; on the other hand, if he chants gāyatrī, then no other mantras is required at all. that Gāyatrī mahima said; it is very much elaborated in various sāstra granthās. Therefore Kṛṣṇa says; I am Gāyatrī.

And there also the Gāyatrī itself is divided into two; tat savithu varēṇyam (one reading, tat savithu varē niyam is another reading); if you split it and say varē niyam, there will be 24 letters, if you join and say tatsa vidhu varēṇyam, it will have 23 letters; 24 lettered Gāyatrī is called gāyatrī; 23 lettered Gāyatrī is called nichir-Gāyatrī.

And during sandhyāvandhanam; one is supposed to chant nichir-gāyatrī; That is why they say sāvitṛā ṛṣiḥ viśvāmitraḥ nicṛrgāyatrī chandaḥ | savitā dēvatāḥ; then you have to say varēṇyam; for japa; hōmam Gāyatrī. Those rules are said in the scripture; any way that is an aside point.

Then māsānāṃ mārگاśīrṣō'ham; among the 12 months of an year; I am mārگاśīrṣa month, the December 15 to January 15; whether it is true for others or not; for Madras it is true because it is the only month in which the temperature is relatively tolerable; and all other times we have only three; hot, hotter and hottest; and that is why all the people come only during that period only; foreigners also; visit and we have also that music we keep at that time; Mārگاśīrṣa month is supposed to be the sacred month; that is why so many religious rituals activities are kept at that time.

More we will see in the next class.

Hari Om

139 Chapter 10, Verses 35-42

ॐ

Enumerating the glories of the Lord, Kṛṣṇa said in the 35th verse, bṛhatsāma tathā sāmnāṃ gāyatrī chandasāmaham; I am the bṛhatsāma mantra, among the sāma

mantrās, among the vēdic mantrās in general, I am gāyatrī mantrās and I said that gāyatrī is considered to be a representative of the entire vēda and that is why when vēda upadēśa has to be done, they do gāyatrī upadēśa at the time of upanayanam and vēda is otherwise called brahma.

And therefore Gāyatrī upadēśa is called Brahma upadēśa; that is why even now when they have the sacred thread ceremony, they right Brahmōpadēśam; Brahmōpadēśam is equal to vēda upadēśa; vēdōpadeśam is equal to Gāyatrī-upadēśa; because Gāyatrī is equal to vēda. Not only that in Chandōgya upaniṣad, Gāyatrī is itself presented for meditation; as Brahman. Not only Gāyatrī is considered to be Vēda; Gāyatrī is considered param̃ brahma itself, because such an upāsana is prescribed in Chandōgya upaniṣad and it is analysed in brahma sutra also. In short Gāyatrī is very very sacred and it occurs in the rig vēda originally and it occurs in the yajur vēda also and it occurs even in sāma vēda; In all the three vēdas, gāyatrī mantra occurs.

And then Kṛṣṇa said māsānām mārگاśīrṣō'ham; among all the months, I am the mārگاśīrṣa month, that is the month between December 15-January 15; Margazhi māsam in Tamil, And Kṛṣṇa chooses this month, according to some commentators because that is the month when the earth is rich with varieties of grains and the phalams; sasya phala adyathvath; because after the rainy season, the earth must be ready for sowing the seed and lot of grains can be harvested at that time and therefore because of prosperity or richness of the earth, sasya phala adyatvath, mārگاśīrṣatvath uchyath.

And there are some other commentators who point out that because that is considered to be the dawn of the early morning of the dēvās. For the dēvās or dēvathās, our one year is equal to one day; because their time scale is different, and dēvās' day is supposed to begin from Sankramaṇa day (Thai poṅgal) that is supposed to be the beginning of the day for the dēvās. And just before the beginning of the day, the time is called brahma muhurtha; sātvik time, early morning between 4-30-6.00 is considered to be brahma muhurtha. If dēvās' day begins with January 15, just before the 15th January, that duration must be brahma muhurtha for the dēvathās; and brahma muhurtha is supposed to be a sātvic period and therefore that month is considered is very good for all types of spiritual sādhanā; all types of religious practices. Because of that reason also, Kṛṣṇa chooses mārگاśīrṣa month.

Then ṛtūnām kusumākaraḥ; among the six seasons, vasantha, varṣa, śarat; hēmantha, śīśira; and the grīṣma; six seasons are there; one year is divided into six seasons or in Sānskrīt six ṛtu; ṛtu means a season; and one season last for 2 months. So grīṣma ṛtu is summer; then vasantha, once upon a time, that calendar was popular. Now we follow only English calendar; therefore we do not pakṣa, do not ṛtu; do not know ayanam; and

therefore I have to tell all these things; grīṣma; and then Vasantha; and then varṣa; then śarat; and Hēmantha and śīśira. In English we have got only four seasons; words for four seasons; summer, spring, autumn, winter; the rainy season, and pre-winter season is called Hēmantam; the six ṛtus are there; Of the six ṛtus, I am the vasantha ṛtu, because that is the season when all the flower plants blossom.

And because all the flowers blossom during spring season, the people are all happy; it is the most pleasant season. And therefore Kṛṣṇa says that I am the spring season; kusuma akhāra. What is beautiful name for spring season? Kṛṣṇa does not use the word Vasantha; he uses the word kusuma ākhāra; ākhāra means abundance, store house, rich; kusuma means flower; kusumānam ākhāraḥ; it is a season which has abundance of flowers and therefore people are happy. (காலங்களில் அவள் வஸந்தம் kālaṅgaḥil avaḥ vasantham; an old Tamil song; that is regarding someone, but here we are addressing the Lord, OK. So therefore wrong address).

Verse 10.36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहं ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०.३६ ॥

dyūtaṃ chalayatāmasmi tējastējasvināmahaṃ |
jayō'smi vyavasāyō'smi sattvaṃ sattvavatāmahaṃ || 10.36 ||

अस्मि ध्यूतम् **asmi dhyūtam I am gambling** छलयताम् **chalayātām among all the deceivers (deceitful practises)**; अहं तेजः **ahaṃ tējaḥ I am the brilliance** तेजस्विनाम् **tējasvinām of the brilliant** अस्मि जयः **asmi jayaḥ I am victory** अस्मि व्यवसायः **asmi vyavasāyaḥ I am effort** अहं सत्त्वं **ahaṃ sattvaṃ I am the virtue** सत्त्ववताम् **sattvavatām of the virtuous**

36. I am gambling among all deceitful practices; I am the brilliance of the brilliant; I am effort; I am the virtue of the virtuous.

Chalayātām; among those activities which will rob our discriminative power; among those activities which will take a human being for a ride. Among those activities I am the gambling activity; because all forms of gambling will take a human being for a ride, because once a person enters into that, like alcohol or drug, a person will be completely addicted to that. And like any other addiction, gambling like card games or racing etc. like dices, all come under gambling.

In Bhāgavatham it is said; in Kaliyuga, the kaliyuga resides in a few places; Kali dēvathā means that dēvathā which will take a person for spiritual downfall. In Bhāgavatha a story is elaborately said; so Kali was to be driven out; then Kalidēvathā was to reside in some places, and delude the human mind; and I want to take them for a spiritual downfall; then Bhagavān allows Kali dēvathā to remain in a few places; and if a human places goes

to such places, he will be sucked by; pulled down by Kali dēvathā; and Kali dēvathā means quarrel; fighting; shouting; drinking, all those things will come and therefore Kṛṣṇa says, I am dhyūtam.

In fact, in the entire Mahābhāratha; one important lesson is to be learned is; if we are not very careful, that gambling or such activities can suck us also down. And what is the example? Dharmaputra who was an embodiment of dharma, even that Dharmaputra got hooked to that and when Dharmaputra got hooked, he lost all the sense of propriety and he lost even his wife and brothers. Can any person think of keeping the wife and brothers as a stake there? Dharmaputra is an embodiment of dharma; he knows dharma śāstram; and even he lost his balance. If Dharmaputra can lose his balance; what to talk of we ordinary people, that is why, we were young, our parents never allowed us to touch the card; people say we play card only for fun. No money is involved; but our parents say; even for fun do not play cards; Why because there is a strong pull there; Kṛṣṇa himself warns dhyūtam aham asmi; among the deceiving activities; pulling down activities, taking for a ride activities; addicting activities; I am the gambling principle. So dhyūtam; literally dhyūtam means dices; and here it means any form of gambling.

Then tējas tējasvināmaham; I am the brilliance; the internal brilliance, the intelligence among all the intelligent or brilliant people. Perhaps we can define the brilliance as that by which a person resists the temptation for dhyūtam; gambling; because in all of them, first time saying No is much easier; whether it is alcohol; whether it is cigarette or whether it is drug or whether it is gambling; first time saying No is very easy; but if first time one succumbs; then the downslide is so powerful. That it will be very difficult to get out of that; and therefore I am that brilliant discrimination, which resists such a temptation.

Then jayō:'smi vyavasāyō:'smi satvaṁ sattvavatāmaham. I am the satva-guṇa in the sātvic people; So satvam; I am the satva-guṇa which represents spiritual inclination; rajō-guṇa represents materialistic inclination; Artakama inclination is caused by rajō-guṇa; Dharma mōkṣa inclination is caused by satva-guṇa; and tamō-guṇa obstructs our inclination for both of them; tamō-guṇa makes a person lazy; neither materialistic inclination, nor spiritual inclination. As I have often said, ഉണ്ടാൽ ഉറങ്ങണം, ഉറങ്ങിയാൽ ഉണ്ണണം; uṇṭāl- uṛaṅṅaṇaṁ; uṛaṅṅiyāl-uṇṅaṇaṁ. This is tāmasic.

And the general advice of the scriptures is a tāmasic person should initially cultivate a materialistic desire and thereafter gradually refine the materialistic desires to spiritual desire; and that spiritual desire represented by satva-guṇa; I am in all the sātvic people and once there is the spiritual inclination; it expresses in what form? Vyavasāyaḥ. Vyavasāyaḥ means the effort required for the fulfilment of spiritual desire; just as effort

is required for the fulfilment of materialistic desires; you should remember, equal or more effort is required for the fulfilment of spiritual desire. like doing pañcamahā yajña; all the noble activities for citta śuddhi; it requires effort; so here the word Vyavasāyaḥ means prayathna; perseverance; industry; effort; not Tamil vyavasāyaḥ; Tamil vyavasāyam means agriculture. So in Malayalam vyavasāyaḥ means industry; that is closer of Sānskrīt; in Sānskrīt vyavasāya means industry; but industry as the character of the mind; we use the expression; he is an industrious person; that perseverance or effort is called vyavasāyaḥ.

And once there is vyavasāyaḥ or spiritual effort, what will it lead to? jayō:'smi; jayaḥ means victory; success; so that is why, look into the reverse order; satva-guṇa to vyavasāyaḥ to jayaḥ; satva-guṇa means spiritual inclination; vyavasāyaḥ means spiritual effort; jayaḥ means spiritual success or victory; all of them I am.

And from this what are to learn? If we get spiritual success, we should not become arrogant because of that; we should remember that is also because of the grace of the Lord only. One should not forget that; all the time remember, every step forward is because of the push of Īśvara anugraha; the pull of freewill should be backed by the push of Īśvara Anugraha; will and grace should go hand-in-hand.

Verse 10.37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥१०.३७॥

Vṛṣṇīnām vāsudēvō'smi pāṇḍavānām dhanañjayaḥ |
munīnāmapyahaḥ vyāsaḥ kavīnāmuśanā kavīḥ ||10.37||

अस्मि वासुदेवः **asmi vāsudevaḥ I am Sri Kṛṣṇa (son of Vasudēva)**; वृष्णीनाम् vṛṣṇīnām **among the Vṛṣṇis (clan of Kṣatriyās)**; धनञ्जयः **dhanañjayaḥ I am Arjuna (lit. a conqueror of riches)** पाण्डवानाम् **pāṇḍavānām among the pandavas** अहं व्यासः **ahaḥ vyāsaḥ I am Vyāsa** मुनीनाम् **munīnām among the sages** अपि **api** and कविः उशना **kaviḥ uśanā (I Am) sage Śukracārya** कवीनाम् **kavīnām among the seers.**

37. I am Kṛṣṇa among the Vṛṣṇis; I am Arjuna among the Pāndavas; I am Vyāsaḥ among the sages and (I am) sage Śukrācārya among the seers.

Vṛṣṇīnām, among the descendants of vṛṣṇī vaṁśa, vṛṣṇī vaṁśa is Yadu vaṁśa, or the yadhava vaṁśa which Lord Kṛṣṇa belonged. Therefore among the descendants of vṛṣṇī vāṁśa, who am I; Kṛṣṇa says, I am myself; I am Vāsudevaḥ; Vāsudevaḥ means Vasudēvāsya puthra; Dēvaki putraḥ. I am Lord Kṛṣṇa, and that is why one of the name of Kṛṣṇa is Vārṣṇeya; we have seen that word elsewhere; Vārṣṇeyaḥ means vṛṣṇī vāṁśa samūdbhūtaḥ.

And why do we say or Kṛṣṇa himself claims that Kṛṣṇa himself is the greatest among the Vṛṣṇīs? One reason is that Kṛṣṇa himself is the avathara of the Lord himself; He is not a mortal jīva; He is Īśvara avathāra puruṣaḥ.

Then the next question comes? there are many avathāras; and why should we say Krishnavathāra is the most glorious among them; we can give several reasons but according to me, the primary reason for Glory of Kṛṣṇa avathāra is, in Kṛṣṇāvathāra alone Lord functions as Brahmavidya ācārya; a liberating preceptor.

In all other avatharās, Lord destroyed asurās and disappeared; but in Kṛṣṇa avathāra alone, vasudēva sutām dēvaṃ, kaṃsa cāṇūra mardhanam, dēvaki paramānandaṃ, kṛṣṇaṃ vandē jagatgurum.

And that is why Kṛṣṇa's teaching of the Bhagavat Gīta is considered as one of the three main text books of vēdanta śāstra. The vēdanta śāstra has got numerous text books; perhaps thousands or lakhs; among all the vēdanta-śāstra granthās, three are considered to be pillars of vēdanta; they are called Prasthāna trayam; the foundation grantha; and what are they:

- number one the upaniṣads, called the sṛuti prasthāna;
- the second one is Bhagavad-Gīta called the smṛti prasthānam;
- and the third one is Brahma sūtras, the nyāya prasthānam;

So thus sṛuti, smṛti and nyāya. Among these three-pillar-vēdāntic texts, one of them is Bhagavad-Gīta; and it is given out by Kṛṣṇa and that is why even after millennia, Bhagavat-Gīta in the 21st century also, it is alive and kicking and even now when we take Bhagavat-Gīta classes, thank God, people are coming. Indicating what? It is even now it is fresh and valid; it is not obsolete text book; but it is a valid teaching; and since Kṛṣṇa is Gītācāryaḥ, he is the greatest one.

Pāṇḍavānāṃ dhanañjayaḥ; among the pañca-pāṇḍavās, Kṛṣṇa is very smart; he does not want to get Arjuna's-anger; as such he is having the bow and arrow! Therefore the among the pāṇḍavās, (he is flattering) I am the Arjuna himself; pāṇḍavānāṃ dhanañjayaḥ; and why is the Arjuna the greatest; and why can't He say dharmaputra; he is the eldest one as well as the embodiment of dharma; why should Arjuna be taken as the greatest one? very simple, if Gīta is the greatest śāstra; Arjuna being the first receiver of the Gīta-śāstra; sarvōpaniṣadō gāvō dōgdhā gōpāla-nandanaḥ; then pārthō vatsaḥ; where it is coming? Gīta-dhyāna slōkā; pārthō vatsaḥ; Arjuna is the first one to get the Gīta śāstram.

And we are only the second hand teaching, from the local gurus; but Arjuna got from the greatest teacher; Sākṣāt bhagavatā nārāyaṇēna svayam; where it comes? pāṛthāya pratibōdhitām bhagavatā nārāyaṇēna svayam; he was lucky enough to get the teaching straight from the horse's mouth; straight from Kṛṣṇa's mouth.

And why did Kṛṣṇa choose Arjuna for giving this teaching? Another big debate; why should Kṛṣṇa choose Arjuna for giving the Gītā? Several people give several reason; but the reason is very simple; Kṛṣṇa gave Arjuna because Arjuna asked for it. Do not break your head; Dharmaputra never said śiṣyastē'haṃ śādhi mām tvām prapannam. Bhīma never said; Arjuna asked, Kṛṣṇa gave. So that Arjuna asked, makes him a great person; and therefore pāṇḍavānāṃ dhanañjayaḥ; Kṛṣṇa is great; Arjuna is great.

Now Vyāsa feels how can I leave out myself; therefore munīnām āhaṃ vyāsaḥ; so among the ṛṣis; I am Vyāsācārya. And why do we Vyāsācārya is the greatest; the same reason alone; Kṛṣṇa is the greatest avathāra because he is Brahma vidya ācāryaḥ; and Vyāsa is the greatest ṛṣi, because Vyāsa is also Brahmavidya ācāryaḥ; he is one of the brahma vidya ācāryaḥs in the tradition. And not only that; among the Prasthānatrayam, the same foundation granthas; one was the contribution of Kṛṣṇa; another is the contribution of Vyāsa; because Brahma sūtras, which is one of the foundation granthās; that brahma sutra is given by Vyāsa.

And not only that, even in the compilation of the Gītā, Vyāsa has a role; Kṛṣṇa taught Arjuna alight; but the compilation has been done by Vyāsācārya; therefore Mahābhāratham is written by whom; Vyāsa. So Bhagavat Gītā is part of Mahābhāratham and therefore the teaching is Kṛṣṇa's but the presentation is Vyāsā's. So Vyāsā's contribution is for two prasthānam. In Gītā prasthānam also Vyāsa is there; Brahma sutra prasthānam also Vyāsa is there; that is why we have great reverence for Vyāsa.

That is why in Avani Avittam also there is a special tarpaṇam called khānda ṛṣi tarpaṇam;... tām ṛṣigums tarpayāmi; I am expressing my gratitude to all the ṛṣis beginning with whom; with any ṛṣi; Kṛṣṇa dvaipāyana; who is he? He is Vyāsa; we do not mention the name of any other ṛṣis; all other ṛṣis are included in etc. ādayaḥ; only one name is mentioned; and that is Vyāsā's.

कृष्णद्वैपायनादयो ये ऋषयस्तान् ऋषिंस्तर्पयामि । सर्वान् ऋषिंस्तर्पयामि । सर्वऋषिगणान्स्तर्पयामि ।
सर्वाऋषिपत्निस्तर्पयामि । सर्वऋषिगणपत्निस्तर्पयामि ॥ १३.१ ॥

[kṛṣṇadvaipāyanādayō yē ṛṣayastān ṛṣiṃgstarpayāmi](#) | [sarvān ṛṣiṃstarpayāmi](#) | [sarvaṛṣigaṇāṃstarpayāmi](#) | [sarvāṛṣipatnistarpayāmi](#) | [sarvaṛṣigaṇapatnistarpayāmi](#) || 13.1 ||

And in the ṛṣi tarpaṇam, the first person is Vyāsa; and therefore Kṛṣṇa says among the Munis or ṛṣis I am Vyāsaḥ.

And he got the name Vyāsa because he compiled and rearranged the vēdas also. So when he found that the people cannot remember all the vēdas; the entire vēdas people could not remember, he called four disciples and he asked each disciple to preserve a particular Vēda. So therefore this arrangement for vēdic preservation is also done by Vyāsa; So vēdān vivvyāsa; vyās means to compile and rearrange; and what is his original name; not Vyāsa; Kṛṣṇa dvaipāyana is the original name. And because of the compilation and arrangement of vēda; he got the name Vēda-Vyāsa; Then Vēda Vyāsa got shortened to v. Vyāsa. OK. V means Vēda. Kṛṣṇa dropped the initials.

kavīnāmuśanā kaviḥ; among the great seers; those who can see all the three kālās, trikāla darśis, trikāla jñānis; I am Śukra kavi; uśanā means Śukrācāryaḥ; the asura guru; Sukrācāryaḥ is a great ṛṣi; and therefore Kṛṣṇa says; I am Sukrācāryaḥ.

Therefore the word Kavi does not mean a poet; the poet means krānta darśi; the one who can see the future that is going to come; the one who has got ESP. Extra Sensory Perception; not only he can see the future; he can see the past also; therefore krānta darśi; krānta means that which is beyond the range of our sense organs; beyond the limit; beyond the range; and one who can see that is Sukrācāryaḥ.

Verse 10.38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चौवास्मि गुह्यानाम् ज्ञानं ज्ञानवतामहम् ॥ १०.३८ ॥

daṇḍō damayatāmasmi nītirasmi jigīṣatām |
maunaṃ caivāsmi guhyānām jñānam jñānavatāmaham || 10.38 ||

अस्मि दण्डः asmi daṇḍaḥ **I am the rod** दमयताम् damayatām **of the punishers** अस्मि नीतिः asmi nītiḥ **I am diplomacy**, जिगीषताम् jigīṣatām **of those desirous of victory** अस्मि मौनम् asmi maunam **I am silence** गुह्यानाम् guhyānām **among secrets** च एव ca ēva and अहं ज्ञानम् aham jñānam **I am the wisdom** ज्ञानवताम् jñānavatām **of the wise**.

38. I am the rod of the punishers; I am diplomacy of those desirous of Victory. I am silence among secrets and I am the wisdom of the wise.

Daṇḍō damayatāmasmi. Among the disciplinarians, among the causes of discipline or orderliness, I am daṇḍaḥ; daṇḍaḥ means the rod of punishment; because the discipline can be caused by several methods; one method is what? Requesting; kindly follow the rule; request; another is educating; so that a person follows because of understanding; and the third method is what? daṇḍa; the method of punishment, Kṛṣṇa says generally people are immature; generally the people are gross and therefore education, good words, etc. do not work; generally what works is what: daṇḍaḥ; punishment; So sāmā, dāna, bhēda, daṇḍa; among them, daṇḍa alone is the most powerful, which gives

instantaneous result. And that is why parents also often the method of corporal punishment; corporal punishment; beating. In Schools also the teachers use this. Nowadays they have banned it; because they say it is highly damaging to the psyche of the child. Still many people are not happy banning it; because if you do not use punishment, you require lot of kṣāma. Using good words to change, one needs lot a kṣāma; but one beating serves the purpose. Kṛṣṇa says that I am the punishing rod, among the causes of discipline.

Nītirasmi jigīṣatām; among the causes of victory, or among the victors, among the victorious one, I am nītiḥ; nītiḥ means diplomacy; this is from the stand point of the rulers or kings; for the kings to be successful, in the statement, I am in the form of diplomacy, because that is responsible for success; I am nītiḥ.

Then maunaṁ caivāsmi guhyānāṁ; among all the secrets, I am maunaṁ; maunaṁ is the greatest secret because the moment you reveal that secret; it is no more secret. So therefore I am maunaṁ.

The word mounaṁ represents Brahman also. Amātras chaturtaḥ avyavahāryaḥ; so in Vēdānta, silence has the meaning of Brahman, because in silence, there is nothing except consciousness. In silence what is there? we generally say silence is that state, in which nothing is there; which nothingness is witnessed by the consciousness and therefore in Māndukya upaniṣad; brahman is called silence; and therefore we can mounaṁ as Brahman also; I am Brahman among the secrets. That is why it was called Rāja Vidhya Rāja Guhyaṁ; Guhyaṁ means secret.

Then jñānaṁ jñānavatāmahaṁ; among the wise people or in the wise people, I am the wisdom. So therefore the glory of the wise people is because of the wisdom; and wisdom belongs to the Lord. Therefore when you do namaskāra to a jñāni; the namaskāra does not go to that jñāni; but it goes to the wisdom which makes a jñāni and that wisdom is what? Bhagavān says I am; therefore no genuine jñāni accepts the namaskāra for himself. So whenever anybody does namaskāra; he intelligently hands over the namaskāra to the Lord, because Lord is the wisdom.

Verse 10.39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्याद् मया भूतम् चराचरम् ॥ १०.३९ ॥

[yaccāpi sarvabhūtānāṁ bījaṁ tadahamarjuna |
na tadasti vinā yatsyānmayā bhūtaṁ carācaram||10.39||](#)

अर्जुन **Arjuna** Arjuna! अहं तत् **aham tat I am that** यत् च अपि बीजम् **yat ca api bījam which is the seed**, सर्वभूतानाम् **sarvabhūtānām of all beings** अस्ति न तद् भूतम् **asti na tad bhūtam there is no such being** चराचरम् **carācaram moving or stationary** यत् स्यात् **yat syāt which can exist** विना मया **vinā mayā without Me**.

39. Oh Arjuna! I am that which is the seed of all beings. There is no such being, moving or stationary, which can exist without Me.

So Kṛṣṇa concludes the enumeration of His glories; and Kṛṣṇa says in fact, hey Arjuna, I am the very seed or material-cause out of which the entire creation has emerged. So aham sarvabhūtānām bījam asmi; bījam means upādāna kāraṇam. Just as the clay is the material-cause of all the earthen wares, just as gold is the material-cause of all ornaments; just as wood is the material-cause of all furniture; I am the material-cause of the entire creation.

And the material-cause always expresses in the effect; in the form of the very existence; when you say an ornament is: the very Is_ness or existence does not belong to the ornament, the existence actually belongs to what? The gold alone; ornament is nothing but nāma and rūpa; it is an non-substantial entity; if you say nāma rūpa 'is': that Is_ness is borrowed from where; the gold. How do you prove that? Remove the gold from the ornament; ornament loses its very existence. And therefore Kṛṣṇa says I am the material-cause who lend existence to every product in the creation; Therefore when you say wall is: Isness belongs to me; when you say: fan is: Is_ness belongs to me; In short, I am the Sat in the creation. What did he said in the starting; Aham ātma gudakēśa. There the word ātma means that I am the very consciousness in every being; in finishing he says: I am the very existence in every being; I am sat cit svarūpaḥ; obtaining in the entire creation.

And therefore maya vinā, yat carācaram bhūtam syāt; tat nāsti; there is nothing in the creation; moving or stationary; which can exist without my blessings. Just as gold can say there is no ornament in the creation; no golden ornament in the creation; which can exist without my blessings; who can say; gold can say. Similarly, Bhagavan says: I am the material-cause without which nothing in the creation, moving or non-moving can exist. And therefore if somebody asks, who is God? We say, Who "Is", is God; What does that mean; Is ness is the God; all others are nāma rūpa only. So yat carācaram bhūtam syāt maya vinā Asti; tat nā; there is nothing which can exist without me. Thus he started with cit, ended with sat; cit and sat are nirguṇa Īśvara vibhūthi; and all others are saguṇa Īśvara vibhūthiḥ; vibhūthiḥ means mahima.

Verse 10.40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तः विभूतेर्विस्तरो मया ॥ १०.४० ॥

nāntō'sti mama divyānām vibhūtīnām parantapa |
ēṣa tūddēśataḥ prōktō vibhūtērvistarō mayā || 10.40 ||

परन्तप parantapa **Oh Arjuna (vanquisher of foes)** अस्ति न अन्तः asti na antaḥ **there is no limit** मम दिव्यानां विभूतीनाम् mama divyānām vibhūtīnām **to My divine glories** तु tu **however** एषः विस्तरः ēṣaḥ vistarāḥ **this detail** विभूतेः vibhūtēḥ **of glories** प्रोक्तः मया prōktaḥ maya **has been mentioned by Me** उद्देशतः uddēśataḥ **(only) as an illustration.**

40. Oh Arjuna! There is no limit to My divine glories. However, this detail of glories has been, mentioned by Me (only) as an illustration.

Here Kṛṣṇa says Hey Arjuna! I have stopped the enumeration of My glories, not because my glories have been exhausted. If I have to enumerate all the glories the list is inexhaustible; I can never complete the 10th chapter. Time is running out. And therefore, my intention is only to give a few sample glories; do not think that this is an exhaustive list. Therefore Kṛṣṇa says: mama divyānām vibhūtīnām antaḥ na asti; there is no end to my divine glory. It can be never be exhausted by Me; Hey Parantapa; Hey Arjuna.

Then why should Kṛṣṇa enumerate, if there is no end, why should he enumerate? Kṛṣṇa says: ēṣa tūddēśataḥ prōktaḥ vibhūtērvistarō mayā; this enumeration of my glories is only as a sample; a random sample. When you go shopping, especially for eatables, the shopkeeper will just give a piece of it, to taste the quality of it; like that; just a random items; there are some people, who just eat everything and come out; they take sample of every time and come away; So I have given this ūddēśataḥ; a random sample, as an illustration; I have given this much enumeration.

Then how to extend this list; Kṛṣṇa tells: I will tell you the method of extending the list; therefore you can yourselves do as a home work. Of course the 10th chapter must be continued at home by you yourselves. How to do that; He is going to say that:

Verse 10.41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०.४१ ॥

Yadyadvibhūtimatsattvaṁ śrīmadūrjitamēva vā |
tattadēvāvagaccha tvaṁ mama tējōśasambhavam || 10.41 ||

यद् यत् सत्वम् yad yat satvam **whatever being (is there),** विभूतिमत् vibhūtimat **which is glorious** श्रीमत् śrīmat **rich** एव व ऊर्जितम् ēva va ūrjitam **or powerful** त्वम् अवगच्छ tvam

avagaccha **may you recognise** तत् तद् एव tat tad ēva **that** मम तेजोऽषसम्भवम् mama tejo:'śasambhavam **to be born out of a person of My splendour.**

41. Whatever being (is there which is) glorious, rich or powerful – may you recognise that to be born out of a person of My splendour.

Kṛṣṇa says you can make your own list; what is that? So when you are confronting various things and beings in the creation; if you see anything that is wonderful; which makes you wonderstruck, any such glorious living being or inert thing. They talk about the wonders of the universe; 7 wonders; 8 wonders; they enumerate; anything natural or artificial. Anything that you see; vibhūtimat, glorious, which makes your mouth open; which makes you awestruck; whatever it is, it may be the minutest insect or the greatest mountain; yad yat or śrīmat; whichever is rich or abundant; whichever is full of riches or abundance; śrīmat; or ūrjitam; abundance means what most valuable or invaluable diamond, they discover and they keep somewhere and they say it costs millions of dollars; śrīmat.

So anything rich or ūrjitam; anything powerful; like the energy of the Sun, which has been giving energy for us, imagine you have to light up the entire earth for 12 hours with some electric power; day-night matches; how much money they have to spend; the Sun has been doing that; how long; and still it is the reservoir of energy;

Therefore you take the Sun, you take the stars; you take the lightening; you take a water fall; which are all powerful; anything and you can add anything beautiful; attractive; all of them when you see, remember me. That is the indication of a religious person; a religious person whenever he sees an extraordinary thing; he does namaskāram to that. And even if he discovers some such thing; he never keeps it; in the olden days, he hands over to the temple; I do not deserve to possess that; anything extraordinary it is given to the temple; because we see the Lord in that.

Therefore Kṛṣṇa says. Tat tad avagaccha; may you understand that; that extraordinary powerful rich thing or being is only an infinitesimal glory of mine. Not my total glory; the highest glorious thing is only a part of a wee bit of My glory. My tejo:'śasambhavam; tējaḥ here means mahima; aṁśa means a part; a speck of my vibhūtiḥ; and that is why we worship nature.

Then Kṛṣṇa concludes:

Verse 10.42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नम् एकांशेन स्थितो जगत् ॥ १०.४२ ॥

athavā bahunaitēna kiṃ jñātēna tavārjuna |
viṣṭabhyāhamidaṃ kṛtsnamēkāmśēna sthitō jagat || 10.42 ||

अथवा athavā Or किं तव kiṃ tava **what use do you have** ज्ञातेन jñātēna **by knowing** बहुना एतेन bahunā ētēna **all these?** अर्जुन Arjuna **Oh Arjuna** अहं अस्थितः ahaṃ asthitaḥ **I remain** विष्टभ्य viṣṭabhya **supporting** इदं कृत्स्नं जगत् idaṃ kṛtsnaṃ jagat **this entire Universe** एकांशेन ēkāmśēna **without a portion (of Mine).**

42. Or, What use do you have by knowing all these? Oh Arjuna! I remain supporting this entire Universe with a portion (of Me).

So here Kṛṣṇa says, Hey Arjuna, you can look at the whole thing in a different perspective also. So previously to give an example: suppose I say water is present in every wave; water is present in every bubble; water is present in every drop; this is one way of looking at the water. Or there is another way: Hey Arjuna, it is not that I the water or the water is in bubble or wave; really speaking, all bubbles; all waves are in water. Therefore, instead of saying I am in the creation; I would like to reverse it and say: the whole creation is in Me.

Therefore He says: athavā; otherwise to put in a different form; bahunaitēna jñātēna kiṃ; what is the use of this elaborate enumeration. I am in mountain; I am in intelligent people, I am in Gaṅgā; Yamuna; *வாய் தான் வலிக்கும்*; instead of saying I am in everything, I would like to say everything is in Me. So ahaṃ idaṃ kṛtsnaṃ jagat viṣṭabhya asthitaḥ; in fact I remain supporting the entire creation; or the entire creation is in me. Space is not within this Hall; that is not the correct statement; all the Halls are in space.

Similarly Bhagavān is not in the living beings; but all living beings are in Bhagavān; and that too they do not occupy the whole Bhagavān; I am only sustaining them; in one corner of Me; ēkāmśēna. So the whole cosmos is only occupying a part of Me; so how big I am; so the whole cosmos is like a bubble in Me; the ocean. So with this Kṛṣṇa concludes the description of His glories.

Hari OM

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstrē
śrīkṛṣṇārjunasaṃvādē vibhūtiyōgō nāma daśamō'dhyāyaḥ ||

Thus, in the Upaniṣad sung by Lord, the science of Brahma, The scripture of Yōga, the dialogue between Sri Kṛṣṇa and Arjuna, ends the tenth chapter entitled "The Yōga of Divine Glories".

140 Chapter 10, Summary

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Today I will give you a summary of the 10th chapter of the Gīta. The 10th chapter of the Gīta by its position is occurring in the madhyama śatkam of the Gīta. If you remember, the first six chapters of the Gīta are called prathama śatkam, the first section consisting of six chapters. Then from the seventh to the twelfth chapter, we call madhyama śatkam, the middle section, and the last six chapters together called carama śatkam or the final section. And I had told you in the prathama śatkam, the nature of the jīva, the individual is highlighted; in the madhyama śatkam, that is the middle section, the nature of God or Īśvara is highlighted, and in the carama śatkam, the essential oneness of jīva and Īśvara; jīva Īśvara svarupa aikyam is predominantly discussed; I had said; which means in the madhya śatkam, Lord Kṛṣṇa is concentrating on Īśvara-svarūpam, so that we will have a clear knowledge regarding the nature of God; and Lord Kṛṣṇa started this topic from the very seventh chapter itself and he has been gradually developing it, and the culmination will come in the 12th chapter of the Gīta.

And in all the scriptures, the general definition given to God is Īśvaraḥ jagat kāraṇam, the Lord is the creator of the world; The Lord is the maker of the World. In Sānskrīt, we use the expression Kartā; Kartā means the creator. That is why in Christianity also, the Lord is addressed kartāvē, (they add a vē) Kartā means the creator.

When we learn that God is the maker or creator of this universe, naturally we conceive of the Lord in our own way. So we get the first concept of God based on this definition; what definition? God is the maker or the creator. And when I know God as the creator, what will be my concept of God? How will I conceive? The first problem that we find here generally whenever we see a product; any created product, we do not see the creator anywhere around. This is the first problem that we face; the created product is visible; and I am not able to see the creator. I know this mike has a maker; but I am not seeing the maker around; I know the desk has a creator; but I do not see the creator around; I know this hall has a creator; but I do not see the creator around; therefore generally creator is not perceived; the creator is inferred. Creator is not perceived but creator is inferred.

Therefore Īśvara in my concept is anumitha svarūpaḥ; anumitha svarūpaḥ means what; the Lord is not perceived by me, but Lord is inferred by me. And since the Lord is not perceived but inferred, the Īśvara that I conceive of is parōkṣa Īśvaraḥ; not parōkṣa Īśvaraḥ not; Prathyakṣa Īśvaraḥ.

First I think that there is one Īśvaran; and that Īśvaran is not seen anywhere near; and he is somewhere; he is there. So therefore concept No.1: He is inferred; concept No.2 He is remote; not anywhere around; and since Īśvara is the creator; only inferred; and not seen around, the nature of God I do not know. Therefore I have to only imagine.

So what will be the nature of the creator of this mike? Since I do not see the creator of mike, I have to only visualise imagine; Therefore the creator has what nature; kalpitha rūpam; kalpitham means imagine; I know this hall has a creator; but how he looks like I can only imagine. I know what all of you have great grandfathers. No doubt about it; but how your great-grandfather looks like, I have to only imagine; often; not only I have to imagine, even you have to imagine.

Therefore Īśvara has got a nature, which is imagined by me; so Īśvaraḥ is anumitha; Īśvaraḥ is parōkṣa; and Īśvara is kalpitha rūpaḥ; of an imagined form.

If I have to imagine the form of Īśvara; what will be my imagination? suppose I have to imagine, the creator of this desk; I know he is a sentient living being; the creator of the desk is certainly a sentient living being and I know that any animal does not have sufficient intelligence to conceive and create the desk; and therefore I imagine the creator of the desk as only a human being, because in my experience, human-beings alone have sufficient intelligence to conceive and create a product. And therefore when I visualise or imagine a God; what type of form I will imagine? Certainly a human form. Is it perceived form or imagined form? It is certainly an imagined form; because I do not see the creator around; and therefore I have an idea of God, as what? A very very intelligent human like being.

And since I know the intelligence of the creator God must be much much much higher, because an ordinary human being can create only ordinary things, since God has created the whole universe, his intelligence must be much much much greater; therefore in my imagination, how to put the extra intelligence. You may add a few more heads; the only thing you can head; because one head has got one head of intelligence; Bhagavān must have several units. And therefore, draw heads all over; 100 heads this side; and 100 heads that side; because Omniscience.

Similarly you want to imagine Lord as a powerful one, because He has not created an ordinary desk; ordinary mike or fan or hall; but the entire cosmos; therefore the power must be infinite; and how do you imagine infinite power; add a few more hands; hands in multiples of 2; 12, 20, or hundreds.

So when I say Lord as the creator of the world, I only imagine a personal intelligent God who is very very similar to a human being; but I still do not know the details; whether

the Lord is black or white; (there are so many colours) yellow like Chinese; black like negro; white like, the westerners; or the middle ones, like us; What is the complexion of God, whether the Lord is male or female; that is also a problem; all I have to imagine; it is a very very confused concept of God; and to get some help I look to the scriptures, the confusion only increases because, instead of one form the scriptures give, many forms; Rāma form, Śiva form, Viṣṇu form, Kṛṣṇa form, etc.

So still my confusion is OK; there is a God, an inferred God, an omniscient, Omnipotent God, not anywhere around God; and that God must have some form like a human being; which form is the form of God; because there are so many Gods; mentioned in the scriptures; should I conclude that there are many Gods; the scriptures say that there is only one God; Thank God, or else the fight will erupt between themselves (Gods)!

Once I know that the creator God is only one, naturally the question will come, which one of the forms is the form of God; I cannot say all of them; because some description is that God is fair; in some description God is black; Kṛṣṇa is described as Mēga śyāmalaḥ; So black; black means Bhagavān a Negro; we do not know; so the description also; what varṇa I can take? What akhāra I can take?

Then you have to assume that only one form is the real form; the all other forms are only vēṣam; like cinema actors, he has got one form of his own; all other forms are vēṣam.

Now the problem is: if Bhagavān has got only one form and all other forms are only temporary vēṣam; what will be question?; which one is the real one, which are the vēṣams; if you ask a Vaiṣṇavite; he will say, Viṣṇu is original; Śiva is vēṣa. You call a Śiva bhaktha; he will say Śiva form is original, Viṣṇu form is the vēṣam. If you ask Dēvi Bhaktha he will say; the other two are not; and only dēvi form is the real, the others are all vēṣams.

Now my problem is what? What exactly is the form of God? Because all of them are my imagination, because I do not see the Lord around; And the scriptures point out that Lord darśanam; Īśvara darśanam alone gives you liberation; therefore I have now to work for Īśvara darśanam. Now I have a serious anxiety. When will I see Lord Śiva; when will I see Lord Viṣṇu; whether he will come or not. And if you read purāṇās they declare that some of the devotees had Rāma darśanam; Thyāgarāja had seen Rāma; Meera had seen Kṛṣṇa.

Now the question is will I ever see the Lord? And if I do not see the Lord, will I get liberation; all these are various ideas hovering around in my mind; I only know this much, that there is God, but all other details are only vague; full of vagueness. Whether he will be like this or like that; whether he will come or not; whether if he comes he will go or not. Because we are equally interested in his going back also; because limited

accommodation. What to do with a small house. So Kṛṣṇa wants to transform our concept of God. It is very good to know God as the creator; but if you have to progress further in your sādhanā; you have to understand further regarding the nature of God; at present; God is inferred for you; God is remote; parōkṣaṁ for you; and God is kalpitha rūpa of imagined form.

And how to transfer this concept? That alone is Kṛṣṇa trying in the madhyama śatkam, the Gītā; and Kṛṣṇa says, if you understand God as only the creator of the world, your understanding is incomplete. If you know God as only the creator of the world, your understanding is incomplete, and as long as you have this incomplete understanding; you will always have confused ideas, vague ideas regarding God, and your sādhanās also will not be crystallised, it will be groping in darkness. And therefore your understanding has to be enhanced.

And how should we enhance? Kṛṣṇa says, when you say God is the creator of the world; ask another question, what is the material out of which God created this world? As long as you do not ask this question, you will have confused understanding. When I say carpenter created the desk; I know the wood is the material; when I say goldsmith created ornament; I know gold is the raw material; when I say God, who was only one God; without a second thing; this is very important; *ēkam ēva advitīyaṁ*; அவர் மட்டும் இருந்தார். He was only there; so when God alone is there to create the world; what is the material out of which God created? Unless you ask this question and find out the answer, your concept of God will be immature; and vulnerable to logical attack.

And Kṛṣṇa says when you ask the question what is the material out of which God made, the answer is what? God has to find the material also in himself; because there is no other second material. God is not only the creator, God is also the material part and therefore God has two aspects; one is the cētana aspect and the other is the acētana aspect. The intelligence principle also must be God; the raw material-principle also must be God alone. Thus God becomes a mixture of cētana acētana tatvam; which we saw in the seventh chapter as parā aparā-prakṛti. He is matter and spirit put together - is God. This is a very important breakthrough in the vēdic-teaching.

Once I know that Lord is the material out of which the creation has come, then we have to get some important corollaries. What is that?

Once I know the material-cause of the product, I know the material-cause is never away from the product. **Material cause is never away from the product.** Just as Gold is never away from ornaments; wood is never away from furniture; clay is never away from pots; kāraṇam can never be away from Kāryam. So the material-cause is a perceived object or

an inferred object. I have got the desk. And what is the material cause? Wood. Whether wood I have to infer or I should perceive it; Remember, the material-cause need not be inferred; material-cause is very much perceived in the product. Therefore Īśvara is never an inferred object; a remote object; Īśvara is a perceived object; Īśvara is never remote.

Therefore Īśvara is parōkṣaṁ or pratyakṣaṁ? My concept has very much, drastically changed; Īśvara is pratyakṣa siddhaḥ; keeping the ornaments should you ask when you will get the gold darśanam; What will one say? You will say: foolishness it is to question thus. Keeping the furniture, wood darśanam when I will get if I question, what will other say: they will say மர மண்டை; Mara Mandai (that is wood headed!); Keeping pot, if you are looking for the clay darśanam; what will one say? Our answer is never work for clay darśanam; never work for wood darśanam; wood or clay or gold are all pratyakṣa siddha. Therefore Īśvaraḥ pratyakṣa.

So when you say Īśvara is creator; Īśvara become parōkṣa; but when you say Īśvara is the very material out of which the creation has come; Īśvara becomes pratyakṣam.

Then the next question is what is the form of Īśvaraḥ? If you ask, what is the form of gold, what will be the answer? All the ornamental forms, bangle form, chain form, ring form, all the ornamental visible forms are forms belonging to the gold alone. Therefore the bangle form of gold is an imagined form or perceived form? Bangle form of gold is perceived form or imagined form. It is a perceived form.

And therefore Kṛṣṇa says, all the forms of the products you get here, they are all the forms of God only, which you need not imagine, which are all the time available. Therefore, Īśvara does not have a kalpitha rūpam. Īśvara has got a pratyakṣa rūpaṁ and what should I do; what tapas should I do; to have Īśvara darśanam; for how many does I have to do nāma japam; how many days tapas should I do?

Kṛṣṇa says the idea of striving for Īśvara darśanam is because of incomplete knowledge of Īśvara. The very anxiety for Īśvara Darśanam is born out of the incomplete understanding of Īśvara. And what is incomplete understanding? That you should understand completely; the Īśvara is the creator, is incomplete understanding.

What is the complete understanding? Īśvara is not only the creator; Īśvara happens to be the very material-cause also; and once I have the complete understanding I come to the conclusion that I need not be anxious for Īśvara darśanam; because I am all the time having Īśvara darśanam only. When I am seeing bangle, I am having gold darśanam; ring, gold darśanam; chain, gold darśanam; sarvatra gold darśanam only. And if at all I should be anxious; my anxiety should be what? Oh Lord: let me not forget the fact that the entire creation is your manifestation only. This information should not be forgotten

மறக்கபடாது maṛakkapaṭātu; that should be the only prayer. In Tamil do you use the word maṛakkapaṭātu (to forget, OK).

So my only anxiety must be Oh Lord: I should not forget the fact that whatever I am seeing is your form only; and this darśanam of Īśvara is called viṣvarūpa Īśvara darśanam; anēka rūpa Īśvara darśanam. And once I have this Īśvara darśanam; whatever glories I see in the creation, they all will remind me of the glories of Īśvara only. So thus, for a viśva rūpa bhakthaḥ; sarvathra Īśvara vibhūthi darśanam ēva bhavathi. So for a viśva rūpa bhakthaḥ, there is the appreciation of Īśvara's glory in everything; he does not require a miraculous event. Now we are looking for miracles to take place. Somebody must be miraculously cured of some disease and then alone we will appreciate Īśvara Vibhūthi.

Kṛṣṇa says: you do not require miracles to appreciate Īśvara vibhūthi; every event in creation is the glory of Īśvara; that I am able to open my mouth and talk is Īśvara vibhūthi; and that you are able to hear is Īśvara vibhūthi. Transformation of the world; transformation of the perspective of the world.

And what is the transformation? Instead of looking the world as a world; I should learn to look at the world as the manifestation of Īśvara. Just as I do not forget the goldness when I am appreciating different ornaments; I appreciate the beauty of the ornaments; but in the back of my mind, gold, gold, gold (would I forget that, I never forget that). Similarly I should not forget this fact.

This transformation Kṛṣṇa wants to bring. Right from the 7th chapter onwards and in the Vibhūthi yōga also, the same idea is continued; and in the first eleven verses; Kṛṣṇa gives the introduction to this idea; this definition of God; and what is the definition, as I said, do not say, God is creator and stop; say that God is the creator and also the material out of which the creation has come; and I give you an example, Not that I give you, the upaniṣad gives you, which I reminded; what is the upaniṣadic example: यथोर्णनाभिः सृजते गृह्णते च yathōrṇanābhiḥ sṛjatē gṛhṇatē ca; just as a spider is the intelligent-cause of the web; and the spider finds the raw material also; in itself, Similarly Īśvara is both the parā-prakṛti, the intelligent-cause and the aparā-prakṛti, the material-cause and in Sānskrīt we use the technical word, abhinna nimitta upādāna kāraṇam.

And Kṛṣṇa said, not only the external world is my manifestation; maharṣayaḥ sapta pūrvē catvārō manavastathā. Not only the external world is my manifestation; also the internal world of thoughts are my manifestation only; Just as during the dream my own mind manifests as the cara acara svapna prapañca; what is the mountain; my own mind is the mountain; that means I am the mountain; My mind means what; the mountain in

dream; and if somebody is climbing the mountain, I am the climber also, and while climbing the mountain, I am the drinker also; I am the water also. Just as I myself manifest as everything in the dream world; similarly the Lord himself is both bāhya and ānthara prapañca.

And Kṛṣṇa said those who appreciate this fact is a virāt bhakthāḥ or a viśvarūpa bhakthāḥ and for a viśvarūpa bhakthāḥ, God is not in the temple alone; He sees the Lord everywhere.

अहं सर्वस्य प्रभवः मत्तःसर्वम् प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

[ahaṃ sarvasya prabhavō mattaḥ sarvaṃ pravartatē |](#)
[iti matvā bhajantē mām budhā bhāvasāmanvitāḥ || 10.8 ||](#)

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०.९ ॥

[maccittā madgataprāṇā bōdhayantaḥ parasparam |](#)
[kathayantaśca mām nityaṃ tuṣyanti ca ramanti ca || 10.9 ||](#)

So when the virāt bhaktha looks at any head, he looks at the head of everyone as the head of the Lord only. All heads are Lord's heads; all hands are Lord's hands; so sahasṛa śīṛṣā puruṣa. So sahasṛa śīṛṣā puruṣa means what? Do not imagine that there is a Viṣṇu standing there with many heads; sahasṛa śīṛṣā puruṣa; all the heads that I see belong to the Lord; all the hands belong to the Lord; all the legs belong to the Lord; and therefore anyone I see, my method of greeting is what: not hi, high; that is not the method of greeting; not shaking the hand; you do all those things for modern days; but our traditional method of greeting is: namaḥ tē. Your superficial form is different from mine, but behind your form is Īśvara; behind my form is Īśvara; forms are many, Īśvara is one. Therefore I say Namaskāram to everyone whatever be the character of the person.

How is he, what is his character, I do not know; but still whatever be the form, I know that the one behind is Īśvaraḥ; Therefore maccittā madgataprāṇāḥ; whatever they see, they see as a God; and most importantly, whatever experiences come in their life, they never resist; whatever comes, comes from the Lord only; mattaḥ sarvaṃ pravartatē; painful experiences God's gift; pleasurable experiences, God's gift; all are God's gift only; iti matvā bhajantē mām budhā bhāvasamanvitāḥ.

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०.९ ॥

[maccittā madgataprāṇā bōdhayantaḥ parasparam |
kathayantaśca māṃ nityaṃ tuṣyanti ca ramanti ca || 10.9 ||](#)

Thus in the introduction Kṛṣṇa talked about the virāt svarupam and the virāt-bhakthi; and then Kṛṣṇa also said those people who remain in the viśva-rūpa-bhakthi after sometime, they will transcend the viśva rūpam also and ultimately come to Nirguṇa or arūpa-Īśvaraḥ. So the one who has transcended from ēka-rūpa, the one who has come to anēka-rūpa, sooner or later, he will come to arūpa-Īśvara; which is beyond all forms.

And why should we come to arūpa-Īśvara? Why can't we stop at anēka rūpa Īśvara? Anēka rūpa Īśvara is incomplete because; wherever forms are there, there, time and space also come. Therefore viśva-rūpa-Īśvara is also within time, space and modification; and therefore Kṛṣṇa says: I will take you beyond name and form and I will take you to arūpa-Īśvara; which is beyond dēśa kālā; which is called sat cid ānanda svarūpam.

तेषां सततयुक्तानां भजताम् प्रीतिपूर्वकम् ॥
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

[tēṣāṃ satatayuktānāṃ bhajatām prītipūrvakam |
dadāmi buddhiyōgaṃ taṃ yēna māmupayānti tē || 10.10 ||](#)

I will give them arūpa Īśvara jñānam. So thus Kṛṣṇa introduces virāt Īśvara; virāt bhakthi and also the virāt bhakthi phalam. Thereafter from verse No.12 to 18, Arjuna presents a request to Lord Kṛṣṇa; because Arjuna feels that he is not yet ready for arūpa Īśvaraḥ; because from Ēka rūpa Īśvara we can never directly go to the arūpa-Īśvara; it is such a big jump.

So between ēka-rūpa-Īśvara and ēka rūpa Īśvara means God as a person; between ēka-rūpa-Īśvara and arūpa-Īśvara; we all require an intermediary stage; what is that stage? Anēka-rūpa-Īśvara; we have to learn to appreciate. I have to learn to see the creation as God. And only when I see creation as God; rāgaḥ and dvēsaḥ will become feebler, weaker and weaker. Otherwise there will be strong rāgaḥ dvēsaḥ; and with strong rāgaḥ dvēsaḥ; one can never come to nirguṇa-Īśvara.

And therefore how to neutralise rāgaḥ-dvēsaḥ; everything is the manifestation of the Lord; how can I be attached to something; And how can I be averse to something; how can I reject something. Nothing is rejectible in the creation; nothing I hate; hatred as an internal emotion; It does not mean that if there is a cobra, you should take the cobra in hand; you can keep safe distance. But mentally I accept that also as an integral part of the creation. So mentally I do not reject anything or hate anything.

So thus rāgaḥ-dvēsaḥ nivrithyartham; from ēka rūpa, we have to go to anēka-rūpa, therefore Arjuna requests Lord Kṛṣṇa; Hey Kṛṣṇa; please give me some more details regarding viśva-rūpa-Īśvara or anēka-rūpa-Īśvara; and also his glories that we find; directly perceived or enumerated in the scriptures.

And therefore from verse No.12 to 18; we get Arjuna's request for viśva-rūpa-Īśvara varṇanam; and the viśva-rūpa-Īśvara vibhūthi-varṇanam; vibhūthi means what; the glory.

And why should Arjuna asks for the glories of viśvarūpa Īśvara? Arjuna himself gives the logic also; I cannot visualise the viśva-rūpa with my mind because the viśva-rūpa-Īśvara is too vast for me to conceive of. I have got a limited mind and sense organs; that if I see in this direction, I cannot see what is here. So with this limited sense organs, I can I meditate upon the viśva rūpa, the totality. If I have to worship Mother India; where will I put flowers; because it is a such a vast country. So what is the best method; when it is too big; you invent a symbol; like a flag; a bharatha māta dēvi picture. And in that form you invoke the entire country and salute. Similarly Arjuna wants to take any particular object in the creation as a symbol; symbol means alambanaṁ. Just as we take a piece of saligrāma to invoke Lord Viṣṇu; a small flame to invoke dēvi; a lump of turmeric to invoke Ganapathy, Arjuna wants to invoke few alambanaṁs symbols to invoke. And therefore he says:

याभिर्विभूतिभिर्लोकान् इमांस्त्वं व्याप्य तिष्ठसि ॥ १०.१६ ॥

[yābhirvibhūtibhīrlōkānimāṁstvam vyāpya tiṣṭhasi||10.16||](#)

कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०.१७ ॥

[katham vidyāmaham yōgiṁstvām sadā paricintayan|
kēṣu kēṣu ca bhāvēṣu cintyō'si Bhagavānmayā || 10.17 ||](#)

cintyō'si means I can meditate upon you. This was Arjuna's requests and Kṛṣṇa accepts to fulfil Arjuna request and therefore we get from the 19th verse up to the 41st verse, Kṛṣṇa's enumeration of some of His vibhūthis; vibhūthi means what? Glories.

So Kṛṣṇa says any glorious thing in the creation is My glory; our earth itself is surviving because of Sun; Sun can be taken as a symbol for worship and that is what we have done also; daily morning we invoke the Lord in the Surya. But if Sun is not there; what to do? Light a lamp; fire is very important for my survival; and therefore flame, Agni becomes a symbol; Vāyu becomes a symbol; Bhūmi becomes a symbol.

And why, you take your own body, any organ is a glory of Lord; we can never create any organ; to maintain itself we are struggling with great difficulty; eye is a glory; so in the Upaniṣads; Indōhavi nāmaīṣaḥ yōyam dakṣināṣam puruṣaḥ; meditate upon your eye as Īśvara; in which culture you can see that; meditation upon your very eye as God; because the glory of the eye, the more you think, the more wonderful it is. Thus Kṛṣṇa enumerates a set of vibhūthis; some of the found in the scriptures, some of them found in the creation; I do not want to go into the details again; we have seen that in the class.

But in the beginning and end Kṛṣṇa mentions two important ones and what are they? In the beginning says: the very consciousness or the very life principle because of which your material body is a sentient one; not like one of the statues of Marina; there are many statues in Marina; but it cannot do anything; crow will be sitting on top of Gandhiji and dropping; Gandhiji has a stick; and can he not drive the crow away with that stick; he cannot do that?

So what makes the difference between that statue and this body; both are made of chemicals; that is also chemical; this is also chemical; but this chemistry is called bio-chemistry; because of the unique invisible feature called caitanyam; Kṛṣṇa says that caitanyam is the greatest glory of mine.

And then at the end Kṛṣṇa says; not only consciousness is my glory; in fact the very existence of the world really does not belong to the world, it is lent by Me. Like what? The very existence of the ornament does not belong to the ornament; it belongs to what: gold. How do you prove; remove the gold and try to keep the ornament. So when you say ornament is the very existence comes from gold; when you say desk is: the existence comes from the wood; when you say world is: the existence come from the basic stuff of the creation called Īśvara. Thus starting with the cit, Kṛṣṇa concludes with sat; all are my glories; but the problem is Cit and Sat are nirguṇa svarūpam.

Therefore meditating upon nirguṇa cit is difficult; meditation on nirguṇa sat is difficult and therefore you can take any saguṇa svarūpam. So you can take a river and worship; you can take a cow and worship. You can take anything and meditate, and worship as God.

And then in conclusion Kṛṣṇa says Hey Arjuna, until now I said I am in the creation; in the form of various glories; really speaking, I am not in the creation; but the creation is in Me; gold is not in the ornaments; gold is not in the ornaments; all the ornaments are nāma rūpas, resting on gold. All the ornaments are names and forms, resting on one gold. Similarly God is in the creation; on the other hand, creation is a bunch of names and forms; bunch of names and forms resting on the fundamental cause, that is Me. And

if you are not satisfied with these glories; Kṛṣṇa says you can add your own. And he gives a clue; how to add to the list.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०.४१ ॥

[Yadyadvibhūtimatsattvaṁ śrīmadūrjitamēva vā |
tattadēvāvagaccha tvaṁ mama tējōśasambhavam || 10.41 ||](#)

Anything wonderful you see; that is the glory of the Lord; anything powerful you see, it is the glory of the Lord; the atom energy; which was not discovered before. Now that atom is what: again the glory of the Lord; and Kṛṣṇa says these glories can never be exhaustively mentioned because it is inexhaustible. Because from the ant onwards, everything has got its own glories; birds have its own glories. They say aero dynamics of the bird is never repeatable by any aero plane; even though aero plane is designed based on the bird; பறவையை கண்டான்; விமானம் படைத்தான்; paṛavayai kaṇṭāṇ; vimāṇam paṭaittāṇ (you must be remembering, it is only a cinema song, not Gīta, whether you remember it or not). Paṛavayai kaṇṭāṇ; vimāṇam paṭaittāṇ. Even though we are trying to imitate a bird, they say we are not able to; the aerodynamics of the bird is. Similarly the spiders' web; they are trying to imitate; they have never been able to. Therefore you can take a web and meditate; instead of getting angry with spider; so one bhaktha beautifully says:

असित-गिरि-समं स्यात् कज्जलं सिन्धु-पात्रे
सुर-तरुवर-शाखा लेखनी पत्रमुर्वी .
लिखति यदि गृहीत्वा शारदा सर्वकालं
तदपि तव गुणानामीश पारं न याति ॥ ३२ ॥

[asita-giri-samaṁ syāt kajjalaṁ sindhu-pātrē
sura-taruvara-śākhā lēkhanī patramurvī.
likhati yadi gṛhītvā śāradā sarvakālaṁ
tadapi tava guṇānāmīśa pāraṁ na yāti || 32 ||](#)

So one Bhaktha ~ (Śrī Puṣpadanta viracitaṁ śivamahimnaḥ stōtram) ~ beautifully writes; he says: Suppose Sarasvati dēvi herself plans to write all the glories of the Lord. Sarasvati; We are only half baked in knowledge; but Sarasvati is the goddess is the learning; Sarasvati plans and what did she do; she took a pen; and one pen is not enough. Therefore she had hundreds of pens made out of all the heavenly trees; she thought that on earth no deforestation need not be made; she took all the heavenly trees; she took; sura varu taru śāka lēkhanī; millions of pens she kept.

And what is the letter pad? Local letter pad not enough; Ūrvi; she took the entire surface of the earth as the letterpad.

And then she wanted ink; in those days, one has to dip in the ink and write; the entire ocean was emptied; and in the place of water, ink was kept;

And what is the weight of the ink; the weight of the Himalayās; asita-giri-samarṁ syāt; Himālayā mountain.

[asita-giri-samarṁ syāt kajjalaṁ sindhu-pātrē
sura-taruvara-śākhā lēkhanī patramurvī.](#)

And Sarasvati started writing the glories of the Lord.

When she started; some time back and continuously writing without going to sleep; without eating; likhati yadi gr̥hītvā śāradā sarvakālam; even if Sarasvati dēvi keeps on writing all the time; this bhaktha says; tadapi tava guṇānāmīśa pāram na yāti; still Sarasvati will not be able to exhaust your glories.

And therefore Kṛṣṇa tells; Hey Arjuna, I cannot exhaust; the time is up and the tenth chapter will never end; and therefore I have given you sample; the rest you can build up.

And having said that I am in the world in the beginning, Kṛṣṇa concluded saying I am not in the world, whereas the world is in Me; and this last verse becomes the seed for viśva rūpa darśana yōgaḥ.

So when we say God is in the world; it is called Vibhūthi yōgaḥ; when you say that world is in God; that is called viśvarūpa darśana yōgaḥ; both we must be able to appreciate. See the water in waves; that is also an appreciation. See all the waves in the water; that is also another form of appreciation. And since the glories of the Lord have been talked about in this chapter, this chapter gets the title Vibhūthi yōgaḥ, this chapter dealing Īśvara's mahima.

Hari Om

Chapter 11

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||Ēkādaśō'dhyāyaḥ - viśvarūpadarśana yōgaḥ||

CHAPTER – 11.

THE YOGA OF THE VISION OF THE COSMIC FORM

Having completed the 10th chapter, titled Vibhūthi yōgaḥ, now we are entering the 11th chapter, which is called viśvarūpa darśana yōgaḥ; and the word yōgaḥ coming at the end of every chapter refers to the topic or episode. When we have got a serial in the TV, they have got episode 1, episode 2, etc. Similarly, in the Gīta also, each chapter refers to a topic.

So viśva-rūpa-darśana yōgaḥ; which means the episode which deals with viśvarūpa darśanam. Viśvarūpa darśanam means the vision of the Lord as viśva-rūpa. Viśva-rūpa Īśvara darśanam; Viśva-rūpa-darśanam, and viśva-rūpam is the name of the Lord. Thus viśva-rūpa-darśanam yōgaḥ; the vision of the Lord as viśva-rūpa. What do you mean by the word viśvarūpa? Rūpam means a form and Viśva means the universe or form; viśva-rūpa means viśva-ēva rūpam akhāraḥ yasya; viśva-rūpa, the Lord whose very form, is the universe itself. The Lord whose form is nothing but the very universe itself.

So the question is how can one have the darśanam of the Lord in the form of the world? Jagat rūpane Īśvarasya-darśanam katham sambhavathi? How can we have the darśanam of the Lord in the form of the world itself? When a devotee wants to have the darśanam of the Lord, in Rāma form, or Dēvi form, or in Kṛṣṇa form, what should he do? The scriptures talk about the sādhanās for getting Rāma darśanam; Kṛṣṇa darśanam; Dēvi darśanam; Lakṣmi darśanam; the scriptures talk about that. Such a darśanam of the deity is called Dēvathā sāḡṣātkāraḥ; the direct vision of the Lord, as Rāma, as Kṛṣṇa or as Dēvi. And to have a such a darśanam, Rāma darśanam, Kṛṣṇa darśanam, the Gaṇapati darśanam, etc., the scriptures talk about the sādhanā in the form of tapas. In the purāṇās, we hear the devotees performing tapas; tapas is nothing but concentration or meditation.

And what the devotee should do is, he should first decide which darśanam he wants; he has to decide which form. And if it is a particular form, then he has to concentrate on that particular form, as described in the respective dhyāna slōkā; and that is how the

dhyāna slōkās becomes very very important; he has to learn that dhyāna slōkā and he has to concentrate on that particular description.

मेघश्यामं पीतकौशेयवासं
श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥ ४ ॥

mēghaśyāmaṁ pītakaśēyavāsaṁ
śrīvatsāṅkaṁ kaustubhōdbhāsītāṅgam ।
puṇyōpētaṁ puṇḍarīkāyatākṣaṁ
viṣṇuṁ vandē sarvalōkaikanātham ॥ 4 ॥

He has to visualise that particular form and generally a mantra is also taught, just as Nārada taught mantra to Dṛuva, Pṛahlāda etc. and the devotee has to do the Purascaraṇam of that mantra; Purascaraṇam means what akṣara lakṣam or akṣara kōdi; what do you mean by akṣara-lakṣam; you find out how many letters are there in that mantra; if there are six letters, you multiply it with as many lakhs; if it is aṣṭākṣara; 8 lakhs; or to be more effective, 8 crores; if it is dvadaśakṣaram 12 lakhs or preferably 12 crores; if it is Gāyathri, you had it!, 24 letters are there; 24 lakhs or 24 crores. So you do dhyānam; you do Purascaraṇam, as described in the scriptures; and if a person follows this kind of tapas, the śāstrās prescribe that the devotee will have the darśanam of the Lord in that particular form. Not that it is a mental projection, but the Lord himself with his māya śakti will give darśanam to the devotee in that particular form.

And this exercise is called Dēvathā sāṅkatkāraḥ; and we have got the stories of many devotees who had the darśanam of the Lord and who had even talked to the Lord and this Dēvathā sāṅkatkāraḥ is what? Rāma-rūpa Īśvara-darśanam or Kṛṣṇa rūpa Īśvara-darśanam; the vision of the Lord as Rāma, as Kṛṣṇa, as Dēvi; as Dakṣiṇamūrthy, as Gaṇēśa, etc.

Now the question is: if you want to have the vision of the Lord as the world itself; what to do? If you want to have the vision of the Lord as the world itself, what should you do? You have to invite the Lord to come in the form of what? In the form of what? If you want to have Rāma rūpa Īśvara rūpa darśanam, you have to invite Lord to come in Rāma form. And if your iṣṭa Dēvathā is Śiva and you want Śiva-darśanam, you have to invite the Lord to come in the form of Śiva; if you want Viśva-rūpa Īśvara-darśanam, you want to have the vision of the Lord in the form of the world, and for that what should you do; should you invite the Lord to come in the form of the world? Should you invite the Lord in the form of the world? What do you feel? If you say you have to invite the Lord to come in the form of world; that means I have not understood the meaning of the word Viśva-rūpa; this is the most confusing chapter. If I understand the significance of the word

Viśva-rūpa, it means I want to have the darśanam of the Lord in the form of world and unfortunately I cannot invite the Lord to come in the form of the world, because the Lord is what? Already Lord has arrived in the form of world; When? When? Even before our birth:

तस्माद्वा एतस्मादात्मन आकाशः संभूतः | आकाशाद्वायुः |
वायोरग्निः | अग्नेरापः | अद्भ्यः पृथिवी |

tasmādvā ētasmādātmana ākāśaḥ sambhūtaḥ | ākāśadvāyuḥ |
vāyōragniḥ | agnērāpaḥ | adbhyaḥ pṛthivī | ... |१|| इति प्रथमोऽनुवाकः || Taittiriya

The Lord in the form of viśva-rūpa has already arrived.

Now the question is what should I do, to have the darśanam of the Lord in the form of the world? What should I do to have the darśanam of the Lord in the form of the world? There is only one answer possible; which you have to understand very clearly. If you want to have the darśanam of the Lord in the form of the world, that is Viśva-rūpa Īśvara-darśanam; there is only one method; and you know what is that method? That method is learning to see the world; learning to see the world in the form of the Lord is the only answer. I should train myself; I should learn to look at the very world as Īśvara. When I learn to look at the world as Īśvara; then Īśvara is giving darśanam to me in the form of the world. Therefore Viśva-rūpa darśanam is possible only by one method; not Purascaraṇam; not tapas; not kōdirūpa avrithri; they are all meant for Rāma darśanam; Kṛṣṇa-darśanam. If you are interested in that; you can do Purascaraṇam; but if you want Viśva-rūpa Īśvara-darśanam; there is only one method; I have to train my mind to look at the very world as the manifestation of the Lord.

And how can I train myself? And this training is possible only by one method; and that method is: I should clearly understand and assimilate the teaching. What teaching? That the Lord alone manifests in the form of the world. To put in technical language, Lord alone is the material-cause of the universe, Lord alone evolves or manifests to appear as the universe, and therefore every appearance obtaining in front of me is different versions of the Lord; just as every ornament is different versions of that one gold alone/ Not only I should clearly receive this teaching; I should also assimilate this teaching. And only by receiving and assimilating the teaching; my perceptive or my vision will change.

And this change of perspective or this new perspective that I receive through the teaching is called divya-cakṣuḥ; or jñāna-cakṣuḥ; the eye of wisdom; the eye of understanding; and that understanding is that the Lord alone manifests as everything. And therefore it is not a physical eye; it is not a mystic vision that we are talking about. There is no mysticism involved in the 11th chapter, there is no mystery involved in the

11th chapter. It is only a new perspective that is developed by understanding the teaching which started from the 7th chapter; in the 7th chapter, 9th and 10th chapters, Kṛṣṇa has been trying to give only this understanding. It is like somebody gives you a piece of candy or laddu and you like laddu very much and therefore the moment you receive you are about to straightaway swallow. And that person says that this laddu comes from Tirupathi. Now you have got an additional information, which is purely an intellectual appreciation; that this piece of laddu is coming from Tirupati; the moment you get this knowledge, suddenly your perceptiveness changes, It is not a mere laddu with sugar and whatever be the material; it has some invisible factor; which gives the status of prasāda; so this laddu enjoys the status of a prasāda; which status is not physically visible; but which is appreciated through the eye of understanding; what is the understanding; it is coming from Tirupati. Now once this third eye, which is developed through this understanding, contacts the laddu; then I see prasādam. And the moment I understand it is prasāda, it does not go to the mouth directly, before going to the mouth; it has to go to your eyes.

How did this difference come about? Can you see the difference chemically? Suppose you do chemical analysis; will there be some chemical called prasāda; it has nothing to do with physicality or material feature. It is something purely adṛṣtam; which is born of understanding; this is called divinisation of the laddu; and it is brought out by a change in perspective and a change in perspective comes through the understanding or knowledge.

Similarly, a nāsthika also looks at the world. For him the world is a bundle of chemicals or protons or neutrons; electrons in violent motions. That is the world for a nāsthika. But for a person who has understood Kṛṣṇa's teaching, the world has got something more, which is not scientifically detectable; but it can be only appreciable or appreciable through the eye of understanding.

And therefore in the 11th chapter, Kṛṣṇa wants to communicate this idea; that if you assimilate this teaching, a perspective change will take place; the world will have an extra feature which is non-physical; and that feature is that it is divine. And once I learn to look at the very world as divine, I see that God is giving darśan all the time; I need not invite Lord to come in front of me, as we read in purāṇās. Śiva or Viṣṇu or any deity comes and blesses the devotee; shows the hand, bhaktha I am pleased, what do you want; invariably they ask for non-death state; and invariably the Lord says No; then something else he wants; and the Lord gives that and then: tatraivāntargatē prabhuḥ; he came, he left. We do not criticise that darśanam; but Kṛṣṇa says better than that darśanam is this āyārām gayārām-darśanam better than darśanam is having the darśanam of the Lord 24 hours; rasō'hamapsu kauntēya prabhā'smi śaśisūryayōḥ.... || 7.8 ||.

When I drink water, when I see the Sun, when I see the Moon, when I am entering the river OK. (no rivers are there now). When I am entering the river; or whatever I am doing; I have got contact with the Lord, which is nithya Īśvara saṁbanda. And if you want nithya Īśvara saṁbanda; prathakṣa Īśvara saṁbanda; an Īśvara who never comes and comes, but who is ever part of your life, you should have Viśva-rūpa Īśvara darśanam; and it is brought out by a change of perspective caused by the assimilation of this teaching. This is the important content of the 11th chapter.

So therefore do not imagine Viśva-rūpam is another form of God; like Rāma or Kṛṣṇa, and that Viśva-rūpa will appear for 2 minutes before you and will disappear; do not think. Viśva-rūpa is the Lord, all the time available in the pillar and the scratch; தூணிலும் இருப்பார்; தூரும்பிலும் இருப்பார்; காக்கை சிறகினிலே நந்தலாலா; tūṇilum iruppār; turumpilum iruppār; kākkai ciṛakiṇilē nnatalālā; see the Lord everywhere.

This is the background of the important chapter, Viśva-rūpa-darśana yōgaḥ. With this background, we will enter the chapter proper.

Verse 11.1

अर्जुन उवाच
मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम्
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥११.१॥

Arjuna uvāca
madanugrahāya parāmaṁ guhyamadyātmasaṁjñitam|
yattvayōktaṁ vacastēna mōhō'yaṁ vigatō mama||1.11||

अर्जुन उवाच **Arjuna uvāca** Arjuna said यत् परमम् **yat paramam** This supreme गुह्यं वचः **guhyaṁ vacaḥ** secret teaching अध्यात्मसंज्ञितम् **adyātmasaṁjñitam** named Adhyātma उक्तं त्वया **uktāṁ tvayā** has been imparted by You मदनुग्रहाय **madanugrahāya** for blessing me. अयं मोहः मम **ayaṁ mōhaḥ mama** This delusion of mine विगतः तेन **vigataḥ tena** has gone vigataḥ tena by that

1. Arjuna said: This supreme secret teaching named adhyātma has been imparted by You for blessing me. This delusion of mine has gone by that.

In the first eight verses, we get an introduction to this topic of Viśva-rūpa-Darśanam and it begins with the Arjuna's summarisation and what he has learned in the previous 10 chapters. So he wants to summarise, to convey to the teacher that I have been closely listening to you. Oh Lord; I have not slept off. So therefore in two verses, he summarises 10 chapters. In this first verse, Arjuna summarises the first 6 chapters or to be precise, the five chapters beginning from the 2nd to the 6th.

In the first chapter there is nothing to summarise, because the teaching starts from the 2nd only; and from the 2nd chapter, 11th verse, which is the beginning of the Gītā teaching, up to the end of the 6th chapter, Arjuna summarises.

And what is the essence of these five chapters? The essence is Jīva-svarūpa varṇanam; so description of the essential nature of the individual-jīva; and what is the essential nature of the individual-jīva? Not the physical body; physical-body is only a superficial vesture; if you remember the 2nd chapter, vāsāṃsi jīrṇāni yathā vihāya, navāni grhṇāti narō'parāṇi |... || 2.22 || The physical body is only a temporary dress which we have taken at the time of birth and which we will have to divest or shed at the time of death. Therefore body cannot be myself.

Similarly the mind also is also a temporary instrument I use in the waking and dream state and which I shed at the time of deep sleep state. Therefore neither body am I; nor am I the mind; but I am of the nature of caitanyam; the consciousness principle.

And do you remember the description of consciousness I have given. Consciousness is not a part, product or property of the body; consciousness is an independent entity which pervades and enlivens the body, consciousness is not limited by the boundaries of the body; and consciousness survives even after the fall of the body; that eternal all-pervading consciousness is my nature. Kṛṣṇa gave a brilliant description of this essential nature, in the 2nd chapter from the 12th verse, up to verse No.25, He gave the description. Then he talked about that in the 3rd chapter,

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः |
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः || ३-४२ ||

[indriyāṇi parāṇyāhurindriyēbhyaḥ param manah |
manasastu parā buddhiryō buddhēḥ paratastu saḥ || 3.42||](#)

In the 4th chapter, in the 5th chapter (these are your homework, to find out where the nature of the jīva is presented in 3, 4, 5, and 6).

And Arjuna says I have understood that well. And he is grateful also. So he says: madanugrahāya tvayā vacaḥ uktārṁ. So the teaching was given by you; vacaḥ means the words of wisdom; was given to me; was imparted to me by you and for what purpose. Madanugrahāya purely for blessing me, saving me from the problem of sorrow, which was described in the first chapter;

What is the title of the first chapter; Arjuna viṣāda-yōgaḥ; there yōgaḥ does not mean spiritual-sādhāna; sorrow is not a spiritual sādhāna; because even before we start sādhāna, we are expert in sorrow. Therefore Arjuna viṣāda yōgaḥ means episode; it is

an episode, the topic of Arjuna viṣāda. So to save Arjuna, to lift Arjuna from this sorrow, madanugrahāya tvayā vacaḥ uktām.

And what type of words they are? Arjuna gives a description of Bhagavān's words, paramam vacaḥ; they are the most sacred words; they are supremely valuable words, because they are the words revealing the ātma, the reality; vacaḥ paramatvam.

And not only it is the most supreme sacred holy words; guhyam; and they are the greatest secret also; which is not easily or ordinarily available in the world; because such words can come from only jñānis; and jñānis themselves are rare in the world;

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये |
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः || ७-३ ||

[Manuṣyāṇām sahasrēṣu kaścidyatati siddhayē |
yatatāmapī siddhānām kaścīnmām vētti tattvataḥ || 7.3 ||](#)

A few people are interested in becoming a jñāni; and even those few who are interested, actually only a very few become. Therefore jñānis jñāni's teachings are rare; therefore guhyam; most secret.

Then adyātma-samjitham; these words are called spiritual-words; so adyātma-samjitham; called spiritual-teaching; because it is dealing with the spirit; spiritual means that which deals with Spirit is called Spirit; spirit means not methane alcohol; not that; Spirit is Ātma. So that which is dealing with spirit; that which is different from matter. So it is not a material science; but it is a spiritual teaching/

And by this wonderful teaching; uktam tvayā mama ayam mōhaḥ vigataḥ; my delusion is gone. So you should remember the context of the Gīta teaching; Arjuna surrendered to Lord Kṛṣṇa uttering the words,

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः |
यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् || २-७ ||

[kārpaṇyadōṣōpahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacētāḥ |
yacchrēyaḥ syānnāścitaṁ brūhi tanmē
śiṣyastē'ham śādhi mām tvām prapannam || 2.7 ||](#)

One side my mind says, killing my gurus like Bhīṣma, Drōṇa etc. is mahāpāpam; guru hathya is a mahāpāpam; on the other side of the mind says that even himsa is OK for the protection of dharma; because Bhagavān himself destroys people: paritrāṇāya sādḥnām vināśāya ca duṣkṛtām |.... || 4.8 || So himsa is OK; one corner of mind says;

himśa is not OK; another corner of my mind says; my doubts are getting cleared as I listen to your teaching.

Therefore ayaṁ mama mōhaḥ; mōhaḥ is two-fold; (1) dharma-adharma mōhaḥ; and (2) ātma-anātma mōhaḥ; confusion regarding what is right and what is wrong; ethical conflict; and philosophical confusion.

And Gīta is a unique teaching which is dealing with both the ethical conflict as well as philosophical confusion. Normally the vēda-pūrva-bhāga is meant to resolve ethical conflict; vēda-antha-bhāga is meant to resolve philosophical confusion. Gīta is a unique śāstra which deals with ethical conflict; as well as philosophical confusion. And therefore Arjuna says; I am getting clearer and clearer.

Having summarised the first six chapters, now Arjuna wants to summarise the next 4 chapters, 7, 8, 9 and 10. That comes in the 2nd slōkā.

Verse 11.2

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

bhavāpyayau hi bhūtānāṁ śrutau vistaraśō mayā |
tvattaḥ kamalapatrākṣa māhātmyamapi cāvyaḥyam || 11.2 ||

कमलपत्राक्ष kamalapatrākṣa **Oh Kṛṣṇa ! हि hi Verily, भवाप्ययौ bhavāpyayau the origin and dissolution भूतानाम् bhūtānām of beings च अपि ca api as well as अव्ययं माहात्म्यम् avyaḥyam māhātmyam (Your) inexhaustible glory श्रुतौ śrutau were heard मया mayā by me त्वत्तः tvattaḥ from You विस्तरशः vistaraśaḥ in detail.**

2. Oh Kṛṣṇa! Verily, the origin and dissolution of beings as well as (Your) inexhaustible glory were heard by me from You in detail.

Arjuna's reverence for Lord Kṛṣṇa is increasing chapter by chapter, because of this valuable teaching and Arjuna had never admired Kṛṣṇa never as a teacher; he had moved with Kṛṣṇa and seen several other roles of Kṛṣṇa; but here alone he sees Kṛṣṇa as jagat guruḥ.

And therefore he addressed, he uses beautiful words; kamalapatrākṣa; so kamalpatra means lotus petal; ākṣa means eyes; Oh Lord who is so beautiful with eyes like the lotus petals. So here the description of the external beauty is more to show the inner beauty. Therefore kamala patra lotus petal; not lotus leaf; lotus leaf is very big like a big tāmbālaṁ; if your eyes are like that, everybody will run away; lotus petal will be only

beautiful; kamala patra; phullāravindāyatha patra; there I have told you in the introduction, but because it was years before I am reminding you now!.

So namō'stu tē vyāsa viśālabuddhē phullāravindāyatapatranētra. There patra means petal; not newspaper also; so kamala patrah ākṣa; from the 7th chapter up to the 10th chapter, you dealt with Īśvara-svarūpam; so from 2nd to 5th; it was the jīva-svarūpam, the nature of the individual.

from 7th to 10th, especially 7, 9 and 10, the 8th chapter is an odd man out chapter. So in these chapters, you described Īśvara-svarūpam.

And what was the description that you gave? Or definition that you gave; you defined the Lord as jagat kāraṇam. I knew that the Lord is the cause of the universe. And that too what type of cause? More importantly, Lord as the very material-cause of the universe, which means, the Lord is the basic stuff out of whom the universe has evolved.

And if Lord is the material-cause of the universe, it means out of the Lord alone the universe has emerged, in the Lord alone, the universe rests and back to the Lord alone the universe resolves; sṛṣṭi stiti layam kāraṇam; upādāna kāraṇam. The technical points one should remember; material-cause is the cause of sṛṣṭi stiti layam; just as ocean is the material-cause of the waves; So waves are born out of ocean; rests in the ocean and resolves in to the ocean;

Therefore Arjuna says, bhūtānāṃ tatvaḥ bhavāpyayau; bhavaḥ means utpathiḥ; sṛṣṭi; and apyayaḥ means layaḥ; or praḷayaḥ; So bhava apyayau means sṛṣṭi and praḷayam; and we have to supply the third one; sṛṣṭi, praḷayam; if you say what is balance; sthiti; so bhava apyayau means sṛṣṭi stithi laya.

Of whom? All the things and beings; cārācarātmakam jagat; this whole creation of things and beings tatvaḥ is from you alone, as the very adhāra, as the very āsṛaya.

That means what? If waves are born out of the ocean and resolves into the ocean, what is the conclusion I get; there are no waves separate from the ocean. In fact, waves is only an additional name given to the very ocean itself; similarly the whole creation is like a wave in the ocean of God; Śankarācārya beautiful presents in Ātma Bōdha;

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

[upādānē:'khilādhārē jaganti paramēśvarē |
sargasthithilayān yānti budbudānīva vāriṇi || 8||](#)

So the entire-cosmos of several billions of galaxies is nothing but bubbles. So each galaxy can be compared to a small bubble and all these bubbles of galaxies are rising from whom; upādānē:'khilādhārē; and there are no bubbles separate from ocean. Similarly there is no creation separate from God or to put in another language; God is in the form of world, I heard very clearly, śrutau; means this was heard by me; mayā śrutau;

And how did you teach? Vistaraśaḥ; very elaborately. The upaniṣadic teachers are not that patient; they give the sṛiṣṭi and all within a few mantras.

आकाशः संभूतः | आकाशाद्वायुः | वायोरग्निः | अग्नेरापः | अद्भ्यः पृथिवी | पृथिव्या ओषधयः | ओषधीभ्योऽन्नम् | अन्नात्पुरुषः |

ākāśaḥ sambhūtaḥ | ākāśadvāyuḥ | vāyōragniḥ | agnērāpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyo:'nnam | annātpuruṣaḥ |

Over; Now you can go; They will say; only a few lines and we are supposed to grasp by the time; otherwise they will send you to some tutorial college; you can go they will say; so the Upaniṣad assumes that the student needs only a crisp teaching, because the Upaniṣadic students are supposed to be utthama adhikāris, whereas in the Bhagavad-Gīta, Arjuna represents madhyama adhikāris;

And therefore Kṛṣṇa goes on repeating and therefore Arjuna says; vistaraśaḥ; in the 7th chapter what is said, he repeats in the 9th chapter, because Kṛṣṇa knows and Arjuna also knows that by the time we come to the 9th chapter, 7th chapter is forgotten; Whereas is the question, even the 8th is itself gone; it is too far away to remember; therefore he teaches every time as though fresh. I am not telling about YOU! I know you remember well.

So mayā vistaraśō śrutau tvattaḥ; not only you taught this, māhātmyamapi cāvyayam; So in the capping 10th chapter, the culminating 10th chapter, you also revealed your glories, which are strewn or spread all over the universe. If you have to appreciate the glory of the Lord as Kṛṣṇa, then they are particular individual glories which have to be found in the Bhāgavadam 10th chapter, there you read, Bhagavān killed this rakṣasa or that one and he lifted the Govardhana parvatham; etc. they are all particular description attributable to that particular form of lord; and if you want to say Kṛṣṇa mahima; that is Kṛṣṇa; Rāma mahima if you want to listen; listen to Rāmayaṇa.

And if you want to appreciate viśva rūpa mahima; which book you have to see; you need not see any book, but only open the eyes, it is the Vibhūthi.

And therefore this Viśva-rūpa-Vibhūthi is avyayam; avyayam means inexhaustible. So ēka-rūpa-Īśvara mahima is vyayam; exhaustible; whereas viśva-rūpa-Īśvara mahima is

avyayam; limitless; that also you talked about in the 10th chapter, therefore Jīva svarūpam has been talked about; Īśvara-svarūpam has been talked about; Īśvara mātmyam; mātmyam means another word for Vibhūthi; mātmyam. All of them I have heard very well; I have also understanding; and what is the proof?

My delusion is gone; not totally; if it is totally gone; Om Tat Sat, we would all have walked out. The very fact that the Gītā continues, the 11th chapter comes, then comes the 12th,13th indicates that the delusion is gone to a great extent; but still some more is there; only the 18th chapter it is completely gone; naṣṭo mōhaḥ smṛtirlabdḥ; OK; if the delusion is gone; what is Arjuna's next request? That he wants to hear hereafter:

Verse 11.3

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११.३ ॥

ēvamētadyathā'ttha tvamātmānam paramēśvara |
draṣṭumicchāmi tē rūpamaiśvaraṁ puruṣōttama || 11.3 ||

परमेश्वर paramēśvara **Oh Lord!** एतत् ētat **It is** एवम् ēvam **just so** यथा त्वम् आत्थ yathā tvam āttha **as You describe** आत्मानम् ātmānam **Yourself.** पुरुषोत्तम puruṣōttama **Oh Lord!** इच्छामि द्रष्टुम् icchāmi draṣṭum **I desire to see** ते एश्वरं रूपम् tē eśvaraṁ rūpam **Your divine form.**

3. It is just so as You describe Yourself. Oh Lord! I desire to see Your divine form.

So in every verse Arjuna adds one or two words of the Lord's glory; so in the previous verse, kamalapatrākṣa he said; here he adds two words; paramēśvara and puruṣōttama.

Paramēśvara means the supreme Lord, the controller; not only the one who has created the world; but the one who sustains the world by maintaining the physical-laws of the creation. Therefore parama Īśvaraḥ; sthiti kāraṇabhuthā; you are.

Not only that; you are puruṣōttama also; puruṣōttama means the Supreme Lord; the greatest Lord; the word puruṣōttama has got a philosophical significance also; which Kṛṣṇa himself will teach in the 15th chapter. In fact, the entire chapter is titled puruṣōttama yōga; there Kṛṣṇa will point out puruṣōttama is nirguṇa brahma. So those details we will see later; here we will take the simple word, the supreme Lord. Here the interesting thing is paramēśvara thing is generally used for Lord Śiva; conventionally; Even Viṣṇu is also paramēśvara; and puruṣōttama is conventionally used for Viṣṇu; even though Śiva is also puruṣōttama; by using both these words, Vyāsācārya wants to make it clear; Śiva and Viṣṇu are one and the same; do not quarrel. You can continue to have Vibhūthi or nāmam; but do not compare and quarrel; both words are used.

Hey Kṛṣṇa, ētat yathā tvam āttha ēvaṁ; whatever you are teaching me is perfectly understandable; I have no difficulty in accepting the teaching because it is a systematic teaching; if Bhagavān is the cause, and world is effect; the logical consequence is what? The effect cannot be separate from the cause; therefore the world cannot be separate from God. It is a very very logical conclusion; and if the world is non-separate from God; all the non-glories of the world should naturally belong to the Lord; because of that, I have no resistance in accepting that teaching. Therefore, ēvaṁ ēva means OK; Arjuna is giving certificate to Kṛṣṇa as though Kṛṣṇa needs Arjuna's certificate. Anyway Kṛṣṇa must be smiling.

ātmānam; here ātmānam means what? You are teaching or talking about Yourself; because description of God means what? Description of Kṛṣṇa only; because Kṛṣṇa is the Lord; Therefore what you say about Lord is perfectly acceptable. Then what is my problem; but; this is the problem; everything is fine Swamiji, but.. !! That is why chapters should come; So long but comes, next chapter, next chapter, comes. You have to say fine without but; Here also Arjuna says but; what is the but?

Now intellectually I am able to understand that the whole world must be divine; Why? Because the whole world is the manifestation of God; therefore there is nothing that is unholy; everything is sacred; everything is holy; everything has to be worshipped. So there is nothing that I can accept; and what you call reject; there is no question of dividing the world into acceptable and non-acceptable, because when the whole creation is God; how can I look down upon anything.

Therefore if I have thoroughly assimilated this teaching, I should be able to look at the world as divine. And if I am able to look at the world as divine; I should never develop dvēṣa towards anyone. But my problem is what? One side I say everything is God; but when I come to interaction; there is heavy rāga-dvēṣa.

Therefore there is a discrepancy, a gap between what I know and what I am. My intellectual personality and emotional personality is not well harmonised and therefore you should help me in harmonisation. That means what? Whenever I look at this world, I should be able to have as much joy as I get in the darśanam of any form of Lord; any temple; any form of Lord I see; what ānanda I will get; that I should have in the appreciation of this creation also; but that is not there. Now tell me; what I should do, to bridge this gap?

Therefore he asks the question; tē rūpam aiśvaram draṣṭum icchāmi; I would like to have the Viśvarūpa darśanam when I am interacting with the world; as Dayānanda Swami beautifully say; we do not have the sacred-secular division at all in our culture.

In many other cultures, sacred means obtaining in one part of the creation; and outside the temple, everything is secular; but for a Hindu or for a vaidhika, there is nothing called secular, everything is sacred; eating is pūja; remember we are doing pūja daily; eating is pūja, brushing the teeth is pūja; snānam is pūja, everything that I do is pūja and that will come only if I remember that I am always in association with, in the presence of the Lord. How can I have that aiśvaraṁ rūpam? The darśanam, what you call, samparka or contact with that viśva-rūpa-Īśvara; you should help me. This is Arjuna's request; the details of which we will see in the next class.

Hari Om

142 Chapter 11, Verses 04-06

ॐ

This eleventh chapter is dealing with Viśva-rūpa-Īśvara darśanam; the vision of the Lord as Viśva-rūpam and we should have a clear understanding about what is Īśvara-darśanam, because in the scriptures Īśvara-darśanam is talked about very often. Especially in the purāṇās we get the description of the devotees having darśanam of the Lord. And it is described as a thrilling extraordinary experience for a devotee. It is a fulfilling experience; it is an elevating experience; this is how the scriptures talk about the devotee's Īśvara darśanam; whether you take purāṇās or Rāmāyaṇam or Mahābhāratham; we get the description; Śabari waiting for a glimpse of Rāma for several years; and at last Rāma gives darśanam to Śabari and the trilling experience that she goes through is described. Even Thyāgarāja sings about "enthathine Śabari bhagyamu"; whatever it is; I do not Telugu very well. Thyāgarāja is thrilled when he talks about Śabari's darśanam of Rāma. And similarly we get the description of Kṛṣṇa darśanam by various devotees in the Bhāgavatam. In all of them, it is described as a wonderful almost mystic type of experience.

And here we should understand, that any experience involves two things; whether it is Īśvara-darśanam, the experience of God or for that matter, any other experience involves two things. One is the object of experience which should be available for me. And it is not enough that the object of experience is available, but we require a subject of experience also, an experienter who is prepared enough to appreciate the experience. The importance of preparation on the part of the subject is very very important. Suppose I talk about the carnatic music of a great musician; and I say it is thrilling fantastic experience. And we arrange the music programme of that musician. But remember, even though the music programme is there, unless the listener has got some idea about what is carnatic music, what are the rāgas, what are the beauties of a

rāga, if that person does not have an attuned, a prepared mind, the object of experience is available, but still he does not enjoy the experience, he does not get the impact and that is not because of lack of object, but it is because of the lack of the sensitisation; lack of the preparation on the part of the listener.

So generally we emphasise the object of experience, but we do not focus on the importance of the preparedness on the part of the subject of experience. This is not only true with regard to any experience in the world; this is true with regard to Īśvara darśanam also. When Rāma gives darśanam to Śabari and other devotees; they enjoy the thrill and happiness and we think that they got Īśvara-darśana-ānanda; because Rāma gave the darśanam; but we forget that it is not Rāma's contribution alone, but it is also the contribution of those devotees who have prepared their mind through sādhana.

How do you prove this? What should be done to prove this? Everything should be logically well founded; very simple. Very same Rāma was available for Rāvaṇa also; the very same Rāma, for whose one minute glimpse Śabari thirsted, craved; and she got the darśanam for a limited time only; and she was thrilled but the very same Rāma was available for Rāvaṇa and what happened to Rāvaṇa by Rāma-darśanam?; what happened?; nothing happened. The object is available; but there is no prepared mind to get the impact of the darśanam. Rāvaṇa did not get any impact, there is no question of mōkṣa for Rāvaṇa; even his mind did not change. Rāma gave him a final chance also; இன்ட்று போயி; நாளை வா; inṭru pōyi; nālai vā. You please understand that what you have done is a grave adharmā; kidnapping somebody's else's wife is the gravest sin. Rāvaṇa could not recognise the sin even after; even after what; Rāma darśanam; He went back and he was convinced that he is right; and again he came back for fighting with Rāma. That means what; if Rāmadarśanam should give an impact, contribution of Rāma alone is not enough; For Rāmadarśanam to give the thrill, give that extraordinary impact, there must be preparedness on the part of the person also; and if the person is not prepared, even God is helpless. Even Rāma is helpless because even though he gave darśanam; nothing happened to Rāvaṇa.

What happened to Kaṁsa through Kṛṣṇa-darśanam? Kaṁsa had Kṛṣṇa darśanam all the time; he never had any impact; he never changed from adharma. And we hear the stories of Rākṣasa doing tapas; and Lord appearing in front; and not only is their mind does not change. Even that Īśvara-darśanam they use for negative purposes. They ask for boons for what purpose? For destroying the people. Basmāsura you know. What did he do; he again abused Īśvara-darśanam.

From this a very very important point should be remembered: for Īśvara-darśanam to be Īśvara-darśanam; I should go through tremendous preparation. Without my preparation, even if Īśvara comes right in front of me, nothing will happen. Like the கொட்ட பாக் கு மாதிரி; betul nut, we will remain the same.

In the same way, Viśva-rūpa Īśvara has been described in Chapter 7, 9, 10 and Viśva-rūpa Īśvara is nothing but the Lord in the form of the very universe itself and therefore as I said in the last class, Viśva-rūpa Īśvara is available in front of me or not? If you know the meaning of the word Viśva-rūpa, you should know Viśva-rūpa is right in front; that is why in the Viṣṇu Sahasṛanāma, what is the first name? Viśvam; Then Viṣṇu vaṣatkārah; the first nāma of the Lord is Viśvam; Viśvam means universe, the very universe is Īśvarasya rūpam.

Therefore the object of experience namely Viśva-rūpa Īśvara is already available in front of us; but if we do not get the impact of Viśva-rūpa darśanam, if we do not get the thrill of Viśva-rūpa darśanam, the problem is not with the Viśva-rūpa Īśvara. He has come and is standing in front of us; even before our birth; he is every ready; the Lord as universe is already available even before our birth; but if you do not feel the Īśvara-darśanam, the problem is what? It is not with regard to the availability of Īśvara; but it is with regard to the non-preparedness of the seeker; the devotee.

And that preparedness is nothing but purity of mind; preparedness is nothing but the purity of mind, which is the reduction of the ṣadripūs; kāma, krōdha, lōbha, mōha, mada, mātsarya; They are the cataract obstructing the vision of the already available Lord. When the cataract of the obstacle of kāma krōdhādhi impurity, ahamkāra-mamakārādhi impurity, that scale which covers the vision is removed, God need not come; I begin to appreciate the already available Viśva-rūpam.

So Arjuna's problem is that alone. Arjuna tells the Lord: Oh Lord! I have understood very clearly from the 7, 9th and 10th chapters, that you are the jagat-kāraṇam and therefore you alone are manifesting as the world; and just as gold, the kāraṇam is available in and through all the ornaments, I can understand intellectually that You, the kāraṇam are available in and through all the nāma rūpas of this universe; but I do not get the impact of Īśvara darśanam. And I think that I have not got Viśva-rūpa Īśvara darśanam at all; even though technically, logically the Lord is available in front.

And therefore what must be missing? A prepared mind; an ahamkāra mamakāra rahitha mind; and that prepared mind is called the third eye or divya cakṣu. Just as the carnatic music programme remaining the same, one person is thrilled by the music, the other person does not get any impact, there is no defect in the audibility, hearing is OK;

therefore music programme is audible, but nothing happens? Why? To appreciate you should have a musical ear. Similarly, Arjuna is missing the divya-cakṣu which is nothing but mental purity and therefore Arjuna requests Kṛṣṇa whether he can help in getting the darśanam.

Therefore he asks in the third slōkā; ēva ētat vyatha tatvam ātmanam paramēśvara. You are describing viśva rūpa not as an extraordinary form elsewhere; but viśva rūpa as what?: bhūḥ pādaḥ yasya nābhīr viyatasuranila candrasūryō ca nētrē; the whole universe is Viśva-rūpa you described; I am able to understand; but nothing happens to me; when I am looking at the world; in fact, I am getting more angry with the way things are going.

And therefore where is the lacunae; where is the defect? Therefore Arjuna says; tē rūpam dṛṣṭum icchāmi; I would like to see your rūpam, which rūpam, Viśva-rūpam; aiśvaram rūpam Hey Puruṣōttama. Up to this we saw in the last class.

Verse 11.4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर तो मे त्वं दर्शयात्मानमव्ययम् ॥ ११.४ ॥

Manyase yadi tacchakyaṁ mayā draṣṭumiti prabhō |
yōgēśvara tatō me tvaṁ darśayātmānamavyayam || 11.4 ||

प्रभो prabhō **Oh ! Lord**, यदि मन्यसे yadi manyasē **if you consider**, इति iti **that** तत् शक्यम् tat śakyam – **it can be** द्रष्टुं draṣṭum seen मया mayā **by me**, ततः tataḥ **then**, त्वं tvaṁ दर्शय मे darśaya mē **you show me**, अव्ययम् आत्मानम् avyayam ātmānam **your inexhaustible form** योगेश्वर yōgēśvara **Oh ! Lord**

4. Oh! Lord, If you consider that it can be seen by me, then You show me Your inexhaustible form, Oh Lord!

So we have seen the object of perception is available, Viśva-rūpa and still if I do not see, the defect must be only in the observer. There must be some problem with me; that is why I do not feel divinity; when I experience the world. And therefore Hey Kṛṣṇa, is it possible for me at all; to have that divinity or Viśva-rūpa darśanam? Tat draṣṭum śakyam yati manyasē.

Suppose you think that you can prepare me to have the darśan, you please help me; because normally purity of mind can never be brought out overnight; it is a tedious time consuming process which requires a lot of karma-yōga; a lot of upāsana; it is not a revolutionary process but it is an evolution; gradual transformation. You cannot suddenly do that.

And therefore Arjuna asks; Do I have any temporary method by which I will get a pure mind for the glimpse of Viśva-rūpa, Therefore he asks yadi tat śakyam; if it is possible for me; Hē yogēśvara. So Arjuna addresses Kṛṣṇa properly. Yōgēśvara means the Lord of miraculous powers. So you use your miraculous powers and temporarily remove the scales of impurity; the cover of impurity you remove from my eyes or mind and let me enjoy the Viśva-rūpa darśanam.

So Hē yōgēśvara; tataḥ; then, mē ātmānam darśaya; May you show the Viśva-rūpam to me. Here also we should be very careful; He says May you show the Viśva-rūpam really speaking there is no question of showing the Viśva-rūpam, because Viśva-rūpam is available right in front. Therefore showing the Viśva-rūpa is nothing but, may you temporarily remove the obstacles of my mind; darśaya ātmānam; ātmānam here means yourselves, reflexive pronoun;

avyayam, means the form, the inexhaustible form, because Viśva-rūpa does not have ēkarūpam. But Viśva-rūpa is anēka rūpa Īśvara and since the Viśva-rūpa Īśvara has infinite forms, inexhaustible number of forms, Arjuna uses the word Avyayam rūpam. May you show.

Verse 11.5

श्रीभगवानुवाच---

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥ ११.५ ॥

Śrī Bhagavān uvāca

paśya mē pārtha rūpāṇi śataśō'tha sahasraśaḥ|

nānāvidhāni divyāni nānavarṇākṛtīni ca||11.5||

श्री भववान् उवाच Śrī Bhagavān Uvāca **The Lord said** --- पार्थ pārtha **Oh Arjuna ! पश्य paśya see, me मे दिव्यानि रूपाणि divyāni rūpāṇi My divine forms, नानाविधानि nānāvidhāni of various kinds च नानावर्णकृतीनि ca nānavarṇākṛtīni various colours and forms, शतशः śataśaḥ in hundreds, अथः सहस्रशः athaḥ sahasraśaḥ and in thousands**

5. **The Lord said --- Oh! Arjuna, See My divine forms of various kinds, various colours and forms, in hundreds and in thousands,**

Verse 11.6

पश्यादित्यान्वसूनुद्रान् अश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११.६ ॥

paśya ādityān vasūn rudrānaśvinau marutastathā |
bahūnyadr̥ṣṭapūrvāṇi paśya"ścaryāṇi bhārata || 11.6 ||

भारत bhārata **Oh Arjuna पश्य paśya see आदित्यान् ādityān Adityas, वसून् vasūn vasus रुद्रान् rudrān rudras, अश्विनौ aśvinau asvins तथा मरुतः tathā marutaḥ the maruts.पश्य paśya see बहूनि आश्चर्याणि bahūni āśvaryāṇi many wonders, अदृष्टपूर्वाणि adr̥ṣṭapūrvāṇi which are not seen before**

6. Oh Arjuna ! See adityas, vasus, rudras, asvins, and maruts. See many wonders which are not seen before.

Even though Viśva-rūpa is right in front of me, if I should get the impact of Viśva-rūpa darśanam, I should have prepared the mind, which I call, Divya chakṣu or purification and purification is a very slow and gradual process. It involves a long religious life and it also involves following dharmas or values of life. If devotion and values are not there, for such a mind, the benefit of Viśva-rūpa darśanam will not be available.

But even though it is a gradual and time consuming process, Arjuna was lucky enough because he had the Lord, Kṛṣṇa Avatāra in front of him; and therefore he makes a request for a temporary purification of the mind. But the problem is: when by a miraculous process, we get the purification of mind, it will be only temporary. It is like a person living with external support system; like dialysis machine, ventilator; heart purifier, it is an externally aided living; it cannot last long. Similarly by the power of miracle, by the grace of the mahatma or Lord, a person can get a temporary purification and get the impact of Viśva-rūpa, but it will be only temporary; and we find Arjuna getting that temporary benefit.

And not only that: since that purification of the mind is artificial; even the benefit is not fully appreciated. When it is an artificial process; that is Bhagavān aided artificial purification, the full impact is not gained. That is why we will find in the 11th chapter, Arjuna gets the thrill initially, but later, Arjuna is not at all happy with Viśva-rūpa darśanam. Everyone says Arjuna is lucky enough to get Viśva-rūpa darśanam; but Arjuna himself is not able to withstand the impact and therefore at the end of this Chapter, Arjuna says: Hey Kṛṣṇa; Viśva-rūpa-darśanam is wonderful; but I do not want.

So therefore when it is an artificial thing, first of all it will be temporary; secondly it cannot be assimilable experience. Only when we work hard and purify the mind, then alone Viśva-rūpa darśanam is permanent, and we are able to take that Viśva-rūpa darśanam also. However, because of Arjuna's request, Kṛṣṇa accepts and says that I am going to help you in getting the Viśva-rūpa darśanam. Means they give you a special goggle; they say it has come; I have not seen; My Dear Kuttichathān; 3D, I do not know whether

anyone has seen; whatever it is; just as we require special goggles for that 3D effect, for Viśva-rūpa effect, we require a special goggles called purification, which is called Divya Cakṣu; Kṛṣṇa says, I am blessing you with that; and with that you will see what: paśya mē pārtha rūpāṇi: Arjuna may you see varieties of my form; and colours; śataśō'tha sahasraśaḥ; in hundreds and thousands; nānāvīdhāni; which are all varieties; varied in nature; that is different colours and different forms; and they are all divyāni; divya means divine; belonging to the Lord; and the nānāvarṇākṛtīni ca; with different shapes and colours; and here also we should carefully understand.

When Kṛṣṇa says May you see the Viśva-rūpa with varieties of colours and forms, what are we to understand? It is not that a particular God named Viśva-rūpa appeared with varieties of colours like Holi; like that it is not a particular form that appeared; but what does it mean? You have to learn to look at all the forms and colours of the universe as the beautiful colours of the Viśva-rūpa itself. Therefore different colours of the Sun and Moon; they are all nothing but Īśvara varṇa; just as different forms of ornaments belong to whom? What we call the form of bangle; it is not at all the form belonging to the bangle; but it is the form belonging to the gold only. So what I saw as bangle previously, because of my change in attitude, I see as gold only. Similarly when I see varieties of colours; I asau yastāmrō aruṇa uta babhruḥ sumarṅgalaḥ. So Sri Rudram describes Lord Śiva with various hues and colours; and what are different colours; tāmraḥ, aruṇaḥ, babhruḥ; sumarṅgalaḥ; These are not the new colours Lord Śiva shows; but they are the colours of the Sun when it is rising; Because Sri Rudram that all the early morning cowherd boys and girls who get up early in the morning, because others do not wake up and get up at 8 o'clock only, because that is the habit; and do not that there is a concept of Sunrise; I utainam gōpā adṛṣannadrṣannudahāryaḥ. This Viśva-rūpa-darśanam is available for Gōpaḥ; cowherds boys; what does it mean? When they come out; they see the rising Sun, which is red, thereafter it becomes golden; then it becomes slightly yellow; then it becomes white; they are not the colours of the Sun; but they are the colors of the Viśva-rūpa Śiva; the entire Rudram is the description of Viśva-rūpa-Śiva. And it talks about the colors of the leaves, dry leaves, as well as not so dry leaves; and the green colour; all of them are what: Lord Śiva's colour. Harikēśāyōpavītinē puṣṭānām patayē namō namō; harikēśāya; the Lord with green hair. What do you mean green hair? We know different colours of hair; we know the black one; we know the green colors; and sometimes you dye and it becomes brown; so brown hair we know; or in the west and all, other different colours. Have you ever seen green hair? What do you mean by green hair of Lord Śiva? It is nothing but all the leaves in the trees are Lord's-Śiva's hairs. So when I am seeing a forest or green tree; my mind should appreciate it as Viśva-rūpa Īśvara only. Therefore different colours are not new colours; but the old colours seen with a different attitude. I gave you the example; you remember. When the laddu comes

in your hands, you only see the taste of it; straightaway you put it into your mouth; But before you put, when somebody says that it is from Tirupathi, there is no change in the physical laddu; but it becomes divine; and the divinity is not physically seen; it is appreciated by the mind; which has got devotion.

And therefore nānāvarṇāni; when I look at all of you with different colors of dress. What I am seeing? nānāvarṇākṛtīni; wherever you see Viśva-rūpa; Viśva-rūpa has got how many heads; sahasṛaśirṣaḥ puruṣaḥ; We think that one Śiva or Viṣṇu will stand and 100s of heads will be standing side-by-side; No; it is not one body with hundreds or thousands of heads hanging; It is all the heads of the people are the heads of Lord. That is Viśva-rūpa; therefore nānāvidhāni divyāni nānāvarṇākṛtīni ca.

And Paśya dityān vasūn rudrānaśvinau marutastathā; varieties of dēvathās are in the creation; in the form of various natural forces; every dēvathā represents one one natural phenomenon only.

So Paśya dityān vasūn rudrān; the aṣṭa vasūs; 8 vasūs are said in the scriptures; we symbolise them as various dēvathās; with different forms; but in Brihadāraṇyaḥ, a question is asked. What are the vasūs? Kathaṁē vasava iti; and Bṛhadāraṇyaḥ upaniṣad says:

agniśca pṛthivī ca vāyuścāntarikṣaṁ cā:'dityaśca dyauśca candramāśca nakṣatrāṇi caitē vasava; what are the eight vasūs;

And 8 natural principles you can understand, agniśca pṛthivī ca; Agni tatva; pṛthivī ca; āntarikṣaṁ cā; intermediary lōka; adityaśca and dyauśca; the Sun and the upper heavens; candramāśca and Nakṣatrāṇi ca; the moon and the stars are the eight vasūs. And therefore Kṛṣṇa says; may you see the eight vasūs in my Viśva-rūpa m; so paśya vasūn.

And then 12 ādityāns; they are nothing but the Sun god obtaining in the 12 months of the year; Dvadaśa māsa samvasarasya; Bṛhadāraṇyaka; dvadaśa māsa samvasarasya, ētē ādityāḥ. So this Sun god obtaining in 12 months; why we describe the Sun in 12 months; in each month the Sun God has got different power; the Sun of May and the Sun of January; there is a difference. They are the dvadaśa aditya dēvathā. May you see the Adityās; May you see the vāśus; and May you see the Rudrās; ēkadaśa Rudrās; Bṛhadāraṇya the question is asked; kathaṁē Rudrāḥ; and Bṛhadāraṇya answers;

daśēmē puruṣē prāṇā ātmā ēkadaśaḥ; the ten sense organs; along with the mind are called the rudra dēvathās.

And all of them belong to whom? The Viśva-rūpa Īśvara only. Therefore May you appreciate the ādityās; may you appreciate the vāsūs; may you appreciate the rudrās; may you appreciate the Aśvini Kumārās; Aśvini Kumārās are the one presiding over the prānā.

So that principle and Marutha thatha; the maruth dēvās; which are different forms of vāyu; Therefore may you see all the dēvathās in the Viśva-rūpa of mine.

And all of them are adṛṣṭapūrvāṇi; which you have never noticed before, because where is the time for us to stand and stare; we are so busy with our personal life; our street; our wife or husband, our children; that we never appreciate the Viśva-rūpam. Therefore adṛṣṭapūrvāṇi; bahūni; and each one is a wonder; Sun is a wonder; rain is a wonder; which God alone can do; we are caught up and suffer you know; We can never create rain; they talk of artificial rain; by putting silver iodite crystal; you can bring artificial rains.

So I thought that it is very great; that scientists are able to produce the rain; They see you can produce the rain through silver iodite crystal; if there are clouds; how is it; who will give the crowds; will we take in aero plane from somewhere and bring it about above us and use the sprinklers; half an hour what God gives, we can never replace; and therefore rain is a wonder; earth is a wonder; Sun is a wonder; anything you take it is a wonder, which is the glory of the Lord. May your see that: temporarily drop your day-to-day business; temporarily keep your cell-phone somewhere. After its coming, there is no time for anything; so wherever you go drop it; and just watch the universe.

Therefore paśya''ścaryāṇi bhārata.

Verse 11.7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११.७ ॥

Ihaikasthaṁ jagatkṛtsnaṁ paśya''dya sacarācaram |
mama dēhē guḍākēśa yaccānyad-draṣṭumicchasi || 11.7 ||

गुडाकेश guḍākēśa **Oh Arjuna ! पश्य paśya see इह अध्या iha adhya here and now मम देहे mama dēhē in My body, कृत्स्नं जगत् kṛtsanmaṁ jagat the entire Universe, सचराचरम् sacarācaram with the movable and the immovable, एकस्थम् ēkastham placed together च अन्यत् ca anyat and also anything else, यद् इच्छसि yad icchasi that you desire द्रष्टुम् draṣṭum to see.**

7. Oh, Arjuna! See here and now, in my body, the entire Universe with the movable and the immovable placed together and also anything else that you desire to see.

So iha; in Me the Viśva-rūpa Īśvara; whose body is the very sky itself. Yesterday if you remember; ākāśa śarīram brahma; the Īśvara's body is the very ākāśa itself; In the sky which is my body, kṛtsanmaṁ jagat paśya; see the entire universe; antaḥsthaṁ yasya viśvaṁ suranarakhagagōbhōgigandharvadaityaiḥ; and that alone is symbolised in the purāṇās, when Yaśoda asked Kṛṣṇa to open the mouth; she saw the whole universe and she is not able to withstand that; it requires preparation. Because she took Kṛṣṇa as her baby; then when she saw all the 14 lōkās; she said Shut up; double meaning; OK; Shut up; therefore what does it mean? Do you think that in the small mouth, all the lōkās are floating like the tablets.

It is symbolism; Kṛṣṇa represents the vast sky; vast sky is blue; Lord Kṛṣṇa is blue; Nīlamēgha śyamala; what do you mean by blue colour; can you imagine anyone with blue skin; we have got black colour; white colour; yellows; four races; and we have got middle; like us brown.

Have you ever heard of blue Lord? what does it mean; green hair Śiva we talk about; like that blue Lord Kṛṣṇa means what; the vast blue sky is the form of Lord Kṛṣṇa; and all galaxies are floating in him.

And therefore ihaikasthaṁ; in Me, kṛtsanmaṁ jagat, the entire universe, adya paśya; and see the vastness of the universe and then alone you will understand the vastness of my body; because the whole universe is contained within my body.

Last week or so, some student; I do not remember who that student is, gave a cutting. So I just read through it; it is a very interesting write up, I will read only the first para only. This is the description of the Viśva-rūpa universe; awe stultifying. So when we visualise the universe; it is only wonder; thrilled; he is a scientist; he is not a bhaktha and all.

Just think of the universe as a puff of dust; about a meter in diameter; he says visualise a puff of dust, which is one meter diameter; OK. About a meter in diameter. Every dust grain; in one meter how many grains will be there; every dust grain in that is a galaxy; he says it is a galaxy; you know what is a galaxy; galaxy is a cluster of stars; which is millions of light years in distance. And you know what is a light year; it is the distance travelled by light in one year; and do you know what is the distance travelled by light in one second; 3 lakh kilometers; not miles; 3 lakh kilometers; in one second. So in one year; go and calculate and then like that so many light years; is the distance of one galaxy; like that billions of galaxies are there; imagine that is a dust.

We live near a rather ordinary star; among millions of galaxies; there is one galaxy called Milky Way; and in milky way there are millions of stars and our Sun is one ordinary star;

which is a member of a rather ordinary galaxy. Somewhere insignificant in the puff of dust. Every night we are shown that the universe has a beginning but most of us simple regret, use or enjoy the dark without perceiving that; it brings knowledge. If you are willing to learn from darkness, he says; even though so many stars are there; between the stars there is a vast emptiness is there. Then what must be the size of the universe; which accommodates all these galaxies and stars. And this universe with vast emptiness and galaxies is accommodated in space. So what must be size of the space; and that space is the size of the Lord; Mediate upon that; Try that.

Hari Om

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ॐ

Īśvara-darśanam, the vision of the Lord, requires two types of eyes. One is the ordinary eye, the loukika cakṣu; the other one, which is the more important one is the prepared mind; a purified mind, a mature mind, an informed mind, a religious mind, is also equally important second invisible eye; which is figuratively presented as the third eye and in the Gīta 11th chapter it is called divya cakṣu. Therefore remember, divya-cakṣuḥ means the refined mind, which is not a physical thing. Only when loukika cakṣu and the divya cakṣu join together, Īśvara-darśanam is possible. If loukika cakṣu is alone there, without the divya cakṣu, Īśvara-darśanam cannot take place.

I gave you the example, even though Rāma was physically available for Śabari's loukika cakṣu and Rāvaṇa's-loukika-cakṣuḥ. So Śabari also could see Rāma with her eyes; Rāvaṇa also could see Rāma with his eyes; but you know the difference in impact. For Śabari it was a great divine vision; which gave her a thrill whereas in the case of Rāvaṇa, nothing happens, even his character did not undergo any change. For Rāvaṇa the physical-darśanam of Rāma was not at all different from any other physical-darśanam, including Kumbakarṇa. For him, Kumbakarṇa darśanam, and Rāma-darśanam was identical.

Therefore what makes the difference? What makes the difference in the impact if you ask; there is nothing wrong with the physical eyes, they are common to both; the only difference can be Śabari had worked on her inner eye called divya cakṣuḥ, which Rāvaṇa has not done.

If you extend the same principle, Lord's Viśva-rūpa, Lord's universal form is available for all the people; and it is available for loukika-cakṣuḥ; with the physical eyes we are seeing the Lord who is in the form of the universe: bhūḥ pādau yasya nābhir-viyad-asūra-

nīlaścandra sūryau ca nētrē. Therefore our loukika cakṣuḥ is functioning, Īśvara-śārīram as Viśva-rūpa is available.

But even though the physical vision of Viśva-rūpa is available, all the people do not get the same impact. Eyes remaining the same, all the people do not get the same impact, most of the people do not feel that they are having Īśvara-darśanam when they look around; Īśvara-darśanam!; I am only seeing plants and trees only. So if I do not feel like having Īśvara-darśanam, the defect cannot be in loukika-cakṣu, because it is already there; therefore the defect by pāriśeṣa nyāya; the defect can exist only in divya-cakṣu; which is nothing but a refined mind.

And as I said, refined mind can be defined in several ways, one of the ways is: kāmakrōdādi rahitham manaḥ; or you can say rāga-dvēṣadi rahitham manaḥ; or you can say ahaṅkāra mama kāradhi rahitham manaḥ; a refined mind can be defined. And therefore Lord Kṛṣṇa says: Arjuna Viśva-rūpa-darśanam is the easiest thing because Rāma Kṛṣṇa etc.; they have to come and give you darśanam; whereas Viśva-rūpa-Īśvara need not come; I am right in front of you; therefore you have no difficulty in seeing Me;

He said ihaikasthaṁ (the seventh verse which we saw in the last class) iha ēkasthaṁ; so here in my body; what is the body? not Kṛṣṇa śārīram; the entire universe, ākaśaśārīram brahma. So I, as the ākaśa, having the ākaśa as the body, am available in front of you and the whole creation is my śārīram alone; you can see; iha ēkasthaṁ, ēkasthin ākaśarūpē śārīram sthitham; ēkasthaṁ kṛstnam jagat paśya; you see the Viśva-rūpa right in front of you.

And what type of Viśva-rūpa; sacarācaram; consisting of caram and acaram; caram means the moving objects and acaram means the non-moving, the sthāvara jaṅgamaṁ; all the inert things are called acaram; all the living beings are called caram.

अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

[antaḥsthaṁ yasya viśvaṁ suranarakhagagōbhōgigandharvadaityaḥ](#)
[citraṁ raṁramyatē taṁ tribhuvana vapuṣaṁ viṣṇumiśaṁ namāmi || 2 ||](#)

vasūs means śārīram; what is the body of the Lord; tribhuvanam, the whole universe; būlōkā, bhuvarlōkā, suvarlōkā, So that you can see right in front of you; mama dēhē, not Kṛṣṇa-dēhē, ākāśa-dēhē; Viśva-rūpa-dēhē; paśya; may you see Arjuna; guḍākēśa; guḍākēśa means satva-guṇa pradhānaḥ. Arjuna you can; it only requires some refinement, polishing, it is possible for you.

And not only you can see all these things, yaccānyad-draṣṭumicchasi; whatever else you want to see, you can see, everything has to rest in the body of the Lord only. So thus Kṛṣṇa; Kṛṣṇa offers to cooperate with Arjuna, for giving Viśva-rūpa darśanam.

Verse 11.8

न तु मां शक्यसे द्रष्टुम् अनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११.८ ॥

na tu mām śakyasē draṣṭumanēnaiva svacakṣuṣā |
divyaṁ dadāmi tē cakṣuḥ paśya mē yōgamaiśvaram || 11.8 ||

तु tu **However**, न शक्यसे द्रष्टुम् na śakyasē draṣṭum **you cannot see** माम् mām **Me** अनेन एव anēna ēva **with this (ordinary) स्वचक्षुषा** svacakṣuṣā **eye of yours** ददामि ते tē dadāmi **I shall give you**, दिव्यं चक्षुः divyaṁ cakṣuḥ **a divine eye**, पश्य मे paśya mē **see me** ऐश्वरं योगम् īśvaraṁ yōgam **My divine power**.

8. However, You cannot see Me with this (ordinary) eye of yours. I shall give you a divine eye. See My divine power.

So herein Kṛṣṇa introduces the requirement of two types of cakṣu; two types of eyes, one is loukika cakṣuḥ; another is divya-cakṣuḥ; and therefore Kṛṣṇa warns; he tells Arjuna, you cannot have Īśvara-darśanam with the help of mere physical eyes; anēna svacakṣuṣā; sva-cakṣuḥ means what loukika-cakṣuḥ, the maṁsa-cakṣuḥ; with the help of that you cannot see mām draṣṭum na śakyasē; you will not see Me; even if you see Me, you will not have the impact, remember the example; just as Rāvaṇa did not have any sense of Īśvara darśanam or fulfilment when he saw Rāma; when Kamsa saw Kṛṣṇa nothing happened to him. So therefore so cakṣuṣā, mām draṣṭum na śakyasē; therefore you require an invisible eye.

In fact, some people even interpret the tilakam as symbolic of the divya cakṣu; difference significances are given for tilakam; one significance given is the third eye of prepared mind; proper bhāvana; proper attitude; bhāvana cakṣuḥ. Therefore that eye is also required; it is like a tourist going to a temple with a camera and taking the pictures of various idols; for him, not Lord, various idols; and he talks about the art and he asks the question whether it is AD or BC. If it is BC a few more pictures he will take; perhaps he may buy paying millions of rupees also; exhibition also he will put; he can see only the age, the art, the metal; but he cannot never fold his hands; he can never do sāṣṭāṅga namaskāra; he can never do this when the deepārādhāna is done; What makes that difference; how many of us really know what is the age of various idols in Kapāli temple or Pārthasarathy temple; or Rathna giriśvara temple; they are all material work, which we are not bothered; our eyes penetrate the superficial rock and see the Lord who has

been invoked and worshipped; and that eye is the bhavāna. We have to be born in India; or we have to be exposed to this culture to do sāṣṭāṅga namaskāra to a dead stone; To do namaskāra to a lifeless stone. And if somebody has to receive ash; which has no worth at all; and applying ash on the forehead and even putting into the mouth without knowing how it is prepared (now it is said that the ash is prepared using so many chemicals, it is said).

So really speaking we are not even sure whether the ash is hygienically prepared; nothing a devotee cares; vibhūthi comes we do not even call it ash; vibhūthi comes, it goes to the forehead and for many people, it goes to the mouth and many people preserve it to carry it home; and also apply on their children's head; and what is the worth of the ash? nothing; but it is your bhāvana cakṣuḥ; which is seeing more in the ash, which no chemical analysis will reveal you test the ash in any lab in the world; it cannot never reveal its worth.

And what is that worth? It is a worth which can be seen only by Divya cakṣuḥ; and therefore Kṛṣṇa says Viśva-rūpa darśanam requires divya cakṣuḥ; to do namaskāram to rivers requires divya-cakṣuḥ; to do the prōkṣaṇam of the river water requires divya cakṣu; to do namaskārams to the mountain requires divya cakṣuḥ; without that it is not possible and Arjuna I shall bless you with that divya cakṣuḥ;

And once that attitudinal change comes, paśya mē yōgamaiśvaram; and then relook the same world in front of you; and what you see, mama aiśvaram yōgam; you see my divine glory; Even pañca mahā bhūthās become Lord's-Śiva; you will call ākāśa-liṅga as is worshipped in Chidambaram, we will call vāyu liṅgam as is worshipped in Kaḷahasthi; Agni liṅgam Lord Śiva as in Thiruvannamalai; water becomes God as in Jambukēśvaram, Thiruvanaikaval; and earth becomes God as in Kancheepuram.

And initially you worship the pañcabūthās, only in those respective temples, but that is not enough; later I should see the same divinity in the pañca bhūthās all over. And the day I can revere the pañca bhūthās, then the products of the pañca būthās, namely the pañca-boudika prapañca; they are all divine for me.

In fact I can never go away from the Lord; where is the question of going near God. So for a Viśva-rūpa-darśi; going near God is a meaningless proposition; because there is no question of going away from God; andādamulu; pindādamulu; brahmādamulu, anthā Rāma mayam. Everything is Rāma-mayam, Kṛṣṇa-mayam, Śiva-mayam; some mayam; Bhagavān mayam. Without that, it is all māyam; only māya. Therefore, see Viśva-rūpa with this divya-cakṣuḥ which I am blessing.

Now you have a imagine, there is a silence; because Kṛṣṇa is blessing Arjuna with divya cakṣus; if it is a TV programme, they will show Kṛṣṇa's hand, and from Kṛṣṇa's hand a light will pass; and it will directly go into the face of Arjuna and lot of background music; dun dun dun (some loud noise) because something miraculous and mysterious is taking place; and also the pictures also they also show round and round; we can do all that with camera thing; and all these things and in Arjuna's face, sweat also is coming; you can imagine all kinds of things; so when there is the silence; Kṛṣṇa does not speak; He is blessing through the hand, Arjuna does not speak because he is receiving the mystic eye; therefore there is silence and therefore Sañjaya comes and tells something; (if everybody keeps quiet, what to do); therefore Sañjaya comes and comes fills up the blank; what is happening at that time;

Verse 11.9

सञ्जय उवाच--

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११.९ ॥

Sañjaya uvāca

ēvamuktvā tatō rājan mahāyōgēśvarō hariḥ |
darśayāmāsa pārthāya parāmaṁ rūpamaiśvaram||11.9||

सञ्जयः उवाच sañjayaḥ uvāca **Sañjaya said** उक्त्वा एवम् uktvā ēvaṁ **having spoken thus** हरिः hariḥ **Hariḥ, Sri Kṛṣṇa, महायोगेश्वरः** mahāyōgēśvaraḥ **the great Lord of all powers, ततः** tataḥ **thereafter, दर्शयामास** darśayāmāsa **revealed** परमम् ऐश्वरं रूपम् paramam ēśvaram rūpam – **the supreme divine form** पार्थाय pārthāya **to Arjuna** राजन् rājan **oh King!**

9. Sañjaya Said --- having spoken thus, Kṛṣṇa, the great Lord of all powers, thereafter revealed the supreme divine form to Arjuna. Oh king!

So what happened during those silent moments? Sañjaya describes; Sañjaya uvāca; Hey Rājan; Oh King; whom is he addressing; Sañjaya is talking to Dhṛtharāṣṭra; Oh King Dhṛtharāṣṭra; hariḥ ēvaṁ uktvā; Lord Kṛṣṇa who is none other than Lord Viśṇu, the Viśva-rūpa Īśvara; that Viśṇu, he uses the word Hariḥ, other than Kṛṣṇa, to indicate that he is none other than Lord Viśṇu himself; and not only that the word Hariḥ is also a significant word;

हरिर् हरति पापानि दुष्ट चित्तैर अभि स्मृताः ।
अनिचयात् सस्प्रष्टः दहत् एव हि पावकाः ॥

harir harati pāpāni duṣṭa cittairā abhi smṛtāḥ |
anicayāt samsprṣṭaḥ dahat ēva hi pāvakāḥ ||

hariḥ pāpāni harati; Lord Viśṇu is called Hari becomes, the root, हृ Hṛ, harati means to suck, to absorb, to withdraw all the pāpams from the devotees mind; it is because of the impurity; I do not see the divinity in front of me; only I have to remove that thimiram, ajña thimiram, rāga-dvēṣa thimiram, Lord Viśṇu absorbs. Therefore he is called hariḥ;

And what type of Viśṇu he is? Mahāyōgēśvaraḥ; the one who has got great powers of purification; normally purification is a very long process; it requires years of karma-yōga; it requires years of pañca-mahā-yajñaḥ. I hope you remember, pañca-mahā-yajñaḥ (do you still remember that).

It is not a type of पञ्चमं pañjam; pañjam means drought. So years of pañca-mahā-yajñaḥ is required to refine the mind; but Lord Kṛṣṇa being a lord of miraculous powers, what could be achieved by elaborate and time consuming strenuous sādhana, Lord Kṛṣṇa simply removed; but as I said, it is only a temporary gift given; just to show the value of anthakaraṇa-śuddhi; the benefit of anthakaraṇa śuddhi, it is a trial; When they have certain machines and all, they say you take it; use it and see; and if it does not work, your money will be returned; like that Kṛṣṇa wants to temporarily give that refinement and see the benefit of looking at Viśva-rūpa.

And therefore mahāyōgēśvaraḥ hariḥ; ēvamuktvā; addressed Arjuna in this fashion, in this manner; in which manner, as said in the previous verses; What did He say in the previous verse? Loukika cakṣu is not enough; you require divya cakṣu; which is mental purity.

Having said that: paramaṁ aiśvaraṁ-rūpam darśayāmāsa; Therefore Lord Kṛṣṇa showed this Viśva-rūpam. So aiśvaraṁ-rūpam means the body, the form of the Lord; Aiśvaram means Īśvarasya idam Īśvaram; belonging to Bhagavān; So aiśvaraṁ-rūpam; Īśvara-rūpam darśayāmāsa; He showed.

And what type of Īśvara-rūpam? Paramam; He is the greatest rūpam; and why do you say Viśva-rūpam is the greatest one; because all the other rūpams are finite in nature; whether it is Rāma rūpam, Kṛṣṇa-rūpam, Dēva-rūpam, Ganēśa rūpam, they are all finite; and all of them are mutually exclusive; if Rāma-rūpam comes, Kṛṣṇa rūpam has to disappear; if Kṛṣṇa-rūpam comes, Ganēśa-rūpam has to disappear; they are finite; they are mutually exclusive. That means what; one displaces the other; and finally, they are subject to arrival and departure; this is all Rāmakriṣṇādi dēvathā rūpam. Whereas Viśva-rūpa is the most unique one, because it is all pervading and secondly it need not exclude any form; Viśva-rūpa includes Rāma-rūpam, includes Kṛṣṇa-rūpam, Śiva-rūpam; all the possible rūpams are included in Viśva-rūpam; therefore it is all inclusive; and finally Viśva-rūpam is not subject to arrival and departure; because it is right in front of me.

That is why even in Sandhyā vandana, we are learning to practice

प्राच्यै दिशे नमः । दक्षीणायै दिशे नमः । प्रतीच्यै दिशे नमः । उदीच्यै दिशे नमः । ऊर्ध्वाय नमः । अधराय नमः । अन्तरीक्षाय नमः । भूम्यै नमः । विष्णवे नमः । मृत्यवे नमः ॥

prācyai diśē namaḥ | dakṣiṇāyāi diśē namaḥ | pratīcyai diśē namaḥ | udīcyai diśē namaḥ | ūrdhvāya namaḥ | adharāya namaḥ | antarīkṣāya namaḥ | bhūmyai namaḥ | viṣṇavē namaḥ | mṛtyavē namaḥ ||

namaskāram to the east, namaskāram to the north; namaskāram to the west; namaskāram to the south; ūrdhvāya namaḥ, adharāya namaḥ, antarīkṣāya namaḥ; so namaskāram to the top, namaskāram to the bottom; why do we do namaskāram in all directions; because in other religions Lord may be in one place. Therefore everything should be looking at that direction; for us Bhagavān being everywhere, I do namaskāram all over. These are all the training given right from our young age. In fact, all our trainings are meant for seeing the world itself as God.

This is the culmination in vyavahārika Īśvara darśanam; not pāramārthikam; vyavahārika Īśvara-darśanam; in the relative appreciation of Lord; the highest vision is to learning to see the very universe as the Lord; so our culture is oriented; is to give us the orientation and therefore paramam Īśvaram rūpam darśayāmāsa. To whom? पार्थाय pārthāya; pārthāya means Arjunāya; and also you can take Tamil also; paarthaaya!; பார்த்தாயா (did you see); Hey Partha; did you see the viśva rūpam; you can take like that also.

Verses 11.10 and 11.11

अनेकवक्त्रनयनम् अनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११.१० ॥

anēkavaktranayanamanēkādbhutadarśanam |
anēkadivyābharaṇaṃ divyānēkōdyatāyudham || 11.10 ||

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवम् अनन्तं विश्वतोमुखम् ॥ ११.११ ॥

divyamālyāambaradharaṃ divyagandhānulēpanam |
sarvāścaryamayam dēvamanantaṃ viśvatōmukham || 11.11 ||

देवम् अनन्तम् dēvam anantam (Kṛṣṇa revealed) the brilliant, limitless (universal Cosmic Form), विश्वतोमुखम् viśvatōmukham with faces in all directions, अनेकवक्त्रनयनम् anēkavaktranayanam with many mouths and eyes, अनेकाद्भुतदर्शनम् anēkādbhutadarśanam with many wonderful sights अनेकदिव्याभरणम् anēkadivyābharaṇam with many divine ornaments, दिव्यानेकोद्यतायुधम् divyānēkōdhyatāyudham weilding many divine weapons, दिव्यमाल्याम्बरधरम्

divyamālyāambaradharam **wearing divine garlands and garments**, दिव्यगन्धानुलेपनम्
divyagandhānulēpanam **anointed with divine perfumes**, सर्वाश्चर्यमयम्
sarvāścaryamayam **and full of wonders**.

10 & 11. (Kṛṣṇa revealed) the brilliant limitless (Cosmic form) with faces in all directions, with many mouths, and eyes, with many wonderful sights, with many divine ornaments, wielding many weapons, wearing divine garlands and garments, anointed with divine perfumes, and full of wonders.

So we get Sañjaya's description of Viśva-rūpa, Sañjaya describes and from this we come to know that Sañjaya is also getting Viśva-rūpa darśanam; because of association with all; he also is getting; one is face, another is mouth; many faces, and many mouths; and nayanam, many eyes; how are we to understand the Lord with many eyes? Does it mean that eyes are sticking all over; and if mouths are all over, how eyes will be all over; therefore do not imagine a form with countless eyes and ears; anēkavaktram means what; Arjuna learns to see all the mouths of all the people as the mouth of the Lord; and suppose you say No No No, it is my mouth, that is called ahamkāra; that is the problem; where is the question of my mouth when I myself am not there; because there is no individual separate from totality. There is no Tamil Nadu separate from India; there is no wave separate from ocean; there is no vaṣṭi separate from samaṣṭi. When I myself do not exist, where is the question of my mouth, my eyes; my land, tan man dhan sab kuch tērā; daily you say that!; They are beautiful prayers, if we utter with the mind backing the words.

As somebody said, it is better to have a prayer; a heart without words rather than words without heart behind. If you have the bhāvana and you are not able to verbalise, it does not matter; but if you have the words without the heart behind; that also tan man dhan sab kuch tērā in kada kada you tell and naivēdyam also is nearby; and that is important. Therefore kada kada you finish and eat the kadala or something. And therefore that bhāvana is important; all the mouths are Bhagavān's mouth; all the eyes are Bhagavān's eyes.

anēkādbhutadarśanam; there are innumerable wonders, not seven wonders or 14 wonders, there are innumerable wonders, all of them are Bhagavān's wonders; they belong to the Lord; anēkadivyābharaṇam. So Lord is wearing countless ornaments. What does it mean? again do not imagine that in His neck, there are many kilos of ornaments; then He will get spondylosis. And therefore anēka ābharaṇam; all the ābharaṇams that you are wearing are Bhagavān's ābharaṇam; if I say it is your ābharaṇam, it is loukika-ābharaṇam; if I look upon it as Bhagavān, it is divya ābharaṇam.

Therefore anēkadivyābharaṇam; that is why in our culture, before wearing any ornament, it is placed at the feet of the Lord; if you do not have that habit, better you

start. Any ornament or why ornament, even dress, manjal kumkum you apply and keep in front of the Lord; Oh Lord, this also belongs to you; and I am taking for lease; and I will return it; and not like the local people tenant; after living for a certain number of years, the tenant becomes owner; not like that; I am a humble, simple devotee, I will use without claiming ownership; I will never develop mamakāra with regard to any dress or ornaments, I will remember all belong to you; and it will be returned with thanks at the appropriate time. Therefore all ornaments are his ornaments.

Divya anēka udyata āyudam. And the Lord with hundreds of weapons held in the raised hand; with hundreds of countless, literally hundreds are not there; countless weapons held in the raised hand. Here also what should we understand? Do not imagine a lord; with thousands of hands hanging, and in each one, one one weapon like the knife, sword, etc.; the Lord is standing like that; Viśva-rūpa picture is there; you have to see; they have to do that way; there is no other way.

So how do you imagine Bhagavān with countless weapons; Why Sañjaya mentions weapons here, because the whole Gīta discourse is taking place in the battle place, not Vidya mandir; in the battle field; here you have got books pens and other things; but there remember, 7 plus 11 akṣōhīnis, the armies of Kauravās and Pāndavās; they have all come with what; not pen and books; each one has come with nāna śāstra praharaṇā, sarvē yuddha viśāradhā; each one has come with different weapon and all those weapons belong to whom; again Viśva-rūpa Īśvara; Therefore anēka udyata; udyata means raised weapon.

And how do they become divine weapon? Any weapon is terrible; how can become divine weapon? Because of two reason; One reason is since the weapon is in the hand of a person; it is loukika weapon; but when I see the very same weapon as the Lord's weapon, it becomes divine. The difference between divine and not divine is association with the Lord.

Like the prasāda and apple; apple from the shop is apple; once it has gone to the temple and comes; it becomes prasāda. Therefore a secular thing becomes sacred only when it is associated with the Lord; if I see everything belongs to the Lord; I do not have anything secular at all. For a Viśva-rūpa bhaktha; there is no secular thing; sarvam sacred mayam; So this is one reason;

And the second reason is, all the weapons are divyam because, they are meant for dharma samrakṣanam;

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे || ४ - ८ ||

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |
dharmasaṁsthāpanārthāya sambhavāmi yugē yugē || 4.8 ||

The moment a weapon is associated with dharma, it is associated with the Lord; dharmah ēva Īśvaraḥ; that is why we say Rāmō vighrahavān dharmah; Dayānanda Swami often says: Bhagavān is in the form of Order in the creation; harmony in the creation. Therefore any weapon for dharma is divine weapon; so with such weapons Viśva-rūpa Īśvara is giving darśanam.

So in all these verses, the verb is not given. For Sānskrīt students; these are all adjectives, which are the description of aiśvaram-rūpam, which comes in verse No.9 second line, there the noun Viśva-rūpam is given, all these verses, No.10, and 11, they are all adjectives to Viśva-rūpa.

Therefore divyamālyāambaradharam Viśva-rūpam; divyagandhānulēpanam Viśva-rūpam; and what is the verb, darśayāmāsa; Lord Kṛṣṇa showed to Arjuna. And here also you should note, when we say Lord Kṛṣṇa showed to Arjuna it creates a confusion; it appears as though Viśva-rūpa was not there before, and after divya cakṣuḥ; Viśva-rūpa is brought forward, it is not Viśva-rūpa the Lord showed means; Bhagavān removed the obstacles for the appreciation of the universe as divine; that bhāvana if you give, the obstacle is gone, which means what was seen secular is now seen as sacred; therefore it is an attitudinal change; there is no physical event taking place.

Viśva-rūpa darśanam is not a physical event; it is an event of a attitudinal change and consequent perspective change; attitudinal and perspective change; nothing is happening outside. Mālyāambaradharam. So the Lord is wearing mālyam; mālyam means what? garlands; āmbaram means vastram or dress. So divyam means divine; celestial; so the Lord is wearing many garlands and many types of dress.

And here also how should you understand? Do not imagine a personal god with different mālas; all the mālas worn by all the people are Bhagavān's māla; and Bhagavān's dress; all the dress which are worn by all the people are Bhagavān's; the moment I see them as Bhagavān's, it becomes divyam. We saw divyagandhānulēpanam; and a Viśva-rūpa, which is smeared with lot of perfumes; gandha means perfume.

So in those days also perfume was there; now spray we use all over; back, front, top, bottom, everywhere; So in those days the modern spray was not there, their perfume was primarily candanam, and a few other things were there; and therefore ganda anulēpanam; a body which is smeared with the perfumes, which are all divine; and again what does it mean? different perfumes used by different people, they are all perfumes applied on the Lord; And that is why when we apply also vibhūthi candanam, etc. we

are supposed to utter the nāma of the Lord; vibhūthi daraṇa mantra is there; and for Vaiśnavās when they apply on the various parts of the body, they have to remember Keśava, Nārāyaṇa, Mādhava, Govinda, etc. It means what; I am not decorating my body; I am decorating the body of the Lord; Lord's body deserves decoration, my body does not deserve decoration; cremation only; OK; just a joke; it does not deserve anything. Divyagandhānulēpanam.

Then viśvatōmukham; the Lord with faces, in all directions, Omni directional, multi directional faces, the Lord has got; because there are people with faces which are facing all directions; viśvatōmukham.

And anantaṁ; anantaṁ means whose limit cannot be seen at all; even now we do not know the limit of the cosmos. Last class I told you; if you have of 1 meter diameter, each grain of dust is equal to one galaxy; so there are billions of galaxies and each galaxy having billions of stars; the outside limit of the universe even now the scientists do not know; and not only that they say that the universe is expanding; as such the existing itself we do not know; and over and above that, they say it is expanding; all the stars are receding; and the more distant they are; the faster they are going; each star is getting farther and farther away from the other star. Imagine not in clusters; if each star gets farther and farther away from other stars, where is the limit of the universe?

पादोऽस्य विश्वा भूतानि । त्रिपादस्या मृतन्दिवि । त्रिपादूर्ध्व उदैत् पुरुषः । पादोस्यैहाऽऽभवात्पुनः।

[pādō:'sya viśvā bhūtāni | tripādsyā mṛtandivi | tripādūrdhva udait puruṣaḥ | pādōsyaihā:'bhavātpunaḥ|..](#)

Puruṣa sūktham says that this limitless universe occupies only an insignificant part of Viśva-rūpa; Even this limitless universe itself is in Bhagavān's one corner; then what should be the size of the Bhagavān; anantaṁ; limitless, both space-wise, and time-wise.

And therefore what I can say? Sarvāścaryamayam; Viśva-rūpa-Īśvara is the greatest wonder. So sarvāścaryamayam.

Dēvam; dēvam means Viśva-rūpa Īśvaraḥ; you have to connect; darśayāmāsa pāthāya; such a Viśva-rūpam; mahāyōgēśvarō hariḥ; pāthāya darśayāmāsa iti navama slōkēna anvayaha.

Verse 11.12

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सद्गुशी सा स्याद् भासस्तस्य महात्मनः ॥ ११.१२ ॥

[divi sūryasahasrasya bhavēdyugapadutthitā |
yadi bhāḥ sadṛśī sā syādbhāstasya mahātmanah || 11.12 ||](#)

यदि भाः yadi bhāḥ **if the brilliance**, सूर्यसहस्रस्य sūryasahasrasya **of a thousand suns**, भवेद् उत्थिता bhavēd utthitā **were to rise up** युगपत् yugapat **simultaneously**, दिवि divi **in the sky** सा सदृशी sā sadṛśī **that will be comparable** स्यात् भासः syāt bhāsaḥ **to the brilliance** तस्य महात्मनः tasya mahātmanaḥ **of that great Lord**.

12. If the brilliance of a thousand suns were to rise up simultaneously in the sky, that will be comparable to the brilliance of the great Lord.

So what should be the brilliance of the Lord? It should be glaring brilliance; because I am not able to see the Sun itself in the morning. I am not able to look at even the Sun and our Sun is 9 crores or miles are so away. For the sunlight to reach the earth, it takes 8 minutes or so; so far away is the Sun; and the Sun is one of the ordinary stars; even that sunlight I am not able to withstand. Imagine eyes seeing all the lights of all the stars; how brilliant it would be; its brilliance cannot be imagined.

And therefore Sañjaya gives an example. Suppose thousands of Suns, arise in the horizon simultaneously; sūryasahasrasya bhāḥ; sūrya sahaśrāṇam means thousands of sun; bhāḥ means brilliance; suppose the brilliance of thousands of suns, utthistā; has arisen, has emerged in the sky simultaneously. This is the example which is supposed to have been given by one atomic physicist; when the atom bomb was exploded. So that brilliance of that explosion; that too ordinary atom bomb; special ones were not there; when the explosion took place, the brilliance was indescribable; that one of those people quoted this line it seems; just see; when we cannot imagine even the brilliance of one atom bomb explosion; and we know every star is having thousands of atom bombs explosions every moment; that is how stars produce energy; imagine all of them appear. Now we do not have problem, because they are safely far away; imagine they all come closer; even now Madras in the month of September, we are not able to withstand.

Yugapat, simultaneously; suppose they emerge; what will be the brilliance? That is the comparison for the brilliance of Viśva-rūpa-Īśvaraḥ.

So tasya mahātmanaḥ bhāsaḥ sadṛśī syāt; so that will be the brilliance; that will be the comparison for the brilliance of the mahātma; mahātma means Viśva-rūpa-Īśvaraḥ; So mahān anathaḥ śārīram yasya mahātma; this place ātma does not mean satcitanānda ātma; here it means śārīram; mahātma means infinite body is the Lord; So that is the brilliance, it is indescribable.

Verse 11.13

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११.१३ ॥

tatraikastham jagatkṛtsnam pravibhaktamanēkadhā |
apaśyaddēvadēvasya śarīrē pāṇḍavastadā || 11.13 ||

तत्र शरीरे tatra śarīrē **there, in the body**, देवदेवस्य dēvadēvasya **of the Lord of lords**, पाण्डवः
अपश्यत् pāṇḍavaḥ apaśyat **Arjuna saw** तदा tadā **at that time** कृत्स्नं जगत् kṛtsnam jagat **the
entire Universe**, अनेकधा प्रविभक्तम् anēkadhā pravibhaktam **with (its) manifold
divisions**, एकस्थम् ekastham **placed together**

13. There, in the body of the Lord of Lords, Arjuna saw, at that time, the entire Universe with its manifold divisions placed together.

So Sañjaya continues with his description. Arjuna in that infinite body of the Lord, it can be taken as the very space itself, the Lord for whom the infinite space is the very body, in that body Arjuna saw everything; kṛtsnam jagat ekastham apaśyat; Arjuna saw the entire universe resting upon that one infinite body of the Lord.

And what type of universe? Anēkadhā pravibhaktam, which is divided in manifold forms; as I said in the form of galaxies at the macro level; then solar systems at the next level; planetary system at the next level; thereafter we have continents; we have countries; Continents is Bhagavān's division; countries is our division; we draw the line and fight; so this line and that line, and LOC. So the whole universe divided in manifold form Arjuna saw in the body of the Lord; as I said just as Yaśōda in the purāṇic story saw the universe in the mouth of Kṛṣṇa. Remember it is only a symbolic presentation; a figurative presentation of Viśva-rūpa darśanam; and therefore apaśyat.

Where? dēvadēvasya śarīrē; in the body of the Lord; Dēva-dēvaḥ means Īśvaraḥ; and when we say śarīra; do not take the five feet or six feet śarīra of Kṛṣṇa, in Kṛṣṇa's limited body, the whole universe can never be accommodated; only the universal atlas can be accommodated; if you want to see the whole world in my limited body; how will you see; you stick the atlas onto your body; then you see Europe, Artic, Antartic and all. If you have to see the real universe, not Atlas universe, if you want to see the real universe, Kṛṣṇa's śarīram should not be a personal limited śarīram; it should be the vast space itself. Therefore dēvadēvasya ākāśātmaka śarīrē, anantha śarīrē, pāṇḍava, Arjuna, tadā.

At that time, means what; at which time, at the time when divya cakṣu was given. Before that he saw the same world; but it was a persecuting world; problematic world; unfaceable world; burdensome world. Now the very same world has become totally different and therefore tadā; divya cakṣu pradhāna anantharam; after being blessed with Divya cakṣu Arjuna saw the Viśva-rūpa. Who is reporting? Sañjaya is reporting.

More in the next class. Hari Om

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ॐ

Arjuna asked for Viśva-rūpa darśanam and we saw that Viśva-rūpa darśanam involves two things; one is the regular eye which looks at the world which is the Viśvam, the universe, and we require a special perceptive of mind by which the very same Viśvam, the universe, is seen as the body of the Lord.

To see the world, we require the ordinary eye. To see the world as the manifestation of the Lord, we require a special attitude, which is born out of the study of the seventh, ninth, etc. chapters, as well as a prepared mind. And if that proper-attitude is not there; I will see the Viśvam but it will be seen as the Viśva-rūpa-Īśvara.

And therefore I am seeing the Lord; for me there is no question of Īśvara darśanam; exactly like Rāvaṇa seeing Rāma; physical eyes will see Rāma, but for Rāvaṇa, it is not Īśvara-darśanam; Kaṁsa will continue to see Kṛṣṇa physically with physical eyes, but he does not have Īśvara-darśanam because Kaṁsa does not have the prepared attitude.

Similarly here also the Viśva is available; but Viśva-darśanam should be converted into Viśva-rūpa-Īśvara-darśanam, what I require is a changed attitude, which is not only appropriate knowledge; what is the knowledge? Lord alone manifests as the creation; that knowledge is required, a cognitive factor is involved. And in addition to this cognitive factor, that is the understanding, there should be the purity of mind also; a mind free from rāga dvēṣa, a mind free from kāma krōdha, a mind which is free from ahaṁkāra, mama-kāra.

Therefore a pure mind plus an enlightened intellect, both put together is called divya cakṣuḥ; if the divya-cakṣuḥ is there, behind the māṁsa-cakṣuḥ; what is māṁsa-cakṣuḥ; the fleshy-physical-eyes; when they combine together; I look at the world as Īśvara.

And it is the divya-cakṣuḥ Arjuna was lacking; and Viśva-rūpam is already in front; but what Arjuna was missing, was divya cakṣuḥ and Lord Kṛṣṇa blessed Arjuna with this divya-cakṣuḥ.

And then there is a transformation, Arjuna looked at the same world alright; but there has been attitudinal change, and therefore he has the Viśva-rūpa darśanam; and when Arjuna has got such a vision, the impact is so much that he is dumpfounded as it were; in fact there is a silence a few minutes and during that silence, Sañjaya, waiting for an opportunity.

Because many people want to come to the stage and talk on the mike; in the functions; and once they get the mike, you had it; One more minute; one more minute, last but not the least, they will go on; Like that, Sañjaya never got an opportunity. Now he comes and he also has the benefit of the Viśva-rūpa-darśanam and therefore he gives the description of Viśva-rūpa as seen by Arjuna.

And how do you know how did Sañjaya know that Arjuna had Viśva-rūpa-darśanam; Remember, Sañjaya was given a special ESP; special power by Vyasācārya by the special power Sañjaya could remain in the palace with Dhṛtarāṣṭra and he could like closed circuit TV or satellite channel, he could have the total vision of the battlefield and not only he could see the people, it was a special satellite TV that Sañjaya could read even the mind of the people. And therefore Arjuna's feelings and emotions also Sañjaya is able to recognise and therefore Sañjaya gives the description here, which we are seeing now in the 13th verse:

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यहेवदेवस्य शरीरे पाण्डवस्तदा ॥ ११.१३ ॥

[Tatraikastham jagatkṛtsnam pravibhaktamanēkadhā |
apaśyaddēvadēvasya śarīrē pāṇḍavastadā || 11.13 ||](#)

The śarīram of the Lord is not a few meter height śarīram; but the very ākāśam is the śarīram of the Lord. Ākāśa śarīram brahma. And in the ākāśa śarīram of the Lord; we saw the whole universe which has been divided in manifold ways; in the form of galaxies and solar systems and planets and continents and island; therefore anēkadhā pravibhaktam apaśyanpāṇḍavaḥ. Arjuna saw, thus Sañjaya saw. Sañjaya saw, Arjuna seeing. Up to this we saw in the last class. This is what we saw. We saw that Sañjaya saw that Arjuna saw.

Verse 11.14

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११.१४ ॥

[tataḥ sa vismayāviṣṭo hr̥ṣṭarōmā dhanañjayaḥ |
praṇamya śirasā dēvaṁ kṛtāñjalirabhāṣata || 11.14 ||](#)

ततः tataḥ **Then सः धनञ्जयः saḥ dhanañjayaḥ that Arjuna, विस्मयाविष्टः vismayāviṣṭaḥ – who was wonderstruck हृष्टरोमाः hr̥ṣṭaromāḥ and thrilled (with hair standing on its end), प्रणम्य देवं शिरसा praṇamya dēvaṁ śirasā saluted the Lord with his head (bent low) अभाषत abhāṣata and spoke, कृताञ्जलिः kṛtāñjaliḥ with his palm joined together.**

14. Then that Arjuna, who was wonderstruck and thrilled, saluted the Lord with his head bent low and spoke with folded palms.

So because of the change of perspective, Arjuna had a great impact, and this impact Sañjaya wants to bring out; and after all he has to describe the impact only through word-pen. If it is a TV programme, there are several methods of showing the impact, you can have a background, with dadda daa sound, you can show the whole world going around, you can show Arjuna's face having forward-backward close-up and you can perspiration appearing; but poor Vyasācārya had only poor pen and book; and therefore he had a poetic description; to reveal the impact.

Therefore he says; tataḥ saḥ viśmayāviṣṭaḥ; so Arjuna was struck by wonder; Not because he is seeing a new thing; but he has a new perspective towards an ordinary thing; it is not an extraordinary sight; but it is an extra ordinary attitude towards the ordinary word available; and because of this attitudinal change; vismayāviṣṭaḥ; he was wonderstruck; and this wonderment was so intense and deep that it began to express at the physical level also; because extreme emotions flow out to the physical body; because mind and body has connections;

We had in the first chapter, sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati; in the 11th chapter also, because of extreme wonderment, hr̥ṣṭaromāḥ, his hairs were standing on end; he was thrilled; so had horripulation or he had romañjaḥ; hr̥ṣṭarōmā dhanañjayaḥ; Arjuna and when he appreciated the Lord in the very form of the universe itself.

The magnitude of the Lord is so vast and in front of the Lord, we the ordinary people are speck of dust; so how do we express that feeling; praṇamya śirasā. Oh Lord, in front of you, we are speck of dust; as I told you the other day, if the whole cosmos is the body of the Lord, even solar systems are specks in that planets are still 'specker' or still smaller specks (and I do not know how to say that) and when planets are invisible things; what to talk of we ordinary dust; and our smallness; how do we express; by namaskāra; therefore praṇamya; Oh Lord, I am nothing in front of you; so śirasā praṇamya; he bowed his head; dēvaṁ, the Lord.

Kṛtāñjali; so with prostration añjali Mudra; with Namaskāra mudra, that is joining the palm is called añjali; with Namaskāra mudra, abhāṣata. So it took a few minutes for Arjuna to collect himself, because he could not speak.

Now Arjuna is going to speak; he is ready; therefore Sañjaya quietly withdraws to the green room. Now comes Arjuna; with a changed dress; I do not know; we will read.

Verse 11.15

अर्जुन उवाच--

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसङ्घान्

ब्रह्माणमीशं कमलासनस्थ-

मृषींश्च सर्वानुरगांश्च दिव्यान् ॥११.१५॥

Arjuna uvāca

paśyāmi dēvāṁstava dēva dēhē

sarvāṁstathā bhūtaviśēṣasaṅghān|

brahmāṇamīśaṁ kamalāsanastham

ṛṣiṁśca sarvānuragāṁśca divyān||11.15||

अर्जुन उवाच Arjuna uvāca **Arjuna said** देव dēva O **Deva Oh Lord!** तव tava Thy dēhē देहे- **in Your body** पश्यामि paśyāmi - **I see** सर्वान् देवान् sarvān dēvān - **all the gods** तथा भूतविशेषसङ्घान् tathā bhūtaviśēṣasaṅghān **as well as hosts of all various beings**, ईशं ब्रह्माणम् īśaṁ brahmāṇam **Lord Brahma** कमलासनस्थम् kamalāsanastham **who is seated on the lotus** सर्वान् ऋषीन् च sarvān ṛṣīn ca **all the sages** च दिव्यान् उरगान् ca divyān uragān **and celestials serpents**

So now Arjuna takes over and he is describing the Viśva-rūpa as seen by him; and Vyasācārya wants to highlight the description of the Viśva-rūpa. So how to highlight, if it is in written form, you can have highlighter pen; colour print; you can print in bold letter, you can underline, italics, etc. But in olden days only the palm leaves were there; ōlai; What can be done in that? All those things are not there. So whenever they wanted to highlight something, the method used is to change the meter of the ślōkā; so you will be reading in one meter; and when the meter itself is changed, there is a jerk; if you sleep off, you will be woken up; try to read this in the previous meter; so you have to change the very tune; that is method of capturing the attention.

So when Arjuna experiences the Viśva-rūpa, he goes through several emotional faces; his responses are different; and we find three stages in Arjuna's response to Viśva-rūpa.

The first and foremost reaction or response is vismayaḥ or āścaryam; in fact the world is an āścaryam if you learn to objectively appreciate the world; the world loses its āścaryathvam, the moment you look at the world from your own private standpoint; you have a programme and rain is going to come. Then what will you say; even though Madras needs rain; suppose you have arranged the programme; you cannot look at rain as a wonderful phenomenon of nature; in fact you will pray specially: rain rain go away. So therefore rain becomes inimical to you because you look at the rain from your personal requirement mentally. And this private vision is in the śāstra as jīva-driṣṭi; subjective coloured vision; And the jīva sṛṣṭi alone expresses in the form of rāga and dvēṣa; kāma and krōdhaḥ; ahaṁkāra and mama kāra; And therefore world can never

give you wonderment. It can never give you the sense that Arjuna is getting now; Since Kṛṣṇa has removed the obstacle from Arjuna's mind, Arjuna is no more in jīva-srṣṭi; he is in the public Īśvara's world, which is wonderful.

Then you may ask: Swamiji; do you say that the world is wonderful; even after the terrorist attack? How can you say that the world is wonderful? I would say still the world is wonderful; you know why; because when you talk about the world; you are looking into only the earth; and there also only the land; and there also only the few human beings; and that too those who have got, what you call, āsūric thinking. If you are going to look at the totality of cosmos; these entire devilry are nothing but a mosquito bite only. Even if the entire earth is blown up, it is nothing from the standpoint of total cosmos; a blot appears big if you are taking a square inch but the very same blot is nothing, if you have got a larger vision.

So we are all the time looking at a few negative people, and especially unfortunately in the newspaper, the only news worth reporting is negative. Any robbery it has to be reported; any murder, it has to be reported; any terrorist hand, it should be reported; only news is bad; So many wonderful things happen, they are not worth reporting and therefore we concentratedly read this alone and if we do not have the total perspective; therefore it looks that the whole world is consisting of this only.

If you look at the totality, even a world war is nothing but a small pin-prick in the cosmos. And therefore when you look at the world not from jīva-srṣṭi; ahaṁkāra mama kāra bhāva, Īśvara-srṣṭi; as it is wonderful, in spite of all the so-called evils taking place. And Arjuna has got such an Īśvara-darśanam; and therefore he is wonderstruck, this āścarya bhāva is expressed from verse No.15 up to 22.

And thereafter from 23 onwards; the response or emotion undergoes a change; which we will see, when we study that verse. So the first response is wonderment; Anything in huge magnitude creates wonderful; whether it is ocean or sky, or mountain; or even water falls. Why Niagra waterfalls is wonderful? Who has not seen water? Who has not seen water falls; but it is still considered wonderment, only because of, the only qualification it has is what? The hugeness alone; anything huge is wonderful. And what to talk of Viśva-rūpam; the more you look at it; it is a wonder?

Therefore Arjuna says, hē dēva; Oh Lord; तव देहे tava dēhē, in your body; aham dēvān paśyāmi; I am seeing all the Gods; here the word dēhē, not Kṛṣṇa śarīram remember, ākāśa-śarīrē, Viśva-rūpa-śarīrē, I see all the gods; sarvān dēvān tathā bhūta-viśeṣa-saṅghān; multitudes of different living beings; bhūta means, living beings, viśeṣa means,

different species, right from the smallest microorganisms to the most evolved human beings, bhuta viśeṣa saṅghān; saṅghān means multitude.

Not only I see all of them, īśaṁ brahmāṇam; I also see God Brahmā, the creator, who is kamalāsanastham, who is seated on a lotus which is according to purāṇās, the lotus is born out of Lord Viṣṇu's naval, Padmanābha and upon the lotus.

So that is all symbolic; Lord Viṣṇu represents samaṣṭi kāraṇa śarīram; and lotus represents samaṣṭi sūkṣma śarīram; and Brahmāji represents samaṣṭi sūkṣma śarīra pratibhimbīta caitanyam; So vēdāntic technical aspect are symbolically represented; if you say samaṣṭi-sūkṣma-śarīram; pratibhimbīta-caitanyam etc. a lay person cannot understand. Therefore have a beautifully lotus, and Brahmāji sitting on it; you cannot ask how can a person sit on a lotus; thus the whole thing is symbolic.

So brahmāṇam īśaṁ; here īśa is adjective to Brahmā; īśaṁ brahmāṇam means Lord Brahmā; here īśa does not mean Śiva; he is God Brahmā, who is seated on the lotus.

Sarvān ṛṣīn ca; as well as all the ṛṣīs; celestial ṛṣīs; divyān, divyān means celestial; not only I see the ṛṣīs.

The uragān ca; serpents like Vāsuki, Anantha, etc. indicating I see all the fourteen lōkās in your body. OK.

Now this will lead to a question, when Arjuna saw Viśva-rūpam; did he see only the physical world that is perceptible; or did he see other higher lōkās like bhūvar lōkās, suvar lōkās, etc. because brahmāṇam ṛṣīm divyan etc. is said. Therefore did he see only the bhūlōkā or did he see the celestial world also;

You can look at it in two different ways; here the verse says that Arjuna saw all the lōkās because the word Brahmā is mentioned; Sarvān dēvān is mentioned; dēvās are not certainly here around, they are in svarga lōkā only. Therefore did Arjuna see Svarga lōkās in Viśva-rūpa. Once thing we can see is he did not see the svarga lōkās etc. But Vyasācārya is poetically describing that Arjuna saw everything; it can be taken as a poetic description of the Viśva-rūpa. How do you know it is a poetic description? Why it cannot be taken literally? We say we can take it as a poetic description because, later in the Viśva-rūpa varṇaṇam itself it is said Arjuna saw Bhīṣma Drōṇā etc. entering the mouth of Viṣṇu and getting crushed. In Viśva-rūpa varṇa ṇam itself it is said; all these

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११.२६ ॥

[bhīṣmō drōṇaḥ sūtaputrastathā'sau](#)
[sahāsmadīyairapi yōdhamukhyaiḥ || 11.26 ||](#)

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशानान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११.२७ ॥

[vaktrāṇi tē tvaramāṇā viśanti, daṁṣṭrākarālāni bhayānakāni |
kēcīdvilagnā daśānāntarēṣu, sandṛśyantē cūrṇitairuttamāṅgaiḥ||11.27||](#)

Bhīṣma, Drōṇā, Karṇa etc. entering the mouth of the Lord and getting crushed and killed. Is it a literal event of a poetic description? If it is a clear actual event; Bhīṣma Drōṇā etc. have actually got crushed; then where is the question Arjuna killing Bhīṣma Drōṇā etc? Since we know that Bhīṣma Drōṇā etc. were killed by Arjuna, so their entering the mouth of Viśva-rūpam is only poetic description. Similarly Vyāsācārya describes Arjuna saw all the lōkās; it need not be physically true; it is the uniqueness of vision; he looked at this lōkā as Īśvara's-sārīram;

Or suppose you want to say; No No No; it is not poetic description; some people will get disappointed; because they want to attribute something mystic; people want mysticism; NO No No; Arjuna saw the higher lōkās also. Then even if you say Arjuna saw the higher lōkās, then remember seeing higher lōkās is not the real important part of Viśva-rūpa darśanam; we do not want to give importance to seeing higher lōkās; because seeing higher lōkās will not guarantee liberation. If seeing higher lōkās will give liberation, Kṛṣṇa need not criticise the higher lōkās at all in the second-chapter.

Therefore remember even if Arjuna saw higher lōkās, we do not want to give importance to that aspect. What is more important in Viśva-rūpa darśanam is not seeing extraordinary things; but seeing the ordinary world itself as the Viśva-rūpam body of the Lord. Therefore remember: **What Arjuna sees is not important; how we see is:** Viśva-rūpam darśanam; the manner of seeing is highlighted; not the object of Viśva-rūpa m; whether it is ordinary thing or extra ordinary thing; what you see does not give you spiritual growth.

But how you see that; that alone guarantees spiritual growth; and that is why Indra is seeing svarga lōkā all the time; but that does not guarantee liberation to Indra; Indra is also mahāsaṁsāri only; all the time afraid of people doing tapas.

Therefore seeing extraordinary lōkās in Viśva-rūpa is not important; but seeing the ordinary lōkās as the very body of the Lord; that is to be emphasised here. Therefore ṛṣīṁśca sarvānuragāṁśca divyān; he saw everything as the Lord; that is to be highlighted.

Verse 11.16

अनेकबाहूदरवक्त्रनेत्रं ,पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं ,पश्यामि विश्वेश्वर विश्वरूप ॥ ११.१६ ॥

Anēkabāhūdaravaktranētram,
paśyāmi tvāṃ sarvatō'nantarūpam|
nāntaṃ na madhyaṃ na punastava'dim,
paśyāmi viśvēśvara viśvarūpa||11.16||

पश्यामि त्वाम् paśyāmi tvāṃ **I see You सर्वतह् sarvatah everywhere अनन्तरूपम् anantarūpam with countless forms, अनेकबाहूदरवक्त्रनेत्रम् anēkabāhūdaravaktranētram with many arms, abdomens, mouths, and eyes, पश्यामि paśyāmi I see न तव आदिम् na tava ādim neither your beginning न मध्यम् na madhyam nor the middle न पुनः अन्तम् na punaḥ antam nor the end, विश्वेश्वर viśvēśvara Oh ! Lord of the Universe, विश्वरूप viśva-rūpa Oh Lord with Universal form**

16. I see you everywhere with countless forms, with many arms, abdomens, mouths, and eyes. I see neither your beginning nor the middle, nor the end, oh! Lord of the Universe! Oh Lord with Universal form!

Here things become clear. Viśva-rūpa-darśanam is not an extra ordinary vision; but an extra ordinary attitude towards the ordinary things of the creation. And that is here beautifully pointed out; anēkabāhūdaravaktranētram Viśva-rūpam paśyāmi; I see the Viśva-rūpa of you the Lord, **tvāṃ**; which has got countless arms; hands; udaram, stomachs; vakthram, faces; and nēthram, eyes; I see countless hands and stomachs; vakthram can be translated as face or mouth.

So what does it mean? Again remember what I told you in the last class; Do not imagine one Lord standing and eyes all over the body; mouth all over the body (how will it be) stomach all over; it is not, the idea is what: all the hands of all the people; all the stomachs of all the people; all the mouth of all the people; they are all Viśva-rūpa Īśvarasya aṅgāni; it is that attitudinal change that is to be.

And therefore only ānanda-rūpam; so Oh Lord you have limitless forms. What a wonderful creation they say; one thump impression will not be the same as another; and one denture, teeth alignment will not be the same as another; in forensic department the use this information; and once skull joined will not be like another; what is the population of the world; each one is unique; you know is what? Each one is Viśva-rūpa Īśvaraḥ; ānanda-rūpam; eyes are different; earlobes are different;

So paśyāmi tvāṃ sarvatah anantarūpam; and nāntaṃ na madhyaṃ na tava ādim paśyāmi; I do not the middle, end or the beginning. Because the beginning middle or end or the beginning middle and end of the cosmos. Scientists have not yet found the edge of cosmos; still they are struggling. since we have not seen outer periphery of the cosmos; we do not know the physical up and physical down; and if we do not the beginning and end, how can you talk about the middle; because to talk about the middle;

what is the middle of the hall; how can you fix; first you have to see the edge; otherwise you can never fix up the middle; so if ādi and antha are unknown; madhyam̄ is also unknown; therefore Oh Lord; you are limitless.

Punastava''dim paśyāmi hēy viśvēśvara; Oh Lord of the Universe. Viśva-rūpa Oh Lord whose body is the universe; Viśva-rūpam derivation if you remember; the teaching will be clear; the derivation of the word Viśva-rūpa is: Viśvam ēva rūpam śarīram yasya; the one whose body is the world itself; the world-bodied Bhagavān; So Viśva-rūpa.

Verse 11.17

किरीटिनम् गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वाम् दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११.१७ ॥

Kirīṭinaṃ gadinam cakriṇam ca
tējōrāśim sarvatō dīptimantam|
paśyāmi tvām durnirīkṣyam samantād-
dīptānalārkadyutimapramēyam || 11.17 ||

पश्यामि त्वाम् paśyāmi tvām **I see you तेजोराशिम् tējōrāśim as a mass of effulgence, दीप्तिमन्तं सर्वतः** diptimantam sarvataḥ **shining everywhere, किरीटिनं kirīṭinaṃ – with crown, गदिनं gadinam mace चक्रिणं च cakriṇam ca with weilding disc, समन्ताद् samantād (I see You) all around, दीप्तानलार्कधुतिम् dīptānalārkadhyutim radiant like the blazing fire and sun, दुर्निरीक्ष्यम् durnirīkṣyam blinding, अप्रमेयम् apramēyam (and) immeasurable.**

17. I see you as a mass of effulgence shining everywhere with crown, mace, and disc, (I see You) all around, radiant like the blazing fire and sun, blinding (and) immeasurable.

Kirīṭinaṃ, you have got thousands of kirīṭam; kirīṭam means thousands; how come Bhagavān has thousands of kirīṭam again do not imagine, anything extra-ordinary or mystic; all the kirīṭam in the heads of all the kings, they are all the kirīṭams of Viśva-rūpa; because they all the heads of Bhagavān; and therefore all kirīṭams are Bhagavān's kirīṭam; sahasraśiṛṣā puruṣaḥ | sahasrākṣaḥ sahasrapāt.

Gadinam; because of battlefield; all of them have come with gada; and therefore I see You with thousands of gadas;

Cakriṇam ca; with thousands of cakraḥ; cakrāyudam.

And tējōrāśim; and you are a mass of effulgence; naturally the Lord consists of millions of stars, each one is a mass of effulgence.

Then sarvatō dīptimantam; shining in all directions; and directions are meaningless in the cosmos; if you look from the earth; you can talk about east, west, etc. keeping our ordinary Sun as the standard. If you are standing on the Sun; hypothetically, you cannot, what is the east, wherever the Sun rise; standing on the sun; all the east, west, etc. will go haywire; all the dates, etc. will go haywire. Remember, they are all imaginations by a petty mind; in Viśva-rūpa all these do not exist at all; therefore you shine all over.

And therefore only durnirīkṣyaṁ samantād; so your effulgence is so dazzling; so glaring; that I am not even able to open my eyes completely. If you have any doubt, tomorrow afternoon when the Sun is in the middle, try to look at the Sun; which is 9 crores miles away; that itself is impossible. So where are you going to see. Therefore durnirīkṣyaṁ; when the mountaineers go into the upper ranges of mountains; it is all over capped by snow; that anywhere you look, there is snow; and the sun reflects and there is a dazzle that if you do not have special goggles, you may lose your eyesight; We are not able to see even the pratibhimbā prakāśam; the reflected Sun; then what to talk of the original; and remember all of them are Viśva-rūpa. And having developed this attitude, go to Badrinath; go to Kēdārñāth and you see the enjoyment; gets a totally different dimensions.

I took the people to Amarnath by mistake; I did not know it was a risk; ignorance was bliss. Nearly 90 to 100 people; by idiocracy; I took the people; and all on the wrong side of 60 years. So later we used to tell Amarnath should not become marnath; mar means maraṇam; and I warned, I told all the people that it is an ice liṅgam; so purely at the mercy of the weather. If the temperature increases there is the warmth of the visitors; it is a cave, therefore the liṅgam can melt. So we take all the trouble and there you may not get the darśan; I kept warning; and many people came; at the time, OK Ok, they said; and unfortunately, what we did not want to happen; and then these people struggling, going in all kinds of vehicles, mules, etc. and falling from them, struggling and running, and all we see Nirguṇam brahma. That is how I consoled myself; that is because we are all sādhanā catuṣṭaya saṁpannāḥ adhikāri. So but I have planned to enjoy the whole 48 miles or kilometres route which is one of the most wonderful Viśva-rūpa of Lord; therefore I never had disappointment; but those who were looking only for liṅgam; liṅgam, and suppose after climbing on the donkey or the mule, and you cannot enjoy the site, because your whole attention is balancing. And unfortunately that person who has to guide, he does not like to walk along with the donkey; he always go somewhere; and then you are frightened; and then you do not know the language; and you scold him in Tamil; sitting on the donkey, you scold the other person; donkey, donkey, etc. but he does not understand anything so therefore neither they had Viśva-rūpa-darśanam; I walked, I enjoyed thoroughly, therefore I did not miss.

What I am saying; after appreciating the Viśva-rūpa, go to any one of the shrine; in fact, we have installed deities there; only for developing Viśva-rūpa darśanam. That is why we have temples in all unreachable places; otherwise why should there be a shrine in Amarnath; we could have had in somewhere in Adayar; Why did they choose? after-all God is everywhere; the purpose is gradually change the vision; to see the very nature as Bhagavān.

Anyway; tējōrāṣiṃ sarvatō dīptimantam why this example came to me; towards the Amarnath last few kms, maybe one or two kms is only frozen snow; you only walk over the frozen snow; therefore if there is a sunlight; then the dazzling sunlight comes.

So sarvatō dīptimantam; that reminded me of Amarnath; and therefore durnirīkṣyam; so dazzling, therefore cannot see.

and dīptānalārka-dyutim-apramēyam; the Lord's whose effulgence is like the effulgence of the well kindled or blazing fire; dīptānalām; blazing fire; and arka means blazing Sun; dyuti means effulgence; the Viśva-rūpa whose effulgence is like that of the blazing fire and Sun; and apramēyam; matchless; incomparable; such a Viśva-rūpa I see Oh Lord.

Verse 11.18

त्वंमक्षरं परमं वेदितव्यम्
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ ११.१८ ॥

Tvamaṣaram paramaṃ vēditavyam
tvamasya viśvasya paraṃ nidhānam|
tvamavyayaḥ śāśvatadharmagōptā
sanātanastvaṃ puruṣo matō mē || 11.18 ||

त्वं परमम् अक्षरम् tvam paramam akṣaram **you are the supreme imperishable one,**
वेदितव्यम् vēditavyam **to be known,** त्वं परं निधानम् tvam paraṃ nidhānam **you are the ultimate support,** अस्य विश्वस्य asya viśvasya **of this universe** त्वम् अव्ययः tvam avyayaḥ **you are the eternal,** शाश्वतधर्मगोप्ता śāśvata-dharma-gōptā **protector of the eternal dharma** मे मतः mē mataḥ **I regard you** त्वम् सनातनः पुरुषः tvam sanātanah puruṣaḥ – **as the eternal Puruṣa**

18. You are the supreme imperishable one to be known. You are the ultimate support of this universe. You are the eternal protector of the eternal dharma, I read You as the eternal Puruṣa.

Arjuna's reverence for Lord Kṛṣṇa is gradually increasing. It is not Kṛṣṇa's divinity is increasing; Arjuna's appreciation of the Lord's divinity is gradually increasing. Therefore he glorifies; Oh Lord; vaṃ paramaṃ vēditavyam tvammaṣaram asi; you are the

imperishable God; eternal God; both from the standpoint of saṅguṇa as well as nirguṇa; Saṅguṇa Īśvara is eternal because remember creation is always there either in manifest form or in unmanifest form; And that is why in the purāṇās and all it is said during pralaya kāla Lord Kṛṣṇa will be floating on that leaf.

वटस्य पत्रस्य पुटे शयानम्, बालम् मुकुन्दम् मनसा स्मरामि

vaṭasya patrasya puṭe śayānam, bālam mukundam manasā smarāmi;

You know what is vaṭa pathram; samaṣṭi-kāraṇa-śarīram is vaṭa pathram; and lying on that means what, tatra pratibhīm̐ba or avāchinnā-caitanyam; So māya; māya, māya is vatapathra; vatapathram means not a leaf on which vada is there; vaṭa pathram means banyan tree; symbolic; So there on the māya, the Lord has withheld the whole creation which is called yōga-nidra of the Lord; anyway what I want to say is: the world is eternal; during pralaya it is unmanifest; during sṛṣṭi, it is manifest;

Therefore even the Viśva-rūpa Īśvara eternally exists in avyaktha or vyaktha rūpa and therefore Viśva-rūpa is eternal and of course nirguṇam brahma is also eternal; akṣaram; And here you can take as nirguṇam also because the adjective paramam is there; You are the highest eternal principle, the nirguṇam Brahmā.

and vēditavyam; which is to be known by all; sa ātma sa vijñēyah; so when we say vēditavyam, one should come to nirguṇam; therefore you are the turiyam Brahmā, jñēyam Brahmā, nirguṇam Brahmā which is to be known by all.

tvamasya viśvasya param̐ nidhānam; you are the ultimate basis or substratum of the entire creation; visvādhāram; gagana sadruśam; mēgha varṇam śubhāṅgam; sarva adhāram; So nidhānam means what? Nidiyathē asmin yasya, the support on which everything rests is called nidhānam; param̐ means the ultimate support;

Why do you add the adjective ultimate support? Is it not enough if we say just support; we have got two supports; one is relative support and another is ultimate support; for example, when I keep the book on the desk, the desk becomes what; the support of the book; but what type of support? It is a relative support, because the desk itself is supported by something else, the stage, the dias; can you say the stage is the ultimate; no; because that itself is supported by something else; therefore relative support is a support which itself is supported by something else and what is the definition of ultimate support? Ultimate support is that which supports everything and which itself is not supported by anything.

and according to vēdānta, ākāśa, the space is supporting everything; vēdānta says even space is not the ultimate support; because the space itself is supported by caitanyam;

for that one has to go to vēdānta; I am not going to go into the details; because the space itself is subject to arrival and departure. Therefore there is locus for space; therefore try to conceive of this; everything has got a locus in space; but space itself has a locus; if you say how to conceive of it; that is called vēdānta; conceiving the inconceivable. Therefore caitanyam is the support of even ākāśa; param nīdhānam.

You are tvamavyayaḥ; you are inexhaustible and unchangeable and unaffected by the onslaught of time; so avyayaḥ means kālāteethaḥ. So in all this Arjuna is describing nirguṇam Brahmā. Even though what he is seeing is saguṇa Viśva-rūpa, he is describing nirguṇam Brahmā here.

A question may come, how does Arjuna know nirguṇam Brahmā? Nirguṇam Brahmā, is in the learning process; for that we should know Arjuna does not know nirguṇam Brahmā but the nirguṇam description found in the Scriptures, he is rattling out.

This is called parōkṣa jñānam; he has just like, we do; Sachidānandāya namaḥ; sachidānanda means what? that is not known; but we Sachidānandāya namaḥ, same daily; so nirguna, niṣkala, nirapāya, nitya, so nirguṇa etc. Lalitha sahasranāma we chant. Therefore without knowing the meaning we can use the expression. Similarly Arjuna is using the expression, even though he is in the process of learning only tvam avyayaḥ.

More in the next class. Hari Om

145 Chapter 11, Verses 18-22

ॐ

I pointed out that to have Viśva-rūpa-darśanam, we require two things; one is the physical eyes, which looks at the universe, which is the very body of the Lord. Viśva-rūpam means the universe as the body of the Lord. To see the universe which is the body of the Lord; we require the physical eye; and fortunately we are all gifted with the physical eye. But this is not enough, we require another factor also and what is that? The attitude or the perspective by which I look upon this world as the very body of the Lord; which requires the vēdāntic teaching that the Lord is the material-cause of the universe and therefore being the material-cause the Lord himself is manifesting as the universe, and therefore I should not look upon the universe as mere dead matter, but I should learn to train my mind to look upon this universe as the body of the Lord. This inner training born out of this scriptural study and the consequent perspective change is the second factor required which we call by the name divya cakṣuḥ.

And I gave you the example, remember, when I get prasādam from the temple, the physical eyes sees the fruit, the banana, the apple or the laddu, and the eyes only reports that it is a food item which has to directly enter the mouth. But since I look upon it as a prasāda coming from the Lord; there is a perspective change by which there is no additional weight in the object, but it gets a holiness, a sacredness, which is discerned by the inner eye called divya cakṣuḥ. And when the divya cakṣuḥ tells me that this is a prasādam, before directly putting into the mouth, first I place it on my eyes.

So **what brings about this change? It is not caused by the physical eye; it is caused by the inner-attitude born of understanding**; and this divya cakṣuḥ has been temporarily blessed gifted by the Lord to Arjuna and therefore Arjuna looks at the universe with a totally different perspective; and therefore what was previously seen as a mere matter-bundle revolving is now seen as the live and vibrant body of the Lord.

And when this change takes place, Arjuna goes through several emotional transformations; because of the perspective change and I said that Arjuna goes through three levels of inner transformation.

The first one is vismayah; āscaryam or wonder in seeing the totality; which totality is all the time available but because of my ahaṁkāra and mama kāra, I never look at the totality; I have only a fragmented vision. So this fragmented vision is temporarily set aside by the grace of Kṛṣṇa and he has got one God for whom the entire creation, planets stars all of them are several organs or avayavams. And Arjuna is expressing the wonderment from verse No.15 and which runs up to verse No.22. And in this portion we are seeing the 18th verse, where Arjuna's reverence for Lord Kṛṣṇa increases.

Arjuna was looking upon Kṛṣṇa as Mr. V. Kṛṣṇa; V means Vasudeva; so V Kṛṣṇa who was born the other day, whose birthday was celebrated with cheedai and murukkku; so he was looking upon Kṛṣṇa as a contemporary and friend but not as the macrocosm and now with this appreciation, Arjuna's reverence shoots up and therefore Arjuna glorifies Kṛṣṇa with all the words he has heard in the Upaniṣads.

Remember Arjuna had also Gurukula-vāsam in keeping with the tradition; brāhmaṇās, kṣatriyās and vaiśyās; all of them had to study the vēdās. And therefore the vēdic description of the Lord is remembered by Arjuna and he rattles out in these verses which we started in the last class:

Thvam akṣaram; in Muṇḍakōpaniṣad, Brahman is known by the name Akṣaram, so; atha parā yathā tadakṣaramadhigamyatē; akṣaram means nirguṇam Brahma; Hey Kṛṣṇa, you are not this mere Viśva-rūpa, you are one even superior to that. Not only you are ēka-

rūpa-Īśvara; not only you are anēka-rūpa-Īśvara but you are also arūpa-Īśvaraḥ; the formless Brahman.

which is paramaṁ, paramaṁ means the absolute one, not confined to time space and properties; dēśa, kāla vasthu, paricēda śūnyaṁ; unlimited by time, space and properties.

and vēditavyam; and you the nirguṇa-Brahma alone are the ultimate truth; which has to be known by everyone.

In the 13th chapter, Kṛṣṇa will use the word, jñēyaṁ yattat-pravakṣyāmi yajñātva'mṛtam-aśnutē. In Māndūkya Upaniṣad the word used is: sa ātma sa vijñēyaḥ. Nirguṇam-Brahma is the thing to be known by everyone ultimately; therefore you are vēditavyam; to be known;

And tvamasya viśvasya paraṁ nidhānam, you are the ultimate support base for the entire cosmos. You are the sthithi kāraṇam of the universe; and what do you mean by the ultimate support; I explained in the last class; ultimate support is that which supports everything and which itself is not supported by anything. To put in simple language, supportless support. Supportless support is called paraṁ nidhānam. Up to this we saw in the last class.

Now we will go to the third line; tvam avyayaḥ; Oh Lord you are the decayless or changeless reality or Brahman; Vyayarahitaḥ; without decay and death. So from this it is very clear that Kṛṣṇa is not a personal God with a body, if you look upon Kṛṣṇa as a personal God with body, that body has got asti, jāyathē, vardhatē, viparaṇimatē, apakṣiyatē, that is called vyaya.

So therefore you are the changeless reality; and śaśvatha dharma gōptā; and you are the one who maintains the harmony of the creation; the whole creation is governed by a set of physical laws as well as moral laws. And Lord is maintaining the universe through the physical and moral laws; and we are only falling within these laws; we have neither created them and therefore we cannot maintain them also. So the gravitational law I have not created; I am subject to gravitational law; I am not the creator.

And since I am not the creator; I cannot be the maintainer also; the creator has alone has to be the maintainer. Therefore you are the dharma gōptā; gōptā means the one who maintains. And these laws of the universe are the eternal laws which are natural, which will not be generally disturbed, and if at all these laws or disturbed, there is only one cause which disturbs. And do you know, who is the disturbing factor? The human being.

Wherever the human-beings enter, they violate the harmony; let them enter the ocean; ocean will be polluted and destroyed; let them enter the sky; ozone holes they will create and destroy; let them enter the forest; they will destroy. So human-beings alone endowed with free will can destroy and whenever such human-beings are born; Bhagavān maintains the law by paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām. Whoever be the cause of the disturbance of the universal rhythm, the rhythm disturbing factors Bhagavān quietly amputates, eliminates.

Bhagavān need not create the rhythm, because it is already there. Just like health, you need not produce health in the body, because health is natural. So what you have to do is, if there is any cause, which disturbs the health, then the cause has to be eliminated; once the cause is eliminated; I am in my natural condition which is called health.

And that is why in Sānskrīt, health is called svasthatha; sva stha tha means svasmin svarūpe thiṣṭathi iti svasthaḥ; tasya bhāvaḥ thatha. So therefore Bhagavān takes avathāra. I discuss the avathāra in the fourth chapter, what is the principle avathāra; We have got a inbuilt system in our body, whenever there is a disturbance, immediately that force comes, like what if something enters my nostrils; some impurity, some toxin, immediately health principle takes the avathāram and what is the avathāra called? Sneezing avathāra; if something poisonous enters my stomach immediately what is activated? Purging avathāra; if something enters my eyes what avathāra comes? Tears avathāra; they are inbuilt in the system; they would not come normally; whenever there is a threat, that comes.

Similarly Bhagavān is the total order; total harmony; total rhythm, total health of the universe. Whenever human-beings become a toxin to the universe, Bhagavān comes as a sneezing avathāra; or tears avathāra, purging avathāra and finishes off them. And therefore he is called śāsvatha dharma gōptā; gōptā means protector; dharma means the cosmic rhythm, cosmic harmony, and śāsvatha means the eternal. Eternal is adjective to dharma also, eternal is adjective to the Lord also; you are the eternal God who protects the eternal dharma.

And therefore sanātana; you are always there; ever present; sanātanaḥ tvam puruṣaḥ sanātanaḥ mataḥ mē; puruṣaḥ means the all-prevading one, being the universal form, you are everywhere because the very ākāśa is seen as the body of the Lord.

Can you tell a place where space is not there? இந்த இடத்தில் ஆகாசம் இல்லை. If you say that in this place, ākāśa is not there; it is a contradiction in terms; in this place when you say, that is called ākāśa; therefore ākāśaless place is not there; Godless place is not there; and that is why somebody wrote: God is No Where; God is No Where. Then what did

another man do; he made a slight change; how do you write nowhere; SO after w, he put a comma, what happened; nowhere becomes now here; தூணிலும் இருப்பார்; துரும்பிலும் இருப்பார்; tūṇilum iruppār; turumpilum iruppār; anyway you are sarvagata puruṣaḥ matō mē, this is my understanding;

Verse 11.19

अनादिमध्यान्तमनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ ११.१९ ॥

anādimadhyāntamanantavīryam
anantabāhum śaśisūryanētram |
paśyāmi tvāṃ dīptahutāśavaktram
svatējasā viśvamidam tapantam || 11.19 ||

पश्यामि त्वाम् paśyāmi tvām **I see you (as one)** अनादिमध्यान्तम् anādi-madhyāntam **who has no beginning, middle or end,** अनन्तवीर्यम् ananta-vīryam **who has limitless power,** अनन्तबाहुम् ananta-bāhum who has **countless arms,** शशिसूर्यनेत्रम् śaśi-sūrya-nētram **whose eyes are the moon and the Sun,** दीप्तहुताशवक्त्रम् dīpta-hutāśa-vaktram **whose mouth is the blazing fire,** tapantam **and who scorches,** idam viśvam **this universe,** svatējasā **with your radiance.**

19. I see you (as one) who has no beginning, middle or end, who has limitless power, who has countless arms, whose eyes are the moon and the sun, whose mouth is the blazing fire, and who scorches this universe with your radiance.

Anādimadhyāntam, you can understand; ādi means beginning, madhyām means middle; antam means end. So anādimadhyāntam means without beginning, middle or end, adimadhyanta rahitam.

So based on this only; a great sanskrit poet, great scholar, he was extremely poor, generally where Sarasvati is there, generally Lakṣmi does not go along with her; there seems to be some tiff between them! So this person is a great scholar Sarasvati is there, Lakṣmi, money is not there; so he was wearing only rags; tattered clothes; and being poet, everything he can put in verse form; he was looking at the tattered rags and was chanting this verse;

अदिमध्यान्त रहितम् ,दश हीनम् पुरातनम् ।
अद्वितीयम् अहम् वन्दे ,मद्वस्त्र सदृशम् हरिम् ॥

adimadhyānta rahitam, daśa hīnam purātanam |
advitīyam aham vandē, madvastra sadṛśam harim.

I offer my prostrations to the Lord; who is comparable to my clothes; how his cloth and Lord be compared; he says adimadhyānta rahitham; being tattered rags; you cannot find out which is beginning, middle or end; daśa hīnam; the word daśa has two meanings; one is the end of the cloth, is called daśa; and the various conditions like old age, disease etc. is also called daśa; or even astrological śani-daśa; rāhu-daśa; that is daśa. So this poet says; my cloth is also daśa-hīnam; everything is torn; And Lord is daśa hīnam; he does not have any daśa; śani, rāhu-daśa; you are also daśa-hīnam. Oh Lord; and my dress is also daśa-hīnam; purātanam; my dress is also the most ancient one; and Oh Lord you are purātanaḥ. Then advitīyam; matchless, you are also matchless, and you can never find a cloth like mine; advitīyam aham vandē, madvastra sadrṣam harim, the Lord who is like my vastram, to that Lord, I prostrate; namaskāra; anyway that is a different thing.

Here anādimadhyāntamanantavīryam; you are the Lord of infinite power and ananthavīrya anantha śaktimān, omni-potent; by which you are able to create this universe itself.

Then anantabāhuṃ; with endless hands or arms; anantaḥ bāhavaḥ yasya; anantabāhuṃ. Here also you should remember do not imagine one God standing with countless hands hanging all over. That is not the picture; the idea is what? All the hands belonging to all the people, really belong to the Lord alone; and therefore all the hands that I see, are Bhagavān's hands, therefore anantabāhuṃ;

Then Śaśisūryanētram; an important one, Oh Lord, your eyes are nothing but the Sun and the moon; Śaśi means moon; sūryaḥ means the Sun, because eyes are capable of making things visible; known; because of the eyes alone, things are visible. And similarly, because of sun and moon alone, the world during the day becomes visible; and therefore for me, these are the eyes, for the Viśva-rūpa Sun and the Moon are the eyes. And from this it becomes very clear; that Viśva-rūpa is not again another form, it is not a special form which appeared in front; but Viśva-rūpa is what, the very universe itself; for which the Sun and the moon are the illuminating principles.

sūryō yatā sarvalōkāsaya cakṣuḥ, na lipyatē cākṣuśur bāhya dōṣair; we saw. Not only that, if you remember Tatva Bōdha, there we mentioned that every sense organ has got a presiding deity; every sense organ has got a presiding deity; for example what is the presiding deity of the eyes; cakṣusasya sūrya. And since the Sun is the presiding deity of the eye, the Sun becomes the eye of the Lord. So therefore the approach is what; whatever is the presiding deity of my organ, that presiding deity becomes the organ of the Lord. So rasanāyāḥ varuṇaḥ; Varuṇa dēvathā is the presiding deity of the tasting

tongue and Varuṇa becomes the tongue of the Lord. So therefore he it is said that Sūrya is the eye of the Lord; śaśisūryanētram.

And next one also you can see, dīptahutāśavaktraṃ; Agni or the fire dēvathā, Agni dēvathā is the mouth of the Lord. And why do we say Agni is the mouth of the Lord? Two reason, first reason, in Tatva Bōdha we have seen vācō dēvathā vanhiḥ; I do not know whether you remember; vācō dēvathā vahniḥ; presiding deity of the vāg indriyam is Agni dēvathā; therefore Agni dēvathā becomes the mouth of the Lord.

This is one reason and the second reason is what? Mouth swallows everything svāhā; whatever put in the mouth, it just disappears; Therefore it is a great swallower of the oblations you put all the time, right from the morning; svāhā, svāhā; svāhā; just as the mouth swallows everything, Agni, the fire principle also swallows everything, especially during the rituals and therefore Agni becomes the mouth of the Lord. And we are going to focus the fiery mouth of the Lord aside; we will bring this topic again.

And therefore Arjuna says, Oh Lord, I am looking at your mouth which is nothing but fire; so vaktraṃ means mouth.

And hutāśa means fire; it is called hutāśa means hutam aśnāti iti hutāśaḥ; that which consumes all the oblations; hutam means oblations; aśa means the consumer; the consumer of oblations, and that too what type of Agni? Dīptahutāśa; dīpta means well kindled, it has become a huge conflagration; this huge conflagration of fire is your mouth, ever ready to take any number of things, ready to swallow anything; and that mouth also I am seeing; And when Arjuna sees the fiery mouth of the Lord and therefore he is frightened and therefore turns his eyes away; he closes his eyes, because if you see it is frightening; not only that; this fire is so huge; the fiery mouth is so big that it scorches the whole universe with its radiation. So Arjuna says; svatējasā; with its radiation; with its heat.

Viśvamidaṃ tapantam; it is scorching the earth; do not we feel the heat of the Sun even during the night, after the Sun-set? Remember, that belongs to the Sun, the Lord; the fire in the Sun belongs to the Lord, we will see in the fifteenth chapter, I am the light, fire in the Sun; and how much heat it has got; not only day time, even now, those who are not under the fan, and those who are not under, they will feel the scorching heat of the Sun, which is 9 crores miles away, and which has already set and even after we are feeling; and what is that? Viśva-rūpa you are experiencing.

Therefore whenever you are feeling the discomfort caused by humidity, describe Oh Lord I am intimately experiencing the Viśva-rūpa; then you would not complain; sho you would not say; and imagine the power goes; a few days before it happened; and you can

see the people running here and there; it is already 10 o'clock and AC is not working, fan is not working; therefore firing the TNEB all those things; why because Viśva-rūpa, I cannot withstand. But if you make an attitudinal change, you experience divinity; OK. So svatējasā viśvamidaṁ tapantam.

Verse 11.20

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ ११.२० ॥

Dyāvāpṛthivyōridamantaraṁ hi
vyāptaṁ tvayaikēna diśāśca sarvāḥ |
dṛṣṭvā'dbhutaṁ rūpamugraṁ tavēdam
lōkatrayaṁ pravyathitaṁ mahātman || 11.20 ||

इदम् अन्तरम् idam antaram **this space**, द्यावापृथिव्योः dhyāvāpṛthivyōḥ between **heaven and earth**, ca sarvāḥ diśāḥ **च सर्वाः दिशः as well as the quarters**, hi vyāptaṁ **हि व्याप्तम् – are indeed pervaded** त्वया एकेन tvayā ēkēna **by You alone**, dṛṣṭvā **दृष्ट्वा having seen** idam adbhutam **इदम् अद्भुतम् this wonderful** ugraṁ rūpam **उग्रं रूपम् (and) fierce form** तव tava **of yours**, लोकत्रयम् lōkātrayaṁ **all the three worlds**, प्रव्यथितम् pravyathitam **are frightened**, महात्मन् mahātman **oh! Great Lord**.

20. This space between heaven and earth as well as all the quarters are indeed pervaded by You alone. Having seen this wonderful (and) fierce form of yours, all the three worlds are frightened, Oh great Lord.

Idam dyāvāpṛthivyōridamantaraṁ hi vyāptaṁ. So the entire gap between the earth and the heavens; the intermediary space between the earth and the heavens; that means the whole place around is pervaded by you; that means what? The whole universe obtaining in-between is your very body; So that is why in Viṣṇu Sahasranāma; bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca nētrē karṇāvāśāḥ śirō dyaurmukhamapi dahanō yasya vāstēyamabdhiḥ. The entire space is nābhiḥ; nābhiḥ means what; the central portion of the body is the entire universe; earth is the feet of the Lord; and the upper sky is the head of the Lord.

That is why Lord Śiva is called blue-necked Lord, because the sky is blue, which is the neck of the Lord; and all the planets and stars are the diamonds, the ornaments which are worn by the Lord. So when you are seeing the ākāśa, what are you to see; the alaṁkṛita nīlakaṇṭhaḥ; I should see bedecked nīlakaṇṭhaḥ Īśvaraḥ; therefore dyāvāpṛthivyōridamantaraṁ idam vyāptaṁ.

by you *ēkēna*; so *ēkēna* means what? Without a second thing; wholly pervaded by you; totally pervaded by you.

And not only that *diśāśca sarvāḥ* all the 10 directions are your body; pervaded by you; 10 directions means, 4 main directions; and 4 intermediary ones; NE, NW, etc. and then Up and Down below; all of them are pervaded by you.

And *idaṁ adbhutam rūpam dr̥ṣṭvāḥ*; I am able to appreciate this wonderful form of yours; which was there before also. But before I could not enjoy this wonder because I was looking at the universe from my personal angle.

The moment I look at the universe as a person; then immediately the world is fragmented; I just divide a certain portion as favourable; therefore *rāga viṣaya*; and another portion as unfavourable *dvēsaḥ viṣaya*.

And once that private colored vision comes, I can never enjoy; I will be worried about my future; *ahaṁkara mama kāra* etc. everything will come. Previously I could never stand and stare at the stars and appreciate You; but now I have forgotten myself as Arjuna and I do not remember anything as my possession; I and mine are not there; therefore You alone are.

Therefore *adbhutam*; but at the same time, Arjuna has seen the fiery mouth of the Lord; Everything else is beautiful; all the other areas are wonderful; but he has seen the fiery mouth of the Lord which is capable of swallowing everything; Lord as a destroying principle.

Lord as the creative principle, we all enjoy; Lord as the sustaining principle we all admire; but there is a third facet of Lord; not only *sr̥ṣṭi kāraṇam*, not only *stithi kāraṇam*; but the very same Lord is the *laya kāraṇam*; which is represented by the fiery mouth. When Arjuna saw the Lord as the death principle, the destroyer principle, Arjuna has got fear also. Therefore now Arjuna has got a mixed feeling, one side is wonder; another side is fear also. And therefore he adds both words; *adbhudham* and *ugraṁ*; it is wonderful and also frightening.

So *ugraṁ* means *bhayaṁkaram*; I am seeing the terrible destructive form of yours and seeing that aspect of destruction; Oh Lord *lōkatrayaṁ pravayathitaṁ*; the whole world is frightened. If we are afraid of one thing; what is that? Death. If there is any news of any terrible event anywhere in the world; immediately you phone your relative to check that they are alright; let 5,000 die or 10,000 die; my cousin is alright in Chicago; enough.

So one thing we do not want anything around is death, either for me or for a few people around; this is the fundamental insecurity and everybody has got this running sense of insecurity constantly throughout and therefore Arjuna says; lōkatrayam; all the lōkās; even the animals have got instinctive fear of death; therefore all the three lōkās including dēvās, asurās; manuṣyās, paśus, pakṣis, insects, even an ant; they are all frightened of You; the death principle, represented by the fiery mouth. Hey Mahātman means Viśva-rūpa; mahān; ātma śarīram yasya mahātma; sambōdhana is hēy mahātman.

Verse 11.21

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११.२१ ॥

amī hi tvām surasaṅghā viśanti
kēcidbhītāḥ prāñjalayō grṇanti |
svastītyuktvā maharṣisiddhasaṅghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ || 11.21 ||

अमी सुरसङ्घाः ami surasaṅghāḥ **these hosts of gods**, विशन्ति त्वां viśanti tvām **are entering you**, हि hi **indeed**, भीताहः bhītāhaḥ **frightened**, केचित् kēcit **some (of them)**, गृणन्ति grṇanti **pray**, प्राञ्जलयः prāñjalayaḥ **with joined** palms, उक्त्वा uktvā **having uttered**, इति स्वस्ति iti svasti **the word 'peace'** महर्षिसिद्धसङ्घाः maharṣisiddhasaṅghāḥ – **groups of sages and siddhas**, स्तुवन्ति त्वां stuvanti tvām **praise you**, पुष्कलाभिः स्तुतिभिः puṣkalābhiḥ stutibhiḥ **with complete hymns**.

21. These hosts of God are entering You indeed. Frightened, some (of them) pray with joined palms. Having uttered the word 'peace', groups of sages and siddhas praise You with complete hymns.

How do different people respond to the Viśva-rūpa Īśvaraḥ? So that is described here; surasaṅghā amī viśanti; all the dēvās who are all informed people, relatively enlightened people, they appreciate the Viśva-rūpa Īśvara and they approach you with prayers; Therefore surasaṅghā; groups of Gods, your devotees; tvām viśanti; they approach you; even though You have got a frightening form, they have understood Bhagavān's destruction is dharmic destruction and it is constructive destruction; and once that is understood properly; it is not frightening. Maturity is required to face death; to face destruction; and the dēvās being mature; they approach you with prayers.

Kēcidbhītāḥ; there are some other people; they also approach you, not out of admiration or devotion or reverence, but out of sheer fear.

Different people approach God with different attitudes; wise people approach the Lord, because of understanding; and immature ignorant-people approach the Lord out of

fear. In fact religion is often practiced because of fear. So if somebody has been doing a puja, and I do it; Swamiji I find it very difficult; but if I drop, I am worried, Bhagavān will punish me; that is what we have told our children; Bhagavān will cut the nose and put chilli powder there. So therefore they have to do; that is why if there are several photos in the pūja room; you carefully show deepāradana to everyone; or else Muruga will come and.... That is how religion is generally practiced.

Fear is required to keep a person in dhārmic path until maturity comes. So mother has to use sometimes; even government has to use fear; if you do not follow the law, you will be imprisoned; but it is used until a person becomes discriminative; but later, the fear should be replaced by wisdom-based appreciation.

So in the first line, mature ones approach with wisdom-based appreciation; the second-line we are talking about immature people approaching because of fear. Therefore kēcidbhītāḥ prāñjalayō; with prostrations; añjali; with añjali mudra they approach; by joining the palms together; that mudra is called añjali prāñjalayō grṇanti.

And there are several prayers to get out of fear; So bhaya nivāraka slōkāḥ; so they approach with that. In Kerala, they have a prayer which they say one should chant before going to bed:

[ālathur Hanumānē, pēdi svapanam kānēndā;](#)
[pēdi svapnam kandālum jñētti unarthēnda |](#)

is a prayer.

So ālathur Hanuman; wherever fear comes Hanuman is addressed; I should not have any frightening dreams; and even if such dreams comes, I should not suddenly get up with fright, it is not good for health and people get heart-attack and die; because of that.

So therefore we have got fear removing prayers; so some people approach with those prayers; grṇanti; they chant prayers.

And there are some other people maharṣisiddhasaṅghāḥ; groups of ṛṣīs who are enlightened, who know the Lord very well; and nature of the Lord; so maharṣīs and siddhaḥ; siddhaḥ means again great ṛṣīs; who have got great miraculous powers; those born with natural siddhis are called siddhaḥ.

And all such people also swasthi iti uktva; they declare aloud; they chant; let there be auspiciousness to the world; maṅgalam asthu; badram asthu; and especially such a prayer is required because the huge war is going to take place.

Now also the situation is going to be like that; in Mahābhārata also a war is about to start; though a war is supposed to start; therefore badram; even if such a war happens; let it be the destruction of amaṅgalam; let it be the destruction of evil; let the good be protected; and that is said by the word svasthi; svasthi means maṅgalam.

And stuvanti tvām stutibhiḥ; these maharīṣīs and siddhas glorify you; praise you; with sthōthram, hymns or prayers which are -

puṣkalābhiḥ, which are complete and comprehensive; comprehensive means the prayers which talk about all the glories of the Lord.

Verse 11.22

रुद्रादित्या वसवो ये च साध्याः
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घाः
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११.२२ ॥

rudrādityā vasavō yē ca sādhyā
viśvēśvinau marutaścōṣmapāśca |
gandharvayakṣāsurasiddhasaṅghāḥ
vīkṣantē tvām vismitāścaiva sarvē || 11.22 ||

rudrāḥ रुद्राः **Rudrās**, ādityāḥ आदित्याः **ādityās**, **vasavaḥ** वसवः **vasus**, yē ca sādhyāḥ ये च साध्याः sādhyās viśvē विश्वे **viśvēdēvas** अश्विनौ **the two aśvins**, marutaḥ च मरुतः च maruts, ऊष्मपाः च oṣmapāḥ ca pitṛs गन्धर्वयक्षासुरसिद्धसङ्घाः gandharvayakṣāsurasiddhasaṅghāḥ **groups of gandharvas, yakṣās, asurās, and siddhās**, सर्वे च एव sarvē ca ēva **are all**, वीक्षन्ते त्वाम् vīkṣantē tvām **looking at You** विस्मिताः vismitāḥ **with wonder**.

22. Rudrās, ādityās, vāsus, sādhyās, viśvēdēvās, the two aśvins, maruts, pitṛs, groups of gandharvās, yakṣās, asurās, and siddhās are all looking at You with wonder.

So Arjuna says Oh Lord this Viśva-rūpam is accessible not only to me; but it is available for all the people; who have got the divya cakṣuḥ. As I said, the Lord, as the universe is already there right from the moment of creation.

Viśva-rūpam comes into being the moment the world is created; because the world is Viśva-rūpam and therefore the availability of Viśva-rūpam is universal and if there are some people who are missing, it is not because of the non-availability of the Viśva-rūpa, but it is because the cataract vision; it is because of my ahaṁkāra and mama-kāra. It is my private projection which is denying me the Viśva-rūpam; wherever ahaṁkāra and mama-kāra are subdued or reduced; Viśva-rūpa is available; and therefore those who have got lesser ahaṁ-mama; they are already appreciating.

And who are they; big list is given; rudrāḥ; 11 rudrās; these are all various groups of celestials; in the higher lōkās. I have told you before, in Svarga lōkā also, several colonies are there; some of them with better facilities; more puṇyam; whoever has done and then lesser facilities; Indra has got special facilities are there; and these various groups are known by different names; rudrās is one group, 11 in number; ādityās, dvadaśa 12 in number.

Vasavaḥ; 8 vasūs. They are supposed to be the prominent ones like cabinet ministers; others are like ordinary MLAs and MPs, these rudrās, vasūs and ādityās have special right to receive oblations in rituals; they are all called hutabhuk dēvathās.

then sādhyās; another group of dēvathās are called sādhyāḥ.

then visvē another group of dēvathās which is very big; many in number, countless; so visvēdēvas; generally known as visvēdēvas;

aśvinau; another group of two members; aśvinikumārō.

then marutaḥ; another group of dēvathās; 49 in number; do not ask me, you are telling as though you have counted them; these are all said in scriptures who has seen; scriptures say 49; but if you say No No No; only 48, OK, you can take 48. whatever you take you take; set of dēvathās.

ūṣmapāḥ; ūṣmapāḥ means pithru dēvathās.

then gandharvayakṣāsurasiddhasaṅgāḥ; groups of gandarvās, yakṣās, asurās, siddhās, and saṅgāḥs you should not; saṅga means groups; therefore the saṅgāḥ is not the dēvathā; saṅgāḥ means group. So all of them.

Sarvē vīkṣantē; they are all appreciating the Viśva-rūpa. And not only they all see; they are also in wonderment; like me. They are all wonderstruck; like me; vismitāḥ, means āscarya carithā; stunned. More in the next class.

Hari Om̐

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ॐ

Blessed by Lord Kṛṣṇa with divya cakṣuḥ, that means an appropriate mind by which a person can appreciate the whole universe as the body of the Lord; Arjuna is having Viśva-rūpa darśanam of the Lord. And I pointed out that Arjuna goes through three phases and in each phase, Arjuna response is different; and of these three phase, the first stage

is one of wonder; because anything you appreciate in totality, in mass scale, it produces wonderment.

Even though you see water all the time, but when the same water flows in a huge quantity, as Niagra water falls, then it becomes one of the wonders of the world; there is nothing new; water you know; and the mountain you know; and waterfalls also you know; but still when it happens in a huge magnitude, there are five million people or so visiting that every year or something. So what is the difference? Anything in mass scale produces wonderment. When you appreciate Viśva-rūpa everything is in a huge magnitude. And therefore vismayaḥ or āścarya is the first response, and that is described very beautifully and poetically by Vyasācārya from the 25th verse up to the 22nd verse, and we were seeing the 22nd verse in the last class wherein Arjuna says not only I am appreciating the Viśva-rūpa and all those mature minded people; they are also having Viśva-rūpa darśanam all the time, rudrādityā vasavō sādhyā; later gandharva-yakṣā-sura-siddha-saṅghāḥ; all of them are vīkṣantē, they are appreciating.

And one advantage is: for this Viśva-rūpa appreciation, you need not stand in a long queue, buying Rs.100, Rs.200 tickets; all those things are not required; there is no crowd at all; anywhere you can stand without anybody saying: jaragandi; without anybody saying jaragandi, you can appreciate without any competition. Therefore sarvē vīkṣantē; for this I told; sarvē vīkṣantē, without any difficulty and the uniform appreciation of all the people is: vismitāścaiva; all the people are wonderstruck.

Now we are going to the next stage, where Arjuna's response changes and that is going to be described hereafter, from the next verse we will read:

Verse 11.23

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरूपादम्
बहुदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् || ११.२३ ||

rūpaṁ mahattē bahuvaktranētram
mahābāhō bahubāhūrupādam |
bahūdaram bahudaṁṣṭrākarālam
dṛṣṭvā lōkāḥ pravyathitāstathā'ham || 11.23 ||

महाबाहो mahābāhō **Oh Lord ! लोकाः प्रव्यथिताः lōkāḥ pravyathitāḥ people are frightened**
दृष्ट्वा dṛṣṭvā **by seeing ते महद् रूपम् tē mahad rūpam your huge form** बहुवक्त्रनेत्रम्
bahuvaktranētram **which has many mouths and eyes,** बहुबाहुरूपादम् bahubāhurupādam
which has many arms, thighs, and feet, बहुदरम् bahudaram **which has many**
abdomens बहुदंष्ट्राकरालम् bahudaṁṣṭrākarālam **and which is fierce with many tusks;**
तथा अहम् tathā aham **so also am I (frightened)**

23. Oh Lord! People are frightened by seeing Your huge form which has many mouths and eyes, which has many arms, thighs, and feet, which has many abdomens, and which is fierce with many tusks; so also am I (frightened).

While appreciating Viśva-rūpa, Arjuna happens to see the mouth of the Lord, the Viśva-rūpa, which was briefly mentioned in one of the previous verses; in the 19th verse, paśyāmi tvām dīptahutāśavaktram, Lord's mouth was described as a huge conflagration of fire.

And here the Lord's mouth represents the time principle. It is not the physical mouth that is being talked about but the mouth represents the time principle and the time not as the creator principle, but the time as the destructive aspect, because kāla has got all the three functions; kāla the time is responsible for the origination of thing; the very same time is responsible for the continued existence of a thing; and the very same time principle is responsible for the destruction also.

And when you look at the Lord as the constructive principle, the Lord is called Brahmā; when the very same God is looked upon the kāla the sustaining principle, then the same Lord is called Viṣṇu; and when you look upon God as the destroying principle, He is called kāla.

कालाय, प्रलय कालाग्निरुद्राय नीलकण्ठाय मृत्युंजयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः

[kālāya; praḷaya kālāgnirudrāya nīlakaṅṭhāya mrutyumjayāya sarvēśvarāya sadāśivāya śrīmanmahādēvāya namaḥ.](#)

When Lord Śiva is described in Sri Rudram, one of the nāma is kālāgnirudrāya. Here Arjuna happens to see the mouth of the Lord, which represents the kālāgni, the destructive principle.

And when a person looks at the destructive principle, one is not going to be happy about it. So naturally the emotion is what; one of fear. So Bhagavān as Sṛṣṭi kartā, everybody loves; Bhagavān as sthiti kartā, everybody loves more; but Bhagavān as laya kartā, everybody is frightened. And Arjuna happens to see that laya, the destroyer and therefore he is frightened; and this represents the principle that the Viśva-rūpa consists of pairs of opposites.

So if you have to worship Viśva-rūpa, you have to worship both aspect of Viśva-rūpa, accepting one aspect of the Lord and rejecting the other aspect is a lopsided vision. Therefore Lord as Viśva-rūpa has opposite principles; and if you understand them as inseparable or complimentary features; you will not be frightened. If you see them as

pairs of opposites, it will frighten you. If you look upon them as a complimentary whole, it will not frighten you.

And what is the first and most important pair of opposite; birth and death are the two sides of Viśva-rūpa. If you look at the creation; every moment things are Born, Is, Gone; Born; Is; Gone; Born; is; Born is Brahmā, Viṣṇu is Is; Gone is Śiva Tatvam.

Even in this moment, in our body itself, several cells are appearing, existing and disappearing; so if I should appreciate born aspect of the Lord, I should prepare the mind to accept the gone aspect also; our problem is what? We are happy that we are born; but we want to eternally remain. We do not mind other people dying; that is OK for me; when other people die, we quote Gīta; we are experts in Bhagavat Gīta; jātasya hi dhruvō mṛtyurdhruvaṁ janma mṛtasya ca. Birth and death are two sides of the same coin; the one who is born will have to die; but the question is?: Are we ready to accept when the very same death is going to come near us. Even sometime we are happy to accept our death; but we do not want death happening around to near and dear ones.

So Viśva-rūpa appreciation means, I should accept birth and death, both as maṅgalaṁ; I should not look upon one as maṅgalaṁ and the other as amaṅgalaṁ; that means I have a lopsided vision; birth is maṅgalaṁ; death is also maṅgalaṁ. Similarly growth is maṅgalaṁ; decay is also maṅgalaṁ; health is maṅgalaṁ; disease also maṅgalaṁ; union is maṅgalaṁ; people coming together and separation is also maṅgalaṁ; day is maṅgalaṁ; night is also maṅgalaṁ. Thus everything, we should see as integral part of Viśva-rūpa; there is nothing undivine to me; nothing that is unacceptable to me. This attitude is maturity. And if this maturity is not there; Bhagavān will appear to be compassionate at some time, and the very same Bhagavān will appear to me cruel at another time; the cruelty that I see in Bhagavān is not the cruelty in Bhagavān, it indicates my immaturity.

And in the case of Arjuna, he is not totally mature and therefore he is not able to withstand the other side of Bhagavān which represents destruction, disease, etc. And that Bhayam aspect is described from verse No.23 up to 30.

Viśva-rūpa as a source of fear, for immature people, ignorant people; ahaṁkāra mama kāra yukta people.

So he says here; tē rūpam mahad; Oh Lord your Viśva-rūpam is indeed infinite; wonderful.

Bahuvaktranētram, which has got countless number of faces and eyes; vaktram means face or mouth; nētram means eyes; they are infinite in number;

not only they are many, bahubāhurupādādam; your hands are many.

ūrū; thighs are many; pādādam, feet are many; Hē Mahābahō; Oh Lord with innumerable hands.

and bahūdaram; your stomachs are also many; your bellies are innumerable; why because every belly is your belly; remember, one Lord sitting with many bellies; every belly is His belly.

But only one part of you I do not want to see; if that comes I will close the eyes; like people going to the movie and if there is any bloodshed or violence; they close the eyes; and then they ask the neighbour, whether such a scene is over; similarly Arjuna has come to a horror movie it seems; and what is the terrible aspect; the mouth of the Lord.

Therefore Arjuna says, bahudamṣṭrākarālam. Your mouth is frightening with protruding teeth; protruding canines, like the sharp teeth of the tiger; when the tiger opens the mouth; we can see the sharp longer ones; Oh Lord You also have that producing task, the sharp teeth, which is called damṣṭrā; and when I look that; I thought that they are only for Rakṣasās; but I am in seeing in Your mouth also; and I have read in all the scriptures also that You are compassionate; You are Sowmyaḥ; You are pleasant to look; all of them are falsified; because I am seeing a frightening mouth; and not one or two; tiger may have 2 above and 2 below; but for You, bahu; countless.

And dṛṣṭvā; when I look at the mouth, with the protruding canines; lōkāḥ pravyathitāstathāham; all the people are frightened of that terrible aspect of Yours; pravyathitāstathāham; means frightened. Arjuna says the whole world is frightened. What about him? He feels ashamed to tell that; he is also frightened; but Arjuna is known for his valour; known for his courage and therefore he does not want to openly admit. Therefore he says the whole world is frightened; and that he is telling very loudly and thereafter in a silent murmur he says: I am also; Like in big function when they are serving pāyasam; you love that pāyasam; and that person is going all around except coming to you. Now you feel shy to call that person; so what do you please; please come; this person wants pāyasam; you call him and ask him; the other person does not need it; but after serving him, quietly you say; give me also some also; that is without the other people knowing; similarly Arjuna uses the trick, the whole world is frightened; tathā aham; I am also frightened; that is going to describe further.

Verse 11.24

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ ११.२४ ॥

nabhaḥspr̥śam̐ dīptamanēkavarṇam
vyāttānanam̐ dīptaviśālanētram |
dr̥ṣṭvā hi tvām̐ pravyathitāntarātmā
dhṛtim̐ na vindāmi śamam̐ ca viṣṇō || 11.24 ||

हि hi **indeed**, प्रव्यथितान्तरात्मा pravyathitāntarātmā **I am frightened at heart**, दृष्ट्वा त्वाम्
dr̥ṣṭvā tvām – **by seeing you** नभः स्पृशम् nabhaḥ spr̥śam **who is touching the sky**, दिप्तम्
अनेकवर्णम् diptam anēkavarṇam **who is brilliant with many colours**, व्यात्ताननम्
vyāttānanam **whose mouths are wide open**, दीप्तविशालनेत्रम् dīptaviśālanētram **and who
has large fiery eyes**, न विन्दामि na vindāmi **I do not find**, धृतिम् dhṛtim **courage** च शमम् ca
śamam **composure** विष्णो viṣṇō **Oh Lord !**

24. Indeed, I am frightened at heart by seeing You who is touching the sky, who is brilliant with many colours, whose mouths are wide open, and who has large fiery eyes, I do not find courage or composure, Oh Lord !

So one side Arjuna is appreciating the wonderful form; but even if he does not want to look at the mouth keeps coming; like a frightening movie, if you have seen; the picture comes repeatedly; Like that, it has given such a tremendous impact, Arjuna is going on describing that frightening mouth, which symbolises time principle.

Therefore first he describes: Oh Lord You are indeed wonderful; nabhaḥ spr̥śam; Your form is touching the sky; nabhaḥ means sky; in Viṣṇu Sahasṛanama.

Divahspr̥k sarvadṛgvyāsō vācaspatirayōnijaḥ (61); divahspr̥k or diviḥspr̥k, that is the word here; nabhaspr̥k, divahspr̥k etc. means touching the sky.

Diptam anēkavarṇam, You are effulgent; with millions of stars; and planets; You are effulgent diptam; anēkavarṇam; you have manifold colours; because all colours are Your colours only;

and again Arjuna's eye goes to vyāttānanam; he is trying to avoid; but again and again his thoughts go to the mouth; Bhagavān should have kept the mouth close; therefore he sees the mouth which is vyāttām; vṛvṛatham means fully open; vyāttānanam; I see the mouth which has got fire inside as well as sharp teeth also;

And dīptaviśālanētram; I see Your eyes also; which are very large and which are very shining. Your shining and large eyes also I see; and for the Viśva-rūpa Īśvara; the Sun and the Moon are the eyes; śuryaḥ candrāgni lōcanāḥ; I see the large eyes in the form of the Sun and the Moon.

And tvām dr̥ṣṭvā; seeing this form of Yours; and especially the mouth of Yours; pravyathitāntarātmā; my innermost heart is frightened; disturbed; tormented; afflicted; antarātmā means the mind; not the ātma; means the antakaraṇam, it reaches the innermost heart of mine.

dhṛtim na vindāmi; I have lost the steadiness of heart; I am disturbed, I am weakened.

śamam ca viṣṇō; I have lost my peace of mind; my tranquility is disturbed; I have become restless.

Because kālam has got several negative aspects; old age itself is frightening in old age, everything becomes weaker and everything against me becomes stronger; now we have got immunity against all diseases; systematically immunity will be taken. Every disease around will become stronger; any disease travelling anywhere, I will become very hospitable person for the disease; somewhere someplace sneezes; and I catch the cold; and systematically Bhagavān robs the immunity; one by one the diseases comes; loneliness comes; one by one people go away; till the day you start thinking about all these, it is OK; but once you think what happens?

pravyathitāntarātmā; I am frightened; all because of kālam; and kālam is an integral part of Viśva-rūpa Īśvaraḥ; in Bhāgavatha Lord is often named kālaḥ; in Viṣṇu Sahasranama also the word kālaḥ occurs. Therefore I have lost my peace of mind.

Verse 11.25

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११.२५ ॥

dam̐ṣṭrākarālāni ca tē mukhāni, dr̥ṣṭvaiva kālānalasannibhāni |
dīśō na jānē na labhē ca śarma, prasīda dēvēśa jagannivāsa || 11.25 ||

दृष्ट्वा एव dr̥ṣṭvā ēva **having just seen**, ते मुखानि tē mukhāni **your mouths**, दंष्ट्राकरालानि dam̐ṣṭrākarālāni **which are fierce with tusks**, च कालानलसन्निभानि ca kālānalasannibhāni **and which are like the fire of dissolution**, न जाने na jānē **I do not recognise**, दिशः dīśaḥ **the quarters** न च लभे na ca labhē **nor do I find** शर्म śarma **peace** प्रसीद prasīda **be gracious** देवेश dēvēśa **Oh Lord of Lords**. जगन्निवास jagannivāsa **who is the abode of the universe!**

25. Having just seen Your mouths which are fierce with tusks and which are like the fire of dissolution, I do not recognise the quarters, nor do I find peace. Be gracious, Oh Lord of Lords, who is the abode of the Universe!

Arjuna's mind again goes to the mouth of the Lord; he is not seeing anything other than the mouth;

tē mukhāni; Your mouth which are frightening with the protruding teeth; protruding symbolises the pain that is caused to the individual; kāla as the cause of pain; that is symbolised by sharp teeth; so your mouth is frightening with the sharp teeth; and which are comparable to kālānalasannibhāni; which are comparable to pralaya kāla Agni .

Because according to the scriptures at the time of pralaya, the whole creation is gradually dissolved; and there are five elements; ākāśa; vāyu; Agni; jalam; pṛthvi. These five elements are created in a particular order; ākāśa; vāyu; Agni; jalam; pṛthvi; at the time of praḷayam; the resolution takes place in a reverse order.

So vipraryayaḥ athaḥ. That means what everything is supposed to be in pṛthvi tatvam; pṛthvi the earth principle is dissolved in jala tatvam; that is the pralaya; and jalam is supposed to be resolved in Agni tatvam; and that Agni and that Agni is called praḷaya kāla Agni which absorbs everything including the fourteen lōkās.

and that kālānalasannibhāni; similar to that praḷayakāla Agni is your mouth; and

When I look at that mouth, diśō na jānē; that seems to be pervading all over; that I have lost the sense of the direction, Directions you can talk about only when you look at from the stand point of one Sun. When you look at the totality of creation, East West and all of them are meaningless; even Time is meaningless; Even Date is meaningless; the date in our country is not the date in some other country. If you cross the dateline; date changes; all of them changes. Suppose you are standing on the dateline; of course imaginary line; then all becomes meaningless from the angle of totality.

Therefore diśō na jānē; I cannot think of the directions; na labhē ca śarma; I am greatly disturbed. So I wonder whether you are a compassionate Lord or whether you are cruel Lord; when you see suffering all over; that is why many people become atheistic seeing the suffering. They all love God as long as things are going fine; when a tragedy strikes them; or tragedy strikes some innocent people, some earthquake, you have to include that in Madras. Why Bhagavān creates earthquakes; why Bhagavān creates cyclones; so when you see suffering, then our opinion regarding God gradually get revised and some people even turn atheistic; Maturity is required to accept both aspect equally. Therefore Arjuna himself is reconsidering; I am greatly disturbed Oh Lord;

na labhē ca śarma; śarma means peace of mind, I have lost;

prasīda dēvēśa jagannivāsa; Oh Lord: Be gracious to me: at least do not open the mouth; everything is fine, if you please close the mouth.

Be gracious to me; Hēy Jagannivāsa; Oh Lord who is the abode of the whole cosmos.

Verse 11.26

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११.२६ ॥

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarvē sahaivāvanipālasaṅghaiḥ |
bhīṣmō drōṇaḥ sūtaputrastathā'sau
sahāsmādīyairapi yōdhamukhyaiḥ || 11.26 ||

सर्वे च अमि पुत्राः sarvē ca ami putrāḥ **all these sons**, धृतराष्ट्रस्य Dhṛtarāṣṭrasya **of Dhṛtarāṣṭra**, सह एव अवनिपालसङ्घैः saha ēva avanipālasaṅghaiḥ **along with hosts of kings**, भीष्मः Bhīṣmaḥ **Bhīṣma** द्रोणः Drōṇaḥ **Drōṇaḥ**, तथा असौ सूतपुत्रः tathā asau sūtaputraḥ **and that son of the charioteer, (Karna)** सह अपि योधमुख्यैः saha api yōdhamukhayaiḥ **along with the prominent warriors** अस्मादीयैः asmādīyaiḥ **of ours** त्वाम् tvām **(are entering) You.**

26. All these sons of Dhṛtarāṣṭra along with hosts of kings, Bhīṣmaḥ, Drōṇaḥ, and that son of the charioteer along with the prominent warriors of ours (are entering) You.

So this is the irony of the situation. When you try to avoid certain thoughts, what you very intensely try to avoid; that alone keeps coming. Similarly what Arjuna does not want to see Bhagavān's mouth; But what is happening is? The mouth becomes more and more prominent. And now he is getting a zoom vision; you know what is zoom vision; previously he saw only from distance; now he is getting a close up darśanam of Lord's mouth. Again remember, here Lord's mouth is what; symbolic of Kālam; And if you look upon kālam as the mouth of the Lord; what is the job of kālam? the mouth; keep on swallowing things; kālō jagat bhakṣakāḥ; lakṣmi sthōya taraṅga baṅga capala vidhyut calam jīvitham; kālaḥ is jagat bhakṣakāḥ.

How does Bhagavān eat or Kāla eat; there also it takes place gradually; the dishes are in the kitchen; it is going to be a destroyed by You; it is there in the kitchen; From the kitchen it is served on the leaf; and then it gets even after being served on the leaf; immediately they are not destroyed; after chanting the 15th chapter; Brahmārpaṇam chanting, etc. and there also all items you do not simultaneously eat; you cannot; some of them remains in the leaf; and then they enter into your mouth and they are destroyed. Similarly all of us are eatables for Bhagavān.

And some of us are in the kitchen; and some of us depending upon the age, already served on the leaf of the Lord; and some of us Bhagavān has not yet seen; (big leaf you see, the items like pacchadi, kicchadi, pāyasam, etc.). So some of us Bhagavān has not observed; some of us he has already taken (first heart attack, second heart attack cases) and some of us already in the mouth of the Lord; (we say that I went into the jaws of the

death and I came out) and some of us; OK, do not say "us" if you are afraid; some people have been already partially bitten by Lord. All these descriptions are coming; be ready for these details; be ready to get over the fear of old age, death, disease; all of them by understanding that these are all integral part of life; the more we try to avoid, the more frightening it will be; better you meditate upon that aspect and understand that and get out of it.

Now you are getting more description. What is happening? so many people are entering into the mouth of the Lord; because sooner or later, what is going to take place here; remember, the whole Viśva-rūpa darśana is Mahābhāratha battle field, and Arjuna is going to start the war; and in a battle, thousands of people have to die; Therefore Bhagavān's mouth is going to become busier and busier and that is symbolically presented here. Arjuna says many soldiers, Oh Lord, are entering into your mouth. So this is poetic description; do not imagine that these people are flying into the mouth of the Lord; it is a symbolic expression; soon war is going to begin and thousands are going to die; and he has got a zoom lens and he is getting a vision of who are the people entering; who have not entered.

All these things Arjuna sees; who are the entering ones; he says: Dhṛtarāṣṭrasya putrāḥ; all the sons of Dhṛtarāṣṭra are entering Your mouth; indicating they are going to be destroyed very soon; so Dhṛtarāṣṭrasya putrāḥ; Kauravāḥ, amiḥ, these people who are right in front of me.

there is no verb in this verse; you have to supply the verb collected from the next verse; in the next verse vaktrāṇi viśanti, to be supplied here; vaktrāṇi viśanti means they are entering your mouth; vaktram means mouth; viśanti means enter; who are entering? dhṛtarāṣṭrasya putrāḥ vaktrāṇi viśanti.

not only the Kauravās are entering; I see many soldiers from our side also; it seems after Mahābhārata war; very few people survived; 7 members of 8 members; all of them finished.

Therefore sarvē sahaivāvanipālasaṅghaiḥ; with multitudes of kings; avanipāla means kings; Because in the olden days, there were small kingdoms; and each kingdom had a king, small king; big king, etc. So avanipālaḥ means rāja, saṅghaḥ, in groups, all of them simultaneously, Because they had powerful weapon, some people say that these weapons can be compared to atomic bomb; because the Brahmāstram description etc. we read in the purāṇa, it seems to be some kind of some powerful bomb only; therefore in one weapon, hundreds and thousands die.

and therefore Arjuna says; sahaivā; simultaneously hundreds and thousands are entering your mouth.

And the tragedy is Arjuna asked for Gītā wisdom only because of one reason; the primary reason was what? He could not accept the death of Bhīṣma, Drōṇa, etc. He could not even face the imaginary death of them; what to talk of actual death? Arjuna was trying to avoid. Here in Viśva-rūpa darśana; he is seeing the death of all those near and dear ones.

Bhīṣmaḥ; so Bhīṣma, who I love the most; on whose lap I grew, that Bhīṣma is also entering your mouth.

Then Drōṇaḥ, my guru, he is also entering even though he is the most powerful warrior; he is also entering.

Then there is a good news: Karṇa; No.1 enemy is Karṇa. So he sees Karṇa is also entering; then Arjuna seems to be appreciating and seems to say: Good: well done; deserving, etc. therefore sūtaputraḥ Karṇa is entering; tathā asau sūtaputraḥ; and along with all of them.

āsmadīyairapi yōdhamukhyaiḥ; many powerful warriors, Arjuna's own son Abhimanyu is going to have a very tragic death; which Arjuna cannot imagine at all; all these people are entering; Hey Kṛṣṇa I cannot accept this fact.

And what is the most important thing? Accept the fact. It is a fact of life, which we refuse to accept. As long as we refuse to fact, life is going to be miserable. That is why in the second-chapter itself, Kṛṣṇa said tasmādaparihāryē'rthē na tvam śōcitumarhasi. Intelligence is learning to accept choiceless situations in life; as long as we cannot accept choiceless situation, life will be miserable; in fact, education is strengthening the mind to accept the choiceless. And Arjuna is not ready; therefore Viśva-rūpa is frightening. Therefore yōdhamukhyaiḥ vaktrāṇi viśanti.

Verse 11.27

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशानान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११.२७ ॥

[vaktrāṇi tē tvaramāṇā viśanti](#)
[damṣṭrākarālāni bhayānakāni |](#)
[kēcidvilagnā daśanāntarēṣu](#)
[sandṛśyantē cūrṇitairuttamāṅgaiḥ || 11.27 ||](#)

त्वरमाणाः tvaramāṇāḥ **speeding**, विशन्ति viśanti **they enter**, ते भयानकानि वक्त्राणि tē bhayānakāni vaktrāṇi **Your terrible mouths**, दंष्ट्राकरालानि damṣṭrākarālāni **which are**

fierce with tusks, विलग्नाः vilagnāḥ **stuck**, दशनान्तरेषु daśanāntarēṣu **between the teeth**, केचित् kēcit **some (of them)**, संदृश्यन्ते samdṛśyantē **are seen**, उत्तमाङ्गैः uttamāṅgaiḥ **with (their) heads**, चूर्णितैः cūrṇitaiḥ **crushed**

27. Speeding, they enter Your terrible mouths which are fierce with tusks. Stuck between the teeth, some (of them) are seen with (their) heads crushed.

Arjuna continues to see the frightening mouth of the Lord. I hope that you will not have terrible dream tonight.

So tē vaktrāṇi viśanti; all these people are entering your mouth; and that too mouth; tvaramāṇāḥ; can they not go little slow? They are all rushing not knowing; like the python, it keeps the mouth open and all the preys; it does not know that it is python, therefore they enter the mouth and the python closes the mouth and svāhāḥ; those creatures do not know that. Similarly Bhagavān's mouth is like the python's mouth; all these people not knowing; they are entering your mouth;

And what type of mouth? Daṁṣṭrākarālāni; which frighteningly protruding teeth or canine;

Therefore bhayānakāni; it is terrible; and then when I look into your mouth; what is happening? many have entered; Like some people eat this groundnut, you see; some people eat one at a time; Some others do not have patience, some 15-20 they eat together and all of them you do not bite simultaneously; some of them are there in different part of the mouth and some of them are crushed. Similarly like ground nut, many are entering Bhagavan's mouth and some of them have been bitten; I am not saying; Arjuna is describing;

kēcit vilagnāḥ; some people are caught in between;

daśanāntarēṣu; between the teeth of the Lord;

samdṛśyantē; I am seeing them;

and how; cūrṇitaiḥ uttamāṅgaiḥ; they have been partly bitten by the Lord; head alone is crushed; leg alone is crushed; stomach alone is crushed; they are all symbolic; again what do they symbolise? different kinds of diseases; taking away different parts; kidney failure; heart attack; pancreas failure; what is diabetics? Pancreas failure; kālam has bitten kidney; kālam has bitten pancreas; all these are happening and nobody can stop all these things; in spite of medical advances; none of them can be stopped. Therefore better learn to accept them as part of life; so samdṛśyante cūrṇitaiḥ; cūrṇitaiḥ means what? crushed; uttamāṅgaiḥ means head; uttamāṅgaiḥ cūrṇitaiḥ samdṛśyantē.

Verse 11.28

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीराः
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११.२८ ॥

yathā nadīnām bahavō'mbuvēgāḥ
samudramēvābhimukhā dravanti |
tathā tavāmī naralōkavīrā
viśanti vaktrāṅyabhivijvalanti || 11.28 ||

अमी नरलोकवीराः amī naralōkavīrāḥ **those heroes of the world of men** विशन्ति viśanti enter
तव **अभिविज्वलन्ति** tava abhivijvalanti **your blazing** वक्त्राणि vaktrāṅi **mouths** तथा यथा tathā
yathā **just as**, बहवः **अम्बुवेगाः** bahavaḥ ambuvēgāḥ **many streams** नदीनाम् nadīnām **of**
rivers द्रवन्ति dravanti **flow** अभिमुखाः abhimukhāḥ samudram ēva **towards** समुद्रम् एव **the**
ocean only.

28. These heroes of the world of men enter your blazing mouths, just as many streams of rivers flow towards the ocean only.

So this is not the lot of the soldiers alone; but this is the lot of all the living beings; because all of them will have to be ultimately resolved; because life is nothing but avyaktha avastha and vyakthavastha. We have all come; we have to go back to the Lord; and again punarapi jananam and punarapi maraṇam. This is the very course of life.

And therefore all of them are entering; and Arjuna wants to give an example; the example is that of the rivers. So there are countless rivers; innumerable rivers on the land; all of them are rushing towards only one destination; even though they may travel in zig zag motion; ultimately, ākāśāt patitaṁ yathā gacchati sāgaram.

Why they have to enter sāgaram; sāgaram means samudra; because they have all originated from the ocean only. Even though it appears they are originating from the mountains; remember that from the ocean alone water evaporates becomes clouds, becomes rains and becomes rivers, rivers originating from mountains. Ultimately rivers come from ocean; they have to go back to ocean; all of us are like rivers; we have come from the Lord; and we have to go back to the Lord;

And therefore he gives the example nadīnām ambuvēgāḥ; ambuvēgāḥ means streams or tributaries; so various streams of river; bahavaḥ; many in number, nadīnām; of rivers; samudramēvābhimukhā dravanti; they are all flowing only in one direction. And what is the direction? samudram abhimukhā; they are all going towards the ocean only; even though in a particular place it may appear to be flowing in opposite direction; ultimately

they will go to the ocean alone; therefore samudramēvābhimukhā dravanti; facing the ocean; they are all rushing;

In the same way; all of us; tathā amī naralōkavīrāḥ; all these great warriors; with protective guards and all those things; bullet proof; arrow proof; all of them they are wearing; but in spite of all of them; What is the protection; we only saw; we that America is the most secure and safest place in the world; and they were talking about defence against extra terrestrial attack; if some people from Mars attack, how to send the rockets; so they were reading themselves for Mars attack; but it comes from their own soil; what security? No security will work; when kāla comes; nobody can stop;

Therefore all naralōkavīrāḥ api viśanti vaktrāṇi; they are all entering your mouth;

What type of mouth? Abhivijvalanti; which are blazing with Agni.

Verse 11.29

यथा प्रदीप्तं ज्वलनं पतङ्गाः विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकाः तवापि वक्त्राणि समृद्धवेगाः ॥ ११.२९ ॥

yathā pradīptam̐ jvalanam̐ pataṅgā
viśanti nāśāya samṛddhavēgāḥ |
tathaiva nāśāya viśanti lōkāḥ
tavāpi vaktrāṇi samṛddhavēgāḥ || 11.29 ||

अपि api **again** लोकाः lōkāḥ **people** विशन्ति viśanti **enter** तव वक्त्राणि tava vaktrāṇi **Your mouths**, समृद्धवेगाः samṛddhavēgāḥ **with great speed**, नाशाय nāśāya **for (their own) destruction**, तथा यथा tathā yathā **just as**, पतङ्गाः विशन्ति pataṅgāḥ viśanti **moths enter** प्रदीप्तं ज्वलनम् pradīptam̐ jvalanam̐ **the blazing fire**, समृद्धवेगाः samṛddhavēgāḥ **with great speed**, नाशाय एव nāśāya ēva **for (their own) destruction**.

29. Again, people enter Your mouths with great speed for (their own) destruction just as moths enter the blazing fire with great speed for (their own) destruction.

So here another example is given to show how all living beings are rushing towards the mouth of the Lord. And here the example is that of small insects and other flies. So when there is a flame; a lamp is there with oil; oil lamp is there; especially if the power goes; you can watch. All the insects they will rush towards the flame; even though flame is going to be their destruction; they do not know; they are attracted by the brightness of the flame; and therefore they rush towards the flame; either they get burned or they get into the oil and they die. So they themselves rush towards their own destruction. Similarly here the Lord's mouth is like the oil lamp; and there is the blazing fire; and we are all what; ऋषोऽसौ ṛṣaḥ; is that insect; like insects we are all rushing towards the mouth of the Lord;

So Arjuna says pataṅgāḥ jvalanaṁ viśanti; pataṅgāḥ means insects or moth. So those insects which are attracted by bright object; and generally insects are attracted by the light; that is why even when the Īśal comes; once in a while it comes; it came here also; whoever is sitting under the tube-light had it; they rush. Similarly we are like insects; jvalanaṁ pataṅgāḥ viśanti; just as the moths rush towards the flame; jvalanaṁ means flame.

which is pradīptaḥ; which is blazing.

And for what purpose they go? Their own destruction; nāśāya; they invite their own destruction by rushing towards the flame.

samṛddhavēgāḥ; with increased speed; they rush towards the speed; tathaiva; in the same way; lōkāḥ tavā vaktrāṇi viśanti; all the living beings are rushing towards You only.

knowingly or unknowingly samṛddhavēgāḥ; with increased speed; as we grow older, speed also increases as it were;

for what?; nāśāya; for the destruction of themselves.

So thus kāla tatvam is described in these verses as an integral part of Viśva-rūpa Īśvaraḥ; therefore accept kāla without resistance; if you want to avoid kāla; there is only one way out; we have to, just as Mārkaṇḍeya embraced Śivaliṅga and then he was saved from kāla, Yamadharmarāja, similarly if you want to be saved from the mouth of the Lord, you should also embrace Śiva; and what is that Śiva? Ātma is the only place where dēśā and kāla are absent. Therefore ātma śaraṇāgadi; ātma jñānam alone takes you.

मृत्युञ्जयम् मृत्युभियासिधानाम्
अहम् मतिर् मृत्यु मुपैति पूर्वम् ।
अहम् तस् स्वभावात् अमृतेषु तेषु
न पुनर् मृत्यु भय अभावः ॥

mṛtyunjayam mṛtyubhiyāsīdhānām
aham matir mṛtyu mupaiti pūrvaṁ ।
aham tas svabhāvāt amṛteṣu teṣu
na punar mṛtyu bhaya abhāvaḥ ॥

I do not remember; the one who surrenders to Mṛtyunjaya Śivaḥ. Śivaḥ means ātma tatvam. Only in that place; there is no dēśā and kāla; and as long as we are away from ātma, we have to accept dēśā and kāla as integral part. That is tatvam; details of which we will see in the next class.

Hari Om

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ॐ

While appreciating the Viśva-rūpa of the Lord blessed by a divya cakṣuḥ; Arjuna initially expresses wonderment, seeing the magnitude of Viśva-rūpa; which consists of the whole creation along with time which is an integral part of Viśva-rūpa. We should always remember that time-and-space are an integral part of the creation. In fact, they are the property of the creation. It is not that time and space existed before and thereafter came in time and space; it is not; Time and space can never be separated from the creation. In fact, time and space arise along with the creation; and once the creation is resolved; you can never conceive of time and space separate from creation.

And this we can very very clearly see in our sleep experience. When the whole world is resolved in deep sleep state; not only the objects of the creation resolves; once the objects go away; we do not experience time and space also. And again when we wake up; either to the dream world or waker's world, along with the creation; time and space also come. From this it is very very clear time and space are an intrinsic property of the creation. And therefore naturally when Arjuna experiences Viśva-rūpa, he experiences the time aspect of the creation also as an integral part of Bhagavān, the Viśva-rūpa. And this time principle is symbolised as the mouth of the Lord. The time principle as the principle of creation or manifestation and the very time principle which is cause of unmanifestation or resolution. In fact time is very much integrally there in every object and that time which is intrinsic in the object alone, makes the object arrive in the creation; makes the object grow old, as the body grows old; and make the object decay and make the object die also.

This invisible, all pervading, integral kāla tatvam is symbolised as the mouth of the Lord. And this kāla tatvam is two-fold śakti; one is the creative, as well as the destructive power; and if Arjuna had seen creative aspect of the time he would not have any serious problems, he would only have seen the baby boom; you know TV, they put the increase in population; every second or every minute, a few members are added to the world population; and the primary contributor is our country. Whether we contribute in any other field or not; we are contributing to one thing; what is that? Population tick; they will show 1, 2, 3, etc. Therefore the creative power of time is contributing to the boom of the living beings. If Arjuna had experienced that perhaps he would have seen it as a maṅgala karma; if baby is born, they will give only those things will be distributed, it is considered maṅgalaṁ, but since Arjuna was in the battle field and Mahābhāratha war was to start soon, it is the destructive aspect of kāla, which is prominent in the battle field.

And therefore Arjuna sees kāla tatvam represented by the mouth of the Lord devouring or swallowing a number of living beings including the soldiers in the battlefield. If Arjuna had the totality of vision; if Arjuna had seen the Viśva-rūpa as an integral part, having both birth and death as two sides of Viśva-rūpa; he would have seen both of them as maṅgalaṁ. If I have got the totality of vision; since both are aspects of Bhagavān, I can never accept one and reject one; I should birth is also Bhagavān; maṅgala svarūpi; death is Bhagavān maṅgala svarūpi. Union also is Bhagavān maṅgala svarūpi; departure is also association is maṅgalaṁ; disassociation is maṅgalaṁ; growth is maṅgalaṁ; decay is also equally maṅgalaṁ; health is maṅgalaṁ; and ill-health is also maṅgalaṁ.

Thus if I accept the whole thing as maṅgalaṁ, Viśva-rūpa will not be frightening. So this is one choice you have; what is that; accept everything as maṅgalaṁ; otherwise there is an alternative choice; what is that? See everything as amaṅgalaṁ. OK; death is amaṅgalaṁ; birth is also amaṅgalaṁ. In fact this is the Vēdāntic approach; janma is seen as saṁsāra;

पुनरपि जननं पुनरपि मरणं
पुनरपि जननी जठरे शयनम् |
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ||२१||

[punarapi jananam punarapi maranam](#)
[punarapi janani jathare shayanam |](#)
[iha sansare bahudustare](#)
[krpayā:'pāre pāhi murāre ||21||](#)

In this verse Śankarācārya has included in saṁsāra, not only death; he has included punarapi jananam as also saṁsāra; as duḥkham as amaṅgalaṁ. And in that vision you should see the association as amaṅgalaṁ; So marriage also must be seen as amaṅgalaṁ; kalyanam you should not say, because everything is amaṅgalaṁ. So therefore see people coming together as also amaṅgalaṁ and of course people going away also as amaṅgalaṁ; then it is a uniform vision; See hell as amaṅgalaṁ; and also see heaven as amaṅgalaṁ; that is what Īśavāsya upaniṣad says:

अन्धतमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाग्ँ रताः ॥

[andhantamah pravisanti ye:'vidyāmupāsate |](#)
[tatō bhūya iva tē tamō ya u vidyāyāgṁ ratāḥ ||](#)

According to vēdānta, svarga is also amaṅgala saṁsāra.

And therefore we have only two options; either accept the whole as maṅgalaṁ; or reject the whole as amaṅgalaṁ; but what is our problem; we want to see birth as maṅgalaṁ;

but we do not want to accept death; that is the problem. We want to accept the head of the coin; we do not want to accept the tail of the coin. We want the obverse of the coin; and we do not want the reverse of the coin. As long as we have this narrow attitude; world will be a cause of terror. Either totally embrace the world; or totally renounce the world; as long as you want one segment of the world and reject another segment; world will be a terror for you.

And Arjuna's problem is, he wants to accept one part of the Lord; the creative principle; he does not want to accept the other part; the destructive principle. And there also he is willing to accept the death of everyone, except a few members. Let everyone go no problem; but Bhīṣma should not die; Drōṇa should not die; Karṇa should die immediately; Karṇa is arch rival of Arjuna; let him go, it is good news; these near and dear ones, should not grow old; they should get disease at all; we should always together healthy healthy healthy, together; and together we should go to heaven; together we should go to Brahmaloṅka; together we should go to Vaikuṅṭa. Together we should go to naraka. Kṛṣṇa says this is not the law of creation; and therefore Arjuna has problem. Therefore we get the description here.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

yathā pradīptaṁ jvalanaṁ pataṅgā
viśanti nāśāya samṛddhavēgāḥ |
tathaiva nāśāya viśanti lōkāḥ
tavāpi vaktrāṇi samṛddhavēgāḥ || 11.29 ||

Arjuna sees the kāla tatvam active; and the mouth of the Lord is busy swallowing all the people and they are rushing into the mouth of the Lord; like the rivers gushing into the ocean or the moth flying into the flame of the lamp. Up to this we saw.

Verse 11.30

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११.३० ॥

lēlihyasē grasamānaḥ samantāt
lōkān samagrān vadanairjvaladbhiḥ |
tējōbhirāpūrya jagat samagram
bhāsastavogrāḥ pratapanti viṣṇō || 11.30 ||

ग्रसमानः grasamānaḥ **swallowing** समग्रान् लोकान् samagrān lōkān **all the people** समन्तात् samantāt **from all directions** ज्वलद्भिः वदनैः jvaladbhiḥ vadanaiḥ **with blazing mouths,** लेलिह्यसे lēlihyasē **You repeatedly lick (with relish)** आपूर्य āpūrya **Filling** समग्रं जगत्

samagrām jagat **the entire universe** तेजोभिः tējōbhiḥ **with radiance**, तव उग्राः भासः tava ugrāḥ bhāsaḥ **Your fierce rays**.

30. Swallowing all the worlds on every side with thy flaming mouths, thou art licking Thy lips. Thy fierce rays, filling the whole world with radiance, are burning Oh! Viṣṇu.

So what is Bhagavān's response, when he is swallowing people. All the near and dear ones in the world are hitting their chest and crying. All the other people are crying and what is Bhagavān's attitude; does he feel sympathy for those people, who are crying because of the death of near and dear ones. Bhagavān does not seem to have any sympathy at all. It looks as though Bhagavān wants to tell all the people, if you did not understand the law of birth and death; and if you did not become mature enough to accept birth and death, it is your problem that you are suffering; do not blame me at all.

By giving you an intelligent break, by giving you scriptures which will give you maturity, I have given you an opportunity to understand the death, before people die away. In fact, before we die, we should very clearly know what death is. And scriptures have provided enough input for assimilating that; and if we are closing our eyes; அதை பத்தி பேசாதே; அதை பத்தி பேசாதே; (do not talk about that; do not talk about that). You know in the villages and all; they will not like to talk about insurance policy, because insurance policy means you have to imagine suppose someone dies;) do not bring that; that is amaṅgalaṁ; do not say the words: suppose I die; that means what: we do not want to even talk about death; imagining death we do not want.

By closing our eyes to the death principle, we are losing the opportunity to face it and understand it. Scriptures never say that; they say you have to thoroughly understand that. And if we do not grow in maturity; and if we cry for our death or somebody else's death; Bhagavān will have no sympathy at all. I have given you enough scope for wisdom; you did not get that; therefore Bhagavān does not seem to bother about that.

On the other hand, Arjuna says Bhagavān seems to enjoy swallowing these people, For Him, it appears to be a wonderful pañca bhakṣya paramānnaṁ.

So Arjuna says: samagrān lokān samantāt grasamānaḥ like a good eater; who has got a huge leaf in front of him; and in a big feast; varieties of materials, dishes are served. So He looks at the kicchadi or pacchadi on the right hand corner, tastes it; and to balance that; He takes the pāyasam from the lower right side corner; and then in between takes the pickle a lit bit and licks; and we say; it is really wonderful. Just as a good eater enjoys a wonderful feast; the whole space seems to be the leaf of the Lord. And every object in the creation seems to be a food item because Bhagavān swallows everything.

Therefore samantāt; in totality; so samantāt; stretching all over; lokān samagrān; all the people of the world; grasamānaḥ, the Lord devolves; with what; jvaladbhiḥ vadanaiḥ; with his huge mouth; which are blazing with kāla agniḥ;

and what are you doing; lēlihyasē; lēlihyasē means what; You are relishing it; You are licking your own lips; that is lēlihyasē, licking the lips.

And not only You are destroying people are who are inside your mouth; samagram jagat āpūrya. So the heat, the radiation of the fire in Your mouth, seems to spread all over the world; so samagram jagat.

the entire universe; tējōbhirāpūrya; You pervade with your radiation.

and ugraḥ bhāsaḥ; the heat of the radiation; these are symbolic. The kāla tatvam does not affect You in old age only; kāla-tatvam is affecting even right now, because every moment we are growing old. That is why we ask the question: how many years young you do not ask; how many years old you ask; between the beginning of the class and the end of the class; you are one hour old; We are; not only you are; why I should put you only in the list; We are one hour older; and that is all what; the heat of the kāla; is cooking; we are all cooked by kāla and when the cooking has taken place to the appropriate பாகம் pākam, Bhagavān will have his lunch; and how many years of cooking; it varies; some dishes you have to cook for long time; some of them, for short time; some of them we show and take. And we are all being cooked by Bhagavān and svahāḥ;

And therefore he says tava ugrāḥ bhāsaḥ; fierce heat of your radiation; pratapanti is scorching, is tormenting; all the people Oh Lord; viṣṇō; what an appropriate name; Viṣṇu means the one who pervades all; sarvam vīvēṣṭi iti Viṣṇuḥ; viṣ means to surround; from that only the word vēṣṭi has come; vēṣṭi means what; that which surrounds the body; so hey Viṣṇu; that is your work.

Then Arjuna has begun to doubt the nature of God; because all the time he has heard Bhagavān is all sympathy; all compassion; all beauty; all smiles; this is what His picture of Bhagavān; and when we see here; He is eating everyone; So Arjuna is wondering; Bhagavān is karuṇāmūrthi or Bhagavān is extremely cruel. So that doubt has come.

Whenever we suffer in life, we all will get this doubt, Is Bhagavān really compassionate or not; or still worse question is: Is there a Bhagavān at all; that is the next step. Is the Bhagavān really compassionate is the first question; and the next question is there a Bhagavān at all; so Arjuna also gets into that problem and therefore he is raising a question to Lord Kṛṣṇa; in the next verse; we will read;

Verse 11.31

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिं ॥ ११.३१ ॥

ākhyāhi mē kō bhavānugrarūpō
namō'stu tē dēvavara prasīda |
vijñātumicchāmi bhavantamādyam
na hi prajānāmi tava pravṛttim || 11.31 ||

कः भवान् kaḥ bhavān **Who are you उग्ररूपः** ugrarūpaḥ **with (this) fierce form?** आख्याहि मे ākhyāhi me **Tell me, देववर** dēvavara **Oh Supreme Lord!** नमः अस्तु namaḥ astu **Salutation be ते tē To You प्रसीद** prasīda **Be gracious इच्छामि विज्ञातुम्** icchāmi vijñātum **I desire to know भवन्तम् आध्यम्** bhavantam ādhyam **You, the primal one हि hi Indeed, न प्रजानामि** na prajānāmi **I do not know तव प्रवृत्तिम्** tava pravṛttim **Your function.**

31. Who are you with this fierce form? Tell me, Oh supreme Lord! Salutation be to You. Be gracious. I desire to know You, the primal one. Indeed, I do not know Your function.

Arjuna asks fundamental questions: Oh Lord clearly tell me; Who are you? Are you sowmya Īśvaraḥ; pleasant compassionate one; or the उग्ररूपः ugrarūpaḥ; the terrible ones;

So first he asks: kaḥ bhavān ugrarūpaḥ; who are you? The fierce formed one; the frightening one; the terrorizing one. You seem to be worse than even a terrorist; so who are you, the terror causing one;

ākhyāhi mē; May you tell; because now I have got fundamental doubts. Whenever problems come in life; we all will become philosophers. Till that time, Gīta will not be thought; only when problems torments; fundamental questions; why did Bhagavān create.

Till now these thoughts did not raise; because we were regularly படைகலிந்க padaikaling and eating. How a mosquito bite or some problem comes, why did the Bhagavān create this world; could He not kept quiet; If at all He created the world, He being Omniscient and Omnipotent; He should have created wonderful world; all are sādhanā catuṣṭaya sampanāḥ; Why only sādhanā catuṣṭaya sampanāḥ; Why not Mukthās; why can't we keep that; why should there be half-rājyam in the manō rājyam; മനോരാജ്യത്തിലെത്തിനാ ഒരു അർദ്ധ രാജ്യം (manōrājyathil ēnthina or ardha rājyam). So why can't all be gems; wonderful people and whole world is wonderful; no mosquitoes; no diseases; Why should Bhagavān create; and if at all He should create; why should He create suffering also

along with the enjoyment; why can't He create only Maja Maja Maja Maja. And then suddenly die; and that too suddenly; pop off; in sleep preferably.

So these are the nature of human beings; problems come, thought of Gīta; thought of Upaniṣad; thought of guru; after two days you forget; again back to square one; called smaśāna vairāgyam.

BBBB

Anyway, ugrarūpō bhavān kaha ākhyāhi; please tell; and I am not able to withstand this frightening form; therefore namostu; my namaskārams to you; tē, Oh Lord; dēvavara; the greatest among Gods; you are, dēva sṛṣṭaḥ; dēva dēvōthamā you are. prasīda; may You be gracious; may you cool down; and may you show me a pleasant form of Yours; and not only I am not able to decipher Your form; I want to also know what is Your job? all these things we ask; Who are you?; What are you? Two questions. Who are you? What are you? What are you? means what, the designation; I am GM; I am the President, I am Secretary, I am clerk, etc. Similarly, Oh Lord what is Your designation. So You seem to have only one job. Eating seems to be Your only job; What is your designation.

bhavantamādyarṇ vijñātumicchāmi; I would like to clearly You; who is the cause of this Universe. ādyarṇ means sṛṣṭi kartāram who existed even before the sṛṣṭi and not only I would like to know who You are clearly,

tava pravṛttim nahi prajānāmi; I do not know Your function also. pravṛtti means function; because Your present function seems to be only a frightening function; Is this alone your function; or something else; do You do any other good work or you keep only swallowing.

Much is there for human being to grow; how we never think in these lines at all; we are busy thinking in the narrow mindedly doing a few things; and we never try to understand the creation, the destination. And now Arjuna seems to be asking the fundamental question. So Bhagavān is very happy; therefore He gives the answer.

So with this second phase of Arjuna's response is over. I had told you long before; I do not know whether you remember; when Arjuna appreciates the Viśva-rūpa, he goes through three stages of response I said; the first response is one of wonderment; ascharyam or vismayah;

Thereafter the second stage especially when you looked into the mouth of the Lord it was fear or bhayam.

Now we have to enter into the third stage; but before that; Kṛṣṇa is going to answer Arjuna's question.

Verse 11.32

श्रीभगवनुवाच ।
कालोऽस्मिलोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११.३२ ॥

Śrī Bhagavān Uvāca
kālo'smi lōkākṣayakṛt pravṛddhō
lōkān samāhartumiha pravṛttaḥ |
ṛtē'pi tvām na bhaviṣyanti sarvē
yē'avasthitāḥ pratyanikēṣu yōdhāḥ || 11.32 ||

श्री भगवान् उवाच Śrī Bhagavān uvāca **the Lord said अस्मि asmi I am, प्रवृद्धः कालः pravṛddhah kālah the mighty 'Time' लोकक्षयकृत् lōkākṣayakṛt destroyer of the world; प्रवृत्तः pravṛttaḥ I am proceeding, समाहर्तुम् samāhṛtum to destroy, लोकान् इह lōkān iha the people here सर्वे योधाः sarvē yōdhāḥ all the warriors, ये अवस्थिताः yē avasthitāḥ who are arrayed, प्रत्यनीकेषु pratyanikēṣu in both the armies, न भविष्यन्ति na bhaviṣyanti will cease to exist, अपि ऋते त्वाम् api ṛte tvām even without you.**

32. The Lord said – I am the mighty Time, the destroyer of the world. I am proceeding to destroy the people here. All the warriors who are arrayed in both the armies will cease to exist even without you.

Sri Bhagavān uvāca; the Lord answered Arjuna's question asked in the previous verse. So he asked two questions: Who are You? And what is your function? He answered the first question;

Kālah asmi; I am the Kāla tatvam also; which is an integral part of the relative world; that is why in Vēdānta; we talk about two planes of reality;

one is called vyāvahāriha satyam.

and other is called pāramārthika satyam.

Vyāvahāriha satyam is a plane in which time principle is integral, intrinsic, inherent feature aspect and therefore in vyāvahāriḥ plane and everything will have corresponding opposite. So arrival-departure, growth-decay; union-disassociation; birth-death; it is an integral part which is called vyāvahāriḥ satyam.

And Vēdāntins advice is what; with regard to vyāvahāriḥ satyam, we have only two option; either you accept it totally or you reject it totally; it seems in one aircraft; aeroplane, in Indian Airlines or Air India; a personal was traveling, he used to travel in other flights which are all advanced; and they give varieties of food in the flight; And they ask for varieties of choices also; do you want this or that; and whatever he names, they give; and in this flight, this person; brought the food and asked the passenger; this is the food and would you like to taste; and then that passenger; Do we have choice; then the airhostess perhaps said you have choice; what choice he said; Yes or No; So no choice for idli or dosa or veg or non-veg etc.; Do you want or not; that is your choice. Like that; with regard to the world you have got only one choice; the whole thing should be accepted as one peace as divine; or the whole thing should be rejected. So this is called vyāvahāriḥ satyam.

And the other one is called pāramārthika satyam where there is no time; there is no space; and therefore there is no pairs of opposite also; anyathra dharmāt; anyathra adharmāt; dhamam is not; adharmam is also not there; good is not there; bad is also not there; birth is not there; death is also not there; na jāyatē mriyatē vā kadācit nāyaṁ bhūtvā bhavitā vā na bhūyaḥ.

Therefore either vote for pāramārthika and reject the vyāvahāriha totally or you learn to accept the vyāvahāriha totally; only one side you cannot take; அந்த கதை நடக்காது; That story will not work. And one thing; for total rejection also you require mental strength; total renunciation requires mental strength. You have to renounce everything; so enemies also renounce; that we happily do; but Vēdānta says; renounce friends also; diseases you renounce; health also you renounce; disassociation you renounce; association also renounce; death you renounce; birth also you renounce. Total renunciation requires inner strength; total acceptance also requires inner strength. Both requires strength; Vēdānta says that strength you get only from one source; and that is self-knowledge.

Ātma jñānam gives you that inner strength; by which either you can accept everything or you can reject everything. You choose gṛhastha āśrama; you have to accept people coming; and people going; children are born, you enjoy their association; and for education after marriage etc. they go away; you have to accept what; totally the creation. Or take sanyāsa āśrama; in which you renounce everything; but partial acceptance is not acceptable; partial rejection is also not acceptable.

Therefore Kṛṣṇa says aham kālaḥ asmi; so vyāvahāriha dṛṣṭya; I am kāla tatvam; pāramārthika dṛṣṭya; I am kālātitha tatva.

and as kāla tatvam; I have got two fold function; What are they; creating and destroying; And here what is the context; Mahābhāratha battlefield and therefore Kṛṣṇa says; lōka kṣaya kṛt; now prominently I am doing the job of destruction; so lōka kṣakṛt means the destructive principle.

Pravṛdhdaḥ means which has been activated now; because in Mahābhāratha battlefield; destruction is going to take place in a mass magnitude. And therefore pravṛdhdaḥ means activated destroying principle; because in lakhs; like earthquake; not in one or two; a few thousands svahaḥ; cyclone, another few thousands; therefore there Kāla tatva is what? Pravṛdhdaḥ; activated time principle.

And why have I come here; Kṛṣṇa says: iha pravṛdhdaḥ; here I have come and engaged myself in the job of lōkān iha samāhṛtum; in the job of destroying all these people, eleven akṣouhinis; of Kaurava army and seven akṣouhinis of Pāndāva army, and thousands and millions and only a few people are going to survive; who can be counted; one digit; seven or eight; in Mahābhāratha it is given; How many survived; so I am engaged in that activity.

And then Kṛṣṇa gives the warning. Arjuna, this is going to happen whether you decide to start the war or whether you decide against the war. Because I have decided to destroy; whether you want to cooperate with Me or not; if you are not there; like if one tyre is punctured; what do you do; you do not stop the journey; with another tyre you proceed.

So therefore Kṛṣṇa gives a warning to Arjuna; ṛtē'pi tvām; even if you are not there; even without your involvement in the Mahābhāratha battle.

sarvē na bhaviṣyanti; all these people have to disappear. The time has come for the world to be vacated of a huge mass of people; and who are they?

yē'vasthitāḥ; all the people; the ocean of humanity that is in front of you; belonging to

pratyanīkēṣu yōdhāḥ; means soldiers who are present in both the armies; No doubt your army is standing for dharma; and the opposite army is standing for adharma; it is dharmādharma yuddam only but still even on the dhārmic side; in spite of dharma being with you; many people in your army also will have to die; That is why pratyanīkēṣu; anikam means army; prathi means on both sides; Solders on both sides have to perish; there is no way out; there prarabdha is over. And therefore what; Arjuna carefully note.

Verse 11.33

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वाशत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहिताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ११.३३ ॥

tasmāt tvamuttiṣṭha yaśō labhasva
jītvā śātrūn bhuñkṣva rājyaṁ samṛddham |
mayaivaitē nihatāḥ pūrvamēva
nimittamātraṁ bhava savyasācin || 11.33 ||

तस्मात् tasmāt **therefore** त्वम् उत्तिष्ठ tvam uttiṣṭha **get up** लभस्य यशः labhasya yaśaḥ (**and**) **attain fame** जित्वा शत्रून् jītvā śātrūn **conquering the enemies**, भुङ्क्ष्व bhuñkṣva **enjoy**, समृद्धम् राज्यम् samṛddham rājyam **the prosperous kingdom**, एव एते ēva ētē **indeed** पूर्वम् एव pūrvam ēva **they have been already** निहिताः मया nihatāḥ mayā **killed by Me** भव निमित्तमात्रम् nimittamātram bhava **be a mere instrument**, सव्यसाचिन् savyasācin (**ambidextrous bowman**) Arjuna.

33. Therefore get up (and) attain fame. Conquering the enemies, enjoy the prosperous kingdom. Indeed, they have been already killed by Me. Be a mere instrument Oh! Arjuna, the ambidextrous bowman.

Therefore Arjuna whether you are going to get involved in this battle or not; the time has come for all these people to perish. If you are going to be involved; the advantage is you will get the name and fame for fighting on the side of dharma, The name and fame will not come to the Lord; but people will say Arjuna fought for dharma and Arjuna established dharma; You will get name and fame; if you fight this battle. And if you run away; anyway the result is going to be the end of this people in one way or the other. Bhagavān has got other methods of destruction. It is not a very big deal at all for Bhagavān; if you run away also; these people will have to die in one form or the other. And the result will be what? For your running away, you will get a bad name; because a kṣatriya has relinquished his duty, which is called a prathyavāya dōṣa; which is called omission; you will have ill-fame and you will even have pāpam. But either way these people are going to be destroyed. Therefore which is better; You join and do your duty.

Therefore he says; Tasmāt; therefore, means wherefore; since the time has come for these people to disappear from earth; and since I am going to remove them anyway from the face of the earth.

tvam uttiṣṭha; you get up and cooperate with Me; tvam uttiṣṭha.

And not only that; yaśō labhasva; I am not interested in name and fame. Bhagavān wants to get the things done. So I am not interested; you can take the name and fame.

How; śatrūn jitvā; so by winning over; by becoming victorious; by defeating your enemies; jitvā means defeating your enemies;

and not only you will defeat your enemies and get name and fame; samṛddham rajyaṁ bhuñkṣva; you can enjoy the prosperous kingdom which you have lost; and you are struggling in the forest; without even proper bedding; no mosquito net; No A/c; all suffering you are undergoing; you can enjoy the kingdom.

And mayaivaitē nihitāḥ pūrvamēva; all these people have been already destroyed by Me; because their prarabhdā karma is over and therefore the means of destruction alone can vary; but the end of destruction is going to anyway happen; which is My department; therefore ētē pūrvamēva nihitāḥ; therefore you do not require a big brahmāstram; simple bow and arrow with which you played in the childhood in dramas etc; with the coconut leaf broomstick material; that is enough. So Rāvaṇa will be standing there and Rāma will be there with the broomstick, and instruction has been given that, the moment Rāma releases, Rāvaṇa has to fall; therefore instructions are very clear; when this boy shoots and that broomstick falls down only and whether it goes or not; Rāvaṇa has to suddenly fall; Similarly Arjuna; you do not require Pāśupathāstram and brahmāstram and all those things; you have to go through motions and these people will go away.

mayiva ētē; ētē, all these soldiers; pūrvamēva nihitāḥ; they have been destroyed.

And therefore hē savyasācin; Arjuna; so the one who can shoot the arrows with the left hand also; savyam means left hand; So savyēna hastēna saīthum śīlam asya asthi iti savyasācin; that means what he can shoot with right hand also and left hand also; ambidexterous; the one who can use both hands equally well; and therefore even if you use your left hand; it does not matter; you just act, and they will all fall.

Like that Mulla; Nasuruddin Mulla have you heard; Mulla was telling; he had invited some guest; and he had shown some trophies. So various parts of the wild animals; some animal's nakham; that nails he had kept; various parts also; so then this person went through and saw and he asked; I saw various parts of the body of the animals; but I do not see the head at all; you are a great hunter; you seem to have destroyed all these animals; I do not seem to see at all. Then Mulla said: I could have done that; but when I went for hunting; the head was already taken by somebody; what is the meaning; he has not killed a single animal. Like that; you have to be only like Mulla; I have already finished them; and therefore your job is what? Nimittamātraṁ savyasācin bhava; may you become a simple instrument in My hands. Do not protest; do not run away from the battlefield; do not be frightened; you can never escape from this eventuality; therefore better you become my instrument for the destruction. So nimittam means instrument.

And this line is a very very often quoted line; nimitha mātram bhava; nimitha mātram bhava; but this line is often quoted in a different context, and therefore we have to understand this line properly. When we read in this context, it look as though Arjuna is only an instrument in the hand of the Lord; he seems to be only a puppet in the hands of the Lord and it looks as though the Lord is getting everything done even in advance; because he says: there is an expression also; mayaivaitē pūrvamēva nihitāḥ; pūrvam is an important word; pūrvam ēva means what; earlier itself it is written on their head; that they have to die; I have already decided. And therefore it looks as though everything is pre-determined by the Lord; which we call as destiny; தலயில் எழுத்து; talayil eḷuttu; that means at the end of the class we should reach home or not has already been predetermined by the Lord; and it looks as though human-beings do not have any choice at all. And then we have got enough slōkās and statements that everything is destined; everything is already written.

हरिणापि हरेणापि ब्रह्मणापि सुरैरपि ।
ललट लिखिता रेखा ,परिमार्तुम् न शक्यते ॥

hariṇāpi harēṇāpi brahmaṇāpi surairapi ।
lalaṭa likhitā rēkhā, parimārtum na śakyatē॥

It is all destiny-oriented slōkā; lalāta likhithā rēkhā; means what; தலயில் எழுத்து talayil eḷuttu; what is written on your head; or what is in your jātakam or what is on your palm, all these are pre-determined; even Hari cannot change; Hari means Viṣṇu cannot change the destiny; Harēṇāpi, Śiva cannot change destiny; Brahmaṇāpi; Brahmāji cannot change destiny; Suraiḥ api; even Gods cannot change the destiny.

That means fundamental question is what? If even they cannot change the destiny; where is the question of I changing the destiny. So thus these two lines of the 11th chapter, will give a big boost to the fatalistic people; already they are fatalistic. This line is halwa for them. What is there in our hands Sir; everything has been pre-determined; we are all humble simple puppets in the hands of the Lord. He is kapada-nātaka sūtra dhāri; and He is pulling the string and we are dancing on the stage; and therefore the conclusion will be what? There is no free-will at all. There is no free-will at all, it appears; therefore is only one doer; who is the doer; Bhagavān alone is the doer of everything; Bhagavān determines everything; there is nothing in our hands at all. This will be the wrong conclusion which can come out of these two lines. And therefore I have to spend some time to eliminate these false idea of fatalism and we have to reinstate the freewill. Human beings do have the freewill to handle things; and how to do that; and if you do not accept the freewill; what all will be the consequences, we should carefully understand, which we will do in the next class.

Hari Om

148 Chapter 11, Verses 33-34

ॐ

Appreciating the Viśva-rūpa of the Lord, Arjuna went through **two emotions; the first emotion was one of wonder**; āścaryam or vismayaḥ; and **the second was fear or bhayam**; because he saw the Lord destroying everything. And the seeing the destructive aspect of the Lord; Arjuna had a fundamental question; whether the Lord is really compassionate at all; as he is described in the scriptures, and therefore he puts a question to the Lord; Who are you? What is your function? And Lord Kṛṣṇa is answering Arjuna's questions in these verses beginning with the 32nd up to verse no.34; three verses.

And there Lord Kṛṣṇa said in the third second verse; we saw: That I am the kāla tatvam; because kāla or time is non-separate from the universe; if universe is My body; time is also an integral aspect of Mine; And therefore from the standpoint of time, I am called kālaḥ; I am called Yamaḥ; the one who controls the movement or controls all the processes of the creation; Yamaḥ means ētachathi niyachathi iti Yamaḥ; all controller is called Yamaḥ.

yamāya namaḥ | yamāya dharmarājāya mṛtyavē cāntakāya ca | vaivasvatāya kālāya sarvabhūta-kṣayāya ca || (somewhere it comes!)😊😊. In daily Sandhyāvandanam; Yama namaskāra is a part because the Lord as kāla tatvam is called Yama. Yama controls everything perfectly according to the universal laws. Therefore he is called Yamayā dharmarājāya; Yama never knows injustice and therefore You Lord; who are You when he asked Lord Kṛṣṇa said that I am the kāla tatvam; yama tatvam.

And then he said now I am going to destroy all the warriors or soldiers belonging to both the sides; because there kālam has come; their prarabdha is over; and therefore they have to die, according to the law of karma.

And when Bhagavān has to kill the people according to the law of karma; He does not come with pistol or sword; He finds some other means; வல்லவனுக்கு புல்லும் ஆயுதம்; SO He can use anything to destroy. And Arjuna, I thought I will give you an opportunity to become My instrument; and if you become an instrument; the advantage is: I will get my job done and you will get parama vīra cakra and maha vīra cakra; I have already Sudarśana cakra; that is enough for me; and I do not any other cakra; therefore He made a crucial statement, which we have to analyse; nimittamātram bhava; May you simply become my instrument. These people are already dead and gone.

And if we superficially study these two lines, we will get this idea; That everything is already determined by God, because Bhagavān clearly says I have killed them; which means destruction has already taken place; even before Arjuna's started the war; therefore the idea of pre-determinism; that everything being determined in advance; that seems to be one idea conveyed; which is otherwise called fatalism.

Everything is already determined; we do not do anything at all; this is one thing;

And the second idea that is conveyed is Kṛṣṇa uses the word nimitamātram; be only an instrument; in my hands; from which we get the idea that we are all only puppets or instruments; Bhagavān is the ultimate controller; and we have also the word like Kapada Nāṭaka Sūtra Dhāri. So Bhagavān holds the strings of the puppets and our hands and legs move; நான் அசைத்தால் அசையும் அகிலம் எல்லமே nāṅ acaittāl acayum akilam ēllamē; அறிவாய் மனிதா ஆணவம் பெரிதாய்; arivāy maṇitā āṅavam pēritāy; cinema song. So all these lines also come handy. So therefore, அவன் இன்றி ஓர் அணுவும் அசையாது. avaṅ iṅṛi ōr aṅuvum acaiyātu; we are all puppets in the hands of the Lord; we are instruments; அவன் ஆட்டறான், நான் ஆடறேன். Avaṅ āṭṭarāṅ, nāṅ āṭṭarēṅ. So this fatalistic idea; the idea of determinism comes and therefore we have to be very careful in reading this.

And we should mainly understand our śāstra does not accept fatalism. Our śāstras totally reject fatalism; our śāstras do not look upon ourselves as puppets in the hands of the Lord; because to say that we are puppets means, that we do not have a freewill at all. Therefore the theory of fatalism is the rejection of freewill for the human being and this is totally against the teaching of the śāstram.

Therefore remember; fatalism is to be rejected outright; but we should be very careful; when we reject fatalism, we are not rejecting fate; we are making a very subtle difference; when we are rejecting fatalism; we are not rejecting fate; what is the difference? I am going to say: the difference I will tell you.

Fate is very much accepted by Śāstras. Fate is defined as the result of the actions that we have done in the past; in the past of this janma; as well as the past of the previous janmas. All those karma-phalam is called fate. Śāstras accepts fate as karma-phalam; which is otherwise known as destiny; which is otherwise called prārabhdam; which is otherwise called daivam; which according to our tradition is indicated by our horoscope. Therefore the planetary positions at the time of birth; they are indicators of our prārabdhā; which prarabdha influences our life.

We never say planets influence our life; very careful; planets do not influence our life; stars do not influence; the Sun does not influence; then what influences? Prārabhdam influences, which prārabhdham is indicated by the planetary position; like if you have got

a fuel meter in the car; it has got green shade; yellow and red; and that indicates whether your fuel is sufficient; or it is about to get over; or zero. Now that fuel meter is not responsible for the running of the car. It is not the meter is pushing the car; the fuel-meter is the indicator of the petrol, which petrol alone is responsible for the movement of the car; the meter is the indicator; but not the influencer. Similarly stars or indicators of the prārabhda; they are not influencers of your life. And who influences; prārabhda influences; it is fate; it is accepted.

And what is the difference between fate and fatalism. According to our śāstra, fate is one the factors which influences your life; fate is not the only influencer of your life; If you say fate alone determines everything, it is called fatalism; if you say fate alone determines everything, it is fatalism. But what does śāstra say fate is one of the factors. In addition to fate there is another factor which influences your life; and what is it? That is called freewill or puruṣārta; therefore if you fate and freewill together defines your future; it is śāstra.

If you say fate and freewill together decides your future; it is śāstra. If you say fate alone decides; it is called fatalism.

In fatalism; freewill is rejected. In fatalism; freewill is rejected and rejecting the freewill the fatalistic people say that everything is determined by destiny in advance; or they use the expression everything is pre-determined by God's will. He has written everything before itself.

Now what are the problems if you accept this theory; we should know. Suppose we say everything is decided by God; and you say God's Will alone exist; and all of us are only instruments in the hands of the Lord. What will be the problem in this theory? There are certain minor advantages. That we will see first; the problems we can see later; there are certain minor advantages in the theory. The great advantage is, you need not take responsibility for your atrocities. As somebody nicely said; **To err is human; To put the blame on someone else is more human.**

Therefore when we are facing problems and when we do not take responsibility for our mistake and when we are looking for some scapegoat on whose head we can put the akṣathai; This theory is very nice; and we can say that He has done all the akramams; you can put the blame on God; it becomes an escapist route. For the fatalistic people, there is a beautiful route of escapism; they can avoid guilt. That is one thing; and that is incidental.

And there is another minor positive advantage; which is useful, and what is that? When you say everything is done by God; and we have got reverence for God and since we

know that God is always just only; God cannot never be unjust at any time; this theory is useful to accept the sufferings of life. It is a useful technique to accept the suffering and therefore in śāstra; fatalism is sometimes temporarily employed to help in accepting the problem. And you tell that Bhagavān has got some purpose in giving the suffering; it must be meant for my purification.

As a very nice saying goes: Bhagavān brings you under water often; not for drowning, but for cleansing; And therefore, துன்ப புடத்தில் இட்டு, தூயவானாக்கி வைத்தாய்; tuṅpa puṭattil iṭṭu, tūyavāṅākki vaittāy; Bhagavān's Will I think; Oh Lord You are giving me suffering only for purifying me; thus the fatalism is with a limited purpose employed on occasions. In fact Rāma himself employs this method; when he has to go to forest; and Lakṣmaṇa is fuming with anger. He has taken his sword out and he says I want to cut the head of the old man. You know who is the old man; mātr̥ dēvō bhavaḥ | pitr̥ dēvō bhavaḥ; They are all out; Lakṣmaṇa is so wild; when a person is so wild and incapable of accepting the choiceless situation; temporarily, it is applied often. Even the scriptures Rāma himself talks as though fatalism. So these are all temporary advantage for fatalism; But we should remember, on real enquiry fatalism is not accepted by śāstra.

Śankarācārya also repeatedly tells in his commentary; any perspective you give which dismisses free will, we should not accept. Any perspective; any interpretation which rejects freewill should not be accepted.

Śankarācārya discusses this in his commentary on indriyasyēndriyasyārthē rāgadvēṣau vyavasthitau; in third chapter, there two verses Śankarācārya also tells; if you reject freewill and you say everything is God's will; what are the problems? We are coming to that; I am going to mention 6 problems.

The first problem is this. If you say God is doing everything; and we are only instruments; God becomes kartā; and we are only kāraṇam; kāraṇam means instrument. And according to the Law of Karma; the rule is yaha kartā bhavathi; can you fill up the blanks; saha ēva bhōktā bhavathi; whoever is the doer of any action, he and he alone must reap the karma-phalam in the form of puṇyam and pāpam. Therefore if you say Bhagavān is the ultimate doer of all actions; all the puṇyas and pāpams would go to Bhagavān. And not the action of one person; all the actions including the WTC attack; all the pāpams, murder, stealing; all of them; are all His actions. We just told that; எல்லாம் அவன் செயல் ēllām avaṅ cēyal; all the sañcita, agāmi prārabhda karmas will go to Bhagavān and whoever has got puṇya pāpa karma is a saṁsāri and therefore what is the first absurdity of this theory; Bhagavān will become Mahāā saṁsāri; because of all...ll the karmās happening all over will go to the poor Bhagavān. This is absurdity No.1.

And the second thing is what: whether it is absurdity or advantage, I do not know; Since we are all instruments only, instruments will never get any karma-phalam; the instruments will never get the karma-phalam; because it is only kāraṇam; and not kartha. If a car hits a person and he is injured or dies; who will be arrested; car or driver; car is arrested! we do not do that; Why, even though actual hitting and killing is done by the car, we go behind the car to the person behind only; and car is never responsible; knife is never responsible; instrument is never arrested. In the same way, if I am only the instrument in the hands of the Lord; for all the actions I do, I will not get karma-phalam; puṇyās or pāpams. Therefore all the jīvās will be free from what: puṇya-pāpams.

And freedom from punya pāpa is called what; mōkṣa; Therefore the greatest advantage is what; all are free; not necessary to come to the class; Why we require mōkṣa? Who has to come to the class then? Bhagavān; because the poor Bhagavān who is saṁsāri; he alone work for mōkṣa. All of you are here and now free from all the sañcita agāmi prārabhda karmās; Therefore the second contradiction; jīvā's asamsaritvam; All the jīvās will be free. Nitya muktās; whereas what is our contention? jīvās are saṁsāris; not Bhagavān.

Therefore first dōṣam is Īśvarasya saṁsāritvam; second dōṣam is jīvasya asamsāritvam.

Then what is the third dōṣam? if Bhagavān alone does everything; nothing is in our hands; all the sufferings undergone by all the people must be caused by whom; Bhagavān only, because everything is done by Bhagavān; all the suffering, caused by war or bombing; whether it is caused by diseases; whether it is caused by congenial deficiencies caused in the world, who must be responsible; Bhagavān. If God is responsible for all suffering; that God is compassionate God or sadist God?; The one who causes suffering He or She must be the cruel God. He can never be called karuṇamūrthi.

How many people are today still suffering because of some third degree torture done by some person in some jail in some country; you cannot imagine those suffering; as even you listen, you will lose your sleep. Go to the hospitals; emergency ward, all the suffering; who is responsible? Not you; Not me, Not that person; because we are all instruments; therefore who must be responsible; God;

Therefore God can never be said to be compassionate; he will become an embodiment of sadism; this dōṣam is called Nairgrinnya dōṣam. In Brahmasūtra, Vyasācārya has mentioned this. Nairgrinnya dōṣam means God will be subject to the charge of cruelty. Grinna means compassionate; Nirgrinna means no compassion; Nairgrinnyam means compassionlessness; Means what? cruelty. This is the **third dōṣam, if you say Bhagavān is responsible for the suffering.**

And you cannot say Bhagavān is helpless because, Bhagavān is said to be omnipotent; omniscient; in spite of being omniscient and omnipotent; why can't he put an end to all the suffering; just by showing the hand, like just as he gave dress to Draupadi; let Bhagavān with thousands of hands, after-all we saw in the eleventh chapter itself thousands of hands; let Him go to all the hospitals, and just show the hands in a line; and it should cure whether it is cancer or any other thing; aids cure; kidney trouble cure; why can't He cure; you cannot say that He is incapable because, He is omnipotent; you cannot say He does not know; because he is omniscient; and He is also supposed to be compassionate; why can't the compassionate God put an end to all the suffering. So in the theory of fatalism; which says God does everything; God will be subject to the charge of cruelty.

Then what is the **fourth dōṣam? God is becoming villain; in fatalism; God becomes villain.** He will never be hero; He will be zero; they do not know the consequence of fatalism; they are dumping God into the wastepaper basket by the theory of fatalism. And in fact, it will make, if you deeply think, hate God. These are the consequences of fatalism.

Then the fourth dōṣam is what?; Ok; God has made every people suffer; He has made many people enjoy also. Many places there is Kondattam; TV has also come; In Kerala kondattam is the dry vadam, karuvadam, etc. So many people are enjoying, there also the problem; all the people are not uniformly enjoying; Even in the enjoyment, some people are happy; some people are (you know three are four degrees) happier; happiest. You have got an Ambassador car; another one has a Benz; even though everyone may have car, there is a degree of difference, even in happiness; Tāratamyam; means gradation.

So who is responsible? According to the theory of fatalism; Since Bhagavān alone responsible; who should be happy, who should be happier; who should be happiest..est; then **Bhagavān will be subject to the charge of what? Partiality; this is the fourth dōṣam; previous dōṣam is what? cruelty with regard to the sufferers;** partiality with regard to enjoyers; because all the people do not uniformly enjoy; சிலர் சிரிப்பார்; சிலர் அழுவார்; சிலர் அழுத்துகொண்டே சிரிப்பார்; cilar cirippār; cilar aḷuvār; cilar aḷuttukoṇṭē cirippār; (some laugh; some cry; some laugh will to cry). Such group is also there, Isn't it? Therefore this dōṣam is called Vaiṣamyā Dōṣam. Partiality; this is the fourth problem with regard to the theory of fatalism; the rejection of freewill. Two more are there.

Then the **fifth dōṣam** is the following. Since the Bhagavān is the doer of all actions; and according to this theory, we are only instruments; the instruments need not know what is proper-action and what is improper action; the traffic rules must be learned by the car or driver; traffic rules who should learn; car should attend? No; the instrument need not

know what is dharma and what is adharma; what is proper and what is improper. Then the one is behind the instrument; the operator of the instrument, the kartā, should alone should learn all the rules; That means dharma śāstra must be meant for whom; we need not learn at all. According to the theory of fatalism, **we need not study dharma śāstra**; you know we saw it yesterday;

वेदमनूच्याचार्योन्तेवासिनमनुशास्ति |

सत्यं वद | धर्मं चर | स्वाध्यायान्मा प्रमदः | ||४|| इत्येकादशऽनुवाकः || Taittiriya

vēdamanūcyācāryōntēvāsinamanuśāsti |

satyaṁ vada | dharmam cara | svādhyāyānmā pramadaḥ | ||4|| ityēkādaśa'nuvākaḥ||
Taittiriya

All those things, we do not study, because we are all only instrument nimitha; therefore who should study dharma śāstram; Bhagavān has to go to Gurukulam; and find out what are the rules? So for us great advantage is that one need not study ethics, morals we need not study; the constitutional rules; traffic rules; we need not study all those; who should study the traffic rules; the Indian traffic rules, Bhagavān should learn; American traffic rules, Bhagavān should learn; and should not get mixed up. He should know which driver in which country is driving the car in which road, because Americans, Indians; we are all what? instrument; what an absurdity you arrive at; and therefore what is the next dōṣam; **Dharma śāstra vaiyārthyam**. Our study of dharma śāstra is futile; it is not required at all; according to the theory of fatalism. Then why can't Bhagavān study, you cannot ask; Bhagavān need not study, because he is the very author of dharma śāstra; So the fifth dōṣam is this.

And the **sixth and final dōṣam** is this. If we do not have freewill; if we are only instruments in the hands of someone, we will never have a conflict in life; because an instrument need not choose a course of action; **an instrument need not choose a course of action**. And since we need not choose a course of action, we will never have conflict in life; all the conflicts will go to whom? Again the original operator; the Lord alone. Therefore, if we do not have freewill; we will never have choice; and if we never have choice; we will never have conflicts in life. When do you get conflicts? Suppose to go to your house, there is only one route; there is only road, you need not think and choose, availability is only one. But if there are two roads, then there is a choice; one road is longer, but the road is good. Another road is shorter, and full of potholes; then you have a conflict, which road to choose. Therefore wherever choice is there; there is conflict; wherever freewill is there; there is choice; therefore these three will always go together. Freewill, choice and conflict. Wherever one is there; the other two are automatically there. What are the three; Freewill, choice and conflict.

So whether human-beings have freewill or not; how to find out. Ask the question whether human-beings have conflict or not.

In fact, every moment, Dayānanda Swami says; earning morning waking up itself is a big conflict; the alarm has gone; then you have to wake up; then you look for excuses; which excuse you can find out and postpone getting up; getting up is a conflict; whether to take bath or not is a conflict; because water problem; whether to take coffee or not is a conflict; whether to attend this class now or not is a conflict. In fact, human life is a series of conflicts.

And very presence of conflict indicates it is because we have a choice; and we have a choice, because we have a freewill. And that is why suppose you have employed a driver; and both of you get into the car. Now the driver will never have a conflict at all; why, because driver is only your instrument, he is only an employee; he need not think when to start and in which direction to go; he has no conflict; you have to decide and say Start Now; then he should start when you say start; you say Go to Adayar; go to theatre; or go to a hotel; the driver who is only your instrument will never have a conflict; the conflict will be for whom; the person, the owner who is sitting behind. Similarly, if Bhagavān is what you call the yajamanā, and I am the simple driver in the hands of Bhagavān; I would never have faced any conflict; but the very fact that I am facing conflict every moment indicates that I have choice; and choice indicates that I have a freewill and therefore in the absence of freewill for human beings, there will be no conflict at all; So mōha abhāvaḥ; vikalpa abhāvaḥ will be the consequence, if we have no freewill.

But what is our experience? we have got conflict; and suppose the person argues, Swamiji; I do not have conflict; I do not feel the choice at all; conflict at all; freewill at all; if anybody claims!, then what will we do you know; we will never talk to that person thereafter; because according to the śāstra, only animals are free from Will, Choice and Conflicts. Animals never face conflicts in life; because they go by instincts; they do not go by freewill; a cow does not have a conflict; whether I should be a vegetarian or non-vegetarian; after going to America; is conflict coming after going to America; I do not know; wherever a cow is; it eats grass; it does not have choice; it does not have conflict also; a tiger has never a conflict; whether I should be a veggi or non-veggi.

But human beings, you see he does not have any policy of what to eat and what not to eat; walking, flying, a crawling; all varieties of things. So therefore if human being claims that I do not have conflict and therefore I do not have choice or freewill, according to that śāstra; that person comes under animal category; and we can never talk to that person; we can only pray that at least in next birth, this person must be a real human being. And therefore what is our conclusion? We have a freewill.

Then do we say that our future is determined by freewill alone: No. We say freewill plus fate; these are two factors which contribute to human future; in the case of animals only fate will contribute, because they do not have freewill. But in the case of human beings, there are two forces, If you know in physics they say; the resultant force; the force of the freewill is there; force of fate is there; every second of the future is caused by the interaction between fate and freewill.

In one particular context, freewill may be prominent; it will suppress the fate; In another particular context, it might be like one day match; one match India beats South Africa; which is fate, which is fate, which is free will you can decide; In another match, it is other way round; that is the day; Similarly, every moment is one day match between fate and freewill. Sometimes it is a tie also. Very rarely it can end up in a tie also; this is in the case of a human being.

And therefore what does śāstra say? Never vote for fatalism; accept fate; accept freewill and understand that your future is determined by fate and freewill together; You are one of the contributory factors in addition to the freewill; By our prayer we try to influence the fate; and by our planning, we try to contribute to our Will.

Then comes the final question. Then why did Kṛṣṇa say nimittamātraṃ bhava savyasācin; Why did He say be an instrument in the hand of the Lord. What do you mean by becoming an instrument? In the case of a human being, becoming the instrument in the hands of the Lord is following a dhārmic course of action; because Bhagavān controls the world through dharma. Bhagavān harmonies the world through dharma; and when I use my freewill to be in alignment with dharma; because everytime I have to choose, I can go either by dharma or I can go by my rāga dvēṣa. Rāga dvēṣa tells You do that or you do not that; Pay tax or do not pay tax. Or violate the traffic rules or do this. Therefore everytime you have a choice; We can go according to our Rāga dvēṣa or we can go according to the dharma śāstra. When my life is governed by dharma śāstra; when my freewill is in alignment with dharma śāstra, I become the instrument of the Lord. And therefore Arjuna himself is facing a conflict. Dharma śāstra says Arjuna has to fight this war:

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि |
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते || २-३१ ||
[svadharmamapi cāvēkṣya na vikampitumarhasi |](#)
[dharmyāddhi yuddhācchrēyō'nyat kṣatriyasya na vidyatē || 2.31 ||](#)

According to dharma, Arjuna's duty is fight the war; because Kṣatriya has to fight for the sake of dharma. And Duryōdhana has explicitly taken to adharma; therefore dharma tells Arjuna fight. In fact, because of that alone, Arjuna has to battlefield. But before he

started the fight, his rāga dvēṣa came. And rāga dvēṣa tells after-all, Bhīṣma, Drōṇa, etc. are my kith and kin;

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन |
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन || २-४ ||

[katham bhīṣmamahaṁ saṅkhyē drōṇaṁ ca madhusūdana|](#)
[iṣubhiḥ pratiyōtsyāmi pūjārhāvarisūdana || 2.4 ||](#)

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः |
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् || २-७ ||

[kārpaṇyadōṣōpahatasvabhāvaḥ](#)
[pṛcchāmi tvāṁ dharmasammūdhacētāḥ |](#)
[yacchrēyaḥ syānniścitaṁ brūhi tanmē](#)
[śiṣyastē'haṁ śādhi māṁ tvāṁ prapannam|| 2.7 ||](#)

Arjuna faces conflict because he has a freewill; he has a choice; he has to choose between what and what; His dharma knowledge tells that you have to fight the war; but his attachment tells: do not fight the war; His conscience tells fight the war; his attachment tells do not fight; Therefore there is a conflict.

And what is becoming the instrument of the Lord? Kṛṣṇa tells: do not go by your rāga dvēṣa. Then what you go by: you go by dharma; and when you go by dharma, you are going by the Will of the Lord, because dharma is God's will. So my freewill is now aligned to dharma; my freewill is not gone; my freewill is aligned with dharma; my freewill has aligned with God's will; and when my freewill is in alignment with God's will, I become an instrument in the hands of the Lord. Therefore this statement is not saying: you do not have will; this statement tells: Arjuna, May you align your will to my Will. In short, follow dharma. I hope you have no conflict now.

Verse 11.34

द्रोणं च भीष्मं जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युध्यस्व जेतासि रणे सपत्नान् ॥ ११.३४ ॥

[Drōṇaṁ ca bhīṣmaṁ ca Jayadrathaṁ ca](#)
[karṇaṁ tathā'nyānapi yōdhavīrān |](#)
[mayā hatāṁstvaṁ jahī mā vyathiṣṭhā](#)
[yudhyasva jētāsi raṇē sapatnān || 11.34 ||](#)

त्वं जहि tvam̐ jahi **kill** द्रोणं च drōṇam̐ ca **Drōṇa** भीष्मं च ca bhīṣmam̐ ca Bhīṣma **जयद्रथं च** Jayadratham̐ ca **Jayadratha** कर्णम् karnam̐ **Karna** तथा tathā **as well as** अन्यान् अपि योधवीरान् anyān̐ api yōdhavīrān̐ **other great warriors**, हतान् hatān̐ (**who are already**) **killed** मया mayā **by Me**, मा व्यथिष्टाः mā vyathiṣṭāḥ **Do not fear**, युध्यस्व yudhyasva **fight** जेतासि jētāsi **you will conquer** सपत्नान् रणे sapatnān̐ raṇe **the enemies in battle**.

34. Kill Drōṇa, Bhīṣma, Jayadratha, Karṇa, as well as other great warriors (who are already) killed by Me. Do not fear. Fight, you will conquer the enemies in battle.

So here Kṛṣṇa tells what is the course of the creation in keeping with the law of karma or the law of dharma; which Arjuna has to align with. He says all these people's time has come. According to dharma or law of karma, they require disappearance from the earth; Who are they? Drōṇam; Bhīṣmam; Jayadratha; Karṇa; all these people yōdhavīrān; as well as the others belonging to both sides of the army.

Mayā hatān; they are already dead; which means the law of karma or the law of dharma has indicated their death but in the case of Arjuna, the Lord is here to come and tell what has to happen.; What is according to the law of karma, the time of death has come; Bhagavān comes and tells; but imagine somebody is seriously sick in the family; I do not know whether their prārabhda end has come or not; Suppose Bhagavān comes and tells beforehand it would be convenient; their prārabhda is to survive; then also you need not spend money; because he will survive somehow; Suppose Bhagavān comes and tells prārabhda is over; then also you need not worry; how nice it would be; but unfortunately we do not know, therefore in such cases, we can only go by what is appropriate; we can give the necessary treatment which is dhārmic course of action; which is your freewill; And the freewill and the fate will have to interact; and the result may be operation success and patient collapse or that person may survive also.

Therefore here the difference is in the case of Arjuna, Bhagavān is here to come and tell what is the fate but in our case, our fate is not known or knowable. That is why it is called adṛṣṭam. Therefore we can never know clearly what is our fate; And therefore we know only what is the freewill or our capacity. Therefore do your action as though everything is in your hands; receive the result as though everything is in God's hands. This is the working approach. Because when you do the action, you do not know the power of fate. Therefore what to do; advance letter if He gives it would have been better.

That is why they try to read the fate through astrology; so astrology is supposed to indicate the direction of the fate and they give prāyascitha etc. also. But there also a person may read it properly, or it may be improper and especially if you go to two astrologers you had it. Even if you want to make use of astrology, confine to one;

otherwise this astrologer will say this is the best jātakam in the world for your daughter; and another astrologer equally famous will say; do not touch it at all.

Therefore we may get some indication from astrology; there is nothing wrong; but for everything you should not go to him; whether to go to the class or not; so then you will have to stay in astrologer's house all the time; therefore there is nothing wrong, but for important and major cases you see, otherwise have surrender to Lord; do your best and leave the rest.

Hari Om

149 Chapter 11, Verses 34-37

ॐ

Lord Kṛṣṇa gave an important advice to Arjuna and that advice is whenever an individual acts according to dharma, then his individual-will he has surrendered to dharma. So acting according to dharma is surrendering the individual-will to dharma. And dharma is the teaching given by the Lord and therefore dharma can be taken as the Will of the Lord.

And therefore acting according to Dharma is surrendering the individual-will to dharma and since dharma is the will of God, we can say that surrendering to dharma is surrendering to the Will of the Lord; and when you are surrendering your-will to the Will of the Lord, you have not lost your will. Still you have got your own-will; you can still chose to act according to your Rāga dvēṣa and when you are going by your Rāga dvēṣa; without bothering about dharma, the individual-will is not in alignment with dharma and then it is not in alignment with God's will.

And therefore the teaching here is you do have a will; you do have a freewill and freewill can choose a course of action based on Rāga dvēṣa OR based on dharma-adharma. Arjuna's Rāga dvēṣa tells run away from the battle, because he is attached to Bhīṣma-Drōṇa.

Arjuna's freewill has got two aspects; his Rāga dvēṣa tells him, do not fight the battle; it is better to go to the forest and live on bhikṣa. We saw in the second-chapter. At the same time, his dharma-jñānam tells that the dhārmic course of action is fighting the dharma yuddam.

So thus his freewill has got two courses of action; Rāga dvēṣa based renunciation of the war; or dharma-based fighting of the war. What Kṛṣṇa advises is: If you are going by your Rāga dvēṣa, you are not using your will properly; in fact you are abusing your

freewill; which will lead to your downfall; which is your choice. Bhagavān cannot help, if a person has decided to have a downfall. Rāvaṇa chose downfall; Karmāsa chose downfall; Arjuna can choose.

And therefore Kṛṣṇa is requesting Arjuna. Arjuna do you want to abuse your freewill and choose a spiritual downfall or are you going to use your freewill properly, which means even though this war is a bitter war; even though the duty is an unpleasant duty; even though the duty involves destruction of your own kith and kin; still you do not go by your attachment; but you go by what is dharma? Dharmyāddhi yuddhācchrēyō'nyat kṣatriyasya na vidyatē.

If because of your intellectual-conviction, you suppress your emotions and you go by your intellectual-conviction and choose the painful duty, even though the duty is painful, then your dhārmic-course of action will be equal to surrendering your will to the Will of Lord.

And if you surrender your freewill to the will of Lord; which means choosing a dhārmic-course of action; even though it is painful; then it will lead you to spiritual-growth. So dhārmic course of action is using the freewill and adhārmic course of action is abusing your freewill. Rāga dvēṣa based action is the abuse of freewill; Dharma-adharma based action is use of freewill; which is in another language called surrendering to the Will of the Lord.

And this is real devotion. Here you will find karma yōga and bhakthi merging because a true karma-yōgi has to act according to dharma, which means every karma-yōgi has surrendered his freewill to the Will of the Lord. When it is a forced surrender, it is suppression. But when it is a forced-surrender with maturity. Like there is a traffic signal and there is no one around and I have got a freedom to violate the signal; if police stops me; it is suppression. But if I choose that even though it is easier to violate, but I do not want to do that; this voluntary surrender is called the real bhakthi.

Thus there is no true karma-yōgi, without being a bhaktha; because a karma-yōgi is all the time following dharma; which means surrendering his will and Rāga dvēṣa to dharma. Dharma means God and therefore every karma-yōgi is a real bhaktha. And therefore Arjuna become a bhaktha and do what?

Verse 11.34

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् |

मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् || ११-३४ ||

Drōṇaṁ ca bhīṣmaṁ ca Jayadrathaṁ ca
karṇaṁ tathā'nyānapi yōdhavīrān |
mayā hatāmstvaṁ jahi mā vyathiṣṭhā
yudhyasva jētāsi raṇē sapatnān || 11.34 ||

Tvaṁ jahi. It is very difficult; you have to do that; what: shoot at sight order as it were; Drōṇa, your own Guru alright; but unfortunately he is in the adhārmic side; therefore it is bitter; it is painful, but you should never go by emotions; you should not go by manōmaya-kōśa, you have to go by vijñāna-māyā-kōśa. Discrimination should dominate your action; not impulse.

Therefore Drōṇa you have to finish; Bhīṣma you have to finish; Chatak; Chatak; cut-cut, though painful; Jayadratha you have to kill. And Kṛṣṇa himself loves all of them; it is not that they are third people. Remember, whoever is related to Arjuna is related to Kṛṣṇa also. In fact, Kṛṣṇa had to kill his own Uncle Kāṁsa. So Arjuna these are painful, but you should transcend.

Then Karṇa, which is very easy for you. Because you are waiting to get an opportunity; karṇaṁ tathā'nyānapi yōdhavīrān. And in the process, you have to lose many on your side also. And therefore jahi and the time has come for them to die, because their prārabhdā is over.

mayā hatān; I have already closed their file. Their next janma is ready. So therefore mayā hatān, those people who are already destroyed by me; you have to kill.

mā vyathiṣṭāḥ; do not be upset over this; do not be depressed over this; these are all facts of life. Many things you have to do in life; even though you do not like. mā vyathiṣṭāḥ; do not grieve.

yudhyasva; May you take to this battle; because you are a born kṣatriya. If you are Brāhmaṇa, you can get away from all and sit somewhere and do japa and all; all these things, kṣatriya 's duty is what; policeman. You cannot say I do not touch gun or lathi; army people do that as part of work; As a kṣatriya your duty is kṣatāt trayatē is kṣatriya; saving the society from Adharma is the duty of kṣatriya; Kṣatham means adharma.

And therefore yudhyasva; jētāsi; certainly you will defeat your enemies; sapatnān means enemies; certainly you will defeat your enemies in the war; because Arjuna in the second-chapter has expressed a doubt, whether

....

यद्वा जयेम यदि वा नो जयेयुः |
यानेव हत्वा न जिजीविषामस्-
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः || २-६ ||

.....

yadvā jayēma yadi vā nō jayēyuh |
yānēva hatvā na jijīviṣāmaḥ
tē'vasthitāḥ pramukhē dhārtarāṣṭrāḥ || 2.6 ||

I do not even know whether we will defeat them or whether they will defeat us; Kṛṣṇa says you are going to win the war; not because you are powerful; but because dharma is on your side.

Verse 11.35

सञ्जय उवाच--
एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ११.३५ ॥

sañjaya uvāca
ētacchrutvā vacanaṃ kēśavasya
kṛtāñjalirvēpamānaḥ kirīṭī |
namaskṛtvā bhūya ēvāha kṛṣṇam
sagadgadam bhītabhītaḥ praṇamya || 11.35 ||

सञ्जयः उवाच sañjayaḥ uvāca **Sañjaya said** श्रुत्वा śrutvā **having heard**, एतद् वचनम् ētaḥ vacanam **these words**, केशवस्य kēśavasya **of Kēśava (Kṛṣṇa)**, वेपमानः किरीटी vēpamānaḥ kirīṭī **the trembling Arjuna**, नमस्कृत्वा namaskṛtvā **saluted**, प्रणम्य praṇamya **and bowing down**, भीतभीतः bhītabhītaḥ **with great fear**, सगद्गदम् sagadgadam **falteringly** आह कृष्णम् āha kṛṣṇam **spoke to Kṛṣṇa**, भूयः एव bhūyaḥ ēva **once again**, कृताञ्जलिः kṛtāñjaliḥ **with folded palms**.

35. Sañjaya said - having heard these words of Kṛṣṇa, the trembling Arjuna saluted and, bowing down with great fear, falteringly spoke to Kṛṣṇa once again with joined palms.

So when Kṛṣṇa answered Arjuna's question, how did Arjuna respond? Because Arjuna has now understood that Kṛṣṇa is not responsible for the sufferings or enjoyments of people. Kṛṣṇa is only karma phala dātha; exactly like a judge; judge is not responsible for the enjoyment or suffering of the people; if a person suffers punishment in the jail; that suffering is not caused by the judge; but the suffering is the result of his own action. Bhagavān has only worked for the karma-phalam to reach him. Just as the judge's role is to make the law the karma work properly. And therefore Lord's compassion does not mean he will alter the karma-phalam; Lord's compassion is in the form of the maintenance of the law of karma.

And therefore if a person has to receive pāpa phalam; a person has to certainly receive it; Bhagavān is compassionate alright; but where pāpa phalam has to go, Bhagavān will have to do that. If out of compassion, Bhagavān is not going to give karma phala, then the moral order of creation will be disturbed. Imagine Bhagavān changes the law of karma; because a person has to suffer; then what will be the problem? Then He will have to change the laws which maintains the orderliness of the creation. Then a single individual may benefit alright; but the world at large will have to suffer; and therefore when you look from short-sighted angle; it is like when a person is falling down; he says let the law of gravitation stop; because he is falling down. Then what will happen? OK; Bhagavān says OK for 10 minutes, the law of gravitation will not function, because this fellow is falling; what will happen? We will all start flying; Remember, if the law of gravitation stops, we will not be on the earth; like the cosmonauts and astronauts; we will be floating all over. Suddenly somebody in T. Nagar is falling down; and He prayed the Lord: Oh Lord for two minutes the law of gravitation should stop. Bhagavān comes and out of compassion, says that the law of gravitation stop; You will all hit the fan.

Therefore, remember that it is shortsightedness to complain to the Lord and ask him to change the course of the law, for the sake of our personal benefit. The law of karma should go on for the survival of the world. Just as the traffic signals should be functioning; even though one person may miss the train because of the traffic signal. Just because a person is going to miss the train; for him only switch off the signal, if you say; it would not work; and therefore Arjuna understood, the Lord is not partial or cruel; the job of the Lord is the maintenance of law of karma.

Therefore, if my pāpa karma brings suffering to me, I should change my attitude to accept the suffering without, what you call; getting frustrated; without complaining against the Lord; without cursing the Lord as unjust or cruel; I should change my attitude; in accepting the suffering.

And what is the best method of accepting? There is a method; the trick I will teach you; what is that; Every time I am suffering; it is the result of what? Puṇyam or pāpaṁ; the suffering is the result of pāpaṁ. That means, every time I am suffering, one pāpa has produced the result; that means what? In our பாப மூட்டை; pāpa mūṭṭai; the weight is reduced. Therefore instead of saying I am suffering, learn to say; I am becoming purer; because pāpa mūṭṭai is becoming lesser means what? I am becoming purer. And that is why we say: துன்ப புடத்தில் இட்டு தூயவன் ஆக்கி வைத்தாய்; tuṅpa puṭattil iṭṭu tūyavan ākki vaittāy.

And in fact, when you are enjoying you should not be happy. In fact, your puṇyam is becoming less. Anyway, we need not see that; when you are enjoying, enjoy. At least

when suffering comes, tells yourselves, one pāpaṁ gone. So thus, change the attitude when suffering comes. That is the only way; this Arjuna seems to understand and therefore Oh Lord, your ways are inscrutable; you love everyone; alright, you are embodiment of compassion alright, but your compassion expresses in the form of maintaining the law of karma.

OK; this will lead to an aside question. Even though it is not the topic of the Gītā; I will raise that question and answer that also. So if Bhagavān is going to make the law of karma function; then does it mean that prāyascitta karmas are waste or useless? Because law of karma has to take its own course of action; So if karma-phalam has necessarily to fructify; why should we pray. Why should we do prāyascitta karma; will it not be a waste.

No; prayāscitta-karma will never be a waste; prāyascitta-karma also functions according to the law of karma only. How does it function? By prāyascitta-karma, I am producing another puṇyam; which is exactly opposite to the pāpam. It is just like I have thrown a stone upwards; and by the law of karma, the stone is coming down straight towards the head; and that too my head; therefore it is coming straight to my head. Does it mean that I should suffer? No, I can throw another stone; which is again within the law of forces; one force is coming down; I produce another force which will go up and that force and this force will hit and it is capable of neutralization. I have taken some food which is not suitable to my system and therefore allergic reaction has come. That is according to the law of my system; that does not mean I have to suffer; I can take another medicine which will act exactly counter to that. Therefore prāyascitta karma are based on the law of resultant forces. In physics it is called the law of resultant forces. So prāyascitta will produce an āgāmi and that āgāmi can neutralise what? Prārabhdam.

And suppose somebody asks; Swamiji I have done prāyaschitta; but still I could not neutralise; then what does it mean; the force of āgāmi is lesser to compared to the force of prārabhdam; and therefore naturally imagine a huge meteorite is coming down and I take a pebble and throw up. I cannot stop it. And therefore whether prāyaschitta will neutralise prārabhdam will depend upon the relative strength of prāyaschitta and prārabhdam. If prārabhdam is very powerful and prāyaschitta cannot do much. That is why I have talked about this before; suppose you go to a doctor and ask. Doctor can you cure my disease? What will the doctor say? If he is an intelligent doctor; he will say; My reply will depend upon the type of disease. Certain diseases I can outright cure. If it is an allergic reaction to kathirikkai or something like that; I may give an injection or remove it; and if it is an appendicitis problem, I may do surgery and remove it; appendectomy and remove. So for certain types of diseases total cure. Then for certain types of diseases, not total cure; I will give tablets, like for BP, sugar etc. you will have to continue lifelong

and then the disease can be controlled. You would not be a total victim; and you cannot be totally cured; but you will be able to manage. This is medium type; total cure one type; manage; second type and there are certain cases, third degree cancer; advanced AIDS or something; then the doctor says 3 months; 6 months or a few years; doctor says there is no remedy; therefore I cannot say a disease cannot be cured; I can never say the disease can be cured; it will depend upon the individual cases and there are three possibilities; total cure; management or helplessness. Similarly, every prārabhda that comes to us; can be of three types; medium; weak or full. Every prārabhda has got an individual tag; I can never give a uniform answer. That prārabhda can be changed or not; because the prārabhda is so many karmas have been done and therefore it is not one prārabhda; but it is a flow of several individual prārabhdas.

And each individual prārabhda is either prabhālam; or durbhālam or madhyamam. In the case of durbhāla prārabhda; prāyascitta will completely remove; in the case of madhyama prārabhda; prāyascitta will help in what? Managing. And in the case of prabhāla prārabhda; prāyascitta will not be able to do anything. But the greatest tragedy is when the prārabhda comes, you do not know which category it belongs to. If it comes and tells you this is prabhāla prārabhda; we can sit quiet. But prārabhda being adṛiṣṭam, you never know, it is prabhālam, madhyamam or durbalam; your job is what? If you want to do prāyascitta; you do, whether it is prabhālam, durbālam or madhyamam, after doing prāyascittam, see how it works; then you will know what type of prārabhda it is; therefore prāyascitta-karma also falls within the law of dharma. So this is an aside topic.

Incidentally here, Bhīṣma, Drōṇā etc cannot be saved by any prāyascitta; hey Arjuna; their case the death is prabhāla prārabhdam and therefore you finish them. So **when Arjuna recognised the Lord as the karma phala dhātā, then Arjuna's attitude changes totally.** So **now the attitude of āsaryam and bhayam; both of them are replaced by the attitude of surrender or bhakthi. This is called the surrender of the freewill to the law of karma;** Dayānanda Swami defines the Lord, as the Order of the creation. So surrender your will to the order of the creation; the laws of the Lord. So that the transformation Sañjaya is reporting first. Thereafter Arjuna will come:

So Sañjaya uvāca; Sañjaya reports; kēśavya ētaḍ vacanam śrutvā; Arjuna understood the law very clearly; you cannot say Lord is cruel or compassionate; that is our judgment; Lord is neither cruel nor compassionate; samō'haṃ sarvabhūtēṣu na mē dvēṣyō'sti na priyaḥ; I am neither cruel nor compassionate; I run the world; according to the law of karma; kirīṭī means Arjunaḥ; and vēpamānaḥ; he has trembling; because as an individual, I am subject to the laws of karma, I can never escape; just as within the earth or on the earth, I can never escape gravitation. Similarly the law of karma is as inexorable

as the law of gravitation; there is no question of whether you like it or not; if you do not like it, better become mature enough to like the law. Because if you dislike, the law will not change; you have to suffer. You cannot say gravitation is pulling; gravitation is pulling; better learn to like it; that is called surrender.

So surrender is a physical expression of the intellectual appreciation and the intellectual acceptance of the law of karma. Therefore vēpamānaḥ trembling Arjuna did namaskāra to Lord Kṛṣṇa.

And bhūya ēvāḥ kṛṣṇaṁ namaskṛtvā. So the namaskāra indicates the surrender of the will to the law of karma. So having done this namaskāra; bhūya ēvāḥ; again and again.

Bhītabhītaḥ; Arjuna was extremely frightened; because the law of karma is so powerful and in front of the law of karma, I am a puny little creature. Seeing the smallness of the individuality and seeing the inescapability of law of karma; Arjuna was trembling. Initially this will happen; the more I grow mature; the more it will become natural. And that is called bhakthi; the ripeness of bhakthi is what? That bhayam is gone. Not because problems are gone, but because I have learned go along with these problems; people come by law of karma. And by the same law of karma people are separated. By the law of karma, the body grows; by the law of karma, the body weakens. So all these I learn to accept, which is indicated by namaskāra; Therefore bhītabhītaḥ with extreme fear.

Sagadgam, with choked voice, because he is not a table to swallow or assimilate; because remember Arjuna's maturity is artificial maturity caused by Kṛṣṇa; like ripening the fruit in naphthalene box or something; there is a difference in taste; natural ripening and artificial ripening; there is a difference; Arjuna's appreciation is not borne out of natural ripening. Kṛṣṇa has artificially blessed him with this divya cakṣu; artificial divya cakṣu will not work for long, hardly we get the divya cakṣu; which is nothing but karma-yōga. Then, this fear will not there; therefore with a choked voice, with extreme panic; Arjuna repeatedly did namaskāra; and addressed the Lord in the following verses:

Verse 11.36

अर्जुन उवाच--
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसाङ्घाः ॥ ११.३६ ॥

Arjuna uvāca
sthānē hṛṣīkēśa tava prakīrtyā
jagat prahrṣyatyanurajyatē ca |
rakṣāṁsi bhītāni diśō dravanti
sarvē namasyanti ca siddhasaṅghāḥ || 11.36 ||

अर्जुनः उवाच arjunaḥ uvāca **Arjuna said** हृषीकेश hr̥ṣīkeśa **Oh! Lord, (lit. the inner controller of beings)** स्थाने sthānē **it is but proper that,** जगत् jagat **the world** प्रहृष्यति prahr̥ṣyati **is delighted** च अनुरज्यते ca anurajyatē **and gratified** प्रकीर्त्या prakīrtyā **by the glorification** तव tava **of You** भीतानि रक्षांसि bhītāni rakṣāṁsi **the frightened demons** द्रवन्ति dravanti **run** दिशः diśaḥ **in all directions,** च **and** सर्वे सिद्धसङ्घाः ca sarvē siddhasaṅghāḥ **all the hosts of siddhās** नमस्यन्ति namasyanti **bow down (to You).**

36. Arjuna said – Oh Lord! It is but proper that the world is delighted and gratified by the glorification of You. The frightened demons run in all directions and all the hosts of Siddhas bow down (to You).

So Arjuna begins his response. So this is the third stage of Arjuna's response, which is one of devotion or surrender. Āscaryam or wonderment is over; second stage is bhayam or fear, the second stage. Now it has given away to the surrender; śaraṅāgatiḥ. But still the fear part is lingering in the background; the fear never goes. Because as long as we are narrow minded, creation will be a source of fear; only when we expand our mind to appreciate the totality and the laws of the creation; then only the fear and insecurity grow.

In fact, according to vēdānta, only through Viśva-rūpa appreciation, we can go to nirguṇam brahma. From ēkarūpa bhakthi, one has to necessarily come to the Viśva-rūpa appreciation, the universal law of karma; the law of dharma-adharma. There is no question of skirting that and aham brahmāsmi; that story will not work; and even if you avoid that and come to vēdānta and repeat Aham Brahmāsmi, śuddhōsmi, buddhōsmi, etc. you will that on the lips aham brahmāsmi is there; in the heart, fear will be there.

If you want to conquer fear; if you want to conquer insecurity, you have to necessarily expand your mind; appreciate the totality; and see the laws of the creation; not only the physical laws but also the moral laws, which extent not only to the present janma, but which extends to the past janmās and innumerable future janmās, and you should see that as an individual, you cannot escape the law.

If you want to escape the laws, it is only by transcending the ahaṁkāra and going to nirguṇam Brahma; but you transcend the ahaṁkāra only by going through the Viśva-rūpa darśanam. Ahaṁkāra should grow; then it should fall. Just like the skin of a banana; it is required for the growth of the banana. Then alone it can escape; you can escape from your ahaṁkāra, only after the ripening of ahaṁkāra; and the ahaṁkāra ripens only through Viśva-rūpa darśanam; and once Viśva-rūpa darśanam has ripened the ahaṁkāra, vēdānta will quietly pluck the ahaṁkāra. Then it will be easy; it will fall on touching by vēdānta; urvārukamiva bandhanānmṛtyōrmukṣīya māmṛtāt You can never escape from Ahaṁkāra; without ripening it; and the ripening method is Viśva-rūpa darśanam.

And therefore Arjuna here says: Hey Kṛṣṇa now I understand why great mahatmas appreciate the Viśva-rūpam of yours; the mature ones; the ones who have got the infinite vision of the totality; why they appreciate the Viśva-rūpam I can understand. I also can understand how the narrow-minded people are afraid of Viśva-rūpam; and in fact when I am narrow-minded, the problem is even religion becomes the cause of fear; even Bhagavān becomes the source of fear; if I do this mistake, He will cut my nose; if I do that mistake He will cut my tongue; etc. etc. when we are children that this the fear given. He will cut the nose and put chilli powder; why should they do like that? We do not know; so cut the nose and put chilli powder. Even religion becomes the source of fear; even God becomes the source of fear; if my ahaṁkāra does not ripen; and therefore Arjuna tells; Kṛṣṇa I understand how immature people are frightened of you; and how mature people are enamored; charmed by you.

So hē hr̥ṣīkēśa; tava prakīrtyā; by glorifying you; the Viśva-rūpa; tava Viśva-rūpasya prakīrtyā; sthōthrēṇa; jagat prahr̥ṣyati; the mature people prahr̥ṣyati; they revel; they enjoy; because the beauty of totality is far superior to the petty pleasures that we get through attachment to a few people around. So always when we are attached to the few people; children, wife or husband, there is a joy; குழல் இனிது; யாழ் இனிது; kuḷal iṇitu; yāḷ iṇitu; they say. Certainly there is an enjoyment; but there is also a fear; what will happen to the children; what will happen?

So narrow-minded attachment will give you kicks and pleasures; along with that there is a constant anxiety and concern also. But the pleasure which is born out of non-attachment to a few; and the appreciation of the totality; That ānanda is of a totally different dimension and that ānanda a few people have and I am able to appreciate why they have.

Therefore; jagat the mature people prahr̥ṣyati; they revel; anurajyatē ca; and they are attached to you as Viśva-rūpam; the narrow attachment they are not interested in.

There is a beautiful Malayalam composition called Harināma keerthanam; it is a very popular one in Kerala; in that the author writes ഞാൻ എന്ന ഭാവമതു തോന്നാക്കുവേണം, ñān-ēna bhāvamatu tonnāykaveṇam; Oh Lord; I should never have the idea of individuality; as I related to a few people; this man's uncle; this man's grandpa, this man's son; etc. etc. that is called ഞാൻ എന്ന ഭാവം ñān-ēna bhāvaṁ. Then he says തോന്നുന്നതാകിൽ tonnunnatākil. Even if that I should rise in me; അകിലം ഞാൻ എന്ന ഭാവം തോന്നേണമേ വരദാ നാരായണായ നമഃ akilaṁ ñān-ēna bhāvaṁ tonneṇamē varadā nārāyaṇāya namaḥ. If I should develop an I, let that I be identified with അകിലവും ഞാൻ akilavum ñān. Either I should never have identification; zero identification or total identification. Zero identification; you are brahman; total identification, you are Īsvara; in both you have no

saṁsāra; but our problem; neither zero identification; nor total identification; a select few; we suffer with them; so that few identification makes me a miserable in-between jīva; Īśvara has no saṁsāra; Brahman has no saṁsāra; jīva has got mahā saṁsāra.

And jagat prahr̥ṣyatya anurajyatē ca; and rakṣāṁsi; all the rākṣasās who do not appreciate the dharma of the Lord. They are afraid of You, the Lord; who is afraid of the police. Why should I be afraid of police if I am following the rule of law; so the Viśva-rūpa God becomes a source of fear and panic; for whom rakṣāṁsi; that mean adhārmic people are bhītāni frightened of you Oh Lord and they try to escape from the law of karma.

How can you escape? diśaḥ dravanti; they run helter skelter; they run all over; you can escape from the local police; but you can never escape from the law of karma. So diśō dravanti.

and siddhasaṅghāḥ sarvē. All the siddha puruṣās; all the jñānis; who know what is what; sarvē namasyanti; they do namaskāram to you; they are willing to accept whatever comes according to the law of karma; and if at all pray, their prayer is what; Oh Lord; you need not change the law for my sake; but give the attitude to accept what cannot be changed; if things can be prāyascittam, give me the knowledge and strength to do prāyascittam; nothing wrong; but whatever is choiceless; and irremediable; tasmāt aparihāryē artē; let me accept the choiceless situation; So that is called namaskāra; sarvē siddhasaṅghāḥ; groups of wise people do namaskāra to you.

Verse 11.37

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यदिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११.३७ ॥

kasmācca tē na namēran mahātman
garīyasē brahmaṇō'pyādikartrē |
ananta dēvēśa jagannivāsa
tvamakṣaram sadasattatparam yat || 11.37 ||

महात्मन् mahātman **Oh great Lord!** कस्मात् च ते kasmāt ca tē **why would they** न नमेरन् na namēran **not salute (You), गरीयसे garīyasē who are greater, अपि ब्रह्मणः api brahmaṇaḥ than even Brahma आदिकर्त्रे ādikartrē (and who are) the first creator? अनन्त ananta Oh limitless one, देवेश dēvēśa who is the ruler of gods, जगन्निवास jagannivāsa (and) the abode of the Universe ! असत् सत् asat sat (You are) the cause and the effect, त्वं तद् अक्षरम् tvam tad akṣaram (also) you are that imperishable truth यत् परम् yat param which is beyond (both).**

37. Oh! Great Lord, why would they not salute (You) who are greater than even Brahma (and who is) the first creator? Oh limitless one who is the ruler of Gods, (and) the abode of the Universe! (You are) the cause and effect. (Also) you are that imperishable Truth, which is beyond (both).

So here Arjuna says; anyone who appreciates your glory as Viśva-rūpa; the totality; doing namaskāra to you is very very natural and instinctive. Like those scientists who discover more and more the uniqueness of glory of creation. As Einstein said; the more I am studying the creation; I cannot but surrender or appreciate the glory of Lord. In fact, more you see the totality; vinayaḥ; humility is very very natural.

And therefore Arjuna asks; why won't people do namaskāra. So if they are doing namaskāra; there is no āscaryam; if they do not do namaskāra alone is āscaryam; because so wonderful is the totality and that is why to develop bhakthi; even studying any aspect of creation; after Viśva-rūpa reading; you read any science; read biology; read entomology, the study of insects; insects will make you wonder; astronomy will make you wonder; any science you take and go in depth; See Discovery Channel; National Geography, anything you see; wonderment cannot be avoided. If you are mere scientists; it will stop with wonderment; if you are a bhaktha; the wonderment will express in the form of devotion.

And therefore any aspect of creation; makes me do namaskāra to you. Therefore Arjuna says who will not do namaskāra; and if a person cannot do namaskāra; it only shows his smallness of the mind; so what that person requires is only sympathy; because he is missing something greater. Like if a child cannot appreciate music; it is because of what; the child has not reached that level of sensitivity to appreciate the music. Therefore child is missing a dimension. Similarly whoever is nāsthika and whoever has not understood the scriptures properly; we do not get angry with them; our attitude is what; they are missing a totally different dimension. They have to sensitize the mind to enjoy music; Otherwise, it is like donkey life only. Somebody said:

साहित्यसङ्गीतकलाविहीनः
साक्षात्पशुः पुच्छविषाणहीनः।
तृणं न खादन्नपि जीवमानः
तद्भागधेयं परमं पशूनाम्॥

[sāhityasaṅgītakalāvihīnaḥ](#)
[sākṣātpaśuḥ pucchaviṣāṇahīnaḥ](#)
[tṛṇam na khādannapi jīvamānaḥ](#)
[tadbhāgadhēyaṁ paramaṁ paśūnām||](#)

he one who cannot appreciate literature and music which requires a sensitive mind; That person is sākṣāt paśuḥ; only difference is what; puccha viṣaṇa hīnā; tails and horns are

missing; and the only difference from the cows is triṇṇanna kādannaḥ; he lives without eating grass; what is that; tat bhāgadēyaṁ paramaṁ paśūnām. In fact paśus feel happy that one competitor is less. So therefore if I do not have music; it is not the music is absent; it is that I do not have that faculty which can sense the music.

Similarly if I say there is no God; it is not absence of God; but I do not have the extra antenna; kudumi; I do not that extra antenna to sense the Viśva-rūpa harmony.

Anyway; kasmāt ca tē na namēraṁ; why won't people become devotee? If they are sensitive, they will certainly become devotee; and how great You are. Sensitivity talks about the glory of the Lord; garīyasē Oh Lord the greatest one; because macro is always the greatest compared to any micro.

Garīyasē brahmaṇō'pyādikartrē; You are the creator of even Brahmāji. In purāṇās, we hear from Viṣṇu's navel only he came; Padmanābha he is called; and there on the lotus Brahmāji appears. This is the purāṇic approach; what is the vēdāntic approach; Īśvarais the samaṣṭi kāraṇa caitanya śarīram; Brahmāji is samaṣṭi sūkṣma śarīram; samaṣṭi sūkṣma śarīram is born out of samaṣṭi kāraṇa śarīram; if you have forgotten sūkṣma śarīram and kāraṇa śarīram etc. Do not mind you are the creator of Brahma, ādi kartē; Brahmaṇa here is not satyam jñānam anantham Brahma here is Brahmāji; anantha; you are the infinite one; because time and space exist in You; you do not exist in time and space; dēvēśa; one who is the Lord of all Gods; jagannivāsa; you are the abode of the universe; you do not live in the universe; the universe lives in you.

Tvamaṣaramṁ sadasattatparamṁ yat; You are the cause You are the effect; You are beyond both also; You are kārya rūpaḥ; kāraṇa rūpaḥ; kārya-kāraṇa vilakṣaṇā ca; suddenly he comes to vēdānta; details in the next class.

Hari Om

150 Chapter 11, Verses 38-43

ॐ

Arjuna was overpowered by fear, when he looked at the Lord as the kāla tatvam and that too as the destructive kāla tatvam; swallowing all the people, especially his near and dear ones. And then Arjuna asked the question: Oh! Lord who are You; I thought that You are a compassionate one; but now I have doubts regarding that, because you seem to enjoy destroying everything.

When Arjuna asked such a question, Lord Kṛṣṇa answered; He said there is no question of having compassion or not having compassion. As we saw in the 9th chapter, Bhagavān

has neither likes towards something or dislike towards something else. Samō'ham sarvabhūtēṣu na mē dvēṣyō'sti na priyaḥ. My job is only to maintaining the order of the creation and the maintaining the order of the creation involves my role of the maintenance of the law of karma also; and by way of maintaining the law of karma, I have to give karma-phalam to every jīva.

And my compassion is giving the karma-phalam; it is not looking into what type of karma-phalam it is; giving the karma-phalam is my compassion; and when the karma-phalam happens to be painful, it appears as though the Lord is cruel; you have to change your attitude and look at it in a positive manner. When suffering comes, you take it as the exhaustion of the negative karma-phalam; pāpa phala apakṣaya; exhaustion is taking place; and therefore instead of seeing it as suffering process; you learn to look at it as purifying process.

When a doctor gives a painful treatment, you can look at it in two different ways; one is the doctor is giving me pain; that is the superficial approach; and if I have got some maturity; I can look at it differently; doctor is giving me health; he is curing me; he is removing the negativities or toxins from me. So the doctor removes the gross impurities; whereas Bhagavān, the Vaidyanātha removes the inner diseases; pāpam is a form of spiritual disease only.

And therefore look at every suffering as spiritual purification. And if I do not have this strength to have that attitude, I pray to the Lord, Oh Lord, give me the change in my perspective. So that I will say; துன்ப புடத்தில் இட்டு தூயவனாக்கி வைத்தாய்; tunpa puṭattil iṭṭu tūyavaṇākki vaittāy. This should come from my innermost heart: Oh Lord You are purifying me, removing the pāpās that I have done.

So when this understanding came to Arjuna, in the place of fear, he gets devotion to the Lord; even though Lord appears to be cruel; like a doctor appears to be cruel for a child, because it is paining; but if I understand the doctor properly. I would not look at him, as a cruel person; that is why Bhagavān is often described as Vaidyanāthaḥ; and therefore Arjuna's fear is replaced by devotion. And therefore in the later verses, beginning from the 36th onwards, Arjuna expresses devotion to the Lord, the Lord as karma phala dātha. And there we are seeing; we completed the 37th verse, wherein Arjuna said

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे |
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् || ११-३७ ||

[kasmācca tē na namēran mahātman
gariyasē Brahmāṇō'pyādikartrē](#)

[ananta dēvēśa jagannivāsa](#)
[tvamakṣaram sadasattatparam yat||11.37||](#)

Immature people do not understand you. Therefore they think You are unjust and cruel; whereas mature people understand You properly and they know that Lord can never be unjust; I am not able to understand certain experiences in my life; not because the experiences are unjust; but I do not have the totality of the picture.

Whoever has got complaint against God; they always say that I have never harmed anyone. Why should Bhagavān give me trouble? Let Him give to the neighbour OK. Let the cyclone go to Andhra. So when we say that we have not done any harm; any pāpām; we are only talking of our limited life period of a few years before. We do not even know what we have done as children; and how are we going to remember what we have done in our previous birth. Therefore when we look at ourselves; we look at a very very narrow mind; whereas when Bhagavān looks at ourselves, it is from the totality of all the karmas done in the past janmās also.

Therefore we have no right to pass judgment; when we go through varieties of experiences. Our only attitude is God knows best. And that is they give the stories of Dharmaputra who is supposed to be an embodiment of dharma but goes through all types of problem. And Dharmaputra himself gets doubt; how come I go through all these suffering; He is Dharmaputra; why Me; this approach is called why Me; that means anybody else OK; Good; but why me. So Dharmaputra gets the doubt in the forest; he gets frustrated; he gets angry with Lord; he thinks that there is full of injustice alone in the world. Then ṛiṣīs and come and tell him stories; Dharmaputra himself has to be consoled. In those stories what the ṛiṣīs point out that nobody can escape the karma-phalam; even Gods when they take the avathāra; even they go through the difficult situations;

अवश्यम् भावि भावानाम् प्रतीकारो भवेत् यति ।
तदा दुःखैर् न लिप्येरन् नळराम युधिष्ठिरः ॥

[avaśyam bhāvi bhāvānām pratīkāro bhavēt yati |](#)
[tadā duḥkhair na lipyēran naḷarāma yudhiṣṭiraḥ ||](#)

If all the sufferings in life have got cure, then Rāma would not have suffered; Yudhiṣṭira would not have suffered. The very fact that even they suffered indicate that there are many curable pāpams and incurable-pāpams. If that comes, what to do; పాప మణిమే పాప; paṭu maṇame paṭu; suffer only. Only we should learn to accept.

And that mental preparation, we can never try to get when the suffering comes. If you want to develop immunity and you want to do exercise; when should you do exercise;

not when you are sick; the immunity should be developed when you are healthy, do exercise or do walking, etc. Similarly this mental preparation, we have to do not at the time of suffering, but when things are relatively better; we have to say to our own mind then itself that Lord is never unjust; Lord gives every experience according to my karma only. There is no injustice in the world; இதை சொல்லி சொல்லி உரு போட்டுதுன்னா; we have to repeat that constantly to ourselves for many years; and if that happens, then when tomorrow something comes what vāsana acceptance vāsana will work. But our problem is when everything is fine, we do not want to think of these things; Because enjoy; so that preparation we have to do when everything is fine. Oh Lord; Give me the strength to accept my prarabdha.

And once that maturity comes, they only surrender to the Lord; they can never criticize the Lord; kasmācca tē na namēran mahātman. So the mature people would certainly do namaskāra. Why would not they do namaskāra? Up to this we saw in the last class.

Verse 11.38

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम्
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ११.३८ ॥

tvamādidēvaḥ puruṣaḥ purāṇaḥ
tvamasya viśvasya paraṁ nidhānam |
vēttāsi vēdyaṁ ca paraṁ ca dhāma
tvayā tataṁ viśvamanantarūpa || 11.38 ||

त्वम् आदिदेवः tvam ādidēvaḥ **You are the Primal God**, पुराणः पुरुषः purāṇaḥ puruṣaḥ **the ancient puruṣaḥ** त्वं परं निधानं tvam paraṁ nidhānam **you are the supreme ground of dissolution** अस्य विश्वस्य asya viśvasya **of this Universe**, असि वेत्ता asi vēttā **you are the knower**, वेद्यं च vēdhyam ca **the known**, च धाम ca dhāma **as well as abode**, परम् param **which is beyond (both)**, विश्वं ततम् viśvaṁ tatam **the Universe is pervaded**, त्वया tvayā **by You**, अनन्तरूप anantarūpa **Oh Lord with endless forms!**

38. You are the primal God, the ancient Puruṣa, you are the supreme ground of dissolution of this Universe. You are the knower, the known as well as the abode which is beyond (both).The Universe is pervaded by You, Oh ! Lord with endless forms!

So Lord's Kṛṣṇa stature is increasing, in the vision of Arjuna. Even though the Lord has been great all the time, Arjuna begins to understand that now only; therefore his devotion also becomes deeper and deeper. Previously his namaskāra was a mere mechanical act, because we have been taught to do namaskāra in front of the Lord right from the childhood, and since we have mechanically practised it; it is only a physical exercise; but for an enlightened person; every namaskāra is a very very significant inner expression of his attitude. The Lord represents the law of karma; and my namaskāra

represents; I will never question the law of karma; and that unquestioned acceptance is indicated by a physical action.

And therefore Arjuna expresses that devotion here; tvam adi dēvaḥ; Oh Lord, You are the first and foremost God; So ādidēvaḥ; because Brahmā is also considered God only; but Brahmā is ādidēvaḥ because even before Brahmā originated or emerged Lord Viṣṇu was there; and therefore he is called ādidēvaḥ.

Puruṣaḥ; You are the all-pervading one and also you are indweller in every human body. puruṣaḥ has two meanings; purayathi sarvam iti puruṣaḥ; the one who is all pervading; and the second meaning is: the one who resides in the body; puru means body; ṣaḥ means indweller. So puru ṣaḥ means body resident; body indweller.

And purāṇaḥ, you are the most ancient one; without a beginning; purāṇaḥ. Then **tvamasya viśvasya paramṁ nidhānam**; the ground of dissolution or destruction; And you are the ultimate ground into which the whole creation dissolves or resolves; laya sthānam; pralaya sthānam. And why do we say the Lord is the ultimate resolution ground? Because then the scriptures describe praḷayam; they describe it as a gradual process. All the living beings are resolved into pṛthvi. Therefore earth becomes the laya sthānam for all the plants and animals, insects all of them. Then the earth itself dissolves into jalam of the five elements; jalam is the next one; and the jalam itself is supposed to resolve into the Agni tatvam; Agni into vāyu tatvam; vāyu into ākāśa tatvam; and ākāśa into Brahmā tatvam; and Brahman resolves into? (I am just seeking whether you are listening). So all these things resolve into something else; but Brahman does not resolve into anything and therefore it is called the ultimate resolution ground; whereas pṛthvi jalam Agni etc. are relative resolution ground and therefore the adjective paramṁ nidhānam. So paramṁ nidhānam.

Vēttāsi vēdyam ca; though you are the knower of everything; that means that you are every living being; which is the experiencer of the world; So vēttā means bhōktra jīvaḥ; the sentient experiencing living beings are called vēttā; and vēdyam means the insentient object of experience; so one is pramātha and another is pramēyam; one is bhōktā and another is bōgyam; one is subject; the other is object; one is sentient; the other is insentient. In fact the whole creation is only a mixture of the cētana-acētana and Arjuna says you are both the cētana tatvam as well as the acētana.

And not only you are bhōktā and bōgyam; and paramṁ ca dhāma; so you are beyond both of them also; you are the ultimate reality also; who is neither the experiencer nor the experienced. pramāthṛḥ pramēyam athithaḥ tvam ēva. That means the absolute consciousness.

So here the idea is conveyed Māṇḍūkya idea; So vēttā refers to viśva taijasā prajñā; vēdyarṇ refers to the stūla sūkṣma, kāraṇa prapañca. Three pairs; and param ca dhāma means that which is beyond the three pairs; that is the turiya tatvam; a philosophical idea is conveyed here; param ca dhāma; dhāma means caitanyarṇ; the turiyarṇ caitanyarṇ You are, in which all the knowers as well as the object of knowledge rest; param ca dhāma.

In short, tvayā tatarṇ viśvamanantarūpa; Oh Lord; the entire universe is pervaded by You; As turiyarṇ; you are the substratum upon which the relative world rests; tvaya; by you the turiyarṇ; the absolute visvam tatham; the universe is pervaded; So this you can clearly understand; if you only remember the upaniṣadic teaching; therefore those who do not know Māṇḍūkya, you can leave it aside; you note this much; that vēttā and vēdyarṇ represents the relative world; and param means the absolute. You are both the relative as well as the absolute. So tvayā tatarṇ viśvam; Hē anantarūpa; Oh! Viśva-rūpa Īśvara.

Verse 11.39

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११.३९ ॥

vāyuryamō'gnirvaruṇaḥ śaśāṅkaḥ
prajāpatistvaṇ prapitāmahaśca |
namō namastē'stu sahasrakṛtvaḥ
punaśca bhūyō'pi namō namastē || 11.39 ||

त्वं वायुः tvaṇ vāyuḥ **you are the Vayu**, यमः yamaḥ **yama** अग्निः agniḥ **Agni** वरुणः varuṇaḥ **Varuṇa** शशाङ्कः śaśāṅkaḥ **the moon**, प्रजापतिः prajāpatiḥ **prajāpati** च प्रपितामहः ca prapitāmahaḥ **and the great grand father** सहस्रकृत्वः sahasrakṛtvaḥ **a thousand fold**, नमः नमः namaḥ namaḥ **salutation** अस्तु ते astu tē **be to You** नमः नमः namaḥ namaḥ **salutation be ते tē to you**, पुनः च भूयः अपि punaḥ ca bhūyaḥ api **again and again**

39. You are vāyuḥ, agniḥ, yamaḥ, varuṇaḥ, śaśāṅkaḥ, the moon, prajāpatiḥ, and the great grandfather. A thousand fold salutations be to you; salutation be to You again and again.

So You are everything; that is the essence of the verse; tvaṇ vāyuḥ agniḥ, yamaḥ agniḥ varuṇaḥ śaśāṅkaḥ; all You alone are; vāyuḥ means Vāyu dēvathā; the wind or air; yamaḥ means kāla dēvathā, (yamaḥ not the motor bike - see what a name). So yamaḥ is the kāla tatvam; and agniḥ means the fire principle, varuṇaḥ means the water; śaśāṅkaḥ means the moon; prajāpatiḥ; so vāyuḥ agniḥ, yamaḥ agniḥ varuṇaḥ śaśāṅkaḥ; you are all of them.

You should know the logic behind it also; what is the logic; in the seventh chapter itself Kṛṣṇa has introduced that Bhagavān is the kāraṇam; and the whole creation is the kāryam; and we know the fundamental law that the kāraṇam alone appears in the form of manifold kāryam. Cause alone with different names and forms appears as various effects; just as one gold alone with different nāmās and rūpās appears as different forms of ornaments. There are no ornaments separate from gold; there are no furniture separate from wood; there are no waves and oceans separate from water; generalising, there are no products separate from cause. And the cause being God; there are no creations other than God. Therefore God alone is in the form of ākāśa, Agni, vāyuḥ, āpaḥ, that logic you should remember. It is given in one particular section of Brahmā sūtra.

So this logic is a powerful adikāraṇam; tat ananyatvam arambha śabdadibhyaḥ. It is called ārambhanādi kāraṇa nyāyā. So what is the logic; Effects do not exist separate from cause. Or to put in another language; cause alone appears as manifold effects.

And applying this principle Arjuna says Oh Lord, you the cause alone are in the form of all the jīvas; vāyuḥ agniḥ, yamaḥ agniḥ varuṇaḥ śaśāṅkaḥ.

prajāpatiḥ; prajāpatiḥ; there are fourteen prajāpatiḥ; whose department is the expansion of the population. That is why they are called prajāpatiḥ; Therefore they all will have many wives; something like that; people each one has three wives and all and one family will be forty fifty people would be there; that is true in the case of prajāpatiḥ; kaśyapa prajāpatiḥ; dakṣa prajāpatiḥ etc. They are all described in the purāṇās; Viṣṇu creates Brahmā; and Brahmā creates 14 prajāpatiḥ; and from the 14 prajāpatiḥ all the other human-beings are born. And therefore Arjuna says all those prajāpatiḥ also you alone are.

And then pitāmahaḥ; all the fourteen prajāpatiḥ are born out of pitāmahaḥ are whom? Brahmāji; that is not there in the verse; we have to supply; prajāpatiḥ You are; 14; Brahmā You are 1; not fourteen; one Brahmā you are; and Brahmāji himself is born out of Viṣṇu's navel; So Brahmāji is pitāmahaḥ.

Viṣṇu becomes what? Prapitāmahaḥ; so You are the father of even Brahmā; So You are prajāpatiḥ; You are Brahmā; You are Viṣṇu; and therefore what do I want to do? What can I do namō namastē:'stu; I offer my namaskārams; how many times? sahasrakṛtvaḥ; thousands of times; I offer namaskārams to you; still I am not satisfied; punaśca bhūyō'pi namō namastē; again and again I offer namaskārams to you; because the more I think of your greatness, the more I feel like offering namaskāras to you;

Verse 11.40

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११.४० ॥

namaḥ purastādatha pṛṣṭhatastē
namō'stu tē sarvata ēva sarva |
anantavīryāmitavikramastvam
sarvaṁ samāpnōṣi tatō'si sarvaḥ || 11.40 ||

नमः पुरस्तात् namaḥ purastāt **salutation (to You) in front**, अथ atha **and** ते tē (**salutation**) **to You**, पृष्ठतः pṛṣṭataḥ **behind** नमः अस्तु ते namaḥ astu tē salutation **be to You**, सर्वतह एव sarvataḥ ēva **all around**, त्वम् tvam **You are, Oh Lord ! अनन्तविर्यमितविक्रमः** ananta-viryam-ita-vikramaḥ **of limitless power and infinite courage**, समाप्नोषि samāpnōṣi **you pervade**, सर्वम् sarvam **everything**, ततः असि tataḥ asi (**and**) **hence you are** सर्वः sarvaḥ **everything**.

40. Salutation (to You) in front and (salutation) to you behind. Salutation be to You all around. Oh Lord! You are of limitless power and infinite courage. You pervade everything (and) hence, You are everything.

Arjuna is still not satisfied; he has offered thousand namaskārams; verbal; not physical, he would have lost his leg; verbally he said; sahasrakṛtvaḥ namaḥ; still he is not satisfied; and therefore he says; my namaskārams to you in front of you; my namaskārams to you in behind; to your right side; to your left; all over, and all sides; I offer namaskārams.

So purastāt tē namaḥ; in front of you; pṛṣṭataḥ; behind you; because really speaking there is no front or behind; because Lord's face is all over and facing all the directions; pṛṣṭataḥ means to your back; behind; I offer namaskāra; and in short; instead of describing each direction; north east, north south, etc.

Therefore he says; sarvata ēva namaskāra; so all around You I offer namaskāra; sarvata ēva tē namaḥ asthu; sarva rūpaḥ; who is not in the form of Kṛṣṇa alone; who is not in the form of Rāma alone; but who is in the form of everything in the creation. And that is why we have got pañca bhūthā liṅga also. You should remember; there are all based on this teaching only; ākāśa rūpēṇa You alone are in the form of Vāyu You are, Agni You are; therefore I do namaskāram to the pañca bhūthās also; because You are everything.

And how great You are; anantavīryāmitavikramastvaṁ; You have got infinite strength or power; omnipotent You are; anantavīryām yasya; Because any power that is anywhere belongs to you only; in one lightening itself; so much electricity is there; they say; that is we know how to tap the electricity from one flash of lightening, we can burn, we can provide electricity to a city for one year. But the problem is that we do not have the technology to tap; and how many flashes of lightening are coming; every second somewhere in the world; lightening is striking; every second; how much power should be there.

And all these power belongs to whom; therefore anantavīryā; like that you can take; so much power in the creation; all You alone have.

And amitavikrama; and You have got enormous valour, courage also; some people have power; but no courage; So they have the power; so they are terrified; some people have got courage; but no power; you have got both; anantavīryaḥ; amitavikramaḥ; amithaḥ vikramaḥ; anantavīryāsya ayam; amita amitavikramaḥ ayam; viśeṣaṇa upāya dhāraya karma-samāsaḥ.

For grammar students; others can be blissfully ignorant; anantavīryaḥ amita vikramaḥ tvam; sarvaṁ samāpnōṣi; You pervade everything. So the idea of travelling and reaching God should go out of our mind.

So when we start religion, our idea is we have to reach God; we have to reach God; and after death; and that too we have to travel; பரம பதம் அடைந்தார்; சிவ பதம் அடைந்தார்; விஷ்ணு பதம் அடைந்தார்; parama patam aṭaintār; civa patam aṭaintār; viṣṇu patam aṭaintār. We have got a conditioning that we have to travel and reach God; the 11th chapter should demolish that conditioning. There is no question of reaching God; because we are never away from the Lord; to reach him.

Then why do scriptures talk about reaching God? Reaching God is dropping the notion that we are away from God; See whether you understanding; Reaching God is dropping the notion; dropping the conditioning that we have to reach God. For the one who has got viśva-rūpa-darśanam, I have got my birth; my movement; my death; everything on the lap of the Lord only; how many kilometers the wave should travel to reach the ocean. So there is no question of travel; the idea of travel and the idea of distance is born out of ignorance; it is a notional distance; it is neither time wise distance nor space-wise distance; it is purely ignorance-wise distance. If space-wise distance is there; you have to travel; if timewise distance is there; you have to wait.

What is time-wise distance?; a child wants to become a major; minor wants to become major; the distance between minor and major is determined by what?

Time. So what should you do; wait; whereas in the case of reaching God; there is no question of space-wise distance; we need not travel; there is no question of timewise distance; இப்படி இருந்துண்டு இருந்தால் ஒரு நாளைக்கு பகவானை போயி அடைவோம்; ippaṭi iruntuṅṅu iruṅṅāḷ oru nāḷaikku pakavāṇai poyi aṭaivom; If we continue like this, we will reach God one day; that concept is also not there; the distance is purely ignorance-wise; how do you remove the ignorance-distance; only by knowledge. And therefore viśva rūpa darśanam should remove the idea of reaching God because you are sarvaṁ samāpnōṣi; are all pervading.

and therefore tatō'si sarvaḥ; and therefore you are everything; first I say You pervade everything; then I say You are everything; like saying Gold pervades all the ornaments; that is statement No.1. Then the next statement; there is no question of gold pervading all ornaments; in fact, gold is in the form of all ornaments; therefore tatō'si sarvaḥ.

Verse 11.41

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता हिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ११.४१ ॥

sakhēti matvā prasabham yaduktam
hē kṛṣṇa hē yādava hē sakhēti |
ajānatā mahimānam tavēdam
mayā pramādātpṛaṇayēna vā'pi || 11.41 ||

मत्वा इति matvā iti **regarding you**, इति सखा iti sakhā **as my friend**, इति यत् iti yat **expressions like हे कृष्ण hē kṛṣṇa Oh Kṛṣṇa, हे यादव hē yādava Oh Yadava हे सखे hē sakhē Oh friend प्रसभम् prasabham (have been) rudely, प्रमादात् pramādāt indifferently, वा अपि प्रणयेन vā api praṇayēna or affectionately उक्तं मया uktam mayā uttered by me, अजानता ajānatā who did not know इदं महिमानम् idam mahimānam this glory, तव tava of Yours.**

41. Regarding You as my friend, expressions like “Oh Kṛṣṇa! Oh Yādava! Oh friend” etc. have been rudely, indifferently, or affectionately uttered by me who did not know this glory of yours.

Now Arjuna looks back; because he has understood that Kṛṣṇa is not an ordinary jīva; but Kṛṣṇa is Bhagavān himself. So who deserves all the namaskāras. All the reverence the Lord requires. So now he knows how to treat the Lord; how to respect the Lord; but he looks back and he remembers that before knowing this, he has never treated the Lord as the Lord; he has treated him only as a friend. And therefore he has never given the respect the Lord deserves and therefore he feels very bad about it. Even though Lord Kṛṣṇa does not feel; he feels that he has insulted Him and therefore he asks for forgiveness in these verses.

Hē Kṛṣṇa sakhā iti matvā, I thought You are an ordinary human being and that you are a friend of mine; sakhā means a friend; especially a friend of equal age. And therefore I have used irreverent words.

Prasabham yat uktam; prasabham means rudely, irreverently, without respect, impolitely I have used many words; I should have addressed you; Hey Bhagavān; but what did I do; I said hē kṛṣṇa; I have addressed You; in some cultures, they have got the first name basis; second name; who can be called with the first name; who can be called with second name; and therefore I have addressed You in a very very impolite manner. In Sānskrīt, hē is disrespect; like using vāda, pōda, using da. That hey is something like

that; hē yādava; I have addressed as Yādava; and hē sakhā; as friend, Oh Friend; in this manner I have impolitely address You; but it is not because of my disrespect to You.

but because of sheer ignorance; tava mahimānam ajānatā. In fact it is your mistake; you have taken an ordinary human form. If you had come with a few more extra heads; extra hands; at least I would have known that You are an extra-ordinary person; but You have come with only an ordinary human form; therefore tava mahimānam; Your real glory ajānatā; I did not know.

Tava imarṁ; that is another reading also; idam; idam mahimānam; or imarṁ mahimānam; both readings are there; idarṁ mahimānam is grammatically incorrect; because mahimānam is masculine gender; and idam is neuter gender; therefore they do not go together. So if it is idam mahimānam; it is grammatically wrong; but we cannot say Vyāsa is wrong; so therefore we say it is poetic license; and we justify somehow; if it is taken imarṁ mahimānam. Then grammatically it is appropriate and therefore I have taken the imarṁ mahimānam reading; which is grammatically correct; so without knowing Your real glory; I have done that.

Or mayā pramādāt; pramādāt;; or inadvertently; casually, carelessly, I have used such expression; because we have been very very close; and therefore when I speak and I do not think generally, we generally think; but when we are moving with friends, where are you going to think; I might have such words; pramādāt inadvertently or unwittingly;

Or praṇayēna; because of my closeness to You; because of our intimate friendship I would have used such expressions; we are not going to use reverentially expression; when a friend comes, you say vāda; pōda; therefore do not take it to Your heart; do not take it seriously.

Verse 11.42

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ११.४२ ॥

yaccāvahāsārthamasatkr̥tō'si
vihāraśayyāsanabhōjanēṣu |
ēkō'thavā'pyacyuta tat samakṣam
tat kṣāmayē tvāmahamapramēyam || 11.42 ||

यत् च yat ca **Moreover** अवहासार्थम् avahāsārtham **for the sake of fun** असि असत्कृतः asi
asatkr̥taḥ **you have been slighted by me** विहारशय्यासनभोजनेषु vihāraśayyāsanabhōjanēṣu
while playing, reclining, sitting or eating अथवा एकः athavā ēkaḥ **either in privacy** अपि
तत् समक्षम् api tat samakṣam **or in public** अच्युत achyuta **Oh Kṛṣṇa ! तत् tat for that अहं**

क्षामये aham kṣāmayē I **seek forgiveness**, त्वाम् tvām **from You**, अप्रमेयम् apramēyam **the incomprehensible one**.

42. Moreover, for the sake of fun, You have been slighted by me, while playing, reclining, sitting, or eating, either in privacy or in public. Oh Kṛṣṇa! For that I seek forgiveness from you, the incomprehensible one.

Not only that; Arjuna says; I might have insulted you several times; for the sake of fun; avahāsārtham; for the sake of fun I might have disrespected you; I might have pulled your leg; we say in that meaning; asatkṛtaḥ asi; because You are friend, I might have played friendly pranks with You; I might have done, during several occasions like vihāraśayyāsanabhōjanēṣu; because You should Arjuna and Kṛṣṇa were very intimate friends and therefore they have been together during several occasions; like what? vihāra; while playing; śayyā; on the bed; when sleeping together; śayyā; āsana; while sitting together on the āsana; or bhōjana; while eating; during all these occasions I might have played several pranks and thus I might have insulted You.

And sometimes I might have insulted You when we only were there; but sometimes I might have done that in front of others also; so playing fun; therefore ēkaḥ; when we were alone in private; or tat samakṣam; publicly in front of others also; I might have made fun of You; for all of them You should give me forgiveness. Tvām Tat aham kṣāmayē tvāmaham; please pardon me; please excuse me for such a treatment; And I know You will do that; because you are apramēyam; You are unlike the worldly people; worldly people will keep that in mind; but You are extraordinary; apramēyam means matchless; incomparable; unlike the worldly people.

Verse 11.43

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्य लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११.४३ ॥

pitā'si lōkasya carācarasya
tvamasya pūjyaśca gururgarīyān |
na tvatsamō'styabhyadhikaḥ kutō'nyō
lōkatrayē'pyapratimaprabhāva || 11.43 ||

asi pitā असि पिता **you are the father** अस्य लोकस्य asya lōkasya **of this world** चराचरस्य carācarasya **moving and stationary** त्वं पूज्यः tvam pūjyaḥ **you are the adorable one**, च गुरुः ca guruḥ **and the teacher**, गरीयान् garīyān **who is superior (to all)**, अस्ति न asti na **there is none**, त्वत्समः tvatsamaḥ **equal to You** कुतह् kutah **how can there be**, अन्यः anyāḥ **another one**, अभ्यधिकः abhyadhikaḥ **superior (to You)**, अप्रतिमप्रभाव apratimaprabhāva **Oh Lord, whose power is unmatched** लोकत्रये अपि lōkatrayē api – **in all the three worlds**

43. You are the father of this world, moving and stationary. You are the adorable one and the teacher who is superior to all. There is none equal to you. How can there be another one superior to you. Oh Lord, whose power is unmatched in all the three worlds?

Some tongue twisters. Ok. Asya carācarasya lōkasya pitā asi; So You are the father; You are the kāraṇam of the entire creation. And what about mother; mother also You are; because in the vēdic-teaching; father and mother are inseparable; one is Brahmā tatvam; another is māya tatvam; Brahman and māya are inseparable. And that is why Viṣṇu and Lakṣmi are inseparable; Lakṣmi always occupies the chest of the Lord; we also keep Lakṣmidēvi in our pockets; Lakṣmi on the chest; now we are keeping somewhere back; that is a different thing; that is not supposed to be the right thing; because Lakṣmidēvi is sacred; you cannot keep it behind; therefore you are supposed to keep here; that is what Viṣṇu is teaching; vakṣasthala sthitha lakṣmi.

And Brahmāji keeps Sarasvati where? In the tongue itself; and Śiva still further; half of the body is occupied; therefore all the trinity we find, father and mother, they cannot be separated; the philosophical significance is Brahman and māya are inseparable; that is why when you worship mother, father is included; when you worship the father, mother is included; you need not even separately do; therefore pithāsi means you are both the father and mother; we saw it before; mātha, dātha; pithāmahaḥ.

So asya lōkasya; what type of lōkā; carācarasya; the world consisting of the moving and non-moving things; so the moving referring to the cētana the living being and the non-moving referring to the acētana.

And not only that; tvam asya pūjyaḥ ca; and you are the one to be worshipped by the entire creation; the ultimate object of worship. And that is why even if anyone else receives worship, suppose we receive worship; our children do namaskāra to us; whether they will do is doubtful! Suppose the children do namaskāra to us; or we are teachers; therefore śiṣyas do namaskāra to us; or anyone does namaskāra to us; what are we supposed to do; we never deserve namaskāra; that is the basic truth; but they do namaskāra because they have a duty to do namaskāra because mātr̥ dēvōbhavaḥ pitr̥ dēvō bhavaḥ; it is there; and therefore they have to do namaskāra; therefore as parents we cannot stop them from doing; and as a guru; we cannot stop the śiṣya; therefore what we do; we get the namaskāra; we do not deserve it; therefore how to solve the problem; quietly hand over the namaskāra to the Lord.

So therefore Oh Lord I am receiving it; and without keeping it for long time, I immediately pass on to my guru; one is short cut, relay race; I give to my guru; and he gives to his guru; and then sadāśiva samārambhām; it will go there; Or if our children are doing namaskāra; we hand over to our parents; they will hand over to their parents.

Therefore there is only one who deserves all the pūja; and who is that; tvam ēva pūjyaḥ; if you remember this; namaskāra to us; will not create problem; otherwise according to śāstra, if we do not handover the namaskāra to the Lord; it will cause spiritual downfall; We are not supposed to receive namaskāra; when we receive; our ego gets bloated; and it can lead to our downfall; that is why there are some svami; they will not allow anyone to do namaskāra; I remember when I was in āśrama; one Swami had come; he even before coming to the place, he sends the instructions; Nobody should do namaskāra to him; and then he got down from the car; And somebody who had newly come, he did not get the advanced instructions; so he fell flat at his feet; so that Swami was very much disturbed. So there are many people who refuse to receive namaskāra; because according to śāstra; receiving namaskāra is supposed to cause downfall because, we do not deserve it; and therefore what to do? Handover to God.

More in the next class.

Hari Om

151 Chapter 11, Verses 43-46

ॐ

Lord Kṛṣṇa while answering Arjuna's question pointed out that I am the kāla tatvam and we should remember that the time is not separate from the creation and therefore when I appreciate the Lord as kālaḥ, I simultaneously appreciate the Lord as dēśaḥ also; because time and space are inseparable entities; and once I appreciate dēśa and kāla as Īśvara; then everything existing in time and space also must be Īśvara because the world cannot exist separate from dēśaḥ and kāla. As I said the other day, previously it was thought that time and space are separate and the creation is separate; this was the thinking under Newtonian physics. Later we have revised our opinion; creation cannot be separated from time and space; or time and space cannot be separated from creation.

That is why Śankarācārya in Dakṣiṇamūrti sthōthram; māyākalpita dēśakālakalanā vaicitrya citrikṛtam. It is not time and space existed before and Bhagavān thought in time; one day to create the universe; that is not the idea; Bhagavān created the world means Bhagavān created time, place and the world; and that is why we get into a logical problem; (it is an aside topic; not part of Viśva-rūpa darśanam; once I know Bhagavān created time and space and world, we will have difficulty in answering the question); when did Bhagavān create time? What will be your answer? When did Bhagavān create time? You try to find out an answer intellectually that question can never be answered. If I say Bhagavān created time at 8 0 clock. Then what does it mean? the time was existing

before; 7.50, 7.51, 7.52, and 7.59, like the TV news; 7.59 Time created; does it happen? You can never answer the question when time arrived.

Similarly the next logical knot is where does space exist?

And the last and most difficult question is how did the cause effect principle come into being; How did the cause effect principle come when I ask; (this is the subject of Māndūkya), The question is what is the cause of the cause-effect principle. These three questions, you can never answer; that is why we use the word: Māya. Māya does not mean we do not mean how to answer; Māya means intellectually these questions are Undecipherable. So that is an aside; we will see the details in Māndūkya. So here what I want to say is: Bhagavān says I am time, we should understand that Bhagavān is Time, Bhagavān is Space; Bhagavān is the objects also.

And once I know Bhagavān, Time Space and Objects, it is proved Bhagavān is all the events also. Because Time and Space includes events, including the event of the Gīta Class. Gīta class is not an object, but it is an event.

Therefore Lord is Time; Lord is Space; Lord is Objects; Lord is Events; and finally and most importantly, Lord is the Order or the laws; L... a. w.. s; not loss; Lord is the all laws also, which govern all the events. Therefore a particular event happens; because of a particular law; when you boil water to make coffee; the boiling of water is an event, which is governed by one law; What is that? water boils at such and such temperature; when it is in TP; in normal temperate and pressure; the pure water; not our local water; it is the most impurest water boils at such and such temperature. This is universal law for everyone; that means what every event is governed by set of physical laws; as well as moral laws.

Those laws are also integral part of the creation; which Dayānanda Swamiji calls the order; with capital O; which governs the music of the creation; which governs the orchestra of the creation; all of them Bhagavān is: dēśaḥ; kāla; vasthu; sambhavaḥ; Sambhavaḥ means events as well as Niyathiḥ or Niyamāḥ; all of them are Bhagavān himself.

So instead of saying Bhagavān created all of them, we have progressed a little bit, Bhagavān is all of them; by which we mean whenever I experience anyone of them; I am experiencing Bhagavān intimately.

The other day one person was asking: Can I have the darśanam of the Lord? In fact many devotees have this question; Can I have the darśanam of Lord; what does the Gīta say:

the question itself is meaningless because you are having the darśanam of God only; you are only not aware of the fact that you are having sarvadha Īśvara-darśanam.

So our problem is not Īśvara-darśanam; Our problem is that we are not aware of the fact that we are having Īśvara-darśanam all the time. And the moment we become aware of that; we have got a mature mind. When you look for Īśvara darśanam; you are adama bhakthaḥ. When you are aware of the fact that I need not work for Īśvara darśanam; because Īśvara, dēśaḥ; kāla; vasthu; sambhavaḥ; as well as Niyamaḥ; then I am madhyama bhakthaḥ. Uttama bhaktha is above that; I am Īśvara; that is a little taking; we need not say: I am Īśvaraḥ; but it is enough if we are aware of the fact that I am not experiencing anything other than Īśvara.

And therefore this Viśva-rūpa-bhaktha is the greatest appreciator of the nature; so he is a great nature lover; but when he appreciates the nature; he appreciates it, not as nature, but as Bhagavān. And Arjuna also gets a glimpse of this appreciation and therefore his mind is overwhelmed by devotion; and therefore he says: I do namaskāram to you from all directions because you are facing all directions:

[viśvatha cakṣu utha viṣvathō mukhō; viṣvathō hasta utha viśvata pāth; sambhāhubhyān nama sambhavatha tri dhyavā pṛthvi janayantha dēvam mana Śiva saṅkalpamasthu. 11.51.](#)

So there is a Śiva saṅkalpa mantra occurring in the Mahānyāsa which is chanted generally before ēkādaśa rudra abhiṣēka; that Śiva saṅkalpa mantrās are so beautiful; let my mind have auspicious thought; and one of the auspicious thought is what? All the legs, all the eyes; all the faces are the faces of the Lord alone. And when Arjuna appreciates this; he looks back and as I was telling you in the last class. Arjuna feels a great deep guilt in his mind; because I should have worshipped Lord Kṛṣṇa as Viśva-rūpa Īśvara. I should have worshipped Him properly. In fact, I should not have sat along with Him; on the same table even; I should have sat down; with great respect and humbleness, but I should have treated Kṛṣṇa properly; I insulted Him; even though Kṛṣṇa does not feel that; Arjuna is feeling a deep guilt in Him; and therefore he surrendering to the Lord and he says Oh Lord; please forgive Me Oh Lord for all the insults for all the offences that I have done to You and that is why in our culture we say, we should not disrespect the earth because, everything is Bhagavān, because earth is also Viśva-rūpa Īśvaraḥ; we should not disrespect water also; nāpsu mūtra puriṣam kuryāt; na niṣṭivēd; na vivasana snyāt. So never disrespect water; do not spit in water; do not take bath in the river without clothes; all these advices are given by the Vēdās; why so much respect; varṣathi na dāvēd; when it is raining; you do not run; it has two meanings: varṣathi sati na dāvēd; generally what do we do; we run; we want to protect

us from the rain; so do not run two meanings; if you run during rain, generally the place will be wet and slippery; we will fall; that is the practical advice.

The second thing is: why do you try to escape from rain, which is nothing but Bhagavān Himself. It says soak yourselves in rain and not only we run, if we are not able to run, we protect ourselves with Gīta book. That is still verse. So the Bhagavad-Gīta whether it is useful for anything, if it is raining, you can protect yourselves from rain. So therefore rain is one of the best gifts; varṣathi na dāvēd. Surya namaskāra it comes. Here Arjuna says:

Verse 11.43

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् |
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव || ११- ४३ ||

pitā'si lōkasya carācarasya
tvamasya pūjyaśca gururgarīyān |
na tvatsamō'styabhyadhikaḥ kutō'nyō
lōkatrayē'pyapratimaprabhāva || 11.43 ||

This is the verse I introduced in the last class. Oh Lord: You are the father of the universe. Here we have to see two things; In Vēdāntic-teaching, three stages are there; I have told you before; philosophically first we say:

Bhagavān creates the world; stage one.

Stage two is Bhagavān himself becomes as the world; therefore the world is world Bhagavān himself; this is the next stage.

And the last stage is Bhagavān appears as the world without undergoing change.

First stage is called nimitha kāraṇa Īśvaraḥ or ēkarūpa Īśvaraḥ; the second stage is called upādāna kāraṇa Īśvaraḥ or anēkarūpa Īśvaraḥ; the third stage is called vivaṛtha upādāna Īśvaraḥ or arūpa Īśvaraḥ.

Arjuna is here doing both. He says: You are the Father of the world and You are the world. Therefore pitā'si lōkasya; the entire creation consisting of carācarasya, the mobile and immobile; the moving and the non-moving; and tvaṁ pūjyaḥ; because in the Vēdā it is said; matṛu dēvō bhava; pitṛu dēvō bhava. Just now we saw; father has to be respected and the God is the universal father.

And therefore pūjyaḥ and not only the Lord is the creator of the world; Lord is the creator of the scriptural teaching tradition also, So the teaching tradition also is initiated by the

Lord. Therefore Lord is adiguruhuḥ also; that is why, sadāśiva samārambhām śaṅkarācāryamadhyamām; or if you are viṣṇu bhaktha. Nārāyaṇa samārambhām; you can use anything; but Bhagavān is not only pithā; but also guruḥ; so pūjyaḥ guruḥ.

And garīyān; and you are a greater guruḥ; superior to all gurus. In short you are the greatest guru; compared to all other gurus; Why? What is the logic? Just saying is not enough; one has to give logic; why is Bhagavān the greatest guru; you know the answer; because all the other gurus; while they are gurus now; they have been śiṣyas before learning under someone else; Śaṅkarācārya is a great guru alright, but himself was a śiṣya. Govinda bhagavatpada was a great guru; but he himself was a śiṣya; So everyone is a relative guru; whereas is the absolute Guru, because He is the only guru, who was never a śiṣya; who never had His guru. Therefore, He is not only fatherless father; but also Guruless Guru; Guruless Guru is here called Gariyān; Guru tamaḥ; Adi guruḥ.

And therefore tvatsamaḥ na asti; so the third line, you have to split it properly; na tvatsamaḥ asti abyatikaḥ kutaḥ anyahaḥ; so tvatsamaḥ na asti means there is no one equal to You. You are matchless. You are incomparable. Because infinite can never have a match because there is no second infinity; and when there is nobody equal to You; where is the question of somebody being greater than You; When I say that there is no second infinite, you ask whether there is something infiniter; infiniter is not possible; therefore, there is neither someone equal to you; nor someone superior to you kutaḥ anyahaḥ; and therefore Oh Lord; lōkatrayē api apratimaḥ; therefore in all the three world, you are the matchless one; apratimaḥ means upamāna rahitha; prathima means upamāna comparison; apratimaḥ means matchless one.

And not only you are matchless; prabhāva; prabhāvaḥ means glory; so you are the Lord of matchless glory; So apratimaḥ prabhāvaḥ yasya saḥ; bahuvrihi; apratimaḥ prabhāvaḥ yasya saḥ; and its sambōdhana vibhakthi; Hey apratimaḥ prabhāvaḥ; Oh Lord of matchless glory.

Verse 11.44

तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ११.४४ ॥

tasmāt praṇamya praṇidhāya kāyam
prasādayē tvāmahamīśamīdyam |
pitēva putrasya sakhēva sakhyuḥ
priyaḥ priyāyārhasi dēva sōḍhum || 11.44 ||

तस्मात् tasmāt **therefore** प्रणम्य praṇamya **saluting** प्रणिधाय कायम् praṇidhāya kāyam **and prostrating the body** अहं प्रसादये aham prasādayē **I propitiate** त्वाम् tvām **You** ईड्यम् ईशम्

īḍyam īśam **the adorable Lord** देव dēva **Oh Lord ! अर्हसि सोढुम्** arhasi sōḍhum **You should forgive (my offences)** इव पिता iva pitā – **just as a father (forgives those)**, पुत्रस्य इव putrasya iva **of the son सखा sakhā just as a friend (forgives those)** सख्युः sakhyuḥ **of the friend प्रियः priyaḥ (and just as) a husband (forgives those)**, प्रियायाः priyāyāḥ **of the wife.**

44. Therefore, saluting and prostrating the body, I propitiate you, the adorable Lord. Oh Lord! You should forgive my offences just as a father forgives those of the son, just as a friend forgives those of the friend, and just as a husband forgives those of the wife.

Arjuna's guilt does not leave him; even though he has not done any serious offence; he has only treated Kṛṣṇa as a friend. He has not hurt him; or harmed Him; but even Kṛṣṇa as a friend, Arjuna feels is a very great insult. How can I treat Kṛṣṇa as a friend? In fact treating God as a friend is an accepted in the bhakthi literature; which is called sakhya bhakthi.

श्रवणं कीर्तनम् विष्णोर् स्मरणम् पाद सेवनम् ।
अर्चनम् वन्दनम् दास्य, सक्य अत्मनिवेधनम् ॥

[śravaṇam kīrtanam viṣṇōr smaraṇam pāda sēvanam |](#)
[arcanam vandanam dāsya, sakya atmanivēdhanam ||](#)

Treating the Lord as a friend is acceptable but still Arjuna feels bad, guilty, and therefore again he says: tasmāt, because I have offended You; insulted You; belittled You; praṇamya; I offer extra prayascitta namaskāra and what kind of praṇāmaḥ? Not the short cut praṇāmaḥ; just by joining the palms; and still shorter ones. So therefore it is not a short cut namaskāra; kāyam praṇidāya; you wonder whether it is Christian or Hindu; for them they do like this: So therefore we also do that; so kāyam means śārīram; praṇidāya; falling prostrate; falling down, dandavat praṇāmaḥ; sāṣṭāṅga praṇāmaḥ. So having done sāṣṭāṅga praṇāmaḥ to you; tvām aham prasādayē; I propitiate you as a compensation for the insult I have done; cool you down; Bhagavān has not got heated up at all; but this Arjuna feels so and says that I am cooling You; tvām prasādayē.

and what type of You: īḍyam īśam; īśaḥ means the Lord of the whole creation; sarvasya jagathaḥ īstē iti īśaḥ; īstē means rule over; so īśam; same as Īśvaraḥ; so tvām aham īśam; you have to split properly; tvām aham miśai, you cannot split; it is not miśa; it is aham īśam;

Then īḍyam; īḍyaḥ means the adorable one; the only one who deserves namaskāra; other than Bhagavān; nobody deserves namaskāra; any honour belonging to anyone, ultimately comes from the Lord only; remember the Kēnōpaniṣad Story; Indra took glory; Agni took glory and they got censure from the Lord. So nobody in the world

deserves Namaskāra; and that is why I told you in the last class; even if you do Namaskāra to jñāni; a guru or a sanyāsi; What does he do? He does not put it in his pocket. That it will cause his downfall; therefore immediately he should hand over to the Lord; through the Guru parampara. And therefore īḍyam means īḍ means to worship; to honour; agniṁ īḍē purōhitaṁ; īḍē to worship; īḍyam means worshipful, adorable, God I propitiate; and for what purpose I do this? So that you will forgive me and forget all the offences; all the insults that I have done to you. And Oh Lord; You have to forgive and forget the offences like the following examples; he gives three examples; for forgiveness;

The first one is pitā; a father; with regard to the offences of the children. So Arjuna says just as a parent or father forgives the children; even though they commit mistakes because of immaturity. So from this example, what are we suppose to learn indirectly; we have to forgive our children; when they commit mistakes; We should not say; படிசைய மிதிக்கப்படாது paṭiyai mitikkappaṭātu; so do not step on the steps; so he will cross it; so you said I should step only; so I cross.

So nowadays children do all kinds of things because they are exposed to the culture from all over the world; in village life they had only one culture; now we have all kinds of culture, which is coming to your pūja room and drawing room; children are attracted by that and therefore they are bound to commit mistake. Here Arjuna says; the parents are supposed to forgive the children; Oh Lord; you being a parent, you should forgive Me.

Then the second example. A husband forgiving the wife for her mistake; offences, insults; when the husband was elder; and wife was younger; and husband is considered to be a guru; and the wife is considered to be a śiṣya; even though no wife is willing to become a śiṣya, because husbands do not have that status; that is a different problem. So therefore just as the husband forgives the wife; that is priyaḥ priyāyāḥ; priyaḥ means wife; literally priyaḥ does not mean wife; priya means dear one. So here wife is called priyaḥ means, wife is supposed to be dearer; OK. if she is not dear; make her dear .

So, I am not saying all these; Gīta is saying: What do I know?! So I am the wrong person to talk about these issues and all, and you should not be merely letter writing; I do not know how you write; whether you use dear, I do not know; So therefore both should be dear to each other;

Then finally, sakhēva sakhyuḥ; just as a friend forgives the offences, the insults of the friend; So similarly Oh Lord; You are like father; and You are like husband also; in fact that is also a form of bhakthi called madhura bhakthi; where the devotee looks upon himself as Gōpi or Rādha and Lord is the only puruṣaḥ and that kind of bhakthi is called

madhura bhakthi. And therefore you are like the husband; and you are of course my friend also; from whatever angle you see; you have to forgive and forget. So priyāyāḥ **arhasi**; priyāyāḥ plus arhasi; priyāyā arhasi; then sandhi is made even though it is not permitted rule; a grammar violation is here; but Vyasācārya's poetic license, it is allowed. So it should be priyāyāḥ arhasi; and then you have supply a word: aparādhān; offences; priyāyāḥ arhasi pitā aparādhān sōḍhum arhasi; Sakhā sakhyuḥ aparādhān sōḍhum arhasi; or sahatē; and priyaḥ priyāyāḥ aparādhān sōḍhum arhasi. Similarly, you also.

Verse 11.45

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ११.४५ ॥

adr̥ṣṭapūrvam hr̥ṣitō'smi dr̥ṣṭvā
bhayēna ca pravyathitaṃ manō mē |
tadēva mē darśaya dēva rūpam
prasīda dēvēśa jagannivāsa || 11.45 ||

दृष्ट्वा dr̥ṣṭvā **seeing (Universal form)**, अदृष्टपूर्वम् adr̥ṣṭapūrvam **which has not been seen before** अस्मि हृषितः asmi hr̥ṣitaḥ **I am delighted** च ca **at the same time** मे मनः mē manaḥ **my mind** प्रव्यथितम् pravyathitama **is afflicted** भयेन bhayēna **with fear** देव dēva **Oh Lord !** दर्शय मे me darśaya **show me** तद् रूपम् एव tad rūpam **ēva that (familiar) form itself**, देवेश dēvēśa **oh God of gods!** जगन्निवास jagannivāsa **Oh Lord, who is the abode of the Universe !** प्रसीद prasīda **Be gracious**

45. Seeing the universal form which has not been seen before, I am delighted. At the same time, my mind is afflicted with fear. Oh Lord! Show me that familiar form itself, Oh God of gods! Oh Lord!, who is the abode of the Universe! Be gracious.

So here Arjuna expresses his two-fold emotions; which are simultaneously occupying the mind; Arjuna says I am in a conflict now; one part of mind says; I am one of the few lucky ones; blessed ones; because Bhagavān gave me divya cakṣu; which is not easily available for others. So because of the special divya cakṣuḥ gift; I have got this rare Viśva-rūpam darśanam.

And since it is a very very rare one; in fact people are going to glorify Arjuna; you are lucky; you are lucky; people are going to be envious of Arjuna; and therefore from that angle, I feel like continuously like seeing the Viśva-rūpa m; because I have a got a rare darśanam; but at the same time; one corner of my mind, is only looking into the mouth of the Lord; into which all these near and dear ones are entering; and some are crushed; remember that how the people are entering and Lord is ruthlessly killing all of them; looks like cruel God; from that angle of Lord as the destroyer my mind is extremely in the grip of bhayam. So one part of my mind is happy; another part of my mind is

distressed with fear. And since one part of my mind is happy it tells; continue to see it; and the other part of mind with fear says; close your eyes; do not see; in Malayalam they say: കച്ചിട്ട് ഇറക്കാൻ വയ്യ; മധുരിച്ചിട്ട് ഇപ്പാൻ വയ്യ; kaccittṭ irakkānuṁ vayya; madhuricciṭṭu tuppānuṁ vayya. In Tamil there is a parallel; it is better, therefore I am not able to swallow; and not able to swallow; at the same time, it is also sweet; bitter sweet; I am not able to spit it out also; but Arjuna feels between these two.

Bhayam is more dominant; it is only because divya cakṣuḥ is an artificial one given by Bhagavān; Divya cakṣuḥ should be claimed by us by our own sādhana; so by sufficient karma yōga sādhana rāga-dvēṣās; ahaṁkāra mamakārās comes down; that mind has got naturally developed divya cakṣu; And when we have got naturally developed divya cakṣuḥ; Viśva-rūpa will not be frightening; but in the case of Arjuna; it is artificially given; and therefore Arjuna is not able to totally enjoy.

And therefore he says Oh Lord! World is congratulating me, but I am not able to withstand. And therefore what is my request? Enough is enough; please withdraw the Viśva-rūpam. Who asked for Viśva-rūpam; Arjuna only. The very same Arjuna who said I would like to have Viśva-rūpa, the very same Arjuna says I cannot withstand, Which means from ēka rūpa bhakthi if I have to go to anēka rūpa bhakthi; rāga-dvēṣās must be tremendously decreased.

Nirguṇa bhakthi is later; that is not necessary. Ēka-rūpa to anēka-rūpa bhakthi I have to go; I have to reduce rāga-dvēṣā tremendously. To put in another language; ahaṁkāra mamakāra must be reduced; நான் எனது nāṅ eṇatu; these two must come down; when they come down; Viśva-rūpa will be enjoyable.

So here Arjuna says adṛṣṭapūrvam dṛṣṭvā; I have seen something which is unique which I have not experienced before; because Viśva-rūpa experience is for the first time and therefore it is unique; So adṛṣṭa-pūrvam means apūrvam; in Tamil we ask; why have you come to my home? Apūrvamā; means you do not generally come. So similarly this is apūrva-darśanam.

And having seen this asmi harṣitaḥ; I am extremely elated; because especially when we have something rare, and the neighbour does not have; we have that extra happiness; anything including dress; they ask you from where did you purchase it; when you receive that question; it takes to as though mōkṣa! So then you say that; you do not want to say; because if they also purchase that, your importance would be lost. Therefore you say that I got it from that shop and that person goes there and enquires and comes to know that it was never sold in that shop, or it is no more available; and he comes and tells that

it is never available and you get brahmānandam. So similarly here also Arjuna feels that nobody has it; and I have got it; therefore I am extremely happy.

But the problem is internally, I am terribly frightened also; bhayēna ca; because of the mouth; remember it; bhayēna ca; bhayēna ca mē manaḥ mē pravyathitaṁ. So with fear my mind is afflicted; tortured; tormented; distressed; pravyathitaṁ.

So it is like the experience. I also like to share this experience. In the village we have got the village function; temple function and in Kerala for any festival; elephant is a must; so we have two three elephants; and the middle elephant carry the Lord; and there is a pradakṣiṇam of the whole village and when the elephant goes, people would like to go on to the top of the elephant because we have to hold the deity and umbrella, such other things; a few items along with the Lord. So there is big adi-thadi among the villagers as to who should climb the elephant; and then one time I also got on the elephant. Now, in the village and all; on the top of the elephant, they do not spread anything. In the movies and all, they show with clothes; cushion, a small stand, etc. So you do not know what it is all about; so on top of the elephant there is the backbone; it is really the hardest stuff in the world; perhaps harder than the diamond; and the hair of the elephant is also very sharp like a needle. So when you get on the elephant; and look around, all the other children would be envious of me; and therefore all smiles for 10 minutes; thereafter, it will be like: When I am going to get down; and you do not want to let it out because others are envious of you. So why to let out that secret; you put a smile outwards and inside you wait for the śeeveli to end.

When I read this slōka of Arjuna, I only get that remembrance. So very happy, but miserable also. So like wearing coat in Madras; in summer season, you wear coat and everybody appreciates the coat; but inside, not suitable to India you know; in Madras in May in 43 degrees; what coat; you do not want even a banian. And often we experience; for the sake of the world you feel like smiling; but inside you are miserable.

So similarly, bhayēna ca pravyathitaṁ manō mē; and between these two; which is dominating bhayaṁ alone is dominating and therefore Kṛṣṇa; tadēva rūpam mē darśaya; Oh Lord! I would like have the good-old Kṛṣṇa; my koochu guruvarappan, they say; the Lord Kṛṣṇa, smiling, beautiful; adaram madhuram; vadanam madhuram; nayanam madhuram Kṛṣṇa alone I want; so tadēva means what? ēkarūpa Īśvaraḥ.

So from this we come to know that graduating to anēka rūpa Īśvara itself is not an easy job; and only if I have graduated and remained in anēka rūpa Īśvara; Viśva-rūpa Īśvara for sufficient length of time; thereafter only rūpa Īśvara will get inside you; but we try to jump from ēka rūpa to arūpa; And that is why Vēdānta appears to be, the upaniṣad

appears to be more academic; it does not seem to help because upaniṣad is talking about:

अस्पर्शम्, अशब्दम्, अरूपम् अव्ययम्,
तत रसम् नित्य अगन्धवच्चयत् ||

asparśam, aśabdham, arūpam avyayam,
tata rasam nitya agandhavaccayat

So sādhanā catuṣṭaya samppatti means Viśva-rūpa Īśvara bhakthaḥ; அது இருன்தால் தான் அருப ஈசுவரனுக்கு போக முடியும்; if only it is. Then only you can go to arūpa Īśvara; therefore tad ēva rūpam; that is ēka rūpa Īśvaram darśaya; May you show me. **prasīda dēvēśa jagannivāsa.**

Kṛṣṇa can argue: Only you wanted; therefore I will not withdraw; if He says what to do; therefore Arjuna says: prasīda. Be gracious to me. Hē dēvēśa; Lord of all Gods; jagannivāsa; oh Lord who is the abode of the universe; visvādhāraḥ.

So jagannivāsa means the Lord in whom the whole universe is resting; jagatam nivāsaḥ; śaṣṭi tatpuruṣaḥ; bahu vrīhi also can justify; but in this context, śaṣṭi tatpuruṣa would be go; and this idea is symbolically presented when Yaśōda asks Lord Kṛṣṇa to open the mouth. When Kṛṣṇa ate mud, you know the story Yaśōda scolded and said; Open the mouth. She thought that she will see only mud inside the mouth but instead of mud, the whole cosmos with all the akhilānda kōdis are there; and just as Arjuna could not withstand the Viśva-rūpa; even Yaśōda could not.

Therefore instead of saying; I am not able to; she commanded Kṛṣṇa to Shut Up. Shut Up; means what, only it seems to be a command, but inside it is all fear; It is not to be literally take up; how come all the cosmos would be inside the Kṛṣṇa's mouth; even the Tirupati Laddu we are not able to put inside as a whole into our mouth; do not take literally. This symbolises the Lord as the viśvādhāram gagana sadṛśam.

Verse 11.46

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण् चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ११.४६ ॥

Kirīṭinaṁ gadinam cakrahastam
icchāmi tvāṁ draṣṭumahaṁ tathaiva |
tēnaiva rūpēṇa caturbhujēna
sahasrabāhō bhava viśvamūrtē || 11.46 ||

अहम् इच्छामि aham icchāmi **I wish द्रष्टुं draṣṭum to see You, तथा एव tathā ēva in the same form as before;** किरीटिनम् kirīṭinam **with crown गदिनम् gadinam with mace, चक्रहस्तम्**

cakrahastam **and with disc in Your hand** सहस्रबाहो sahasrabāhō **Oh Lord, with thousand arms!** विश्वमूर्ते viśvamūrtē **Oh Lord with Universal form!** भव bhava **appear तेन एव** tēna ēva **with that very same,** चतुर्भुजेन रूपेण caturbhujēna rūpēṇa **four-armed form**

46. I wish to see you in the same form as before with crown, with mace and with disc in your hand. Oh Lord, with thousand arms! Oh Lord, with Universal form! Appear with that very same four-armed form.

So Arjuna concludes his prayer. That is the third stage of appreciation. No.1 āścaryam; No.2 bhayam; No.3 bhakthiḥ. The third stage of bhakthi expression is being concluded here; with Arjuna's request to the Lord to get back to his own ēkarūpa.

Therefore he says; tvām aham draṣṭuṃ icchāmi; I would like to see You; tēnaiva rūpēṇa; with Your old form only; ēka rūpēṇa; Kṛṣṇa rūpēṇa aham draṣṭuṃ icchāmi; and what is that old rūpam? Arjuna wonders Kṛṣṇa remembers or not; therefore I tell him what was his old form; therefore kirīṭinam; so with kirīṭam; gadinam; with gada; cakrahastam; with cakra; with all these caturbhujēna; in your own; caturbhujā rūpa; so caturbhujam; lord with four hands; previously it was anēkahastham; now it is caturbhujam; so he himself says: sahasrabāho; Now You are sahasrabāho; thousand armed one; I want You to be four-armed one; Hey sahasrabāho; Caturbāho bhāva.

There are people who make a very big analysis here. Anyway I am not going to say: How does Arjuna say caturbhujēna? So before Īśvara rupa darśanam; Kṛṣṇa was moving with Arjuna alright; but was Kṛṣṇa with four hands or two hands; we have no idea. Thinking is what; Kṛṣṇa was moving with Arjuna as only an ordinary manuṣya; therefore he had only dvibāho; how come Arjuna says here caturbhujam; and different people giving explanations; ingenious explanation and all; we need not go into that; we can conclude that Kṛṣṇa might have four hands; or still easier; Arjuna is confused because of overwhelming and changing emotions. So he was confused between two and four; and therefore he said caturbhujēna; you can take it that way. Do not break your head on that; So tēnaiva rūpēṇa catur-bhujēna sahasra-bāhō bhava; Oh Lord may you appear; viśvamūrtē; viśvamūrtiḥ means Viśva-rūpam: sambōdhana pradhama; addressing the Lord; Oh Viśva-rūpa Īśvara; I do not want viśvamūrtiḥ; I want Krishnamūrthy. So Kṛṣṇa rūpam I do not want; Viśva-rūpa m; but I want only Kṛṣṇa room.

So with this Arjuna's response to Viśva-rūpa-darśanam is over; the last phase is from verse No.35 up to this verse. Now the ball is in Lord Kṛṣṇa's court; So there is some silence; because Arjuna has made his request and Lord Kṛṣṇa has to do respond.

What is the Lord going to do is given in the next verse; which we will see in the next class.

Hari Om

152 Chapter 11, Verses 47-50

ॐ

From verse No.35, up to verse No.45, which we completed in the last class, Arjuna expresses his appreciation of Viśva-rūpa and he surrenders at the feet of the Lord. Even though he is very happy to have Viśva-rūpa darśanam; because of the special blessings of the Lord; Arjuna is not mature enough to withstand the Viśva-rūpa darśanam; because Viśva-rūpa darśanam means learning to look at the whole creation as the Lord; whether we like it or not; the creation is a relative entity consisting of pairs of opposite and therefore I am going to see the universe as the Lord; I should be able to accept the both the pairs of opposite equally. I should have a reverential attitude of acceptance with regard to every event in the creation. Not only the things consists of pairs of opposite; even events are pairs of opposites. As I had said often, if birth is an integral part of Bhagavān; death is also integral part of Bhagavān only. Therefore, to become a Viśva-rūpa bhakta; I should be able to accept any death of anyone, without any complaint, which means a tremendous inner maturity is required; which is also as an integral part of Bhagavān. And therefore it requires a reverence; rather than complaint. That is why in Sandhya vandanam; we regularly worship Yama as Bhagavān.

यमाय नमः। यमाय धर्मराजाय मृत्यवे चान्तकाय च । वैवस्वताय कालाय सर्वभूत क्षयाय च

[yamāya namaḥ | yamāya dharmarājāya mṛtyavē cāntakāya ca | vaivasvatāya kālāya sarvabhūta kṣayāya ca ||](#)

Sarvabhūta kṣayāya; one who is the cause of old age and death; kṣayam; old age; apakṣiyathe; apakṣayaḥ; which culminates in maraṇam; yama is the cause of old age and death; and we should reverentially worship yama dharmarāja daily; we should be able to accept these two as an integral of Bhagavān. We need not even develop a reverential attitude; at least if we can have a non-critical non-complaining attitude that itself is a maturity. Similarly every association I have to accept and I have to equally accept every disassociation also; without grumbling. Similarly, health and sickness. Similarly war and peace; as long as human freewill is there; there will be rāga and dvēṣā; which means there will be war even in heaven; dēvās and asurās will be quarreling.

And therefore most of the things are integral part of Viśva-rūpa; I should be able to accept them without grumbling; which means I should have a very very rarified mind; which sees the totality and therefore for an immature mind, Viśva-rūpam can be a threat, and Arjuna proves that his mind is immature because he says I am not able to withstand.

Then the question is how can I make myself mature. Until I get the maturity to accept Bhagavān, the anēka rūpa Īśvara, the only alternative I have is to accept the ēkarūpa Īśvara as the Lord; that is why we start with Iṣṭa dēvathā bhakthi so that I will be able to accept the situation by feeling the presence of my Iṣṭa dēvathā in my heart; this is how I begin; Śankarācārya writes a beautiful sthōthram called Śiva Śankara Sthōthram:

अतिभीषणकटुभाषणयमकिङ्किरपटली
कृतताडनपरिपीडनमरणागमसमये ।
उमया सह मम चेतसि यमशासन निवसन्
शिवशङ्कर शिवशङ्कर हर मे हर दुरितम् ॥ १ ॥

[atibhīṣaṇakaṭubhāṣaṇayamakiṅkirapaṭālī](#)
[kṛtatāḍanaparipīḍanamaraṇāgamasamayē |](#)
[umayā saha mama cētasi yamaśāsana nivasan](#)
[śivaśāṅkara śivaśāṅkara hara mē hara duritam || 1 ||](#)

Oh Lord; I will also have old age. and I will have to face them; And how death is coming to come I do not know; They say we do not know; that they will be seeing the Yamakinkarās coming; Yama dhūtās coming; some people have told also; I do not know. Some old people say that somebody has come and all the other persons would not see; and this person would only see; so they say they are all messengers of Yama and they come threatening because this person does not want to leave his family and near and dear ones and his new கொள்ளு பேரன்; kollu pēran; etc. so leaving that I do not want to go and therefore whipping their whips they come, and at that time, I should not be frightened of all these people; yama dhūtās; I want Lord Śiva you should come; because you are the right person because you have kicked yama dharma rāja in his chest; you remember Mārkaṇḍeya story and all you know; and therefore when such a frightening occasion comes, I should not be affected by anyone of these things. Even the family members may be standing around and weeping; my attention should not go to those people who are temporary; my attention should be on you and you should come and do not come alone; come with Pārvathi also. And I am giving you a programme; advanced booking; and what is that programme? A beautiful thāndavam; along with Pārvathi's lāsyam; Śiva thāndavam and Pārvathi's lāsyam; on the stage of my heart; you should give me a programme; and I should be so much observed in that programme; that I should not even know the arrival and departure.

Śankarācārya has written all these for us; he has no such problem; because he is nitya mukta; So atibhīṣaṇa; bhīṣaṇa means bhayankara; kaṭubhāṣaṇa; they are not going to politely request; கூட வறேளா? If they request, are we going to go with them. Therefore they will only say pack up; pack up; Therefore kaṭubhāṣaṇayamakiṅkirapaṭālī; last messengers when they come; kṛtatāḍanaparipīḍanamaraṇāgamasamayē. So they beat me; and they torture me or torment me; physically or psychologically; And when such a

death comes; What should you do; umayā saha; along with Pārvathi dēvi; mama cētasi; in my heart; yamaśāsana; what an address. Oh Lord Śiva you are yamaśāsana; the one who punishes even yama dharma rāja; nivasan; Śivaśaṅkara Śivaśaṅkara hara mē hara duritam; Śiva Śaṅkarāṣṭakam is 8 slōkās.

So this very thought of your iṣṭa dēvathā; can give you great relief when pain comes; diseases come; people disappear; people die or we ourselves die; iṣṭa dēvathā bhakthi also can relieve our pain; only thing is we have to develop that bhakthi by abyāsaḥ; I will start that bhakthi when I am 93 years old; that will not work; start your training right now; feel the presence of your iṣṭa dēvathā right now; and this iṣṭa dēvathā bhakthi or ēka rūpa bhakthi will give you sufficient strength to expand your vision to Viśva-rūpa bhakthi; and when it is getting converted to Viśva-rūpa bhakthi; iṣṭa dēvathā bhakthi need not go away; I see the iṣṭa dēvathā itself as all the rūpam; if Kṛṣṇa is my Iṣṭa dēvathā; all people are Kṛṣṇa in different vēṣam; and even if I go to Śiva temple; Kṛṣṇa is Śiva vēṣam; then the whole creation becomes brahmāṇḍavyāptadēhā bhasitahimarucā.

My own iṣṭa dēvathā is the Śiva liṅgam; the whole cosmos becomes Śiva liṅgam; therefore if I am not ready for Anēka rūpa bhakthi; I need not feel bad; I can continue in ēka rūpa bhakthi; that will also give tremendous inner strength; I can say everyone go away; like in the cinema song; யாரை நம்பி நான் போறன்தேன்; போங்டா போங; yārai nampi nāṅ pōraṅtēṅ; pōṅṭā pōṅga; all of you get lost; I do not depend on any one of you; my support comes from somewhere; It is a wonderful training that we can have. So anyway; Arjuna proves he is not yet ready for Viśva-rūpa bhakthi itself; after remaining in Viśva-rūpa bhakthi for sufficiently long time; and thereafter only we have to get ready for arūpa īśvarḥ; does not matter; whatever be your level; take to appropriate bhakthi; and therefore Arjuna confesses to Lord Kṛṣṇa and says tēna ēva rūpeṇa caturbhujēna; I do not want to see thousand hands; it is all confusing; beautifully two or maximum four hands enough; more than that I will not be able to see Kṛṣṇa. I want simple Kṛṣṇa. Up to this we saw.

Verse 11.47

श्री भगवानुवाच --

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११.४७ ॥

Śrī Bhagavān uvāca
mayā prasannēna tavārjunēdam
rūpaṃ paraṃ darśitamātmayōgāt |
tējōmayam viśvamanantamādyam
yanmē tvadanyēna na drṣṭapūrvam || 11.47 ||

श्रीभगवानुवाच Śrī Bhagavān uvāca **The Lord said** अर्जुन Arjuna **Oh Arjuna ! आत्मयोगात्** ātmayōgāt **by My power** इदं परं रूपम् idam paraṁ rūpam **this supreme form**, दर्शितं तव darśitaṁ tava **has been shown to you**, मया प्रसन्नेन mayā prasannēna **by Me who is pleased (with you)**, यद् मे yad mē **such a form of mine**, तेजोमयम् tējōmayam **which is radiant विश्वम्** viśvam **universal अनन्तम्** anantam limitless **आध्यम्** ādhyam **and primal न दृष्टपूर्वम्** na dṛṣṭapūrvam **has not been seen** त्वदन्येन tvadanyēna **by anyone other than you.**

47. The Lord said – Oh Arjuna! By My power this supreme form has been shown to you by Me, who is pleased (with you). Such a form of Mine which is radiant, universal, limitless and primal has not been seen by anyone other than you.

So when Arjuna made this request, Lord Kṛṣṇa says: Arjuna I am not responsible for showing this Viśva-rūpam. In fact, I know you are not yet ready; but since you made a special request, I choose to show you; and now that you do not want Viśva-rūpa, I will bless you accordingly.

Therefore He says: Hē Arjuna tava idam rūpam darśitaṁ; so idam rūpam means idam Viśva-rūpam, this universal form of mind has been shown to you.

How? Ātmayogāt; because of my Māya śakti; Yōgāḥ means māya; so the word Yōgāḥ has several meanings. According to context, we have to take, in this context, Yōgāḥ means an assembly; a சேர்க்கை; cērkai; māya is called Yōgāḥ because it is an assembly of thriguṇās; satva rajas tamas guṇānām saṁyōjane Yōgāḥ śabda ucyatē. And therefore Yōgāḥ means and this māya represents Bhagavān's Māya śakti.

And word Ātma is reflexive pronoun and not satcidānanda ātma; cidānanda ātma; ātma means My own Yōgāḥ śakti; My own Māya śakti I used for showing the Viśva-rūpa.

And why I chose to do that; prasannēna; because I was pleased with your devotion; I was pleased with your sincerity and therefore I showed this; and how did I show you? By giving you this special cakṣu called divya cakṣu;

And what type of Viśva-rūpam is? Kṛṣṇa says Viśva-rūpam remaining the same; if you are mature you will enjoy it; if you are not mature; the same Viśva-rūpa will frighten you; What is enjoyment to one, is a fright to another person. Just like this roller coaster ride; so one person may be thrilled and he may go up and down repeatedly; whereas for some other people, seeing itself is giddiness giving. So by itself it is neither good or bad; it all depends upon the candidate.

Similarly, here Kṛṣṇa Viśva-rūpa is really wonderful Arjuna; because it is tējōmayam; it is the most brilliant form; which consists of galaxies; it consists of billions of stars and all of them are included Viśva-rūpa; tējōmayam;

Viśvam which consists of everything; Vivida prathyaya gamyam Viśvam. So which is cognised in manifold form; śabda rūpēṇa; sparśa rūpēṇa; rasa rūpēṇa, gandha rūpēṇa; it can be appreciated.

And anantam; which is limitless; both spatially as well as time-wise; anantham ādhyam; so which is the first born; which is created first;

तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५॥

[tasmādvirāḷajāyata virājō adhi pūruṣaḥ |](#)
[sa jāto atyaricyata paścādbhūmimatho puraḥ ||5||](#)

So Viśva-rūpa is born first; and thereafter alone paścādbhūmi; atha puraḥ puraḥ means śarīrāṇi individual bodies, everything is born later only and therefore virāt is ādhyam; the first born; brahmā dēvānām prathamam sambabhūva; we have seen.

Not only that Arjuna you are a blessed devotee because nobody else had the good fortune of seeing this; so tvadanyēna; other than you, the rare one; blessed one, nobody else has seen; of course nobody else has seen is an exaggeration; it is not Arjuna alone has seen; some other people have also seen; others have also seen; in Mahābharātha itself we find Kṛṣṇa shows Viśva-rūpa in two or three occasions. And therefore here to highlight that; it is said that nobody has seen; it is not literally true; it is figurative expression.

Verse 11.48

न वेदयज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपं शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११.४८ ॥

[na vēdayajñādyayanairna dānaiḥ](#)
[na ca kriyābhirna tapōbhirugraiḥ |](#)
[ēvaṃrūpaḥ śakya āhaṃ nṛlōkē](#)
[draṣṭuṃ tvadanyēna kurupravīra || 11.48 ||](#)

न वेदयज्ञाध्ययनैः na Vēdayajñādyayanaiḥ **neither by the study of the Vēdas and yajñas** न दानैः na dānaiḥ **nor by the charity**, न च क्रियाभिः na ca kriyābhiḥ **nor by the rituals**, न उग्रै तपोभिः na ugrai tapōbhiḥ **nor by severe austerities** शक्यः अहं द्रष्टुम् śakyaḥ ahaṃ draṣṭum **can I be seen** एवंरूपम् evaṃ rūpam **in this form** नृलोके nṛlōkē **in the world of mortals** त्वदन्येन tvadanyēna **by anyone other than you** कुरुप्रवीर kurupravīra **Oh Arjuna !**

48. Neither by the study of the Vēdas and yajñas, nor by charity, nor by rituals, nor by severe austerities can I be seen in this form in the world of mortals by anyone other than you, Oh Arjuna!

Here Lord Kṛṣṇa wants to point that Arjuna could see the Viśva-rūpa m; because of his devotion, bhakthi. Therefore Kṛṣṇa wants to highlight bhakthi or sincere desire to appreciate Viśva-rūpam as an important sādhanā; and when Kṛṣṇa wants to highlight the Bhakthi sādhanā, for the sake of underlining, underscoring Bhakthi, He brings down all the other sādhanā.

This is a methodology used in the scriptures, which has to be very carefully understood. All spiritual sādhanās are equally important; whether it is satyam; tapaḥ; yajñāḥ; or Vēda adhyanam. All sādhanās are equally important; but in a particular context, the scriptures highlight a particular sādhanā and in that context, the scriptures will bring down the other sādhanās. So there we should look down the other sādhanās; we have to only focus on the importance of a particular sādhanā; highlighting the sādhanās is important; not bringing down the other sādhanās.

This particular law is called nahi nindhā nyāyaḥ; scriptures themselves criticize certain sādhanās; there the value is not on criticism; but the value is on highlighting something else. In Taittiriya śikṣavalli we saw various values was highlighted and there it was said; svādhyāya pravacanam; the study of scriptures is the most important value; ṛtaṁ ca svādhyāyapravacanē ca | satyaṁ ca svādhyāyapravacanē ca.

And thereafter the Upaniṣad itself asks the question; what is the highest tapas?; then several ācāryās rishis give different opinion; and the Upaniṣad says: the greatest tapas or sādhanā is svādhyāya pravacana only. Therefore if you read that portion; svādhyāya will be highlighted and all the others will be brought down; and here you find Kṛṣṇa says all the other sādhanās are useless; but bhakthi is important.

Now we will be confused; which one we should take; śikṣavalli if you see it says svādhyāya; is highest. If you see this portion, it says bhakthi is greatest; therefore what should be the conclusion? One person concluded nothing is important. Very convenient; so from that portion I come to know that bhakthi is not important; because in śikṣavalli bhakthi is not mentioned. Here svādhyāya is criticized; in different portions different values are brought down and therefore no value is important; he concluded that way; or we can say all values are equally important.

So what should be our right conclusions? All values are equally important; but here Kṛṣṇa is highlighting Bhakthi and for that purpose He is criticising all the other sādhanā; criticism is not literally meant; it is not meant literally; very important. Here Kṛṣṇa says;

Vēda adyana is not a great sādhanā at all. It cannot give you Viśva-rūpa darśanam; Therefore Vēda adyanam is an inferior sādhanā.

And what about yajña? Yajña adyanaiḥ; the study of yajñas, that is rituals; what is the difference between Vēda adyana and yajña adyana. Vēda adhyana is learning to chant the Vēdas; and yajña adyana means analysis of the Vēdas; and learning how to do the rituals. Kṛṣṇa says Vēda adyanam is useless; yajña adyana is useless; all of them will not give you Viśva-rūpa darśanam.

na dānaiḥ; what about dānam? Useless; in fact, we note it very carefully. We say Bhagavān himself has said; therefore I am not giving! As such giving is problem; over and above that; if slōkās are like this; everything is gone; So here Kṛṣṇa says dānam is also an inferior sādhanā; whereas in śikṣavalli what did we see?

श्रद्धया देयम् | अश्रद्धयाऽदेयम् | श्रिया देयम् | ह्रिया देयम् | भिया देयम् | संविदा देयम् |

[śraddhayā dēyam](#) | [aśraddhayā:dēyam](#) | [śriyā dēyam](#) | [hriyā dēyam](#) | [bhiyā dēyam](#) | [saṁvidā dēyam](#).

It is repeatedly emphasized; whereas Kṛṣṇa says dānam is also useless. From that it is clear that Kṛṣṇa's aim is not criticism; but highlighting something else.

Then what about other various activities; loukika karmaṇi; na ca kriyābhi; also useless; because they cannot help you in getting Viśva-rūpa darśanam; so yajña can be taken as śāstriya karma; and kriya can be taken as loukika karma;

So vaidika karma is useless; loukika karma also useless; and what about various form of tapas; like ēkadaśī upavasa etc. also useless;

na tapōbhi; so therefore we can again conclude that therefore I do not fast all; but Kṛṣṇa said Upavasam is useless.

and even Ugriaiḥ tapōbhi; even very big or severe austerities also are useless; because through all these sādhanās, ēvaṁ rūpam na draṣṭum śakyaḥ; ēvaṁ rūpaḥ means Viśva-rūpa Īśvara can never be seen by all these sādhanas.

So each time you have to read; Vēdayajñādyayanaiḥ rūpaḥ n na draṣṭum śakyaḥ; dānaiḥ ēvaṁ rūpam na draṣṭum śakyaḥ; kriyabhi na draṣṭum śakyaḥ; in each things na is there.

In lōke; among the human-beings or in the human world; it can be seen only by those people who are like you; Arjuna's head Kṛṣṇa is placing ice. So it cannot be seen by anyone other than you; because you alone have got that special qualification, unique

qualification meant for Viśva-rūpa darśana; and therefore by other people it is not possible.

Now Kṛṣṇa does not say what is that unique qualification; very important; and what is that? Kṛṣṇa himself answers that later; so that we can supply here and that unique qualification is bhakthiḥ. So bhakthi alone will alone help in Viśva-rūpa darśanam; and that too what bhakthi? That also we have to note; because in the 7th chapter, Kṛṣṇa has talked about four types of bhakthi; artha bhakthi; artharthi bhakthi; jijñāsu bhakthi and jñāni bhakthi.

Artha bhakthi will not help; because artha is person in crisis; a person in crisis does not want Viśva-rūpa darśana; when there is no water at all in the home, is he going to ask the Lord for Viśva-rūpa darśanam? he will only ask water; If Lord asks Shall I come; this man will reply as such there is no water for the already available people; So you do not come; You be where you are; sent water only; so let the local Kṛṣṇa come (புரியுந்தோ? Are you understanding?) Let this Kṛṣṇa come, not that Kṛṣṇa.

Similarly when a person is craving for wealth and Bhagavān says I will give you Viśva-rūpa darśanam; who wants?; therefore he will not; therefore by bhakthi He means not mean arta or artharti bhakthi; but jijñāsu bhakthiḥ; jijñāsu bhakthi means a devotion through which a person wants an ēkarūpa Īśvara darśanam; I should know the value of Viśva-rūpa darśanam; such a mature bhakthi alone can help you see;

Hē kurupravīraḥ; Hey Arjunah, you asked for that; and therefore I gave you that. So do not put the blame upon Me; I did not want to threaten you; You asked for it.

Verse 11.49

मा ते व्यथा मा च विमूढभावः दृष्ट्वा रूपं धोरमीदृङ् ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ११.४९ ॥

mā tē vyathā mā ca vimūḍhabhāvō
dṛṣṭvā rūpaṁ ghōramīdṛṅmāmēdam |
vyapētabhīḥ prītamanāḥ punastvam
tadēva mē rūpamidam prapaśya || 11.49 ||

दृष्ट्वा dṛṣṭvā **seeing** ईदृङ् इदं घोरं रूपम् īdṛṅ idam ghōram rūpam **such a frightening form,**
मम mama **of mine** मा ते व्यथा मा mā tē vyathā mā **may you have neither fear,** च विमूढभावः
ca vimūḍhabhāvaḥ **nor delusion** प्रीतमनाः prītamanāḥ **with a pleased mind** व्यपेतभीः
vyapētabhīḥ **free from fear** त्वं प्रपश्य tvam prapaśya **see** पुनह् punah **again** इदं तद् एव रूपम्
idam tad ēva rūpam **that very same form** मे mē **of Mine.**

49. Seeing such a frightening form of mine, may you have neither fear nor delusion. With a pleased mind free from fear, see again that very same form of Mine.

So here Kṛṣṇa says Arjuna if you are not ready for Viśva-rūpa darśanam; I do not want to impose that upon you. This is the most unique aspect of our vēdic-teaching; we never impose anything upon a seeker; there are many people who are very clear that they do not want mōkṣa; because either they have not understood mōkṣa or frightened of mōkṣa; because mōkṣa is defined as advaitam; advaitam means if I stay alone; what should I do? I would like to have people around; that is only nice; even though some pidungal problem is there; it is nice to have people around; and mōkṣa means I should be free from all these things; I do not want freedom; even if there are problems I would like to be amongst people. So therefore remember appreciating the value of mōkṣa itself requires a tremendous maturity; and therefore Vēda says if you do not feel or appreciate the value of mōkṣa; you need not work for mōkṣa; you work for artā; you work for kāma; fulfil your desires.

So one lady asked; Swamiji I want to become one of the gōpis and want to have rāsa kṛīda dance with Kṛṣṇa; that desire is there; if mōkṣa is coming before that, I do not want mōkṣa; because after mōkṣa rebirth is not possible for fulfilling that desire. If I get mōkṣa I will not have an opportunity to get gōpi śārīram; I would like to have that; and another person said I would like to visit svarga lōka once. At least sādhanā camp there? Just have a 7-8 days camp there and drink a little of the amṛtam etc. witness some dance of Rāmbā and Ūrvaśī; and go places; Vēda says.

If you have any such desires; do not hurry; mōkṣa can wait; because it is eternal; So therefore if you are not even ready for Viśva-rūpa darśanam. I do not want to impose; have ēka rūpa bhakthi; ask for artā; ask for kāma; only one condition is follow dharma. And whatever you get legitimately, take it as Bhagavān's gift. That is the only sādhanā we request you to practice; you need not study upaniṣad; follow only karma kāṇḍa; you follow only karma Yōgāḥ by which we mean fulfil your desires legitimately and take whatever you get as Īśvara prasāda. Start there, it will lead you up to Mōkṣa. In fact, Kṛṣṇa himself is going to tell this beautifully in the next chapter. So I do not want to tell too much; then in the next chapter, I would have nothing to say.

So therefore there will we will see, how we can see from the lowest rung of the ladder and therefore Kṛṣṇa says do not worry; we can come back to ēka rūpa Īśvara. So tē vyathā; may you not be mentally pained; may you not be pained looking at my mouth which is crushing all the people; the crushing mill mā ca vimūḍhabhāvaḥ; may you not have any mental confusion also.

So here vimūḍhathvam means sthabdatha; mentally being overpowered; immobilization. Suddenly you see behind; imagine, there is a huge wild elephant standing; wild elephant without mahout standing behind; what we say; the mind gets stunned; it is not able to think or do anything; that stultified condition; immobilized kind of the mind is vimūḍha bhāvaḥ. Arjuna is experiencing that now and therefore Kṛṣṇa says "May you not suffer from that; I will cooperate with you".

Dṛṣṭvā rūpam; by seeing my rūpam and what type of rūpam? Gōram idruk rūpam; which is gōram frightening according to you; for mature people it is not frightening.

Thējōmayam; viśvam; anandam, adhyam; that is the description for mature people; but for you it appears to be gōram; like even seeing blood; many people cannot see blood; they will swoon. Imagine a doctor has that problem. Would it work? Therefore it is a mental preparation; for a few people a few drops, you cannot visualise. Similarly, for you it appears to be ghōram; and therefore what should you do; fourth line, may idam tadēva rupam pravasya; Now may you see my good old ordinary Kṛṣṇa form; tad ēva rūpam; Kṛṣṇa rūpam; ēka rūpam; may you see; punaḥ; once again; so let us change the channel. This button is there: you have only to press the appropriate button; let us change the channel from anēka rūpa Īśvara to ēkarūpa Īśvara. Therefore may you see; how?

Vyapētabhīḥ; without any fear; without any tension; vyapetabhīḥ; bhaya rahitha and prithamanāḥ and with a pleasant mind; relaxed mind; stress free mind; may you again see the ēkarūpam, which again word is used; because up to the 10th chapter; it was only ēkarūpa Īśvara; the 11th only channel was changed; So again we can go back to the old channel itself.

Verse 11.50

सञ्जय उवाच --

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११.५० ॥

Sañjaya uvāca

ityarjunam vāsudēvastathōktvā

svakam rūpam darśayāmāsa bhūyaḥ |

āśvāsayāmāsa ca bhītamēnam

bhūtvā punaḥ saumyavapurmahātmā || 11.50 ||

सञ्जय उवाच **Sañjaya uvāca Sañjaya said** – उक्त्वा uktvā **having said**, इति तथा iti tathā **thus**, अर्जुनम् arjunam **to Arjuna**, वासुदेवः vāsudēvaḥ **Lord Kṛṣṇa दर्शयामास भूयः darśayāmāsa bhūyaḥ showed again स्वकं रूपम् svakam rūpam his own form च भूत्वा सौम्यवपुः ca bhūtvā saumyavapuḥ and, having assumed the pleasing form, पुनः punaḥ once again महात्मा**

mahātmā the great Lord, आश्वासयामास āśvāsayāmāsa **consoled** एनम् भीतम् ēnam bhītam **that frightened (Arjuna)**

50. Sañjaya said – Having said thus to Arjuna, Lord Kṛṣṇa showed again His own form. And having assumed the pleasing form once again, the great Lord consoled that frightened Arjuna.

So Arjuna requested the Lord to change the form and Lord Kṛṣṇa has also agreed to change the form. And now that is a silent period; wherein the transformation is taking place; from anēka rūpa to ēka rūpa. And since there is silence; Neither Kṛṣṇa talks nor Arjuna talks; you have to imagine; if it is a TV programme; some background music will be there and they will be showing; that advantage will be there and here it is not there;

And therefore Sañjaya comes and gives a running commentary. So what is happening in the battle field; So Sañjaya reports:

Sañjaya uvāca; vāsudēvaḥ Arjunam iti uktvā; Vasudēvaḥ; Lord Kṛṣṇa, so here the word also is appropriately put; Vasudeva has come; So Vāsudēvaḥ means Vasudēvasya puthraḥ. So whether it is ēkarūpa or anēkarūpa? Vāsudēvaḥ means Kṛṣṇa; Lord Kṛṣṇa uttered these words to Arjuna; uttered these words and then svakaṁ rūpaṁ darśayāmāsa. So once again He showed the ēkarūpa Kṛṣṇa form, to Arjuna; so svakaṁ rūpaṁ means ēkarūpam; Kṛṣṇa rūpam; bhūyaḥ darśayāmāsa.

As I said; changed the channel; and having changed the form; āśvāsayāmāsa ēnam bhītam; even after changing the form from Anēkarūpa to ēkarūpam; Arjuna's fear continues for some more time, Like a child; if the child has missed the mother; and cried for hours; and the mother has come and the child is on the body of the mother; but the child continues to cry; but the mother will say; I have come; please therefore shut up; but still the child will recollects that and continues the crying; OR if you have a nightmarish dream; after waking up; you know it is dream; but still that fear continues sweat continues; palpitation continues; Similarly Arjuna continues to be disturbed; like a baby and Kṛṣṇa like a mother is consoling Arjuna.

So bhītam ēnam Arjunam. So this Arjuna who is frightened; āśvāsayāmāsa; Lord Kṛṣṇa consoles;

How; saumyavapuḥ bhūtvā; previously it was said ghōra rūpam; Now the ghōra rūpam is replaced by saumya rūpam; adharam madhuram, vadanam madhuram, nayanam means saumyam; sweetie; like sweetie pie; So Kṛṣṇa again gave the cho chweet! (like that) talk; so many languages is there; saumyavapuḥ bhūtvā mahātma; mahātma means what; anēkarūpa Īśvara; Viśvam ēva ātma yasya saḥ; maha ātma; பெரிய உடம்பை

உடம்பவர்; means one who is having a huge body; Viśva-rūpa m; and that anēka rūpaḥ Īśvaraḥ saumya vapuḥ; means sweet form having taken; āśvāsayāmāsa; consoled.

So here also we have to make a note, what do you mean by withdrawing the Viśva-rūpa m? Does it mean Lord Kṛṣṇa removed the Viśva-rūpa m? And then brought in Kṛṣṇa rūpam. If Bhagavān is going to remove the Viśva-rūpam; what will happen? The world itself will disappear because, I have repeatedly told you that Viśva-rūpa Īśvaraḥ means what; the very world itself as the body of the Lord. Therefore since Viśva-rūpa Īśvaraḥ is equal to the universe; there is no question of arrival of Viśva-rūpa Īśvara; because it is already arrived; and there is no question of departure also; because if Viśva-rūpa departs, the world itself will disappear; it will be praḷayaṁ; the world would not be there; Kurukṣetra would not be there; Arjuna will not be there; Bhīṣma Drōṇa will not be there; in fact the 12th chapter of Gītā itself will not be there. So what do you mean by withdrawal of Viśva-rūpa? As I said before, Kṛṣṇa withdrew the Divya cakṣuḥ from Arjuna; it is only change; bringing about a change in the mind of Arjuna. And what is divya cakṣuḥ? I have defined divya cakṣuḥ in the beginning; now you should remember once again.

There I told you how divya cakṣuḥ was given; now here how divya cakṣuḥ was removed; so you should remember what is divya cakṣuḥ; divya cakṣuḥ means a mind which is not overpowered ahaṁkāra and mama kāra; As long as the mind is in the grip of aham and mama, Viśva-rūpa darśanam will not be there. I will not see the totality; my mind will be narrow only; When aham and mama goes away; Viśva-rūpa comes.

So it is like again I gave you an example; a person is standing; in the background there is a mountain range; there is no peaked mountain; you have got a camera; now you want to take the picture of your friend and the mountain; the mountain is far away; now you face a problem; what is that? If you focus the person; the mountain range gets defocused; if you adjust to the mountain range; person is defocused; so if Aham-Mama are dominant; my focus is never on viśva rūpam; it will be one segment of the creation alone; but when aham and mama I and mine come down; then and then alone, Viśva-rūpa appreciation would come.

I would give you another example. In school, they will have the drama programme for the yearly anniversary. And this drama there will be several scenes; and it is generally played by the children themselves. And you find that children are playing various role, the parents will come; and with a camera also. In the programme whoever walks with the camera this side and that side; assume that their child is in the programme. After every scene you will find 4-5 people 4-5 people disappear. Why is that? Their children's scene is over. Do you think that they are interested in the drama? They come and their

child may be only the dvāra pālaka without a dialogue; Only with a kundam-spear and you have keep it across and when the rāja passes you have to lift it and put it back when he has gone inside or outside; this is the only role played by this child; for that particular two minutes role; mother and father comes with a camera; and all the time they will be watching whom; only dvāra pālaka dṛṣṭi; other members are not seen; in the story there is no focus; there is no Viśva-rūpa darśanam; there is no darśanam of the totality of the character or drama; because myyyyyyyyyy son is there; myyyyyyyyyy daughter is there; that photo we have to take and frame it and send it across the whole world; and that too should be shown to the Swamiji!!.

Otherwise how do I know; Did I go and took the photo? This is how I come to know; therefore, dvāra pāla dṛṣṭya drama tyāgaḥ. If you are interested in the totality of drama; you are not going to focus on a particular child; the whole universe is the drama of Bhagavān; but we can never see that; a few chittappas and periyappas and wives and children; they have contracted our consciousness into a dot; We are all trapped in enclosed consciousness; we do not have a rarified consciousness, to appreciate the totality; so divya cakṣu was gone; that means Arjuna has come back to my Bhīṣma; my Drōṇa; பழய கதைக்கு வந்தாச்சு; he has come back to the old story. More in the next.

Hari Om

153 Chapter 11, Verses 51-55

ॐ

By the grace of Lord Kṛṣṇa, Arjuna gets an opportunity for Viśva-rūpa-darśanam; and he was extremely happy about that; but at the same time, because of his mental immaturity, he is not able to appreciate Viśva-rūpa in its totality, because Viśva-rūpam is a picture of both positive and negative things. Because as long as we are in the relative world; everything has got its opposites; Therefore whether you like or not; the world is full of dvandva; which means Viśva-rūpa itself is dvandva; so if Lord has to be the sṛṣṭi kāraṇam; very same Lord will be laya kāraṇam also. If Lord gives you the punya karma-phalam; the very same Lord will give pāpa karma-phalam also. So if I learn to appreciate it in its totality; I will not see them as pairs of opposites; but I will see them as complimentary. Therefore I understand; I should either accept them both or reject them both; but an immature mind only wants the positive aspect of the creation; it does not want the negative aspect; it is interested in the birth; but not willing to accept the death, But the mind is interested in association; but it does not want disassociation. The mind which is willing to have growth; but cannot accept decay or death, Such a mind is an immature mind. So Arjuna is able to accept everything in Viśva-rūpa and when he sees

his own kith and kin; dying by the law of creation; he is not able to swallow that; and therefore he says: I do not want this Viśva-rūpa; and therefore he requested Lord Kṛṣṇa; please withdraw the Viśva-rūpa and I would like to have ēka rūpa Krishnaḥ only; and Kṛṣṇa also accepts that; and Kṛṣṇa shows the good old Kṛṣṇa rūpam; saumya rūpam to Arjuna; and that is being reported by Sañjaya to Dṛtharāṣṭra; which verse we are seeing now.

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः |
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा || ११- ५० ||

[Ityarjunam vāsudēvastathōktvā
svakaṁ rūpaṁ darśayāmāsa bhūyaḥ |
āśvāsayāmāsa ca bhītamēnam
bhūtvā punaḥ saumyavapurmahātmā || 11.50 ||](#)

Mahātma means Viśva-rūpa Īśvaraḥ; anēka rūpa Īśvaraḥ. He became saumya vapuḥ; ēka rūpa Īśvaraḥ He becomes and thus consoled Arjuna; Arjuna do not worry; I will not impose Viśva-rūpa darśanam on you. Up to this we saw.

But we have to understand the significance of this verse; what does Kṛṣṇa means by withdrawal of Viśva-rūpa? As I said in the last class; Viśva-rūpa cannot be withdrawn physically because, Viśva-rūpam means the very world itself as Īśvaraḥ; so if Viśva-rūpa ḥ is to be withdrawn; it means the world itself has to be withdrawn; which means praḷayaṁ should come; but that is not possible.

Therefore what do you mean by withdrawal of Viśva-rūpa darśanam? It is nothing but removal of the Divya cakṣuḥ; which Lord Kṛṣṇa blessed Arjuna with. That divya cakṣuḥ; taking away alone is withdrawal of Viśva-rūpa m;

What do you mean by taking away the divya-cakṣuḥ? I said divya cakṣuḥ means a freedom from ahaṁkāra and mama-kāra. As long as I have got ahaṁkāra and mama-kāra, my mind will be preoccupied with small little things; that I will not be able to enjoy the Viśva-rūpa Īśvaraḥ. Therefore ahaṁkāra and mama-kāra is obstacle to Viśva-rūpa darśanam; and divya cakṣuḥ is freedom from ahaṁkāra and mama-kāra. And withdrawal of divya cakṣuḥ is nothing but Arjuna getting back his own ahaṁkāra and mama-kāra.

And I gave you the example; that is the nice example. That when you have a got a camera and a friend is standing and behind a beautiful scenery is there; you can focus upon only one thing; when you focus the person, the background scenery; that is Viśva-rūpa; that is gone. On the other hand if you focus the scenery; naturally, the friend is out of focus. Similarly, as long as you have strong ahaṁkāra and mama-kāra; your mind will be

preoccupied with that private personal world only; that Bhagavān public world will not be available. Even though you are in the beach; wonderful ocean is there; stars are there; moon is there; Viśva-rūpa is in front; but you will be preoccupied with your family problem or eating *வேர்கடலை*; peanut. So preoccupation with *வேர்கடலை* peanut is ahaṁkāra -mama kāra and you miss the beautiful ocean which is Viśva-rūpa and therefore Arjuna got back his petty little mind; which means he lost this beautiful universe from his sight. That is how it has to be understood.

Verse 11.51

अर्जुन उवाच --

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११.५१ ॥

Arjuna uvāca

dr̥ṣṭvēdaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |

idānīmasmi saṁvṛttaḥ sacētāḥ prakṛtiṁ gataḥ || 11.51 ||

अर्जुन उवाच Arjuna uvāca **Arjuna said** - जनार्दन janārdana **Oh Kṛṣṇa!** दृष्ट्वा dr̥ṣṭvā **seeing**, इदं सौम्यम् idaṁ saumyam **this pleasing** मानुषं रूपम् mānuṣaṁ rūpaṁ **human form**, तव tava **of yours**, अस्मि इदानीम् asmi idānīm **I have now** संवृत्तः saṁvṛttaḥ **become**, सचेताः sacētāḥ **peaceful** गतः gataḥ **I have come**, प्रकृतिम् prakṛtim **to normalcy**.

51. Arjuna said - oh Kṛṣṇa ! Seeing this pleasing human form of yours, I have now become peaceful, I have come to normalcy.

So when Arjuna got back his own ahaṁkāra -mama kāra and naturally he missed the Viśva-rūpa beauty of the Lord. Of course for him it is not a beauty but a terrible thing. Now he looks at Kṛṣṇa as personal God; from Anēkarūpa bhakthi He comes back to ēkarūpa bhakthi.

From this it is very clear; for anēkarūpa bhakthi; my mind has to become mature; otherwise anēka rūpa bhakthi will be a frightening thing. It will not be enjoyable at all. When anēka rūpa bhakthi itself is frightening; then what to talk of arūpa; for an immature mind; arūpam brahma will not appeal at all. Nirguṇam Brahmam will not appeal at all; *சப்புன்னு இருக்குனு சொல்லுவா*. It will be chapp; when the food is without kāram and salt; you say it is chapp; like that, Who wants that nirguṇam Brahma? which does not have śabda sparśa rūpa rasa and gandha; nothing is there; So when the mind is immature; anēkarūpa bhakthi also will not appeal; arūpa bhakthi also will not appeal; it does not matter; better we confine to ēkarūpa.

And therefore Arjuna says; Hē Kṛṣṇa I love this God only; Hē janārdana; Hē Kṛṣṇa; Literally the word Janārdana means the tormenting one; the one who hurts. So janān

ardhayati iti janārdanaḥ. So here Arjuna is addressing that way because he now only saw a Kṛṣṇa who was eating everyone; tormenting everyone; and that is why he got frightened also; Hē janārdana; I do not want the tormenting form of yours; I want saumya vapuḥ; saumyam rūpam dṛṣṭva; pleasing form is mānuṣam rūpam; which is human form; adharam madhuram; vadanam madhuram; nayanam madhuram; hasitham madhuram; if I see that, I am at home.

Idānīm asmi saṁvṛttaḥ I have come back to my normal state of mind. Sacētāḥ; I have got back my mind; so previously, my mind was stunned by the vision of Viśva-rūpa; that I had lost my mind; now only I have got back my mind; sacētāḥ; cētāḥ means mind; sacētāḥ; I have got back my mind as it were.

And prakṛtim gataḥ; now I am my natural self; I am at home; I am normal, seeing the ēkarūpa Īśvaraḥ.

Verse 11.52

श्रीभगवानुवाच --

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥११.५२॥

Śrī Bhagavān uvāca

sudurdarśamidaṁ rūpaṁ dṛṣṭvānasi yanmama|

dēvā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ||11.52||

श्री भगवान् उवाच Śrī Bhagavān uvāca **The Lord said** –इदं रूपम् idam rūpam **this form** मम mama **of mine** यद दृष्टवान् असि yada dṛṣṭvān asi **which you have seen** सुदुर्दर्शम् sudurdarśam **is very difficult to see**, अपि देवाः api dēvāḥ **even gods**, नित्यं दर्शनकाङ्क्षिणः nityaṁ darśanakāṅkṣiṇaḥ **are always craving for the vision** अस्य रूपस्य asya rūpasya **of this form**

52. The Lord said – This form of Mine which you have seen is very difficult to see. Even Gods are always craving for the vision of this form.

Now Lord Kṛṣṇa winds up by glorifying the Viśva-rūpa darśanam. Even though Arjuna was happy about Viśva-rūpa. Kṛṣṇa says: Hey Arjuna what you got was very very rare thing; idam rūpam sudurdarśam. So this form means Viśva-rūpa; anēkarūpam; yada asi yanmama; which you saw just now; not because you deserve it; not because you are fully qualified; but because of my grace and your surrender; I gave you this darśanam; which is sudarśanam; which is extremely difficult; so sudarśanam; which is extremely difficult to have this darśanam; why it is extremely difficult?

dēvā apyasya rūpasya nityam darśanakāṅkṣiṇaḥ; even Gods are eagerly craving for getting this Viśva-rūpa darśanam; anēkarūpa darśanam; when it is rarely available for Gods themselves; what to talk of ordinary human-beings and therefore it is a glorious thing; and devāḥ asya rūpasya; in asya Viśva-rūpasya.

darśanakāṅkṣiṇaḥ; they are eagerly waiting.

nityam, regularly praying for that, and I have not given them; I have chosen you for giving this darśanam.

Verse 11.53

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११.५३ ॥

nāhaṁ vēdairna tapasā na dānēna na cējyayā |
śakya ēvaṁvidhō draṣṭuṁ drṣṭavānasi mām yathā || 11.53 ||

नाहं वेदैः nāhaṁ vēdaiḥ **neither by the study of Vēdas न तपसा** na tapasā **nor by austerity न दानेन** na dānēna **nor by charity न च इज्यया** na ca ijyayā **nor by worship शक्यः अहं द्रष्टुम्** śakyaḥ ahaṁ draṣṭuṁ **can I be seen एवंविधः** ēvaṁ vidhaḥ **in this form यथा दृष्टवान् असि** yathā drṣṭvān asi **as you have seen माम्** mām **Me.**

53. Neither by the study of the Vēdas, nor by austerity, nor by charity, nor by worship can I be seen in this form as you have seen Me.

In the previous verse Lord Kṛṣṇa said that Viśva-rūpa darśanam is a rare rare thing. So naturally the question would come, if it is a very rare thing what is the means of getting the Viśva-rūpa darśanam? Because even dēvās has not been able to get that; then what is the means of getting Viśva-rūpa darśanam?; and Kṛṣṇa wants to give the means, Viśva-rūpa darśana sādhanām; He wants to give in these two verses; 53 and 54.

And the means that Lord Kṛṣṇa wants to mention is bhakthi. So eagerness, a sincere desire or craving, called thīvra bhakthi is the sādhanam; for Viśva-rūpa darśanam; and Kṛṣṇa wants to glorify this thīvra bhakthi; and as I said in the other day, in the scriptures to glorify one sādhanā, they put down all other sādhanā. But we should be very careful; not that the other sādhanās are inferior; they are all equally important; and extremely important; but focus one sādhanā, the other sādhanās are ninditham; and what is that nyāya called, nahi nindha nyāyaḥ; so literally it is not bringing down; but this is to be focused.

And therefore in this verse, Kṛṣṇa is saying all the other sādhanās are inferior; of no consequence at all; bhakthi alone is the most important sādhanā.

And what are the other sādhanās mentioned here? vēdaiḥ ēvaṁ vidhaḥ ahaṁ draṣṭum na śakyaḥ; even if you are a great vēdic scholar; and even if you can chant the entire vēdaḥ; and you can even be a jata vallabhaḥ ghanapadi; even if such a great vēdic scholar, that will not give you Viśva-rūpa darśanam.

So ēvaṁ vidhaḥ ahaṁ; Viśva-rūpaḥ aham; Viśva-rūpa darśanam is not possible even by Vēda adyayanam; then ēvam vidhaḥ ahaṁ draṣṭum na śakyaḥ; so you have to add to each one;

Tapasa ēvaṁ vidhaḥ ahaṁ draṣṭum na śakyaḥ. Even you practice elaborate and intense tapas; all types of vṛtham; austerities and practices, even through tapas one cannot get Viśva-rūpa darśanam.

Vēdas will not help you; tapas will not help you.

But we should remember; if you are doing any such things; it does not mean that you have to drop all of them; as I said it is not meant for dropping; by glorifying something else.

Then na dānēna; here one has to be careful; dānēna ēvam vidhaḥ ahaṁ draṣṭum na śakyaḥ. By charity also Viśva-rūpa darśanam cannot be attained. This we will note very well. Bhagavān has said charity is useless; that is only the reason why I am not giving at all from the beginning; already giving is a problem; these lines can mislead; be very careful; charity is also important.

In Bṛhadaraṇyaka; tam ēdam vēdanu dānēna; yajñēna, dānēna, tapasa; in Śikṣvalli also it is said; śraddhayā dēyam | aśraddhayā: 'dēyam, etc. Dānam is important but in this context, it is put down.

Then na ca ijayā; so the next one; ijayā means yajña; rituals; even by performing rituals one cannot have Viśva-rūpa darśanam; that is also an inferior sādhanā only and such a rare Viśva-rūpa; which cannot be attained even through all these sādhanās; such a rare Viśva-rūpa Arjuna you got; and the irony is what? You wanted it back. So śakyaḥ ēvaṁ vidhō ahaṁ draṣṭum; Viśva-rūpa ḥ, please remember; இப்பேர்ப்பு; Like this, means Viśva-rūpa; dṛṣṭvān asi yathā mām; as you had seen me; just a few minutes before; such a Viśva-rūpa cannot be attained easily. So if all these sādhanās cannot help; now the question is which sādhanā will really help; which will be said in the next verse; we will see.

Verse 11.54

भक्त्या त्वनन्यया शक्यः अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११.५४ ॥

bhaktiā tvananyayā śakyam ahamēvaṁvidhō'rjuna |
jñātuṁ draṣṭuṁ ca tattvēna pravēṣṭuṁ ca parantapa || 11.54 ||

अर्जुन Arjuna **oh Arjuna ! तु tu however, अनन्यया ananyayā by undivided devotion, भक्त्या अहं शक्यह् द्रष्टुम् bhaktiā aham śakyah draṣṭum I can be seen, एवंविधः ēvaṁ vidhaḥ in this form ज्ञातुं च तत्त्वेन jñātuṁ ca tatvēna known truly च प्रवेष्टुम् ca pravēṣṭum and merged into, परन्तप parantapa Oh Arjuna**

54. Oh Arjuna! However, by undivided devotion I can be seen in this form, known truly, and merged into Oh Arjuna!

So here Kṛṣṇa gives the means of Viśva-rūpa darśanam; and that means is bhakthi alone; bhakthi means devotion or love for the Lord. Now the question comes what type of bhakthi is indicated here?

So Kṛṣṇa adds an adjective ananya bhaktiā ēvaṁ draṣṭuṁ śakya; not ordinary bhakthi but ananya bhakthiḥ. So now the question is what is ananya bhakthiḥ; you have to go back to the 7th chapter of the Gītā; where we have talked about four levels of bhakthi; ārtah; artarthi; jijñāsuḥ; and jñāni; which can be reduced into three levels; So this four levels can be understood in three levels; ārtah and ārtarthi is one level; jijñāsu is another level; jñāni is the third and final level.

So what are these three levels? I hope you remember; I will remind you in this context; initially, our devotion to Lord is only for the benefit of worldly goals; which is otherwise called sakama bhakthi; I am devoted to the Lord; I go to the temple; I do pūja; everything I do; but I use Īśvara as a sādhanā; only as a means for the sake of worldly ends. Which means if I get such and such thing done, then I will do this to you; this is called business bhakthi; purely commercial bhakthi. You do this and for You I will do that. There also we are very intelligent; we will not do that in the beginning; I will just keep one rupee as a token; that means what; I am not even willing to trust God. You do that; and after that only I will do; and that too what? We offer the cheapest thing that we have; our hair; or something like that; no cost at all; we will only become lighter; So this is called business bhakthi; sakāma-bhakthi where God is the means worldly things are the ends.

And once a person practices this bhakthi for some time, even though it is a sakama bhakthi there is some bhakthi; it is better than no bhakthi; sakāma-bhakthi is certainly better than no bhakthi at all; and because of his bhakthi; the mind gets purer and purer and then he begins to understand that it is better to have God; not as a means, but as

the end itself. Because he has become mature enough to understand that everything in the world has got the threefold dōṣa.

So you remember what we have seen in the Upaniṣad class; What are the three fold dōṣa.

Duḥkha misritattvam; everything in the creation is mixed with pain also.

the athriphthi karathvam; whatever get I will never get total fulfillment; I will seek more and more only;

and finally bandhakathvam; and I will only get only addicted to them; I will be only enslaved by them.

So this dōṣa or defect of the worldly finite things I understand; and I know that God is the only reliable one; which is free from all these three dōṣas.

शश्वन् नश्वरमेव विश्वमखिलम्
निश्चित्य वाचा गुरोर् ।
नित्यम् ब्रह्म निरन्तरम् त्रिभिःशता,
निर्व्याजं शान्तात्मना ॥

śāśvan naśvaramēva viśvamakhilam
niśchitya vācā gurōr |
nityam brahma nirantaram vrimriśatā,
nirvyāja śāntātmanā ||

I get nithya-anithya vivēkaḥ. So jagat is anityam; Īśvara alone is śāsvatham; therefore reliable.

And therefore once this vivēka comes to me; the direction changes; instead of looking upon the world as the end; and God as means; it is reversed; the world becomes means; all the activities become means; even gṛhastha aśrama becomes means; all the people coming and going also becomes means; the only end is what? Īśvaraḥ; becomes the end, which in vēdānta language we call brahman; in the religious language we call Īśvaraḥ.

Now Īśvaraḥ is sādhyam and world is sādānām; this is the second level of bhakthi; which Kṛṣṇa calls the jijñāsu bhakthi otherwise called mumukṣutva bhakthi; otherwise called ananya-bhakthi. If this ananya-bhakthi is there; then Viśva-rūpa darśanam is possible; and this will lead to the highest bhakthi; it is not mentioned here.

But to complete the discussion; what is the third and final level of bhakthi; it is a bhakthi in which God is neither the means nor the end; then what is God; it is neither sādānā or sādhyam; but it is I the siddha vastu itself. Because as long as I look upon God as the

means or the end; Lord is different from me. So when I look upon Lord as sādhanā I am in Dvaitam; when I look upon God as goal; then also I am in dvaitam; in the third level; I come to advaitam; wherein God is neither the means nor the end; God is not destination; God is the traveller himself. God is not the sought; but the God is the very seeker himself. That is the final stage; that we need not see now; here we are talking about ananya bhakthi; where God is the goal itself.

Therefore ananyaya bhakthya; ahaṁ ēvaṁ vidha draṣṭum śakyaḥ. And this will lead to what; tatvēna jñātum śakya; and in due course, you will know the Lord in his real nature; and what is the real nature of God; is neither the sādhanā; or sādya; neither the means nor the end; but the Lord is I myself; aham brahmāsmi.

Tatvēna draṣṭum means advaita jñānam prāptum. A person can come to that; and through that jñānam pravistum ca śakya; and through this knowledge the devotee merges into the Lord; he becomes one with the Lord; the wisdom that the Lord is never different from me; the notion of division is removed. The removal of the notion of division is called merger; it is purely a cognitive process; there is no question of any change outwardly. All these are possible; To start with bhakthi; that is the idea; and that is summed up in the next and final verse of this chapter.

Verse 11.55

मत्कर्मकृन्मत्परमः मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

matkarmakṛṇmatparamō madbhaktaḥ saṅgavarjitaḥ |
nirvairaḥ sarvabhūteṣu yaḥ sa māmēti pāṇḍava || 11.55 ||

सः saḥ **He यः मत्कर्मकृत्** yaḥ matkarmakṛt **who does works for Me मद्भक्तः** madbhaktaḥ **who is my devotee मत्परमः** matparamaḥ **who keeps me as the supreme goal सङ्गवर्जितः** saṅgavarjitaḥ **who is free from attachment निर्वैरः** sarvabhūteṣu nirvairaḥ **and who is free from hatred towards all एति माम्** ēti mām **reaches Me पाण्डव** pāṇḍava **oh Arjuna**

55. He who does works for Me, who is My devotee, who keeps Me as the supreme goal! who is free from attachment, and who is free from hatred towards all, reaches me, Oh Arjuna!

So this is a capsule verse. This is a seed verse, which will be expanded in the next chapter. It is the definition of bhakthi. So we will be seeing this elaborately in the next chapter; but however, here I will give you a bird's eye-view of the idea contained.

According to Kṛṣṇa, Bhakthi is not a particular sādhanā. Bhakthi is not a particular sādhanā; but it is the name of the entire range of spiritual-sādhanās. It is not one sādhanā;

but it is the common name for the entire range of spiritual-sādhānās which will take a person to mōkṣa. And the entire range of spiritual-sādhāna is broadly divided into three in the śāstrās; which Kṛṣṇa will divide into five in the next chapter. The vēdās it is divided into three; in the 12th chapter, it will be divided into 5. That five we will see in the next chapter, because if I tell now; it will leave me with nothing in that Chapter to tell you. So I will present you the three levels.

The first level of sādhāna is called karma-lakṣaṇa bhakthi; bhakthi which is in the form of karma-yōgā. Bhakthi which is expressed in the form of karma-yōgā; How can you call karma-yōgā as an expression of bhakthi? Because karma-yōgā is only karma; karma-yōgā is only a form of karma. How can it be bhakthi? If you ask, Kṛṣṇa's answer is Karma-yōgā can be called bhakthi; because karma-yōgā requires intense bhakthi to the Lord. Without devotion to the Lord; karma-yōgā is impossible; and therefore karma-yōgā is a form of bhakthi.

Then the next question is how do you say that karma-yōgā involves bhakthi? All these we have seen before; I am just putting them together; because karma-yōgā involves two stages. In the first stage I am a kartha; as a kartā I am doing various actions; And whatever actions I do, they will be converted into karma-phalam; and this karma-phalam, I have to necessarily receive and when I am receiving the karma-phalam; I become a bhoktā. Karma kartā I am initially; phala bhoktā I am later. And the phalam can be anything; favourable result; unfavourable result; terrible result; disappointing result; anytime of phalam is possible.

Now in karma-yōgā most important thing is a kartā; karma kartā; I have to dedicate all actions at the feet of the Lord by a saṅkalpa; Sankalpa means a thought; mamōpātha samastha duritha kṣaya dvāra sri paramēśvara prīthyartham; aham idam karma kariṣyē; I need not all the time keep the hand joined like this. That is only the thought you have to have in the background; it is in the mind. Therefore as a Kartā I have to dedicate all the karmās to Īśvaraḥ; This is called Īśvarārpaṇa bhāvana; and Īśvarārpaṇa bhāvana requires what? Bhakthi; and these karma phalas are going to come tomorrow; tomorrow means in the future. They are going produce the phalam and I have to pay through my nose, I have to face the music; In fact; every experience you get in life; is your own karma-phalam; including the mosquito bite; if there are mosquitoes and it is biting you. That is also what karma-phalam only; Every experience is what? Karma-phalaṁ. So when I receive the karma-phalam, the bitterest to the happy experience, I have to accept without resistance; as what; Īśvara prasāda bhāvanaya. As a kartā I have got Īśvarārpaṇa bhāvana; as a bhoktā means what? The enjoyer of the result; I have got the Īśvara prasāda bhāvana; And because of this bhāvana; karma-yōgā becomes what? A form of bhakthi;

And once I follow this karma-yōgā sufficiently, I may graduate to the next level of sādhanā; which is called upāsana rūpa bhakthiḥ; bhakthi in the form of meditation or dhyānam. And why this level of bhakthi is required? This is required because a karma-yōgi is always extrovert; because he is all the time a kartā, a bhōktā. Therefore he is interacting with the world all the time. Therefore his mind is extrovert, whereas as a vēdāntic seeker; ultimately he has to discover the Lord; not outside; but the Lord has to be and can be discovered only in ourselves. In Taittiriya Upaniṣad, we are going to see that: satyam jñānam anandam brahmā, yō vēda nihitam guhāyām paramēvyōman.

So the real God is not outside; the real God is in my own heart; so an extrovert mind can never discover the real God. And therefore one has to convert the extrovert mind into an introvert or non-extrovert mind; that is the second level of sādhanā called upāsana lakṣaṇa bhakthi; That is also a form of bhakthi. And here I visualise the Lord within myself; so that I learn to turn my mind inward; śāntākāram bhujagaśayanam, padmanābham surēśam. When I chant I try to visualise the Lord within my mind itself; an extrovert mind cannot do that; śāntākāram before you chant, it will go somewhere; Therefore we train the mind; there also ēkarūpa Īśvaraḥ; anēkarūpa Īśvaraḥ, etc. but the main idea of upāsana gives what? turning the mind inward; this is called upāsana lakṣaṇa bhakthi.

And then comes the final stage; called jñāna lakṣaṇa bhakthiḥ; which is the study of scriptures to discover the real nature of God; which is called vēdānta vicharaḥ; which is called jñāna yōgāḥ; and that is also a form of bhakthi only; That is why it is called jñāna-yajñā; all the Gīta discourses; Swami Chinmayānanda named Gīta Jñāna Yajñā; which means study of scriptures also is a form of pūja only. For what you are doing now is what; form of pūja; a form of bhakthi only. So thus karma lakṣaṇa bhakthi; upāsana lakṣaṇa bhakthi; jñāna lakṣaṇa bhakthi; bhakthi in these three fold form; a person has to practice and ultimately become one with the Lord.

These three stages Kṛṣṇa will present in the next chapter. Karma lakṣaṇa bhakthi itself He divides into two; Upāsana itself He divides into two; jñāna one; 2+2+1; five is going to come. This is trailer. Like the TV and movies; so the next week what will be there; like that முன்னோட்டம்; a trailer Lord Kṛṣṇa is presenting here.

Therefore Bhakthi Yōgā is not a particular sādhanā; but it is karma plus upāsana; plus jñānam. Therefore He says: matkarmakṛt bhava; Hē Arjuna, first become a karma-yōgi; as a kartā whatever you do.

यत् यत् कर्म करोति तत् तत् अकिलम्, संभो तवाराधनम् |

[yat yat karma karōti tat tat akilam, sambho tavārādhanam |](#)

कायेन वाचा मनसा इन्द्रियैर् वा, नारायणयेति समर्पयामि |

kāyēna vācā manasā indriyair vā, nārāyaṇayēti samarpayāmi ||

Need not be religious action whether it is secular or sacred; everything you dedicate; and as a bhoktā; never protest; whatever comes welcome. All these in the 2nd and third chapter, siddhyasiddhyōḥ samō bhūtvā samatvaṃ yōga ucyatē; with a mental balance accepting all the experiences in life; is karma-yōgā rupa bhakthi. May you follow that; matkarmakṛt bhāva.

And then madbhaktaḥ bhavaḥ. I am changing the order for the sake of convenience. Madbhaktaḥ bhavaḥ; may you become My devotee. That is slowly convert your goal as God himself; take your own time; initially nobody would choose God as the goal; or mōkṣa as goal; it is not there in the list at all; and even if it is in the list; it is the last item; and we have got an excuse also; God can wait; because it is eternal; whereas the other things are important and immediate. Bhagavān says does not matter; and therefore initially you might have worldly desires; fulfil them; of course legitimately, enjoy them also; and understand their limitations and gradually convert your goal from artha kāma to mōkṣa. From prēyas to srēyas; let your goal become; so madbhaktaḥ bhavaḥ; thīvra mumukṣu bhavaḥ; be a desirer of mōkṣa. Seek the eternal not the ephemeral. So the reliable and not the unreliable object. Remember the cardboard chair; cardboard chair, a chair made out of cardboard and it is well decorated; it is wonderful; you can keep it in bomma kolu and showcase and all. You can do everything except one; what is that? Do not sit over that; already you are 95 kgs. What will happen if I sit; உக்காந்து பாடு; மண்டை உடயும்; mandai udayum.

Similarly the entire world is a cardboard chair; because it is subject time; therefore perishable. Therefore do not lean upon the perishable world; if at all you want to learn; do not lean on anyone; but if at all you want to lean; learn to lean upon God. I have told you before: World dependence to God dependence and discover God within yourselves and then it becomes Self-dependence. Therefore madbhaktaḥ bhavaḥ; gradually learn to depend on God and if anybody asks what is your security; never name any local ones; if anybody asks what is security; only say

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || ९- २२ ||

ananyāścintayantō māṃ yē janāḥ paryupāsatē |

tēṣāṃ nityābhīyuktānāṃ yōgākṣēmaṃ vahāmyaham || 9.22 ||

Train your mind all the time by saying: My support is God; the people are around me; therefore I will interact them; I will help them; I will do everything; but for my leaning, security and support, I want only rely upon God. So therefore; mat bhakthaḥ bhava;

And then matparamaḥ bhava; gradually become a thīvra mumukṣu; mōkṣa must be the only goal; it is not one of the goals; it is the only goal; and any other thing that I seek also should be only a means for that end alone; whether I earn money; whether I work somewhere; whatever I do; they are all means for that; mat paramaḥ bhava means become a thīvra mumukṣu. In short; sādhanā catuṣṭaya sampannāḥ bhava.

And then saṅgavarjitaḥ; And as you learn to lean and depend more and more on higher things; then your attachment to other things will gradually drop; as we grow as children; we have used so many toys; and we were so much attached to toy. And one toy is taken by the neighbours child and we scream a balloon or a toy; What about now? We have got higher attachments; so previously it was ordinary biscuit; now gold biscuit; but different biscuit. So when I have got higher attachment, the lower attachment gradually dented. If for the birthday today somebody presents a balloon; you are not going to be enamoured by that. Similarly, your desire for mōkṣa should swallow all the other desires;

And therefore saṅgavarjitaḥ bhava; be detached from all the other perishable things; which is rāga rāhitatvam.

And Kṛṣṇa warns here; nirvairaḥ sarvabhūtēṣu; freedom from rāga does not mean development of dvēṣa. So hatred of the world is not prescribed; hatred of family members is not prescribed; no rāga also; no dvēṣa also; so sarva bhūtēṣu; with regard to every being; human being, animals; plants everything; nirvairaḥ; freedom from enmity or dvēṣa. In short rāga dvēṣa athithatvam is maturity. So real maturity is udāsina bhāvana; it is called uadāsīnyam; neither rāga nor dvēṣa;

And what is freedom from rāga and dvēṣa; how to know that? The presence also should not make a difference; absence also should not make a difference; such a state of mind is called rāga dvēṣa athitvatvam; which is otherwise called vairāgyam. So in short develop vivēka; develop vairāgyam; develop mumukṣatvam; that is real bhakthi.

And if you have got all these things; sa māmēti pāṇḍava; such a person will certainly attain Me because I will provide him with all the necessary conditions to attain mōkṣa.

Developing sādhanā catuṣṭaya sampathi alone is the aim of the sādhanā; the rest of the things have to take place by God's grace only; because to get jñānam, I require Guru; and I never know who is a guru; because Guru is one who has got jñānam; Whether a person has got jñānam or not how do I know? So therefore, a blind man can never know;

whether another person is blind or not. Therefore an ajñāni can never find who is a jñāni. Therefore if I develop sādhanā catuṣṭaya sampathi; Bhagavān says I will send you a guru. For that I have got a department; if you want a security man, they will send. Similarly Bhagavān has got a guru department; when a person gets ready he will send a guru; and such a person will ultimately get guru; jñānam and mōkṣa; sa māmēti pāṇḍava; he becomes one with Me; so this is the capsule slōkā; this will be elaborated in the 12th chapter, which will be titled bhakthi yōgāḥ.

Hari Om.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सुब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः
||११||

[||ōm tatsād iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yōgāśāstrē śrīkṛṣṇārjunasaṁvādē viśvarūpadarśanayōgō nāma ēkādaśō'dhyāyaḥ||](#)

So the eleventh chapter of the Gīta is over which is titled Viśva-rūpa darśana yōgāḥ.

154 Chapter 11, Summary

ॐ

I will give you a summary of the 11th chapter, Viśva-rūpa darśana yōgāḥ. The significance of this chapter can be fully grasped only if a person has the background of the previous chapters of the Gīta; especially from the 7th chapter up to the 10th chapter, because this chapter is a development based on the foundation of the previous four chapters.

In those four chapters, Lord Kṛṣṇa has talked about Īśvaraḥ svarūpam very elaborately; the definition and the nature of God. And therein Kṛṣṇa has mentioned that the definition of God is Īśvaraḥ jagat kāraṇam; God is the cause of the universe. Naturally the question comes what type of cause is God, because we know that the cause is two-fold, the intelligent-cause and the other is the material-cause out of which an effect is born? Just as a carpenter is the intelligent-cause of the furniture; and the wood is the material-cause of the furniture; and any product requires both the intelligent as well as the material causes. So naturally our question will be: God is which type of cause? And Kṛṣṇa has pointed out; God is both the intelligent as well as the material-cause of the universe. In Sānskrīt we say abinna nimitha upādāna kāraṇam Īśvaraḥ.

Of these two causes, we focus upon one cause, that is the material-cause aspect in these four chapters; and when we focus on these material-cause aspect, we come to know that the material-cause alone modifies or transforms to become various defects. Of course blessed by backed by the intelligent-cause, the material-cause alone manifests as manifold effect; which we clearly see in day-to-day experiences. One gold alone evolves

or manifests into varieties of ornaments; one would alone becomes varieties of furniture. Thus we find that cause alone manifests in the form of effect. In fact there is no effect at all separate from the material cause.

So svarṇa vyathiriktha abharaṇani na sandhi; there are no ornaments separate from gold; there are no furniture separate from wood; there are no products separate from the material-cause.

To put in another language; one material-cause alone appears as manifold effect, by assuming different names and forms. Thus behind all the names and forms of the product, there is only one material-cause. So behind bangle name and form; chain name and form; ring name and form; what I am experiencing is the material-cause, the gold alone. That means if I should have the darśanam of gold; I need not separately attempt; when I am seeing the ornaments; I am seeing the causal gold alone. I need not dismiss the ornaments; and separately work for the darśanam of the gold. All these are ornaments only; I am fed with seeing the ornaments; though it will not happen to us; at least imagine as such; and tired of ornaments; I am interested in gold darśanam; and I will close my eyes and turn away from the ornaments and meditate for svarṇa darśanam, if anyone says like that; what an அச்சு பிச்சு; idiot he must be. When you are seeing the ornaments, you are directly in contact with the material-cause alone, with varieties of nāma rūpa.

Therefore kārya darśanam is essentially the material kāraṇa darśanam only. This is a very very important fact which we should remember when we see these four chapters. And Lord Kṛṣṇa applies this principle and points out, Hē Arjuna! I am the material-cause of the creation; not a few ornaments or a few furniture; I am the material-cause of this whole universe, consisting of parā and aparā-prakṛti; I do not know whether you remember; if you remember, it is very good; or it does not matter; para prakṛti yukta Īśvaraḥ ēva this universe. Which means what? The universe is nothing but God evolved with different nāma and rūpa.

Therefore Īśvarasya avastha bēdaḥ ēva prapañca; one gold which is called gold in the kāraṇa avastha; avastha means condition, the very same gold is called ornaments in the kārya avastha. So kāraṇam and kāryam are one and the same material only; one is with potential nāma and rūpa; whereas the kāryam is with the manifest nāma and rūpa.

And therefore Kṛṣṇa wants to say that Īśvaraḥ and the world can never be different; when all the names and forms are resolved; like resolving the ornaments; what obtains is called avyaktha nāma and rūpa; we called Īśvaraḥ and when the very same Īśvaraḥ available with evolved nāma rūpa that is called prapañcaḥ. So Īśvaraḥ ēva prapañcaḥ;

prapañcaḥ ha ēva Īśvaraḥ; which means there is no difference between prapañcaḥ darśanam and Īśvaraḥ darśanam. Therefore whenever I am looking at the universe, I am only looking at the Lord with infinite varieties of nāma rūpa. In short, the world is the very embodiment of the Lord.

If I do not have this understanding; I will call it the world. But if I have the understanding, I will call it as the form or the embodiment of Īśvaraḥ. When I look at the world as the embodiment of Īśvaraḥ; it is called Viśva-rūpa darśanam; when I look at the very world, not a new extraordinary object but the very same ordinary universe itself when I look upon as the embodiment of the Lord; as the very body of the Lord; that new perception based on the new understanding; that understanding is called the divya cakṣuḥ; based on this new understanding; when I have got a new attitude towards the ordinary universe; that new attitude is extra-ordinary attitude; the world is the ordinary world; but we are developing an extra ordinary attitude born out of understanding. And what is the new attitude? This which I thought to be world, is nothing but Īśvarasya śarīram; Viśva ēva rūpam śarīram yasya; and therefore Viśva-rūpa darśanam is not an extra-ordinary-object; but an extra-ordinary-attitude towards an ordinary regularly available universe.

And this is not unknown to us; very many ordinary things, when it is associated with some great people or great place, that very same ordinary thing becomes extraordinary. I have told you before, when you get laddu, you see it as an embodiment of sugar; especially if you have got sugar problem; and you are not going to have respect for laddu. Then you even reject and somebody says; this is Tirūpati laddu. Now you have got a new understanding; and therefore a new attitude also; because you happy to be a Bālaji baktha; that also should be there. If you call an African tribal and say Tirupati; he will ask what Patti; he will not have an extra ordinary attitude; because he does not know the value of Bālaji.

Therefore when I take the very same laddu and put it into my eyes; that means what; it is not a physical appreciation; it is a non-physical value; which can never be understand by chemical analysis or physical analysis; the laddu will be the same; but the appreciation, the extra value is not the physical but it is the attitudinal born out of understanding.

This attitude born out of understanding is called divya-cakṣuḥ. Imagine you meet a friend and say that I have got something extremely valuable I would like to show and he takes to some room inside and then he brings some objects; and it is covered in several pieces of cloth. And he opens it up very carefully and then he says; and I got it for 5

million rupees and you see that it is a broken Gītar; a broken Gītar; pop music instrument; and this person says, this is Harrison's guitar.

So Swamiji should be up to date! Always Bālaji Bālaji if I say, you people will not come 😊. Now here itself many people wonder; who is this Harrison who is brought in now; because many of our students are in vēdāntic plane and they do not read newspapers and all!!; And I am the one regularly reading newspapers and all; and I regularly ask the question, who is this blessed Harrison; he is a Beatle it was said; OK that it still worse! 😞 😊; only in school I have learned about it etc. So therefore as long as I do not know what Beatle means, what Harrison means, this is a piece of broken wood which is not worth 5 and half rupees; but this person pays Rs.5 million rupees and buys.

Now tell me what is this extra ordinary value; it is for that person, because behind the physical wood, which does not have any value; he sees that this has the association with one of the Beatles; and there was a time when the whole world, not India perhaps, was going crazy. If people were asked, you want to see God; not present movie stars; you want to see God or the cinema actor, they used to fall for the cinema actor; they used to fall these Beatles; now what is the difference of my perception of this guitar and the other person's perception; that person has got divya cakṣuḥ.

In this context, I should not use that word; but within quotes, for the sake of understanding. When he looks at that ordinary object, through the physical eye, he has got an extraordinary attitude, because he sees the value of the person behind. Similarly some Bradman's bat or Tendulkar's bat; somebody else's chappal/ somebody else's teeth; and the tooth of buddha (I think it is in Sri Lanka); the hair of Prophet etc. But we say that if we touch the hair, it is asoucham; we have to take bath; but that is very carefully preserved.

And therefore we should remember appreciation is two-fold, one is physical and the other is attitudinal; attitudinal appreciation comes out of training and understanding; I should have been the fan of that Beatle for several years; then alone I can appreciate the value of the Gīta; I should know all the exploits of Tendulkar; I should have been a parama bhaktha; knowing all the statistics; how many centuries; how many runs; how many catches behind the wickets; all these statistics are there; If I study all that and if I become a bhaktha; then an ordinary bat associated with him will have an extraordinary value.

Extending this to this universe; this universe is also something ordinary because we have been contacting it all the time; I should have bhakthi for Īśvaraḥ first; which requires lot of training and having developed bhakthi for the Lord; later I should be able to associate

this universe as the embodiment associated with Īśvaraḥ. Then appreciation of Īśvaraḥ should be there and understanding that this world is connected with Īśvaraḥ and therefore the world is also not 5 million rupees worth or 5 billions rupees worth it is something immeasurable and it is extraordinarily divine.

It requires tremendous intellectual drill and mental refinement because we are not seeing anything new but we are seeing something old with a new attitude. And only then Viśva-rūpa darśanam can be understood properly and that is why Kṛṣṇa gives four chapters of training and then in the 11th chapter we get the culmination; this is the background we have to keep in mind.

And then coming to the text proper, the first eight verses happens to be the introductory verses, wherein Arjuna asks the question: How can I get Viśva-rūpa darśanam. How can I get Viśva-rūpa darśanam? Is it possible for me to have Viśva-rūpa darśanam at all; or which Lord Kṛṣṇa answers; unfortunately or fortunately, Viśva-rūpa is not one of the forms of the Lord, if it is, then it is easier; He can come like this and smile and show the hand and bless etc. and then disappear. So therefore seeing a particular form as Īśvaraḥ is relatively easier but an attitudinal change by which I learn to see this world itself as Īśvaraḥ requires tremendous change and therefore Lord Kṛṣṇa says it is possible but it requires a special type of mind; and that attitude which I call divya cakṣuḥ; Kṛṣṇa says I will bless you with that attitudinal change. If you want to put in technical language; it is nothing but a mind free from ahaṁkāra and mama kāra. Because to have Viśva-rūpa darśanam, I should see everything as belonging to the Lord; nothing belongs to me; that nothing means me; all my relatives are really not my people, they all belong to Īśvaraḥ; and what about my house; Swamiji; that is mine alone; I have documental evidence. No, your house is also Bhagavān's. What about the body; tana mana dhana sab kuch terā; even the body is not yours; that also belongs to the Lord; only if you see everything as belonging to the Lord; it is Viśva-rūpa darśanam; if you have to see everything as belonging to the Lord; nothing should belong to you; which means I should be free from ahaṁkāra and mama kāra. This ahaṁkāra mama kāra rahitam manaḥ is the divya cakṣuḥ; Kṛṣṇa says I will bless you with,

Then what happens? There is this transformation in Arjuna's mind; and Arjuna is stunned by this; not a new form of the Lord; but the new appreciation of this viśva-rūpa. And when Arjuna is stunned and dumbfound, Sañjaya comes and gives a brief description from verse No.9 to 14; is Sañjaya's description of Viśva-rūpa, which means Sañjaya must have the divya cakṣuḥ. Either Kṛṣṇa must have blessed Sañjaya also or Sañjaya must have already such a mind; in fact, some commentators say the very word sañjaya itself means, the one who has won over; conquered the enemies of ahaṁkāra and mama kāra. That is why it is called Sañjaya; therefore he already has divya cakṣuḥ;

no problem; and therefore Sañjaya gives brief description of Viśva-rūpa darśanam from verse No.9 to 13 and what is Viśva-rūpa darśanam; and the Lord has hundreds of hands, thousands of legs; thousands of heads, stomachs, etc. and how should we understand; do not imagine that Kṛṣṇa came in front and thousands and hands hanging; thousands of legs hanging; I tell you that would be most horrible form; do not imagine; that is all OK for the picture; Viśva-rūpa picture you might have seen; so many heads stuck together; Do not imagine such an extraordinary figure of the Lord appearing before you; thousands of hands and legs means what; all the hands and legs of all the people previously I saw as belonging to You and I; now I see all of them as Bhagavān's only; that is why in the Rudram, towards the end it comes:

[ayam mē hastō bhagavān; ayam mē bhagavatharaḥ |](#)
[ayam mē viśvabhēṣajōyamghum śivābhi vimaṣina ||](#)

ayam me hasthaḥ Bhagavān. When I am looking at my hands, this is also the hand of the Lord only. So if my hands are Lord's hands; what about others; definitely others' also. Thus in this hall itself; sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Such a description Sañjaya gives first and then Arjuna gives the description.

And we saw that Arjuna goes through three phases in the mind in his appreciation and the first stage of appreciation is given from verse No.15 to 22 wherein Arjuna is wonderstruck; because the creation is wonderful; but we do not appreciate it because we are all the time preoccupied with aham and mama. As they say, there is no time to stand and stare; especially after the channels have come; you have to see the discovery channel; national geography channel; every fish, every animal; every ant; every bee; the more you study; any scientists belonging to any branch is wonderstruck by the nature or creation; an entomologist who studies the insect is wonderstruck by every insect; which is what; Īśvaraḥ vibūthi; and they are doing research in the cobweb created by the spider; we get angry with that; and we brush aside; but they say that it is the most unique kind of thing which the scientists are not able to create; research is going; books and books are coming, regarding the uniqueness of the threat of that; thus any aspect you take; you are wonderstruck and if you are an Īśvaraḥ bhaktha that wonder belongs to Īśvaraḥ. In Australia some ants are there it seems; they can create an anthill which is temperature controlled; Even when the temperature outside is very high or very low; there is some kind or method of doing that; they do not know that temperature control is there; where did the ants go to study; what engineering did it study; inbuilt instinctive; thus anything you see; I tell you, you will be wonderstruck and what the scientists call wonder of nature; a bhaktha calls a wonder of Īśvaraḥ.

And that is why a vēdāntic person gets interested in all the sciences; whether it is astronomy; or whether it is biology or zoology or botany or thermodynamics or any science; because he sees all the sciences as revealing the glory of Īśvaraḥ as the wonderful universe. And this āścaryam is described beautifully from verse No.15 to 22.

And then comes from 23 to 30th verse. Arjuna sees the mouth of the Lord. So here also do not imagine Kṛṣṇa standing with a big mouth and all; that is also symbolic representation of kāla tatvam; So Vyāsācārya has used the language of symbolism also while describing Viśva-rūpa; and all the soldiers in both the armies they are going to die and the death is symbolically presented as the soldiers entering into the mouth of the Lord; which represents the kāla tatvam; swallowing everything; because kāla is sṛṣṭi kāraṇam; kāla is sthithi kāraṇam; kāla alone is laya kāraṇam; and that kāla is an aspect of Viśva-rūpa only; yamāya dharma rājāya; first nāmaskāra to him; yamāya dharma rājāya mṛthyavē ca anthakāyaca.

So that we are trained to be not to be afraid of maraṇam; when one says maraṇam; we think that it is amaṅgalam word and tell others not to utter it; it is not maṅgalam; maraṇam is also mahā maṅgalam for the next generation! OK; for us it is amaṅgalam; but unless we vacate, if everyone continues to stay what happens to the next generation.

So remember what is the so called amaṅgalam for us is the maṅgalam for the next generation and Arjuna also he could easily appreciate the maraṇam of all the people but the problem was what? Bhīṣma and Drōṇā. All these people are also dying. So if he had been totally free from ahamkāra and mamakāra, it would not have created the problem; but Arjuna is not totally free; because his divya cakṣuḥ is borrowed divya cakṣuḥ; borrowing is problem; it will not last longer; it is an artificial one like ripening any fruit artificially; it will not be tasty; similarly Arjuna has not ripened in the normal method; it is borrowed from the Lord; And therefore there was ahamkāra and mamakāra; Therefore he could easily say everyone born should die; that philosophy is well known; but everybody born should die except a few members around; நாம் இருவர்; நமக்கு இருவரோ ஒருவரோ; we two and ours two or one as the case may be; and therefore fear born out of ahamakāra and mamakāra Arjuna intensely experiences which is described very very pictorially by Vyāsācārya; by pointing out that they are entering the mouth and Bhagavān is biting them; one leg is bitten; means paralysis; patient is kidney failure or heart; or missing a beat; lub lub lub dub. So problem; or teeth are going away; all these things are what: Bhagavān biting and the tragedy is what; Bhagavān seems to enjoy.

लेलिह्यसे ग्रसमानः समन्ता -
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः

तेजोभिरापूर्यं जगत्समग्रं

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११.३० ॥

[lēlihyasē grasamānaḥ samantāt](#)
[lōkān samagrān vadanairjvaladbhiḥ |](#)
[tējōbhirāpūrya jagat samagram](#)
[bhāsastavōgrāḥ pratapanti viṣṇō || 11.30 ||](#)

And therefore naturally when you have got strong ahaṁkāra mama kāra; you will get angry with the Lord; you will feel Lord is very cruel; he is not dayā sāgaraḥ; it is śuddha untruth; a person may turn even a nāsthika when suffering comes; So Arjuna also goes thru the problem and therefore he asks the question; Kṛṣṇa please tell me who are you; my picture of God is totally different; therefore tell me what exactly you are; and Kṛṣṇa answers that is the portion from verse No. 31 to 34; Arjuna question and Kṛṣṇa's answer; Kṛṣṇa says I am the kāla tatvam; especially the destructive kāla tatvam; in the battle field; if it has been what is the word; that maternity ward; then Bhagavān will say I am the creative kāla tatvam because we see children are always born; kāla tatvam; so in the battle field I am not certainly creative kāla tatvam but destructive kāla tatvam; And therefore Arjuna Viśva-rūpa darśanam involves accepting Bhagavān as sṛṣṭi; stithi and laya kāraṇam; all these three you should be able to accept and assimilate; that is called Viśva-rūpa darśanam.

And then he says nimitha māthram bhava; when you appreciate the totality; and appreciate the orderliness and harmony of the creation as an integral part of the Lord; you will use your freewill also in accordance with the universal harmony which is called dharma. Therefore when the freewill has alignment with dharma, the universal order; the Viśva-rūpa's order; that alignment is called surrender. So imagine there is an orchestra; and there are 20 violins or 30 violins; every violinist should play in keeping with the total sṛuti and tālam. If a person says that I want to show my individuality; if he plays in another sṛuti; then the whole orchestra is destroyed; I should do that; I should not make my individuality prominent or dominant; my individuality should be in alignment; that is called surrender; it is born out of wisdom; it is born out of understanding of the total harmony; which requires tremendous maturity and when maturity is there; the surrender is natural; just like if you know what is the sṛuti; you come and join the Gītā chanting; if you know what is the sṛuti; automatically you will chant in keeping with the sṛuti. Suppose you do not know what is sṛuti at all; toned deaf; sṛuti he does not understand; then that person would be apasṛuti; off-key; but if you know what is sṛuti; you will be incapable of violating the sṛuti; Even if you want to chant; you cannot do that; Similarly if my mind is trained to appreciate the total harmony; it is called dharma appreciation; I cannot go off dharma; I do have a freewill but my freewill is in alignment, This is called nimithamātratvam or śaraṇāgati; Viśva-rūpa darśanam

makes śaraṅgati natural. Therefore Arjuna you also surrender; follow the dharma which means you have to kill all these people; it is in keeping with the requirement of dharma.

When this was taught Arjuna becomes little more wiser and then he goes to the next stage of appreciation of dharma; the Order; like appreciation of śṛuti; and naturally the surrender comes.

And that is given as the third stage from verse No.35 to 45 is the surrender which is purely a mental state; but this alignment of the freewill to dharma; how will I express physically; like expressing love or welcome. So it is mental; so I have to express physically by a smile; or by greeting or taking hand. Similarly, how do I express my attitude of surrender. In our tradition that is done in the form of nāmaskāra; So nāmaskāra is a natural event; which happens mentally to a mature mind; and therefore Arjuna also says nāmaḥ purastādatha pṛṣṭhatastē namō'stu tē sarvata ēva sarva.

Why does Arjuna says I do prostrations; your front back etc. because the orderliness is everywhere in the universe; the sruthi is everywhere; If you go to America and there is a Gīta chanting; there also it will be the same śṛuti; so therefore my nāmaskāra to all parts of you means; I see the order, the harmony the rhythm; in fact that alone maintains this universe.

Dharmō viśvasya jagatha prathiṣṭā;
lōkē dharmīṣṭam praja upasarpanti dharmēṇa, pāpaṁ apanudhati;
dharmē sarvaṁ prathiṣṭitham;
tasmāt dharmam paramaṁ vadanthi.

This invisible harmony is called dharma. So thus Arjuna surrenders his will; which is from 35 to 45. Even though Arjuna expresses his bhakthi, he has gone thru all the three stages mentally; Of these three only one remains prominent; āścaryam; bhakthi and bhayam; three are there; āścaryam recedes to the background; bhakthi also recedes to the background; bhayam alone remains. But as long as ahaṁkāra and mama kāra are there; fear is unavoidable; fear of death; fear of old age; fear of separation; all this will be unavoidable; If I do not have ahaṁkāra and mama kāra; all these will appear as the leela of God; we all come together; leela of Īśvaraḥ; we all get separated; leela of Īśvaraḥ; we all grow old; leela of Īśvaraḥ; But when aham mama are there; they are terrible thing; therefore Arjuna is frightened; therefore he says he Kṛṣṇa I only asked for Viśva-rūpa darśanam; but now I am changing my mind. Like returning some objects to the shop; he says I do not want this Viśva-rūpa darśanam; it is wonderful but I would like to return it with Thanks. So thus Arjuna request and Lord Kṛṣṇa also understands that an immature mind cannot have Viśva-rūpa darśanam.

Then what to do? Nothing to fear; you confine to ēkarūpa Īśvaraḥ; so let the Lord be in the temple; or let the Lord be in the pūja room; Lord is inside; world is outside; does not matter; start with ēkarūpa Īśvaraḥ; reduce ahamkāra and mamakāra. In fact our culture is designed for that only; so we build a new house and enter first thing that we do is hang the photo of the Lord. What does it mean? Oh Bhagavān; this is not my house but Yours; please allow me to use; I will give you a place; under the staircase, remember; some useless place; Does not matter; Bhagavān is adjustable; but that attitude is important; it is your house; and then the next higher stage is what; I look upon this house also as a temple belonging to the Lord; this body; dēhō dēvālaya prōktaḥ; therefore see not only God is in the house; therefore house belongs to the Lord; invoke God inside your heart; and learn to see the body also as a property of Īśvaraḥ. Then the attachment will drop.; tana mana dhana sab kuch terā will not be a mere lip service. As Dayānanda Swami says: daily you sing; Bhagavān itself is confused; yesterday he gave me the body; today also he says he is giving the body; he has got only one body; how come daily he gives; then only Bhagavān knows that it is all only lip service; the one who really gives, can give only once. That is over. But the idea is what; when you daily sing; hopefully one day that word will come from the inner most heart and we mean what we see. Until then tan man dan we will sing; at least for the sake of vadai, kadalai and chundal;

So therefore up to ēka rūpa Īśvaraḥ if you are not ready for Viśva-rūpa Īśvaraḥ. That Kṛṣṇa accepts and then again comes back to ēkarūpa which means what? Arjuna's divya cakṣuḥ is gone and therefore the world is no more the body of the Lord; world is? World; laddu is not prasada; laddu becomes laddu. So that is withdrawn; which is given from 31 to 34.

And 46 to 55 is the upasamhāra or the conclusion of this teaching; wherein Lord Kṛṣṇa points out: Hēy Arjuna you had the rare opportunity of Viśva-rūpa darśanam, because of your bhakthi. So thus bhakthi as a sādhanā for evolution is pointed out. What evolution; From ēkarūpa darśanam to anēka rūpa darśanam to arūpa darśanam; for all these three levels bhakthi is an important sādhanā; and what type of bhakthi; that is also very important; bhakthi which Bhagavān is not a means for worldly ends; but Bhagavān is an end in itself; which means a person should have vairāgyam; the only when vairāgyam increases; the bhakthi becomes the ananya bhakthi; avyabhicārini bhakthi it becomes; Therefore Kṛṣṇa said

भक्त्या त्वनन्यया शक्यः अहमेवविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११.५४ ॥

[bhaktyā tvananyayā śakyam ahamēvaṃvidhō'rjuna |](#)
[jñātuṃ draṣṭuṃ ca tattvēna pravēṣṭuṃ ca parantapa || 11.54 ||](#)

And He concludes the whole thing in the last verse which is very beautiful;

मत्कर्मकृन्मत्परमः मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

[matkarmakṛṇmatparamō madbhaktaḥ saṅgavarjitaḥ |](#)
[nirvairaḥ sarvabhūteṣu yaḥ sa māmēti pāṇḍava || 11.55 ||](#)

So wherein Lord Kṛṣṇa says initially you confine to ekarūpa bhakthi and sakāma-bhakthi; which is OK: Nobody can think Bhagavān is the end initially, the goal initially, because we have got so many other local goals; so many agenda; big list we have; Therefore Bhagavān says initially you can have worldly goals; use Bhagavān as a means to achieve those goals; nothing wrong; it is called sakāma-bhakthi; perfectly OK; and let the Lord be also a personal God; have an iṣṭa dēvathā; it is OK; and then gradually you will get vivēka; then you will know the ephemerality of the worldly goal; once you know the limitation; God will become the end; then ēka rūpa bhakthi also will gradually become anēkarūpa bhakthi; And ultimately you will attain Me.

Thus by the glorification of Bhakthi, Kṛṣṇa concludes and the benefit of this Viśva-rūpa darśanam is very high. We get several benefits of this Viśva-rūpa appreciation; some of them I will point out. This is the benefit of both vibūthi yōga as well as the Viśva-rūpa darśana yōga.

The first advantage of Viśva-rūpa appreciation is dvēṣa parihāraḥ; we do not hate anything in the creation; because everything is part of the Lord only. So I do not divide the world into rāga viṣaya and dvēṣa viṣaya; everything has got its place; including a cockroach; including a mosquito; even poison has got its role to play and therefore dvēṣa becomes lesser and lesser.

Then the next benefit is amānitvam; once I know everything is Lord; any glory in any part of the world belongs to the Lord alone; therefore if I enjoy any faculty, any excellence in me; in music or dance or knowledge or intelligence or beauty; I do not claim it as mind; all of them belongs to the Lord. And therefore freedom from conceit; Self-conceit or humility is the benefit of Viśva-rūpa darśanam.

And then the next benefit is I look upon everything as sacred; there is no secular- sacred division; for a Viśva-rūpa dṛṣṭva; there is nothing called secular; everything is sacred. Therefore when he gets up in the early morning.

समुद्र वसने देवि पर्वतस्तन मण्डले
विष्णुपत्नि नमस्तुभ्यम् पादस्पर्शम् क्षमस्वमे ॥

samudra vasanē dēvi parvatastana maṅḍalē
viṣṇupatni namastubhyam pādasparśam kṣamasvamē ||

The earth is also Bhūmādēvi; I should revere; and then I take water and see āpōvā idagaṁ sarvaṁ viśvābhūttānāpa prāṇāpā paśavā apaḥ; water is Lord. Then I light the flame, the lamp, Agni is Lord. Then namō brahmanē, namastē vayō; Vāyu is Lord; ākāśa also: prāchyai diśē namaḥ; dakṣināyē diśē namaḥ; pradicyē diśē nāmaḥ; udiccyē diśē namaḥ; ūrdvāya nama; adharāya namaḥ; antarikṣāya namaḥ, Bhūmyē namaḥ; கேட்ட மாதிரி இருக்கோ?; heard somewhere?

In Sandhyāvandanam; all the directions are worshipped; that means nature itself is pūjyam; it is sacred or holy; so sarvatra pūjyathva bhāvana and then the next benefit of Viśva-rūpa bhāvana is we have respect for all forms of worship; all forms of God; I may be attracted to one form of Lord. I may have Viṣṇu as my iṣṭa dēvathā. But I know that any form is Lord's form. Therefore I do not look down upon Śiva. I do not compare one form or the other; all forms are OK: therefore all religions also are OK for me; sarva matha sama bhāvaḥ.

And finally, the benefit of Viśva-rūpa darśanam is the expansion of the mind; the narrowness of the mind; the shortsighted of the mind will go away; because I appreciate the totality; that is why in Sandhya vandanam also: Ādityam tarpayāmi; sōmam tarpayāmi; aṅgārakam tarpayāmi; bhudham tarpayāmi; remember the planets; remember the Sun; remember the moon. Therefore the totality the more I see; more my mind expands. Thus citta viśālatha; these are the benefits of Viśva-rūpa darśanam.

Hari Om

Chapter 12

155 Chapter 12, Verses 01-02

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अथ द्वादशोऽध्यायः | भक्तियोगः

[||dvādaśō'dhyāyaḥ - bhakti yōgaḥ||](#)

TWELFTH CHAPTER: BHAKTI YŌGA

Now we will take up the twelfth chapter of the Gīta; a small chapter consisting of only twenty verses but a very significant chapter which gives a comprehensive picture of entire vēdic-teaching. So twelfth chapter is the essence of the Vēdas; vēda sāra is contained in this portion. And in this chapter the first part deals with the topic of bhakthi-yōgaḥ as a means of mōkṣa.

And by way of discussing this topic, twelfth chapter removes many confusions regarding bhakthi yōga. And this is discussed up to 12th verse of this chapter and then in the 2nd part beginning from the 13th up to 20th bhakthi-yōga phalam, namely mōkṣa is talked about; thus bhakthi-yōga and bhakthi-yōga phalam these are the two topic discussed and before entering into the actual verses, I would like to give you a bird's eye-view of bhakthi-yōga which is discussed in this chapter.

What we come to know by the study of this chapter is that bhakthi-yōga is not a particular sādhanā. It is not a particular distinct sādhanā but it is the name of the entire range of spiritual-sādhanās culminating in mōkṣa. So bhakthi-yōga is not a sādhanā but it is a group of spiritual-sādhanās; and these spiritual-sādhanās are three in number which are discussed in the Vēdas. And Bhagavat Gīta being the essence of the Vēdas, the three sādhanās of the Vēda alone are given in this chapter; and those three sādhanās are karma-yōgaḥ; then upāsana-yōgaḥ; and jñāna-yōgaḥ.

In fact, in the Vēdas and in the Upaniṣads, the word bhakthi is practically not used at all. Thus the vēdic karma plus upāsana plus jñāna-yōga; all these three put together is renamed as bhakthi-yōgaḥ; and why do we name these three sādhanās as bhakthi-yōgaḥ? Because Kṛṣṇa feels all these three levels of sādhanā should be practiced only in the atmosphere of Īśvara bhakthi. Without Īśvara bhakthi; these three sādhanās cannot be called sādhanās at all. So it is in the atmosphere of Īśvara bhakthi that these exercises become yōga.

And therefore each one of them is called bhakthi yōga; therefore if you have to differentiate, we can say bhakthi-yōga level 1; bhakthi-yōga level 2; and bhakthi-yōga

level 3. Level one karma-yōga-lakṣaṇa bhakthi-yōga; level two upāsana-yōga-lakṣaṇa bhakthi-yōga; lakṣaṇa means in the form of, and the last one is jñāna-yōga-lakṣaṇa bhakthi-yōgaḥ.

And for the sake of the benefit of all seekers; these three levels of sādhanā itself Kṛṣṇa subdivides into five levels. Because sometimes, certain staircases you will find that there are two steep; some olden staircases, you find that very big; then what do you do?; you make into two. So that everybody can walk up. Similarly, Kṛṣṇa subdivides these three levels themselves into five; and how does Kṛṣṇa divides; karma-yōga itself is subdivided into first level of karma-yōga; and the second level of karma-yōga; karma-yōga level-1; karma-yōga level-2. Similarly, upāsana-yōga itself is subdivided into two levels; upāsana-yōga level-1; and upāsana-yōga level-2; so 2+2 four and jñāna-yōga is not divided into two; it is only one level. Thus we have two plus two plus one; five.

Now the next question is: what is the difference between karma-yōga level-one and karma-yōga level-two. In karma-yōga level one; Kṛṣṇa wants to accommodate all materialistic people, who are not really interested in mōkṣa; who are not really interested in serving the society; utterly selfish-materialistic people also Kṛṣṇa wants to accommodate. And Kṛṣṇa says: Let the materialistic-selfish-people follow or pursue their worldly-desires; they need not give up their worldly-desires; because suppression of desires is a dangerous thing; because when a person suppresses a desires the mind continues fantasising the fulfillment of those desires. And then gradually they mount up like a volcano and then later a person can completely go astray and therefore the Vēdas as well as Kṛṣṇa says that even if you are not interested in Bhagavān does not matter; even if you are not interested in Mōkṣa does not matter; you might be interested in arta and kāma, means what money and entertainment; Kṛṣṇa says continue; And still you can be a karma-yōgi; a spiritual sādhanā; provided you follow one or two conditions.

The first-condition is make sure that you fulfill your worldly-materialistic desires; selfish-desires only by legitimate methods; akramam do not do; that is condition No.1.

and the second and more important condition is when you pursue your worldly-pleasures, desires and you succeed and get them; before you enjoy those phalams; those pleasures; do not claim them as your accomplishments; look upon them as gift from the Lord. Īśvarasya prasādaḥ. Start there; whether you buy a house or car or you buy a new dress; anything you want to get, you get it; but before enjoying them, even the food that you eat; do not name it as your accomplishment; take it as Īśvara-prasāda. And when you buy a new house also; it is your desire to buy the house; and you want to enjoy the benefit of the house; but Kṛṣṇa makes only one request; look upon the house as the temple of God. And imagine that you are living in the temple which is a gift from

the Lord; Kṛṣṇa-prasādaḥ. Rāma-prasādaḥ; even children are named Rāma-prasād, etc. means what: Look upon even your children, not as your children, but as a gift from the Lord; thus this level of karma-yōga can be defined as prasāda-buddhya; sakāma-karma anuṣṭānam; You may follow kāmya-karmas; you may not do niṣkāma-karmas; you may not do parōpakārāya-karmas; does not matter, உனக்காக பண்ணினாலும்; even if you do it for yourself; enjoy it as Īśvara-prasāda.

So what is the first-level of karma-yōga; prasāda-bhāvanaya; sakāma-karma anuṣṭānam; sakāma-karma means what; selfish-activities for my own benefit.

Then what will happen? If I continue to accept everything as Īśvara-prasāda, because of the very attitude, the mind becomes purer and purer. And as the mind becomes purer and purer, I begin to question: Can I spend my entire life for my own personal benefit? should I not contribute something to the world? So this kind of questions gradually comes, which is an indication of purity; desire for parā upakāra; in sakāma-karma, I have a desire only for taking; in niṣkāma-karma, I develop a desire for giving also. Life is not mere taking; life is giving also; previously I measure my success in terms of how much I have taken. Now my mind changes; I ask the question how much I have given; success is not proportional to taking; Success is directly proportional to giving; na karmanā na prajāyā dhanēna, tyagē naikē amṛtatva mānaśuḥ. This is the difference between materialistic-approach and spiritual-approach. [In materialistic-approach, success is directly proportional to acquisition. In spiritual-approach, success is directly proportional to sharing or tyāga.](#)

And therefore in the second level of karma-yōga; the sakāma-karmas will become lesser and lesser; selfish-attitude becomes lesser and lesser; my awareness and consideration of other people becomes more and more. And therefore naturally parōpakāraḥ-karmāṇi; niṣkāma-karmāṇi or pañca-mahā-yajña rūpa karmāṇi, I find time. Previously selfish-activities were occupying the whole time; I never had time for any contribution. Now I find that I do fulfil my selfish desires, but I should also find time for some contribution or other. And even when I find time for giving; giving need not be all the time money alone; Remember, giving time, giving words, consoling words to others; giving knowledge to others; all these are giving and when I give to others; not with arrogance, the giving is done as Īśvara-arpaṇa-rūpēṇa. Therefore the second level of karma-yōga is Īśvara-arpaṇa-bhāvanaya niṣkāma-karma-anuṣṭānam; parā-upakāra-anuṣṭānam.

So in the first level I am very selfish; in the second level; selfishness has come down. In first level; I have a very narrow mind; in the second level; I am aware of the need of

others' also. And these two levels together is called karma-yōga. So prasāda-bhāvanaya sakāma-karma-anuṣṭānam. Then Īśvarārpaṇa-bhāvanaya niṣkāma-karma-anuṣṭānam.

In the first level karma-yōga will give purity; the second level of karma-yōga will give purity at a faster level, because in sakāma karma, purity is in trickles; because in niṣkāma karma purity is more. That is why it is said parōpakāra puṇyāya pāpāya parāpīḍanam; and once a person has gone through these levels of karma-yōga; he is ready to graduate to the third level.

Third level is upāsana-yōga; which means Īśvara dhyānam; meditation upon Īśvara; that too saguṇa-Īśvara-dhyānam. And why do we prescribe this sādhanā as the next stage? Karma-yōga is very important for the purity of mind. For spiritual elevation; karma-yōga is a must. And therefore karma-yōga is extremely useful; but it has got certain disadvantages also; which has to be neutralised.

What is that? When a person is a karma-yōgi; he is busy involved in either sakāma-karma, if he is in the first level; or he is busy in niṣkāma karma. One is busy serving himself; another is busy serving the society; both are busy. And in both levels of karma, whether it is sakāma or niṣkāma; a person is extrovert in nature; is more and more world-oriented; is more and more bahirmukha.

And this bahir-mukhatvam or extrovertedness is an obstacle for jñāna-yōga, because jñāna-yōga involves enquiring into the inner self as we saw yesterday; yō veda nihitam guhāyām parāmēvyōman. Self-enquiry or pañca-kōśa-vivēka etc. requires not an extrovert mind; it requires a mind which is turned towards oneself. pārānjikāni vyatṛṇa svayambhūḥ tasmāt parān paśyati nāntarātman.

[Extroverted-people will miss self-knowledge](#). And therefore upāsana is Īśvara-dhyānam. So in Upāsana I turn my attention inwards and I invoke the Lord in my heart; which means I train my mind towards my own inner nature; which is a very very important training required and without that training a person can never come to Brahma-jñānam.

And therefore comes the third-level of upāsanam and Kṛṣṇa divides this meditation itself into two types: one is ēka-rūpa-Īśvara-dhyānam. And the next is anēka-rūpa-Īśvara-dhyānam; I visualise the Lord with a particular form; as Rāma or Kṛṣṇa; any iṣṭa-dēvathā rūpam. And this iṣṭa-dēvathā-rūpa-dhyānam; or ēka-rūpa-Īśvara-dhyānam, Kṛṣṇa calls abhyāsa-yōgaḥ; This is the third level of sādhanā; and once a person has practiced this sufficiently, Kṛṣṇa asks us to replace this ēka-rūpa-Īśvara with anēka-rūpa, as we have seen in the 11th chapter; Kṛṣṇa is not a person located in one place. If Bhagavān is looked upon as a person located in one place; that Bhagavān also will be limited; subject to janma; subject to maraṇam, etc.

Therefore for initial meditation purposes, we can have ēka-rūpa; but we have to expand our mind. First upāsanam helps in focusing; the next upāsanam helps in expanding the mind. And therefore the first level of upāsanam is ēka-rūpa Īśvara-dhyānam; and the next level is anēka-rūpa or viśva-rūpa-Īśvara-dhyānam. And both of them come under saguṇa-Īśvara-dhyānam only. Saguṇa means what? With attributes or properties; ēka-rūpa-Īśvara also has attributes; Viśva-rūpa-Īśvara also has got innumerable attributes. So thus we have got two levels of karma-yōga; two-levels of upāsana.

And once a person has gone through all these four levels; this person has got jñāna-yōgyathā; he is eligible to enter the fifth and final level which is jñāna-yōgaḥ; which is enquiry into nirguṇa-Īśvara; otherwise known as Brahman; Brahman is none other than Īśvara in his higher-nature. In the seventh chapter, was called parā-prakṛti; parā-prakṛti rūpa-arūpa-Īśvara enquiry which consists of vēdānta-sṛavaṇam, vēdānta mananam and nidhidhyāsanam; sṛavaṇam meaning consistent and systematic study of the Upaniṣadic scriptures which deal with nirguṇa-Īśvara. And not only I study that; the culmination of that study should be that the nirguṇa-Īśvara is non-different from my own higher-nature: aham brahma asmi.

So when I come to nirguṇa level; the difference between Īśvara and the jīva disappears. At saguṇa level, the difference is maintained. When I come to nirguṇa-level; aham brahma asmi;

And having gained this knowledge I go to mananam to remove all the doubts in accepting this knowledge. Thus all the intellectual obstacles in the form of doubts are removed, which is called mananam; which is also part of jñāna-yōga only. And finally comes nidhidhyāsanam, which is the removal of all the emotional obstacles; all the psychological traumas that I have gone through before; various problems we have gone through in our life; they all remain in our inner heart; which do not allow us to enjoy the benefit of knowledge. All the psychological hang ups should be removed, which is called nidhidhyāsanam. Sṛavaṇam plus mananam plus nidhidhyāsanam put together is called jñāna-yōgaḥ; not in Saguṇa form but in His Nirguṇa form. In fact, in 'His' word would not come, because in Nirguṇa, there is no male or female:

ना सन्न सदसन्न महन्न चाणुः
न स्त्रि पुमान् नपुमसक एक बीजम् ॥

nā sanna sadasanna mahanna cāṇuḥ
na stri pumān napumsaka ēka bījam ||

अशब्धम् अस्पर्शम् अरूपम् अव्ययम्
तत रसम् नित्य अगन्धवच्चयत्

aśabdham asparśam, arūpam avyayam
tata rasam nitya agandhavaccayat ||

No form; no colour, no smell, no taste, no touch. This jñāna-yōga is the fifth and final level of sādhanā and all the five levels put together is called bhakthi-yōgaḥ.

Therefore never ask the question do you follow bhakthi-yōga or jñāna-yōga; remember jñāna-yōga is also a level of bhakthi-yōga; upāsana is also a level of bhakthi-yōga; karma-yōga is also a level of bhakthi-yōga. Everyone has to go through all the five levels; because nobody is born with a desire for God from birth. We are all born with so many worldly desires. So, we have to start with sakāma-karma. That is why vēda itself is full of many sakāma-karma. Vēda never says we should work for mōkṣa in the beginning itself. He says you work for puthra; you work for money; puthrakāmēṣṭi-yāga; and for money, yāga; for health, yāga; all these are what? Worldly desires; Start with sakāma-karma and go through all the stages. And gain the knowledge, aham brahma asmi; which is the culmination of bhakthi-yōga. This is the topic of the first twelve verses.

And then in the last 8 verses; Kṛṣṇa talks about the nature of a person; the character of a person who had gone through all these five stages; successfully, and we call such a person; parā bhaktha or para bhakthaḥ; who is in advaitam; who is a jñāni; who has discovered aham brahma asmi; such a jñāni is called parā-bhaktha and Kṛṣṇa clearly says this parā-bhaktha alone is my dearest devotee.

And the other people are dear people or dearer people but the dearest one is only the nirguṇa-bhaktha because there is no distance between Me and him. He has become one with Me; and I have become one with him which Kṛṣṇa said in the seventh chapter; jñāni tu ātmaiva mē matam; Jñāni does not stand even separate from Me. So this parā-bhakthalakṣaṇani; the characteristic of parā-bhaktha is the final topic. With this background we will enter into the chapter proper.

Verse 12.1

अर्जुन उवाच ---
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२.१ ॥

Arjuna uvāca
ēvaṃ satatayuktā yē bhaktāstvāṃ paryupāsatē |
yē cāpyakṣaramavyaktaṃ tēṣāṃ kē yōgavittamāḥ || 12.1 ||

अर्जुनः उवाच arjunaḥ uvāca **Arjuna said के योगवित्तमाः kē yōgavittamāḥ who are the best yogis? तेषाम् tēṣām among them सततयुक्ताः satatayuktāḥ (who are) the ever-steadfast, भक्ताः bhaktāḥ devotees, ये पर्युपासते yē paryupāsatē who meditate upon, त्वाम् tvām You**

एवम् **ēvaṁ** as described before च अपि ये **ca api yē** and those who (meditate upon, अक्षरम् अव्यक्तम् **avyaktam akṣaram** the imperishable unmanifest (Brahman)?

1. Arjuna asked - Who are the best Yōgis among them? - the ever-steadfast devotees who meditate upon You as described before and (or) those who (meditate upon) the imperishable, unmanifest (Brahman)?

So the chapter begins with a question from Arjuna based on the previous teaching. Such a question is called anupraśnaḥ; praśnaḥ means an independent question; anupraśnaḥ means a question based on previous teaching. And in this question Arjuna asks: Is saguṇa-bhaktha superior; or is Nirguṇa bhaktha superior; the one who is associated with saguṇa-Īśvara and the one who is committed to nirguṇa-Īśvara; between these two; which one is superior.

A very important question. First he describes saguṇa-bhaktha in the first line; bhaktāḥ tvām paryupāsātē; there are certain saguṇa bhakthās who regularly meditate upon saguṇa-Īśvaraḥ.

And how do they meditate? Satatayuktāḥ; with constant commitment; sincerely, steadfastly. There are some people who meditate upon saguṇa Īśvara and what type of saguṇa-Īśvara? Because saguṇa-Īśvara of two types; do you remember, ēkarūpa saguṇa Īśvara; or anēka-rūpa saguṇa-Īśvara; which one Arjuna is referring to; ēvaṁ; a saguṇa Īśvara, as described in the previous chapter; so ēvam means ēkādaśa adhyaya ukta prakārēṇa. And in the 11th chapter, which Īśvara was talked about; it is Viśva-rūpa Īśvaraḥ; anēka-rūpa Īśvaraḥ; that is the Lord as the entire cosmos itself; as described in the Puruṣa-suktham; as described in Rudram; Rudra is Sri Rudram, which is talking about Viśva-rūpa-Īśvara; Puruṣa suktham is talking about Viśva-rūpa-Īśvara only; therefore ēvam means ēkādaśa adhyāya ukta prakārēṇa Viśva-rūpa saguṇa-Īśvaram upāsātē; this is one group of people.

And then Arjuna introduces the Nirguṇa bhakthās in the next line; yē cā api; there are some other people

What do they do? Avyaktam akṣaram paryupāsate; paryupāsate; you have to supply from the first line; the verb is not given; we have to supply yē cāpyakṣaramavyaktam paryupāsātē; upon akṣara-Īśvaraḥ; if you remember the 8th chapter; akṣaram brahma paramaṁ svabhāvō'dhyātmamucyātē; parām brahma is called akṣara Īśvara; and parām brahma is free from all attributes. So akṣaram means nirguṇam-brahma.

And because this akṣara-Īśvara is nirguṇam-brahma; avyaktam; that attributeless Īśvara is not perceptible to any sense organ; because if the Lord does not have, eyes cannot see; if there is no sound; no flute and all; music is not there; therefore you cannot hear;

you cannot smell tulasi Māla, candanam etc. because body itself is not there; where is māla; therefore no smell; and no touch, you cannot touch that nirguṇa Īśvara. In short not objectifiable through any one of the sense organs; therefore avyaktam means sarva-indriya-agōcaram. And this nirguṇam-avyaktaṁ-brahma some people meditate upon.

If nirguṇam-brahma is not objectifiable; how can they meditate upon? There is only one way of meditation; an unobjectifiable Brahman can be meditated only in one thing; quiz question; kōan bhanēga kōtēsvaran; how can you meditate unobjectifiable Brahman? There is only method; to see the unobjectifiable Brahman as the subject, I, the meditator; So nirguṇam-brahma-upāsana is a meditation upon the meditator. It is ātma-dhyānam alone. Thus there are some people who are meditating upon nirguṇa brahma. So this is the second clue;

And Arjuna's question is what? Who is superior?

Tēṣaṁ, tēṣaṁ; tayōr madhyē; Nirdharaṇē-śaṣṭi; between these two groups of people; kē yogavittamāḥ; saṁguṇa-dhyathā is superior or nirguṇa-dhyathā is superior; dhyathā means what; meditator; and indirectly the question means saṁguṇa-brahma is superior or saṁguṇa-Īśvara is superior or nirguṇa-Īśvara is superior; what a question? Now Kṛṣṇa has to answer this which He is doing in the following verses:

Verse 12.2

श्रीभगवानुवाच
म्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२.२ ॥

Śrī Bhagavān uvāca
mayyāvēśya manō yē māṁ nityayuktā upāsatē |
śraddhayā parāyōpētāḥ tē mē yuktatamā matāḥ || 12.2 ||

श्री भगवान् उवाच śrī Bhagavān uvāca **Lord Kṛṣṇa said आवेश्य मनः** āvēśya manaḥ **fixing the mind मयि** mayi **upon Me उपेताः परया श्रद्धया** upētāḥ parāyā śraddhayā **with great faith** ते नित्ययुक्ताः tē nityayuktāḥ **those ever-steadfast (devotees), ये उपासते** yē upāsatē **who meditate माम्** mām **upon Me मताः युक्ततमाः** matāḥ yuktatamāḥ **are considered to be the best yōgis, मे** mē **by Me.**

2. Lord Kṛṣṇa said --- **fixing the mind upon Me with great faith, those ever-steadfast (devotees) who meditate upon Me are considered to be the best yōgis by Me.**

So what is the answer? Is saṁguṇa-bhakthi is superior; or nirguṇa-bhakthi is superior? Generally our tendency would be to vote for saṁguṇa bhakthi; because in saṁguṇa-bhakthi alone there is variety; there is beauty; adaram madhuram; vadanam madhuram; nayanam madhuram; all these are there. Who will like Nirguṇa-Īśvara? no sound; no

form; no touch; no taste; like bland food; திதிப்பும் இல்லை; காரவும் இல்லை; புளிப்பும் இல்லை; சப்புன்னு இருக்கு; no sweet; no pungent; no chilli; which is chap; like that who will like that nirguṇa-Īśvara. In fact many philosophers say nirguṇa-Īśvara does not exist. They say outright they negate it; and even among those who accept it; they say; Many people is not worth knowing or teaching; it is useless.

Now what is the real answer? The real answer is that the question is wrong. The real answer is that the question is wrong; and for a wrong question, there is no right answer. So how many kilometers is the weight of this clip; let me see; how many centimeters is the weight of this clip? You will look at me; because you cannot answer that question; because centimeter has nothing to do with weight; centigram is OK: centimeter refers to distance.

So therefore whenever you try to compare two things; to find out which is superior; you remember comes only when you have to choose between two; The very question of comparison comes only when you have to choose between two things; you ask the question whether this is better or that is better; So that you can choose the better one; and the choice can come very carefully understand.

Choice can come only between two similar things; there is no question of choice between two dissimilar things. I will explain it; do not worry; When there are two similar; there is a choice; and when I have to choose, the question will come, which one is better. Suppose you want to drink something; somebody has come; as a guest; so they ask the question; what will you drink; do you want coffee; or tea; or milk or so many things are there; among different drinks you can have comparison and you can choose one of them; So the choice is among various drinks; Or you can have choice with regard to the container, people ask; Swamiji whether you want in glass or cup; or davara-tumbler. So among various containers, you can ask which one you would like and I can choose one of them. Suppose somebody asks; Swamiji do you want tumbler or drink? What can you answer; there is no choice between the container and the content. Similarly between two roads; you can have comparison; between two destinations you can have comparison but you can never compare between road and destination; Do you want road or destination? What will you answer; It is not right; Between two types of pants you can have comparison; between two types of shirts you can have comparison; do you want to put pant or shirt? What will you answer?

Therefore remember, comparison is only among similars; and saṅuṇa-bhakthi and nirguṇa-bhakthi can never be compared because one is the means and the other is the end; saṅuṇa-bhakthi is the sādhanām, the means the stepping stone; and only through saṅuṇa bhakthi one has to reach nirguṇa-bhakthi, which is advaitam; saṅuṇa-bhakthi is

dvaitam; nirguṇa-bhakthi is advaitam; saguṇa-bhakthi is bhēdaḥ means what? difference; nirguṇa-bhakthi is abhēdaḥ; one is means the other is end. Therefore you do not have a choice between them.

So everyone has to go through saguṇa-bhakthi and everyone has to end in the discovery of nirguṇa-bhakthi; which is abhēdaḥ advaita-jñānam. Without saguṇa bhakthi, nirguṇa bhakthi is impossible and without nirguṇa bhakthi, saguṇa-bhakthi is incomplete; without saguṇa-bhakthi, nirguṇa bhakthi is impossible; and without nirguṇa-bhakthi saguṇa-bhakthi is incomplete. Therefore everyone has to go through saguṇa-bhakthi; come to nirguṇa bhakthi which is the culmination of sādhanā.

But Kṛṣṇa does not want to tell Arjuna that the question is wrong; because the student will feel insulted; humiliated; already the student has got many complexes; Generally whenever they ask the question, they always give an introduction. Swamiji the question may be silly. அதை சொல்லியா தெரியணம்? Has one to say that to understand! OK; just joke; Any question appears silly after you know the answer. But until you know the answer, question is extremely important and relevant; therefore the student has the problem, teacher does not want to add insult to injury.

And therefore Kṛṣṇa does not say you are wrong. And but he gives an intelligent answer. He says saguṇa-bhakthas are superior; nirguṇa-bhakthās attain Me. It is Kṛṣṇa's mischief; it is not only during childhood days; ஏப்பாடி; even in Gīta in the philosophical text also; He continues His mischief. So the idea is there is no question of choice. And therefore He says: Saguṇa-bhaktha is indeed great so that everyone will take to saguṇa-bhakthi in the beginning. Once a person has sufficiently practiced he can be slowly absorbed into, sucked into nirguṇa-bhakthi; which is otherwise jñānam; the details we will see in the next class.

Hari Om

156 Chapter 12, Verses 02-05

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The twelfth chapter begins with a question from Arjuna in which Arjuna asks whether saguṇa dhyānam is superior or nirguṇa dhyānam is superior. Saguṇa-dhyānam means meditation upon the Lord with various attributes, as described in the dhyāna-slōkā, mēghaśyāmaṁ pītakaśyāvāsam śrīvatsāṅkaṁ kaustubhōdbhāsitāṅgam.

All these descriptions are called guṇa; and saguṇa dhyānam means meditation upon the Lord with various features. Whereas nirguṇa dhyānam upon the Lord who is absolutely free from all features; feature_less Īśvaraḥ; aśabda; asparśa, arupam, arasa, agandam.

This is nirguṇa dhyānam; between these two which one is superior. And between the two sets of people who are greater devotees. And this question came in the first verse, for which Kṛṣṇa gave the answer and I introduced the answer in the last class.

We cannot give an answer to this question because the question itself is wrong; the question of which is superior comes only when you have to choose one of the two, Wherever choice is there; comparison is inevitable and where there is no choice, there is no question of comparison between saṅguṇa-dhyānam and nirguṇa-dhyānam.

According to Kṛṣṇa, there is no question of comparison at all; because there is no choice. What do you mean by there is no choice? What we mean is everyone has to necessarily go through both; everyone has to necessarily go through both, because both sādhanās have to contribute its own benefit to the seeker. It is like different types of dishes what we consume; one dish gives carbohydrates and another gives proteins and therefore we have to consume different, because each one helps the body in its own unique way. Similarly what saṅguṇa-dhyānam can give, nirguṇa-dhyānam cannot give and what nirguṇa-dhyānam gives saṅguṇa-dhyānam cannot and therefore both are compulsory.

And once you say both of them are compulsory; how are we to practice that? That Kṛṣṇa himself will clarify later. They cannot be simultaneously practiced and therefore they have to be practiced in a graded manner. Just like going to primary school, and secondary school and college; if you have to become a graduate; should I go to the primary school or college?; What answer you will give; you will have through primary school you have to qualify yourselves to enter the college and then you have to go through the college to graduate. Therefore both are required; schools as well as colleges. If both are required; if both are required I will go to both simultaneously; morning to school and evening to college. So we had one brahmacāri in our āsrama and he used to attend three levels of Sānskrīt classes at the same time; we had one lower level; where alphabet is taught; we had one medium level where Antoine Bhandarkar was taught and there was a higher level Paṇini sūtrās was taught; he will sit in all the three; you cannot do. They have to be in a graded manner and once you know that they are to be in a graded order, what should be the order. First I will go to college; and then to school you cannot say; it should be in a proper order.

Saṅguṇa dhyānam prepares for the nirguṇa dhyānam; saṅguṇa dhyānam chastens the mind for nirguṇa dhyānam, and therefore everyone has to start with saṅguṇa; grow and then come to nirguṇa and be free. And therefore Arjuna do not ask which is better? Your question is wrong. As I said in the last class, Kṛṣṇa does not want to say you are wrong; because already śiṣya has lot of inferiority complex and Guru does not want to add. And

therefore what does he do; nicely he says saguṇa dhyāna kartās are superior, nirguṇa dhyāna kartā will reach me; therefore everyone is satisfied.

Therefore he says in the second verse; mayi āveśya manaḥ yē mām upāsātē; there are some people who practice meditation upon Me; mām upāsātē.

And what type of mām; we have to supply; saguṇam mām; the saguṇa Kṛṣṇa either in the form of ěka-rūpa-Kṛṣṇa, as a personal God or the Viśva-rūpa-Kṛṣṇa, as described in the 11th chapter; remember Viśva-rūpa-Īśvara is also saguṇa-Īśvara only. Thus there are some people who meditate upon Me in saguṇa form; with attributes; how; Mayi āveśya; focusing their mind upon Me; fixing their mind on Me; there are some people who practice saguṇa-Kṛṣṇa-dhyānam.

And they are not; they do not practice in fits and starts; on inspiration they follow one day and thereafter they forget like in New Year resolutions; it is not nityayuktāḥ; ever steadfast; ever committed; consistently; without fail; nityayuktāḥ; steadfastly; some people practice saguṇa-Īśvara-dhyānam.

And they are endowed with parayā śraddhayā upētāḥ; they are endowed with intense faith in Me; because the benefit of saguṇa-dhyānam is not in the material plane, God does not practice any material benefit; the benefit presented is inner growth; expansion of mind; purity of mind; sensitivity of mind; refinement of mind; they are all non-tangible, non-quantifiable result; and therefore we do not see the result physically. Therefore we have to have faith in that result and therefore Kṛṣṇa says: with intense faith that they will transform my inner personality; this mediation will transform my inner personality with the śraddhaḥ; some people practice saguṇa-dhyānam.

And then Kṛṣṇa says, tē mē yuktatamā matāḥ; those people who practice such a saguṇa dhyānam they are indeed superior; they are indeed great people; So saguṇa people have been glorified now.

Now Kṛṣṇa will confuse you in the next verses saying that Nirguṇa people reach Me. So in short, the idea is do not compare.

Verses 12.3 and 12.4

ये त्वक्षरमनिर्देश्यम् अव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२.३ ॥

[yē tvakṣaramanirdēśyam avyaktaṁ paryupāsātē](#)
[sarvatrāgamacintyaṁ ca kūṭastham acalaṁ dhruvam || 12.3 ||](#)

संनियम्येन्द्रियग्रामम् सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२.४ ॥

sanniyamyēndriyagrāmaṃ sarvatra samabuddhayaḥ |
tē prāpnuvanti māmēva sarvabhūtahite ratāḥ || 12.4 ||

संनियम्य samnīyamya **having restrained** इन्द्रियग्रामम् indriyagrāmam **the sense organs**
समबुद्धयः samabuddhayaḥ **being even minded** सर्वत्र sarvatra towards all रताः ratāḥ **and**
being interested सर्वभूतहिते sarvabhūtahite **in the welfare of all beings**, ये तु yē tu
some(devotees) पर्युपासते paryupāsate **meditate upon** अक्षरम् akṣaram **the**
imperishable (Brahman) अनिर्देश्यम् anirdēśyam which is **indefinable**, अव्यक्तम् avyaktam
unmanifest, सर्वत्रगम् sarvatrāgam all-pervading अचिन्त्यम् acintyam
incomprehensible, कूटस्थम् kūṭastham **immutable** अचलम् acalam **immovable** च ध्रुवम् ca
dhruvam **and eternal** ते ते **They** प्रप्नुवन्ति prāpnuvanti **attain** माम् एव् mām ēva **Me alone**.

3 & 4. Having restrained the sense organs, being even-minded towards all, and being interested in the welfare of all beings, some (devotees) meditate upon the imperishable (Brahman) which is indefinable, unmanifest, all-pervading, incomprehensible, immutable, immovable, and eternal. They attain Me alone.

Whereas there are some other people who follow Nirguṇa-Īśvara-dhyānam, otherwise called nirguṇa brahma-dhyānam; as a part of jñāna-yōga-sādhāna and this jñāna-yōga alone I said in my introduction as the fifth and highest stage of bhakthi-yōga.

Therefore in these three verses, Kṛṣṇa is introducing jñāna-yōga-sādhāna which is the practice of Nirguṇa-Īśvara-dhyānam. Nirguṇa-Īśvara-dhyānam is an integral part of jñāna-yōga-sādhāna. And in technical language, this nirguṇa-Īśvara-dhyānam is called nidhidhyāsanam. So thus there are some people who practice nidhidhyāsanam which is meditating upon my highest nature.

So yē tu akṣaram paryupāsate; there some others who meditate upon akṣaram; akṣaram means the absolute-Brahma; akṣaram-brahma-paramam, the nirguṇam-brahma.

And what is the description of nirguṇa-Īśvara; several words Kṛṣṇa uses; all these are the Upaniṣadic words; each word is a significant word; I will rearrange the verse for the sake of communication.

First description we will take up is avyaktam; Nirguṇa-Īśvara; Īśvara in His highest form or highest nature is avyaktaḥ; avyaktaḥ means sarva-indriya-agōcaraḥ; not perceptible to any sense organ. And we have five sense organs and each sense organ is capable of perceiving one one attribute; one sense organ perceives śabda, the sound; another perceives sparśa the sound; another perceives the rūpam, the form and colour; another perceives rasa the taste; and the fifth one perceives gandha the smell. Thus we have five sense organs; objectifying five-fold attributes; śabda sparśa rūpa rasa gandhaḥ. In fact the whole-universe physical-universe is nothing but a blend of śabda sparśa rūpa rasa gandhaḥ.

That is why it is called prapañcaḥ; prapañcaḥ means what? The world consisting of five segments; in the form of śabda sparśa rūpa rasa gandhaḥ; and that is why you close the five sense organs, the whole segmented world disappears. And our Nirguṇa Kṛṣṇa Īśvara does not have all the five attributes. Therefore he is called what? Avyaktam. That means what; the original Kṛṣṇa cannot be seen; original Kṛṣṇa cannot be heard; smelt; tasted or touched.

So what about adharam madhuram, vadhanam madhuram and all; so beautiful lipped Kṛṣṇa. What about that Kṛṣṇa? According to Kṛṣṇa himself; they are all non-original Kṛṣṇa; they are apara prakṛti; they are māya mānuṣa vēṣa. You start with māya vēṣaḥ; but you have to transcend the māya vēṣa. And there are some people who meditate upon avyaktam. OK.

There are many things which cannot be perceived by the sense organs but they can be conceived by the mind; there are so many emotions; love; anger; happiness; etc. they are not perceptible; many mathematical scientific concepts and laws; you do not see; but they are all ideas; Ideas cannot be perceived by the sense organs; but they can be conceived by the mind; that is why they are called concepts; OK: can you say Nirguṇa Kṛṣṇa can be conceived by the mind.

Kṛṣṇa puts another bomb-shell; acinthyam; I cannot be conceived; nor be delivered; if conceived delivery is assured. Therefore I am not one of the concepts of the mind; it is not a mathematical theorem or idea; therefore I am unobjectifiable by your mind also; acinthyam; inconceivable. In Sānskrīt, manō agōcaram; first one is what; indriya agōcaram. Now; manō-agōcaram.

And if the Lord cannot be perceived or conceived how can you talk about that Lord; because words are sound symbols used to communicate the objects which are either perceived by you or conceived by you. So you see this when this was invented for the first time; there is an object perceived and therefore for transactional purposes you want to invent a word. So you invent the word 'clip'; so the word 'clip' came only a sound symbol to communicate an object which is sensorially perceived or mentally conceived. When God is, means the Nirguṇa God is, neither sensorially perceived nor mentally conceived, how you can have a word to talk about that.

And therefore the Lord cannot be described also. Therefore, anirdēśyam; indescribable; So imperceptible; inconceivable; indescribable.

So fundamental doubt will arise whether there is such a thing. Is there any possibility at all of the existence of such a thing? As somebody said; it appears to be a big bloated bladder of bluff. So there are some philosophers who say that Nirguṇa Brahman does

not exist at all; it is like the emperor's robe. So we go on the talking and the paramānanda śiṣyās out of respect for the teacher; they nod; they nod their head; it is not possible; that is not possible. That is what it appears; because it is imperceptible; inconceivable and indescribable.

So we may think; in fact, all put together in one word we can say: it is unobjectifiable; because these are different pramāṇams; sense organs are called pratyakṣa pramāṇam, mental concepts are anumāna arthāpatti etc.; words are śabda-pramāṇam, sarva-pramāṇa-agōcaram; unobjectifiable, one technical word we use for this is: apramēyaḥ. Therefore Nirguṇa-Īśvara is apramēyaḥ. That is why in Viṣṇu-sahasraṇāma; one of the nāma is apramēyō ṛṣikēśō padmanābhō amaraprabhuḥ.

They say somebody had confusion it seems: padmanābhō amaraprabhuḥ or padmanābhō mara prabhuḥ? So somebody said both are correct; because in Viśva-rūpa darśanam we have said that everything is Lord; therefore Lord is maram also; so padmanābhō amaraprabhuḥ, the eternal one; padmanābhō maraprabhuḥ; the tree also. Anyway that is a different aside point. What I want to say is: apramēyaḥ.

Now once we say the Lord is unobjectifiable at all; we will conclude that such a God cannot exist and therefore Kṛṣṇa puts another bomb-shell; He says: Do you say that Nirguṇa Īśvara is not there?

I say He is everywhere; sarvatrāgam; Nirguṇam brahma not only exists but "he" within quotes; because for Nirguṇam, we cannot use, he/she/it we cannot use; but we have to use some pronoun, Nirguṇa-Kṛṣṇa is everywhere. That is why when somebody wrote God is nowhere; What did he do; he put a comma, after w in now; here; nowhere becomes now here; And when you look around; Vēdānta will say tat tvam asi; That is secret; later; sarvatrāgam means all pervading.

And if that Lord is all pervading; acalam; you can understand; acalam means what; that which does not move; a saguṇa-Kṛṣṇa; A personal Kṛṣṇa can move from Mathura to Dwaraka; Dwaraka to battlefield; this place to that place; all are possible because Saguṇa-Īśvara is finite; but nirguṇa-Īśvara being formless; whatever does not have form is all pervading; because form always gives the periphery of an object.

I have talked about this before I think; whether this hall is square or rectangular; how will you decide; you look at the periphery. Therefore to have to form is to have a boundary; you can never talk about a form without talking about boundary. Therefore yathra yathra form thathra thathra boundary. If the Lord does not have the attribute of a form; that Lord cannot have a boundary. Therefore ākāśavat-sarvagata; like the space;

the Lord has to be all-pervading. And therefore just as the space cannot move from one place to another; Nirguṇa-Kṛṣṇa also does not come and go.

Then what about our ṣōdaśa upacāra pūja; in which we invite the Lord and not only invite the Lord and feed. At the end we say: gaccha; yatha sthanam pratiṣṭāpayāmi. Therefore the Lord what we worship is subject to arrival and departure; whereas the highest Lord is non-arriving-non-departing Īśvaraḥ. Therefore acalam.

Thus the word sarvatrāgam and acalam indicate dēśa pariscēda rahithaḥ; free from spatial limitation; as we saw in Taittiriya Upaniṣad; Anantham.

And then the next word we will take up is kūṭastham; kūṭastham means nirvikāram; free from all modifications. We have seen six modifications on the part of the physical body; do you remember; asthi, potentially existent; jāyatē, born; vardhatē, grows; vipariṇamatē, metamorphoses; kṣiyatē, declines; vinaśyati, dies. These are the six-fold modifications caused by what; kāla tatvam; the time principle; So anything that exists within time; anything that influenced by time; with grow what; all the six-fold modification. The higher Kṛṣṇa; Nirguṇa-Kṛṣṇa is kūṭasthaḥ; it is free from all the six modifications; nirvikāraḥ. In Sānskrīt, kāla-paricētha-rahithaḥ; uninfluenced by time principle.

And this word is beautiful; the word kūṭasthaḥ has several meanings; one of the meanings is kūṭaḥ means the anvil used by a goldsmith; or an ironsmith; any smith. This anvil is used as a support; it steadily remains; and upon the anvil; this means smith keeps the hot metal and when it is hot; strikes it and shapes the metal; and when he is shaping the metal; that red hot metal undergoes change; whereas the anvil underneath, it supports all the changes; but itself remains changeless. And suppose the anvil itself is shaky, in some house, the palakai they use for pūja, and then you sit, you will be moving. You cannot do any job; therefore, if the metal should get shaped; the bottom one should remain changeless; a changeless substratum is required for all the changes to happen; relentless changes happening at the family level; physical level; body is getting in different shapes, going out of shape, sometimes getting into shape; not only the body undergoes violent changes; the mind also. So many changes and if all these changes are happening; there must be a changeless principle; which remains as the substratum; Not only allowing all the changes to happen; but also witnessing all the changes. The witness of the changes should not be changing.

Suppose I say that the morning class students are different from evening class; and evening class are different from morning class; what do you know; that the students change; but the teacher is avasthatraya sākṣi. If morning class student teacher is different; and evening class teacher is different; I will never be able to say that the

morning class students are different; evening class students are different. And therefore the knower of changes should not be subject to change. And therefore the witness consciousness-principle is compared to kūṭaḥ; an anvil; upon which the body-metal and the mind-metal is hammered; hammered by what; the various experiences of life; every letter you received; every phone call you get; they are all hammering on your head; When all these hammerings takes place, your body changes; your mind changes; but there is the changeless one.

And therefore Nirguṇa-Kṛṣṇa is called the changeless substratum which remains like an anvil; kūṭavat tiṣṭathi is kūṭasthaḥ; that which remains changeless like an anthill.

And since this Kṛṣṇa is changeless Nirvikaraḥ; dhruvam; dhruvam means eternal; kāla adīthaḥ; So thus, sarvathrāgam and acalam indicate dēśa athithaḥ; kūṭasthaḥ and dhruvam represent kāla athithaḥ. These four words put together means that Lord Kṛṣṇa is dēśa kāla avadibhyam nirmuktaḥ; nityamuktaḥ. Narayanīyam of Bhattathiri, begins with this only; sāndra-ānanda-āvabōdhātmaka-amanupamitaḥ kāla-dēśā-avadhibhyāṁ nirmuktaḥ.

And the interesting aspect there is that all pervading Lord is in Guruvayūr. How do you understand to resolve the contradiction. How do you resolve the contradiction; by adding "also: the all-pervading Guruvayūrappan is in Guruvayūr also. So kūṭastham acalam dhruvam. Such an Nirguṇa-Brahma some people meditate as a part of jñāna-yōga; as a part of sṛavana manana nidhidhyāsanam.

And naturally, as we hear this description we wonder how can we meditate upon such featureless Brahman. And therefore Kṛṣṇa says: to come to this level of meditation; a person must have prepared qualified himself. So the next question is what are those qualifications? Kṛṣṇa mentions in the next verse.

संनियम्येन्द्रियग्रामम् सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२.४ ॥

[Sanniyamyēndriyagrāmaṁ sarvatra samabuddhayaḥ |](#)
[tē prāpnuvanti māmēva sarvabhūtahitē ratāḥ || 12.4 ||](#)

The preparatory qualifications for this Nirguṇa-Īśvara-dhyānam are presented the Upaniṣads very clearly; and normally they are enumerated as the four fold qualifications; sādhanā catuṣṭaya sampathiḥ; which we have seen long long long before in Tatva Bodha. I am not going to the details; I will just enumerate them for my satisfaction; discrimination, dispassion; discipline and desire; Four Ds. OK; Do not say I have heard only 3D. It is a different Ds. Those who have not gone through Tatva Bodha or

introduction to Vēdānta should go through them necessarily and those four-fold qualifications alone are presented in a brief manner in this particular verse.

So one qualification that Kṛṣṇa emphasises is indriya-grāmam saṁniyamya; one has to master the extrovert sense organs. One has to master the extrovert sense organs; which are the all the time wandering. And if the sense organs are wandering out, it does not matter, they carry the mind also along with. And that is why when there is a பல்லி palli, a lizard in the middle of the class; class out; because the eyes see the lizard and the mind also goes behind.

And why should we master the extrovert sense organs. What is the reason? I will give you a clue here. Previously Kṛṣṇa has described His higher-nature; Nirguṇa Īśvaraḥ as unobjectifiable one; Unobjectifiable சொன்ன புரியறதே? Means not experienceable as an object.

And if Nirguṇa-Īśvara is not objectifiable and still such an Īśvara exists; that Lord can exist only in one way. There is only one thing in the creation; which is unobjectifiable. Can you guess what it is? There is only thing which exists in an unobjectifiable manner; with your eyes; powerful eyes; you can see everything except one thing; what: the eyes cannot see themselves; a very very peculiar situation. So the unobjectifiable entity is the subject I alone; the unobservable principle is the observer alone. The unexperiensable is the experiencer alone and therefore the higher Kṛṣṇa is non-different from Me; the observing consciousness. So nirguṇa dhyānam is ātma-dhyānam. Meditating upon nirguṇa-Īśvara is meditating upon myself. Myself; not the body; because body is objectifiable; we are talking about the unobjectifiable thing. And therefore nirguṇa dhyānam is equal to ātma dhyānam; or as Dayānanda-Swami beautifully says; meditation upon the meditator; mediator-meditation. Anyway I am not going to the details; when some other occasion comes, we can dwell on that topic.

And since I am not objectifying anything; my sense organs cannot afford to be extrovert; an extrovert sense organs will dwell upon an objectifiable thing; whereas I have to dwell upon what; I the subject; and therefore the sense organs should be the non-extrovert; if you remember the sixth chapter of the Gītā; we have talked about meditation, where Kṛṣṇa said you withdraw all the sense organs and what should you do with the eyes? Do you remember? He said: samprēkṣya-nāsikāgraṁ svaṁ diśaścānavalōkayan; let your eyes be focused on the tip of your nose; not nose-dhyānam; So the focus on the tip of the nose means let it not focus any external object; And therefore indriya nigrahaḥ is one qualification required.

Then the next qualification is indriyagrāma; grāmaḥ not village; grāma means samūham; the group; Village is called grama because it is a group of houses; any group is grāmam; So indriya grāmam means the group of five sense organs,

And next qualification is sarvatra samabuddhayaḥ. So maintaining eqanimity under all circumstances; sama buddhiḥ means an equanimous mind; a balanced mind; a poised mind; which means a mind; which does not have strong rāga-dvēṣa; if there is a strong attachment; the mind will run after that object. If there is a strong hatred also; the mind will run after; for cursing. So whenever there is strong rāga or dvēṣa; mind will not have balance. Such a mind cannot meditate; and therefore may you reduce the intensity of rāga dvēṣa; Rāga means attachment; dvēṣa means aversion; likes and dislikes. This is the second qualification.

Then the third qualification mentioned here is sarvabhūtahite ratāḥ; being committed to the well being of all the creatures all the living beings; universal love; interest in the well-being of the entire universe; that means not a narrow mind; but an expanded mind; that is why our prayers are so beautiful; sarvē bhavantu sukhinaḥ; there the pronoun alone is used; sarvē manuṣyaḥ is not said; sarvē pandava is not said; sarvē Indians not said; sarvē means what all creatures.

शृण्वन्तु विश्वे अमृतस्य पुत्र आये धामानी दिव्यानितस्तु तचम्योरावृणीमहे गातुम् यज्ञाय गातुम् याजनपतये दैवी स्वस्तिरस्तुन स्वस्तिर मानुषेभ्यः उर्थम् जिगातु भेषजम् शं नो अस्तु द्विपदे शं चतुष्पते ओम् शांती ओम् शांती ओम् ॥

śṛṇvantu vīśvē amṛtasya putra āyē dhāmānī divyānitastu tacamyōrāvṛṇīmahē gātum yajñāya gātum yājanapatayē daivī svastirastuna svastira mānuṣēbhya : urtham jigātu bhēṣajam śam nō astu dvipadē śam catuṣpatē om śāntī om śāntī om

All two-legged creatures; all four-legged creatures; six-legged creatures; 8 legged creates; all of them; So therefore I should sensitise the mind to feel the pains of other people; It requires a mind with empathy; a mind which can feel the difficulties of others; and being interested in the well-being.

Now the question is: How can I be interested in the wellbeing of all the creatures; I am not be able to take care of wellbeing of my family; in that itself thousands of complaints; So if you interview the children, husband or wife; you will know. So where is the question sarvabhūtahitē ratatvam? Very simple, you can be sarva-bhūta-hit-e-ratāḥ; very simple thing; daily at least chant one prayer; and chanting of the prayer will produce some amount of puṇyam; and that puṇyam I say; whatever the amount of puṇyam; I am distributing to the whole cosmos. If I am able to chant one prayer for one minute; and say that the puṇyam I am gifting to all the living beings; wherever whatever suffering is there; let there be some benefit. This prayer itself makes my mind sensitive; this is called daya; empathy, compassion. Without such a sensitive mind; one cannot come to Brahma

dhyānam. So it requires a highly refined mind; a narrow mind cannot appreciate Brahman. therefore sarvabhūtahite ratāḥ means interested in the well-being of all the living beings.

This is the qualification for what; jñāna-yōgaḥ; or nirguṇa Īśvaraḥ dhyānam; which is supposed to be the highest level of bhakthi; and those people who have these qualification; We will call this jñāna-yōgyatha. So those people who have jñāna-yōgyatha or dhyāna yōgyatha practice this nirguṇa Īśvara dhyānam And what will happen to them? What is the benefit of such a meditation? Tē mām ēva prapnuvanti; such people will attain me alone. Such people means what? such meditators, nirguṇa-Īśvara-dhyāna karthāraḥ; they attain Me alone; that means what; they attain mōkṣa; mām ēva; that ēva you have thrice; tē ēva mām prapnuvanti; they alone will attain mōkṣa; then, tē ēva mām prapnuvanti; they alone attain mōkṣa; no other inferior result; and tē prapnuvanti ēva; they will necessarily attain mōkṣa.

So you compare with the first answer and second answer; First He said saguṇa meditators are superior and here He says Nirguṇa meditators will attain Me. From this what is clear? Everyone requires both.

Verse 12.5

क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२.५ ॥

klēśō'dhikatarastēṣām avyaktāsaktacētasām |
avyaktā hi gatirduḥkham dēhavadbhiravāpyatē || 12.5 ||

क्लेशः अधिकतरः klēśaḥ adhikatarāḥ **difficulties are more** तेषाम् tēṣām **for those (devotees)** अव्यक्तासक्तचेतसाम् avyaktāsaktacētasām **whose minds are committed to (the pursuit of) the unmanifest (Brahman),** हि hi **for,** गतिः अव्यक्ता gatiḥ avyaktā **the goal of unmanifest (Brahman),** अवाप्यते दुःखम् avāpyatē duḥkham **is attained with difficulty** देहवद्भिः dēhavadbhiḥ **by the people of bodily attachment.**

5. Difficulties are more for those people whose minds are committed to (the pursuit of) the unmanifest (Brahman), for the goal of unmanifest (Brahman) is attained with difficulty by the people of bodily attachment.

So in this verse, Kṛṣṇa openly admits that nirguṇa-dhyānam is extremely difficult; which indirectly means jñāna-yōga is extremely difficult; because nirguṇa-dhyānam is part of jñāna-yōga only. Jñāna-yōga consists of three disciplines; sravanam; mananam and nidhidhyāsanam. And nidhidhyāsanam is called nirguṇa dhyānam.

And therefore Kṛṣṇa says: klēśaḥ adhikatarāḥ; difficulties abound; obstacles are innumerable.

for whom; avyaktāsaktacētasām; for those people who are committed to the formless God; avyaktam we have seen before; indriya agōcaram; not perceptible; the invisible formless principle; asaktha means committed; cētasa means mind; for those people who are committed to nirguṇa-Īśvara-dhyānam; difficulties are very intense; They are almost insurmountable; and Kathōpaniṣad even uses the word kṣurasya-dhārā niśitā-duratyayā durgam pathastat-kavayō vadanti. It is like walking on a razor's edge; kṣurasya dhārā. Kṛṣṇa says jñāna-yōga is difficult; what is the reason.

Because avyaktā gatiḥ hi duḥkham; so avyaktā gatiḥ, the destination of the formless one; gatiḥ means the destination of avayatha the formless is indeed duḥkham; duḥkham means difficult to reach.

So nirguṇa dhyānam is extremely difficult to practice for whom? Dēhavadbhiḥ; for the ordinary people; normal people for the majority,

And what is the common obstacle for all the people; for the majority? Kṛṣṇa says the common obstacle is dēha abhimānāḥ. The biggest and commonest obstacle to vēdānta is strong attachment to one own's physical body which makes the mind grossest mind; because we are identified with our grossest personality. To remember yesterday 's class; grossest annamaya kōśa abhimānāḥ; he does not have even time to think of improving the mind, because where is the time of think of improving the mind, when I am all the time busy improving the body.

And therefore I am obsessed with the body; I am obsessed with the protection of the body; therefore I am obsessed with the procurement for food, clothing and shelter and I am obsessed with the procurement of these three after retirement; that also has been seen; there will be no income; and the inflation; diseases comes; who will pay for the medical bill; are the children reliable; seeing them; it is not; they may be reliable; but what type of daughter in law will come I do not know;

Therefore all the time worried about my physical security; and such a mind cannot think of anything beyond the physical body; and once I am attached to the physical body; through the physical body, I will be attached to the people around; directly proportional to the physical attachment is: attachment to various relations because every relation is through the body.

And therefore I have a very strong individuality; limiting me; localising me; and therefore such a person cannot imagine the unlocalised formless; it cannot transform itself; transform is transcending the form is transformation. And therefore Kṛṣṇa says: stronger the bodily attachment; more difficult is jñāna-yōgaḥ; the details in the next class.

Hari Om

157 Chapter 12, Verses 05-09

ॐ

I had pointed out that in the 12th chapter of the Gīta, Lord Kṛṣṇa is presenting Bhakthi-yōga in five levels. And the fifth and the final level of bhakthi yōga is nothing but jñāna-yōga itself. So we should remember jñāna-yōga is the highest and the final level of bhakthi-yōga. And here the Lord that is worshipped by me through this level of bhakthi is not the saguṇa-Īśvaraḥ; but Īśvaraḥ in his original nature; which is nirguṇam Brahma. So in jñāna-yōga; I am worshipping Nirguṇa Īśvaraḥ. And the worship of nirguṇa-Īśvaraḥ is also a unique worship. It is not a physical worship of āsanaṁ-samarpayāmi; argyam samarpayāmi, pādyam-samarpayāmi, etc. because for nirguṇam-Brahma where is the question of argyam, pādyam, etc. Argyam means water for washing the hands; Pādyam means water for washing the feet; ācamaṇīyam water for washing the mouth. And nirguṇa-Īśvaraḥ does not have hands, does not have feet; does not have the mouth; where is the question of argya, pādya ācamaṇīyādi.

And therefore worship is in the form of the very steady about nirguṇam Brahma; the very enquiry is a form of worship; the enquiry consisting of śravaṇa, mananam and nidhidhyāsanam; systematic study, gaining the knowledge; converting it into conviction, and assimilating this wisdom; that alone is the pūja and what I am offering is, offering my ignorance into the fire of knowledge; and therefore jñāna-yōga itself is the form of worship I have to practice.

And this jñāna-yōga form of worship which is the fifth and final stage of bhakthi-yōga is presented by the Lord in three verses; verse No.3, 4 and 5. It is jñāna-yōga form of bhakthi yōga; And the word that Lord Kṛṣṇa is using here is akṣarōpasana. For jñāna-yōga the technical word is akṣarōpasana; akṣaram means nirguṇam Brahma; and upāsanaṁ means śravaṇa manana nidhidhyāsanam. Akṣarōpasanaṁ is nirguṇa-Brahma-viṣaya śravaṇa-manana nidhidhyāsanāni. And the jñāna-yōgis are called akṣara upāsakās.

And having talked about the akṣara upāsana or nirguṇa Brahma vicāra, Lord Kṛṣṇa openly admits and confesses that jñāna-yōga is extremely difficult:

क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२.५ ॥

[klēśō'dhikatarastēṣām avyaktāsaktacētasām |](#)
[avyaktā hi gatirduḥkhaṁ dēhavadbhiravāpyatē || 12.5 ||](#)

And I said in the last class, the Upaniṣad itself compares jñāna-yōga to walking on a razor's edge. Kṣurasya dhārā niśitā duratyayā durgam pathastatkavayō vadanti. And why jñāna-yōga is difficult is the reason that the Lord I want here to worship is not available for objectification. And the Lord is not available for mental conception. It is imperceptible, unconceivable. And how can I worship or even study. Because my intellect is used to objectification and therefore an objectifying instrument will find it difficult to conceive of an unobjectifiable Brahman. And it can be ultimately received only in one form; and what is that form; that Brahman the nirguṇa-vastu is not objectifiable; not because it is non-existent; but because it is in the form of myself; Sōham. That is called sōham dhyānam; saḥ means what. That nirguṇam Brahman; aham means I am; sōham; very carefully you should write; if you are writing in Tamil; you may later read as சொகம். Śōkam; it is not śōkam; do not understand it is śōkam; but sōham; but as aham saḥ; and that alone got shortened and known as hamsa mantra hamsa gayathri is the shortened version of aham saḥ. Anyway, that is a different thing.

So the first problem is what; it is unobjectifiable. And the second problem we face is it requires lot of qualifications like vivēka; vairāgyam; śamāthi śatka sampathi, mumukṣatvam, etc. and therefore also it appears to be difficult; and therefore Kṛṣṇa says klēśaḥ adhikataḥ. Up to this we saw in the last class.

Now the question is: If jñāna-yōga is extremely difficult; what am I supposed to do; because I am a spiritual-seeker; and I am interested in mōkṣa; but I am not able to follow jñāna-yōga; what should I do? Here alone we should be extremely careful; here alone people get into problems; majority of people give an answer which is totally non-vēdic. What is the answer generally given? If jñāna-yōga is difficult; leave it. Then what do you do; try alternative paths; there is karma-yōga; there is bhakthi yōga; there is rāja-yōga; there is nāda-yōga; music season is now; there is nāda-yōga; there is kuṇḍālīni-yōga; So many yōgas are there; Therefore the general answer given is since jñāna-yōga is difficult for majority; it is better to follow a simpler yōga. And generally they conclude bhakthi-yōga is simpler yōga; because you have to shed tears; in which we are experts!

So this is missing the sampradāya. If a person gives such an answer; it means one has deviated from the sampradāya; Sampradāya will never give such an answer. Sampradāya means what; traditional teaching. What is wrong with this answer? You should understand that we have already established through the vēdās and the upaniṣads that for mōkṣa; several mārgās are not there; tamēvam vidhvān amṛta iha bhavati; nānya panthā ayanāya vidyatē.

Vēdās clearly says only jñānam will lead a person to mōkṣa; other than jñānam, alternative mārgās are not there. Because if ignorance is the problem, knowledge is the

only solution; If darkness it the problem; bringing light is the only solution. Imagine the room is dark and you want to remove darkness from the room. How many margas are there to remove darkness; one person says I do not have light at all and please bring the broomstick and I will sweep away darkness. Another person says I will do śirasāsanam in the room; Another person says I will chant viṣṇu-sahasṛanama. Remember, viṣṇu-sahasṛanama is good but it cannot remove darkness; Yōgāsana is very good; but it cannot remove darkness; sweeping the floor is wonderful; but it cannot remove darkness.

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

[avirōdhitayā karma nāvidyāṁ vinivartayēt |](#)
[vidyāvīdyāṁ nihantyeva tējastimirasāṅghavat || 3 ||](#)

Śankarācārya tells very clearly in his Ātma-Bōdha; that darkness can go only by light; ignorance can go only by knowledge. Saṁsāra is because of ignorance; therefore mōkṣa can be only through knowledge. And if I firmly assert that knowledge is the only means, you should not conclude I am a fanatic; because when I have to ascertain a fact, you cannot call me a fanatic. That means what if I should not be a fanatic, I should admit alternative methods for removing darkness. Even if call me a fanatic, I would like to be a fanatic, as Dayānanda Swami says; I say light alone removes darkness; if you call me a fanatic; better I will be a fanatic; rather than a lunatic. So you call me by whatever name; I have to tell ignorance goes by knowledge alone. And the vēdās repeatedly ascertain jñānāt ēva thu kaivalyam. And therefore to say that jñānam is difficult and therefore I will take alternative method, is born out of confusion regarding spirituality.

And again we should remember darkness or ignorance goes only by knowledge; and knowledge comes only by enquiry or study. Any knowledge will come only by studying the relevant literature. If I want physics knowledge, I have no other method other than studying the physics literature; How many methods are there; I have no choice. If there are alternative methods of getting knowledge; Like meditation; you go on saying what is physics; what is physics; a + b 2 is equal to what. You want to know; therefore you mediate. a + b wholesquare, a + b wholesquare. What do you get? You cannot get the knowledge by simply doing pādapūja to mathematics teacher; by chanting some mantras; by going to some temples; knowledge requires the relevant study. Any knowledge requires consistent and systematic study. That should be extended this knowledge also. That also requires Athāthō Brahma Jijñāsa. Vyāsācārya begins with this Sūtra; Jijñāsa means systematic study of the relevant literature. I want to know physics and I read star dust; Not only you should study; I should study the appropriate literature.

And this systematic study is called jñāna-yōgaḥ. Therefore jñāna-yōga alone gives jñānam; and jñānam alone removes ignorance and removal of ignorance alone gives mōkṣa. This foundation we should very carefully have. This is the traditional teaching. To study any commentary of Śankarācārya on any book, these fundamentals he will make clear and if this is not clear; we will do lot of spiritual-sādhanās without knowing what exactly I am in for.

And if there is alternative method of getting knowledge; like touching the head; sparśa dīkṣa; dṛṣṭi-dīkṣa; or touching on the back; if by doing such any such thing, knowledge can be given, Kṛṣṇa would have used that shortcut in the battle ground. Isn't it? Because battle ground is the most inconvenient place for teaching. Therefore Kṛṣṇa must have handed over the knowledge by any other simpler method. The very fact that Kṛṣṇa himself did not adopt indicates there are no alternative methods. Go through systematic study; gain knowledge and be free. This is jñāna-yōga. So therefore never say jñāna-yōga is difficult and therefore I will take to alternative method. Not possible. Then what should I do. Because Kṛṣṇa himself says jñāna-yōga is difficult; and you say I have necessarily go through jñāna-yōga; what should I do; the answer is very simple. If jñāna-yōga is difficult; make jñāna-yōga easy;

If jñāna-yōga is difficult; make jñāna-yōga easy. So what is the next question? How to make jñāna-yōga easy. Very simple. You prepare yourselves for jñāna-yōga; you qualify yourselves for jñāna-yōga; by getting jñāna-yōgyatha prāp̥thiḥ. And once I am qualified; jñāna-yōga is Kṛṣṇa tells that:

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९.२ ॥

[rājavidyā rājaguhyaṁ pavitramidamuttamam |
pratyakṣāvagamam dharmyaṁ susukhaṁ kartumavyayam || 9.2 ||](#)

Lord himself says jñāna-yōga is the easiest; provided you have prepared yourselves. In fact this is not with regard to jñāna-yōga only; **anything is difficult only if you are not prepared and anything is easy, if you have prepared and practised**. Have you gone to a Kerala Teashop and you see him how he mixes the tea. You will find the davara and glass, it will just expand and contract; and you will the tea also expands and contracts; And it is not even vertical; it is almost horizontal; All the law of gravitation seems to have failed in his case. It is wonderful sight to see; you better see that, if you have not seen; And he does not even look at the tea. He is talking politics to the person there and then tuk one sound and he keeps the glass with all the froth; it will be there in front. And because he is doing this effortless, you try. At the end only davara only; there will be no tea. So காப்பி ஆத்தறதும் கஷ்டம்தான்; even cooling the coffee is also difficult.

Therefore jñāna-yōga is easy or difficult; we never answer; we ask the question for whom? For the unprepared it is difficult; for the prepared it is easy. And therefore prepare; come to jñāna-yōga; attain jñānam and be free. This is the traditional answer.

Then what is the next question. How to prepare myself for jñāna-yōga; And that preparation alone Lord Kṛṣṇa himself presents in the following ślōkās; Jñāna-yōga is the fifth and final step; If you find the fifth step very difficult; go to the fourth; if you find fourth is difficult to reach, go to the third; if third is difficult, go to the second; if second is difficult, go to the first; if first is difficult; I do not want to go to hell and all. If the first is difficult, better luck, next birth. So we have a beautiful flight of stairs. Saturday class also a staircase of five steps; Sunday class also a staircase of five steps.

Now Kṛṣṇa wants to come down from the fifth level to the fourth level, which is given in the next three verses. We will read. Verse No.6.

Verse 12.6

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२.६ ॥

yē tu sarvāṇi karmāṇi mayi sannasya matparaḥ |
ananyēnaiva yōgēna māṃ dhyāyanta upāsatē || 12.6 ||

Verse 12.7

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि निचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२.७ ॥

Tēṣāmaham samuddhartā mṛtyusaṃsārasāgarāt |
bhavāmi na cirāt pārtha mayyāvēśitacētasām || 12.7 ||

मत्पराः matparaḥ **keeping Me as the primary (goal)**, संन्यस्य sannasya **and dedicating**, सर्वाणि कर्माणि sarvāṇi karmāṇi **all actions**, मयि mayi **unto Me**, ये तु yē tu **some devotees**, उपासते ध्यायन्तः upāsatē dhyāntaḥ **meditating on Me**, माम् अनन्येन एव योगेन māṃ ananyēna ēva yōgēna **with undivided attention** तेषाम् tēṣām **for** them, आवेष्टितचेतसाम् āvēśitacētasām **whose minds are set**, मयि mayi **on Me** अहं नचिराद् भवामि aham nacirād bhavāmi **I shall soon become**, समुद्धर्ता samudhdartā **the savior**, मृत्युसंसारसागरात् mṛtyusaṃsārasāgarāt **from the ocean of saṃsāra which is beset with death**, पार्थ pārtha **Oh Arjuna !**

6 & 7. Keeping Me as the primary goal and dedicating all actions unto Me, some devotees worship, meditating upon Me with undivided attention. For them, whose minds are set on me, I shall soon become the saviour from the ocean of saṃsāra which is beset with death, Oh Arjuna!

So in verse No. 6, 7 and 8, Lord Kṛṣṇa is coming one step lower; from the 5th step to the 4th step. And what is that? If Nirguṇa-Īśvaraḥ-jñānam is difficult for you; come down to saguṇa-Īśvaraḥ-upāśana. Come down to saguṇa-Īśvaraḥ-upāśana. Meditation upon Īśvaraḥ with attributes. And there also I divided saguṇa-Īśvaraḥ into two types, I do not know whether you remember; one saguṇa-Īśvaraḥ is the Lord as the entire universe called the Viśva-rūpa-Īśvaraḥ; the Virāt-Īśvaraḥ described in the eleventh chapter, which we get in the Viśṇu-sahasṛanāma dhyāna-slōkā.

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यो च नेत्रे कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः । अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः चित्रं रम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

[bhūḥ pādau yasya nābhīrviyadasuranilaścandra sūryau ca nētrē karṇāvāśāḥ śirō
dyaurmukhamapi dahanō yasya vāstēyamabdhiḥ | antaḥsthaṁ yasya viśvaṁ
suranarakhagagōbhōgigandharvadaityaiḥ citraṁ raṁramyatē taṁ tribhuvana vapuṣaṁ
viṣṇumiśaṁ namāmi || 2 ||](#)

The Lord whose body consists of all the three lōkās; Viṣṇum īsam namāmi; which is the Viśva-rūpa-Īśvaraḥ; May you practice Viśva-rūpa-dhyānam. And not only you practice the Viśva-rūpa-dhyānam; even when you are in the worldly transactions; dedicate all your actions to the Viśva-rūpa-Īśvaraḥ. Jagata-īśadi, yukta-sēvanam, aṣṭamūrthi dṛk, dēva pūjanam.

And therefore Kṛṣṇa tells her; yē tu; there are some other seekers, who are in the fourth rung of the ladder; and what do they do; sarvāṇi karmāṇi mayi sannyasya. So they dedicate all the actions at my feet; and where are the feet of the Lord; sarvatra pāṇi pādama tat; sarvatō śīśirō mukhaṁ. Lord's feet are everywhere. So when I am doing an action; this action goes to the world and it is acted upon by the laws of the universe and all these are done by whom; the Lord whose hands are nothing but the laws of karma. Therefore when I say, the laws of karma shape the result; for me the devotee; the laws of karma are the hands of the Lord. Every law is the hands of the lord; so Lord is shaping the result through his hands in the form of the law of karma. And therefore I dedicate to the laws of karma; to the hands of the lord;

Sarvāṇi karmāṇi mayi sannyasya; here the word sanyas is not renouncing. Normally the word sanyāsa means renunciation. In this context, sanyāsa means dedicating, offering.

And now the question is how can I offer the karma to the Lord. Imagine I am going to sweep or I going to write a letter; or going to do a project in the computer. How am I going to dedicate? So what do you mean by dedication? Dedication is nothing but a particular attitude; and what is the attitude; until I complete my action, I have got a control over the action; karmaṇyēvādhikāraṣṭē; and once I have completed the action; the action has become part of this universe. And universe is none other than God,

because Viśva-rūpa Īśvaraḥ; and this action will be reshaped in this universe by the Lord, and according to the law of karma, an appropriate and just result is going to come; and I am mentally prepared to accept any consequence according to the law, not fancies of the lord; but the result is going to be perfectly according to the laws of karma. That means I am going to get what I legitimately deserve. And it is given to me by whom; the lord himself; because the world is not a world for me; world is for me Viśva-rūpa Īśvaraḥ. And therefore I mentally think; my action is going to the Lord; and Lord is giving to give me the karma-phalam and whatever be the consequence. I will accept without murmuring; without grumbling; without cursing; without hesitating; I will receive. This inner receptivity is called dedication. This inner receptivity with regard to what; the consequences of any action I do. And that is called here Īśvaraḥ arpaṇa bhāvana; so mayi sannyasya.

And then matparāḥ; and when you are practising this Īśvaraḥ arpaṇam you must always remember in the mind, that my aim is to qualify myself for the fifth step. I have come to the fourth step; only for qualifying myself for the fifth step; and therefore I should remember this fact; matparāḥ; All the time committed to the goal of nirguṇa Īśvaraḥ, All the time committed to the goal of nirguṇa-Īśvara-jñānam; which is the ultimate reality;

And ananyēna ēva yōgēna; and taking to a spiritual life, in which he never gets distracted from the goal; because initially we might be very clear about the goal; but as we get into the worldly activities; the responsibilities increase; the family members increase; the primary family; the secondary family; relations' relations and we are involved in so many activities; the chances are we forget for what purpose we have come. So this forgetfulness of the goal is possible; distraction is possible and therefore Kṛṣṇa wants this Viśva-rūpa upāsaka constantly reminds my aim is qualifying myself for this knowledge. And that is called ananya yōgaḥ; unswerving commitment to the spiritual path. I have given you the example in the 8th chapter; When we go to some place in a train; maybe Delhi and Calcutta; in between there are so many intermediary station; we may get down; we may buy newspapers; we may buy eatables; we may do all transactions; but in and through all the transactions you are aware that this is not the destination but this is an intermediary stop; the vadai may be very tasty; but if you get in the vadai; the train may go; enjoy the vadai; without forgetting that you are in the midst of a bigger journey. And that is called ananya yōgaḥ;

And with that mām dhyāntaḥ upāsatē; so they worship me through this meditation; so Viśva-rūpa dhyānēna tē mām puḃjanthi. And that is what all the prayers:

यत् यत् कर्म करोमि तत् तत् अखिलम् शंभो तवाराधनम्

[yat yat karma karōmi tat tat akhilaṃ śambhō tavārādhanam |](#)

कायेन वाचा मनसेन्द्रियैर्वा, बुद्ध्यात्मना वा, प्रकृतेर् स्वभावात्, करोमि यत् यत् सकलम् परस्मै, नारायणायेति समर्पयामि

kāyēna vācā manasēndriyaiṛvā, buddhyātmanā vā, prakṛtēr svabhāvāt, karōmi yat yat sakalam parasmai, nārāyaṇāyēti samarpayāmi.

All these are inbuilt in our culture, but the problem is we learn these slōkās mechanically; and kada pada chant and run to office; Or in front of the TV; one of the place; So these are in our culture.

Then what will happen to them. That is said in the next verse.

Verse 12.7

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि निचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२.७ ॥

tēṣāmahaṃ samuddhartā mṛtyusaṃsārasāgarāt |
bhavāmi na cirāt pārtha mayyāvēśitacētasām || 12.7 ||

So Kṛṣṇa says Hey Arjuna, these Viśva-rūpa upāsakās are special to me; because their main goal is discovering my true nature and since they are committed to My pursuit, I will give them special attention.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

ananyāścintayantō māṃ yē janāḥ paryupāsatē |
tēṣāṃ nityābhīyuktānāṃ yōgakṣēmaṃ vahāmyaham || 9.22 ||

and therefore they are special people; mayi āvēśitacētasām; so they look upon me not as a means for materialistic ends; they look upon Me as an end in itself. Īśvarē nathu sādhanā buddhi; paranthu, Īśvarē sadhya buddhiḥ; two types of devotion; in sakāma-bhakthi God is means, materialistic things are the end. In niṣkāma bhakthi God is the means, God is the end also; and those people were called in the seventh chapter, jijñāsu bhakthā; ananya bhakthā; and they are called here mayi āvēśitacētasām.

And what will I do them tēṣāṃ ahaṃ samudhdartā; I will rescue them; I will save them; I will function as their saviour. We also have got saviour; so we need not some other place; we have got our own saviour; so samudhdartā; I will be their saviour.

Saviour from what; mṛthyā saṃsāra sāgarath; from the ocean of saṃsāra, which has got several problems.

And what is the most or the worst problem of saṃsāra, mṛthuḥ; mṛthuḥ means maraṇam; so maraṇam is the most terrible thing; because everything near and dear to me I have to do; and that is why any fear is called mortal fear; mortality is the greatest

fear. And therefore mṛthyu saṁsāra means a saṁsāra which has the problem of mortality. And from that I will rescue them.

And how long it will take; Kṛṣṇa does not want to commit; because it all depends upon the level of the student and therefore he says: na chirāt; before long I will rescue those people who are Viśva-rūpa upāsakās; who are in the fourth rung of bhakthi-yōga.

And how will the Lord rescue them; will the Lord give mōkṣa straight away from the fourth rung of the ladder. Remember that is not possible; I have told you that mōkṣa requires jñānam; and jñānam requires jñāna-yōgyatha; and therefore when Bhagavān says I will rescue them; what Bhagavān means is I will make them fit for the fifth rung of ladder; I will necessary conditions to go through jñāna-yōga. If they require the qualifications, I will supply. And if they require Guru; no problem; I have got plenty of Gurus; I will send them; and if no Guru is available; what, I myself will become the Guru; Hey Arjuna, as I have become Guru to you; and therefore nacirād hē pārtha ahaṁ samudhdartā bhavāmi. Therefore forget jñāna-yōga for the time being; commit yourselves to Viśva-rūpa-upāsana. So Kṛṣṇa summaries that in the next verse. No.8.

Verse 12.8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

mayyēva mana ādhatsva mayi buddhiṁ nivēśaya |
nivasisyasi mayyēva ata ūrdhvaṁ na saṁśayaḥ || 12.8 ||

आधत्स्व मनः ādhatsva manaḥ **Fix the mind**, **मयि एव** mayi ēva **on Me alone** **निवेशय बुद्धिम्** nivēśaya buddhim **fix the intellect** **मयि** mayi **on Me alone** **अतः ऊर्ध्वम्-** ataḥ ūrdhvam **thereafter** **निवसिष्यसि** nivasisyasi **you will dwell** **मयि एव** mayi ēva **in Me alone** **न संशयः** na saṁśayaḥ **there is no doubt.**

8. Fix the mind on Me alone. Fix the intellect on Me alone. There, after you will dwell in Me alone. There is no doubt.

So Kṛṣṇa concludes that second or the fourth rung of the ladder discussion; Therefore Arjuna forget jñāna-yōga for the time being; concentrate on saguṇa Viśva-rūpa upāsana. Therefore **mayi** means what Viśva-rūpa Īśvarē; in Me the Viśva-rūpa Īśvaraḥ; you need not think of the nirguṇa Me; but think of Viśva-rūpa Me. Ādhatsva manaḥ; fix your emotional mind in Me; that means all your emotional needs. May you derive from the Lord himself; because Lord being the totality; whatever be your emotional needs; it is an inexhaustible ups, uninterrupted power supply Bhagavān can give; if you ask any local people, they may give; they may not; for sometime they will say I love you; then they will say I allow you; all unpredictable; they may give me security; they may not. So therefore

Kṛṣṇa says; do not seek anything from the world or people; You use the world for only giving; whether it is security or love or care or health; you use the world and people for the rehearsal of giving; and whatever be your requirement; take from Me the Lord.

And the advantage is if it is any person, that person has to be around me; and older I become the more I want the children to be around; and they are in some other country; and they cannot come whenever you want; can anyone come from America as you wish; So I feel more and more insecure; and even if when they are around; I do not want them to go to the office; I want them near the bed all the time; How is it possible; everybody has got his own, her own duties; if it is Viśva-rūpa-Īśvaraḥ; he is all the time with me; I never miss the Lord; and therefore Kṛṣṇa says emotionally learn to depend on Me, the Viśva-rūpa Īśvaraḥ.

And not only that; mayi buddhim nivēśaya; and your intellect also must be convinced of the Viśva-rūpa nature of God; blindly saying Lord Viśva-rūpa, Lord Viśva-rūpa is not enough; after all we are rational being; we are thinking being; and therefore intellect will always question. How can I look upon the whole universe as Īśvaraḥ? So when intellect raises that question; you should have a convincing answer; and that is why we say scriptural study is important; without scriptures study when I have got devotion to the Lord; it is always a shaky devotion; it can always be threatened. But when the devotion is based on understanding; out of conviction it can never be shaken. And how to get that conviction; go back to the teaching; Bhagavān has given in the 7th chapter, in the 9th chapter, in the 10th and 11th.

And what was the teaching given; there the Lord was defined as jagat kāraṇam; both the nimitha and upādāna kāraṇam; I do not want to get into that; if I do that I will be going back to the seventh chapter; therefore I am resisting temptation to get lost. So Bhagavān is kāraṇam; and the whole universe is kāryam; an effect; and we know that a product is non-different from the cause. So if Īśvaraḥ is kāraṇam; and jagat is kāryam; kārya-rūpam jagat, kāraṇa-rūpathvat Īśvaraḥ, bhinnam bhavithum na arhathi. No effect can be separate from the cause. So when I am handling the ornaments, I am handling the cause, the gold alone. When I am handling the furniture, I am handling the cause the wood alone. When I am handling the pots, I am handling the cause, clay alone. When I am handling the world, I am handling the cause, Īśvaraḥ alone; Therefore ākāśa is Īśvaraḥ; vāyu is Īśvaraḥ; Agni is Īśvaraḥ; sarvaṁ-Īśvaraḥ mayam jagat. This is called conviction born out of the scriptural study. And therefore Kṛṣṇa says mayi buddhim nivēśya; may your intellect also be convinced of what you are doing.

And if you are not convinced; continue the study; and still you are not convinced; continue the study; still you are not convinced; continue the study; how long; until you

are convinced. And if you are not able to be convinced in this janma; continue in the next janma. Swamiji you yourselves will come to teach? You cannot ask; in fact, you require a better teacher! The very fact that you are still not convinced means that I am inefficient teacher. So therefore better look for a better teacher; OK; It is all joke; I know that you are all understanding; mayi buddhim nivēśaya.

And if you do that; nivasiṣyasi mayyēva; the glory of Viśva-rūpa bhakthi is I am never away from the Lord; there is no question of separation; and viraha gītham; and again joining back; worrying that the Lord will run away from me and He will go to another devotee. That is what I cannot stand; even if He leaves me it is OK; but how can He go to someone else. கதறி மனம் உருகி நான் அழைக்கவோ; இதர மாதருடன் நீ ரமிக்கவோ: இது தகுமோ; இது மூறயொ? இது தர்மம் தானோ? katarī maṇam uruki nāṅ aḷaikkavo; itara mātaruṭaṅ nī ramikkavo: itu takumo; itu mūrayo? itu tarmam tāṅo?

What is all these; you limit the Lord; when the Lord is Viśva-rūpa, Lord is simultaneously with everyone; and therefore nivasiṣyasi mayi ēva; you will remain in Me alone all the time; Just as the wave is never away from the ocean.

Adhaḥ urdhvam; after this practice; which practice, Viśva-rūpa upāsana practice, you will never miss me.

Na saṃśayaḥ; there is no doubt at al. Therefore Arjuna come to the fourth rung of the ladder; then go to the fifth and be free.

But suppose you see, Viśva-rūpa upāsana is also difficult; because it requires an expanded mind; I have to expand my mind to accommodate the whole universe as Īśvaraḥ; which means I should never have rāga or dvēṣā; I should be willing to accept every part of creation as divine. Therefore I should not complain against anything; it is extremely difficult; we will say that I am ready to look upon everyone as God, except a few people, a list of which is there Swamiji; everyone has a list; except them everyone is God; if everybody has a except-list; God will not have anything left.

Therefore Viśva-rūpa upāsana itself may be difficult; then what to do; Kṛṣṇa says; no worry; you come to the third rung of the ladder; how; verse No.9

Verse 12.9

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततः मामिच्छाप्तुं धनञ्जय ॥ १२.९ ॥

[atha cittam samādhātuṃ na śaknōṣi mayi sthiram |](#)
[abhyāsayōgēna tatō māmicchā"ptuṃ dhanañjaya || 12.9 ||](#)

अथ atha **If** न शक्नोषि na śaknōṣi **you are not able**, समाधातुं चित्तम् samādhātum cittam **fix the mind**, स्थिरम् sthiram **firmly** मयि mayi **on Me** ततः tataḥ **then** इच्छ आप्तुं माम् iccha āptum mām **seek to attain me**, अभ्यासयोगेन abhyāsayōgēna **by means of abhyasa yōga (yōga of constant practice)** धनञ्जय dhanañjaya **Oh Arjuna**

9. If you are not able to fix the mind firmly on Me, then seek to attain Me by means of abhyasa yōga, Oh Arjuna!

Atha, on the other hand, if you find yourselves unfit for the fourth rung of the ladder also; that means mayi cittam samādhātum na śaknōṣi; mayi means what; in Me, the Viśva-rūpa Īśvaraḥ; cittam samādhātum, upāsanam kartum; to practice the meditation; sthiram; steadily; consistently; unswervingly; na śaknōṣi; if you are not able to do that. If Viśva-rūpa Īśvaraḥ is not appealing to you, then Kṛṣṇa says do not bother; come down to the third rung of the ladder; which is ēka rūpa Īśvaraḥ upāsana. Instead of taking the totality; come to any particular personal form of God; which is called iṣṭa dēvathā upāsana; and we have got so many personal forms for the Lord. which is unique to Hinduism; In no other religion, they have such a variety of form; we have got the biggest departmental store of Gods; and we have got Rāma, we have got Kṛṣṇa, we have got Devi; we have got Vināyakā; we have Venkatalapathy; we have got Ayyappa; and they do not mind; if you add a few more; annai velankanni; keep that all also; After all are stepping stone; none of them is the ultimate; therefore for a stepping stone; any form is perfectly OK; and even in one form itself Kṛṣṇa itself we have got Gopi Kṛṣṇa; Radha Kṛṣṇa, Fruit Kṛṣṇa, Kutti Kṛṣṇa; All varieties are there; choose any particular form and even among varieties of relationships, any particular relationship you want, you can strike; vātsalya bhakthi; you want to show affection to the Lord as a baby; Like Yaśodhā etc. and you want to have a love; as a friend; as Arjuna, Uddava etc. like father, any particular relationship you want; you can take to that.

And how to develop iṣṭa-dēvathā bhakthi; iṣṭa-dēvathā bhakti is developed only through the purāṇa śravaṇa; because in the purāṇam, the personal God comes alive. And the personal Gods are involved in varieties of activities. They call it Īśvaraḥ leela; and as you dwell upon the activities; even a fictitious character becomes more and more real. This is psychology; any fictitious character you go on dwelling; it becomes more real. And therefore if you want to make Śiva alone, read Śiva-purāṇam. If you want to make dēvi alive; read Dēvi-bhāgavatham; You need not read all the paurāṇikās or only doing that; and therefore develop iṣṭa-dēvathā-bhakthi and practice iṣṭa-dēvathā upāsanam, which is ēka-rūpa-saṅga-Īśvaraḥ; and Kṛṣṇa calls it abhyāsa-yōgaḥ. Details in the next class.

Hari Om.

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ॐ

By way of answering Arjuna's question, Lord Kṛṣṇa is presenting the important teaching of bhakthi-yōga and as I said in the last few classes, bhakthi-yōga is not a particular sādhanā, but it is the name of the entire range of sādhanās everyone has to necessarily go through. And these range of sādhanās Lord Kṛṣṇa is presenting in five levels, and by going through all these five levels of bhakthi-yōga; a person gets liberation or mōkṣa. And Kṛṣṇa is presenting all the five levels of bhakthi-yōga in this chapter and therefore this is a very important chapter and this portion is also very important.

And while dealing with the five steps of bhakthi-yōga, Lord Kṛṣṇa starts with the highest step in the beginning and gradually He is coming down to the lower steps. So instead of going from first, second, third stages, He starts with the fifth and final step and if a person is not ready for the fifth, let him come down to the fourth; if that is also not possible, the third, or second and the first step. And the fifth and final step which is the proximate step to liberation was presented as jñāna-yōga sādhanā, consisting of vēdānta sṛavaṇa manana nidhidhyāsanam; which is otherwise called here as akṣara upāsana. Akṣara-upāsana is the technical word in the 12th chapter, which means jñāna-yōga, which means nirguṇa brahma sṛavaṇa manana nidhidhyāsanam; which was dealt with in verses 3, 4 and 5 and therefore we come to know that jñāna-yōga is the name of the bhakthi-yōga itself at the highest level. And this alone Śankarācārya also mentions in the Vivekachūdamaṇi;

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी |
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते || ३१ ||

[mōkṣakāraṇasāmagryām bhaktirēva garīyasī |](#)
[svasvarūpānusandhānaṁ bhaktirityabhidhīyatē ||31||](#)

Bhakthi is the final stage of liberation; and in the final stage; bhakthi is defined as self-enquiry; Brahman enquiry; nirguṇa-Īśvaraḥ-vichāraḥ.

And Kṛṣṇa himself admitted that this jñāna-yōga form of bhakthi-yōga is not easy for the majority and they need not feel bad about it; let them try the fourth step.

And the fourth level of bhakthi-yōga was discussed in verse No.6, 7 and 8th. And this fourth level of bhakthi-yōga consists of saguṇa-Īśvaraḥ-upāsana because nirguṇa-Īśvaraḥ-jñānam is not easy for an unprepared mind. And therefore let that person come down to saguṇa-Īśvaraḥ-upāsana and that saguṇa-Īśvaraḥ also is presented as Viśva-rūpa-Īśvaraḥ; Lord as the very universe itself; is aṣṭamūrthi-Īśvaraḥ.

भूरम्भांस्यनलो ऽनिलो ऽम्बर महर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ॥ ९ ॥

[bhūrambhāmsyanalō:'nilō:'mbara maharnāthō himāmśuḥ pumān
ityābhāti carācarātmakamidaṁ yasyaiva mūrtyaṣṭakam || 9 ||](#)

Aṣṭamūrthi Īśvaraḥ is Viśva-rūpa-Īśvaraḥ; eight faced Īśvaraḥ; Viśva-rūpa-Īśvaraḥ has got eight factors. What are the eight factors; the five elements are the pañca mūrthi; bhū amba anala anilaḥ; ambaram; the pañca bhūthas are the five mūrthies of the Lord.

Then aharnātaḥ himāmśuḥ; aharnātaḥ means the Sūrya, which stands for all the stars and himāmśuḥ means the moon which stands for all the planets and satellites. We have five elements as pañca-mūrties; all the stars the sixth mūrties; All the planets and satellites the 7th mūrthi. What is the 8th mūrthi? What is mūrthi? Mūrthies a facet; the 8th is Pumān; Pumān is all the jīvarāsīs. All the living beings put together is aṣṭamūrthi Īśvaraḥ; otherwise called Virāt-Īśvaraḥ; otherwise called Viśva-rūpa-Īśvaraḥ described in the 11th chapter of the Gīta. And Kṛṣṇa says may you learn to meditate upon this Viśva-rūpa Īśvaraḥ; suppose a person says; Oh Lord my mind is not expanded enough, to visualise the Viśva-rūpa, it is not subtle enough to conceive of that Viśva-rūpa; Kṛṣṇa says does not matter, you need not feel inferior.

I will come down one more step. And what is the step? And what is the third step of bhakthi yōga? Instead of a ēkarūpa Īśvaraḥ upāsanam; instead of Viśva-rūpa Īśvaraḥ; you reduce the Lord to ēkarūpa; choose a personal God; and we have got in our culture the biggest choice; the most varied choice is available only in our Hindu departmental store. In other religions we do not have much choice. So we have got முப்பத்தி முக்கோடி தேவதாஸ்; muppathi mukkōdi dēvathās. Of them, you choose any blessed dēvathā and even if you are not interested in human form; you take animal form; we have got kāmadhēnu; if you do not like animal form; you take tree form; we have got aśvattha vaṭavrikṣa tarur māndāra canda drumō; choose any tree you like; tulasi or any tree; if you do not like any particular tree; you want a mixture; some people like always mixture; then we have got mixture Gods also; Narasiṁḥ; Hayagrivaḥ; Hayagrivaḥ means human-body horse-head; Narasimha human-body lion-head; we have got all varieties; choose any one. And for each iṣṭa dēvathās; we have got purāṇās also to give elaborate description of the dēvathā, and the avathāra rahasyam; their activities and their exploits; We have 36 pūraṇās; 18 purāṇams and 18 upa purāṇams. They will give the description of ēka-rūpa-Īśvaraḥ, which includes their body; how many hands they have; how many heads they have; and how many weapons they wield; what type of dress they wear; all these are there. Choose an iṣṭa-dēvathā, and then practice iṣṭa dēvathā upāsana; otherwise called ēka-rūpa-upāsana; which Kṛṣṇa called abhyāsa yōga.

So the fifth step is arūpa-Īśvaraḥ; fourth step is anēka-rūpa-Īśvaraḥ; the third step is ēka rūpa Īśvaraḥ; and the meditation is called abhyāsa yōgaḥ. Therefore Kṛṣṇa discusses the third step in the 9th verse, which I introduced in the last class.

There in the 9th verse Kṛṣṇa says: Athah; Hey Arjuna; on the other hand; if you are not able to meditate upon Viśva-rūpa Īśvaraḥ; mayi, mayi means Viśva-rūpa Īśvarē; upon Me the Viśva-rūpa Lord; cittam samādhātum; to fix the mind; to practice the meditation, sthiram. Firmly, undistractedly; unswervingly; if you are not able to fix the mind; Na śaknōṣi.

And generally Viśva-rūpa upāsana will become extremely difficult; when a person has got strong rāgaḥ dvēsaḥ. Stronger the rāgaḥ dvēsaḥ; more crystallised the individuality will be. And therefore all the time, the mind will be either thinking of the object of hatred, or the mind will be thinking of the object of attachment, and therefore the mind is confined to a few objects of rāgaḥ or dvēśāḥ. And that mind cannot enjoy the ocean; enjoy the sky; enjoy the stars; enjoy the trees; enjoy the mountains; because the mind is narrow. Kṛṣṇa says does not matter; I will give you a narrow God.

So na śaknōṣi chet; what should you do; abhyāsa yōgēna. May you take to abhyāsa yōgaḥ which means iṣṭa-dēvathā-upāsana.

And if you cannot love a personal God; we have got mantra, yantra, tantra; so we have got sree cakra; it is not a person but a symbol which you can visualise; we have got surya dēvathā, which is not a person, but a symbol, which is called pratīka-upāsana. Either a prathima-upāsana or pratīka-upāsana; prathimā means God as a person with limbs like you and mine; that is called anthropomorphism; anthropomorphism means visualising God as a human being; like you and I. And God is also hungry; God is also thirsty and therefore annam samarpayāmi; pādyam samarpayāmi; and you attach rāgaḥ dvēsaḥ to God. I think God is angry with me; because we have got that; and put that in God also; and also we have justification; yesterday while showing dīparādhana, I did not show there; rest of the photos I had shown; and this photo was missed. Therefore this God must be angry; and therefore whatever weakness we have that also we comfortably attribute to the Lord; உனக்கு கோபமா? Are you angry; It is also OK; this is called anthropomorphic approach to Lord; which is also acceptable; and what is it called; this is abhyāsa yōga.

And by this abhyāsayōgēna mām āptum iccha; May you strive to reach Me; by iṣṭa-dēvathā-upāsana may you strive to reach Me; may you strive to attain liberation; reaching Me means attainment of mōkṣa.

Can a person attain liberation through iṣṭa-dēvathā-upāsana? So what will be the answer? Can a person attain liberation through iṣṭa-dēvathā-upāsana; if they ask; the answer both Yes and No; How do you say yē s and how do you say No? No means by iṣṭa dēvathā upāsana, one cannot directly attain liberation? By iṣṭa dēvathā upāsana, one cannot directly attain mōkṣa, and therefore the answer is No. And at the same time, Yes

is also the answer; which means, by iṣṭa-dēvathā-upāsana, one can indirectly attain mōkṣa.

What do you mean by indirectly attaining mōkṣa? Iṣṭa dēvathā upāsana will gradually help him to come to Viśva-rūpa upāsana, so that the very iṣṭa dēvathā will gradually lift the devotee and bring him to Viśva-rūpa Īśvaraḥ; Andāndamulu pindādamulu brahmāndamulu sarvam antha Rāma mayam; Thyagarāja was worshipping Rāma in his idol also and he was so much attached to that idol. You know the story; so when he lost, he was extremely upset; he cries for losing his Rāma and later again he gets back and he is extremely happy; thus for Thyagarāja Rāma represented an idol also; and the very same Thyagarāja sang; Andāndamulu pindādamulu brahmāndamulu sarvam antha. That means what? ēka rūpa you start; anēka-rūpa you come to.

And you need not bother how to come; the iṣṭa-dēvathā itself will lift you to Viśva-rūpa-upāsana; and once we come up to Viśva-rūpa-upāsana; the Viśva-rūpa-upāsana will naturally uplift you to nirguṇa-upāsana, which is vēdantā-vicāra.

Therefore iṣṭa-dēvathā-upāsana via Viśva-rūpa-upāsana and nirguṇa-jñānam will take a person to liberation. Therefore iṣṭa dēvathā upāsana is paraṁpara kāraṇam for mōkṣa. It is not sākṣāt kāraṇam; it is not direct means; but it is called paraṁpara-kāraṇam; means Viśva-rūpa-upāsana; via nirguṇa-jñānam; *வழி* via; it will take you to the destination. Therefore Arjuna, you come to iṣṭa-dēvathā-upāsana.

Suppose a person says Hey Kṛṣṇa, I am not fit for ēka rūpa upāsana also; because upāsana is a mental activity. Upāsana is visualising the Lord within myself; purely with the help of the mind.

Upāsana is defined as manasam karma; which means the physical body has to be passive. This is the technical definition; many people define pūja as upāsana. Remember physical pūja cannot be called upāsana; because upāsana by definition is manasam karma. I should be seated in a place; I should not use any of my jñānēndriyās or karmēndriyās, I have to withdraw all my sense organs and it should be a purely mental activity; which means a person should not be an extrovert person. Upāsana is possible only when a person is ready to withdraw the mind away from the external world, make it anthar-mukham; turn inwards and within my heart, I should be able to visualise my iṣṭa dēvathā.

And therefore, if a person is extrovert; if a person is rajō-guṇa pradhāna; that person will find it difficult, even to sit in a place for five minutes; meditation is next stage. Even to sit in a place for five minutes, a rājasic person will find extremely difficult; because he is an embodiment of dynamism and therefore he wants to be active. And therefore

Kṛṣṇa, I am not ready for meditation; and if I do meditation, it will end up as 'mad'-itation. For a restless person, sitting quiet is extremely difficult; that is why many people after retirement get into lot of problems. Not only problem for themselves; the primary sufferer is the wife and family. Generally she recommends take up another job; if you leave me it is OK; because it is extremely difficult.

And if Arjuna you feel you are so extrovert; then you need not sit in mediation; it is not compulsory; I will come down to the second step; in which I will ask you to be highly active. From Upāsana I will ask you to come down to karma; a life of activity; a life of dynamism.

And what is that? That is going to be given in the 10th verse; so 9th verse gives the third step; 10th verse gives the 2nd step; so five, four, three, two we have reached.

Verse 12.10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमापि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२.१० ॥

abhyāsē'pyasamarthō'si matkarmaparamō bhava |
madarthamapi karmāṇi kurvan siddhimavāpsyasi || 12.10 ||

असि asi **if you are** असमर्थः asamarthaḥ incapable, अभ्यासे अपि abhyāsē api **of abhyasayōga also**, भव मत्कर्मपरमः bhava matkarmaparamaḥ **be devoted to My works**, अपि कुर्वन् कर्माणि api kurvan karmāṇi **even by doing works** मदर्थम् madartham **for my sake** अवाप्स्यसि avāpsyasi **you will attain** सिद्धिम् siddhim **liberation**.

10. If you are incapable of abhyāsa yōga also, be devoted to My works. Even by doing works for my sake, you will attain liberation.

So Hey Arjuna, abhyāsē-api-asamarthaḥ; if you are unfit for abhyāsa-yōga also; abhyāsa-yōga means iṣṭa-dēvathā-upāsana, ēka-rūpa-upāsana. In short, you are too extrovert a person; that does not matter.

What do you do; mat-karma-paramaḥ bhava; May you be committed to a life of activity and the activities also are divided into two in our śāstra; one is niṣkāma-karmāṇi or parōpakāra karmāṇi; activities dedicated to the service of the society. Taking the very society as Īśvaraḥ;

jagata īśadhi-uktā-sēvanam; aṣṭa-mūrt-brut dēva-pūjanam;

Take to pañca m ā ha yajña; and through these fivefold yajñās; dedicate your life to contribute to the society.

परोपकाराय फलन्ति वृक्षः परोपकाराय दुहन्ति गावः ।
परोपकाराय वहन्ति नद्यः परोपकाराय इदं शरीरम्॥

paropakārāya phalanti vṛkṣaḥ paropakārāya duhanti gāvaḥ |
paropakārāya vahanti nadhyaḥ paropakārāya idaṁ śarīram||

புரியறதோ? Paropakārāya vahanti nadhyaḥ; all the rivers flow down the plains from the Himalayas to what purpose, to serve the humanity; paropakārāya phalanti vṛkṣaḥ; trees produce fruits not for their consumption and they give it to others, Even if you throw stones; they give fruit in return; and paropakārāya duhanti gāvaḥ; the cows give milk not for their own purpose; in fact the calf gets only limited milk; all are used for our coffee. So we find in the nature; every one gives more and takes less. Any living being, if you take a balance sheet, at the end of the life, you find they have given more and taken less. May you also be like a vṛkṣaḥ.

छायाम् अन्यस्य कुर्वन्ति तिष्ठन्ति स्वयम् आदपे ।
फलान्यपि परार्थाय वृक्षाहः सद्पुरुषः इवः ॥

chāyām anyasya kurvanti tiṣṭhanti svayam ādapē |
phalānyapi parārthāya vṛkṣāhaḥ sadpuruṣaḥ ivaḥ ||

What do the trees do; chāyām anyasya kurvanti; they give shade to others; chāyām means not tea; chāyā, they give shade to others; but they themselves stand in the hot sun;

tiṣṭhanti svayam ādapē; phalānyapi parārthāya; vṛkṣāhaḥ sadpuruṣaḥ ivaḥ. Every tree is like a mahātma; and what is the proof? Everybody says மரம் வளர்போம்; maram valarpōm. Let your entire life be a life of tyāga; a life of dedication; a life like the other bhakthi; which destroys itself and in the process it gives fragrance to the surroundings. So thus may your life be one of contribution; and when you contribute to the society; if you do not have proper attitude, it may lead to arrogance; I have done this much; I have done this much, And therefore when you contribute to the society; look upon the society as Īśvaraḥ; yad yad karma karōmi tattad akhilam Śambō tavāradhanam; they say Nara sēva; Nārāyana sēva; mānava sēva is mādharma sēva; all these indicate what; I consider it as an opportunity to worship Viśva-rūpa Īśvaraḥ. So be selflessly active; be desirelessly active; this is the second step.

Therefore Kṛṣṇa says matkarmaparamaḥ bhava; matkarma means what; Īśvarāpaṇa-karma; niṣkāma-karma; citta-śuddhi pradhāna-karma; karmās which will give you spiritual purity; which will make you qualified for iṣṭa-dēvathā-upāsanam.

And madartham api karmāṇi kurvan; and when you lead a life of service, contribution, paropakāra; what will happen; siddim apavyasi; you will certainly attain liberation. So by

niṣkāma karma; otherwise called niṣkāma karma pradhāna karma-yōgaḥ a. If you look at the life of every freedom fighter; read their biography; they had sacrificed everything; their health, wealth, family and what they wanted was freedom; and many of them did not even live to see the freedom; and they only sacrificed and we enjoy the freedom and make the country a குட்டி செவர்; worst place. They sacrificed and we get the benefit. Therefore siddhim avāpyasi; you will certainly attain liberation.

How will you attain liberation; Careful; this service will not directly lead to liberation; I am never tired of repeating it; because these are all confusing slōkās, if one is not careful, This niṣkāma karma will make the mind ready for ēkarūpa upāsana which will make the mind ready for anēka-rūpa-upāsana; which will make the mind ready for ahaṁ-brahmāsmi jñānam; which will make you free. And therefore Arjuna, take to a life of niṣkāma-karma; selfless activity; This is the second step.

Now a person may argue; Lord, I cannot commit myself to niṣkāma karma; is very nice to hear; but I cannot practice niṣkāma karma because I have got plenty of tamas. I have got countless desires in the world; many of them are desires for myself; I would like to have a global tour; I would like to have a house; I would like to have a car; I have got many desires for my own personal happiness. And not only for my own sake; I have got desires with regard to my family members; I want my children to get 99.99% in twelfth examination; niṣkāma karma or citta śuddhi; which we can see later! Now I want admission for the child. Swāmiji, you can talk about niṣkāma karma, உங்களுக்கு என்ன; குழந்தையா பழாய் போறது; வைபா பழாய் போறது; you do not have anyone; wife or children; and you can say and go; but for me I have to educate my children; get admission in the engineering children; and the grand child has got some problem; because not one generation; three generation; and therefore that problem should go; and there is some house in litigation; and that should be solved; so when I have got so many desires connected to me, my family members, I have to fulfil my duties; therefore how can I give up my kāma. After completing all my duties; I will come to you; you set up an āśrama before that. That means your problem will be solved and my problem will start; I should keep an āśramam ready and after all duties are over and when you are good for nothing, because no hand and legs and eyes; then you plan to come to the āśramam !!; So therefore after I complete my duties; I will think of niṣkāma-karma. Let me pray for my child, my grandchild, my wife; and my neighbour; because he should also should be fine; Only then I will have a peaceful life; if they are quarreling I cannot step; how many kāmās I have got; that is why in English also it is called coma!!; coma, coma, no full stop. Coma is that which has no full stop. So what am I supposed to do, Oh Lord.

Kṛṣṇa says: OK you have world desires; you fulfil your personal desires; nothing wrong; if you are interested in the education of your children; in the marriage of your children, the health of the grandchildren, there is nothing wrong; after all, you want to fulfil your duty, as a family person. It is not wrong, you need not feel; bad about it; so may you have kāmās, and therefore you can do sakāma karmas also. And vēda itself prescribes many kāmya karmās for children's education; children's health; children's marriage; for all of them; vēda itself prescribes karma;

Pasukāmaschinvītha; samjānam va ētat paśūnām |
paśūnām ēva samiānane... nutu. Paśuman bhavati.
Vṛṣṭi kāma chinvītha; amāyā vi chinvīthā |

Any desire you have; fulfil that; because when the unfulfilled desires are within and I try to come to vēdantā, close my eyes. Only that will hover around in my mind; and such a person Kṛṣṇa calls mithyācārasya uchyāte;

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् |
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते || ३-६ ||

karmēndriyāṇi saṁyamya ya āstē manasā smaran |
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyatē || 3.6 ||

Any unfulfilled desire is in the mind, it will create a bug; therefore fulfil them; whatever you want to eat; All legitimately do.

So what is the last step; Kṛṣṇa says may you be committed to sakāma karma; Let your karma-yōga sakāma karma pradhāna karma-yōga does not matter; and how should you practice that karma-yōga. That I will tell you; it is the lower most step; which is given in the 11th verse. We will read;

Verse 12.11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२.११ ॥

athaitadapyaśaktō'si kartuṁ madyōgamāśritaḥ |
sarvakarmaphalatyaḡam tataḥ kuru yatātmavān || 12.11 ||

अथ असि अशक्तः atha asi aśaktaḥ **if you are not able to**, अर्तुम् एतद् अपि kartum ētad api **do this also** ततः tataḥ **then** आश्रितः āśritaḥ **taking to** मध्योगम् madhyōgam **My worship** कुरु सर्वकर्मफलत्यागम् kuru sarvakarmaphalatyaḡam **renounce the results of all actions** यतात्मवान् yatātmavān **with self-restraint**.

11. If you are not able to do this also, then, taking to My worship, renounce the results of all actions with self- restraint.

So the second step presented was niṣkāma-karma pradhāna karma-yōga; a karma-yōga in which life is dedicated to niṣkāma-karma; parōpakāra-karma and if you are not able to serve anyone, does not matter; you serve yourselves. So Kṛṣṇa says; atha ētat api karthum askthaha asi; if you are not able to commit yourselves to serving others; serving the society; by taking to madhyōgam means Īśvaraḥparṇa buddhi; as Īśvarārparṇam; by taking to that attitude; if you are not able to do that; then may you take to sakāma karma.

And Śankarācārya says: somewhere, he goes one more extreme, in extremely rare cases, even niṣiddha karma also. Śankarācārya says: OK; that is why in some places animal sacrifices were also permitted because OK; at least even if you are interested in that; does not matter; but let it be as an offering to the Lord; and slowly get out.

And that is why there are certain tāmasic rituals prescribed in the śāstra; in which madhya pānam, taking to liquor etc. also was permitted; the idea was even though it is banned; if a person is helpless, let him convert into pūja and gradually come out of it. But I should be very careful. You will say OK; I should not have told; so niṣiddha karmaṇi api, as an exceptional case, Śankarācārya adds. But it is better to give them up; but legitimate worldly desires you fulfill. There is nothing wrong; it is not pāpam.

And what should you do? When you are doing sakāma-karma; what should be your attitude? When a person does sakāma-karma; sakāma-karma means a selfish activity; he certainly expects a worldly result out of it; he is not doing it as a service; he is not doing it for citta śuddhi; he is certainly doing it for worldly benefit only; and personal benefit only; you do; but what should you do? you dedicate that sakāma-karma also as Īśvara-arpaṇam; and when the phalam comes you can certainly take the phalam to yourselves; you need not give to the Society; be selfish; you enjoy the result; selfishness is also permitted; you need not give to others; you need not share with others; you enjoy.

But Kṛṣṇa gives a warning; when you are enjoying the benefit of your selfish action; do not call it karma-phalam; do not call the accomplishment of yours; you take it as Īśvaraḥ prasādaḥ. Change the name; even if a child is born; there are many children who have got the name, Kṛṣṇa prasād; Rāma prasād; Dēvi prasād; or mere Prasād; children are also called prasād, because we look upon our children as gift from the Lord.

And once you take everything as Īśvaraḥ-prasāda, even the selfish-action will have the capacity to purify the mind. A regular selfish-action cannot purify the mind, because selfishness is impurity; but here even a selfish-action can purify if you take the result as Bhagavān's gift. When you build a house not for donating to anyone but for your own living; it is a clean kāmya-karma; this house has been built for my sake; Kṛṣṇa says: does not matter; you want a house, own the house, use the house; but what would I suggest is; when you do the griha pravēśa; look upon the house, not as yours, you live there; but

you look upon the house, as the Lord's house. Therefore when you step in, you take along with you the picture of the Lord; your iṣṭa dēvathā; and then you install the Lord anywhere; at least under the staircase; and you dedicate the house to the Lord. Then do not afraid; if it is Lord's should I get out; do not ask; you dedicate the house to the Lord; and request the Lord; Oh Lord permit me also to be a co-tenant or tenant of your temple. Then griham becomes an ālayam; and I am living in the temple of the Lord. And in this there are so many advantages; your personal desire has been fulfilled; எனக்குண்டு ஒரு வீடு. Everybody asks; therefore you have a house. So your personal desire is fulfilled; at the same time; that kāmya karma gets the capacity to purify your mind. In fact, that house will be a pure house free from all forms of inauspiciousness; even though it has not been built according to what? Vāstu śāstram condition. If you are able to observe OK: wonderful; but if you are not able to; plot is like that what to do; therefore it becomes Lord's house; it becomes Lord's responsibility to drive away all the evil forces and therefore you are living under the care of the Lord. So this life style is called sakāma karma pradhāna karma-yōgaḥ.

And such a person has no time to serve the society, because all the time he has to bother about either children or grandchildren; where is the time, to do any service to anyone; does not matter.

Therefore Kṛṣṇa says sarva-karma-phala-tyāgam; dedicate the result of all the karmas, which includes kāmya karmas and which includes the inevitable niṣiddha karma; like when you are cleaning the house, by using insecticide; mosquito mats, etc. Certainly hiṁsa is involved; you are doing hiṁsa; for keeping the house, you use all kinds of things for cockroach.

And isn't it papām? these are in all inevitable papām; they are called; they are called soona; soona means inevitable pāpāms, to be done by a gṛhastha and even if such pāpāms are there; niṣiddha karmas are there; even those niṣiddha karmas will not affect you. At the time of cooking; so many insects may be killed; especially in the olden days; there was no electricity; not only paruppu; uzhundu; poochi will also be included. What to do? so offer naivēdyam to the Lord and Kṛṣṇa Kṛṣṇa svāḥ. So therefore even inevitable niṣiddha karmas will not affect you; it will purify you;

Tata kuru; yatatmavān; with your effort; with commitment; with sincerity. So this is called what; sakāma-karma-pradhāna karma-yōga.

And what will happen if I do that; if I practice this karma-yōga for a length of time; I will graduate to the second step, in which my life will become niṣkāma karma pradhana karma-yōga; which means by personal desires will come down; which will be replaced by spiritual desire; which will be replaced by mumukṣutvam; all the glammers of the

world will not appeal to you; In short you will transcend finite desires; not suppressing; you will transcend petty desires. It will appear big for others.

Dayānanda Swamy gives a beautiful example; as children, you are interested in balloon; and you played and when the balloon burst, you were upset also; balloon was very important. But during the 25th year; somebody brings birthday gift; What balloon? You are not going to be enamoured by that; biscuit; previously local biscuit; after sometime gold biscuit; this is called growing out of petty things; Even the heaven may look like a balloon; that is called maturity. Heaven should become a balloon. And once kāmas come down; Thereafter the life will be what? Niṣkāma-karma-pradāna karma-yōga; whatever karma I do will be meant for citta-śuddhi and once I go through niṣkāma-karma pradāna karma-yōga, I will be elevated to ēka-rūpa-upāsana and then elevated to anēkarūpa and then elevated to jñāna-yōga.

And this is the five stages; the first and the lowest stage has been given in the 11th verse. And suppose a person says Oh Lord I cannot practice this also; if a person says that I cannot do this also; என்ன சொல்லியிருக்கேன்; I would not say: Go to hell; the only advice is better luck, next birth; this is the lowest the śāstra can give; fulfil your desires, be materialistic; be materialistic person; does not matter, but whatever materials you have, take as God's. So with this all the five stages have been talked about and all the five stages put together is called Bhakthi-yōgaḥ.

And a person has to take the appropriate step according to his spiritual evolution; if a person is born advanced person; he can take straight away go to the fourth or fifth step; They are called spiritual prodigies. There are straight away ready for jñāna-yōga; How come they are straight away ready; because they have gone through the first four stages in the previous janma. The law is not violated; we do not know their previous janma; there they have done and therefore brought forward so the straight away go to the fifth; otherwise we will start from 1,2,3,4 and 5 and this is going to be wound up in the next verse; which we will see in the next class.

Hari Om̐

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In the 12th chapter from verse No.3 up to verse No.11, Lord Kṛṣṇa talked about five stages of bhakthi-yōga. And as I said, you should remember that bhakthi-yōga is a separate and exclusive sādhanā; but it is the common name for all the five stages of sādhanā and this includes the practice of karma; this includes upāsana or meditation

and finally bhakthi includes vēdānta-vicāra, which is enquiry into the real nature of God. And all these five steps Kṛṣṇa talked about, beginning from the fifth step and ending with the first step. And the first step which was given in the 11th verse talks about the sakāma-karma itself; utilised as a way of sādhanā. And in this lowest stage of bhakthi yōga, Lord Kṛṣṇa did not even expect us to be even a spiritual-person. Lord Kṛṣṇa says that you can be a materialist-person; you can use religion for finite worldly-benefit; only you have to observe two important points.

The first is make sure that when you fulfil your worldly desires; you do not adopt immortal or unrighteous methods; that cannot become part of bhakthi-yōga; therefore condition No.1 is, it should be a dhārmic-method of fulfilling your worldly-desires.

And the second-condition that Kṛṣṇa prescribes is: when you do something to fulfil your worldly desire; and when you are accomplishing that desire; and when you are about to enjoy the benefit of your effort; do not go all out and get lost in the enjoyment, just one minute before close your eyes and thank the Lord and take the enjoyment as a gift of Lord. You do not call it karma-phalam; change the name and consequentially change your attitude also and take it as Īśvaraḥ prasāda.

And once a person practices this stage of bhakthi-yōga which is the beginning, which itself will start the purification of the mind; because I am enjoying even worldly sensory pleasures, as gift from the Lord; Īśvaraḥ-sambanda is involved. The very Īśvaraḥ sambanda, association with the Lord, is capable of purifying the mind and if a person follows this stage for sufficiently long time, the mind will become more and more mature and the maturity of the mind is indicated by the refinement of the desire.

So initially it is the grossest form of desire; but gradually the desire itself will get refined; instead of grossest physical pleasures, it is subtle and more sensitive. And then gradually the desire, it is desire to serve others, which is also a desire; but it is a sātvic-desire; I want to contribute something to the world; which is a desire but it is a sātvic-desire. And the most sātvic-desire is the desire for the knowledge of the truth itself. So mōkṣa iccha becomes the most refined desire. Thus the refinement of desire takes place, because of the first level.

And once I just graduate to the 2nd level; my sakāma karmas are converted into niṣkāma karmas. My desire is instead of selfish desire, they become selfless desires; my action should not only benefit me, but it should benefit more number of people. The awareness of the society, the awareness of the environment; the awareness of the fellow human beings; awareness of even animals and plants; there is an expanded mind. And that will lead to pañca mahā yajña rūpa karmas; all my karmās will be for the well-being of others;

I am a beneficiary alright; but it benefit others also. This is the second stage of karma-yōgam which is called niṣkāma-karma-pradhāna karma-yōga.

Then gradually my mind becomes purer and quieter and I am able to get interested in the next level of, What is the next level; Iṣṭa dēvathā upāsana rūpa bhakthi yōgaḥ; my mind is refined; refined sufficiently to withdraw from extrovertedness; extrovertedness itself is an obstacle for spiritual pursuits; and once the mind becomes less and less extrovert; or more and more introvert; turn towards oneself; I am ready for ēka-rūpa-Īśvara-upāsana, which will take me to Viśva-rūpa-Īśvara-upāsana; I do not want to again get into the rut; you remember that; and from Viśva-rūpa-Īśvara-upāsana; I finally come to Nirguṇa-Īśvara jñānam.

And nirguṇa-Īśvara-jñānam which is otherwise called advaita-jñānam is the highest level of bhakthi-yōgaḥ. And if I successfully pass through all the five levels of bhakthi yōga; I have become a brahma-jñāni; I have become a sthira-prajñāḥ; I have become an advaita-bhakthaḥ.

So these are the five stages of bhakthi-yōga; Now Kṛṣṇa wants to conclude this discussion of sādhanā in the next verse, i.e. the 12th verse. We will read.

Verse 12.12

श्रेयो हि ज्ञानमभ्यासाद् ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

śrēyō hi jñānamabhyāsājñānāddhyānam viśiṣyatē |
dhyānāt karmaphalatyaḡastyāḡacchāntiranantaram || 12.12 ||

ज्ञानं हि श्रेयः jñānam hi śrēyaḥ **knowledge is indeed superior**, अभ्यासात् abhyāsāt **to meditation (without knowledge)**, ध्यानं विशिष्यते dhyānam viśiṣyatē **Meditation (with knowledge) is superior**, ज्ञानात् jñānāt **to (mere) knowledge**, कर्मफलत्यागः karma-phala-tyāgaḥ **Renunciation of the results of actions (is superior)**, ध्यानात् dhyānāt **to meditation** शान्तिः śāntiḥ **There is peace**, अनन्तरं त्यागात् anantaram tyāgāt **after renunciation**.

12. Knowledge is indeed superior to Meditation (without knowledge) Meditation (with knowledge) is superior to mere knowledge. Renunciation of the results of actions (is superior) to meditation. There is peace after renunciation.

So in this verse, Lord Kṛṣṇa talks about four types of sādhanās. And having talked about four types of sādhanās, Lord Kṛṣṇa grades them; from the lowest to the highest; four levels of sādhanā.

And what are the four sādhanās? No.1 abhyāsaḥ; No.2 jñānam; No.3, dhyānam; and No.4, karma-phala-tyāgaḥ. These are the four sādhanās enumerated; abhyāsaḥ; jñānam, dhyānam and karma-phala-tyāgaḥ.

And what is the meaning of each one of them? Abhyāsaḥ means meditation upon God. So Īśvara cinthanam or meditation upon God is called abhyāsaḥ; and what type of meditation? A meditation which is not backed by knowledge, that is a mechanical meditation without understanding what God is: So I have read some books and I have heard something and I have seen some pictures of God; and I do not know what God is? I do not even know whether God exists or not; because there are atheist people who do not believe in God and I do not have a clear answer to them also; but out of blind belief, without understanding what God stands for; I practice meditation upon God in one form or the other. May be Rāma-form or Kṛṣṇa-form or a cross or a crescent; some symbol or the other I take and I practice. This mechanical meditation or knowledgeless meditation is here called abhyāsaḥ.

Then the second thing is jñānam; jñānam is by the thorough study of scriptures. Suppose a person clearly knows what God is. It is possible by systematic study of scriptures to get a very very clear understanding of Īśvara; and this knowledge is called jñānam. And here by the word 'jñānam' what Kṛṣṇa means is a knowledge without the practice of meditation. This person has the knowledge of God but he does not practice mediation upon the God to internalise the knowledge.

And therefore what is the second thing? Knowledge without mediation. What is the first thing? Meditation without knowledge; so knowledgeless meditation is abhyāsa; and meditation less knowledge is 'jñānam'. புரிஞ்சுதோ; ஜ்ஞாநம் வந்துதோ; Did jñānam has come? This is the second thing.

A third thing is a combination of both. A person studies the scriptures thoroughly; he understands what God is; what God stands for and not only that he has got clear knowledge but after gaining upon knowledge, he dwells upon the Lord as understood from the scriptures. Therefore what is the third stage? Dhyānam; dhyānam means a mixture of both knowledge and meditation. So you can call it knowledge with meditation; or meditation with knowledge; the mixture is called dhyānam.

So abhyāsaḥ is knowledgeless meditation; jñānam is meditationless knowledge; dhyānam is meditation-cum-knowledge; pair or mixture. And the fourth sādhanā is karma phala tyāgaḥ; which Kṛṣṇa has already talked about in the eleventh verse. And what is karma phala tyāgaḥ; dedicating all the karma-phalams to the Lord, and then again taking back from the Lord; you do not gift to the Lord; because you want it; taking

it back from the Lord; as Īśvara-prasāda, the gift. It is called karma phala tyāgaḥ. So abhyāsaḥ, jñānam, dhyānam, karma-phala-tyāgaḥ; this is the present list;

And this karma-phala-tyāgaḥ-sādhāna is there in the previous list also; previous list of five sādhanās; OK in that five sādhanā list; karma-phala-tyāgaḥ is given as the lowest one. We started from third and then He gave jñāna-yōga; and Viśva-rūpa-upāsana is the next lowest-sādhāna; ēka-rūpa-upāsana is the next lower one; then niṣkāma-karma-pradhāna-yōga; next lower one; the lowest one is what? Karma phala tyāgaḥ.

So in the previous list karma-phala-tyāgaḥ is given as the lowest; and Kṛṣṇa plays mischief in this slōkā and He gives this list here and he places karma-phala-tyāgaḥ as the highest one. That is why this is the most confusing slōkā of the 12th chapter; In fact we can eliminate this slōkā; because it is problematic; because Kṛṣṇa openly contradicts what he has done in the previous slōkās.

So in the previous portion, a list of five sādhanās are given and in the list karma phala tyāgaḥ is the lowest; and now He gives a list of four sādhanā, and in this karma phala tyāgaḥ is the highest; so we may not notice. But Śankarācārya who is supposed to help us in understanding the śāstra; he comes to our rescue and he says: of course it is an open contradiction; but you should understand what is Lord Kṛṣṇa's intention.

Certainly as given in the previous list; karma-phala-tyāgaḥ is only the lowest stage of sādhanā. That is the fact; because from that only, a person has to go to jñānam; and then later go to dhyānam; and therefore they are higher steps; karma-phala-tyāgaḥ is the lowest step only.

But unfortunately, majority of people are ready for the lowest step only; because we all have got various worldly desires; and therefore we cannot think of niṣkāma-karmas now; we have got so many sakāma-karmās; children's admission waiting; and they have to get married; and for that I have to go to that temple; Thirumanancheri. So you just do a kalyāṇa-uttaram and the daughter will get married; and go to Guruvayoor and put a cradle, you get a child, when we have got so many such desires; how can we talk of niṣkāma-karmas.

Therefore we are ready, or majority is ready for the lowest stage only and if Kṛṣṇa presents that as the lowest, we may feel an inferiority complex and therefore to encourage the people Kṛṣṇa is just transporting this lowest sādhanā to the highest stage. Is like saying that small is beautiful; you know you work for the big one and you are not able to get the big one; and you get the small one. And how do you reconcile yourselves; Small is beautiful; by exactly like that; karma-phala-tyāgaḥ. Kṛṣṇa glorifies.

It is called athiśayōkthi; exaggeration of a sādhanā; so that the people will not feel bad to practice that.

And therefore this whole slōkā is called arta-vāda slōkāḥ; arta-vāda slōkā means exaggerating the value of a sādhanā to encourage the people to practice that.

And therefore Kṛṣṇa grades these four sādhanās here. Of these four, what are these four now? Abhyāsa; that is knowledgeless meditation; jñānam, meditationless knowledge; then dhyānam; meditation-cum-knowledge and karma-phala tyāgaḥ and what is the grade that Kṛṣṇa gives here; here He says the lowest one is abhyāsaḥ; mechanical meditation; mechanical-pūja; mechanical-sādhanā is the lowest one in this list.

Of course mechanical-sādhanā is better than no sādhanā; very careful; mechanical sādhanā is better than no sādhanā. But in the list, mechanical-sādhanā like meditation; sandhyāvandanam, which we have learnt in the seventh or eighth year or tenth year; Now it is practiced; of course nobody practiced; even if they practice now, they do not even know what is the meaning of Gāyathri; it is not known; but they practice it out of fear; because father has said that 'or else Bhagavān will punish'; Therefore many people practice; Kṛṣṇa says mechanical meditation is the worst; or the lowest.

Then what is the next higher thing? Abhyāsath jñānam srēyaḥ; better than mechanical meditation of God is the knowledge of God, which is jñānam; and what is the definition of jñānam? Meditation-less knowledge. So meditation-less knowledge is certainly better than knowledge-less meditation. OK. I hope I am not confusing you. It is Kṛṣṇa's job; therefore I cannot escape.

Therefore what is the next better one? Jñānāt dhyānam viśiṣyatē; better than meditation less knowledge is what? Dhyānam. What is the meaning of dhyānam? I have given you in the meaning; it is meditation practiced after gaining knowledge; when I meditate upon God; I have a clear idea of what God is; this informed meditation enlightened meditation is superior to the previous ones; jñānāt dhyānam viśiṣyatē.

Up to this Kṛṣṇa travels smoothly and now suddenly Kṛṣṇa says; dhyānāt karma-phala-tyāgaḥ; better than all these three sādhanās is what? Karma phala tyāgaḥ; which means karma-phala-tyāgaḥ is the highest sādhanā; superior to all the other three.

So here alone Kṛṣṇa is doing this mischief; the previous list karma-phala-tyāgaḥ is the lowest; Here karma-phala-tyāgaḥ is elevated to the highest sādhanā; but we should remember this elevation is not fact-based elevation; this elevation is a compromise that Kṛṣṇa does for the sake of encouraging the people practice sakāma-karma-pradhāna karma-yōga.

Therefore dhyānāt karma-phala tyāgaḥ. And then what will it lead to? Kṛṣṇa says; tyāgāth, if you practice this karma-phala-tyāgaḥ and what is karma-phala-tyāgaḥ you remember, before enjoying any karma-phalam, you dedicate it to the Lord and enjoy it as Lord's gift. This is very very intrinsic in our culture; even the illiterate villagers who do not know anything about śāstra, even they practice it; even when they buy a new dress, it is kept in front of the Lord, they put candanam manjal or something and thereafter only they wear; the dress is not given to the lord; Lord also knows and we also know; we keep in front; and immediately take; and we prepare pongal also (tomorrow is Pongal) and all those things we keep in front of the Lord; and why do we keep? Because Lord is not going to take it; if Lord is going to ask for a share; then we would not give all of them, And now we are freely offering everything because we know God does not want anything; it is only an acknowledgement. In fact the word Nivēdanam is informing the Lord; and what am I informing; Oh Lord; whatever I am going to enjoy has been made possible only because of your grace; even though I have put forth effort, my capacity to work is also a gift from You and therefore I am grateful to you. With this awareness when I take, that is called karma phala tyāgaḥ. And if you practice this, what is the greatest advantage? Whatever you get as karma-phalam; you can accept without mental agitation. There is no resistance in accepting anything and that is why it is called prasādaḥ.

In fact, in Sānskrīt, do you know what is the meaning of the word prasādaḥ; normally when I say prasāda, what thought comes to your mind; vadai, chundal, kadalai, laddu. Remember the meaning of the word prasādaḥ is tranquility of mind; equanimity of mind; it is derived from the root; pra + sad, sad is the root; pra is the prefix; prasādaḥ means mana śānthī. So when I take every experience in my life; every object that comes to me; every person that comes to me as children; children are born; husband comes; wife comes; everything is prasāda; the greatest risk is what; marriage; and remember in our culture, you cannot exchange; no change; what type of children are born to me, I do not know; by calling them prasāda, what I mean is I have no resistance; the moment the mental resistance stop; the mind becomes prasādaḥ.

And that is why tyāgāth? By giving up resistance, because of the awareness that whatever God gives me is welcome; āgatē svāgataṁ kuryāt.

And then what is the consequence; śānthī; samatvaṁ yōga ucyatē; siddhya-siddhyōḥ samō bhūtvā samatvaṁ yōga ucyatē.

So tyāgāt śāntiḥ anantaram; anantaram means what immediately śānthī comes; so with this Kṛṣṇa concludes the bhakthi-yōga sādhanāni; and with this verse, the first part of 12th chapter is over.

And now we are entering the 2nd part of the 12th chapter, which is from verse No.13 up to the end. We will enter into that:

Verse 12.13

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखःक्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānāṃ maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī || 12.13 ||

अद्वेषा advēṣṭā **My (devotee) is non-hater**, सर्वभूतानाम् sarva-bhūtānām **of all beings**, मैत्रः maitraḥ **is friendly**, करुण एव karuṇa ēva **compassionate** निर्ममः nirmamaḥ **free from 'mine' notion**, निरहङ्कारः nirahaṅkāraḥ **free from 'I' notion**, समदुःखसुखः samaduḥkhasukhaḥ **same in comfort as well as discomfort**, च क्षमी ca kṣamī **and forbearing**

13. (My devotee) is a non-hater of all beings, is friendly, compassionate, free from 'mine'-notion, free from 'I' -notion, same in comfort as well as discomfort, and forbearance.

So sukhaḥ and kṣamī; when the two dots followed by the letter kṣa the rule of pronunciation should be that the two dots should be completely pronounced; that means what sukhaḥ and kṣamī; we should chant sukhaḥ and kṣamī; not sukha kṣamī; rule of chanting; Pāṇini has written a special sūtra for this; charparē visarjanīyaḥ. Therefore Pāṇini has taken so much trouble. So we should take little trouble to follow that.

Now what is the second portion of the 12th chapter? Now let us imagine a person goes through all the five stages of bhakthi-yōgaḥ; sakāma-karma-pradhāna karma-yōga; niṣkāma-karma-pradhāna karma-yōga; Iṣṭa-dēvathā-upāsana; Viśva-rūpa-upāsana and nirguṇa-Īśvara-jñānam. All these five steps a person goes through successfully.

How much time it will take? We do not know; it may be possible in one life; or it may be carried forward to next life; it may take even several lives; it does not matter; let us imagine a person goes through all the five stages; he becomes what? A jñāni; otherwise called a parā-bhakthāḥ; a bhaktha who has successful gone through all the five. Therefore parā-bhakthaḥ means the highest bhaktha and this parā-bhaktha should necessarily have jñānam; because the fifth stage involves nirguṇa-Īśvara enquiry.

And therefore as we are seeing in the Taittiriya upaniṣad; He will first know ēka-rūpa-Īśvara; Lord with one form; later he will understand God as Viśva-rūpa-Īśvaraḥ; as the very universe itself; and finally he will recognise God has neither one form nor many

forms; God is the formless truth behind the formed universe. God is the formless truth behind the formed universe.

And the beauty is once I know God as the formless truth; the peculiar fact that I discover is that the formless truth God is no more an object of knowledge; is no more an object of knowledge; that Lord is the very I, the subject, the observer; Therefore the knowledge is in the form of Aham Brahma asmi; or Saha aham asmi; sōham.

In fact in Sandhyāvandana itself this has been incorporated so that we will remember the goal; asavādityō-brahma; he pours some water, touches the water, and then asavādityō brahma; brahmaiva aham asmi. So this he practices right from the seventh or eighth year; but what type of practice it is? Knowledgeless practice; we will chant kada. Later alone it becomes a meaningful statement; that Lord is non-different from me; therefore the highest bhaktha should necessarily be an advaita-jñāni. And what is the advaitam? Lord and me; paramātma and jīvātma are not two entities; paramātma and jīvātma are two words for one and the same truth. Just as wave and ocean are not two entities; but they are two different names for one and the same; one and the same water. There is no substance called wave; there is no substance called ocean; there is only one substance called water. Similarly, jīvātma and paramātma are nāma dvayam; but nāmi, the vastu is only one and therefore the highest bhaktha is advaita-jñāni; abhēda-jñāni.

And this highest bhaktha or abhēda jñāni have been already mentioned in the second-chapter of the Gītā as sthira prajñāḥ; sthira-prajñāḥ, the one who has got conviction regarding the advaita-jñānam.

And now in the following verses, what Kṛṣṇa wants to talk about is: How does such a bhaktha; that is the highest bhaktha or how does such an advaita jñāni conduct himself in the world?; how does he faces different situations in life? Does he face problems at all; and if he faces problems, how does he respond to the situation? In Sānskrīt, parā bhaktha-lakṣaṇāni; lakṣaṇā means the characteristics, the behaviour, the conduct of this advaita-jñāni. Kṛṣṇa wants to talk about such a bhaktha's-lakṣaṇām.

And what is the purpose of talking about his conduct? It is two-fold benefit; the first benefit is once I know the benefit of this knowledge; I will be tempted to follow the sādhanā; It is a clean marketing method; So what is marketing strategy? They talk about the product and if you have this product; what are the advantages; and what is the cost of the product; they will not say that; or it will be there in the bottom in small letters; they will write thousand rupees and then below they write, and thereafter for 20 years monthly instalment of Rs.500. That too in small letters; life-long. Like that person who was regularly paying in instalments for the cradle; and the last instalment is over and the banker asked; You have got the cradle for the baby; how is the baby; he said I am

the baby because instalments was for so many years. Like that the whole thing is in instalment but the thing is what somehow or the other by our TV; by our what you call air conditioner, fridge, etc.

So that is marketing strategy has been started Lord Kṛṣṇa himself in the Bhagavad-Gīta; so He talks about the glory, the benefits of becoming an advaita-jñāni; so first benefit, you have incentive; using the carat method; incentive. You buy the soap power and you get a plastic spoon; and they would include that price in the soap powder. But we buy it; anything free if it is there; we have to buy; that is our weakness.

Then the second benefit is; whatever be the natural traits of the jñāni; they should become a sādhanā for me; to be deliberately practiced. Whatever is a natural trait of a realised person; they should be taken by me as a sādhanā to be deliberately practised. So yāni ajñāninaḥ-sādhanāni; or yāni jñāninaḥ lakṣaṇāni; thāni ajñāninaḥ-sādhanāni bhavanthi. So whatever be his natural trait, they should be taken as a list of sādhanā, which I should deliberately and gradually practice. Therefore we can take this as a list of virtues to be cultivated. And from this we come to know another important thing also. And that is when a person practices spiritual sādhanā and attains liberation, he is going to survive in this world.

So mōkṣa is not a benefit which is promised after death. If mōkṣa is a posthumous benefit that you are going to get after death; you will not vote for mōkṣa right now; because you want to survive. So if I say jñāna will give you mōkṣa and mōkṣa is giving to Vaikunṭha or Kailāsa; what will you say; I do not need jñānam now; I do not want to vaikunṭha or Kailāsa now; I have got lot of duties to be completed and after everything is over; when I am about to die, give me the knowledge; so that I am ready for travelling.

So Kṛṣṇa makes it very clear; mōkṣa is a state of mind; that you will enjoy while you are living in this world. Therefore you can test vēdānta; if I promise after death; what is the proof whether I am telling what I am telling is correct or not; because nobody can come and question me after death: you promised mōkṣa but I did not get it. Therefore it is not something which we can verify here and now. And therefore our mōkṣa is called jīvan mukthi. Therefore the description that we get is jīvan-mukthiḥ; jīvan-muktha-lakṣaṇāni; stira-prajñāna-lakṣaṇāni; parā-bhaktha-lakṣaṇāni; is the topic now.

And this is from this verse; thirteen verse and up to the end; that is the 19th verse and 20th verse is the conclusion.

Now we will see the trait of a jñāni. And this is also useful in another way. Suppose you have a doubt; whether I come under jñāni list or ajñāni list; because afterall I have been studying, attending the classes for so long a time; so how do I know or whether I am

jīvan muktha or not; Swamiji will you get a certificate; To whomsoever it may concern; the bearer of the certificate is a jīvan-mukthi; who deserves a garland and a pāda pūja also. So how am I to know; very easy; and you can check up; And if the traits are there; you can say we are jñānis; otherwise it means; we have still work and still internalize.

And what is the first virtue of a jīvan muktha? First virtue itself you will be bowled; first ball bowled duck; advēṣṭā sarvabhūtānām; the trait of a jñāni a realised person is, he or she, does not hate any being in the universe; freedom from hatred is the first and the most powerful trait; So we should ask do I hate anyone; Not anyone ...? We have got a very big list; starting from neighbour onwards; there is a very very big list; bigger the list; farther from mōkṣa I am.

Therefore I want to know how far away I am from mōkṣa; take a sheet and write the list; longer the list; the more the distance is; and when the list becomes; smaller and smaller I am getting closer to closer to mōkṣa; and the most interesting thing is.

Whenever the śāstra says: you should not hate anyone; our first immediate approach is we try to justify our hatred. So we give a big description of the person; and what all negative traits he has got; what all akramas he is doing; Swamiji that is why I am hating; they expect Swamiji to OK; that person deserves hatred.

So according to śāstra; there is no such thing called justified or justifiable hatred. Any form of hatred is unjustifiable. And why do we say so? Why we say so? Because according to śāstra; every person is intrinsically a good divine and pure person. There is no impure person in the world; there is no evil character in the world; every single jeevathma is essentially none other than śuddha paramātma; nitya śuddha buddha muktha svabhāva; that śuddam braham you are is the teaching of śāstra; therefore nobody deserves hatred. No person deserves hatred; because every person is a saint; the worst sinner is also a saint.

Then where is the problem? A person's character or actions may be corrupt or wrong action; a person is saintly and pure and the actions which are not the intrinsic nature of the person; the action that a person does or a behaviour of a person may be corrupt or wrong or unrighteous or immoral.

So our next question is can I hate the action of the person? First I cannot hate the person. Now the next question can I hate the behaviour or negative trait or wrong actions of a person? Śāstra says a wrong action of a person also does not deserve hatred; A wrong behaviour of a person also does not deserve hatred; Why? By hating the behaviour you are not going to change the behavior. Hatred is never a remedy for the misbehaviour of a person. If by hating a person you can change the character of a person; then what we

can do; hate; and I am going you for a half an hour; like radiation treatment; I hate you and I hate you; and after half-hour radium treatment called hatred; 5 sittings, 6 sittings, this person has become alright. Does it happen? No person can be; no action or character can be changed by hatred. And therefore person does not deserve hatred; behaviour also does not deserve hatred; Person does not deserve hatred; because every person is innately good; behaviour does not deserve hatred because behavior cannot be changed by hating a person. So therefore hatred is utterly useless tendency.

And not only that, according to śāstra; not only hatred is totally purposeless, the hatred will damage the mind in which the hatred rests; not only it will not change the person; who is the victim of the hatred; but it will destroy the person in whom the hatred rests. So if i am going to hate someone; that someone is not going to change at all. On the other hand, hatred like an acid; it is going to corrode and destroy my mind. Therefore already I am affected by the other person's misbehaviour and now I am adding to the damage. What is that? I develop hatred and increase the damage. What am I supposed to do; avoid or decrease or remedy; instead of taking a remedy, I am only making the situation worse. And therefore what does śāstra say; every person deserves love.

And if there is misbehaviour on the part of a person; the misbehaviour requires an appropriate action; an appropriate response. Hatred is not going to solve the problem. Now the next question is; what is the appropriate response? Certainly, hatred is not the appropriate response; because hatred does not change the person. On the other hand, it hurts more; then what should be the appropriate response. Śāstra says you use any method; sāmā; educating the person; and transforming the thinking process. So sāmā, dāna bhēda; and if all of them fail; ultimately even danḍa you can use if you want, But even when I use danḍa; the attitude should not be hatred; but even danḍa must be with love alone; even danḍa must be with love alone; that I am not able to change the person by non-violence methods and I am forced to used violent or danḍa; but still I am doing only for improving the person not for the sake of retaliation or hurt.

And then the question is: Is it possible to give danḍa; loving a person? Can you punish a person with love? Is it possible? We think punishment and hatred goes together. According to śāstra again; even punishment is possible with love; the best example is what? What is the best example we have: a mother beating the child. Nowadays even that cannot be done. You are not supposed to beat the child in some countries; it comes under child abuse and children are given a phone No. and the children can phone and the parents can be arrested. I do not this rights business; human rights; husband right (no body is talking) OK; women rights; OK, I think they will start slowly; wife rights. Children are informed of their rights; therefore the children blackmail the children; So before all these things come; so parents did some time beat or at least scold the time,

but even when mother uses violence; the mother can never hate the child. And therefore it is possible to take appropriate step without hatred; and therefore misbehaviour require the appropriate action; and the person requires love. None of them neither the person nor misbehaviour requires hatred. Therefore even Kṛṣṇa may choose to destroy Kaṁsa; and He may ask Arjuna to destroy Duryōdhana. Therefore whatever appropriate action is to be taken we should take; but the advice is, it should not be motivated by hatred; but it must be motivated by love and to change or correct the person. Therefore advēṣṭā sarvabhūtānāṁ; that emmm must be very long indicating nobody should come in the list of hatred. This is the first-qualification.

Now we can check up ourselves. You should not ask: Swamiji can I have a few exceptions in the hatred; like my mother in law; because you have an idiom, "we love to hate"; I love to hate him; can have at least a small list; no list is allowed. So freedom from hatred; is the first trait of a jñāni.

More in the next class.

Hari Om

160 Chapter 12, Verses 13-14

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In the first twelve verses of the 12th chapter, Lord Kṛṣṇa has talked about the entire range of sādhanās to be followed by every seeker, which range of sādhanās is called bhakti yōgaḥ. And as I repeatedly said, bhakthi-yōga includes the first two levels of karma-yōga; bhakthi-yōga includes the next two levels of upāsana; and bhakthi-yōga includes the last and final level of jñāna-yōga also. And by jñāna-yōga we mean vēdānta śravaṇa manana nidhidhyāsanam, and without this jñāna-yōga, the bhakthi-yōga series of sādhanā remains incomplete. Bhakthi yōga has to be capped or culminated only through vēdānta śravaṇa manana nidhidhyāsanā, which Kṛṣṇa called akṣarōpasana.

And if a person follows all these five stages of bhakti yōga, certainly he would have gone through jñāna-yōga also, it being the final stage; and therefore he should have become a jñāni. And by vēdānta śravaṇa manana nidhidhyāsanā, the jñānam that he receives is that the Lord has never been away from me and the Lord can never be away from me, the distance between me and Lord has been felt by me only because of delusion. So the distance between me and the Lord is caused only by delusion; it is a notional distance and that notional distance is removed by this knowledge. And therefore I am not away from the Lord; Lord is not away from me, saha aham asmi; and aham saha asmi. And a

person who has gained this knowledge is called parama hamsaḥ; parama hamsaḥ; aham saḥ; and saḥ aham; the one who has clearly grasped is called parama hamsaḥ.

And that is why the mantra is also called parama hamsaḥ mantra; sōham hamsaḥ; aham saḥ sōham and therefore this culmination of bhakthi we called in the last class; advaita bhakthi or jñāna-niṣṭa.

And now from the 13th verse onwards up to the 19th verse of this chapter, Kṛṣṇa wants to talk about the nature of a parama hamsaḥ or the nature of this bhaktha; jñāni bhakthaḥ. Kṛṣṇa has hinted this jñāni bhakthaḥ in the 7th chapter of the Gīta when He said:

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन |
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ||७-१६||

[caturvidhā bhajantē mām janāḥ sukr̥tinō:'rjuna |](#)
[ārtō jijñāsurar̥thār̥thī jñānī ca bharatar̥ṣabha ||7-16||](#)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते |
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ||७- १७||

[tēṣāṃ jñānī nityayukta ēkabhaktirviśiṣyatē |](#)
[priyō hi jñāninō:'tyarthamaham sa ca mama priyaḥ ||7-17||](#)

In fact these two verses of the seventh chapter, alone have been elaborated in these verses from 13 to 19. That means jñāni is the greatest bhaktha; because between jñāni and me, there is no distance at all. Swami Chinmayānanda beautifully says: When love or bhakthi increases, the distance decreases; and that is why we also say when we love someone very intensely; we have an expression he or she is very close to me. Do not we say that? That person is very close to me and another word is very intimate. So the greater the love, lesser the distance; or greater the intimacy.

So extrapolating this, the greatest love must be that in which the distance must be zero. So infinite love is equal to zero distance. And that is why we try to reduce the distance. So to express intense love; what do you do; embrace; and what is the attempt to embrace? By embracing I want to remove the distance me and the person that I love. Extending the same principle, in advaita alone; the distance between jivātma and paramātma is zero and therefore in advaita alone; the love or devotion to the Lord is infinite. Who says: Bhagavān says: jñāni tu ātmaiva mē matam; Arjuna, jñāni is not close to me; jñāni is Me and I am jñāni.

And it is this highest bhakthi which is the explained in these verses; how he behaves in the world; how he faces the people; because even the greatest jñāni has to exhaust his prārabdha karma. And a jñāni's prārabdha is also a mixture of puṇyam and pāpam. And

now jñāni may be a noble person; but previously even he has done akramas as an ajñāni and therefore even he is bound to have puṇya and pāpa. In his prārabdha bundle, and therefore jñāni will have to face favourable and unfavourable situations; favourable and unfavourable people; and when he faces such situations; how does he take; how does he respond. This is what I said; parā-bhaktha lakṣaṇāni.

And we saw the first lakṣaṇam; and what is the first lakṣaṇam? Sarva-bhūtānām advēṣṭā; the one who never justifies hatred; which is the biggest weakness; one who never justifies hatred; because there is no justified or justifiable hatred. We may disagree with a person's behaviour; we may disagree with a person's action; and we may strongly condemn and criticise that behaviour or action; and we may take appropriate measures to involve even danḍa; danḍa means punishment. They are all allowed; but hatred is never allowed as a method of expressing your disapproval; hatred can never be the method of the expression of your disapproval; we can disapprove and disagree and strongly criticise but criticism cannot have even a tinch of hatred. And if I am a victim of somebody's misconduct, to save my skin and my mind; I may even go away from that person; but even when I physically move away; mentally, nobody I reject. And that means I should be able to include everyone in my prayers; and I should be able to pray for the well-being of all. This capacity to include everyone in your prayers. This inner non-rejection of a person; even though physically you may have to distance; but psychologically I do not reject anyone. If there is some weakness in that person; I silently pray Oh Lord; Give him நல்ல புத்தி; nalla buddhi; let me him change; I am not able to change. Therefore Oh Lord; change his behaviour; but there is no hatred. And this should be natural to me; and if I have got that; I have assimilated the vēdāntic-teaching.

This is test No.1. Test for whom; not others; very careful; never use this portion to judge the other person; this fellow; not a jñāni ticked off; that fellow; far away from jñānam, leave him at a distance. Never use this portion to judge other people, we are no one to judge others, these are all indications; parameters to judge myself. And self-judgment also must be appropriately used; because self-judgment can work positively as well as negatively. If I do not know how to intelligently use; self-judgment can cause frustration; inferiority complex; I am not growing at all; the other person is spiritually growing very fast.

And thus it can lead to self-condemnation and guilt; if self-judgment leads to self-condemnation and guilt; better drop your judgment. Self-judgment must be used only as an inspiration for more effort; without comparing with others; I find out where I stand and I put forth the appropriate effort, it must be an accelerating force; not a retarding force. And therefore we should be extremely careful, if we are using self-judgment. Therefore advēṣṭā sarvabhūtānām is character No.1.

Then the next one is maitraḥ; a jñāni is a friend to all; he is a friend of everyone; not close to someone and away from another; he is a universal friend;

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् |
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति || ५-२९ ||

[bhōktāraṁ yajñatapasāṁ sarvalōkamahēśvaram |](#)
[suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati || 5.29 ||](#)

5th chapter, sarvabhūtānāṁ suhṛdaṁ. Now the question is what do you mean by friend? What is the definition of a friend? Bhṛhari in his Neethi śatakam, gives the definition of a friend:

पापात् निवरयति योजयते हिताया
गुह्यम् निगूहति गुणान् प्रकटीकरोति ।
अपत्यातम् नचहाति ददाति काले
सन्मित्र लक्षण इदम् प्रवदन्ति सन्तः ॥

[pāpāt nivarayati yōjayatē hitāyā](#)
[guhyaṁ nigūhati guṇān prakāṭhīkarōti |](#)
[apatgatam nacaḥāti dadāti kālē](#)
[sanmitra lakṣaṇa idam pravadanti santaḥ ||](#)

So this is the indication of a friend; what all he does; pāpāt nivarayati; so my friend will guide me and direct me, if I going in a wrong track. So my friend should be interested in guiding me; because my intimate weaknesses I will never know; that is why they tell; a lamp is the agal vilakku will throw light everywhere; but right underneath, it is dark. Therefore our own intimate weakness we will never know; like our eyes can see everything; but the eyes can never see the colour of the eyes. So somebody has to see; and therefore, I may not know what are my problems; therefore I should have a friend who tells me what my problems are; and the one who does that; is a mitraḥ; mitram; therefore pāpāt nivārayati; turns away from wrong actions; yōjayatē hitāyā; and puts me in the righteous path.

then guhyam nigūhati; I share some of my intimate secrets also with friend, because we all require a confidant; very close person with whom I can share everything; so with these surety that the friend will not tell it out; a Swiss bank; you know; Swiss bank account; they would not reveal; Similarly we all require a psychological Swiss bank for our mental health; ஆருகிட்டேயாவது சொல்லி அழ ஒருவன் வேண்டும்; we need someone to blurt our woes and cry; so the friend does that and he reveals my private life; guhyam nigūhati; what is to be kept confidential; he keeps confidential.

Then guṇān prakāṭhīkarōti; all my wonderful character; so guṇās, my virtues he shares with others; normally we do the other way round; guṇān nigūhati; guhyam prakāṭhīkarōti;

and the enjoyment which we derive from that is something great! juicy news! And there is a pleasure and the people also sit around and induce you to come out; and there are certain magazines which are meant only for this purpose; that is the right purpose; guṇān prakāṣhīkarōti; guhyam nigūhati. Then apatgatam nacaḥāti dadāti kālē; so when the friend is in adversity in crisis; the general tendency of the people is leave; if the friend is in poverty; I would not like to be with him; if he asks for loan what to do. Therefore

वयसिगते कः कामविकारः

शुष्के नीरे कः कासारः |

क्षीणेवित्ते कः परिवारः

ज्ञाते तत्त्वे कः संसारः ||१०||

vayasigatē kaḥ kāmavikāraḥ

śuṣkē nīrē kaḥ kāsāraḥ |

kṣīṇēvittē kaḥ parivāraḥ

jñātē tattvē kaḥ saṁsāraḥ ||10||

when I lose my money; all the family people slowly get away; because they are worried; you may ask for loan; a friend is one who is a friend in need; a friend in need is a friend indeed; it is a beautiful saying; and that is translated by Bhṛthari; apatgatam nacaḥāti; in crisis he does not leave you; dadāti kālē; by giving the help in terms of money or consolation or moral support or even prayer and time; he is willing to give when the other person needs; whoever does all these things; sanmitra lakṣaṇa idam pravadanti santaḥ.

So Bhṛthari; a great saint; So he wrote Nīthi Ṣatakam; beautiful hundred verses on values; very rare and beautiful work; and hundred verses on vairāgyam; vairāgyam ṣatakam. Very powerful; you read it, you run away; thus straight away punches your nose; anyway; so he is mitraḥ.

And then the next virtue is: karuṇaḥ; karuṇaḥ means compassionate; helpful; when the other person is in distress; he has compassion. And what do you mean compassion? Enjoying a sensitive mind; which is capable of placing itself in the position of the other person, and going through the emotions that the other person will go through. In fact we do that when we watch a movie; so gradually we identify with the heroine; or hero; and when one of them dies; while the hero or heroine cries, we also start crying; and this spouse who is sitting nearby tells; I am here; I have not died, do not cry; but temporarily tadātmya bhāva; so enjoying a sensitive mind to identify with another person and going through the emotions of the other person; it is called mind having empathy. That is going through the feeling; when the other person is happy; I also feel happy; when the other person feels angry; I also feel; So having the same feeling of others, is empathy

and naturally the other person goes through pain, it is no more the pain of the other person; it becomes my pain; so

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

शुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२ ॥

ātmaupamyēna sarvatra samam paśyati yō'rjuna |
sukham vā yadi vā duḥkham sa yōgī paramō mataḥ || 6.32 ||

And the others' pain become my pain and I have pain I want to immediately find out a remedy. Similarly, I cannot withstand another's pain; therefore I go out help spontaneously; just as I help myself spontaneously. Similarly spontaneously I go to the other persons' help. And the help need not be always in terms of money; if I cannot do anything; I have told you one method; which everybody can use; chant a prayer for one minute and say whatever puṇyam is generated by that prayer; I am willing to donate; no money expenditure; one prayer; sarvē bhavanthu sukhinaḥ; sarvē bhavantu nirāmaya; not in express mode in kada buda speed; sincerely I chant and I tell the Lord whatever puṇyam is generated by this prayer; I am donating to God's relief fund; like PM relief fund; I donate to God's relief fund; that is also karuna; it requires spending quality time; the one who can use spontaneously; I think that there is a beautiful saying in Kural; of உடுக்கை இழந்தவன் கைபோல ஆங்கே இடுக்கண் களைவதாம் நட்பு. uṭukkai ilantavan kaipōla ānkē iṭukkaṇ kaḷaivatām naṭpu. (788); whatever it is; I am not very good in Tamil; but it is wonderful example. Suppose the dress falls down in the crowd; then immediately hand, you need not deliberately command, spontaneously the hand goes and pulls it up; in the same way; that person has spontaneously help others in trouble; is called karuṇaḥ; kāruṇya vāram nidhim, mīnākṣi praṇathōsmi; these are all godly qualities. And since the jñāni has become one with the Lord; he enjoys all the godly virtues and that is karuna.

Then the next one is nirmamaḥ; the one who is without ownership with regard to anything; who does not have any mamakāra means what: mine notion. The one who does not have any ownership. Do not ask about ownership flats; what it means? It means what when you have ownership, you are flat!; OK; now anyway British English is going away; once upon a time we had British English because they were ruling us; Now slowly American English is picking up; no more flats; now they are all changed to apartments; no more lifts; but elevators; so therefore ownership flats are all gone.

So how you give up your ownership; there are two methods; one is the religious method; another is vēdāntic method; vēdāntic method you should have clear understanding; religious method is you relatively easier; vēdāntic method is what: when I do know I am the ātma; I come to know that ātma is asaṅgaḥ; ātma is like space; not related to or

connected to anything. Therefore ātma is nitya sambandha rahita; free from all relations and associations, and since I am the asaṅga ātma; how can I be connected to anything; how can I claim anything as mine. And therefore nirmamatvam is owning up the asaṅga ātma svarūpam.

न माता; न पिता, न बन्धु, न शास्ता न शास्त्रं, न शिष्यो न शिक्षा, न च त्वं न चाहं न वायं प्रपञ्चः ।

na mātā; na pitā, na bandhu, na śāstā na śāstram, na śiṣyō na śikṣā, na ca tvam na cāham
na vāyam prapañcaḥ |

So I am not related to anyone. So this is therefore I have no possessions; this is vēdāntic.

And the relatively simpler method is by understanding that everything that I possess is a temporary gift from the Lord, so that I will use it properly and grow spiritually; everything that I possess has been given only for temporary use. And after using that I have to leave it back; therefore whether they are people, children, mother, father, everything and every person is a gift. Therefore I remember Oh Lord I am grateful to you for giving me everything; and I will use them for my growth and when the appropriate time comes and when you choose to take them back, I will not make any complaint against you; I will only add a note; what note is called; all American methods; Thank you note; so you have to send it back with a thank you note; Oh Lord; Thank you for giving me my mother, father, the grandmother, grandfather, the spouse, children, anything ultimately including the body; therefore remembering that everything belongs to the Lord: tan man dan sub kuch tērā.

It is not a mere prayer but I mean that from my innermost heart; and that is called nirmamatvam. We need not physically give up anything; we can use everything; with the awareness that they are meant for my use; they are not meant for my ownership; it has nothing to do with the physical possession.

And then the next virtue the jñāni enjoys is: nirahaṅkāraḥ; when I have got ownership and identification with the external world it is called mamakāraḥ; and when I have got ownership and identification with my own śarīra trayam; stula; sūkṣma; kāraṇa śarīram; that ownership is called ahamkāraḥ. So śarīrathraya abhimāna ahamkāraḥ; śarīrābhinna viṣaya abhimānaḥ mamakāraḥ.

Can you understand the difference? Identification with the body-mind-complex is ahamkāra; identification with everything external is mamakāra; and how do you give up the mamakāra? There also the same method; even this body is a gift from the Lord.

I told you Bhṛthari wrote Nīthi ṣatakam and Vairāgya ṣatakam; in his Vairāgya ṣatakam; in the end he writes a beautiful verse. This is the thank you note; given by an enlightened

person at the person of death; when everybody tries to cry and grieve, Bhṛthari tells a wise person what will be his attitude. So that beautiful verse he says; this person address all the five elements; ākāśa; vāyu; Agni; āpaḥ; pṛthvi. And addressing all of them, he says: Oh Elements; you have all given a portion of yours for building up this body; body has got ākāśa; a portion, and it has got vāyu, in the form of breath; it has got Agni in the form of temperature; 98.4; and it has got jalam inside; water is there; we drink; and it has got earth; all the weight is the earth. Therefore this physical body called pañcaboudika śārīram; is a gift from the five elements given for me; so that I will use this body for attaining mōkṣa. And Bhṛthari addresses the five elements and tells that I have intelligently made use of this body; now I am returning the body to you.

मातर्मैदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्राताव्योम निबध्द एव भवतामन्त्यः प्रणामाञ्जलिः ।
युष्मत्सङ्खवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानपास्तसमस्तमोऽहमहिमा लिये परब्रह्मणि " ॥ १०० ॥

[mātarmēdini tāta māruta sakhē tējaḥ subandhō jala
bhrātārvyōma nibadhda ēva bhavatāmantyaḥ praṇāmāñjliḥ |
yuṣmatsaṅkhavaśopajātasukṛtasphārasphurannirmala-
jñānapāstasamastamōfamahimā liyē parabrahmaṇi || 100 ||](#)

I am merging into Brahman; I am handing over this body to you. This attitude is called nirahaṅkāraḥ; so nirmamaḥ; nirahaṅkāraḥ.

Then sama-duḥkha-sukha; so the one who is equanimous; one who is well poised; the one who has got the mental shock absorber; when he travels through the road which is full of potholes; you will understand wellbeing in Chennai roads; so violent and so many holes are there; and you cannot cover all the potholes; what best you can do; have a shock absorber in your vehicle; by using the shock absorber the jolt will not come down to zero level; but it is reduced to a great extent; So that you can travel reasonably comfortably. And similarly our life also has got roads; the puṇyam part of the road is plain and beautiful; but now and then the potholes called pāpam comes; and if you have to handle that; you require the shock absorber; the local Gabriel shock absorber would not function there; there is only one absorber; that is called jñānam. So by enjoying the jñānam; sukha duḥkha mityatva darśanēna, guruṇāpi duḥkhēna vicālyatē. Not that the jolt comes down to zero; but it is reasonably poised; without having any trauma in the mind; and how to do that.

Everywhere there is vēdāntic as well as religious method; vēdāntic method is too high; and what is that method? Aham satyam; everything else is mithya; dream; Therefore sukham is dream; duḥkham is dream; sarva mityatva darśanēna, enjoying a poised mind, is vēdāntic method but it requires lot of assimilation.

And there is a simpler religious method also and what is that method; Understanding that everything in the creation is given by the Lord; and therefore everything in the creation is purposeful. Everything in the creation has got its own purpose; something I have known the purpose; in the case of certain other things; they appear purposeless; not because they are purposeless; but because I have not understood its purpose; and therefore this conviction in the fact that Bhagavān never creates anything purposelessly. This conviction; this śraddhaḥ must be very strong; the more you study the creation, the more you will understand that. Any science you take, the appreciation that we get is everything in the creation is purposeful. Taittiriya upaniṣad we will be seeing later; tasmāt sukr̥ṭa mucayata iti. The creation is called sukr̥ṭam; which means there is nothing purposeless. And if this understood, we have to apply this to sukham duḥkham pair also; which is also an integral part of this creation; The sukha-duḥkham pair also is an integral part of the creation; that is what we come to know from the purāṇic study; whether it is Rāma or whether it is Kṛṣṇa or whether it is Dharmaputṛa; whether it is Nala Mahārāja; everyone goes through ups and down; And my conviction is that the sukha-duḥkham also have got their own purpose and the purpose is my own inner polishing or refinement.

So therefore the conversion of my personality; refinement of my personality requires several process and duḥkham also is one of the processes. Like converting a raw material into final product, it has to go through so many procedures; heating is involved; hammering is involved. So many things are involved, Similarly, I require all of them for my inner growth; Once I have this strong conviction; sukham va duḥkham va. I will be able to accept without resistance or reaction and that is called mental balance. Therefore sama duḥkha sukhaḥ.

Then the next virtue is; each one we have to test ourselves on and off; how are we fairing in that quality. Then the next one is kṣami; kṣami means the one who has got kṣama. In fact the best definition of kṣama is that virtue which we do not have; That which do not have is kṣama; is the most difficult virtue; because the faster the pace of our life; more tougher is the kṣama; kṣama also is a very very important word; otherwise called thithikṣa; we have seen this very often; we can define in several ways. When I face a situation; which I consider as unfavourable to me; my tendency is to change the situation to make it favourable to me; the situation need not be merely the set up; even the behaviour of a family member. So this family member has got certain way of behaving certain way of doing things; that is also a situation; and when I find that a situation or behaviour is not favourable; my tendency, spontaneous or natural tendency is changing the situation; converting the situation to make it favourable. And this conversion can be done in two ways. One is the employment of violent methods; either verbal violence immediate flaring up; impulsive flaring up; verbal or even physical violence; this is one

method applied to change a set up or situation. Your own child does not listen to you. And then another is: a non-violent method of changing the situation; of these two; which one naturally comes to us. The impulsive and immediate method is the flare-up violent method.

And kṣamāvān is a person who always postpones this method; even though my impulsive reaction is to adopt this violent and seemingly quicker method of changing the situation; this kṣamāvān is a person who postpones this method and tries his best to adopt non-violent methods and the violent method is used only as இன்று போயி நாளை வா; inṅru pōyi nālai vā method it is called. Even at the last moment, a chance is given; the greater the postponement, more kṣama you will have.

And if I should this kṣama, I should have the understanding that violent method is natural; and it is effective and it gives immediate benefit alright; that is why we adopt that; because it is natural; flaring up is most natural; and definitely it is effective because the other person changes more out of fear rather than conviction; it is method of fear and the other is it is quick also; but this person has to understand even though it is easier; even though it is effective and quick the side effects are worse than the benefits. It is like a powerful drug whose side effects are often worse than the disease itself; the more I understand this very clearly; the more I am convinced of this fact; the more I will avoid this quicker method; for which I should understand the psychology, the functioning of the mind. That whenever I use a violent method; the other person is greatly disturbed; And if I use violent method; the victim of violence also becomes violent. And therefore not only I am violent; I am creating another violent person. And that person may not retaliate; because it is a child; the child cannot retaliate; when the child grows up; and becomes a father; he becomes violent with regard to his children; and that child becomes violent; thus we are producing violent people all over; every time I become violent; it is like a nuclear chain reaction. If I understand this very clearly; I will try to avoid that method. Not that it should not be there; śāstra accepts danḍa alright; but it is only the last resort; and one who postpones that method is called kṣami.

Verse 12.14

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

santuṣṭaḥ satataṁ yōgī yatātmā dr̥ḍhaniścayaḥ |
mayyarpitamanoḃuddhiryō madbhaktaḥ sa mē priyaḥ || 12.14 ||

सः मद्भक्तः saḥ madbhaktaḥ **that devotee of mine**, अर्पितमनोबुद्धिः arpitamanoḃuddhiḥ **whose mind and intellect are fixed**, मयि mayi **upon Me** यः सततं सन्तुष्टः yaḥ satataṁ santuṣṭaḥ – **(and) who is ever contented**, योगी yōgī tranquil, यतात्मा yatātmā **self-**

restrained दृढनिश्चयः dṛḍhaniścayaḥ – **(and) with clear knowledge प्रियः मे** priyaḥ **me is dear to Me.**

14. That devotee of Mine whose mind and intellect are fixed upon Me (and) who is ever contented, tranquil, self-restrained (and) with clear knowledge is dear to Me.

So santuṣṭaḥ; the one who has discovered fullness; one who does not lack anything in life; psychologically or intellectually, knowledge or emotion wise; the one who does not lack anything; and this inner pūrṇathvam is called santhōṣaḥ; and the person who has got is santuṣṭaḥ; If you remember, the sthithaprajñā portion.

श्रीभगवानुवाच |
प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान् |
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते || २-५५ ||

Śrī Bhagavān Uvāca |
prajahāti yadā kāmān sarvān pārtha manōgatān |
ātmanyēva"tmanā tuṣṭaḥ sthithaprajñāstadōcyatē || 2.55 ||

So the one who is contented and why he is contented; because he has got the knowledge aham pūrṇaḥ; pūrṇatva jñānēna.

Then people ask if I already contented; then how I will work in the world? If there is contentment; then everybody sit quiet; then nobody will work for the progress of the society; nobody will love to contribute; our answer is: In fact contented people alone can contribute; if I have discontentment, I will work alright; I will earn alright; but I can never contribute because whatever I get; I will use for myself because any amount I take, I am not satisfied. And therefore discontentment will not help in contribution; contented people alone can contribute to the society; because whatever he gets; happily he can share with others.

And therefore the entire life of a jñāni is dedicated to what: contributing the others; the time is for others; energy is for others; knowledge is for others; And therefore a jñāni alone can really contribute.

Therefore santuṣṭaḥ; and when he is santuṣṭaḥ; because we also find santhōṣaḥ now and then; but the problem is contentment comes; the son has passed the 12th exam; crucial exam. So therefore I am so happy and contented; but next moment, which college; which American university; comes to the next; there is contentment, this transient contentment we are not talking: satataṁ santuṣṭaḥ; eternal contentment; the one who has: this jñāni and yōgi.

So the one who is a great yōgi; once I say, you will say śirasāsanam only; yōga many people think, either it is various āsanās or the next thing they think is miracles. So here

yōgaḥ means mōkṣaḥ or jñānam. So yōgi means the one who has got jñānam. How can the word yōga mean jñānam? The word yōga is derived from the root yuj; which means to combine; to unite; to bring together. Jñānam is called yōgaḥ because through knowledge alone, the distance between jīvātma and paramātma is removed. Because as I said before in the beginning of the class, the distance between jīvātma and paramātma is caused only by ignorance. Because in fact there is no distance between jīvātma and paramātma. Why there is no distance? Why there is no distance; Bhagavān is in Vaikunṭa, it is a great distance; if Bhagavān is defined as all pervading; what will be distance between all-pervading Lord and me. Suppose I say that the all-pervading Lord is in Vaikunṭa only; what a contradiction? In fact Vaikunṭa means hṛdayaṁ; always remember, Vaikunṭa of purāṇa is the symbolic representation of our own hṛdayaṁ only; If Lord is all-pervading, there cannot be distance and if I still feel the distance; it is a notional distance caused by delusion. Like a child sleeping on the lap of the mother; and getting a dream in which it misses the mother; and the child cries thinking that it has lost the mother and then the mother wakes up the child and the child discovers that I have never lost the mother. In fact I have been dreaming on the lap.

Therefore distance is caused by ignorance. That distance is removed by knowledge; therefore knowledge alone unites jīvātma and paramātma and therefore it is called a uniting process; yōgaḥ means the means of union. Jīvātma paramātmāna yujyatē; anēna iti yōgaḥ. That with the help of which jīvātma gets united with paramātma; therefore he is yōgi; means jñāni.

And what about miracles powers? Miraculous powers; So this another confusion; people think that a jñāni should have miraculous powers; or else he is no jñāni; I have told you before; there is no rule at all that jñāni should have miraculous powers; jñāni should have what? Jñānam. So the very word jñāni indicates jñānam asya asti ithi jñāni; the wise man one who has wisdom.

So I have told you: four types of people: do you remember: the one who has neither miraculous powers nor knowledge; majority; no siddhi or jñānam; type No.4, we have to start from bottom;

Type No.3, one who has siddhi but no knowledge; so jñāna rahita siddhi; is the third variety;

And the second variety is: can you guess? Siddhi rahita jñānam; self-knowledge without any miraculous powers; is the second;

First one: the one who has both jñānam and the siddhi.

Of these four types, who are the liberated ones? one two three four; who are the liberated; the first one is liberated because he has got jñānam; siddhi is there of course is bonus; the second one is also liberated; because he or she has jñānam; without even an iota of siddhi; and the third one has got all siddhis without jñānam; In fact we get this category in Chandōgya upaniṣad seventh chapter; Nārada tells I have got all siddhis; I can read the mind of others; I can know what is under the ground without digging; digging we also do; I can know what is underground without digging; I can read the future; even though all the siddhis are there;

....

शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति
तं होवाच यद्वै किञ्चित्दध्यगीष्ठा नामैवैतत् ॥ ७.१.३ ॥

[śōcāmi taṁ mā bhagavāñchōkasya pāraṁ tārayatviti
taṁ hōvāca yadvai kiñcītatadhyagiṣṭhā nāmaivaitat || 7.1.3 ||](#)

So a person even if be the greatest siddha, if knowledge is not there; he is a siddha-saṁsāri; miraculous-saṁsāri; and the fourth one is also saṁsāri; therefore remember; jñānam is primary; never focus on siddhi; siddhi is an obstacle to mōkṣa. And therefore yōgi means jñāni with or without siddhis.

The next word is yathātma; which we will see in the next class.

Hari Om

161 Chapter 12, Verses 14-15

ॐ

In the second part of the 12th chapter of the Gīta beginning from the 13th verse Lord Kṛṣṇa talks about the characteristic of the highest-bhaktha; the highest-bhaktha being one who has gone through all the five levels of bhakthi-yōga; and the final level of bhakthi-yōga being nothing but jñāna-yōgaḥ; And therefore the one who has successfully gone through all the five levels of bhakthi-yōga will necessarily be a jñāni; who was called a sthira-praṅṅāḥ in the second-chapter. And if you want to call him the greatest bhaktha, we can call him parā-bhaktha and sthira-prajñāḥ are synonymous.

And what are the characteristics of such a sthita-prajñāḥ? That is the topic we are seeing now; we have covered the 13th verse and now we are seeing the 14th verse in which Kṛṣṇa said satataṁ santuṣṭaḥ; and this bhaktha who is a jñāni has understood that I am not different from the pūrṇa-Īśvaraḥ. If the Lord is pūrṇaḥ, the infinite one, that pūrṇa Īśvara cannot be away from me; because the pūrṇa Īśvara is away, minus me, the Īśvara will become apūrṇaḥ; because the infinite should include everything. And therefore the

ultimate knowledge is pūrṇa-Īśvaraḥ is not away from me; pūrṇa Īśvaraḥ is not different from me. In short I am pūrṇa-Īśvaraḥ. Pūrṇaḥ means what; pūrṇa means satyam anandam ānantham. And when I discover the fact that I am pūrṇaḥ, I do not lack in life; I do not miss anything in life; I never suffer from the problem of self-inadequacy. I can sing the well-known Tamil Song, குறை ஒன்றும் இல்லை; kurai ondrum illai. It is not a mere verbal expression; but I can tell from my own inner heart; I do not lack anything in life; I do not miss anything in life.

And as long as I lack something or miss something; I cannot keep quiet, I will become restless. And therefore there is a constant struggle to make myself complete. And this struggle will continue eternally, until I discover that I do not lack anything; and in the case of the jñāni, he has discovered the fact I do not miss anything. And therefore ātmani ēva ātmana tuṣṭaḥ. It was said in the 2nd chapter, the same idea is conveyed here, santuṣṭaḥ; it is not English samtūṣṭaḥ. It is Sānskrīt samyak tuṣṭaḥ. I do not miss anything in life.

If God suddenly appears in life in front of me and ask what do you miss in life; so that I can give that and you can die peacefully/ In our head hundreds of things come; there are so many things; I do not have a son; I do not have a daughter; I do not have a grandchild; I do not have this; And then comes I do not have a good body; then I do not have a good hair; I do not have a good nose; I do not have hair at all; later; so many things are there; physical lack, emotional lack; intellectual lack.

Lack is three fold, śarīrika-apūrṇatvam; not being satisfied physically; in terms of height or weight or complexion or the length of the nose that is why plastic surgeons are thriving; so plastic surgeons thrive because of this lack alone.

Then there is emotional lack; my son does not talk to me every day from Washington DC; so daily they want to phone; what to talk? So therefore, that is emotional talk, nobody talks to me; nobody asks me how are you; I have got cold for the last three days; and I want people to enquire.

And then comes intellectual lack.

There are many basic questions for which I do not have question; the fundamental question being why at all Bhagavān created this world? He could have kept quiet; Could he not kept quiet uttering sivanē; why did He create the world? If He is omniscient and omnipotent; why could He could have created the world in a better way at least without the mosquitoes? I do not whether there are too many mosquitoes here. So thus santuṣṭaḥ means physically, emotionally, intellectually, I do not lack anything; and when not during morning, night, Sunday or Monday; satataṁ santuṣṭaḥ; I am ever free from

all lack or want; and that does not mean this person should not be active in the world. Such a contended jñāni can also be active but the activity is not born out of incompleteness. When the activity is born out of incompleteness; it is called a struggle; life becomes a drag; life becomes a burden; life becomes a struggle; What is the definition of struggle? Any activity you do; which is backed by a sense of incompleteness. Whereas in the case of a jñāni; not that he sits in a cave; he is also active like other people; as Kṛṣṇa said in third chapter,

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत |
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् || ३-२५ ||

[saktāḥ karmaṇyavidvāṁsō yathā kurvanti bhārata |
kuryādvidvāṁstathā'saktaścikīrṣurlōkasaṅgraham || 3.25 ||](#)

He is involved in activities; perhaps he is more busy than a saṁsāri; but the difference is the activities do not come from a wanting mind; an incomplete mind. Therefore the activities are not at all a struggle; activities are called the leela; jñāni's activities are called leela; ajñāni's activities are called struggle. And therefore satataṁ santuṣṭaḥ.

And yōgi; Yōgi I told you in the last class is a jñāni, the one who has accomplished the knowledge which is the ultimate yōga; literally the word yōga means that which combines two things; the jīvātma, the seeker, and paramātma, the sought, these two are brought together by whatever means that means is called yōgaḥ. That is why karma-yōga is called yōgaḥ; because that also helps upāsana yōga is called yōgaḥ; that also helps; but the yōga which really brings jīvātma and paramātma together is the knowledge that we need not bring them together; the knowledge that we need not bring them together; because we have never been away.

Therefore jñānam is the yōga in its primary sense; karma and upāsanas are called yōga; in the secondary sense; yōgartha tatva yōga yōgaḥ iti lakṣaṇaya uchyatē. He is yōgi. Up to this we saw in the last class.

Now the next word: yatātma; ātma in this context means body, mind sense organs complex; stūla, sūkṣma, śarīra-dvayam; Otherwise the technical word used is kārya kāraṇa saṅgathaḥ; consisting of the body; the sense organs and the antaḥkaraṇam, the mind. All these three put together is called ātma in this context; Not the satcidānanda-ātma; body mind complex is called ātma here; and yataḥ means regulated; well managed; well-kept under control; mastered. Therefore yatātma means that person who has learned to manage or handle his own mind body sense complex. That means he knows how to use them as his own instruments; he is not enslaved by the jñānēndriyas or karmēndriyas; he is the master. To use the Tatva Bōdha language; śamādhi ṣatka sampathi; self-discipline is indicated by yatātmatvam.

And for this self-discipline alone, we have got a special science called the aṣṭāṅga -yōga of Pathanjali; it is a beautifully well-defined system; which takes care of our character through yama and niyama. I have talked about this in my introduction to the sixth chapter; yama, niyama takes care of my character integration; āsana takes care of my physical integration; prāṇāyāma takes care of my energy integration; prathyahāra takes care of my sense organs integration; dhāraṇa dhyāna samādhi takes care of my mental integration. Thus discipline and integration; at all the levels is accomplished by aṣṭāṅga -yōga; and through that; this person has become yatātma; an integrated person.

And in fact, this self-integration is required before coming to vēdānta itself. And that is why it is one of the sādhana-catuṣṭaya-sampathi; I do not know whether you remember this word; sādhana-catuṣṭaya-sampathi; that means become coming to vēdānta; one requires integration; during the study of vēdānta one requires integration for reception; if you have to listen to one hour, without distraction; it is a very very great accomplishment. I do not whether you are capable or not, only you know; my thing is only assumption that one hour you are listening without distraction. So sṛāvanam requires integration; and ultimately after completing the sṛāvanam; the assimilation or nidhidhyāsanam; also requires integration. And therefore self-discipline is required lifelong. And a man or women without self-discipline cannot accomplish anything. Even reading a simple article in a magazine; will be difficult because 5 lines I read; then I require a cup of coffee. So much concentration I have done; then go round; then I read another 10 lines and watch a channel; and then I read another 10 lines; it is like that; the attention span is very very limited; therefore this person is yatātma, before as well as later.

And because of this self-disciple only, dṛḍhaniścayaḥ; he has been able to attain self-knowledge; dṛḍhaniścayaḥ means sthira prajñāḥ; dṛḍa means sthira, niścayaḥ means prajñā; dṛḍa-niścayaḥ means sthira prajñāḥ; dṛḍa-niścayaḥ yasya saḥ; bahuvr̥hi; that means the one who has got knowledge with conviction. And that is why we have got two processes of vēdāntic study; the first process is you listen to the entire vēdāntic-teaching systematically for some time without raising any question; like the cow eating the grass wandering all over; which is called sṛāvanam. Even if you get some doubts in the middle; you do not ask those doubts, you keep them aside; And generally you find as even you listen more and more; the doubts gets cleared; Generally people ask: Swamiji do you have any telepathy; because I came today with a doubt, you exactly dealt with that; I tell you, I do not have any pathy. This is how it is. This is how it works; therefore for a length of time; you do sṛāvanam, giving the benefit of the doubt to the teacher and the teaching; whatever doubts you get, you keep it aside.

And once you complete the comprehensive listening generally much doubts do not remain. But if they are there; you start the second process called mananam; when you eliminate your doubt; and only when the doubts are removed; which are problems at the intellectual level; because fortunately or unfortunately, we have an intellect. And the job of the intellect is always to raise questions.

And Swami Chinmayānanda nicely says; longer the beard, greater the doubt; so out of respect for the guru you may nod your head; but if the intellect is not convinced; it will not swallow. Therefore until I am convinced, I have to raise questions and answer and when I do śṛavanam and mananam; I will get conviction, which is called dṛḍha niścayaḥ. From this it is very clear that the greatest bhaktha must have clear vēdāntic knowledge. How do you know? Kṛṣṇa himself tells it very clearly; without vēdāntic knowledge, you will be a bhaktha; but there will always be a distance between the Lord and the bhaktha; Therefore bhakthi can reach its culmination only when the vēdāntic study is done and assimilated; therefore dṛḍha niścayaḥ.

And then the next characteristic of this parā-bhaktha is mayyarpita-manōbuddhi. I have told before; our appreciation of the Lord takes place at three levels; initially God is ēka rūpa Īśvaraḥ as a person who is the creator of the world; and therefore I place him in Vaikunṭa; Kailāsa, heaven or some place; called Iṣṭa-dēvathā-Īśvaraḥ. Then there is further elevation; I learned to look upon God as not only the creator; but Lord is one who is the very cause which has manifested in the form of universe and therefore viśva-rūpa Īśvaraḥ is the next level; and the final is the arūpa-Īśvaraḥ; I had said. That is the Lord does not become the world; the Lord appears as the world.

And the most important point that you should note here is the higher levels of bhakthi do not displace or destroy the lower levels of bhakthi; if the higher levels of bhakthi displaces or destroys the lower levels, that means he has not understood Vēdānta properly. So therefore a jñāni who appreciates the formless God, he can still continue to have devotion to the formed Lord also; And that is why you can have a Śankarācārya; who talks about Nirguṇam Brahma in his upaniṣad and brahmasūtra bhāṣyam: yat taddrēśyamgrāhyamagōtramavarṇamacakṣuḥ;.. aśabdham, asparśam, arūpam avyayam; he can brilliantly deal with the formless; and then he can also write splendid poetical slōkās on Lord Śiva; on Dēvi; on Sarasvati or on Subramaṇya; that means what advaitam cannot destroy dvaita-bhakthi. And in fact one ācārya says; in fact an advaitin can enjoy dvaita-bhakthi more than others.

द्वैतम् मोहय बोधत् प्राक्;
बोदे अद्वैते मनिषयाः "।
बोद्धात् उर्द्धम् तु तत् ज्ञेयम्;
अद्वैतात् अपि सुन्दरम् ॥

dvaitam mōhaya bōdhat prāk;
bōdē advaitē maniṣayāḥ ||
bōddāt urdvam tu tat jñēyam;
advaitāt apī sundaram ||

An advaitain never loses his Iṣṭa-dēvathā-bhakthi and therefore he has got now two channels; or even three channels; ēka-rūpa-channel; anēka-rūpa-channel; arūpa-channel. So when he is in a temple or in front of the deity; ēka-rūpa-channel he enjoys; and when he travels around in Badrinath, Kēdarnath, Himalayas, Ganges, wonderful flowers all of them, that also he enjoys; because nature for him is viśvarūpa Īśvaraḥ; and then he close his eyes and enjoy aham brahmāsmi; the arūpa.

So when he has got emotional needs; then personal God is ideal; when there is emotional need; personal relationship is always ideal; because when we have emotional problems; you always would like to pour out in front of someone. That is what they say; in the olden days; when there was a joint-family system; the children more psychologically healthy; because whenever they had some problem; there was someone or the other and in psychological language, they say, an empty lap was always there. You know what is an empty lap; somebody lap was there always; so that we can go; lie over the lap and cry; and does not matter; or grandmother says; grandfather says; chittappa says; periyappa says; somebody or the other. Now the family is shrinking; therefore empty laps are becoming empty. Because it is a nuclear family; that is why there are explosions. Nuclear means what happens? Explosion; Therefore father is busy; mother is also working busy. So when the child goes to the school, I had a quarrel with a friend; and he beat me, the mother is tired and therefore she also gives one and asks why did you quarrel with that child. As such he had got beating; now two more from the mother also. Therefore the other person need not do anything; we require only an intelligent listener to our problem and who will nod the head at the appropriate time; otherwise you do not know whether it is out of sleep or out of understanding; so personal relationship; psychologically is supposed to be very important and Iṣṭa dēvathā becomes as a backup relationship; you can have relationship at home; but if all of them fail; you can always cry in front of Rāma; Tyagarāja did; Mīra did; and all bhakthas did; and advaitins can also do that.

Śankarācārya does that in Śivānanda-lahari; he is pouring out as an individual person; and that is called the surrender of the mind at the feet of the Lord; Iṣṭa-dēvathā-bhakthi; but there are times when our emotional personality lies low; but it is the intellectual personality that is dominant and therefore it begins to ask rational questions about God. Then personal God often does not satisfy or we have questions why God created world with lot of deficiencies. So many ticklish problems are there; so when intellect is

dominant; then we have to know the real nature of God. God as the absolute reality; which does not have any form; but which is the substratum of all the forms.

Therefore when the intellect is dominant; we have got nirguṇam-brahma. And when the mind; emotional personality is dominant; we have got saguṇa-Īśvara. Thus keep shifting between saguṇa and nirguṇa; Śankarācārya says that

[nakātmakam saguṇam nirguṇam advitīyam |
vāraṇasi purapathim bhaja viśvanātham ||](#)

Almost in all slōkās Śankarācārya will talk about saguṇa-nirguṇa advitīyam. Therefore use both of them and emotional level Iṣṭa-dēvathā will be useful at intellectual level; God as Brahman.

And therefore Kṛṣṇa says mayyarpita-manōbuddhiḥ; the one whose emotional personality and the one whose rational-intellect, questioning-intellect; both of them are at the feet of the Lord. And Iṣṭa dēvathā bhakthi; devotion towards personal God is always developed through purāṇās alone; for that only they have this sṛavanam, kīrthanam viṣṇō; smaraṇam pāda sēvanam; arcanam vandanam dāsyam; sakyam ātma nivēdanam. Gods are presented and the avathāra and their leela and the more you read, that particular aspect of the Lord becomes more and more solid, concrete for you. As I had often Tyāgaraja, the idol is not a piece of inert matter; and that is why he was shattered when he lost that; we can argue rationally. After all we can make another one and give donation. It not so; and how can one develop; only through that Bhagavad-Gīta sṛavanam it is called.

And therefore mayyarpita-manōbuddhiḥ yaḥ mat-bhakthaḥ and such a devotee who has the appreciation of ēka-rūpa and anēka-rūpa and arūpa-Īśvaraḥ, that person is dearest to me. In fact, dearest is not the word, he is Mē; jñāni tu; always the remember the seventh chapter; jñāni tu ātmaiva mē matam; நான் தான் அவன்; அவன் தான் நான். nāṇ tāṇ avan; avan tāṇ nāṇ.

Verse 12.15

यस्मान्नोद्विजते लोकः लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैः मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

[yasmānnōdvijatē lōkō lōkānnōdvijatē ca yaḥ |
harṣāmarṣabhayōdvēgairmuktō yaḥ sa ca mē priyaḥ || 12.15 ||](#)

सः saḥ **He** यस्मात् yasmāt **by whom**, लोकः न उद्विजते lōkaḥ na udvijatē **the world is not disturbed**, यः च yaḥ ca **who** न उद्विजते na udvijate **is not disturbed**, लोकात् lōkāṭ **by the world**, च यः ca yaḥ **and who**, मुक्तः muktaḥ **is free from**, हर्षामर्षभयोद्वेगैः

harṣāmarṣabhayōdvēgaiḥ **elation, envy, fear and anxiety**, प्रियः मे priyaḥ **me is dear to Me**.

15. He by whom the world is not disturbed, who is not disturbed by the world, and who is free from elation, envy, fear, and anxiety is dear to Me.

There are two types of people. One type of person is, he who has got a rock like heart; stone like heart; and because his heart is like a rock; whatever experience he gets; he is not affected at all; because his heart is like a stone. Nothing affects him. In fact it is wonderful to have such a firm rock like heart; In fact we pray to the Lord; to get such a heart.

So during upanayanam; the brahmacāri is asked to stand on a rock; அம்மி மிதிக்கல் ammi mitikkal; then standing on the rock, he prays; atiṣṭēmam asmānam asmēvatvam stīrō bhavaḥ. So the ācārya blesses the student; your heart must be strong enough to withstand the ups and downs; the vicissitudes of life; because you are becoming a responsible citizen; you are going to be a student; then you are come out; you are going to varieties of people; therefore you should have really well immunised heart.

And similarly the girl has to do the same thing at the time of her wedding; there also the same prayer is addressed; only thing the gender is changed; atiṣṭēmam asmānam asmēvatvam sthīrā bhavaḥ. There stīrō; here sthīrā; because the girl is also entering the new family; and there is the mother-in-law. OK; I am not against mother-in-law and there is the sister-in-law or there is brother-in-law; father-in-law; unknown place and unknown people and unless you have rock like heart; the marriage won't last for long.

So it is very good to have a rock like heart; and those people enjoy such a heart; and they have the advantage not hurt by any situation. But the problem is they are not hurt by others; but since they have a rock like heart; they keep on hurting every other person; because rock. So therefore such people they are not hurt; but they keep hurting every other sensitive person; they are inconsiderate; they are not very careful of their language; because they are not affected; and therefore they think that others are also buffalo skinned like them. This is one type of people who are not hurt but who keeps hurting others.

Now we have got a second variety of people; they have got a very very very tender rose like heart; therefore they are extremely sensitive people; and therefore they are very considerate; therefore they can sense others' emotions; others' pain; they have got empathy And therefore, they are always careful with regard to handling others; they never hurt other people; the sensitive people do not hurt others; because they are sensitive; they can sense the difficulties of others. But what is the problem? Since I am

too sensitive; and since I am like a rose flower; I get very very easily hurt by others; any word; any casual thing happens; this person does not sleep for days;

And that person is not meaning anything; he only asked when did you come; or why did you come; and this fellow gives primary commentary; secondary commentary; Perhaps he does not want me to come to the house; that is why he is asking like this; that he is so sensitive and most of the time he is hurt. Like in science we have got sensitive balance; science students will know; which is kept within a glass case because the pointer of the balance is easily disturbed even a fine dirt or a light breeze; that is why they have kept in glass case; and even a part of hair falls on one of the balance, the pointer will not come to the center or rest. Therefore the definition of sensitive balance is that whose pointer never comes to rest.

Similarly a sensitive mind; it has to be kept in glass case; that means no transaction should take place; but how is possible; I am in the wide and wild world. And everybody talks in his own language; being sensitive, I do not hurt others; but I am hurt most of the time. Then what to do? How to handle the situation? Either way I am in trouble; if I am gross; I hurt others; if I am sensitive; I am all the time hurt, Then who is jñāni? Jñāni Kṛṣṇa tells: he is like a flower when he handles others; and he is like a rock, when he receives experiences from the world. So as a kartā, he is like a flower; as a bhōktā, he is like. Kartā means what; I contribute to the world; so when I work in the world; I am sensitive; but at the same time, the sensitivity must be supported by wisdom and maturity. Because the more sensitive you become; the more gross you will see others. Like the musician; you know; a very very advanced musician; he will be adjusting the sṛuti of the tāmra, for 45 minutes; kacheri is only 1 hour. But he takes 45 minutes; for us all sṛuti looks the same; he just adjusts and one string he moves little; again he hears, one string down; he is so sensitive that the minutest apasṛuti he can sense.

And therefore the greater the sensitivity, the more you are aware of insensitivity around; and therefore I should learn to accommodate the immaturity of others; if I have chosen to become sensitive. Like if I have a sensitive body; I have to protect it very well; I should not drink any water; Indian people health is so rough that you drink any water; nothing will happen; but these people live abroad; so crystal clear water and they come to India. Next day, they never come out of bathroom; why; if you are so sensitive; you should also have the protection; Therefore sensitivity should be supported by maturity; maturity means understanding that different people have different levels of maturity and sensitivity.

So therefore, yasmāt lōkaḥ na udvijate. So jñāni is one who does not disturb the world. So he is so sensitive to the conditions of the people that he does not hurt others

deliberately; unknowingly people may get hurt; that is a different thing; So he is so sensitive others' feeling; a considerate person; in simple language; ahimsaka; he does not do any himsa to others. So lōkaḥ means the people of the world; na udvijate; are not disturbed; yasmāt means because of this jñāni; the world is not disturbed because of the jñāni, because he is always sensitive and aware of his surroundings.

And at the same time, he is so tender like flower; when it comes to receiving the experiences; people talking nonsense insulting, criticising; when such situation comes, he makes his heart; hard like the Rock of Gibraltar; they say; any amount of waves lashing is not hurt; lōkaḥ; because of the various experiences that he receives; na udvijatē; he does not get disturbed; that is why there is a beautiful slōkā on the glory of a jñāni.

वज्रात् अपि कटोराणी, मृदूनि कुसुमदपि ।
लोकोथराणाम् चेतांसि, कोणु विज्ञातुम् अर्हसि ॥

[vajrāt api katorāṇī, mṛdūni kusumadapi |](#)
[lōkōtharāṇām cētāṁsi, kōṇu vijñātum arhasi ||](#)

Jñāni's heart is harder than even a diamond; When it comes to receiving experiences, he is so firm; he is not disturbed; and at the same time, mṛdūni kusumādapi; he is more tender than even a flower when he is handling; But the problem is: many people in the world are the other way round; when they handle others' they are katōrāṇī; when they receive experiences, mṛdūni; that is greater problem; so yasmānō he does not hurt; in simple English, he does not; he is not hurt. This is the glory of jñāni.

And since he does not hurt; he does not have guilt also in life; only when we hurt others, we develop guilt; therefore jñāni is free from both hurt and the guilt which are too powerful mind disturbing emotions; hurt and guilt; jñāni is free from both.

Then harṣā-amarṣa-bhaya-udvēgaiḥ muktaḥ; muktaḥ means free; liberated; released. So jñāni is muktaḥ; so that word is common; jīvan-muktaḥ; generally doubt whenever we say a jñāni is a liberated person free person, the question comes free from what? Does it mean free from family that he becomes a sanyāsi; that he is free from regular dress; that he has got kāṣaya-vasthram; what do mean by free? Free means free from what the question comes. Kṛṣṇa gives the definition; we are not talking of freedom from external things; that is not the primary thing; internal freedom alone we are talking; vēdānta is bothered about your inner freedom; inner freedom from what; four items are enumerated here; harṣa, amarṣa, bhaya, udvēgaḥ. These are the four terrible things which can make the mind a bāram, a burden for me; and what are those?

the first one is harṣaḥ; harṣaḥ means excitement; over excitement; elation; What is difference between excitement and over excitement? Over excitement is that type of happiness; in which I lose my discriminative power. Any emotion which clouds the discriminative power is inimical to us; because ultimately the greatest wealth Bhagavān has given to us is vivēka śakthi; discriminative power. Come what I should never allow emotions to rob my discriminative power. So even excitement or happiness, if it goes beyond limits and I lose myself and I lose my discriminative power; then it is a danger. What is the danger? When I lose my discriminative power; I forget the fact that the greatest excitement is also temporary; that is the fact; and if I forget the fact that it is temporary; I am not required to lose it; I expect that to be permanently with me; which is a wrong expectation. And wrong expectation is born out of what? Indiscrimination; And wrong expectation will always create shock in life because I expect things to be permanent; and that goes away; I am shattered.

And therefore harṣaḥ is also not good; even physically, even from the standpoint of health angle, elation or excitement is not good; you would have heard of people who died of heart attack by hearing good news; so one person contested election regularly and got defeated; and after several times defeat; 27th time or 28th time; he was enjoying that; and then one time, that I am not going to win; some mistake perhaps, he won; and he was so happy; that he died of heart attack; and in cricket watchers also sometimes, die out of over excitement caused by not defeat; caused by victory; therefore, over excitement is not even good for heart; and therefore what to talk of spirituality; therefore harṣaḥ.

Then the next problem is amarṣa; amarṣa means intolerance; restlessness; impatient; etc. And that is another problem that we face; the more dynamic and perfect a person is; the more disturbed that person is; because he is used to getting things done in a day and half a day; he is dynamic; immediately he goes there; makes a phone call; does this. So he has such a way of doing things; that anybody is little slow; he cannot stand; so you will find dynamic people are generally irritable; and perfectionist also; perfectionism is very good; but we should remember, perfectionism is very rare.

Therefore when I become a perfectionist, I want the pen to be in its place, and also how it should be; downside up or upside down; and then generally they get the children who are just the opposite; you have to keep it properly. Perfectionism is very good; but if I do not have patience and accommodation; it can be really a problem because, generally I am irritable; and if anybody is slow in doing things; at home the wife, he asks for a cup of coffee; and she says; coming; moment he says coffee; she should be in front with the coffee with the right temperature. Otherwise things will fly; many people they are very good; achievers; but very very irritable. So therefore amarṣa; perfectionism should go

with tolerance; patience; because everybody has to grow in his own or her own pace; you cannot make everyone perfect overnight; that does not we should be lose everything; he need not be extreme.

Therefore amarṣa means irritability; and that you can generally see in traffic signals; in fact many people do not believe in signals and they think that it is a road decoration; but there are some people who still follow; but what do they do? As even the time goes inch inch; they come almost in the middle of the road; and if there are people behind, the moment green signal comes; honk honk; honk; you can see even today you watch; the moment red turns green; there will be one driver who will immediately horn as though we are enjoying the stay there; we are going to start; when there are so many cars; each car has to start; cumulatively it will take half a minute; half a minute; the IT people you know; in half a minute, he can achieve so much, so he is intolerant; Therefore inner leisure is called freedom from amarṣaḥ; and constantly looking at the watch also. That is I why stop the class at 7 o clock; OK; very time conscious; one minute excess, they are intolerant; I do not want to disturb those people and anyway, I will take 1-2 minutes and stop; I am aware of the time.

BBBBB

So the next one is: bhayam; so bhayam is fear; insecurity; this is one. Someone is horning or what? So bhayam means insecurity; fear which is innate in everyone; right from the womb we have got the sense of insecurity; that is why the child clings to the mother all the time; and if the mother is not there. I do not know whether you have watched the interesting thing, that child will keep the bit of mother's sari and walks around; that sari represents mother.

And this continues even now, because unfortunately, from physical plane, we are vulnerable. It is a truth; that physically we are never hundred percent secure; our physical body is fragile; that any situation can affect our body; little bit weather changes cough starts; or this or that; and above all; kālaḥ is there. Therefore we should remember physically we are ever insecure; that is a fact; even if there is a great medical advancement; they can never make the physical body immortal; there were ayurvēdic vaidyās who talked about kāya-kalpam; kāya-kalpam is system by which you make your body immortal; and the authors of those works have died! Very clear.

Hari Om

162 Chapter 12, Verses 15-16

ॐ

After talking about the five stages bhakthi yōga, now Lord Kṛṣṇa is talking about a person who has successfully gone through all the stages of bhakthi-yōga; and therefore he is the highest bhaktha whom we call parā-bhakthaḥ, or advaita-bhaktha or abhēda-bhakthaḥ or jñāni bhakthaḥ. A bhaktha in the highest level is necessarily a jñāni; and the jñānam or knowledge that he enjoys is that the Lord in his original nature is not away from me; and in fact, is not different from me in my original nature. And because of this wisdom; and this advaita-bhakthi; this person enjoys a particular benefit or phalam; which the scriptures call jīvan-mukthiḥ or mōkṣaḥ.

And first thing we have to note here is that this benefit is something promised after death. If it is promised after death, we will never whether we will get or not; there is no way of verification at all; but here the benefit promised are here and now; and all benefits enjoyed by this jīvan muktha are the benefit at the mental level. We are not talking about certain mystical benefits, or certain types of miraculous powers etc. In fact Kṛṣṇa does not mention about siddhi or miraculous powers. Jīvan mukthi is enjoying a mind which is free from all the regular emotional disturbances.

And what are the regular emotional disturbances which everyone goes through; which we put together called saṁsāra? They are nothing but saṁsāra; basic self-inadequacy. Not being happy with the present as I am; leading to krōdhaḥ; leading to lōbhaḥ; leading to mōhaḥ; leading to madaḥ, mātsaryaḥ. These are all the permanent disturbances which afflict us all during the waking hours. And therefore Kṛṣṇa defines mōkṣa as freedom from these fundamental mental problems; fundamental problems. And that what is enumerating in the fifteenth verse which we were seeing in the last class.

Kṛṣṇa mentioned four of the fundamental and chronic mental disturbances that we suffer from: they are harṣā, amarṣa, bhaya and udvēgaiḥ.

This constant fluctuating emotion; at one time, I am very hyped; I am extremely elated harṣāḥ and at another time, I am at the bottom of the world; amarṣaḥ; like a cricket match. So one wicket they take on the top and the other person hits a sixer on the bottom and again hopes are raised and again it comes down; this up-swinging mood all the time; and if they win, the series is going to be dropped; if we win, I am really happy that so many students came to the class. And I won't be surprised if a late comer is asked; what is the latest score. So therefore this swinging up and down constantly, and if this happens to according to my will and plan, it is an enjoyable game. But all these are happening, not with my control; I have to helplessly go through such situation, is called saṁsāra.

Therefore harṣā we talked about, next one is amarṣaḥ; which I talked about; amarṣa is intolerance; intolerance at several levels and at the level of game. Intolerance is I cannot

accept the success of the opposite party. If I cannot decently fail; decently succeeding is easy; but decency in failure is the most difficult thing; and that is called amarṣa; envy, I cannot accept the utkarṣa or better situation of other people, especially if that person is my rival; if Pakistan and Australia plays cricket, I want Australia to win; You know why; it should be like that; parā-utkarṣam dṛṣṭva, jāyamānaḥ santhāpaḥ amarṣa. When another person is thriving and I am not able to reach his level in that field, I cannot stand it. The very topic disturbs my mind; in fact I look for something to criticise; if somebody comes and tells that he is so great; then I add; do you know his private life: So I always find something to put that person down. So this tendency; this jealousy; this envy is also called amarṣaḥ; and there is no remedy for jealousy; perhaps for all other, what you call weakness we might have a remedy, for jealousy, it is very very difficult to find a remedy; and that is why in all fields, even in spiritual field it can happen; I have got hundred devotees but the other one has got hundred and ten; problem.

So jealousy is a problem at all levels; to be free from that and to admire another person's superiority, and that too in my field; a doctor can admire the superiority of a cricketer; no problem; superiority of a musician; no problem; but in the same field; when somebody is superior, it is very very difficult to accept; that is why they tell; that doctors' do not listen; doctors do not misunderstand; doctor joke they say; a patient came; said I have got this problem; I went to that particular doctor first; so this person considers the other doctor an enemy; he is a foolish doctor; what advice did he give you? He asked me to come to you; what? What foolish advice he gave you? He asked me to come to you; like that a musician cannot appreciate another musician. A Swami sometimes cannot accept another Swami; it is a very big problem. You know what is mōkṣa; freedom from this; what a wonderful state of mind; you have got a good word about everyone; somebody asked what about that Swami; everybody has got some wonderful character; he is doing that wonderful job; one Swami may be serving the society another Swami may be teaching; another Swami may be using miracles for good purposes also. So therefore, the capacity to admire and have a good word for everyone is a wonderful character; which a jñāni enjoys.

पर गुण परमाणून् पर्वतिकृत्य नित्यम्
निज हृदि विकसन्तम् सन्ति सन्तः नियन्तः ॥

[para guṇa paramāṇūn parvatikṛtya nityam
nija hṛdi vikasantam santi santah niyanthah ||](#)

Bhṛthari says: With a magnifying glass, a noble person looks at with a minutest good quality of others and their minus point, he sees with a concave lens. We also have both these lenses; but the problem is where we use what; that is the problem; whenever good

virtues are there; concave lens we use; and minus minutest drawback, magnified. That is called saṁsāra; and therefore harṣād mukthaḥ; amarṣād mukthaḥ; free from envy.

And next one is bhayād mukthaḥ; so that word mukthaḥ must be added to each one. So the next problem is what; bhayam; fundamental insecurity; innate fear; which starts from our babyhood itself; and which continues until the last moment; constant nagging fear; and Bhṛthari in one of his ṣatakams (Vairāgya ṣatakam) talks about fear and says: The fear is because we hold on to wrong things and most of the things we hold on to causes one form of fear or the other. And he gives a list of things which we generally hold on to; and how they all cause fear:

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यामेवाभयम् ॥ ३१ ॥

bhōgē rōgabhayam kulē cyutibhayam vittē nrpālādbhayam
mānē dainyabhayam balē ripubhayam rūpē jarāyā bhayam |
śāstrē vādibhayam guṇē khalabhayam kāyē kṛtāntādbhayam
sarvaṁ vastu bhayānvitam bhuvī nrṇām vairāgyāmēvābhayam || 31 ||

You can understand most of the words; bhōgē-rōgabhayam. If you have a gala time, enjoying all sense pleasures; then it leads to what; this will create pressure, that will create sugar; that will cause decay to the teeth; that will cause this; this will cause that; etc. In fact all the items you like are generally not good for health. And only thing good for health, they will say: pavakkai bitter or puzhanikkai, which does not have any taste; all those things they will say wonderful; and whatever we like they say not good for health. So bhōgē rōgabhayam; it is nice to sit in front of TV and watch movie after movie all the time; but even though one may enjoy that; it creates varieties of problem; bhayam.

Kulē cyutibhayam; So if I am very very proud of my family lineage; kula gōthra etc. that my father is ganapādi; my grandfather is a jata vallabha; my great grandfather is an agniḥōtri; you belong to such a great family. So I am so much proud of the family; that there is a constant fear that the children must protect the prestige of the family; what will they do; I am afraid; when we were growing up, we were under the control of the parents; but now they are all free without control அழிசிக்விட்ட மாடுமாதிரிதான். Now we do not know what they will do tomorrow in the name of freedom; in the name of culture; whom they are going to marry; who is going to come; how they are going to leave the life; whether they will keep the sacred thread at all; all those things I am worried; and if they get married; what type of family I will get related to; I want to be proud of my sambhandis also. And in the Indian society all these matters, to maintain the prestige;

often the choice of the bride or bridegroom is more for the maintenance of the prestige; than other things,

What will the society think? Dayānanda Swami says: our biggest problem is what will the others say: and therefore constant fear is there. And if the children do something; I want to cover it up and unfortunately, this news will spread farther than faster than, fastest Concorde airplane. Whatever you do good, that will not go; but these things somehow will spread; then I do not want to attend public functions; I cannot show my face outside. should I survive at all; all these things; kulē cyutibhayaṁ; cyuti means what; falling from grace or prestige. Vittē nrpālādbhayaṁ; when I have plenty of money, tax bhayaṁ; nrpāla means king or government. And therefore I have to find out various methods of getting out of that problem. And therefore I do this; and I do that. And I put in some financial company; who promises 35% and then I do not get even 0%; all gone; money gone; vittē nrpālādbhayaṁ.

Mānē dainyabhayaṁ. If I become famous, it is really an enjoyable thing; getting fame is enjoyable; but the thing is the more honored I am; the more I am worried about my dishonour; as an ordinary person I can come and sit in any crowd. Anywhere no problem, but once I have become a VIP of some status; I cannot go anywhere I like; I should be properly welcomed; properly honored; taken to the stage; offered a seat etc. Will they give a proper asana for me? If that is not there; what will happen to my honour; therefore more famous I become, more I have fear about dishonour; and that is why people also can blackmail; I will stories about you. So therefore do this; otherwise I will do this blackmail also. Therefore, mānē dainyabhayaṁ; dainya means apamānam. As Arjuna says: sambhāvitasya cākīrtirmaraṇādatiricyatē. A person who has been honored, losing that honour is worse than even death; Therefore mānam is good or bad; mānam is good; but apamānam; bhayaṁ it brings in.

So mānē dainyabhayaṁ balē ripubhayaṁ; if I am a king with a big army; I am all the time afraid of the neighboring kingdom; which may attack. Therefore constantly there is a fear of a rival king; even if we have bhalam as power and position in life; then also we have got fear of rivals. If there is a possibility of elevation in my power and position, there is always somebody who does not like that. In every company there will be there; they will tell some stories to the boss; you have to give me the promotion.

And then what happens? The rival, the competitor, whether he gets promotion or not; he does not want me to promoted; then I lost. Therefore fear of competition and rivalry is natural if you go to any field of power and position. That is why they call it power politics; where power comes; politics comes, rivalry comes. Therefore that bhayaṁ is

natural. So m̄nē dainyabhayaṁ; bhale ripu bhayam; ripuḥ means rivals; competitor, enemy.

Then rūpē jarāyā bhayam; so if I love my body; and its beauty (doubtful whether it is); I love my body, its figure, its height, its weight, its complexion and also the black hair; So all I have fallen in love; because nowadays your look matters. There are beauty parlours previously females, now for males also. So hundreds and thousands of rupees are spent; just to give facials; etc. Swamiji, how do you know, do not ask! Therefore all those things; how to cover up wrinkles; somebody defined powder as that which will not allow the other people read between lines! Reading between lines; means your age. So therefore your age should not be shown and so many things are coming; it is a very big industry.

And for all those people who are attached to the body; the greatest enemy is jarā; jarā means what: old age. How long you can cheat; it is impossible. Therefore vyagrīva tiṣṭati jarā paritharjayanti; the old age is waiting to deform the body; so rūpē jarāyā bhayam.

Then what about śāstra; various sciences fields of various sciences either in our scriptural field or even in scientific field; śāstrē vādibhayaṁ; when I am committed to various sciences and the theories; I am afraid of the other people in the field, who have got rivals theory; therefore vādibhayaṁ; so I am afraid of vādis; challengers; Any theory I hold there is a challenger; you read the newspaper, somebody comes and tells; coconut oil is bad; and another does research and says; generally must be Kerala, I think, coconut oil is good; coffee is bad; Somebody comes and tell coffee is good; another person says liquor is bad; somebody says little bit is good for heart. So any theory you have, there is somebody to challenge that theory. Therefore śāstrē vādibhayaṁ; fear of challengers;

Guṇē khalabhayaṁ; if I am a dhārmic person; trying to follow some values some religion some spirituality; unfortunately maturity of people, others; they are not interested in that; and therefore they begin to put me down; they laugh at me; they fear; our children face this problem; they want to be traditional; vibūthi kumkum, etc. but there are other friends who do not admire that. What is this you are a saint or something what? Tell children tell like that; and then our child; therefore just before going to school, he removes that; because the other people tease; peer pressure. The more you try to follow this path; there are other people to distract; the other people to criticise; the other people to put you down; and if I have go forward in spite of this obstacle, it is an uphill task. Therefore guṇē khalabhayaṁ; For a dharmic person; the adharmic people are always there to do parihāsa; so guṇē khalabhayaṁ.

And kāyē kṛtāntādbhayaṁ. If I am attached to the physical body; previously we talked about attached to the shape and beauty of the body; then the fear is of old age but if I am attached to the body itself. Then the fear is from whom; kāyē kṛtāntādbhayaṁ. Kṛtāntā means what? Yamadharmā rājaḥ who comes without advance notice; should he not come with a letter; he does not give any notice; therefore I do not know when he will come.

Therefore Bhṛthari says that anything you hold on to in the perishable creation; you had it; and therefore what is the only source of fearlessness; vairāgyāmēvābhayaṁ; vairāgyam, learn to depend on yourselves. Self-dependence; standing on your own foot; strengthening your own personality; so that you need not throw the world away; but you handle them as long as they are available; enjoy them as long as they are available; but you do not lean upon them. Use everything but who does not lean on anything; therefore there is no fear at all.

I have given you the example; the 2nd chapter; two people using a stick; one person goes for an early morning walk; he also uses a stick; he does not call it a stick; a baton; early morning usage. I do not know whether you have seen that; stylishly like an Inspector carries; stylish walks; he holds that but he does not lean upon that. Therefore even if the stick falls down; nothing happens to him; he can take and walk; but imagine there is another person who holds the stick and heavily leans upon the stick. When the stick falls; this person also falls. So one holds; another leans. Similarly, psychologically, you lean on anything; fear is inevitable; you hold on any number of things; no problem at all. So only ask the question am I holding; am I leaning; if I am leaning; bhayaṁ is evitable; jñāni does not lean. So harṣa; amarṣa, bhaya; bhaya means fear.

And the next one is udvēgaḥ; udvēgaḥ means mental disturbance; sorrow, anxiety; caused by either amarṣa; or bhayaṁ etc. all these negative emotions cause sorrow; mental disturbance; one who is free from the mental disturbances caused by all these things. Such a person is parā-bhaktaḥ; advaita-bhaktaḥ.

And how did this jñāni achieve that. Kṛṣṇa does not mention that here; but it is a very very gradual process; as I have said the seventh chapter, the travel is gradually from world dependence to God dependence to self-dependence. First learn to switch the dependence from the world to God; which is a better and safer dependence, because all the other things are subject to end; but not God.

And thereafter I discover that Lord in myself; and once I discover the Lord in myself; God dependence will become equal to self-dependence. And self-dependence is independence. So therefore muktaḥ; that person is dearest to me.

Verse 12.16

अनपेक्षः शुचिर्दक्षः उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

anapēkṣaḥ śucirdakṣa udāsīnō gatavyathaḥ |
sarvārambhaparityāgī yō madbhaktaḥ sa mē priyaḥ || 12.16 ||

सः मद्भक्तः saḥ madbhaktaḥ **that devotee of Mine** यः अनपेक्षः yaḥ anapēkṣaḥ **who is independent**, शुचिः śuciḥ pure दक्षः dakṣaḥ **efficient** उदासीनः udāsīnaḥ **impartial** गतव्यथः gatavyathaḥ **undisturbed, free from sorrow**, सर्वारम्भपरित्यागी sarvārambha-parityāgī **free from all selfish activities** प्रियः मे priyaḥ **me is dear to Me.**

16. That devotee of Mine who is independent, pure, resourceful, efficient, impartial, undisturbed, and a renouncer of all actions is dear to Me.

The one who is not emotionally dependent on any external factors to be happy; and since he is not dependent on external factors; absolutely there are no expectations also. Dependence expresses in the form of expectation. If you do not depend upon something, for example, cigarette; naturally, I do not have any expectation of a cigarette at a particular time, before food, after food, in the night time. So for some people, whenever they have tension; OK; if they smoke, the tension goes, they believe; I do not know.

When I depend on something, naturally I have expectation. And freedom from dependence; freedom from expectations. And freedom from expectations means freedom from disappointments also. Therefore ultimately freedom from frustrations in life is possible only when I do not have any form of expectations. I want the children to be like that. Expectation need not be on things only. Even if I expect a person to behave in a particular way; that is a form of expectation; the children should get 99.99% in every subject. First rank all the time; is it possible? You are not sure; so even if your expectation is fulfilled in one field, your expectation is not fulfilled in another field.

Or if at all you want to have expectations; Śāstra says have expectations; a comprise; first version is what? Do not have at all; then what is your expectation? Āgathē svagatham kuryāt; whatever comes, svagatham; If at all you want to have expectation; Śāstra says let those expectations be non-binding expectations; by which what we mean is: If it is fulfilled; wonderful; if it is not fulfilled also; I am willing to take that. Oh Lord; this is my preference; if this happens I will be very happy; if it does not happen also; I am willing to accept.

Therefore developing the mental strength to hope for the best; and be prepared for the worst also. As they talk about stoic philosopher; if the expectation does not happen; First

he asks: What: terrible news; he hears; some tragedy; Wha....t.; because he expected something to happen; it did not happen; child's CA examination.... and the CA is one thing. So this person failed in CA for 28th time and he came out and there was this board on the road outside: Jesus Never Fails: and this man wrote underneath; Let him try CA. So frustrated he was; he got angry with Jesus also. So natural what?; So śāstra says what? But after a few minutes, we should be able to ask: So what? I will try again; I will change; there is always one way or another; this resilience of the mind is what is required. Not that we should be totally free from disappointment; disappointments are naturally; but the capacity to come out of it is inner strength.

And therefore anapēkṣaḥ means one who is free from all expectations; or one who is free from binding expectations; so anapēkṣaḥ.

Then the next word is suchiḥ; suchiḥ means the one who is clean; externally and internally. So jñāni does not mean that he should be careless about things. So the one who is clean externally and internally; externally means the place he stays, the dress he wears, etc. and more than external cleanliness is: internal cleanliness; that means thoughts are in keeping with dharma; dhārmica vṛthayaḥ; is śuciḥ.

Then the next word: udāsīnaḥ; udāsīnaḥ literally means indifference; but this word has got a negative connotation. So we should not take in that sense; here udāsīnaḥ or indifferent means, the one who is not partial; an impartial person; the one who is not a pakṣapāthi; the one who does not belong to any groupism. The society is full of groupism; politics; there are 10 people; then 3 people will join and form a group; and often the topic is what:

If it is Gīta it would have been good; but this group talks about the other group; and the other group talks about this group, and this politics is so natural; so udāsīnaḥ means one who does not belong to any group at all. Apakṣapāthi is udāsīnaḥ; the one who does not belong to anyone; and the one belongs to everyone; udāsīnaḥ; neutral; impartial.

Then gatavyathaḥ; the one who is free from sorrow; whatever be the type of experience that he faces; he knows that we do not have control over our experiences. Even the greatest jñāni does not have control over his experiences because experiences are determined by dēśa, kāla and prārabdha. So in winter, it will be cold; in summer, it will be hot; during rainy seasons, rains will be there. These are all depending upon dēśa and kāla; nobody can control; and there is the third factor called prārabdha.

Even jñāni's life is governed by prārabdha and therefore prārabdha brings favourable as well as unfavourable situations. Jñānam does not make all the situations favourable. So let us not have such an expectation: "After jñānam all situations will be converted into

favourable situations". It is not. Vēdānta cannot change the world and situations; Vēdānta will help me in developing a healthy attitude towards all situations. So the change will not be external but the change will be in my attitude towards the situations.

And what is the attitude? As I told you during the New Year talk, any experience that Bhagavan gives me; it is meant for my spiritual progress. This is one universal law. We have got one ultimate goal in life; and that is spiritual growth; and we all require different experiences for spiritual growth. Just as different seeds require different types of weather conditions for its growth; one seed requires lot of rain; another requires dry weather. It varies.

Similarly we all require different types of experience for our spiritual growth; sometimes health; sometimes sickness; sometimes addition in the family; sometimes in the deletion; somebody dies. Every experience is specially chosen for me; by the sarvajñāna sarvaśakthiman Īśvaraḥ. And an Īśvaraḥ who never knows injustice. Therefore Lord can never be unjust; it is only for me, certain things appear unjust because I have got only a limited vision. I am not omniscient; I am not sure of even the spelling of omniscient சொல்லியிருக்கேனே இல்லையோ?; Therefore how can I say a particular experience is good or bad for me. It is only superficial judgment. Therefore let me not pass judgment upon what Bhagavān sends to me. Therefore my philosophy is: "whatever experience Bhagavān gives me, I have to learn something from that".

And therefore my question is why people are behaving like that is not question. Why death happens is not questioned; why robbery happens is not the question; why people leave me is not the question. My question is: from such an experience what spiritual lesson have I to learn? I may ask hundreds of other questions. Better not ask; even if you ask other questions; the final most important fundamental question is even if it is the most tragic experience; what valid spiritual lesson am I supposed to learn from this. And when I ask this question; I will find that from tragic experiences only, the really we learn more.

In fact, Arjuna himself learnt the lesson, that he requires Bhagavad-Gīta. When did he learn; when he faced the tragic situation of killing his own kith and kin; wonderful Bhagavat Gīta śāstram. And that is why even sorrow becomes a spiritual sādhana. The first chapter is titled Arjuna viśāda yōgaḥ; we have heard karma-yōga and bhakthi yōga; first chapter is called viśāda yōga; That means what even sorrow is a spiritual sādhanā, if I am willing to learn a spiritual lesson from even the most sorrowful experience; and therefore from jñāni's angle, no experience is unwelcome; he welcomes all experiences.

Therefore gatavyathaḥ he is free from negative reactions called "Why me?"; Why me reactions; all the other people are having gala time; you think that; go and interview

them. If your story is Rāmayaṇam; their story is Mahabhāratham; but we always feel that everybody is having a good time. And Bhagavān is specially selecting the experiences for me. So there is no why me; so gatavyathaḥ.

Then sarvārambha-parityāgī; the one who has given up all the āramba; āramba means binding actions; karma; bandaka-karmāni.

What are the binding actions? Any action that you do thinking that once the action becomes successful, my life will become complete; once that karma produces successful result; my life would become pūrṇam. With this attitude; for the sake of pūrṇatvam; when you do any karma, it is a binding karma. Why? No karma or karma-phalam can really give pūrṇatvam. All these we have discussed several times before; because action is finite; result is finite; I am already finite; finite plus finite is equal to: apūrṇam plus apūrṇatvam புரணம் வருமோ? Will it become pūrṇam? Finite by an addition cannot become infinite. And therefore if I am going to expect pūrṇatvam; that expectation is not going to be fulfilled; I will get the karma-phalam and further desire something more something more something more:

कृतिमहोदधौ पतनकारणम् ।
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

[kṛtimahōdadhau patanakāraṇam |](#)
[phalamaśāśvataṁ gatinirōdhakam || 2 ||](#)

I will become a workholic; thinking that after this it will be over; after this it will be over. You will find you will never be able to get out of that. And therefore the life becomes a struggle. Any action for fulfilment is a struggle or bondage; and jñāni has understood this fact. And therefore he never does anything for fulfilment and all actions comes out of this fulfilment.

So I am pūrṇaḥ; and I am taking up a new venture; and as even I am taking up a venture; I am pūrṇaḥ; the venture may succeed; I am pūrṇaḥ; the venture may fail; I am pūrṇaḥ. So pūrṇatvam becomes a way of life; it is no more a destination of life; pūrṇatvam as destination makes the life miserable; pūrṇatvam as a way of life makes life a leela; thus jñāni enjoys doing things; sarvārambhaparityāgī; yō madbhaktaḥ; and such a devotee of mine is mē priyaḥ; he is dearest to me.

More in the next class.

Hari Om

163 Chapter 12, Verses 16-20

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In the second part of the 12th chapter of the Gīta, beginning from the 13th verse, Lord Kṛṣṇa talks about the characteristics of the highest bhaktha the highest bhakth being one who has gone through all the five levels of bhakthi yōga; and the final level of bhakthi yōga being nothing but jñāna-yōgaḥ. And therefore the one who has successfully gone through all the five levels of bhakthi-yōga will necessarily be a jñāni, who was called a sthira prajñā in the 2nd chapter. And we were seeing the 16th verse:

Verse 12.16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः |
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः || १२-१६ ||

[anapēkṣaḥ śucirdakṣa udāsīnō gatavyathaḥ|](#)
[sarvārambhaparityāgī yō madbhaktaḥ sa mē priyaḥ||12.16||](#)

anapēkṣaḥ; he is not emotionally dependent on any external factors; the one who is emotionally self-sufficient; the one who can freely give love to other people; but the one who does not seek love from others; if they love him wonderful; if it is otherwise, their problem; as far as he is concerned, his source of love is himself only; he has got an UPS system of love; and uninterrupted love supply: ULS.

Similarly he is śuciḥ; śuciḥ means a master of his own mind; that he does not allow any thought which will disturb his mental health.

Then dakṣaḥ; I do not know whether I dealt with the word dakṣaḥ in the last class: I think I left off; the word dakṣaḥ means one who is efficient in all situations. The one who does take appropriate action at every situation.

Generally a saṁsāri gets into two extremes; one extreme is taking impulsive reaction when there are situations. When there is some problem; or somebody misbehaves; this person is totally carried away and therefore without using any discriminative power; impulsively he takes action and often the steps that he takes, happen to be unjust or inappropriate action. It will be inappropriate because in impulsive actions, discriminative power is not used; and this impulsive response we call reaction. Being carried away by the situation; this is one extreme.

The other extreme is whatever be the situation; this person puts up with the all the problem that he faces; he allows other people to exploit him; in the name of goodness and compassion.

Vēdānta never says: you should allow yourselves to be exploited by others. Vēdānta never says you should be a victim of injustice in the name of compassion and forgiveness. And this putting up with all nonsense; that is the other extreme; inaction; passivity.

So one is: I become a door mat and the other is, I punch everybody's nose. These are the two extremes; one I can call; the other one I call inaction; Vēdānta says: reaction is also wrong; inaction is also wrong; what is required is appropriate action. You need not put up with nonsense; but that does not mean that you should impulsively take action; think very well; give enough time; if somebody has committed some wrong action; allow him to defend himself in a court. We have no right to punish another person without asking for an explanation; even the worst criminal is allowed to defend himself in a court, Because everybody is innocent unless otherwise proved. Therefore just because I have got power over someone; I cannot depend on one sided report and based on one-sided report; I cannot punish another person, I have to enquire; I have to ask and if punishment has to be given, as Lord Kṛṣṇa tells Arjuna; hey Arjuna, Duryōdhana requires punishment; you have to give.

Ahiṃsa should not be abused; abuse of ahiṃsa is also wrong. If Duryōdhana requires punishment, you should give after proper enquiry; and if Duryōdhana can be corrected through non-violent methods, give a chance to a non-violent remedy first; and only when non-violent remedies fail; you have a right to make use of violent remedy and if violent remedy has to be used; you have to use it.

And this capacity to think well and without any impulsiveness; taking appropriate action is called dakṣatvam. Śankarācārya translates it as pratyutpanna madhi. Taking appropriate steps in any situation and every situation; without being carried away by rāga and dvēṣa. So this appropriate response with the help of a mind; which is unclouded by rāga dvēṣa; is called dakṣatvam. Appropriate response with the help of a mind which is unclouded by rāga dvēṣa is dakṣatvam.

And the later words I explained, udāsīnaḥ; the one who is always impartial; gathavyathaḥ; the one who is not concerned about future; and sarvārambhaparityāgī; the one who has given up all binding actions is called a parā bhaktha. And such a bhaktha is dear to me. Up to this we saw in the last class.

Verse 12.17

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

yō na hr̥ṣyati na dvēṣṭi na śōcati na kāṅkṣati |
śubhāśubhaparityāgī bhaktimān yaḥ sa mē priyaḥ || 12.17 ||

सः भक्तिमान् saḥ bhaktimān **that devotee** यः न हृष्यति yaḥ na hr̥ṣyati **who neither rejoices**
न शोचति na śōcati **nor grieves** न काङ्क्षति na kāṅkṣati **neither desires**, न द्वेष्टि na dvēṣṭi **nor**
hates यः शुभाशुभपरित्यागी yaḥ śubhāśubhaparityāgī **and gives up good and evil** प्रियः मे
priyaḥ me **is dear to Me**.

17. The devotee who neither rejoices nor grieves, neither desires nor hates, and gives up
good and evil is dear to Me.

The one who is free from extreme emotional reactions to situations; yaḥ na hr̥ṣyati and
yaḥ na śōcati; those two words should be read together; hr̥ṣyati and śōcati. And similarly
the word dvēṣṭi and kāṅkṣati should go together; na hr̥ṣyati; na śōcati means the one
who is not overpowered by elation and depression. So when favourable situations come;
certainly we will be happy; nothing wrong; we are excited; very nice. Similarly
unfavourable situations come, we are certainly disturbed. So these two conditions are
natural; but what Kṛṣṇa says that these emotional responses should not be too intense
to cloud your discriminative power; because one thing that we have to remember is
under all circumstances our intellect must be intact. The greatest wealth of a human
being is discriminative power; vivēka śakthiḥ. That is why Śankarācārya calls it;
Vivēkacudāmani. It is this discriminative power, which differentiates human-beings from
all others. And therefore what Vēdānta says is emotional upheavals are natural; but
these upheavals should not go beyond a limit to cloud your discriminative power. Like
when Daśarathā said that Rāma should go to forest; Lakṣmaṇa naturally got wild and
angry, because Rāma's pattābhiṣēkam was fixed; and Kaikēyi asked for some old boons;
and Daśarathā became a temporarily a hen-pecked husband and he said OK; I will send
Rāma to the forest; and all the people were unhappy; Lakṣmaṇa also was unhappy and
angry and you have to see Lakṣmaṇa's outburst at that time. He violently explodes and
uses all kinds of language against his own father Daśarathā; and he says that at this
moment, I will cut off Daśarathā's-head. This is where emotional upheavals make his
intellect clouded and Rāma has to take lot of effort to cool down Lakṣmaṇa.

Thus we also are bound to be angry at the moment; but the anger should not cloud my
discriminative power. Or at least I should have sufficient discriminative power to know
that my discriminative power is getting clouded. So that I can tell now I am extremely
angry; I feel like exploding; and using language against people who are to be respected.
Therefore I should have that much balance to postpone my response. So I am angry; I
will not take any step now; I will postpone my response. That much balance; in
psychological language, we call it inner space; inner space means to have that much
mental balance to know that my mind is going out of balance. So that I may take rest. So

that when a person is driving the car and he is having some giddiness: they say that if you feel giddy; keep the car on one side; park for some time; but he must have sufficient self-control to keep the car on one side. If it has gone beyond his control; he gets into accidents. So he does not have that much control to continue driving; but he has got sufficient control; to keep the car on one side.

Similarly when I am driving in my life, often we get emotional upheavals but I should have sufficient balance; but now my mind is not sufficiently alright; let me be careful in my talking. If I feel like blasting someone and phoning someone. Do not phone up now; if you feel like sending a violent email; postpone it; that much balance if you have; you are master of your mind. Nobody says you should be free from emotional disturbance. Kṛṣṇa only says be aware of it when it comes and learn to be careful. And that is called not being carried away by harṣa and sōkhā; so yo na hr̥ṣyati na śocati; and

Similarly na dvēṣṭi na kāṅkṣiti; na dvēṣṭi means freedom from dvēṣa; na kāṅkṣiti means freedom from rāgaḥ. So na dvēṣṭi; na kāṅkṣiti means freedom from binding rāga dvēṣa; freedom from binding expectations.

Here also we should be careful. Nobody can be totally free from expectations; everybody has expectations; So what I would have through my business; and how my children should grow up; and what my health should be in my old age; we all have expectations; it is natural. Kṛṣṇa himself tells in the 4th chapter; Indriyāsya īndriyārthē, rāga dvēṣau vyavasthithau. Rāga-dvēṣa is natural; you can easily find out, if you go to a buffet lunch or dinner. Varieties of dishes are there; and everybody is given a plate, each one rushes to his own rāga dvēṣa; one straight away goes to gulabjamun; another goes to rōti; another goes to idli; another goes to bun; another goes to something. In fact, if you take Gods also; even they have got for each dēvathā they will dēvathā; pāyasam favourities; this dēvathā vadai favorite. So even Gods have favorite dishes; pāyasāna priyā tvakstha paśu lōka bhayankari; one of the Lalitha Sahasranama is pāyasāna priyā. That means what? Lalitha also has got rāgaḥ. So then where are we; what is in having rāga and dvēṣa.

And therefore Vēdānta says: have expectations; but be prepared for their fulfilment as well as their non-fulfilment; because only you can plan for the future; you can contribute to your future; but you cannot control your future. And since future is not under your control; you should be prepared for the non-fulfilment of the expectation. That is why we have a well-known saying: Hope for the best and be prepared for the worst. This farsightedness; this mental preparedness; this shock absorber; having that is here referred to as: na dvēṣṭi na kāṅkṣati. So he is free from binding rāga-dvēṣa.

Then śubhāśubhaparitāgī; the one who has given up puṇyam and pāpam; śubham means puṇyam and aśubham means pāpam because from vēdāntic angle; puṇyam and

pāpam both are bondage only; no doubt puṇyam will give svargalōkam phalam; higher lōkās and enjoyment. But even that is considered to be bondage; tē tam bhuktvā svargalōkaṁ viśālam, kṣīṇē puṇyē martya lōkham viśanti. Since puṇyam is finite in nature; after sometime it will get exhausted; leaving us high and dry; so we say puṇyam is a golden shackle; pāpam is an iron shackle; both are shackles.

Like in Saudi Arabia; I have heard, I do not how far it is true; they have capital punishment; for some member of the royal family; sometimes they have capital punishment; only difference is their head will be cut with a gold sword; because member of royal family. Tell me what is the difference whether the head goes off by iron sword or gold sword. So therefore puṇyam is a smiling villain; pāpam is a frowning villain; both are villains only. But that does not mean he does not do puṇya karmās; these people will do puṇya karmās but these puṇya karmās are not done for the sake of puṇyam; puṇya karmās are done for citta śuddhi or jñāna-niṣṭa ḥ. You can do the same karma; noble karma can be done for puṇyam; Noble karma can be done for jñānam and niṣṭaḥ. So these people never do karma for either puṇyam or pāpam. So śubhāśubhaparitāyāgī bhaktimān yaḥ sa mē priyaḥ. Such a bhaktimān; he is dear to me.

Verse 12.18

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२.१८ ॥

samaḥ śatrau ca mitrē ca tathā mānāpamānayōḥ |
śītōṣṇasukhaduḥkhēṣu samaḥ saṅgavivarjitaḥ || 12.18 ||

समः samaḥ (**He is) the same मित्रे** mitrē ca **च towards friend**, **च शत्रौ** ca śatrau **and foe**, **तथा मानापमानयोः** tathā mānāpamānayōḥ **as well as in honour and dishonor समः** samaḥ (**he is) the same शीतोष्णसुखदुःखेषु** śītōṣṇasukhaduḥkhēṣu **in cold and heat as well as comfort and discomfort**, **सङ्गविवर्जितः** saṅgavivarjitaḥ **and is free from attachment.**

18. He is the same towards friends and foes, as well as in honour and dishonour. He is the same in cold and heat as well as comfort and discomfort and is free from attachment.

Śatrau mitrē ca samaḥ. So the one who has same attitude towards a friend and a foe. Of course a jñāni does not look upon anyone as his enemy; a jñāni does not have an enemy. That is why Dharmaputra was called ajāthaśatruḥ; na jāthaḥ śatruḥ yasya saḥ; ajāthaśatruḥ. So jñāni does not look upon anyone as inimical but the other people may consider jñāni as friend or enemy. Kṛṣṇa may not look upon Duryōdhana as a śatru; but Duryōdhana looks upon Duryōdhana as śatru. Thus there are two sets of people; some look upon the jñāni as their friend; and some look upon jñāni as their enemy. And the friendly people may do favourable things to jñāni; and this inimical people may harm the jñāni. And whatever be their responses or action; samaḥ; jñāni is samaḥ.

And what do you mean samatvam? Jñāni does not develop rāga or dvēṣa towards them; He does not hate a person who is inimical to him. And he does not get attached to a person just because the other person is friendly. And therefore samatvam nāma rāga dvēṣa-varjithatvam.

Then does that mean that the jñāni will put up with the nonsensical action of the enemy. Very careful; even though jñāni does not have dvēṣa towards an inimical person, it does not mean that the jñāni should put up with his wrong actions. So jñāni will strongly criticise an action which is to be condemned; a disapprovable action, he will disapprove and if an appropriate step should be taken, he will take, but even the worst step is taken; without even an iota of dvēṣa in his mind. The aim is not the other person should suffer; the aim is not in suffering; but the aim is that the other person has to be corrected. In fact, he feels bad that he has to correct him through violent methods. Remember the example of a mother punishing a child, Mother is never going to happily punish; even when she punishes, in the heart, love alone is there. And therefore remember compassion does not mean putting up with wrong actions; let not compassion be misunderstood as putting up with nonsense; with compassion we can take appropriate steps and the jñāni will take appropriate steps with compassion.

And tathā mānāpamānayōḥ. And that is why when the Lord kills the asuras; they generally use the word mōkṣaḥ; instead of vadham; pūthana mōkṣaḥ. What is the idea conveyed? Mōkṣaḥ means through punishment, the Lord is removing the impurity of those people; mōkṣaḥ does not mean vēdāntic mōkṣaḥ; just because Lord kills pūthana, pūthana will not get mōkṣa. Remember, pūthana will get mōkṣa only through ātma jñānam; there mōkṣaḥ means freedom from that pāpam; because Bhagavān does that with compassion and love. Not with a tinch or retaliation or hatred or anger.

So samaḥ śatrau ca mitrē ca tathā mānāpamānayōḥ. Similarly one who is equanimous with respect to mānam, honor and dishonor. This is another problem: wherever honour comes; there is a possibility of dishonour also. And when you are an ordinary person, dishonour will not felt very much; but when the honour goes higher and higher; the dishonour also becomes more intend. And whether you like or not; honour and dishonour are not under our control. So any person can spread stories; and any person can cavil; and I cannot shut the mouth of other people.

So Rāma faced apamāna; Seetha faced apamāna; Kṛṣṇa faced apamāna. Even Gods have faced; therefore we can never totally avoid that; and therefore we have to be mentally prepared; that is also a jathaka viśēṣam. In jathakam-horoscope they say: that this person has to suffer apamānam. So better go through that; there is no other way; often

such situations happen in our life. And the one who swallows both of them; so honour and dishonour, the one who is equanimous.

Then śītōṣṇa-sukha-duḥkhēṣu; śītam means cold; uṣṇam means heat; sukham means favourable conditions; duḥkham means unfavourable conditions. In short all the pairs of opposites; in fact life is nothing but a series of pairs of opposites known as dvandvās; if there is birth, there is death; if there is growth; there is decay; if there is health; there is ill-health; if there is gain; there is loss; if there is union; there is separation. In fact life is a series of dvandvās; nobody can escape. Therefore we can only prepare our mind to accept both of them equanimously.

And therefore the one who is samaḥ; the one who has got jñānam shock absorber. And until jñānam comes, the only shock absorber; bhakthiḥ; iṣṭa dēvathā bhakthi; only our devotion to god in one form or the other. That alone has to strengthen us until jñānam comes. So these are two shock absorbers; for the human being; And here this person has got jñānam shock absorber.

And therefore only samaḥ saṅgavivarjitaḥ; since he knows that the pairs of opposite will come and go; when a favourable situation comes, he does enjoy that; but he remembers that this favourable situation need not last longer. So when everything is fine, do not expect that to be permanent in nature. That does not mean that you should think of loss and cry; like that person who drinks; coco cola or pepsi; he has got the straw. Therefore he drinks; now as the mouth is drinking and tasting; the eyes are seeing the level of the drink. So therefore instead of enjoying the taste, going down, going down. What to do? if you think. So how to avoid that? You should not drink; just keep and looking at it. So then you cannot enjoy; if enjoy the drink, it will be over; when it is over; allow that also.

Similarly, as things come, take it as Bhagavān's gift; enjoy your relationship, the children, people your wealth, your health; and these are all Bhagavān's gift; but always remember, Bhagavān gives it; Bhagavān takes it and when Bhagavān chooses to take, remember, 'Returned with thanks'. Do not curse Bhagavān; So saṅga vivarjitaḥ. This state of mind is called asaṅgatvam; enjoyment without attachment.

Verse 12.19

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī santuṣṭō yēna kēnacit |
anikētaḥ sthīrāmātibhaktimān mē priyō naraḥ || 12.19 ||

भक्तिमान् bhaktimān **That devotee तुल्यनिन्दास्तुतिः tulyanindāstutiḥ who is the same towards censure and praise नरः मौनी naraḥ maunī who is person of limited speech**

सन्तुष्टः santuṣṭaḥ **who is contented**, येन केनचित् yē na kēnacit **with any thing** अनिकेतः anikētaḥ **who is homeless** स्थिरमतिः sthirāmatih **and who has firm knowledge of the self** प्रियः मे priyaḥ mē **is dear to me**.

19. That devotee, who is the same towards censure and praise, who is a person of limited speech; who is contented with anything, who is homeless and who has firm knowledge of the Self is dear to Me.

So tulyanindāstuti; nindā means criticism; censure; stutiḥ means glorification. Previously māna and apamāna were talked about; they are at the level of action. Here nindā and stutiḥ are at the level of words. So māna apamāna is kāyikam; nindā stutiḥ is vācīkam; iti bhēdaḥ. What is kāyika-māna and apamāna; somebody garlands; that is māna; and in another function somebody brings the garland and you stretch your head and they say it is not for you and honour the neighboring person. What a kaṣṭam you see. Therefore māna comes; apamāna also comes; So that is at the action level; this is at the vāk level; this also you cannot avoid because whatever you do; there would be somebody to criticise. Any blessed thing you do; there will be somebody to criticise because criticism does not involve any expenditure. We have a got a free mouth and it is a free country; no tax for speaking; and we have nothing else to do; and people are around; therefore you go on commenting; gossiping. So in this gossip circle, everybody will come; and you also cannot escape.

In the class also; you might quietly come; there might be somebody commenting your dress; how you come; how you walk; how you nod; or how you sleep. Some people you know, it happens; so what I am saying is you cannot escape from others' comments. And therefore if there are people who are willing to advise you with good intentions, they will directly tell you. And whatever I can learn from others, I learn; and I do actions according to my common sense and I completely ignore others' comments. Somebody was preparing his ground for bringing up some crop; he has already consulted experts and he has decided what to do; everybody comes and asks what are you going to do; he says that I am going to raise tomatoes or something; you are going to raise that; he never asked for opinion; they come and pass them and he is not allowed to work at all. So what he did; he put a suggestion box; so that he can work; and the suggestion box had only one peculiarity; the box did not have any bottom and down-below there is a waste paper basket; direct to the waste paper basket.

So anything you do; you will have so many suggestions; I know how many suggestions I get for my cough problem; if I take all medicines, I would have died long before; allopathy, homeopathy, all things are suggested. And everybody says: my medicine will immediately cure and it is harmless; and suppose I say I am already taking some medicine. Then they say this also you add; now the problem is: if I take different medicine and it gets cured; how do I know which medicine cured. So every time I get the problem,

I have to take all the 10 medicines; I tell you, suggestions and comments are the cheapest thing in the world. And therefore what do you do? Be deaf all kinds of comments; world will be like that; if there are wise people; they will never make comments in front of others; they will call you and give you proper advice; And therefore this jñāni tulya nindāstuti; Let people glorify; he will not be carried away; let people criticize; he will not worry. In fact one jñāni nicely says:

मन् निन्दया यदि जना परतोषमेति
नन् वा प्रयास जनितोय मनुग्रहोमे ।
तेयार्थिनो हि पुरुषः परतुष्टि हेतोः
क्लेशार्जितानपि धनानि परित्यजन्ति ॥

man nindayā yadi janā paratoṣamēti
nan vā prayāsa janitōya manugrahomē |
tēyārthinō hi puruṣaḥ paratuṣṭi hētoḥ
kleśārjitānapi dhanāni parityajanti ||

If there are some people passing comments on me and enjoying, I am very happy; because indirectly I am becoming a cause for others enjoyment; there are people who are spending lot of money to please other people in the society. Now here I am without spending any money I am giving happiness to others; How? By being a victim of their criticism; therefore by commenting upon me, if they get happiness; I am happy only; I should not be upset by their comments.

Then santuṣṭō yēna kēnacit; his mind is such that it can be very very easily pleased; the uniqueness of jñāni's mind is, it is a easily pleaseable mind; whereas the more the sophisticated the mind is; pleasing those people become extremely difficult, because they are so fastidious and so particular about everything. So if they say coffee; they are particular about how much milk; how much decoction; how much sugar; how hot it should be, etc. etc. whatever it is; and then in what kind of cup it should be given; if slightly it is different; they throw away the coffee. The more sophisticated it is; we have bought finer rāga-dvēṣa; finer our rāga-dvēṣa; the most difficult it is to please.

And the most of the perfectionist people; perfectionist means what? They are very particular about everything; perfectionism is wonderful; how everything should be there. To have that is wonderful; but the problem is if I am going to be disturbed by the slightest variation; my life becomes miserable. You can see perfectionists are generally irritated; they are never happy whatever you do. Keep a kerchief; you have kept like this and not like that. Anything you do; he is not happy; jñāni is perfectionist; he does everything properly at the same time, he is accommodative enough to put up with all the imperfections.

And therefore yēna kēnacit; the one who is happy with anything that comes; and especially he is a sanyāsi; he cannot choose anything.

In fact Śankarācārya takes all these verses as the description of a sanyāsi only; and once a person is a sanyāsi; then he asks for bhikṣā; he cannot say: bhavathi dosai dēhi; bhavathi poorim dēhi; You cannot ask; bhavathi bhikṣām dēhi; you have eat what you get; santuṣṭō yēna kēnacit. One day bhikṣā not available; that also is OK; gr̥hastha life is slightly better off. So therefore learn to be happy with anything.

anikētaḥ; this is the word which indicates that he is a sanyāsi; anikētaḥ means the one who does not have a house of his own; do not ask rented house; the one who is not a householder; nikētaḥ means house; and anikētaḥ means the one who is a sanyāsi. And then where does he live?

सुर मंदिर तरु मूल निवासः
शय्या भूतल मजिनं वासः |
सर्व परिग्रह भोग त्यागः
कस्य सुखं न करोति विरागः || १८ ||

[sura maṁdira taru mūla nivāsaḥ](#)
[śayyā bhūtala majinaṁ vāsaḥ |](#)
[sarva parigraha bhōga tyāgaḥ](#)
[kasya sukhaṁ na karōti virāgaḥ ||18||](#)

wherever, whoever gives a place, he stays; that place may be a palatial house or it can be an ordinary hut; whatever is available, he lives there. Therefore anikētaḥ.

And all these are possible; how does he enjoy such a mind; his mental strength he has derived from one source. What is that source? sthiraṁ. It is self-knowledge that has given him this mental strength.

Remember; knowledge is power. In fact, knowledge alone is power. If at all humanity is so powerful; it is only because of our knowledge. And among various types of knowledge also; self-knowledge is the most powerful thing; ātmana vindatē vīryam, vidyayā vindatē amṛtam. The greatest strength you derive from self-knowledge. So only such a jñāni can say: நான் என் செய்யும்; கோள் என் செய்யும்; வினை தான் என் செய்யும். nāḥ eṇ ceyyum; kōḥ eṇ ceyyum; viṇai tāṇ eṇ ceyyum, when I have got knowledge. So sthiraṁ means the one who has got doubtless knowledge. Must be vijñānam; sthira means firm; here firm means doubtless. Doubtless knowledge of what; aham brahma asmi; And such a jñāni is dear to Me.

So with this verse, Kṛṣṇa concludes the description of a wise person's conduct or characteristic. Now in the 20th verse, Kṛṣṇa winds up this discourse.

Verse 12.20

ये तु धर्म्यमृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमाः भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

yē tu dharmyāmṛtamidaṁ yathōktaṁ paryupāsatē |
śraddadhānā matparamā bhaktāstē'tīva mē priyāḥ || 12.20 ||

ते भक्ताः tē bhaktāḥ **Those devotees**, मत्परमाः matparamāḥ **who keep Me as the primary (goal) तु ये tu yē and who श्रद्ध धानाः पर्युपासते śraddha dhānāḥ paryupāsatē – faithfully pursue**, इदं धर्म्यमृतम् idam dharmyamṛtam **this righteous and immortal (teaching) यथोक्तम् yathōktaṁ as mentioned above अतीव प्रियाः atīva priyāḥ are very dear मे mē to Me.**

20. Those devotees who keep Me as the primary goal and who faithfully pursue this Righteous and immortal teaching as mentioned above are very dear to Me.

So when he hear the description of such a jñāni, naturally we will all love to enjoy such a state of mind. It is so alluring; it is so tempting; that I am free from all hooks nobody can threaten me. Naturally the question will come; how can I attain such a state of mind. Is there any short cut, or any treatment; electric shock or nervous adjustments? There is no short cut to enjoy such a state of mind; one has to go through the bhakthi-yōga consisting of the five levels. There is no other way; there is no short cut; one has to necessarily go through the five staged bhakthi yōga.

So therefore Kṛṣṇa says; idam yathōktaṁ paryupāsatē; suppose a seeker goes through the above mentioned bhakthi-yōga. And what are the five levels of bhakthi yōga? Do you remember? Sakāma-karma-pradhāna karma-yōga; niṣkāma-karma pradhāna-karma-yōga; ēka-rūpa-Īśvara upāsana; anēkarūpa-Īśvara-upāsana; nirguṇa-Īśvara-jñānam. So these are the five stage; the first two stages are called karma-yōga; the then next two stages are called upāsana yōga; the last one stage is called jñāna-yōga. In short, karma-yōga plus upāsana yōga plus jñāna-yōga. All these levels put together is called bhakthi yōga.

So this yathōktaṁ bhakthi-yōgam yē upāsatē. Suppose people practice; and what type of bhakthi-yōga it is; dharmyāmṛtam; which is called amṛtam because it leads to immortality; amṛtatva hētubhūtham bhakthi yōgam ithyarthāḥ; amṛtam means which leads to immortality; and not only that dharmyam; dharmyam means which is a teaching in keeping with the vēdās.

Because remember, in our tradition, vēdas are considered to be the primary scriptures, the primary source of knowledge; and therefore everyone has to necessarily follow the vēdic tradition; anybody goes out of vēdic tradition; he will be called nāsthikāḥ; and in

India; the vēdic-teaching is so ingrained; that even the greatest person will be rejected the moment he rejects vēda; the best example is Buddhism; Buddha is considered to be a very great mahātma; So wonderful; So what you call rational; So compassionate; even though he glorified all over the world; in India it could not survive; it had to go out. You know one reason; because Buddha rejected the vēdas. So rejecting the vēda it is impossible to survive in our culture; because that is our foundation. Therefore every ācārya makes sure that he is following the vēdic tradition.

And Kṛṣṇa himself wants to claim that hey Arjuna I am also not giving My philosophy. Buddha may be an avathāra; may be considered an avathāra; but even an avathāra is rejected, if that avathāra rejects the vēdas. So Kṛṣṇa also will be rejected if he goes against the vēda. Therefore Kṛṣṇa says: hey Arjuna my teaching is dharmyam; dharmyam means vēda aviruddham. It is non-contradictory to the revelation given in the vēdas. And that is why Bhagavat Gīta is called a smṛti; smṛti means any literature which goes along with the vēdic-teaching. So sṛuthi anusāri śāstram is called smṛti. Bhagavad-Gīta is called a smṛti grantha.

And suppose a person follows entire bhakthi yōga; And that too how; śraddhaḥ dhānā. So with faith in its efficacy; that will bless me with and mat paramāḥ and keeping me as the ultimate goal; not materialistic goal; but with spiritual goal; one who keeps, matparamā means mumukṣu; being a spiritual-seeker; if a person follows; tē bhaktā atīva mē priyāḥ; jñāni bhakthās; they will become greatest bhaktha and they all will be nearest to me.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः
॥१२॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē śrīkṛṣṇārjunasaṃvādē bhaktiyōgō nāma dvādaśō'dhyāyaḥ||

Thus ends the twelfth chapter named Bhakti-yōga in Srimad-bhagavad Gīta which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

Hari Om

164 Chapter 12, Summary

ॐ

Today I will give you a summary of the 12th chapter. The 12th chapter happens to be the culmination of middle section of the Bhagavad-Gīta; which is known as madhyama-

ṣatkam. I had told you before that the first six chapters of the Gīta are called prathamā-ṣatkam; then the next, beginning from the 7th to 12th is known as madhyama-ṣatkam and the last six chapters are known as carama-ṣatkam. And 12th chapter is the final chapter of the madhyama-ṣatkam.

And in the previous five chapters beginning from the 7th up to the 11th, Lord Kṛṣṇa has elaborately dealt with the topic of Īśvara-svarūpam. While the first six chapters dealt with the jīva-svarūpam; from 7th to 11th chapters Kṛṣṇa dealt with Īśvara-svarūpam, the nature of God.

And naturally this topic of Īśvara-svarūpam should culminate in bhakthi towards such an Īśvara. Bhakthi is love or devotion and love or devotion is possible only towards something or someone who is known. You can never have a positive or negative emotion towards an unknown person; when you meet an unknown person; your attitude is what? a neutral attitude only; only when you move with the person; and come to know more and more about that person you develop either liking towards the person or dislike.

And that is how locally also we hear of people moving together and falling in love; all because of what? More the contact is, the more a person comes to know and that knowledge is the basis for the attitude. You can never develop an attitude towards an unknown thing. If this is the general law, your attitude towards God also will depend upon your knowledge of God. I can never love an unknown God.

And therefore if I expect you to develop love or devotion, I should never command you to love, because you can never develop love towards unknown, I have to give you knowledge and knowledge alone contribute to a healthy attitude. If I want you to develop love towards the country; I have to talk about the glory of the country.

You may ask is there any glory at all; that is a different thing; I can never hold an attitude. An attitude is not command-based; an attitude is not will-based; an attitude is generated based on your understanding; and Kṛṣṇa knows this principle. Five chapters Kṛṣṇa or Vyāsācārya devoted in giving you the knowledge of God; and now that we know what that God will be; the consequence will be what? A healthy attitude towards the Lord; and that attitude is called bhakthiḥ; Īśvara-jñānam vina; Īśvara-bhakthiḥ na sambhavathi. Ajñātha-viṣayē; bhāvana naiva sambhavathi.

And therefore 12th chapter is natural consequence and culmination of the previous five chapters and this chapter even though a short one consisting of only twenty verses; it is a very very important chapter because in this chapter Kṛṣṇa has condensed the essence of the entire vēdic-teaching.

Not even the entire vēdāntic teaching; it is an entire vēdic-teaching; both vēda pūrva bhāga as well as vēda anta bhāga; both are condensed in 20 pithy verses. And therefore only this chapter is considered important and of course people think this is important because it is small also. So easy to do pārāyaṇam and easy to byheart also; that is practical reason. But the real reason; this is vēda sāraḥ.

And that is why at the end to the 12th chapter, Kṛṣṇa uses the word, yē tu dharmya amṛtam idam; the word dharmyam indicates that this chapter is the essence of vaidica dharmah; vēda-sāraḥ.

And this chapter has got mainly two topics; the first topic being bhakthi-yōgaḥ; and the second topic is bhakthi-yōga phalam; what is the benefit of result of bhakthi yōga. These are the two main topics.

But before entering into this topic, Lord Kṛṣṇa incidentally answers a question raised by Arjuna and therefore the chapter begins with a question from Arjuna, which is based on the previous chapter. In the previous chapter, viz., 11th chapter, Lord Kṛṣṇa has talked about saḡuṇa Īśvaraḥ, otherwise known as viśva rūpa Īśvaraḥ. The Lord as the very universe is called viśva-rūpa-Īśvaraḥ; Viśva-rūpa Īśvara comes under saḡuṇa-Īśvara; because the world is full of guṇas or attributes or properties and therefore viśva rūpa is saḡuṇa-Īśvara.

And Arjuna has heard a lot about nirguṇa Īśvara also; and therefore Arjuna gets a doubt regard the relative superiority of saḡuṇa and nirguṇa Īśvara. And consequently another doubt is whether saḡuṇa bhaktha is superior or nirguṇa-bhaktha is superior. Saḡuṇa upāsaka is superior; nirguṇa dyāthā is superior; Arjuna gets a doubt. And generally we are attracted to saḡuṇa-Īśvara also; because nirguṇa, we are not even able to conceive of. Therefore this chapter begins with Arjuna's question;

अर्जुन उवाच |
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते |
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः || १२- १ ||

[ēvaṃ satatayuktā yē bhaktāstvām paryupāsatē |](#)
[yē cāpyakṣaramavyaktaṃ tēṣām kē yōgavittamāḥ || 12.1 ||](#)

saḡuṇa dyānam is better or nirguṇa dhyānam is better. And what was Kṛṣṇa's answer? Kṛṣṇa gives a peculiar and fictitious answer. But we should understand the implication of Kṛṣṇa's answer; the implication is we should never ask; which one is better; because this question is relevant only when you want to choose one of them; the question is relevant only when you want to choose. And as far as Kṛṣṇa is concerned, there is no question of choosing one of them; because every seeker requires saḡuṇa dhyānam also

and every seeker ultimately has to come to nirguṇa also. Without saguṇa dhyānam; one can never come to nirguṇa dhyānam; because saguṇa dhyānam is the stepping stone to arrive at nirguṇa dhyānam. So without saguṇa dhyānam; one cannot come to nirguṇa dhyānam. And without nirguṇa dhyānam; I hope you remember, without nirguṇa dhyānam, saguṇa dhyānam is incomplete sādhana.

So therefore everybody has to go through saguṇa first and everybody has to come to nirguṇa. One can postpone coming to nirguṇa; but one cannot avoid that. If a person feels that he is not ready he can postpone it; and postponement can be one year, ten years, or even ten janmās; we do not care. But one has to come to nirguṇa; because nirguṇa-Īśvara is the ultimate reality; which is based on the well-known Kēnōpaniṣad saying; tadēva brahma tvam viddhi nēdam yadidamupāsātē. Saguṇa Īśvara that you meditate upon is never the ultimate reality. You should remember the ultimate reality is a saguṇa object of meditation. And therefore Kṛṣṇa's answer is what; everybody has to go through both of them; both of them means what; saguṇa and nirguṇa.

After answering Arjuna's question, Kṛṣṇa enters the two topics; which is bhakthi-yōga sādhanā; and bhakthi-yōga sādhanā phalam. And what is bhakthi-yōga sādhanā; I have told you several times; and I will repeat again; it is very important; Bhakthi yōga is not the name of a particular sādhanā but it is the name of a range of sādhanā, everyone has to go through; it is a series; it is a package. Now you have to use this words; package.

And this package consists of how many levels; so the levels can be any number, depending upon the context; sometimes it is presented two levels; sometime presented as three levels but here Kṛṣṇa presents bhakthi-yōga as a series consisting of five levels or five stages. And which is important; everyone is important; remember a flight of stairs; a staircase which rung or which step is important you cannot ask; every step is important to go to the next step; and what are the five levels?

The first level is sakāma karma pradhāna karma-yōgaḥ; we can call it karma-yōga level No.1; or karma-yōga 1; this is the beginning stage; which everyone can easily start; in this level a person is allowed to do any karma; to fulfill his personal desires; because very one is born with countless number of desires; which are carried from previous janma; whatever things you bring or not; you bring these; kāmānya kāmayatē manyamānāḥ saḥ kāmabhir jāyatē tatra tatra.

Because in this janma there are so many desires which are not fulfilled; one person used to tell; Swamiji I have one desire; very very strong desire; you know what; he likes a particular brand of car called Land cruiser; 60-70 lakhs or so; so Swamiji I need your special āśirvādam for that; mōkṣa I want. But; Now if it is a simpler one, it is OK: but it is

70 lakhs; so a person may die meditating on land cruiser; and he will cruise or go to the next janmā and born as land cruiser.

So therefore he has to continue; therefore we carry forward not only the puṇyam papāma we carry forward our desires also; our unfulfilled desires; and therefore we cannot help it; therefore kāmya karmas are bound to be there; and therefore sāstra says; let your initial stage of life be yōga kṣēma pradhāna life; Yōga kṣēma; 9th chapter I said; yōga means what? Acquisition; *கொண்டுவா; கொண்டுவா*; accumulating. Not only I acquire for me but for handing over to the next generation; Something to leave in the Will; therefore I have to acquire for them also; if there are girls; one type of acquisition; boys one type of acquisition; all of them. It is called yōga. And once I acquire the next desire is what? Maintenance and holding on to it; and that is called kṣēma; our initial stage of life is yōga kṣēma pradhāna. In fact we have no time for anything. Until we marry, it is only yōga kṣēma of myself, and once we are married, our brain is riddled not only my yōga kṣēma, but also it is yōga kṣēma of me and my family, Many of the parents come and do namaskāra nowadays; Swamiji public exams; where you have public exam; not for me but for my children; they do not have any boon to ask me but they all have tens and hundreds for their children; entrance or IIT; examination-Āśīrvāda season. And tomorrow is exam; another extra namaskār. So what yōga kṣēma a parent is interested in; the children's yōga kṣēma; husband's yōga kṣēma pradhāna life. Kṛṣṇa says you do pray for that. How to convert into karma-yōga? You work for your yōga kṣēma; but whatever happens accepts the consequence as God's will.

Then comes the next stage; a person becomes more and more mature; and he understands that yōga kṣēma is an endless business and therefore he learns to transfer some of the yōga kṣēma to

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ||९- २२||

[ananyāścintayantō mām yē janāḥ paryupāsātē |](#)
[tēṣāṃ nityābhiyuktānāṃ yōgakṣēmaṃ vahāmyaham ||9.22 ||](#)

It is an important skill that we have to develop; we have to learn to transfer a part of our yōga kṣēma concern to the Lord. Then only we will have time; that too quality time and relaxed mind for another set of activity which is meant for citta śuddhi.

Therefore the second stage of karma-yōga is involvement in those activities which are meant for citta śuddhi. We call citta śuddhi pradhāna karma; or niṣkāma karma pradhāna karma-yōga. So we do have time to pray to the Lord; and also for the child's examination. Also we add give me citta śuddhi. If the mind is too much concerned. We cannot think of citta śuddhi; we will not even know that such a thing exists. We cannot

think of any other goal of life at all; because our mind is occupied with the settlement of the children; and settlement of the children will get postponed later to the grandchildren; that is later; so the second stage is niškāma karma pradhāna karma-yōga; otherwise called citta śuddhi pradhāna karma-yōga. So in this, I do not ask for yōga; I do not ask for kṣēma; Oh! Lord whatever you give; I would learn to live with that. And whatever stays with me, I will learn to live with that. Very difficult stage; but we have to come to that.

Then once we have crossed these two stages; together called karma-yōga; we are ready for the third stage; which is called īṣṭa-dēvathā-upāśana. And each one is called what? Bhakthi yōga; remember; first is called bhakthi-yōga; because devotion is required for the first stage; For the sake of yōga-kṣēma; and second stage also I require bhakthi.

And in third stage; I practice īṣṭa-dēvathā-upāśanam, and this is presented as the third stage; because in the first stage, when my mind is full of yōga-kṣēma concern, I cannot sit in mediation; And even if sit in mediation, I will be either thinking of yōga or kṣēma only; meditation simply does not happen. In fact, you continue your worry in sitting posture; normally you worry in other postures. Now in Padmāsana you worry; that will be only difference. Therefore only we are able to transfer our yōga kṣēma concern to the Lord. Mind finds some inner leisure; and only such a mind can spend some time forgetting the family; forgetting the future; forgetting the money, forgetting all those things; சரண கமலாலயத்தில் அரை நிமிஷம்; caraṇa kamalālayattil arai nimiṣam; if possible. So this is called īṣṭa-dēvathā-upāśanam; which will equip me to turn my mind inwards. The extrovert mind will learn to withdraw and that withdrawal is the third stage of sādhanā; īṣṭa-dēvathā-upāśanam;

And in the 12th chapter, it is called abhyāsa-yōga and which īṣṭa-dēvathā is good; you need not ask; any dēvathā is good enough; any particular form of the God is OK.

And once a person has gone through this stage; then he is ready for the fourth stage; I said before in the īṣṭa-dēvathā-upāśanam; there are advantages; but there are limitations also problem you may think that there are so many Gods and you may begin to compare; Śiva is greater or viṣṇu is greater; idea of division etc. will be there; and also the Lord or the deity that I visualise is bound by time and space that is also another limitation and therefore to break these limitations; I have to learn to look at the īṣṭa-dēvathā as the very Viśva-rūpa-Īśvara.

And once I look upon God as the total universe; you do not have many gods at all; you have got only one God with many nāma; what is the difference between Viśva-rūpa Śiva; Viśva-rūpa Viṣṇu; there cannot be any difference because Viśva-rūpa Viṣṇu includes all names and forms; Viśva-rūpa Śiva includes all names and forms; and therefore there is

no division; there is no question of comparison also; And also I understand that the Lord is not bound by forms; and therefore this helps in the expansion of the mind. So it gives citta viśalatha; this is the fourth stage called Viśva-rūpa dhyānam; or anēka-rūpa dhyānam.

And once a person has gone through these four stages; he is ready for the fifth stage and only when a person goes through these four stages; he becomes sādhanā catuṣṭaya sampannāḥ.

So in Tatva Bōdha we said; vēdānta begins; self-knowledge begins; only after acquiring sādhanā catuṣṭaya saṁpathi and this sādhanā catuṣṭaya saṁpathi is possible only by going through these four stages of bhakthi yōga. Bhakthi I have explained in the Tatva Bōdha; you have to go through that; in simple language you can say that it is mental preparedness for self-knowledge.

And then for this self-knowledge a person has to go through the fifth level of bhakthi yōga; and the fifth and the final level of bhakthi-yōga is called jñāna-yōgaḥ. Fifth and final of bhakthi-yōga is jñāna-yōga itself; This alone Śankarācārya tells in his Vivēkacūdāmaṇi; svasvarūpanu sandhānam bhakthirithabhi diyathē. The final level of bhakthi is self-enquiry; sva svarūpa anusandanam.

And this jñāna-yōga consists of vēdānta sṛavaṇa manana nidhidhyasanāni. So consistent and systematic study of vēdāntic scriptures for a length of time under the guidance of a competent ācārya; forgotten! Do not worry; no imposition. So sṛavaṇam is consistent and systematic study of vēdāntic scriptures; not purāṇās; vēdāntic scriptures which deal with nirguṇa-Īśvaraḥ. The first four stages you could manage with saguṇa-Īśvara; In the fifth level you have to come to nirguṇa-Īśvaraḥ; which is discussed only in the vēdānta. Therefore consistent and systematic study of vēdāntic scriptures for a length of time under the guidance of a competent ācārya.

And Swamiji how do you know this; Kṛṣṇa does not say; you are adding whatever you like; Kṛṣṇa himself has said this in the 4th chapter, I have only pulled out from the 4th chapter, and I am putting here.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४- ३४ ||

[tadviddhi praṇipātēna paripraśnēna sēvayā |
upadēkṣyanti tē jñānam jñāninastattvadarśinaḥ || 4.34 ||](#)

Arjuna you have to necessarily go to a guru; and open yourselves and ask for this teaching and consistently follow the sṛavaṇam.

But what about those people who never had guru? உடனே mind அங்கேபோகும்; immediately the mind rushes there. Here we are talking about the general rules; but for every general rule there are exceptions also; because there are spiritual geniuses. In the case of spiritual genius a guru is not required; therefore in their case, they gain knowledge in an exceptional way; just as there was Rāmānujan, a mathematic genius; he could mathematics without the help of a teacher; the teacher himself could not understand the things; just because Rāmānujan did not require if you abolish mathematics schools and teachers; that becomes ridiculous. When we are talking about general rule; never quote an exception; and every one requires a guru; and suppose you say: Swamiji I am a spiritual genius; and therefore I do not require a guru; then I will tell you that you do not require.

But our problem is what? In spite of a guru we do not understand; without guru what you will understand. Therefore sṛavaṇam from guru is required.

Then comes the mananam; which is the removal of all the doubts. Until my intellect is convinced that the nirguṇa Īśvara is not different from me; the real me; tat brahma aham asmi; aham brahmāsmi. Our intellect will not easily accept it. Until we accept, we have to find out what is the intellectual obstacle for accepting this; and whatever be the obstacle in the form of doubt, we have to remove. It is a long process, we have to go through; which is called mananam. And once a person has gone through sṛavaṇam and mananam, he has to go through nidhidhyāsanam; by which we mean the assimilation of this teaching; by which we mean repeatedly reminding my higher-nature to myself. So the nature I now know is that the lower nature; that I am so and so; born on such and such a time; qualification; so many years old; whatever, what you call, whatever bio-data I give now; they all belong to the incidental ahaṁkāra ḥ. I have to remind myself of my higher ātma nature; this self-reminder is called Nidhidhyāsanam.

Thus by following sṛavaṇam; mananam and nidhidhyāsanam; I assimilate this teaching. And once the teaching is assimilated; this intellectual knowledge will bring about an emotional transformation. Because most of our problems are at emotional level; rāga; dvēṣa; kāma; krōdha; bhayam; all these are emotional problems. Saṁsāra is experienced at emotional levels; and therefore this knowledge has to transform my emotional personality. Until then, I continue nidhidhyāsanam. And these three sādhanās put together sṛavaṇam manana nidhidhyāsana is called the fifth level of jñāna-yōga.

And once a person has gone through all the five levels of bhakthi yōga; he becomes a jñāni; a sthira prajñāḥ; to use the second-chapter expression. Thus Kṛṣṇa talks about all the five levels; the first four levels belong the vēda pūrva bhāghā and the fifth and final

level belongs to vēda antha bhāghā. And this is given from verse No.3 to 12, Verse No.3 to verse No.12 is the five staged bhakthi yōga.

And incidentally you should remember that five levels are not clear cut divisions; Not that you follow one; and complete it and you go to the second one and once you come to the second one, the first one is gone; and once you go to the third level; the second level is gone; this is not a clear-cut division; everybody would be following all the sādhanās but one will be predominant; therefore it is not a clear cut division; that we should remember.

And now comes the second part of the 12th chapter, which is from 13th to verse No.19. And that topic is bhakthi-yōga phalam; the benefit of bhakthi yōga; You should remember, when a person has gone through all the stages of bhakthi yōga; he has attained the knowledge aham brahma asmi. Therefore this direct benefit of bhakthi-yōga is ātma jñānam aham brahma asmi which means aham pūrṇaḥ asmi.

And what will any knowledge lead to? What is the benefit of any type of knowledge? The benefit of any knowledge is removal of ignorance. Jñānasya phalam, ajñāna nivṛtiḥ; the benefit of knowledge is freedom from ignorance; and get physics knowledge; I will get freedom from what ignorance; chemistry ignorance?; No; physics knowledge removes physic ignorance; English knowledge removes English ignorance; self-knowledge will remove self-ignorance.

Therefore directly the benefit is experienced at the intellectual level only; because I have got self-knowledge, I am free from self-ignorance; therefore the direct benefit is only at the intellectual level; the emotional benefits are only indirect benefits; they are only corollary.

And therefore you should know how removal of self-ignorance gives me emotional benefit. What is the connection between intellectual knowledge and emotional benefit? The connection is not very direct; therefore we have to understand how; So what I am doing is an intellectual exercise; but the benefit presented is what: emotional benefit. How we should know?

So this the fundamental of vēdānta; this I have not discussed during the course of 12th chapter; and being important, I thought that I should mention it. The vēdānta reveals that pūrṇatvam is our real nature; pūrṇatvam means; self-sufficiency; self-adequacy; is my real nature. But unfortunately, whatever be the reason, we do not know the fact that aham pūrṇaḥ asmi; we do not know; because we are born with ignorance of everything and therefore ignorance of our real nature also. We are born with mathematics ignorance; all ignorance we are born with; that is our capital; what capital; ignorance;

And as we learn one by one; the ignorance goes away; when I learn English, English ignorance goes.

Just as other ignorance, if I can use plural; other types of ignorance are there; self-ignorance is also there; therefore I do not know aham pūrṇaḥ asmi; If I had known anybody asks who are you; I would have aham satyam jñānam anantham brahma. We never say; nobody introduces that way. That means we are ignorant and vēdānta points out when I do not know I am pūrṇaḥ; naturally I am going to mistake myself as I am apūrṇaḥ. Ignorance of pūrṇatvam leads to the mistake of apūrṇatvam; when the fact is not known so many other things are imagined. To put in technical language, ajnānam leads to adhyāsa; ignorance leads to erroneous conclusions. And the erroneous conclusion is what; aham apūrṇaḥ. Apūrṇaḥ means what; I am an incomplete person.

And this erroneous conclusion is at what level? It is at the intellectual level; ignorance belongs to intellect; error also belongs to intellect. Up to this is intellectual problem.

Then what happens? When I feel incomplete, naturally I have a desire to complete myself and therefore I gone on struggling in life to make myself apūrṇaḥ by various methods, As a child, I think a balloon or toy will make me complete one; bālastavat krīḍā sakthā. And once this person is an adult he think life would be incomplete if there is no wife or husband; He is going by the motorbike and nobody to sit behind; somebody has to sit behind and put the hand on the round tummy; joke; OK; so I am complete now. So therefore this problem was for Brahmāji himself it seems; Brihadārṇya says: tasmāt ramatē; tad dvitēyam aicatē; Brahmāji also wanted a Mrs. therefore I gone on thinking this will complete me; this will complete me; this will complete; and the whole life is searching for something which will make life complete.

This is called kāmaḥ; kāmaḥ is a problem at the emotional level. This apūrṇatvam kāmaḥ is the shifting of the problem from the intellectual to emotional; and when I am not able to fulfil my kāma; and somebody obstructs the fulfilment; then there is krōdhaḥ; because of you only I could not do that; Krōda is an emotional problem and when the kāma is fulfilled; then also I do not solve the problem because finite plus finite is equal to finite. Therefore fulfilment of desire leads to more kāmaḥ; which is lōbhaḥ; unfulfilled desire leads to krōdhaḥ; fulfilled kāmaḥ leads to lōbhaḥ; that is kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ. In fact all your emotional problems begin with this kāma. And this kāma is because of what; the erroneous conclusion that I am apūrṇaḥ.

Therefore the root of the problem is at intellectual level; problem is emotion; but the root is intellectual; and therefore you have to study the scriptures and solve the problem at intellectual level; then it will gradually transform your emotional personality; since I am pūrṇaḥ; I know; I am full and complete; whether things are around or not;

श्रीभगवानुवाच |

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् |

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते || २-५५ ||

[prajahāti yadā kāmān sarvān pārtha manōgatān |](#)

[ātmanyēva"tmanā tuṣṭaḥ sthitaprajñastadōcyatē || 2.55 ||](#)

Expectations are not there; frustrations are not there; complaints are not there; and therefore all the benefits mentioned in this portion are the emotional benefits; but the cause is what: at the intellectual knowledge. And therefore Kṛṣṇa enumerates them from verse No.13 to 19. I am not going to each slōkā; but will present in a nutshell;

All our transactions are from three different levels;

- I as a kartā in the world; as the doer of varieties of action; that is one role I play;
- and the second role I play is as a bhoktā; receiving varieties of experiences;
- and the third is I as a pramādha; how I look at the world; my perspective as an observer.

And Kṛṣṇa says at all these three levels; there will be total transformation.

As a kartā; what is the transformation? My actions are no more born out of a sense of incompleteness. It is not because I am apūrṇaḥ; I am doing the action; knowledge I am pūrṇaḥ; Therefore all my actions are not meant for fulfilment; but they are done with fulfilment; and therefore there is no more any motive; karma-phalam if it comes; aham pūrṇaḥ; karma-phalam not comes; aham pūrṇaḥ; Therefore there is a very great relief; there is no concern; there is no tension. So therefore I act from pūrṇatvam; not from apūrṇatvam; one change.

And when I am full and complete; a mind which has fullness will always express only love. Fullness expresses in the form of love and compassion. Therefore all the actions are born out of love and compassion for others. This is the second transformation.

And the third transformation is since the action come from love, compassion without expectation and concern; to quality of the actions are excellent; because the mind is undisturbed; the performance is always better. And therefore every action is appropriate and sound action; dakṣaḥ;

Thus as a kartā; his motive is not fulfilment; comes with fulfilment; love, compassion.

Similarly as a bhoktā, Kṛṣṇa says: Since he operates from strength that aham pūrṇaḥ asmi, he is not vulnerable disturbance; like anger; impulsive reactions etc. cannot come;

He has got a shock absorber. And therefore patience, freedom from impulsive reaction; not vulnerable to emotional disturbances. In fact, he is an emotionally immunized person; he is from bhōktā level. So emotional resistance is the second benefit.

And the third and final is as a pramātha; as an observer his perspective of the creation is samatvam; samatvam; whatever be the type of experience; māna apamāna, sukha, duḥkha; śīta uṣṇa etc. his mind enjoys samatvam or equanimity which means he is not subject to rāga and dvēṣa.

So these are the transformations which will take place as a result of this knowledge; and Kṛṣṇa concludes by pointing that to get this particular benefit, there is no shortcut at all, everyone has to go through all the five stages if a person has to attain this benefit.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते |
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः || १२- २० ||

[yē tu dharmyāmṛtamidaṁ yathōktaṁ paryupāsatē|](#)
[śraddadhānā matparamā bhaktāstē'tīva mē priyāḥ||12.20||](#)

One has to go all the five stages to attain this phalam called jīvan-mukthi.

Hari Om

Chapter 13

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ॐ

THIRTEENTH CHAPTER

[क्षेत्र-क्षेत्रज्ञ-विभाग-योगः](#)

[kṣetrakṣetrañāvivibhagayōga](#)

THE YŌGA OF THE DISCRIMINATION OF THE KSHETRA AND THE KSHETRAJÑĀ

In the last class I pointed out that the 12th chapter makes the end of the madhyama-ṣatkam of the Bhagavat Gīta. The Bhagavat Gīta is divided into three ṣatkams; ṣatkam meaning a group of six chapters and the first ṣatkam consisting of the first six chapters is prathama ṣatkam; then from the 7th to the 12 is the madhyama-ṣatkam and from the 13th up to the 18th is carama ṣatkam or anthima-ṣatkam.

And I had also pointed out that in each ṣatkam certain topics are highlighted; predominantly certain topics are highlighted in each ṣatkam. And we saw in the prathamā-ṣatkam was highlighted the first topic being Jīva-svarūpam, the nature of the individual. In technical language we call it Tvam padārthaḥ. In the Mahāvākyam Tad Tvam Asi, the tvam part, called Jīva-svarūpam, the nature of the individual, was highlighted.

The second topic that is highlighted is the karma-yōga as a sādhanā. Jīva-svarūpam or Tvam padārthaḥ; and karma-yōga sādhanā was the second topic;

And the third topic highlighted in the prathamā-ṣatkam is the importance of the individual effort, otherwise called prayathnaḥ.

So Kṛṣṇa wants to point out that everything is not predetermined, everything is not totally the will of the God alone, you also do have freewill. And therefore, never embrace fatalism; fatalistic approach is non-vēdic approach. We do not say that fate or destiny is not there; what we say by fatalism is when you think that fate alone determines everything, fate is the total contributor to our life, it is called fatalism; whereas the vēdic approach is fate is one of the contributors to our future. Through your horoscope or through Nādi jyōtsyam, இப்போ அது popular அயிரிக்கு; through various methods, you may know your destiny, your karma, but you should remember that karma or fate is only one of the contributors of your future. In addition to fate, there is another important factor also, which contributes to your future; and that important factor is your freewill

or your puruṣārtha, otherwise called prayathnaḥ. And therefore Lord Kṛṣṇa said that you have to contribute your might.

उद्धरेदात्मानात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ६.५ ॥

[Uddharēd ātmana'tmānaṁ na'tmānavasādayēt ।](#)
[ātmaiva hyātmanō bandhurātmaiva ripurātmanaḥ ॥6.5 ॥](#)

You have to work your upliftment and in fact only when you work for your upliftment, God will come to your rescue. That is why we have the well-known Tamil proverb. தான் பாதி; தைவம் பாதி; tāṅ pāti; taivam pāti. Thus Jīva-svarūpam, karma-yōga and prayathnaḥ; these are the three topics in the prathama ṣatkam.

Then in the madhyama-ṣatkam from the 7th to 12th chapters, Kṛṣṇa shifted the focus to another three important topics, and they are:

1. Īśvara-Svarūpam, otherwise technically called Tad padārthaḥ. In the Mahāvākyam Tat Tvam Asi, Tat refers to Īśvara-svarūpam; Tvam refers to the Jīva-svarūpam. Īśvara-svarūpam is one topic.

2nd topic highlighted is Īśvara-upāsana-yōga. Meditation upon Īśvara called Īśvara-dhyānam or upāsanaṁ, and this Īśvara-dhyānam can be in the form of Iṣṭa-dēvathā-upāsana, which was called abhyāsa-yōga by Lord Kṛṣṇa or it can be in the form of Viśva-rūpa upāsanaṁ. Meditation upon the Lord, looking upon him as the very universe itself. In fact, the entire 11th chapter is training for Viśva-rūpa-upāsanaṁ.

अनेकवक्त्रनयनम् अनेकाद्भूतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११.१० ॥

[anēkavaktranayanamanēkādbhutadarśanam ।](#)
[anēkadivyābharaṇaṁ divyānēkōdyatāyudham ॥ 11.10 ॥](#)

This is called upāsanaṁ or upāsana-yōgaḥ. Īśvara-svarūpam, upāsana-yōga as sādhanā.

And the third topic that Kṛṣṇa highlighted in the madhyama ṣatkam is the importance of Īśvara-anugraḥ or Īśvara-kripa, because even though prayathna or effort is very important, the human effort will fructify only when there is Īśvara-kripa or anugraha also. And of course, Īśvara-anugraḥ is always there flowing, but we have to learn to tap the Īśvara-anugraḥ which is there just as a waterfall has got electricity in potential form, but the electricity will be useful to us only when we learn to tap the electricity by the appropriate project.

Similarly, solar energy is there all the time, but we have to tap that energy. Similarly, Īśvara-anugraḥ also we have to learn to tap and every prayer is like hydro-electric project, it is Īśvara-anugraḥ project. In fact, we start the Bhagavat Gīta with a prayer, it is only to tap anugraḥ. And therefore, never underestimate the role of anugraḥ. Generally people think advaitins who are committed to dhyāna yōga; they do not have bhakthi at all, they think, they are all intellectuals, they are rational people, they think. But remember even the greatest advaitin, values the role of Īśvara anugraḥ and therefore Īśvara-kripa or anugraḥ is the third topic in the madhyama-ṣatkam. Īśvara-svarūpam, Īśvara-dhyānam, and Īśvara-anugraḥ.

Thus six topics have been highlighted. Now we have to enter the carama-ṣatkam or the anthima-ṣatkam and in this ṣatkam also we have three topics highlighted. And what are those topics?

No.1. Jīva-Īśvara-svarūpa-aikyam. The essential oneness of Jīva-svarūpam and Īśvara-svarūpam which is technically called Asi padārthaḥ. Tat Tvam Asi. If you rearrange, Tvam Tat Asi. Tvam is Jīva svarūpam, Tat is Īśvara-Svarūpam and Asi is Jīva-Īśvara-svarūpa-aikyam.

And by using the word essential-oneness, we indirectly convey that there is a superficial difference between Jīva and Īśvara. And that is why we are using the word essential-oneness and to understand this essential-oneness, we generally take the example of a wave and the ocean. Wave and ocean are superficially different, that is why is called a wave, and ocean is called an ocean. Definitely there is a difference. Ocean is vast, wave is small. Ocean is cause, wave is effect; ocean is relatively eternal, wave is ephemeral. Thus between wave and ocean, differences do exist, but all these differences are only superficial differences. If you find out the essential nature of wave, it is nothing but what? Water. If you take the wave, it is nothing but water: H₂O, H₂O Satcidānanda.

Similarly if you analyse the essential nature of ocean, it is nothing but water only. In fact there is no wave other than water, there is no wave other than water, there is only one water behind the wave and one water behind the ocean and if you shift your attention to the water aspect, if you shift your focus to the water, then you can say wave and ocean are essentially one and the same.

Similarly Vēdānta says, Jīvātma is essentially ātma. That is why it is called Jīvātma. Jīvātma is essentially the ātma, the caitanyam. Paramātma is essentially the ātma, the caitanyam. Even though superficially they are different, essentially both are one and the same; ātma the caitanyam only. This understanding by proper enquiry is called Jīvātma paramātma svarūpa aikyam; otherwise called Asi padārthaḥ. This is topic No.1 of the carama ṣatkam.

Then the second topic that we find is jñāna-yōga as meant as sādhanā which is meant to discover this essential oneness, known as Aham Brahmā Asi. Imagine the wave is a living being and the wave says that I am nothing but water. And the moment the wave understands I am water, the wave can say I do not have birth, because water does not have birth, I do not have death, and I am all-pervading throughout the ocean.

And this discovery is Aham Brahmā Asmi, which is gathered through Jñāna-Yōga ḥ. Jñāna yōgaḥ is understanding this Mahāvākyam, in English we called it the great equation. So the concept of equation is very beautiful. When do we have an equation? In mathematics or in physics or chemistry, when do we have an equation? When two things are totally different you cannot write an equation. $8 = 9$; nobody would write. Why? Because they are not the same. When two things are evidently equal, when two things are explicitly equal, then also you do not write an equation. $8 = 8$, or $9 = 9$, you do not write. When two things are equal, we do not an equation. When two things are different, we do not write an equation. When do we write an equation? When two things are seemingly different, but essentially one and the same, then we require an equation. Suppose, I write, four plus three is equal to 9-2. Think. We have forgotten our skill, using the calculator. Why do we write? Because when you look at the two sides of the equation, what I see is different. Here the numbers are 4 and 3, there are numbers are 9 and 2. Even the diagrams are different. The way you different. The numbers are different. And what about the arithmetic sign? Here we have got 4 + is there, there we have got 9 -; Therefore the numbers are different, the signs are different, therefore eyes report that they are different. And since superficially difference is experienced, I have to teach a child; the differences are superficial but essentially 4 +3 is equal to 7, 9 -2 is equal to 7, and therefore, both are 7 svarūpam. So svarūpa dṛṣṭya, they are identical.

Similarly, when you look at the Jīva, and when you look at the Īśvara, they are very very different. One is omniscient, another does not even know the spelling of omniscient. Sarvajñāḥ, alpajñāḥ. Sarvaśaktimān, Alpaśaktimān. Sarvajñāḥ means omniscient. Alpajñāḥ means with limited knowledge. Sarvaśaktimān means omnipotent and Alpaśaktimān means with limited power. Sarvagathaḥ means omnipresent and Alphagathaḥ means limited pervasion.

So Jīva and Īśvara seems to be totally different; even different is not the word, diagonally opposite. One is creator, the other is created; one is master, another is servant. But the upaniṣads say that the difference is only superficial like 4 + 3 and 9 - 2. If you make an enquiry and arrive at the essence of Jīvātma, and also arrive at the essence of paramātma or Īśvara, which is called Tvam pada śōdanam, and Tat pada śōdanam; śōdanam means vichāraḥ. You do Jīva svarūpa vicāra and Īśvara svarūpa vicāra on the lines taught by the teacher. Just as the mathematics teacher drives home the equation to the student.

Similarly, Mahāvākya upadēśa karta guru has to help the student enquire into the Jīva svarūpa vicāra and Īśvara svarūpa vicāra. Then the thrilling discovery is what, Aham Brahmā asmi. Brahmā (carefully write, or else you will write it as brahmaḥ - which means confusion). I am confusion asmi. For that discovery, vēdāntic study is not required. It is a known fact. Aham Brahmā asmi. And this is called Jīvatāma-paramātma aikyam. Otherwise called Asi padārthaḥ. And this enquiry you make to arrive at the oneness is called jñāna-yōgaḥ; otherwise called vēdānta sṛavaṇa manana nidhidhyāsana.

That is going to be highlighted in the 13th chapter, 14th chapter, 15th chapter; then the third topic, aikyam No.1, jñāna-yōga, No.2, the next topic is the importance of values. Developing satguṇās; noble virtues, are extremely important, to enjoy a mind which will be capable of absorbing the teaching. Only a dhārmic mind can absorb Vēdānta. In Kathōpaniṣad, it is said:

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ Part I. Canto.II. Mantra.२४ ॥

[nāviratō duścaritānnāśāntō nāsamāhitaḥ |](#)
[nāśāntamānasō vā:'pi prajñānēnainamāpnuyāt || Part I. Canto.II. Mantra.24 ||](#)

If the mind is not a dhārmic mind, if it does not have healthy values, the mind is not a prepared mind, and without a prepared mind, if vēdāntic knowledge is given, it is like sowing the seeds on sand. On dry barren sandy ground, even if you sow the best of seeds, nothing will happen.

Therefore an intelligent person should prepare the ground before sowing the seed; Similarly, before sowing the Mahāvākya seed, make sure that you have the virtues.

Then the question is what are the virtues? Kṛṣṇa will himself enumerate them. In 13th chapter we get, 14 we get some of them, 15 we get, and in 16 and 17th fully we get virtues, we can call them satguṇāh. Satguṇāh. In Dharma śāstra, they are ātma guṇah. And if you want to present the values in Vēdāntic language, we can call them sādhanā catuṣṭaya sampathī. So values is the third topic. Aikyam, jñāna-yōga and guṇās, these are the three topics highlighted in the carama ṣatkam.

With this background, we will enter the carama ṣatkam, viz., the 13th chapter of the Gīta.

In the 13th chapter, in some books, we find a verse, in the form of Arjuna's question. In some books, 13th chapter begins with Arjuna uvāca, whereas in some other books, we get Bhagavān uvāca. Perhaps that slōkās was not there before, later perhaps somebody added, we are not going to go into details, but the question is useful and therefore I have incorporated that verse in our books; and therefore they start with Arjuna's question.

And if you include that 13th chapter would have 35 verses; otherwise they would only have 34 verses.

Verse 13.1

अर्जुन उवाच ।
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna uvāca |
prakṛtiṁ puruṣaṁ caiva kṣētraṁ kṣetrajñameva ca |
etadvēditumicchāmi jñānaṁ jñeyaṁ ca keśava || 13.1 ||

अर्जुन उवाच Arjuna uvāca **Arjuna asked** केशव keśava **Oh ! Kēśava** इच्छामि वेदितुम् icchāmi vēditum **I desire to know**, एतद् ētad **the following** प्रकृतिम् prakṛtiṁ prakṛti पुरुषं एव च puruṣaṁ ēva ca **puruṣa also**, क्षेत्रम् kṣētraṁ **kṣētraṁ** क्षेत्रज्ञम् kṣetrajñam **kṣetrajñā also** एव च ēva ca **as the knower of** ज्ञानम् jñānam jñānam, **knowledge** च ज्ञेयम् ca jñeyaṁ **and jñeyaṁ (what ought to be known)**.

1. Arjuna asked: - Oh Lord! I desire to know the following- prakṛti, puruṣa, kṣētraṁ, kṣetrajña, jñānam, and jñeyaṁ.

Arjuna asks this question and in this question and Arjuna gives six technical words, generally used in the vēdānta. Technical words used in any science is called Paribhāṣa śabdaḥ. In English we call it jargons. And medical jargon, jargon is a technical word used in that particular science. Like in economics, they say inflation. Whereas when you talk of inflating your cycle tyre, it has a different meaning. So we have got technical words; they are called Paribhāṣa śabdaḥ; Arjuna introduces, six Paribhāṣa śabdāḥ, technical words, used in vēdānta and he asks for clarification. I have heard them and I would like to know what exactly those concepts are. So what are those six words? No.1 prakṛti; No.2. Puruṣaḥ; No.3 Kṣētraṁ; No.4 kṣetrajña; No.5 Jñānam; and No.6 Jñeyaṁ. These are the 6 words, generally they go in pairs; prakṛti and Puruṣaḥ, one pair; kṣētraṁ and kṣetrajña, another; then jñānam and jñeyaṁ. Ethat, the group of the technical words, vēdithum iccāmi. I would like to know, Hey Kēśava. Kēśava, Oh Lord Kṛṣṇa.

And here even though Arjuna has used six words, some of the words are almost synonymous. Still Arjuna perhaps is not clearly and distinctly enumerated. For our convenience, we can take them together. The word prakṛti, and the word kṣētraṁ are almost synonymous, both of them mean the material universe, which is the object of our experience. So the experienced-objective material universe is known as prakṛti and kṣētraṁ. Even though there are subtle differences, at this moment, we can take them as almost identical. And when I say material universe, it includes the invisible energies also, because even scientifically energy is another form of matter only. Matter can be

converted into energy and energy can be converted into matter; that is why we have $e = mc^2$ equation. Therefore, when I say this matter, it means the whole creation in visible and invisible form.

And according to Vēdānta, it includes our mind also, because according to śāstra, mind is also a product of the subtle five elements. Therefore mind is also a form of matter only and that is why the mind is influenced by matter. When there is a change in biochemistry, when there is a change in hormones, it changes your mind and emotions; from that it is very clear that mind is also another form of subtle matter. Therefore, prakṛti or kṣētram includes the world, the mind and also the body, all of them are called prakṛti or kṣētram. Kṛṣṇa will himself will elaborate that later. Here for our convenience we can remember, matter.

Then next we can take Puruṣaḥ and Kṣētrajñam and Jñeyam. All these are almost synonymous only, there is only a subtle superficial differences; essentially all these three being caitanyam or consciousness principle. Thus prakṛti and Kṣētram means acētana tatvam; Puruṣaḥ, Kṣētrajñā and jñeyam means cētana tatvam. Matter and spirit. Inert and sentient. Thus five words we have reduced into two.

Then what is left out. There is only one word, i.e. jñānam. And the word jñānam has a popular meaning, it has several meanings. Popular meaning of the jñānam is knowledge but in the thirteenth chapter, the word jñānam is used in the meaning of virtues, or values: Satguṇās; Kṛṣṇa will enlist 20 virtues later; amānitvam, adambitvam, ahimsa, śantiḥ and Kṛṣṇa says all these virtues put together are called ethat jñānam iti prōktham, ajñānam ethōnyatha. Jñānam means virtues or values.

These are going to be the six topics or three topics, which Arjuna wants to know, which Kṛṣṇa will elaborate later. This is the background of the question. Even Kṛṣṇa is answering a question paper. Examination season. It is not only for our children, Lord Kṛṣṇa also has got: Write short notes on: I do not whether it is there now or not; we had it. Write short notes on. Only difference is we will have so many and choice will be given on any three; but poor Kṛṣṇa does not have any choice, he has to write notes on all the six! And Kṛṣṇa being a great student or master, he answers all of them beautifully! Now we will see Kṛṣṇa's answer.

Verse 13.2

श्री भगवान् ऊवच ।
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ॥
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्धिदः ॥ १३.२ ॥

Śrī Bhagavān uvāca

idaṃ śarīraṃ kauntēya kṣētramityabhidhīyatē|

tadyō vētti taṃ prāhuḥ kṣētrajña itī tadvidaḥ|| 13.2 ||

श्री भगवानुवाच Śrī Bhagavān uvāca Lord Kṛṣṇa said - कौन्तेय kauntēya Oh Arjuna! इदं शरीरम् idaṃ śarīraṃ This body अभिधीयते abhidhīyatē is known इति क्षेत्रम् iti kṣētram as kṣētram यः वेत्ति yaḥ vētti (there is a conscious principle) which knows एतत् ētat this (body) तद्विदः प्राहुः tadvidaḥ prāhuḥ Wise men declare तम् tam that (knower principle) इति क्षेत्रज्ञः iti kṣētrajñaḥ to be kṣētrajñā

2. Lord Kṛṣṇa said – Oh Arjuna! This body is known as kṣētram. (There is a conscious principle) which knows this (body). Wise men declare that (knower principle) to be kṣētrajñā.

When we write answers to the questions, generally, we write the answers for those questions which we know thoroughly; and wherever we want to bluff, wherever we are not sure, we will keep it for the end. What we definitely know, we write first. Similarly Kṛṣṇa also perhaps, not that Kṛṣṇa wants to bluff or something, he also rearranges the questions, perhaps for our convenience; even though Arjuna's order, Prakṛti, Puruṣaḥ, Kṣētram, Kṣētrajña, Kṛṣṇa starts with the third item, Kṣētram. Of these six items, first one Kṛṣṇa takes up is kṣētram.

What is kṣētram? Kṛṣṇa says; He Kauntēya, Kuntiputraḥ! Arjuna; this body that you are experiencing intimately, this śarīraṃ, this body is called kṣētram. So this body is called kṣētram. And why is this body known by the word kṣētram? Śankarācārya gives several meanings for the word kṣētram. Out of that we will see two meanings, which are relevant and beautiful.

First meaning is that which is subject to decay and destruction. So kṣiyathē iti kṣētram. kṣathathvāt, kṣamānatvāt kṣētram, kṣi means that which disintegrates, that which decays and ultimately dies. In fact, the very word śarīraṃ also means the same only. śīryamāṇa svabhāvatvāt śarīraṃ. Śīryathē means that which is decaying every moment. The cells, one set of cells are replaced by another and after 40 or 50, the replacement becomes slow or stops and ultimately it dies. All the words used for the physical body indicates that it is decay and destruction. And even the word dēhaḥ, is because that which is burned by, afflicted by, tormented by three-fold sorrows; trivitha tāpaiḥ dahyathē iti dēḥ. Dēḥ, means to burn. Not in the physical sense, in the figurative sense.

What are the three-fold tāpās? One tāpā is rising from inside in the form of varieties of diseases etc. that is it is internal.

And the other type of t̄apā, are coming from the outside or the environment, like dust pollution, noise pollution, carbon monoxide pollution, so many varieties of pollution they talk about, any t̄apam coming from the surrounding is one type of suffering; known as adhi bouthika t̄apam.

What comes from inside is adhyātmica t̄apam; like BP, sugar, etc. And the third one is that which is not caused by external or internal, that which is caused by the nature, or the karma.

Adhi daivika t̄apam caused by supernatural forces like thunder, lightning, or floods, all these things are the third ones.

Through these three fold t̄apas, the body is constantly tormented and therefore trivitha t̄apaiḥ dahyathē iti dēḥ. Śiryathē iti śarīram, dahyathē iti dēḥ, kṣiyathē iti; kṣiyathē iti kṣētram. And while living the three fold t̄apas or burning, and after death also, the body is burned, by another type of fire; what is that? Cremation fire. Therefore while living also it is burned (tavikkarom), after death also it is burned, therefore it is called kṣētram. This is meaning No.1 given by Śankarācārya.

The second meaning given for kṣētram is any agricultural land or field is called kṣētram. A wet land which is used for raising crops or plants is called kṣētram. And our physical body is comparable to a field. And why is the body compared to a field? Śankarācārya says when we have got seeds in our hands, we can convert the seed into the plant. But that conversion requires a land. Only through the land, by sowing the seed, it can be converted into plants. If you are keeping the seed in your bureau and after a few days, it cannot grow into a plant and therefore we require what? An intermediary medium, through which alone the seed is converted into plant which can bear fruits.

Similarly we have done lot of Puṇya-pāpa karmas in the past janma and all those karmas are like seeds and every karma can fructify into sukham and duḥkham. Just as seed can fructify into plant; karma can fructify into phalam; puṇyam-karma into sukha-phalam pāpa-karma into duḥkha-phalam but that conversion requires a medium. Just as seed requires the medium of the field to become a plant and fructify, our karma also requires a medium; what is the medium, the physical body is the medium only through the body we can reap puṇya phalam, we can reap pāpa-phalam. As long as you do not have a body, puṇyam will be there; but will never become sukham; pāpam will be there, it will never become duḥkham. The conversion requires an intermediary. Therefore Śankarācārya says Kṣētravat kṣētram. Only one word Śankarācārya says. He is very very concise, precise, and brief. He will not talk like me for half an hour. He writes only one word kṣētravat kṣētram. And therefore the physical body is kṣētram.

Even though Kṛṣṇa has defined the physical body as kṣētraṁ, we have to include two more things, which Kṛṣṇa would do later, but in this context we can add. The mind is also called kṣētraṁ. And not only the body and mind, even the external world is called kṣētraṁ. So three things; body, mind and the world. In short whatever you experience is kṣētraṁ. Whatever you experience is kṣētraṁ. The world is experienced by me; the body is experienced by me. Do you have any doubts? When the mosquito bites, you will know whether you experience the body or not. Even if you deliberately know, the hand will know. The body and pain and pleasures are experienced; the world is experienced.

In the same way, the mind is experienced by me intimately. I know the arrival of every emotion and I know the departure. I know the emotional problems. That's why counselors are having a gala time. If I do not know my emotional problem, how I will go to a psychiatrist.

So therefore, all the three, what is common to all the three? All of them are objects of experience and all of them are matter, made up of matter; world is made up of matter; body is of course made up of matter; mind also is made up of matter. All the three are objects. All the three are matter. And then all the three are subject to constant change also. The world changes all the time. There is nothing that is changeless. Some of them may change faster. Some of them may change slowly, but the change is the law of nature. And not only the world, the body changes, asti, jāyathē, vardathē, vipariṇamathē, kṣiyathē, iti śad vikarāvāt ētat śarīram. Therefore the world is savikāram, body is savikāram. What about the mind? It changes or not? My God! That is the fastest changing thing. Thank God the mind changes also. I keep on talking and your mind remains still. What use? Nothing happens in the mind. What a terrible lot will be mine? So I am expecting my words to enter your mind, through your ears, and I expect your mind, your thoughts to change. Every word should create a thought in your mind. Whether you understand or not, accept or not, mind has to undergo transformation. Thus kṣētraṁ is object; kṣētraṁ is matter. Kṣētraṁ is subject to change.

Even though kṣētraṁ consists of body and world, Kṛṣṇa here focuses upon the body only, because we have got maximum attachment to the body matter. World is also matter; body is also another lump of matter, (மண்ணாங்கட்டி mannankatti - mud pack). Only like porcelain, it is a refined mud. Even though the world is also mud, body is also mud, unfortunately, our identification with this body is so deep and therefore Kṛṣṇa wants to specifically remind that the body is also an object of experience. Iti kṣētraṁ. So topic No.1 temporarily over. Kṛṣṇa will elaborate later.

Then what is the second topic? ētat yaḥ vētti, tam kṣētrajñā iti prāhuḥ. Whatever illumines or experiences the kṣētraṁ. If the kṣētraṁ is an experienced object, every

experienced object presupposes an experiencer, sentient subject. If my eyes are perceiving all of you, the very perception of every one of you pre-supposes the existence of the perceiver I. Even though the eyes themselves are not perceived by me; I do not see my eyes, even though the eyes themselves are not perceived; there is no doubt regarding the perceiver eyes, because without the perceiver eyes, there cannot be perceived forms and colours. Like every photograph that you see presupposes what? A photographer or minimum a camera. Earlier I used to talk about photographer, now they talk about an auto-camera. There is a camera. Every photo presupposes a camera, even though the camera is not in the picture. Similarly the entire kṣētram consisting of the world, body and mind is an object of experience, it presupposes what a sentient, experiencer, illuminator, conscious principle. And that conscious-principle which is called the subject, which is called the illuminator, which is called the enlivening principle, Kṛṣṇa calls Kṣētrajñā.

And who says that: tadvidah; the great jñānis who know about them, they say that it is called Kṣētrajñā. Therefore, in short Kṣētrajñā means conscious principle. Kṣētram means matter-principle; Kṣētrajñā means conscious-principle or Consciousness.

Now taking a little bit aside, what exactly is the nature of this consciousness is a fundamental question, because it is a mysterious thing which everybody tries to understand, all this sciences are even now struggling to understand what is the phenomenon of consciousness. According to vēdānta, consciousness has the following features:

Do you remember: ஞபகம் வரதா? கட கடந்து போலாமா?

1. Consciousness is not a part of the body, it is not a product of the body, is not a property of the body. Consciousness is an independent entity, according to vēdānta. So consciousness is not a part, product or property of the body.
2. Consciousness is an independent entity which pervades the body; which body? Inert body, and makes it sentient, cētanam. This is the second feature. Dēha vilakṣaṇam. It is different and pervades the body. Dēha vyāpiḥ.
3. The third feature is this consciousness which is independent principle is not limited by the boundaries of the body, which means it extends beyond the periphery of the body. Vyāpi sarvagatha; this is the third feature.
4. Then the fourth feature is: This consciousness will continue to exist, even when the body perishes. It is eternal. Previously we said all-pervading. Now we say it is eternal.

5. Final point is the surviving consciousness after the destruction of the body is not recognisable because there is no body through which it can manifest or express. For want of a manifesting medium, the surviving consciousness is not recognisable.

Details in the next class.

Hari Om

166 Chapter 13, Verses 03-04

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In the beginning of thirteenth chapter, Arjuna introduced 6 technical words, Paribhāṣa śabdaḥ used in the scriptures and Arjuna asked for clarifications of these terms and from the 2nd verse, Lord Kṛṣṇa begins to answer Arjuna's question. The six terms that Arjuna wanted to know are kṣētram, Kṣētrajña, Prakṛti, Puruṣaḥ, and Jñānam and Jñeyam. Of these six words, Lord Kṛṣṇa takes up the first pair of words, viz., kṣētram and Kṣētrajña and since these two terms are closely connected, Kṛṣṇa deals with both of them simultaneously.

And this is done from the 2nd verse up to 7. Verse No.2 to 7 is dealing with kṣētram and Kṣētrajña. And the word kṣētram, literally and from the standpoint of vēdānta means the entire objective universe which is experienced by us; which consists of the external world which is an object of experience, which includes the body, which is also an object of my experience, and finally, it includes the mind also, which is an object of experience. Thus the world, plus the body, plus the mind, the whole thing is kṣētram.

The only difference is among these three, the world is a little bit away from us, as it were, and the body and mind are intimately associated with me, the observer and therefore, the body and mind appear to me to my integral part. I have given you the example before: When somebody asks, what are the things in front of me, I enumerate various things, all of you, the mike, the book, the clip, the watch, the desk, this cloth on the desk, I will enumerate everything and I forgot to include one thing which is very much different from me, which is in front of me, which is very much an object and which is generally not enumerated, viz., what is that? My spectacle. The spectacles is very much part of this world, I have got it from the shop, but once I put on this spectacles and once it becomes an instrument of observation, the instrument is generally included in the subject itself.

From this we come to know, an important law, "An object which serves as an instrument, is generally taken as the subject itself". An object, which serves as an instrument, is

integrally connected with the subject and therefore generally we include these spectacles in the observer itself. But the fact is it is also an object only.

In the same way, Vēdānta says, the body is also another instrument for my observation of the world, the mind is also another instrument for the observation of the world, but both of them also are an object different from me, because instrument is different from the one who is behind the instrument. And that is why when I am using the body and mind, during the waking and dream states, I experience the external world, when in deep sleep state, I am no more operating through the body mind complex, I do not experience the world. So body is one spectacle as it were, one glass of the spectacle, mind is another one; when both of them are used, I experience the world; when both of them are kept aside, when do you keep aside? ~ during sleep state ~ I do not function through them, there is no world of experience. And therefore Vēdānta says: body is also an object, mind is also an object, but both of them serve as an instrument and therefore they appear to be an integral part of the subject. And since body is also an object, mind is also an object; both of them should be included in kṣētraṁ , the objective universe.

Thus kṣētraṁ consists of three portions, the world, the body and the mind. And of these three, Kṛṣṇa enumerates the body alone in this verse, because our identification with the body is stronger and therefore Kṛṣṇa highlights the body part in this verse. Later, Kṛṣṇa himself will elaborate the kṣētraṁ in which he will include the mind as well as the external world.

And therefore brief kṣētraṁ in this verse elaborate kṣētraṁ in the later verse No.6 and 7. That is Mahabhūtān Ahaṁkāra, and icchā dvēṣaḥ sukhaṁ duḥkhaṁ, their Kṛṣṇa elaborates the kṣētraṁ, here briefly enumerates only one item, what is that? The body is kṣētraṁ, and He also pointed out Kṣētrajña is something which is different from the body, which pervades the body and which makes the material body a live, living being. And that invisible principle, like the invisible electricity, which makes the fan go around, which makes the bulb bright, which makes the mike magnify my sound, that invisible principle behind the visible mike, behind the visible fan, behind the visible radio, behind the visible electricity instrument, that is the electricity principle; in the same way, behind the physical material body, the invisible principle is the chaitanya tatvam. And that invisible chaitanya tatvam is called Kṣētrajña; jñaḥ means the awaring principle, the experiencing principle, the observing principle, the sentient principle.

And therefore, the first job in Vēdānta is understanding that the individual is a mixture of two things, the body and consciousness. Just as recognising the fan is a mixture of two principles, one is the visible fan part, and the invisible electricity part. Mere electricity will you give you brief; if you have doubt, open the fan and see; mere fan cannot give

you breeze, what gives you breeze is neither the fan nor the electricity but a mixture of both.

Similarly the functioning individual, the live individual, neither the mere body, nor the mere consciousness. Consciousness by itself cannot transact; body by itself cannot transact, the transacting entity is a mixture of body and Consciousness. And here Kṛṣṇa calls them Kṣētrajña and kṣētraṁ. In the 2nd chapter of the Bhagavad-Gīta, they were called dēha and dēhi. Do you remember?

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २- १३ ॥

dēhinō'smin yathā dēhē kaumāraṁ yauvanaṁ jarā |
tathā dēhāntaraprāptirdhīrastatra na muhyati || 2.13 ||

न जायते म्रियते वा कदाचिन्, नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥२-२०॥

na jāyatē mriyatē vā kadācit
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṁ purāṇō
na hanyatē hanyamānē śarīrē || 2.20 ||

You have to remember all those verses, second-chapter verse No.12 to 25. Go through the whole section. And this dēha and dēhi mixture is otherwise called ātma and anātma. And not only that by using the word 'ātma', the scriptures convey an important idea.

Generally we tend to identify with the body only. I am the body is our general approach, because the date of birth of the body, I take as my date of birth, the growth of the body I take as my growth. Therefore generally the word I is used for the body and after the study of Vēdānta, what we generally say is that "Now I know that I am the body and behind me there is an eternal consciousness". We will not be telling that earlier.

Before Vēdāntic study, I am the body alone is the understanding, after Vēdāntic study, I add one more statement, I am the body and in me there is an ātma. Kṛṣṇa says that is not the right approach. You should not say that I am the body and in me there is ātma. You have to train your mind. That is called nidhidhyāsanam. Spend weeks, months and years. And what should be the new training "I am the consciousness because I am conscious-principle and body is an incidental medium through which I am transacting with the world".

Therefore instead of saying I am the body with an ātma, I should learn to say I am the ātma with an incidental body. And since the body is only an incidental medium, I am willing to accept the fact that this medium is bound to go back to the kṣētraṁ, the

external world. It has come from the world, I am using it temporarily, and I have to give it back to the world and even when I give the kṣētram back to the world, I the Kṣētrajña the invisible consciousness will continue to survive.

This shift of the identification from kṣētram to Kṣētrajña is called aparōkṣa-jñānam or aparōkṣikaraṇam. As long as I say that I have an ātma, it is called parōkṣa-jñānam, the moment I say I am the ātma, it is called aparōkṣa-jñānam. 'Have' to 'Am', is parōkṣa-jñānam to aparōkṣa-jñānam. This is the essence of the 2nd verse.

Verse 13.3

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Kṣētrajñam cāpi māṃ viddhi sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ yattajjñānaṃ mataṃ mama || 13.3 ||

भारत bhārata **Oh ! Arjuna, the descendant of Bharata** अपि च api ca **moreover** विद्धि viddhi **know** क्षेत्रज्ञम् kṣētrajñam **kṣētrajñam,(the knower of the field, body), माम् māṃ to be Myself** सर्वक्षेत्रेषु sarvakṣētrēṣu **obtaining in all bodies** तद् ज्ञानम् tad jñānam **that knowledge** यद् क्षेत्रक्षेत्रज्ञयोः yad kṣētrakṣētrajñayōḥ **which** deals **with kṣētram and kṣētrajñā,** ज्ञानम् jñānam **is (true) knowledge** मम मतम् mama matam **this is my teaching.**

3. And know Me as the kṣētrajña in all the kṣētras, O Bharata. The knowledge of kṣētra and kṣētrajña is deemed by Me as true Knowledge.

Now Kṛṣṇa goes to the next step of knowledge. Each step is a solid. We have to take years to assimilate. We will take only a minute to hear, but it will take years to assimilate. What are the steps we have seen till now?

First I said I am the body, that is where we begin. Now what is the second step? I am the body backed by another principle called consciousness; this is the second step. What is the third step? In fact I am not the body with consciousness, but I am the consciousness with an incidental (whenever you say body, keep practising saying it as 'incidental body'.) incidental body/borrowed body. So that we will not have ownership; Bhagavān has allowed me to use it, he can take up; the modern law of trouble with vacating the tenant who stays for 15 or 20 years is not there; Do not apply that principle with God, he will forcibly vacate you from the tenement. Normally, he will say; he will also bring gūndās, called yama dhūtas. He will forcibly take. So therefore the third step of knowledge, I am the consciousness with an incidental body.

Now we are going to the fourth step. Very important step. What is that?

I have now known and hopefully assimilated that I am the consciousness behind this body. So body is the container, I am the content, the tenant, the invisible consciousness. If I look upon myself as consciousness within my body, what should be you? If I am consciousness within my body, what about you? You are the consciousness in your body. So Rāma is the consciousness in Rāma-śārīram; Kṛṣṇa is the dēhi in Kṛṣṇa-śārīram. The Dēhi in Kṛṣṇa-Śārīram, any other person, Lakṣmi is the consciousness in the Lakṣmi-śārīram; mosquito is the consciousness within mosquito-śārīram; Indra is the consciousness in the Indra-śārīram; in fact, each one of us, is, nothing but, the consciousness in the respective body.

Now the question is: How many consciousnesses are there? This is the question: How many consciousnesses are there? Generally our conclusion will be what, each one is the consciousness the body; therefore, within my body there is one consciousness; and within your body there is another consciousness. Therefore as many bodies are there, so many consciousnesses also must be there. This will be our general conclusion.

It is not only our conclusion, this is the conclusion of certain philosophers like Sāṅkya; Sāṅkya philosopher says, each body has one one ātma. And therefore how many ātma are there? As many bodies are there, so many ātmās are there, the Sāṅkya philosopher contents.

Here, what Lord Kṛṣṇa says you have to note the difference. What is the difference? The container bodies are many, but the Consciousness within is the same in everyone. The bodies are many, but the dēhi, the Kṣētrajña the ātma the consciousness is the same in every one. And not only is the consciousness in every body, we should also know that the consciousness is there in between the two bodies also. The only thing is consciousness is recognisable in the body because life is manifest. In between consciousness is existent, but not recognisable, why? The bodies are not there in between to manifest or recognise the consciousness. Like electricity is recognisable in fan No.1, recognisable means what? Not physically visible, I can appreciate the presence of electricity in fan No.1, and also in fan No.2, in between through the electric cable, electricity is flowing, but I do not have any instrument to recognise the electricity.

Or to give you another example, you can recognise the light in my first finger, two fingers are there, you can recognise the light in the second finger; though finger No.1 is visible and though finger No 2 is visible, you recognise the light reflected in finger No.1 and also in finger No.2; between the two fingers, light is there, or not? Light is there or not? Light is there or not? Here also doubt comes. It appears as though the light (I am not talking about the bulb), is as though not there, but remember, the light principle prakāśaka is in-between also but not recognised because there is no object to reflect. Suppose I finger

keep a finger between the two fingers, along with the reflecting medium, the finger, you will recognise the light. Above my head also light is there, the moment I keep my hand, you can recognise. When I take away the light, the light above my head, you do not recognise; you recognise the light on the screen alone.

Now Vēdānta says that consciousness pervades everywhere, Wherever bodies are there; consciousness is manifest as life principle, where bodies are not there, consciousness is not manifest. And therefore, there is only one all-pervading consciousness which is manifest in some places, and which is unmanifest in some other places; manifest or unmanifest, the consciousness is sarvagathaḥ.

This is the challenge of science also. What is consciousness? And where is consciousness? Vēdānta gives the answer; consciousness is different from matter and pervades all over; matter is only a medium for the expression of consciousness. When matter goes away, consciousness does not die, but its expression dies. OK.

Then the next step, we have to go, to understand this verse is. Even though this consciousness is all pervading, this Consciousness is known by two different names, based on the angle from which you look at the consciousness. Just like one member of the family is known by different names based on the angle from which the person is seeing. Your own child will call you parent; whereas your own parents will not call you parent; they will call you child. So thus person remaining the same, one person looks at this person as husband, another as brother, another as son, another as father. Similarly, consciousness has two names, based on the angle from which it is looked at.

When the consciousness is looked from the stand point of a single individual body, it is called jīvātma. Ātma, the consciousness, looked from the stand point of the individual body, making enlivening my body, my mind, experiencing my surroundings, is consciousness is called jīvātma.

Whereas the very same consciousness looked from the standpoint of all the bodies, otherwise called the samaṣṭi, the total, the very same ātma is called paramātma; or paramātma. So from my microcosmic angle, the consciousness is called jīvātma, vyaṣṭi dṛṣṭya jīvātma, from macrocosmic angle, samaṣṭi dhṛṣṭya it is paramātma.

And suppose you negate my microcosm and macrocosm. Negate vyaṣṭi and samaṣṭi. It is neither jīvātma nor paramātma. Then what is it? Ātma. Therefore consciousness is ātma, the adjective 'jīvā' is looking at consciousness from individual angle, the adjective 'parama' is given looking at it from the total angle. When the Prime Minister or the President of the angle is looked at the stand point of his family, he is called householder, but when the very same person, occupies the Presidential office, or Prime minister's

office, the very same person is called the Prime Minister or President. What is the difference in his weight? As a householder what is his weight. 75 kgs. And as the PM what is his weight. 75000 tons? Because he is PM!!, the person is the same, to name from the standpoint of the observation. Therefore, jīvātma is ātma, paramātma is ātma; both are essentially one and the same. This recognition is called jīvātma-paramātma-aikyam.

So what is my knowledge now? I am the ātma. When I, the consciousness, am functioning through an individual body, I am called a jīvaḥ and the very same I, the consciousness, manifesting through the whole creation, I am called the paramātma and when I forget the body, and forget the world also; when I forget the body and the world also, I am what? Neither jīvātma nor paramātma, but ātma. So this is called jīvātma-paramātma-aikya-jñānam.

And the example we generally give in the śāstra is like seeing, the essential oneness of the wave and the ocean. When water is looked at from the standpoint of a small name and form, it is called a wave; when the very same water is looked at from the standpoint of total name and form, it is called ocean, but remove the wave name and form, remove the ocean name and form, what is the essence? Wave is water; ocean is water; there is only water. This is called jīvātma-paramātma aikya-jñānam or ātma-ekatva-jñānam.

And in this third verse, Kṛṣṇa is revealing this fact and therefore this verse is called Mahāvākya slōkaḥ. A very very very very important verse. Śankarācārya a very elaborate commentary running to pages, and the sub-commentators write still more elaborate commentary, if you take the commentaries and sub-commentaries, this one verse itself, you can make a voluminous book. What is the definition of Mahāvākya? Any statement, which reveals the essential oneness of jīvātma and paramātma. So jīvātma paramātma aikya bōdhaka vākya. Mahāvākya.

Now look at the verse. Kṛṣṇa says: Arjuna carefully understand and assimilate. What should you understand? Kṣētrajñāṁ māṁ viddhi. Kṣētrajña, means jīvātma, that is the consciousness obtaining in one body, and Mām viddhi, who says, Kṛṣṇa says māṁ, means Me, here the word Me means the Paramātma. Therefore, jīvātmānam, paramātvatvēna viddhi. May you know Kṣētrajña jīvātma as Kṛṣṇa-Paramātma. You know the Kṣētrajña-jīvātma as Kṛṣṇa-paramātma. The Kṣētrajña-jīvātma body is different; Kṛṣṇa-Paramātma's body is different, containers are different; but the content consciousness is one and the same. The bulbs are different; one is the bedroom bulb, 0 watt, another is the search light or whatever it is; bulbs are different, electricity behind is only one. Do not ask me, ātma is electricity? It is comparable to electricity; it is not exactly electricity. Therefore Kṛṣṇa says kṣētrajñāṁ māṁ viddhi, know Me to be paramātma.

And where is the paramātma? Sarvakṣētrēṣu bhāratha; which is the consciousness obtaining in all the other bodies. And if I look at myself and yourself as consciousness, I can say I am you and you are me. From body's standpoint, I cannot say. My body is different, your body is different; from mind standpoint I can never say; my mind is different; my own emotions, your mind has your emotions, from intellect standpoint also I cannot say, my knowledge and ignorance are different; your ignorance and knowledge are different; but when I come to the experiencer-consciousness, I can say I am you and you are me. Saḥ aham asmi and Aham saḥ asmi. That is the well-known sōham-mantra. Sōham Aham Saḥ. That is why it got the name, hamsa mantra. Hamsaḥ means Aham Saḥ, I am that paramātma. I am Brahamāsmi is the revelation.

And then Kṛṣṇa says: this knowledge is a very very useful knowledge and therefore this is the real knowledge to be acquired by all people. All other types of knowledge can be acquired but they are really worthless; because they do not improve the quality of life; Previously miserable BA. Now previous miserable MA. Now miserable Ph.d. The degrees go on changing. The misery continues to be same. Whereas this alone is 'the real knowledge', which changes the very quality of your life.

Therefore Kṛṣṇa says kṣētra kṣētrajña yōh jñānam, this knowledge, regarding the kṣētra and kṣētrajña, tat jñānam, that alone is the real knowledge. In Muṇḍaka upaniṣad this knowledge is called parā vidya and all other types of knowledge are called aparā vidya. And Śankarācārya tells elsewhere aparāvidyā hi avidyā. Aparā-vidya all other forms of knowledge, are as good as ignorance only. தெரிஞதும் தெரியாததும் ஒன்றே; Therinjathum, theriyathathum onne.

Now the question will be, how do you see that this knowledge will make or bring about a quality change in the life? How does it change my life?

Again go back to the example. Imagine there are two waves, both of them are like waves, imagine they are living being waves, they can know, they can talk, and one wave, knows I am a wave. Whereas the other wave knows I am water. What difference this knowledge brings about in the second wave? You imagine. As long as the first wave considers that I am a wave, its thinking will be what? I am just born out of the ocean, and I am growing, because the wave becomes bigger and bigger, dēhinōsmin, kaumāram, yauvanam, jarā, etc. ripple, wave, bigger wave.

And as even the wave is growing, it is also aware of the fact that I am going to towards the shore and once I go as a wave, will be destroyed. Therefore, I am a mortal finite entity is the thought that the wave will have. As long as it thinks itself as a wave. As long as there is a conclusion that I am mortal, the insecurity feeling is unavoidable. The wave, as

long as it thinks it is a wave, it can never get out of insecurity and all its actions are driven by the sense of insecurity. In the same way, as long as I am going to think I am the body, I am a mortal individual, every moment of my life is driven by the sense of insecurity. In fact, the very admission to the school and my education is based on the career opportunity and all the counseling are based on what? In which you can earn more? If possible with minimum work or no work. I never bother about which subject I like. I do not want to take a course that I will enjoy. Enjoyment is not the consideration, my inclination is not the consideration; all my activities from LKG is based on the consideration which will give me a good job, with a five-year or six-figure salary. Even after I enter into a job, I have served; wonderful rapo has been created, if there is another job which will give me more money, headhunters; I heard; it was not in our times. There are people who are ready to pull you out for better salary. And therefore loyalty or relationship all I do not care, only consideration, which will give me better retirement benefits `even before joining the job ~ what do you mean by that? - I want security.

And often we get children, only as an investment; that in future, if I pay through my nose, the children will hopefully take care of me in the old age. And when that becomes doubtful, I have to go to old age home. Everything you see; all we are running after money, remember, money is seen is an equivalent of security. Money and security are synonymous for an ignorant person. Ignorant means Vēdāntically ignorant person. Vēdānta calls a person a saṁsāri, saṁsāri is defined as one, who sees money as security. And I will see the money as security because, now I am insecure. Now I am insecure, because I am the body.

Whereas imagine the other wave, the enlightened wave, the jīvanmuktha wave. It is not bothered because this wave is nothing but a name and a form; name and form is subject to destruction; nobody can hold on to that; I am not attached to the incidental nāma rūpa, I know I am water, I will be water, I was water, and I the water am not destroyed. Even during summer, when it is evaporated, when I become invisible to people, then I exist in what form? In the form of steam; in the form of water vapour, I exist. And therefore, the difference between knowledge and ignorance is: the difference between security and insecurity.

And according to Vēdānta, this knowledge alone will give security; other than this knowledge whatever you do, there will be the lingering sense of insecurity. All the others will give a false sense of security, a fake sense of security; therefore do you want security; gain this knowledge. If you think that there are sources of security, Vēdānta does not want to contradict you; Vēdānta tells try: Just go and have a merry go round, either through money or status, or position or possession or relationship. Try all of them, and

then when you know and you are convinced that none of them will give you real security; then you come to vēdānta.

In fact, when you come to vēdānta, after such a maturity, then your listening also will be intense. Or else, vēdānta will be a hobby. In the home it is a noisy, because of TV and I can sleep peacefully in the vēdānta class. I just joked and do not take seriously.!! Vēdānta gives you to a challenge. Try to find security anywhere else. And still now the challenge is Open and Kṛṣṇa says this is the knowledge, which removes the sense of insecurity.

And just one more aside point. OK. You say that nothing else will give you security, Then do you mean say that Vēdāntic knowledge will give me security? It is just a next step. Not very important in this context. But I could not by-pass. Vēdānta says, in fact Vēdānta also does not give you security. In fact Vēdānta also does not give you security.

Vēdānta reveals the fact that you do not require any security from outside. In your real nature, you are ever secure. Therefore, Vēdānta does not give security, vēdānta removes the sense of insecurity. Vēdānta removes the sense of insecurity, and that is why those jñānis and many of them are sanyāsis and they do not have anything to hold on to, they do not have their own family, they do not have bank account, they do not have any other possession, they do not have a kitchen for food, they do not know from where the next meal will come; they must be the most insecure people, but you look at those jñānis, they are more secure than all the others with possessions. In fact greater the possession, you require more security guards. Therefore Kṛṣṇa says: kṣētra kṣētrajña yōh jñānam, this knowledge between the kṣētra and the knowledge of the kṣētra and Kṣētrajña is the real knowledge. And this is called ātma jñānam.

Verse 13.4

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३.४ ॥

tat kṣētram yacca yādr̥ka yadvikāri yataśca yat |
sa ca yō yatprabhāvaśca tatsamāsēna mē śṛṇu || 13.4 ||

यत् च तत् क्षेत्रम् yat ca tat kṣētram **what is that kshetram?** यादृक् yādr̥ka ca **च what are its properties or nature?** यद्विकारि yadvikāri **what effect or modification is it?** यत् च यतः yat ca yataḥ **which effect (comes out) of which cause?** यः च सः yaḥ ca saḥ **What is that (kṣētrajña)?** च यत्प्रभावः ca yatprabhāvaḥ **and of what glory or power is it?** शृणु तत् śṛṇu tat **hear that मे me from Me, समासेन samāsēna briefly.**

4. What is that kṣētram? Of what nature is it? Of what effects is it? Which effect (comes out) of which cause? What is that (kṣētrajña)? And of what glory is it? – Hear that from Me briefly..

Kṛṣṇa says that in the previous two verses that is the 2nd and 3rd, Arjuna I have briefly defined kṣētram and Kṣētrajña, and it is too brief and therefore I will elaborate these two topics a little bit. And therefore Kṛṣṇa gives an introduction for that in the 4th verse. Hey Arjuna, listen to the following thing: yat tat, kṣētram . What exactly is the kṣētra, which we have seen as what? The objective physical body.

Now he says I will give you a comprehensive list of what includes the kṣētram? What all are included in kṣētram? Tat kṣētram yacca yādrk ca, what is the nature of kṣētram, the objective universe, kṣētram, you can roughly translate, the objective universe, as different from the subjective experiencer. So what is kṣētram? First topic.

Second topic what is the nature of that kṣētram.

Then the next topic: yadvikāri, yadvikāri means what are the causes out of which various effects are born. So the details regarding the causes, Kāraṇam.

Yataśca yat; what are the effects born out of various causes? Yadvikāri refers to kāraṇam, yataśca yat refers to kāryam. One refers to the cause and the other to the effect. The idea is the whole objective universe consists of cause-effect chain only.

If you take any individual, I am the effect and my parents are the cause. And the parent themselves are the effect, and their parents are the cause. Thus anything you take, it is an effect of something, and it is the cause of something else. Therefore what are the causes, and what are the effects? What is kṣētram? What is his nature? What are the causes included in the kṣētram and what are the effects included in the kṣētram; all these are details of the kṣētram.

And not only that, some more details of the kṣētrajña also Kṛṣṇa wants to give. Therefore he says; sa cha yaha. What exactly the kṣētrajña? Some more features of kṣētrajña. What is kṣētrajña, the consciousness principle? Previously Kṛṣṇa has only briefly defined consciousness is what? The experiencer of the universe. This is a very brief definition. Kṛṣṇa wants to deal with more details regarding consciousness Therefore, what is consciousness or awareness.

And yatprabhāvaśca; and what are the glories, the features, the great features of the kṣētrajña? So that we will be seeing later, that consciousness is indivisible, consciousness is beyond time; consciousness is beyond space, consciousness is not subject to change; all these are different and important features. In fact, one scientist beautifully says: Consciousness is that, which is not subject to the laws of the creation. All the physical and chemicals laws of the creation cannot influence the consciousness principle. And he says it cannot be located because it does not have a location, which means that it is

beyond time and space. Those features, I will give you later, Kṛṣṇa introduces thus. tatsamāsēna mē śrṇu. May you listen to that, which we will see in the next class.

Hari Om

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ॐ

In the beginning of the 13th chapter, Arjuna asked for clarification of six technical words used in the scriptures, Prakṛti, Puruṣaḥ, kṣētram, kṣētrajña, Jñānam and Jñēyam. Of these terms, Lord Kṛṣṇa has taken up two terminologies; kṣētram and Kṣētrajña; which starts from verse No.2 onwards and continues up to verse No.7. First he defined the two words, kṣētram and Kṣētrajña. Kṣētram means the physical body which represents any experienced object in the creation. Kṛṣṇa defined kṣētram as the body and the body represents any experienced object in the creation and then he defined kṣētrajña as the experiencer subject. In short, I am kṣētrajña and whatever I experience is kṣētram.

And having defined kṣētram and kṣētrajña, now Kṛṣṇa wants to give a simple elaboration of these two words; for which he gave the introduction in the 4th verse. In the 2nd and 3rd verse, he gave the definition of kṣētra and kṣētrajña and he now wants to give a little elaboration of these two words for which Kṛṣṇa gives an introduction in the 4th verse, which I introduced in the last class.

Tatkṣētram yacca yādṛk ca yadvikāri yataśca yat. Arjuna may you know what is objective universe, may you know what is the nature of the objective universe; may you know what are the products belonging to the objective universe, and may you also know the various causes which produce these effects.

And therefore what is kṣētram, what is the nature of the kṣētram, what is that part of the kṣētram which is called effect and what is that part of the kṣētram which is called the cause, and from this we get a corollary that all the causes come under kṣētram and all the effects also come under kṣētram .

So that means all the causes and effect, the entire, kārya kāraṇa prapañca comes under kṣētram, from which we get a very important corollary, which Kṛṣṇa does not mention but we have to note aside, what is that, if cause and effect come under kṣētram; kṣētrajña, the consciousness-principle should be other than cause and effect. That kṣētrajña is kārya-kāraṇa-vilakṣaṇam is an indirect hint that Kṛṣṇa is giving here. Therefore yat vikāri what are the effects? Yataśca yat what are the causes from which these effects come. All these different features of kṣētram, I am going to mention now

and in the 2nd line Kṛṣṇa says: Hey Arjuna, not only I am going to briefly elaborate, I do not know what is brief elaboration, what is kṣētram and I am also going to elaborate on kṣētrajña.

So He tells in the 2nd line, saḥ ca yaḥ saḥ; saḥ here means kṣētrajña. I will also tell you what is kṣētrajña, because previously I have given only definition; hereafter I am going to give an explanation of the definition. Not only I will elaborate on kṣētrajña, yat-prabhāvaśca and I will also talk about the prabhāva of kṣētrajña. Prabhāva means glory. Vibhūtiḥ, Mahimā is called prabhāvaḥ, the glories of kṣētrajña also I am going to elaborate in the following verses, Arjuna may you learn it very carefully.

And why should Arjuna learn very carefully. Reason has been given in the 2nd verse. In the 2nd verse, kṣētrakṣētrajñayōr jñānam yattajjñānam matām mama. The knowledge of these two alone, is the real knowledge. That is the liberating knowledge; all other disciples of knowledge are not really worthwhile, this knowledge alone is worthwhile, and therefore may you listen to very carefully. Tatsamāsēna. Samāsēna; briefly I am going to mention. śṛṇu. Listen carefully.

Having given the introduction, now Kṛṣṇa wants to enter the elaboration and before that, one more verse Kṛṣṇa uses to glorify the topic. Verse No.5.

Verse 13.5

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥१३.५॥

[ṛṣibhirbahudhā gītam chandōbhirvividhaiḥ pṛthak |
brahmasūtrapadaiścaiva hētumadbhirviniścitaiḥ || 13.5 ||](#)

गीतम् gītam (**this has been taught**) ऋषिभिः ṛṣibhiḥ **by the sages** बहुधा bahudhā **variously** पृथक् pṛthak (**this has been revealed**) **distinctively** विविधैः छन्दोभिः vividhaiḥ chandōbhiḥ **through various Vēdic hymns** हेतुमद्भिः hētumadbhiḥ (**This has been taught**) **through logical च एव विनिश्चितैः ca ēva viniścitaiḥ and well-ascertained ब्रह्मसूत्रपदैः brahmasūtrapadaiḥ upaniṣadic statements which reveal Brahman.**

5. (This) has been taught by the sages variously. (This has been revealed) distinctly through various Vēdic hymns. (This has been taught) through logical and well- ascertained Upaniṣadic statements which reveal Brahman.

This topic of kṣētra and kṣētrajña is so important is that all the scriptural texts have talked about this because kṣētra includes the entire material universe; kṣētrajña is consciousness; the whole creation is a mixture of spirit and matter only. Therefore, if you have really understood what is matter, the inert principle, and if you have really

understood what is the spirit, the conscious principle, you have understood the whole creation.

In fact, all the scientists claim that they are working for the theory of everything. They call it TOE, and what is TOE, theory of everything, they want to come to one theory which will explain every phenomenon in the creation. Still this theory is eluding the scientists. Vēdānta has given the theory of everything. What is that? Everything is nothing but consciousness plus matter. Therefore, scriptures deal only with these two topics.

Therefore Kṛṣṇa says ṛṣibhiḥ gītām, all the ṛṣis have through their scriptural work have sung about or talked about only this topic, kṣētra-kṣētrajña vivēka Jñānam. So through their literature, like purāṇa, sūtra, etc. they talk about this only.

And not only they talk about, vividhaiḥ chandōbhiḥ, all the Vēdic mantrās, chandaḥ, mantrāḥ, through the various Vēdic mantrās also only this subject matter has been dealt with. Therefore chandōbhiḥ vividhaiḥ pṛthak idam, we have to supply the verb idam; these two have been talked about in the vēdās also.

Suppose they talk about various lōkās, it will come under what topic. Kṣētram only. And all the material sciences like astronomy and atomic science again deal with kṣētram only. If you are talking about anatomy, physiology, etc. and various sub-divisions of those sciences, again kṣētram only. If you deal with psychology, it is again kṣētram only. Therefore you have to talk about only one of these two.

Therefore all the vēdās have talked about it only; how? Distinctly pṛthak, that pṛthak is important because science has not been able to understand the relationship between matter and consciousness. So whether consciousness is distinct from matter; is it identical with matter; is it part of the matter; is it a temporary phenomenon, epiphenomena; epi means temporary, of matter, still consciousness-matter-relationship is a mystery for all branches of science. In fact, the mystery is so deep, that the even do not know in which branch of science it would come. Whether it should become part of psychology or neurology or this or that, they do not know; whereas Vēdānta has distinguished matter and consciousness and they have distinctly talked about this; pṛthak means what? Distinctly.

What is this distinction? Consciousness satyam; matter mithya and I am (this is important) consciousness satyam; consciousness is the reality; matter is mithya, the unreal principle, and who am I, I am the consciousness principle, this has been talked about in the vēdās.

Not only has this been dealt with in the vēdās, brahma sūtra padais chaiva. Brahma sūtra is a literature written by Vyāsācārya in which all the upaniṣads have been logically analysed. Brahma sūtra is logical analysis of the philosophical portion of the vēdās; whereas we have a set of purva mīmāmsa sūtra, which is a logical analysis of the ritualistic portion of the vēdās, whereas brahma sūtra is the logical analysis of the philosophical portion or the Upaniṣadic portion of the vēdās. The upaniṣadic portion of the vēda is called the vēda antha portion.

Therefore, Brahma sūtra has another name, Vēdāṅga sūtrāni, and since this is done by Vyāsācārya, it is called Vyāsa sūtrani; they are called sūtram because they are in the form of brief capsule statements called aphorisms. So Sūtram means aphorisms. Aphorisms means brief packed statements. Athathō brahma jijñāsa is one sūtram. Janmādyasya yadah is another sūtra. Śāstra yōnitvat tattū samanvayōt īkṣathē naśabdam. All brief statements. But it has got packed ideas. And through these sūtras, Vyāsācārya logically analyses the upaniṣadic teachings, whether consciousness is part of matter; different from matter; or product of matter; because different systems of philosophy presents different things.

Nyāya Śāstra says that consciousness is a property of matter.

Sāṅkya philosophers say that consciousness is a distinct entity from matter. Thus there are several views,

Vyāsācārya analyses all of them and establishes the vēdāntic conclusion.

And therefore Kṛṣṇa says that this is not an ordinary topic this is a very very significant topic. Therefore brahmasutrapadaīḥ, through the words of Brahma sūtra.

And what type of brahma sūtra they are? Hētumadbhiḥ, which are full of reasoning; logical analysis of various views.

And viniścitaīḥ and which is conclusive well ascertained logically established. There are 555 sūtras. In the Brahma sūtra, divided into four chapters, sixteen sections, one hundred and ninety two topics. And Śankarācārya has written a pioneering commentary on it; and we have got commentaries, sub commentaries, subsubsub commentaries,.... commentaries. Somebody gave me a 4 volume work on Brahma sūtra. I think I have told you. Each one like a pillow. And having 9 commentaries on brahma sūtra; and then I was wondering whether to keep it or not, already place problem, and at the end of the fourth book, I saw what is written. It is written thus ends the fourth sūtra; enna? So this is our tradition. You can study and study and study, you will never complete it;

अनन्तशास्त्र बहुवेदितव्यम्
अल्पस्य काला भवश्च विघ्नाः ।
यत् सारभूतम् तत् उपसितव्यम्
हम्सो यता क्षीरमिवांभु मिस्रात् ॥

anantaśāstra bahuvēditavyam
alpasya kālā bhahavasca vighnāḥ |
yat sārabhūtam tat upasitavyam
hamsō yatā kṣīramivāmbhu misrāt ||

We can never complete the scriptural study. Therefore generally try to study four sūtras; that itself is a great task.

Anyway that is all aside. Here brahma-sūtra-padaīścaiva hētu-madbhir-viniścitaīḥ. We have only one topic, kṣētra-kṣētrajña vivēka. And therefore, Arjuna carefully listen. Do not sleep, He says:

Verse 13.6 and verse 13.7

महाभूतान्यहङ्कारः बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥१३.६॥

mahābhūtānyahaṅkāro buddhiravyaktamēva ca |
indriyāṇi daśaikam ca pañca cēndriyagōcarāḥ || 13.6 ||

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ saṅghātaścētanā dhṛtiḥ |
ētat kṣētram samāsēna savikāramudāhṛtam || 13.7 ||

महाभूतानि mahābhūtāni **the five subtle-elements** अहङ्कारः ahaṅkāraḥ **ahankāra** बुद्धिः buddhiḥ **mahat** अव्यक्तम् एव च avyaktam ēva ca prakṛti च दश इन्द्रियाणि daśa indriyāṇi **the ten sense organs**, एकं च ekam ca **the mind**, च पञ्च इन्द्रियगोचराः ca pañca indriyagōcarāḥ **the five gross elements**), इच्छा icchā **desire** द्वेषः dvēṣaḥ **hatred** सुखम् sukhaṁ **pleasure** दुःखम् duḥkhaṁ **pain** सङ्घातः saṅghātaḥ **the body-mind complex** चेतना cētanā **sentiency** धृतिः dhṛtiḥ **fortitude** एतत् ētat **all this** उदाहृतम् udāhṛtam **enumerated above** समासेन samāsēna **briefly** क्षेत्रम् kṣētram **is kṣētram**, सविकारम् savikāram **together with its modifications**

6 &7. The five subtle-elements, ahankara, mahat, Prakṛti. The ten sense organs, the mind, and the five gross elements, desire, hatred, pleasure, pain, the body-mind complex, sentiency, fortitude --- all this, enumerated above briefly, is kṣētram, together with its modifications.

So Kṛṣṇa elaborates on the topic of kṣētram, namely the namely objective universe. And in our tradition, all the philosophers have analysed the objective universe and

categorised them into various divisions. In Sānskrīt they are called tatvāni. Tatvā means category. Just as any study is done by dividing a particular science into various subject-matter, physic is subdivided into heat, electricity, magnetism, etc.; Chemistry is divided into organic chemistry, inorganic chemistry, etc. physical chemistry, etc. If you take mathematics, algebra, calculus, etc. categorisation is one of the methods for intellect to understand things clearly.

And therefore all the philosophers, we have got mainly 12 branches of philosophy in our tradition; all of them try to categorise the universe into various tatvāms; Vaiṣeṣika philosophy, has divided the whole creation into seven tatvās. Nyāya philosophy has divided into 16 tatvās. Sāṅkya philosophy has divided the whole objective universe into twenty-four tatvās.

And here Vyāsācārya temporarily borrows from Sāṅkya philosophy and he categories the universe into 24 tatvāms. And what are those 24 tatvāms? In Tatvā Bodha also, when we talked about the creation, atha caturviṁśatitattvōtpattiprakāraṁ vakṣyāmaḥ. It is there; their categorisation. There is no rule that the category should in this way only; it can be categorised according to our convenience.

Suppose I want to categorise the whole class into groups. I can divide into two groups, male and females; or I can divide based one the between one and 10, 10-20, 20-30 according to qualification, graduates, postgraduates, non-graduates; according to mother tongue I can categorise. Here we are borrowing the categorisation of Sāṅkya philosophy and they talk about the evolution of the universe in four stages; gradually increasing the number of tatvāms.

The first basic matter-principle they call Prakṛti. During praḷaya, before the evolution of the universe, before the emergence of the universe, it was in potential form, that potential form of the universe they call Prakṛtiḥ. In Vēdānta also we use this term, in Sāṅkya also they use. Then Prakṛti is beginningless principle in Sāṅkya, and Kṛṣṇa also borrows the same idea; Prakṛti does not have origination. Prakṛti is basic matter. If you want to understand in scientific language, the condition just before the big bang. The condition before Big Bang. Then they say, the Prakṛti evolves partially and the first stage of evolution they call mahat tatvām.

Prakṛti, then mahat; so Mahat is also total matter in the first stage of evolution.

Then from Mahat, the then stage of evolution, they call ahamkāraḥ. Ahamkāra, is the name of total matter; we are not talking about the individual ego. Individuals are not at all born; even before the birth of the individual, the total matter has evolved into Mahat

and the next one is the Ahaṁkāra, let us call it cosmic ego. Prakṛti to Mahat; this is stage No.1, mahat to ahaṁkāra is stage 2.

In stage 3, from ahamkāraḥ, 15 tatvāms originate or emerge; and what are the 15 tatvās?

No.1 the cosmic mind; Manaḥ; not the individual mind of yours or mine; we are talking about the cosmic mind, Manaḥ,

No.2 then daśa indriyāṇi; so the ten sense organ principle or powers of perception, daśa indriyāṇi; one plus 10; eleven,

And then pañca sūkṣma bhūtāni, 5 subtle-elements, 1+5+5+5 or 1+10+5; jñānēdriyāṇi pañca, karmēndriyāṇi-pañca; sūkṣma-bhūtāni-pañca; 3 x 5 =15 + and then mind. So in the third stage 16 principles come; Prakṛti, mahat and ahaṁkāra, 16.

And then in the fourth stage from the subtle-elements; from the subtle-elements, the five gross elements come, pañca stūla bhūtāni, Prakṛti, mahat, ahaṁkāra = 3; then 16 principles, 16+3; nineteen; (need calculator!) and then at the 4th and final level, pañca-stūla-bhūtāni, 19 +5 =24. And all these twenty-four tatvams put together is kṣētraṁ, the inert material objective universe. And consciousness is not the nature of any one of them. All of them are matter and therefore Kṛṣṇa enumerates. Now look at the slōkā.

In the first line, you see the avyaktham, which represents prakṛti, the topmost one.

Then buddhiḥ means the mahat tatvām, the second stage; buddhiḥ careful note, not the individual intellect, but buddhiḥ is the cosmic intellect, the mahat tatvām, the second stage;

Then ahaṁkāra, is the cosmic ego the third stage; avyaktham, buddhiḥ, ahamkāraḥ, (three)

And then from ahaṁkāra 16 items; what are they? Mahābhūtāni. Mahābhūtāni means the 5 subtle-elements : ākāśa, vāyu, Agni, āpaḥ, pṛthvi; space, air, fire, water and earth; in their subtle form; subtle form means invisible form. In Tatvā Bōdha we have dealt with this.

And then indriyāṇi means the ten sense organs; daśa-indriyāṇi. Kṛṣṇa himself says: daśa-indriyāṇi, mahābhūtāni, how much 15, ēkam means the mind, manaḥ tatvām, the cosmic mind; so mahābhūtāni, daśa-indriyāṇi, ēkam, these are the 16 tatvās at the third stage.

And then comes the fourth stage; pañca cēndriyagōcarāḥ, indriya gōcarāḥ means the stūla-bhutani; the five gross elements; thus 1+1+1+16+5; this is the addition; If you add it will be 24 tatvams; all of them come under kṣētram.

And not only that. These 24 tatvams do not remain changeless; they constantly undergo change and as a result of their change and interaction, various properties are generated. And they are called the various guṇās or vikāras of the kṣētram; and what are the generated properties? Kṛṣṇa enumerates them in the next slōkā. This is the explanation of the yadvikāri yataśca yat. In the fourth verse, Kṛṣṇa had promised yadvikāri yataśca yat; what are the various products of the kṣētram I will tell; now he gives the product and what are they:

Verse 13.7

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

[icchā dvēṣaḥ sukham duḥkham saṅghātaścētanā dhṛtiḥ |](#)
[ētat kṣētram samāsēna savikāramudāhṛtam || 13.7 ||](#)

Now we have got a material universe of 24 tatvams, and in that material universe, our physical body is also one, because it is the modification of the five gross elements, we have seen in tatvā-bōdha and we have our mind also which is also a modification of the five subtle-elements.

Thus body is matter; mind is also matter; but mind is a peculiar form of matter. And what is the peculiarity of the mind? Even though mind is an inert matter; it has got a unique nature to manifest or reflect the consciousness and appear as though sentient.

Just like when electricity passes through water, nothing happens. When electricity passes through water nothing happens but when the electricity passes through a filament in a bulb, tungsten filament, or whatever be the special filament, that is made up of such a material, that it is able to become bright and aglow. Why water does not glow when electricity is passed; because that is the nature of water. Why the tungsten filament glows? Because that is the nature of the element, even though both of them are also material in nature; they have got different capacity. So we have got wood, which does not allow electricity to pass through; why; because that is its nature; why metal allows; because that is its nature; similarly, like the tungsten filament, the body is like the bulb, and is like a tungsten filament, it has got a unique nature. Even though mind is made up of matter, what is the unique nature, it is able to absorb the consciousness principle, called kṣētrajña, and the reflected consciousness makes the mind seemingly sentient. This borrowed sentiency is called cētanāḥ.

Now look at the slōkā. Saṅghātaḥ cētana; cētanā. Saṅghātaḥ means what, the body mind complex is called saṅghātaḥ, and cētanā means borrowed sentiency. And if you want another example, imagine you have a mirror in hand and up above the Sun is there during the day time, the mirror is able to reflect the sunlight; and the non-luminous mirror; mirror does not have a light of its own, but with borrowed sun-light, mirror itself becomes itself a luminous and a bright object and what is the uniqueness of its luminosity? It is not intrinsic luminosity; but it is borrowed; whereas the light of the sun is intrinsic but the light of the mirror is borrowed. Like the kṣētrajña is like the Sun; mind is like the mirror and borrowed consciousness is like the reflected Sun. And in Vēdānta it is called cidabhāsa; or cit prathibhīm̐ba or prathibhīm̐ba caitanyam.

And this reflection also can exist where? Wherever the reflecting medium is present; And reflecting medium is kṣētraṁ, and therefore the reflection also must be part of kṣētraṁ only. Very careful, original consciousness is not part of kṣētraṁ; but the reflected consciousness becomes part of the kṣētraṁ; means the material universe.

And therefore Kṛṣṇa says saṅghātaḥ, the body-mind-complex, cētana, the borrowed consciousness, therefore the mind has become a live mind, and therefore the mind is able to experience the world and moment the mind becomes a live mind, capable of experiencing the world, the job of the mind is to categorise.

Ichchā dvēṣaḥ. It has started. Ichchā means rāga, I develop attachment towards a segment of the universe. It is the job of what? The mind; what type of mind, the live mind. How has the mind become live? With borrowed consciousness; and therefore icchā, rāgaḥ has come.

And not only rāgaḥ, the other side of the coin is what; dvēṣaḥ, I would not like to see him at all with the eyes. Therefore, I do not like these people; I like those people; we divide the world. In fact, the objective-Lord-created-world is replaced by the subjective-private-world. Bhagavan has created only a neutral world, but I cover the world with my coloration; and I always see a colored world, world like a person wearing a colour glasses and he says that everything is dark. Similarly, rāgaḥ and dvēṣaḥ are the colored glasses born by the mind; and it always lives in its own private world.

And once the world is divided into desirable and undesirable; then what is the next consequence? Sukham, duḥkham; the desirable world produces sukhaṁ duḥkhaṁ. The undesirable world also produces sukhaṁ duḥkhaṁ.

In fact every object in the public world does not produce sukhaṁ duḥkhaṁ; but every object in my private world; every colored object is capable of producing sukhaṁ duḥkhaṁ. How? A desirable object produces happiness when it comes towards me.

Every desirable object produces joy, by its arrival. And fill up the blanks, every desirable object produces sorrow by its departure. எது வறபோது ஸுகத்தை உண்டாகறதோ; அது போகறபோது துக்கதைதான் உண்டாக்கும். So what brings joy while it arrives, will surely give me sorrow while it leaves; So every desirable object is sukha kāraṇam, duḥkha kāraṇam ca. Similarly, every undesirable object is sukha hētu and duḥkha hētu. You can fill up. What is that; every undesirable object is sukha hētu; when it goes away பொநாண்டாப்பா; Some people give happiness wherever they go; some people give happiness whenever they go. OK. Which category you belong to you can decide. Therefore, an undesirable object gives happiness by its departure; and gives sorrow by its arrival.

And this capacity of the world is not intrinsic. The world has no capacity to give joy or sorrow. But when I classify the world as favourable and unfavourable; world gains the capacity. That is why in Vēdānta we have got two words. Suppose this clip is there. In Vēdānta it is called padārthaḥ. Padārthaḥ is a neutral name for this. It is an object. The moment I develop rāgaḥ or dvēṣaḥ towards it; then the clip is capable of hurting me. The moment I label the clip as good or bad, it gains the unique capacity blessed by me; it gets the unique capacity to hurt me or to please me. And the moment the object gets this capacity, Vēdānta calls this as a Viṣayaḥ. Viṣayaḥ means an object capable of binding me. Before that, it was a padārthaḥ, now it has become Viṣayaḥ.

Thus the whole world is a padārthaḥ, but I convert the padārthaḥ world into a Viṣayaḥ; Viṣayaḥ is derived from the root, vi + ṣi; si root 5th conjugation parasmai pada, sinōthi sinutha, sinvanthi, iti rupāni, vi is the prefix, vi sinōthi iti Viṣayaḥ. That which binds you is called Viṣayaḥ. What do we do? we convert the whole world of kṣētram into a Viṣayaḥ by developing rāgaḥ and dvēṣaḥ and making the world capable of giving sukham and duḥkham.

Thus icchā is kṣētram; dvēṣaḥ is kṣētram, sukham is kṣētram; duḥkham is kṣētram; saṅghātaḥ, the body mind complex is kṣētram; the cētanā, the reflected consciousness is also kṣētram.

Then dhṛtiḥ; dhṛtiḥ means will power. Because once we have classified the world as the cause of sorrow and happiness, then you use your will power to acquire the so-called object of joy, which is called pravṛthi; I want this, that, etc. you have got an increasing list. And you use your will power to run after those objects. And similarly, you have got of list of objects to be removed, which is called nivṛtti, one is run towards, another is running away. So pravṛtti-nivṛtti-hētu-bhūta-dhṛtiḥ or will power.

In fact the whole life is what? Making decision, what else has to come; what else to go and this list constantly changes and lifelong it is only a struggle to take care of this list.

And therefore dhṛtiḥ; all these come under kṣētra vikāra; 24 tatvams are kṣētraṁ and these are the kṣētraṁ-vikāra, properties born out of them.

So Kṛṣṇa says: ētat kṣētram samāsēna; ētat means the 24 tatvams mentioned in the sixth verse, is the kṣētraṁ briefly, savikāram, along with its modifications and what are the modifications, icchā, dvēṣaḥ, sukham, duḥkham etc. described in the scriptures.

Verses 13.8

अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शैचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

[amānitvamadambhitvamahiṁsā kṣāntirārjavam |
ācāryōpāsanaṁ śaicham sthairyamātmavinigrahaḥ || 13.8 ||](#)

Verse 13.9

इन्द्रियार्थेषु वैराग्यम् अनहङ्कार एव च ।
जन्ममृत्युजरारव्याधि - दुःखदोषानुदर्शनम् ॥ १३.९ ॥

[indriyārthēṣu vairāgyamanahaṅkāra ēva ca |
janmamṛtyujarāvyaḍhi - duḥkhadōṣānudarśanam || 13.9 ||](#)

Verse 13.10

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.१० ॥

[mayi cānanyayōgēna bhaktiravyabhicāriṇī |
viviktadēśasēvitvamaratirjanasamsadi || 13.10 ||](#)

Verse 13.11

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.११ ॥

[adhyātmajñānanityatvaṁ tattvajñānārthadarśanam |
ētajñānamiti prōktamajñānaṁ yadatō:'nyathā || 13.11 ||](#)

Verse 13.12

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१२ ॥

[jñēyam yattatpravakṣyāmi yajñātvāmṛtamāśnutē |
anādimatparaṁ brahma na sattannāsaducyatē || 13.12 ||](#)

अमानित्वम् amānitvam **humility** अदम्भित्वम् adambhitvam **simplicity** अहिंसा ahimsā **non-violence** क्षान्तिः kṣāntiḥ **forbearance** आर्जवम् ārjavam **uprightness** आचार्योपासनम् ācāryōpāsanam **service to the teacher**, शौचम् śaucam purity **स्थैर्यम्** sthairyam **steadfastness** आत्मविनिग्रहः ātmavinigrahaḥ **self control**, वैराग्यम् vairāgyam **detachment** इन्द्रियार्थेषु indriyārthēṣu **from sense objects**, अनहङ्कार एव च anahaṅkāra ēva ca **absence of egoism**, जन्म-मृत्यु-जरा-व्याधि दुःख-दोषानु-दर्शनम् janma-mṛtyu-jarā-vyādhi duḥkha-dōṣānu-darśanam **constantly seeing the defect of pain in birth, death, old age and disease**, असक्तिः asaktiḥ **dispassion**, अनभिष्वङ्गः anabhiṣvaṅgaḥ **non-identification of self**, पुत्रदारगृहादिषु putra-dāra-grhādiṣu **with son, wife, house etc.**, नित्यं च nityam ca **always**, समचित्तत्वम् samacittatvām **being equanimous**, इष्टानिष्टोपपत्तिषु iṣṭāniṣṭōpapattiṣu **in desirable and undesirable situations**. च अव्यभिचारिणी भक्तिः ca avyabhicāriṇī bhaktiḥ **unswerving devotion** मयि mayi **to Me** अनन्ययोगेन ananyayōgēna **with undivided attention**, विविक्तदेशसेवित्वम् viviktadēśasēvitvam **seclusion** अरतिः aratiḥ **non-indulgence** जनसंसदि jana-saṁsadi **in people's company**. अध्यात्म-ज्ञान-नित्यत्वम् adhyātma-jñāna-nityatvam **constant Self-enquiry**, तत्त्वज्ञानार्थदर्शनम् tatvā-jñānārtha-darśanam **and not losing sight of the fruit of Self-Knowledge** एतत् ētat **all this** प्रोक्तम् इति prōktam **iti is said to be**, ज्ञानम् jñānam **Jñānam (knowledge)**, यत् yat **that which is** अन्यथा अतः anyathā ataḥ **opposed to this is** अज्ञानम् ajñānam **ignorance**.

8 - 12. Humility, simplicity, non-violence, forbearance, uprightness, service to the teacher, purity, steadfastness, self- control, detachment from sense objects, absence of egoism, constantly seeing the defect of pain in birth, death, old age, and disease, dispassion, non-identification with son, wife, house, etc., always being equanimous in desirable and undesirable situation, non- indulgence in people's company, constant Self-enquiry and not losing sight of the fruit of Self-knowledge --- all this is said to be Jñānam. That which is opposed to this is ajñānam

With the previous verse, that is the seventh, Kṛṣṇa concludes his analysis of kṣētraṁ and kṣētrajña, which He started from verse No.2. But when we study this portion, we see that there is an incompleteness in Kṛṣṇa's teaching. If you go back to verse No.4, in verse No.4, Kṛṣṇa has promised: Hey Arjuna I will talk about kṣētraṁ and kṣētrajña, a little bit elaborately. That is His promise in the 4th verse, 1st line, the discussion on kṣētraḥ. In the 2nd line He promised discussion on kṣētrajña. But in verse 6 and 7, Kṛṣṇa has elaborated kṣētraṁ , but He seems to have forgotten to elaborate kṣētrajña. All these you will note only when you go back and forth; Kṛṣṇa has not kept up his promise.

If Kṛṣṇa himself forgets, there is nothing wrong in my forgetting. So Śankarācārya comes and he gives an explanation that Kṛṣṇa is not an ordinary teacher and that He would not make a promise and not teach; Śankarācārya gives an explanation, kṣētrajña is identical with jñēya and Puruṣaḥ, I have said before; I do not know whether you remember; I said kṣētrajña, Jñēyam and Puruṣaḥ all the three are identical, all the three represent this spirit consciousness principle. Even they are identical, Arjuna does not know this fact,

and therefore he separately asked for the explanation of each one. Like some people saying, Swamiji, I would like to learn Vēdānta and Upaniṣads.

If anybody says I want to learn Vēdānta and Upaniṣads, it is like people saying; അജ്ഞാനമെന്നതു ഞാൻ അറിയും, മഞ്ഞളപ്പൊലേ വെളുത്തിരിക്കും. ajñānamennatu ñān-arīyurm; maññāḷupōle veḷuttirikkuṁ. I know what is the ajñānam, so the black dye used for the eye; it is white like turmeric powder. He does not know all these three. Similarly not knowing separately asks for all these three, but Kṛṣṇa feels even though he leaves out kṣētrajña now, he is going to elaborate that through the discussion on Jñēyaṁ later, as well as Puruṣaḥ later. Therefore Jñēya and Puruṣaḥ description. Therefore Śankarācārya says Kṛṣṇa has not forgotten; He must get the full marks in the exam.

Having completed the topic of kṣētra an kṣētrajña, now Kṛṣṇa comes to the third topic and the third topic Kṛṣṇa takes up is Jñānam. From verse No.8 to 12. When I giving the verse Nos. you should be very careful, this is based on our book, the first verse is Arjuna's question. If Arjuna's question is not included, the second verse will become the first verse. Therefore you should appropriately calculated. If you include Arjuna's question, it is the 8th verse to 12th verse.

What is the meaning of jñānam? In this chapter, in this verse, Kṛṣṇa takes jñānam with a special meaning. Normally, jñānam means knowledge; Any knowledge is jñānam and in the context of philosophy, jñānam means spiritual knowledge. So generally jñānam means any knowledge and in the context of philosophy or vēdānta, it means ātma-jñānam or brahma-jñānam, spiritual knowledge; but in this particular context, jñānam has got still different meaning, and that is all the values of life are all the virtues of a person is called sadguṇāḥ is called jñānam. Guṇaḥ means virtues.

Kṛṣṇa is going to enumerate twenty virtues in these verses and these twenty virtues are called Jñānam. And Śankarācārya gives the reason also for that. He says if these virtues are there, knowledge is very very easy to gain. In fact, jñānam is as good as attained. Since these virtues promote self-knowledge, these virtues themselves are called Jñānam. So jñāna kāranatvat jñānam iti uchyatē. The details we will see in the next class.

Hari Om

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ॐ

Up to verse No.7, beginning from the 2nd verse, Lord Kṛṣṇa dealt with two topics, viz., kṣētraṁ and kṣētrajña which are nothing but anātma and ātma only. This has been

elaborately dealt with in the second-chapter, in the form of dēha and dēhi. And in the second-chapter from the verse 12 to 25, Lord Kṛṣṇa has elaborately dealt. Here the only difference is anātma or dēha is called kṣētram and ātma the dēhi is called kṣētrajñāḥ. That is the only difference. One is the matter-principle and the other is consciousness principle. And these two are few of the six topics that Arjuna asked for clarification.

Now from the 8th verse, which I introduced in the last class, up to 12th verse, in five verses, Lord Kṛṣṇa is dealing with jñānam. And in this context, as I said in the last class, the word jñānam is used in a peculiar meaning; the normal meaning is knowledge; whereas in this context, the word jñānam, the group of mental virtues, the group of mental virtues required to enjoy a fit mind for gaining spiritual knowledge. So spiritual knowledge friendly virtues. Like environment friendly paper, like that, spiritual knowledge friendly virtues, which means in the presence of these virtues mind will be jñāna-yōgya and in the absence of these virtues, the mind will be jñāna-ayōgyam.

And in an unprepared uncultivated unfit mind, if spiritual knowledge is injected by the Guru is imparted by the mind, the unprepared mind will resist the knowledge; it will not receive the knowledge even if it receives the knowledge, it will not be assimilated. And unassimilated Vēdānta or for that any śāstra, unassimilated is like poison, like the undigested food. Food is nourishing when it is digested; but if it remains undigested it is a poison; and that is why it is said: anābhyāsē viṣam śāstram, ajīrṇē bhōjanam viṣam. Similarly ajīrṇa-śāstram can be counter-productive and therefore more than vēdānta, one has to focus on a vēdānta-friendly virtues and this is otherwise called dharmāḥ.

And that is why we repeatedly say dharmāḥ is a stepping stone is mōkṣa puruṣārtha; without going through the set of virtues a person cannot hope to attain jñānam or mōkṣa and therefore, these values are extremely important; many virtues are enumerated throughout the Gīta; many virtues are enumerated throughout the śāstram, one great ācārya known as Bhṛthari, wrote a work called Nīti śatakam, 100 verses on inner-virtues. Thus it has been very elaborately dealt with. Here Kṛṣṇa enumerates around 20 virtues. And Kṛṣṇa will deal with the same topic again later; but this is the beginning of the introduction of this topic. We will take each virtue one by one and see its meaning and significance.

The first one, given by Lord Kṛṣṇa is amānitvam. Mānitvam means self-conceit, self-glorification, self-admiration is called mānitvam. In Sānskrīt, Ātmani puṅyatva bhāvana. Looking upon oneself as a great person. This self-admiration is called mānitvam. And amānitvam is freedom from self-conceit or in positive language, humility. Vinayaḥ or humility is the first virtue that Kṛṣṇa emphasises.

And we should know why v̥edānta looks upon self-conceit as a big obstacle. When we accomplish something in our life, in any field, be it education, or in our work field, or social field, we accomplish something, naturally the society admires. Because it is the duty of the society, to recognise any accomplishment. Society has to recognise, the society has to reward with one award or the other Padma, in the newspaper we read about, Padmasree, padma vibhūṣan, the King has to do that, the society has to do that; and when accomplish something, It often starts with the family itself; the parents admire when we do even a small thing. When we listen to this glorification, admiration of others, generally our tendency will be, easily join that group, and along with the society, we also start enjoying admiration of ourselves. When the society admires or rewards or awards, it is the duty of the society and it is perfectly OK, but unknowingly we also join others and admiring ourselves. This self-admiration is the beginning; the seed for self-conceit.

What is the problem in the self-admiration? After all we all enjoy admiring ourselves. And we consider even it as a puṇyam, but even though we tend to enjoy relish the admiration from others and self-admiration, V̥edānta says that it is a very big trap. It is a very big obstacle for a spiritual-seeker. And therefore one has to be extremely careful, when there is a possibility of getting into the trap of self-admiration.

What are the problems in self-admiration? Why do you consider it as an obstacle? The first problem is once we have started enjoying admiration, from others' as well as ourselves, it causes an addiction. Admiration is like an addiction-causing drug. An addiction-causing drug, once we use, we need it more and more. We look for more and more admiration from others and we tend towards self-admiration more and more and once we have got addicted to that, we want it all the time. And when we do not get that admiration from others; and when we do not do that, the deprivation of this admiration causes lot of disturbance. Like a smoker, suffers deprivation symptoms when he decides to quit smoking, like a liquor addict suffers when he tries to stop it; once we get addicted to the glorification of others, the deprivation causes lot of problems and therefore, just as any other sense addition has to be carefully avoided, similarly admiration addiction one has to carefully avoid. Therefore the first problem is what; it causes addiction.

And the second problem is once we start enjoying admiration from others, and also self-admiration, joining the group and blowing our own trumpet, we get so excited by that; everybody taking about myself, I am the centre of attention; and the focus of the whole world including the newspaper is on me. So once I get excited by this, any excitement is such that I will be carried away by that; and my discriminative power gets robbed by name and fame. By glorification, my discriminative power is lost.

Once my discriminative power is lost by this excitement, I get into delusion, which makes me forget important facts of life. Once discrimination is lost, I lose sight very significant and important facts.

What are the important facts I lose sight of, which I am supposed not to lose sight of? The first fact is whatever be my accomplishment, for which the society admires me, the fact is I can never take full credit for any accomplishment. Whatever be the accomplishment, my contribution is only one of the factors, for every accomplishment, there are innumerable people involved, innumerable factors involved, I can never take full credit; but in excitement, I do lose sight of this fact and I claim and feel that "I", with my full power, I have accomplished that. This is the forgetfulness caused by excitement. I should remember that whatever be the name and fame I get, 99% of the credit goes to so many other factors; I can perhaps take a little credit. This is the first fact which is lost sight of by a self-conceited person.

And the second fact that is forgotten in self-conceit is, even if I have contributed something for the accomplishment; whatever it be; may be music; may be education, may be sport; according to the Gīta which we have seen, even that little contribution from me, is really speaking not my contribution. I find I am born with that talent; that talent is a gift from the Lord, which is a fact, revealed in the 10th chapter of the Gīta, called Vibūthi-yōga: I do not enjoy any vibhuthi, credit, any glory, it is a grace of the Lord's glory which is expressing, manifesting through me, and therefore, so-called limited contribution I cannot claim. That is the fact. But in self-conceit; I forget this fact also. I forget others' contribution; I forget Lord's contribution. Self-conceit is an obstacle to devotion. Self-conceit and bhakthi cannot co-exist, because a self-conceited person forgets Lord's contribution, which is the only contribution.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा |
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् || १०-४१ ||

[Yadyadvibhūtisattvaṁ śrīmadūrjitamēva vā |](#)
[tattadēvāvagaccha tvaṁ mama tējōśasambhavam || 10.41 ||](#)

This is the second fact forgotten, in mānitvam or conceit.

And the third fact is however great I am, I can never claim myself to be the greatest one. However great I am, I can never claim myself to be the greatest one, because I live in a world where there are people; there were people and there will be people, who will be greater than me. It is a world of śadiśayatvam. It is a beautiful word used in śāstra. This is world of śadiśayatvam. Śadiśayatvam means anything can be bettered. Anything can be improved. So if I have created a record, that record is a breakable record. Any record

in any field can be improved and therefore, I should remember that there are people who are either as great as me, or greater than me.

When self-conceit robs my discrimination, I get into a delusion that I lose sight of the fact that there are people who are as great as me, or greater than me. And since I forget this fact, in fact, I love to forget this fact, so that I can claim that I am the greatest. Because of the forgetfulness of this fact, what happens is I can never appreciate another person who is as great as me. I can never admire another person who is greater than me and when I find someone who is equally great or greater than me, my self-conceit does not allow the acknowledgement of that fact.

A self-conceited person cannot admire another person; because he wants to be in the centre of all the admiration coming from all directions; it never allows any other person to be the centre of admiration. Either he avoids those people, or he avoids the topic of those people, and he develops jealousy, anger, etc. These are all the consequences of self-conceit. And when this self-conceit is extreme, a person can even tend to eliminate the other people from the field. Because my superiority goes, my glory is threatened by others, and therefore that person has to be eliminated; that anger, jealousy all these are consequences of this conceit.

And if I have to find out whether I have self-conceit or not, it is very easy I should ask a question; can I comfortably admire the glory of other people. The more conceited I am, the more difficult it is to admire or glorify; especially if the other person, is in my own field, I can never acknowledge.

In our village, there was a temple nāgaswaram person. He used to play in the temple rituals, daily. It is told that he was so self-conceited, he thought that he is the nāgaswaram vidvān. And just to tease him, somebody asked him: Hello Śivarāma, how is Kārikurichi Arunchalam? He was one of the nāgaswara vidvān. How is he? And you know what was his answer: ஆ! அவனும் ஊதுவான்! Ah.., he will also blow air'. He cannot accept others' greatness. That is the indication of self-conceit. And once this self-conceit comes, the door of devotion is blocked; and without bhakthi, jñānam is never possible.

And therefore the scriptures say that the first value you have to develop is amānitvam, which translated positively means, humility or vinayaḥ. Cultivate humility. In our Upaniṣads, and in Purāṇās, we find stories after stories where people get conceited, even dēvas get into mānitvam, if you remember Kēnōpaniṣad story, they have to be humbled by the Lord.

Humiliation is called humbling experience. Every conceited person will be humiliated at one time or the other; what do you mean by humiliation; a lesson in humility is

humiliation. Humiliation means humility creation. And all our ācāryas you find in any field, they all were embodiments of humility. They were all great in their field and they were all embodiments of humility. If you read the works of Kalidāsa, he has written, (he is supposed to be, or the greatest sanskrit scholar) several poems and several dramas. In all of them, he writes an introductory verse. In all of them, you can see how humble. And not only he expresses his humility, he teaches humility to others. In one work, he says:

मन्दः कवियशः प्रार्थी गमिष्याम्यपहास्यताम्।
प्रांशुलभ्ये फले लोभादुद्धाहुरिव वामनः॥ रघ्(क्)_१.३ ॥

[mandah kaviyaśaḥ prārthī gamiṣyāmyapahāsyatām |
prāṁśulabhyē phalē lōbhādudbhāhuriva vāmanah || Ragh\(K\)_1.3 ॥](#)

Will I become the butt of ridicule if I were to covet the celebrity of an eminent poet, like a short fellow overstretching his arms for a fruit obtainable only by the tall, because I am still a dunce in this subject matter? [1-3]

I am Mandhah. Kalidāsa, the greatest Sānskrīṭ scholar says that I am mandhaḥ. What about us? So we learn Rāma śabha up to 4th vibhakthi; then we claim we are Sānskrīṭ scholars. Kalidāsa is the greatest scholar in history is saying that he is mandah; kaviyaśa prarathi, through this poetry, I seem to seek name and fame, as a great poet, and the whole world is going to laugh at me. gamiṣyām upahāsyatham. And he gives an example, there he gives his glory as a poet, upamā kalidāsasya: So his capacity to give simile is supposed to be fantastic; he says it is like what: there is a tall tree; with lot of fruits hanging; and it is so tall that there is a dwarf; a vāmanaḥ, a short person, he is standing on the ground and he is jumping up to pluck that fruits. When you see a dwarf, jumping up to pluck a fruit which is inaccessible, how you laugh. Similarly, I am the dwarf who is trying to pluck the fruit of kavi-yaśa. And in other work he says:

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः।
तितीर्षुर्दुस्तरं मोहादुदुपेनास्मि सागरम्॥ रघ्(क्)_१.२ ॥

[kva sūryaprabhavō vaṁśaḥ kva cālpaviṣayā matiḥ |
titīrṣurdustaram mohādudupenāsmi sāgaram || Ragh\(K\)_1.2 ॥](#)

Where the dynasty originated from Sun where the meagre intellect of mine with an intellect yet to be edified, am I inanely wishing to go across this unnavigable ocean called the solar dynasty by a small barque called my ersatz education? [1-2]

I am trying to write the Raghu vaṁśa; which is so great; where is the glory of Raghu vaṁśa and where is my capacity to express that glory and still foolishly I am trying to bring out the glory of Raghu's family. Mōhat udēbhē nēva sagaram. It is like holding to a catamaran, a small float, and if I am trying to cross the ocean, how it is impossible.

Similarly, with a small raft of my fragile mind, uneducated mind, I am trying to write the story of Raghu varṁśa. And in another work he says:

[aparithoṣāt vidhuṣam na sadhu manyē prayōga vijñānam ।
balavatha śikṣitānam ātmani apratyayam cētaḥ.](#)

I have learnt some Sānskrīt; who says: Kalidāsa; I have learnt some Sānskrīt; and I have tried to work something, I think this is the introduction to Śakuntala, I have tried to attempt to write something, yet I am not confident that my writing is up to the mark, and therefore I am offering this work to the great scholars, and I wait for their validation. And only when scholars validate, I consider I know some Sānskrīt. So this is Kalidāsa. Similarly, Śankarācārya, Similarly Surēśvācārya. Similarly, Madhusudhana Saraswati. All these people, read their works; they are giants and they say I know a little bit of śāstram.

From this we come to know how much importance is given to humility. And in one of the work, known as ṣatpadi sthōthram, Śankarācārya's first prayer is: Oh Lord. Avinaya apanaya viṣṇō. Oh Lord remove my self-conceit; make my humble; Humility is required in all the fields; humility is particularly required for vēdāntic seeker, because without humility, bhakti cannot come, without bhakthi, jñānam cannot come. That is why all the rakṣasās, do not say Om̐ Namo Nārāyaṇa, they say Om̐ Hiraṇyakaśapavē nama. Bhakthi and conceit can never go together. Therefore the first prayer is what: Oh Lord, give me, amānitvam. Humility.

Then the next virtue is adambitvam. Dambitvam is physically expressed version of mānitvam. Mānitvam is an inner feeling, I think I am wonderful, I am great; I am learned; nobody is equal to me, this inner sense of bhāvana is called mānitvam. When that mānitvam is physically expressed outside, through various means that expressed vyakta mānitvam is dambitvam. Avyakta dambitvam is mānitvam. That means what: At the physical level also, I want admiration. Because I consider that I am great; all the people should look at me and talk about me. Physically also, I conduct myself beginning from the very dress onwards. Vēṣaḥ. I should have body attractive dress; and my aim is I should be a head-turner. Have you heard this expression? Head turner, means what? When that person walks, every head turns. And therefore, self-decoration all beauty parlors become important. I should be the centre of attention. So through dress, and through my walking, and always coming to the centre stage, there would be no work, he will come and tap the mike and go; so the whole audience thinks that he is behind the whole programme. Nothing he would not have done; and till yesterday, he would not have come to the scene. And somehow he manages a volunteer badge and does like this and goes. So therefore all these are attention seeking expression; ornamentation;

pretensions. So daṁbitvaṁ means all forms of pretensions through Vēṣam; through ābharaṇam; through actions; that is called daṁbitvaṁ.

And adaṁbitvaṁ means what? Just the opposite of that; I do not want to seek attention; in positive language, simplicity. In terms of dressing, in terms of movement, in terms of ornamentation, that person is so simple and inconspicuous in a crowd, even though the greatest person in the world, he does not seek attention. And therefore only the small-timers; **அரை குறைச**, half-boiled seek attention. As the English proverb goes, empty vessel makes noise. Full vessel does not. Therefore daṁbitvaṁ means pretension; a daṁbitvaṁ means simplicity. All great people are simple.

And then the third one is ahimṣa. Ahimṣa means non-violence. Not injuring other living beings. Himṣa means injury; or violence, and we do not talk about only human beings; all living beings avoidance of injury and at three kāraṇa level; at the level of three instruments, because we have got three instruments which can cause injury. Like different weapons to hurt others, we already have three weapons to hurt others. You may ask, I do not have any weapon in my hand? Your mere existence is enough, there are inbuilt weapons, three Nos.

And what are those three weapons? What are they? Kāyika, vācika, mānasa. The very body is a weapon, which can cause injury to others; hands and legs, which bhagavān has given with good intention, but we weapon to use it terribly.

And similarly vāk is another instrument; animals do not have this instrument. Therefore animals cannot verbally injure; human-beings are the unique ones who have the most wonderful instruments. It can be used or it can be terribly abused; verbal abuse you know is worse than physical ones. So there is kuraḷ saying also; that the wound caused by the tongue will not heal easily. And therefore verbal himṣa.

And there is a third instrument called mind, anthakaranam and that is mentally also himṣa is possible through thoughts. Mentally cursing others. **நாசமா பேரட்டும்**; nācamā pōṭṭum; you think. So mentally cursing others. And remember thoughts are powerful forces and therefore kāyika, vācika, and mānasa himṣā-varjanam is ahimṣa.

And why do say, ahimṣa is a value to be practised? In fact, in the Yōga-śāstra, Aṣṭāṅga yōga, they talk about ten important virtues; I call them the ten commandments of Hinduism; in the form of yama and niyama groups. We have seen this in the 6th chapter of the Gīta. In the 10 commandments of Hinduism, the first commandment is ahimṣa; ahimṣa, satyam, asthēyam, brahmacaryam, aparigrahaḥ, soucha, santhōṣa, tapa, svādyaya, Īśvara-praṇidānāni.

Dealt with in the 6th chapter introduction. I have also separately dealt with talked 10 commandments of Hinduism. Ahimsa is supposed to be mahā vṛatham. A major vow. A spiritual-seeker has to be committed.

Why do we consider a major vṛatham? It is another topic which we can deal with on and on and on; but some important features we will see.

The first significance is very simple. I should not do what I do not expect others to do to me. Very simple law. I do not want any living being to injure me, even mosquitoes. And if I do not want others to hurt me, it becomes a universal law and it is an instinctive expectation; nobody teaches this; it is instinctive and natural expectation. What is my expectation? Nobody should hurt me, which means everybody else has got the same instinctive expectation that I should not hurt him and therefore this becomes a universal law and therefore only when I follow a universal law, as Dayānanda Swami says, only when I do not rub against universal law, I can have peace of mind. Any time I am violating a universal law called dharma, I am hurting myself.

Dayānanda Swami gives a beautiful example, if you want to know. Suppose there is an old tree; puliyamaram or veppa maram; and you see the trunk, it has got a very very rugged surface; very very rough and rugged surface. And suppose you go and remove your dress, shirt, banian and all, and rub against the trunk of the puliyamaram, the tamarind or neem tree. When you rub against the tree, what happens to the tree; nothing. On the other hand, depending upon the intensity of the rubbing, you are hurt; when I rub against a tree; I am rubbing myself; I am injuring myself; Dharma, the universal law, is like puliyamaram; any time I rub against universal law, or violate a universal law, nothing happens to the law, I am hurting myself. And therefore, ahimsa is following the universal law. This is one significance.

Secondly the whole world is like a bank. Whatever I am contributing to the world, remains in the world as a deposit. And whatever I have deposited now that alone I can take later; what I deposit, that alone I can withdraw. If I am going to contribute Himṣa, I am depositing himṣa in the world, which means in future, from the world what I can draw is only himṣa. I get from the world, what I give to the world. If I give compassion I get that. If I give what you call, sharing, love, I get that; if I am giving himṣa, I get back that only.

And therefore, if I do not want to be injured by the world, I have to deposit what only ahimsa, because I get what I give; I reap what I sow. Not even what I sow. In English there is a saying. If you sow a wind, you reap a whirlwind. So it gets multiplied and comes. Therefore, ahimsa becomes important for my own future good.

And thirdly this is more important from the angle of psychology and vādānta. The tendency to hurt others is impulsive and natural. Our tendency to hurt others is impulsive and very very natural. When do we hurt others; if you see the psychology behind it, We have got lot of expectations from our set up. From our family members; and from our neighbours, from the government, we have certain expectations; and if these expectations, otherwise called rāga-dvēṣa, they are fulfilled very well, I am comfortable and happy with the set up.

And most of the time, our expectations are not fulfilled because, the other people behave not according to what I expect; other people behave according to their own freewill. Unfortunately they have a freewill. If Bhagavan has given freewill only to me and not to others, then it would have been fine; but unfortunately they have. And therefore most of the time, my expectations are not fulfilled; and the more grown up I am, the more the number of expectations are, and they become even finer and finer and finer; finer means what when I say I want colour, within the green also, this green and that green; and if that expectation is not fulfilled I get into a rage.

When expectations are not fulfilled, the natural consequence is that I am hurt. Non fulfillment of expectation is bound to hurt me. And once I am hurt, the immediate reaction is attacking that object which is the cause of my hurt. The object means, the person who did not behave, and the setup which was not up to the mark, a hurt person, reacts causing hurt to others. So the psychology is hurt person, hurts others. An injured person injures others. And there is no gap between my injury and my causing injury to others. So the child misbehaves; there is no time gap. Immediately giving one; then only we think, or we shout; it is so impulsive.

If this natural impulsive-hiṁsa should not happen, it is possible only under one condition. Hiṁsa is natural when anybody does not behave to my expectations I am bound to react, and if this natural reaction should stop, it is possible only under one condition, and you know what that condition is. My mind should become sensitive; and so sensitive that when I hurt somebody else; the sensitive-mind should feel the pain of the other person also. We have to think very well. A sensitive-person is one which feels not only the pain of oneself, it feels the pain of others also.

And once I begin to feel the pain of others, what happens? What is the consequence? When in anger I impulsively hurt another person, not only the other person is hurt. What happens, when the other person is hurt, I also sense the pain. I also go through the pain like the mother who beats the child; and afterwards the mother is never comfortable because the mother goes through the pain which the child goes through.

And therefore what happens? For a sensitive-mind, hurting another person is as good as hurting oneself. For a sensitive-person, sensitive-mind hurting another person is like self-injury. And we never like to hurt ourselves. **கத்தியால் நம்மளயெ குத்திபோமா?**. So since I do not like to hurt myself, I will never like to hurt others also; because when I am hurting another person, I am hurting myself. Can you see the psychology behind it? For once I become a sensitive-person, I become incapable of hurting another one because every time, I hurt another, I go through sleepless nights. How he feels humiliated; how he feels disturbed; how she is disturbed, sometime the other persons says; does not matter; then also I am so sensitive, that for days together I cannot sleep because my mind registers others' pains. And therefore, following the value of ahimsa, is possible if I make my mind sensitive. Sensitisation is required for following ahimsa. In psychological language, they call it empathy, and that has to be developed and therefore following ahimsa, makes my mind sensitive; and a sensitive mind is required to appreciate the subtle topics of vēdānta. Vēdānta is so subtle, that I require a sensitive mind.

And therefore ahimsa means sensitise your mind. Even when you read the newspaper of violence happening somewhere, my mind should feel the pain. If my mind does not feel the pain, that mind is called a gross mind. A Gross mind alone can comfortably hurt others; a gross mind alone can comfortably hut others; a sensitive mind is very much hurt in hurting others. And that is why somebody said, crime itself becomes a punishment for a sensitive mind. Crime itself becomes punishment for a sensitive mind; **ஸென்ஸிடிவ் மைன்ட் அநெ போடலை**; For a gross mind, others are hurt, nothing happens. And therefore, we require what? Sūkṣma-buddhihi. So ahimsa is a very important value. Ahimsa paramō dharma.

The next value is kṣānti. The word kṣānti has got several connotations. We will again see some of them. One meaning of the word kṣānti is mental resistance or immunity so that it is not disturbed when the expectations are not fulfilled. In fact it is an extension of ahimsa. Only when my expectations are not fulfilled, I get hurt; When I get hurt, my immediate response is hiṁsa. And therefore hiṁsa is only when I get hurt; when my expectations are not fulfilled.

Kṣānti means developing that mental immunity, that the set-up is incapable of disturbing my mind. Developing immunity, so that I am not vulnerable to external fluctuations, weather-wise fluctuations, behavioral fluctuations, or economical fluctuations. So many fluctuations are there; all these fluctuations do not disturb me; developing that mental immunity is called kṣāntiḥ.

Just as if a person has got a physical immunity, what happens? Whatever be the diseases around in the city, if I have the immunity, the diseases are around, germs are around,

bacteria are around, even tuberculosis, today being TB day. In fact one doctor said, giving a talk, TB is supposed to spread when a diseased person breaths or sneezes in front of others; and a doctor, he said; that you take 20 people who have not got TB, and you call a person who has got the TB in advance condition, and you ask this sick person to directly sneeze and breath into the mouth of these 20 people. It is only hypothetical; 20 people and he said even though these 20 people directly receive, all these twenty will not get, because Bhagavān has created an immunity. That does mean that you should try. Swamiji, do not ask should I try. An immune system will not be affected, we are physically immune, but what is our mental immunity? If you have mental immunity, you have kṣāntiḥ. I do not want to test your mental immunity by going beyond time.

Hari Om

169 Chapter 13, Verse 08

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Having talked about the topics of kṣētram and kṣētrajña up to verse No.7, now from verse no.8 onwards, up to verse no.12, Kṛṣṇa deals with the topic of jñānam which in this context means, those virtues which will make the mind fit for receiving the self-knowledge. And he gives a list of 20 virtues here; which has to be carefully cultivated by every person. In fact, gaining self-knowledge really does not take time; it is relatively easier but cultivating these virtues alone involves time and effort.

And therefore, this is as important or more important than even vēdāntic study. And therefore Kṛṣṇa will deal with this topic again and again. The 16th and 17th chapters are exclusively dedicated to deal with this topic. So we will deal with this again later.

And now we have seen some of the virtues mentioned in the 8th verse, amānitvam, adambitvam and ahimṣa. Amānitvam is freedom from self-glorification, humility, vinayaḥ, and adambitvam is simplicity and ahimṣa is non-violence at the physical, verbal and even mental levels. Up to this we saw in the last class.

Now the 4th value mentioned here is Kṣānti. Kṣānti also is a very important virtue, it has got two aspects, the first aspect of Kṣānti is called titikṣa; and titikṣa means acceptance of all choiceless situations of life. Acceptance without resistance of all choiceless situations of life.

Even though, as human-beings we have a free will and we have the capacity to control many things, the unfortunate fact is that there are many things over which we have no control at all. We are utterly helpless. And all such uncontrollable helpless situations I

call choiceless situations and in the second-chapter, Kṛṣṇa uses the word, *aparihārya artaḥ*; *artaḥ* means a situation, *aparihārya* means over which I do not have a control at all. And since I do not have any control over the situation, I have to only change my attitude in such a way that I welcome, I accept the situation and this acceptance of the situation is called *titikṣa*.

And if you look at the life, our entire past life is already over, and I have no control over my past. By regretting over the past, I will never be able to change it, even God cannot change the past. Therefore, past comes under choiceless situation and I have to prepare my mind to accept my past as it is; my parentage, my education, my date of birth, all of them; date of birth means age; So by giving a false age, you do not become younger. By covering the wrinkles by thicker powder you do not become younger. Accept the age; accept the grey hair; accept no hair. Therefore the past is choiceless. Therefore I accept the past with *titikṣa*.

Then the next is present is also choiceless, but present is that which has already arrived. Not arriving. If it has not yet arrived, you can send a telegram, do not arrive; but the present has already arrived and therefore, I have no choice over the present and therefore I prepare the mind, to accept the present which is choiceless. This acceptance of situations around, all the people around is *titikṣa*. *Sahanam sarva duḥkhānam aprathikāra purvakam*. Without resistance. The more the resistance is, the more you get heated up.

And this acceptance is also of two types; one is a healthy acceptance; and another is a unhealthy acceptance. What is unhealthy acceptance? Taking to the philosophy what cannot be cured, has to be endured. So there is an acceptance, but the acceptance is with bitterness. The acceptance is with self-pity. The acceptance is with frustration. Acceptance is with anger towards the world and God.

This unhealthy acceptance is not *titikṣa*, because when I accept with bitterness and self-pity, my mind is not available for any other constructive activity. A mind which accepts the situation with bitterness will dwell upon the situation all the time murmuring, all the time grumbling, **எனக்கு ஏன் இப்படி ஆச்சு; எனக்கு ஏன் இப்படி ஆச்சு; why me; why it has happened to me?** And not only this person has depression, whoever comes around, this person freely does *dānam*; other *dānam* whether he does one does not know, his grief he distributes to others. And therefore in unhealthy acceptance, my resources are not available for any constructive work. I am immobilised. I am a complaining person.

Whereas acceptance that is talked about here is a healthy acceptance wherein I do not allow the choiceless situations to overpower me. I do not allow the choiceless situation

to clog my resources. I do not allow the choiceless situations to immobilise me. I ignore that situation and I allow my resources to work in a constructive manner. And often it appears very difficult but it is possible for a person to ignore unfavourable conditions and still go ahead with life and even accomplish things.

If you have any doubt, read the biographies of some of the handicapped people who have accomplished greater things than even a non-handicapped normal people. We have the Stephen Hawkins phenomenon, for whom no organ of the body works, except the brain. A person can curse himself and take to self-pity, but a person can ignore that and accomplish greater things also. That means I do not allow the situation to overwhelm me and that is called healthy acceptance; titikṣa. This is aspect No.1 of Kṣāntiḥ. This is with respect to the present.

Even though past cannot be changed by me, because it has already gone and even though the present cannot be changed, because it has already arrived; as far as future is concerned, I do have a capacity to change the future.

Astrology can perfectly talk about the past. But with regard to the future, astrology can never totally predict the future, because future can be changed by the human will. In fact astrology itself talks about prayascitta karmāṇi, by which we can change the future. And therefore, with regard to future, what I require is not acceptance. I have to accept the past, because it is choiceless. I have to accept the present; because it is choiceless. But I need not accept the future blindly, because future is not choiceless; future is choicefull (if I can use that word). That means what? I can use my freewill, my resources:

उद्धरेदात्मानात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ६.५ ॥

[Uddharēd ātmana"tmānaṁ na"tmānamavasādayēt |
ātmaiva hyātmanō bandhurātmaiva ripurātmanaḥ ||6.5 ||](#)

I can work for improving and transforming the future. But here also we should remember any transformation requires time. Any transformation, any growth, any change requires its own time. And therefore with regard to transformation, I require patience. If I have got some disease, it is not that I have to suffer the disease permanently, medical science is advanced I can take the appropriate remedy but it will take its own time; it may be a week, it may be a month, it may be even years.

And when you want to change people, when you want a change people, it is almost impossible because you cannot change others unless they want to change, and if others want to change we can work on others and try to change; but changing a person requires lot of time, which means with regard to future, I require the capacity to wait.

And this capacity to wait with regard to the future is the second part of the titīkṣa, second part of Kṣāntiḥ, which is called Kṣāma. Kṣāma means the capacity to wait for the future to unfold; even in front of the traffic signal. There it starts. The red signal has come; and it has got its own duration; may be only 1-2 minutes but you can see the lack of Kṣāma. Inch, inch, almost the other side போரயாச்சு; gone and if there are so many rows of cars, you can see, even after the green signal has come it will take a minute for your car to move. The first car will take a few seconds, the second will take a few more; by the time you are able to move, it will take a few more seconds; but you can see all the people clamoring with the horn; no patience.

And therefore the second part of the Kṣānti is everything takes its own time. A child takes ten months in the womb to grow and therefore Bhartṛhari says; Oh Human beings.

परिभ्रमसि किं मुधा क्वचन चित्त विश्राम्यतां
स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।
अतीतमननुस्मरन्नपि च भाव्यसंकल्पायन्
नतर्कितसमातमाननुभवामि भोगानहम् ॥

paribhramasi kiṃ mudhā kvacana citta viśrāmyatām
svayaṃ bhavati yadyathā bhavati tattathā nānyathā |
atītamānanusmarannapi ca bhāvyaśaṅkalpāyan
natarkitasamātamānanubhavāmi bhōgānaham ||

Paribhramasi kiṃ mudhā kvacana citta viśrāmyatām. Oh Mind, why are you always in a hurry; you want tomorrow to come today itself. You want next year to come this year itself. Ask your mind to wait and be patient. மனமே இரு; இரு; அவஸர படாதே; maṇamē iru; iru; avasara paṭātē. Svayaṃ bhavati yadyathā bhavati tattathā nānyathā. The future has to unfold in its own time; and you cannot hasten the process. Let the future unfold; you face it when it comes; we will cross the bridge when it comes. Atītamānanusmarannapi ca bhāvyaśaṅkalpāyan. Not brooding over the past too much; not getting concerned over the future too much. Natarkitasamātamānanubhavāmi bhōgānaham.

Develop patience in the present. And if I do not have titīkṣa with regard to present, and I do not have kṣama with regard to future; titīkṣa means what, acceptance, kṣama means what, the capacity to wait; if I do not have acceptance and waiting capacity, the result is stress and strain in the personality, which is the curse of the modern fast life. Everybody says stress and strain and there are so many programs conducted to neutralise stress and strain. And the organisers are stressed out; this has to work out; money will come or not, etc.

In śāstra it is called, anāyāsaḥ; freedom from stress; learn to sit for some moment daily, just relax. That's why they kept sandhyā vandanam at regular intervals so that you learn to sit without stress. And doctors talk about two-fold stress; the physical stress of the body; the muscles are always tensed; and there is mental stress; this physical and mental stress; accumulates over time; and that makes you irritable all the time. The indication of stress and strain is you are all the time at the flashpoint.

Somebody has to ask something; flare up, மூக்கில சுண்டி; anger at the nose-tip; I am all the time irritable; and Dayānanda Swami says when this irritable father comes home, the children run all around. அப்பா வந்தாச்சு; அப்பா வந்தாச்சு; Father has come, one goes to this room, and another in another room, the poor wife has to choicelessly deal with him. And this irritable condition is the accumulated stress and often the children are the victims; and previously when father is stressed out, mother was there as a cushion; now both of them are working; therefore generally the temperature at home is above 100. And children becomes victims and they also get the internal stress, when they grow out, they take it on their wives and spouses, and thus we have got a nuclear family, ready to explode. I was wondering why it is called nuclear family. My explanation that it is in a critical moment to explode. Therefore Kṣāntiḥ is an extremely important value to avoid stress; Stress is inflicting injury on myself. And when the stressful person explodes it is inflicting injury on the other people. Therefore a stressed person is always practising hiṃsa, upon himself and others. Therefore if ahiṃsa has to be followed, Kṣāntiḥ is required. Kṣāntiḥ is the only method to develop ahiṃsa. And therefore it is very important value in the śāstra, it is called anāyāsaḥ. A stress free relaxed mind.

Then the next value is ārjavam. Ārjavam means alignment of the three fold personality; kāyika, vāchika, and mānasa. Our personality has three layers or components; one is physical, another is verbal; and another is mental; and if all of them are in alignment; thought, word and deed are in alignment, that person is integrated personality; harmonised personality; a healthy personality. But when there is no alignment; I think one thing, and by the time I speak out, it has become different; and when I implement, it is a third thing.

मनस्येकम्, वचस्येकम्, कर्मस्येकम् महात्मनाम्
मनसि अन्यत्, वचसि अन्यत्, कर्मणि अन्यत् दुरात्मनाम् ॥

[manasyēkam, vacasyēkam, karmasyēkam mahātmanām](#)
[manasi anyat, vacasi anyat, karmaṇi anyat durātmanām ||](#)

When there is no alignment, it is a split personality. And when there is no alignment, there is a strain taking place in the personality. Like any machine with several different parts; when there is a machine with several parts, all of them should be in alignment.

Adjustment is required, when you erect a huge machinery; the mechanics have to come and align. Even in a tape recorder, the head has to be aligned; there also it is said 'head', aligned and cleaned in regular intervals; otherwise recording does not take place. Similarly your head, not only tape recorder. And your ears, they all must be aligned; otherwise after one hour, if someone asks, how was the class, you will say it was wonderful; what did Swamiji say?; that is what I do not know. What is wonderful? I do not know.

And therefore alignment is very important. If alignment is not there, you would not feel the strain immediately, but gradual build up would be there. After some time, personality becomes a disharmonious, disintegrated personality and that is why disintegration and destruction are synonymous. Disintegration and destruction are synonymous.

When my organs are not integrated, then I am destroyed. Destroyed not in the physical sense, but destroyed in the spiritual sense. I cannot accomplish anything higher. And therefore integrity, or uprightness or alignment or harmonisation of the personality is important.

If you go to a music concert, there are so many instruments. Mridangist; gaḍam, violinist, ganjira, and musician. You will find that they are spending a lot of time adjusting the sṛuti. Aligning the throat, aligning the tamera, is required. If it is a north music concert, they are so particular about sṛuti. According to them, carnatic musicians do not have sṛuti at all. The North Indians take more time to adjust the sṛuti than even the concert time. So if a music concert requires alignment, life is the greatest music, which should give happiness to me and which should give happiness to others. There should be no apasṛuti, that means my thought, word, and deed should be harmonised. That is why we have one of the most wonderful upaniṣadic prayers.

वाग् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठिता ॥

[vāg mē manasi pratiṣṭitā manō mē vāci pratiṣṭitā ||](#)

Let me not have a split personality. Let me not have a multiple personality syndrome. And Dayānanda Swamiji beautiful says that Rāvaṇa shown with 10 heads indicates his multiple personality and the best method to develop ārjavam is starting with punctuality. I feel the first exercise in ārjavam is punctuality. And that is one thing, we do not have at all in India. And if a speaker goes for a public function, he has to start sweeping the room; he has to start from that. Only he has to go. And start the programme. Out of utter frustration, I dropped all public programs. Because nobody values punctuality.

First exercise in ārvavam is punctuality. And I find another disturbing thing. I want to be punctual. Suppose because of some reason, I am not able to be punctual, I have promised someone that I will come at 7 o'clock. And I start at 6 o'clock, because it takes one hour for me to reach. When I start, some visitor comes, or phone call comes, and I am not able to keep up the time, most people keep quiet, I consider ārvavam requires informing that person that I have promised to come at 7, I will not be able to come, I will not come or I will come at 8. But I find that many of the people do not have the tendency to call and inform; we have to phone and ask.

First ārvavam is being punctual. Second ārvavam is informing the person if I am not able to be punctual. If we start with that, we will gradually develop ārvavam. I promise someone I will give an information tomorrow at 9 o'clock. I hoped to get the information by tomorrow. But tomorrow by 9 o'clock I did not get the information. By tomorrow 9 o'clock, whether I have the information or not, I should ring up the person and give the information and if I do not have I should tell, I hoped to get, I did not get. All these things, people are so gross and insensitive, where is the question of higher things. So ārvavam starts with the word and punctuality. Thereafter bigger things.

Even Satyam is a sub-division of ārvavam only. Truthfulness is a sub-division of ārvavam arjavam only. This is another important virtue.

Then the next one is ācāryōpāsanam. This is another important virtue for a vēdāntic student. Ācārya-upāsanam literally means worship or reverence towards the teacher. ācāryaḥ. And we should remember when worship a teacher, a guru, really speaking, the worship does not go to the person itself. Because as a person, Guru is as such limited as any other person. Then why do we worship the ācārya. Ācārya represents the śāstra jñānam which is in him. Therefore my namaskāra to ācārya, is my namaskāra to the vēdas which are in him. Ācāryaḥ is a temple of the scriptures and scriptures represent Īśvara and therefore through the scriptures, the worship goes to the Lord the revealer of the śāstras.

And then the next question is: Why I should worship the śāstram? Why should I worship the Vēda? This is also a very very important thing for us to know. The knowledge that we want to acquire through the śāstra is a knowledge which can be acquired through śāstra alone. It is not a knowledge which can be acquired through any other source of knowledge. The śāstra is like the sixth sense organ.

Every sense organ like eye, ears, etc. is capable of giving a unique knowledge which the other sense organs cannot give. Eyes can give the knowledge of colour, the other four sense organs cannot give that. Similarly, ears can give the knowledge of sound, the other

sense organs cannot give. And Vēda is like the sixth sense organ and it gives me a knowledge which cannot be gained through any other means of knowledge. And since it is a unique knowledge, which cannot be gained through other sense organs, other sense organs cannot, even confirm that knowledge, nor can contradict that knowledge. Other sense organs can never verify the vēdic knowledge.

So we have to accept what vēdas reveal as a new knowledge and this accepting capacity is called śraddhaḥ. Śraddhaḥ means learning to accept the knowledge given by the vēda as a unique knowledge which is not available for any other sense organs to verify. And this śraddhaḥ is an extremely difficult thing to develop and one of the methods to develop śraddhaḥ is worship; Upāsana. Imagine there is a person with only four sense organs. From birth he has got only four sense organs. He does not have eyes. He is a blind person from birth. And he has got total faith in these four sense organs. And in between at the age of 50, I give him the fifth sense organ called eye, and I tell him eyes are another means of knowledge; and the eyes give a unique knowledge which you have to accept as a fact. And suppose this person argues. No; I would not accept; whatever the eyes reveal, I want to verify through the other four sense organs, because I have faith only in the 4 sense organs. The 5th sense organs I do not want to accept, therefore I want to verify the colour which the eyes reveal with the ears. The ears can never confirm the colour, ears cannot contradict also. Therefore, I should never attempt to verify the knowledge given by one sense organ with the help of the other sense organ. Then what is my attitude. Every sense organ reveals a fact, which cannot be proved or disproved by the other ones and in our tradition we say that vēda is like the sixth sense organ.

And that is why in our tradition right from birth, they tried to create śraddhaḥ in the vēda; learn to look at the vēda as the sixth sense organ, so that the knowledge received from the vēda, I accept as a fact. And suppose a person says; this blind man; He says I will not accept the eyes, if it cannot be verified by the other four sense organs, and he says I will not accept the eyes. And who is going to be the loser? If I refuse to accept the eyes, only I will not get the new knowledge of colour. Similarly, if I refuse to accept the vēda as another instrument of knowledge, I will never get unique knowledge given by the Vēda and I will continue to prove the vēdic wisdom through sense organs and other means. I will never be able to prove. That is why science is never able to prove God; Science is never able to disprove God. Because God can be understood only through the sixth sense organ, called the Vēda. And therefore the śraddhaḥ towards the vēda should be exactly like my srāddha towards my sense organs.

And how to develop that śraddhaḥ? It has to come from birth itself and that is why they kept ācārya upāsana, as part of our culture. Vēda is another form of eye. Vēda cakṣuḥ

and therefore ācāryōpāsanam, the capacity; the attitude towards Vēda as a pramāṇam. This is extremely important.

Then the next one is called śaucam. śaucam means purity. Cleanliness and purity at different levels. Purity at the level of the surroundings. So therefore house, the street in front, (not to throw our rubbish in the street), the house, they all should be clean. And then coming to my dress, that should be clean. So simple dress does not mean, unclean dress. Simple dress means clean but simple dress. Many people connect simplicity with impurity. Therefore at the level of dress cleanliness. Then at the level of physical body cleanliness. They are all relatively easier. In fact, in India we have problem with external cleanliness itself.

And then comes the tougher things, that is ānthara śaucam; inner cleanliness, cleanliness at the verbal level; the words should be healthy words; we will be seeing that later in the 17th chapter; cleanliness at the verbal level. It will be called vāk tapas. We will analyse that later.

Then cleanliness at the thought level. And that means cultivating all those virtues which will keep my mind healthy. And what are those virtues which keep the mind healthy. Amānitvam, adambhitvam, Ahimṣa, Kṣāntiḥ, ācāryōpāsanam, etc. they are called mental hygiene, which will lead to mental health.

And the opposite of each one of them. Amānitvam opposite is mānitvam. Adambhitvam opposite daṁbitvaṁ. Ahimṣa opposite hiṁsa. எதுவெல் ஆ இல்லயோ; ஆ சேர்த்திக்கணம்; எதுவெல் ஆ இருக்கோ, அதுவெல், ஆவை நீக்கணம். Anārjavam opposite of ārjavam. The opposite of each one of these virtues is mental unhygienic if that quality is there; which will cause mental sickness. And therefore enjoyment of a healthy mind, by cultivating all the virtues prescribed here is called śaucam.

And the next virtue is sthairyam. Sthairyam is sthirathā. Will power. Perseverance. Commitment is called sthiram. When we start any pursuit, certainly there will be obstacles and set back. Some of them are actual obstacle, some of them are imaginary obstacles. And because of the actual or imaginary obstacle, if I withdraw from my pursuit, it is asthirathvam. Sthirathvam means any type of obstacle may come, I will continue.

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः ॥
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥ २७ ॥

prārabhyatē na khalu vighnabhayēna nīcaih
prārabhya vighnavihatā viramanti madhyāḥ ||
vighnaiḥ punaḥ punarapi pratihanyamānāḥ
prārabdhamuttamaguṇā na parityajanti || 27 ||

Bhartṛhari, in his Nīti Ṣatakam, talks about three grades of people. The lowest category is that who will not start anything at all because they are afraid of failure. They will tell everyone that I have never failed in life. What did you do. Nothing. This is the first category. Never start anything.

There is a second category; they start; the slightest obstacle appears, they drop. prārabhya vighnavihatā viramanti madhyāḥ, they are mediocre. They start. And who are the uttama jana. Vighnaiḥ punaḥ punarapi pratihanyamānāḥ. Any amount of obstacle, they again get up; they have a resilient mind, they fall and they get up and continue. As they say: when the going gets tough; the tough gets going. Prārabdhamuttamaguṇā na parityajanti.

And to highlight this value only the story of Bhagiratha prayathnam, which we saw in the 10th chapter. How Bhagiratha brought Gaṅga. Gaṅga avatharaṅgam story. I do not want to get into that story. We have got the story of Samudra madanam. How many obstacles? Until it is achieved, the uttama guṇā continues and that capacity, will power is called sthairyam. This is another virtue, especially in spiritual path.

The next one is ātmavinigrahaḥ. Ātma vinigrahaḥ means self-mastery. Self management. Being the master of my own equipments or instruments. We have seen in Tatva-bōdha, we have got seventeen organs. Pañca-jñānēndriāṅis, karmēndriyāṅis five are there; praṅās, five are there; mind, the emotional faculty and buddhi, the intellectual-faculty; seventeen instruments we have got, inbuilt in us and through these instruments alone, I have to accomplish any goal in life. And before using any instrument, I have to make sure that instrument is healthy and the instrument is under my control.

In Kathōpaniṣad, we saw the example of the chariot, the horses, and the reins, the driver, etc. The horses are like the sense organs and the reins which control the reins are like the mind and intellect is comparable to the driver. We require an informed driver and we require the controlled steering or reins and the horses must be tamed and obedient, then alone I can reach the destination. In the same way, we have the body, senses, the mind and the intellect. Unless I can manage myself, there is no question of managing a company.

So in management science, what is first lesson? Can you manage yourselves? Can you manage your tongue; the eating tongue; the talking tongue? Can you manage your own emotion? If I cannot manage myself, how can I hope to manage anything and therefore

Vēdas says start with self-management. And that self-management is called ātmavinigrahaḥ; Ātma means stūla sūkṣma śarīram. Not satcidanada ātma. Vinigrahaḥ means mastery.

And the entire Aṣṭāṅga Yōga of Patāñjali is meant for this purpose. If you take Aṣṭāṅga yōga, they prescribe various āsanās. This is to manage your annamaya kōśaḥ. Is your body listening to you? If I say my body to sit, whether it will listen. First problem is the knee joint. Knee joints are saying "I am here"; "I am here"; and similarly back. So therefore āsanās is the fundamental thing to keep your body obedient to you. Very important thing. We think that it is meant for some people to do extra ordinary feat. Just to sit in the class, for an hour, we require a healthy body. Āsanās is a beautiful system of Aṣṭāṅga yōga.

Then they have prāṇāyāma to get mastery over prāṇamaya kōśa, prāṇa, apāna, vyāna, udāna, samāna, the physiological system must be healthy and therefore they got prathyāhāra mastery over the sense organs. Then they got dhāraṇa, dhyāna and samādhi, mastery over the mind, developing attention span, developing focusing capacity. For that three exercises dhāraṇa, dhyāna and samādhi; absorption. Swami Chinmayānanda used to tell that the student must be so absorbed in the class so much and even if the ceiling comes down, student should not know what is happening. Otherwise, if someone comes late, we will be watching his movements, what dress, colour, etc. That 'I' should die to the world, that is samādhi.

Samādhi is not a mystical thing. Samādhi is the absorbing capacity; absorption capacity in any action I undertake. Thus yama, niyama, āsana, prāṇāyāma, prathyāhāra, dhāraṇa, dhyāna, samādhi; the entire yōga system is not for jñānam. Yōga never gives jñānam. Not for mōkṣa. Yōga gives only ātma-vinigrahaḥ. Then you have to come to guru and சமத்தாய் வேதாந்தம் படிக்கணம்; start learning vēdānta. Yōga is not to skrit vēdānta but yōga is a preparation for vēdānta sṛavaṇam.

More in the next class.

Hari Om

170 Chapter 13, Verses 09-11

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From the 8th verse of the 13th chapter, Lord Kṛṣṇa has taken up the third topic for analysis. He has already dealt with two topics; viz., kṣētraṁ and kṣētrajña and now Kṛṣṇa

is dealing with the third topic called jñānam and we saw that in this context, the word jñānam refers to a set of virtues which will keep the mind a healthy one.

Just as there are certain physical parameters, which will indicate the physical-health, like the pressure, the level of cholesterol, the level of hemoglobin, etc. will indicate the physical-health; similarly there are certain parameters or virtue, which indicate mental health.

And this mental-health is useful for every human-being to enjoy peace of mind and this mental-health is particularly required for a Vēdāntic-seeker because only if the mind is healthy, the intellect will be freely available for higher-pursuit. If the mind is not healthy, the intellect will be a hostage of a sick mind. You will not be allowed to think properly because a disturbed mind will suppress your intellect and that is why when you are mentally disturbed, you can never read anything where intellectual application is required. You cannot hear any discourse where intellectual application is required; intellectual application is possible only when the mind is relaxed. Mind is relaxed only when the mind is healthy; mind is healthy only when these parameters are handled and maintained.

And therefore Kṛṣṇa gives the list. We covered the 8th verse in which some of them have been mentioned; amānitvam, adambitvam, ahiṁsa, Kṣāntiḥ, ārjavam, ācāryōpāsanaṁ, śaucam, sthairyam, ātmavinigrahaḥ; 9 virtues have been enumerated; now in the next verse, we are going to get some more virtues. We will read.

इन्द्रियार्थेषु वैराग्यम् अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि - दुःखदोषानुदर्शनम् ॥ १३.९ ॥

[indriyārthēṣu vairāgyamanahaṅkāra ēva ca |](#)
[janmamṛtyujarāvyaḍhiduḥkhadōṣānudarśanam || 13.9 ||](#)

Indriyārthēṣu vairāgyam; these two words together, refers to the next virtue, viz., mastery of the sense organs. Sense organs are a set of instruments gifted to us by the Lord and they are very important instruments because through them alone we interact with the world. We have got two sets of sense organs one set is called jñānēndriyāṇi, through which we receive the input from the world, they are the entrance gate through which the world enters into us, and we have got a set of sense organs called karmēndriyāṇi, through which we express ourselves, we respond to the external world; therefore, they are exit gates.

So therefore, sense organs are extremely important for interaction with the world and not only for all ordinary interaction, for all the spiritual sādhanās also, you require these organs. And since they are a set of instruments given to us, we have to make sure that

they are under our control and we are not the slaves of our sense organs. This avoidance of slavery to the sense organs; otherwise called *indriya nigrahaḥ*; otherwise *indriya jayah*; otherwise called *damaḥ*; otherwise called *prathyāhāra*; that is mentioned by Kṛṣṇa.

And this requires a constant alertness on our part, because the sense organs or generally in contact with the sensory world; and we have five sense organs and we have got five segments; *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*; these five sense objects and we have got sense organs, which one functioning in its own respective fields.

And when the sense-organs come in contact with any object on a regular basis, unknowingly the sense-organs develop an attachment to the sense-objects. So every sense-organ is prone to develop attachment to any particular sense-object; addiction forming nature is there, in every sense-organ. So you see an object or a person or a particular programme in the TV for a few days. Initially you say it is nice, it is wonderful, gradually the sense organs begin to demand association with the sense object. And when they demand it is for us to decide whether we should fulfil the demand of the sense organ. Exactly bringing up a child. To a child you give something, after some time, the child begins to demand; give me chocolate. Give me chocolate. The mother gives initially; thereafter, the child gets addicted; then the child demands; it begins to throw tantrums also; and the mother does not how to handle to avoid the tantrums and the problems; and she succumbs and agrees to give the child the chocolate saying that it is the last time. Then a time comes, then the child knows how to make the mother do what it wants.

Every sense object is like such a child. Initially you allow the sense organ to function in a field; later the sense organs begins to demand; and once you pamper the sense organs you have become an addict or slave. And afterwards you try to master, the sense organs has become now powerful enough and if you say no, to any addicted thing, you say no, the sense organs know how to throw tantrums. They will not allow you to do anything. If you go on reading, it is coffee time; and one day you say that I won't give you coffee. Then you do anything, there is only one japa; even *Namaśivāya* would not happen like this. Only coffee japa. It will not allow you to do anything. It can even create headache in some people. That is why Kṛṣṇa said in the second-chapter.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः |
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः || २- ६० ||

[yatatō hyapi kauntēya puruṣasya vipāścitaḥ |](#)
[indriyāṇi pramāthīni haranti prasabhaṃ manaḥ || 2.60 ||](#)

Pampered by me, the sense organs can become so powerful that they can even drag the mind to its field. And then the intellect tells that it is not good; I should not pamper, I should not become a slave; because I want to attain Moksha from the whole creation. And being the slave of a coffee, a cigarette, liquor or something, if I am not a master of even few little small things, how can I become a master of, how can I get the freedom from the whole creation?

And therefore the intellect begins to feel the guilt and that is how the tug-of-war begins; intellect decide I want to get out of the habit and even I give up the habit for a few days and thereafter again he gets addicted. Mark Twain or somebody said: Who said giving up smoking is difficult? I have given up many times. Then begins the big tug of war or the intellect says that I am a Gīta student, and I should be a master, I should not be a weakling, and it takes wonderful decision, a few days they are implemented, and again gets to the old rut. Called relapse.

And then once the intellect fails a few times, intellect does not know how to handle the guilt. Then intellect uses another method; because the guilt is really painful at the same time the intellect is not able to find out a method of getting out of the addiction.

So what is the best method? If you cannot defeat your enemy, join. And the joining is called, justification. So the intellect knows how to justify every addiction. It will argue, even though the manufacturers have to live. If we do not buy, how will they live. And therefore we have to help them survive by somehow. Like that person who wanted to show the harm in taking liquor and he did an experiment, he just put an insect inside the liquor and the insect died. In front were sitting a lot of liquor addicts. He showed the experiment and asked them what is the conclusion you arrive at? Because the insect died in the alcohol. This fellow got up and said: Whoever takes liquor will have a clean stomach without any germs. Because it will all be killed and I will have a clean stomach. புரியலாமா? So therefore regularly take. Any argument you give, the intellect knows how to manipulate.

And therefore only the best solution is with regard to any addiction, prevention is always better than trying to cure. And therefore alertness becomes important and that is why they say, once in a while say No to anything that you regularly do. So all forms of tapas, vṛthams etc. we practice, they are all meant for avoidance of sense-slavery.

In yōga śāstra, it is called pratyāhāraḥ. In Vēdānta śāstra, it is called damaḥ; damaḥ. In sādhanā catuṣṭaya sampathi, śamaḥ, damaḥ, uparathi, etc. are said. So indriyārthēṣu vairāgyam means damaḥ, and vairāgyam means dispassion, not hatred; you are allowed to enjoy legitimate pleasures without becoming a slave of that pleasure. That you enjoy

the pleasure; you decide what the sense organs should do, the sense organs should not decide what you should do? So that is the important virtue.

Then the next virtue is anahaṅkāra. Ahaṅkāra means self-conceit, which we saw before mānitvam. And anahaṅkāra free from self-conceit or humility. Freedom from egoism, arrogance, pride, vanity; any word you can use. Now the question is, amānitvam also means freedom from self-conceit; anahaṅkāra also means freedom from self-conceit. Why should Kṛṣṇa repeat that? After-all we have wonderful memory power! Why should Kṛṣṇa repeat?

Even though in normal context, amānitvam and anahaṅkāra means the same; in this context, we make a subtle difference between these two.

Amānitvam means freedom from self-conceit at the thought level. Mananam is thinking at the thinking level I do not have self-conceit; I do not think I am the greatest person in the world; I very well know my limitations, and therefore at thought level freedom from self-conceit is called amānitvam.

Whereas anahaṅkāra means freedom from self-conceit at the verbal level. Aham Aham iti kāraṇam, ahaṅkāraḥ. All the time, நான்; நான்; நான்; என்று போசிண்டு இருக்கொமோ இல்லயோ? Me Me Me, you are talking. All the time using only first person singular either aham, avam, mam, maya, or mahyam; all the time centered around aham. Any subject-matter you talk about, this person of self-conceit will convert into a subject matter relating to himself. You talk about an event in America; he will start; when I went to that place, he will convert it into 'I'. Any topic under the Sun, this fellow will convert into 'I' topic, that is called self-propagation, self-proclamation, blowing his own trumpet; that is ahaṅkāra. And anahaṅkāra means freedom from that.

So thus amānitvam, adambitvam, anahaṅkāra, all the three convey the same idea at three different levels; Amānitvam means freedom from conceit at the mental level; anahaṅkāra is freedom from conceit at the verbal level; Adambitvaṁ is freedom from conceit at the kāyika level; by pomp and show, dress and body things and all, simplicity. All these are the similar nature only. Therefore, anahaṅkāra ēva ca.

Then the next virtue is: janma mṛtyu jarā vyādhi duḥkha dōṣānudarśanam. Do not be body-oriented. Do not consider your life as something connected to only to physical existence. Physical existence is only a limited external aspect of yours. You are something other than the physical body. You have got a higher-nature, different from the body. This body orientation will obstruct your higher pursuit and not only that, this body orientation will lead to a lot of problems also.

And what are the problems of body oriented life? And especially nowadays so much importance is given to body; beauty objects even for men; body care; teeth care, eye care; brow care; hair care; all inch by inch I am particular about how I look. This body orientation can be terrible. Very carefully. This should not be misunderstood.

Vēdānta never says that you should neglect your body; because body is the instrument, which is required for all spiritual pursuit as well as material pursuits. But what Vēdānta says is that body is only a means; it is not an end in itself. In fact, it is only an outermost kōśa called annamaya kōśa. And how to get detached from the body. For that Kṛṣṇa says: see the problem of body attachment. Dōṣa anudarśanam. Anudarśanam means constantly reminding. Reminding of what? Dōṣa. The various defects; deficiencies; problems involved in dēha abhimāna; body orientation. And what are the Dōṣas? Janma, mṛtyu, jarā, vyādhi duḥkha. The body is subject to five-fold problems; and what are the five-fold problems. The first one is janma; any way fortunately the problem is over; நம்ம பொறந்து வெச்சாச்சு. The body has lived in solitary confinement in the womb of the mother for 10 months without any freedom; and coming out is also a struggle. Anyway that is over.

Now what are the later problems? Jarā. Jarā means the old age and attendant problems, where I do not have any will power in deciding my conditions of the body. My willpower will be strong and functioning only in the initial part of my life; as I grow older and older, helplessness becomes more and more. In addition to various other problems. Jarā means old age.

Then vyādhi; vyādhi means what? Diseases.

And then finally what? Mṛtyu; mṛtyu means maraṇam; leaving everything that is near and dear to me; separation.

All these problems duḥkham, all these duḥkham are the defect of physical life. And if you remember these dōṣas, then you will never be interested in dēha-abhimāna; and therefore, dēha-abhimāna dōṣa-darśanam is a requisite for Ātma-jñānam.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु ॥ १३.१०॥

[asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu |
nityam ca samacittatvamiṣṭāniṣṭōpapattiṣu || 13.10 ||](#)

asaktiḥ; asaktiḥ means mental detachment. Avoidance of mental slavery with regard to any external object, situation or person. Previously we talked about indriyārthēṣu vairāgyam. Now we are talking about asaktiḥ. Both mean detachment only but the

difference is previously it is detachment from the standpoint of sense organs; it was indriya nigrahaḥ; here asaktiḥ deals with manō nigrahaḥ. So previous one is damaḥ; the present one is śamaḥ. And why does Kṛṣṇa talk about both of them?

Mental-detachment cannot be easily attained, because mind is a subtler instrument. Therefore taking the mind away from the object of attachment is extremely difficult; whereas sense organs are external instruments; they are grosser instruments and therefore they can be controlled in a relatively easier way.

And how can you control the sense organs? By physically being away from the place. If a person has a tendency to use a particular object, addiction causing object; he can be physically separated. In all the de-addiction centers; the object will not be available. **பாரத்தாலே வேணம் என்று தோன்னும் பிஸிக்கலா எடுத்தாடறது.** But the problem is: even when the sense organs the physically separated from the sense objects, the mind can continue to dwell on that. And as long as the mind dwells on that, again re-addiction or relapse is possible. Therefore as long as the person is physically away, he will have control. **அதற்கு அப்பால் திரும்பி வந்தால்; அது திரும்பி வரும்.**

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् |
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते || ३- ६ ||

[karmēndriyāṇi saṁyamya ya āstē manasā smaran |](#)
[indriyārthān vimūḍhātmā mithyācāraḥ sa ucyatē || 3.6 ||](#)

So initially you start from sense control; and even after sense control; mind continues to have a vāsana and therefore we have to handle the mind also.

And for that the mind has to be educated of the evils involved in the addiction and once the mind is mastered; thereafter, even if the object of addiction is in front. I have got out of habit of smoking or drinking. If the other person is using that right in front; I can remain there without having a temptation. So that is the higher stage of detachment born out of vivēka śaktiḥ. And only when I say NO out of discrimination; it becomes transcending. If I stop them because of the others' pressure, it becomes suppression only. Therefore suppression should be converted to transcendence. And that transcendence is inner detachment. After inner detachment, I am not worried about temptation. I move anywhere. Rāga-dvēṣa-viyuktaistu. Kṛṣṇa tells all this beautifully in the second-chapter; towards the end;

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् |
आत्मवशैर्विधेयात्मा प्रसादमधिगच्छति || २-६४ ||

[rāgadvēṣaviyuktaistu viṣayānindriyaiścāran |](#)
[ātmaśāyairvidhēyātmā prasādamadhigacchati || 2.64 ||](#)

Once the mind is mastered; let this person be in any field; he can never get addicted to anything or temptations. Until that possibility is there, I have to physically get away from the tempting situations and therefore asaktiḥ. Detachment or dispassion at the mental level.

And then what is the next virtue? Putra-dāra-grhādiṣu anabhiṣvaṅgaḥ. Those two words should be read together. Not anabhiṣvaṅgaḥ one virtue; putradāra another virtue. Both together. That is putradāragrḥādiṣu anabhiṣvaṅgaḥ. Anabhiṣvaṅgaḥ means over attachment. Intense attachment. Thīvra rāgaḥ; and Anabhiṣvaṅgaḥ means absence of over attachment or absence of excessive attachment.

Towards whom? Kṛṣṇa gives a list of important things. What are they? Putra; Putra means what; putri also; putraḥ or putri means child. Dāra; Dāra means wife; Wife indicates husband also. Therefore we will translate as spouse. Putra means child. Apathyam and dāra represents spouse. Gṛham. Gṛham our own house; அதிலயும் விதியாசம் இருக்கு. Rented house சொன்ன detachment வரும். ஆரோடோ வீடு; அடி ஆணி. So own house. Gṛham ādi; means etc. a few other close things. You can supply. May be the bed; dog; you think. With regard to those few things or people, are with whom you move constantly; with whom you live not merely years; but decades and your life is closely intertwined with them. Thus there are a few things and beings with which you are intensely connected. And with regard to them you can never avoid attachment. Kṛṣṇa admits that attachment cannot be avoided with regards to a few things and beings with which you regularly move.

And if you should not have any attachment, it is possible only under once circumstance; you should be Paramahansa parivarācāryaḥ; you should never stay with a person regularly; you should never stay in one place regularly; constantly you have to move. Then there is no scope of attachment. But as long as we are living in a set-up, our live is intertwined with a few people and things; attachment will be there.

And therefore Kṛṣṇa says, I do not ask you to avoid attachment. I am only saying, avoid over-attachment. Excessive attachment, do not have. A little bit attachment permitted. So this is particularly a concession given to Gṛihasthās. இல்லைனா, புத்ர தாரா எல்லாம் ஆருக்கு; ஸன்யாஸிக்கா? It is clear. So one Sanyāsi read this. If I have to follow this virtue, I have to get married? Na Na Na. Because Kṛṣṇa has said 20 values should be followed. Therefore I do not have a wife; So let me get married and get detachment. Idiot. This is with regard to Gṛihasthās. Attachment is allowed; but Kṛṣṇa says avoid excessive attachment.

Now the next question is: How to differentiate attachment and excessive attachment? Is there a barometer, thermometer; if you keep on the head and if yellow comes, attachment and if red comes, excessive attachment. How do you know?

So Ānandagiri, who writes a sub commentary on Śankarācārya's commentary, he gives a beautiful explanation, differentiating attachment and over-attachment. He defines attachment as mamakārah; claiming a thing or a person as mine; He belongs to me. I belong to you; you belong to me. நீ என்னை சேர்ந்தவன்; நான் உனக்கு; நீ எனக்கு. Somebody said: That is how marriage starts; Mēra Mēri; Mēra Mēri and then after sometime; Māra Māri. In Hindi Māra Māri means ஆடிதடி; quarrel. Mēra Mēri; I for you; You for me. Therefore Mamakāra is attachment. And as long as I claim a thing or being as Mama, it is only a related object or person which remains even when the object is gone. I am very much there; only the object is gone; I am there as a complete person. My life is there. My journey continues. Only associated person or thing is gone; and my journey has to continue.

But when the attachment is excessive; then it is no more mamakāra; my identification becomes so complete; that I become one with that object; and therefore I do not see any difference between that object or person and myself. That means whatever happens to that person I take as happening to myself. And naturally, when that person is dead, instead of saying that person is gone and I continue to survive; I feel that I myself am dead and gone; that means my life appears to be empty. If I think my life has no meaning, without another person; it is excessive attachment.

If I think my life has no meaning without another person, it is excessive attachment, because the fact is every life has got its own meaning, irrespective of other people being there or not; because we have all come to the earth for the particular purpose of spiritual evolution and every one of us has come independently; we are never born together. We are never going to die together. As Chinmayānanda says: Alone to the Alone is All alone is Life.

And therefore we have come here for our spiritual-growth; and Bhagavān has connected a few people; so that our growth is helped. And the people will be around as long as there is need of them for my growth and once that purpose is served; thereafter each Jīva has to continue his own journey. It is like a train journey. I have entered the compartment in a particular station and I have started the journey. Another particular station another person enters. And then our seats in the neighboring No. And therefore we enquire; Who are You etc. and there is mutual exchange also; and thereafter we become friends; but both of us have got our own destination. Either I get down first or the other person gets down first; but the journey has to continue. The whole earth is a

compartment alone. We have all come together and we progress and thereafter we have to continue our journey in our own direction.

If this is forgotten; I think my life is purposeless, without another person; and once that thought comes, it has become excessive attachment. That means I cannot imagine living without that person. My life is empty. **எதுக்காக நான் வாழணம்? ஆருக்காக வாழணம்?** I will take potassium cyanide; and I will go immediately. Blabbering indicate excessive attachment.

Kṛṣṇa says you can cry. Nothing wrong. Attachment will give grief; but you should never forget; that everyone is an individual and we have to make our own journey. And therefore not forgetting this fact: what fact? Life is like a train journey.

That is called absence of over attachment. Mamakāram **இருக்கட்டும், தப்பில்லை;** Not being total Tādātmyam, especially with regard to these closer ones; So putradāragrḥādiṣu anabhiṣvaṅgaḥ.

Then the next virtue is: nityam samacittatvam ca iṣṭāniṣṭopapattiṣu. So this gives the essence of karma-yōga.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते || २- ४८ ||

[yōgasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya |
siddhasiddhyōḥ samō bhūtvā samatvaṃ yōga ucyatē || 2.48 ||](#)

என்னா என்னை பார்க்கிறேன்; This is in second-chapter; **என்னோட ஸமத்வம் போயிடும் என்று தோன்றது.** So siddhasiddhyōḥ samō bhūtvā; siddhasiddhyaḥ iṣṭa aniṣṭa; samō bhūtvā samatvaṃ yōga ucyatē.

Same thing Kṛṣṇa tells; Sama-cittatvam. iṣṭa means favourable situations; aniṣṭa means what: unfavourable situations. Upapattiṣu; on their arrival. So upapattiḥ means here means arrival; prāpṭhi. So sama-cittatvam means freedom from elation; freedom from depression also. Over-excitement in both situations. In a happy situation also; do not be carried away; because even that situation is temporary. As in extremely sorrowful situation also; do not be carried away, because remember; this will also pass away. But the worst situation will go; even the worst **எழரை சனி** will remain for 7 and half years; and generally after one or two years we get used to; like our roads; we do not complain about roads; because we are now accustomed; In fact, if we they all become alright, we will become uncomfortable. So any grīha and all you will get used to. Therefore whether it is favourable or unfavourable situation, learn to maintain the equanimity; not that the mind will not be disturbed at all; we are not machine; mind will be disturbed; it will not

be a violent upheaval; let it be a manageable disturbance; Let it not be a violent carrying away disturbance. Let it a manageable disturbance. And how to do that? Kṛṣṇa does not say. But learn and practice that.

And from this advice we come to know one important thing. Kṛṣṇa says every human being should practice equanimity in favourable and unfavorable situation. From this one idea becomes clear. What is that? Every human being will have both favourable and unfavourable situations. No śāstra gives you a method of making all situations favourable all the time. **அதுக்கு வழியே கிடயாது.** Even if you have got prayascitta karmāṇi, remedies and all, those remedies are not useless; they can make certain situations favourable; but no human being can make the life hundred percent favourable. And that is why we are asked to read the Purāṇās all the time, so that we will come to know that even great kings; even great dhārmic people like Dharmaputra and even Avathārās; all of them have gone through ups and downs. If they themselves cannot avoid opposite experiences, what this ordinary fly. This ordinary human being I;

अवश्यम् भावि भावानाम् अप्रतिकारम् भवेत् यति
तता दुःखैर् न लिप्येरन् नळराम युधिष्ठिराः ॥

[avaśyam bhāvi bhāvānām apratikāram bhavēt yati
tatā duḥkhair na lipyēran naḷarāma yudhiṣṭirāḥ ||](#)

If there is a remedy for all the problems of life, then Naḷa would not have suffered in life. Being a great king, Rāma would not have suffered; Yudhiṣṭirāḥ would not have suffered. The very fact that they suffered indicates that life is a mixture of both.

And why did Bhagavān keep philosophical question comes? Why did Bhagavān keeps them? Because according to Bhagavān and śāstra; spiritual growth requires suffering also. According to Bhagavān and śāstra; spiritual growth requires suffering also. In fact, spiritual growth is more in suffering. Because then only you remember God. **இல்லைனா பகவானை யார் ஞாபகம் வெச்சிண்டு இருப்பா.** Therefore opposites are bound to be there. Vēdānta does not avoid opposites; Vēdānta teaches you how to maintain the equanimity in opposites.

And what is the method? There are two methods:

In the first stage, the method is called karma-yōga; and then the higher stage is jñāna-yōgaḥ; karma-yōga is like the first aid; jñāna-yōga is like the ultimate cure. So when a person is bleeding in an accident; first aid is very important. The first aid is not there, the person would not survive. Even though the first aid is a temporary remedy; he is taken to hospital for serious treatment. He has to be given the permanent treatment also. Similarly karma-yōga is the first aid method of relative peace and jñāna-yōga is the

permanent method of getting permanent peace. What is the karma-yōga method? I do not want to get into that. Care of third chapter.

To put in a nutshell; accept every experience as Īśvaraprasāda; Bhagavān has specially designed this experience: made to order. Specially designed my experience. So it means Bhagavān takes care of me specially for my spiritual growth. துன்ப புடத்தில் இட்டு தூயவனாக்கி வைத்தாய். So thus prasāda bhuddhi; helps in sama cittatvam,

When should you have the samacittatvam? Morning or evening? So Kṛṣṇa says: nityam; throughout the waking hours. During sleep, you need not need sama cittatvam; because there is no experience. Therefore throughout the waking hours, there should be the attempt to maintain peace. Iṣṭāniṣṭopapattiṣu. karma-yōga. The entire second line is one value. and that value is samatvam through karma-yōga.

Verse 13.11

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम् अरतिर्जनसंसदि ॥ १३.११ ॥

[mayi cānanyayōgēna bhaktiravyabhicāriṇī |](#)
[vividhadēśasēvitvam aratirjanasaṃsadi || 13.11 ||](#)

So in the previous verse it was pointed that we should maintain equanimity and Kṛṣṇa does not give the method and I told you the method. I told you means I borrowed it from the 3rd chapter and that method is what? Prasāda bhāvana; prasāda means gift coming from the Lord.

And why is it called prasādaḥ? The word prasādaḥ, I think I have told you before; literally the word means tranquility of mind; and when you look upon anything as a gift from the Lord; it gives you tranquility of mind; and therefore the object is called prasādaḥ. So by implication vadai, kadalai, chundal; why are they prasādam? They are not prasādam. When you receive them, as a gift coming from the Lord, because of your devotion, you have got a sense of fulfilment; and that gives you tranquility and that produces tranquility is prasādaḥ; prasāda Janaka; prasādaḥ iti uchayatē. Therefore I should have prasāda bhāvana; that it is coming from the Lord.

And this prasāda-bhāvana is possible only if I have devotion to the Lord. Without devotion to the Lord; karma-yōga does not exist. And that is why Dayānanda Swami repeatedly says: there is no karma-yōga separate from Bhakthi-yōga and there is no bhakthi-yōga separate from karma-yōga, because karma-yōga exists and is possible only for a person who has got devotion to the Lord and therefore karma-yōga is itself is a level of Bhakthi-yōga only because karma-yōgi must have intense devotion to the Lord.

And therefore Dayānanda Swami says; there is no question of secular karma-yōga. So without touching Lord, if you ask whether you can practice karma-yōga; one has to say No.

Atheist cannot be a karma-yōgi. Karma-yōga presupposes faith in God. And of course karma-yōgi does not know the ultimate nature of God. If he knows, he will be a jñāni; so he has got his own concept of God, in any form he likes an iṣṭa-dēvathā; as ēka-rūpa-Īśvara or anēka-rūpa-Īśvara. Remember; ēka rūpa Īśvara means Lord as a personal God or God as the viśva-rūpa-Īśvara; jagatha īśadhi yukta sēvanam; aṣṭa mūrṭi brk dēva pūjanam. And therefore Kṛṣṇa wants to say without bhakthi karma-yōga is not possible. And therefore Arjuna, Mayi bhakthiḥ is the next important virtue. So Mayi means in Me. In Me means in Īśvara; and what type of devotion it should be. That we will see in the next class.

Hari Om

171 Chapter 13, Verses 11-13

ॐ

In this 13th chapter, Lord Kṛṣṇa is now dealing with the topic of Jñānam, from verse No.8 up to verse No.12 and in this context, the word Jñānam has a unique meaning and that meaning is all the virtues of the mind which are conducive to the attainment of knowledge. Jñāna upakāraka guṇāḥ. Jñāna sahāyaka guṇāḥ. Can you get the meaning? Guṇāḥ means those virtues; sahāyaka meaning promoting or favoring, Jñāna self-knowledge. Any virtue which makes the mind eligible for receiving this spiritual knowledge, all of those virtues are called here together as Jñānam.

We have seen three verses in the group, 8, 9 and 10, and we have entered into the 11th verse, where Lord Kṛṣṇa emphasises the importance of bhakthi as a very important virtue. Spiritual knowledge is not possible without devotion to the Lord. Only in the atmosphere of bhakthi, Jñāna-yōga is possible; and that is why in the 12th chapter, we saw karma-yōga also should take place only in the atmosphere of bhakthi; upāsana yōga also must take place only in the atmosphere of bhakthi and finally, Jñāna-yōga also is possible only when devotion is there and that is the reason in the 12th chapter, we named each yōga as bhakthi-yōga itself. Karma-yōga itself is called bhakthi-yōga stage No.1, upāsana yōga itself is called bhakthi-yōga stage II, and Jñāna-yōga is also called bhakthi-yōga stage III, because Jñāna-yōga also requires the background of bhakthi, therefore Kṛṣṇa says: mayi bhakthiḥ, devotion towards me. Here the word Mayi does not refer to Kṛṣṇa as a person, but it refers to the Lord who can be invoked in any form that you like. Kṛṣṇa has already said in the 7th chapter:

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति |
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् || ७-२१ ||

yō yō yām yām tanuṁ bhaktaḥ śraddhayā'rcitumicchati |
tasya tasyācalāṁ śraddhāṁ tāmēva vidadhāmyaham || 7.21 ||

Lord does not have a form of his own but the formless Lord can be invoked through any particular form that we like and therefore any form is OK. Kṛṣṇa it can be or Rāma or Gaṇapathi. Mayi is only upalakṣaṇa; we should not conclude only Kṛṣṇa bhakthi gives liberation; that is not the idea. And when Kṛṣṇa prescribes Bhakthi as a necessary condition, we should ask the question; what type of bhakthi? Because in the 7th chapter, Kṛṣṇa has talked about āṛta-bhakthi, arthārthi-bhakthi, jijñāsu-bhakthi and Jñāni bhakthi. Do you remember? If you remember those four types, naturally the question will be which type of bhakthi is talked about here.

Certainly, it cannot be jñāni-bhakthi, because these is a sādhanā for the attainment of Jñānam and therefore it is practised by ajñāni only. Because here we are talking about the sādhanās to become a Jñāni and therefore at this moment, this person is ajñāni. Therefore Jñāni-bhakthi is ruled out. And then what are the other three types; arta, āṛtharthi, and jijñāsu. Arta-bhaktha, artharthi-bhaktha also is not going to seek self-knowledge, because the very name shows he is interested in something. Arta-Bhaktha is a person in crisis, a problem, and therefore he will ask for only freedom from that crisis and that bhakthi will not help in gaining knowledge. In fact, he cannot even study vēdānta properly, because his mind will be (என்த ஸ்வாமிக்கு; என்த விரதம்: என்ன வேண்டுகதல் பண்ணினா, என்ன ப்ரொப்லம் போகும்? which God, what vṛtham). So when a person is obsessed with worldly problem he is not going to be interested in self-knowledge. Therefore āṛta bhakthi is never conducive and arthārthi bhaktha is interested only in arta and therefore that also is ruled out. So therefore by elimination, three are gone, so only one is left out; what is that? Jijñāsu-bhakthi. The one who considers that the Lord is the goal itself; not that I want to accomplish something through God.

In the seventh chapter, I pointed out God can be used as a means for worldly ends or God can be looked upon as an end in itself. And the bhakthi talked about is that devotion in which God is the end in itself. And if I have to choose God as the end or destination, I should have the maturity enough to understand that everything other than God is perishable and therefore cannot give what I want. Thus, this bhakthi requires vairāgyam towards the world; without vairāgyam, this bhakthi is impossible. Therefore, vivēka janya, vairāgya janya bhakthi is a devotion, in which I know God alone can give me pūrṇatvam, security, fulfilment, etc.

And that Bhakthi, Kṛṣṇa calls avyabhicāriṇī bhaktiḥ, a devotion which is unswerving, unflinching, which is one-pointed.

And ananya-yōgēna, with undivided attention, that is even when the worldly transactions are going, and even when the worldly responsibilities are fulfilled, this devotee remembers: That my goal is something else. So now and then, he should be reminded, like New Year or something like that, what is the purpose of this life. Often people ask what is the purpose of this life? Pūrṇatva-prāp̥thi is the purpose of this life. I have to keep on expanding enough to reach a stage beyond which I should not be able to expand, i.e., possible only in infinitude and that pūrṇatvam is the goal. And reminding it off and on, is ananya-yōga bhakthi and that is very very important.

Then the next virtue is vivikta-deśa-sēvitvam. This is also considered to be an important virtue. Resorting to a secluded place, now and then. Developing the habit of going to a secluded place, not with a friend; then it is no more a secluded, resorting to solitude, in which I do not have anyone around. And I do not carry a walkman. Very important. Therefore carrying walkman or runman or anyman, I should be able. And I should find out whether I can confront myself. So more than facing other people in the society, I should ask a question whether I can face myself, whether I can accept myself, those problems will surface only when I am alone.

In fact, seclusion introduces me to myself. And in fact the fundamental problem of saṁsāra also we come to know only when we are alone, otherwise we try to escape ourselves by various diversions. In fact, a materialistic society is one, which provides maximum diversion route. And the more you take to diversion, the less you diagnose your problem, and if you do not diagnose the problem, how will you work for a solution. Therefore, solitude is to know more about myself and my problems. And this solitude has got another purpose also; that one expression of saṁsāra. Saṁsāra expresses in different forms; in the form of anxiety, in the form of fear; in the form of security; there are several versions of saṁsāra, and one expression of saṁsāra is: sense of loneliness. And this problem of loneliness can attack any person at any time in life, because that is one version of saṁsāra. And this can happen in the middle age, when the children leaves the nest, it is called the nest-leaving phase; I enjoyed the company of my children, even though I complained a lot. When the children go out for either studies or they are married and they go, there is a sense of loneliness. Or as we grow old and old, the people who are around, they may leave me. Again sense of loneliness comes. Thus loneliness is a potential problem which can attack any human being at any time.

If you have to learn to face it, you cannot do that when it comes. Trying to fight loneliness when it comes, is like digging a well when the house is on fire. And that too in Madras,

you try to dig a well. And therefore better learn to be alone; better learn to enjoy solitude. And what is the best method; once in a while, just go for a walk, without walkman. Go for a walk, sit on the beach; do not take any friend or anyone. And find out how you feel. Old age will be wonderful if you have learned to tackle loneliness. It is wonderful because, the loneliness can be made use of, for vĕdāntic nidhidhyāsana. When we are alone, we cannot do much work; because physically unfit. And the people are all busy. They have no time to talk to me at all. Because everyone is working. And they do not have the time to talk also. And they also know our weakness. The moment someone asks you: How are you? We start from 1947. Before freedom, and we talk on and on, and on without full stop, coma, dash, hyphen, semicolon, and the person keeps on looking at the watch, out of respect, he does not walk out, and therefore nobody wants to talk also. I am not frightening you, but every one of us has to go through that. So why can't we go through the training rehearsal to gracefully grow old. The best rehearsal is, learn to enjoy solitude. Not eternally. Once in a while, be alone and see what happens. Who says? Not me, do not get angry with me; vivikta-deśa-sēvitvam; vivikta-deśa means secluded place, sēvitvam, regularly resorting to, now and then resorting to. You need not go anywhere, even to the terrace, you go, it is OK. Many of us have not seen our terrace at all; unless you go to dry the karuvadam. Ok. Otherwise where is time to stand and stare. And therefore vivikta-deśa-sēvitvam.

Then does that mean that you should not mingle with people at all. Kṛṣṇa says I am not saying that you should hate company of people. What Kṛṣṇa says do not get addicted to people's company. Janasaṁsadi, people's company, neighbors, relatives, etc. And ratiḥ means getting lost; aratiḥ is derived from the root, ram, and there is an intoxicant called rum. ratiḥ, Ramaṇam etc. rum effect; do not carried away by people's company because people's company provides you an ideal condition for forgetting yourselves. Forgetting the problems and therefore initially you may go out of necessity. Then make it a habit; hanging around in the village and all, we are never allowed to remain out after sunset. We have to come back and we have to do our japa, pūja, etc. but nowadays the habit is hang around, in the coffee, pizza corner, in the Nungambākkam road, they had written in Tamil, பிட்சா கோர்னர் piṭcā kōrṇar; I read it as பிக்சா கோர்னர்; bhikcā kōrṇar. So I thought wonderful; so we have advanced etc. That once in a while, for emergency etc. பிக்சா சொர்னர்.! Then only I read the English version. Pizza corner. Therefore, coffee pub and all those things, we hang around till 10, 11p.m. it is revelry, but it is wonderful, but we are becoming mentally weak, that we are not able to spend time with ourselves.

And therefore Kṛṣṇa strongly warns never take to people's company as an addiction or an escapism. And Śankarācārya in his commentary writes a note, but it is OK, if it is the

association with satpurūṣaḥ. So sajjana saṃsadi ratiḥ is OK, because they will guide you properly. Any other place, you should be careful. Therefore, janasaṃsadi aratiḥ.

Verse 13.12

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तं अज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

[Adhyātmajñānanityatvaṃ tattvajñānārthadarśanam |
ētajjñānamiti prōktamajñānaṃ yadatō'nyathā ||13.12 ||](#)

Then the next virtue; in the first line in the second word, tattva-jñānārtha-darśanam. All these virtues or values are prescribed for the sake of Jñāna yōgyatha prāp̥thi. And by gaining the eligibility for knowledge, what do you accomplish at the end? Jñānam itself. And if I have to have a value for Jñāna yōgyatha, then I should have a value for Jñānam. When I will value the examination of GMAT, TOFEL, etc. I value all those examinations when I value benefit or the result of those examinations. I want to join an American university. The more value I have with regard to the end, then I will have the value for the means.

So the love of the means, is directly proportional to the love of the end. And therefore, these virtues I will value if I have a value for Jñānam. Then when will I have value for jñānam. That I will have only if I know the benefit of Jñānam, tattva jñāna-ārtha; tattva jñānam, the knowledge of tattvam, the reality; arthaḥ means prayōjanam or phalam. Tattva Jñāna-ārthaḥ means Jñāna-phalam, I should know what will I get out of this knowledge? Otherwise I will wonder why should I study and know. And that is why, of and on, Kṛṣṇa gives the benefit of this knowledge, while dealing with sthira-prajñā lakṣaṇāni, while dealing with parā-bhaktha-lakṣaṇāni, He said what is the benefit of this knowledge.

And what is the main benefit given in the second-chapter? Ātmanyēva''tmanā tuṣṭaḥ. Latest benefit is I am comfortable with myself, irrespective of external conditions.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः |
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

[duḥkhēṣvanudvignamanāḥ sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ sthitadhīrmunirucyatē ||2.56 ||](#)

Things may be favourable. May not be favourable. I have got the psychological immunity and therefore I am not vulnerable to the mood disorder முட் இல்லை சொல்லறோமோ இல்லயோ? Dayānanda Swami says that the one who is given to moods, is called Mūdāḥ. Correct? So for everything I need mood. For coming to the class, there is no mood. So

therefore I am not vulnerable external conditions, I am ever balanced. Imagine that jīvan mukthi state. If I should enjoy that emotional immunity; the only injection that gives you the immunity is Jñānam. The more I appreciate this fact, the more I will have value for Jñānam. And the more I have value for Jñānam, the more I will have value for Jñāna yōgyatha. So Jñāna-yōgyatha to Jñānam to jīvan-mukthiḥ. This route I should understand.

Therefore Kṛṣṇa tells, regularly remind yourselves that Jñānam gives inner freedom; So that I can tell the people: போனால் போகட்டும்; வந்தால் வரட்டும்; யாரை நம்பி நான் புறந்தேன்; போங்டா போங்; (pōṅāḷ pōkaṭṭum; vaṅṭāḷ varaṭṭum; yārai nampi nāṅ puṟaṅṭēṅ; pōṅgaṭā pōṅga). Do not go and tell these things; I have got the inner freedom. The world cannot blackmail me. So if you see that you will value all these virtues.

And then comes the final and most important virtue that is adhyātma Jñāna-nithyatvam. So systematic and consistent study of vēdāntic-scriptures for a length of time, under the guidance of a competent ācārya. உங்களுக்கு அலுத்துதோ என்னவோ; எனக்கு அலுக்கலை. Systematic, and consistent study of vēdāntic-scriptures for a length of time under the guidance of a competent guide is a must. I say it should be systematic and consistent study, because without that, I will get a stray idea here and there.

I have talked about this in the fourth chapter; if you have a lorry load of bricks which is dumped on the ground, you have got only a heap of bricks which will not be of any use at all. On the other hand, if you arrange those bricks one after the other, well cemented together, then out of those bricks, you get a wonderful room in which you can live. So in both conditions bricks are there; one is well arranged and the other is heap.

Similarly when you study vēdānta in a class like situation, systematically, step by step, we are collecting ideas and arranging it one after the other. What is karma-yōga; what is upāsana; what is jñānam. Arranged and therefore this knowledge will be like a house, which will protect you. Suppose you read one book of one author in 1975, and another book of another author in 1982, then you hear some stray lectures here and there, somebody talked about jñānam, somebody talked about bhakthi, somebody talked about japa; you gather ideas, but they all remain in your head, as a heap of ideas without any harmonisation. Therefore if the knowledge should be useful, Kṛṣṇa tells it should be systematically studied. It is Kṛṣṇa's advice, not mine.

Look at here; Adhyātma-Jñānam. Adhyātma meaning dealing with ātma, jñānam here means enquiry, śravaṇa manana nidhidhyāsana trayam is here called jñānam, otherwise called vicāraḥ. Otherwise called mimāmsa, and you do not think of this by yourselves. If your intellect speculates what is the truth; you are only going to imagine things; we do

not want imaginations; we want scriptural śravaṇa, manana, nidhidhyāsana. In fact the very word śravaṇam means that there must be a guru. Because śravaṇam means hearing. If you hear, somebody must speak. The very word śravaṇam, presupposes the study of scriptures as handled by a competent ācārya. And that is why in the beginning; in the beginning means, i.e. the 8th verse, Kṛṣṇa talked about ācārya-upāsana, which means śāstra and guru go together.

Without śāstra, any guru teaches his own philosophy, better avoid it. Because he will be transferring his personal prejudices upon you. And therefore we are not interested in a guru who gives his personal philosophy. Guru is a guru only when he deals through the śāstram.

Similarly, śāstram will convey the meaning to you only when it is conveyed through or taught by an ācārya. That is why in Guru sthōthram, guru is called the Sun for the blooming of the lotus, called śāstra. Vēdānta ambuja suryōyaḥ. Śāstra is closed to an ordinary person; like a lotus but śāstram will convey the meaning, open up only in the presence of the vēdānta sūryaḥ, i.e. guru. Therefore ācārya-upāsana, and adhyātmajñānānityatvam stands for śāstra-vicāraḥ.

And all the other virtues prepare the mind and this listening to the teaching produces the knowledge. One is preparation, another is production of knowledge, both should go hand in hand. Śankarācārya tells elsewhere, it is like pathyam and auṣadam. Pathyam means the discipline to be followed by a patient. So if he has sugar problem, they will say do not eat too much. Pressure problem, avoid salt. They all come under pathyam. But pathyam alone cannot cure the disease; it should go along with auṣadam, medicine. Imagine a patient taking auṣadam without pathyam. Insulin from this side and mysurpak from that side, in kilos. That will not work. Therefore, pathyam provides the condition; auṣadam cures the disease. Śāstric study is the auṣadam and all other virtues is pathyam. If you follow only virtues and do not study the śāstra, it means you are not taking auṣadam at all. Pathyam without auṣadam is not pathyam, it is பைத்தியம். paithyam.

And therefore, adhyātma-jñāna-nityatvam. Study, study it is very important. Unfortunately śāstric study is not emphasised nowadays. More you study, you know the uniqueness of the benefit. And if you follow all of them, knowledge will definitely take place even if you do not want. And therefore Kṛṣṇa concludes ētat jñānam iti prōktham. These 20 or so virtues, including the śāstric-study together is called jñānam.

Ētat Jñānam iti prōktham and Kṛṣṇa says anything opposite to that is ajñānam. Yat athaḥ anyatha, means the opposite of these 20 virtues. And how do you find the opposite, i.e.

simple you take every word, amānitvam, what is the opposite, mānitvam, adambitvam, what is the opposite, dambitvam; ahimsa, i.e. hiṁsa, then kṣāntiḥ, aṣāntiḥ, you add 'a'; the opposite of all these together is called ajñānam, that means those negative virtues will solidify your ignorance. Ignorance will get more and more knotty and more and more difficult to remove. And that alone in the 16th chapter Kṛṣṇa calls daivi sampath and āsūri sampath.

Verse 13.13

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

Jñēyam yattatpravakṣyāmi yajjñātvā'mṛtamaśnutē |
anādimatparam Brahma na sattannāsaducyatē || 13.13 ||

प्रवक्ष्यामि pravakṣyāmi **I shall teach (you)**, तत् tat **that** यद् ज्ञेयम् yad jñēyam **which is to be known**, ज्ञात्वा jñātvā **upon knowing which** अश्नुते aśnutē **one attains**, अमृतम् amṛtam **immortality** तत् परं ब्रह्म tat param Brahma **it is the supreme Brahman** अनादिमत् anādimat **which is beginningless**, उच्यते ucyatē **it is said to be**, न सत् na sat **neither an effect** न असत् na asat **nor a cause**

13. I shall teach you that which is to be known, upon knowing which one attains immortality. It is the supreme Brahman which is beginningless. It is said to be neither an effect nor a cause.

With the previous verse, the topic of Jñānam is over. So how many Kṛṣṇa has completed three topics. What are they? kṣētram, kṣētrajña and Jñānam. How many Arjuna wanted to know. 6 of them. Remaining three are there. What are those, Jñēyam; prakṛti and puruṣaḥ.

Of those three topics, now Kṛṣṇa takes up the topic of jñēyam which is from verse No.13 up to verse No.19. Jñēyam. And I have already told you that the jñēyam is similar to or same as kṣētrajña itself. Kṣētrajña itself is called Jñēyam from another angle. Kṛṣṇa gives the introduction here: Hey Arjuna, yattatpravakṣyāmi. Now I shall talk about that which is to be known by everyone. It is one subject matter every human being has to study and know at one time or the other. Every other subject is an optional one, you can learn, you need not learn it; even without learning it, you can happily survive. In fact you may be happier if you do not know that. There are many people who do not anything about economics, anything about astrophysics, anything about physics perhaps, everybody does not know every science, still they are surviving.

Kṛṣṇa says that this subject matter, everybody has to necessarily know. Why? What will happen if I do not know? Kṛṣṇa gives the answer. Yajjñātvā'mṛtamaśnutē. Because this

is the one which solves the fundamental problem of every human being and which every human being is struggling to solve.

And what is that fundamental problem? The sense of insecurity. As I have often told, the fear of mortality is there all the time, right from birth itself. Not only for human beings, even for animals that is there. As a child itself, I was struggling with that fear only, as we grow up, every action of ours is driven by only the sense of insecurity. Therefore whatever you do, saving money, having extra house, having relation, and for many people, children is also a form of investment, so that in future hopefully they will take care of, if the arriving spouse is favourable. So therefore this insecurity or mortality is the problem not of a particular person; it is a universal problem. Whether he is a Hindu, or a Muslim or a Christian, an atheist or theist, man or women, young or old, there is a constant sense of insecurity and it grows more and more as we are growing.

Even the other day, in Hindu, they had put that story. One old woman was praying, He was willing to die for someone else. When actually death comes, he says go to that person! Otherwise he was telling; Oh Lord, take my life and give that to that person who is sick. I am already old and can afford to give up my life. That girl is a young girl. She has to enjoy life; Oh Lord: give my life to that girl. And then death comes in the form of a buffalo or a bull; Oh, Lord, that girl is already sick, she can afford to die. So when actually it comes, it is frightening. Therefore, who wants freedom from mortality? If you ask, what will be your answer? Every single person wants freedom from mortality and the fear of it. And if every human being wants every being has to take the medicine and the only medicine is Brahmanvith apnōti param̃. And therefore Kṛṣṇa says yat jñātva, knowing which alone, amṛtam-aśnutē, one attains immortality, and freedom from the sense of insecurity.

And therefore, Arjuna, listen to this carefully, and what is that jneyam to be known by all? Kṛṣṇa says: Param Brahma, that ultimate thing to be known is called Brahman. The word Brahman means the infinite one; Satyam, Jñānam, anantham, Brahma, we saw in Taittiriya. Infinite means that which is free from threefold limitations; one limitation is called space-wise limitation; another limitation is called timewise limitation; another is called attribute-wise limitation. Space-wise limitation is when I am here; unfortunately I cannot be elsewhere. You wish it would have been fine, to be in the house and also be attending the class also; but it is not possible; this is called dēśa-pariscēda. Kāla-pariscēda means I am limited by time, I have got a date of birth and date of death also. We only do not know. But we have; and this is called time-wise. Attribute-wise limitation; having certain attributes, if you have a particular attribute, the very presence of one attribute, excludes all the other attributes. So if there is particular colour, all other colours are not there; If I am a human being, the very humanness excludes cowness and

horseness, all the other ness. That is called attribute-wise limitation. And Brahma means that which is free from all the three limitations; dēśa kāla vasthu pariscēda śūnyam Brahma. And that is therefore called param̄ Brahma, which is the absolute. And that param̄ Brahma is to be known by all, to cross over mortality.

And I do not know I told you that story; when this Brahmin was crossing the river in a boat, the Brahmin asked do you know vyakaraṇam, the boat man asked. Vyākaraṇa se kya karna, then the Pandit said one fourth of life is gone. Then the Brahmin asked; do you know tarka-śāstram. No. So two fourth of life or half is gone. Then do you know mimāmsa-śāstra. I know meen and mām̄sa. Then the Pandit said that three-fourth of the life is gone. As they were talking the boat develop leak and the water was gushing him and boatman tried to stop that leak and he was not able to. Then he asked Oh Panditji do you know how to swim. I do not know. Then your whole life is gone.

Thus you might have any number of degrees that will not make the life; **THE** knowledge which can make a difference is this knowledge alone and therefore it is called the absolute knowledge; that Brahman is absolute Brahman and what is its nature. Anandi mat param̄-Brahma.

Now he begins the description of Brahma. Anādimat; that which does not have ādhi. ādhi means beginning means both spacial and timewise and therefore it is anantham; the limitless one. And na sat tat na asat uchayate. In this context, the word asat means kāraṇam.

Any cause is called asat, and the sat in this context means any effect or product or kāryam. A cause is called asat because any cause is in potential form; and anything potential is not available for our utility. Oil in the seed is potentially there; but I cannot use it. Butter in the milk is there; but I cannot use it; therefore any cause is in potential form; therefore, I cannot use it; therefore it is as though non-existent. Therefore the word used is asat; seemingly non-existent, which means potentially existent kāraṇam. And na sat, sat means kāryam. Kāryam is as good as existent, because it is available for our use. And what is Brahman? Kṛṣṇa says Brahman is neither kāraṇam or Kāryam. Brahman is beyond the realm of cause and effect.

Now it is becoming mind-blogging, because the entire universe you experience is nothing but a flow of cause and effect. Yesterday is the cause for today's condition. Today is the cause for tomorrow's condition. The entire creation I experience is nothing but cause-effect-flow. And Kṛṣṇa says Brahman is beyond cause and effect. That means it is beyond time. Because, cause and effect wherever they exist, there Time is there. How do you know? Because the difference between cause and effect is determined by

time. Yesterday's cause is today's effect. Yesterday's Idli is today's body. Your blood. Therefore the difference between kārāṇam and kāryam is determined by kāla only. Therefore whatever is beyond kārya kārāṇa, is kālāthītham.

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम्

sāndrānandāvabōdhātmakamanupamitaṁ kāladēśāvadhībhīyāṁ
nirmuktaṁ nityamuktaṁ nigamaśatasahasrēṇa nirbhāsyamānam

Therefore Brahman has no form, it has no attribute, it has no time. And Swamiji, how will I conceive. Better do not conceive and deliver later. Therefore it is not a concept to be conceived. And therefore Kṛṣṇa is bringing in the essence of the Upaniṣads. From 13th onwards, we get Upaniṣad sāra. Upaniṣad says.

अशब्धम्, अस्पर्शम्, अरूपम् अव्ययम्, तता रसम् नित्य अगन्धवच्चयत्

asparśam, aśabdham, arūpam avyayam, tatā rasam nitya agandhavaccayat.

Brahman does not have śabda, sparśa, rūpa, rasa and gandha. So no form, colour, taste or touch and therefore you cannot see it; hear it, smell it, taste it or touch it and you are supposed to know that Brahman. How to know? That Kṛṣṇa will tell you in the following verses, which we will see in the next class.

Hari Om

172 Chapter 13, Verses 14-15

ॐ

From the 13th verse of the 13th chapter, Lord Kṛṣṇa is introducing the 4th topic of discussion, which is called jñēyam. He has already discussed kṣētram, kṣētrajña and jñānam and now he has introduced the topic of jñēyam. The word jñēyam means that which is to be known by everyone. That which is the ultimate truth of the universe which has necessarily to be known by everyone, because without that knowledge, one cannot attain immortality. And every human being wants to conquer mortality, and therefore every human being should necessarily gain this knowledge.

And what is that ultimate reality to be known by everyone. Kṛṣṇa names that as Param Brahma. The absolute Brahman is the ultimate reality, the ultimate truth of the universe. And this param Brahma alone has been discussed in all the Upaniṣads and that is why the Upaniṣads are known as Brahma vidya, because they deal with this topic mainly. And therefore having introduced Brahman as the ultimate reality to be known, Kṛṣṇa wants to give us the essence of this Upaniṣad, in a condensed version in this portion, up to

verse No.19. So 13 to 19, we get Upaniṣad-sāra or Brahma-vidya. We will go into the details of this topic.

Verse 13.14

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

sarvataḥ pāṇipādaṁ tat sarvatō'kṣīśirōmukham |
sarvataḥ śrutimallōkē sarvamāvṛtya tiṣṭhati || 13.14 ||

तत् सर्वत्र पाणिपादम् tat sarvatra pāṇipādam **it has hands and legs everywhere,**
सर्वतोऽक्षिशिरोमुखम् sarvatō:'kṣīśirōmukham **it has eyes, heads, and mouths everywhere**
श्रुतिमत् śrutimat **it has ears,** सर्वतः sarvataḥ **everywhere** तिष्ठति tiṣṭati **it remains आवृत्य**
सर्वम् āvṛtya sarvam **pervading everything लोके lōkē in the world.**

14. It has hands and legs everywhere. It has eyes, heads, and mouth everywhere. It has ears everywhere. It remains pervading everything in the world.

In the Upaniṣads, Brahman is revealed as the ultimate-substance out of which the whole creation is made up. Therefore Brahman is defined as the basic stuff of the universe; basic-essence of the universe; the ultimate-content of this universe. And all the sciences are also trying to find out only the ultimate-substance, out of which the world is made.

Once upon a time, they were talking about a few elements. 110 or 120, they said the whole universe is permutation combination of these few elements only. Thereafter they want to find out whether there is some fundamental truth or substance out of which the elements themselves are made and they arrived at the molecules, whose combinations are the elements. And thereafter they said, all the molecules are nothing but the combination of atom; and the whole universe is atoms in motion. What type of atom; invisible atoms in motions, creates an experience of a visible universe. Atom is invisible, but when all of them join together, it creates a visible tangible universe. And they thought that atom was the fundamental-substance. In fact the very word atom means that which cannot be further divided at all. Atom was thought to be the ultimate substance; and thereafter the scientists broke the atom into sub-atomic particles and therefore they said that there is only particles as the ultimate stuff. The particles are invisible but when they join together, create an appearance of a tangible universe. Then the particles also, they tried to divide further, and they said energy, the intangible energy is the ultimate stuff of the universe. Thus they are going deeper and deeper and deeper, and their aim is what, to find out, what is the basic, ultimate substance.

And the interesting thing that we see is as you go deeper and deeper, the visible becomes the invisible. The tangible becomes the intangible. The concrete becomes the

abstract. Therefore we come to know that the ultimate substance must be intangible formless abstract substance. And what is that final abstract substance, the scientists have not yet arrived at; they are still in the process of enquiry.

Vēdānta has analysed the same subject matter and Vēdānta has arrived at the ultimate-substance and Vēdānta calls it Brahman. Brahman is the basic-substance of this creation, and the being the ultimate-substance, it is going to be abstract, it is going to be intangible; it is going to be invisible; aśabdham, asparśam, arūpam, arasam, avyayam. And therefore understanding that Brahman is going to be a relatively tougher prospect.

So we are going to analyse a substance which is not available for seeing, hearing, smelling, touching and therefore this portion is going to be an abstract portion; I am giving you a warning. Therefore it looks like a jumble of words; it appears as though a jumble of words only, because we try to concretely conceive of something, but we are not discussing a concrete tangible thing. But still if you go on dwelling upon this teaching, slowly, the words will begin to make sense but it requires lot of intellectual acclimatization.

What I mean is, when you come from the outside world, to your house, inside the room, you have come from a brighter spot, and as you enter the house, it appears as if the whole house is dark. You have to wait a minute or two; gradually the eyes get used to that dimmer light of the room; and that is called acclimatization or preparation of the eyes. Similarly to understand Brahman, it requires certain acclimatization. Therefore, for those students are beginners, this topic will look like a bunch of words, but do not be disappointed, but slowly if you dwell on, it will make sense.

How should we approach this topic? Normally, we have seen a lot of substances in the world. So when we see a person, you qualify him and say that this is a tall man; and this person is a fat woman; OK, or lean man. I am not disturbing by saying fat woman, slender woman; and a fair person. We use a noun and an adjective. An adjective generally refers to a property, like tall, short, fat, fair, round; these are all adjectives and in English, adjectives refer to properties of an object. And generally, the noun, like the tall tree, the fat man, the nouns like tree, man, etc. refer to substance. Adjectives reveal properties, attributes and nouns reveal substances. This is where we have to begin. Adjectives reveal properties and nouns reveal substances; this is one thing we generally experience.

Now there is another experience we have, which also we have to notice. When I say a fat man, a tall tree, a round object, etc.; this is what I experience. Now I will give you another set of words; I say there is a golden bangle. There is a wooden chair; 'golden bangle' when I say, what is adjective and what is noun? Golden bangle, when you say, what is

adjective? 'Golden' is adjective; and bangle is the noun. And when I say wooden chair, wooden is adjective; chair is noun.

Now in this particular case, when I say golden bangle, the adjective golden reveals a substance or a property. The 'golden' when you say, the word 'golden' does not refer to a property, even though the word is an adjective; here in this unique peculiar case, the word golden refers to the very substance of the bangle. Golden refers to the substance gold and not a property. And when I say a 'wooden chair', the word 'wooden' is an adjective, but still it is not referring to a property at all; the wooden adjective means the substance is nothing but wood.

And therefore in this particular case, adjective reveals a substance and not a property. Whereas when I say a tall person, adjective reveals a property, tallness. But when I say golden bangle, adjective reveals a substance. Therefore rule No.1, I want to convey is: Adjective can reveal either a property or an adjective can reveal a substance. Both possibilities are there.

Similarly, when I say 'golden bangle', the word 'bangle' is a noun; the word 'bangle' is a noun; But the beauty, even though the word bangle is a noun, really speaking, it does not reveal a substance at all; because there is no substance called bangle. கரக்ட் தானா பாருங்கோ! There is no substance called bangle; there is only the substance called gold; bangle is a noun, but still it does not reveal a substance.

If bangle is not a substance, then it reveals what? It reveals what? If you analyse, Gold when it is in a particular form or shape, when the gold is in a particular form or shape, that shape alone is called bangle. Similarly when you say golden ring, there is no substance called ring; ring is the name of what? A particular shape. Similarly when you say wooden chair, there is no substance called chair; chair is the name of a particular shape alone. What is the name of the substance? Chair is not the name of the substance, name of the substance is what? Wood alone. And therefore, I find, bangle is a form; chain is a form, ring is a form. So even though, bangle etc. are nouns; these are peculiar nouns, which are revealing only a form which is a property. Therefore, 'golden bangle' when you say, the adjective is revealing what? Substance, noun is revealing what? A property. Tall tree, when you say, adjective is revealing property. Tree the noun is revealing the substance.

So we have two examples, in example No.1, tall tree; adjective reveals property; Noun reveals substance. When I say golden bangle, adjective reveals the substance; the word bangle reveals not a substance but a particular form. That is why when form is changed,

bangle is gone. When form is changed, bangle is gone. Therefore the word bangle refers to the property.

And therefore what Vēdānta says is adjectives can reveal either a property of a substance. Similarly, nouns can reveal either a property or a substance. Should I remind you of the four examples?

Adjective revealing property. What is the example? Tall.

Adjective revealing the substance. What is the example? Golden, wooden.

What is the example for noun revealing the substance? Tree.

What is the example for noun revealing the property? Bangle.

So now we have come to these four points. Now having come to this, Vēdānta tells all these!; 2000-3000 or several thousand years before. They have analysed all these things.

Now Vēdānta comes to this world. All this is only example. Now only we are coming to the original. When I experience a world, I say here is a book, and here is a fan; and there is a wall; there is a man; there is a woman. So when I experience the world, I refer to everyone as there is a man; there is a woman, there is a table, there is a chair. What is common to all of them? 'It is', 'It is', 'It is', and the verb "IS" refers to the existence of the world. When I say there is a clock, it means clock is existent. When I say there is a planet, the planet is existent.

Therefore, every object that I experience is what type of object; existent-tree, existent-man, existent-woman. Whatever I experience is, existent, existent, existent. If anything is non-existent, then I will not experience. Do you experience my horn? If I say, some of you may say: I see you "halo"; that is a controversy statement; that is why I did not ask a 'halo'. Do you see a horn on my head? You do not. Why you don't? Because it is non-existent. Whereas you see my head, because it is existent. Therefore everything that you experience in the world is existent object. Everything is existent. In Sānskrīt they say: San ghataḥ; san phata; sat pātram; san puruṣaḥ; san or sat means, existent-object.

Now when I say an existent tree, an existent man, an existent woman, etc. what is the noun in this and what is the adjective in this? Vēdānta asks the question. All the philosophers analyse this. Tarka śāstra and all, they are experts in these topics. What is the noun here; and what is the adjective. When I say existent-man, existent-woman, table, chair, sun, moon, stars, etc. the word existent is adjective; and man, woman, table, chair, sun, moon, etc. are nouns. So the word existent is adjective and every object is a noun.

Now Vēdānta asks the question. If the word existent is an adjective, and if the word man, woman, sun, moon, etc. are noun; tell me what type of adjective it is and what type of noun it is.

And why this question? Because previously we saw, an adjective can either reveal a property or an adjective can reveal a substance. Example, adjective revealing substance is golden. Adjective revealing property is tall or short. So the word 'existent' is an adjective, does it reveal the property of the world or does it reveal the substance out of which the world is made. When you say existent-world, the 'existent adjective', does it reveal a existence as a property or attribute of the object or does it reveal the very substance; like what example, the word golden reveals the very substance out of which the bangle is made.

Generally, until we come to Vēdānta, our general conclusion is, world is the substance and the word existent is an attribute or property; this will be our general assumption. And Vēdānta says that is the handiwork of māya. Māya makes you commit a very big blunder. And what is the blunder, which is forced by Māya? It makes me think that the existent-adjective is revealing an attribute and the world is a substance we think; but Vēdānta says that is not correct.

If that that is not correct, what should be correct? What is left out? If the word existent adjective is not revealing an attribute, according to Vēdānta, the word 'existent' reveals what? The basic substance just as the word golden reveals the substance. Similarly, the word 'existent'; reveals a substance, the substance is called existence. According to Vēdānta, it is called sat Brahma. Chandōyga Upaniṣad begins the teaching with this topic. Effortlessly it is talking, as if it is talking to an LKG student.

tadēva saumya idam agra asit, ēkam ēva advitīyam. According to Upaniṣad, the basic substance is existence and existence is not an attribute of an object, but it is the fundamental absolute substance. And being the fundamental absolute substance, it is invisible, it is intangible; it is the abstract principle.

So this is one part; second partக்கு போறோமா; shall we go. Are you surviving?

So the word existent reveals the substance called existence. If the word existent adjective revealing the substance, then the word World, existent-world we say, the world noun, is revealing what? We have confusion. If adjective here is revealing the substance, according to Vēdānta, all the nouns are revealing not a substance at all; every noun is a property. Just as bangle is the name of a property; What property? A particular shape, what is the substance; bangle is not substance; chain is not substance, ring is not substance; substance is gold only. The property alone keeps on changing. Dayānand

Swami says, really you should be naming bangly-gold, ringly-gold, chainly-gold, because they are all forms; gold alone is the substance; that must be used as a noun; நம்ம என்ன பண்ணீடோம். நெளனை அஜக்டிவாய் பண்ணீடோம்; What we have done, we have made the noun into an adjective.

And therefore according to Vēdānta, the whole world is not a substance at all. Just as chair is not a substance, the desk is not a substance, when I am touching the desk, I am not touching the desk at all, but I am touching what? The wood alone. There is no substance called desk; no substance called table; no substance called chair. Therefore Vēdānta says world is nāma rupātmakam. Traiamva: idam nāma rāpam karma jagat. Bṛhadārṇyaka, says the whole world is different names, different forms and different functions; there is no substance called world. Bangle is a name, given to a particular form, to serve a particular function. If it is a bangle name and form, what is the function? Decorating the hand. If it is chain name and function, what is its function? Decorating the neck, if it is a ring name and form, the function is decorating the finger; there is no substance called bangle, chain, ring, etc. and the substance is gold and how many golds are there? Gold is ēkam.

Applying this principle, Vēdānta says existence is the only basic substance, and everything else is name, form and functions. So what you are experiencing when you are experiencing a bangle, you are experiencing gold alone, which is the only substance. When you are experiencing the ring, you are experiencing what, the gold alone, the fundamental substance. Similarly, when you are experiencing the world, you are experiencing only one fundamental substance which is inherent in all of them. What is that substance? IS, IS, IS, IS. Śankarācārya tells all these which I have struggled for 35 minutes, in just one line, yasyaiva sphuraṇam sadātmakamasatkalpārthakam bhāsatē. When you are experiencing different ornaments, you are experiencing the fundamental substance, the gold. Similarly when you are experiencing the different object, you are experiencing the basic substance, என்னா? What? Existence. OK.

Now can we go to the next stage; it is not finished. That means what? Wherever I see any object, I am experiencing the basic substance, what is that? Existence. And how I do prove it; my language itself proves, there is a wall, there is a chair, there is a pen, existence I am experiencing. What is that existent? Brahman. So where do I experience Brahman, Brahman where do you see? Everywhere. Just as in and through the bangle, chain, ring, etc., the basic substance golden, golden, golden, is inherent; Similarly, existent, existent, existent, I experience everywhere.

But in this experience, I have a small difficulty. What is that difficulty? Even though I am experiencing the basic substance, what is that? Existence. I am experiencing the

existence, along with different along with different names and forms; tree name and form; man name and form; chair name and form; existence is never experienced in pure form, but it is experienced along with some name and form; man is, when you say, Is_ness is associated with man name and form; clock is, when you say, Is_ness is associated with clock name and form. Therefore through my sense organs, I experience nāma rūpa sahita sat. புரியறதேதா பாருநேதா. See whether you are understanding. Through my sense organs I am experiencing, existence along with nāma and rūpa; because the sense organs are capable of revealing only the nāma rūpa sahita sat.

Now the question is, how can I experience the pure existence? After filtering out, after removing all the nāma-rūpa.

Now, when you remove all the nāma rūpas, i.e., names and forms, what should be left behind. Pure existence must be left behind; if I remove all nāma rūpa; but the problem is, if I remove all the nāma and rūpa, the sense organs can never experience pure existence. Because sense organs are meant to experience existence with either with śabda, or with sparśa, rūpa, rasa or gandha; கலப்படமான existenceயை தான், the sense organs can reveal only the mixed existence; not the pure existence.

Then you come to pure existence; suppose you remove all the names and form; how do you do that? Close all your sense organs; you close your eyes; all forms and colours are gone; close your ears; all the sound gone; close your nose, you will be all-out. Go to a place where you do not smell; imagine you close all your sense organs; all the nāma rūpas are gone. What should be left behind, the basic substance without name and form, what should be the basic substance; the pure existence.

Now the question is how can I experience that pure existence? Can I open the eyes and see? If you open the eyes, it will never be the pure existence. It will be associated with form is; form will come; if you open the ears, sound is mixed.

So the pure existence, how do you experience. Chāndōgya 6th chapter, this is the most well-known section of the entire Upaniṣadic literature, because it begins with pure existence and the student is now eager to know how to experience the pure existence. The teacher says: Oh Student, you can never experience the pure existence, because it is never an object of experience.

Then the student raises his eyebrows; if I can never objectify the pure existence, how do I know it is there? You may be bluffing, that your existence is there? How do you know? Then the teacher gives the well-known statement of the Upaniṣads. Aithadatmaya idagum sarvam dhruvam; tat satyam; sa ātma, tat tvam athi svētakētu.

The pure existence is never an objectifiable substance; it is nothing but YOU the witnessing consciousness. Sat, the ultimate substance, you can never see because the ultimate substance is YOU the seer principle.

Therefore to start in sat and to end in chit, the consciousness. Vēdānta ends there. Therefore it says: Tat tvam asi. Therefore what is pure existence? It is nothing but pure consciousness and what is pure consciousness; I am. Aham Brahma asmi. And what is my nature? Existence, Consciousness. Sat, chit, ātma ēva Brahma asmi. This is the essence of Vēdānta.

என்னவாவது புரியறமாதிரி இருக்கோ? Are you understanding anything? You have to go on dwelling. I am the ultimate substance and I am sat rūpaḥ; and I am cid rūpaḥ; and the whole world is nāma and rūpa resting upon me.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्व्यमस्यहम् ॥ Kaivalya I.19 ॥

[mayyēva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭitam |](#)
[mayi sarvaṁ layaṁ yāti tadbrahmādvyaṁsmyaham || Kaivalya I.19 ||](#)

When this is said, it will be very very difficult to swallow. And that is why scientists are not able to find because they are looking for the substance; they are not going to come across the substance, why? Why they are not able to come across the substance? Because the searcher the searched for object. தேடி தேடி யெனோ ஓடுகின்றார்; tēṭi tēṭi yē ṅō oṭukinṛār; I am the substance. It is extremely difficult to swallow;

And to help us accept this truth; the Upaniṣad gives a well-known example, and that example is our dream experience. When I am dreaming, and seeing varieties of objects, giving me happiness, giving me sorrow giving me fear, in fact, many people, special prayers, before going to bed, so that so would not have frightening dreams. That means what? Dream is capable of terribly frightening you.

And imagine you are in dream and you are seeing terrible things and in the dream a dream guru comes and tells: you do not be frightened of all these things, you are the essence of this dream world, the dream has come out of you, the dream is resting in you, on waking up the dream will resolve, if he says, in the dream it is unbelievable. It is so realistic. But on waking up, he knows there is no dream river, dream man, dream object; none of them exist separate from me-the-waker. Vēdānta tells that this world is also another dream channel. Different channel. Channel D or something you can name.

Now it is unbelievable; it is very difficult to accept that I am the substance, but the ultimate truth is I (not this body, not this body, because body is also part of this world

only), I, the witness, sākṣi caitanyam. In dream it is unbelievable I am the substance of the dream world. Similarly, during the time of ignorance, it is unbelievable, it is difficult to accept that I am the substance; but according to Vēdānta, I am the salt of the earth. And that I is Brahman, that Brahman is existent and that existent Brahman alone appears as the world with different nāma rūpa. And when Brahman, the existence, the only substance, appears with different nāma rūpa, it is called Viśva-rūpa Īśvaraḥ. Viśva-rūpa Īśvaraḥ யாருக்கு பேரு; whose name it is? It is the name of Brahman, the existence which is along with all the names and forms. Therefore, sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt; அந்த ஒரே substance Brahman தான்; நிறய காலோட, நீயாகவும்; நானாகவும்; எல்லாமாகவும் தோன்றது. The one Brahman alone, has become you, me, that and this, etc. This is the teaching here.

Now with this background, let us try to understand the verses. It begins with the sat and ends with the cit. This is the essence of Vēdānta. Kṛṣṇa says tat, TAT means that means that Brahman, the existence principle, to remember that the Existence is a noun, substance and not a property, we write with capital E, you know it is not a property, it is a substance itself. What is the example, not tall, but golden, the word golden, golden is an adjective but it reveals a substance. Similarly Existence is the fundamental substance and that Existence Sarvadaḥ pāṇi pādām, it pervades everywhere. Just as God is inherent in all ornaments, Existence pervades everything. Imagine anything or just start Existence is there; what is the proof, you say there is a star. Imagine an object, which does not have existence. You can never imagine an object which does not have an Existence, if an object does not have Existence, it will be a non-existent object. And therefore, Existence is everywhere. Between the pillar and the mike, in between you may say nothing exists; there is vacuum only, I ask you the question, What do you say? There is vacuum. What is there in that place? Existence. You cannot think of anything without existence. Therefore Sarvadaḥ pāṇi pādām. Sad Brahman has got hands and legs everywhere,

Sarvato: 'kṣīrōmukham; that sat Brahman alone has got akṣi, means eye, śira, the head, mukham, the face or mouth; there is only virāt Īśvaraḥ who has all these limbs.

And sarvataḥ śrutimallōkē; it is everywhere with sṛuti; sṛuti here it means ears. It pervades everywhere, with countless ears and lōkē, in this universe, sarvamāvṛtya tiṣṭhati. It remains pervading surrounding everything. sarvamāvṛtya tiṣṭhati. Tat sat Brahma.

Verse 13.15

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तुं च ॥ १३.१५ ॥

Sarvēndriyaguṇābhāsaṁ sarvēndriyavivarjitam |
asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhōkṭṛ ca || 13.15 ||

सर्वेन्द्रियगुणाभासम् sarvendriyaguṇābhāsam **it is manifest through the functions of all organs**, सर्वेन्द्रियविवर्जितम् sarvendriyavivarjitam **(yet) it is free from all organs** सर्वभृत् sarvabhṛt **it sustains everything**, च एव ca ēva **yet असक्तम् asaktam it is unattached** गुणभोक्तु गुणabhōkṭṛ **it is the experiencer of guṇās**, च निर्गुणम् ca nirguṇam **yet it is free from guṇās**.

15. It is manifest through the functions of all organs. (Yet) it is free from all organs. It sustains everything. Yet it is unattached. It is the experiencer of the guṇas. Yet it is free from guṇas.

All the sense organs are revealing that Brahman all the time. For example, the eyes can reveal only colours; they cannot reveal sound; ears reveal only sound; and when I experience sound, I do not experience colours. When I experience colours, I do not experience smell. Therefore śabda, sparśa, etc. are mutually exclusive; śabda comes sparśa is not there, rūpam comes, sparśa is not there; but all the sense organs experience one thing commonly. What is that? Sound IS: when you hear, sound IS: Similarly, when you use the eye, the form IS: therefore all sensory operations, uniformly reveal that Brahman alone, all sensory operations uniformly reveal that Brahman alone, in the form of śabdaḥ san, sparśa san, rūpam sat, etc.

But the problem is you are attracted by nāma rūpa, and you lose sight of what? You lose sight of the inherent Existence in all of them. Therefore, what should you do to experience Brahman? What should you do to experience Brahman? Kṛṣṇa says, you are experiencing Brahman alone every moment. When you say, śabda IS, sparśa IS, rūpam IS. But because of காலப்படி; mixture, because of mixing up of nāma and rūpa, we are absorbed in nāma rūpa and lose sight of this fundamental truth and therefore we require a sensitive and subtle intellect to appreciate that.

More in the next class. Hari Om

173 Chapter 13, Verses 15-17

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सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ १३.१५॥

Sarvēndriyaguṇābhāsaṁ sarvēndriyavivarjitam |
asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhōkṭṛ ca || 13.15||

Arjuna, in this 13th chapter, had asked Kṛṣṇa for the clarification of six technical words used in Vēdānta: kṣētraṁ, Kṣētrajña, Jñānam, Jñēyam, Prakṛti and Purūṣaḥ. And Lord

Kṛṣṇa is explaining one by one. Of these six terms, three have already been explained and they are kṣētraṁ, kṣētrajña and jñānam. And now Kṛṣṇa has entered the fourth topic and that is of Jñēyam and the word Jñēyam in this context means the paraṁ brahma, the ultimate reality; and it is known by the word Jñēyam because according to Vēdānta that is the ultimate truth to be known by all; knowing which one will get necessarily liberated. And therefore Brahman is also known as Jñēyam here. And the word vijñēyaḥ is used, in the Māndukya Upaniṣad, sa ātma sa vijñēyaḥ. And this Brahman is explained by Kṛṣṇa from verse No.13 onwards, which goes up to the verse no.19, of which we are seeing the 15th verse and in these verses, Kṛṣṇa is primarily revealing Brahman as pure existence, which is one of the subtlest concepts of Vēdānta. Two important words are existence and consciousness. Two most subtle topics and these two words have totally different meaning from what we generally think of. That is why Brahman is called sat-cit-rūpaḥ or satyam jñānam etc.

This word existence I was explaining in the last class. According to Vēdānta, existence is the unique, the most unique thing. And all the principles that we talked about for consciousness, we can extend to the existence also. With regard to consciousness, we had seen certain fundamental principles. I do not know whether you remember. I had said consciousness is not a part, a product or property of matter. Consciousness is an independent entity, which pervades and enlivens matter. Consciousness goes beyond the dimensions of matter or the body. Then I said consciousness survives even when the body is destroyed. And fifthly and finally I said that the surviving consciousness is not recognisable, not because it is not there, but because there is no body-medium for manifesting it. Just as if you do not see light in this point, not because light is absent here; but it is because there is no manifesting medium. The moment I keep the hand here, the light which was not manifest before becomes manifest through the hand. Therefore hand is not producer of light, but hand is the medium which manifests the light. Similarly, the surviving consciousness cannot be recognised because the manifesting medium is not there.

All these five principles regarding the consciousness must be extended to the existence principle also. Existence with capital E, because according to Vēdānta, Existence is the same as Consciousness. Sat ēva chit, cid ēva sat. And therefore all the five principles applicable to consciousness will have to extend to Existence also. What are the five principles? If we enumerate the principles, assimilation will take lot of time.

Principle No.1. Existence is not part, product or property of the body or any object. What is Existence? Vēdānta says Existence is not a part, product or property of any body.

Then secondly, what is the second principle, Existence is an independent entity. According to Vēdānta, Existence is the ultimate substance independent entity, which pervades the body, and makes the body existent. Existence pervades the body, and makes the body Existent.

And what is the third principle. This Existence, which pervades the body extends beyond the periphery or the dimensions of the body; just as the light that falls on my body is not on my body alone, the light extends beyond my body. Similarly, Existence is not limited by the boundaries of the body.

Then what is the fourth principle? This Existence survives even after the death of the body. Just as the light that falls on the body will survive even if remove my hand. But no reflecting medium. That is why in space travel, when they go beyond our atmosphere, you will have eternal darkness. There is no day night division at all. We are able to have day upon the earth because the earth has an atmosphere which is capable of reflecting the sunlight; that is why blue canopy we are seeing. What is the blue canopy is nothing but sunlight blue-colour scattered by dust particle. That is நீல வானம். nīla vāṇam. It is dust particle, scattering the blue colour of the sunlight. You go beyond the atmosphere where the dust particle is not there to reflect, what will you experience is eternal darkness. Even when you see the Sun, between the Sun and you in space you in space travel, there is no nothing, no atmosphere, அப்போ எப்படி இருக்கும்; இருட்டாய் இருக்கும்; only darkness. So if someone asks there is there sunlight, what reply one should give? It is, but not recognisable. அது மாதிரிதான் Existence. Like that is Existence. So Vēdānta says the existence survives even after the fall of the body.

And what is the fifth and final point is that the surviving Existence is not recognisable because of the absence of a manifesting, a reflecting medium. So wherever reflecting media are there, you will feel existence. Wherever reflecting media are not there; there will be Existence, but you would not recognise and that Existence is the consciousness. That Existence consciousness is Brahman and that Brahman Arjuna are you. Tat Tvam Asi.

So you have to travel a lot. First you have to conceive a pure Existence. Then appreciate it as pure consciousness. Then you should claim that the pure Existence consciousness is I myself. This is tattvamasi. It is not an easy topic.

And therefore Kṛṣṇa adopts a method which is used in Vēdānta. What is the method? I want to show you or teach you what is the light? But I am not able to show you the pure light, because light without medium cannot be demonstrated. So what I should I do? I put my hand here. What do I want to teach? Not hand. I want to teach the light. Therefore

I introduce my hand and ask, what do you see? You will say only hand; **முன்னாலெ அப்படிதான் சொல்லுவேள்**; first you will say like that only. Then I have to tell you that that it is not the hand alone, there is something other than the hand, and because of that alone you are able to see the hand, etc. if I say for an half hour, you will say that there are two things; What are the two things? Hand and the light pervading.

Thereafterwards I have to tell you please focus your attention on the light and forget the hand. So I introduce the hand, through the hand introduce the light, and thereafter quietly withdraw the hand and then I tell you that in that place, where the hand was there continues the formless light principle and what is that formless light principle; it is that because of which the hand is recognised. So introduce the hand, introduce the light; remove the hand and reveal the pure light.

This method of teaching is adyarōpa-apavāda nyāya. Introducing the hand is called adyarōpa and after revealing the light, removal the hand is called apavāda. In fact this we do all the time. Suppose I ask you, please get me some water, and then you went and brought me a cup of water; and I get angry with you as guru; I have a privilege to get angry. Therefore I tell: What did I ask? Water; I never asked you to bring the cup. Why did you bring the cup? Then what will the śiṣya think. I thought Guru is sane. He seems to have some problem. How can I bring water alone; water requires a container to communicate/transfer. And therefore, for the sake of communication/ transaction/ transference, we keep the container; so that śiṣya brings water with the container, I also take the water with the container, then when I drink what I do, the śiṣya knows, the guru knows, the cup is only used for transferring the water, I take the water part and leave the container. Similarly, pure Existence can never be understood. So you introduce an object and appreciate object plus existence and having gathered the knowledge of existence. What do you do? Remove the container and container is the object, nāma rūpa. Mike IS; Minus mike is, IS. Table IS. Minus table is what: IS. Therefore, understand Existence with the world, adyārōpa and then retaining the Existence, remove/dismiss the world, it is called apavādha.

And this method Lord Kṛṣṇa is using here; sarvëndriya-guṇābhāsaṁ sarvëndriya-vivarjitam. This existence is all the time appreciated by you through all the sense organs. Sarva-indriya-guṇāḥ, means what? Operation or usage or application. So sarva indriya guṇāḥ; vyāpāraḥ, application, usage; ābhāsaḥ means manifest. The existence is manifest is recognised through every sensory operation. Just as light is recognised; when I see the clip, do I recognise the light or not? It is not pure clip, clip plus what is there; light is there. When I look the clock, what I do I experience, clock plus light. I look at the wall. Wall plus light. In and through every perception, light is recognised. Similarly in and through every sensory operation, existence is recognised. In and through every sensory

perception. How do you recognise? When you use the ears, you say there is a sound. How do we say? There is a sound; that Is what? Existence. When you use your eyes, you say that there IS a colour or form. Sound is gone; colour has come; but what is common to both? There IS, there IS. Similarly you use your nostrils, smell IS; the śabdaḥ asthi, sparśaḥ asthi, rūpam asthi, rasaḥ asthi; that asthi is Existence. And therefore Kṛṣṇa says that ābhāsam means manifest; what is manifest? Existence Brahman through all the sensory operation.

At the same time, sarvēndriya-vivarjitam. The Existence or Brahman is free from all the sense organs or objects. At the same time, the Brahman or Existence is free from them, that means that they are not the intrinsic-nature of Brahman. Light is illumining the hand alright; because of the hand, light is visible alright. But you know that the hand is not an intrinsic-part of the light. Light is not the intrinsic-part of the hand; hand is not intrinsic-part of light also; if hand is intrinsic-part of light, what will happen? Wherever light is there, there will be hand. Wherever you see Congress. Thus you appreciate existence through the mike, but mike is not intrinsic-part of Brahman. Thus you appreciate existence through the world but the world itself is not an intrinsic-part of Brahman. Therefore Brahman is world free sarvēndriya-vivarjitam. Free from all the sense organs.

sarvabhṛccaiva. This Existence-Brahman accommodates, supports everything. It is sarvādhāram. How do you know? Because of that alone, everything is Existent. Every object enjoys existence only because of Brahman; just gold alone lends existence to all ornaments. Brahman alone is sarvādhāram. Sarvabhṛt.

At the same time, asaktam. Brahman is free from all the objects of the world; that means those objects are not innate part of Brahman. Asaktam means like ākāśa. Ākāśa supports everything but nothing is an intrinsic-part of ākāśa. So sarvabhṛt, askatham, sarvabhṛt is adhyārōpa, askatham is apavāda. Sarvēndriyaguṇābhāsam is adhyārōpa, sarvēndriya-vivarjitam is apavāda. Every time you take with the glass, it is adhyārōpa, and when you leave the glass after drinking the water, it is apavāda.

Then nirguṇam guṇabhōktr ca. Guṇabhōktr means it is associated with all the properties; all the properties it is associated with. How do you know? Because you say every property IS. That IS is represents association. Green colour IS. ISness is associated with the property. Therefore guṇabhōktr at the same time nirguṇam. The properties are not the intrinsic nature of Brahman.

So the nearest example you can have is the screen and the movie. All the movie objects are associated with the screen; at the same time, screen is free from all those movie objects. If it is a movie 'Towering Inferno'; the fire in the movie is associated with the

screen, but the screen is not affected by the fire; that is why at the end of the movie, screen is still present; as far as screen is concerned, there is no fire. And suppose you see the movie of Titanic; the ship sinking; throughout the movie, water you have seen on the screen; and at the end of every show, do you have a dryer to dry the screen which is wet before the next show. No, the wettest movie will not make the screen wet; the dry screen continues to be driest, even when you have water. Similarly, Brahman accommodates all, but from Brahman's standpoint, they are not there intrinsically. So nirguṇam. That is Brahman is said to be nirguṇam.

Verse 13.16

बहिरन्तश्च भूतानाम् अचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३.१६ ॥

bahirantaśca bhūtānāmacaram̄ caramēva ca |
sūkṣmatvāttadavijñeyam̄ dūrastham̄ cāntikē ca tat || 13.16 ||

बहिः bahiḥ **it is outside** च अन्तः ca antaḥ **and inside** भूतानाम् bhūtānām **living beings** अचरम् acaram **it is unmoving** एव च चरम् ēva ca caram **and moving**, तद् दूरस्थं च tad dūrastham̄ ca **it is far** च अन्तिके ca antikē **and near** सूक्ष्मत्वात् sūkṣmatvāt **being subtle** तद् अविज्ञेयम् tad avijñeyam **it is unknowable**.

16. It is outside and inside living beings, It is unmoving and moving. It is far and near. Being subtle, it is unknowable.

So the Existence-consciousness Brahman is not only in the Body, but it is outside also. It is both within and without. Remember the example, light is upon the hand also; light is beyond the hand also. Then the question will come; how come I see the light only on the hand? What answer will you say? That is because of reflecting-medium; upon the hand is light is manifest light; in Sānskrīt, it is vyaktha-prakāśa, beyond the hand, the light exists, but in what form; in unmanifest-form. In Sānskrīt, Avyaktha-prakāśa. Wherever people are sitting, it is vyaktha-prakāśa. In this fan in vyatha-prakāśam, in that fan, vyaktha-prakāśam; in between the two fans, it is avyaktha-prakāśa. I am talking about the light, the prakāśa is, but in what form? Unmanifest, but if you put any object in between it will become vyaktham.

Similarly, the Upaniṣad says Consciousness is in this body; consciousness is in the other body. Between the two bodies also, consciousness IS. Similarly Existence is also here, there, in between also exist. In fact, even when you say, nothing is, there also what we say; Nothing..... IS; there also you are talking about IS. You can never think of the absence of Existence anywhere. Even when you talk about total blankness, what will you say, there is blankness; there also IS.

Therefore, bahirantaśca, bahiḥ means outside the body, antaḥ means inside. And because this concept is very very subtle only, in purāṇās, instead of using the word sat, chit, etc. we use the word Rāma, Kṛṣṇa, Nārāyaṇa etc. antar bahiśca tat sarvaṁ vyāpya nārāyaṇa stithā. There we can conceive and appreciate because there is form. We do not question ourselves, if Nārāyaṇa is with śaṅka, cakra, etc. what do you mean by what is inside and outside. Or is he sitting at every place with śaṅka and cakra? If you think you will have problem. If Nārāyaṇa has to be both inside and outside, he has to be formless existence alone. You can never think of an all-Pervading Nārāyaṇa unless you can think of pure existence. And therefore bahirantaśca bhūtānām. Bhūtāni means all living beings.

And acaraṁ caramēva ca. It is moving and it is non-moving. See it is confusion over confusion. What a **சோதனயோ?** Trial you say. If anybody has come today, and that too for the first time in this Gīta class, I am sure from the next Sunday, you cannot see him.!!

Gīta has got a few tough portions and one such tough portion is thus. So it is moving and it is non-moving. How to understand. If it is moving, it cannot be non-moving. Both are diagonally opposite. How do you say it is both? The answer is: It is really non-moving; but it is seemingly moving when the medium moves. It is really non-moving; but it is seemingly moving; when the medium moves. What is medium? It is not the 'medium' which talks and tells about your forefathers; it is the medium which manifests.

Let us take the example itself. The all-pervading light does not move at all. Light is all over the hall. It does not move. It cannot move also. But what happens? When I keep the hand here, you are able to see the light here and imagine I am moving the hand; the visible light which was at this point now, the visible light has come to this point now. Again I move to another place, the visible light has moved to that point. As the medium, the reflecting medium moves, it appears as though the light is also moving. There is an aberration; there is a seeming feeling of movement, exactly like when we are coming to Madras, after vacation; let us assume that we had gone out for vacation or some of you have gone or some of you have decided to do justice to 44 degree centigrade therefore you are here, suppose you go and when you come back, by train or any other medium, what do you say: **மதிராஸ் வந்தாச்சு**; Madras has come. You are travelling by train; you have crossed Bassein Bridge, as the train was halted; there you were irritated; and when the Madras station comes, you jump to the platform and say at last Madras has come. Does Madras come and go? Does not come.

The arrival of the train, the movement of the train is falsely transferred to the place Madras. The movement of the earth is transferred to the Sun. Even in the newspaper you see, Sunrise 6.15, sunset 6.45, etc. You know the Sun never rises or sets. It is

stationary. What is happening? The attribute of one thing is transferred to the other. Similarly what do we do? The movement of the hand is falsely transferred to the light and therefore the light appears to be moving. You would have seen the Lighthouse also. I thought that there are three lights; powerful lights are kept; spot light or something; we see three beams moving, rotating. I thought that there are there 3 lights that is moving. And therefore I read in a book, I think that book is reliable only. They say: three lights are not there; there is only light. And not only that, that one light does not move also. So there is one non-moving light; but what is my experience? Ēkam is becoming anēkam; acalam is becoming calam. So I read that; later I tried to go and see also. Nowadays they do not permit because of LTTE problem. So what exactly is this? There is only one motionless powerful light in the middle and there is a device around the light; and that device has got a wooden or some other fake thing which has got three holes; lights are not three; but there are three holes or slit and that device is moving.

And therefore what do we do; the motion and the number belonging to the device we falsely transfer to the light. All these topics are very elaborately discussed in Vēdānta. This is called dharma adhyāsa. Property of one transferred to other. When we feel gloomy, we say today was a gloomy day. Day is the same only. Something is bad with me I say the day is gloomy. Black day, etc. Day is neither black, nor white nor gloomy. Whatever I feel, I transfer and ascribe it to the day. Similarly the Upaniṣads say that the body travels; the mind travels, the jīvarāśis travel; but the consciousness, the Existence does not travel. But it seems to travel along with the medium. Therefore acaram, really motionless, caram; but seemingly moving; because of the transference of the property.

And dūrasthaṁ cāntikē ca tat; second line, last portion. That Brahman is far away. Dūrasthaṁ means far away. Then we will decide; we have to start because it is far away and that too Vaikuṇṭa, so much distance is there; And not only they say it is far away, they say, if you keep two steps forward, Bhagavān will keep four steps. All these they tell when they talk about Bhakthi and we also enjoy. Five feet we take and Karuṇamūrthy takes ten feet and tears roll down our eyes on the compassion of the Lord, etc. It is all OK, as long as you do not use your Buddhi. If Bhagavān has to come near me by travelling, that Bhagavān cannot be all pervading. Daily we would be saying also Ananthāya Nāma; Ananthāya Nāma, etc. In one place, one direction, we say that Bhagavān is all pervading; and at the same time, we thoughtlessly say that Bhagavān will keep 10 steps when you keep two steps.

Therefore dūrasthaṁ, we have a wrong concept that Bhagavān is far away and therefore Kṛṣṇa says that āntikē ca tat. When you say Bhagavān is far away; how should you understand? Whenever anyone says that Bhagavān is in Vaikuṇṭa, what should you do: you add another word, Bhagavān is in Vaikuṇṭa also. Bhagavān is in Kailāsa, you add in

Kailāsam also. That also means what? He is in Vaikuṅṭa also, Kailāsam also, bhulōkha also, Adayar also, Vidya Mandir also, the lecture hall also; and he is also in the mat in which I am sitting; which means that He is in your heart also. So dūrastham cāntikē ca tat. Brahman is far and near; in short Brahman is everywhere.

Śankarācārya gives another interpretation. For a wise person, Brahman is nearest, because he knows that Brahman is not away from me. For an ignorant person, Brahman is far away; because he continues his search; going on and on and on. So for an ignorant person, it is far away. For a wise person, Brahman is nearest, nearest is not the word; He is one with me.

Then comes the final question. If Brahman is everywhere; how come I do not recognise that Brahman? If it is everywhere, I how I do not recognise that Brahman? For which Kṛṣṇa answers: Sukṣmatvāt. Even though Brahman is everywhere, it is of the subtlest-nature, which means that it is free from attributes; attributes alone help me recognise things. When an object produces a sound, I can recognise through the ears. If the object has got a touch, I can recognise through the skin. If it has got form or colour, I can recognise through the eyes. Attribute alone helps me recognise.

And Brahman is sukṣmam; means what? Without attributes. And therefore avijñēyam, extremely difficult to comprehend. Lesser the attributes, more incomprehensible a thing becomes. More the attributes, the easier to understand. And that is why when you take the pañca bhūtāni; ākāśa, vāyu, Agni, jalam, pṛthvi, you will find that pṛthvi, the earth is the grossest thing you can recognise, because it can be recognised through śabda, sparśa, rūpa, rasa and gandha. All the five are there; When you come to water, it has got only four attributes; śabda, sparśa, rūpa, rasa. Water does not have smell. Do not tell, Swamiji tell our corporation water is the smelliest thing. When I say water, I mean pure water. And whatever smell you get in the water, does not belong to it, but to whatever is contaminating it. But water is smell_less. Only four attributes; therefore it can be recognised only through four sense organs.

Agni; three attributes; śabda, sparśa, rūpa. Agni does not have taste. If you have doubt, taste it. You do not have to taste Agni; taste only over hot coffee. You cannot taste anything for an hour later. Agni has got three elements and three attributes can be recognised through the sense organs.

Vāyu has become still subtler. It has got only śabda and sparśa. That is sound and touch; no form. If you want to teach what is air to a child, you will have a tough time.

And when you come to ākāśa, it does not have rūpa, rasa, gandha, all these things; ākāśa is supposed to have only śabda, means the echoing capacity. And that is why ākāśa has only one property and therefore it is very difficult understand.

Even now science does not know what is space? They are coming up with various theories, sometimes they had the theory of ether, sometimes that it is emptiness. Now they say it is a positive thing; particle just come out of space, that means it is not an empty space. Space is a positive matter. Einstein says: கண்ணுக்கு தெரியலை; அதிலேயும் curvature ஆம்; with curvature and elastic அது வேற; space is a curved elastic matter. We are not able to conceive of it at all. Because the lesser the properties, the more subtle the thing, and we say Brahman is subtler than even ākāśa. Therefore comprehending Brahman is going to be the toughest job.

And therefore Kṛṣṇa says, if you do not understand, it is not your mistake, it is the mistake of Brahman. Why should Brahman come like that? Can't He have come and jumped in front of us. The problem is with Brahman! Sukṣmatvat tat avijñēyam. Difficult to comprehend. This is jñēyam.

Verse 13.17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

Avibhaktam ca bhūteṣu vibhaktamiva ca sthitam |
bhūtabhartṛ ca tajjñēyam grasiṣṇu prabhaviṣṇu ca || 13.17 ||

च ca **Moreover** स्थितम् sthitam **it remains**, अविभक्तम् avibhaktam **undivided** च yet (**it appears**), इव विभक्तम् ca iva vibhaktam **as if divided** भूतेषु bhūteṣu **in beings**, तद् ज्ञेयम् tad jñēyam **that Brahman**, प्रभविष्णु prabhaviṣṇu is the creator, ग्रसिष्णु च grasiṣṇu ca **the destroyer**, च भूतभर्तृ ca bhūtabhartṛ **and the sustainer of all beings**.

17. Moreover, it remains undivided. Yet (it appears) as if divided in beings. That Brahman is the creator, the destroyer, and the sustainer of all beings.

So that Brahman is indivisible, like space which cannot be divided; that Brahman the pure existence-consciousness is vibhaktam; na vibhaktam; vibhaktam means division, it is indivisible. Therefore he says. Avibhaktam, it is undivided and at the same time, bhūteṣu vibhaktam iva sthitam. It is seemingly divided. It is really undivided but it is seemingly divided, which it is seemingly divided; why it is seemingly divided: Consciousness is all pervading, but we experience consciousness only where the body-medium is available. So therefore, 'here' consciousness can be recognised, in another living being consciousness can be recognised, but in between the consciousness is not recognisable. Therefore what we will conclusion will be, there is one consciousness here

and there is another consciousness there. And therefore how many consciousnesses are there? So many; therefore there is a seeming division, but the fact is consciousness is between in what form; unrecognisable form, but wherever body is, it is recognised. You can see the light also. Here one, there one. In between there is no light. We therefore might commit a mistake that the light is also two. But what is the real understanding? Divisions belong to the fingers but the division does not belong to the light. Here there is visible light; here there is visible light, between the fingers, there is invisible light. Therefore, light is continuously there; in pockets visible; in pockets not visible.

And therefore, he says, it is seemingly divided. Again remember the light house example. There is only light; but there seems to be three lights. கவனிச்சிரிப்பேள் என்று நினைக்கிறேன்; இல்லைனா, ஒருக்க beachக்கு போயி வாநோ. (I think that you might have observed. If not go to the beach and see the three lights going around). But light is *ēkam*. *Vibhaktamiva ca sthitam. Tad jñēyam.*

And that Brahman is jagat śṛṣṭi laya kārāṇam. Out of that pure-Brahman alone, all the names and forms of the universe have originated and they exist and they dissolve into that Brahman.

So prabhaviṣṇu means śṛṣṭi kārāṇam, grasiṣṇu means laya kārāṇam. Prabhavaḥ means uthpathi, ṣṇu means the cause, prabhaviṣṇu means śṛṣṭi kārāṇam, grasiṣṇu means laya kārāṇam; literally grasiṣṇu means the swallower. Laya kārāṇam and bhūtabhartṛ, means the sthithi kārāṇam. bhartṛ means the sustainer. Husband is called bhārtha because he is supposed to be the one to sustains the family by earning and providing for the family. If the husband does not work and the wife alone works, she should be called bhartṛi and he should be called Bhāryaḥ. These are all kārāṇa names; depending upon their functions, bhārtha, bhārya, etc. are given. So Bharthṛ, Brahman is sarva bhārtha, the sthithi kārāṇam also, bhūtha means all things and beings. In short, yatō vā imāni bhūtāni jāyantē, ēna jātāni jivanti, yat prayantabhiśayan viśantiti. We will see that in Bṛghuvalli in Taittiriya. Out of that Brahman alone all the nāma-rūpa has come.

More we will see in the next class.

Hari Om

174 Chapter 13, Verses 18-20

ॐ

In this 13th chapter, from verse No.13 onwards, Lord Kṛṣṇa has come to the topic of jñēyam, which is the fourth topic of the six topics that Arjuna wanted to know and Lord Kṛṣṇa made it clear that this word jñēyam is nothing but param-Brahma of the Upaniṣad.

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

[Anādimatparam Brahma na sattannāsaducyatē || 13.13 ||](#)

And having said this much, Lord Kṛṣṇa started the description of Param-Brahma as given in the Upaniṣads and as I said, this is the subtlest-topic of the Upaniṣads, and the subtlest topic of the Bhagavat Gīta also. In fact, this is the main topic. And the description was all inconceivable-descriptions; Param-Brahma is nirguṇam, it is free from all attributes and therefore not available for any kind of sensory-perception and while it is Nirguṇam, it is all pervading, it exists everywhere; in fact, in the form of the very Existence itself. Nirguṇam-Brahma is the very existence-principle which is everywhere, and not only that, it is only one; it is not plural; the objects in the creation are many; but the all-pervading attributeless-existence is Ēkam.

So Nirguṇam, sadrūpam, sarvagatham and Ēkam and this Existence even though it appears to be divided, really speaking, it is an indivisible-principle; it has got only a seeming-division. As I gave the example, the light pervading the hall or pervading the fingers cannot be divided; it is all over; but you see the light only on the fingers and in between the fingers you do not see the light and therefore it creates a misconception that one light is on this finger, second light is on this finger, the third is on this; thus there are five fingers and it appears as though there are five lights; and in between it appears as though there is no light. But the fact is that it is only seemingly divided light, but the light is continuously there; in between the fingers also. Exactly like that, Existence is seemingly divided but it is one indivisible Akandam-Brahma. Thus Nirguṇam, Sarvagatham, Ēkam, Akandam, Sadrupam, all these descriptions Lord Kṛṣṇa gives.

Now we know that it is almost impossible to conceive of such a Brahman. That we may almost conclude that it is non-existent and that is why later Kṛṣṇa will point out that you have to train your mind to understand Brahman and one of the training suggested in the śāstra is meditating upon the space. Trying to understand or conceive of ākāśa tatvam. We very loosely, very loosely use the word Ākāśa. When I use the word ākāśa, what do I see? I do not see ākāśa, I do not touch ākāśa, I do not smell ākāśa, I do not taste ākāśa; even though ākāśa is not a perceptible substance, I am able to talk about ākāśa. I am telling: இடம் இருக்கு; வந்து உக்காருங்கள்; (come and sit here, there is space here). What do I mean by it; it means that nobody is there; nobody is there means what? You may empty space; empty space means what? We use the words, but we have never thought of the meaning of the word space. And if think of space, you will know, it is

something, which is not perceptible or tangible and which is all pervading, which is only one: How many spaces are there? Which is only one; which is also indivisible and it looks as though space means emptiness. But remember, science has proved space is not emptiness or void, but it is a positive substance. So by meditating upon ākāśa, in Taittiriya Upaniṣad, in the Bṛhuvalli, third chapter, we will see the Upaniṣad describing ākāśa dhyānam.

सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान्भवति । तन्मन इत्युपासीत । मानवान्भवति ॥ ३ ॥

[sarvamityākāśē | tatpratiṣṭhētyupāsīta | pratiṣṭhāvān bhavati | tanmaha ityupāsīta | mahānbhavati | tanmana ityupāsīta | mānavānbhavati || 3 ||](#)

Ākāśa dhyānam is prescribed to make the intellect extremely subtle to understand Brahman, which is subtler than even ākāśa. Similarly, the Brahman description creates an impression, that it is a void or nothing. Kṛṣṇa says it is a positive entity. பாக்கலாமா? முடியாது; கேகலாமா? முடியாது; தொடலாமா? முடியாது; நக்கலாமா? முடியாது; எங்க இருக்கு? எங்கும் இருக்கு. (Can you see, No. Can you hear; No. Can you touch? No. Can you taste, No. Where is it? It is everywhere).

So then it appears that it is void. It is positive bhava padarthaḥ and therefore we have to make the mind subtler and subtler; ultimately grasping this our aim. Let it take months, let it take years; let it take janmās; ultimately only by knowing this Brahman, jñēyaṃ yattatpravakṣyāmi yajjñātvā'mṛtamaśnutē. Knowing this inconceivable Brahman or unconceivable Brahman is our ultimate goal. And therefore Kṛṣṇa struggles to describe and you should also struggle to understand. I will also struggle to explain.

Verse 13.18

ज्योतिषामपि तज्ज्योतिः तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

[jyōtiṣāmapi tajjyōtistamasah paramucyatē |
jñānaṃ jñēyaṃ jñānagamyam hṛdi sarvasya viṣṭhitam || 13.18 ||](#)

तद् ज्योतिः tad jyōtiḥ – **it is the light** ज्योतिषाम् अपि jyōtiṣām api **of all lights**, उच्यते ucyatē **it is said to be**, परं तमसः param tmasah **beyond ignorance** ज्ञानम् jñānam **it is knowledge** ज्ञेयम् jñēyam – **the object of knowledge**, ज्ञानगम्यम् jñānagamyam **and the goal of knowledge** विष्ठितम् viṣṭhitam **present** हृदि सर्वस्य hṛdi sarvasya **in the heart of all**.

18. It is the light of all lights. It is said to be beyond ignorance. It is knowledge, the object of knowledge, and the goal of knowledge, present in the heart of all.

So here Kṛṣṇa says that Satrūpam-Brahma; that Brahman which is in the form of pure Existence; formless Existence; is the same as the ātma which is the formless consciousness principle. Sadrūpam Brahma is the same as cidrūpaḥ-ātma.

And when I use the word Consciousness you have to remember all those points. Consciousness is not a product, part or property of the body; Consciousness is an independent entity which pervades and enlivens the body; Consciousness is not limited by the boundaries of the body; Consciousness survives even after the fall of the body; the surviving Consciousness is not accessible to us, not because it is absent, but because there is no medium for its manifestation.

And that consciousness is Existence-Brahma and Kṛṣṇa describes the Consciousness by a special word used in the Upaniṣad, jyōtiṣāṁ mapi jyōti. Kṛṣṇa borrows the Upaniṣadic expressions throughout; because whenever the topic of Brahman comes, one has to run to the Upaniṣads. Everybody has to come to that. And in Muṇḍaka Upaniṣad there is this expression.

हिरण्मये परे कोशे विरजं ब्रह्म निश्कलम् ।
नच्छुभ्रं ज्योतिषां ज्योतिस्तद् यदात्मविदो विदुः ॥ Muṇḍaka II.९ ॥

[hiraṇmayē parē koṣē virajaṁ Brahma niśkalam |](#)
[nacchubhram jyōtiṣāṁ jyōtistad yadātmavidō viduḥ || Muṇḍaka II.9 ||](#)

Then comes the

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विध्युतो भान्ति कुतोऽयमग्निः ।
तकेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ Muṇḍaka II.१० ॥

[na tatra sūryō bhāti na candratāraḥ nēma vidhyutō bhānti kutō:'yamagniḥ |](#)
[takēva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti || Muṇḍaka II.10||](#)

A mantra which is used in all temples when the deepārādhana is done. What is the meaning of this word? Jyōtiṣāṁ jyōti. Jyōtiḥ means light. And jyōtiṣāṁ jyōti means the light of all lights. Like in Kēnōpaniṣad, the eye of the eye, the ear of the ear, the mind of the mind, like that, light of all lights.

In Vēdānta, the word light is used in a technical sense, I have told you before, I would like to remind you in Vēdānta light means that in whose presence things are known or recognised. Light is defined as that in whose presence things are known. And from that standpoint, all the luminaries in the sky are called light. Sūryaḥ, Chandraḥ, Nakṣatrāṇi, vidyut. Sūryaḥ means the sun, moon, the stars, as well as the lightning, all of them are called lights because in their presence we are able to know things. During the daytime, because of the sunlight alone, I am able to know what is in front of me. In the night, I

recognise things with moonlight. And if it is amāvāsya night, then I have to use a fire to know things. Thus Sūryaḥ, chandraḥ, Nakṣatrāṇi, then Agni and vidhyut, vidhyut meaning, lightening; even electricity comes under vidhyut, electricity is called in Sānskrīt, Vidhyut śakti. In Malayalam also it is vidhyut śakti. All of them are called lights; why? In their presence things are known, if the current goes now, You are all there, but I cannot know you.

Now extending this principle, the Upaniṣad says that every sense organ can also be called light. Every sense organ also can be called light; because in the presence of sense organs, things are known; in their absence, things are not known. A blind man cannot see anything even if the sun, moon, and electricity everything is there. Similarly, the ears are called light, because in the presence of the ears, the sound is known, in its absence, sound is not known. Similarly, nose is a light; in the presence of the nose, smells are known; in their absence they are not known. Thus every pramāṇam, every instrument of knowledge is a light. Even logic is a form of light, because through reasoning, I come to know things.

And then the Upaniṣad says there is a special chapter, section in Bṛhadārāṇya dealing with this subject matter. It is called svayam jyōti brāhmaṇam, The Upaniṣad says, even 'words' can be called light. And suppose, there is a visitor in your house, and when he enters the power goes. And he does not know where is what in your house, and you are worried and then you give a verbal light; turn to the right, turn to the left, etc. and now he comes to know of the things in front of him, with what light, not the torch light, not electric light, not any other light, he cannot even use his eyes because of the pitch darkness, and he is able to guide and what is that light; vāca agnina. Bṛhadārāṇya says: words are lights.

And coming in this direction, the Upaniṣad says the ultimate-light is nothing but the consciousness-principle, because in the presence of consciousness alone, you can know everything and if consciousness is not there, an inert thing cannot know anything. And therefore the ultimate light in whose presence you can know everything, in whose absence you do not know anything, that light is consciousness. And if that light of consciousness is not there, then even the sun, the moon, etc. become useless, even if the sense-organs are there, they are useless, even a wonderful brain is there; Einstein's brain is persevered in a bottle; but that powerful brain you go and ask, what is two plus two cannot answer. So therefore the greatest brain, the sense organs, the sun, moon, all the lights become meaningful, only when the consciousness-principle is there, and therefore consciousness is called the light of all lights, the light in whose presence alone, the other lights become meaningful. And therefore Kṛṣṇa says jyōtiṣāmapi tajjyōti. It is the light of all lights.

And not only that param̐ tamsaḥ ucyatē. And this light is a unique light, which light, the light of consciousness, is a unique light, with which you can illumine or know even darkness.

This is a very interesting thing you have to know. If you take local light, that light can illumine everything. So the light can illumine the wall, all your bodies, your head, this mike, the book, the letter; the light can illumine everything, but the light cannot illumine one thing; you know what, it cannot illumine darkness. If you take a torch to see darkness, what happens?

That is why Swami Chinmayānanda nicely says: some people went and told Sūrya Bhagavān it seems that there is a very beautiful girl, if you want to marry; and that girl's name is Miss Darkness or Miss Night, because in Sānskrīt language night is feminine gender; niśa; rātriḥ, feminine gender; in fact, we have a prayer in Vēda, which is called rātriḥ-sūktham. Have you seen in any other literature like this? A sūktham prayer dedicated to rātriḥ. So therefore the rātriḥ dēvathā, the night is a beautiful dēvathā, if you want, you can marry. Sūrya Bhagavān wanted to go and see Miss Night. And somebody said, she is on the other part of the earth. Miss Night is on the other part of the earth. And therefore Sun started travelling to reach the other side; and then somebody said: No No No, she has gone to the other part; in search of Miss Niśadēvi, (even girls keep that name), Sūrya Bhagavān, started going round; still he is continuing. He wants to meet Miss Night. Thereafter only Sun rise and sunset started.

So sunlight however powerful it might be, it cannot illumine darkness. Whereas the consciousness is the only unique light, which is capable of illumine making you know what is darkness. ராத்திரி, இருட்டை எப்படி பார்க்கிறேன்; கண்ணால பார்க்க முடியாது. In the night, darkness how are you seeing. You are not seeing the darkness through your eyes. Eyes can never see darkness because eyes stop functioning when there is no light; eyes can function only in the medium of light and how can that I ever illumine darkness, but still we are able to know, experience darkness. So how do we gain the knowledge of darkness? It is by unique method. The consciousness alone illumines darkness and therefore all other lights are opposed to darkness, because when light is there, darkness will go away. Consciousness is the unique light, which can co-exist with darkness. And therefore it is said to be tamsaḥ paramucyatē. Param means unopposed to. Unopposed to and therefore only absolute, is the light of consciousness.

And not only that: jñānam, Jñēyaṃ and jñāna gamyam̐ hṛdi sarvasya viṣṭhitam. This sad chit Brahman alone is in the form of everything. Sarvaṃ Brahma mayam jagat. This formless existence, consciousness alone appears as this formed universe. A formless existence consciousness alone appears as the formed universe.

You may ask, how is it possible? Again you have to go back to science alone. Just as formless energy gets converted into formed and tangible matter. Energy is intangible and when energy is converted into matter, it becomes tangible. And when matter is converted to energy, again it becomes intangible. So if intangible energy can appear as tangible matter, Vēdānta says, the non-tangible Brahman is the ultimate cause of this universe and that alone appears as the tangible universe. It is jagat kāraṇam. It is in the form of everything. And therefore jñānam, Jñēyam, that Brahman alone is jñānam, jñānam means the means of knowledge. So that through which we come to know that means of knowledge is also Brahman and Jñēyam, the object that you know is also Brahman, so the subject is Brahman, the object is Brahman, the instrument is Brahman, sarvaṁ Brahma mayam jagat.

So jñānam, Jñēyam, and jñāna gamyaṁ. And through this knowledge, Brahmajñānam, the destination that you want to reach that destination is also Brahman. The knower is Brahman, the knowing instrument is Brahman, the known object is Brahman, and the destination you want to reach ultimately is also Brahman. In short, sarvaṁ Brahma mayam jagat.

And where should you discover that Brahman? Even though Brahman is everywhere, you have to discover that Brahman only in a particular place. Like the electricity is there all over the cable. It runs, it passes through, but if you want to find out whether there is power or not, what do you do? You look at the fan, electricity is not in the fan alone; is all over the cable, but to recognise you look at the fan; or you look at the light. And suppose there is neither the fan nor the light, where there is a plug point, there the tester is kept and tested. And once I test and identify electricity in the plug point, I know that electricity is not only there, but it is also throughout.

In the same way, sat cit ātma Brahman is everywhere but if you want to recognise you require plug point; what is the plug point? Every one of us is one one plug point. Do not ask whether the tester is to be kept on the head! Even though consciousness is everywhere, you recognise only in your mind. Sarvasya hr̥di viṣṭhitam. Hr̥di means mind; and I recognise consciousness in my mind, you recognise consciousness in your mind; I cannot recognise consciousness in you. That you are conscious people, I cannot see, because when I see a body and a dead body, I do not see the consciousness in you. I see only the material body.

Consciousness is not seen by me. When you nod your head, I assume that you are conscious and that you are aware of the words, and somehow you are managing to understand and you are nodding the head out of understanding and not of dozing, because in dozing also, the head shakes. Anyhow, I have to be optimistic; that you are

not sleeping. Remember I have no way of recognising the consciousness in your body. That is why the scientists are struggling to recognise the consciousness in the brains of people; how consciousness is happening, any amount of brain research, they are not able to understand, because it is not visible. Therefore how do I understand consciousness? Only in one way. I am a conscious being. For that I hope you want ask for proof.

That I am conscious being is self-evident fact. And I am consciousness in my own mind; in what way? Being conscious of all the thoughts that arise in my mind, I am Consciousness, the words that are coming from outside, which form thoughts in my mind, I am conscious, whether the words I understand or not, I am conscious. Because you say that you understand; you also say that I do not understand. And when all these thoughts are resolved, and the mind goes blank, that blankness of the mind also I am conscious of. What is the proof? I am using the word blank. What I have not experienced, I cannot talk about. The very fact that I am talking about mental blankness or mental blackout, I am able to talk, because I am conscious of that.

And that consciousness is the *vṛitti bhāva abāva sākṣi*; the witness of the presence or the absence of thought in the mind is the consciousness and it is this consciousness which is in everyone's mind and it is this consciousness which is in between the living beings also. Thus we have to go a long long way to appreciate. Therefore Kṛṣṇa says *sarvasya hṛdi viṣṭhitam*. *Viṣṭhitam* means available, literally it means present, present being accessible; available, recognisable. And Arjuna this is *Jñēyam Brahma*. So with this, the fourth topic is also over.

And incidentally one point you should remember is: the topic of *kṣētrajñaḥ* which we discussed in the beginning and the topic of *Jñēyam* which we have just completed, both of them, are ultimately one and the same principle alone. *Kṣētrajñaḥ* is *Jñēyam Brahma*, *jīvātma* the *kṣētrajña*, is the *paramātma* the *Jñēyam Brahma*.

Then the question is if both of them are one and the same; why do you use two words and confuse us? Normally itself it is difficult to understand; when why you confuse by using different expressions also? We say that this is not new to *Vēdānta* and even in our daily transactions, we have got different words to indicate one and the same substance. In fact, in *Viṣṇu sahasranāma* thousand names are used to reveal whom? One *Viṣṇu*. And if you look at home at itself, one and the same member of family is addressed by different names by different people, one calls mother, another calls sister, another calls wife, another calls granny. So one and same substance can have different names, when the point of reference is different.

From the reference point, from the stand point of the child, the man is father. From the standpoint of the wife, the very same man is the husband. Not that the stomach is father, the head is the husband. The whole person is the father and the whole person is the husband. The whole person is the brother. So when the angle differs, the nama differs; this place itself, suppose one person says this is Adyar. Another person says that this is Tamil Nadu. Another person says that this is India. Another person says this is Asia. Who is correct? All are correct. When you are talking from the standpoint of local area of Tamilnadu, you call it Adayar. In the context of various States of India, you call it Tamil Nadu. When you are talking from the standpoint of different countries, you call it India. When the topic is in the context of continents, you call it Asia. When the topic is planet, you call it Earth. When the topic is solar system, this is the solar system. When it is galaxy, our galaxy is what, milky way. (no milk is seen, it is named milky way).

Same way, even though consciousness is all pervading, when you look at consciousness from the standpoint of the individual, consciousness obtaining in the body, the individual, we call it kṣētrajñā, the jīvātma, from microcosmic standpoint, whereas the very same consciousness as the all-pervading principle, macrocosm, we call it paramātma or Jñēyam Brahma. Kṣētrajñam is only Jñēyam Brahma.

Verse 13.19

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३.१९ ॥

iti kṣētram tathā jñānam jñēyam cōktaṁ samāsataḥ |
madbhakta ētadvijñāya madbhāvāyōpapadyatē || 13.19 ||

इति iti **thus** क्षेत्रम् kṣētram **kṣētram** तथा ज्ञानम् tathā jñānam **jñānam** च ज्ञेयम् ca jñēyam **and Jñēyam** उक्तम् uktam **have been taught**, समासतः samāsataḥ **briefly** विज्ञाय एतत् vijñāya ētat **knowing this** मद्भक्तः madbhaktaḥ **My devotee** उपपद्यते upapadyatē **becomes fit** मद्भावाय madbhāvāya **to attain My nature**.

19. Thus kṣētram, jñānam, and Jñēyam have been taught briefly. Knowing this, my devotee becomes fit to attain My nature.

So in this verse, Lord Kṛṣṇa is consolidating. Lord Kṛṣṇa tells Arjuna that I remember all the 6 topics you wanted to know, whether you remember or not, I remember. Of the six topics, I have discussed 4; two more are remaining. So this is a consolidating śloka.

So this is one of the method of teaching; when the teacher progresses from topic to topic and that too when it is a tersely developed discussion; it is nice to stay in a place and just look behind and take stock of what has already been discussed and make sure that the śiṣya is following. Or else, suddenly when you look back, no one would be coming with

you. So this method is called Simha-avalōkana nyāya. The Lion does like that it seems. Just goes forward and makes sure that there is no challenger at all; I am the king of the forest; and everybody has to accept me; and having gone forward it looks around as having made sure that the portion covered, I have proved myself; then it goes forward.

Similarly, the teacher has to give an opportunity to the student to think what has been covered and then go forward. And therefore Kṛṣṇa here says; Hey Arjuna, I have discussed four topics: What are they. (1) kṣētraṁ and (2) you have to supply kṣētrajña, which is not said here, but which goes together; and (3) jñānam, that is the third topic and (4) Jñēyam, fourth topic, cōktaṁ, means I have taught. Jñēyam cōktaṁ means I have taught you Arjuna, samāsataḥ, I have taught you only briefly.

If you want to know more details; if your intellect is tickled and stimulated, because two things can happen. Some people it is a challenging topic, and therefore their intellect is tickled, therefore they want to know more. There is another group of Intellect says enough is enough of Vēdānta, and let me just stick to Kṛṣṇa Rāma japa, etc. and take the chundal and go home. Who wants all these kinds of hair splitting analysis etc? So therefore I have given you sample, if you are interested, care of the Upaniṣads. The Upaniṣads exclusively and predominantly deal with this subject matter alone. And therefore, this is the முன்னோடம்; trailer, next week what are the serials. Two minutes script they show; husband and wife about to fight and... next week. This person will definitely see that.

Like that Kṛṣṇa shows the trailer here, samāsataḥ, briefly I have taught you and madbhakta ētadvijñāya. So every seeker who is my devotee will certainly know this and one of the conditions is what he should be my bhaktha from which Kṛṣṇa indicates Bhakthi is an important qualification for gaining self-knowledge, which Kṛṣṇa has already mentioned mayi ananya yōgēna bhakthi avyabhicāriṇi.

So a Vēdāntic student should be necessarily a devotee. Vēdānta teacher should be a religious person and that is why in all our scriptures, philosophy and religion; philosophy and theology, they are mixed together. Whereas in other systems, especially western and all, philosophy and theology are separated an atheist philosophy is possible; but we insist if you want the philosophical knowledge, you should start with devotion. The discussion may be of pure formless truth; even though the discussion is the ultimate truth, we keep the photo of the Lord and start with the Sahanabhavathu prayer. So that we end with prayer slōkā, because without devotion, jñānam does not take place. There is no secular Vēdānta. Even if somehow knowledge takes place for a non-devotee, it remains an academic knowledge; that is called arm-chair philosophy, he will be an expert in the Upaniṣad, but there will be no transformation in his personality.

And therefore Kṛṣṇa insists that you should be necessarily a devotee. In fact, at the end of the 18th chapter, Kṛṣṇa even gives a warning to every Gīta teacher. The warning to the teacher is: never teach Gīta to a person who is a non-religious person.

इदं ते नातपस्काय नाभक्त्या कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८.६७॥

[Idaṁ tē nātapaskāya nābhaktāya kadācana |
na cāśuśrūṣavē vācyaṁ na ca mām yō'bhyaśūyati || 18.67 ||](#)

Nābhaktayā kadācana idaṁ na vācyaṁ; the one who is non-religious never give it. Therefore Kṛṣṇa here says: mat bhaktha, He goes a next step; mat bhaktha, he must be My devotee. Mat bhaktha means Īśvara bhaktha. Ētat vijñāya, such a devotee will necessarily gain the knowledge and even if he feels that this is too subtle for understanding, his devotion will refine his intellect. Second time he listens; he will understand better. But he will not say, he has improved; but he will say Swamiji you are teaching better. Anyway, the teacher is not bothered who takes the credit; whether I have improved or you have improved, or both have improved. If you understood, good.

That is why Vēdānta has to be listened again and again. First time listening certain aspects you will understand; next time some other will be cleared, and like that. Kaun Puṇyēna sravanam kuryat. Avriṭhiḥ asakṛt upadeśa. A special Brahma-sutra is dedicated for this subject. Keep on listening. So ētat vijñāyaya, my devotee will certainly know this in due course, what is the benefit he will get?

That is important; what will I get. Kṛṣṇa says; Mat bhāvāya upapadyatē. He will also attain the same nature as mine. Just as I am ever free. He will also discover the eternal freedom which is his very nature. So mat bhavaḥ means Brahma bhavaḥ, Īśvara bhavaḥ, bhavaḥ means svarūpam, therefore mat bhavaḥ, Īśvara-svarūpam; which means pūrṇatvam. Previously we considered himself to be a finite individual, now he does not have that problem. He knows I am the all-pervading Brahman. There is no sense of isolation. There is no sense of rejection; No feeling of: no one is attending me, கேள்வி கேள்பபாரீ இல்லை; kēlvi keppār illai. I am this old person sitting at home and so many children, and nobody has time to ask how are you, they are not bothered about whether I am alive or dead, etc. these are all called saṁsāra. Sense that the children are not loving me, not taking care of me, not talking to me, these are all sense of isolation, sense of rejection. And in fact it becomes more and more as we grow older and older. Because when we are younger, we can forget this saṁsāra by diversion. Go to beach, or go to a movie, or move with friends you can be busy and forget saṁsāra, as we grow old, we have no escapist route, lying on the bed without able to get up, therefore no fear of that. How wonderful it is? The children are talking; they have time, wonderful, if they are busy in their career,

maybe in America, Russia, Japan, other than India; I never feel lonely. I never feel rejected, because all are existing in Me. Mai ēva sakalam jatham. This pūrṇatvam is the benefit of this knowledge. Therefore Kṛṣṇa says madbhāvāyōpapadyatē. He will become qualified.

Verse 13.20

प्रकृतिं पुरुषं चैव विद्धि अनादि उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३.२० ॥

[Prakṛtiṁ puruṣaṁ caiva viddhyanādi ubhāvapi |](#)
[vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān || 13.20 ||](#)

विद्धि viddhi Know उभौ अपि ubhau api both प्रकृतिम् prakṛtim prakṛti च एव पुरुषम् ca ēva puruṣam and puruṣa अनादी anādī to be beginningless, विद्धि viddhi know विकारान् च vikārān ca all the products, च एव गुणान् ca eva guṇān and gunas प्रकृतिसम्भवान् prakṛtisambhavān to be born of prakṛti

20. Know both prakṛti and puruṣa to be beginningless. Know all the products and guṇas to be born of prakṛti.

In 19th verse, Lord Kṛṣṇa has consolidated and concluded four topics. Now Kṛṣṇa wants to discuss, the last two topics, which he has not discussed; they are puruṣa and prakṛti. And these two, Kṛṣṇa wants to discuss together, because they are closely interconnected principles, just as Kṣētram and kṣētrajña are closely inter-connected. Similarly, these two are connected, therefore together Kṛṣṇa wants to discuss from this verse, that is from verse No.20 up to verse No.24.

20-24 is puruṣa and prakṛti. And this puruṣa and prakṛti are very much similar to Kṣētram and kṣētrajña. We saw in the beginning Kṣētram represents the matter-principle. And kṣētrajña represents the consciousness principle. Vēdānta takes consciousness as an independent principle, because as we have seen, Vēdānta does not look upon consciousness as part or product of matter. And therefore it is enumerated as a separate entity. Remember the example, even though I see one fan functioning, in my understanding there are two principles, one is the visible fan and the invisible electricity, which is a separate principle, which continues even when the fan stops. Similarly, when I look at you, it is not one principle, it is a mixture of two; the visible-matter-principle and the invisible-consciousness-principle.

And in the seventh chapter, Kṛṣṇa used the word para prakṛti and apara prakṛti, para prakṛti being consciousness and apara prakṛti being matter. Now the same Kṛṣṇa is

discussing again in the name of puruṣa and prakṛti; puruṣa means caitanya tatvam; the independent-consciousness-principle and prakṛti means the matter-principle. The fundamental basic invisible matter, which can be compared to energy. Compared to energy. Energy is invisible version of matter. And these two, Kṛṣṇa is going to talk about in the following verses; details of which we will see in the next class.

Hari Om

175 Chapter 13, Verses 20-22

Om

With the 19th verse of this chapter, Lord Kṛṣṇa has completed four topics, out of the 6 topics that Arjuna wanted to know. The four completed topics are Kṣētram, kṣētrajña, jñānam and jñēyam. And now from the 20th verse onwards, up to 24th verse, Lord Kṛṣṇa is going to deal with the final two topics, namely, Puruṣa and Prakṛti. And since these two topics are very closely connected, Kṛṣṇa is dealing with them parallelly, simultaneously. And for all practical purposes, we can understand the word Puruṣa as Brahman and we can understand the prakṛti as Māya and therefore the discussion is regarding Brahman and Māya of the upaniṣad. These two words puruṣa and prakṛti are generally used in Sāṅkya philosophy, but rarely in Vēdānta also, we use the word puruṣa and prakṛti for Brahman and Māya.

And Kṛṣṇa begins the discussion here saying prakṛtiṁ puruṣam caiva viddhyanādi ubhāvapi. Arjuna may you understand puruṣa and prakṛti as the two basic principles which are beginningless-principles. Anādi means without a beginning and it is in dual number which means puruṣa is also Anādi, prakṛti is also Anādi. And this puruṣa-prakṛti mixture alone we call Īśvaraḥ. Prakṛti plus puruṣa is equal to Īśvaraḥ. Brahman plus Māya is equal to Īśvara.

And Kṛṣṇa wants to point out that this Īśvara alone existed even before the origination of this universe. Since the universe has an origination; the world has a beginning, and since the Īśvara has no beginning, it is clear that even before the world originated, before the beginninged-world, there was the beginningless Īśvara, which means even before Sṛṣṭi, Īśvara existed. And since Īśvara alone existed before Sṛṣṭi, the Sṛṣṭi must have come out of whom; out of Īśvara only, because Īśvara alone was the beginningless principle.

And this Īśvara consists puruṣa and prakṛti and if you remember the 7th chapter, it was presented there as para prakṛti and apara prakṛti. The same idea you have to bring here.

Now from this verse we come to know that puruṣa and prakṛti have got one common feature. And what is that common feature? Both are beginningless. Anānditvam is one common feature; and the second common feature is that both of them together are the cause of the universe. Therefore puruṣa is also cause prakṛti is also cause, together alone they enjoy causal status; exactly like the father and mother. Father by himself cannot be the cause of a child, mother by herself can never be the cause of a child; father and mother alone can together enjoy the causal status. And that is why jagatapitharau vandē pārvathi paramēśvarau. Thus they have got two common features. First common feature is: both of them are beginningless. And the second one is that both are together cause of the universe.

And these two principles have got uncommon features also. Common features are two; uncommon features or differences are many and out of many differences, four differences are very important for our study which I had discussed in the 7th chapter; but since years have gone, I forget and therefore I will remind myself.

What is the first difference between puruṣa and prakṛti? Puruṣa is cētana tatvam; it is consciousness-principle; whereas prakṛti or Māya is acētana-tatvam, it is the basic matter-principle. Even if you would like to call it energy, I do not mind, matter and energy are one and the same in different states. That is why they are inter-convertible; whereas Consciousness is neither matter nor energy. Very careful. Consciousness is neither matter nor energy. Thus Puruṣa is consciousness-principle, Prakṛti is basic matter or energy principle; this is the first difference.

The second difference is the puruṣa is nirvikāra-tatvam; consciousness-principle is not subject to modification or change. It is ever the changeless principle, time cannot influence consciousness. Time cannot touch consciousness. Consciousness is not within the field of time. In fact, some scientists themselves are saying this. Whereas prakṛti or matter-principle is subject to time and therefore subject to modification; in Sānskrīt savikāra-tatvam. So cētana tatvam-acētana tatvam is the first difference; nirvikāra-tatvam -savikāra-tatvam is the second difference.

And because of the influence of time alone, matter is violently undergoing change, even becoming energy is a form of change; matter becomes energy. In fact in an atomic explosion; in a nuclear explosion, what is happening is, matter is converted into tremendous energy. And therefore, matter is subject to change to energy form; energy is subject to change into matter form; and within matter itself, it violently undergoes change; the sun is changing violently, the planets are changing and even the minutest atom is undergoing change. Therefore savikāra-tatvam. And the other one nirvikāra-tatvam.

Then the third important difference or uncommon feature is that Puruṣa, the consciousness-principle is free from all attributes. It is absolutely property-free. Whether you enumerate the properties as satva rajas tamō-guṇa, then we say consciousness is free from all these three. If you enumerate the properties as śabda, sparśa, rūpa, rasa and gandha, śabda means sound, sparśa, means touch, rūpa means form, rasa means taste, gandha means smell; then consciousness is free from all these five properties.

Or if you are chemistry student; who is used to salt analysis in the lab; then we talk about the physical properties and chemical properties. Physical properties and chemical properties determine a chemical as a particular chemical; physical property means what the colour, etc. chemical property varieties of reactions we do, add hydrochloric acid pass hydrogen sulphide, then. Therefore we have got a salt analysis. 1st group, 2nd group, 3rd group, etc. And if you are a chemistry student, then we say consciousness is free from all types of physical and chemical properties.

In short, consciousness is property-less-attributeless. In Sānskrīt Nirguṇa-tatvam. Whereas matter is endowed with all the properties.

So from one angle, we say matter has got three guṇas; three means satva, rajas, tamō guṇaḥ, we say; Or from another angle we say, matter has five guṇa, śabda, sparśa, rūpa, rasa, gandha; Or from chemistry angle, we say matter has got innumerable physical and chemical properties. And therefore too simply, matter is attributed. In Sānskrīt we say satguṇa-tatvam. So cētana-acētanam, nirvikaram-savikaram, nirguṇa-saguṇa (you should not change the order).

And then comes the fourth and final property for our discussion. You can have several but four only for our discussion. This is technical thing which is not directly relevant, but for future questions this will be required.

And what is that difference? Cētana or the consciousness-principle has got an independent existence and therefore it is said to be satya tatvam. The existence of consciousness is intrinsic, it is independent, it is unborrowed. That is why we say, cit ēva sat. And therefore it is satya tatvam; whereas the matter-principle does not have an independent existence; the existence of matter depends upon the consciousness principle. Even to prove that you are all sitting in the class, I should be conscious of you. What I am not conscious, I cannot talk of its existence at all. And therefore the existence of a thing, a material thing, depends upon the consciousness-principle and therefore matter enjoys or suffers dependent existence. In Sānskrīt we call it mithyā-tatvam. Satyam and mithyā. We will keep it aside, which we will deal later.

These are the four fundamental differences between Puruṣa and Prakṛti. Such a puruṣa-prakṛti mixture called God was there even before the origination of the world. And the most interesting thing is, that when we say God alone existed before the creation, we cannot even answer the question, where was He located. Heன்னு சொல்லமுடியாது; என்னவாவது சொல்லணமே என்று சொன்னோம். (He and all we cannot say; but we have to say something therefore we say He). Where was He located; even location of God we cannot talk about because, before creation, even ākāśa was not there. Ākāśa comes only after creation. How do you know? Care of Taitariya upaniṣad. Do you remember by mistake? Tasmāt vā ētat atmanaḥ ākāśa sambhūtaḥ.

Even scientists point out that you cannot imagine space at the time of or before the big bang. How they have reached Vēdānta. They will say Vēdānta has borrowed Science. Long before science came, it has been said. Therefore you cannot conceive of even ākāśa, before Sṛiṣṭi. Therefore ākāśa utpathēhē purvam, Īśvaraḥ asīth. Then if ākāśa was not there, (ākāśa, ākāśa I have been telling in Sānskrīt, but you should not look at the ākāśa without understanding what it is!), ākāśa means space.

So when I talk about God before the origination of space, how can I talk about the location of God, because the concept of location requires space? Therefore do not ask where was He? And such an unlocatable God who is a mixture of Puruṣa and Prakṛti was there before Sṛiṣṭi. Adau Kirthanarambhu, Sṛiṣṭi arambau, Bhagavān was. Who says? Bhagavān. Puruṣam Prakṛtim ubau chaiva. Ubau means both. Anādi, beginningless. So when we tell this story, children will ask, then, then, then,... then the mother gets tired; go and do homework. Similarly, here also, the student asks, then what happened?

Of these two mixtures, that Puruṣa and Prakṛti, nothing will happen to puruṣa tattvam, because puruṣa tattvam is not conditioned by time and therefore Puruṣa, the cētana tattvam will remain the same. Before Sṛiṣṭi; during Sṛiṣṭi, after pralāyam, all the time, chaitanyam is Nirvikāram.

न जायते म्रियते वा कदाचित्
ना अयं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

na jāyatē mriyatē vā kadācit
nā ayaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvato'yaṁ purāṇō
na hanyatē hanyamānē śarīrē || 2.20 ||

If this Nirvikāra-puruṣa tattvam does not undergo any change, then all the changes must happen to only what: the other one; because only two are there; Only the other one can

undergo change; and what is that: Prakṛti tatvam, basic matter or energy principle. And therefore Kṛṣṇa says at the time of creation, what happens?

....

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३.२० ॥

...

[vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān ||13.20||](#)

Out of the prakṛti tatvam evolves this universe. The matter evolves into the universe just as a seed evolves to become a sprout. Then as time goes, again it evolves into a plant and finally it evolves into a full-fledged tree. Similarly, the universe also, from kāraṇa avastha to sūkṣma avastha to sthūla avastha, this gradual evolution takes place and in this matter-evolution, what are born? Vikārāṁśca, vikārāḥ means kāryam, all the products are born out of the basic prakṛti, otherwise called Māya. That is why we call the creation Māyikam.

And what are the materials born out of prakṛti? Initially, the five basic elements are born; called the five bhūthāni, ākāśa, vāyu, Agni, āpaha and pṛthvi; and later the five elements through varieties of permutation and combination, they mix together, they produce all the other things which we call bhauthika evolution. Bhūtha evolution, then bhauthika evolution. Elements evolved THEN Elementals evolved.

And what are the elementals? All the 14 lōkās are the combination; then the mountains, the stars, the planets, and not only that, according to scriptures, our physical body is also evolved prakṛti. The physical body also is the prakṛti's evolute only. What is the proof? How do you prove that? The proof is that the first of all the physical body is matter; it consists of only chemicals. It consists of only elements; elements ~ you can take two meanings ~ the śāstric meaning, ākāśa, vāyu, Agni, āpaha, pṛthivi ~ and if you are chemistry student, elements means what? Aluminum, antimony, barium, carbon, etc. so those elements. So all those elements alone have produced the body; body is nothing but a chemical bundle. That is why we call it bio chemistry. And therefore body being matter, it is born out of prakṛti. And the second and important proof is body is subject to modification. Does anyone has any doubt? Body is subject to modification, so your food that you have taken, I do not know when, sooner or later, it gets digested and again hunger comes. So all physical modifications and of course the gross modification we put on weight and join jindal and reduce 25 kgs in 10 days and then in the next 30 days add another 30 kgs. You will eat for the 10 uneaten days, because you consumed only the pumpkin juice only all the three times. So this expansion and contraction of the body proves that it cannot be puruṣa tatvam, because puruṣa tatvam is Nirvikāram, body is savikāram; therefore body has to be a product of prakṛti only.

Then what about mind? The mind is also material in nature. And that is why the changes in the chemistry of the body changes your mind also. Enzyme changes, hormonal changes, etc. can cause tremendous mood disorders. Dayānanda Swami calls Mūdāḥ. Mood disorder is mental, but it is caused by what the disorder in the physical hormones. And they talk about HRT. Hormone replacement therapy. All these are possible, because the mind is also matter and it is influenced and changed by material. And not only that, mind is also subject to change. Should one tell for us to understand? Mind is subject to violent changes, that mind is an evolved version of prakṛti. So world is prakṛti's evolute, body is prakṛti's evolute or product, mind is the product of prakṛti. Only you may get a doubt, if you do not get, I will create that; the doubt may be: if body is a product of prakṛti, mind is also a product of prakṛti, both of them must be acētana-tatvam; because we have said prakṛti is acētana-tatvam.

If prakṛti is acētana-tatvam, body and mind which are its products, they also must be acētanam, acētanam means insentient. And mind seems to be sentient; not seems to be, if doubt, pinch and see yourselves; you know it is sentient. So for that the scriptures give the answer, body and mind are prakṛti only but they are such a fine version of prakṛti, it means refined clay. Body is refined clay. And sometimes the brain also is acting like a refined clay. So being a refined version of matter, they are able to manifest consciousness; it is not their own intrinsic consciousness; it is only reflected or manifested consciousness.

Like if my cloth is bright now, visible to you now, light from the cloth is hitting your eyes, you are able to see and when light comes from the cloth, it is not the cloth's own light, but it is the light reflected on the cloth. It is not intrinsic but borrowed. Similarly, body is prakṛti with borrowed sentiency; mind is prakṛti with borrowed sentiency. Therefore all these are the creation of prakṛti.

And therefore Kṛṣṇa says; Arjuna note it; vikārāṁśca prakṛtisambhavān; sambhavān means born out of, products of prakṛti.

And not only all the objects are born out of prakṛti; the various properties of these objects; every object has its own property. It has got a colour, form, weight, and all these properties are born out of prakṛti alone. Because the rule is what? Kāraṇa guṇāḥ kārye anuvarthantḥ; the properties of the cause will inhere in the effect also. I have told this many times. If Gold has certain combination of other elements; alloys, then the all the ornaments also will have the same proportion of the other elements. And that is why the children also will have the combination of properties or character borrowed from whom? எல்லாம் அப்பா அம்மாதான்; the parents.

Sometime father dominant, sometime mother dominant and in the olden days, interesting things used to happen; in some family they will have 10-11 children or at least 7-8. One looking like father; another looking like mother. Even complexion. One will be dark, one will be fair, it will come interchanging. What I want to say is kāraṇa guṇāḥ, kāryē anuvarthanthē, which means prakṛti guṇāḥ, prapañcē anuvarthanthē. And that is the world also has got satva rajas tamō guṇāḥ, and the world also has got śabda, sparśa, rūpa, rasa, gandha. Therefore vikārāṃśca guṇāṃścaiva viddhi prakṛtisambhavān.

And Śankārācārya points out that the even the properties, like rāga dvēṣā etc. do not belong to the Puruṣa, they all belong to prakṛti alone.

Verse 13.21

कार्यकरणकर्तृः हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२१ ॥

kāryakāraṇakartṛtvē hētuḥ prakṛtirucyatē |
puruṣaḥ sukhaduḥkhānām bhōkṛtvē hēturucyatē || 13.21 ||

प्रकृतिः उच्यते prakṛtiḥ ucyatē **prakṛti is said to be हेतुः** hētuḥ **the cause** कार्यकरणकर्तृत्वे kāryakāraṇakartṛtvē **the creation of the physical and subtle bodies,** पुरुषः उच्यते puruṣaḥ ucyatē **Puruṣa is said to be, हेतुः** hētuḥ **the cause भोक्तृत्वे** bhōkṛtvē **in the experience सुखदुःखानाम्** sukhaduḥkhānām **of pleasure and pains.**

21. Prakṛti is said to be the cause in the creation of the physical and subtle bodies. Puruṣa is said to be the cause in the experience of pleasures and pains.

The first line is almost the repetition of the previous verse. Everything in the creation is born out of prakṛti, which includes the body, mind complex also. So kāryam means the body. It is a technical meaning here; normally kāryam means a product in general; but in this context, kāryam means stūla śarīram, the physical body. And similarly, the word kāraṇam in this context means the mind or the subtle body in general. Sūkṣma śarīram is called kāraṇam. kāryakāraṇakartṛtvē, kartṛtvē means in the creation. In the creation of the physical and subtle bodies, not only the human beings, but all the living beings, in the origination of them, who is the contributor; prakṛti hētuḥrucyatē; prakṛti alone does lot of work, highly active, Puruṣa is the laziest person. That is why, in home also, it so happens, இவன் சும்மா உக்காந்து பேபர் படிச்சிண்டு இருப்பான்; reading only the newspapers. It has begun at the time of creation itself. Ēvaṃ parampara prāpṭham. Because the original puruṣa does not do anything. Therefore cooperate with your wives a little bit. kāryakāraṇakartṛtvē, in the creation of the body and mind, prakṛtiḥ is the hētu.

And there is another reading also. Kārya kāraṇē kartṛtvē, there also the meaning is almost the same. In the creation of the world, which can be divided into kāraṇam and

kāryam. For example, pañca bhūtani is kāraṇam and all the bhautikams, elementals are kāryam. Kāryakāraṇakarṭtvē, in the creation of elements and elementals, or the better reading this I have chosen, in the creation of body mind complex, prakṛti is alone work.

Now comes the basic question? If everything is a product of prakṛti, where is this blessed Puruṣa!! Because Īśvara is a mixture of two. Of these two, one principle we find pervading everywhere, because the pañca bhūtas are prakṛtiḥ and all the other combinations mountains, rivers, sun, and moon. In short the entire visible universe; experienced universe is prakṛti; because everything I experience undergo a change; whether it is the minutest atom or the biggest galaxy. So therefore the experienced world is changing; therefore prakṛti.

Then what about the body? Body is also experienced by me clearly, I am experiencing my body, that is why pleasures pains hunger thirst I am able to talk about. What I do not experience, I cannot talk about. And the physical body is also an experienced principle and Kṛṣṇa says that also is prakṛti because it is subject to change. Therefore experienced world is changing therefore prakṛti. Experienced body is changing; therefore prakṛti.

Then what about mind? Mind is also experienced by me. In fact the mind is experienced by me alone; at least in the case of the body, I am experiencing, and you are also experiencing, whereas mind is experienced by me because I am aware of emotions, my calmness, my anger, my knowledge, my ignorance, if there is blankness of the mind, that also. The mind is also experienced and it is subject to change and therefore that is also prakṛti.

So experienced world is prakṛti, experienced body is prakṛti, experienced mind is prakṛti; if everything experienced is prakṛti, where is this blessed puruṣa? ஆளை காணவே இல்லயே. He is not to be seen. Where is the Puruṣa hiding? Therefore we go on searching. Some people search outside. Whatever they search and find is an experienced, changing object; that is not going to be Puruṣa. Suppose I look within the physical body, if I look, what is there? (do not look inside, but if you look you see blood, marrow, ~ within also you experience changing prakṛti).

If I look within the mind, within the mind also what do I see ~ varieties of emotions, all changing thoughts; outside also I experience prakṛti, inside also I experience prakṛti, everything experienced is prakṛti; where is the blessed puruṣa? இதில் ஸந்தேஹம் வரும். Doubt will come; Kṛṣṇa says. Do not search for the puruṣa. Because the puruṣa is who? The experiencer-I. The basic subject-I, the basic conscious principle. Because I the experiencer is conscious or inert? This is a big question. I the experiencer am conscious or inert? An experiencer has to be necessarily a conscious sentient principle only. Kṛṣṇa

says it is that experiencer, I, the subject witness of the world. The witness of the body, the witness of the mind. How to look that; do not ask; the moment you see, it will become an object, and again it will be within body, mind, etc. That which is ever the subject of experience and never the object of experience; that I am the Puruṣa. Aham Brahma asmi.

Who says? Kṛṣṇa says. puruṣaḥ sukhaduḥkhānām bhōkṛtvē hēturucyatē. Puruṣaḥ is not located anywhere as an object, the puruṣaḥ, the cētana, nirvikāra, nirguṇa, satya tatvam puruṣa, is I, the very subject, who is enclosed in the material body; who is enclosed in the material mind, the enclosure is prakṛti, the enclosed consciousness I, am Puruṣaḥ.

And therefore Kṛṣṇa says Puruṣaḥ is bhōktā, means what; here bhōktā the witness the sākṣi caitanyam, the subject-experiencer principle. The experiencer of what? If puruṣa is the experiencer, he will be experiencer of what? What is there other than puruṣa? Prakṛti. Therefore he is the experiencer of prakṛti. Prakṛti means the body mind complex, and not only the body mind complex prakṛti, sukhaduḥkhānām, as well as all the conditions of the body mind complex. Like favourable healthy condition; as well as the unfavourable unhealthy condition; all of them belong to what? The object prakṛti, rāga, dvēṣā, kāma, krōdha, lōbha, mōha, all are properties of what? Observed prakṛti; None of them is the property of the observer puruṣa.

So this is a very important law in Vēdānta. All the observed properties can belong to only observed objects; all the observed properties can belong to only the observed objects. No observed property can belong to what? The observer-subject. I will repeat. All the observed properties can belong to the observed-object alone. The observed properties can never belong to the observer-subject. Therefore the observer is always property-free. Therefore I am the experiencer of properties but I am without those properties.

And therefore Kṛṣṇa says puruṣaḥ sukhaduḥkhānām bhōkṛtvē hēturucyatē. Therefore in the created world, prakṛti is available as an object; puruṣa is available as the subject. In the created world, prakṛti is available as the object, puruṣa is available as the subject, and the subject puruṣa is never objectifiable.

And remember, I have given you the examples before. The eyes can see everything in the world, but the eyes can never see themselves. Maximum the eyes can see its reflection in the mirror; even the reflected eye is objectifiable but the original eye is never objectifiable, perceivable. What a tragedy? உங்க கண்ணாலே உங்க கண்ணை பார்கவே முடியாது. You cannot see your eyes, with your own eyes. Suppose a person asks:

If the eyes can never be seen, what is the proof that there are eyes. Big question, cornering question?! You have to call him idiot. Even though, eyes are never seen, you do not require proof for the eyes because every sight of every object is the proof for the

existence of the eye. Every perception is pre-supposes the existence of the perceiver, even the perceiver is never perceived. Every perception presupposes the perceiver. Even though camera is never photographed, every photograph is the proof for the existence of camera. In the photograph, camera did not come. What is the proof that there is the camera?! What to tell such persons. To be taken to Kilpauk.

Therefore the subject does not require proof. Subject does not require proof; because the very search for proof presupposes the existence of the subject. The prover need not be proved. Prover does not require a prover. And therefore where is puruṣa. It is like the tenth man story. Where is the puruṣa? I am the puruṣa. What a terrible discovery? What a wonderful discovery?

Verse 13.22

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

puruṣaḥ prakṛtisthō hi bhuṅktē prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgō'sya sadasadyōnijanmasu || 13.22 ||

प्रकृतिस्थः prakṛtisthaḥ **residing in** prakṛti **पुरुषः** हि puruṣaḥ hi **Puruṣa** भुङ्क्ते bhuṅktē **experiences** गुणान् प्रकृतिजान् guṇān prakṛtijān **the guṇas born out of prakṛiti** गुणसङ्गः guṇasaṅgaḥ **attachment to the guṇas** कारणम् kāraṇam **is the cause** अस्य सदसद्योनिजन्मसु asya sadasadyōnijanmasu **of birth in superior and inferior wombs.**

22. Residing in prakṛti, Puruṣa experiences the guṇas born out of prakṛti. Attachment to the guṇas is the cause of birth in superior and inferior wombs.

Originally, before the creation evolves or the world evolves, the puruṣa was neither the subject, nor the prakṛti was object; there was no subject-object transaction at all, before the creation evolved. Then when did the puruṣa get the subject status? When the universe evolved, naturally the body was also created, the mind also is created; and after the creation of the body and mind, the all-pervading puruṣa got enclosed within the body-mind-enclosure. Previously the enclosures were not there; therefore this consciousness was an all-pervading unenclosed consciousness; but after the creation of body-mind, we have got what? Enclosed consciousness. Just as we have got an enclosed space, when? After the creation of wall. Before the creation of the wall, space was there or not? It was; but it was unenclosed space. Once the walls are created, it become enclosed. Similarly, you create, previously it was plot, and then built the walls, and why did you build the walls. By building the wall, what are you the accomplishing? The open space is converted into enclosed space.

And once it becomes enclosed space, it is called a house. What is the definition of house, not the walls; walls do not make a house; then what is a house; enclosed space is a house, and once it is enclosed, it becomes a useful transactable thing. In the same way, previously it was unenclosed consciousness. Now it is body mind enclosed consciousness; and that becomes what? The subject-principle. And then the whole world become object.

Therefore consciousness becomes a subject, when it is enclosed. An open space becomes a house when it is enclosed. Therefore you never build a house, you build only the walls. What is a house? The enclosed space is a house, because that alone is lending you the place for transaction. Wall is not useful. All your movement, study, etc. is what houses is not the wall, what houses is the enclosed space. Thus, puruṣa becomes the subject, prakṛti becomes object. Then what happens? Go and do homework.

Hari Om

176 Chapter 13, Verses 22-24

ॐ

Lord Kṛṣṇa has come to the last pair of topic, viz., Puruṣa and Prakṛti and he starts the discussion from the 20th verse which goes up to verse 24. And we saw the Puruṣa and Prakṛti are the two basic principles, which existed even before the origination of the world and this mixture of Puruṣa and Prakṛti alone we call God.

And we also saw that this Puruṣa and Prakṛti have got two common features; one common feature is that both are anādi or beginningless and the second common feature is both together become the cause of the universe. Puruṣa by itself cannot be the cause, nor can Prakṛti be a cause by itself. These are the two common features and then we saw they have got four uncommon features. Puruṣa is conscious principle, Prakṛti is inert; Puruṣa is changeless principle, Prakṛti is changing principle; Puruṣa is without any attribute, attributeless whereas the Prakṛti has all the attributes and finally Puruṣa is satyam, Prakṛti is mithya. So Nirguṇa, Nirvikāra, Satya, cētana tatvam Puruṣa. Saguṇa, Savikāra, Mithya, Acētana tatvam Prakṛti. Nirguṇa Nirvikāra satya cētana tatvam Puruṣa. Saguṇa savikāra mithya acētana tatvam Prakṛti.

And then Kṛṣṇa pointed out that from this mixture alone creation evolved and in the evolution of the creation, the primary role is played by Prakṛti alone, because Prakṛti alone is capable of evolution; Prakṛti being basic matter and as a result of this Prakṛti's evolution, otherwise called the manifestation, the pañca bhūthās have come, all the

fourteen lōkās have come and all the physical and subtle bodies also are born, which means my own body-mind-complex is an evolute of Prakṛti.

And then comes the basic question where is this Blessed Puruṣa? Because whatever I see outside Prakṛti. How do I prove? Because they are all subject to modification. The very physical body I experience is Prakṛti, because it is subject to change, and the very mind that I experience is Prakṛti, because it is violently changing. Thus the world is Prakṛti, the body is Prakṛti, the mind is Prakṛti, where exactly Puruṣa is? The question comes. Kṛṣṇa said that Puruṣa alone is now available behind the body-mind-complex as the very experiencer principle, the Sākṣi caitanyam. Which alone we refer to by the word Aham or I, because the very word I indicates a conscious-principle not an inert principle. And therefore Kṛṣṇa's conclusion is, the I, the subject, the experiencer, the witness, am Puruṣa, and whatever I experience is Prakṛti. I, the experiencer, am Puruṣa. I, the subject am Puruṣa. I the witness am Puruṣa. Whatever is experienced; whatever is an object; whatever is witnessed is Prakṛti.

And we should remember to include the body-mind-complex also in which group? In I-group or the Prakṛti-group. அஃகூதான் Confusion வற்து. The body-mind should not join the I-party, the body-mind should not be included in the subject-list, the body-mind also must be included in the object-of-experience list. But generally there is a confusion because, even though body-mind-complex is object of experience, it is so intimately associated with me; that I use the body-and-mind as a medium for experience the world and therefore it appears as though part of the subject. I have talked about this before, the spectacles are very much object of experience only. I just take the spectacles, and I alone put on the spectacle. The moment I put the spectacle and start using the same as an instrument, it is so intimately associated with the perceiver, that I include the spectacle also as an integral part of I, the perceiver. And that is the reason when I have to enumerate various objects, I enumerate everything; but I carefully forget. I forget to include the spectacles as one of the objects.

And therefore what is the cause of the mistake? An object used as an instrument appears as though an intrinsic part of the subject. When you say I am writing a letter, in the word I, you are including the pen also. Without pen, can you become a writer? When you say I am a writer, unknowingly you have included the pen also in you. Similarly when I say I am a seer, hearer, etc. the body mind complex used as an instrument also is mistaken as the subject. Of course for transactional purposes, you can include the body and mind in the subject, but I should always be aware that body is part of Prakṛti. World is matter, body is matter. Similarly mind is part of Prakṛti; world is Prakṛti; the mind is Prakṛti; whereas I am different from the body Prakṛti, the mind Prakṛti; I am the Sākṣi tatvam. I illumine all of them; I witness all of them; at the same time, I am different from them.

This is what Kṛṣṇa said: *puruṣaḥ prakṛtisthō hi bhuñktē prakṛtijān guṇān*. The word *bhuñktē* means witnesses; even though the literal meaning of the word *bhuñktē* is experiences; the word experiences should be understood as witnesses or illumines whatever happens to the body as well as to the mind. And witnessing or illumining the body-mind complex is an activity of Puruṣa, but in the presence of Puruṣa, the body and mind gets illumined. Just like we say, the fire burns the fuel. We use the verb that fire is burning the fuel; but if you analyse: Śankārācārya analyses, burning is not a willful action done by the fire; if burning is an action done by the fire; the action will have a beginning, and action will have an end. But really speaking, fire does not do the action of burning; fire just exists. When you put your finger in the fire, at that time also, fire does not do any special job. Before putting my finger, fire was fire. After putting my finger also, fire is fire. No transformation; no will; no action on the part of the fire; fire exists, my finger gets burned; but I make a statement, fire *burns* the finger. Here is a *verb* which does not have verbal meaning.

When we say the Sun illumines the earth; it is the same thing; Sun does not will or plan and do the action of illumining. The sun just exists; in the presence of the Sun, whatever objects fall within the range, those objects get illumined; before the objects arrive, Sun is the same, after the objects arrive, Sun is the same; but still we use a verb, Sun is illumining the earth.

Here also verb indicates, mere *sānnidhyam* only. Similarly, Sākṣi does not plan, decide and illumine the body-mind, as a positive action, Sākṣi like the fire, like the Sun, it just IS, and in the presence of the Sākṣi, body gets experienced or illumined or awared. And therefore we say *Puruṣaḥ bhuñktē*. Sākṣi experiences; experiences means changelessly witnesses; actionlessly witnesses; will-lessly without involving a will, Sākṣi "experiences", whatever happens in the body-mind-complex. And even when nothing happens in the body mind complex, and even when the mind is blank, the blank condition of the mind, is also witnessed, experienced, known, awared by the consciousness principle. That consciousness am I. Anyway.

So *Puruṣa prakṛtisthaḥ*. *Prakṛti* means *śarīram*. In this context, *Prakṛti* means products of *Prakṛti*. *Prakṛti kāryam* is called *Prakṛti* and what are the two products of *Prakṛti* to be kept in mind; the body-mind-complex container is called *Prakṛti*, *prakṛtisthaḥ* means enclosed within the body mind complex. I was telling you in the last class, the enclosed space is useful for living and that is why we build walls, because enclosed place is only *vyavahāra yōgyam*. Similarly, the all-pervading consciousness, when it is enclosed within the body-mind-complex, it is called *prakṛtisthaḥ Puruṣaḥ Sākṣi caitanyam*.

And this I, bhūṅktē, experiences without action; without will. What does it experience? Prakṛti jān guṇān. All the consequences, all the products of Prakṛti in the form of varieties of thought, Prakṛti jān guṇāḥ means vṛitti pariṇāma; various thought modifications like pleasure thought; pain thought; rāga thought; dvēṣa thought; kāma thought; they are called Prakṛti ja guṇa; certain types of thoughts are called sātvic thoughts, certain other types of thoughts are called rājasic thoughts, in the next chapter we will be seeing. Sukam is sātvisa vṛitti, duḥkham is rājasa vṛitti, mōha or delusion is tāmasic vṛitti, all those mental conditions, guṇāḥ means condition, the Sākṣi experiences; experiences means witnesses.

And what attribute the Sākṣi has got? The body has got attribute, the mind has got attributes. I, illumine the attributes but I myself do not have any attributes. But the problem is what? When I illumine the attribute, unknowingly I take the attributes as though they are mine. This is called the problem of transference. The transference of body attributes, transference of mind attributes, upon the I, the Puruṣa, creates all the problems.

Exactly like viewing the movie; initially I know very much I am not the hero of the movie. Thus I start the movie as a mahajñāni with popcorn in hand. And thus when the movie goes on, when the plot is getting thickened and I am almost on the edge of the seat. If there is problem for the hero, why should I sit on the edge of the seat. Hero and villain are fighting and hero is wanting to marry the heroine. We also want that to happen. Unknowingly the problems of the observed-hero are falsely transferred to the observer.

And this transference is called anōnya-adhyāsa. In the case of the movie, we voluntarily do that, and we know that it is meant only two three hours, and we know we are going to come out of the movie, again as jīvan-mukthaḥ and even give compliments to the actor, அவன் நன்னா அழுதான் avaṇ naṇṇā aḷutāṇ. We are able to detach from the hero. But in life the problem is what? Our attachment to the observed-body-mind complex is so permanent and complete, that saṁsāra is a continuous process and Kṛṣṇa says that it is not only continuous, it goes to next janma also.

And therefore he says: sad-asad-yōni-janmasu kāraṇam. Sadasas yōni janma means saṁsāra cakram. The word yōni means must be read twice. sat yōni and asad yōni. Sad yōni means good śārīram. Asat yōni means inferior body. So Sad yōni means superior body; which means better janma; asad yōni means inferior body. Thus punarapi jananam, punarapi maraṇam, taking higher birth of dēvās, taking lower birth of animals, plants and asura, in short the entire saṁsāra cakram.

For this saṁsāra cakram, what is the cause? Kṛṣṇa says; guṇasaṅgaḥ ēva adhya samsārasya kāraṇam. Guṇa means the attributes of the body mind complex; to that attributes which belongs to the Prakṛti I get attached.

Guṇēna, Prakṛti guṇēna saṅgaḥ; saṅgaḥ means identification, tādātmyam, tanmayatvam. Remember the movie, totally identifying with the hero, and when the heroine dies, this person also cries as though his wife has died. And his wife has to shake him and say and I am alive. So tādātmyam or abhimāna with Prakṛti is saṁsāra kāraṇam, Puruṣa by itself does not have janma; na jāyatē mriyatē vā kadācit; just as nothing happens to the space, when the walls are pulled down; When the walls are raised, ākāśa is the same, when the walls are removed, ākāśa is the same. Similarly I-the-Puruṣa, the caitanyam am the same, whether the body, mind walls continue or whether the body, mind walls, resolves. But instead of claiming this birthlessness of Puruṣa, I identify with Prakṛti and suffer.

Verse 13.23

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेति चाप्युक्तः देहेऽस्मिन्पुरुषः परः ॥ १३.२३ ॥

upadraṣṭā'numantā ca bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktō dēhē'smin puruṣaḥ paraḥ || 13.23 ||

पर पुरुषः para puruṣaḥ **The supreme Puruṣa अस्मिन् देहे asmin dēhē in this body उक्तः इति uktaḥ iti is said to be उपद्रष्टा upadraṣṭā the proximate witness, अनुमन्ता anumantā the permitter, gives permission. भर्ता bhartā the sustainer भोक्ता bhoktā the experiencer महेश्वरः च mahēśvaraḥ ca the great Lord, अपि च परमात्मा api ca paramātmā and the supreme Self**

23. The supreme Puruṣa in this body is said to be the proximate witness, the supporter, the sustainer, the experiencer, the great Lord, and the supreme Self.

So Lord Kṛṣṇa is training us. He is giving a training programme. What is the training? He is training us to learn to dis-identify from the Prakṛti-enclosure and learn to identify with the Puruṣa, the enclosed-content caitanyam. So Kṛṣṇa says: Asmin dēhē Puruṣaḥ; that Puruṣa-tatvam, what type of Puruṣa? Nirguṇa, nirvikāra, satya, cētana tatvam; NNSC tatvam. That Puruṣa, do not search anywhere, it is like looking outside for ākāśa. You need not search anywhere, that Puruṣa is there asmin dēhē. Just as ākāśa is in every container; this particular body-mind-container also has got the Puruṣa in the form of Sākṣi caitanyam and do not search for the Sākṣi also; because that Sākṣi caitanyam, I am the subject. And this Puruṣaḥ; what is its nature? Its nature is quiet opposite to the nature of Prakṛti. In every feature, Prakṛti Puruṣa is different from Prakṛti.

And what are the great features of Puruṣa? I told you only four; Kṛṣṇa adds many; first he says; परः paraḥ, this container, the content-consciousness is not only within the body, it extends the beyond the container body. First I say the space is within the hall; because of which alone we are all accommodated; and later I say the space is not within the hall alone, the space is outside the hall also. And finally I have to say, really speaking the space is neither within the hall or outside the hall, the hall is existing within space. எல்லாம் தலைகீழாகும்) Everything should be upside down). Similarly, I say consciousness is inside the body; and then finally I say consciousness is outside the body; then finally I say consciousness is not inside or outside, all the bodies are inside the consciousness and therefore where is consciousness? The answer is; you should ask a counter-question, where is it not? Therefore it is called paraḥ. Paraḥ means free from all limitations.

And upadraṣṭā, go to the first line, this Puruṣa, the consciousness alone is the intimate witness of everything happening inside you. So upadraṣṭā is a beautiful word. Suppose I say consciousness is a witness; like the Sun, I give the example of the sun or light; we commit a mistake; the Sun is the light illuminator, witness alright. And the Sun is existing 9 crores miles away. And if I talk about the light illumining the hall, again you will think of the bulb as the light. The pervading effulgence, we have to take but light means we think of the bulb which is away; similarly when I say the ātma is Sākṣi, you will think that it is somewhere and looking at everything.

So here Kṛṣṇa says ātma is a witness, not remaining far away; but upadraṣṭā, intimately pervading the body, mind complex, it illumines the body-mind complex; just as the light illumines the hand; how, by pervading the hand. Bulb is far away; but the light, the prākāśa is the luminosity is upon the hand. Therefore it is a proximate illuminator. Proximate illuminator means one who is near, pervading the hand is illumining. Similarly, Puruṣa pervades every cell of my body. This inert bundle of chemicals, which does not have consciousness of its own; this inert bundle of chemicals is now sentient and alive, only because Puruṣa pervades and makes this body experienceable to me. And therefore upadraṣṭā. Close witness.

Then anumantā ca (careful not Hanumantha, in Tamil Ha is not there, wherever ha comes they have to write as ah. Therefore Hanuman one should pronounced as anumantha. This is anumantā, that which blesses the activities of the Prakṛti. Consciousness blesses the inert body and mind; and because of its blessings alone, body is what it is. Exactly like the electricity blesses the fan, without doing anything. In the presence of the electricity, the fan is able to do, what it is made to do. Electricity does not ask the fan to go round. The fan is made to go round. In the presence of electricity, fan does its job. Similarly, in the presence of electricity, the mike does its job of amplification.

earthquake, children are starving; however great you may be, the mind is going to empathize with that situation. Nobody can stop. And therefore body is bound by Prakṛti, the world, the mind is also bound; but Puruṣa the Mahēśvaraḥ, can never be affected by the matter-principle and therefore Puruṣaḥ is Mahēśvaraḥ; means Swāmi. Svatantraḥ. Master. That is why as body, you are never free. Not only the world will affect, even the planetary position. Guru peyarchi will affect, how many people are afraid? I do not know. And for some people, wonderful things are going to happen. For some other people, certain things are going to happen, they say, the planetary change which indicated your prārabdha. Planet is not affected. Planetary changes which indicate your prārabdha. Prārabdha will affect the body, Whereas the Puruṣaḥ, Mahēśvara. நாள் எண் செய்யும்; கோள் எண் செய்யும்; ஆரோ எழுதியிருக்கா. (nā! eṇ ceyyum; kō! eṇ ceyyum) Somebody has written Kōlar pathikam. Many people read as Kolar pathikam. It is Kōl aru parthikam. Anyway.

Mahēśvara, when I learn to separate myself from Prakṛti and its attributes, I the jīvātma will itself get the name paramātma. So I am called jīvātma when I take on the attributes of the Prakṛti and I talk about my date of birth, my age, my physical condition, etc. the attributed I is am jīvātma; but when I take the attributes and understand, they do not belong to me, but they belong to the Prakṛti alone. Handover unto Ceaser, what belongs to Ceaser! Attributes belong to whom? Prakṛti. Give them to the Prakṛti. Attributeless-I am called paramātma. Attributed-I am called jīvātma. Whether I am attributed or attributeless will depend upon whether I am ignorant or wise. Therefore ignorant-I is jīvātma, wise-I is paramātma. Who says: Kṛṣṇa says: Paramātma iti ukta. The very same I am called paramātma, Arjuna.

This is a mahāvākya. The jīvātma is equated to paramātma. Therefore this slōkā is another mahāvākya slōkā. Previously we had one mahāvākya.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

[Kṣētrajñāṁ cāpi māṁ viddhi sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñāyōrjñānaṁ yattajjñānaṁ matāṁ mama || 13.3 ||](#)

This is also another mahāvākya. You should not ask these fundamental questions. jīvātma paramātma aikya bōdhaka vākya. A statement which reveals the oneness of jīvātma and paramātma.

Verse 13.24

य एवम् वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३.२४ ॥

ya ēvaṁ vētti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha |
sarvathā vartamānō'pi na sa bhūyō'bhijāyatē || 13.24 ||

सः यः saḥ yaḥ **he who एवं वेत्ति** ēvaṁ vētti **thus knows** पुरुषम् puruṣam **Puruṣa च प्रकृतिम्** ca prakṛtiṁ **and prakṛiti सह गुणैः** saha guṇaiḥ **along with the guṇas न अभिजायते** na abhijāyatē **is not born भूयः** bhūyaḥ **again सर्वथा अपि** sarvathā api **in whatever manner वर्तमानः** vartamānaḥ **he lives**

24. He who knows thus Puruṣa and prakṛti along with the guṇas, is not born again, in whatever manner he lives.

And here Kṛṣṇa points out the clear knowledge about Prakṛti and Puruṣa will give a person will a great relief from the burden of saṁsāra. A life which appeared a struggle till now; a life which is very big drag, which is full of cares and worries, that life becomes a very very great relief, if I have made this discriminative knowledge and I have learned to claim I am Puruṣa and all the attributes belong to Prakṛti. This is called Puruṣa Prakṛti vivēka jñānēna mōkṣaḥ. So phalam he gives.

Ya ēvaṁ vētti, suppose a person gains this knowledge. The first knowledge itself is that I am a mixture of Prakṛti and Puruṣa. I have told you the example, first when you see the hand, you will only say there is a hand; I have to tell you, it is not hand alone, there are two things here; and I have to tell you that the hand is pervaded by a light principle; the light falls on the hand; it gets reflected and according to the science, the reflected light travels and hits your retina; therefore it is not one; there are two things.

Similarly when I use the word I, there is a Prakṛti and there is Puruṣaḥ. This is my first level of wisdom. Therefore Kṛṣṇa says suppose a person knows this clearly; What? Puruṣam, means Nirguṇa, Nirvikāra, satya, cētana tatvam Puruṣam and Prakṛtim ca. Saguṇa, savikāra, mithya, acētana tatvam, both of them are distinctly knows. And the separation between the light and the hand, we do not physically do, because light cannot be scrapped out of the hand; No. You need not separate here outside; the separation is an internal affair. It is a cognitive separation; it is not an external event. Similarly, body and ātma, physically need not separate and you cannot. It is a cognitive separation. Puruṣam and Prakṛtim vēdha.

Not only that. He also knows guṇaiḥ saḥ. He also knows that there are many attributes, like fat, lean, old, bald, haired, all are physical attributes. There are subtle attributes like anger, envy, etc. They are all internal attributes, belonging to sūkṣma śarīra guṇaḥ; stūla śarīra guṇaḥ; kāraṇa śarīra guṇas. Primarily what? Ignorance. So all the attributes I should know and how should I know? That all attributes belong to the śarīram which is Prakṛti. Whereas Puruṣa does not have stūla śarīra attributes; body is fat, I am not fat.

What a relief. Otherwise everybody will ask: Why did not you go for walking, being obese. That does not mean that tomorrow onwards, you should stop your walking. Even though you are not fat, you can keep the body in good condition and therefore you can walk; it does not require an abhimāna. Similarly, all the emotions.

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः.
न धर्मो न चार्थो न कामो न मोक्षः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ ३ ॥

na mē dvēṣarāgau na mē lōbhamōhau
madō naiva mē naiva mātsaryabhāvaḥ.
na dharmō na cārthō na kāmō na mōkṣaḥ
cidānaṁdarūpaḥ śivō:'haṁ śivō:'ham ॥ 3 ॥

Thus the one who has understood this difference between Prakṛti and Puruṣa very clearly and also one who has learned to train his mind to identify with Puruṣa. That training is called nidhidhyāsanam. Because, for all transactions, you have to identify with Prakṛti. In any application form, when somebody asks for date of birth, you should not write Nil. Aham, na jāyathē, na mṛyathē, etc. Application form etc. you should fill properly with correct dates.

In all vyavahāra-transactions, we have to identify with Prakṛti and therefore we have to neutralize; we have to do prāyascitham for that; i.e., spend some time daily telling, for vyavahāra purposes for life's drama to go on. Like the Tamil saying, when you put a beggar's role and vēṣam, one should know how to beg, etc. Even though he might be a Rajanikant, very very rich person, when that vēṣam is put, he has to do that. Similarly, as a husband, or wife, father and son, laugh or cry. You also put the vēṣam and go the green room once in a while. In the green room, learn to say

मनोबुद्ध्याहंकारचित्तानि नाहं, न च श्रोत्रजिह्वे न च घ्राणनेत्रे

manōbuddhyahamkāracittāni nāhaṁ, na ca śrōtrajivhē na ca ghrāṇanētrē.

And once a person knows the whole life is a drama, and then what is the advantage? sarvathā vartamānō'pi. Let him play any role in his life or in her life because life is a series of role playing. You cannot avoid role playing. The moment you are born, whether you like or not, you are related to your parents as a child; you are related to siblings, as a brother or sister; and when your brother gets married, whether like it not, you become a brother-in-law or sister-in-law. So life is a series of role playing, and it would not be a tragedy, if you are aware of the fact that it is a role playing.

When the role becomes serious, as a beggar, and take yourself to be a beggar, and after the drama is over, if you continue with the begging bowl, then there is some problem. Therefore, Kṛṣṇa says: sarvathā vartamānō'pi. You need not change your role. If you are a brahmacāri, you can continue. If you are a gr̥hastha, you need not change your varṇa, you need not change the āśrama, you do not change your profession; no external change is required; only an inner transformation is required.

Once the transformation has taken place, any role, sarvathā vartamānaḥ, taking any role, vartamānō'pi. Sa: bhūyō na abhijāyatē. Such a jñāni does not have a rebirth at all. I do not have a punarjanma. And if somebody asks the question to a jñāni? Jñāni jñāni, how do you know you do not have punarjanma, what is the guarantee that I will not be reborn; jñāni gives a very big smile. Where is the question of rebirth; I have understood I am the ātma which does not have the first janma itself; janma is what: What is the definition of janma? Stūla sūkṣma śarīra samyōgaḥ, janma. And what is the definition of maraṇam? Stūla sūkṣma śarīra viyōgaḥ, maraṇam. The mind is there, the body is there; now the mind and body are together. At the time of death happens; what happens? The mind and body snap their connection; body is here, mind with go away, saying tata. This mind-body separation is called maraṇam, and what is punar janmam, this travelling sūkṣma śarīram, getting associated with another stūla śarīram; body-mind; new body association is called punarjanma. Mind is Puruṣa or Prakṛti? Prakṛti. Body is Puruṣa or Prakṛti? Prakṛti. Therefore Prakṛti one and Prakṛti two; Body is one type of Prakṛti and mind is one type of Prakṛti; two forms of Prakṛti, coming into contact is punarjanma; two forms of Prakṛti getting separated is maraṇam. And who am I? Which form of Prakṛti I am? I am Prakṛti No.1 or Prakṛti No.2? I am neither Prakṛti one or Prakṛti two. Why should I bother about how countless minds and bodies, getting together and separated; I do not care, I am the Puruṣa, who does not have the first janma itself; where is the question of punarjanma. This wisdom is called mōkṣaḥ. Through this wisdom, I do not get liberated. Through this wisdom I know or I claim that I was liberated; I am liberated and I will ever be liberated. I am incapable of getting bound; that after this knowledge, even if you want to become a saṁsāri, you cannot be a saṁsāri.

Hari Om̐

177 Chapter 13, Verses 25-28

ॐ

With the 24th verse of the 13th chapter, Lord Kṛṣṇa completes the last pair of topic, viz., the topic of Puruṣa and Prakṛti. He started the topic from verse No.20 and completed in

verse No.24 and while concluding he pointed out that this knowledge is a liberating knowledge.

य एवम् वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३.२४ ॥

[ya ēvaṁ vētti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha|
sarvathā vartamānō'pi na sa bhūyō'bhijāyatē|| 13.24 ||](#)

A person who knows that the body-mind complex is Prakṛti and also knows that I am, the Puruṣa that very wisdom releases him from the cycles of janma-maraṇam; because birth and deaths are only incidents happening in the plane of Prakṛti. The physical body is Prakṛti; the mind is also Prakṛti, the mind and the body coming together is called birth and the mind and the body separating is death.

So when an individual dies, what happens is: the mind which was occupying the body quits the physical body and the body becomes an evacuated house as it were and therefore the body perishes. The separated mind, goes in search of another physical body, and gets the body at the right time according to the Karma and the association with the new body is called janma. So śarīra-mana samyōgaḥ janma; śarīra-mana viyōgaḥ maraṇam. Śarīram is also Prakṛti, manas is also Prakṛti and therefore their samyōga-viyōga; Samyōgam means association; Viyōgam dissociation, all are happening at the level of Prakṛti. And the jñāni is one who has recognised the fact that I am the Puruṣa, in which there is neither samyōga nor viyōga and therefore where is the question of one birth itself? And when one birth itself is not possible; where is the question of re-birth, the second birth? And therefore Kṛṣṇa concluded bhūyaḥ saḥ na abhijāyatē. He gets mukthi or freedom from this cycle. And with this Kṛṣṇa has completed all the six topics that Arjuna wanted to know: Kṣētra, kṣētrajña, jñānam, jñēyam, Prakṛti and Puruṣa.

And therefore Kṛṣṇa's task is over now. And therefore he wants to wind-up the discussion in the following verses from 25 up to the 35. We will read.

Verse 13.25

ध्यानेनऽऽत्मनि पश्यन्ति केचिदात्मानमात्मना।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३.२५ ॥

[dhyānēna"tmani paśyanti kēcidātmānamātmanā|
anyē sāṅkhyēna yōgēna karmayōgēna cāparē || 13.25 ||](#)

केचित् पश्यन्ति kēcit paśyanti **some (seekers) see**, आत्मानम् ātmānam **the Self** आत्मनि ātmani **in the mind** आत्मना ātmanā **with the mind** ध्यानेन dhyānēna **through**

meditation, अन्ये साङ्ख्येन anyē sāṅkhyēna through Jñāna-yōga योगेन yōgēna still others (see) च अपरे कर्मयोगेन ca aparē karmayōgēna through karma-yōga

25. Some (seekers) see the Self in the mind with the mind through meditation. Some others (see) through Jñānayōga. Some others (see) through karma-yōga.

In these 11 verses, 25 to 35, including both verses, Lord Kṛṣṇa deals with jñāna sādhanāni and jñāna phalam. So what are the preparatory disciplines which will lead a person to self-knowledge and what are the benefits that this person will enjoy. First Kṛṣṇa emphasis the ultimate goal of all spiritual sādhanās is self-knowledge only. Let there not be any doubt in that. The ultimate goal is ātmani ātmana ātmānam paśyanti. Ātmani means in oneself. Because the all-pervading ātma is available within one's own body-mind complex and therefore I need not identify the ātma elsewhere. I have to discover the ātma in myself. Therefore, ātmani means within oneself, as we saw in Taittiriya. Yō Vēda Nihidam Guhāyam Paramēvyōman. Therefore, ātmani means hṛdaya ākāśē.

So ātmani paśyanti and what do they see or know? Ātmānam paśyanti. Ātmānam means the satcidananda ātma. So the first ātmani refers to the hṛdaya ākāśam; the second ātmānam does not refer to hṛdaya ākāśam, the word ātmānam means satcidananda ātmānam. Thus, a seeker has to recognise the ātma in his own hṛdayam. And with what instrument should a person gain the knowledge. The instrument of knowledge is ātmana. So 3 ātma is there; confusing. Ātmani, ātmānam, ātmana paśyanthi. 7th case ātma, 2nd case ātma, 3rd case ātma. 7th case ātma means within one's own hṛdayam; 2nd case ātma means satcidānanda ātma and now we have to see the 3rd case ātma, What is the instrument? The instrument is one's own buddhi. ātmana means buddhya. Because every knowledge is to be acquired only through the instrument of buddhi. There is no other instrument which can gain knowledge. So body cannot get knowledge; Of course ātma by itself cannot get knowledge; any knowledge has to be through the instrumentality of buddhi.

But what type of buddhi? A refined buddhi; aided by, supported by guru-śāstra-upadeśa. A refined and guru-śāstra-upadeśa supported buddhi has to gain the knowledge. Śankārācārya uses the expression śāstra-ācārya-samskṛita-antakaranēṇa. With the help of the mind, which is supported by guru-śāstra upadeśa. So with that mind, one has to gain ātma-jñānam. And if this ātma jñānam is the culmination, the ultimate sādhanā, the question is how many preparatory stages are there for reaching this climax.

So what are the preparatory steps a person has to go through for the climax of self-recognition through the mind within oneself? And these are presented the stages or presented in different ways in different contexts and one type of presentation which is intended here is five-fold stages. A person has to go through five stages to reach this

culmination. In each stage one gets rid of one obstacle for self-knowledge. Each stage helps in removing one, one obstacle. Pratibanda nivṛthiḥ.

What are the five stages and what are the obstacles removed? I have dealt with this in the 12th chapter also. And also in some other context; I will remind you those five stages; I am not going to elaborate.

The first stage called karma-yōga stage, wherein the mental impurities are removed. In Sānskrīt it is called mala-nivṛthiḥ. Malam means dirt; what are the impurities? Rāga, dvēṣa, kāma, krōdhaḥ, lōbhaḥ, mōhaḥ, madha, mātsaryam, etc. etc. Still more. Thus karma-yōgaḥ helps in the removal of malaṁ and it refines the mind.

Then the next stage of sādhanā is called Upāsana or meditation upon saguṇa Īśvara; the Lord with attributes or glories. And this upāsana helps in the removal of the next obstacle; that obstacle is called Vikṣēpa; otherwise called bahirmukhatvam. The restlessness of the mind, the extrovertedness of the mind is the 2nd obstacle, upāsana helps in the mind's focusing capacity. It integrates the mind. It harmonises the mind. It gives the focusing power and the extrovertedness, the outgoing mind is withdrawn. So therefore the 2nd sādhanā is called upāsana. What is the obstacle removed? Therefore Vikṣēpa nivṛtti. Means removal.

And the third stage is called Vēdānta śravaṇam. Systematically and consistently studying the upaniṣadic or Vēdāntic scriptures under the guidance of a competent ācārya; which is called śravaṇam, which will help in the elimination of ajñānam, self-ignorance. So the third obstacle is ajñānam, which is removed through śravaṇam. So karmaṇa mala nivṛtti, upāsanēna vikṣēpa nivṛtti, śravaṇēna ajñāna nivṛtti (3 steps are over).

Then the fourth stage of sādhanā is called mananam. Asking myself whether am I convinced of the teaching given by the teacher and the scriptures. Am I intellectually satisfied, because any knowledge should convince the intellect? As long as there are doubts or reservation, that doubt is an obstacle. A doubtful knowledge is as good as ignorance.

And therefore mananēna, by raising all questions and finding out the answer; either by my own enquiry or with the help of the ācārya. Therefore, the 4th stage is mananam and what is the benefit is śaṁśaya nivṛtti. Converting knowledge into conviction. Removal of the intellectual obstacle.

And then comes fifth and final stage of sādhanā called nidhidhyāsanam, which is meant to remove my habitual reaction; the removal of vāsanā, because of my regular unhealthy responses in life, I have developed a habit.

And habit is developed in-time and habit can go only in-time. This deliberate invocation of the Vēdānta, so that I can get rid of unvēdāntic reactions in life. Every disturbing reaction is unvēdāntic reaction. So anxiety, frustration, self-pity, sense of insecurity, fear, attachment; all of them are unhealthy vāsanās. This vāsanā nivṛtti or viparītha bhāvana nivṛtti is the fifth and final stage called nidhidhyāsanam.

And everybody has to go through all the five stages. They are not optional stages. They are compulsory for all. But suppose, a person has gone through the first two or three stages in this life, and then without completing the journey he dies; suppose. Each stage takes long time.

And if a person dies without the completion, the advantage is in the next janma, the journey need not begin with karma-yōga. The journey can be like getting transfer certificate from one school, and in the next school the child can go to the 6th standard; why in the earlier school, he has passed the 5th. And therefore, depending upon a person's spiritual evolution, a person should start either from karma-yōgaḥ, or from upāsana or from śravaṇa; either all the five, one to five, or two to five, or three to five, or four to five. One to five, means karma, upāsana, śravaṇam, mananam, nidhidhyāsanam. Like that. And in the case of spiritual prodigies, extraordinary spiritual prodigies is different. Spiritual prodigy means the one who has gone through the first four stages in the purva janma. Prodigy means that. There is no other specialty. Already the four stages are passed through in the pūrva janma and therefore, in this janma, the prodigy has to go through only the fifth stage. Śravaṇam need not be done. There is no need of any guru itself. A great relief, it seems! They do not require śravaṇam, mananam, all those things. Even from early stage, they feel that they have gone through these stages. For them it is a very very walk over for them.

But seeing those people I should not argue; that I would start doing like that. Because everybody is a spiritual prodigy. And therefore Kṛṣṇa says: Karma yōgēna aparē paśyanthi. Some seekers start from karma-yōga itself, because they require to go through all the five stages. Why? Because there are powerful rāga-dvēṣa, kāma-krōdhaḥ obstacle, and here the word karma-yōga includes the 2nd stage also. Kṛṣṇa does not mention, we have to supply. Some other people start from the 2nd stage, viz., upāsana. So karma-yōga, refers to the 1st two stages.

And there are some other people, they come with a refined mind, with an integrated mind; and they are naturally not interested in material things; in early childhood itself they are attracted to spirituality. For them, they can start with the third or fourth stage. And that is indicated by anyē saṅkyēna yōgēna. The word saṅkya indicates the third and fourth stages.

Third stage is what? Forgotten? Śravaṇēna, or mananēna; depending upon where they stand. So saṅkhyā refers to śravaṇam and mananam and there are some rare people who have gone through all the four stages in the purva janma. This Lord Kṛṣṇa discussed in the 6th chapter of the Gīta. Listened to it very long ago? Forgotten the 6th chapter itself. Looks like the purva janma. It is like that. Tatra taṃ buddhisamyōgam labhatē paurvadēhikam. This person gets sambhanda with purva janma jñānam. Even he does not know how he got the sambandam. For those people, they require to go through only the final stage, i.e. said here, dhyānēna ātmani paśyathi. So dhyānam refers to nidhidhyāsanam, the final stage, which is just a reinforcement; reassertion of what they have gathered. In one of the Upaniṣads. Aitharēya upaniṣad, it talks about a Ṛṣi Vāmadēvā, who declared Aham Brahmāsmi in the womb of the mother itself.

तदुक्तमृषिणा गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति.
गर्भ एवैतच्छयानो वामदेव एवमुवाच.. ॥ ५ ॥

taduktamṛṣiṇā garbhē nu sannanvēṣāmvēdamahaṃ dēvānāṃ janimāni viśvā śataṃ mā
pura āyasīrarakṣannadhaḥ śyēnō javasā niradīyamiti. Garbha ēvaitacchayānō vāmadēva
ēvamuvāca.. ॥ 5 ॥

How come the mother herself does not know Aham Brahmāsmi? And in the mother's womb itself; how can Vāmadēvā declare and he cannot do śravaṇam in the mother's womb, how does it happen, if you ask, 95% job over in purva janma. Here it is a little bit left out and therefore for those spiritual prodigies, meditation is: {what type of meditation? nidhidhyāsana meditation} is enough and depending upon my level I have to take to five, four, three, two or one sādhana.

Verse 13.26

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३.२६ ॥

anyē tvēvamajānantah śrutvā'nyēbhya upāsatē|
tē'pi cātitarantyēva mṛtyuṃ śrutiparāyaṇāḥ || 13.26 ||

अजानन्तः एवम् ajānantah ēvaṃ **not knowing thus**, अन्ये तु anyē tu **some others** उपासते upāsatē **pursue (Self-knowledge)**, श्रुत्वा अन्येभ्यः śrutvā anyēbhyaḥ **by hearing from others**, श्रुतिपरायणाः śrutiparāyaṇāḥ **being committed to listening**, ते अपि tē api **they also**, एव च अतितरन्ति ēva ca atitaranti **definitely cross over** मृत्युम् mṛtyum **mortality**.

26 Not knowing thus, some others pursue (self-knowledge) by hearing from others. Being committed to listening, they also definitely cross over mortality.

So here Kṛṣṇa points out that Vēdānta śravaṇam need not necessarily be the study of the original scriptures themselves. We do not insist that one should study Upaniṣad only;

Gīta only; Brahmasūtra only; we do not insist upon the text; we insist upon the teaching part only. Therefore if there is a guru who does not teach the Gīta upaniṣad or Brahma sūtra or Pañcadaśi etc. but he takes the essence of all these books and presents in a different language; without touching any of these books, in his own language, maybe English, may be vernacular, may be Russian, may be Chinese; Vēdānta does not refer to the actual language, Vēdānta refers to the content-teaching. As Dayānanda Swami says, You are the Whole, this teaching is Vēdānta, whatever be the language. You are the Whole (hole, what spelling? Put it correctly, h o l e, if you put it is a problem; it is the state now). Therefore pūrṇam, adaḥ pūrṇam idaṃ; I am full and complete; this wisdom it may be in a South American language, we do not care, and therefore Kṛṣṇa says there are some people who do not have access to the originals but still they gather the teaching from other people; from the Gurus, the Gurus themselves have the knowledge of the originals. Even if I do not know the original, it does not matter, I can gain mōkṣa, if even I am taught in any language.

Anyē tu; there are some other people, ēvam ajānantaḥ, they do not gain the knowledge through the original scriptures; the most original and fundamental scriptures being the upaniṣads, they might not study the upaniṣads, or prasthāna thrayāms, consisting of Upaniṣads, Gīta and Brahmasūtra, they do not study. Ēvam refers the traditional scriptural study, they do not do; but what do they do? Anyēbhyaḥ śrutvā. So they go to some ācārya, who has studied the original and who is capable of paraphrasing, arranging and systematically communicating, in what language? In any language that the student can grasp. That is why in India you can find that in every State, Vēdāntic wisdom is there in vernacular language. Even in the folk songs there is Vēdānta. Whether you take Malayalam; one lady sang a laluby, whatever you say, to put the baby to sleep they have some traditional song. And she sang those songs, in which the avastha thraya sākṣi, etc. are coming. And the lady also did not know what it is and of course the baby also. And after attending the class, she says I never knew that even in the songs to put the babies to sleep, there is Vēdānta. Similarly in Hindi and all other languages. Similarly take Abaṅgās of Tukāram, Namādēv, etc. and see. You will find Vēdānta is there. You gain the knowledge through any source. Source is not important, the content is important.

If a person knows the content without studying the Upaniṣad, he is liberated; on the other hand, fill up the blanks. Another person who has gone through all the Upaniṣad, but does not know the content, he is not liberated. Therefore Kṛṣṇa says

Anyēbhyaḥ śrutvā upāsatē in his own mother tongue, upāsatē. They follow the sādhanā of understanding and assimilating and Kṛṣṇa says: Tē api; even those people who are śruti parāyaṇa, who are committed to the words of the Guru.

They are not exposed to the words of the scriptures; they do not know; but they are committed to the words of the guru; so sṛuti parāyaṇaḥ, means guru vākya śravaṇa parāyaṇaḥ. Here for sṛuti you should not take Vēdā. Here sṛuti means the Guru vākya śravaṇam. In any other language; parāyaṇa; committed to that; as much śraddhaḥ a person has got, in the Vēdā, this disciple has got so much śraddhaḥ in the guru vākyaḥ; sṛuti parāyaṇaḥ.

Such committed students also mṛtyuṁ tarantīyēva; certainly cross mortality. Finitude; otherwise called saṁsāraḥ. That means that they will also attain mōkṣa. So what a broad vision!

And therefore even if in the olden days Vēdā was not accessible to all people. They kept some of the scriptures secret for some reasons but even though the originals were not accessible to all; the content of the scriptures were accessible to all people at all the times. Whether a person is Brahmaṇa, Kṣatriya, Vaiśya, Sūdra, Brahmācāri, Grihastha, Vānaprastha, Sanyāsi, male, female, Hindu, Christian, or Muslim, anyone, whether the originals were accessible or not; the contents in one form or the other was accessible. What liberates is not the Vēdā, but liberates is the content-teaching in the Vēdāḥ. Even if one does not study Vēdās, any can get liberation, Kṛṣṇa declares.

Verse 13.27

यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ १३.२७ ॥

yāvat sañjāyatē kiñcit sattvaṁ sthāvarajaṅgamam |
kṣētrakṣētrajñasaṁyōgāt tadviddhi bharatarṣabha || 13.27 ||

यावत् किञ्चित् yāvat kiñcit **whatever being**, सत्त्वम् स्थावरजङ्गमम् **satvam** sthāvarajaṅgamam **moving or stationary सञ्जायते sañjāyatē is born** विद्धि viddhi **know** तत् tat **that to be**, क्षेत्रक्षेत्रज्ञसंयोगात् kṣētrakṣētrajñasaṁyōgāt **out of the union of kṣētram and kṣētrajña**, भरतर्षभ bharatarṣabha **Oh, Arjuna!**

27. Whatever being, moving or stationary, is born --- know that to be out of the union of kṣētram and kṣētrajña, Oh, Arjuna!

In the previous two verses, Lord Kṛṣṇa pointed out that everybody has to go through all the stages of sādhana and also he said all the sādhanas should culminate in ātma jñānam. Ātmani ātmanāḥ ātmānam paśyanti. To ātma jñānam everybody has to come to.

The purification of the mind through karma-yōgaḥ can be accomplished through different types of activities; we have choice; may be japa, may be pūja, may be social

service; one has a choice here; but everybody ultimately has to go through the door of jñānam. That is why Swami Dayānanda beautiful says, a temple might have four doors, four gopurams, but the grabha griham has got only one door. Four doors are there for the temple, only one door is there to the Lord.

Similarly, for preparation many doors are there, but for mōkṣa, there is only one door; jñānam. This Kṛṣṇa mentioned in the previous two verses. Naturally we will have a question, why do we insist on jñānam. It looks as though we are adamant, as though we are fanatic; why are we so insistent? Kṛṣṇa says it is not fanaticism or adamancy, but that happens to be the fact. If I say darkness can be removed only by light; it is not fanaticism. I cannot have comprise or consideration; you can remove darkness by broomstick; is not possible; I cannot afford to accept many paths, not because I am narrow-minded, but the fact is that the darkness goes only by light. So if still you charge me with fanaticism, Dayānanda Swamiji says: Better I be a fanatic rather than a lunatic.

And why do we say that it is a fact. Kṛṣṇa says because saṁsāra is caused by ignorance and error. Samsāraḥ is caused by ignorance and error. What is the ignorance and what is the error? I am the Puruṣaḥ, this fact I am ignorant. Puruṣaḥ, not male-female Puruṣa. Vēdāntic Puruṣa we saw; that is the four things you ought to remember: Cētana, nirguṇa, nirvikāra, sathya, cētana tatvam Puruṣa, pūrṇa Puruṣaḥ aham; this fact I am ignorant of. This is called the ignorance problem.

And this ignorance has led to an error; and what is that error? Since I do not know I am the Puruṣaḥ, I have chosen to identify myself with Prakṛti. When I do not know I am ātma; I mistake myself to be anātma. This is what is happening in dream also. When I forget this body of mine during sleep, the ignorance of this body leads to my identification with what? The svapna śarīram. Why do I identify with the dream body? Because I am ignorant of this body, which is lying on the bed. And that is why the moment I wake up to this physical body, automatically, I decide to disidentify from the dream body. And therefore, Puruṣa ajñānam has led to Prakṛti abhimānam. Do you understand? Puruṣa ajñānam has led to Prakṛti abhimāna, or to put in another language, kṣētrajña abhimānam has led to kṣētra abhimāna. Abhimāna means identification. Ātma ajñānam has led to anātma abhimāna. Or in English self-ignorance has led to body identification.

And therefore Kṛṣṇa says: kṣētra kṣētrajña samyōgāt, because of the samyōgaḥ, samyōgaḥ means abhimāna, identification of "I" the kṣētrajña on what? the body the kṣētram. So samyōgaḥ means identification, mistaking; in English itself, mistake means what? You miss the original and take the wrong one; called mis take. I miss the Puruṣa and take the Prakṛti as myself. This is called kṣētra kṣētrajña samyōga, ātma-anātma adhyāsaḥ. Śankarācārya, in his most famous introduction to Brahma Sūtra, he writes a

bhāṣyam called adhyāsa bhāṣyam. Just one and half pages only he writes. The commentators and sub-commentators and sub-sub-commentators they write a huge book on it and you know what is adhyāsaḥ, kṣētra-kṣētrañā samyōgaḥ. I, the cētana tatvam, take myself to be the material body. I, the consciousness, take myself to be the matter. See the great foolishness. But we successfully we manage; not only we manage, we successfully perpetuate also; I am the body; I am the body.

And because of the dēha abhimāna, there are two fold problem; the first problem is: I the immortal Puruṣa mistake myself to be the mortal body. Therefore mortality I take to myself. Finitude I take to myself. And once finitude comes, I cannot withstand the limitations in life and therefore start the grabbing project. Bring to me, Bring to me, give me; I grab, so that I, the finite can become, the desire is to get rid of finitude.

And therefore apūrṇathvam leads to kāma; kāma leads to karma, karma leads to puṇya-pāpam, puṇya pāpa leads to sukha duḥkha, and later to punar janma. In fact entire cycle of birth and death is dēha abhimāna.

And therefore Kṛṣṇa says yāvat sattvaṁ sañcāyatē. Sattvaṁ means living being. Every living being is born; goes through the cycles of births and death; sthāvara-jaṅgamam, whether it is a non-moving living being; what is the non-moving living being: the trees; naga siṣyaḥ (we saw in the morning), the trees are called sthāvara prāṇi; and all the other animals etc. human being, they are all called jaṅgama satvam. So sthāvara satvam, non-moving prāṇis, jaṅgama satvam, moving prāṇis; all these go through jāyatē; birth and death only because of fundamental mistake; 'I am the body' is the mistake.

Iti viddhi. Arjuna you understand and this body identification is a mistake and every mistake is born of ignorance. Every error is a product of ignorance.

And therefore if an error has to be eliminated, you can never attack the error directly, you have to attack the cause of the error. What is cause? Ajñānam. If you have to destroy a tree, cutting the branches would not accomplish that. You go on cutting the branches; what happens? It comes again and again. Never destroy the symptom; destroy the disease. An ideal medicine is that which destroys the disease not the symptom. And that is what is indicated through Rāvaṇa vadham also. Rāma destroys the heads of Rāvaṇa. The heads indicate the errors. And Rāma keeps on cutting the heads, the head keeps on coming. And then Rāma is frustrated. Then Agasthya comes and does the upadēśa of Aditya Hṛdayam, which is the essence of Vēdānta. And the brahmāstra is meant to strike the Hṛdayam dēśam. Do not cut the head which is an error; but in the Hṛdayam, ignorance is there; by tatvamasi brahmāstram, destroy the ajñānam here. Then the

heads will not come again and again. And therefore Jñānam destroys ajñānam and ajñānam destroys error or adhyāsa. With that problems are solved.

And therefore Arjuna jñānat ēva mōkṣa. In which Yuga? That is also a confusion. In which Yuga? In which Yuga darkness goes by light? Any yuga, if darkness has to be removed, you need light. So in Kali yuga bhakthi is the way to mōkṣa, we will never accept. Whether it is dvāpara Yuga, trēta yuga or kali yuga, to remove ajñānam, one needs jñānam. There is only one remedy, jñānam. So thus Kṛṣṇa talked about sādhanās in these three verses; 25, 26 and 27.

Verse 13.28

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३.२८ ॥

Samaṁ sarvēṣu bhūtēṣu tiṣṭhantaṁ paramēśvaram |
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati || 13.28 ||

सः saḥ **He**, यः पश्यति yaḥ paśyati **who sees** परमेश्वरम् paramēśvaram **the supreme Lord**, तिष्ठन्तम् tiṣṭhantaṁ **who dwells** समम् samam **alike** सर्वेषु भूतेषु sarvēṣu bhūtēṣu **in all beings** अविनश्यन्तम् avinaśyantaṁ **and who is imperishable** विनश्यत्सु vinaśyatsu **among the perishables** पश्यति paśyati **(alone really) sees**.

28. He who sees the supreme Lord who dwells alike in all beings and who is imperishable, (alone really) sees.

So from this verse onwards, Kṛṣṇa talks about the benefit of this knowledge. Jñāna phalam. There are several benefits and Kṛṣṇa enumerates a few of them and the first benefit mentioned here is sarvatra sama darśanam. Seeing one ātma, seeing means not with the physical eye, through the eye of wisdom; jñāna cakṣu, being aware of the changeless ātma which is in and through all the changing anātma. Body changes; mind changes; thoughts change; all these change; but in and through all of them, the caitanya tatvam, the consciousness does not undergo a change. Just as there is one water permanent water; in and through the changing impermanent waves and bubbles; in and through the changing bodies and mind; there is the changeless ātma; the wise person does not lose sight of that.

Therefore, he says: vinaśyatsu sarvēṣu bhūtēṣu. Here Bhūtha means what? The body mind complex, which are innumerable. Just as waves are innumerable, there are innumerable infinite number of bhūtams, body-mind-complex, and what type of body-mind-complex? Vinaśyatsu, which are subject to birth and death; like the waves rising and setting; and all of them are viṣamam in nature. Viṣamam, different. Physically every one of us is different; mentally you do not have to ask; intellectually different; thus there

are difference all through; and amidst the different innumerable perishable bodies, samaṁ parameśvaram, there is one imperishable thing. You call it either sat principle the existence, or you call it cit principle, the consciousness, that sat cit ātma is called parameśvara. Here Kṛṣṇa says that parameśvaram is not somebody sitting above the clouds. That are all LKG, they are the first lessons; but parameśvaram is who? The very changeless ātma in everyone. Īśvara sarvabhūtānam ḥṛdēśē. Yō vēda nihitam guhāyām paramēvyōman; dēhō dēvalaya prōkta; body is the temple and the ātma is the Lord; Wise person is one who does not lose sight of the Lord while transacting.

So at the level of the conscious mind, I am aware of the impermanent and changing bodies and mind, but in the background, the wise man or wise women ~ wise person; let us be safe, the wise person does not lose sight of the ātma; that is why our very greeting is what?; Not hi ~ Swami Chinmayānanda used to say that we used to say hi, to manage the cows and the horses ~ now the American culture we say hi ~ it is not hi ~ Namasthe means what. Ātma in you and the ātma in me; both of them are one and the same and to remind that alone we have some indication, either put chandanam, or kumkum or vibhuthi or thiruman or anything that is to remind the presence of the divinity in you and me.

And if I am aware of the permanent one, I will not depend upon the impermanent for security. If I am aware of the permanent one, I will handle the impermanent but I will not depend on the impermanent one; just as a drowning man trying to catch hold of a straw. What will happen? He will go down with that. So Kṛṣṇa says samaṁ sarvēṣu bhūtēṣu tiṣṭhantaṁ paramēśvaram Ātmānam yaḥ paśyathi. One who does not lose sight of this ātma; that is one who has got sama darśanam, advaita darśanam, abhēda darśanam, saḥ paśyathi; he alone has got the right vision; he is called a seer.

A sage is called a seer even though we also see so many things, nobody calls us a seer; Why? எதை பார்க்கணமோ அதை தவிர வேறே எல்லாம் பாற்கரோம் (because we see all other things except that which has to be seen). So the one who sees that thing to be seen is called Seer. Such a person is called a பாற்பான். pārpan. Pārpan means the seer is called Pārpan. Everybody should become pārpan.

Hari Om

178 Chapter 13, Verses 28-31

ॐ

Up to the 24th verse, Lord Kṛṣṇa dealt with all the six topics that Arjuna wanted to know. Prakṛti, Puruṣa, Kṣētram, kṣētrajña, jñānam and jñeyam. And thereafter, from verse

No.25 up to 27th in three verses, Lord Kṛṣṇa talked about the sādhanas or preparatory disciplines required to gain this knowledge. Knowledge given in the first 24 verses. And he talked about all the levels of sādhana, starting from karma-yōga; then passing through Upāsana, then Śravaṇam, Mananam and Nidhidhyāsanam and the culmination of the sādhanas should be only in knowledge.

And also Kṛṣṇa pointed out why he is insisting on knowledge, the reason is that the problem of saṁsāra is because of an error with regard to our perception of ourselves. So self-error, or error with regard to self-understanding is the problem and any error is caused by ignorance alone and therefore without the removal of ignorance, self-delusion cannot go away. And therefore, knowledge is compulsory and through the knowledge self-delusion goes away and through that the saṁsāra also goes away. Thus the sādhanas were talked about in three verses from verse 25 to 27 and then from 28 onwards Lord Kṛṣṇa is talking about the phalam, the benefit of this knowledge.

And this benefit Kṛṣṇa presents in different ways. In the 28 verse, the phalam that he talks about is right perceptive of the world. The right vision of the world, the complete understanding of the world which we call samyak-darśanam. A proper perceptive.

And what is this proper perceptive? This is purely based on the teaching; the teaching being, that the whole universe is a mixture of Prakṛti and Puruṣa; because the whole universe is born out of Prakṛti and Puruṣa and therefore the universe will be a mixture of the two. Just as every child will have the features of both the parents; the father and mother; Prakṛti and Puruṣa together are like the parents and therefore, the universe is a mixture of both.

And our vision will be right vision and balanced vision only if we are aware of both the Prakṛti aspect as well as the Puruṣa aspect. If we are going to be preoccupied with Prakṛti and lose sight of Puruṣa, then also problem. If we are going to be preoccupied with Puruṣa and lose sight of Prakṛti, then also problem. A right balanced vision is being aware of both Puruṣa and Prakṛti; not only in the entire creation; every living being, every human being is also a mixture of Prakṛti and Puruṣa. The only thing is the Prakṛti part of a human being is physically perceptible because it is made up of solid tangible matter. Prakṛti being saḡuṇa, (do you remember), saḡuṇa, savikāra, mithya, acētana tatvam, it is visible to the fleshy physical eyes; whereas the Puruṣa being Nirguṇa, Nirvikāra, Sathya, Cētana tatvam; it will not be visible to the physical eye but it has to be appreciated through our understanding. Just as when I look at the fan, only one aspect of the fan is visible to the eyes and that is the physical part of the fan; but behind the physical part, there is a non-tangible invisible electricity principle, which the eyes do not see but the

jñāna cakṣu; physics jñāna cakṣu gives me the appreciation. What I see is one; what I appreciate is a mixture of two. The visible and the invisible.

Similarly when I look at every living being, what the eyes see is one, but with the other called, śāstra-jñāna-cakṣu, which is called the third eye of wisdom; jñāna-cakṣu has to "see"; what do you mean by seeing? Appreciating and understanding the invisible Puruṣa in every one. It is not that the Lord Śiva has only got the third eye; we all should acquire the third eye. The two eyes will see the Prakṛti, the third **நெற்றிகண்**; netthi kan and that they say is symbolically indicated by the tilakam that we wear. Now nobody wears it; especially the younger generation feel ashamed to put the pottu. Our śāstras say that it represents the third eye of wisdom and why do you put on the netthi? Why not on the face? Why do you put there? Because in the tantra śāstra, they talk about various chakras, symbolically and there is supposed to be a cakra called ājñā chakra; and ājñā means pūrṇa jñānam. ā being pūrṇam and jñā means jñānam. So this third eye symbolised through ājñā-cakram and tilakam is supposed to be the invisible eye, which is aware of the Puruṣa also.

And of these two principles, the Prakṛti part will be subject to change; savikāram; the Puruṣa part is not subject to change. Prakṛti part is variable from individual to individual; varṇa-bhēda is there; āsrama-bhēda is there; liṅga-bhēda is there; it is viṣamam; whereas Puruṣa is samam in all the people.

Therefore, Kṛṣṇa says samam sarvēṣu-bhūtēṣu tiṣṭhantaṁ paśyathi. This eye will be seeing what? Viṣamam paśyati. So the local physical eye, even without the study of scriptures, you do not require a guru or a śāstra or vēdānta, without any training the physical eyes are going to see the viṣamam bhūtāni; anitya bhūtāni; the śāstra cakṣu should help me in seeing what; viṣamam anitya bhūtēṣu sama nitya ātma darśanam. Darśanam not with the physical eyes but with the third eye of wisdom through vēdāntic study.

And therefore Kṛṣṇa said: sarvēṣu bhūtēṣu viṣamam anitya prakṛtiṣu samam Puruṣam. Here the word paramēśvaram indicates Puruṣa. Do not imagine a personal God is sitting in everyone. Here, the word paramēśvara represents Nirguṇa, Nirvikāra, Sathya, Cētana Tatvam paramēśvaram, yaḥ paśyati. And that does not mean in his preoccupation with Puruṣa darśanam, he loses sight of Prakṛti; he sees the Prakṛti also, he is also aware of the Puruṣa also. Just as I appreciate both the fan aspect as well as the electricity aspect. And according to the context, he emphasises Prakṛti or Puruṣa.

As I said, when somebody asks who are you?, or bio-data, somebody asks, in that context I am nirguṇa, nirvikāra, sathya cētana tatvam you should not say; context you can

identify with Prakṛti and handle. But there are occasions when Prakṛti create problems. Mortality frightens. Actions become a burden. Life becomes a bore. And when a person troubled by life, when it appears noisy, constant activity and becomes a drag, then a person requires a different channel. This channel problem, what should you do. Change the channel. When you look for stability, when you look for permanence, when you for pūrṇathvam, then the Prakṛti will not be able to provide; in fact all the higher needs of human beings, Prakṛti will not provide. It is very useful and entertaining in all transactions; but whenever there is a higher need; sometime people tell, one lady was telling me; Swamiji I have everything but I am missing something. I do not have anything to complain, because wonderful husband, wonderful children, beautiful house, no water problem; and the business is going well; I cannot give any complaint at all; but there is something missing. This is called higher spiritual need; when such a need comes, I should be able to withdraw from Prakṛti and own up the Puruṣa tatvam; which alone gives peace, pūrṇathvam, security, immortality, stability, etc. And once you are rejuvenated and fresh, then you are ready for all the activities. Like getting up after sleep. Therefore, that balanced vision of Puruṣa and Prakṛti; not losing sight of Puruṣa in and through the transaction is called ātma niṣṭa. They call it sahaja samādhi. Sahaja samādhi means in and through all the transactions, not losing sight of the Puruṣa tatvam. Up to this we saw in the last class.

Verse 13.29

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ १३.२९ ॥

Samaṁ paśyan hi sarvatra samavasthitamīśvaram |
na hinastyātmanā"tmānaṁ tatō yāti parāṁ gatim || 13.29 ||

हि hi **for** समम् samaṁ **uniformly** पश्यन् paśyan **seeing** ईश्वरम् īśvaram **the Lord** समवस्थितं सर्वत्र samavasthitam sarvatra **who dwells everywhere alike** न हिनस्ति na hinasti आत्मानम् ātmānam **he does not ruin himself** आत्मना ātmanā **by himself** ततः tataḥ **thereby** याति yāti **he attains**, परां गतिम् parāṁ gatim **the supreme goal. Freedom from insecurity is mōkṣa.**

29. For, uniformly seeing the Lord who dwells everywhere alike, he does not ruin by himself. Thereby he attains the supreme goal.

So the previous verse gave the first phalam and first phalam is what? Right vision: sāmyak darśanam and which is a very very anti-depression tablet. So once in a while, everybody goes through either serious or mild depression; anti-depression tablets will all create problems; what is the best tablet; this darśanam is the only permanent solution; sāmyak-darśanam.

Then in this verse, Kṛṣṇa gives the second benefit of this knowledge, which is amṛtathva prāp̥thi. Transcending mortality. Or immortality is the second benefit. As the prayer goes asatō ma sat gamaya, tamasō ma jyōtir gamaya, mṛtyōrma amṛtam gamaya. Ma means, Me, please take me from untruth to truth from darkness to light, from mortality to immortality.

The word 'ma' also means 'do not'. You should understand very clearly. If you take that meaning, what will happen? It will mean, do not take me to truth. Let me continue in the untruth. Here Ma is not the indeclinable Ma; it is declinable Dvithiya vibakthihi, ēkavacanam; take me. That amṛtathva prāp̥thi is the benefit he gives. Samaṁ paśyan. This wise person learns to have the sama-darśanam, in and through the viṣama darśanam, which is required for transaction. Transaction requires viṣama darśanam.

Even at the end of the class, when you see several chappals, there you should not say: Sarvatra-sama-darśanam. You cannot walk away with another's chappal. There you should have the Viṣama-darśanam; this is their chappal; this is my chappal, etc. Transaction requires Viṣama-darśanam, but behind samaṁ-paśyan sarvatra, sarvatra means in and through all the transactions paśyan, sṛnvan, spṛśan, jihnan.

Because the moment you lose sight of the sama darśanam, Prakṛti will frighten you. It is like the dream. The moment you lose sight of the fact that you are lying down on the bed comfortably; that is forgotten, the dream is capable of frightening you. The moment you lose sight of the screen in a movie, the characters become more real than they actually are, and the movie can terribly frighten you; not only at that time, afterwards when you go home also. Similarly, the moment Puruṣa is lost sight of, Prakṛti becomes a nightmare.

And therefore samaṁ-paśyan sarvathra; in all the states, all the conditions. What does he see? samavasistitham īśvaram. Again Īśvara here means Puruṣa the ātma. It is not ēkarūpa īśvaram that is talked about here; not even anēka rūpa īśvaram. Anēka rūpa Īśvara was discussed in the 11th chapter, whereas here the īśvaram .neither referring to ēkarūpa Īśvara nor the Anēka-rūpa Īśvara but Arūpa-īśvaram, free from all attributes. Therefore only samam, which is same in everyone.

And samavasistitham, which is very much present as the very adhiṣṭānam, the support of Prakṛti. Because Puruṣa is sathyam, Prakṛti is Mithya, without the support of Puruṣa, Prakṛti cannot exist. Just as without the support of the screen, the movie does not exist. Whether you are aware of the screen or not; screen alone supports the movie. Similarly, samyak adhistanathvēna avasthitham. Īśvaram paśyan. The wise person sees all the

time; in all these places, paśyan, should not be taken as physically perceiving; but appreciating through jñāna cakṣu.

And what is the benefit he attains? Parām gatim yāti. He attains the highest goal of immortality. Amṛthathvam yāti. He attains immortality. He thereafter does not subject himself to mortality.

And here Kṛṣṇa presents that in a beautiful way that this jñāni does not destroy himself thereafter. So according to Kṛṣṇa, every ajñāni_samsāri is destroying himself. Even though he puts the blame on the world and the people, according to Vēdānta, world does not create any problem. Because of ignorance, we are killing ourselves. We are all self-destructive people. This is based on the Īśāvāsya Upaniṣad which says everyone is committing a suicide. Everyone is committing a suicide. How? Śankarācārya explains this in two different ways beautifully: we will see both meanings; interesting.

How does a person destroy himself? Because of the self-ignorance, ignorance of the fact that I am ātma, he identifies with the body, the anātma. So ignorance leads to body identification. And once I identify with the body I become a kartā. As ātma I am not a kartā, but once dēhābhimāna comes, I become a kartā. And as a Kartā, means doer of actions. As a kartā I perform varieties of actions, earning puṇya papāh karmāṇi.

And therefore what are my earnings? Whether in the local bank any deposit is there or not, in our other bank we have got a very huge deposit of puṇya-pāpa karmāṇi. And according to vēdānta, it is these puṇya-pāpa karmas which are responsible for the creation of the body. And therefore, I create a body for myself by my own karma. If in the next janma, I am going to acquire a body who is responsible? Not the next janma parents. Not God. Not anything. If I acquire a body in the next janma, I am responsible for the arrival of that body. Through what? My own karma. So therefore, I create a body and then after the body hangs around for sometime, when the body perishes, the end of the body is also caused by what? The doctors will give various reasons; heart attack or this attack or that attack, or accidents and various other causes; but doctors may say, but according to the śāstra, it is again the end of the karma, prārabhda-karma, that puts an end to the body. Therefore, body's arrival is because of whom, myself and the body's departure or death is again because of whom? Because of me alone; How? Through my own karma. And once that body is gone. what happens. that is not the end of the journey. Payanangal mudivadillai. (in Tamil ~ the journey never ends). Therefore, another body I acquire and again that body is again killed by me by my own karma, and another body create another body and who kills that body, again I alone. Therefore I alone are responsible for the repeated birth and death of myself; through the arrival and departure of the body.

Therefore I am creating myself and I am destroying myself from the standpoint of the body. And therefore, I am self-destructive. I kill myself. And how long this will continue? As long as Karmas continue. Punarapi Jananam, punarapi maraṇam, Punarapi Jananam, punarapi maraṇam. I am responsible for my death. So therefore I am a ātmāhā; ātmāhā means killer of myself, from the standpoint of my body.

And then Śankarācārya gives another meaning also. From the standpoint of my higher-nature also, that is my ātma svarūpam nature also, because of self-ignorance, I am killing as though my higher-nature. I am destroying myself; myself means not the body; my own higher-nature. Then Śankarācārya raises the question: how can a self-ignorant person kill his own higher-nature, the ātma? Because after all the ātma is indestructible; how can you say ignorant person kills the ātma? Śankarācārya ignorant person kills the ātma, as it were. Figuratively kills the ātma.

What do you mean figuratively killing the ātma? When I am not aware of my higher-nature, I disown my higher-nature. Just as a person who does not know the treasure which is lying underneath the ground; his own land; is not going to claim it, he is going to disown because of his ignorance; similarly, an ignorant person disowns his higher-nature and therefore the benefit that he can derive from his higher-nature is denied to him. Is it not? When I have got treasure underneath and I am ignorant of that fact, the benefit of the richness that I am going to lose and since I am not enjoying the benefit of my higher-nature, it is as though the higher-nature is absent. The higher-nature is present. But the higher-nature is as though absent, why? because I do not derive the benefit of my higher-nature; because of sheer ignorance; and since the higher-nature is as though absent; Śankarācārya says: we have killed or destroyed the higher-nature, as though. If something is destroyed, you do not derive the benefit of that. Similarly, ātma is as though destroyed; because I do not derive the benefit of it.

And therefore, a self-ignorant person has "destroyed" his own higher-nature, because he does not enjoy the benefit of pūrṇatvam, abayathvam, etc. And therefore from that standpoint also, he is a suicide; he is destroying himself.

And therefore every ajñāni destroys himself from the standpoint of the body also and every ajñāni destroys himself from the standpoint of ātma also. And therefore every ajñāni is a suicide. And if every ajñāni is self-destroyer, what is the definition of a jñāni? Opposite.

And therefore, Kṛṣṇa says a jñāni does not destroy himself; he is not a self-destroyer. That is said; look at the second line. na hinastyātmanā'tmānaṃ. Unlike an ajñāni, a jñāni does not destroy himself, either by the standpoint of the body or from the standpoint of

the ātma. And therefore he is not a self-destroyer; he has discovered immortality. And that is said in the last portion, parāṁ gatim yāti. Parāṁ gatim means immortality; amṛthatvam.

Verse 13.30

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ १३.३०॥

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ|
yaḥ paśyati tathā"tmānamakartāraṁ sa paśyati || 13.30 ||

सः saḥ **he**, यः पश्यति yaḥ paśyati **who sees** कर्माणि karmāṇi **all actions** क्रियमाणानि kriyamāṇāni **as being done** प्रकृत्य एव च prakṛtya ēva ca **by Prakṛti alone**, सर्वशः sarvaśaḥ **by all means** तथा tathā, **and likewise (sees)**, आत्मानम् ātmānam **the Self**, अकर्तारम् akartāraṁ **to be actionless** पश्यति akartāraṁ paśyati **(alone really) sees**.

30. He who sees all actions as being done by Prakṛti alone by all means and likewise (sees) the self to be actions (alone really) sees.

The third benefit of the knowledge is given here. We have seen two: first one is sama darśanam; the second one is amṛthathva prāp̥thi. The third prayōjanam akartṛtva prāp̥thi. Discovering the fact that I am akartā. I am not a doer of any action. And this is a very important thing because kartṛtvam alone is the cause of all the problems. Because as long as I am a kartā, I can never avoid karmas and therefore Kartā will be eternally associated with karma. And karmas will never remain the same, they will gradually ripen. The karmas will gradually ripen and get converted into favourable and unfavourable conditions. Even now our prarabdha karmas are ripening. Next year எப்படி இருப்போமோ? பகவானுக்கு தான் வெளிச்சம். (how we will be, is only known to God) and you cannot stop it. You cannot do anything. The karmas, whether you like it or not, they are ripening. When the karmas ripen, the ripened karma-phalam in the form of favourable and unfavourable situation, they will come back to me alone. What goes as karma outside will come back to me as karma phala, without any address-mistake. Whether your number is new number or old number, there will be no mistake, it will land properly. Sharp shooter; correctly it will land. When the karma phalas comes to me and I have to face the music, I become a bhoktā. If I am a kartā, I can never escape from being a bhoktā and that bhoktā status is a choiceless, helpless situation.

That is why they say also. That somebody was told that he is getting into seven-and-half saturn. This fellow thought that he will escape, and therefore he dug a tunnel and hid himself and closed himself, to escape from the Saturn. How long 7-1/2 years. After 7-1/2 years he came out, he called Śani and said how he escaped from you. Śani said that you

sat in that corner underneath in the tunnel without proper food and any other facilities, is itself because of Me, the Śani effect.

So therefore, you can never escape from being a bhōktā. Therefore if you want to get out of bhōktvaṁ, there is only one way, you should get out of kartvaṁ. You will definitely have kartvaṁ as long as you have dēha abhimāna, because dēha means karma will be there, because there are jñanēndriyaṇi, karmēndriyāṇi; and therefore, Prakṛti abhimāna makes me a kartā. And the moment you drop the Prakṛti abhimāna, and claim that aham Puruṣa, that Puruṣa-owning up alone will take you out of both kartvaṁ and bhōktvaṁ.

Therefore, Kṛṣṇa says: Karmāṇi, all the karmas, good and bad actions, are Prakṛthya ēva kriyamāṇani, they are all done by Prakṛti alone, Prakṛti alone can do karmas, because doing karma requires modification. Any karma, change is required. If I have to talk, my mouth has to undergo change. Even if I have to do a thinking action, there should be thought change. So karma means vikāram. Prakṛti alone can do karma, because it is subject to modification.

Whereas Puruṣa means what Nirguṇa, Nirvikāra, Satya, Cētanā-tatvam, that Puruṣa is incapable of doing action and therefore Kṛṣṇa says all the actions by all means, whether it is kāyikam, vācikam, or mānasam, whether it is dhārmikam, or adhārmikam, all of them are done by Prakṛti. Prakṛti means what? The body mind complex. You can call it śarīra thrayam or you can call it kōśa pañcakam, but if you do not know what is śarīra thrayam, and kōśa-pañcakam, you can understand as body-sense-mind complex alone. Sarvaśaḥ.

And this wise person is very much aware of that. But he does not identify with the body mind complex. Then he identifies with what? Ātmanam. He does not say I am doing. He says in my presence Prakṛti does everything. In my presence, Prakṛti does everything, body mind complex does everything. Then who am I. Akarthāram ca paśyathi. I am akartā and therefore I do not have sañcitam; I do not have āgāmi; I do not have prārabdham. Or else how is it possible to experience and finish off the karmas? It is impossible for you to exhaust all the karmas, because they are all ananthakōti janmarjithāni karmāṇi; you can never experience and exhaust the karmas. In one life itself, if you are going to exhaust 2,783 karmas (just a number). Even if you exhaust 2700 karmas, while exhausting you are going to add 27000. So it is impossible to put an end to the cyclic arrival and departure of karmas. The only way out of is you do not stop the cycle, but you get away from the cycle. Like the huge merry go round. Huge one, you know, in the cycle you sit and goes round. So if it is one minute or two minutes, it is merry go around. But imagine, it is going on, going on, and the switch cannot be go, and the power also does not go. Imagine you go round and round, and you cannot do anything.

So if you cannot switch off the cycle, the only way is what? Jump out of the cycle, let it continue, you come out of it. Similarly, Prakṛti cannot be stopped; I transcend Prakṛti, like waking up from dream. And therefore, ātmanam akarthāram paśyathi.

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

[tattvavit tu mahābāhō guṇakarmavibhāgayōḥ |
guṇa guṇēṣu vartanta iti matvā na sajjatē || 3.28 ||](#)

Prakṛti will continue. Let me now identify with that. Of course this verse should be carefully understood. It should not be misunderstood and abused. Suppose a person argues, this is a very very convenient ślōka. So you do all the akramams and say that prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ. Aham the ātma is the akartā, abhōkhtā, etc. everything is done by the body. Imagine a criminal who is tried in the court and the judge passes a verdict and therefore 7 years RI. Sukh Ram might have become Duḥkha Ram. So 7 years RI or something verdict was passed and that criminal quotes this Gīta verse. Prakṛtyaiva ca karmāṇi kriyamāṇāni, Oh Judge, the body does all the karmas, I the ātma does not do any karma at all, why are you giving me RI. What will judge the say: My dear, I am not imprisoning you. In fact, I cannot imprison you because you are the all-pervading ātma, which cannot accommodated in a prison. In fact, all prisons are existing in you; I am not imprisoning you, because you are akartā and abhōkta; you said body only did all the crimes and therefore I am only imprisoning the body. Dhāniki Dhāniki śaripōyindhi.

So therefore: remember Vēdānta should never be used for promoting adharma. Whenever we feel like supporting adharma through vēdānta, it means we have not assimilated vēdānta properly. If vēdānta is correctly assimilated, it will promote dharma. In fact Vēdānta is the best method of promoting dharma. So whether I have assimilated vēdānta properly or not, how do I know? If vēdānta promotes dharma in my life, dharma means what, ethical life it should promote, if it is supporting adharma, the best thing is keep aside the vēdānta for some time; follow dharma śāśtra after studying it properly and therefore vēdānta is not for abuse. This should not be misinterpreted. Thus what is the third benefit of ātma jñānam? Akartṛtva prāpṭhi. Discovering the fact that I am akartā.

Verse 13.31

यदा भूतपृथग्भावमेकस्थमनुपश्यति।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३.३१ ॥

[yadā bhūtapṛthagbhāvamēkasthamanupaśyati |
tata ēva ca vistāraṁ brahma sampadyatē tadā || 13.31 ||](#)

यदा yadā **when** अनुपश्यति anupaśyati **one sees** भूतपृथग्भावम् bhūtapṛthagbhāvam **the diversity of beings**, एकस्थम् ēkastham **to be based on the one (Self)**, च विस्तारम् ca vistāram **and (their) origination** ततः एव tataḥ ēva **to be from that (Self) alone**, तदा tadā **then** सम्पद्यते ब्रह्म sampadyāte brahma **one becomes Brahman**

31. When one sees the diversity of beings to be based on the one (Self) and (their) origination to be from that (Self) alone then, one becomes Brahman.

So this is a deeper and significant verse wherein several steps of vēdāntic understanding are hidden. The understanding of ātma has to grow through several stages. And to understand those several stages, we will first take the example of ākāśa or space. Initially, I do not understand space at all, because it is too intangible, invisible. Generally we think space is emptiness and nothingness and therefore we take space for granted. So first I should learn, that this hall, for example, or any enclosure for that matter, has got space within. So when I am looking into a hall, there are two things; not hall alone, but the hall with space inside. When space alone is there, generally we think, we say there is nothing. It is not nothing, space is not nothingness but it is a positive substance. Even scientifically space is not emptiness or nothingness, it is a positive substance; a subtle substance. முதலில் என்ன புரிஞிக்கிறேன்? What I understand first. There is space inside.

Then later I understand that space is not only within this hall, but the space is inside all the enclosures; big halls, small halls, or even a vessel or our own stomach; all space is there. That is the next stage. Space is not only within one hall, but in all enclosures, next stage.

Then the next stage I understand is that even though halls are many and varied, the space within is not many and varied; space is one and the same within every hall. The halls are different but space is not different. This is the next stage.

Then the next stage I go through is, not only there is one space inside all the halls, but there is space outside the halls also. Space is not only within every hall, but the space is outside; both inside and outside.

Thereafter the next stage is (it seems there is no end), really speaking, space is not inside and outside the hall; that is not the right expression; there is only one space, in which all the halls are resting. So space is not in the hall; but it is the reverse; halls are within spaces (you should not say 'spaces'). I will say that there is space within. Therefore space is only one. Within one space, all the halls exist. So space is the stithi kāraṇam of all the halls. That is the next stage.

And then the final stage is what? Space is not only the stithi kāraṇam, means what, the support for the existence of all the halls, according to śāstra, all the things in the creation are even born out of space alone. ākāśāth (Taittiriya, do you remember). ākāśāth vāyu, from ākāśa is vāyu, vāyōr Agni , agnē āpaḥ, adhyā pṛithvi. pṛithviyām oṣadāya. From the so called empty space alone, everything is born, and in the space alone, all of them survive and into that space alone, all of them resolve.

See how many stages we have seen. First we said that there is the hall and space. Then space is in every hall. Then space is the same in every hall; thereafter space is not only inside the hall but outside also. Then really speaking space is not inside; all the halls are in the space. And finally what we said; Space is the one which holds all the halls and space is the one from which all of them are born and into all of them resolve.

If you understand in space, you have to extend to the consciousness. So space should be equated to consciousness and hall should be equated to the body. After all these steps one has to go through. What is that? Within the body there is consciousness.

Then what is the next stage? Consciousness is not only in my body but also in every body.

Then what is the next stage. Even though the bodies are many and varied, consciousness behind all the bodies is one and the same.

Then what is the next stage. Consciousness is not only within the body, but consciousness is outside the body also.

Then what is the next stage? Really speaking, consciousness is not inside the body; then all the bodies are resting in one consciousness.

And then the final stage is not only all the bodies are resting in that consciousness, they are all born out of that consciousness; rests in that consciousness, resolves in that consciousness and that consciousness I am.

If you can tell this, you can say, Aham Brahma asmi. This is the essence of this verse. The details in the next class.

Hari Om

179 Chapter 13, Verses 31-35

ॐ

Up to the 24th verse of this chapter, Lord Kṛṣṇa dealt with the six topics that Arjuna wanted to know and from verse No.25 up to the end, Lord Kṛṣṇa winds up the present

discourse by talking about jñāna-sādhana and jñāna-phalam. In three verses, 25, 26 and 27, the sādhana were talked about in the form of karma yōga, upāsana, vādānta vicāra, etc.

And now from the 28th verse onwards, the jñāna-phalam is being talked about. Of that, we have seen up to verse No.31; first phalam that was mentioned by Kṛṣṇa was sarvatra sama darśanam. Even though superficially, the sense organs continue to see the differences; the eye of wisdom sees the inherent non-duality. The inherent oneness behind this superficial duality, the jñāni sees and this very sama darśanam, saves him from strong rāga dvēṣa. Powerful rāga dvēṣa alone is the cause of saṁsāra. Rāga dvēṣa gets weakened because of the Sama darśanam. This is benefit No.1.

Then the second benefit mentioned was amṛtatva prāpthiḥ. When a person sees plurality and limitation, finitude and mortality are inevitable. When I see the variety of waves, certainly I will see the birth and death of the wave, mortality is my vision; but when I see the water behind the waves, from the standpoint of the water, there is neither birth nor death and therefore, ēkatva darśanam or sama darśanam leads to amṛtatva prāpthiḥ; that is the second phalam mentioned.

And the third phalam mentioned in the 30th verse is akartṛtva darśanam. Recognition of the fact that all the actions belong to the Prakṛti, the matter-principle only and I the Puruṣa who is the sākṣi behind the Prakṛti, who is the kṣētrajña behind the Kṣētram that I do not do any action. In my presence actions take place but myself am akartā. This akartṛtva prāpthi, freedom from the notion of doership is the third phalam. Sama darśanam, amṛtatva prāpthiḥ, akartṛtva prāpthi.

And then the fourth phalam which I introduced in the last class, in verse No.31 is brahmahva prāpthi. I recognise I am Brahman; the jagat-kāraṇam. The jagat adhiṣṭānam. And to assimilate this idea, in the scriptures self-knowledge is compared to waking up from a dream.

Imagine I am transacting in dream, when I am in dream identified with the dream body; I feel I am a small creature, located within dream time and dream space. And within the dream itself I see varieties of things and beings who are all capable of frightening me, giving me Rāga, dvēṣa, and I even run away from some of the dream objects. And I run towards some of the other dream objects; pravṛtti, nivṛtti, all of them are there. Therefore, when I am in dream, I feel that I am located within the dream world. I am a creature in the dream-world. But the moment I wake up, what is my discovery? I am not a member within the dream-world; on the other hand, the whole dream-world, including the dream-time; dream-space, dream-objects; dream-mountains, stars, my pravṛttiḥ, my

nivṛtīḥ, everything is existing within me, the waker. As a dreamer, I am a creature within the dream, whereas as a waker, I am the creator of the dream.

A big reversal, the creature becomes the creator. And this conversion did not require any change at all; it only required waking up; which is nothing but dis-identifying with the dream body and claiming my waker nature. And therefore this reversal is not an impossible thing. What reversal? Reversal from creature to creator. Creature within the dream, to creator of the dream. Not only I am the creator of the dream, I am the one who sustains the dream. Not only sṛṣṭi kāraṇam, but sthithi kāraṇam and at the time of waking up, the whole dream-world resolves where? It resolves within my own mind. Not only dream-world, even dream-time and space are swallowed. I am not within the dream-time; On the other hand, dream-time is within me. I am not within the dream space; but the dream- space is within me. I am not a product within the dream-world, the dream-world itself is a product of my mind. But this we will nod our head wonderfully when it is dealing with dream. अत्र नन्ना इरुक्कु; That is good.

What vēdānta says is: This universe is also another channel of the dream and just as I convert myself from dream-creature to dream-creator, I can convert myself from the waking-world-creature to waking-world-creator and this conversion is accomplished by dis-identification from the body. Dis-identification from the dream body made me waker No.1. Dis-identification from this body will make me a higher waker. And as a higher waker, what do I claim? I am the consciousness-principle from whom, this world, this time, this space, including this body is born. Just as I create a special dream-body for myself for transacting in the dream world, this body is also created by me who am the original waker, which is called the consciousness-principle and therefore, I create this world along with time and space. I sustain this world along with time and space; and ultimately I resolve this world into what? Myself. This is revealed in the well-known Kaivalya upaniṣad mantra:

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ I.१९ ॥ Kaivalyya

[mayyēva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭitam |](#)
[mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || Kaivalyya I.19 ||](#)

The waker is able to make this statement with regard to the dream creation. Jñāni is able to make this same statement with regard to this creation. What is this creation? Mayyēva sakalaṁ jātaṁ. Everything is born out of me. Which me? Not this miserable body. Body is a created thing. I am talking about the creator-consciousness- principle. And the day I am able to claim this glory. What glory? I am not a kāryam, but I am kāraṇam. I am not

a creature, but the creator himself. Kṛṣṇa says, then and then alone, you can claim aham brahma asmi.

These are all wonderful verses giving you the sāram of the upaniṣads. Look at the slōkā. Bhūtapṛthagbhāvam ēkasthamanupaśyati. The wise person sees this following fact and how does he recognise this fact? Who helps him wake up? Just as for waking up from this dream; some parent mother or father has to wake up? Like that, the guru and the śāstram shakes me, Uthiṣṭatha, jāgratha, prāpyavarān nibhōdatā.

For how long are you going to sleep? For how long are you going to see the dreams? Wake up. Anupaśyati. Means what? Discovers this fact in keeping with the teaching of the śāstra. Anu; śāstra ācārya upadēśam anu. Supported by the teaching of Guru and śāstra, this wise person sees the fact. What fact? Bhūtapṛthagbhāvam, the existence of this manifold universe? Bhūta means what? The manifold things and beings, bhāva means existence, in whom? Ēkastham, to be located in one ātma, which is himself. ēkastham means ēkasmin ātmani mayi sthitham. So when the wise person recognises the fact that this pluralistic universe of things and beings is resting in me, the non-dual self.

That means what? I am sthithi kāraṇam and not only the sthithi kāraṇam, tata ēva ca vistāraṁ, vistāraṁ, means the origination, the emergence. Emergence of what? The pluralistic universe of things and beings. The emergence of the pluralistic universe of things and beings. To be from where? Thataha ēva. From the very same ātma. So in me alone the world rests, from me alone the world emerges. Just as we can say that the dream world rests in me, and the entire dream world emerges out of me. But the tragedy is what? The dream comes out of me; and the very same dream which I create becomes a nightmarish experience for myself. So it becomes a Frankenstein. I create something and my own creation becomes problem for me. Like some times our own children; Parāṁpara prāpṭham. We are the cause, the children are the effect and they themselves become headache for me, not always. Sometimes. Thus, this creation is my creation; now it is threatening me, frightening me. Tata ēva ca vistāraṁ means I am sṛṣṭi kāraṇam also.

So ēkastham indicates sthithi kāraṇam. Vistāraṁ, sṛṣṭi kāraṇam. What is left out which we have to supply? Laya kāraṇam also I am. Ithi yatha anupaśyathi. When I can make this statement, not merely verbally, but I can make this statement from my own inner heart. I can say it and mean it. When I can do that, then alone I can claim what? Aham brahma asmi.

So Kṛṣṇa says: tata, then and then alone, Brahma sampadyatē, jñāni has become one with his higher-nature. Just as the dreamer on waking up, has become one with what?

His own higher waker nature, fearless waker nature. Similarly, I have become one with Brahman, my own higher waker nature. Adriśyē, anātmyē, aniruddyē, anilayanē, abhayam prathiṣṭām vindathi. After waking up, dream is not a problem. In dream, dream is a problem. So what is the fourth benefit? Brahmahva prāp̥thi.

Verse 13.32

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः |
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते || १३- ३२ ||

anāditvānirguṇatvāt paramātmā'yamavyayaḥ |
śārīrasthō'pi kauntēya na karōti na lipyatē || 13.32 |

अनादित्वात् anādhitvāt **being birthless**, निर्गुणत्वात् nirguṇatvāt **and attributeless**, अयं परमात्मा ayam paramātmā **this Supreme Self** अव्ययः avyayaḥ **is changeless**, अपि शरीरस्थः api śārīrasthaḥ **though dwelling in the body**, न करोति na karōti **it neither acts** न लिप्यते na lipyatē – **nor affected कौन्तेय kauntēya Oh! Arjuna.**

32. Being birthless and attributeless, this supreme Self is changeless. Though dwelling in the body, it neither acts nor is affected Oh! Arjuna.

I said that self-knowledge can be compared to waking up from dream. Even though there are many similarities between self-knowledge and waking up from dream, there is one major dissimilarity which we have to remember. So whenever we give an example, the example and the original will have many similarities; but we should remember the example and original will have dissimilarities also. If there is no dissimilarity at all, it will not be an example, it will be original.

So Jñānam is comparable to waking, but there is a small difference. What is that? When I wake up from dream, the dream totally disappears from my experience. When I wake up from dream, the dream-world physically disappears. But in the case of Self-knowledge, I do wake up from this dream alright; but even after waking up, for some time, this world continues to appear in front of me. In this respect, there is a difference between waking from the dream and waking up from ignorance.

And therefore Jñāni knows I am the kāraṇam and the world is my projection only but the world continues to appear and this state is called jīvan-mukthi and you can imagine that a person wakes up from dream and continues to have the dream. Imagine. It is not like that. Imagine the dream world continues. But somehow you have known that this is a dream, you come to know. Thereafter the dream continues. What will happen? You will enjoy the glory of the dream, but you will not be frightened; because of the dream-ness of the dream is known to you.

Similarly, the jñāni continues to live in the world, continues to be in the body also, but he has the knowledge that the body is like dream and I am like the waker, and whatever gain and loss in dream, will not make any difference for the waker; money loss, money gain, all those things will not make any difference. Similarly, gain and loss in this world also, will not make any difference for me, who is the waker, who has the higher-nature.

And therefore, Kṛṣṇa says here, ayam paramātmā avyayaḥ. I the ātma my own higher-nature of consciousness is avyayaḥ is not subject to any change. Nirvikāraḥ. Just as the waker is not wet by the dream rain; not burned by the dream fire, not wounded by the dream-tiger biting; whatever happens in the dream world, the waker is not affected. Similarly, I the paramātmā avyayaḥ. And what is the reason? Anādithvāt. Because the ātma is without a beginning. Janma rahitavāt.

And you should remember Tatva Bōdha; Janma is one of the six modifications; asthi, jāyathē, vardhathē, viparinamathē, apakiṣyathē, vinaśyathē. Birth is one of the six modifications. If birth modification is not there, all the other modifications are also not there. And therefore, ātma is avyayaḥ. Avyayaḥ means nirvikāra. śad vikāra rahitha.

And nirguṇatvāt. And since ātma is attributeless, there is no attribute-wise modification also. Modification is twofold. When milk becomes curd, the modification is substance modification; substantial modification; the milk-substance itself has undergone a change. So this is called substantial change. When you are making ornaments out of gold, when gold becomes a bangle, there is no change in the substance. If there is change in substance, nobody will give the gold for making ornaments. So when gold becomes ornaments, what type of change takes place; not substantial change; substance is the change; but the change is only in the superficial form or an attribute.

Thus change is two-fold; substantial and attribute change. Ātma does not have both changes. Being birthless, it does not have substantial-change; being attributeless, it does not have attribute-change. Attribute இருந்தால் தானே, change ஆகறத்துக்கு? For change, some attribute should be there, is it not? So when it is Nirguṇam, how can there be change in the attribute of the ātma. Therefore, it is absolutely changeless.

And this ātma śarīrasthaḥ api. Even after up waking up and knowing that I am the ātma, I continue to be in the body, In the body also, śarīrasthaḥ.

But what is the advantage; na karōti na lipyatē. Ātma remains akartā; free from actions; and na lipyatē. Continues to be abhōkta, without the phalam. The śarīram has got action and results, mind has got action and results, but ātma does not have karma or phalam.

And therefore, what is the next benefit of ātma jñānam? I know that I am abhōkta. Akartā we have talked about earlier. We are now adding abhōkta. I have akartṛtvaṁ, and abhōkṛtvaṁ.

And remember, saṁsāra is defined as kartṛtva and bhōkṛtvaṁ tvam only; doership and enjoyership is saṁsāra; ātma is free from both.

Verse 13.33

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते |
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते || १३- ३३ ||

yathā sarvagataṁ saukṣmyādākāśaṁ nōpalipyatē |
sarvatrāvasthitō dēhē tathātmā nōpalipyatē || 13.33 ||

यथा yathā **just as**, सर्वगताम् आकाशम् sarvagatām ākāśam **the all-pervading space** न उपलिप्यते na upalipyatē **is not affected** सौक्ष्म्यात् saukṣmyāt **due to its subtlety**, तथा tathā **so also**, आत्मा ātmā **the Self**, अवस्थितः avasthitaḥ **which is present** सर्वत्र देहे sarvatra dēhē **in everybody** न उपलिप्यते na upalipyatē **is not affected**

33. Just as the all-pervading space is not affected due to its subtlety, so also, the Self, which is present in everybody, is not affected.

In the previous verse Lord Kṛṣṇa said, ātma is associated with everything; but not affected by anything. So this is called immanence and transcendence. Immanence means it is associated with everything and transcendence means what, it is not affected by anything. Just as the screen of the movie is associated with every object in the movies; so when there is the lac-bungalow show in the Mahabhāratham, the screen is intimately associated with the fire, but it is not burned. Similarly, when it is a titanic movie, the water is all over; screen is intimately associated with the water, but it not wet by water. Otherwise, after every show, they have to dry the screen with a dryer. They do not do it. Its pervasion is called immanence but remaining untainted is called transcendence. Antharyamithvē sathi asaṅgathvam.

And to assimilate this idea; which idea? Ātma is associated with all, but not affected by any; Kṛṣṇa wants to give two examples: most well-known example; very widely quoted in the Upaniṣad. Kṛṣṇa borrows from the Upaniṣads, one example is ākāśa, another example is prakāśa. Ākāśa means space and remember space is not emptiness, but it is the subtlest form of matter. Space is not nothingness or emptiness, it is the subtlest form of matter. Space is one example, and prakāśa, the light is another example.

Space and ātma have got several common features. That is why it is an ideal example. What are some of the common features?

Ēkathvam. Both are only one. Ātma Ēkaḥ. ākāśaḥ Ēkaḥ.

Sarva vyapakathviam. Ātma is all-pervading. Ākāśaḥ is all-pervading.

Acalatvam - Being all pervading, ātma cannot move from one place to another, ākāśaḥ cannot also move. ஆகாசம் மும்பாய் போயிட்டு வருமோ? Your body can go. You cannot go.

Ēkathvam; Sarva vyāpakathvam; Acalatvam; Nirvikāratvam. Ākāśaḥ remains the same. It does not get older or younger. It does not get out of shape; all these are for objects in ākāśaḥ, ākāśaḥ itself is Nirvikāra, ātma is also nirvikāra.

Akhandatvam. Ātma is part-less. Khandā means part. Ākāśaḥ also does not have part. Ākāśaḥ is indivisible and ākāśaḥ and ātma are asaṅgaḥ. This is the main thing Kṛṣṇa is going to talk. Ākāśaḥ is associated with everything but ākāśaḥ is not polluted; is not tainted by either the good qualities or the bad qualities; ākāśaḥ does not become turbid; it does not become fragrant or foul smelling; asaṅgatvam.

And finally to conclude; ākāśaḥ is sarva ādhāratvam. It accommodates, supports everything. The whole cosmos is located in ākāśaḥ, therefore ākāśaḥ is viśvādhāram, and Bhagavān is also; ātma is ALSO viśvādhāram. That is why in Viṣṇu Sahasranāma, after viśvādhāram, what comes; gaganasadr̥śam. gaganam, means ākāśaḥ. And therefore, ātma is like ākāśaḥ. Ātma is not ākāśaḥ being, ākāśaḥ is jaḍa m, acētana tatvam; whereas ātma is cētana tatvam; therefore it is only comparable to ākāśam. In next week in Taitariya Class, we will see in meditation, ākāśaḥ dhyānam.

And one more, Sūkṣmatvam. Ākāśaḥ cannot be easily comprehended intellectually. That is why scientists had confusion in determining the nature of ākāśaḥ. Some time they thought that it is emptiness; for some time, they thought that it is ether; they postulated that even now, I do not know whether Scientists clearly know what space is: Therefore it is not easily comprehensible, you cannot see; you cannot hear it; you cannot touch ākāśaḥ; see ākāśaḥ, but somehow you conceive of ākāśaḥ. Therefore Sūkṣmatvam is another common feature between ākāśaḥ and ātma.

And therefore Kṛṣṇa gives this example: sarvagatām ākāśam na upalipyatē. All pervading space is not affected by anything. Because of what: saukṣmyatvāt. Because of its extremely subtle nature; Fine nature; minute nature; it is not affected by anything; tatha.

In the same way; ātma na upalipyatē. The ātma also is not tainted by polluted by anything.

Sarvatra dēhē avasthitaḥ. Even though it is associated with everybody. Body may be fat; but ātma is not fat; you need not slim the ātma. Ātma is not lean; mind may have rāga dvēṣa kāma krōdha, but ātma does not have: na mē dvēṣarāgau na mē lōbhamōhau. So thus ātma is comparable to ākāśaḥ.

Then the next example.

Verse 13.34

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः |
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत || १३- ३४ ||

yathā prakāśayatyēkaḥ kṛtsnaṁ lōkamimam raviḥ |
kṣētram kṣētrī tathā kṛtsnaṁ prakāśayati bhārata || 13.34||

यथा yathā **just as एकः रविः** ēkaḥ raviḥ **one sun प्रकाशयति** prakāśayati **illuminates**, इमं कृत्स्नं लोकम् imam kṛtsnaṁ lōkam **this entire world**, तथा tathā **so also**, क्षेत्री kṣētrī, **the kṣētrajñā प्रकाशयति** prakāśayati **illuminate**, कृत्स्नं क्षेत्रम् kṛtsnaṁ **kṣētram the entire kṣētram भारत** bhārata **Oh! Bharata (Arjuna)**

34. Just as one Sun illumines the entire world, so also does the Kṣētrajñā illumines the entire kṣētram, O Arjuna.

The second example is sūrya prakāśaḥ. The sun light. Not the soap! OK. So sunlight and I am not talking about the Sun also; Sun is thing located at 9 crores miles away; we are not talking about the source of the light; but we are talking about the sunlight, the formless light which pervades the entire earth during daytime. And ātma is comparable to the sunlight. And here also you can find several common features; many of them similar to the ākāśaḥ example.

So here also Ēkathvam Sunlight is only One, because there is only one Sun. Do not say stars are there; from the solar system angle;

and here also sarvagatatvam, the sunlight pervades the entire earth, at least relatively,

and acalatvam; sunlight does not move because it is already everywhere,

Nirvikāratvam, the light does not undergo any change at all when I move the hand; light is not moving or changing.

And similarly, asaṅgatvam, the light does not get polluted, even when it falls on my hand. Light falls on my hand but light does not get dirty.

Similarly, akhandavtham; light is partless. If light has got part, when there is no current in your house, what you can do, a chunk of light you can cut and take home. But cannot cut; acchēdyah, adāhyaḥ, aklēdyah, a'sōṣyah.

And finally, the light illumines everything and like the light, ātma also illumines. Illumines means what? Makes everything known, because of consciousness alone, things are known or illumined; without consciousness, if matter alone is there; in the universe, there will be nobody to know anything. Imagine, without us being present, things like, light fan, etc. are there. Who is conscious of whom?

There is no subject object relationship at all. Subject can come only when consciousness comes and therefore consciousness is the illuminator of everything like the Sun.

And therefore Kṛṣṇa says here, ēkaḥ raviḥ, one sun or sunlight, imaṁ kṛtsnaṁ lōkam prakāśayati; illumines this entire universe but without getting polluted by that.

And similarly sūkṣmathvam, the light also cannot be touched by me; light is here; I cannot touch it; you cannot taste it; light cannot be smelled; you cannot hear the light; in fact you cannot even see the light here. I have often told you when the light is there; without a reflecting medium, the light by itself is incomprehensible. So therefore light is what sūkṣmam. Similarly, ātma also cannot be touched, cannot be smelled; cannot be heard; cannot be seen; अप्पो इल्ले एण्णु सोल्लपपडात्तु; Therefore you cannot say that it is not there; since I cannot touch the ātma, therefore ātma is not there; one cannot tell that way; since I cannot touch the light, you cannot say that light is not there; you cannot say that: light is there; even though intangibly. Similarly,

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ Part I. Canto III. १५॥

aśabdamasparśamarūpavyayaṁ
tathā:'rasaṁ nityamagandhavacca yat |
anādyanantaṁ mahataḥ paraṁ dhruvaṁ
nicāyya tanmṛtyumukhāt pramucyātē || Part I. Canto III. 15 | |

This is the definition of ātma given by Kathōpaniṣad. Therefore, previous slōkā compared ātma to ākāśaḥ, this slōkā compared ātma to prakāśaḥ.

And that ātma I am; and therefore, what is my knowledge. I am like ākāśaḥ and I am like prakāśaḥ. This is an aide for meditation. So thus, two brilliant examples Kṛṣṇa gave. They are not original examples of Kṛṣṇa; they are humbly-simply borrowed from the upaniṣad; in Kathōpaniṣad,

सूर्यो यथा सर्वलोकस्य चक्षुः
न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ Part II. Kanto 2. 22 ॥

sūryō yathā sarvalōkasya cakṣuḥ
na lipyatē cākṣuṣairbāhyadōṣaiḥ |
ēkastathā sarvabhūtāntarātmā
na lipyatē lōkaduḥkhēna bāhyaḥ ||Part II. Kanto.2. 11||

Kathōpaniṣad has given that example. That is borrowed.

Now Kṛṣṇa concludes in the 35th verse.

Verse 13.35

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा |
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् || १३- ३५ ||

kṣētrakṣētrajñāyōrēvam antaram jñānacakṣuṣā |
bhūtaprakṛtimōkṣam ca yē viduryānti tē param || 13.35 ||

ज्ञानचक्षुषा jñāna-cakṣuṣā **with the eye of knowledge**, **ते ये विदुः** tē yē viduḥ those **who know एवम्** ēvam **thus अन्तरम्** antaram **the distinction क्षेत्रक्षेत्रज्ञयोः** kṣētrakṣētrajñāyōḥ **between the kṣētram and the kṣētrajñā च भूतप्रकृतिमोक्षम्** ca bhutaprakṛti mōkṣam **as well as the absence of Prakṛiti which is the cause of beings, yānti param attain the supreme.**

35. With the eye of knowledge, those who know thus the distinction between the kṣētram and the kṣētrajñā, as well as the absence of prakṛiti which is the cause of beings attain the supreme.

So the final benefit of this knowledge is given here in the form of mōkṣa itself. Freedom. Freedom for whom; the one who has got the discrimination between Kṣētra and Kṣētrajñā. kṣētrakṣētrajñāyōḥ antaram ēvam viduḥ; the wise people recognise the difference between Kṣētra and Kṣētrajñā; or to put in another language, the difference between Puruṣa and Prakṛti; or to put in English, the difference between consciousness and matter. The difference between consciousness and matter. The wise people recognise. How do they see the difference? Jñāna cakṣusa. With the penetrating discerning eye of wisdom. So the sense organs cannot differentiate. Just as I cannot differentiate the electricity and fan by this eye, but the differentiation is in terms of my understanding. The light and hand are not physically separated, but intellectually you know the difference between the light and hand. Similarly, brain and consciousness; they are not one and the same; brain is matter; consciousness is a separate principle. The one who knows the difference and what are the differences? We saw four differences:

One is cētanam, another is acētanam; sentient; and insentient; one is nirguṇam another is saguṇam; one is attributeless; the other is attributed; one is means which one; consciousness is attributeless; matter is attributed. Nirvikāram-Savikāram, Consciousness is changeless; matter is ever changing.

And Kṛṣṇa wants to emphasise the fourth difference in this slōka, which is the most important and technical difference. Do you remember the fourth difference? Cētanam-acētanam, nirguṇam-saguṇam, Nirvikāram-Savikāram. Then? Sathyam, and mithya. Consciousness alone exists independently, matter cannot exist independently. So consciousness has got intrinsic existence; matter has got only borrowed existence. Just as the screen exists independent of the movie; but movie characters cannot exist, independent of the screen. If screen goes, movie characters cannot be there, movie characters goes, screen will be there. Interval we see the screen, is'nt. Similarly I the consciousness exist independently; the whole world is like a movie running in me and just as movie cannot taint the screen, the mithya prapañca cannot affect I, the sathya Puruṣa.

Therefore, bhūtaprakṛtimōkṣaṁ ca. So here mōkṣaṁ refers to mithyathvam. Very careful. Very misleading mōkṣa means the absence of real existence. Mōkṣa, absence of real existence; That means it has got only borrowed existence; like the dream or movie.

So mithyathvam of what? Puruṣa or Prakṛti? ராமயணம் எல்லாம் கேட்டு, கடசிலே ராமனுக்கு ஸீதை யாருன்னு கேக்கறமாதிரி; mithyathvam of what: bhūtaprakṛti. The mithyathvam of Prakṛti as well as the other inert things and beings. So bhūtaprakṛti mōkṣaṁ cha. The mithyathvam of matter, which indirectly includes the satyathvam of consciousness.

tē yē viduḥ. Those who recognise aham sathyam jagan mithya. And therefore world cannot touch me.

iti yē viduḥ tē param yānti. They alone attain freedom from the fear of the world. That is called jivan mukthiḥ, they attain. Param means mōkṣa. This is the final benefit of self-knowledge.

With this Kṛṣṇa concludes jñāna phalam topic also.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥

|| ōm tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahavidyāyām yōgāśāstrē śrīkṛṣṇārjunasaṁvādē kṣētrakṣētrajñānavibhāgayōgō nāma trayōdaśō'dhyāyaḥ ||

Thus ends the thirteenth chapter called kṣētra kṣētrajña vibhāga yōga or Prakṛti Puruṣa yōga.

Hari Om

180 Chapter 13, Summary

ॐ

Today I will give you a summary of the 13th chapter. I had pointed out that the thirteenth chapter is the beginning of the 3rd śatkaṃ of the Gīta, the third group of the six chapters. In the first śatkaṃ consisting of the first six chapters, Lord Kṛṣṇa highlighted karma-yōga sādhana; while in the 2nd śatkaṃ, the 2nd group for six chapters beginning from the 7th chapter up to the 12th chapter, Kṛṣṇa highlighted upāsana Yōga and now in the third and final śatkaṃ, beginning from the thirteenth is going to highlight Jñāna-Yōga. And especially in the three chapters, thirteen, fourteen and fifteen, Kṛṣṇa brings out the essence contained in all the Upaniṣads, and therefore all these three chapters are important and among them also, the thirteenth chapter is considered to be very important from philosophical angle.

The entire Upaniṣad sāra is given in this chapter and this chapter, like most of the other chapters, begins with a question from Arjuna which is given in some Gīta books. In certain Gīta books, this question is not there; but we can supply the question because it is useful and in this question found in the first verse, Arjuna asked for clarification regarding six technical terms, occurring in the śāstra.

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥१३.१॥

[prakṛtiṃ puruṣaṃ caiva kṣētraṃ kṣētrajñamēva ca |
ēadvēditumicchāmi jñānaṃ jñēyaṃ ca kēśava ||13.1||](#)

Prakṛti, Puruṣa, Kṣētra, Kṣētrajña, Jñānam and jñēya. ēadvēditumicchāmi. Six topics only. And on scrutiny, we find that even though six topics are mentioned by Arjuna, really speaking, they can be reduced to three topics. Because some of the topics repetition.

What are the repetitions? The word Kṣētrajña, the word Puruṣa and the word jñēyam; all these three talk about the same principle. Kṣētrajña, Puruṣa, and jñēyam. And all these three we can refer by the general term ātma. So Kṣētrajña is equal to Puruṣa, is equal to jñēya, is equal to ātma. So three we have reduced into one.

Similarly, the word Kṣētram, and Prakṛti are two words implying the same topic. We can refer to it as anātma. So Kṣētram is equal to prakṛti is equal to anātma.

Therefore, three topics we have reduced into one, two topics we have reduced into one, put together 5 topics, we have reduced into two.

So, thus ātma is one topic; anātma is another topic. Then the 6th and final topic that Arjuna wants to know is jñānam. And this jñānam should be separately taken because it does not come under ātma, it does not come under anātma also; therefore jñānam should be taken as separate topic. Thus 6 topics can be reduced into three; ātma, anātma, and jñānam.

Now these 6 topics are to put in our present language; 3 topics, ātma, anātma and jñānam, Lord Kṛṣṇa discusses from the second verse up to the 24th verse; Verse No.2 to verse No.24, Kṛṣṇa gives these three topics; ātma, anātma, and jñānam.

Now we will briefly see what is Kṛṣṇa's description? First I will take up the word anātma, which is equivalent, which two words, Kṣētram and Prakṛti put together, we are referring together as anātma.

And what is anātma as revealed by Kṛṣṇa here. Kṛṣṇa says whatever I experience; whatever I experience in front of me, whatever dṛśya padārtha is there, will come under anātma. In Sānskrīt, we use the word dṛśyam, in English we can translate it as, as anything experienced is anātma. Then what all things will fall under this anātma. The entire universe will fall under anātma, because it is an object of experience. It is an object of experience. It may not be an object in the present, which can become an object of experience. So any objectifiable thing is called anātma. Even the heavens will come under anātma; because even though I do not objectify the heavens now; if I gather sufficient puṇyam and go there, then the heavens will become objectifiable. And therefore, we do not say what is objectified. We say what is objectifiable, whatever is experiencable, is anātma; therefore the world is anātma.

And then Kṛṣṇa points out that the very body comes under the object of experience, because I am able to intimately experience the conditions of the body and therefore the body also will come under anātma.

And coming further closer, even the mind is an object of experience, because I am able to intimately feel and know the conditions of my mind; which includes the intellectual conditions also. And therefore, the mind also comes under anātma.

And therefore, putting them together, the world plus the body plus the mind along with all their conditions put together is called anātma.

And what is the nature of this anātma? If you analyse, the nature of this anātma is: No.1, it is acētana svarūpam; it is jaḍa m, material in nature; so the entire drśya prapañca, the anātma is made up of matter and therefore, it is inert in nature. Even though, the body seems to be sentient; according to the scriptures, the sentiency of the body is not intrinsic or natural sentiency but it is borrowed; and that is why at the time of death, this sentient body becomes insentient; indicating that sentiency is not the intrinsic nature. So therefore, body even though seemingly cētanam, body is also naturally acētanam, and extending that Kṛṣṇa says, the mind also is material; only it is made up of subtle matter, and therefore mind is also intrinsically acētanam. So therefore world plus body plus mind is equal to anātma, and this anātma is acētanam; that is its first feature.

And its second feature is this anātma is full of attributes or saguṇam endowed with varieties of properties, varieties of attributes. So it is acētanam, it is saguṇam, and finally, this entire anātma is subject to constant fluctuations or modifications. So it is savikāram in nature, it does not remain the same even for one moment. Within one moment and the other, everything has undergone a change. And therefore anātma is acētanam and anātma is saguṇam and anātma is savikāram.

And because of its changing nature, it will not remain in this visible condition all the time. Because of its changing nature, it will broadly go through two conditions; one is called the manifest visible condition; in Sānskrīt called kārya-avastha, vyaktha avastha, vyaktham means manifest or visible condition.

and very same thing will at the time of destruction it will go back to kāraṇa avasthya, avyaktha avastha.

Just as when you boil the water, the visible water is gone but you know the water is not destroyed; but what has happened to water? The visible vyaktha-jalam has become avyaktha vapour. Similarly, this cosmos also has got vyaktha avastha called prapañca and it has got an avyaktha avastha, when you call it māya. Therefore, maaya is also an unmanifest form of matter only.

So manifest matter is called universe; unmanifest matter is called māya. So therefore, māya or the universe, including the body, including the mind, all of them come under what? Anātma; which is acētanam, saguṇa, savikāra-tatvam. So this is the description of anātma.

Then we have to go to the description of the next topic, viz., ātma. And the word ātma refers to three things in the 13th chapter. What are those three? The word ātma includes three names, Kṣētrajña, Puruṣa and the jñēyam; all these three can be referred to by the word ātma.

Now the question is what is that ātma? Kṛṣṇa says if the whole universe falls under dṛśya prapañca and object of experience, an experienced-universe; then an experienced-universe presupposes the presence of..... fill up blanks. The experienced-universe, presupposes the presence of what? An experiencer-subject. Without the experiencer-subject, the experienced-object is never possible.

And therefore, every object presupposes the existence of a subject and the unfortunate fact is this subject can never become, what? An object. So object is never possible without the subject and the subject is never available for objectification. Remember the example I gave. If I am seeing different colours and forms in front of me, the perception of every form, the perception of every colour, presupposes the existence of the eyes, but the unfortunate fact is what? The eyes themselves are not perceivable. But even though the eyes are not perceivable, I can never doubt the existence of the eyes, because the very perception is possible because of the perceiver alone. Thus, extending this principle, we can say, all the experienced-object proves the existence of the experiencer; but the experiencer himself cannot become an object of experience.

And this unobjectifiable experiencer principle is called ātma. The unobjectifiable experiencer is called Ātma. And since ātma is the unobjectifiable-experiencing-principle, it will be cētana or acētana? You do not require a Phd to answer this question. The experiencing principle has to be necessarily a cētana-tatvam. If, every dṛśyam is acētana, the dṛk has to be cētana. If every object is acētana, the subject has to be what? Consciousness-principle only. And who is that experiencer principle. Who is experiencing the world? What will your answer? You will say. I myself am experiencing. And therefore ātma is I, the consciousness principle, which objectifies everything but which itself is not available for objectification. This is the ātma.

Now the question is, what are the features of this ātma tatvam, the caitnam tatvam. We saw the features of anātma? What is it? Acētana, saṁguṇa, savikāra. Like that, what are the features of I, the ātma, the consciousness principle. Then as an answer, we have to remember the five points I have repeated several times. What are those five?

I, the observer consciousness-principle who objectifies the body and mind, that I, the consciousness, am not a part of the body, not a product of the body; not even a property of the body. So I the consciousness and neither a part, nor a product, nor an attribute or property of the body. I prefer the word property, because, one can remember easily, P P P. part, product, property.

Then the second point I would like you to remember is: I, the consciousness, am an independent entity, who pervade and enlivens the inert body. Because we have said

body is inert, I, the independent consciousness-principle pervade and enliven; just as the electricity, the independent principle pervades and enlivens the fan.

Then what is the third point? We said: I, the consciousness principle, am not limited by the boundaries of the body. Just as electricity is not located in the fan alone; similarly, I, the consciousness, am not limited by the boundaries of the body, which means I the ātma is all-pervading. In fact, one of the meaning of the word ātma is all-pervading.

The word ātma in Sānskrīt is derived from four different roots and one root out of which the word ātma is derived is āp to pervade. Not the Hindi āp. Sānskrīt. Āpnōti, sarvatra vyapnōti iti ātma. And therefore what is the third point; I, the observer consciousness, pervade everywhere. The limitations and location belongs to the body which is an object of consciousness but the subject-consciousness, am not located. So, therefore, I am all pervading.

Then what is the next point, we had seen. That I the consciousness principle, will continue to exist even when the body, the manifesting medium collapses or dies; I will survive and therefore, mortality is a feature of the body; but not of me, the consciousness pervading the body. So I am sarvagataḥ, I am nityaḥ; ātma sarvagataḥ, ātma Nityaḥ.

And fifthly and finally, we had seen (we have to remember in this context) what is that? If the body-medium dies, I, the consciousness will continue to survive, but that I, will not be available for transaction; not because 'I am absent' but because the medium for transaction is not there. It is exactly as it happens in deep-sleep state; the body is not functioning, resting; the mind is not functioning, resting; transactions have ended; but I have not ended. While sleeping, whether the transactions are ending, or I am ending? Thank God, only the transactions are ending and not I, the transactor, continue to survive.

And that I is the ātma, the cētana tatvam and to conceive of this consciousness principle, Kṛṣṇa gives two beautiful examples later, which we can remember in this context. What are the two examples; consciousness is comparable to ākāśa, the space-principle, is comparable to the Prakāśaḥ-tatvam. 2 kāśa. Ākāśa and Prakāśa.

And that means what? If you want to conceive of consciousness, we have to see the features of these two examples. Then we will get a nearer picture. And what are the features in these two.

Both are ēkam. Ākāśa is one. Sūrya Prakāśa is one. Kṛṣṇa says consciousness is also one. Ēkatvam.

And then, Ākāśaḥ is acalam; Ākāśaḥ cannot move from place to place; everything moves in Ākāśaḥ but Ākāśaḥ itself does not move. Suppose this hall Ākāśaḥ moves? What will happen? We will be flying? Similarly, Surya Prakāśa also. Even this Prakāśa in the hall, the light, does not move. My hand moves in light, but the light itself does not move. Exactly like that consciousness-principle itself is acalam. Nithya sarva gatha sthānu acalōyam sanatham. Like Ākāśaḥ and Prakāśa, ātma is acalam.

Next feature is akandhaḥ. Space is indivisible. You cannot apportion space. The earth can be divided. Water can be divided and we have quarrels also between Karṇātaka and Tamil Nadu, but the space itself cannot be divided. Similarly, Prakāśa also cannot be cut and therefore both of them are akhanda. Similarly ātma the caitanyam is akhandam. So acalam, it is akhandam, it is Ēkam.

Next, akāśh is asaṅgam. Space is everywhere but it is never contaminated by anything. Space is uncontaminable or uncontaminatable. It is unpollutable. Water can be polluted; earth can be polluted; everything else can be polluted; vāyu can be polluted; not space. Similarly Prakāśa, the light is also asaṅgaḥ. It cannot be contaminated by anything. Śankarācārya says whether the light falls on dirty coovam water or gaṅga water, the light cannot be polluted by the dirty water. And therefore asaṅgatvam is the next feature.

And Ākāśaḥ is sarvādharam. It is the support of everything and similarly, consciousness is the support of matter. Not vice versa. We think matter is supporting is consciousness but Kṛṣṇa says, it is not so. Consciousness is not located in brain. All the brains are located in one all-pervading consciousness. And if it becomes a dead brain, Einstein's brain is preserved it seems; not because consciousness has departed or gone away; what has happened is that the capacity of the brain to manifest the consciousness is lost. The medium has lost the capacity like a fused bulb; power is very much there; but the bulb has become fused. If there is any doubt, touch and you get instant realisation!

So therefore, it is not the absence of electricity but absence of a functioning medium which can manifest. And therefore consciousness is sarva ādhara like Ākāśaḥ and finally, consciousness like the Surya Prakāśa, the light of the Sun, it illumines everything, because of the presence of consciousness alone; things are known; and therefore, sarva ādharaḥ and sarva Prakāśa, is that ātma and that ātma I am.

So this is called ātma-anātma vivēka-jñānam; discriminating between consciousness and matter and claiming that I am the consciousness-principle who am functioning through

the body but I myself am not the body. So the medium comes, the medium goes, but I never come and go. So these are the features of ātma.

Anātma, ātma, two topics are over. According to 13th chapter, we have covered 5 topics. ātma means two and anātma means three; 2+3 FIVE.

Now lastly one more topic is left. What is that? Jñānam.

And we saw that the word jñānam in the 13th chapter has got a unique meaning and what is that? All those virtues which are required for gaining ātma jñānam. All virtues, sat gunaḥ, required for gaining ātma jñānam, the preparatory values or virtues. In short a dharmic way of life. This is how ethics and morality enter vēdānta śāstra. People ask the question, in vēdānta philosophy, is there any scope for ethics and morality, our answer is there is a scope; what is the scope. Only a mind which has ethics and morality; that mind alone can receive ātma jñānam. And without these values, twenty values are enumerated by Kṛṣṇa; without these values, one cannot understand vēdānta; and even if one understands vēdānta, it will become an academic knowledge. It will not transform my personality. Value plus study is equal to transformation. Study minus values, is equal to information.

So do you need information or transformation. The decision is yours. The difference is caused by the presence and absence of morals. And these values alone are generally presented in the vēdānta śāstras, as sādhana cathuṣṭaya sampathi. Four Ds. Discrimination, Dispassion, Discipline and Desire. D D D D.

Discrimination means the understanding that God alone can give Pūrṇatvam and security in life. Fullness or peace or security can come only from one source and that is nitya vastu, the Īśvara tatvam. And the world; however wonderful, beautiful it might be, you can experience it, enjoy it, you can possess it, you can handle it, but the world cannot give peace, security and Pūrṇatvam. This understanding is called Discrimination.

And what is Dispassion? Dispassion is after this understanding, changing the priorities of life; between God and World. Which one is primary and which one is subservient. With regard to this, I have to do some reshuffling and in that reshuffling, when world becomes subservient and secondary, that attitude is called dispassion,

And when God or Brahman or Nitya vastu becomes the top priority, it is called spiritual Desire. God as priority is called spiritual desire, world being lesser than that is dispassion. Remember not hatred, we do not prescribe hatred. But what we say prioritisation must be proper.

Then the fourth one is Discipline; the integration of the entire personality. Physical body, the 10 sense organs, organs of action and organs of knowledge, the mind, the intellect, all of them when they are disciplined and organised. And instead of I, becoming their slave, I become their master. Then I am the master of my sense organs; when I master of my mind, self-mastery; self-integration is called discipline; Discrimination, Dispassion; Desire and Discipline; these four are called sādhanā chathuṣṭayam.

These four alone have been expanded by Kṛṣṇa into 20 values. So 20 condensed is four. Four diluted is twenty. So in the summary, we will see four. The expansion we will see 20. That is what.

So sādhanā catuṣṭaya sampathi is here called jñānam. With this, all the six topics, Kṛṣṇa has covered. And this is from verse No.2 to 24.

Now from verse No.25 to 35, Kṛṣṇa wants to conclude his teaching by presenting jñāna sādhanāni and jñāna phalam. What are the stages that one should go through to attain this knowledge. And what is the phalam that I get out of this knowledge.

And Kṛṣṇa presents five stages to attain the knowledge. What are they? Karma-yōgaḥ, upāsanaṁ, śravaṇam, mananam, nidhidhyāsanam.

karma-yōga is the first stage to remove the impurities of the mind; mala nivṛtti or to attain purity.

The second stage is upāsanaṁ. That is meditation on Lord with attributes or form and the upāsana is to remove the restlessness of the mind; the extrovertedness of the mind; vikṣēpa nivṛtti, so that the mind becomes tranquil and focussed. This the second stage.

The third stage is śravaṇam, which is consistent, (do you remember), and systematic study of vēdāntic scriptures for a length of time, under the guidance of a competent ācārya. It is not a-day affair. It is for a length of time. That is why, many people say, after 6 years listening, now I think I am understanding your teaching better! Does not matter! So it requires soaking like the pickle. This is called śravaṇam, which removes ignorance. Ajñāna nivṛtti is the third.

And the 4th one is called mananam, after comprehensively studying Vēdānta I begin raising my doubt. During śravaṇam, doubts are not allowed; first you dump all the data; and having done śravaṇam for a length of time, then generally most of the questions will be cleared, even if some are there; raise the question and answer and it is called saṁśaya nivṛtti, removal of doubt.

And the fifth and final stage is called, Nidhidhyāsanam. Dwelling upon the teaching. Because I have to change my perspective of myself. Because all the time I have been looking upon myself as the body. The body orientation is the most powerful vāsana. And therefore, whatever happens to the body, I take it as happening to myself and therefore, the response is different; that is called saṁsāra and therefore I have to spend some time and tell myself, I am not the body; but I am functioning through the medium of the body. In sleep, I have dropped all the transactions but I continue to exist. Similarly in death also, the body may end, but I continue to survive. And therefore, I am not a mortal one; the shift of self-perspective. And when I change my opinion about myself, my opinion about the world also will change. And this process is called Nidhidhyāsanam or meditation to remove old orientation. Otherwise we can call, deconditioning.

Thus after five levels. karma, upāsana, śravaṇam, manana, and nidhidhyāsana. At the end of all these five levels of sādhana, I own up this fact that Aham Nityah Caitanya Rūpa Ātma Asmi. So these are the sādhanas.

Then comes the phalam. The benefit of this knowledge. Kṛṣṇa mentions a few.

First benefit he mentions is sarvatra sama darśanam. Because this person's vision has shifted from anātma-pradhāna to ātma-pradhāna. So instead of different waves, I see one underlying water. Instead of seeing different ornaments, I see one underlying gold. I keep the words bangle, ring, chains, for transactions, but in and through the transactions, I have got what darśanam? Gold darśanam. Whatever ornament I transact. Similarly this person has got the ātma-darśanam, and ātma being the same in all, it is sama darśanam and the practical benefit is freedom from Rāga and Dvēṣa, which are the two primary problems of saṁsāra. Rāga Dvēṣa abhāva. Freedom from attachment and aversion. This is one benefit.

The next benefit Kṛṣṇa gives is amṛtatva prāp̥thi. When I took myself as the anātma-body, I concluded I am mortal. When I know I am the ātma, now I claim I am immortal. When the wave thought that it is a wave; it was afraid of its mortality. But the moment wave shifted the vision, and claims I am the water, the wave is not afraid of mortality; because as water, it does not die. Therefore, amṛtathva prāp̥thi, immortality is the second benefit.

Next benefit is akartṛtva, abhōkṛtva prāp̥thi. I come to know that I am neither a kartā, nor a bhoktā; but in my presence, matter is interacting. All the changes belong to the matter. I, the consciousness, am like the Sunlight; I illumine everything but I am not tainted by anything. So this is akartṛtva, abhōkṛtva prāp̥thi.

Finally Kṛṣṇa says, this alone is called brahmatvam. Aham Brahma asmi iti brahmatva prāpti. Brahmatva. Limitlessness. As a wave, I am limited; but once I know I am water, I can claim that I am everywhere. So these are the benefits, in simple language, jeevan mukthi.

Jīvan mukthi is the benefit of this knowledge and therefore Kṛṣṇa concludes. Hey Arjuna, gain this knowledge, which makes a difference in your life. All the other disciplines of knowledge will not make any fundamental difference, whereas this knowledge makes a crucial difference, takes you from bondage to liberation. So,

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा |
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् || १३- ३५ ||

[kṣētrākṣētrajñayōrēvam antaram jñānacakṣuṣā |](#)
[bhūtaprakṛtimōkṣaṁ ca yē viduryānti tē param ||13.35||](#)

With this, Kṛṣṇa concludes the 13th chapter, and the chapter is kṣētra kṣētrajñā vibhāga Yōga; because in this chapter, Kṛṣṇa clearly differentiates consciousness and matter. Kṣētram meaning matter, kṣētrajñā meaning consciousness.

Hari Om

Chapter 14

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CHAPTER – 14: The Yōga of the Division of the Three Guṇas

चतुर्दशोऽध्यायः | गुणत्रयविभागयोगः

[|| caturdaśō'dhyāyaḥ - guṇatraya-vibhāga yōgaḥ||](#)

Having completed the 13th chapter, now we will enter into the 14th chapter of the Gīta as I had pointed earlier, the 14th chapter also falls within the last ṣatkam or group of the Gīta and the last ṣatkam is focusing on jñāna-yōga or self-knowledge. And in these six chapters also, the first three chapters, viz., 13th, 14th, and 15th mainly focus upon jñāna-yōga or self-knowledge; and therefore all these three chapters are important, and all of them have the essence of the Upaniṣads. Sarvōpaniṣadō gāvaḥ dōgdhā gōpālanandanah. He said in the Dhyāna slōkās, that means Kṛṣṇa has milked the essence of the Upaniṣads, from the Upaniṣadic cow it is mentioned; that Upaniṣadic essence is throughout the Gīta but especially in these three chapters, 13th, 14th, and 15th, the self-knowledge, viz., the knowledge of our higher-nature.

And in the previous chapter, the knowledge of our higher-nature was presented as "I" the kṣētrajña or the witness principle. Ātma is revealed as the dṛk the kṣētrajña the observer and everything else is presented the kṣētram, the observed, the Dṛśyam. The differentiation was done based on the observed-observer principle and this method of teaching is called, Dṛk-Dṛśya vivēka. It is a popular method used in the śāstra, to arrive at my true nature; I go on negating everything that I experience. Nēti Nēti method; whatever I experience, I am not. And if I go on negating everything that I experience, finally there will be only one thing left out, and that is the experiencer who can never become an object of experience. And this method of arriving at the subject by negating every object, including the body, mind and the thoughts; this method is called Dṛk-Dṛśya vivēka, the thirteenth chapter employed this method.

Now in the 14th chapter also Kṛṣṇa is going to deal with the same subject matter, but here ātma, my nature is going to be revealed as Guṇātithaḥ, or Nirguṇa tatvam and everything that has got guṇās or attributes, they are all anātma, the object and by negating everything Saguṇa, what will be left behind is the guṇathithaḥ, the Nirguṇa ātma.

So what was presented as the observer in the thirteenth chapter, the same ātma is presented here as the attributeless principle. And therefore this chapter is in the form of guṇa thraya, guṇāthithaḥ, vibhāga yōga. Previous chapter is kṣētra-kṣētrajña vibhāgaḥ, subject-object differentiation; here the topic is Saguṇa-Nirguṇa vibhāgaḥ; Saguṇa means with attributes, Nirguṇa means without attributes.

And the Saguṇa is going to be here termed as Guṇa traya. The three-fold guṇas. The details we will see in due course. And the Nirguṇa tatvam is called guṇāthithaḥ. That which transcends all the attributes. And we are going to differentiate guṇa trayah and the guṇāthithaḥ and we are going to claim that I am the guṇāthithaḥ ātma; I am not the guṇa-traya anātma. This is going to be the subject matter of this chapter; a small chapter but an important chapter. With this background, we will enter into the chapter proper.

Verse 14.1

श्रीभगवानुवाच |
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् |
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः || १४- १ ||

Śrī Bhagavān Uvāca
param bhūyaḥ pravakṣyāmi jñānānām jñānamuttamam |
yajjñātvā munayaḥ sarvē parāṁ siddhimitō gatāḥ || 14.1 ||

श्री भगवान् उवाच śrī bhagavān uvāca **The Lord said** भूयः bhūyaḥ **once again** प्रवक्ष्यामि pravakṣyāmi **I shall impart**, परं ज्ञानम् param jñānam **-(that) supreme knowledge**, उत्तमं ज्ञानानाम् uttamam jñānānām **which is the greatest among all forms of knowledge** ज्ञात्वा यत् jñātvā yat **and gaining which** सर्वे मुनयः sarvē munayaḥ **all the sages** गताः gatāḥ **have reached** परां सिद्धिम् parāṁ siddhim **the supreme goal**, इतः itaḥ **from here**.

1. The Lord said - Once again I shall impart (that) supreme knowledge which is the greatest among all forms of knowledge, and gaining which all sages have reached the supreme goal from here.

The chapter begins with Lord Kṛṣṇa's voluntary offer to teach further. In the thirteenth chapter, Arjuna asked a question. And therefore Kṛṣṇa answered, whereas here we do not find Arjuna raising any question, at all. Kṛṣṇa himself out of sheer compassion offers to teach the same thing once again. Why should Kṛṣṇa do that? Is it because he had nothing else to do? Or because he had a captive audience? Not even audience; only one person; because he has got a captive student or he loves the teaching, what is the reason.

Śankarācārya often says when the subject matter is very very subtle, a teacher has to repeat it again and again. When the subject matter is shallow, you need not repeat. You

know there was one Swami, who used to make very very deep and significance sentences and used to say: Think. And he will give a half minute gap. Because it is worth thinking.

And somebody observed that Swami and they found Swami is making statements and asking the audience to think, and he wanted to imitate that Swami and therefore this Swami started a discourse and said "Gīta has 18 chapters. Think". என்ன Think பண்ண இருக்கு? What is to be thought of it here? So therefore, we should know where to repeat, where to give a pregnant silence, one cannot repeat at each and every place. One should not also be silent at each and every place.

Similarly, Lord Kṛṣṇa knows which deserves repetition. And this ātma jñānam being durvignēyatvāt ati sukṣmatvāt, repetition is not a defect. When the subject matter is simple, repetition becomes a dōśa, it is called punaruthi dōśa. But when the subject matter is deep, punaruthi is not a dōśa, but it is an ornament to the teacher. Therefore Kṛṣṇa says Hey Arjuna, what I taught in the 13th chapter or previously, is an extremely subtle; you are a good student; you would have understood; but still for my satisfaction, I would like to present it again. But if I give the same title, you will be bored; and therefore, in another fashion, I will present it. Just as the very same 'Sēvai' is presented as Lemon-Sevai and Coconut Sevai, Ulundu sevai, etc. people want different ruchi or taste. Similarly, Kṛṣṇa presents from a different angle. Previously it was Kṣētra-Kṣētrañja vibhāgaḥ, Puruṣa-Prakṛti vibhāgaḥ, now it is guṇa traya- guṇāthithaḥ vibhāgaḥ.

So Kṛṣṇa says here: Sri Bhagavān ucāva. Bhagavān voluntarily offers: भूयः प्रवक्ष्यामि **bhūyaḥ pravakṣyāmi**: I shall once again give you the same teaching; what? jñānam; the same jñānam; ātma jñānam I shall impart once again and what type of jñānam it is?

param̐ uttamam̐ jñānam. So it is the greatest knowledge in the world. Param means greatest, uttamam means greatest; so the greatest knowledge I am going to give.

So Śankarācārya in his commentary raises a question, param̐ also means the greatest knowledge, uttamam̐ also means the greatest knowledge; why should Kṛṣṇa say the greatest-greatest knowledge? Why not say only once? Śankarācārya says there is a subtle difference.

The first 'greatest' indicate a knowledge which deals with the greatest thing, Reality in the world. In terms of the subject-matter, this knowledge is the greatest, because it does not deal with the ordinary perishable thing, but it is dealing with the greatest reality, the pāramārthika satyam and therefore the first 'greatest' indicate viṣaya dṛṣṭya uttamam.

And then the second 'greatest' means not only the subject matter is the greatest one; that is ātma or brahman. The result that we derive out of this knowledge, the phalam

also is the greatest. First greatest represents the subject matter; viśaya dṛṣṭya uttamam. the second one refers to Phala dṛṣṭya also uttamam.

Because this is the knowledge which gives the greatest result of mōkṣa whereas all other branches of knowledge can give the result of the perishable artha, perishable kāma, perishable dharma, whereas this is the only knowledge, which gives the result of imperishable mōkṣa. Thus uttama viśyatvāt, uttama phalatvāt, this knowledge is the greatest knowledge.

And that is why in Muṇḍaka Upaniṣad, this knowledge is called Parā vidya. In the 9th chapter, it is called Rāja vidya. And therefore Arjuna, I shall keep you that knowledge which is the greatest among jñānam, all the branches of knowledge.

And what is the result that they are going to get; I said mōkṣa. So naturally, we will ask the question What is mōkṣa? So mōkṣa is a technical term; and therefore Kṛṣṇa himself explains that mōkṣa phala.

yat jñātvā, by gaining this wisdom, the greatest wisdom.

sarvē munayaḥ; all the seekers; and the word Muni literally means a sanyāsi, and the word sanyāsi indicate the detachment and the word detachment indicates sādhana catuṣṭaya sampathi. Therefore, munayaḥ means those seekers who have got all the necessary qualifications in abundance.

In the last class summary, I talked about 4 Ds, **D**iscrimination, **D**ispassion, **D**iscipline and **D**esire for mōkṣā. So the one who has got all these qualifications is called Muniḥ, in this context. Muni does not refer to the external qualifications like a flowing beard, etc. munayaḥ means Adhikāriṇaḥ. All those prepared seekers.

What did they get? **parāṃ** siddhiṃ **gatāḥ itaḥ**; they attained mōkṣā which is the highest accomplishment in life. Gaining which alone the life can be called worthwhile. Kenōpaniṣad points out:

iha cēdavēdidatha satyamasti na cēdihāvēdīnmahati vinaṣṭiḥ.

Any other thing you get, life is not worthwhile; life is validated; made meaningful only if this knowledge is attained. And therefore parāṃ siddhiṃ; the highest accomplishment of mōkṣā.

itaḥ gatāḥ. they have attained while living. Not only while living; even after death; they have gained the vidēha mukti also. So **itaḥ** means marāṇāntharam. Liberation while

living is called Jīvanmukti. Liberation after death is called vidēha mukti. These people have attained both.

Verse 14.2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः |
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च || १४- २ ||

idaṁ jñānamupāśritya mama sādharmaṁāgatāḥ |
sargē'pi nōpajāyantē pralayē na vyathanti ca || 14.2 ||

उपाश्रित्य upāśritya **resorting to**, इदं ज्ञानम् idaṁ jñānam **this knowledge**, आगताः āgatāḥ **they have attained**, साधर्म्यं मम sādharmaṁ mama **the same nature as Mine**, न उपजायन्ते na upajāyantē **they are not born**, अपि सर्गे api sargē **even during creation**, न च व्यथन्ति na ca vyathanti **nor do they suffer (death)**, प्रलये pralayē **during dissolution**.

2. Resorting to this knowledge, they have attained the same nature as Mine. They are not born even during creation; nor do they suffer (death) during dissolution.

Introduction continues. In the previous verse it was pointed out that this jñānam is superior_most, because it deals with the greatest reality; and the benefit is also the greatest, which consists of jīvanmukti and vidēhamukti.

Now the next question is what is jīvanmukti and what is vidēhamukti? Kṛṣṇa briefly defines them; idaṁ jñānam upāśritya; by taking recourse to this knowledge, by acquiring this knowledge, mama sādharmaṁ āgatāḥ. The seekers have attained oneness with me. They have also attained Īśvara-svarūpam, dropping their jīvātman. So mama sādharmaṁ, means Īśvara-svarūpam.

And what do you mean by Īśvara-svarūpam? Īśvara has got pūrṇatvam, and these people enjoy the pūrṇatvam even while living. So the first indication of jīvanmukti is total inner sense of self-sufficiency. Not missing anything in life; as Kṛṣṇa said in the 2nd chapter, ātmana ēva ātmana thuṣṭa. Bhagavān is ever pūrṇaḥ; this jñāni also enjoys pūrṇatvam.

And the second feature or glory of Bhagavān is abhāya svarūpaḥ. Bhagavān is free from the sense of insecurity; whereas Jiva is full of insecurity feeling. This jñānam will remove the sense of insecurity. Adṛśyē, anātmīyē, aniruddē, anilayanē, abhayam pratiṣṭām vindatē.

So Īśvara-svarūpam means abhāyam, freedom from insecurity; freedom from finitude; freedom from slavery. Bhagavān is called Swami. Swami means what? The one who is the master of everything and a saṁsāri is called bṛtya-dāsāḥ, a slave. A slave of what? Slave of people; slave of circumstances; slave of karma. A jñāni by this knowledge attains

Īśvara-svarūpam, means this jñāni also becomes a Swami. He is no more a slave of karma phala; ihaiva tairjitaḥ sargō yēśāṁ sāmyē sthitam manaḥ.

They are the masters of the situation; and mastery means no regret over the past, and no anxiety with regard to future. So this svamitvam, pūrṇatvam, abhāyam, ānanda svarūpaha, ānanda, all these are indicated by the word sādharṁyam. This sādharṁyam indicates jīvanmukti. So even while living, they enjoy the glories which belong to the Lord. This is called jīvanmukti.

And then what happens to them after death? After death they attain vidēhamuktiḥ and what do you mean by vidēhamuktiḥ? Vidēhamuktiḥ means freedom from punarjanma. Punarjanma leads to: you can easily fill up the blanks. punarjanma leads to punar maraṇam and punar maraṇam will lead to punar janma. Punarapi jananam, punarapi maraṇam cycle, they are free from.

And therefore, vidēhamuktiḥ is defined in the second line sargē api na upajāyantē; they are not born again as miserable individuals and therefore sargē means in the next sṛiṣṭi, they are not created again.

And therefore pralayē na vyathanti ca. They do not come to grief again, caused by mortality. So pralayē at the time of pralayam, they do not grieve. They are not afflicted by the pain of death. In short; they are free from janma-maraṇa cycle, which is called vidēhamuktiḥ and therefore Arjuna, if you want to enjoy this jīvanmukti and also get the benefit of vidēhamuktiḥ, concentrate on this jñānam.

Verse 14.3

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् |
सम्भवः सर्वभूतानां ततो भवति भारत || १४- ३ ||

**mama yōnirmahad-brahma tasmīngarbhāṁ dadhāmyaham |
sambhavaḥ sarvabhūtānāṁ tatō bhavati bhārata || 14.3 ||**

महद् ब्रह्म mahad brahma **the great Prakṛiti** मम योनिः mama **yōniḥ in My womb**, अहं दधामि aham dadhāmi **I place गर्भम् garbhāṁ the seed तस्मिन् tasmin in that**, ततः भवति tataḥ bhavati **thereupon takes place**, सम्भवः sambhavaḥ **the origination**, सर्वभूतानाम् sarvabhūtānām **of all beings**, भारत bhārata **Oh Arjuna!**

3. They great prakṛti is My womb. I place the seed in that. There upon takes place the origination of all beings, Oh Arjuna!

The introduction continues. In the first two slōkās, Kṛṣṇa introduced the subject matter, subject matter is what: ātma jñānam, and he also talked about the glory of the subject

matter, the glory is that it is a liberating knowledge. So having introduced the subject matter, now in these two verses, the 3rd and 4th, Kṛṣṇa summarizes the process of creation which he had dealt with in the 13th chapter. So as a reminder, Kṛṣṇa is summarizing the process of creation; because the development of the teaching depends upon the knowledge of the creation. And therefore, as a foundation, He reminds that. And what was the creation that He talked about in the 13th chapter? There He said:

प्रकृतिं पुरुषं चैव विद्धानादि उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान्॥ १३.१९ ॥

[prakṛtiṃ puruṣaṃ caiva viddhyanādi ubhāvapi](#)
[vikārāṃśca guṇāṃścaiva viddhi prakṛtisambhavān || 13.19 ||](#)

He said before the creation, there were originally two principles, known as Puruṣa and prakṛti. And He said both Puruṣa tatvam and prakṛti tatvam are anādi; anādi meaning beginningless. They are the cause of the creation; but they themselves are not created entity. There Kṛṣṇa said both are anādi. And we talked about 4 differences, if we remember.

Puruṣa is cētana tatvam, conscious principle. Prakṛti is acētana tatvam, inert principle.

Puruṣa is nirguṇa tatvam, without any attributes.

Prakṛti is saguṇa tattvam, with guṇas; Puruṣa is Nirvikāra tatvam, without any modifications; whereas Prakṛti is savikāra-tatvam, subject to modification.

Fourthly and finally, Puruṣa is satya tatvam having independent existence of its own; whereas prakṛti the matter does not have independent existence. Mithya.

So Nirguṇa, Nirvikāra, Satyah, Cētana Tatvam is Puruṣa; Saguṇa, Savikāra, Mithya, Acētana Tatvam is Prakṛti.

In English consciousness and matter existed from beginningless time. And He also pointed out that this mixture, which mixture? Puruṣa-prakṛti, consciousness-matter is the cause of the creation. And this mixture alone is called Īśvaraḥ. Īśvara is neither pure-Puruṣa, nor pure-prakṛti, but it is a mixture of these two. And either of them cannot independently become the cause of the creation and to convey this idea, Kṛṣṇa takes the comparison of the Father principle and the Mother principle. The Puruṣa tatvam is compared to the father principle and the Prakṛti tatvam is compared to the mother principle. It is only a comparison: because male alone can produce a child; female alone can produce a child; male and female together alone can be the cause of the creation; and therefore Puruṣa is compared to a male and Prakṛti is symbolized as female. It is only a symbolism. Do not extend it too much and ask whether all the ladies are inert!!!

When I say females are compared to prakṛti, it is only a comparison; do not extend it too much; you will have problem. Then why this comparison, only to show that both the tatvams put together alone can cause the creation.

Then Kṛṣṇa wants to point out; if the Puruṣa and Prakṛti, i.e. father and mother, and that too inseparable father and mother, like what?

vāgarthā vivasāṃprittō vagarta pratipattayē, jagata pitarō vandē, pārvati paramēśvarō; inseparable like Śiva and Pārvati; the Ardhanārīśvara, inseparable like Viṣṇu and Lakṣmi, who is occupying viṣṇu's chest; like Brahma and Saraswati, who is occupying Brahma's tongue. Similarly father principle Puruṣa, mother principle Prakṛti, put together is called Īśvara; you may call it Ardhanārīśvara; i.e. the cause of the creation.

And then Kṛṣṇa wants to point out that if this mixture is the cause of the creation; all the products will have the features of both the father and mother. Because the general rule is what; kāraṇa guṇaḥ, karyē anuvartantē, the features of the cause will inhere, pervade the effect also. If gold is the cause of the ornament, the ornament is also golden in nature. And if the cause-Gold has a percentage of copper, the ornament also will have a percentage of copper. If the children are born out of the couple, the children will have some features of the father; some features of the mother; both will be there. Only thing is the proportion. One child might have more of the mother and less of the father; another might have more of the father and less of the mother; but the principle you have to note, the causal features will inhere in the effect. And therefore Kṛṣṇa wants to extend that principle and say every individual is a mixture of Puruṣa and Prakṛti tatvam. Every individual jīva, whether it is plant or ant or elephant; whether it is a human being, male or female; every one of us is a mixture of Puruṣa, father principle, as well as prakṛti the mother principle.

If we do not recognise this nature of ours, which nature, I am a mixture of Puruṣa tatvam, what type of Puruṣa tatvam; nirguṇa-nirvikāra-sathya-cētana Puruṣa tatvam; and saguṇa-savikāra-mithya-acētana prakṛti tatvam, if I do not understand my composition very clearly, I will not know how to handle myself properly.

Self-knowledge is required for self-mastery. Anything you want to master, what is the first step, learn to understand. If a disease has to be cured, before finding a remedy for the disease, what is the first step, I have to understand the nature of the disease. What is cancer bug, what is a HIV virus, what is hepatitis, whatever is, B, A or C. If I should handle myself properly, which is a prerequisite for handling my set up. If I do not know how to handle myself, how am I going to be the master of my family. Child is not

listening. You are not able to obey yourselves. What is the complaint? Therefore, self-mastery requires self-knowledge. Self-knowledge involves knowing my composition.

And Kṛṣṇa wants to say that I am composed of Puruṣa aspect as well as prakṛti aspect. And to show and proof that I am the mixture of both, Kṛṣṇa wants to point that I am the mixture of both, because my cause Īśvara is a mixture of both. So kāraṇam is a mixture of both, kāryam the jīva is also a mixture.

For that, he is introducing the creation. Therefore, Kṛṣṇa says here: Hey Arjuna, I am the Puruṣa Tatvam and inseparable from me is the prakṛti tatvam, otherwise called Māya tatvam and māya is comparable to my wife. Therefore I am Brahman the husband; Puruṣa the husband; and māya is like my wife, indicating I cannot create the universe without prakṛti, the māya. That Soundarya lahari begins with that.

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितु
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि । ॥ १ ॥

śivaḥ śaktyā yuktō yadi bhavati śaktaḥ prabhavituṁ
na cēdēvaṁ dēvō na khalu kuśalaḥ spanditumapi । ॥ १ ॥

That is why we have an idiom, சக்தி இல்லையானால்; சிவனே என்று இரு. If there is no śakti, you have to keep quiet. (In Tamil). Vēdāntam. பர்கரிதி இல்லையானால் புருஷனுக்கு ஒன்றும் பண்ண முடியாது. If prakṛti is not there, Puruṣa cannot do anything. Even now, in many houses, the wife you ask, she will say, I will check up and say. Many houses the parampara continues.

And therefore Kṛṣṇa says; mama yōniḥ, yōniḥ literally means womb, in this context, womb, means wife, the female principle, my wife, Kṛṣṇa says; is Mahat brahma. That is very very misleading verse; the word brahma here is Māya, the prakṛti tatvam; the word brahma in this context means prakṛti. The matter-principle, the māyatatvam.

And what type of wife she is? Mahad brahma, is a universal mother, and therefore mahat means what: infinite; because the pregnancy of the universal mother should be a great pregnancy because the universal mother has to conceive the universe. And therefore Kṛṣṇa says Mahat brahma, infinite māya is my wife as it were; and who am I, we have to supply, I, the Puruṣa tatvam am comparable to the father principle. I, the consciousness am the father; māya is the mother principle.

And what do I do? When the right time for creation comes; what do I do? Tasmin garbham ahaṁ dadhāmi. I transfer the garbham; means the life principle, the power to create; power to reproduce; I hand over, I transfer to the Mother. Just as at the time of conception, the male transfers the seed of the baby to the female. Similarly at the time

of creation, I bless māya with the power to produce the universe. Tasmin garbham dadhāmyaham.

And philosophically speaking, garbādānam is supposed to be blessing the māya tatvam with the cidabhāsa or the reflected consciousness; blessing the māya is considered to be garbha dānam. I activate the māya. So tasmin garbham dadhāmi. I activate māya; I impregnate māya, I give māya the power to evolve itself into a universe.

And once the conception has taken place; father, male principle has done the job, female principle has conceived, and thereafter the male principle need not do anything, the baby fetus will grow in the body of the mother, perfectly according to the law of nature. Father need not know all the laws. Even the mother need not know all the laws to conceive the baby and every week grow appropriately and whatever transformation is needed in the mother's body, that also will take place; Similarly, here also Kṛṣṇa says: once I bless the māya, I need not do anything; māya will evolve into this creation. The subtlest form of matter, which you may call as energy itself, that will evolve like after the big bang things evolve perfectly according to the law. Similarly evolution happens.

sambhavaḥ sarvabhūtānāḥ; sambhavaḥ, origination, emergence. Just as the baby grows in the mother's body, and at the appropriate time, 9th month or the 10th month, by the same law of nature emerges:

Tasmāt dvā ētasmāt ātmana ākāśa sambhūtaḥ. Before big bang cannot talk about time and space. Even the concept of time and space is impossible before big bang. During the time of singularity (scientists call it singularity) you cannot talk about anything, it is a state of non-information. Singularity they call, it is a state of non-information. In Vēdānta non-information is called māya. It means that you will not understand. This people call it state of non-information. In Sānskrīt it is called māya. In this place what is there? If we say māya, we will not understand. If you have understood māya well, then you know māya is un-understandable.

सन्नाप्य सन्नाप्युभयात्मिका नो। भिन्नाप्यभिन्नाप्युभयात्मिका नो।। साङ्गाप्यनङ्गाप्यु भयात्मिका नो।
महाभूतानिर्वचनीयरुपा।।

[Sannappya sannapya ubhayathmikhānō, bhinnapya bhinnapyō ubhayathmikhānō, nangāpya nangaapya ubhayathimikānō, mahabhutha anirvaciniya rūpam.](#)

Anirvacaniyam means where information is lacking. At the time of big bang, information was not there; but out of that evolved this universe; Similarly, ākāśa sambhūtam, thereafter we can trace how the creation evolved.

आकाशात् वायुः, वायोर् अग्निः, अग्नेर् आपः, अद्य पृथ्वी, पृथ्व्याम् ओषदयः, ओषधिभ्यो अन्नम्, अन्नात् पुरुषः |

ākāśāt vāvuh. vāvōr aqniḥ, agnēr āpaḥ, adya pṛthvī, pṛthvyām oṣadayaḥ, oṣadhibhyō annam, annāt puruṣaḥ ॥

Everything happens. therefore Kṛṣṇa says sarvabhūtānām. Bhūtāni, means all things and beings; sambhavaḥ, the origination of all these.

tatah bhavathi; tatah, Thereafter, and that moment of big bang, the inexplicable moment, from that moment, everything evolves naturally. bhārata, hey Arjuna.

So then what happens:

Verse 14.4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः |
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४- ४ ॥

sarvayōniṣu kauntēya mūrtayaḥ sambhavanti yāḥ |
tāsām brahma mahadyōnirahaḥ bījapraḍaḥ pitā ॥ 14.4 ॥

कौन्तेय kauntēya **Oh Arjuna!** याः भूतयः yāḥ bhūtayaḥ **whatever forms** सम्भवन्ति sambhavanti **are born** सर्वयोनिषु sarvayōniṣu **in all the wombs** तासाम् tāsām **all of them** महद् ब्रह्म योनिः mahad brahma yōniḥ **the great prakriti is the womb** अहं पिता ahaḥ pitā **I am the father** बीजप्रदः bījapraḍaḥ **who provides the seed.**

4. Oh! Arjuna, whatever forms are born in all the wombs - for all of them the greatest prakriti is the womb. I am the father who provides the seed.

So Kṛṣṇa said that I am the universal father; and māya is the universal mother; and we the universal couple, jagata pitarō, are comparable to any local couple, there also because of their combination the child is born, the child has the features of both of them.

Then what is the difference between the universal couple Bhagavān and Bhagavati and the worldly couple? Kṛṣṇa says even though many things are common; there is one main difference. What is that? if you take any couple in the world; any male and female, humans species, you take, the human couple can produce only what child; human child; Thank good; if something is born as a monkey; we do not expect that; we do not want like monkey; what to talk of monkey itself; so when you take any one couple in the universe that couple is the cause of only one species, whereas the universal mother has given birth all the species.

And therefore Kṛṣṇa says, ahaḥ bījapraḍaḥ pitā; second line, I am the universal father; who activate, who impregnate māya, who enliven māya by blessing it with reflected consciousness, cidabhāsa pradhānēna, I bless the Māya and therefore I am the universal father.

And mahad brahma yōniḥ; mahat brahma as we saw in the previous verse, mahat brahma, means the infinite māya. Here also the Brahma means, māya, very careful, mahat, the infinite māya is yōniḥ the mother principle; comparable to the mother principle.

And blessed by me; the māya becomes the universal mother not for one species, but for all the species. And therefore Kṛṣṇa says sarvayōniṣu yāḥ mūrtayaḥ sambhavanti. So whatever species of living beings is born in the world; whatever we see, the monkey species is there; buffalo species is there; locally the buffalo child is born out of buffalo mother; monkey child is born out of monkey mother; whatever species is born out of the corresponding mother; all of them when you go to the original cause, the original cause is what? Only one māya, which is the cause of all the monkey species also; buffalo species also; octopus also; snails also; whatever.

Therefore Kṛṣṇa says; sarvayōniṣu yāḥ mūrtayaḥ. Murthy means whatever types of body, murthy means here śārīram. So whatever bodies or whatever species you experience here, born out of the local mothers. For all of them, the immediate cause may be the immediate mother, but the original cause is māya only.

So, yāḥ sambhavanti. Whatever living being is born; tāsām; for all of them, brahma yōniḥ, māya is the universal mother. And therefore we are all children of brahman plus māya. Puruṣa plus prakṛti. Consciousness plus matter; nirguṇam plus saḡuṇam. And therefore we also will have a mixture of both. This is going to be studied later which we will see from the next class.

Hari Om

182 Chapter 14, Verse 05

ॐ

In this 14th chapter, the first 4 verses happened to be introductory verses, in which Lord Kṛṣṇa first mentioned that he is going to deal with Self-knowledge in this chapter also; just as in the 13th chapter he dealt with ātma jñānam; this is also a chapter on self-knowledge and he glorified self-knowledge, as the liberating wisdom and therefore worthy of study by everyone.

After giving a brief introduction to the subject matter, in the first two verses; in the third and fourth verses, which we saw in the last class, Kṛṣṇa talked about the creation. And the purpose of dealing with this topic is to point out that every product in the creation including every individual is a mixture of two parts; one is the Puruṣa part and the other is the prakṛti part.

And for this purpose, He talked about the cause of the creation, as none other than Īśvara himself; who is a mixture of Puruṣa tatvam and prakṛti tatvam; otherwise called brahma tatvam and māya tatvam; or to present symbolically, the father-principle and the mother-principle. The Puruṣa tatvam represents the father principle; prakṛti tatvam represents the mother principle and this is to show that Puruṣa cannot create the world without the support of prakṛti and prakṛti cannot create the world without Puruṣa and therefore whenever we talk of God, it is a mixture of both; father and mother are inseparably there. That is why in the purāṇa also, Pārvathi cannot be separated from Parameśvara, because they are Ardhanārīśvara and Lakṣmi cannot be separated from Viṣṇu because she occupies the chest of Viṣṇu. That is why you keep the pocket here, for keeping the money; because Viṣṇu keeps Lakṣmidēvi there; and therefore Lakṣmidēvi never separate from Viṣṇu. And we are supposed to do the same thing; but not knowing this fact, we are keeping the packet elsewhere; so where to keep money. It is not money to be supposed to be done; money is Lakṣmidēvi, she is not supposed to occupy your back, and that too lower back. Thus Lakṣmidēvi cannot be separated; Viṣṇu is called Sreenivasah, Sriyah Lakṣmyah nivāsa sthanam hi. Similarly, Saraswati cannot be separated from Brahmāji; she occupies Brahmāji's tongue itself. All these are to indicate that Puruṣa and Prakṛti are inseparable; this mixture alone is called God.

And what Kṛṣṇa wants to point out is since the cause of the creation, viz., the Lord is a mixture of two principles, the effect also must be a mixture of these two because the components of the effect will be exactly the same as the components of the cause. If the Gold has got 6% silver or copper, then all the ornaments also will have the same percentage; because the law is kārana gunāḥ, kāryē anuvarthanthē. You can understand easily: kārana gunāḥ, the features of the cause will inhere the effect also. And therefore every individual Jīva; you and I, is also a mixture of Puruṣa tatvam and Prakṛti Tatvam, and therefore to understand oneself thoroughly, we should clearly know how to differentiate/distinguish these two features within ourselves. And therefore for the sake of self-study, Kṛṣṇa is introducing the creation and there we saw in the fourth verse:

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः |
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता || १४- ४ ||

[sarvayōniṣu kauntēya mūrtayaḥ sambhavanti yāḥ |](#)
[tāsāṁ brahma mahadyōnirahaṁ bījapraḍaḥ pitā || 14.4 ||](#)

Hey Arjuna, I am the Puruṣa Tatvam and what is Puruṣa Tatvam, do you remember the definition? Nirguṇa, Nirvikāra, Sathya, Cētana tatvam. Puruṣa means the changeless, attributeless, consciousness principle, which is an independent and absolute reality. Whereas prakṛti tatvam is saguṇa, savikāra, mithya, acētana tatvam, that which has attributes, that which is subject to changes, and that which is of the nature of jaḍa,

acētana, inert principle. In English we can say consciousness plus matter is equal to Īśvara tatvam and Īśvara paramātma is kāraṇam, jivātma is kāryam. If a kāraṇam is a mixture consciousness plus matter, kāryam is also a mixture of consciousness-principle-plus-matter-principle.

So in me also, both are there, and therefore, I should understand both these features. And this analysis is going to be the subject matter of the 14th chapter. So you have got the changing feature also and you have got a changeless feature also. You have got a nature which is attributed, saṅguṇa feature also and you have got a nirguṇa feature also, and similarly, you are a mixture of matter and consciousness and you are a mixture of lower Mithya principle and higher Sathyam principle. And therefore I should thoroughly understand both and that analysis is going to start hereafter.

So from 5th verse, the analysis is going to begin.

We will read verse No.5

Verse 14.5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः |
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् || १४- ५ ||

[Sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō dēhē dēhinamavyayam || 14.5 ||](#)

सत्त्वं रजः तमः satvaṁ rajaḥ tamaḥ **Sattva, rajas and tamas इति गुणाः** iti guṇāḥ **these are the three guṇās**, **प्रकृतिसम्भवाः** prakṛtisambhavāḥ **born of prakṛiti निबध्नन्ति nibadhnanti they fasten अव्ययं देहिनम् avyayam dēhinam the changeless self देहे dēhē in the body, महाबाहो mahābāhō Oh Arjuna!**

5. Sattva, Rajas, and Tamas – these are the three guṇas born of prakṛiti. They fasten the changeless Self in the body, Oh Arjuna!

Before entering into the analysis proper, I will give you a bird's eye-view of the development that is going to come hereafter. I said Bhagavān is a mixture of consciousness and matter, and therefore every one of us is also a mixture of both. And what is the material aspect of the individual. The physical body is material in nature; it is made up of prakṛti tatvam; because body is made up of matter and body has got attributes; properties are there; it is fat; it is lean; it is healthy, it is sick; it is saṅguṇa. And body is savikāram or nirvikāram? Subject to change or is it changeless? You clearly know body is violently changing and therefore body comes under the prakṛti part of the individual. Similarly the mind also comes under the prakṛti part of the individual. And

other than the body mind complex, there is the puruṣa tatvam, which is the consciousness principle.

And what is that consciousness? I hope you remember, consciousness is not part, product or property of the body, consciousness is an independent entity which pervades and enlivens the body and consciousness-principle is not limited by the boundaries of the body, it goes beyond and the consciousness-principle does not die when the body dies; and finally, this surviving consciousness-principle cannot be contacted by us; not because it is non-existent, but because there is no medium of contact. I have given you the example of light, which is pervading this body and this consciousness-principle in me which enlivens the body-mind-complex is called puruṣa tatvam.

And in vādānta, we use two technical words; I would like to introduce. The pure consciousness principle, which is nirguṇa, nirguṇa means attributeless, nirvikāra, which is changeless, that consciousness is called sākṣi tatvam. The witness principle; the changeless-witness of all the changes that happen.

Now the mind is in peaceful condition; there is a witness of the peaceful state of mind; Next moment the mind is turbulent; the mind changes kaleidoscopically; it changes, but there is a changeless-witness-consciousness is aware of the previous condition of the mind- aware of the present condition of the mind. This changeless witness consciousness is called sākṣi tatvam, which is one aspect of mind. This Vādānta calls my higher-nature; my superior nature; my diviner nature; my loftier nature.

Then, of course, I have got this body principle, the mind principle, which is by itself inert in nature. Body by itself is inert in nature, why? Because it is made up of matter, it is a bundle of chemicals; a bundle of five elements; this body by itself is inert; but even though intrinsically the body is inert, because of the pervasion of consciousness, the body has got borrowed consciousness. Just like now, my body is shining for you; not because the body has got its own luminosity; now my body is shining because of what? The light pervading the body.

Similarly, this body is inert; but because of the pervading consciousness, body has got borrowed consciousness; like the hot water. The hot water is not hot because heat is its intrinsic nature but water is hot because it is pervaded by the invisible Agni tatvam. You cannot see it with the visible eyes. If you put your finger, you will know. Water looks the same; hot water is hot; not because heat is its nature, but it is borrowed from the fire principle. Similarly, this body is now sentient; not because of the intrinsic-sentiency but because of borrowed-sentiency; in Sānskrīt we call it; Cidabhāsa pratibhīm̐ba caitanam,

reflected consciousness; we had discussed this long before in Tatva Bōdha; OC, RC, RM. If you have forgotten better you have to brush through your notes.

So now this body has got borrowed sentiency; therefore it is a live body. It is prakṛti but a live prakṛti. Similarly, the mind also is made up of subtle matter only; subtle-elements only and therefore the mind is also intrinsically-insentient; but the mind has become sentient due to what? Borrowed sentiency, which is technically called cidabhāsa. So thus we have got a live body; with borrowed-consciousness, we have got a live mind with borrowed consciousness. In short we have a got a live prakṛti, prakṛti means the body mind complex, with borrowed consciousness.

And in Vēdāntic parlance, this body-mind-complex, otherwise called prakṛti, with borrowed-sentiency, borrowed-consciousness, this body-mind complex is Ahaṁkāraḥ. Ahaṁkāraḥ is equal to body-mind complex; otherwise called prakṛti-plus-borrowed-consciousness; i.e. cidabhāsa. So Sariram-plus-cidabhāsa is equal to ahaṁkāra. Prakṛti-plus-cidabhāsa is equal to ahaṁkāra. Matter plus borrowed consciousness is called ahaṁkāra.

And what is the name of the original consciousness? What is the name of the original consciousness? Sākṣi Tatvam. So sākṣi is the name of the original consciousness; Ahaṁkāra is the name of the body-mind-complex plus the reflected or borrowed consciousness. And every individual is a mixture of Sākṣi and ahaṁkāra. Every individual is a mixture Sākṣi plus ahaṁkāra. When I say, Sākṣi, you should remember; OC, the original consciousness, ahaṁkāra means what? The body plus reflected consciousness. In Tatva Bodha we used the expression RM plus RC. RM means reflecting medium; what is the reflecting medium, body-mind-complex, RC means the reflected consciousness.

So now let us put the formula. OC is the sākṣi, RC plus RM is equal to Ahaṁkāra. I hope it is not confusing. And every individual is a mixture of Ahaṁkāra and Sākṣi. Therefore when I use the word I, it has got an ahaṁkāra-aṁśa as well as sākṣi aṁśa. Whenever I use the word I, it has got the ahaṁkāra-aṁśa, is equal to body with borrowed consciousness and also sākṣi-aṁśa, which is what? The original-consciousness. Of this, if you make a comparative study, the sākṣi-aṁśa is nothing but original consciousness, which is Nirguṇa, Nirvikāra, Sathya tatvam. The Sākṣi part of mind; the sākṣi aspect of mind is nothing but attributeless changeless, real, absolutely real-consciousness and when a jñāni says Aham brahmāsmi, that Aham refers to which aspect? the sākṣi aspect, the original consciousness, which is nirguṇa, nirvikāra, sathya, caitanyam, whereas when you take the ahaṁkāra aspect of mind, what is the nature of ahaṁkāra; your mind should shift to the body mind complex with borrowed consciousness.

That will be saḡuṇam or nirguṇam? Ahaṁkāra being body mind complex, body mind complex being prakṛti, ahaṁkāra is saḡuṇa. Ahaṁkāra is savikāra or nirvikāra? Ahaṁkāra is maha savikāra. Ahaṁkāra is cētanam or acētanam? Confusion will come. Ahaṁkāra is cētanam or acētanam? It is cētanam alright; but not intrinsically cētanam but it has got borrowed cētanatvam.

And Kṛṣṇa wants to say Arjuna you are a mixture of ahaṁkāra and sākṣi. And you should be able to differentiate the guṇāthitha sākṣi and saḡuṇa ahaṁkāra. You should be able to differentiate the guṇāthitha sākṣi, another name for nirguṇa sākṣi, and saḡuṇa ahaṁkāra.

And Kṛṣṇa wants to point out Ahaṁkāra is your lower nature. It is your individuality, whereas Sākṣi is your higher-nature. And then Kṛṣṇa wants to point out as long as you are taking yourselves as ahaṁkāra, as long as you are remain as ahaṁkāra only, saṁsāra cannot be avoided. Ahaṁkāra is vulnerable to saṁsāra and the only way of getting out of saṁsāra is you have to transcend your lower ahaṁkāra -nature and you have to own up your higher sākṣi-nature.

And for this purpose, Kṛṣṇa wants to point out, how the Ahaṁkāra is poison. It is a problem. And why it is a problem? Because it is saḡuṇa. The very saḡuṇa nature of ahaṁkāra makes it a problematic aspect of yours. And naturally the question will come; how the guṇas or saḡuṇātvaṁ, becomes responsible for saṁsāra?

And for that Kṛṣṇa wants to talk about the various guṇas of ahaṁkāra. And he points out that ahaṁkāra has got three guṇas; because it is made up of prakṛti, which has got three guṇas. Are you understanding? What is the split up? Body-mind-complex plus borrowed-consciousness. Body mind complex is Puruṣa or prakṛti? It is prakṛti. Since prakṛti has got three guṇas, body-mind-complex also has got three guṇas, therefore Ahaṁkāra also has got three guṇas. Sātvika ahaṁkāraḥ, rājasa ahaṁkāra, and tamasa ahaṁkāraḥ, and Kṛṣṇa says all the three ahaṁkāras are saṁsāri-ahaṁkāra. எங்கே போனாலும் மாட்டிப்பாவீ. Wherever you go, you will be in trouble. And each ahaṁkāra is bound in a different way. Sātvika ahaṁkāra is bound by satva-guṇa; rājasa ahaṁkāra is bound by rajō-guṇa; and tāmasa ahaṁkāra is bound by tamō-guṇa.

And therefore Kṛṣṇa wants to talk about the nature of each guṇa and how each guṇa binds a person and what are the indications of the presence of each guṇa and what will be the consequences of the respective bondage; all these Kṛṣṇa is going to analyse; that is why the very chapter is called guṇa traya vibhāga yōgaḥ. Domination of each guṇa binds the ahaṁkāra.

And in Sānskrīt language, the word Guṇa has two meanings; one meaning is a property or an attribute. And the second meaning is a 'rope' or a shackle. So the very word guṇa indicate that it is a rope which will bind you to saṁsāra and which will never allow you to be a free person. Therefore, you have to break the shackles of three guṇas and discover the freedom of mōkṣa.

And now, we will briefly see the expressions of each guṇa. At the time of creation, in the prakṛti or in matter all the three guṇas are there; but they are in equilibrium. Equilibrium means what? The same proportion. So before the creation emerges, at the time of praḷayaṁ, the condition is guṇanām sām̐ya avastha. Sām̐yam means equilibrium. And in equilibrium state, there is no creation. And when the time for creation comes, the guṇas are disturbed; the proportions are disturbed, and the creation has got all the three guṇas alright; but not in sām̐ya avastha, but in viṣama avastha. The proportion will vary; the percentage of these three guṇas will vary.

And according to the scriptures, even the most inert object in the creation also has got three guṇas and the plant kingdom has also three guṇas; the animal also has three guṇas; human-beings also have got three guṇas; every one is a mixture of three guṇas; but the differences in a particular thing is because of different proportions in the guṇas.

And in the human being, how does the domination of each guṇa expressed itself?

Kṛṣṇa points out satva-guṇa makes the character or the nature of the individual to be jñāna pradhāna Puruṣaḥ. Satva represents jñāna pradhānam. It makes a person a cognitive individual; an intellectual person interested in, or thirsting for more and more knowledge. So in his case, the jñānēndriya, the five sense organs of knowledge, as well as the controlling intellect will be highly active. And diagonally opposite is the raja pradhānam. In a rajasic character, it will be karma pradhāna; activity oriented. So jñānēndriyas are generally passive; do not ask me what are the jñānēndriyas? The eyes, the ears, nose, the tongue and the skin and the intellect; the analysing-intellect; the thinking intellect, judging-intellect; that will be active, whereas in a rājasic personality, it will be karma pradhāna which means karmēndriyas will be active. Vāk, (will never to silent, can go on non-stop, you can see this in any group, some people not talking at all ~ the other person would be dominating all the time) vāk pradhāna, and if you do not allow him to talk in a lecture hall or something, vāk cannot be active, but the hands and legs cannot be quiet. So therefore vāk, pāni, pāda, pāyu, upastha and behind that the pañca prāṇās, the energy is highly active, hyper-active.

So satva-guṇa is jñāna pradhāna, rajō-guṇa gives a karma pradhāna personality. And Tamō guṇa will be the suppression of both. Neither the jñānēndriyas will be active, nor

will karmēndriyas be active; more inertia will be there. So mainly if you study satva and rajas, tamas you can easily find out, it is the suppression of both of them.

And when a person is a jñāna pradhāna person; generally that person will be turned inwards, internal-oriented-mind a person will have, because a mind which seeks knowledge is always intellectually-active, analysing, thinking, hypothethising, theorizing, in fact, intellectuals live in their own world of ideas; they are not even aware of the surroundings. Therefore Satva dominant will express itself in the form of Nivṛṭti pradhāna. Nivṛṭti means turning inwards or withdrawal.

Whereas when rajōguṇa is dominant, it will be pravṛṭti pradhāna, the person will be highly turned outwards. One is inward, another is outward. When satva-guṇa is dominant, and a person is thinking, contemplative, etc.; naturally that mind will not like to relate itself with the external world of objects, because very relationship or interaction or transaction will make the mind extrovert; whereas sātvic mind being turned inward, it does not like saṅga; saṅga means what interaction, transaction, etc. it does not like. Therefore, this is asaṅga- pradhāna whereas a rājasic mind loves turning outward. Socialising, interacting, talking to people. So if you go for a camp, you will find that one person would love to be inside the room, the other people will love to go out and socialise, meet, talk and enquire, all those things. What makes the difference, one is satva pradhāna and another is raja pradhāna. One is asaṅga, the other sasaṅga.

The fourth difference that we can see is that a thinking mind would naturally love a set-up which is conducive for contemplation, and therefore it loves silence. Tranquility, quietitude; It wants niśabdathā, whereas the silence is poison for the rajasic mind, it cannot withstand silence. It will switch on the TV to the top decibel. Cannot withstand silence or one has to call someone on the phone. Something or the other or use the walkman. Something or the other, it likes noisy activity; that is why we say that there is buzzing activity. We never say silent activity. Buzzing activity; lot of noise. Noise will be there.

And Tamōguṇa is just the opposite, it suppresses both satva and rajas and Kṛṣṇa wants to point out that all the three guṇas are bondage. All the three guṇas cause bondage in different ways.

How all the three guṇas cause bondage? A sātvic mind will love a set-up which is quiet, and which is conducive for thinking, contemplation, study, etc. and if that set up is disturbed, by any sound or any visitor; then a sātvic mind is upset. And therefore, it is a duḥkha-miṣṛitha condition. Because as long as the set up is favourable to me, the sātvic mind enjoys. In fact many people after studying Vēdanta, they would like to spend more

time in study, meditation, etc. at home, and they complain, Swamiji, lot of disturbances. Irritating disturbances. And even if no other sound is there, the sound of the clock, this person gets irritated. Or even the lizard says ki, ki, ki; this person gets irritated. A sāvīc mind is also a bound-mind because it cannot totally control the set-up, when the set-up is disturbed, it has to come.

Similarly, a rājasic mind, of course hates silence and quietude, and if there are no people around, that person is upset and disturbed and therefore, he wants to disturb the neighbour. Cannot keep quiet. Because he cannot face silence. Therefore a rājasic mind also will face duḥkham because, as long as it is able to order the set up as it wants, it is fine; but when the set-up is disturbed, it is unhappy and tamasic mind, that also will have problems. Kṛṣṇa will tell the details later; the greatest problem being there is no scope for progress at all. So, therefore, all the three guṇas are mixed with pain or sorrow. And Kṛṣṇa points out that all the three guṇas cause dependence. A person who loves silence is addicted to silence. And he is not a free person because to enjoy happiness, he requires silence. And therefore he is mukthaḥ or baddhaḥ? Sāvīc person is also bound, because he is addicted to silence.

What about rājasic person? That person is also bound, because he is addicted to noise; company he wants. If all the people go out, this person will feel lonely and disturbed. Therefore, bandakatvam, dependence and bondage is common to all the people; pain is common to all the people, wherever dependence is there; pain is also there.

And thirdly, all the people will have athrupthikārathvam (this is said in Upaniṣads), duḥkha-misrithatvam, athrupthikārathvam, bandhakatvam. Athrupthikārathvam is also common to all the three.

How, a sāvīc person wants to gain more and more knowledge. He has a got a great hunger for knowledge. And without knowledge, he feels a limited person; and therefore he wants to remove the knowledge-wise limitation; which limitation, the rājasic person will never feel. Sāvīc person alone will have the unique sense of limitation; what I know is less; and therefore, he goes on acquiring knowledge; because he wants to become omniscient, sarvajñā. But to his utter desperation and dismay he finds out any amount of knowledge he gathers, his limitation, knowledge-wise limitation does not go away.

In fact, the more you learn the more you know about you do not know. Therefore greater your knowledge, more you know about your ignorance, and that is why in every field, he goes on specialising, specialising, specialising, and the whole life time is not enough to concentrate on one subject. One medicine into so many parts; whole body is divided into ophthalmology, ENT Department, dentistry and dermatology. Swamiji says

dermatologists has skin-deep knowledge. If you go little deeper, he will say that it is not my department, and you have to go to the bone specialist. Orthopedist. Whatever it is.

So therefore, as somebody nicely defined, a specialist is one who learns more and more about less and less things. And therefore I am never going to become omniscient in the field of any branch of science and therefore saṁsāra; this is called intellectual saṁsāra. I want to know more about; and I am not able to know.

Similarly, a rājasic person also suffers from saṁsāra, not in terms of knowledge but in terms of activity. He wants to do more and more; accomplish more and more. He becomes a workholic; he says a miles and miles I have to travel; and do all these things. And at any time he looks at himself, he is not satisfied.

Satvic person travels from finitude to finitude, rajasic person travels from to finitude to finitude, tamasic person does not travel at all; therefore he is from finitude to....? There is no From; he continues in finitude.

And therefore Kṛṣṇa says: all the three guṇas will bind you. And all the three forms of ahaṁkāra are bondage. Sātvic ahaṁkāra is also bondage; rājasic ahaṁkāra is also bondage, tāmasic ahaṁkāra is also bondage.

If you want to transcend bondage, you have to transcend ahaṁkāra and own up your higher-nature and what is your higher-nature? The Sākṣi, guṇāthitha Sākṣi.

But Kṛṣṇa wants to point out one important thing; even though the three guṇas are causes of bondage, for liberation, you will have to use the three guṇas only as stepping stone. Even though they are the causes of bondage, you will have to intelligently use them and transcend them; like a poll vaulter; what does he do? He has got a poll. To vault himself. And what does he do? He uses the poll; runs, fixes down and with the help of the pole alone, he goes up, and cross the bar, thereafter what does he do? he should not say that because of this pole alone, I am on the top now; I should show my gratitude; at this time, if I leave the pole, I am not loyal to the pole at all, therefore nicely I will hold on to it; etc. if someone says, he is a fool. You have to drop. So one person uses the pole, goes up and refuses to drop. He is an Fool No.1. There is another person who says, anyway after reaching up, I have to drop the pole, why take the pole at all; prakṣālanāti pankasya dūrāt, asparśanam vanam.

Therefore he refuses to use the pole. This fellow is super idiot. An intelligent person uses the pole, goes up, drops the pole and wins the Commonwealth gold medal. Similarly use the ahaṁkāra pole. You require tamōguṇa also. If you do not have tamōguṇa at all, if you are all the time jñāna pradhāna and karma pradhāna, you will never go to sleep. And

if you do not sleep at all for you and more than that problem for others; therefore we require Tamōguṇa for sufficient rest; and recuperation, use tamōguṇa and you have to use rajōguṇa and become a karma pradhana person to follow karma-yōga.

Karma-yōga requires a rājasic āhaṁkāra. And thereafter you have to go to jñāna-yōga and jñāna-yōga requires what ahaṁkāra? Sātvic ahaṁkāra. Suppose in the class you have got tāmasic ahaṁkāra, what will you be doing? Dozing. If you have a rājasic ahaṁkāra, what will happen? Wandering all over; who are all come; who are all sleeping, etc. you will be watching. There are some people who love to watch who are all sleeping. Rājasic ahaṁkāra.

So a wandering mind cannot learn, a dozing mind cannot learn, an alert, vigilant and non-wandering mind absorbs the teaching like sponge. And once it gets it wisdom; what is the wisdom? The wisdom is I am not this inferior saḡuṇa ahaṁkāra nature; because it is mithya and inferior; my real nature is Aham guṇāthitha sākṣi asmi.

Thus, we have to know the nature of the three guṇas and how they bind us and we also should know how to intelligently use the three guṇas, and become guṇathithaḥ and guṇathithaḥ is a liberated person.

This is going to be the analysis in the verses beginning from the 5th verse onwards, the details of which we will see from the next class.

Hari Om

183 Chapter 14, Verses 05-09

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For analysing the three guṇas, Lord Kṛṣṇa has given the introduction and in the introductory portion we saw that every individual is a mixture of two portions; one is called sākṣi-aṁśa, the higher part of the individual and second is ahaṁkāra -aṁśa, the lower part of the individual. Of these two portions, the sākṣi portion the higher part consists of only consciousness which is pure caitanyam; whereas the ahaṁkāra the lower part consists of two things, one is the inert-body-mind-complex, is part of ahaṁkāra, and this inert-body-mind-complex, enjoys the reflected consciousness or borrowed consciousness and because of that, the body-mind-complex has become sentient. Just as a mirror, a non-luminous-mirror becomes a bright-mirror when it has got a reflected sunlight. So when I look at a bright-mirror, I should remember it has got two parts; one is the mirror part and the second is the reflected sun.

In the same way, the ahaṁkāra, like the bright-mirror has got two parts, one is the inert-body-mind-complex, like the mirror, and the second is the borrowed or reflected consciousness. In Sānskrīt we call it Prathibhimbha caitanyam plus the body. And this mixture prathibhimbha-caitanyam plus the body together is called ahaṁkāra and what is the sākṣi? Sākṣi is neither the body, nor is the reflected consciousness. Sākṣi is different from both the body and the reflected consciousness and what is that? The original consciousness. If you remember Tatva Bōdha, RM + RC = Ahaṁkāra. RM means the reflecting medium, the body + RC, the reflected consciousness is equal to the ahaṁkāra.

Then what is the sākṣi? It is neither the RM, nor is it the RC, but it is OC. In OC itself our life is running!!!. So this OC part is called the higher part, the sākṣi-amśa, RC plus RM is called the lower part, the ahaṁkāra amśa, the sākṣi-amśa and the ahaṁkāra amśa is together inseparably. When I use the word, I, it is a mixture of both the sākṣi and Ahaṁkāra. And of these two amśas, the sākṣi is the nirguṇa amśa, because it is pure consciousness; whereas the ahaṁkāra contains the body-mind-complex, and the body-mind-complex is matter. It is prakṛti and therefore Ahaṁkāra is endowed with three guṇas. So Ahaṁkāra amśa is saguṇa amśa, whereas Sākṣi-amśa is (amśa means aspect, facet or part). So my lower nature is saguṇa nature and my higher-nature is Nirguṇa sākṣi.

And having said this much, Kṛṣṇa wants to point out that the ahaṁkāra can never escape from the three guṇas; because ahaṁkāra consists of prakṛti, it is made up of the prakṛti and therefore ahaṁkāra (when I say, ahaṁkāra, you should remember, body-mind-complex plus the reflected consciousness); body-mind complex is born out of prakṛti principle. You have to remember that always, and then only ahaṁkāra and saguṇa can be understood clearly.

Therefore, my lower part; the ahaṁkāra amśa can never escape from these three guṇas and the only juggling that I can do is change the proportion of the guṇas. Like some political parties do, they change the ministers to party work and from party work to ministry and then to governorship. The party consists of the same type of people. I am not telling whether they are good people or bad people. You can decide the composition!

Ahaṁkāra can never escape from the three guṇas. Ahaṁkāra can only be dominant in satva-guṇa; in which case it will be sātvic ahaṁkāra, it can be dominant in rajō-guṇa in which case it will be rājasic ahaṁkāra or it can be tāmasic ahaṁkāra.

And Kṛṣṇa wants to say that whether it is sātvic, rājasic or tāmasic; all these three guṇas are bound to bind the individual. Only the type of saṁsāra caused will change; the mode of bondage will change, one may be a golden shackle; another may be silver shackle;

another may be an iron shackle; but all the three are shackles. Like in Saudi Arabia, when a member of the royal family commits a crime and they have to behead, they will use a gold sword. What will be difference, when it will be cut by a gold sword or silver sword? Therefore Kṛṣṇa wants to say that all these three guṇas would bind; therefore you want to be free you have to transcend the saṅga ahaṁkāra, and you have to own up your higher guṇāthitha, nirguṇa, sāksi-amśaḥ.

But one thing that Kṛṣṇa admits is to become a guṇāthitha, initially you will have to use the three guṇas as a stepping stone; as I gave the example of the pole, used by the pole-vaulter. The pole will have to be used to go above the bar; but having gone above, the pole will have to be dropped. Not using the pole is also foolishness, not leaving the pole is also foolishness; use the pole, cross the bar and leave the pole. Similarly use the guṇas and then drop the guṇa; drop means, transcend the guṇa and become guṇāthitha.

This is what Kṛṣṇa is going to teach. For that purpose the analysis of the three guṇas is started from verse No.5, which will go up to verse no.18. And Kṛṣṇa gave the introduction in fifth verse. There are three guṇas associated with ahaṁkāra; dēhīnām, dēhī means what: the Ahaṁkāra pradhāna jīva. And that ahaṁkāra, the jīva is associated with all the three guṇas in different proportions and nibadhnanti; all the three guṇas will bind differently.

Up to this we saw in the last class.

Verse 14.6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् |
खसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ || १४- ६ ||

tatra sattvaṁ nirmalatvāt prakāśakamanāmayam |
ukhasaṅgēna badhnāti jñānasaṅgēna cānagha || 14.6 ||

तत्र tatra **among them** सत्त्वम् satvam **sattva** प्रकाशकम् prakāśakam **is bright** अनामयम् anāmayam **and harmless** निर्मलत्वात् nirmalatvāt **due to (its) purity**, बध्नाति badhnāti **it binds**, सुखसङ्गेन sukhasaṅgēna **by causing attachment to pleasure** च ज्ञानसङ्गेन ca jñānasaṅgēna **and by causing attachment to knowledge**, अनघ anagha **Oh Arjuna!**

6. Among them, satva is bright and harmless due to (its) purity. It binds by causing attachment to pleasure and by causing attachment to knowledge, Oh Arjuna!

For the sake of our convenience, this analysis of the three guṇas can be divided into five topics.

The first topic is the definition of each guṇa. In Sānskrīt, we call it Lakṣaṇam. Lakṣaṇam means the definition. What is the definition of Satva? Similarly Rajas and Tamas.

Then the second topic that Kṛṣṇa will discuss is the mode or method of bondage. How each guṇa binds a person in its own unique way? In Sānskrīt we call it bandana prakāraḥ. Bandanam means bondage, prakāraḥ means mode or method. This the second topic.

The third topic is the indication or clue to find out which guṇa is predominant in a person. Whether I am a satva predominant person, having a sātvic ahaṁkāra, or whether I am a rājasic or tāmasic; how can I know. So we should have some indicator or test that indicator is called Liṅgam. So thus satva liṅgam, rajō liṅgam, and tamō liṅgam. Liṅgam does not mean Śivaliṅgam; liṅgam means an indicator.

Then the fourth topic is the gathiḥ. What will be the type of travel taken by, the course of travel taken by a jīva, after death? If a person dies, with satva predominant, which direction he will travel; if he dies with rajas predominant, which direction he will travel; similarly, tamasaḥ gathiḥ. So the word gathiḥ means maraṇa ananthara prayāṇam. This is the fourth topic.

Then the fifth and final topic is: the consequences of the domination of each guṇa in this life itself. If satva is predominant in a person, what consequences we can find, here when we are alive. In Sānskrīt, we call it phalam. Satva phalam, raja phalam, and tamō phalam.

What is the difference between gathiḥ and phalam? Gathiḥ is the consequence after death; phalam is consequence before death. These are the five topics. Lakṣaṇam, bandana prakāraḥ, liṅgam, gathiḥ and phalam.

Of these five topics, first we are going to take up lakṣaṇam and bandana prakāraḥ. In verse No.6, Kṛṣṇa talks about satva lakṣaṇam and satva bandana prakāraḥ. Then in the 7th verse, rajō lakṣaṇam and bandana prakāraḥ; and in the 8th verse, tamō lakṣaṇam and bandana prakāraḥ.

Now let us look into the verse. Tatra. Among these three guṇas of ahaṁkāra or sākṣi? Sākṣi does not have. The ahaṁkāra, tatra, satvam, when satva is predominant in a person, in the ahaṁkāra, nirmalatvāt; it is called śuddha satvam or nirmala satvam. And what do you mean by śuddha satvam or nirmala satvam? It means when satva-guṇa is dominant, the other two guṇas will not contaminate, influence or pollute satva-guṇa. If rajō-guṇa and tamō-guṇa contaminate or pollute the satva-guṇa, it will be called malina satvam, but when satva is dominant, rajas and tamas will not affect it. And when rajas and tamas do not affect, what will be the nature of that satva. Prakāśakam.

When tamō-guṇa influences the satva, tamō-guṇa being dullness, tamō-guṇa being ignorance and darkness and dullness. If tamō-guṇa pollutes satva-guṇa, the mind will be turbulent; like water mixed with particles will be turbid water, will not be bright and pure. When tamō-guṇa influences satva, the mind will be turbid; but when tamō-guṇa does not influence satva, it is like clean filtered water; treated water, zero-B water; the mind will be clear; in thinking there will be clarity. So when will there be clarity in thinking? When satva-guṇa is nirmala, that means not influenced by tamō-guṇa. Dullness. Tamas stands for dullness. Therefore Prakāśatmakam. Therefore a satva pradhana mind will have clarity of thinking. That is why in English also, we use the expression, he is a bright boy; bright; means clarity of thinking.

And similarly, if rajō-guṇa pollutes the satva, what will be condition? Rajō-guṇa stands for activity; restlessness; as I said in the last class, extrovertedness etc. when rajō-guṇa pollutes the satva, the mind will be restless, wandering, vacillating, wavering.

but when satva-guṇa is predominant, and rajō-guṇa does not influence, that satva-guṇa is nirāmayam.

Prakāśatmakam means unpolluted by tamō-guṇa. Nirāmayam means unpolluted by rajō-guṇa. Nirāmayam means free from tension; free from stress; free from strain; free from restlessness.

When rajō-guṇa pollutes, the mind cannot relax. Whereas when satva is predominant it becomes a Prakāśatmakam, bright and calm. And therefore, what is the definition of satva-guṇa? It is Prakāśatmakam, it is of the nature of brightness and calmness, quietitude, tranquility And this seems to be a wonderful nature; if the mind is bright and calm, it is capable of learning things; it is capable of absorbing; it is capable of contemplation, it is capable of self-analysis.

Satva guṇa seems to be a wonderful thing; how do you say, satva-guṇa binds? Kṛṣṇa says: satva-guṇa is also bondage, because a sātvic mind seeks always a tranquil atmosphere; a sātvic mind seeks seclusion; a sātvik mind seeks freedom from noise pollution. OK, அதுல என்ன தப்பு? What is wrong in it? The problem is you can never control the external atmosphere. So if you are addicted to seclusion and quietitude, you become a dependant person, dependant on what?; quietitude and seclusion. And if a situation comes in the family, where you cannot order quietitude and seclusion, you become highly disturbed. Nobody allows me to be peaceful even for a small time; the phone calls, the doorbell, the noise, neighbours, etc. you want quietitude, quietitude becomes a cause of bondage.

Whereas a liberated person is defined as a person who does not depend even quietitude or seclusion for fulfilment and happiness. Any type of dependence is bondage, satva-guṇa leads to noble dependence, but noble dependence is also dependence.

And therefore Kṛṣṇa says: Sukha saṅgēna; the sātvic ahaṁkāra sees seclusion, quietitude, etc. and that becomes, that need becomes bondage. And unfortunately, in India, with such a big population you go anywhere; one thing you cannot avoid is noise. So many festivals and there is no connection to the cinema music blaring all-round in the temple compound!! And you get irritated and go there; there is one, he switches on and he goes away for tea. So you get highly irritated, because you need tranquility. So sukha saṅgēna badnāthi.

And second type of bondage is jñāna saṅgēna ca Anagha. Sātvic mind is attached to knowledge. It is an introvert mind which wants to think and know and study and increase the range of knowledge. Just as a rājasic mind we will see is attached to karma, rājasic mind is karmēndriya pradhāna, a sātvic ahaṁkāra is jñānēndriya pradhāna, it wants to increase knowledge. And both have got greed. There the greed is for action; here the greed is for knowledge. OK, what is wrong; if a sātvic ahaṁkāra wants more and more knowledge; the problem is any amount of knowledge you gather; you can never become full and complete, because of omniscience is impossible. Just as you gather any amount of money, you are finite, you gather any amount of knowledge, you are intellectually finite. And therefore a rājasic person is dissatisfied with his external possession; a sātvic person is dissatisfied with his internal possession of jñānam.

And therefore here by jñānam I mean the material knowledge. I am not talking about ātma jñānam; I mean aparā vidya; he wants to gather more and more. Satvic person suffers from intellectual saṁsāra. He wants to solve the fundamental problems of science and when he dies incapable of solving a crucial scientific problem, he dies a restless person, because he could not solve that problem. And they think that you can solve all the problem, always there will be some scientific unsolved problem. For knowledge is bound.

Hey anagha, means Arjuna and by using the word Anagha, Kṛṣṇa indirectly says Arjuna you have a pure mind. Because he asked for knowledge. śiṣyastē'haṁ śādhi māṁ tvāṁ prapannam. So thus in the first line, tatva lakṣaṇam is given, in the second line is tatva bandana prakāra is given. What is lakṣaṇam; Prakāśātmakam. What is bandana prakāra? Sukha Saṅgēna. Attachment to quietude is the bondage.

Now we will come to the rajō lakṣaṇam and bandana prakāra.

Verse 14.7

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् |
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् || १४- ७ ||

rajō rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kauntēya karmasaṅgēna dēhinam || 14.7 ||

विद्धि viddhi **understand**, राजः रागात्मकम् rājaḥ rāgatmakam **rajas to be of the nature of passion**, तृष्णासङ्गसमुद्भवम् tṛṣṇāsaṅgasamudbhavam **(and) to be the cause of desire and attachment**, तद् निबध्नाति tad **nibadhnāti it binds**, देहिनम् dēhinam self **कर्मसङ्गेन karmasaṅgena by causing attachment to activity**, कौन्तेय kauntēya Oh **Arjuna !**

7. Understand Rajas to be of the nature of passion (and) to the cause of desire and attachment. It binds the self by causing attachment to activity, Oh Arjuna.

First line deals with rajō-guṇa lakṣaṇam. rajō rāgātmakam viddhi. It is of the nature of attachment and passion; a rājasic mind is highly extrovert; and it always wants to relate with things and people. The nature of rajō-guṇa is that the mind is always extrovert and it always wants to have relationship with things and people. If satva is nivṛttiḥ pradhāna, seclusion and withdrawal; rajas makes a person pravṛtti pradhāna; interested in companionship; in people, in relationship, in interaction. And it never loves quietitude; all the time it wants to talk to someone or the other. If you put a rajasic person in a room alone, he cannot survive for five minutes; he will break the door and come out. Whereas if you put a sāvīc person, you will not know that such a person is there; it is just the opposite.

Therefore Kṛṣṇa says: rājaḥ rāgātmakam, rāgā means relationship, attachment, passion. All the time trying to stick to people. And even while sitting there are some people, so much space would be there; they will sit others also. In sleep also they have to embrace someone; if nobody is there; then the pillow is there. It is the type of mind. I am not saying it is good or bad; I am saying the two types of mind; it is a non-judgmental observation. We require each guṇa to attain liberation. Because karma-yōga will require activity. Pañca maha yajña will require activity, in which case, we will require rajō-guṇa and of course the study of vēdānta will require satva-guṇa. Therefore no guṇa is good or bad, each guṇa plays its own role. In fact, if you see the range of sādhana, in each level of sādhana, we are making use of one guṇa or the other.

And therefore rājaḥ rāgātmakam viddhi, sticky type, passionate. And naturally, tṛṣṇāsaṅgasamudbhavam. Since it is an extrovert mind, a restless mind, a dynamic mind, it has got lot of ambitions and wants to achieve; always wants to achieve something or the other; it is an ambitious mind; and therefore it has tṛṣṇa; **tṛṣṇa** means desire for external thing; Lot of possession; lot of people; And if husband is sāvīc and wife is rājasic

or wife is sātvic and husband is rājasic, you had it. One wants peace and one wants blah blah. You have to manage. So tṛṣṇa means what?

Of course the desire we will divide into two, either selfish desire or selfless desire; the mind is full of desire by which a person wants to become a workaholic person and not only tṛṣṇa, means Kāma;

And after acquiring things, asaṅgaḥ, he wants to hold on to everything. The old pen, with which he wrote the SSLC examination 3 times. It is not writing now; it is an ink pen; who needs that now: yet he keeps that. Even the disposable cups and bottles all of them he does not want to give up anything. Because fashion is there, the gum is there and therefore parigraḥ pradhanā. Parigraḥ means possession.

Whereas satva-guṇa makes a person. aparigraḥ pradhanā; aparigraḥ, he wants to drop things. One wants to hold and the other wants to drop. And therefore Asaṅga. Sticking to everything. Samudbhavam means it is the source. What is the source? Rajō guṇa is the source of desire and attachment. Desire for things not possessed and attachment to things which are already possessed. In fact you begin to wonder he possesses the object or he is possessed by the object. So this is the rajō-guṇa definition; what is the definition? rāgātmakam: of the nature of attachment.

And how does the rajō-guṇa bind the individual? Hey Kaunteya. Tat nibadhnāti. Rajō guṇa also binds, dēhinām, the individual, karma saṅgēna, by making him attached to karma, all the time. Karma saṅga make him a workaholic. And we may argue karma is required for accomplishing them. Even karma-yōga is required for citta śuddhi, what is wrong in doing karma? Since you ask, what vēdānta says, karma is required up to a particular stage; after that particular stage, one has to shift to jñāna-yōga. Karma-yōgaḥ as to be followed by jñāna-yōga, but the problem with rajasic person is, he can never come to jñāna-yōga. Karma, Karma Karma, Karma, Karma; fall dead. So that is called attachment. Therefore Karma saṅgēna, attachment to karma is binding. What about satva-guṇa? Jñāna saṅgēna. Here it is karma saṅgēna.

Verse 14.8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् |
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत || १४- ८ ||

[Tamastvajñānajaṁ viddhi mōhanaṁ sarvadēhinām |
pramādālasyanidrābhistannibadhnāti bhārata || 14.8 ||](#)

विद्धि viddhi **understand**, तमः तु tamaḥ tu **tamas to be** अज्ञानजम् ajñānajaṁ **born of ajñāna** मोहनम् mōhanam **and to the deluder** सर्वदेहिनाम् sarvadēhinām **of all beings** तद्

निबध्नाति tad nibadhnāti **it binds** प्रमादालस्यनिद्राभिः pramādālasyanidrabiḥ **by (causing) negligence, indolence, and sleep**, भारत bhārata **Oh Arjuna !**

8. Understand tamas to be born of ajñāna and to be the deluder of all beings. It binds by (causing) negligence, indolence, and sleep, Oh Arjuna.

So now comes the Tamō guṇa lakṣaṇam and tamō-guṇa bandana prakārah. Kṛṣṇa says Tama ha tu ajñānam thu viddhi. Tamō guṇa also is born out of ajñānam. Ajñānam in the context means prakṛti. Because Prakṛti is the original source of the creation. From prakṛti alone satva-guṇa also flows; rajō-guṇa also flows; tamō-guṇa also. Therefore, this tamō-guṇa is also equally born out of prakṛti or māya. And therefore one cannot escape from tamō-guṇa.

But here we are dealing with what problems? The predominance of tamō-guṇa, will cause what all problems; தூங்குதல் problem இல்லை; ஆனால் தூங்கிண்டே இருக்கிறது தான் problem (sleeping is not problem; then what is the problem. Continuing to sleep is the problem) Sleeping is not the problem; everyone has to sleep. If one does not sleep, there is some problem; insomnia is a problem; for that person also; and more than that for the other people also. Therefore, we do not condemn tamō-guṇa but we are talking about the predominance of tamō-guṇa will create the following problems.

The first problem is that it suppresses the satva-guṇa and rajō-guṇa. Since satva-guṇa is suppressed, there is no clarity of thinking. And therefore one even does not ask what is the purpose of life. Human life is never taken seriously. The precious time is never taken seriously. The young age is never taken seriously. All because of the lack of clarity of thinking.

And because of that, mōhanātmakam; mōhanam means delusion. Mōhanam, is not mōhana rāga here, mōhanam means of the nature of delusion, that means there is no clear thinking and also often there is no goal in life; it is just moving along with the current; there is no goal and even if goals are there; the priorities are not clear. How much money is important; how much health is important; how much knowledge is important; with regard to all these, there is no clarity and therefore Mōhanam sarvadēhinām; it causes delusion for all those people, and therefore what is the definition of tamō-guṇa; mōhanātmakam of the nature of delusion.

And there are some people who are so intensely deluded that you try to talk to them and help them, they are so powerful that they make you also confused. They transfer the confusion to you also. Nothing can be done, except prārthana. Sometime such children are born in our own family; they do not take to study seriously, mother is worried; Swamiji, is there some prayer, this boy is not studying; and in this highly competitive

society, if he does not study properly, in future which girl will marry him; girls are all P.hds, this fellow does not want to go beyond SSLC ~ so therefore, will he get married; will he get a good job; parents are worried; but the child does not know the seriousness of the life itself. Therefore of the nature of delusion; at least for the children, if it is up to a particular stage, it is OK but there are people even grown up not clear about life and its goals.

And how does Tamō guṇa bind a person? Pramādālasyanidrābhistannibadhnāti. Pramāda, means carelessness; negligence with regard to the proper utilisation of the body.

Labdhvā kathacinnarajanma durlabham. Getting narajanma is very very rare. Nari janma is possible. Nara janma is durlabham; and that too we are born in a vēdic culture which talk about the higher goal, and if I do not make use of this wonderful opportunity; இப்பிறவி தப்பினால்; எப்பிறவி வாய்க்குமோ? (If this life is missed, what life will we get?) No guarantee that next janma will be manuṣya janma. We do not want; we are all liberated! Other people; So pramādha. Not Tamil pramādha, is the Sānskrīt pramādha, carelessness, negligence, Alāsyam, laziness or indolence; idling the time.

And then Nidrā, means sleep. Therefore, most of the time, this person is asleep or sleepy. This two avasathas he is aware only. He is not aware of the third stage of jāgrat avastha at all. Either he is asleep or sleepy with half closed eyes; you think he is meditating, but he is sleeping. For such people, never prescribe meditation. So if you prescribe meditation, they will continue sleeping in sitting posture. Therefore you have to prescribe Karma. And therefore, Pramāda, negligence; laziness and sleep. Through these three, tannibadhnāti bhāratha.

Tamō guṇa binds a person. This person does not acquire puṇyam or pāpam. There is an advantage in Tamō Guṇa. This person does not acquire puṇyam or pāpam, why? Puṇyam and pāpam are karma-phalam; and this person does not do any karma; if only you do karma, to get puṇyam and pāpam. Therefore the advantage for this person, he will not acquire much āgāmi, he will not acquire fresh puṇyam and pāpam, but remember that is not a great achievement, animals also do not acquire puṇyam or pāpam. If I stay I have not acquired any puṇyam or pāpam, it means I have been like a buffalo. Is it a credit, therefore it is perpetuation of bondage. So tannibadhnāti Bharatha.

Verse 14.9

सत्त्वं सुखे सज्जयति रजः कर्मणि भारत |
ज्ञानमावृत्य तु तमः प्रमादे सज्जयत्युत || १४- ९ ||

Sattvaṁ sukhē sañjayati rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ pramādē sañjayatyuta || 14.9 ||

सत्त्वं सज्जयति sattvaṁ sajjayati **Sattva binds (one)**, सुखे sukhē **to pleasure** रजः rajaḥ **Rajas (binds one)**, कर्मणि karmaṇi **to action**, उत तु uta tu **whereas**, तमः tamaḥ sajjayati **tamas binds(one)**, प्रमादे pramāde **to negligence** आवृत्य āvṛtya by veiling ज्ञानम् jñānam **the discriminative power** भारत bhārata **Oh Arjuna!**

9. Sattva binds (one) to pleasure, Rajas (binds one) to action; Whereas Tamas binds (one) to negligence by veiling the discriminative power, Oh Arjuna!

In this verse, Kṛṣṇa repeats the topic of bandana prakāraḥ; even though he has talked about it; he is putting that in a nutshell in this verse; how each guṇa binds a person; by creating a particular form of addiction. Each one binds by creating a particular form of addiction, which is called saṅghaḥ.

And what are the three addictions?

Sattvaṁ sukhē sañjayati; Satva guṇa causes addiction to quietude, Nivṛitti, withdrawal, silence; addiction to silence is also a form of addiction. So Sukham means tranquility, quietitude, seclusion, etc. So sukha saṅgha is the mode of bondage.

Whereas rajō-guṇa causes another form of addiction; karma saṅgēna. So it causes addiction to karma; doing karma is harmless; addiction to dharma is the problem. Enjoying silence is wonderful but addiction to silence is a problem. Like meditation is wonderful, but addiction to meditation is a problem. In fact, Vēdānta goes to the height of saying; even addiction to śāstra is an addiction. So do not say: I will leave all this now. We have not formed an interest all. So we can think of leaving after some time. Addiction to some guru, śāstra.

Vēdānta goes even up to God: அசை அறுமின்கள்; ஆசை அறுமின்கள்; ஈசனோடாகிலும். That kind of detachment we need not develop now; but Kṛṣṇa wants to say is karma is OK, karma addiction is a bondage.

Similarly, Tamō guṇa binds, How?: Pramādē; as we saw before is carelessness. Lack of attention. So no job is done wholeheartedly, whatever job he does, there are mistakes, there are corrections required; So pramāda saṅghaḥ, or you can say, Nidra Saṅghaḥ also.

And how does it cause that? jñānamāvṛtya; by way of covering the clarity of thinking. So by covering the discriminative power, the tamō-guṇa makes a person addicted to lose jobs all the time. So that means what; you cannot make that person responsible. Whatever job you give you have to stand behind. For that, we can ourselves do; he can never be a responsible person. More we will see in the next class.

Hari Om

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In the last few classes, we saw that our higher-nature known as the sākṣi svarūpam is ever nirguṇam and therefore free from the influence of the three guṇas; but our vyāvahārika nature, our lower nature, which is called ahaṁkāra is a mixture of the body-mind complex, as well as the reflected consciousness. And till the ahaṁkāra consists of the body-mind complex and till the body-mind complex is born out of prakṛti, the ahaṁkāra can never escape from the three guṇas. And therefore, our body-mind complex is made up of three guṇas and the ahaṁkāra which consists of this body-mind complex is the necessarily made up of these three guṇas, and therefore, we can never escape from them. We have to live with these saḡuṇa ahaṁkāra.

And once we are forced to live with this ahaṁkāra, it is better that we understand the ahaṁkāra well, so that we know how to handle it properly. If you have to live with some people at home, if you have no escaping from them, better you try to, whether to succeed or not, try to understand those people well, because understanding will help in handling anything. Science is able to handle the nature more and more only because science has been able to know nature more and more. Knowledge gives the capacity for better handling. And therefore Kṛṣṇa says: you have to understand your own ahaṁkāra very well. For that, you must know what type of ahaṁkāra you have; which guṇa is dominant, which guṇa is in middle; the second place, and which guṇa is the lowest; better you understand and you also know how these guṇas influence your vyāvahārika life; both material life, as well as the spiritual life.

And therefore Kṛṣṇa stated into an enquiry into the three guṇas which we divided into 5 topics: the first topic being the definition of the three guṇas and he gave the definition; satva-guṇa is Prakāśātmakam and rajō-guṇa is rāgātmakam; and tamō-guṇa is mōhanātmakam. By the word Prakāśātmakam it means, a mind which would be inclined to gain more and more knowledge; a mind which is pre-disposed to the pursuit of knowledge. A mind with more and more knowing tendencies, a mind which want to use Jñānēndriyas more is called a sātvika mind.

Whereas rajō-guṇa is said to the rāgātmakam which is a personality with tend to add to more, more than knowing tendency; this personality has doing tendency; it is a dynamic mind which want to use the karmēndriyas more than the jñānēndriyas. And therefore, karma pre-disposition or karma tendency is rajō-guṇa lakṣaṇam, knowledge tendency is satva guṇa lakṣaṇam.

And tamō-guṇa is defined as mōhanātmakam, which means a personality, which is always in doubt; always indecisive; always procrastinating; always not sure what to do. A mind which is in eternal conflict and delusion and procrastination and if you try to help them resolve the conflict; not only you do not resolve their conflict, they will put conflict in your mind also. So powerful is their mōhaḥ. So this constant vacillation tendency is the expression of tamō-guṇa which we called mōhanātmakam. This is the first topic, the definition. Then the second topic that we did was banda prakāraḥ, how the three guṇas bind a person which we can easily infer, a calm mind has always a knowing tendency; learning tendency; therefore, naturally it is addicted to any infrastructure which is conducive for learning. It always loves learning infrastructure which means quietitude, which means seclusion, which means silence, which means withdrawal, which means reduction of relationships, because relationships requires extrovertedness. And therefore, a calm mind is attached to knowledge infrastructure whereas a rājasic mind hates knowledge infrastructure of quietude, withdrawal etc.

A rājasic mind craves for a karma infrastructure. It wants to do something or the other; therefore it wants gadgets, it wants to go out, i.e. it wants an infrastructure in which karmēndriyas can be active. And this is called bondage it is addicted to such a set-up and if such a set-up is not available, that person is a fish out of water. He is unhappy and therefore, whether unhappiness is caused by silence, or whether unhappiness is caused by noise, unhappiness is unhappiness and Vēdantā defines mōkṣa as that state of mind, in which there is no unhappiness in noise also, there is no unhappiness in silence also, it is not one which is not bound by either noise or silence. Therefore, sattvaṁ sukhē sañjāyathi, i.e. called sukha saṅgha or jñāna saṅgha, the bondage, and rajō-guṇa binds through karma saṅgha, attachment to karma.

And tamō-guṇa binds to nidrā and ālasya, tamō-guṇa mind is not bothered about what infrastructure it wants. It does not even know what it wants. Still groping in darkness. And also it does not want to decide. Decision making is tamō-guṇa mind, does not want, it is attached to vagueness, it is attached to negligence; it is attached to carelessness. So this is Pramāda saṅgha. Up to this we saw in the last class. Now we have to go to the next topic verse No.10.

Verse 14.10

रजस्तमश्चाभिभूय सत्त्वं भवति भारत |
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा || १४- १० ||

[rajastamaścābhibhūya sattvaṁ bhavati bhārata |](#)
[rajah sattvaṁ tamaścaiva tamaḥ sattvaṁ rajastathā || 14.10 ||](#)

सत्त्वं भवति satvaṃ bhavati **sattva manifests**, अभिभूय abhibhūya **by overpowering**, रजः च तमः rajaḥ ca tamaḥ **rajas and tamas** रजः rajaḥ **rajas (manifests)**, सत्त्वं च एव तमः sattvaṃ ca ēva tamaḥ **(by overpowering) sattva and tamas** तमः tamaḥ **tamas(manifests)** सत्त्वं तथा रजः sattvaṃ tathā rajaḥ **by overpowering) sattva and rajas** भारत bhārata **Oh Arjuna**

10. SATTVA manifests by overpowering rajas and tamas. Rajas (manifests by over powering) sattva and tamas. Tamas (manifests by overpowering) sattva and rajas, Oh Arjuna!

For the third topic that Kṛṣṇa is going to deal with is the liṅgam or the indicatory mark to know, whether one is sātvic, rājasic or tāmasic; but before entering into this third topic, Kṛṣṇa is taking a small diversion. The 10th verse is a diversion verse. Of course, it is a deliberate diversion, because Kṛṣṇa considers this topic, this diversion topic important and what does Kṛṣṇa wants to say here? He says everything and being is made up of three guṇas; because everything and being is born of prakṛti. From an inert object to the most intelligent human being, every blessed thing in the creation is the product of prakṛti and therefore, everyone has got all the three guṇas.

But there is only one difference and that difference is even though everything is made up of three guṇas, the proportion is not uniform. The proportion was uniform before the creation; during the pralaya avastha, the three guṇas were in equilibrium. In saṅkya philosophy, they called it guṇānām sāmāya avastha praḷaya. Once the creation has started, there is no more equilibrium; there is viṣāmya avastha, viṣāmyam means inequilibrium.

And therefore in the case of an inert object, there also three guṇas are there, but tamō-guṇa will be the most dominant one in an inert object and that is why the object does not have a learning tendency. You do not find a wall in interested in Vēdānta. Does it mean that the wall does not have satva-guṇa? Not that; but tamō-guṇa is dominant, therefore it does not have the learning capacity nor has the wall the doing capacity. Thank God, if the wall wants to do some action; like going for an evening walk; it is a problem; it does not do that; it has got inertia. By inertia, we mean neither knowing capacity nor doing capacity, because tamō-guṇa is dominant.

And once you come to the plant kingdom, it has got some amount of satva and rajas, even though the plant is almost like an inert object only; but the plant has a little more of satva and rajas, and it has got some sentiency about the environment, which the inert object does not have. It does not have the extraordinary satva-guṇa, to learn. Therefore you do not have schools and colleges for plants; it does have that capacity. And similarly, the activities also in the case of a plant is limited, the plant has a limited activity of growing, but you won't see a plant going for a walk. Thank God. Or else the tree in the

side of the road will come to the centre, while you are driving!! The plant has more satva, and rajas than an inert object but it has got only a limited.

And when we come to animals, we find satva and rajas are still more dominant; their capacity to learn and understand is more than the plant. And also they are not sthāvara; not stationary living being; but the animals are moving living being, that means rajō-guṇa is still more; higher grade.

And once you come to the human being, satva and rajas are still more dominant and therefore the human-beings have got schools and colleges, and books and knowledge goes on increasing going up to Brahma jñāna. Similarly, the number of activities the human-beings undertake also are innumerable/many. So thus find a gradual change in the proportion of the three guṇas and within the human-beings themselves. Kṛṣṇa points out that all the human-beings do not have the same proportion of guṇas; among the human-beings themselves, some of them have got more satva, some of them have got more rajas, some of them have got more tamas, and therefore, their svabhāvās, their character vary.

And therefore, a sātvic person is defined as one who has got the predominance of satva; it does not mean he does not have rajas and tamas, it only means satva is dominant and similarly in rājasic person, rajas is dominant, and in a tāmasic person, tamas is dominant.

And this tamas can be so dominant that some people can be closer to animals and some people can be closer to plants; and some people can be closer to stones. All these are possible even among human beings.

And therefore, Kṛṣṇa points out that satvam bhavathi. In a sātvic person, you have to supply that: in a sātvic person, satva-guṇa is present: How? overpowering abhibhūya: raja and tamō; overpowering rajaḥ and tamaḥ; satva is dominant. Hey Bhāratha, Hey Arjuna.

Then rajaḥ bhavati, bhavati; you have to supply, rajō-guṇa is present 'in a rājasic person' also we have to supply. So Rajō guṇa is present in a rājasic person, sattvaṁ tamaścābhibhūya, abhibhūya; you have to add; overpowering satva-guṇa and tamō-guṇa. Rajas is dominant in rājasic people

And tamaḥ bhavati, in a tāmasic person, tamō-guṇa is present; how? Sattvaṁ raja ca abhibhūya, we have to add abhibhūya, overpowering satvam guṇa and rajō-guṇa, tamas is dominant in tāmasic people.

Then comes a very very important question. If a person is Sātvic, Rājasic or Tāmasic, is it a fixed character or is it possible for us to change the character of a person? Is it possible for a person to change the proportion of the guṇas? If we cannot change the character of a person, we are doomed, because we are helpless; our future is already decided. Fortunately scriptures point out that the svabhāvā of a person can be transformed. The rate of transformation will defer from individual to individual and the amount of transformation also will defer from individual to individual but transformation is possible. In fact, all spiritual sādhanas are meant to change the proportion only because every sādhana requires a particular guṇa as a dominant thing. And according to śāstra, generally, most of the people are born with tamō-guṇa predominant only, because as baby what were we doing? Only two things; Undal uranganam. Urangiyal, as babies. We were sleeping for 10-15, 18 hours and babies wakes up only for one purpose, for feeding. And after feeding is over, again it goes to sleep.

Therefore generally, we are all janmana tama pradhāna and therefore śāstras prescribe the initial sādhana, to convert from tamō-guṇa pradhāna person to rajō-guṇa pradhāna person. The scriptures want us to be active in life; and that is why Vēdā begins not with jñāna-kāṇḍam, Vēdā begins with karma-kāṇḍam. Your life has to start with karma or activity.

And this karma kāṇḍa also they divided into two: because a rajō-guṇa itself is of two types; one rajō-guṇa is a rajō-guṇa, which is backed by tamō-guṇa. That is rajō-guṇa dominant, say 70% and next one is tamō-guṇa, say 20% and last one is satva-guṇa 10%. So in one type of rajō-guṇa, it is backed by tamō-guṇa and such a rajō-guṇa will hold the person for selfish activity for the fulfilment of personal desires. Vēdās say: And let your life start with selfish activity; you might have, why might have, you have any number of personal desires; and even if you do not have karma kāṇḍa itself, give advertisement for various types of desires, the scheme of karma kāṇḍa is what? To make one get up. Therefore, the Vēdās tempt a person to fulfil the worldly desires of artha-kāmah, earn money, buy house, a have TV, computer, car all of them Vēdā encourages, and we do not have time for any service to the society; Vēdās say does not matter, serve yourselves. This is called selfishly-active type of person, which I discuss Cāturvarṇyam context; I do not know whether you remember. And once a person has been selfishly active, Vēdās says, gradually change the character of activity; or previously it is RTS, and the composition should be changed to S, instead of tamō-guṇa in the second position, let satva-guṇa be in the second position, and the tamō-guṇa be the bottom.

So when a person converts himself form RTS to RST, a person is active because of rajō-guṇa, but the activity is selfless activity. Even though there is selfish activity it is limited,

more and more activities are beneficial, to more number of people. So sakāma karma to niškāma karma.

And once a person has gone through these three stages, thereafter Vēdā says that if the rajō-guṇa is predominant and you are extrovert and active, you can never find time for jñāna yōga. And therefore let Karma continue up to a particular stage, when the mind has become mature and a time should come when your rājasic tendency should be converted into satva-guṇa (you should not tell that I will convert it right now). Be active, what karma can give, upāsana can never give. What upāsana gives, karma can never give.

And therefore karma yōga is also must, upāsana is also must, upāsana will convert a person from RST to SRT; What is SRT? Satva-guṇa pradhāna, and rajō-guṇa is in the middle position (or else he will not come to the class even, for that at least rajō-guṇa is necessary), Swamiji, you can come to my house!!! No No No. You have to come, so that he will have to have sufficient rajō-guṇa to come to the class, and of course, tamō-guṇa is also required. Therefore, inactivity to selfish activity to selfless activity to enquiry. This is our gradual transformation. Inactivity to selfish activity to selfless activity to enquiry is our journey and in fact if you take the four āśrams, brahmacarya āśrama, gṛhastha-āśrama, vānaprastha āśrama and sanyāsa-āśrama; these four āśramas also represent the gradual transformation.

And then a person finally comes to enquiry. Even though predominantly knowledge, he does not have any regret, he has already contributed to society through karma yōga. Contribute and then withdrawal, there will be no guilt. Without contribution if I withdraw, I will always have a guilt. What have I done to the world? And therefore, contribute, withdraw, learn, know and be free. And therefore character can be changed or not; and final character that is required is what: satva-guṇa pradhāna. To use the 4th chapter language, we all should become guṇa brāhmaṇa; from a guṇa śūdra to guṇa vaiśya, guṇa kṣatriya to guṇa brāhmaṇa. Guṇa śūdra is lazy, guṇa vaiśya is selfishly active; guṇa kṣatriya is selflessly acting; guṇa brāhmaṇa is pursuing knowledge, withdrawn or contemplative.

Therefore, Arjuna you have to understand where you stand and you have to adopt the appropriate sādhana and finally come to self-knowledge, which is an important aside, this is only to change our character, do not apply this to change others. OK.

We are not here to study and judge other people unless they are under our care. If they are our children, it is OK. Otherwise our primary concern is how to change our svabhāva. Then, now how and where do I stand. Am I a guṇa śūdra? Am I a guṇa kṣatriya, am I a

guṇa brāhmaṇa, which guṇa is dominant in me, how to know? Kṛṣṇa says, I will give you the clue to find out, which is the third topic, guṇa liṅgāni, the indicator to find out where I stand.

What are the indicators we will read:

Verse 14.11

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते |
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत || १४- ११ ||

sarvadvārēṣu dēhē'smin prakāśa upajāyatē |
jñānam yadā tadā vidyādvivṛddham sattvamityuta || 14.11 ||

यदा प्रकाशः ज्ञानम् yadā prakāśaḥ jñānam **when the light of knowledge**, उपजायते upajāyatē **grows** सर्वद्वारेषु sarvadvārēṣu **in all the sense organs**, अस्मिन् देहे asmin dehe **in this body**, तदा विद्यात् tadā vidhyāt tada vidyat **then, one should know** इति उत iti uta **that** सत्त्वं विवृद्धम् sattvaṃ vivṛddham **sattva is predominant**.

11. When the light of knowledge grows in all the sense organs in this body, then one should know that Sattva is predominant.

So the third topic we are entering. Liṅgam, the indication and in the 11th verse, satva liṅgam is given. 12th verse gives rajō liṅgam, 13th verse tamō liṅgam. How to know? Kṛṣṇa says:

Asmin dēhē sarvadvārēṣu prakāśaḥ upajāyatē. Here dvāra means the five sense organs. dvāraṇi means indriyāṇi, and they are called dvāram or hole because through the five holes alone, we gather the knowledge of the external world. Śabda jñānam comes through srōthram. Similarly through the eyes, similarly smell through the nose; sarva dvārēṣu, and prakāśaḥ means brightness, the absorbing capacity. When all the five sense organs are bright and alert and have great absorbing capacity, and therefore jñānam and when they are able to acquire knowledge faster. Because when the absorbing capacity is more, the rate in which a person gathers knowledge also is high and if we have got such a photograph memory, like they have the drill, they will have a few objects, either drawn or the objects themselves are kept, they will ask you to observe you for 2 minutes and after that they will close, and you will have to tell what all items were there; 10 to 13 items; you can try this exercise; a diagram is there; you are asked to observe the diagram for a minute or two, and then you have to reproduce the diagram and try to find out how much percentage you are able to reproduce. Or you look at a Gīta verse and read slowly. And find out how many times reading is necessary to close the eyes and repeat the verse. If you have to read 10 times, I can read 8 times, he can

read one and reproduce, the sense organs are really powerful. The mind is really alert. Satva is really top.

And there are some people who can do that once in a day. That is not enough. Generally itself, if I have the capacity, the jñānis are very active and efficient; it indicates satva pradhāna. Therefore prakāśaḥ upajāyate. So this is always an experience. Any announcement I give, there are always some people who miss the date; who miss the month; who miss the venue; or for the morning programme of 6 a.m. that person will come at 6 p.m. and once we had announced Dayānanda Swami 's jñānam particular date, in a particular month, mistake committed was about a month. So next month 25th was the date. So many people came to the Kāmaraj hall; all noted the date, but they forgot the month. Then only I understood that after the particular date of that month only, one should give an advertisement should be given. I always do lot of research to announce; more research than how to teach Gīta; and my aim is that no student should have doubt. But I have never succeeded. There is an announcement for one minute. Any way wanted I wanted to say is: jñānam yadā, jñānam prakāśaḥ upajāyate, when the sense organs are bright and therefore there is more knowledge acquisition; yadā tadā, one can judge oneself to be a sātvic person; sattvam vivṛddham iti vidya. Ok. If rajō-guṇa is dominant, what will be the indication.

Verse 14.12

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा |
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ || १४- १२ ||

[lōbhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ sprhā |](#)
[rajasyētāni jāyantē vivṛddhē bharatarṣabha || 14.12 ||](#)

लोभः lōbhaḥ **Greed** प्रवृत्तिः pravṛttiḥ **activity** अरम्भः कर्मणाम् arambhaḥ karmaṇām **commencement of works**, अशमः aśamaḥ **restlessness** स्पृहा sprhā **and craving** एतानि जायन्ते ētāni jāyantē **these appear**, रजसि विवृद्धे rajasi vivṛddhē **when rajas** is **predominant** भरतर्षभ baratarṣabha **Oh Arjuna!**

12. Greed, activity, commencement of works, restlessness, and craving –these appear when rajas is predominant, Oh Arjuna!

So rajō-guṇa is dominant, lōbhaḥ, lōbhaḥ means inordinate greed to achieve worldly things; super ambitious person, of course such people accomplish so many things in the society, in fact, a country's material progress is dependent on such people, we should be very careful, we are not criticising rājasic people here, because if a nation has to progress, we require lot of activity also.

At least, Swami Vivekananda felt that our country required more rajas than satvam; because this people are more tāmasic, and to the tāmasic people you prescribe meditation, they will land in sleep; therefore he whipped up people into activity. Therefore activity is very important for material progress, but the problem is there should a limit and after some time a person should gradually change to satva pradhāna.

So these people are highly ambitious, even at the age of 95. And therefore, scheming, planning, endlessly, and it will go on, and naturally planning to implement those plans, pravṛitti, they are workaholic people, all the time, running about; they have no time for nithya karma; they have no time for japa, they have no time for puja; they have no time for Gīta; they have no time to question what is the real goal of life. So therefore, pravṛittiḥ, and karmaṇāmaśamaḥ, initiating many activities, without bothering whether they can take care of all of them. They will start initiate umpteen projects; but everything will be in standstill.

Therefore karmaṇām arambhaḥ; therefore what is the condition of their mind; aśama; ever restless mind; ever restless mind; ever impatient mind; not only they are overactive, they expect the same amount of speed from the people around. And then call someone, they want the other person before them like Bhagavān, instantly. Or else, they get angry, otherwise things will fly. Generally rājasic people are impatient; generally they are highly irritable, generally they cannot stand other people; they become very very unpopular; they are very high achieving people, but generally people who are close by, they know the problem of working with them. Generally angry, you know, the anger is at the tip of their nose. Anything happens, they are violent. They become violent also. They will be beat also, even though they are grown up. Also those things will be there; though they are great achievers, they are aśamaḥ, highly restless; short-tempered.

And spṛhā, they have strong attachment to their accomplishment, to their achievement, ie. highly egoistic. They want their place. Dayānanda Swami says, those people who says: Self-made man: most dangerous people. All the time saying: I started from the scratch and have now become a millionaire; and keep on saying that. They will repeat this umpteen times; and we have to listen; if we do not listen, they will get angry. Therefore, highly arrogant. Spṛhā; attached to their egos.

And therefore if there is no acknowledgement also, of their contribution, again they will get disturbed, therefore they are subject heavy disappointment. When the expectations are high, disappointments is big. Therefore, frustrated and therefore they will throw things and run away. And they will come back again after a day or two. Highly volatile. But positive side is that Great achievers. They are great achievers but highly volatile. People volcano. And all these things will increase when rajasi vivṛddhē sathi, when rajō-

guṇa increases; all these things will also increase. Therefore somebody had written how a rājasic people pray to God. Oh Lord! Give me Darśan! Right Now. Or else I will beat you!. Even prayer is in this state.

Verse 14.13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च |
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन || १४- १३ ||

aprakāśo'pravṛttiśca pramādō mōha ēva ca |
tamasyētāni jāyantē vivṛddhē kurunandana || 14.13 ||

अप्रकाशः aprakāśaḥ **dullness** अप्रवृत्तिः च apravṛttiḥ ca **inaction** प्रमादः pramādaḥ **negligence**, एव च मोहः ēva ca mōhaḥ **and delusion** एतानि जायन्ते ētāni jāyantē **these appear** तमसि विवृद्धे tamasi vivṛddhē **when tamas is predominant** कुरुनन्दन kurunandana **Oh Arjuna !**

13. Dullness, inaction, negligence, and delusion – these appear when tamas is predominant, Oh Arjuna !

So the tāmasic person. No problem, no problem for himself as well as others; because he does not take part in living itself. Therefore, aprakāśaḥ, all the jñānēndriyas are dull. So even to read a news-item, he will have to read several items, simple news. They have to read several times; just to hear several times; dull jñānēndriyas.

Then what about karmēndriya? Apravṛttiḥ ca, karmēndriyas are dull, neither ambitious or contemplative;

So aprakāśaḥ, indicates the absence of satva.

and apravṛttiḥ indicates the absence of rajas, absence means what, rajas is absent, rajō-guṇa is overpowered by tamas, satva-guṇa is also overpowered by tamas.

And therefore, generally, he does not do anything. And if you force him to do things, you will have to go behind and make him do anything and if he does independently invariably you have to rectify. Later you have to decide, that it is better to do it yourself.

So therefore pramādaḥ, negligence; all the time oversight problem is there; mistakes are many; therefore pramādaḥ, carelessness, mōhaḥ, delusion, conflict; life-long he does not know what he wants to do. You just ask that person what do you want? There is no proper answer. He is slippery. He is not very clear about what he wants. At least if we decide, he will not listen. He will not know himself and he will not listen also (like our son-in-law!). Neither he can decide, nor he will follow what I ask him to do. Only thing you

can do is what? Prayer, and if you have to live with such people, not only he requires prayer, you also require lot of prayer.

Therefore, mōhaḥ, all the time in conflict, procrastinating, tamasi vivṛddhē sathi, when tamō-guṇa is dominant, all these expressions will come. From these expressions you can infer the dominance of three guṇas. Śankarācārya says why do we require inference? Inference is required because three guṇas are not pratyakṣam. Where pratyakṣam do not work, anūmāna has to be made. If I cannot see the fire, I have to indirectly go to the indicator and through the smoke, I have to infer the fire, because the fire is not seen. Similarly which guṇa is dominant in me, I cannot see with the physical eyes, because guṇa apratyakṣatvāt. Wherever prathyakṣa pramāṇam does not work, we have to look for clues, indicators, and the indicators are the details of the liṅgam and therefore judge yourself, find out where you stand and choose appropriate sādhana, never develop a complex, never compare yourselves with other people; be happy with what you are at present, and gradually progress. This is the third topic. Now we have to enter the 4th topic; which we will do in the next class.

Hari Om

185 Chapter 14, Verses 14-19

ॐ

Analysing the three guṇas, Lord Kṛṣṇa has dealt with three topics, the first topic is the definition of each guṇa, which we called lakṣaṇam; and the next topic was bandana prakāraḥ; how each guṇa binds a person and finally Kṛṣṇa discussed the topic of liṅgam the indicator to find out which particular guṇa is dominant in us. And there, he pointed out when satva-guṇa is dominant jñānēndriyas will be more operational, whereas rajō-guṇa is dominant, karmēndriyas will be more functional; whereas when tamō-guṇa is dominant, neither jñānēndriyas nor karmēndriyas will be operational. I hope you remember the meaning of the word, jñānēndriyas; instruments responsible for knowledge, karmēndriyas meaning responsible for activity. Therefore Kṛṣṇa said in the 13th verse, aprakāśaḥ apravṛttiḥ ca. Tamō guṇa will suppress the jñānēndriyas and therefore all the jñānēndriyas will have aprakāśaḥ, meaning non-bright; not bright means, they will be dull. And similarly when Tamō guṇa is predominant, it will suppress the karmēndriyas also, and apravṛttiḥ ca; there will be no dynamism and there will be no activity and there will be no ambition also.

In fact, they will support vēdānta very much and they will talk about vairāgyam, not because of their evolution or superiority, but because of sheer laziness. And therefore aprakāśaḥ apravṛttiḥ ca pramāda mōhaēva ca; they will be riddled with conflicts. Every

moment will be a conflict or delusion and whatever little do, will be full of omissions and commissions. All these indicate the predominance of tamō-guṇa and as we have seen before, a tamō guṇi should never attempt to directly become satva pradhāna. From tamō-guṇa a person can never directly go to satva, and therefore, we should never prescribe Vēdānta to tamō-guṇa pradhāna person; we should never prescribe upāsana for a tamō-guṇa pradhāna person, we should prescribe only karma. And even among the karmas, as I said before, one has to start with sakāma karma, because that alone will tempt him and push into activity. Thus, he has to be pushed into sakāma karma, then he should graduate to Niškāma karma, then he can think of upāsana, then alone he can think of vēdānta vicāra. Up to this we saw in the last class.

Now we are going to enter into the 4th topic. What is the 4th topic I said? Gathiḥ; What do you mean by gathiḥ? The travel after death; maraṇa ananthara prayāṇam is called gathiḥ. If a person dies with satva-guṇa domination, pre-dominance, what will be the direction of his travel; if a person dies as a rajō-guṇa pradhāna person, what will be the direction of the soul's travel; soul means the jīvātma and if a person dies as a tamō-guṇa pradhāna, which direction will his soul take. That is the topic, we are going to enter into.

Verse 14.14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् |
तदोत्तमविदां लोकानमलान्प्रतिपद्यते || १४- १४ ||

yadā sattvē pravṛddhē tu pralayaṃ yāti dēhabhṛt |
tadōttamavidāṃ lōkānamalān pratipadyatē || 14.14 ||

यदा तु, yadā tu **If देहभृत् dēhabhṛt a person, प्रलयं याति yāti pralayaṃ dies, सत्त्वे प्रवृद्धे sattvē pravṛddhē when sattva is predominant, तदा tadā then प्रतिपद्यते pratipaddhyatē he attains अमलान् amalān lōkān (those) pure worlds, लोकान् उत्तमविदाम् uttamavidām belonging to the Upāsakās of great deities.**

14. If a person dies when satva is predominant, then he attains (those) pure worlds belonging to the Upāsakās of great deities.

So satva gathiḥ is talked about in this verse. Satva gathiḥ means, satva pradhāna puruṣasya maraṇa ananthara gathiḥ, i.e., the topic of this verse. Kṛṣṇa says: yadā sattvē pravṛddhē dēhabhṛt pralayaṃ yāti. dēhabhṛt means a jīvā; a jīvātma; pralayaṃ yāti, here pralayaṃ means maraṇam; not the deluge of the whole universe; pralayaḥ means maraṇam. Suppose a jīvātma dies when a yadā sattvē pravṛddhē, when satva-guṇa is dominant. And here we are talking about what type of jīvātma; ajñāni or jñāni, we should be very very careful. What will be direction of jñāni's travel? We have seen. Jñāni does not travel at all; all the three śarīrams are dissolved here and now; he is ONE with the all-pervading Brahman.

na tasya prāṇaḥ utakramanātī, brahmaiva san brahmāpyēti is the Bṛhadāraṇya vākyam. His prāṇa, his sūkṣma-śarīram does not leave the physical body and travel on the other hand stūla śarīram will merge into stūla prapañjā, sūkṣma śarīra will merge into sūkṣma prapañjā. Just as an iceberg dissolves into the ocean; similarly jñāni dissolves; jñāni does not have travel; and therefore, we are dealing with ajñāni, you should remember.

So if a satva-guṇa pradhāna ajñāni, satva-guṇa pradhāna ajñāni dies, what will happen to him? amalān lokān pratipaddhyatē; that satva-guṇa pradhāna ajñāni will go to purer lōkās, higher lōkas; purer and higher means, puṇya pradhāna lōkaha. Like bhuvan lōka, suvar lōka, mahar lōka, jana lōka, etc. and in that higher lōkas, since puṇya is dominant, that person will enjoy greater levels of happiness, as we saw in Taittiriya upaniṣad.

Tē yēṣa tamam manuṣya gandarvāṇām ānandaḥ, sa ēko dēva gandarvāṇām ānandaḥ. better body, better world, better sense objects. And therefore Kṛṣṇa says amalān, pure, i.e. puṇya pradhāna lōkān pradipadyathē. And these lōkas are generally attained by whom, uttamavidām lokān; a lōka, which is reached by great upāsakas. Uttama vidāḥ, Uttamaḥ means Īśvara, and Vith means Upāsaka, and therefore Uttamaḥ vidāḥ means Īśvara upāsaka. What type of Īśvara? saguṇa or nirguṇa; very careful, being Ajñāni, they will not know what is Nirguṇa Īśvara, Uttamaḥ vidāḥ are ajñānis saguṇa upāsakās; these upāsakās will go to higher lōkas, this satva-guṇa pradhāna people will go. In simple language, Urdhva gathi, upwards travel. This is for the satva pradhāna puruṣa.

What about raja-pradhāna? That is said in the next verse No.15.

Verse 14.15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते |
तथा प्रलीनस्तमसि मूढयोनिषु जायते || १४- १५ ||

[rajasi praḷayaṁ gatvā karmasāṅgiṣu jāyatē |](#)
[tathā pralīnastamasi mūḍhayōniṣu jāyatē || 14.15 ||](#)

प्रलयं गत्वा praḷayaṁ gatvā **Having died** रजसि rajasi **when Rajas is predominant** जायते jāyatē **one is born**, कर्मसाङ्गिषु karmasāṅgiṣu **amidst those who are attached to action**
तथा tathā **Likewise** प्रलीनः pralīnaḥ **having died** तमसि tamasi **when tamas is predominant** जायते jāyatē **one is born** मूढयोनिषु mūḍhayōniṣu **in the wombs of deluded beings.**

15. Having died when rajas is predominant, one is born amidst those who are attached to action. Likewise, having died when tamas is predominant, one is born in the wombs of deluded beings.

So in this verse, the travel of both the rajō-guṇa pradhāna puruṣa as well as tamō-guṇa pradhāna puruṣa; both are dealt with. In the first line, raja pradhāna puruṣas are talked

about. Praḷayaṁ gatva; So here also Praḷayaṁ means maraṇam, so having died, having left this physical body, rajasi; rajasi means rajasi pradhānē sathi, when rajō-guṇa is predominant. So having died when a rajō-guṇa is dominant this person will be reborn; he is ajñāni, remember, and this ajñāni rajō-guṇa pradhāna puruṣaḥ; jāyathē, he will certainly be reborn; where? Karma saṅghiṣu, in a lōka in which people are given to lot of karmās; karma pradhāna lōka.

And in the śāstra, karma pradhāna lōka is manuṣya lōkāḥ, or Bhulōka, because the higher lōkas are said to be the lōkas of only bhōga; one cannot acquire puṇyam or pāpam in the higher lōkas; they can only exhaust their karmas. Similarly in lower lōkāḥ also, one can only exhaust the karma; earning karma is not possible; either in higher lōkas or lower lōkas; only in manuṣya lōkāḥ it is possible; and that is why we say that manuṣya lōkā janma is very rare.

And therefore karmasaṅghiṣu, manuṣya lōkēṣu, they are in the Bhu lōkahs, which is neither in the higher lōkās, or lower lōkas, their travel is neither vertical; it is not up nor down, but it is horizontal travel; satva-guṇa person will go that way; tamō-guṇa pradhāni would go down; rajō-guṇa pradhāni would be hovering around. The middle lōkā called manuṣya lōkā. karmasaṅghiṣu manuṣya lōkēṣu jāyate; whereas tathā praḷina, suppose a person dies praḷina means maraṇam prāpya, praḷayaṁ prāpa, when tamasi, with tamōguṇa predominance when a person dies, then mūḍhayōniṣu jāyatē; then that person is reborn in lower janmas, or lower planes of existence. The lower planes can be defined as the lower lōkās, sapta lōkās are talked about; during Avani Avittam they will say: athala, vithala, suthala, rasātala, mahātala, talātala, pathalākyēṣu; seven lower lōkas are there; either the people will go to the lower lōkas, or even if they are born in Bhu lōkā, they will not get manuṣya janma where free will and buddhi are there; but they will be born as animals. They will be born as plants; where also they will never have a freewill to acquire fresh karmas and that is why they are called mūḍhayōni; mūḍhayōni means Buddhi is not evolved. And that is why in the Gīta Class you do not find any of the animals coming. So they have only bhōga; they do not have a freewill to acquire karma; and therefore mūḍhayōniṣu jāyatē. So thus the gati of the three types of people also has been talked about; and that is consolidated later.

Verse 14.16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् |
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् || १४- १६ ||

[karmaṇaḥ sukṛtasya"huḥ sāttvikam nirmalam phalam |
rajasastu phalam duḥkhamajñānam tamaṣaḥ phalam || 14.16 ||](#)

आहुः āhuḥ (**scriptures**) say that फलम् phalam **the result**, सुकृतस्य कर्मणः karmaṇaḥ sukṛtasya **of Sattvic action** निर्मलं सात्त्विकम् nirmalam sāttvikam **is pure puṇya**, phalam फलं रजसः phalam rajasaḥ **the result of rajasic (action)**, दुःखम् duḥkham **is sorrow**, तु तु **whereas**, फलं तमसः phalam tamasaḥ **the result of tamasic (action)** अज्ञानम् ajñānam **is ignorance**.

16. (Scriptures) say that the result of sātvcic action is pure puṇya. The result of rājasic (action) is sorrow. Whereas the result of tāmasic (action) is ignorance.

In this verse, Lord Kṛṣṇa comes to the fifth topic; and that is the phalam for the predominance of each guṇa; so the previous two slōkās talked about gathi, now this slōka talks about Phalam, what is the difference between Gathi and Phalam; I told you before ~ do you remember ~ Gathi is the consequence after death; whereas Phalam is the consequence in this life itself. So if satva is predominant, what will be the consequences experienced here and now. Similarly if rajas is predominant, etc. All the three are given in this one verse itself;

Sukṛtasya karmaṇaḥ phalam sāttvikam āhuḥ. That we have to read a small rearrangement. Instead of reading sukṛtasya''huḥ karmaṇaḥ sāttvikam, we will rearrange as sāttvikasya karmaṇaḥ phalam sukṛtam. Sukṛtasya you have to read as sukṛtam, and sāttvikam, you have to read as sattvikasya. So sāttvikasya karmaṇaḥ phalam. When a sāttvik person undertakes activities, they are good and noble activities, and therefore, the phalam is sukṛtam means Puṇyam. Spiritually elevating; that which will promote, peace, balance, tranquility; etc. which is Nirmalam. Nirmalam means pure, freedom from stress, freedom from tension; freedom from anxiety.

In fact, in the very presence of those people, you can tangibly feel the śantiḥ; if you go to certain places, you can feel the peace tangibly. If you to certain other houses, you can feel the tension all around. We do not know, when the flare-up will comes. It will be little unsettling. Therefore Kṛṣṇa says: So when Sātvcic persons deal with their life's interactions, you can see harmony and peace, where the house will be a home. In fact that is called a Home; there is an understanding, there is love; there is love; there is consideration; there is harmony, there is peace, that is called Nirmalam phalam.

Whereas rajasastu phalam, when a person is a rajasic person, naturally there will be a tremendous amount of activity; but the main problem is what? There is a tension; there is anxiety; there is stress; there is strain; there is irritation; there is intolerance; and where there is stress and strain, there is neither physical health nor is there mental peace. And therefore Kṛṣṇa says rajasasthu phalam duḥkham; wherever transactions are taking place among rajasic people; you can find there is stress and strain.

And not only that, because of the very tension and irritability, there are flare ups very often. There is anger; there is angry exchanges and therefore, there is himsa involved; each one will be hurting the other member; husband hurts the wife; and wife hurts more; or other way round ~ do not get angry with me ~ wife hurts and husband hurts more. If there are elders, they are hurt. There is a chain reaction going; nobody is happy; there is no home. This is called a non-functioning home. It is not a home. It is a house only. Where there is harmony, it is home; where there is no harmony, there are walls, there is bricks, there is food, there is kitchen, there is money, but in spite of all these, you cannot have a home. Home means harmony among the members. Even communication, after some time stops, like living in a hostel, each one comes, and does his or her job, and goes. So therefore, duḥkham; it is a broken down environment.

But there is lot of money, lot of achievement, because of dynamism is there; lot of activity is there; material prosperity will be there; but the inner peace and harmony will not be there; And therefore, superficially looking, that place is full of riches, but something is missing; ~ you might have heard, everything is there except நிம்மதி; Nimmadhi ~ and unfortunately, any amount of money cannot buy even one gram of nimmadhi. So then you begin to wonder, what is the use of all these accomplishments? Whereas in the case of satvic people, material accomplishments will be lesser definitely, but there is atmosphere of peace and harmony. That is why, Nirmalam there and duḥkham here. So rajasthathu karmaṇaḥ, (which have to supply) phalam duḥkham.

And tamasaḥ karmaṇaḥ phalam, wherever tamasic transactions are going on, which means tāmasic transactions are going on ~ meaning sleeping in this room and that room ~ there is no duḥkham also ~ because one has to get up and be awake to be aware of duḥkham ~ so what is the problem ~ if one keeps on sleeping, it is good is'not it ~ no problem? Ajñānam tamasaḥ phalam ~ human life is wasted; ignorance will be perpetuated. So therefore, all forms of ignorance including self-ignorance will be perpetuated; the wonderful advantage of human birth is lost. So Ajñānam is the result of tāmasic karma. Very careful, when we say ignorance is the result of tamasic karma, ignorance is not produced by that karma; ignorance need not be produced by, why ~ as it is we are very rich in ignorance ~ therefore, ignorance is the result means, perpetuation of the ignorance is the result of tamasic life; exactly like animals, animals do not quarrel like human being; animals cannot learn anything out of this life. So these are the three phalams of satva pradhāna, raja pradhāna and tama pradhāna lifestyles. So with this the 5th topic is also over.

Verse 14.17

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च |
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च || १४- १७ ||

sattvātsañjāyatē jñānaṃ rajasō lōbha ēva ca |
pramādamōhau tamasō bhavatō'jñānamēva ca || 14.17 ||

ज्ञानम् सञ्जायते jñānam sañjāyatē **knowledge is born**, सत्त्वात् sattvāt **out of sattva**, लोभः एव च lōbhaḥ ēva ca **Greed (is born)** रजसः rajasah **out of rajas**, प्रमादमोहो pramādamōhō **Negligence and delusion**, एव च ēva ca **along with**, अज्ञानम् ajñānam **ignorance** भवतः bhavataḥ **are born**, तमसः tamasah **out of tamas**.

17. Knowledge is born out of Sattva, Greed (is born) out of Rajas. Negligence and delusion along with ignorance are born out of Tamās.

So the same idea is repeated in this verse also. That is the consequence of the predominance of the three guṇas in this life itself. That is triguṇa phalam. Topic is continued. sattvātsañjāyatē jñānam. Out of satva-guṇa jñāna is born, because when satva-guṇa is dominant, the jñānēndriyas are all operational and bright, and therefore the learning capacity; the absorbing capacity; the retaining capacity; the building-up capacity, everything is high. Therefore, knowledge increases in leaps and bounds, whether it is material knowledge or even spiritual knowledge; for both knowledge, satva is required. So sattvātsañjāyatē jñānam.

Whereas, lōbhaḥ sañjāyatē; when rajō-guṇa is dominant, lōbhaḥ sañjāyatē; lōbhaḥ means greed, ambition, plans, scheme, till the last breath, this person will turn like a top. Therefore lōbhaḥ, there is no ṭṛp̥thi at all; greed is the result of rajō-guṇa pradhāna.

And tamasō pramādamōhau sañjāyatē. Out of tamō-guṇa are born pramādaḥ; pramādaḥ I have told, not Tamil pramādhā, this is Sānskrīt pramādaḥ. In Sānskrīt means oversight, forgetfulness, omissions, etc. will come and mōhaḥ, means delusion or conflicts; indecisiveness, incapacity to decide anything; eternally 'to be' or 'not to be'. 'To go' or 'not to go'. 'To eat' or 'not to eat'. In everything this conflict; that is the tamō-guṇa phalam, and not only these two increases, ajñānam ēva cha, ajñānam means the perpetuation of ignorance will also continue, because of tamō-guṇa. Thus 16 and 17 talk about of the phalams of 3 guṇas.

Verse 14.18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः |
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः || १४- १८ ||

ūrdhvaṃ gacchanti sattvasthā madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā adhō gacchanti tāmasāḥ || 14.18 ||

सत्त्वस्थाः sattvasthāḥ **Sattvic people** गच्छन्ति gacchanti **go ऊर्ध्वम् ūrdhvam up** राजसाः rājasāḥ **Rajasic people**, तिष्ठन्ति tiṣṭanti **remain मध्ये madhye in the middle** तामसाः tāmasāḥ **tamasic people**, जघन्यगुणवृत्तस्थाः jaghanyaguṇavṛttasthāḥ **abiding by the functions of the lowest guṇa** गच्छन्ति gacchanti **go अधः adhaḥ down**.

18. Sattvic people go up. Rājasic people remain in the middle Tamasic people, abiding by the functions of the lowest Guṇa, go down.

So in this verse, Lord Kṛṣṇa is talking about the gathi topic once again, which topic we have already dealt with in verses 14 and 15. The same topic is repeated and therefore, the 18th verse should be read along with 14 and 15, because this verse also talks about the gathiḥ, means the travel after death. How do they travel? Satvasthaḥ urdhvam gacchanti, you can understand. Satva guṇa pradhāna, those people in whom satva is predominant, urdhvam gacchanti, they go to higher lōkas, 6 of them, bhuvāḥ, suvāḥ, mahāḥ, janaḥ, tapaḥ, satyam. Out 14 lōkas, 6 are up, 7 are down. $7-6 = 13$, DO NOT ASK WHERE THE one is missing. 6 up, 7 down and this one. Ūrdhvaṁ gacchanti sattvasthā.

What about the rājasic people madhyē tiṣṭanti rājasāḥ, they neither go up or down, they are only in the manuṣya lōka only or bhu lōka only and they stagnate; so plus point is that they have not come down; the minus point is that they have not gone up; therefore both are there.

Jaghanyaguṇavṛttisthā, those who continue in the lowest guṇa, the lowest, the inferiormost guṇa, tamō-guṇa, those who remain in that vrittam; lifestyle or way of life, those who remain in a tamasic way of life, tāmasāḥ adhō gacchanti; they go downwards. adhō gatiḥ.

And of course incidentally we should remember, when we saw svarga lōkā is higher, paṭala lōkā is lower etc. the word higher and lower do not indicate any spatial location. Lower means this and higher means this side, you should think, because the higher and lower itself is a relative thing. So for the people who are in America, higher is different from for those who are in India. Therefore, higher and lower have nothing to do with particular time and space, because according to śāstra, each lōkā has got a different time and space.

So we can never locate another lōkā in terms of our time and space. If you have to understand this, it is like our dream objects. So you experience objects in dream, they are all located in which time and space? They are located only in dream time and space; you can never talk about the location of dream object in terms of this particular time and space; dream elephant was on this side or that side, if someone asks, can you answer?

You can never locate the objects of one lōkā in the time and space of another lōkā. Then how do you say svarga is higher. There the higher does not mean spatial location at all.

And similarly, time location also we cannot talk about and that is why in dream, you have got months of experience, but in terms of waking time, you have dreamt for 1-1/2 minutes. During that time itself, your grandson is got married and had a children and he also got married; WHY? Because dream time is different from our time. That is why when we want to offer food etc. for the pitṛs or dēvās, we do not have to feed them every 3 hours; that is in this lōkā. but the dēvās lōkā, our one year is 1 day for them. That is why the word higher is not in terms of time and space but in terms of quality. Higher lōkā means qualitative superior lōkā, which means the body and sense organs enjoyed by them is of a higher refinement. And similarly the sense objects also are of higher refinement. Like within the earth itself, in some other country, everything is good, including water. They say in some other country, they can drink water directly from the tap. Here, even if you buy Bisleri, one has to suspect. Why? We are in this lōkā.

So therefore, when we find the refinement relative within the bhū lōkā itself, what to talk of higher lōkā and therefore Urdhvam qualitatively superior and location wise, where is it? Svarga is here and now, you cannot say beyond the cloud, etc. You cannot say that. In fact, you are able to change this body even while here; suppose you can remove this physical body and put on Indra śarīram, just suppose, then, here itself you can experience svarga. Therefore the field of experience depends upon the type of medium that you use. So if you have got a dog body, then you hear certain sound, which you do not hear now. Now even the normal sound is itself difficult to hear. If you have 'dog-ears'; when everybody says it is silent for you it will be very noisy.

And therefore remember, different lōkas are different planes of experience. It has nothing to do with our time and space and that is why, by travelling in this lōka, you can never reach svarga lōkā. Just as by taking the vehicle of the jāgrat avastha, can you travel and reach the Kāśī of the dream; there is no corridor or road connecting the jāgrat prapañca and svapna prapañca; by travelling any amount of distance in svapna, you cannot reach jāgrat avastha; by travelling any amount of distance in waking state, you cannot reach svapna lōkā, there is no corridor connection these two lōkā. Therefore, do not say that those people who went in the rockets etc to the space, etc. did not see the svapna, etc. Any amount of travel, you cannot reach svarga. For reaching svarga, what is the first qualification; you should die. Ok. Therefore, "do not mistake me", with this body and this time this space and this vehicle, you can never, because it is totally different plane. Thus ūrdhvaṁ, madhyē and adhaḥ, they are all in terms of the quality, not in terms of spatial location.

Verse 14.19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति |
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति || १४- १९ ||

**Nānyam guṇēbhyaḥ kartāraṁ yadā draṣṭā'nupaśyati |
guṇēbhyaśca paraṁ vētti madbhāvaṁ sō'dhigacchati || 14.19 ||**

यदा yadā **when**, द्रष्टा अजुपश्यति draṣṭā ajupaśyati **the seer understands** कर्तारम् kartāram **doer** न अन्यं गुणेभ्यः na anyam guṇēbhyaḥ **to be none other than the Guṇās**, च वेत्ति ca vētti **and knows (the Self)**, परं गुणेभ्यः param guṇēbhyaḥ **which is beyond the Guṇās**, सः अधिगच्छति saḥ adhigacchati **he attains**, मद्भावम् madbhāvam **MY name**.

19. When the seer understands the doer to be none other than the Guṇās and knows (the Self) which is beyond the guṇas, he attains My nature.

So with the previous Kṛṣṇa completes the analysis of the three guṇās which he started from verse 5. Through this analysis, he revealed certain fundamental point; the first point is that nobody can escape from these three guṇas. The body-mind- complex, otherwise called the ahaṁkāra; do you remember the definition of ahaṁkāra? Very important, ahaṁkāra is defined, body-mind complex with the reflected consciousness; the cidabhāsa. The live body-mind complex is called ahaṁkāra, this ahaṁkāra, which is my lower I, which is called the ego, can never escape from these three guṇas. Either I have to be satva pradhāna or I have to be raja pradhāna or I have to be tama pradhāna; you can only reshuffle the guṇas; the ahaṁkāra cannot escape from the guṇas. That is point No.1.

And the second important point that Kṛṣṇa indicated is whatever be the type of guṇa, bondage cannot be avoided. Because each guṇa binds a person; and that is why the second topic discussed was what? How does each guṇa bind a person? So from that it is clear, each guṇa will bind; only difference is what? The method of binding would be different; like a person asking should I kill by shooting or cutting the head; which is better? This is better or that is better; the result is what: death only. The mode of destruction may vary. Therefore all these three guṇas are going to bind me, how the three guṇas bind we saw, a satvic ahaṁkāra will naturally be addicted to a particular type of environment and if that is not available, it will be disturbed. And what is the environment we seek is what? That which is knowledge-friendly environment.

Similarly rajasic ahaṁkāra is going to seek another type of set up; it will be attached to; it will be addicted to; and if that type of set up is there, it will be happy; if it is not there; it is going to be unhappy. You ask him to remain in a room for a long time; he will break down the wall.

Similarly tamasic person; expect his own environment; and therefore all the three guṇas are going to bind.

And therefore what is the solution? The only solution is I should transcend the three guṇas. I should transcend the three guṇas; I should become guṇa athithaḥ; that is the only solution.

Now the question is: How can I become guṇa athithaḥ? Guṇa athithaḥ, is another word for Nirguṇa, remember. Now here alone, we face the problem. Ahaṁkāra is nothing but the body-mind complex with the reflected consciousness and therefore ahaṁkāra can never become guṇa athithaḥ. So the greatest what is call distressing news is that ahaṁkāra can never escape from the three guṇas. Ahaṁkāra by a process of change, can become only a satva-guṇa pradhāna to rajō-guṇa pradhāna to tama guṇa pradhāna; therefore ahaṁkāra cannot become guṇa athithaḥ.

Now the next question is other than ahaṁkāra, there is another entity in me. What is the other entity other than the body-mind complex and the reflected consciousness? What else is there? Do not say there is nothing. If there should be a reflected consciousness (if the mirror and reflected face is there, there must be something other than the mirror and the reflected face). What is that? This fellow is searching. There is one thing. What is that? The original face, without which reflection is impossible. That original one is called the cit, the original consciousness which I called sākṣi caitanyam; the higher-nature of the personality.

And this higher I, the sākṣi has got what guṇa? Consciousness has got which guṇa? The consciousness fortunately or unfortunately is free from all the guṇas and therefore, the higher I, is nirguṇaḥ; and therefore the question is can the sākṣi become guṇathithaḥ? That is the question; what we asked first? Can ahaṁkāra become guṇa athithaḥ? What is the answer; ahaṁkāra cannot become guṇathithaḥ.

Now the question is: Can sākṣi become guṇa athithaḥ? What will be the answer? If you say cannot, it is wrong; if you say, can, it is also wrong. You cannot say that Sākṣi cannot become guṇa athithaḥ, you cannot say sākṣi can become guṇa athitha, because there is no question of becoming guṇa athithaḥ, because sākṣi is already guṇa athithaḥ; therefore it need not become guṇa athithaḥ. Ahaṁkāra cannot become guṇa athithaḥ, sākṣi need not become guṇa athithaḥ and therefore who becomes guṇa athithaḥ. Nobody becomes guṇathithaḥ; therefore the very question how to become guṇa athithaḥ is wrong.

OK. Now I have understood. Now tell me: how to become guṇa athithaḥ. If you insist upon answering that question, I can give you only a compromised version of the answer, if you become guṇa athithaḥ, by shifting your identification from ahaṁkāra to sākṣi. You

become guṇa athithaḥ, "become" in quotation, you become guṇa athithaḥ, when you shift your identification from the lower I; the ego to the higher I; the consciousness. From anātma to ātma; from body to consciousness; from kṣētram to Kṣētrajñā. As long as I take myself to be the body-mind complex, I will be saguṇa ahaṁkāra. As long as I identify, with my body-mind complex, I will be saguṇa ahaṁkāra, and as long as saguṇa ahaṁkāra, I can never escape from saṁsāra.

Therefore the only way is what; shift the identification from the body-mind-complex to the sākṣi caitanyam. Instead of saying I am the body with a sākṣi; instead of saying I am the body with a sākṣi, you have to practice, reversing the statement; what is that? I am the sākṣi, with an incidental and temporary body given by the Lord.

And incidentally for the sake of transaction, there is nothing wrong in identifying; but this is done with an awareness; just like an actor identifies with the role; with the awareness that I am not the role. You need not tell that in the middle; that I am not the Rāvaṇa; etc. I am Amitabh Bhachan or Rajnikanth; Babā; I am not baba, I am Rajani kanth. So therefore you need not disclose this outside, but you remember the fact that I am ever the guṇa athithaḥ sākṣi, and I am functioning in the world through the saguṇa ahaṁkāra, and as long as I am playing the role, I have to do everything properly. And therefore the only solution is knowing about the higher-nature and owning up of the higher-nature. Knowing and owning.

And therefore, in these two verses; which are the most important verses of the 14th chapter, viz., 19 and 20th, Kṛṣṇa tells you can become guṇa athithaḥ only by knowing your higher-nature and it is not enough that you know, but you should learn to identify with your higher-nature; and look upon the ahaṁkāra as a temporary vēṣa. Make your life into a drama with the ahaṁkāra role. Ahaṁkāra is only the vēṣa. This is going to be said. Ahaṁkāra ātma vivēkaḥ is going to be said in the next two verses. We will see in the next class.

Hari Om

186 Chapter 14, Verses 19-21

ॐ

Lord Kṛṣṇa analysed the three guṇas elaborately from verse No.5 to 18, and pointed out that each guṇa binds a person in one way or the other. Because each guṇa demands a particular set up;

If it is satva-guṇa, it demands knowledge and a conducive set up for knowledge.

If it is rajō-guṇa, it expects activity and an infrastructure for activity;

If it is tamō-guṇa it wants to sleep and conducive atmosphere for sleeping.

Thus each guṇa is a demanding guṇa, asking for a specific set up and if that set up is not provided, it throws lot of tantrums, and the creates lot of mental disturbances. And therefore, I can never accept the set up as a bhōktā, if it does not suit my particular guṇa and therefore there is a struggle either pravṛtti or nivṛtti, looking for a conducive set up and getting away from the unconducive set up. Each guṇa leads to lot of pravṛitti and Nivṛitti; pravṛitti means going after a favourable set up and Nivṛitti is running away from the so-called unfavourable set up. This favourable and unfavourable classification is determined by the type of guṇa. So a particular set up, satva will consider as favourable. The very same set up, rajō-guṇa will dislike. When a satva guṇi says that it is silent like an āsrama, the rajō guṇi will say that it is quiet like a cremation ground. Silence remaining the same, one gets a positive thinking; for another it is a negative thinking.

And therefore, as a bhōktā, I divide the set up into favourable and unfavourable and I want to adjust and fine tune the set-up and therefore, I develop strong rāgā and dvēṣa and to change the set up, I have to become a kartā. As a bhōktā I am not satisfied; and therefore I want to change the set-up and to change the set up I have to do what? I should become a kartā. And having done a few things, I again look up at the set up as a bhōktā; no satisfaction. Like a painter, painting, going behind and again goes a gives a touch up. And this goes on; adjusting, dissatisfied bhōktā becomes a kartā and again he becomes bhōktā and again he begins a kartā; in short, he is never allowed to think of his higher nirguṇa sākṣi svarūpam.

The three guṇas keep this person busy with the body complex only and that is why Kṛṣṇa said in the 5th verse, nibhadnanthi mahābhāhō, and dēhē dēhinam avyayam. I am the sākṣi caitanyam which is all pervading; I am never allowed to own up my infinite nature, and I am all the time made to identify with the limited body. Thus the three guṇas tie me up the physical body, never allowing me to think of the possibility of something else. All the time throwing tantrums like a baby. In some houses, the parents sometimes ask some question to the visiting Swami. And there will be a baby. 3 months or 4 months or something. And keeping that baby on the lap, they ask vēdāntic questions to the Swami. What is mahāvākyam? And the poor Swami tries to seriously explain, the baby will be crying: KAY.... and the father is sitting, the baby will say I want to go to the father. Swami has to wait and then again goes to the father; Swami restarts something and then again the crying AYYYYYYY started. Where is the question of listening to something when there is something else drawing my attention all the time?

Similarly, the saṅga physical body, the saṅga mind and the saṅga set up, keeps me so busy all the time, that I can never think of the Nirguṅa-I and this is the tantrum thrown by the three guṅas which keeps me in dēha abhimāna, and therefore Kṛṣṇa said there Dēhinām; the sākṣi-I is tied down to the physical body which I-the-sākṣi is never allowed to think of the all-pervading Brahma svarūpam and I am made to think of my limited ahaṅkāra svarūpam only.

बालस्तावत्क्रीडासक्तः

तरुणस्तावत्तरुणीसक्तः |

वृद्धस्तावत् (ஔரண் ஸக்தஃ; ஔத்தி ஸக்தஃ; whatever it be) च्चिन्तासक्तः

परमे ब्रह्मणि कोऽपि न सक्तः ||७||

[bālastāvatkrīdāsaktah](#)

[taruṅastāvattaruṅīsaktah |](#)

[vṛddhastāvaccintāsaktah](#)

[paramē brahmaṇi kō:'pi na saktah ||7||](#)

This is the called guṅa dragging the Sākṣi to this ahaṅkāra level and by adjusting the set up you are never going to improve the situation, because there is no such thing called ideal set up at all. And even if some how you are able to manage the change the set up you cannot retain the set up permanently like that; Surēśvaracārya says elsewhere it is like balancing an apple on the tip of your sharp nose. Not Japanese nose, it may be possible. Like balancing an apple on the sharp tip of the nose, how it is impossible, the three guṅas are constantly fluctuating and therefore the set up fluctuates, the body it becomes a pumpkin and then a drumstick. There is constant expansion/contraction and mind (you do not have to ask itself) now satvik, now rajasic, now tamasic, and therefore this person is in eternal struggle; and this a few people understand and come to the conclusion that the only remedy is transcending the triguṅa ahaṅkāra. Transcending the triguṅa body-mind-complex or anātma. This is the only remedy.

And how do you transcend the saṅga ahaṅkāra? As I said in the last class, ahaṅkāra can never be made Nirguṅa. Because ahaṅkāra is body-mind complex and it is made up of prakṛti and therefore the three guṅas are bound to be there. Even the Māhajñāni will have a sātvic, rājasic or tāmasic mind. Nirguṅa mind does not exist at all. Jñāni's mind is saṅga or nirguṅa. Do you have doubt? Mind, jñāni's or ajñāni's or Bhagavān's mind, which is called Māya; even Bhagavān's mind Māya is triguṅathmakam, the mind will be saṅga, body will be saṅga, and therefore there is no question of converting anātma into nirguṅa; transcending the guṅa. Then what about the sākṣi? You cannot make the sākṣi nirguṅa, because need not be made Nirguṅa, because it is already Nirguṅa. Therefore the only remedy is switching the identification from saṅga ahaṅkāra to nirguṅa sākṣi. This is called ātma-anātma vivēka and knowing the fact that I am not the body with consciousness, but I am the consciousness with a temporary body. I am not a

body; temporary body with permanent consciousness, but I am the permanent consciousness with a temporary body. And as ātma, the sākṣi, I am ever Nirguṇa, I am ever akartā, and I am ever abhōkta and this jñānam alone is the solution.

And therefore transcending the guṇa is equal to ātma jñānam. And ātma jñānam means guru mukathaḥ vēdānta śravaṇa manana nidhidhyāsanam. We have to apply all that, though it is said here, we saw that in the 4th chapter.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४- ३४ ||

[tadviddhi pranipātēna paripraśnēna sēvayā |
upadēkṣyanti tē jñānam jñāninastattvadarśinaḥ || 4.34||](#)

You have to have śāstra guru upadeśa and know that I am ever the Nirguṇa sākṣi.

And that is said here by Kṛṣṇa guṇēbhyaśca paraṁ vētti. So this seeker comes to know the sākṣi caitanyam. And what is that sākṣi caitanyam? Paraṁ, which is guṇēbhyaḥ, beyond the three guṇas, which includes the physical body which is also three guṇas, which includes the mind, also which is the three guṇas, guṇēbhyaḥ paraṁ means beyond the body-mind complex, beyond the anātma. So consciousness is beyond the material body.

Now the next question is what do you mean by beyond? Because we normally we use the word beyond to convey something farther in distance. If I say that particular house is beyond the car, and what do you think? What do you understand? Car is here, and the house is beyond. A physical distance is understood. Similarly we may misunderstand when we say that Sākṣi is beyond the body; as the sākṣi is somewhere in the clouds, etc. So here beyond does not mean physically remote; then what is the meaning of the word beyond? It is in and through the body mind complex, but not related to or affected by the body-mind-complex, just as the light principle is beyond my hand; here beyond means what? Light is in and through the hands, pervades the hands, but whatever happens to the hand, light is not affected. In Sānskrīt it should be translated as asaṅgatvam. The sākṣi, the consciousness is in and through the triguṇātmaka śarīram; it enlivens the triguṇātmaka śarīram; but it is not tainted by:

न पुण्यं न पापं न सौख्यं न दुःखं
न मंत्रो न तीर्थं न वेदा न यज्ञाः

[na puṇyam na pāpam na saukhyam na duḥkham
na mantrō na tirtham na vēda na yajñāḥ](#)

The diseases of the body do not belong to the consciousness; the disturbances of the mind do not belong to the consciousness, this asaṅgatvam, is said here as param̄. So guṇēbhyaḥ param̄, is the sākṣi caitanyam, and that sākṣi caitanyam I am.

Aham iti vētti, we have to supply this. This person recognises the consciousness which is beyond the three guṇas as himself.

Yadā draṣṭā. draṣṭā, means the intelligent seeker, who is tired of adjusting the set up in keeping with the three guṇas. Likes a particular set up now; after one week, you are not satisfied; change this chair to there, and shift the table to here, etc. some adjustment and if that is not possible, cut the hair and start growing the beard; that is the cheap thing; therefore you go on changing, because the mind fluctuates. Your idea of ideal set up changes, you go on tuning endlessly but some people understand the problem is not with the set-up, the problem is the way I look at myself. And the day I know my pūrṇatvam, is not dependent on the set up, that day I stop all my struggles to change the set up or health improvement. Changing the set up for practical purposes is different. If the table is in this place, and if you change to the other side, and it is convenient for working, that is a different thing, when I change the set up to improve my image, then that is called saṁsāra, once I discover that I am pūrṇa sākṣi, I do not expect a change in the set up for my improvement. I am perfectly satisfied with myself; whether the set-up is sātvic set up, or rajasic set up or tamasic set up. duḥkhēṣvanudvignamanāḥ, he is going to tell, the one who is not moved by set up.

And therefore draṣṭā, an intelligent person changes himself, rather than this set up. Anupaśyati. Discovers that higher-I, the sākṣi-I, the guṇathitha-I. And here the word is anupaśyati. So anu means in keeping with the teaching of guru and śāstra. This discovery will never come independently. If I am left to myself, without śāstra, I will continue my mistake of changing the set-up, all the time hoping that one day everything will be ideal. Wife will be exactly as I expect here to be, the son will be exactly as I expect him to be; the roads will be exactly as I want to be; he will be the working the ideal set up, without questioning his pursuit. Śāstra alone gives a jolt and asks: did you ask or did you think whether there is some other method of discovering fulfilment? And that method is adjusting the button inside. And therefore that insight, the śāstra and guru alone will give. Therefore in keeping with guru śāstra upadeśa, yadā anupaśyati. So the intelligent seeker, recognises this fact.

And also he knows guṇēbhyaḥ anyam kartāram na paśyati; and he also recognises the fact that all the karmas belong to the anātma. So guṇēbhyaḥ, means anātmabhyaḥ, and anātma means what sthūla, sūkṣma, kāraṇa śarīram, or the pañcakōśas; this anātma will be eternally a kartā. There is no retirement for anātma. Retirement is what? Taking up

some other work; and not only that, if anātma really retires, it will become sick also. Therefore, Anātma has to be eternally a kartā, if you have to transcend kartṛtvaṁ, we have to come to ātma alone.

So guṇēbhyaḥ anyam kartāram na paśyati. Of course, Kṛṣṇa uses a double negative language. What Kṛṣṇa wants to say is anātma is the kartā, this is what he wants to say. Anātma means the body mind complex is the kartā. But to emphasise this fact, he uses the double negative language, and that language is that there is no kartā other than anātma. If you put it in positive language, how will it be? Anātma alone is Kartā. Negative language, there is no kartā other than anātma. Both are the same. Do you doubt? Go home and think. Anātma alone is kartā, is equal to there is no kartā other than anātma. And who am I? Ātma or anātma? I am the ātma; therefore eternally akartā-abhōkta.

Iti yadā paśyati; the day a human being recognises this fact, only then, he will be free from the rat-race called life; the eternal journey of bhōktā; not satisfied; therefore, becomes kartā; improves the status of bhōktā; improved but not totally satisfied; again become kartā, again become bhōktā, and at the time of death also, you ask are you satisfied: You say I am satisfied, But! Only one small thing; something or the other will be there. Since the ahaṁkāra dies with dissatisfaction, it cannot get liberated; kāmānya kamāyathe manyamānaḥ, sa kamabhir jāyathē tatra tatra.

The dissatisfied ahamkāras have to again take to birth and continue the struggle and at the time of death, again dissatisfied; பயணங்கள் முடிவதில்லை. (the journey never ends); punarapi jananam, punarapi maraṇam. The struggle will end like the pūri (I hope you remember the pūri example) when it is in the oil, it will be running around. And as it runs it expands and once it has become pūrṇam, full, then you will find that it is ātmana ēva ātmaiva thuṣṭa, it will be floating there itself. Why? It has become pūrṇam. And that is why it is called pūri; pūri is shortened form of pūrṇam.

Similarly the day I discover I am the pūrṇa sākṣi, the running about for pūrṇatvam will stop. Thereafter also I may run around, but not for pūrṇatvam but it is out of pūrṇatvam. If I am acting for pūrṇatvam, there is eternal anxiety; I cannot sleep properly. If I am acting out of pūrṇatvam, there is no anxiety; When I am in the bed, I forget the days ups and down the moments my head hits the pillow, snoring can be heard; no anxiety; no tension.

And therefore Kṛṣṇa says: Madbhāvam adhi gacchathi. The one who has discovered the sākṣi, he attains Īśvara bhāvam. Kṛṣṇa says madbhāvam, Kṛṣṇa being the Lord, it is Īśvara bhāvam; Īśvara Bhāvam means Īśvara Svarūpam. Īśvara Svarūpam means pūrṇatvam. So any time, the inner most mind says everything is OK. As they say in transactional

analysis: You are OK. I am OK. Everything else is OK. Or else, always something is not OK. And therefore madbhāvam means pūrṇatvam, means jīvan mukti, saḥ adhigacchati.

The most important point to be noted here is what? Kṛṣṇa says this pūrṇatvam is only through knowledge. So the word Vētti should be underlined. Vētti means the one who knows; discovers pūrṇatvam. And therefore how many paths are there for Mōkṣa? karma-yōga, bhakthi yōga, raja yōga, hatha yōga, kuṇḍalini yōga, etc. so many yōgas; Kṛṣṇa says nothing doing; even if there are many other yōgas, we are willing to accept all other yōgas, but they are all for preparation of the mind; ultimate discovery of pūrṇatvam is vēdānta śravaṇa, manana, nidhidhyāsana; otherwise called jñāna-yōga.

So Very important verse. This verse is also very important. Not only in the 14th chapter, but in the entire Bhagavat Gīta, this is one of the important verses:

Verse 14.20

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैह विमुक्तोऽमृतमश्नुते ॥ १४.२०॥

[guṇānētānatītya trīn dēhī dēhasamudbhavān |](#)
[janmamṛtyujarāduḥkhairvimuktō'mṛtamaśnutē || 14.20 ||](#)

अतीत्य atītya **having gone beyond**, एतान् त्रीन् गुणान् ētān trīn guṇān **these three guṇān**, देहसमुद्भवान् dēhasamudbhavān **which are the cause of rebirth** देहि dēhi **a person** विमुक्तः vimuktaḥ **becomes free** जन्ममृत्युजरादुःखैः janmamṛtyujarāduḥkhaḥ **from death, old age, and sorrow** अश्नुते aśnutē **and attains** अमृतम् amṛtam **immortality**.

20. Having gone beyond these three guṇas which are the cause of rebirth, a person becomes free from birth, death, old age, and sorrow, and attains immortality.

The jñāna phalam is clearly mentioned here; dēhi ētān trīn guṇān atītya; dēhi means this jīva, this individual, with the help of the knowledge learns to disidentify from the three guṇas. Atītya means transcending; here transcending is dis-identifying from the three guṇās; and the three guṇās represent the three śarīrams, the five kōśas, in short, the entire anātma. Instead of claiming I am the body, I say that I have a body; gifted by the Lord for the temporary use; and what is the purpose of this temporary use? Not for eating, the body is given by the Lord that too the human body is given by the Lord only for gathering the knowledge. What knowledge? I am not the body, I have the body for my temporary use. This is called Adītya. In Taittiriya Upaniṣad, it was said

एतमन्नमयमात्मानमुप'सङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति

[ētamannamayamātmānamupa' saṅkrā' mati |](#)
[ētaṁ prāṇamayamātmānamupasaṅkrāmati](#)

Adītya, means upasaṅkramya; And all these three guṇas belong to what? Dēhasamudbhavān. So dēhasamudbhavaḥ, dēhasamudbhavaḥ means kāraṇam, and dēhaḥ means body. So dēhasamudbhavaḥ, means the cause for the physical body, and cause for the body means cause for janma. Because janma is defined acquisition of a new body. Therefore the three guṇas have given me this body and the three guṇas alone will give me the next body also.

And what type of body will be given will depend upon, ūrdhvaṁ gacchanti sattvasthā; satva-guṇa will give a higher body. Perishable or imperishable? Is there any doubt? Perishable body; rajō-guṇa will again give body alone and not mōkṣa.

Thus all the three guṇas are the cause of the body; cause of punar janma. So dēhasamudbhavaḥ, punarjanma kāraṇa bhūthān. So these three guṇas which are the causes of repeated acquisition of bodies; this jñāni disidentifies from these three guṇas.

And when a person disidentifies from the guṇās and the body, what happens? vimuktaḥ, he is free; free from what? Free from all the problems which belong to the body. When I identify with the body; the body's problems are my problem. When I identify with the car, and if it is brand new car, every small scratch is like a scratch on my heart. It is my car; the conditions of the object of abhimāna becomes my own condition. Similarly, the bodily conditions will be my conditions when I identify with the body and therefore when the body is mortal, I do not say body is mortal. The problem is what? I say I am mortal.

Body is mortal is not a problem; because hundreds of bodies are mortal and daily dying. Obituary column you read; what happens to you? You read the news-item. Somewhere boat tragedy. 35 people died. You read drinking coffee; and you may maximum say: chu chu chu. Pavam. Then you have forgotten even. So the mortality of the body itself is not problem. Death itself is not problem, because hundreds and millions of death we are seeing, hearing, etc. The problem is I-am-mortal is the problem. Mortality is not the problem; I-am-mortal is the problem. And Vēdānta does not remove the mortality of the body; Vēdānta removes the idea that I-am-mortal. And how does it remove the idea? By teaching me the fact that I am not the mortal body, but I am the immortal-I, behind the mortal-body.

And therefore, vimuktaḥ, he is free from all the problems of the body. What are the problems of the body? The first problem is janma, it is birth, birth itself is a problem in the sense, initially one has to be in solitary confinement, one has to remain in the womb

of the mother, and coming out is a problem for both the mother and the baby, and once there is janma, the inevitable consequence is what? Jātasya hi dhruvō mṛtyurdhruvaṁ janma mṛtasya ca. Maraṇam is the next problem, then there are people who say: Swāmiji I am not frightened of death. It is a bluff only; but many people say I am not frightened of the death; but my only prayer is that I should die instantly. I just should pop off, preferably in sleep. So those people who say I am not afraid of maraṇam, they are afraid of jarā; means old age. And all the consequent problem. I need not describe and remind all those things; and you may not come to the class, and jarā, and dukhaiḥ, and all other problems and the beauty is what? These are really speaking not problems. The body being born growing decaying and dying, they are really speaking not problems, they are the nature of the body. Just as heat is the nature of the fire; it is svarupam of the fire. Similarly, the cold is the nature of Ice. Similarly vikārāḥ, asthi, jāyathē, vardathē, vipariṇamathē; the vikāra, means modification is the nature of body.

And a nature becomes a problem if I refuse to accept the nature of a thing as it is. Resistance to the fact is sorrow. Imagine I complain fire is hot, fire is hot, fire is hot; that is foolishness. Similarly, body's vikāra becomes a problem, when I resist the vikāra. And I will resist the modification if I have got strong abhimāna in the body. Abhimāna becomes; abhimāna removes my objectivity. Identification removes my objectivity. I will say let everybody else die, because that is nature; except people from my house. That's why Kṛṣṇa warned in the second-chapter:

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च |
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि || २- २७ ||

[jātasya hi dhruvō mṛtyurdhruvaṁ janma mṛtasya ca |
tasmādaparihāryē'rthē na tvam śōcitumarhasi || 2.27 ||](#)

When I discover the fact that I am the sākṣi, I learn to look at my body objectively. And the moment I get the objectivity I accept this body does not have any specialty; ஈட்டி கொம்பா? ஈட்டி கொம்புபுண்ண, மாட்டா? Therefore this body is like any other body, therefore it has to grow and it has to go.

Thus the sākṣi jñānam gives me objectivity with regard to my own body. Therefore old age is a fact; it is welcome; even if it is not welcome, at least I have no resistance. And along with old age, joint will say that I am here, I am here, and the ear will hear less, eye will see less; buddhi is always a problem; therefore these things are natural. I objectively see and accept.

And once the objectivity comes, the intensity of the problem comes down. This is called Abhibhava method; you do not remove the problems of the body; the body would have to go through its condition. But you develop a different perspective and from the new

perspective; problems will not appear to be a major tragedy in life. Like when the sun rises, what happens to the stars? During the day time, there are stars in the sky or not? There are stars in the sky or not? We know there are stars during the day time also. But what happens? Stars are as though removed, because of the powerful sunlight. So what does the sunlight do? It does not destroy the stars, but it makes the stars as though non-existent by making their light extremely insignificant. Similarly, I am the Sākṣi jñānam, will not change the physical conditions; will not change the family members, it would have been better; will not change the water situation in Chennai; all the prārabhdā conditions will be there, but I develop new perspective from which, they are not worth talking about.

That's why they give the example of Āñjanēya. Āñjanēya thought that crossing the ocean is big task. But the moment he thought of Rāma, the ocean became a small pool of water; gōṣpathi kritha vāraśim; the ocean became what? A small pool of water; the ocean did not change its size; but because of the remembrance of the Lord, he got the extra strength and from that standpoint, the big ocean became small. Then what about the powerful rakshasas? Maśaki kritha rākṣasām. All the rākṣasāms became mosquitoes. Means what? Even if they bite, it is not felt; destroying the mosquito, what preparation you require?

You do not require any great effort. You effortlessly destroy. Therefore this knowledge gives me a new perspective; from which all the so-called problems are insignificant pinpricks. And therefore vimuktaḥ. They are not worth talking about. And this is called Jīvan mukti. So jīvanmukti is making the lives' problems insignificant, by changing the perspective through knowledge is called Jivan muktiḥ.

And a result of this knowledge; amṛtam aśnutē, not only the mortality of the body is not a serious problem for him and he has also owned up his immortality nature and therefore amṛtam aśnutē, he attains immortality.

And again what is meant by attaining immortality? The ahaṁkāra attains immortality or sākṣi attains immortality? Ahaṁkāra or body cannot become immortal. Ātma आत्मा? need not become immortal. Attaining immortality is shifting my abhimāna identification from the mortal body to the immortal Ātma. This is called Jīvan muktiḥ.

And this is called guṇathithatvam. Therefore, Jñāni is called here guṇathithaḥ.

Verse 14.21

अर्जुन उवाच --

कैलिङ्गैस्त्रीन्गुणानेतान् अतीतो भवति प्रभो ।

किमाचारः कथं चैतान् त्रिन्गुणानतिवर्तते ॥१४.२१॥

Arjuna uvāca

kairliṅgaistrīn guṇānētānatītō bhavati prabhō|
kimācāraḥ katham caitāṃstrīn guṇānavartatē|| 14.21||

अर्जुनः उवाच Arjunaḥ uvāca **Arjuna asked प्रभो prabhō Oh! Lord कैः लिङ्गैः kaiḥ liṅgaiḥ with what characteristics अतीतः atītaḥ (does a person) who is beyond, एतान् त्रीन् गुणान् ētān trīn guṇān these guṇās, भवति bhavati appear? किमाचारः kimācāraḥ what is his conduct? च ca and कथम् अतिवर्तते katham ativartatē how does he go beyond, एतान् त्रीन् गुणान् ētān trīn guṇān these three guṇās?**

21. Arjuna asked --- Oh Lord! With what characteristics (does a person) who is beyond these three guṇas appear? What is his conduct? And, how does he go beyond these three guṇās.

Arjuna is inspired by the Lord's teaching. And naturally he wants to know more about that jñāni who becomes a guṇāthitha. And therefore Arjuna asks the Lord: Arjuna uvāca; prabhō ētān guṇān atītaḥ kaiḥ liṅgaiḥ bhavati. Liṅgam means characteristics; indicators. So what are the characteristics of the indicators of a person, who has transcended the three guṇas successfully? Exactly as he asked in the 2nd chapter: sthitaprajñasya kā bhāṣā? Will there be any change in his physical body; whether he will slim or become fat, or will there be a halo around him; because in the pictures, you see a halo. Jñāni's back.

Now you are wondering when you are going to become a jñāni. Daily morning, or at least fresh after the Sunday class, you stand in front of the mirror and look for a halo. The only halo is the bald; getting developed. Will there be any halo or will I develop some extraordinary siddhis? There are some people who believe that a jñāni will automatically get siddhis, like the capacity to read the mind of the other. Ask Swamiji, do you read our minds? And we had come with certain questions, you answered exactly that question till that that is the proof. Even a few people think that Swamiji reads. Nothing like that. Vēdānta deals with all the questions and therefore what I talk will answer somebody's some question. So therefore the thought reading, siddhis, etc. they expect. Arjuna also is curious to know whether there will be any such indications. Lingam means indications. kaiḥ liṅgaiḥ guṇān athithaḥ, guṇāthitha jñāni with what indicators does he exist. Second question: Kim ācāraḥ. How does he conduct himself? How does he relate to the people? How does he interact with the people; because a jñāni also lives in the same society; therefore will there be a change in his language. Will he start talking in Sānskrīt suddenly? Katham? In the second-chapter he asked; how will he walk? So therefore will he walk sideways, etc.!! How does he eat; all misconceptions and that is why anybody who is physically different with long thadi, a shabby head, he must be a jñāni, we conclude. We have that misconception; there should be external change. Or else have a shaven head; some change people want; therefore we have to do something for the others also; there is no other change. The whole difference is fear inside. We look for

what is over the head; we should look for what is inside the head. There is no other difference other than a clear understanding about what is what?

There is no mysticism connected to Vēdānta. Anything mystical belongs to non-vēdāntic subject. Vēdānta has no mysticism, even an iota in it. This confusion even Arjuna has; therefore how does he conduct himself. This the second question: What are his characteristics; how does he conduct himself.

And the third question is katham ca ētān guṇān ativartatē; katham ca ētān, (do not read Chaithan - There is no Shaithan in Gīta. ca ētān) How does he transcend the three guṇās? Is it a physical journey? Some people expect some kind of a physical journey for mōkṣa; going to some other lōkā, some people expect a transformation in time. And some people expect some kind of a sudden flashy event. So there is no event called liberation; there is no timewise transformation; there is no spacial journey, it is nothing but a clean understanding of an ever obtaining fact. What is the fact? Fortunately I am ever free. So therefore, he asks the question. How does he transcend the three guṇas? So this is Arjuna's question for which Kṛṣṇa gives the answer in the following verses; which we will see in the next class.

Hari Om

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ॐ

After elaborately talking about the three guṇās, and also how they bind a human being, Lord Kṛṣṇa pointed out the method of becoming guṇāthitha which is the only means to liberation and that method which He gave in the two important verses, 19 and 20; is ātma jñānam only, because the anātma cannot become guṇāthitha and the ātma is ever guṇāthitha and through knowledge I come to know that I am ever the guṇāthitha, and using the saguṇa anātma as a medium of transaction. And when this much was taught by the Lord, Arjuna raised a question in the 21 verse, which we saw in the last class.

In this question which has three parts; the first part is guṇāthitha liṅgam; the second part of the question is guṇāthitha ācāraḥ; and the third part of the question is guṇāthithatva sādhanam. Guṇāthitha liṅgam means what is the indicator by which I can know whether I have become guṇāthithaḥ or not; so that then I can decide to attend the next class or not. So the indications to know whether I am guṇāthitha.

The second is guṇāthithaḥ ācāraḥ, the way of the life, or the conduct of the guṇāthitha puruṣa or the jñāni. This is the second part.

And the third part is: guṇāthithatva sādhanam; the sādhanā by means of which one can become a guṇāthithaḥ. So līṅga, ācāraḥ, sādhanāni; these are the three questions for which Lord Kṛṣṇa gives the answer in the following verses. We will read.

Verse 14.22

श्री भगवानुवाच --

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४.२२ ॥

Śrī Bhagavān uvāca

rakāśam ca pravṛttim ca mōhamēva ca pāṇḍava |

ta dvēṣṭi sampravṛttāni na nivṛttāni kāṅkṣati || 14.22 ||

श्री भगवान् उवाच Śrī Bhagavān uvāca **The Lord said पाण्डव pāṇḍava Oh Arjuna ! न द्वेष्टि na dvēṣṭi He does not hate, प्रकाशं च prakāśam ca brightness, प्रवृत्तिं च pravṛttim ca activity, एव च मोहम् ēva ca mōham delusion, सम्प्रवृत्तानि sampravṛttāni as they arise; न काङ्क्षति na kāṅkṣati nor does he desire (them) निवृत्तानि nivṛttāni as they withdraw..**

22. The Lord said --- Oh Arjuna! He does not hate brightness, activity, and delusion as they arise, nor does he desire (them) as they withdraw.

In the first two verses, that is 22 and 23, Kṛṣṇa answers the first question guṇāthitha līṅgam, then in the next two verses, 24 and 25, Kṛṣṇa talks about the guṇāthitha ācāraḥ, the conduct, and then in the 26th verse, Kṛṣṇa answers, the last question guṇāthithatva sādhanā. So two verses to answer the first question, two verses to answer the 2nd question and one verse the answer the last question.

But in the indicator to know whether I am guṇāthitha or not, Kṛṣṇa says a guṇāthitha is one who is detached from his own body-mind complex. So guṇāthitha is one who is detached from this own body-mind complex, and therefore, he is able to look at his own body-mind complex as part of the world and therefore he enjoys an objectivity with regard his own body-mind complex. So this objectivity, freedom from too much worry and anxiety with regard to one's own body-mind complex is the indication of guṇāthitha. This jñāni, or this guṇāthitha, because of his very source of sādhanā, enjoys a better health at the body and mind level, because he has gone through karma yōga sādhanā, upāsana sādhanā, etc. and therefore his mind is predominantly a sātvic mind. A jñāni's mind is a predominantly sātvic mind, which he has attained through sādhanā.

And because of the very same sādhanā, jñāni has got a strong mind, jñāni has got a refined mind, and jñāni has a mind which is free from violent reaction. In fact that is the definition of the satva pradhāna mind and therefore the reactions are less to life's situation, and even if there are reactions in the mind, they are milder and even if there

are milder reactions, he has got the capacity to recover by himself quickly. Thus a jñāni enjoys a healthy mind.

But a jñāni knows that even if I enjoy a healthy mind as a result of the sādhana, there is no possibility of 100% healthy mind at all possible. Just as there is no possibility health at the physical level, no mind can be 100% healthy at the psychological level also. And therefore jñāni accepts the fact that his mind is generally healthy, but his mind also is subject to the fluctuations of the three guṇas. And when the mind has got some times disturbances or fluctuations, even towards such a mind, jñāni does not violently react or get upset. And therefore, he has got objectivity with regard to his own mind, and therefore, if the mind has got certain problems, which are generally feeble, with regard to those problems also, jñāni has got a healthy response.

What do you mean by healthy response? He is neither too indifferent or inactive, if the mind has certain problems, he is not going to be indifferent. At the same time if the mind has got certain disturbances he is not going to be over-reactive also to that situation.

Therefore he is aware of the mental situation, and he enjoys improving the mind, all the time remembering the fact that the improvement of the mind has nothing to do with my pūrṇathvam. I enjoy improving the mind, I enjoy making the mind more and more healthy, so that life is good for myself and others; but all the time I remember the fact that the conditions of the mind have nothing to do with my pūrṇathvam, because I am the ātma who is different from the mind also.

And therefore Kṛṣṇa says prakāśaṁ ca pravṛttiṁ ca; Jñāni's mind enjoys prakāśaṁ predominantly; prakāśaṁ means satva-guṇa; pravṛttiṁ ca, Jñāni's mind has also rajō-guṇa, and mōham ēva ca; mōhaḥ means tamō-guṇa. Jñāni's mind also has got satva, rajas and tamō-guṇa; the only difference is Jñāni's mind is dominantly satvic, and rajō-guṇa is in the middle position and tamō-guṇa is in the lower position. But he knows his mind is not 100% sātvic. For that matter, no mind is 100% sātvic. And therefore his mind is subject to, what you call, the differences in the proportion in the three guṇas; and not only there is difference, these proportions will vary also. Vary also means what? There are times when tamō-guṇa is predominant; afternoon after a good lunch anybody has got what type of mind? Unḍa urakkam Thonḍanukkum, therefore jñāni's mind has also tamō-guṇa predominance, jñāni's mind also has got a rajō-guṇa predominance, but it you take the duration; most of the time, he is sātvic. And jñāni is aware of this fact.

And because of this the appreciation of this fact, how does he respond? Sampravṛttāni when the three guṇās are ripe at different times, na dvēṣṭi, he does not hate his own mind, when tamō-guṇa is predominant or rajō-guṇa is predominant, he does not hate

his mind, based on its guṇa; na nivṛttāni kāṅkṣati. And when the guṇās go away or recede at particular times, satvic guṇa is receding at a particular time, na kāṅkṣati; he is not attached to the satva-guṇa also. So he is neither attached to satva-guṇa or rajō-guṇa or tamō-guṇa, nor does he hate satva-guṇa, rajō-guṇa or tamō-guṇa; he knows these three guṇās are inevitable compositions of everything, including my own mind. And therefore he is able to accept his own mind. Accepting one's own body and accepting one's own mind is the indication of guṇāthithatvam.

Verse 14.23

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
णा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ १४.२३ ॥

udāsīnavadāsīnō guṇairyo na vicālyatē |
guṇa vartanta ityēva yō'vatiṣṭhati nēṅgatē || 14.23 ||

यः आसीनः yaḥ āsīnaḥ **he remains**, उदासीनवत् udāsīnavat **as if indifferent**, न विचाल्यते na vicālyatē **he is not disturbed** गुणैः guṇaiḥ **by the guṇas** न इङ्गते na iṅgatē he does not waver **यह अवतिष्ठति** yah avatiṣṭhati **he remains firm** इति iti (**with the understanding**) **that गुणाः एव वर्तन्ते** guṇāḥ ēva vartantē **the guṇās alone interact.**

23. He remains as if indifferent. He is not disturbed by the guṇas. He does not waver. He remains firm (with the understanding) that the guṇas alone interact.

Kṛṣṇa explains the same idea in this verse also. What do you mean by the acceptance of one's own body-mind-complex; or objectivity, or healthy response? Generally, the problem an ajñāni faces is, extreme response to situations. One extreme response is total indifference. It is a tamasic response. When the physical body has got some disease or sickness, imagine I do not feed the body at all; I am not careful at all, indifference or carelessness or inaction is one extreme response, which is called tamasic response.

Then there is another extreme response, what is that? The moment the doctor says that you will have to go through the blood test, this fellow presses the panic button, this fellow is extremely worried about the body, the moment the body is sick, he imagines only the worst possible disease; would it be cancer? Would be aids; leukemia, this or that? That is called violent reaction; which is called rajasic response; which causes anxiety, tension, fear, stress, strain, etc. This is one extreme.

So one extreme is inaction; another extreme is reaction. What is healthy response? Neither inaction nor reaction; but healthy action to improve the situation. If the body has some problem, there is no panic; at the same there is no complacency also; what is to be done, I do.

Similarly, the mind is there; it is not going to be all the time sama, the mind will have disturbances, because the mind is a dynamic instrument and therefore disturbances are going to come. And when the mind is not healthy, then also I do not panic. After studying the Gītā for so many years, and my mind is like this and therefore I do not feel guilty, or inferiority complex or frustration. I do not frustrated with my own mind. Then what do I do? Mind has got a problem and therefore I have to handle, neither inaction or reaction; but whatever can be done to improve.

And even when I choose improve my mind, I remember the fact, the improvement of the mind has nothing to do with my pūrṇatvam. The mind can be infinitely improved. There is no question of 100% perfection of the mind, No jīvan muktha has got 100% perfect mind. Just as no jñāni has got 100% perfect body, no jñāni has got 100% perfect mind. Mind can be refined eternally and I enjoy refining the mind; not to for liberation; but as a liberated person; as an ever liberated ātma, I enjoy the game of refining this mind objectively.

And therefore Kṛṣṇa says udāsīnavat āsīnaḥ; Jñāni appears as though he is indifferent, because when the body falls sick he does not violently react to the sickness, it appears as though Jñāni is indifferent to his health. But Kṛṣṇa says he is not indifferent; he is as though indifferent; as though indifferent, means there is no violent reaction but at the same time, there is no inaction also; whatever is to be done; he will do to the body; therefore, udāsīnavat means he is balanced with regard to his own body mind complex.

Guṇaiḥ na vicālyatē. So in the fluctuation of the three guṇas, he is not disturbed at all. So whether the mind is satva pradhāna, or raja pradhāna or at times tama pradhāna, he is not going to be upset because he knows I am not the imperfect mind. That does not mean he let loose the mind. He always tries to keep the mind in a refined condition; but all the time detached. Therefore, guṇaiḥ, because of the three guṇās, na vicālyatē, he is not shaken.

Then what is his attitude? Guṇāḥ varthanthē; everyone, everything in the creation, has the three guṇas in different composition; my own mind has got the three guṇas, no doubt, due to my sādhanas, I have made it predominantly sātvic, but even then, there are moment, when it is rajasic. And if he is heavily rajasic and he feels that the mind may hurt others, he will withdraw, so that he does not disturb others. Therefore, guṇāḥ ēva vartantē; these three guṇas will be there; and these three guṇas will fluctuate also.

Ityēva; with this knowledge. Avatiṣṭhati. He remains balanced without self-criticism. Without self-judgment. Without low self-image. Yaḥ avatiṣṭhati. He remains with a balanced mind.

Na iṅgatē. Means he is not disturbed. Na vicālyatē. He is balanced. So this objectivity with regard one's own body and mind, is the indication of the guṇathitha; or a jñāni.

Verse 14.24

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥ १४.२४ ॥

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrastulyanindātmasaṁstutiḥ || 14.24 ||

धीरः dhīraḥ **the wise man** स्वस्थः svasthaḥ **abiding in the self**, समदुःखः samaduḥkhaḥ **is the same in pleasure and pain**, समलोष्टाश्मकाञ्चनः samaloṣṭāśmakāñcanaḥ **he is the same towards a clod of earth, a stone, or gold** तुल्यप्रियाप्रियः tulyapriyāpriyaḥ **he is the same in desirable and undesirable situations** तुल्यनिन्दात्मसंस्तुतिः tulyanindātmasaṁstutiḥ **he is the same in censure and praise of himself (by others).**

24. The wise man, abiding in self, is the same in pleasure and pain. He is the same towards a clod of earth, a stone or gold. He is the same in desirable and undesirable situations. He is the same in censure and praise of himself (by others).

So with the previous two verses, Kṛṣṇa has answered the first question; what is the indication of a guṇathitha, the indication is the objective acceptance of my own body mind complex.

Now Kṛṣṇa answers the second question in these two verses. The second question is: How does he respond to the worldly situation? And answer is the same. Just as the body-mind-complex is made up of the three fluctuating guṇas, the entire world is also made up of the three guṇas only and therefore you will have to interact with people who are sātvic, which will be happy interaction and you will have to interact with rājasic people, all the time tense and angry and irritable and all and you will also have to interact with Kondimādu, those people who will not move at all. After half an hour repetition, they will just ask what did you say? And thereafter they will say and they will just do it; and you will have to wait and wait for eons for them to complete the job. How much you screw them up, they would not move; these three types of people will be there eternally in the world; and not only that; one and the same person, himself or herself, will not be sātvic all the time, or rajasic all the time, and therefore the people in your own family will change.

And that is why they said with regard to marriage and all: Do not choose based on the character because nobody's character will remain the same. Marriage is dharma based and not compatibility based according to our śāstra, because compatibility is impossible; and even if there is a compatibility, husband is also changing, wife is also changing, after

a few years, the compatible couple would have changed sufficiently to become a bayankara incompatible couple, because one has developed interest in Gīta; which was not there at all, because the other person does not like the Gīta /Swami at all, etc. There are such chances. Therefore different people are different, and the situations are also made up of the fluctuating prakṛti; therefore situations will change. And Jñāni accepts this fact of the creation and the very acceptance gives him a balanced state of mind and therefore samatvam is the ācāraḥ. Tranquility, balance, poised in all situations.

And therefore Kṛṣṇa says dhīraḥ; dhīraḥ means this jñāni's avasthaḥ, jñāni is one who always abides in his higher-nature: Sva means svarūpam, svarūpam means his real nature, and what is his real nature? Guṇāthitha ātma and sthaḥ means abiding. So he always abides in guṇāthitha ātma svarūpam.

And what do you mean by abiding in ātma? Does it mean that he sitting on the ātma? Abiding in the ātma means not forgetting the fact that I am guṇāthithaḥ. Self-abidance is equal to non-forgetfulness of my nature. Just as a saṅgītā vidvān, whatever song he sings, one corner of the mind is aware of the tampa sṛuti. It is not that 100% he thinks of sṛuti only; then he cannot sing the song properly; it is not that he forgets the sṛuti 100%; then apasṛuti would come; in one corner of the mind is aware of the sṛuti and whenever there is a doubt he will go behind and check up, just as a musician he is aware of the sṛuti, Jñāni is aware of the sṛuti. What sṛuti? Vēdaḥ. And what is the sṛuti teaching? I am not the changing guṇa; guṇāḥ guṇēṣu varthantē, body is saguṇa; world is saguṇa, saguṇa body and saguṇa world will interact, varieties of situations would arise, but I am different from both the saguṇa body and saguṇa world. This constant awareness is called svasthaḥ.

And because of this awareness, what does he enjoy. Samaduḥkhasukhaḥ. There is no resistance to favourable and unfavourable situations which are inevitable in life; so dēśa, kāla and prārabhdhā, these three things will affect our life all the time. Dēśaḥ; if you are in a tropical country, you are affected in one way; means what? Through weather condition. Summer will be always there; this is called dēśa affecting. Kāla, the time will affect the situation, the body will grow older and older and older, and the people around will grow older and older, dēśa will affect, kāla will affect, and finally our own prārabhdhā, so gurupeyarchi, śani peyarchi, rāhu peyarchi, etc. ketu peyarchi. So the prārabhdhā will also fluctuate and they are bound to bring sukhaḥ and duḥkham. Health and ill-health. Financially better and in an adverse situation; they are bound to happen; and when such situations come; samaḥ; and what do you mean by samaḥ, it is not indifference to the situation, nor is it overreaction to the situation; but whatever can be done to improve the situation, it is done, but all the time poised.

Therefore samaduḥkhasukhaḥ. Similarly samalōṣṭāśmakāñcanaḥ; lōṣṭam means a clod of earth (மண்ணாம்கட்டி maṇṇāmkaṭṭi), aśma means a rock and kāñcanaḥ, means gold; towards all of them: samaḥ. So sama lōṣṭam aśma kāñcanaḥ; sama means what? there is neither rāga nor dvēṣa, because things will come, gold will come; gold will go; wealth will come, wealth will go; mā kuru dhana jana yauvana garvaṁ harati nimēṣātkālah sarvam; lakṣmīsthōya taranga bhaṅga capala vidhyut chalam jīvitham; Lakṣmidēvi is the most fickle women on earth; who never loves to stay in one place; leaves a place as she thinks, in an instant. Therefore they will all come and go; samaḥ.

Then, tulyapriyāpriyō dhīraḥ, priyaḥ means that which gives sukham; sukha sādhanam priyaḥ and apriyaḥ means what? Duḥkha sādhanam because of duḥkham. Previously, it was said that he was balanced towards sukham and duḥkham, now he says, he is balanced towards the sukhaḥ duḥkha sādhanams, which is the cause of sukham and duḥkham; pleasant and unpleasant situations.

And tulyanindātmasaṁstutiḥ, nindā means what? Criticisms coming from people and saṁstutiḥ praise or glorification coming from people, whatever you do some people will glorify; and there will be some other people to criticize, if you want 100% approval from all people, you can never do anything in life. Therefore, approval seeking is an indication of low self-image.

And therefore a Jñāni, whatever be the course of action he has to take, he will see the pros and cons, the demerits and merits, and if he has to take opinion from known people, he will take, perhaps he will consult the śāstra, and thereafter, once he has decided a course of action, he will plunge into that; whatever be the opinion of others. And whatever you do, there would be some people, who will question everything. You decide to buy a house, they will threaten; you decide to sell a house, they will threaten. You decide to marry, they will ask, are you going to marry this chap? OK, then they will say ALL THE BEST, in a sorry mood. You decide to marry, people will criticise. You decide to take sanyāsa; my God! There will be others who criticise that. Do not be over-bothered about nindā and stutiḥ. Nobody is left out; Rāma has been criticised; Kṛṣṇa has been criticised; Śankarācārya has been criticised. Nobody can escape the criticism of others; and therefore do not be carried away by nindā and stutiḥ. And if somebody criticises and enjoys in the process; they say you be happy because at least somebody is happy criticising me. If they are getting some santhōṣam out of it, why should I disturb that happiness.

Man nindhaya yadi jana parithōṣamēthi,
nanva prayasa janithōya manugrahōmē,
srēyarthinō hi puruṣa para tuṣṭi hētōhō,
klēśārjithani api danāni parithyajanthi.

I am supposed to give happiness to all the people; here I am giving happiness to others in the cheapest way; I do not do anything, they are happy, by talking ill of me; why should I disturb it; let him talk. Once you say that; they will stop talking. That is the way. Therefore, tulyanindātmasamstutiḥ. One who is balanced in censure and praise.

Verse 14.25

मानापमानयोस्तुल्यः तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४.२५ ॥

mānāpamānayōstulyastulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī guṇātītaḥ sa ucyatē || 14.25 ||

तुल्यः tulyaḥ **he is the same** मानापमानयोः mānāpamānayōḥ **in honor and dishonour** तुल्यः tulyaḥ **he is the same** मित्रारिपक्षयोः mitrāripakṣayōḥ **towards a friend and a foe**, सर्वारम्भपरित्यागी sarvārambhaparityāgī **he is a renouncer of all actions**, सः saḥ **he उच्यते ucyatē is said to be** गुणातीतः guṇātītaḥ **a guṇatita**

25. He is the same in honour and dishonour. He is the same towards a friend and a foe. He is a renouncer of all actions. He is said to be a Guṇatita.

Samatvam is further explained here. Mānāpamānayōḥ tulyaḥ. Again you cannot escape mānam or apamānam. After all, your own family members, May be your son, daughter, son-in-law, daughter in law, sambandhi, all those things. I am a sambandi and I am not respected; all these things samaḥ.

Difference between Nindha sthuthi and Māna apamāna, I have talked about before; nindāstutiḥ is at the verbal level; vāchikam; māna apamāna is at the kāyikam level; at the level of action; So tulyaḥ, this Jñāni is samaḥ.

Mitrāripakṣayōḥ; again he is the same towards friends and foes; enemies; you should not ask whether Jñāni has an enemy. Jñāni does not have enemy, but there are people who look Jñāni as their enemy. What can be done for that? So therefore, towards both types of people, who look upon me as a friend and as a foe, towards both of them; tulyaḥ, samaḥ; this is samatvam.

And sarvārambhaparityāgī. Ārambhaha means all the binding activities; ārambhaḥ means bandhaka karmāni and parityāgī means the one who has given up. What do you mean by binding activity? A binding activity is that by the fulfilment of which I consider that will become pūrṇaḥ. When I expect pūrṇatvam through an activity, it is a binding activity; because there are expectations.

Non-binding activity is one which is done out of pūrṇatvam. And therefore the success of the activity and the failure of the activity has nothing to do with my pūrṇatvam. At the

anātma level activities are going on; but whatever happens at the anātma level, pūrṇamadha, pūrṇamidham, aham pūrṇaḥ asmi. Even the activity to improve your own body-mind should not be a binding activity. I should remember I tried to improve the body-and-mind, but that also has nothing to do with my pūrṇatvam. Aham pūrṇaḥ, whatever be the conditions of the body-mind complex. With this awareness, I enjoy improving everything, including the improvement of the body mind complex. Such a lifestyle is a game.

I have told you the example. When they have got a 5 match series cricket match, and our team has won three and therefore we have won the series and 4th and 5th match, how do we play? That is called jīvan mukthaḥ. We play very well, because we want to win those two also. But all the time, pūrṇaḥ, pūrṇaḥ, series won, series won, series won. Not like our England match. So imagine the state of mind of that team. This is the life of a jīvan muktha. Whole life is a game; both the success and failure has nothing to do with my pūrṇatvam. So sarvārambhaparityāgī. Saha guṇāthithaḥ ucyatē. So with this, the ācāra part is also over. Two main things are samatvam and also freedom from binding activities.

Verse 14.26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ १४.२६ ॥

mām ca yō'vyabhicāreṇa bhaktiyōgēna sēvatē |
sa guṇān samatītyaitān brahmabhūyāya kalpatē || 14.26 ||

सः यः सेवते saḥ yaḥ sēvatē he who worships मां च mām ca Me alone अव्यभिचारेण भक्तियोगेन avyabhicāreṇa bhaktiyōgēna through the yōga of unswerving devotion कल्पते kalpatē becomes fit ब्रह्मभूयाय brahmabhūyāya to attain the nature of Brahman. समतीत्य samatītya by going beyond, एतान् गुणान् ētān guṇān these guṇas.

26. He who worships Me alone through the yōga of unswerving devotion becomes fit to attain the nature of Brahman by going beyond these guṇas.

The third question is answered here: What is the third question? Guṇathithatva sādhanam? What is the means of 'becoming' guṇāthithaḥ? In fact, Arjuna should not have asked this question, because Kṛṣṇa has already answered that in verse No.19 and 20. Kṛṣṇa has answered the question. What is the answer? Jñānam is the only means of "becoming" (becoming within quotes) guṇāthithaḥ, jñānam is the only part. Kṛṣṇa has already told and therefore Arjuna's question must be a reshuffled here. Arjuna has understood the means of becoming guṇāthitha is jñānam and therefore his present question is what is the means of getting jñānam? So his question is what? What is the

means of becoming Guṇathithaḥ? What we have to do? We have to redefine. Question is how to attain jñānam by which one can become guṇāthithaḥ.

And Kṛṣṇa says the means of jñānam is bhakthi. So bhakthi-yōgaḥ consisting of karma and upāsana, which we have seen in the 12th chapter, five levels of bhakthi. Do you remember? I do not want to get into that now. Five levels of bhakthi, Kṛṣṇa talked about in the 12th chapter. That bhakthi-yōga is the sādhana. Therefore he says: bhaktiyōgēna sēvatē. Suppose a person worships me with bhakthi-yōga consisting of five levels explained in the 12th chapter, and what type of bhakthi yōga, avyabhicāreṇa bhakthi yōgēna, unflinching bhakthi yōgēna, devotion.

And what do you mean avyabhicāra bhakthi? For that you have to go to the 7th chapter, where he talked about arta bhakthi, artharthi bhakthi and jijñāsu bhakthi. That jijñāsu bhakthi is here called avyabhicāri bhakthi. A bhakthi through which I seek the Lord and Lord alone. And that is called here avyabhicāri bhakthi. Through that one who worships me saḥ ētan guṇān samatīthya. That person will certainly cross over the three guṇas, because he will be going all the levels of sādhana consisting of karma, consisting of upāsana and the final level of bhakthi-yōga is: vēdānta sṛavaṇa, manana, nidhidhyāsana. This should be kept in mind very importantly.

Going through all these levels, saḥ brahmabhūyāya kalpatē, he becomes fit, eligible to become one with Brahman. Brahma bhūya, means Brahma bhāvaḥ. Brahma bhāvaḥ means Brahma svarūpam. Brahma svarūpam means nirguṇa svarūpam, because Brahman is nirguṇam. Nirguṇa svarūpam means guṇathithatvam. Such a person will attain jñāna and become guṇāthithaḥ.

With this all the three questions are answered. Now Kṛṣṇa concludes the teaching:

Verse 14.27

ब्रह्मणो हि प्रतिष्ठाहम् अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४.२७ ॥

[brahmaṇō hi pratiṣṭhā'hamamṛtasyāvvyayasya ca|](#)
[śāśvatasya ca dharmasya sukhasyaikāntikasya ca || 14.27 ||](#)

अहं हि प्रतिष्ठा aham hi pratiṣṭhā **I am indeed the basis**, अव्ययस्य avyayasya **of the changeless** च अमृतस्य ca amṛtasya **immortal** ब्रह्मणः brahmaṇaḥ **saguṇa) Brahman**, च शाश्वतस्य धर्मस्य ca śāśvatasya **dharmasya the eternal dharma** च एकान्तिकस्य सुखस्य ca ēkāntikasya sukhasya **and unconditional ānanda.**

27. I am indeed the basis of the changeless immortal (Saguṇa) Brahman, the eternal dharma, and unconditional ānanda.

Here Kṛṣṇa says: Arjuna, that Brahman which you want to attain which is guṇāthitham is none other than I myself. So I am not a ordinary Dēvaki nandana Kṛṣṇa, I myself am the embodiment of that Brahman. Aham ēva brahmaṇa prathiṣṭa. I am the embodiment of Brahman; packed Brahman I am; packed in Kṛṣṇa śarīra.

What type of Brahman I am? The description of his nature.

Amṛthasya; which is immortal.

Avyayasya, which is decay free; which is free from jarā, avyaya means apakṣaya rahithasya; which is free from declensions or decay or jarā, etc.

and śāsvathasya, which is ever changeless, so the three words put together, amṛtasya, avyayasya, śāsvathasya, put together means ṣad vikāra rahithasya. One who is free from all forms of modifications.

kalathithasya iti artha; one who is beyond time.

and dharmasya, Dharmasya in this context means the one who is reached through dharma. One who is the goal of dharma. And the word dharma means the vēdic-teaching. So dharmasya means vaidika dharma prāpyasya, the one who is the destination of all the scriptural teachings and sādhanas,

And ēkāntikasya sukhasya; that which is ānanda svarūpa, which is unmixed with sorrow. ēkāntikasya sukham means duḥkha rahitha sukham. Unalloyed ānanda. Unlike the worldly pleasures which are mixed with pain; Brahman is ānandō Brahmēthi vyajānāt. So such a changeless and ānanda svarūpam Brahman I am, and that I, you will reach by following this sādhana.

So with this Kṛṣṇa concludes the teaching.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगसास्त्रे । श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥

[|| ōm tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yōgāśāstrē śrīkṛṣṇārjunasaṃvādē guṇatrayavibhāgayōgō nāma caturdaśō'dhyāyaḥ ||](#)

Thus is concluded the 14th chapter of the Gīta, which is happily titled guṇathraya vibhāga, the classification of the three guṇas, satva, rajas and tamas, and also guṇa athitham brahma. Guṇa thraya, guṇa athitha vibhāga yōgaḥ.

188 Chapter 14, Summary

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Today I will give you a summary of the 14th chapter. The 14th chapter, like the previous chapter, falls within the third śatkam of the Bhagavat Gīta; the third group of six chapters and I had pointed out that in the third śatkam, Lord Kṛṣṇa concentrates on jñāna-yōga. And therefore we find the topic of jñāna-yōga, the essential teachings of the upaniṣads condensed in these chapters; especially the 13th, 14th and 15th chapters. In the 16th and 17th chapters, we will see later, Kṛṣṇa deals with jñāna-yōga- friendly virtues. This 'friendly' word is very very common now. Environment friendly paper, etc. 16th and 17th chapter will deal with jñāna-yōga friendly virtues whereas these three chapters 13, 14 and 15; deal with Jñāna-yōga the pursuit of self-knowledge or ātma jñānam. Though, these three chapters are relatively small, they are very very significant chapters and this is known as Guṇathraya vibhāga-yōga, in this chapter, Kṛṣṇa deals with the three guṇas as the stepping stones, through these three guṇas, Lord Kṛṣṇa takes us to the guṇāthitha ātma. Guṇa thraya dvāra. Through the three guṇas as stepping stone, going to the guṇāthitha ātma, is the subject matter of this chapter and therefore, it is called guṇa-thraya vibhāga-yōga.

And in the first four verses of this chapter, Kṛṣṇa gives an introduction in which he mentions the subject matter of ātma jñānam as the liberating wisdom and therefore the greatest knowledge. All the other disciplines of knowledge are called aparā vidya; inferior knowledge; whereas this is the knowledge which is called parā vidya in the upaniṣad and rāja vidya in the 9th chapter and this knowledge is the greatest knowledge because this alone releases a person from saṁsāra. All the other disciplines of knowledge will make me only smaller and smaller because the more I study I come to know how little I know. So instead of growing bigger in terms of knowledge, I only feel smaller and smaller as I study more further. Therefore they make me smaller; and whereas this is the only wisdom which makes me own the fact that I am Brahman, the biggest. Therefore, Kṛṣṇa says this is a liberating knowledge, which gives liberation while living called jīvan-muktiḥ and it is also gives liberation after death, which is called vidēḥ muktiḥ. And by vidēḥ muktiḥ we mean freedom from punarjanma. Sargē'pi nōpajāyantē praḷayē na vyathanti ca (14.2). Cycles of births and death.

Thus having introduced the subject matter, later Kṛṣṇa gives the foundation for the teaching and in that foundation he briefly mentions the process of creation. While pointing out that God is the cause of the creation, and God consists of two aspects, one is the consciousness aspect and the other is the matter aspect. Cētana acētana tatva dvaya vilithaḥ Isvaraḥ.

In the 7th chapter, Cētana tatvam was called parā prakṛti, acētana tatvam was called aparā prakṛti.

In the 13th chapter, Cētana tatvam was called puruṣaḥ and acētana tatvam is called prakṛtiḥ.

And in the upaniṣads, the generally the cētana tatvam is called brahman and the acētana tatvam is called Māya.

These two principles together is called and this Īśvara is anādi and from this Cētana - acētana misram alone the entire universe has originated, including every individual also. And from this we can easily infer that every individual also must be a mixture of Cētana - acētana tatvam because as the cause is, so the effect will be. As the parents are, (very difficult to assimilate, but the truth is), so the children will be. That is why when the children are very wayward, they ask the question: Whose child is this? So based on the same principle, I, the individual, also AM is the mixture of puruṣa and prakṛti, brahman and māya; cētanam and acētanam. Otherwise technically called ātma-anātma misraḥ I am.

And from this we can infer another aspect also. And that is the anātma part of mind which is born out of prakṛti will have the three guṇas which belong to prakṛti. So prakṛti is responsible for the origination of my anātma part and therefore my anātma part will have three guṇas and what is anātma part; the body-mind complex; Otherwise we can call the ahaṁkāra part. So the body-mind complex is equal to the anātma part is equal to the ahaṁkāra part is saḡuṇaḥ, endowed with the three guṇas, because it is a product; originating from the prakṛti.

And similarly I have got a puruṣa aspect also; the cētana aspect also; which is called the ātma aspect; which is nirguṇam in nature and this nirguṇa ātma is technically called sākṣi. Therefore saḡuṇa ahaṁkāra plus nirguṇa sākṣi. Saḡuṇa matter plus nirguṇa consciousness is the individual.

Do not ask me what is saḡuṇa; saḡuṇa means with guṇa or properties and nirguṇa means without guṇa, the properties or attributes. The pure ahaṁkāra also cannot interact in the world. Pure sākṣi also cannot interact in the world. All the interactions are done by the mixture sākṣi + ahaṁkāra.

And the whole aim of this teaching is I should learn to own up more and more of my higher sākṣi svarūpam, which is the persistent and permanent nature of mine and I should not be over obsessed with my inferior ahaṁkāra materialistic nature. Not that ahaṁkāra should be neglected; because without ahaṁkāra, pure sākṣi cannot transact. So ahaṁkāra is needed; but over-importance and undue importance, obsession with ahaṁkāra will lead to all types of problem. And therefore instead of seeing myself as ahaṁkāra, I should learn to see myself as sākṣi, now transacting through ahaṁkāra

kanchukam; ahaṁkāra overcoat. For this purpose, the Kṛṣṇa talked about the creation and the essence of this topic is I am also a mixture of saḡuṇa and nirguṇa aspect.

And having presented this foundation, Lord Kṛṣṇa begins the teaching from the 5th verse onwards. He talks about the three guṇas of ahaṁkāra, to show that all the three guṇas are causes of bondage, if we do not know how to make use of them properly, like anything in the creation. If I know how to handle things, it can help me grow; if I do not know how to handle, the very same thing will cause problems. You take fire, it is a blessing or a curse; it depends upon whether I know how to handle fire. Electricity is a blessing or curse? By itself it is neither; but if I do not know how to handle, it becomes a curse. Similarly, the three guṇas also. If I do not know how to make use of, they can become guṇa. Guṇa has got a second meaning, they can become 'ropes' or chains to bind me.

And therefore I should have a thorough understanding of the three guṇas. So from 5th verse, up to 18th verse, we get an analysis of the three guṇas which is essentially an analysis of the ahaṁkāra. Because ahaṁkāra has the three guṇas.

And for the convenience of our study, Kṛṣṇa classifies this analysis into five parts. What are those five parts?

First he gives the lakṣaṇam or definition of the three guṇas.

And then He gives the mode of bondage; how each guṇa binds. If we do not know how to handle ~ that is always to be supplied ~ if we do not know how to handle; bandana prākaraḡ.

Then He gives the liṅgam, indication to find out which guṇa is dominant in me;

Thereafterwards, Gatiḡ, gathi means what? post-death travel; the travel after life; and then

Finally phalam, the consequences of the predominance of each guṇa.

First he gives the definition, we have got a chart in our books; we can refer to the chart later, he gives the definition, satvaḡ prakāśātmakam; rajas is rāghātmakam, tamas is mōhanātmakam.

Satva is that disposition of the mind which makes the mind knowledge-friendly. Today I am in the friendly-mood. So satva makes the mind endowed with that disposition, which is knowledge-friendly, which makes the mind a bright mind. In Sānskrīt, jñāninōnmukha anthakaraṇam. So disposed to the acquisition of knowledge; whereas rajō-guṇa makes

the mind karma-friendly; activity-friendly; a disposition which is suited for dynamism; lot of work.

Whereas tamō-guṇa makes the mind unfit for, inimical to both, not inimical to one, neither knowledge-friendly nor activity-friendly. Such a disposition of mind is called satva, rajas or tamas. Propensity-based definition.

Then the next one is the mode of bondage. How does it bind? When my mind is knowledge-friendly, naturally I become a pūsthaka pūchi, a bookworm; all the time interested in operating the jñānēndriyas; not karmēndriya-active person; and Jñānēndriya active person and therefore I look for an infrastructure which is conducive to more and more study. A library atmosphere; with lot of books around, bright light; in modern houses, very very unfriendly for reading; only one small bulb in the corner; seems that is the fashion; most unfit for reading; and if you put bright tube light, they say is it a shop or what? They think that shop should only be bright; and not homes. So it is a knowledge-unfriendly lighting/atmosphere, whenever you go to such a place.

And therefore the mind seeks books, people who can teach, quiet atmosphere, ideally a desk and a table, pen. In many houses, they would not even have a pen, pencil, rubber, paper, etc. and they will go and buy if I request.

After the school life is over, they use the pen only for taking down the phone nos.!! And generally that pen would not work also. So stationeries would not be there. A learning person will first look for those things. And it becomes a bondage, and if such a conducive atmosphere is not there; this person becomes restless and unhappy. That is the bondage caused by satva-guṇa. So jñāna saṅgēna badnāti. By creating attachment to a knowledge-infrastructure.

Whereas rajō-guṇa creates attachment to what? It does not like library; library if you say it gets angry. It wants to do lot of things; and therefore it looks for activity friendly atmosphere. And when such an atmosphere is there; that mind is very happy; if that is not there; if you want to punish him, leave him in an āśramam. In three days he will become mad. Not only he will become mad, he will also make others mad. So therefore, jñāna saṅgēna satvam satvam badnāti, karma saṅgēna rajaḥ badnāti.

And tamaḥ; it will look for what? Nidrā saṅgēna, this is the three types of bandana prakāraḥ. This the three types of bandana prakāraḥ.

Then the liṅgam, the indication of the three guṇas; this is a corollary we get from the previous discussions.

When is satva dominant? When is jñānam increases. Reading increases; study increases; thinking increases; it is in the indication of satva vritti; whereas when lot of activity increases, it is an indication of rajō vritti and when sleep and sleepy condition increases, it is an indication of tamō vritti.

And then next Kṛṣṇa talked about the gathi after death. When a person dies when satva is predominant, one goes to higher lōkās; when a person dies with rajas predominant; he is born in the manuṣya lōkā; because manuṣya lōka is meant for karma; so karmāṇu bandini manuṣya lōkē; we will soon see in the 15th chapter. When tamō-guṇa is predominant after death, that person goes down. So urdhva gathi, madhyama gathi and adhō gathi.

And finally, the consequences of these three guṇas were also pointed out; that is the phalam; the consequences in this life itself. That also we can easily derive.

When satva-guṇa increase, jñāna vṛddhi takes place; when rajō-guṇa increases, the ambition and activities increase; and when tamō-guṇa increases, nidrā, pramādhā, means negligence; that the life will be closer to the animal.

So thus, lakṣaṇam, bandanam prakārah, liṅgam, gathi and phalam. All these five topics Kṛṣṇa discusses from the 5th verse up to 18th.

And then comes the crucial two verses. 19 and 20, in which Kṛṣṇa talks about transcending the three guṇas. And for transcending the three guṇas one will have to make use of the three guṇas. Just as a fruit requires skin and also the stem of whatever it is to connect it to the mother tree, for ripening and once it is ripened, it does not require this skin and that is why naturally the skin comes out. So skin is required for ripening and after ripening, you cannot say, skin was very much useful, and therefore I should be grateful to the skin also, I should not peel the skin and throw away; that is ingratitude and therefore I will eat the banana along with the skin. I do not know whether naturopathy would recommend that. They will say, eat with the skin.

Normally we do not do, that does not mean, I disrespect the skin. Skin is required up to a particular time and then it has to peel off. Similarly, the entire spiritual-sādhana is a gradual journey from tama pradhāna life to raja-pradhāna life to satva-pradhāna life to guṇāthitha life.

And how does the scripture accomplish that? The scripture prescribes lot of karma to a person who is now tama pradhāna. And what type of karmas. Sakāma karma. Selfish activities to fulfil worldly materialistic desires. In fact scriptures encourage desires; just as we have got advertisement now, to generate desires, Vēda itself has itself

commercials. Vēda-pūrva-bhāga is full of advertisement. Because it wants to inject desires in the tamō-guṇa person, who is always sleepy and refuses to get up and make him rajō guṇi. So therefore karma, what type of karma? Sakāma karma, selfish activity, the scriptures recommend for the initial step.

And once a person has got into sakāma karma, then the scriptures gradually changes his status, rajō-guṇa should be maintained and it should be a different type of rajō-guṇa. The first rajō-guṇa is tamō-guṇa tainted rajō-guṇa is the first phase, satva-guṇa tainted rajō-guṇa should be the next stage. Śankarācārya calls it tamaḥ upasarjana rajaḥ is first stage; satva upasarjana rajaḥ is the second stage. What is the difference these two? Both rajō-guṇa s will activate a person. It will make the person extremely ambitious; it will whip up the ambition but the difference will be initially all desires are personal selfish-oriented. That means the beneficiary of my activity will be only, i.e. I am the beneficiary or maximum my family. That will be the first stage; whereas when that rajō-guṇa is converted to the higher rajō-guṇa, sakāma karma will be converted into niškāma karma which means the beneficiaries of my activity will be more and more. Not my family alone; there is a wider circle, neighbours benefit, the entire community benefit; the temples around benefit, the educational institutions around benefit. Not myself only. As the beneficiaries increase, sakāma karma is getting converted into niškāma karma. This is travel from tamō-guṇa from lower rajō-guṇa to higher rajō-guṇa. To use the 4th chapter language, guṇa sūdra to guṇa vaiśya to guṇa kṣatriyaḥ. Guṇa kṣatriyaḥ is a person whose life and activities will benefit the entire community; nation-wide community, whole universe itself.

Once a person has lived a guṇa kṣatriyaḥ life, which is otherwise called karma-yōga, then the scriptures ask you to graduate you to the next stage, what is that? Satva guṇa pradhāna life; after the peak of activity, gradually one has to withdraw. Gṛhastha āśrama to vānaprastha āśrama, you may not physically leave home, but in the life style, the orientation is gradually changed.

And at this stage alone, the scriptures talk about more of upāsana and less of karma. So upāsana is the sādhanā which makes an extroverted active person into a quiet and withdrawn and Self/ātma oriented person. Thus upāsana sādhanam makes me a satva pradhāna puruṣaḥ.

When I become a satva prādhanā puruṣa, the activities are gradually dropped, and one does not feel any guilt because he has contributed to the society sufficiently. He is not a selfish person because of so many years he has contributed. Now he can turn to concentrated spirituality. And not only that, physically also, this person becomes incapable of more activity; when for him getting up and sitting down itself become a

project. No other project is required. Sitting is a project and getting up is a project. What work he will do? He requires people to help him out. Therefore even physically it is more conducive for inward directed life. So thus tama pradhāna to raja pradhāna to satva pradhāna he has come; by following karma-yōga and upāsana.

Then from satva-guṇa to nirguṇa travel alone is a totally different type of travel. There is no corridor connecting satva-guṇa and nirguṇa. Tamō guṇa can be changed to rajō-guṇa, rajō-guṇa can be changed to satva-guṇa; satva-guṇa can never be converted into nirguṇa. If satva-guṇa is converted, it will again become tamō-guṇa or rajō-guṇa only. There is no corridor connecting guṇa thraya and Nirguṇa, or guṇathitaḥ and therefore the sādhana is jñānam.

So after a person becomes a satva-guṇa pradhānaḥ, karma-yōga is dropped, upāsana is dropped, because they have done their job by making me satva-guṇa pradhānaḥ. In fact satva-guṇa pradhāna person is called sādhana catuṣṭaya sampanna adhikāri. Then what is the sādhana ? Jñāna yōga. That Kṛṣṇa tells clearly.

नान्यं गुणेभ्यःकर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४.१९ ॥

[Nānyam guṇēbhyaḥ kartāraṁ yadā draṣṭā'nupaśyati |
guṇēbhyas̄ca param vētti madbhāvaṁ sō'dhigacchati || 14.19 ||](#)

As I said the crucial word in that 19th verse is Vētti, he comes to know. And Kṛṣṇa does not say how to get the knowledge, because he has already said that in the 4th chapter. Knowledge does not automatically happen. Whether your mind is a noisy mind or whether your mind silent mind, ignorant mind will be ignorant, no knowledge. No knowledge, for that matter, can happen naturally.

That's why Dayānanda Swami beautifully says: If you sit quietly what would have happened is; previously noisy ignorant mind, to quiet ignorant mind; so by stilling the mind or quietly sitting in meditation, knowledge does not happen. What should you do:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४.३४ ॥

[tadviddhi praṇipātēna parapraśnēna sēvayā |
upadekṣyanti tē jñānaṁ jñāninastattvadarśinaḥ || 4.34 ||](#)

Jñāna-yōga means going to a guru. Sthrōthriya brahmaniṣṭa guru and systematic study of the Vēdanta. Not a casual now and then listening to some satsaṅga here and there, and all of them are meant to inspire you, inspiration is different; teaching is different. Dayānanda Swamiji says: Preaching is different; teaching is different.

And systematic study includes śravaṇam, mananam and nidhidyāsanam, study of the scriptures for a length of time, and thereafter removing all the doubts by proper mananam or analysis and thereafter internalisation of the teaching. So through śravaṇam, manana and nidhidhyāsana, I become guṇāthitha.

Now the question is: How do I become guṇāthitha, by śravaṇam? As I said, the body, mind complex will be eternally saguṇa, it would not become nirguṇa. Then what do I do through jñāna-yōga? I learn to dis-identify from the body by knowing the fact that body is only an incidental instrument I am using for worldly transaction exactly like the spectacle and when I remove the spectacles, what happens? I am not gone, but I am not able to see the people, similarly when the body-mind- complex is not there, I do not disappear, I do not have the medium to interact with the people; and we do experience such a situation daily, When? During the deep sleep state. And therefore, body mind complex is temporarily used and then it will be dropped, I should take the instrument as myself.

Then if I am not the body-mind-complex, who am I? For that alone, Kṛṣṇa gave the answer:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

[Kṣētrajñam cāpi māṃ viddhi sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam yattajjñānam matām mama || 13.3 ||](#)

I am not the body, but I am the experiencer of the body; I am not the mind; I am the experiencer of the mind; and therefore, all the known attributes belong to the known body mind complex only.

This is a very important law. You should remember. Any experienced attribute, belong to the experienced object. If I see green colour, the colour belong to the eye or the object. The seen colour belongs to the seen object; does not belong to the seer eye. Whatever colour I am seeing, all those belong to what? The objectified-attribute belong to the objectified-substances; no attribute belongs to the objectifier-eye.

And therefore all the guṇas belong to the body-mind-complex. I am free from all the three guṇas. So you do not contact the guṇāthitha ātma, you do not become the guṇāthitha ātma, you own up the fact that I was guṇāthitha; I am guṇāthitha, and I will be guṇatita. For how many days? I am incapable of becoming saguṇa. So this transformation in the I, takes place and this knowledge based transformation is called mōkṣaḥ or jīvan muktiḥ.

नान्यं गुणेभ्यःकर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४.१९ ॥

[Nānyaṃ guṇēbhyaḥ kartāraṃ yadā draṣṭā'nupaśyati |
guṇēbhyaśca paraṃ vētti madbhāvaṃ sō'dhigacchati || 14.19 ||](#)

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैह् विमुक्तोऽमृतमश्नुते ॥ १४.२० ॥

[guṇānētānatītya trīn dēhī dēhasamudbhavān |
janmamṛtyujarāduḥkhairvimuktō'mṛtamaśnutē || 14.20 ||](#)

So after death, will I have urdhva gathi or madhyama gathi or athō gathi? If I have satva-guṇa I will have urdhva gathi; if I have rajō-guṇa I will have madhya gathi; tamō-guṇa I will have athō gathi. If I am Nirguṇa, what gathi? No gathi. Aham agathiḥ asmi. Not Tamil 'agathi' (refugee). I am agathiḥ, because I cannot move from one place to another, because I am the ātma, the caitanyam which is all-pervading, in Me the consciousness, the saguṇa matter appears and in Me the consciousness the saguṇa matter resolves. And I am never affected by the three guṇas. This is called mōkṣa.

And naturally Arjuna is curious to know what will be the lifestyle of such a guṇāthitha person, and therefore he asked three questions in the 21st verse,

अर्जुन उवाच -
कैर्लिङ्गैस्त्रीन्गुणानेतान् अतीतो भवति प्रभो ।
किमाचारः कथं चैतान् त्रिन्गुणानतिवर्तते ॥ १४.२१ ॥

[Arjuna uvāca
kairliṅgaistrīn guṇānētānatītō bhavati prabhō |
kimācāraḥ kathāṃ caitānstrīn guṇānativartatē || 14.21 ||](#)

The three questions are: What are the indications of the guṇāthitha? Characteristics of guṇāthitha and then what is the conduct of the guṇāthitha? Ācāraḥ, and the method of becoming guṇāthithaḥ.

And Kṛṣṇa gives the answer, the indication is the very knowledge makes the mind less and less reactive to the situation because the mind has become an enlightened mind and an enlightened mind learns to have the right attitude towards the saguṇa creation.

And what is the right attitude? The creation will be different. Why different? Because the proportion of the guṇas varies from individual to individual therefore no human being can be like me. And therefore there is no question of compatibility. So looking for compatibility is the worst that you can do and even if by chance there is any compatibility between two persons, it cannot be for long, because both have dynamic changing mind; and therefore differences are natural in anātma. Changes are natural in anātma.

Association and dissociation are natural in anātma. Birth, growth, declension and death are natural in anātma. And therefore I cannot change the anātma, I should only change my attitude. And this changing of the attitude takes place gradually only because the old behaviour continues.

And through Nidhidhyāsanam, which is called dwelling upon the teaching; I reduce my reactions gradually. And when the reactions reduce, knowledge does not improve. Knowledge does not become brighter, but knowledge seems to improve, because the reactions are decreasing.

Just like on a purnami day, the moon seems to be brighter and brighter in the evening, but you know that moon is not becoming brighter but as the sunlight recedes, sunlight is an obstacle to the brightness of the moon. As the sun light recedes, the moon seems to be brighter and brighter; similarly my reactions come down as a result of the assimilation; as a result nidhidhyāsanam.

And as I had said before, we can see the decrease in reaction at three levels; frequency of unhealthy reactions, like frustration, like fear, like insecurity, anger, etc. the frequency comes down. Not that today you got knowledge, tomorrow you are all gems. No: even after study of Gīta, it will continue, because habits have to be gradually changed. So do not expect a flashy transformation. It is not going to happen. It is a gradual assimilation.

Not only frequency comes down, the intensity of the reactions also come down; and how do you know? The decrease in the intensity; the most intense reaction is at three levels; mānasam, vāchikam, and kāyikam. That is why when there is extreme reaction, there is butterfly in the stomach.

Before writing examination, the stomach upset; therefore, mental, verbal, physical. Therefore Arjuna got

सीदन्ति मम गात्राणि मुखम् च परिशुष्यति.... ॥१. २९॥

[sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati.... || 1.29||](#)

As the intensity comes down, it will be at two levels; physical reactions will come down; but mental and verbal will be there; constantly grumbling and making others also upset. And thereafter further reduction intensity, verbal reactions are gone, even physical reactions are gone but in the mind reactions do arise; even after studying Vēdānta for years. But the greatness is that nobody else will know, because there is no physical or verbal reaction; but that person knows the rising of reaction.

So this is reduction in intensity and finally there is a reduction in the recovery period also; previously once I get angry it continues for days; and then it comes down to hours; then it comes down to minutes; then it comes down to seconds; so I get a mental resilience to bounce back, even though I violently reacted, I am able to forget that and continue with my life. So thus nidhidhyāsanam converts jñānam into jñāna-niṣṭa, reducing the violent reaction.

But we should remember, reactions can never become zero. Zero reactions are only in the case of a table, the chair, etc. they do not have it. They do not get angry. So our mind is live mind; therefore we can reduce the FIR, not the police report, Frequency, Intensity, Recovery period, these three we can bring down, but it can never become zero. It will be there; but what happens is once I bring it down sufficiently, thereafter; my meditation or nidhidhyāsanam becomes slightly different; and that nidhidhyāsanam is that I should not be too much obsessed with the mind and its reactions; because to be over obsessed with the mind, is again identification with the mind. That is ahaṁkāra and therefore, I reduce the reaction and thereafterwards, I learn to distance from my mind, and I do not worry too much about the reacting mind. That is reaction to the reaction. Do you understand? First we will react. Then I remember that I am a Gīta student; and I react a second time.

So every Gīta student has to face two reactions; one is the natural reaction to the situation; and the second is reaction to the fact that I reacted, leading to depression. That I am not progressing at all. I need not come to the class, etc. What is the use? Even if we do not get depression, family members will create. What is the use of going to Gīta class? Without attending Gīta classes I am better, they will say. That hurts your ego more. This is called the secondary reaction. So after a particular time, I drop my secondary reactions; I am not over-obsessed with the reaction of the mind. And I say that I do not have any reaction because I am the witness of the reacting mind. You should not start it now. Only in the last. First reduce the reactions, then give up the reactions to the reactions.

This is called jñāna-niṣṭa and that Kṛṣṇa tells in the last few beautiful verses 22 to 27. In the 22nd verse, Kṛṣṇa is talking about the absence of reaction to the reaction. In one of the guru pūrṇima talks, I have dealt with this topic very elaborately. Reaction to the reaction is a greater saṁsāra; a jñāni does not react to the reaction. And thereafter, this is the definition or this is the indication of jñāna niṣṭa; I am not obsessed with my mind and its tendencies.

And then the second question was how does he conduct himself in life. Kṛṣṇa emphasis one main point, sarvatra samatvam.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥ १४.२४ ॥

[samaduḥkhasukhaḥ svasthaḥ samalōṣṭāśmakāñcanaḥ |](#)
[tulyapriyāpriyō dhirastulyanindātmasaṁstutiḥ || 14.24 ||](#)

There is an equanimity of the mind; mind is free from violent reactions. And even if there are little bit reactions, he does not react to those reactions. So samatvam is his ācāraḥ.

Final question is how to become guṇāthitha. And what is the answer? Knowledge gained with the bhakthi of the Lord? Surrender to the Lord and by the grace of the Lord, may you get jñānam and that jñānam is the only solution.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ १४. २६ ॥

[māṁ ca yō'avyabhicārēṇa bhaktiyōgēna sēvatē |](#)
[sa guṇān samatītyaitān brahmabhūyāya kalpatē || 14.26 ||](#)

Through Bhakthi you do not get liberation. Through bhakthi you get conducive atmosphere for knowledge and a conducive personality also; and then through knowledge you will attain mōkṣaḥ. So with the answers to Arjuna's question, the 14th chapter is over.

Hari Om

Chapter 15

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ॐ

Having completed the 14th chapter, now we will enter into the 15th chapter, one of the smallest chapters in the Gīta, with only 20 verses; but one of the most important and popular chapters of the Gīta, and it is often used as a prayer verse before taking food. Therefore generally, when this chapter is chanted, people remember the food, rather than the Lord, but it is a very important Vēdāntic chapter.

And since it occurs in the last ṣatkam of the Gīta, all the three important topics of the last ṣatkam are dealt with in this chapter. The three important themes of the last ṣatkam, if you remember is jñāna-yōga as the sādhana, jīvātma paramātma aikyam as the subject matter, and the importance of values are sadguṇaḥ as a preparatory step for the aikya jñānam. Jñāna yōgaḥ, aikyam and sad guṇaḥ, these three are the main theme of the last ṣatkam and all these three topics have been well dealt with in this chapter.

And this chapter is titled Puruṣōttama yōga and in the 15th chapter, the word Puruṣōttama means Nirguṇa caitanyam. It does not refer to saguṇa Isvara, neither it refers to saguṇa Viṣṇu, nor saguṇa Kṛṣṇa, and of course not saguṇa śiva; it refers to Nirguṇam Brahma or Nirguṇa caitanyam and this meaning Lord himself gives at the end of the chapter, so there can be no controversy, because Kṛṣṇa himself says Puruṣōttama means attributeless consciousness and yōgaḥ a means the subject matter in this contact. So Puruṣōttama yōgaḥ means the topic of Nirguṇam brahma, which is the main teaching of this chapter.

With this background we will enter into the Chapter proper.

पञ्चदशोऽध्यायः- पुरुषोत्तमयोगः

pañcadaśō'dhyāyaḥ - puruṣōttama yōgaḥ

Verse 15.1

श्रीभगवानुवाच ---

ऊर्ध्वमूलमधःशाखम् अश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५.१ ॥

Śrī Bhagavān uvāca

ūrdhvamūlamadhaḥśākhamaśvattham prāhuravyayam |

chandāṃsi yasya parṇāni yastam veda sa vēdavit || 15.1 ||

श्री भगवान् उवाच śrī Bhagavān uvāca **the Lord said** प्राहुः prāhuḥ **They speak of** अव्ययम् अश्वत्थम् avyayam aśvattham **the eternal fig-tree (of Samsara), ऊर्ध्वमूलम् ūrdhvamūlam whose tap root is above, अधः शाखम् adhaḥ śākham whose branches are below, यस्य पर्णानि yasya parṇāni and whose leaves छन्दांसि chandānsi are the Vēdās सः यः वेद saḥ yaḥ vēda He who knows तम् tam it वेदवित् vēda vit is the knower of the Vēdās.**

1. The Lord said: "They speak of the eternal peepal-tree (of saṁsāra) whose tap root is above, whose branches are below, and whose leaves are the Vēdās. He who knows it is the knower of the Vēdās".

As the very title of this chapter shows, the topic is Nirguṇa Brahma and by the study of this chapter, one will get Nirguṇa Brahma jñānam. And naturally a person will have a question, why should I get nirguṇa brahma jñānam at all, because a person would not go after any knowledge, unless he expects some benefit out of it: prayōjanam anuddiśya, mandōpi na pravarthathē.

The subject we study in the college is from the standpoint of employment and the employment is from the standpoint of, udara nimitham bahukrita vēśa. So the question will come, why should I get Brahma jñānam. We should remember Kṛṣṇa is giving here Brahma jñānam as a means of mōkṣa or freedom. So mōkṣa sādhanam, Brahma jñānam.

Then the next question will come, what do you mean by mōkṣa? What is the price per kilo is mōkṣa? So we say mōkṣa is saṁsāra nivṛttiḥ; freedom from saṁsāra. And naturally, the next question will be what? What is saṁsāra? Saṁsāra is the varieties of problems that a human being continuously faces, and to get out of the problem he continuously runs about. I have told you before; autobiography of an individual is like the biography of an auto. Means what, running about from one place to another; not only he runs about in this life; but the travel continues (பயணங்கள் முடிவதில்லை) in the next janma also. So saṁsāra means continuously facing problems and running about to get rid of the problem. And this struggle is called saṁsāra. And freedom from that saṁsāra is called Mōkṣaḥ and Brahma jñānam is the remedy for that mōkṣa.

And according to the Vēdānta, Brahma jñānam is not one of the remedies, it is the only remedy available. And even if we make use of some other remedies, they may or will work for some time; they will serve only a palliative, but they will never serve as a curative; it will not solve the problem. And therefore, Brahma jñānam is for mōkṣa; mōkṣa is freedom from saṁsāra.

Now the thing is: I would like to get rid of saṁsāra, only if I think saṁsāra is a problem. Only a person who looks upon saṁsāra as a problem; he alone would love to get rid of this; if a person says I am very very comfortable as a saṁsāri. In fact many people laughingly they say: I am a big saṁsāri. So therefore as long as a person loves saṁsāra,

he would not like mōkṣa and as long as he does not like mōkṣa, for him Brahma jñānam is irrelevant. And therefore Brahma jñānam is relevant only for those people who have seen and discerned the problems of saṁsāra. So saṁsāra dōṣa darśanam is required for mōkṣa iccha. Saṁsāra dōṣa darśanam is a pre-requisite for mōkṣa iccha (are you understating, since I was using Sānskrīt words?) saṁsāra dōṣa darśanam means seeing the problem of saṁsāra is the pre-requisite for the desire of mōkṣa, and mōkṣa iccha is a pre-requisite to develop interest in Brahma jñānam. And interest in Brahma jñānam is a pre-requisite for continuously attending the class. So therefore Kṛṣṇa wants the students to continue and that is possible only if they have diagnosed the problem. Without diagnosing the disease, I will never attempt an appropriate treatment. And everybody has got this basic disease called bhava rōgāḥ.

பவ ரொகம் அற வேறு மருந்தேது?
பழ வினைகள் துடராது உன்னை பஜிக்க?

[pava rōkam ara vēru maruntētu](#)
[paḷa viṇaika! tuṭarātu unṇai pajikka?](#)

Bhava rōgāḥ, saṁsāra rōgāḥ, I have to see. And that is why they prescribe after 40 years of 50 years, they say, once in a while you should go for a master checkup. Whether you benefit or not, the hospitals benefit. Doctors do not misunderstand me; What is the purpose of master check up? Doing all the scans; the idea is what? If I have a problem I should know what problem I have. And unless I know, how will I attempt to remedy the problem. Similarly, we have a scanning of our life to discover the disease called bhava rōgāḥ; then we can go through a treatment programme jñānam course and therefore Kṛṣṇa begins the 15th chapter with a description of saṁsāra. Saṁsāra means the whole life of change. The whole life of birth and death; the old age, disease and death; association and disassociation; this whole transforming life He talks about in the first 2-1/2 verses. That is the first two verses and the half verse of the third one. And in the 15th chapter, we do not find Arjuna asking any question. Therefore Kṛṣṇa himself volunteers to continue the teaching.

Arjuna உனக்கு பிடிச்சுதோ பிடிக்கலயோ (whether you like it or not), I love teaching, and therefore I would like to clarify further. And to give a description of this saṁsāra, the changing universe, the changing beings, the changing life, Kṛṣṇa compares this saṁsāra to a huge tree called aśvattha vṛkṣaḥ. Aśvattha means a peepal tree. In Tamil it is called அரசு மரம் araśa maram. There is another tree called ஆல மரம் āla maram, that is banyan tree; or vata vṛkṣaḥ; we are not talking about the banyan trees here, which has got the secondary hanging stems. We are talking about the peepal tree; aśvattha vṛkṣaḥ, which is very very huge tree. And this comparative study is not Kṛṣṇa's own original version but this has been already done in Kathōpaniṣad. And somehow it appears that Kṛṣṇa loves

Kathōpaniṣad, and so He collects or quotes maximum verses from Kathōpaniṣad and in Kathōpaniṣad in the last section, last valli, the first mantra is

ऊर्ध्वमूलोऽवाक्षाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

ūrdhvamūlō:'vākṣākha eṣō:'śvatthaḥ sanātanah |
tadēva śukraṁ tadbrahma tadēvāmṛtamucyatē |
tasmimँllōkāḥ śritāḥ sarvē tadu nātyēti kaścana | ētadvai tat || 2.3.1||

Kathōpaniṣad, second-chapter, third section, first mantra.

Of course, does not bodily quote. He takes some portion of that mantra and in that mantra, the universe; the changing universe and life; is compared to a huge aśvattha tree.

And Śankarācārya gives a very very elaborate commentary on this, both in his Kathōpaniṣad Bhāṣyam as well as the Gīta Bhāṣyam. Śankarācārya gives an elaborate commentary, in which he studies the common features between the saṁsāra and the aśvattha tree. Because a comparison is possible only when two things have got common features. If you say somebody looks like muruṅgakāi, and the you look like puṣanikāi, some common features must be there; in Sānskrīt it is called sadharmyam, means common features. At least there must be minimum one common feature to compare. If it is said 'Muruṅgakāi' it is not that you can eat him; idea is, one common feature is there. That both are slim. But an example becomes a very very significant germane example if there are many common features; the more the common features, better is the example.

And Śankarācārya brings out several common features between the universe and the aśvattha vṛkṣaḥ. I will just tell you some of the common features just to appreciate.

The first common feature is mahatvam. Mahatvam means both of them are very very huge; very very vast; vastness is the common feature. The universe is also very huge and vast; and the aśvattha vṛkṣaḥ also; not a small plant, it is a huge tree. Hugeness is common feature No.1.

The second common feature is ādyanta rahithatvam. You cannot trace the beginning of both, which is one of the fundamental questions please ask. When did the universe start? Is an invariable question? Why am I born, they ask. What answer can I give? To give me problems. What can I say? Anyway jokes apart, I have to tell the simple answer, because of your karma, because my karma is there; because of your karma you are born. And I think I have answered your question but if you are intelligent you will ask how did that karma come? Then I will say, of course because of your previous janma. Then you will

not leave, you will ask the next question? How did the previous janma come; of course because of the previous karma, and then you get irritated and ask me how did the first janma come.

Every thinking-intellect will ask this question; how did the first karma come or how did the first janma come. And then the next question will be why did Bhagavān give me the first janma. என்னை ஏன் படைத்தான்?; நான் ஏன் பிறந்தேன்? eṇṇai ēṇ paṭaittāṇ?; nāṇ ēṇ piṇṇāṇ? Why did Bhagavān create? All these questions are natural. Here he says there is no beginning for the creation. Therefore never ask the question how did the first karma or first janma come. It never came; the universe ever was. So you cannot talk about the beginning and also you cannot therefore talk about the end; it is an eternal cycle of karma to janma; janma to karma.

And the same thing you can see in a tree also. If somebody ask how did the tree come; what will be my answer; of course because of the seed; then you will ask, how did the seed come; of course because of the previous tree; how did the previous tree, because of its previous seed; தென்ன மரமா? தேங்யா? கோழியா? முட்டயா? teṇṇa maramā? tēṇyā? kōḷiyā? muṭṭayā? Therefore never ask this question because creation is a cyclic phenomenon, and for a cyclic phenomenon, ādi/anta cannot be talked about. Therefore what is the second common feature? World is also ādiantarahitham/tree is also ādiantarahitham. Ādiantarahitham is the second feature.

Third feature is anivarcaniyatvam. Inexplicability. Logically uncategorisable. In what sense? You can never say a thing is a cause or an effect. You can never pinpoint a thing is a cause or an effect, because from a standpoint, a thing is a cause, the very same is an effect, from another standpoint. So today is cause or effect. What reply you would give. From yesterday's standpoint it is an effect. From tomorrow's standpoint it is a cause. A person is an effect from the standpoint of his parents and the cause from the standpoint of his children.

And that is why fate/freewill question also is eternally unresolved; because you can take any point of time and you can call it, fate or you can call it freewill also. If you look at a particular point and see as an effect of the cause, you will call it fate. And if the very same point is seen as the cause of the future, you will call it what? Freewill. You can never pinpoint whether a thing is absolutely freewill or absolutely fate; absolutely cause or absolutely effect; or absolutely parent or absolutely children; nobody is absolute parent. And similarly am I guru or śiṣya? From the standpoint of my students, I am guru; from the standpoint of my guru, I am śiṣya. So thus nothing is clearly categorisable. Logically classifiable. And therefore the tree is also anirvacaniyam. The universe is also anirvacaniyam. That is why we use the word, Māya. It is a magic.

The more you probe into the creation, the more mysterious it becomes. And scientists will say: we are about to solve the mystery of this creation. They have been telling this for several decades. When they solve a mystery, it is replaced by a bigger mystery. Therefore what is the third common feature? Anirvacaniyathvam.

Then the fourth common feature is Mūlavatvam. The tree has got a root. You can never have a tree without a root below. But the peculiar thing is the tree is visible; pramāṇa gōcaram; whereas the root is underneath; it is not visible to you. But even if you do not see the root, you certainly know that there is a root; because without a root, there cannot be tree. Extending the same principle, we say that the universal tree also must have a mūlam, a root. And that root is called Bhagavān. Īśvaraḥ. And if you ask Bhagavān is not seen, I will tell you that you do not see the root also. Root is also invisible; the root of the universe is also invisible. But one thing, even though I do not see the root, I know that without the root, the tree cannot stand.

Similarly, I do not see Bhagavān around, but I know that the universe cannot stand without a mūlam and that is Bhagavān's Viśvādhāram. And therefore tree has an invisible root and the World also has got an invisible root called Bhagavān. That is why in Viṣṇu Sahasranāma, one of the names of the Lord is Adōkṣajaḥ. Akṣajaḥ means sensory knowledge. Akṣa means sense organs. Jaḥ means born out of. Adhaḥ means beneath or beyond. Not falling within. So adōkṣajaḥ means the one who is beyond the sensory knowledge. And therefore the invisible root of the universe is Bhagavān and this root is common to both, we call it mūlavatvam. This is the 4th common feature.

Then the fifth common feature is śākāvatvam. A huge tree has got many branches; spreading far and wide and some branches are on the top. உச்சாணி கோம்பு; Ucāṇi kōmbū, and some branches are in the bottom, and some branches are in the middle. So top, middle and bottom branches are there; many, for this tree. Similarly, the universe also has got several branches called the higher, middle and lower lōkās. So the higher lōkah and the higher bodies; dēva śarīram represents urdhva śākās, the upper branches; manuṣya lōkā comes under the middle branch and the athala, vithala, suthala, rasātala mahātala, talatala, pātala paryanthm, all the lower lōkahs will come under the lower branches. Thus the universe is a vast tree with the fourteen lokahs as its branches. So śākāvatvam is the next common feature.

Then the sixth common feature is parṇavatvam. The tree is full of leaves. The tree is full of leaves. And so thick foliage that you do not even see the trunk and branches; So many leaves are there; and similarly, the universal tree has got the leaves in the form of karmāni or karma kāndā of the vēdās are compared to the leaves of the saṁsāra tree. So here you will require a slight explanation.

Why do we compare karma kāndā to the leaves of the tree? The leaves are very important for the perpetuation and the growth of the tree. In fact, leaves protect the tree; helps the tree survive. And you know the leaves alone have got the chlorophyll; that is why it is green, and it does photosynthesis and it cooks food and because of that alone, the tree survives. And through osmotic pressure, it absorbs the water. You have all learned and forgotten this in the school. In Sānskrīt it is called; chadanāt chandhamsi. The karma kāndā of the vēdās is called chandas because it protects the saṁsāra tree like the leaves of the original tree.

Now the question is? How does the karma kāndā protect, perpetuate and help the growth of the tree? You must have inferred by now. Karma kāndā talks about varieties of karmas and also tempts all the people to do those karmas by promising varieties of results. You do this karma, you will get children. You do that karma, you will get money. You do that karma, you will go to heaven. Full of advertisements. And naturally a person is attracted by karma kāndā. In fact jñāna kāndā is never appealing. If I ask how is Māṇḍūkya upaniṣad? How is it? You will say it is very very dry. You had it, you choose to come! So jñāna kāndā is generally not appealing, whereas karma kāndā is the most appealing thing because he asks you to do varieties of karma to get varieties of results. And therefore this person will take to varieties of karmas and karmas will produce what? Karma phalam. And karma-phalam means what puṇya-pāpam. Puṇya pāpas as they increase, they will lead to punarapi jananam, punarapi maraṇam. Thus the saṁsāra cycle of birth and death is perpetuated by karma kāndā; by tempting the people to do varieties of karma. Urdhavam gacchanti satvasvtha; puṇya karma you will go up. Madhyē thiṣṭanti rajasa; middle karmi, you will be in the middle; jaganya guṇavrittistha, adhō gachhanti tāmasa. While jñāna kāndā puts an end to the saṁsāra tree, karma kāndā nourishes the saṁsāra tree. And therefore they are like the leaves of a tree. Therefore parṇavatvam.

Then the seventh common feature is phalavatvam. Any tree or most of the trees will have fruits, because they have to attract the birds for the perpetuation. Therefore, the tree means phalam or the fruit will be there; and fruits are of three types, some of them are sweet; some of them are sour, and some of them are khatta-meetta; it is a mixture. Some mangoes, sweet this side and other side is sour. Similarly, the whole saṁsāra vṛkṣaḥ also gives us three types of fruit; sukham phalam, majā, you are very very happy, you glorify God, World is wonderful, because the son got the admission. Only this has happened. You are jumping nonstop. And then comes some news. Another son lost the job and returning from America. Gone, and you are flat. Then you begin to curse the world. Why this life at all. I do not want anything. Saṁsāra is misery. Why should Bhagavān create this world? Now only criticism. So thus all the time what were you doing? Jumping up and falling flat. One is called sukha phalam and another is called

duḥkha phalam; sometime misra phalam. I have told you. சிலர் அழுவார்; சிலர் சிரிப்பார்; சிலர் அழுதுகொண்டே சிரிப்பார். So, therefore crying and laughing together. Misram. Thus sukha duḥkha misra phalavatvam for the saṃsāra tree. That is the seventh common feature.

Then the eighth common feature is asrayavathavam (two more: I will give and stop, do not worry ~ do not say that this itself has become saṃsāra !, because Śankarācārya has given many, therefore I thought that I should tell 10 out of it). If you read the original Śankarācārya's work, you will enjoy the highly poetical work also. Huge compounds, ha ham hu hu, munja munja, people are shouting, very interesting poetry there; I thought I will tell you something. Put up with me for two more.

So the eighth feature is pakṣi asrayavathavam. The tree becomes the support for the nest of the birds. So the trees serves as the nesting site for the birds, which alone would eat the fruit. The tree is not going to eat; only the birds which occupy the tree, they alone enjoy this sukha duḥkha phalam. Similarly in the vast universe, who are the birds; all the jīvas are the birds. Some jīvas are the higher branches, means svarga lōkās, dēva śarīram; some of them are in the middle branch, means manuṣya lōkās, manuṣya śarīram; some of them are in the lower branches, means adhō lōkā and adhō śarīram and therefore pakṣi āsraya means the support. The tree supports the birds. Similarly the saṃsāra tree supports the jīva world. And when I say jīva bird, the upaniṣadic student should remember, the well-known Muṇḍaka upaniṣadic mantra.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥III.1.१ ॥

[dvā suparṇā sayujā sakhāyā samānaṃ vṛkṣaṃ pariśasvajātē |
tayōranyaḥ pippalaṃ svādvattyanāśnannanyō abhicākaśīti || III.1.1 ||](#)

The jīvatma bird perched on the saṃsāra tree, experiences the sweet and bitter fruits. So pakṣi asrayatvam is the eighth feature.

The ninth feature is chalanavathvam. The huge tree moves because of the wind; especially when there is powerful cyclonic wind. Even though it is a huge tree, it moves up and down, here and there. In the same way, the whole saṃsāra tree along with all the jīvas are taken here and there by the wind of prārabdha karma. So we are all taken to various conditions, various places, various situations, lashed by the wind of prārabdha. People say: wanted to be in Madras, transferred. Goes elsewhere and gets transferred elsewhere and our life is governed by the prārabdha wind and therefore calanatvam is the ninth common feature.

The 10th and final common feature (final for us!) is cēdyathvam. Even though the tree is very very huge, by appropriate effort, this tree can be uprooted. It is possible to put an end to this tree and the cycle, by using the appropriate axe. Similarly, the huge saṁsāra chakram also can be uprooted by the special axe called jñānam. In fact the very word vṛkṣaḥ means that which can be uprooted. It is derived from the root vrasch; vraschanam means cēdanam. Śankarācārya gives in his commentary om vraschu chēdanē. So Dhathu pata, the quotes and vraschanāth, vṛkṣaḥ, it is possible to uproot; not easy. If it is a small plant, we can effortlessly remove, but if it is asvatta tree, not that easy.

These are the common features, because of which saṁsāra is compared to the three. And Kṛṣṇa mentions many of the common features and Kṛṣṇa also adds a few more common features, which we will see as the verse come.

With this background, we look into the first verse.

Āśvattham prāhuḥ. You have to supply the word saṁsāram. So this entire saṁsāra; the life of change is considered to be similar to āśvattha vṛkṣaḥ. Saṁsāram āśvatta tulyam prāhuḥ. Is comparable to āśvattha vṛkṣaḥ. What type of āśvattha tree? The description comes. Ūrdhvamūlam which has got a root called ūrdvam.

The word ūrdvam has two meaning; one meaning is that which is superior; therefore sacred. And the Lord is superior and sacred because the Lord is the cause; the parent of the universe, and the entire universe is the child of the Lord and therefore Bhagavān, the cause the universal father; is superior father; therefore ūrdvam. Superior.

You should not take the literal meaning of the word here. Literal meaning of the word urdhvam means physically or spacially above. It does not mean Bhagavān is spacially sitting on the ceiling. So we are not talking about spacial aboveness, because the very word above is a relative word. What is above for us is different and for the Americans is below. So therefore here ūrdvam means superior. Utkrstvathavam. Ūrdvathvam.

And the second meaning ūrdvam means that which is beyond our comprehension. And that is why, if you do not understand a talk; Māṇḍuykam, take for example, you say today's class went above my head! So above my ahead, what is meaning? So there, 'went above my head', it was incomprehensible. Therefore one meaning is superiority, the second meaning is incomprehensibility. In Sānskrīt, dhurvijñēyatvam. Utkrstvatvam and dhurvijñēyatvam are the two meaning of the word urdhvam and what is superior and incomprehensible is Brahman or paramātma. And this superior incomprehensible Brahman is the Mūlam of this saṁsāra tree. This superior incomprehensible Brahman

or Bhagavān is the mūlam. Mūlam means the root of the saṁsāra tree, which I have already talked about.

Then the next is adha śākām. All the branches in the form of the fourteen lōkahs are adhaḥ means below, and here the word below also has got two figurative meanings. There 'above' I told you superior and therefore 'below' means what? Inferior. So the inferior lōkahs are the branches of this saṁsāra tree and the second meaning of the word below is there we said incomprehensible, what is the opposite of incomprehensible? Comprehensible. Visible. The perceptible lōkah is comparable to the branches. The imperceptible God is compared to the root. Inferior world is comparable to the branches, superior God is comparable to the root.

And this asvatha vṛkṣa is avyayam. Avyayam means eternal whose beginning and end cannot be traced, because it flows in the form of a chain; the tree producing the seed and the seed producing the tree. So in the form of tree/seed cycle or chain, it is anādi and anathaḥ. And similarly, the human life also is a cyclic chain. You can never talk about the beginning of the jīva. Because this janma is because of previous karma, previous karma is because of previous janma, previous janma is because of its previous karma, and karma-janma-chakra rūpēṇa avyayam. It is eternal.

Then chandāṁsi yasya parṇāni. So the protecting sustaining leaves of the saṁsāra tree are none other than the vēda prescribed karmas. Chandāṁsi means vēdāsyā karma kāndām. And karma kāndā always make the people to always remain in the field of rituals. There are many who love the rituals by they never like Gīta, Upaniṣads; those topics they do not like at all. They are highly religious people. They go from temple to temple; abhiṣēkams to abhiṣēkams. Athirudrams to maharudrams, etc. Love the ritualistic portion, they never come to the Vēdānta. That means what? The successfully perpetuate the saṁsāra.

Then does it mean that karma kāndā should be thrown away? Very careful. It does not mean that karma kāndā is our enemy to be thrown away; What we say is, karma kāndā must be used up to a particular limit and sooner or later, one should transcend the ritualistic portion and spend more time in philosophical portion. Generally, people tend to go to two extremes. One extreme is people never like religious poojas or rituals. One extreme. And their problem is what? They have no way of purifying the mind. Pooja is the only method of purification. Therefore some people get into one extreme. And there is another extreme. They love pūja, abhiṣēka, etc. and there problem is what, they permanently remain there; like saying I love the 5th standard so well, the teacher is also so compassionate, I will sit here itself. That is also not correct. Enter karma kāndā, purify and come to jñāna kāṇḍa. So which alone you have done successfully I think.

chandāṃsi yasya parṇāni. Yaḥ tam vēda. So the one who understands this universal tree, with many branches, leaves, fruits etc. the one who knows this universal tree and Śankarācārya adds; along with the root of Brahman; you should know the tree of this universe along with the root of Bhagavān or Brahman. Samūlam vṛkṣam yaha vēda, saha vēdavit. He alone is a wise person, who has understood the scriptures properly. Vēdavit means vēdārtha vith. The one who is a jñāni.

The details in the next verse which we will see in the next class.

Hari Om

190 Chapter 15, Verses 02-04

ॐ

In the beginning of the 15th chapter, Lord Kṛṣṇa gives a description of saṃsāra, so that a seeker will know what is mōkṣaḥ. Because mōkṣaḥ is defined as saṃsāra nivṛttiḥ; freedom from saṃsāra. So if I do not know what saṃsāra is, I will not know what is saṃsāra nivṛtti. Especially Tamilians are to be told what is saṃsāra; otherwise they will think that it is wife. And only when I know what is saṃsāra, I can understand saṃsāra nivṛtti rūpa mōkṣa and only when I value mōkṣa, I will turn my attention to the mōkṣa sādhanam; the means of attaining mōkṣa.

If I do not have a value for the end; the destination, I will never have the value for the means, because the value for the means is directly proportional to the value for the end and therefore we will be committed to this spiritual sādhana only when we clearly know what is the sādhyam, the destination which we are attempting to reach. And therefore we get the description of saṃsāra in the first 2-1/2 verses of this chapter, of which we have covered the first verse, in which Lord Kṛṣṇa compared saṃsāra to a huge eternal tree of birth and death. And this tree comparison continues in the next verse also which we will see now.

Verse 15.2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्तानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५.२ ॥

Adhaścōrdhvaṃ prasṛtāstasya śākhā
guṇapravṛddhā viṣayapravālāḥ |
adhaśca mūlānyanusantāni
karmānubandhīni manuṣyalōkē || 15.2 ||

तस्य शाखाः tasya śākhāḥ **its branches**, गुणप्रवृद्धाः guṇapravṛddhāḥ **which are nourished by the 'gūṇas'**, विषयप्रवालाः viṣayapravālāḥ **and whose shoots are the sense-objects**,

प्रसृताः prasṛtāḥ **are spread** अधः च ऊर्ध्वम् adhaḥ ca ūrdhvam **below and above** च ca **further** मूलानि mūlāni **(its) roots** अनुसन्ततानि अधः anusantatāni adhaḥ **are stretched below**, कर्मानुबन्धीनि karmānubandhīni **causing actions** मनुष्यलोके manuṣyalokē **in the world of men**.

2. Its branches, which are nourished by the gūṇas and whose shoots are the sense-objects, are spread below and above. Further, (its) roots are stretched below, causing actions in the world of men.

In the previous verse Lord Kṛṣṇa had mentioned that God or Brahman is the primary root of the saṁsāra tree and the entire visible universe is the trunk as well as the branches and all the karma kāndā or the ritualistic portions of the vēda are to be taken as the leaves of the tree, which sustain the saṁsāra vṛkṣa.

Now in this verse, more details about the branches of the saṁsāra tree we get. He says: tasya śākhāḥ prasṛtāḥ; the branches of the huge saṁsāra tree, the tree of life are spread far and wide. And where are they spread? Adhaḥ ca ūrdhvam, some of the branches are up above, and some of them are down below; and some of them are in the centre or middle. In short all the 14 lōkās are the branches of the huge saṁsāra tree. There bhūr lōkā and sūvar lōkā are the upper branches; and then, athala, vithala, suthala, rasatala, etc. are the lower branches; and the bhū lōkā is the middle branch and therefore Kṛṣṇa says; adhaḥ ca ūrdhvam. Down and up, the branches are spread.

And not only that, in every lōkā, in every world; there is a corresponding body also to experience the world. Higher lōkās means the superior body. So Dēva śārīram, gandharva śārīram, pithṛ śārīram, etc. are the superior, more refined physical bodies, and these bodies also can be equated to the higher branches. So higher lōkās and the superior bodies are the higher branches of the tree. And similarly bhū lōkā and the middle body, the human body is neither superior, like that of the Dēvas, nor it is inferior like the asūras or animals, and therefore human body is madhyama śārīram. So uttama śārīram is higher branches, along with uttam lōkās. Madhyama lōkā and madhyama śārīram, śārīram means the bodies, are the middle branches; adhō lōkās and adama śārīram, inferior bodies like the animal body, the plant body etc. are compared to the lower śārīram.

And the jīva is not the body itself because we have seen body is not the individual or jīva; body is the location in which or the tenement or house in which the jīva comes for occupation. And therefore jīva is consisting of what? The definition of jīva you should remember. The sūkṣma śārīram, the subtle body, with the reflected consciousness is the jīva. And this physical body is madhyama branch; mediocre branch, and this jīva the sūkṣma śārīram is now occupying the middle branch of saṁsāra and occupying this branch the jīva is experiencing pleasures and pain. And when the karmas change, the

jīva leaves this branch. So the body becomes dead; means what? Jīva bird has left the madhyama śāka, the middle branch called manuṣya śārīram; and the jīva can go to uttama śāka, uttam śāka means what? A finer body. Indra, Agni, Varūna, those śārīrams or bodies or tenements are the superior branches. So Indra śārīram is not the Indra, Indra śārīram is only an abode or tenement, even I can occupy the Indra śārīram, a body which is superior. So thus the jīva can go to the higher lōkās and get a higher body, or if the pāpam is going to be predominant, the jīva leaves this middle branch and takes the lower branch called animal śārīram or plant śārīram. So we saw in Kathōpaniṣad:

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ 2.II.७ ॥

[yōnimanyē prapadyantē śārīratvāya dēhinaḥ |](#)
[sthāṇumanyē:nusāmyanti yathākarma yathāśrutam || 2.II.7 ||](#)

A very important mantra in Kathōpaniṣad. A human being need not always progress. It is not uniform linear evolution. It is not that a jīva should always go higher and higher. According to vēda, after manuṣya janma, a person can come down to lower janma also; a slip is also possible.

And that is why the life is compared to the game of snake and ladder; whereas some theories like the theory of evolution, they say the jīva only goes from upper to upper ranges and then after manuṣya janma it is still higher. They think of uniform progress but vēda does not accept the linear progress. If we do not lead a proper life, there is a chance of slipping also. Slipping means what? Instead of going through the ladder, (I do not know whether you remember) Manuṣya janma means you have reached the No.94 and the dice you have to put the number 6. 94 plus 6. Home, you have reached Home. Home means வீடு; Veedu in Tamil means Mōkṣam. அறம்; பொருள்; இன்பம்; வீடு; Aram Porul Inpam Veedu. But the problem is what? After 94 three snakes are there in 95, 97, 99. So if you put 5, from 99 you slip to 56 through the snake. There if you put 3, if 59 to 1, another snake. So therefore there is no guarantee that we will go upwards only. We have to be responsible. A very big responsibility it is.

And therefore each type of body is also compared to a branch. Now I am occupying manuṣya śārīram branch; in the next janma which śārīram will be the branch I will perch on, I do not know. But our attempt is what?

Not going to higher branches or lower branch, leave the tree itself and fly sky high, to freedom. We want to be free birds and therefore do not think upper branch or lower branch; no branches; we hope we will succeed in becoming a free bird and therefore, adhaścōrdhvaṁ prasṛtā. Uttama madhyama adama śārīra rūpēna śāka prasṛtāḥ.

And how are these branches, which include the three forms of bodies, how are they generated? How are the dēva śārīram generated? Manuṣya śārīram generated or animal śārīram generated? Bhagavān creates different types of body, not according to His whim and fancy, we ourselves give our order to Bhagavān. So whatever order we give, accordingly Bhagavān will produce the body.

If my life is sātvic way of life, I am giving an order to the Lord: Oh Lord, give me sātvica śārīram. What is sātvica śārīram? Uttama śārīram called dēva śārīram. What will be my next body is not decided by Bhagavān not decided by fate, but decided by my freewill which I can use or abuse or misuse. So therefore He says: Gūṇa pravṛddha. Each body is determined by the three gūṇās. Sātvika jīvitihēna uttama śārīram, rājasa karmaṇa madhyama śārīram; tāmasa karmaṇa, adama śārīram. We saw in the 14th chapter.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः |
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः || १४- १८ ||

Ūrdhvaṁ gacchanti sattvasthā madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā adhō gacchanti tāmasāḥ ||14.18 ||

And therefore **guṇapravṛddh**.

Viṣayapavālāḥ. All the sense objects are like all the shoots which are responsible for the branch. Before a full-fledged branch comes on the tree from the trunk of the tree, initially the branches emerge in the form of a small shoot and that shoot alone, it is called shoot, because it shoots forth, and this shoot is the rudimentary form of the branch and the shoot alone is gradually nourished and will become a full-fledged branch.

Similarly here also, my next body must exist in this janma itself, in the form of a shoot. I am preparing my next body, now itself. By what? A type of activity and now who is responsible for the type of activity? Kṛṣṇa says the sense objects of the world are responsible for the type of activity I choose. Because these sense objects alone create a desire in me. Every sense object is the producer of a desire. That is why we have advertisement overkill. Everytime they show something, they want to generate a want in you. And therefore sense objects are responsible for kāmaḥ; kāma means a desire. Every sense organ is a potential kāma. And kāma desire leads to what? Karma, because desires can be fulfilled only by activity. If you see a particular brand of car, and you develop a desire, local Maruti, or Benz, or some other expensive car, he has to start saving now itself. I do not know the cost of the Benz, how many lakhs. So I should start earning and saving. That means Viṣaya leads to kāma; kāma leads to karma; karma leads to karma-phalam called puṇya pāpa; puṇya pāpa determines next śārīram. See the grand connection: Objects to desire, to action; to puṇya pāpa; to next śārīram.

And once you get the next body, do we keep quiet. There also we do the mischief. Then in the next body also, I am exposed to the world, and kāma and karma and phalam and śarīram. Puṇyē na puṇyam lōkam nayathi, papēna pāpam upābhya manuṣya janma.

And therefore viṣayapravālāḥ; sense objects are the shoots which are responsible for the next śarīram, by what path? Remember the step: objects to desire, to action, to puṇya pāpa to next śarīram. Therefore, viṣayapravālāḥ.

And not only that, adhaśca mūlānyanusantatāni; for any tree, there will be several roots; one root will be the main root, the primary root called the tap root. But the primary root alone is not sufficient, there will be several secondary roots also spreading all over. Bigger the tree, more the number of secondary roots and more vast it is. In the neighbours' house, if there is a huge tree, the roots will come to your house. And the in between wall also will be threatened. There will always be quarrels; big quarrels. And not only one house, sometime root can go to 2-3 houses. If the local tree has a primary root and many secondary roots, the saṁsāra vṛkṣa also must have primary as well as secondary roots.

The primary root has been already mentioned in the first verse. What is the primary root? Do you remember? Ūrdhvamūlam, Brahman or Bhagavān is the primary root. What are the secondary roots? Kṛṣṇa says there are many secondary roots spreading all over. He does not actually name them but the commentators explain, rāgaḥ-dvēsaḥ vāsanās are the spreading secondary roots. Rāgaḥ-dvēsaḥ vāsanās, well entrenched vāsanās. Tendencies, in the form of rāgaḥ, I like these things, and I dislike these things. In fact, every experience makes me judge the experience. As I go forward in my life; every experience makes my intellect classify things, as this is welcome, this is not welcome. You meet a person for two days or three days, you will classify. Even in the class; if you do not like, you will sit elsewhere. In the camp, do not put this person as my roommate. How much I have suffered, you know? Nobody sympathises with me. And give me this roommate and preferably that room. Strong rāgaḥ and dvēsaḥ in 8 days. And there too in the most of the class only in the temple only. In the intermediary time, we have managed to develop powerful rāgaḥ-dvēsaḥ to rooms and the mates.

And if this is the lot in 8 days, in 80 years, should one ask? You will have tons tons. Clear slotting or categorisation; this is welcome; this is not welcome. And every rāgaḥ leads to pravṛtti. When I consider some thing as favourable, I have to chase that object. I have to go after that object. Thus rāgaḥ leads to pravṛtti and once I dislike something, dvēsaḥ leads to nivṛtṭiḥ; withdrawal, avoidance. So thus rāgaḥ-dvēsaḥ lead to pravṛtti, nivṛtṭi, pravṛtti nivṛtṭis are karma and karma will lead to puṇya pāpa, puṇya pāpa will lead to punarjanma.

And therefore he says: adhaḥ ca, further down, along with main root; tap root, further down, mūlāni, here mūla means the secondary roots, are

Anusantatāni, spread all over, remember our rāgaḥ dvēsaḥ are not confined to our own house; it spreads to neighborhood, to other states in the country, we have got rāgaḥ-dvēsaḥ.

If you watch a tennis match between Australia and American, in five minutes, unknowingly you will start supporting one of them. At least India and Sri Lanka; I should not have reminded you perhaps! At least India and Sri Lanka, you will have a natural tendency. But even when an Australian and an American plays a tennis match, in the Open; US Open, you watch for 10-15 minutes you will begin to support one of them. That means that what? Secondary roots spread all over the world; Santatāni.

And these secondary roots lead to what? Karmānubandhīni; whose consequences are varieties of karma. So ānubhandaḥ means consequences. Consequences of rāgaḥ-dvēsaḥ vāsanās. The consequence of every rāgaḥ and dvēsaḥ is karma. What type of karma? Either pravṛtti rūpa karma or nivṛtti rūpa karma; going after or going away. These two only we have been doing; getting or getting rid. So karmānubandhīni.

And all these are happening where? Manuṣyalōkē. In fact this is the biography of a human being. Pravṛtti/nivṛtti, one set is over, again next pravṛtti / nivṛtti, next pravṛtti/nivṛtti and die. And then again take another body, pravṛtti /nivṛtti and die and this cycle goes on and on and on and on. Like the huge merry go round in England. Recently they inaugurated a huge one. Giant wheel and we can come out at will.

Suppose you enter that and you cannot come out; and the switch cannot be put off and you are sitting there and it is going on and on, and now I ask; Is it merry go around; you will scream and say it is sorry go around. Similarly if you plan to come as a human being, and withdraw at will, it is wonderful, when you find helplessly stuck and you do not know how to get out of the giant wheel, when you are not able to, it will be wailing period. And therefore karmānubandhīni manuṣyalōkē.

And why does Kṛṣṇa specifically use the word manuṣya lōkā? When there are 14 lōkās; because manuṣya janma alone is considered to be karma janma, whereas in all the other lōkās or other śarīrams, it is bhōga pradhāna janma; there is no question of fresh acquisition of karma and since it is karma bhumi, that has been mentioned here.

Verse 15.3

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na ca"dirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15.3 ||

रूपम् अस्य rūpam asya **the form of this (tree)**, तथा tathā **as such** न उपलभ्यते na upalabhyatē **is not perceived** इह iha **here**, न आदिः na ādiḥ **(it has) no beginning**, न च सम्प्रतिष्ठा na ca sampratiṣṭhā **middle** न च अन्तः na ca antaḥ **or end**, छित्वा chitvā **one should cut**, एनं सुविरूढमूलम् ēnaṃ suvirūḍhamūlam **this well-rooted**, अश्वत्थम् aśvattham **Aśvattah tree (fig tree)**, दृढेन dṛḍhēna **firmly** असङ्गशस्त्रेण asaṅgaśastrēṇa **with the weapon of detachment**.

3. The form of this (tree) is not perceived here. (It has) no beginning, middle, or end. One should cut this well-rooted fig tree firmly with the weapon of detachment.

So in the first half of this verse, the description of the saṁsāra continues. I said 2-1/2 verses. So we have one more verse dealing with saṁsāra varṇanam. Here Kṛṣṇa conveys a very important technical information and that is when you try to probe into this universe and this life, and try to understand what is this creation, and what is this life; when did it begin; when will it end; the more you try to probe into this creation; the more mysterious it becomes.

So the whole creation is a mystery; a māya. So superficially seeing, it will appear as though you can understand the creation well. Scientists have been thinking that they will have clear explanation to every phenomenon. They are all working for a theory of everything. It is called the TOE. They want a theory of everything. And they solve certain mysteries and find that those smaller mysterious are replaced by further deeper mysteries. And therefore, Kṛṣṇa says here; Asya rūpam na upalabhyatē. Rūpam means what svarūpam or the nature of the universe is not comprehensible. It is anirvacanīyam. The details we will get in Māṇḍukya kārika. In the Upaniṣad class, very technical analysis of what is māya and what is anirvacanīyam? Here casually hints at that. More you probe, the more mysterious it becomes. If somebody asks, why am I born? I will give an immediate answer, it is because of your karma. And if you are associated with me, because of my karma also. OK. Two have to be added. Because of our karma, we are born. And this person is satisfied. OK. My question has been answered. Why I am born. Our karma. Our fate.

But you will be satisfied go home but another question comes, Why I did I do that karma, how did that karma come. So come the next day, I say that it is very simple, because of the previous janma, some previous janma, then you are previous janma, because of the previous karma, and then you home and come the tubelight, then comes the next comes, how did the previous janma come, because of previous karma. Then you get

irritated and ask, how did the first karma or first janma come. If you get into that logical question, you go to the theory of causation. That is the specialisation topic of Gaudapada in Māṇḍukya kārika, the theory of causation, you study. You will get into mind-boggling logical problem.

Just to give you one hint, I thought that I need not tell சொல்லவேண்டாம் என்று நினைத்தேன்; when you talk about the beginning of creation, we should remember the question involves the beginning of time. Because time and creation are inseparable. You can never separate time, space and creation; therefore whenever you talk about the beginning of creation, you are talking about the beginning of time; beginning of time is a contradiction. Because to talk about to beginning of time, you require what? Another time. So there must be a particular time, field must be there; 7 o'clock, 8 o'clock, 9 o'clock. Swamiji 9 clock time started. To talk about the beginning of time, you require another time. To locate the timewise beginning of the second time. And naturally the question will come, how did the second series of time originate. You will require for that another time to locate the time of time. You will find that intellectually it will be flabbergasting. Similarly space. So therefore, you can never talk about the beginning or end of the creation; tennamarama, tengayaa? Which came first; the coconut tree or the coconut seed? Kozhiya muttaya? Which came first.

Even scientifically analysing, the scientists are telling that perhaps this question can never be answered. Some scientists have still some hope. Many scientists have given up home and they say it may be an eternal mystery; including Stephen Hawkins. He is putting a big question mark? He says there are religious implications when we are studying cosmology. Himself an atheist. So all these Vyāsācārya wrote then itself and forgotten. He says, Asya rūpam, the nature of this universe is incomprehensible, the word we use in our culture is Māya. And every Indian is familiar with the word, they will say that everything is māya when they do not understand anything. Even there was a movie named Vazhvē māyam.

All these 15th chapter. They do not know it is 15th chapter. That is the only difference. asya rūpam iha na upalabhyatē. And therefore na antaḥ. And you cannot talk about the beginning, because of beginning of universe is beginning of time. Beginning of time is intellectually non-comprehensible. And not only the beginning cannot be talked about, na ca antaḥ. Antaḥ means the end also cannot be talked about. So the end of creation is the end of time.

And people will ask after the end, what will happen? Think of that. After the end of time, what will happen? In the question itself, can't you see the contradiction? After the end of time, that very word, AFTER is illogical. The very word AFTER refers to time concept,

AFTER time is a contradiction, BEFORE time is a contradiction. But Swamiji we are using the word: you came to the class before time; that before time is different; there before time is before 7 o'clock or before 6 o'clock, we are referring to; but try to conceive of before the time concept itself. It is unimaginable. So na antaḥ, na ādhi.

So what about the middle? If you cannot think of the beginning or end, how can you talk about the middle? Suppose I ask you, what is the middle of this hall. If I ask you to mark the middle of the hall, the first thing you do is what? Try to find out both the ends of the hall. Without locating the beginning and end, you cannot pinpoint the middle, therefore, if you do not the beginning and end, you cannot talk about the middle.

And therefore, Kṛṣṇa says na ca sampratiṣṭā. Sampratiṣṭā means the middle. Madhyam. In this context, normally sampratiṣṭā means a support a substratum, etc. but in this context, the word sampratiṣṭā, the middle or madhyam. In short you do not know these three things. Other than the middle, beginning and the end, I know everything, means I know nothing.

So this mysterious universe is saṁsāra. Never try to understand this. You only try to remove the saṁsāra by going to the root; you get rid of the saṁsāra. You need not know the details, only you have to get rid. If the dream is creating lot of problems, what is the solution? Instead of struggling to understand what is dream; there are some psychologists who do analysis of dream, and they will miss the waking state; you go on studying the dream and miss the precious waking time; the more you analyse the dream, the more mysterious it will be. If dream is causing the problem, what is required is not analysing, what is required is what? Wake up from the dream. Similarly here also, you have to get rid of this saṁsāra; and the method of saṁsāra nivṛtti is given from the second line of this verse. So up to the sampratiṣṭā, is saṁsāra varṇanam. So the first topic is over.

Hereafter from the 2nd half of this verse, we are entering into the second topic. What is that topic, saṁsāra nivṛtti upāyaḥ? How to get out of this vicious terrible uncontrollable, unpredictable saṁsāra chakra? And Kṛṣṇa is going to talk about four methods or four disciplines; not optional but all the four are important. And what are those four? First I enumerate them and we will see the details later.

First one is vairāgyam. The second one is Brahma vicāra. Vairāgyam you know the meaning dispassion. Brahma vicāra is enquiry into the root of this saṁsāra vṛkṣaḥ. And the third discipline is śaraṇāgathiḥ. Surrender or devotion. The word used is prapathiḥ, which is a very important concept in Viśiṣṭa advaita Vaiśṇava Sampradāya. That prapathi, otherwise called śaraṇāgathiḥ or bhakthi is the third. And the fourth upāya is sad-gūṇāḥ.

Developing a healthy refined mind. Otherwise called values enumerated in the 13th chapter, viz., amānitvam, adambitvam, ahimsa, śānti ārjavam. I will call them sad-gūṇaḥ. So vairāgyam, brahma vicāra, śaraṇāgathiḥ and sad-gūṇaḥ, these four upāya, upāya means methodology are going to be enumerated.

The first one is mentioned here: Vairāgyam. So Kṛṣṇa says first may you take the sword, the knife or the axe of vairāgyam and with the axe of vairāgyam, may you learn to reduce your dependence on the world; because the world is constantly changing, because the world is mysterious, because the world is unpredictable, learn to reduce your dependence on the world. It does not mean hatred, from world-dependence, may you gradually develop God-dependence. God in any form initially in the form of an iṣṭa dēvatha. And later, when we discover that Lord in our own heart, in the form of our own higher-nature, then from God-dependence I will come to self-dependence, which is otherwise independence. What is independence? Dependence on myself. And therefore turn your attention from world dependence to God dependence.

And therefore he says asaṅga śāstrēṇa. Asaṅga means vairāgyam. Dispassion, detachment, śāstrām means the axe or sword.

With that dṛḍhēna chittvā, so strongly forcibly may you cut your leaning and what you should cut?

Ēnam suvirūḍhamūlam aśvattham. May you cut the dependence on this aśvattha vṛkṣa, or this saṁsāra vṛkṣa.

And what type of saṁsāra vṛkṣa? suvirudha mūlam, which has got a very very strong root; this well rooted, well entrenched saṁsāra, you are leaning upon, which is a risky thing.

I have often told you that when there is a card board chair; a well decorated card-board chair is there; atta-chair, it is so beautiful, so nice, you can keep it in the show case or navarithri kolu, you can keep there, you can do everything, enjoy it, nothing wrong, do not destroy, only one small thing, what is that: already you are 95 kilos, and you sit on the chair; you fall and break your head. So therefore, except leaning or sitting, you can do everything else. Similarly, love people, move with people, show your care, everything you do; it is a gift from the Lord, whatever I have, but when you need stability and security, have the Lord as the source of security. This is stage No.1.

What is that? World dependence to God dependence. This is called vairāgyam. Not hatred. Maturity. So asaṅgaśāstrēṇa dṛḍhēna chittvā. Having done that, the sentence is

grammatically incomplete, having done that, don't stop with that; there are three more disciplines, which you have to practice. What are those three?

That is given in the next verse.

Verse 15.4

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५.४ ॥

tataḥ padaṁ tat parimārgitavyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva ca'dyaṁ puruṣaṁ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15.4 ||

ततः tataḥ **thereafter** तत् पदम् tat padam **that goal**, परिमार्गितव्यम् parimārgitavyam **should be sought** गताः यस्मिन् gatāḥ yasmin **reaching which** न निवर्तन्ति na nivartanti **they do not return** भूयः bhūyaḥ **again** प्रपद्ये prapadyē **(one should pray "I surrender** तम् एव च आद्यं पुरुषम् tam ēva ca ādyaṁ puruṣam **to that primal God**, यतः yataḥ **from whom**, पुराणि प्रवृत्तिः purāṇī pravṛttiḥ **the ancient process (of creation)** प्रसृता prasṛtā **has proceeded."**

4. Thereafter, that goal should be sought reaching which they do not return again (one should pray). "I surrender to that primal God from whom the ancient process (of creation) has proceeded".

Tataḥ means thereafter, thereafter means whereafter? After getting vairāgyam, not suppression, but mature dispassion. Suppression is never correct; it is going out of the dependence, just as we grow out of the attachment to the dolls and play things we used in our childhood, only thing is the physical growth from childhood is a natural process. You need not do anything, you survive somehow. You will physically grow; as you physically grow, you will not be leaning upon those dolls, computer games and all things; biscuits you are NO MORE interested in local biscuits, but only in gold biscuit; different biscuit. So physical growth is natural. But emotional growth requires working on it. That is called vivēka janya vairāgyam.

We have to study our experiences and learn and after getting that dispassion, healthy dispassion; you have to go to the second upāya, upāya means disciplines or sādhana, which is parimārgitavyam. Parimārgaṇam means enquiry. Vicāraḥ, searching, seeking; seeking of what tat padam, padam means that ultimate destination of life and also the ultimate substratum of the saṁsāra tree; and what is the root or substratum of the tree; Brahman. So may you enquire into Brahman; not sitting with closed eyes and asking Brahman what is Brahman what is Brahman, enquiry means guru śāstra mukēna vēdānta vicāraḥ; Brahma vicāraḥ. Brahman enquiry is śāstric enquiry. Śāstric enquiry involves the guidance of a guru. May you enter into vēdānta Vicāraḥ.

More we will see in the next class. Hari Om

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In the first part of the 15th chapter, Lord Kṛṣṇa gave a description of saṁsāra, so that a person would get a desire for saṁsāra nivṛtti or mōkṣaḥ. Because unless one diagnoses the human problem, there will never be an attempt to get out of the problem and therefore he gave the description of saṁsāra by comparing the saṁsāra to the huge tree of avastha. This was done in the first 2-1/2 verses and thereafter Kṛṣṇa has now entered into the sādhanās meant for saṁsāra nivṛtti; mōkṣaḥ prāpthi sādhanāni, or saṁsāra nivṛtti sādhanāni.

And many disciplines are discussed in the śāstras and Lord Kṛṣṇa is here highlighting four disciplines which I introduced in the last class; the first one is vairāgyam; which Kṛṣṇa called asaṅgatvam. And by the word vairāgyam, we saw the idea conveyed is deciding to depend upon the Lord more than the world. So shifting from world-dependence to God-dependence is vairāgyam. So that later, we can discover that the Lord is none other than my own higher-nature.

The scriptures do not reveal this fact in the beginning, in the beginning Lord is presented as a third person, other than me. So He sṛjīti kartā, He is sthithi kartā, He is omniscient; He is omnipotent; God is described as a parōkṣavastu, as someone different, and we are asked to depend upon that Lord in any form we like; in the form of Ganeśa, Śiva, Viṣṇu, etc.

And thereafter alone, we discover the fact that the Lord is not away from me, the Lord is my own higher-nature, and therefore, God-dependence will later be converted into self-dependence, which is total freedom. So thus vairāgyam is shifting the dependence from the world to the Lord.

The next one, the second one, that Kṛṣṇa mentions is śaraṇagathi or surrender to the Lord, to pursue the mōkṣaḥ mārga. This is based on the discovery of the fact that any human undertaking can be successful only when two factors are favourable. Any human undertaking can be successful only when two factors are favourable; one is my sincere effort called prayathnaḥ. Without my effort, nothing can happen. As they say, ten people can take a horse to the waterfront, but the horse alone has to drink. Similarly, if my effort is not there, even God cannot help me. Therefore, prayathna is one factor, and the second factor is Īśvara anugrahaḥ; the grace of the Lord, so that all the other factors are

favourable to me. All the hidden factors are favourable to me, and to seek this grace of the Lord, I surrender to the Lord. Śaraṇagathi or prāpathi is the second sādhanā.

And the third one is the development of healthy virtues. So sadguṇa sampādanam because only in the atmosphere of healthy virtues, self-knowledge can take place. Just as in chemistry, when they talk about various chemical reactions; they always specify the temperature and the pressure; in whose conditions alone the reactions can take place. Certain reactions require NTP, chemistry students will know, NTP means what? Normal temperature and pressure; in the case of certain other reactions higher temperature and pressure. In the case of certain other reactions lower temperature and pressure. Cryogenic experiments always take place in very very low temperature. Similarly they talk about acid medium, alkaline medium; when we have the acidity problem.

So when the local events require certain conditions, to successfully take place, Vēdānta says that self-knowledge can take place only in certain conditions. And what is that? There should be normal temperature and pressure. Here also we use the expression; lot of pressure Swamiji. And also we get heated up. We say. Therefore the ideal condition of the mind in which self-knowledge can take place is called sādhanā catuṣṭaya sampathi. There you say NTP; here I say SCS. Sādanā catuṣṭaya sampathi. In simple language; healthy virtues. Some of the virtues, Kṛṣṇa will Himself enumerate later, some we have already seen in the 10th, 12, 13th chapters.

In one word, I will say Sadguṇas. Vairāgyam, śaraṇagathi and sadguṇaḥ. And the fourth Vēdānta vicāraḥ. Enquiry into the scriptures or scriptural study. Unfortunately, this sādhanā is not emphasised at all nowadays. All the other sādhanās are highlighted; nobody talks much about the scriptural study; that too systematic scriptural study. Just as we study physics in the college for a length of time, chemistry we study, mathematics we study, Vēdānta is also a systematic śāstra, requiring a systematic study.

And this we call as Vēdānta vicāraḥ; consisting of śravaṇa, mananam and nidhidhyāsanam, and Kṛṣṇa uses the word here parimārgaṇam. Parimārgaṇam means self-enquiry, through the instrumentality of scriptures. Just as you enquire into the disease in the body, the doctors use the appropriate instrument, even to have a master check-up, the doctor cannot study your body, your blood, etc. through ordinary eyes and ears, he has got many gadgets. So many scanning, eeg, ecg, brain scan, etc. how many instruments are there. So to make an appropriate enquiry, you require an appropriate instrument. Self-enquiry requires the instrument called śāstra pramāṇam.

That is why we always say, self-enquiry is equal to śāstric enquiry. Ātma vicāraḥ is equal to Vēdānta vicāraḥ. Remember the example of the mirror I gave you the other day. If I

have to see my face, I have to make use of the mirror. And when I am looking into the mirror, it appears as though I am looking outside; but what I am actually seeing is not outside, I am seeing myself. I see the face on the mirror or in the mirror, but when I apply chandanam or kumkum, I do not apply on the mirror, I apply here because, I know I see there; but I see is here.

Similarly, the more you get into the śāstras, properly with the right guru, greater the śāstric study, the greater the understanding of myself. The deeper you penetrate into the śāstras, the deeper is your understanding of yourselves. So this is the fourth one, Vēdānta vicāraḥ; vairāgyam, śaraṇagathi, sadguṇaḥ, and Vēdānta vicāraḥ.

And of these four sādhanās, what is the most important one; of the four, what is the most important one. Kṛṣṇa does not mention, but we should remember that the most important one is Vēdānta vicāraḥ alone. The other three are only supportive causes, because they only prepare the condition of the mind. So just as preparing the condition for a chemical reaction, or preparing the condition for a surgery, the conditions are important, but what cures the disease is the surgery. You cannot tell the patient to go home after preparing the condition. They are all important. Sugar has to be brought down; pressure has to be handled; all these conditionings are important; but it is the surgery, the treatment which removes the disease; and remember, here the virus or bacteria is ignorance bacteria.

And ignorance is removed only by knowledge generated by Vēdānta vicāraḥ; śaraṇagathi cannot remove ignorance, all the virtues cannot remove ignorance. If you have all virtues, you will be a virtuously ignorant; previously viciously ignorant; now virtuously ignorant; virtues cannot remove ignorance. Vairāgyam cannot remove ignorance; therefore vairāgyam, śaraṇagathi and sadguṇaḥ, they only create the condition, the actual job is done by vēdāntic study; which generates the knowledge and in the process; removes the ignorance, as I often say, it is ignorancesoductamy. Therefore three are supporting causes and Vēdānta vicāraḥ is the primary cause. All these four are mentioned in the third verse; vairāgyam has been mentioned in the 4th verse; Kṛṣṇa is mentioning Vēdānta vicāraḥ and śaraṇagathi. So look at the third line first.

Tamēva ca''dyaṁ puruṣaṁ prapadyē, every devotee must be a devotee of the Lord. Without Īśvara bhakthi, any amount of intellectual acumen will not bless a person, we do require a sharp intellect, no doubt, but bhakthi is very very important. And that is why we start the class with a prayer; pārthāya pratibōdhitām, when the mind is in the prayer or not, you will chant with the mouth, amba tvāmanusandadhāmi bhagavadgītē bhavēdvēṣiṇīm; I surrender. Therefore the last two lines are within quotation, the

surrender expressed by the devotee. He address the lord, Oh Lord, tam puruṣam a'dyaṁ prapadyē, I surrender to that Lord who is called puruṣaḥ, the word puruṣaḥ has two meaning, one meaning is the all-pervading one, pūrayathi sarvam ithi puruṣaḥ. pūr to fill or pervade. From that only śaṣṭiabdhapūrthi etc. the root is pūr, and there is another meaning also, purē iti vasathi, iti puruṣaḥ; puram means the body, vasathi, one who dwells; therefore puruṣaḥ means the one who indwells the body and that is natural because if the Lord is all pervading, the Lord will be in my heart or not; the all-pervading Lord has to be pervading this hall also. Therefore, that puruṣaḥ. That all pervading Lord who is in my heart, I surrender.

And What type of Lord he is? Yataḥ purāṇī pravṛttiḥ prasṛtā. Pravṛttiḥ means the emergence, uttpathiḥ, the emergence, the origination of what? this creation, beginning from the space onward; tasmāt dva ētatasmāt atmanaḥ ākāśa sambūdha. Ākāśāt vāyu, vāyōr Agni, agnēr āpah. Even space originates from the Lord. And when all this start? When does this origination begins? Kṛṣṇa says purāṇī pravṛttiḥ, the most ancient creation; we do not know when the big bang started; billions of years ago, so this ancient origination or creation; prasṛtā, proceeds or emerges from which Lord, from which source, that original Lord I surrender to. So this is called śaraṇagathi. This is the second upāyaḥ.

And then we will go back to the first line, in which the third sādhanā is mentioned, viz., Vēdānta vicāraḥ, tataḥ, means what, after preparing the mind very well. So after providing the condition, even a farmer will sow the seed only after preparing the land and after Cavery water or monsoon; unless there is water, how can you farm? And therefore, any activity requires the condition and therefore tataḥ means sādhanā catuṣṭaya sampathi anantharam.

That is how brahma sūtra begins. Vyasācārya writes the famous brahma sutra, consisting of 555 sūtras, most important vēdāntic literature and it begins with athāthō brahma jijñāsa. And Śankarācārya writes an elaborate commentary on the first word, athā, by reading which itself you get heated up. He analyses various possible meaning of the word Athaḥ and dismisses all other possible meanings and arrive at the meaning thereafter. For that 1-1/2 page commentary, for which 10 page sub-commentary and 100 pages sub-sub-commentary has been written by others for athaḥ. And once he establishes the meaning as 'thereafter', he himself asks the question, thereafter means?, whereafter; after drinking coffee, is it. So that we will be fresh for brahma sutra. Then Śankarācārya himself answers the question, sādhanā catuṣṭaya sampathi anantharam. After preparing the mind. In fact our entire religious life is for this preparation. All our rituals are called saṁskāra, the very conception is a saṁskāra, garbhādhāna saṁskāra, puṁsavana saṁskāra, seemantha saṁskāra, jātakarma

saṁskāra; saṁskāra means what refinement process. Everything that we do in our religion, including navarathri kolu and also chundal; all are meant for refinement of the mind; saṁskāra, what a beautiful name!

And a mind which is refined is called saṁskṛita anthakāraṇam. So here the word tataḥ means athaḥ of brahma sūtra. Tataḥ is equal to athaḥ, (one should not say athaḥ). What should you do? Parimārgītavyam; enter into vēdāntic study seriously, systematically. Find out what is stūla śarīram, what is sūkṣma śarīram; what is kāraṇa śarīram; is there something beyond, if there is something beyond; what is its nature? Very elaborate enquiry. So parimārgītavyam vicārayitavyam. There in the Vyāsa sūtra it is called Brahma jijñāsah. jijñāsah means parimārgaṇam.

What do you enquire into? Padam. Padam in the last class I explained; one meaning is the ultimate goal of every human being, which is Brahman. So destination. Padyatē iti padam. Karma utpathi; and there is a second meaning also, and that is the basis or substratum. And according to the second meaning also, it is Brahman only. So Brahman which is the destination and Brahman which is the substratum of the whole creation, which is the root of the saṁsāra vṛkṣa; that Brahman may you enquire through Vēdānta.

OK. What is the advantage of reaching that destination? Already I have got a several destinations in life. Got a big agenda. So among so many agendas, which are incomplete, you are adding one more. This was not there till now and you have added Brahma jñānam on that list. So in what way this destination is better? Kṛṣṇa tells that this is the best destination because this is the only destination reaching which further travels are not there. A person has reached Home. So Brahman alone is the real home, where you can feel at Home.

Any other goal you fulfil, for a day, you are fulfilled, relaxed; then day you are ready for what next? Education over? What next? Employment. Employment over? What next? Getting settled? It is a figurative expression for getting married? Then what? Children? Then what next? They should be settled. Then what next? Grandchildren; they should be settled. I am eternally unsettled. Looking for somebody settlement or the other; I am always unsettled; the agenda never ends. And this has been going on from anādi kāla, (payaṅgal mudivathē illai – travel never ends). Whereas this is the destination where you feel at home with yourselves and thereafter whatever you do, it is not a struggle, but it is a sport or enjoyment. And therefore Kṛṣṇa says yasmin gatha, reaching which destination; that is Brahman destination, mōkṣah destination, reaching, bhuyaḥ na nivarthanthi. One does not come back to saṁsāra, which is the perpetual struggle. Perpetual struggle ends once and for all. Remember, the snake and ladder. The moment you reach the paramapadam (for vaikunḍa ēkādaśi, vaiṣṇavās have to play

paramapadam) na nivartanti bhūyaḥ. May you seek that goal through Vēdānta vicāra. With this three sādhanas, have been talked about.

What are the three? Vairāgyam; śaraṇāgathi, and Vēdānta vicāra. Now the fourth we have to see in the next verse we will read.

Verse 15.5

निर्मनमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५.५ ॥

nirmānamōhā jitasāṅgadōṣā
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15.5 ||

निर्मनमोहाः nirmānamōhāḥ **those who are free from pride and delusion** **जितसङ्गदोषाः** jitasāṅgadoṣāḥ **who have conquered the evil of attachment,** **विनिवृत्तकामाः** vinivṛttakāmāḥ **who are free from desires,** **विमुक्ताः** **द्वन्द्वैः** vimuktāḥ dvandvaiḥ **who are free from the pairs of opposites** **सुखदुःखसंज्ञैः** sukhaduḥkhasaṃjñaiḥ **known as pleasure and pain** **अध्यात्मनित्याः** adhyātmanityāḥ **who are ever committed to the spiritual pursuit,** **अमूढाः** amūḍhāḥ – **and who are wise** **गच्छन्ति** gacchanti attain **तद् अव्ययं पदम्** tad avyayaṃ padam **that imperishable goal**

5. Those who are free from pride and delusion, who have conquered the evil of attachment, who are free from desires, who are free from the pairs of opposites known as pleasures and pain, who are ever committed to the spiritual pursuit, and who are wise attain that imperishable goal.

So the fourth discipline is sadguṇaḥ; cultivation of healthy virtues; Vēdānta-friendly virtues, which serve as a catalyst for the mōkṣaḥ reaction to take place. So what are those virtues? We have already enumerated in the thirteenth chapter, from verse No.8 to 12; amānitvam, adambitvam, etc. and Kṛṣṇa will again elaborate in the 16th chapter, in the form of daivi sampathi and later in the 17th chapter also. So Kṛṣṇa wants only to give certain sample virtues.

And what are they? Kṛṣṇa says, nirmānamōhāḥ, first and foremost develop humility; get rid of arrogance; pride, vanity, which unknowingly creep into our personality; a few achievements can easily get into our head. And a few people glorify us, we have lost our balance. And therefore our scriptures emphasise Vinaya or humility as one of the most important virtues required. And as I said, the thing in one of the classes before, one of the exercises prescribed is learning to do namaskāra. The very physical prostration has the capacity to develop humility; and in our culture left and right, any occasion, namaskāra is there; Not only in front of the Lord, namaskāra to parents, to elders, to teachers; So this is one method;

And the second one is to constantly remember that there are people who are greater than me; and superior to me in any field. I am never the greatest one in the creation. If I remember this fact, humility will be automatic.

And secondly and more importantly I should remember; whatever glories or faculties I have, they are all gift from the Lord, it does not take much time to lose them; a wonderful voice can be easily lost with one ice-cream; or anything. So any faculty that I have, can be lost at any time; Remember the 10th chapter of the Gītā; everything I possess is Bhagavan's gift. And any glorification I receive, you do not have that problem!! It is OK, if no one curses! Any glorification I receive, any namaskāra I receive, I directly handover mentally to the Lord.

If these two points I remember; first point, that there are people who are superior and greater and second point, whatever I have is Bhagavān's grace. If these two I remember in my mind, and physically I keep doing namaskāra wherever appropriate, without hesitation, satsaṅga namaskāra, if there is a back-ache, pancāṅga namaskāra, if I cannot bend at least the short cut namaskāra, you do, *nirmāna* is nothing but *amānitvam* of the 13th chapter, *vinayaḥ*.

Then the next virtue is *nirmōhaḥ*, that *nir* should be read twice. *Nirmāna* and *nirmōha*; you should not say *nirmāna* and *mōha* is another virtue; *mōha* is not a virtue which we have to acquire, because we already have a plenty. So *nirmōhaḥ*, freedom from delusion.

And that means what? Proper thinking or discrimination and what is proper thinking? We should remember, every individual is a mixture of a spiritual personality and a material personality. Spiritual personality is the *ātma tatvam* and the material personality is the *anātma* personality and every individual is a mixture of spirit and matter.

We are both spiritual and materialistic. As Dayānanda Swamiji says; even the greatest spiritual person when he is eating food, he is a *pucca* materialist only; because he is dealing with matter to nourish the matter; there is no *ātma* involved in eating. So we have both the personalities; our growth is balanced growth in which I take care of my material needs and I should also take care of my spiritual growth.

And that is why we have divided the *puruṣārtaḥ* into four; *arta kāma* are also important; *dharma mōkṣaḥ* are also important. There should not be a lopsided approach. That is what Kṛṣṇa said in the 16th chapter; suppose a person says that I will do 24 hour meditation only and no eating food, etc. materialistic pursuit, Kṛṣṇa said it would not work, if you do not eat at all, you will meditate only on *idlis* and *chappathis*; and not on Brahman. So 100% spiritual pursuit nobody can have. 100% material pursuit is also

lopsided. Therefore Kṛṣṇa says: Give balanced time for arta kama, earn well, eat well but at the same time have time for attending the Sunday classes. So Sunday classes also. No time there, do not say. And therefore mōhaḥ means the misconception that pursuit of money alone will give me fulfilment in life. Kaśēthan kaduval ada; philosophy would not work. kasum kaduvulum is OK. Kaśēthan kaduvul is a problem.

So earning money required; but you cannot spend your entire life in earning and entertainment alone; that is why I often say what I have alone is not the criterion for my joy, what I am also should be taken care of. We are taking care of only what I have; but we are never taking care of what I am. And therefore, nirmōhaḥ means the one who gives equal importance to spirituality also.

And the next virtue? Jita saṅgha dōṣāḥ. Saṅgha means emotional slavery; emotional attachment, emotional addiction, emotional leaning upon external factors is a risky proposition; because the external world is constantly changing. So leaning upon a changing support is not a healthy one and therefore use everything but do not lean on anything. And if at all you want to lean upon something, lean upon something śāsvatham. And that is why I told in the beginning itself, world-dependence to God-dependence. So jitasāṅgadoṣāḥ, those who have mastery, those who are not emotional slaves of people, of situations and of things. So this will take time, but we have to work on that. In fact all our vṛthams prescribed in the scriptures are meant to develop that self-dependence only; whatever we are used to, we are asked to give up for a day, for a week; those people who take vṛtham for Śabarimalai, they learn to live without those dependences. See what happens if coffee is not there for? You have start there. So therefore, freedom from slavery.

Then the next one. vinivṛttakāmāḥ. Not developing new dependence. Previous value is giving up present dependence and there are some people who give up, they say I have given up smoking and what do I do? Pan parag; kathi pochu, valu vanduthu; you have left one and replaced by something equal or worse. So many people have got the habit of arecanut, which cause cancer of the mouth, they say. It is extremely difficult for them to give up. Some people it is snuff. All the time having cinmudra ~ snuff - cinmudra.

There was one śāstri, great scholar, vēdāntic class; and he will have that very good scholar, teaches well, but he takes snuff; Therefore what I am saying is vinivrittha kāma, do not replace one dependence by another. So vinivṛttakāmāḥ, free from fresh attachments or desires.

Then the next virtue is dvandvaiḥ vimuktāḥ; those who can withstand the opposite experiences of life; the capacity to withstand the opposite experiences of life; which are

inevitable in life. So there is prosperity, lot of money, and then there is also situation, lot of debts also, and health is there; ill-health is also there; and gain is there; and loss is there; victory is there; failure is there; māna apamāna, in fact life is a series of opposites. In Sānskrīt we call it dvandvam. Dvandvam means pair. And that is why reading purāṇic stories, which is useful because from the purāṇas we come to know that even the greater emperors and even great bhakthas and even avathārās have faced opposites; Rāmayaṇa you read; Rāma was in the palace, and in the forest; Dharmaputra was in the palace, and in the forest; Naḷa was a great king; lost everything. And thus when we read we come to know that when great emperors cannot avoid ups and downs, what am I a small man going to do.

अवश्यम् भावि भावानाम्, प्रतिकारो भवेत् यति
तता दुःखैर् न लिप्येरन्, नळ रामः युधिष्ठिराः

[avaśyam bhāvi bhāvānām, pratikārō bhavēt yati
tatā duḥkhair na lipyēran, naḷa rāmaḥ yudhiṣṭirā](#)

When they had to face choiceless situations, irremediable situations, how can I help? And therefore I have to toughen myself, I have to thicken my skin; that is called shock absorber, through vivēka and bhakthi; discrimination and devotion will give a mind with a shock absorber. Therefore free from reactions towards violent reactions towards. You cannot avoid reactions totally, but the shock absorber would reduce the intensity. I would not go Mad, I would not think of committing suicide, I may be upset a little bit; but it is withstandable, manageable condition. And those who are free from violent reactions with regard to adverse circumstances. And what are the adverse experiences, sukha duḥkham sama; in the form of pleasure and pain; and others. So when that well known proverb, you might have heard, when going gets tough, the tough gets going.

In Sānskrīt, we have got a beautiful slōkā, in which they divide the human-beings into two types of balls. One is a wet clay ball; a ball made-up of wet clay; and another is a rubber ball. Now you drop both of them down; what will happen? The wet clay ball once it falls, never gets up. Fallen for good. It does not have the capacity to bounce back. Low resilience; permanently scarred and damage; whereas the rubber ball, the moment it falls, it bounces back; in fact, the harder the fall, more is the bounce.

यथा कंदुक पादेन उदपददि आर्य पदानपि
तता तु अनार्य पदधि, मृत् पिण्ट पतनम् यथा ।

[yathā kaṇḍuka pādēna udpadadi ārya padānapi
tatā tu anārya padathi, mṛt piṇṭa padanam yathā |](#)

You know the meaning. kanduka pādēna, fall of the regular ball, it has resilience, the other one is the ball of wet clay. I have to decide whether I am clay or ball. And one who

is like a ball, is called dvandvairvimuktāḥ. OK. this was a tragic condition, cry one day, two day, Then start again, who has not lost kingdom, husbands, or children, all these things happen; that resilience is the virtue;

And the next and the most important virtue is adhyātmanityāḥ; adhyātmanityāḥ means what? Regular study of scriptures. In fact they nourish these virtues. Just as physical health requires a consumption of regular nutritious food; physical health requires regular consumption of nutritious food; not junk food, OK. Similarly, mental health requires regular consumption of nutritious food called scriptural study. It is a nutrition for the mind and the intellect. And if you read any other book; star dust; what will happen? We will go to dust; that is all. That is called junk food; therefore, reading Gīta, reading the saying of the mahātmās. Remember, that is nourishment to the mind and intellect and therefore Kṛṣṇa says adhyātmanityāḥ means what? Regularly committed to adyātma means spiritual scriptures. So either by reading or writing or sharing, find out one victim; and then share. As Swami Chinmayānanda says; invite him and give a hot cup of coffee. So that he cannot go until he completes it, so you get 15 minutes. Next time, he may come or may not come. So share, that is also scriptural study only.

And if a person follows these virtues, along with the other three; other three, vairāgyam, śaraṇāgathi and Vēdānta vicāraḥ.

then amūḍhāḥ, such people who follow all these four sādānās, vairāgya, śaraṇāgathi, and Vēdānta vicāraḥ, those who follow, amūḍhāḥ bhavanthi, they become wise people. Amūḍhāḥ, means jñāni. Brahma vid, sthira prajñāḥ, they become wise people.

And then tad padam gacchanti, they will reach the destination of Brahman, the destination of God or the destination of mōkṣaḥ; they will certainly attain; guaranteed.

And what type of destination it is; avyayaṁ, which is permanent, which is never lost. Because wisdom is never lost. Money you gain, it gets depleted; exhausted; but knowledge when you share with others, it will never get depleted; if it is going to get depleted, as I teach Gītam ore and more, and at the end of the fifth course, my knowledge will be half; by the time I come to the fifteenth, I would not know anything. That is not so. The more I teach, the more I know.

न चोरहार्यं न च राजहार्यं न भ्रातृभाज्यं न च भारकारि ।
व्यये कृते वर्धत एव नित्यं विध्याधनं सर्वधनात् प्रधानम् ॥

[na cōrahāryaṁ na ca rājahāryaṁ na bhrātr̥bhājyaṁ na ca bhārakāri |
vyayē kṛtē vardhata ēva nityaṁ vidhyādhanam sarvadhanāt pradhānam ||](#)

The more you use your knowledge, the more it increases; and therefore mōkṣaḥ is permanent benefit. Never lost.

More in the next class.

Hari Om

192 Chapter 15, Verses 06-07

ॐ

After giving a description of saṁsāra in the first few verses, Lord Kṛṣṇa dealt with the saṁsāra nivṛtti upāya, the means or methods for removal of saṁsāra; saṁsāra nivṛtti means mōkṣaḥ, and therefore saṁsāra nivṛtti upāyaḥ means mōkṣa upāya. What are the disciplines to be followed to attain freedom the above described saṁsāra? And as we see in the previous classes, four disciplines were highlighted. The first one is vairāgyam or dispassion; the second one is śaraṇāgathi, surrendering to the Lord in the form of any Iṣṭa dēvatha; the third discipline is the acquisition or cultivation of healthy values, which we called sadguṇaḥ, or sad acārāḥ, or in the 16th chapter, it will be called daivi sampath. Cultivating healthy virtues is the third discipline and the fourth and the primary discipline is vēdāntic enquiry; vēdānta vicāraḥ, vēdānta sṛavaṇa manana nidhidhyāsanam. And the word Kṛṣṇa uses is parimārgaṇam. tataḥ padaṁ tat parimārgitavyam; parimārgaṇam is vicāraḥ, padam means Brahman, padam parimārgitavyam, means Brahma vicāraḥ karthavyaḥ. And enquiry into Brahman is possible only through Vēdāntic scriptures and therefore Brahman enquiry automatically means vēdāntic enquiry.

Of these four, as I said in the last class, the first three are supporting sādhanās, and vēdāntic enquiry alone is the primary sādhanā which alone removes the self or Brahman ignorance. And if a person follows all these four disciplines, what would be benefit that he will attain? That was mentioned in the 5th verse, the 4th line, which we saw in the last class; amūḍhāḥ. By following four disciplines, the seekers will become wise people. Amūḍhāḥ means jñāninaḥ. Mōhaḥ means ajñānam; mūḍhāḥ means ajñāni and amūḍhāḥ means non-ajñāni, not ajñāni means jñāni. So amūḍhāḥ bhavanthi; jñāninaḥ bhavanthi and by way of becoming jñānis, what is the benefit they will enjoy? Tad avyayaṁ padam gacchanti. They will attain the avyayaṁ pada, known as Brahman. Avyayaṁ means undecaying; undecaying means not affected by time. Not affected by time, means kālāthītham. So they will attain the kālāthītham padam; which is none other than Brahman. So thus previously Brahman was presented as the root of the world and now Brahman is presented as the destination of the seeker. So what is the substratum of the world alone is the destination of the seeker, and that is why the word padam is a

versatile word; it has got both meanings. One meaning is the substratum, the other meaning is the destination. So Brahman is padam, the support of the world and Brahman is padam, the destination of the seeker, that Brahman they attain. So Brahma prāp̥thi alone is called mōkṣa prāp̥thiḥ. Up to this we saw in the last class.

Verse 15.6

न तद्भासयते सूर्यः न शशाङ्को न पावकः ।
यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५.६ ॥

na tadbhāsayatē sūryō na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē taddhāma paramam mama || 15.6 ||

सूर्यः न भासयते sūryaḥ na bhāsayatē **the sun does not illumine** तत् tat **it**, न शशाङ्कः na śaśāṅkaḥ **neither the moon** न पावकः na pāvakaḥ **nor the fire** तद् मम परमं धाम tad mama paramam dhāma **it is my supreme abode** गत्वा यत् gatvā yat **attaining which** न निवर्तन्ते na nivartantē **they do not return**.

6. The Sun does not illumine it; neither the moon nor the fire. It is My supreme abode attaining which they do not return.

In the previous verse it was mentioned that the seekers who follow the four fold disciplines will attain that undecaying padam, which is called Brahman, which is the root of the universe. Now in this verse, Kṛṣṇa says what is the nature of that Brahman; which is the destination of the seekers; which is the substratum of the universe; what is the nature of the substratum, destination Brahman? Substratum-cum-destination Brahman; what is its nature? So this verse is the Brahma lakṣaṇa slōka. A verse which defines Brahman. Wherever Brahman is defined that verse considered important. We call Brahma lakṣaṇa slōkaḥ. Yesterday we were seeing Turiya lakṣaṇa mantra; ~ nantha prajñā, na bhahi prajñām, mōhayathi prajñām ~ that is also definition of Turiyam, which is another name for Brahman. So here also, we get the definition of Brahman.

And while defining Brahman in this verse, Kṛṣṇa is borrowing from a well-known upaniṣad mantra. I have often told that the entire Gīta is a borrowed teaching, Kṛṣṇa does not give anything original of Himself; the whole Gīta is extracted from the upaniṣad. That is why you should remember the verse, sarvōpaniṣadō gāvō dōgdhā gōpālanandanah, pārthō vatsaḥ sudhīrbhōktā dugdham gītāmṛtam mahat. So this verse is based on a well-known upaniṣad mantra, which occurs both in the Muṇḍaka upaniṣad and Kathōpaniṣad and it is so well known that it is used in all the temples regularly, at the time of deeparadhana. And you know what is that mantra.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १० ॥

na tatra sūryō bhāti na candratārakam
nēmā vidyutō bhānti kutō:'yamagniḥ |
tamēva bhāntamanubhāti sarvaṁ
tasya bhāsā sarvamideṁ vibhāti || 2.II.10 ||

We won't notice that he would go on express speed and we would not understand. It is one of the very important definitions of Brahman which we use at the time of āraṭhi. What is the meaning of this definition? The essence is Brahman cannot be objectified by any instrument of knowledge. Brahman is not objectifiable through any instrument of knowledge. Brahman cannot be illumined by anything. And to convey this idea, the Upaniṣad uses the example of light. Light in Vēdānta is that in whose presence things are known. In Vēdānta, light means that in whose presence things are known. For example, this is called light, because in its presence I am able to know you are seated in front. Imagine light goes away; I will not know whether you are continuing to sit or quietly walk off. I won't know. Therefore light is that in whose presence things are known.

And keeping this definition, the upaniṣads mention or point out that every sense organ can be compared to a light. Every sense organ can be compared to a light, because sense organ is that in whose presence things are known. Therefore ear is a light, in whose presence sounds are known; therefore ear become a light ('light' with quotation, it is figurative expression)' nose is a light in whose presence smells are known; tongue is a light in whose presence, tastes are known and if you extend further, any pramāṇam or instrument of knowledge is called a light. Any pramāṇam; any instrument of knowledge; is also called a light, why?, because in the presence of instrument of knowledge the objects are known. Thus 'inference' is also a form of light, through which you can know things. And even words are a form of light. Even a lecture is a form of light. That is we have an expression in English: Can you throw some light upon that particular topic? When somebody asks me throw some light on a particular topic, what do I do? I give a talk and this person says I am enlightened. See all the words. Throw some light. I am enlightened. Even though what I have done is giving some speech only. Thus even words are a form of light called śabda pramāṇam through which we come to know things and the upaniṣads says that there are so many lights in the world. Sun is a light; moon is a light; stars are light; fire is light. There are so many lights, and there are many sense organs which are also light and in addition to that, there is śabda pramāṇam which is light. Thus there are so many lights and Brahman is that which can never be illumined by; known through any light. No light can objectify that Brahman. To use a technical language, anything which can be known through a light, an instrument of knowledge,

anything that is known through a pramāṇam is called a pramēyam. Anything that is objectified, known, illumined through any pramāṇam is called a pramēyam. Kṛṣṇa says Brahman is that which is not an object of knowledge, it is not a pramēyam at all.

Therefore what is Brahma lakṣaṇam? Apramēyam Brahma. Sarva pramāṇa agōcaram Brahma. Anyadēva viditat athō aviditat Brahma. And then finally, we will have a question. If Brahman cannot be objectified through any instrument of knowledge, does that Brahman exist at all. If you say that it cannot be tasted, touched, seen, heard, etc.; if it cannot be inferred or described; if it cannot be known through any instrument of knowledge, does it exist at all. Is it குதிரை கொம்பு (Horse Horn)? The upaniṣads say that it does exist.

So Brahman is not an object of knowledge. Brahman exists. This is the quiz programme. Kaun Banēga Crorepati. Brahman is not an object of knowledge. At the same time, Brahman exists; what is that brahman? You can have only one answer, if Brahman exists, and if it is not an object, there can be only one answer, what is that? It is the very subject; it is very conscious being, which objectifies everything but which can never be objectified. Which is the experiencer of everything, but which is never experienced. It is this seer of everything but never seen. The unseen seer; the unseen hearer, the unsmelled smeller; the untasted taster, the untouched toucher; these are all not my expressions. These are all upaniṣadic expressions. adṛṣṭō draṣṭāḥ, asṛṭō srōtā, amato manto, avijjātō vijnatā. This is the definition given in the Brihadārṇyaka upaniṣad.

Whenever you do not know where a particular mantra comes, you do not know, Brihadārṇya you say. Two reasons. It is such a vast upaniṣad, that all important ideas come in that. Therefore it is true that any idea, that comes in Bṛhadārṇyaka. And the second reason is nobody will cross check whether it is true or not.

So therefore, adṛṣṭō draṣṭāḥ, asṛṭō srōtā, amatō mantō, avijjātō vijnatā, this subject is never objectified and objectifiable is Brahman. In short, Brahman is the consciousness-principle. It illumines the inert world; but it is not illumined by the inert world. It illumines matter; but it is never illumined by matter. It knows the matter, but it is not known by the matter. So thus Brahma lakṣaṇa is finally caitanya svarūpam brahma. Cid rupam brahma. Satyam jñānam anantham brahma; this is the sāra of this verse.

And why do we use this mantra at the time of deeparadhana? We use this mantra to expose our foolishness. Oh Lord you are the illuminator of everything, I am using the miserable camphor light; miserable, because we use one fourth a camphor piece, we want to keep it for the entire navarathri. So therefore, the pūjari says, Oh I am Aśadu. I am trying to illumine through this fire, but the fact is fire does not illumine you. On the

other hand, it is you the consciousness which is illumining this fire. And that is the significance of such a prayōga.

Now look at the slōkā. Kṛṣṇa says: sūryaḥ tat na bhāsayatē. The sun light does not illumine the Brahma caitanyam, the Conciousness; on the other hand, the sunlight itself is known because of the Conciousness only.

Na śaśānkaḥ tat bhāsayatē; tat bhāsayatē, you have to repeat. The moonlight does not illumine that Brahma caitanyam.

Na pāvakaḥ. pāvakaḥ means the fire light; the light of the fire; so the fire does not illumine that Brahman. On the other hand, Brahman illumines the fire; illumines, means makes the fire known. In vēdānta, the word illumine is equal to making something known. So Brahman illumines the fire means, Brahman alone makes the fire known because the Brahman is the Conciousness principle because of which I am conscious of the fire's existence.

And in the original Muṇḍaka mantra, two more are added; tāraḥ and vidyutaḥ; tāraḥ; means stars; vidyut means lightening. Stars do not illumine. Flashes of lightening, do not illumine that Brahman.

And if that Brahman is Conciousness, which can never be objectified, I said that Brahman has to be the very subject itself. Now the question is if Brahman happens to be I, the subject; how many kilometers, I should travel to reach that Brahman? This fellow says that I have understand. That Brahman is the subject. Subject, I, the observer, the conscious-principle. In short the very ātma. Once I know Brahman is the very ātma aham, how far should I travel to reach Brahman. I need not travel even a millimeter, because by the very knowledge I have discovered the fact that there is no distance between Brahman and me. And therefore, we get a very very important idea, we should know. Reaching Brahman is not physical event. Reaching Brahman is not a physical event, which requires a time or a process; reaching Brahman is an intellectual event. Reaching brahman is an intellectual event; what type of intellectual event it is? It is an event which involves dropping a misconception. Dropping a misconception is that event; and what is the misconception that there is misconception between Brahman and me is my false notion. Is the false notion, which was distancing me from Brahman or which was distancing Brahman from me; so the distance is physical; distance is not temporal; distance is notional distance. What notion? ப்ரம்மன் எங்கே இருக்கு; நான் அடையணம்; ப்ரம்மன் எங்கே இருக்கு; நான் அடையணம் (Brahman is somewhere and I should reach there) All the movies will reinforce our misconception. A Bhakta will die, in the movie or in the TV serial and you will see a jyōthi raising from the bhakta, a flame from the body,

what flame? jīvātma flame, and the flame will travel, come out of door, (all the modern technology are used), flame will be travelling, travelling, and will rise and rise and paramātma will be sitting there, and jīvātma will travel and travel and merge. இரண்டற கலந்தார். Irandara Kalandar. All these things will reinforce my misconception, that there is a distance between me and God.

What Vēdānta says is if God is all-pervading, there cannot be a distance between me and God. And if at all there is a distance, it is a distance caused by a false notion; that Bhagavān is in Kailasa or Vaikuṇṭa.

If the distance is caused by a false notion, how do you remove the distance? By removing the false notion. And how do you remove the false notion? By knowledge. Therefore knowledge is equal to merger. Other than jñānam, there is no other merger with Lord. Therefore Kṛṣṇa says yat gatvā, having merged into that Brahman; "merge" within quotation, by dropping the notion that there is a distance between Brahman and Me and knowing that I was never away from Brahman and I can never be away from Brahman, having removed the notion, na nivartantē. There is no question of coming back to saṁsāra once again. When merger is in the form of knowledge; it is permanent merger. If merger is in the form of a physical event, that merger will be temporary; you will merge and remain there for some time; every union will end in separation. Any physical merger is not permanent. That is why we all have come together between 6 and 7 am. Samyōga at 6 o' clock and viyōga at 7 o clock. Samyōga in svarga lōkā and afterwards what viyōga; any physical merger is temporary. That is why we say if merger is going to vaikunṭa, you will go alright, but after some time, if merger is going to Kailasa, you will come back. Physical merger is temporary. But Vēdāntic merger is what? Not physical. It is in the form of jñānam. And knowledge based merger is permanent, because ignorance once gone, is gone for good.

And therefore, yat gatvā, having merged into Brahman, na nivartantē; that person does not come back again and tad mama paramaṁ dhāma. That destination Brahman is nothing but Kṛṣṇa says my own higher-nature; Hey Arjuna Brahman is my own higher-nature. So by saying higher-nature, Kṛṣṇa indirectly indicates I have got a lower nature also. When you say that person is more intelligent, this person is less. When Bhagavān has got higher-nature and lower nature and that has already been described in a previous chapter, I do not know whether you remember, or whether I should give you an assignment; in which chapter the higher and lower natures are discussed; the seventh chapter; para prakṛti and aparā-prakṛti. Parā-prakṛti is nirguṇa caitanyam, aparā prakṛtiḥ is saḡuṇa śariram of the Lord. And therefore Arjuna my body is my lower nature, and the Conciousness is my higher-nature.

And therefore tat brahma, mama paramaṁ dhāma; dhāma means svarūpam; prakṛti, paramaṁ dhāma, parā-prakṛti. And what was the definition of parā-prakṛti given in the 7th chapter? We said: Nirguṇa, nirvikāra, satya, cētana tatvam. And aparā-prakṛti we defined as saguṇa, savikāra, mithya, acētana tatvam. Go back and refresh your notes, if you have not got. I do not want to go into the details.

Verse 15.7

ममैवांशो जीवलोके जीवभूतः सनातनः |
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति || १५- ७ ||

[mamaivāṁśō jīvalōkē jīvabhūtaḥ sanātanah |
manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati || 15.7 ||](#)

अंशः मम एव aṁśaḥ mama ēva **a part of Myself alone** सनातनः जीवभूतः sanātanah jīvabhūtaḥ **is in the form of the eternal jīva जीवलोके** jīvalōkē **in the world of beings,** कर्षति karṣati **He pulls,** इन्द्रियाणि indriyāṇi **the (five) sense organs** मनः षष्ठानि manaḥ ṣaṣṭhāni **with the mind as the sixth प्रकृतिस्थानि prakṛtisthāni which reside in the body**

7. A part of Myself alone is in the form of the eternal jīva in the world of beings. He pulls the (five) sense organs, with the mind as the sixth, which reside in the body.

So with the previous verse, that particular topic is over. The topic of the mōkṣa upāyaḥ. The methods or disciplines to be followed for attaining mōkṣa, which is the four-fold disciplines and by following that one will attain mōkṣa which is nothing working into Brahman. In the second-chapter, it was called, Brahma nirvāṇam. Nirvāṇam means merger. So with that, the first part of the 15th chapter is over.

Now from the 7th verse onwards, Kṛṣṇa is entering into another very important topic and that topic is Brahman alone is in the form of the whole universe. Brahman alone is in the form of whole universe, which means there is no universe at all, other than Brahman. Just as saying there are no ornaments other than the gold; ornaments are nothing but different names that we use, but they are not substances. There is no substance called bangle. Substance is gold alone. There is no substance called chair; the chair is nothing but wood alone. Similarly there is no substance called world. Brahman alone is known by the name world. And this idea has been hinted in the fourth chapter of the Gīta. In the well-known verse,

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४.२४ ॥

[Brahmārpaṇam brahma havirbrahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam brahma karma samādhinā || 4.24 ||](#)

And if we chant this verse, you will get hungry, because it is used for eating!!!. But the idea, the content of this slōka is: Brahman alone is in the form of everything.

And to convey this idea, Lord Kṛṣṇa divides the entire world into two parts; and one part is the jīva rūpa; jīvas; so the conscious experiencers known as jīvaḥ, and the second part is the inert objects of experience, called jagat. So universe is nothing but jīva plus jagat. The experiencer plus the experienced; if you remember the Māṇḍukya; the pramāta and the pramēyam; the jīva and jagat. And Kṛṣṇa wants to say that one Brahman alone is appearing in the form of jīva also and that the same Brahman is in the form of jagat also, the inert world also.

And for this purpose, we should know what is the definition of jīvaḥ. What is the definition of jīvaḥ? For this purpose, you should remember Tatva Bōdha; which we have seen long before. And Kṛṣṇa defines jīva as all pervading brahma caitanyam, all pervading consciousness, which is reflected or manifest in our body mind reflecting medium. In Sānskrīt, we call caitanya prathibhimbam, jīvaḥ. The original all pervading Consciousness is called Brahman or paramātma. In Tatva Bōdha, we used the expression, OC. OC means original consciousness. And that original consciousness when it is expressing through the body, expressing through the mind that reflected or manifest consciousness is called RC; the reflected consciousness. And this body-mind-matter medium, is called the RC, the reflecting medium. So OC, RC and RM.

And to understand this, I will give you an example, which also we have seen before; I am reminding you of that example. Imagine during the daytime there is the original sun in the sky. We will call it OS. Original sun. OC and OS. And imagine there is a room down below or a hall down below, and because there is roof and also the doors are closed, the room is dark within. There is no light. And original sunlight is not able to illumine the light because there is a roof obstructing the sun light. And you take a mirror. A darpanaḥ, a reflecting mirror and you open one of the windows of the room, and you keep the mirror in a particular angle outside, 45 degrees you keep outside. You know that the mirror does not have a light of its own. Therefore it is not an illuminating principle, it is not a luminous principle at all. But when you keep the mirror down below, the original sunlight gets reflected in the mirror. And now the mirror has got RS; the Reflected sunlight. And what is the mirror? The mirror is the reflecting medium. Therefore OS, RS, RM. RM is common to both and this RM which is not luminous by itself has now become luminous because of what? The reflecting sunlight. And not only the mirror has become bright, it is capable of illumining the dark room.

Now I ask you a question; what is illumining the dark room; the mirror, or the original sunlight? What is illumining the dark room, the mirror or the original sunlight? Suppose

you say, original sunlight is illumining; not the mirror, then I will ask you to remove the mirror and illumine the room and you will find that once the mirror is removed, the hall gets dark. It cannot be illumined.

Suppose another person says, the mirror alone is illumining, original sunlight is not required. Then I will ask you in the night you try. So it is the mirror alone nor the original sunlight alone; but you require the combination of both. You require the combination of both to illumine the dark room.

Now in this combination you can focus on any one of them. You can give importance to any one of them; because both are equally important. In a particular context, you can highlight; like father and mother; who is important for the child to be born; both are required. But at some time, the mother takes the credit; at some time the father takes the credit. He tells your son. Is this not Akramam? As though he does not have a contribution to the tragedy, for whatever event it is. Contribution of both. Therefore, you can focus on any one of them.

Based on this, we have got two ways of presentation. One way is I say the mirror illumines the dark room; blessed by the original sun; So in this the importance is given to the mirror, when the mirror illumines the dark room; but I add quietly blessed by the original sun. But who is the illuminator? The mirror illumines. In this the importance is given to the mirror.

Or I can present in a different language also; the Sun alone illumines the dark room; not directly but through the mirror. The sun alone illumines the dark room, not directly; but through the mirror and therefore the credit of illumination goes to ultimately the sun alone.

In the same way, our body mind complex is like the mirror. The original consciousness is Brahman, the reflected consciousness is Jīva. The body-mind complex is RM; the reflecting medium, it does not have sentiency of its own; body is inert matter, mind is inert matter. Just as the mirror by itself non-luminous and this body-mind-complex has got the reflected consciousness, we call the Jīva, and the reflected consciousness is possible because of what? The original consciousness called Brahman. And therefore we say: Brahman alone is available in the body-mind complex as the jīva. OC-Brahman alone is present in the body-mind-complex as the RC-jīva and as the jīva, Brahman alone illumines or experiences the dark room. What is the dark room? The entire world is comparable to dark room.

And suppose you remove the mirror; what happens? Original sunlight will be there; but since there would not be reflection, mirror is removed; the room will become darker.

Similarly, during sleep, what happens? The mind-mirror is removed, and therefore the reflected consciousness is not available and therefore the world becomes what? Dark, means during sleep, there is total darkness. Why there is darkness? Not because Brahman is not there; the original consciousness is, but the reflecting medium the mind has resolved, therefore the world is not illumined.

And therefore in these verses, from the 7th up to the 11th, Kṛṣṇa says Brahman the OC alone is in the form of jīva, RC, Brahman the original consciousness alone is in the form of Jīva, the Reflected consciousness.

Now look at the slōkā. Mama ēva amśaḥ, amśaḥ means reflection; pratibimbhaḥ, ābhasaḥ, mama means mine; mine means Brahman's and what is Brahman? The original consciousness OC. Therefore mama amśaḥ means the reflection of OC and what is the reflection of OC? RC, mamaiva amśaḥ, jīva bhutaḥ, is in the form of the jīvas and the original sunlight is how many? Ēkaḥ, whereas reflected sunlight would be how many? It can be any number. You can have several mirrors. If there are ten mirrors, there would be ten reflections. Similarly, as many bodies are there, so many RCs will be there. Thus OC is one; RCs are many. Paramātmā is one, jīvātmās are many.

And therefore Kṛṣṇa says: Jīvalōkē, in the world of Jīvās, I, the Brahman alone am in the form of reflection and this reflected-consciousness alone makes the body-mind complex alive and sentient. And once the RC is not there; the body will become dead matter. So this is the description, which is going to come, the details we will see in the next class.

Hari Om

193 Chapter 15, Verses 07-08

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In the first 6 verses of the 15th chapter, we saw the first part of the vēdāntic-teaching. Kṛṣṇa described the nature of saṁsāra, by comparing it to the aśvatta tree and then He talked about the four important disciplines, by following which, a person will get out of saṁsāra, the disciplines being, vairāgyam, śaraṇāgathi, satguṇaḥ, and vēdānta vicāraḥ.

And by following these four, a person attains freedom from saṁsāra, which is otherwise called attainment of mōkṣa. Attainment of mōkṣa is nothing but attainment of Brahman, which is the very substratum of the saṁsāra tree and Kṛṣṇa concluded that discussion by defining the nature of Brahman through a very important verse, na tadbhāsayatē sūryō, which is paraphrasing the very important upaniṣad mantra, na tatra sūryō bhāti na candratāraḥ.

And through this verse, Kṛṣṇa defined Brahman as the consciousness principle, which objectifies everything but itself cannot be objectified through any instrument. And then finally Kṛṣṇa added a note pointing out that this consciousness is my higher-nature. I-the-Lord have got two natures or features; which was said in the seventh chapter, as aparā and parā-prakṛti, the lower and the higher-nature; the lower nature is the saṅuṇa Īśvara, and the higher-nature is the nirguṇa Īśvara, which is the consciousness. And therefore, indirectly Kṛṣṇa tells: Hey Arjuna! Do not look upon me as a physical body; born as the other day as son of Dēvaki and disappearing on another day; this visible personality of mine is only my inferior lower material nature and my real higher-nature is the Nirguṇa caitanyam which is never subject to birth or death, or even travel. That is why, we use the word, Kṛṣṇa paramātma, and that Kṛṣṇa, the paramātma; the caitanya svarūpam, cannot travel from one place to another, because that Lord is all-pervading. And therefore Kṛṣṇa hereafter talks about himself as Nirguṇa Brahma caitanyam.

This we have to remember because Kṛṣṇa uses the word I, in three different meanings, which has confused many students of the Gītā. Kṛṣṇa is very very loose in using the first person singular. In certain context he uses the word I as the physical Kṛṣṇa; having a date of birth and a date of death, and born as a contemporary of Arjuna and a friend of Arjuna. Sakēti matva; bhaktōsi ma saha chēti rahasyam hē tat uttamam; Arjuna you are my friend. When Kṛṣṇa addresses Arjuna as his friend, Kṛṣṇa is taking himself to be a personal God, Dēvaki paramānandam, Vasudēva sutam Kṛṣṇam. So thus the word 'I' sometimes means a ēkarūpa Īśvaraḥ.

And there are other times when Kṛṣṇa uses the word I; not as a personal localised God, but as the all-pervading virāt svarūpam. Not with one form; with anēkarūpam Īśvara; and where do we get such an expression. You can easily find out, the entire 11th chapter, Kṛṣṇa uses the word-I not as Mr. Kṛṣṇa but as the total universe. Anēkabāhūdaravaktranētram paśyāmi tvāṃ sarvatō'nantarūpam; not ēkarūpa, anēkarūpam.

And there are certain rare occasions, where Kṛṣṇa uses the word I, not to represent ēkarūpam Īśvara, not to represent anēkarūpam, but arūpa, Nirguṇa caitanyam. And where does Kṛṣṇa use I, the first person singular; in the 9th chapter, in the 7th chapter:

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः |
परं भावमजानन्तो ममाव्ययमनुत्तमम् || ७- २४ ||

[Avyaktam vyaktimāpannam manyantē māmabuddhayaḥ |
param bhāvamajānantō mamāvayamanuttamam || 7.24 ||](#)

People think I am human being; people think I was born, because people do not know my formless higher-nature. Maya tata idam sarvam, jagat avyaktha murthina. I have got

an invisible nature, which pervades all over. So in such context, the word Aham means arūpa Īśvaraḥ.

So what are the three; ēkarūpa Kṛṣṇaḥ, Īśvaraḥ, anēkarūpa, virat-Īśvara, arūpa-nirguṇa Brahma-caitanyam.

Therefore whenever Kṛṣṇa says, aham, maya, mama, we have to enquire and find out is it in meaning No.1, 2 or three.

And many people get confused, and they take arūpa in the place of anēkarūpa, and anēkarūpa in the place of ēkarūpa, etc. sarvadharmān parityajya māmēkaṁ śaraṇaṁ vraja. Surrender to me alone. Therefore, which Me? ēkarūpa, anēkarūpa or arūpa? In the 18th chapter it is going to come. I should not open the suspense. If you ask a Kṛṣṇa consciousness fellow, such a fanatic Kṛṣṇa bhaktha, māmēkaṁ śaraṇaṁ vraja, Kṛṣṇa alone you should worship, not Rāma, not Ganeśa; never Śiva; why these people have a dvēsaḥ towards Śiva; only if you surrender to Kṛṣṇa, you have mōkṣam.

So Śankarācārya writes a very elaborate commentary, we will see that later, Śankarācārya says their mām, neither means ēkarūpa, nor an ēkarūpa, but arūpa, nirguṇam brahma alone can be the meaning there. How? It will be seen there. I will not tell now. It is under suspense.

Here in the following portions when Kṛṣṇa says tat dāmam paramam mama, there mama refers to my own nirguṇa svarūpam. Having said this much in the first six verses from the seventh verse onwards, Kṛṣṇa is entering into the next topic.

The next topic is: I, the Nirguṇam Brahma alone, of course, with the help of Māya, I alone appear as both the jīva as well as the jagat. The conscious experiencer in the world, and the experienced object; both of them are my own manifestation. Just as in dream, we divide ourselves into two; both the dream-world and the dream-experiencer, and we interact. Just as I bifurcate myself in dream, similarly, I the Lord alone divide myself into bhōkthā and bōgyam. So Aham ēva jīva rūpēṇa bhaviṣyāmi; aham ēva jagat rūpēṇa abibhavāmi. And therefore, I alone am everything. This is called sarva Īśvara bhāvaḥ. Sarva brahma bhāvaḥ. That is the topic.

And there from the 7th verse up to the 11th verse, Kṛṣṇa says that I am in the form of jīva; jīva means the individual experiencers in the world and from the 12th verse onwards, yadā''dityagataṁ tējō onwards up to 15th verse Kṛṣṇa says, I alone am in the form of universe also. And therefore I am all. I am everything. I am not a சின்ன ஆள்; I am பெரும் ஆள்; சேர்த்தி படிச்சா; பெருமாள். (chinna all. I am perum all, reading together, perumal). So this is the topic now.

So there in the 7th verse, I introduced how Bhagavān, the consciousness alone is in the form of every jīva. And how are we to understand? Every jīva, individual, has got primarily two bodies; the physical body and the subtle body. The causal body is not relevant at this time. Therefore, we will ignore that now; every individual consists of the physical body and the subtle body, we can take as the mind. And according to the śāstra, the physical body is also inert, because made up of matter, and mind is also inert, because it is also made up of matter. We have seen in Tatva Bōdha, that mind is also made up of pañca sūkṣma bhūthani.

सूक्ष्मशरीरं किम्?
अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगसाधनं
पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः
मनश्चैकं बुद्धिश्चैका
एवं सप्तदशाकलाभिः सह यत्तिष्ठति तत्सूक्ष्मशरीरम् |

sūkṣmaśarīraṁ kim?
apañcīkr̥tapañcamahābhūtaiḥ kr̥taṁ satkarmajanyaṁ
sukhaduḥkhādibhōgasādhanam
pañcājñānēndriyāṇi pañcakarmēndriyāṇi pañcaprāṇādayaḥ
manaścaikā buddhiścaikā
ēvaṁ saptadaśākalābhiḥ saha yattiṣṭhati tatsūkṣmaśarīram |

Where did we see this? In Tatva Bodha. I do not want to go to the details. The idea is that the mind is made of subtle matter or energy, therefore body is also inert, intrinsically, the mind is also inert, intrinsically. But now we find the body and mind are sentient. We are experiencing the sentiency of the body and mind. The scriptures point out that this sentiency or life in the body-mind complex is not natural to the body mind, but it is borrowed from Brahma caitanyam.

The original all-pervading consciousness when it pervades the mind, the mind becomes a live-mind. By itself it is dead matter; but pervaded by the consciousness, the mind becomes live. And that consciousness which pervades the mind is called pratibhimba caitanyam, or ābhāsa caitanyam. In the last class, I used the word, RC, the reflected consciousness. So when the original consciousness pervades the individual mind; the mind becomes live. And what does the mind do? It has borrowed life from Brahman, and out of the borrowed consciousness, the mind lends consciousness to the physical body. கடனில் இருந்து கடன்; Kadanil irundu kadan; because mind itself has borrowed from OC.

And from that borrowed consciousness, mind lends consciousness to the body, and therefore now the body is also alive. Now the body is alive, because of what, the mind. The mind is sentient because of what? The OC. At the time of death, what happens? At

the time of death, the mind quits the body. You should not say consciousness quits; poor consciousness cannot quit because, it is all pervading; where can it go? எங்கே போகும்? Consciousness does not quit; whereas the mind quits, and therefore what happens? The mind is no more available to lend consciousness to the body.

Why can't the original consciousness lend consciousness to the body, if you ask; OC cannot directly lend to the body. If OC, the original all-pervading-consciousness can lend consciousness to the body, what will be the consequence? Can you imagine what will be the consequences? If OC can lend consciousness to the body, body will be eternally sentient. சாகவே மாட்டோம். We will never die. You may say it is good. Already we have got 6 billion people and imagine nobody dies. So therefore for the good of the world, and for the good for the others, we all should successful die, which means the mind should quit the body; and thereafter the body will become insentient; and it will decay and it will cause problem; therefore, people will dispose it off.

So therefore, the consciousness makes the mind sentient; the mind makes the body sentient. Therefore whenever I see a live body, I should remember that behind the live body, there is a live mind; even though I do not see the mind. That is why you can escape, you can think of something else also, because I do not see your mind and I do not know whether you are 'here'. I do not see your mind, whether you are listening to me or not. It is my great optimism.

But how do I know that there is a mind? Because, thank God, you are alive. Therefore every activity of the body is the proof to the presence of the mind; live-mind; and the presence of the live-mind is the proof for the original consciousness. Because without the original consciousness, lending the consciousness, mind will not be sentient. Therefore body helps me recognise the mind; mind helps me recognise the original Consciousness, that is called God.

Therefore Kṛṣṇa says, every activity of a live person is a proof for the existence of the original consciousness, called God. Suppose somebody asks the question: Is there electricity in this hall; power இருக்கா? இல்லையா? irukka, illaya? How do you know? You cannot perceive because electricity is invisible. So if somebody asks whether there is power or not, what do I do. Look at the bulb; the bulb is called sthūla śarīram. So when I see a bright bulb, I know that the bulb does not have brightness of its own; therefore the brightness of the bulb is what? Borrowed brightness. And this brightness of the bulb is given by what? Inside the bulb, stūla śarīram, there is a sūkṣma śarīram called the filament; tungsten filament; and that filament is very bright; and that bright filament alone lends brightness to the bulb.

Now the next question is: How is the tungsten filament is bright. Does the brightness belong to the filament itself or is it borrowed? What will be your answer; the filament is not bright by itself; but now it is bright because an invisible power pervades. I do not see but I recognise because I tell other people, there is power. I do not say that there is bulb. I am seeing the bulb; I do not say I see the filament; my reply is there is power. Power means electricity. How do I recognise? Electricity enlivens the filament makes it bright and that bright filament makes the bulb bright. And sometimes the bulb is there; power is also there; but it is not burning. Why, electricity is there, bulb is there; but it is not burning. It does not burn, why? You say bulb is fused. Sūkṣma śarīram out. The filament is gone. Similarly, there is a person till yesterday, walking talking scolding; one day I see the bulb is there; the body is like a bulb (round!) and of course Consciousness is there everywhere, but no life. Why, the mind filament which borrows consciousness and lends to the body, that mind has quit this place. Because mind is not all-pervading. And therefore Kṛṣṇa says: whenever you see the activity of a living being, you remember that it is the touch of the all-pervading Consciousness called God. You do not require any special tapas to realise God. One leg standing or standing on two feet or one foot or upside down or downside up; you need not do any tapas. Kṛṣṇa says; for a mature mind, God is realizable in and through every movement. If I am able to talk, it is because of God; Śrōtrasya śrōtraṁ; manasō manō yad. Consciousness blesses the mind; the mind blesses the mouth and therefore the mouth speaks. And the consciousness blesses your mind and your mind blesses your ears and therefore you hear. That I talk that you listen is the most amply evident proof for the existence of God. And Kṛṣṇa says in spite of so much clear evidence, people ask, what is the proof for God? What should be your answer? You are asking the very question, because of God, Lord alone. This is the essence; beautiful portion. Now look at the slōka.

Kṛṣṇa says mamaiva aṁśaḥ. Mama, my, when Kṛṣṇa says my, which my, there is three, does he refer to ēka rūpa, anēka rūpa or arūpa; here it refers to arūpa nirguṇa brahma caitanyam; aṁśaḥ means reflection or prathibhimba. So my own reflection alone is formed in the inert mind of every one. Just as the electricity alone is behind every live bulb, that is why we say the wire is live wire. There also we use the word live wire. I do not see but I discern; we have to discern. If you cannot discern; instant realisation and vidēha muktischa, if we touch. Therefore, He says, mamaiva aṁśaḥ means prathibhimba. Is there; in the jīva lōke, in the world of living beings, which means in everybody mind complex. And what is the name of the reflected consciousness; Kṛṣṇa says jīvaḥ; the word jīva means prathibhimba caitanyam; or abhāsa caitanyam. Both mean the same thing; So jīva is Īśvara in reflected form. Just as the original sun reflected in the sun, we get a reflected bright sun; how many, as many mirrors are there; similarly, as many minds are there; so many reflected paramātmās are there. Each reflected

paramātma is called the jīvātma. So jīva bhūtaḥ, and how long this jīva lives, sanātanaḥ. He is eternal. At the time of death also, jīva does not die; jīva quits or leaves the body, the death belongs to the physical body alone; because it does not have the blessing of the mind with RC and that mind with RC is called jīvaḥ. That jīva does not die, that jīva travels. And therefore, that jīva is eternal.

When did that jīva begin? Anādi kāla pravṛthaḥ, that is why in sankalpa, we say anādi avidya vāsanaya, not only the jīva is beginningless, the jīva will continue the journey endlessly also until liberation. And therefore jīva is called sanatana, during death jīva does not die; even during praḷayam the cosmos dissolution, jīva does not die, the mind does not die, the mind goes to dormant condition; as it happens in sleep.

In sleep what happens to our mind? Does not die; mind goes to dormant state. How do you know? It has not died; that it has gone to dormant state? Because we get up with the same worry, if it is a different worry, we can say that it is a different mind and that it has been switched. But we wake up with the same problem, indicating during suṣupthi, the mind survived, during praḷayam also the mind with reflected consciousness called the jīva will survive. Therefore sanātanaḥ.

And what does that jīva do, at the time of death; he says, at the time of death, that we have to take from the next verse; in the next verse, there is an expression yaccāpyutkrāmatīśvaraḥ verse No.8, first line, 2nd part, yaccāpyutkrāmatīśvaraḥ, that part has to be lifted from that verse, you have to bring it to this verse; yaccāpyutkrāmatī means when the jīva leaves the body; what is jīva? Reflected Consciousness.

What does that jīva do? Indriyāṇi karṣati; not only the reflected Consciousness goes away, but it drags the entire sūkṣma śārīram also along with that. And what is the sūkṣma śārīram? all the sense organs; sense organs do not mean the physical sense organ, this is called gōlakam; the physical sense organ will be there; but behind the gōlakam, the sensory perception faculty is there; that is called the indriyāni, they are taken. That is why in the dead body, physical eye will be there, but cannot see;

Ekibhavati, na paśya tītyāhuh; ēkibhavati, na jighnatītyāhuh; ēkibhavati, na rasayat ētyāhuh; ēkibhavati na vadatīt – yāhuh; ēki bhavati, na śrunōtītyāhuh; ēki bhavati na manuta ityāhuh; ēki bhavatina sprṣātīt yāhuh; ēkibhavati na vigjñānātītyāhuh.

All the physical parts will be there. In short the anatomy will be there; but the physiology will be missing; physiology, the power of acting that is sucked by the RC. So karṣati, means dragged; Not only the sense organs, mana ṣaṣṭāni, which includes the mind also. Not only the five jñānēndriyas, but also the mind behind the sense organs

And until death, where were they located? Prakṛtistāni. Prakṛti means the physical body; in this context, the word prakṛti has several meaning, but we have to carefully note, in this verse, the word prakṛti means stūla śārīram. All our sensory faculties are thank God, they are there in this physical body now, but at the time of death, they are taken. Who does that? Jīva, who is the jīva, RC. And what time? You have to take from the next verse it yaccāpyutkrāmatī, yacca utkrāmatī; when the jīva leaves the body.

Then the next incidental question which is not answered in this verse is: When will the jīva leave the body? Suddenly we get frightened. So what is the criterion for taking it out? Is it arbitrary or does God decide or does a do the family members decide? When does it happen? It is decided by karma. So we have got a set of puṇyams and pāpams to be exhausted through this medium. We have taken this specific medium called the physical body to exhaust our puṇya-pāpam. And once those puṇyams and pāpams are exhausted then this medium is left.

Then what happens? Next bunch of puṇya-pāpam is waiting in queue. You remember sañcita karma is there? Out of the old bunch; sañcita karma, another bunch gets ready and that next bunch of karma will determine what should be the type of next body. Whether it should be uttama śārīram, madhyama śārīram or adama śārīram. And that karma guides the jīva to the appropriate environment. And that is called the travel of the jīva.

Verse 15.8

शरीरम् यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

Śārīram yadavāpnōti yaccāpyutkrāmatīśvaraḥ |
grhītvaitāni saṁyāti vāyurgandhānivāśayāt || 15.8 ||

ईश्वरः Īśvaraḥ **the Lord (pulls the sense organs), यद् उत्क्रामति** yad utkrāmatī **when He leaves the body यत् च अपि** yat ca api **when अवाप्नोति** avāpnōti **He acquires शरीरम्** śārīram **another body, संयाति** saṁyāti **He moves, गृहीत्वा एतानि** grhītvā ētāni **with these (organs), इव वायुः** iva vāyuḥ **just as the wind (moves with), गन्धान्** gandhān **the fragrance आशयात्** āśayāt **from one place (to another).**

8. The Lord (pulls the sense organs) when He leaves the body. When He acquires another body, He moves with these (organs) just as the wind (moves with) the fragrance, from one place to (another).

Yaccāpyutkrāmatī, we have seen already. Yaccā, means yada cha, utkrāmatī, the jīva leaves the body, and how do you complete the sentence, you go back to the previous slōka and complete, when the jīva leaves the body, it carries the sense organs and the

mind, so the Sānskrīt anvaya would be: Yada jīvaḥ utkrāmati, tada, prakṛtistāni manasatāni indriyāṇi karṣati.

Now the next question is: What will the jīva do next? We are all eager to know. Whenever death occurs in the neighborhood or in our own family, you suddenly begin to think of, what happened to that person? Where will that person go; when will he go; how will he go; what will happen? etc.

Kṛṣṇa answers that question. Śarīram avāpnōti Īśvaraḥ, Īśvaraḥ means this jīva who is the Lord of the body; jīva itself is called here Īśvaraḥ, we have to carefully note. Why is jīva called Īśvaraḥ? Because of two reasons: first reason is Īśvaraḥ alone is in the form of jīva when he is reflected; after all jīva is what? Reflected version. The problem is that there is some distortion in the reflection; that is the only thing; but the jīva is Īśvara reflected in the mind. Therefore, jīva is called Īśvara and the second reason is Īśvara means the master, the Lord and jīva is called Īśvara the master, because jīva is the Lord of the individual body, because only his presence makes the body alive; and his absence makes the body dead and therefore Īśvaraḥ means Śarīrasya Swami. And this Swami jīvaḥ, after leaving this body, what does he do?

Śarīram avāpnōti; he takes another body, as I said uttama, madhyama, or adhama; there is no rule that human being will take only human birth; there is no rule; human being can become a dēva, one of the Gods also; human being can become another human being; or even inferior janmās are possible. Because there are some other philosophers who say that evolution is uniformly from lower to higher only; matsya, kūrma, varāha. They take it as the Darwin's theory of evolution; first we were monkeys (Now also doubtful), and then man குரங்கிலிருந்து பிறந்தவன் மனிதன். We think from lower forms of life, we uniformly go to higher form, but vēda does not accept that; the journey need not be always upwards, that is why we give the example of the snake and ladder. You may take a ladder. So a human being may take a lower janma also.

Then the next question is; Who determines? Is it Bhagavān? We want to put the blame on someone. Śāstras says do not blame anyone. It is totally dependent on karma, and karma is dependent on kartā, and you are the kartā and therefore you alone determine your next janma.

And in the 6th chapter, Kṛṣṇa gives a great consolation for us; all the Gītā students will never take lower janma. So be regular in the class; that is better. So all the Gītā students, of course, they will get liberation; no janma at all, but if at all they do not get liberation, the next janma will be invariably manuṣya janma only.

Not my promise, Kṛṣṇa's promise, I do not know whether you will believe me or not, Kṛṣṇa says: Nahi kalyanakṛt kascit durgathim tata gachhati. And you will start attending Gīta classes from younger age itself. Now also you are young, but I mean from still younger age; and therefore the next body is determined by puṇya pāpa karma. And the śārīram avapnōti. When the jīva takes another body, what does he do? He has taken all the indriyas, sense organs from the previous body and all those sense organs, He will place in the respective physical plane; eye, the sense organs must be placed, eye the sense organs must be placed in the cakṣur gōlakam, cakṣur indriyam must go to cakṣur gōlakam, just as when we shift the house, we would have taken the kitchen material, study room material, drawing hall material, all of them you pack in a huge package, and after opening the package, what do you do? bathroom, that goes to bathroom, similarly, jñānēndriya are placed in that gōlakams, karmēndriyas are placed in the karmēndriya gōlakas; you have opened the package and set the house and start the transactions in the new transferred place. First you look at the neighbor; who is your neighbor, etc. So rebirth is nothing but a transfer.

Therefore you need not feel bad about it. Therefore Kṛṣṇa says; gṛhītvaitāni samyāti; ētāni means what all the sense organs and mind; the jīva carries along with it; samyāti, travels. And he gives an example, vāyuḥ gandhān iva āśayāt. Vāyuḥ means the wind or the breeze; which is compared to the jīvaḥ; and imagine there is a flower; the flower is compared to the physical body; because it is visible; and the flower has got the fragrance, the fragrance is compared to the sūkṣma śārīram, invisible mind. So the invisible vāyu, wind, carries the invisible fragrance from the visible flower and travels. And how do you know vāyu carries the fragrance. You can feel the smell. Therefore, just as the invisible vāyu carries the invisible fragrance; similarly the invisible jīva carries the invisible mind from the physical body. Āśayāt, means flower, gandha, means fragrance, vāyuḥ, the wind.

And the next question they will ask it, how long does it take to take the next body (so that they can stop the sṛāddam), the people are interested in stopping the sṛāddam in one way or the other; how long it will take; it all will depend upon the fructification of the next karma, it can be one day; one year, or one lakh years, it will vary from individual to individual. Therefore there is no regular rule and secondly, once the jīva quits this body, another important fact we should remember is, this particular time and space will become irrelevant for the jīva which has quit this body. You should remember that this time and space are relevant only when you function through this body; that shows how time and space are highly relative. That is why the moment you withdraw from this body, and enter the dream body, for your dream experiences, you have a different time, space field. So if this is true for your dream experiences, extend it to the other thirteen lōkās.

Each lōkā is a distinctive like your dream world, which means the present time and space are meaningless. Therefore how can you measure the duration of jīva's travel based on our present time and space? And what is 100 years for us, may be one year or one day; Therefore, we cannot say and that is why śāstra says; when you are doing sṛāddam, do for three generations; we simply obey them; it is not based on when the jīva takes rebirth.

So vāyu gandhān āśayāt iva, Īśvara ētāni gṛhītvā samyāti. And what Kṛṣṇa wants us to remember is we should not forget our primary topic.

What Kṛṣṇa wants to say is: the sentiency of the body is the proof for the presence of the mind, and the presence of the live-mind is the proof for the existence of god, and therefore, life is the proof for the presence of God and the death is a bigger proof for the presence of the Lord; because when the body becomes dead body. What has happened? The Īśvara's blessing in the form of reflected consciousness is withdrawn. When Īśvara is there in this body, I am alive, when Īśvara has quit this body, Īśvara means you should understand, Īśvara in the form of cidabhāsa, has quit the body, the body becomes dead. So life is the proof for the Lord, death is the proof for the Lord and in the next verse he will say that between life and death, whatever mischief/activities you undertake, they are also the proof for the presence of the Lord. How can you miss that Lord? It is like asking what is the proof that there is electricity? Sitting under the fan, sitting in a well light, what is the proof for electricity; that he is able to see, that he is able to feel the breeze of the fan, is the proof for the invisible electricity.

Details in the next class.

Hari Om

194 Chapter 15, Verses 08-12

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In the first six verses of the 15th chapter, Lord Kṛṣṇa talked about saṁsāra and also the means of crossing the ocean of saṁsāra; otherwise called mōkṣa and He defined mōkṣa as merging into Brahman; which happens to be the very root and base of the creation. Brahma aikya prāp̥thi; otherwise in the second-chapter, Brahma nirvāṇam, merger into Brahman as mōkṣa.

And incidentally, we should merger into Brahman is not physical event, it is only dropping the notion, that I, the Jīvātman, am away from the Brahman. Dropping the notion, which is purely a cognitive or intellectual event, that is called mōkṣa, that is why in vēdānta, jñānam and mōkṣa are treated synonymously, because Mōkṣa is dropping

the notion or wrong notion and any wrong notion is removed by right notion (we cannot say that) by right knowledge.

And Kṛṣṇa gave the definition of Brahman in the 6th important verse, which is based on the well-known upaniṣadic mantra, na tatra sūryō bhāti na candratāraḥ, and it was presented here as na tadbhāsayatē sūryō..., etc. which essentially means that Brahman is the all-pervading consciousness. Caitanya svarūpam Brahman, which can objectify everything but which itself can never be objectified by any means. Unobjectifiable subject, unobserverable observer; caitanya svarūpam brahma.

And having defined Brahman in the sixth verse, from the seventh verse onwards, Krishnan introduced two important topics to show that Brahman alone appears in the form of everything. Just as God alone appears as varieties of ornaments, wood alone appears as different kinds of furniture or waker alone appears in the form of the dream universe. Similarly Brahman alone is in the form of the universe. This is called sarvātmakatvam. Sarvātmakatvam means Brahman being everything.

And for the sake of convenience, the entire universe is divided into two parts; one is the cētana Jīvas, the sentient living beings, and the other acētana prapañcaḥ, the insentient objects. So the creation is cētanam plus acētanam, the sentient Jīva plus the insentient jagat. And in these verses Kṛṣṇa points out Brahman alone appears in the form of jīva also; Brahman alone appears in the form of jagat also. Jīvaḥ api brahmaiva, jagat api brahmaiva, sarvam brahma mayam jagat; which is beautifully revealed in all the upaniṣads, especially in the well-known Muṇḍaka upaniṣad Mantra,

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ 2. II.11 ॥

[brahmaivēdamamṛtaṁ purastād brahma paścād brahma dakṣiṇataścōttarēṇa | adhaścōrdhvaṁ ca prasṛtaṁ brahmaivēdaṁ viśvamiḍaṁ variṣṭhaṁ ॥ 2. II.11 ॥](#)

Whether you experience a sentient living and you are experiencing an insentient object, everything is Brahman alone and of this from verse No.7 up to 11, Kṛṣṇa says Brahman alone is in the form of Jīva. So paramātmā brahmaiva Jīvarupēna sarvatra sarvam anubhavathi. This is from verse No.7 to 11.

Then from verse no.12 to 15, Kṛṣṇa says Brahman alone is in the form of the inert universe also. Brahmaiva jagat rūpēna api sarvaiḥ anubhuyatē. Of this we are now seeing the first part. Brahman alone is in the form of Jīva. And in this particular portion, as I said in the last class, Kṛṣṇa is referring to himself as Brahman and therefore the Brahman is replaced by the word I, in the first person singular; therefore whenever we hear the word aham, or I, we should replace it by the word Brahman. Therefore Kṛṣṇa said,

ममैवांशो ज्जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि कृतिस्थानि कर्षति ॥ १५.७ ॥

mamaivāṁśō jīvalōkē jīvabhūtaḥ sanātanah |
manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati || 15.7 ||

शरीरम् यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ 15. ८ ॥

śarīraṁ yadavāpnōti yaccāpyutkrāmatisvarah |
grhītvaitāni saṁyāti vāyurgandhānivāśayāt || 15.8 ||

I, the original all-pervading Consciousness, alone am present in every living being as the reflected consciousness; the cidabhāsa caitanyam obtaining in the mind. And this cidabhāsa alone makes the very body sentient and alive. Just as the pervading electricity alone makes the filament bright and the brightness of the filament only makes the light bright, appreciating the light, my mind has to appreciate the invisible electricity which is expressing as the light in the bulb; as the motion in the fan, as the magnifying power in the mike, as the heat in the ironing machine. So different expressions I experience, but they are all what? The blessings of the one invisible electricity. Similarly, all our physical bodies are like bulbs, very fragile; and our subtle body, the sūkṣma śarīraṁ is like the filament; and ātma or Brahman is like the electricity; Brahman is electricity, do not say that - Brahman is comparable to electricity. Bulb is visible, filament is visible, and electricity is invisible. Similarly body is visible, mind is partially visible, whereas Consciousness is invisible. But the presence of electricity can be discerned through the functions of the bulb, fan, mike, radio, television, etc. Similarly, if all of us are alive and sentient, as Taittiriya upaniṣad says:; kō hyēvānyātkaḥ prāṇyāt | yadēṣa ākāśa ānandō na syāt |

If our breath is going out and coming in; all these are because of the cidabhāsa obtaining within and cidabhāsa itself is possible because of the original chit. And therefore Kṛṣṇa says every function of every organ reveals the presence of Brahman. And this is said beautifully in Kēnōpaniṣad, śrōtrasya śrōtraṁ manasō manō yad vācō ha vācaṁ sa u prāṇasya prāṇaḥ. Praṇā is prāṇā because of the presence of consciousness. Eye is an eye because of the presence of consciousness. Ear is ear because of it. And this cidabhāsa alone leaves the physical body at the time of death; after which alone the body which is so sacred, which is so divine, which is very much decorated bathed and shampooed and painted and lipsticked and all those things we do, because it is alive; but the moment that cidabhāsa quits; cit quits (be careful) the moment reflected consciousness leaves along with the reflecting medium; what is the reflecting medium? The mind is the reflecting medium, the mind leaves the body, the cidabhāsa leaves the

body. The sacred body has become an impure corpse. Śankarācārya says bhāryā bibhyati tasminkāyē.

यावत्पवनो निवसति देहे
तावत्पृच्छति कुशलं गेहे |
गतवति वायौ देहापाये
भार्या बिभ्यति तस्मिन्काये || ६ ||

yāvatpavanō nivasati dēhē
tāvatpṛcchati kuśalam gēhē |
gatavati vāyau dēhāpāyē
bhāryā bibhyati tasminkāyē ||6||

It has become aśoucham and the sooner it is disposed the better it is. What makes the difference between the dead body and live body? The scientists, the doctors; can only say that the functions have stopped but they can never say what was responsible for this function and what has left the body, they do not know. They cannot understand what is life; they cannot understand what is death. All others they know. What all others? What others, when there is only two. When the cidabhāsa leaves, it takes the all the pañca jñānēndriyāṇi, pañca karmēndriyāṇi, and goes to another body, and starts its new business in a small shop. And that is said beautifully, śārīraṃ yadavāpnōti yaccāpyutkrāmatīśvaraḥ.

This cidabhāsa, the Jīva is called Īśvara. Here the word Īśvara, the Jīva which is the Lord of the body. And when this Jīva leaves this body, and śārīraṃ avāpnōti, takes another body; change of residence; only that; change of residence, for which we make such a big fuss. And the rent is karma. Puṇyapāpam prārabhdā is the rent, the local dollars you cannot pay. Puṇyapāpam prārabhdā, is the rent, when that is gone; it goes to another body; how does it go? Along with a huge lorry of all the things. And he gave the example, vāyurgandhānivāśayāt. Just as the invisible wind carries the fragrance from the visible flower; the invisible cidabhāsa carries the fragrance of life.

What is the fragrance of life? Not powder and snow. The fragrance of body, is the very life, carries the visible body and goes to another set up. What does it do there? Again start the old business of LKG, UKG, college, get married, get children, get grandchildren, then what? Pop off; then what; and again go to another place, it will go on like that.

Verse 15.9

श्रोत्रम् चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Śrōtraṃ cakṣuḥ sparśanaṃ ca ranaṃ ghrāṇamēva ca |
adhiṣṭhāya manaścāyaṃ viṣayānupasēvatē || 15.9 ||

अधिष्ठाय adhiṣṭāya **resorting to** श्रोत्रम् śrōtram **the ear** चक्षुः cakṣuḥ **the eye** स्पर्शनम् sparśanam **skin** रसनं च rasanam ca **the tongue**, एव च घ्राणम् ēva ca ghrāṇam **and the nose** च मनः ca manaḥ **as well as the mind** अयम् उपसेवते ayam upasēvatē **he experiences** विषयान् viṣayān **the sense-objects**

9. Resorting to the ear, the eye, the skin, the tongue, and the nose as well as the mind, He experiences the sense-objects.

So this invisible cidabhāsa, the reflected consciousness carries the entire sūkṣma śarīraṃ and sūkṣma śarīraṃ includes all the organs, pañca jñānēndriyāṇi, pañca karmēndriyāṇi pañca prānaḥ, manāḥ, buddhi; all the sense organs it carries. Sense organs means not the eye ball. It does not carry the eye ball; but behind the eye ball, the perceptive power is there; which is carried the sense organ, that is taken.

When a new body comes, and there also only if the next body is a human body, where all the five sense organs can be used, if it is a tree body, the tree does not have five sense organs; so the tree has got only the skin part only; and the other four sense organs are in the tree, but they do not physical part for utilisation. So therefore this sūkṣma śarīraṃ of the tree has got all the sense organs but they do not have the physical medium for utilisation.

Here Kṛṣṇa assumes, the Jīva goes to another human body and in that human body, what does it do? The cakṣur indriyam is placed in the cakṣur gōlakam; the srōthram indriyam, the invisible part, is placed on the srōthra gōlakam, which is called the physical part; indriyam is the invisible part, gōlakam is the visible part. Similarly, the srōthra, tvak, cakṣu, rasana, all of them are placed in the respective slots. That is said here. Srōthram, ear, cakṣu, the eye, sparśanam, the skin, invisible organ of touch, rasanam, the invisible organ of taste, grāhnam, the organ of smell, all of them are placed in the respective gōlakas and also adhiṣṭāya manaḥ ca. All the sense organs have to be backed by the mind and therefore the mind also must be located appropriately and according to the śāstra, hṛdyam is the location of the mind. Not the brain. According to śāstra, hṛdyam is the gōlakam, for the indriyam called mind. Which hṛdyam? The physical heart only. The physical heart is the gōlakam, because gōlakam should be visible or invisible? Gōlakam must be the tangible part of the body, the tangible physical heart is the gōlakam; mind is the indriyam; which is located there.

Ādhiṣṭāya; adhiṣṭāya means resorting to all these six organs, pañca jñānēndriyāṇi and plus one anthakaraṇam, resorting to all of them. What does the Jīva do? Start experiencing the new environment. If the parents are wonderful parents, the child would have a gala time. If the parents are terrible, the child would have only misery; poor innocent child, harsh the experiences right from the birth itself and what determines the

type of experience. It is not child's freewill, child was not consulted as to who should the parents; spouse can be chosen by svayamvaram; parents cannot be chosen, you are already born with parents. Therefore the innocent child's life is determined by what? Determined by God? No. God cannot determine, it is determined by the pūrva janma karma. If it is puṇya karma; wonderful mom, wonderful dad, wonderful siblings, wonderful neighbour, wonderful place; if karma's are not good, we are hearing lot of child abuse and all, and child cannot even protest. Now only some methods are suggested; child has to silently suffer. All because of what; purva janma puṇya and pāpa.

Depending on that viṣayān upasēvatē; the child experiences varieties of sense objects; some children are born with golden, some with silver spoons, some with eversilver spoon, some with aluminum, some with plastic, some with no spoon; all determined by karma. Viṣayān upasēvathē. And remember all these are possible; the experience of pleasures or pain; both are possible because of the cidabhāsa alone. A dead body cannot experience pleasure; nor can it experience pain. Therefore experience reveals the presence of life which is cidabhāsa. Which reveals the presence of Brahman, which is the chit, the all-pervading consciousness.

And therefore Kṛṣṇa says: every moment of life reveals Brahman, for a discerning mind. Every moment of life reveals Brahman. Just as every letter you read in your book, reveals the presence of what? The light all over. The presence of light is not revealed at a particular moment, every letter you read is because of the presence of light. Similarly every word I speak and every word you listen is because of Brahman. And a person asks for the proof of Brahman. What to say? Like some children. So the mother would have asked. In our house, power is not there; please go to the neighbour's house and ask whether power is there or not. And the child is an obedient child; the child enters and sees the fan is on; the light is there; TV is running; all these are; mother asked me to check up with you whether there is current in your house. A child can do that. If a grown up person asks, you will laugh. Similarly an immature person can ask for a proof of God; but for a mature person, the very question is a meaningless ridiculous question. That is said in the next verse.

Verse 15.10

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

utkrāmantaṃ sthitaṃ vā'pi bhujjānaṃ vā guṇānvitam |
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ||15.10 ||

विमूढाः vimūḍhāḥ **the deluded ones** न अनुपश्यन्ति na anupaśyanti **do not recognise (Him)**,
उत्क्रामन्तम् utkrāmantaṃ **who leaves (the body)**, स्थितं वा अपि sthitaṃ vā api **who resides**

(in the body) भुञ्जानं वा bhuñjānaṁ vā who experiences (objects), गुणान्वितम् guṇānvitam (and) who has guṇas ज्ञानचक्षुषः jñānacakṣuṣaḥ those who have the eye of wisdom पश्यन्ति paśyanti recognise (Him).

10. The deluded ones do not recognise (Him) who leaves (the body), who resides in the body), who experiences (objects), (and) who has guṇas. Those who have the eye of wisdom recognise (Him).

So the previous verses are the preparatory verses. This is the crucial verse. So here alone Kṛṣṇa says for a discerning mind, Brahman is recognisable in every activity of the individual, in every function of the Jīva. Just as the invisible electricity is discerned in every function of the electrical gadgets; in every function of the Jīva, Brahman is discerned. Of course, directly discern the function from the functions, we discern the cidabhāsa; reflected consciousness; and from the reflected consciousness; we discern the original Consciousness, because we know that the original consciousness alone appears as the reflected consciousness. When you want to apply kumkumam or candanam or vibhūthi, you see the mirror and you see the face upon the mirror in front of you, and when you want to apply, you see the mirror but apply the tilakam, where? On your face, and not on the mirror, because you know that there is no difference that face and this face. What you see is that face, but what you discern or recognise is this face. And if you find a black dot on your face, but you wipe here. What does it mean? Seeing the ābhāsa mukham, you discern the original mukham. Similarly, I experience the ābhāsa caitanyam, every moment, I understand the original consciousness and therefore Kṛṣṇa says mature people appreciate God in every breadth.

jñānacakṣuṣaḥ; people who have the eye of discernment, because it is not the physical eye that sees the electricity. Physical eyes sees only the moving fan but I have got a third eye, called jñāna cakṣu and that jñāna cakṣu tells me that behind the visible moving fan, there is an invisible electricity blessing it; because I know a fan by itself cannot move. If a fan can move by itself, the increase in electricity charges will not affect you. But when the power tariff is increased; we are worried; because I know the fan by itself cannot move. Similarly, this body is like fan; and I discern through my third eye, the invisible Consciousness which touches the body. Jñāna cakṣusa; means the people who have the eye of understanding. And what is the understanding? Body is inert by itself, mind is inert by itself; but both are now as though sentient; because of an extraneous factor. That is called ātma anātma vivēkaḥ. Jñāna cakṣuḥ, those people.

Paśyanti, they discern, not through the physical eye, but the eye of understanding. What do they discern? The cidabhāsa, the Jīva, which is none other than Brahman which has descended down; Brahman's avatāram is Jīva. Because the original face alone has

descended down on the mirror; Similarly, chit alone is in the form of cidabhāsa, and that Brahman they recognise. Brahman in the form of cidabhāsa.

And in what all ways that cidabhāsa is playing in the body? Sthitam; first we will take the word sthitam, which is very much present in the body, keeping the body alive. So sthitam means residing in the body. What is the proof? What is the proof you are asking; that very question is possible because of the cidabhāsa or Brahman is there.

And bhuñjānam. And this Jīva alone, this consciousness alone, experiences everything. Śabda, sparśa, rūpa, rasa, gandha; bhuñjānam, experiences the world. Because my expression is what? I am aware of the sound; I am conscious of the form and therefore cit in the form of cidabhāsa alone experiences śabda, sparśa, rūpa, rasa, gandha, which is called bhuñjānam. Bhuñjānam means experiencing the world. So resides in the body, experiences the world and as even the experience comes; every experience generates a response. So when you hear the pattās, there is a response. One who is bursting the cracker. What is the response? joy; kushio kushy; because he has purchased the crackers only for making the sound; more sound the merrier it is. If you are not able to hear the word, what is your response? Irritation.

Sound remaining the same, two forms of response and the responses are broadly divided into three; sātvic response, rajasic response and tamasic response. Śankarācārya calls it sukha, duḥkha and mōha responses. And that is said here, guṇanvitham. Here guṇa refers to varieties of reactions and these reaction. Here the word guṇa means reactions. What are the reactions? Sātvic reactions, rajasic reactions, reactions are called guṇas, anvitham, the Jīvātma is endowed with these threefold reactions and every reaction reveals the presence of the Brahman in the body. Because in a dead body; because the dead body is burned; they do a hōma at the time of creation on the body; the fire is lit; no response from that person; why? because there is no Jīva residing in the body. Therefore every response reveals the presence of the Jīva. Therefore guṇanvitham, Jīvam, all these words are adjective to Jīva, which is an image of what? Brahman. And such a Brahman, jñāna cakṣuḥ paśyanti. Mature people recognise.

But vimūḍhāḥ, the immature people, the indiscriminate people, non-discerning people; na paśyanti, na anupaśyanti. They think that the body has got consciousness of its own. Their philosophy that consciousness is the property of matter, the material body. Such a philosophy is cāruvāka matham, the cāruvāka people do not believe in God. They say body has got natural life; God need not enliven the body. That is called materialistic philosophy. What do we say? Body can never have a life of its own. If body has life it is the gift of the Lord alone. Therefore vimūḍhāḥ, cāruvākaḥ, na paśyanti; they do not recognise.

Verse 15.11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यविस्थितम् ।
यतन्तोऽप्यकृतात्मानः नैनं पश्यन्त्यचेतसः ॥ १५.११ ॥

yatantō yōginaścainaṃ paśyantyātmanyavasthitam |
yatantō'pyakṛtātmānō nainaṃ paśyantyacētasah || 15.11 ||

यतन्तः yatantaḥ **striving**, योगिनः च yōginaḥ ca **the yogis** पश्यन्ति एनम् paśyanti ēnam **find Him अवस्थितम् आत्मनि avasthitam ātmani present in the body अकृतात्मानः akṛtātmānaḥ the impure-minded अचेतसः acētasah the indiscriminate ones न पश्यन्ति na paśyanti do not find एनम् ēnam Him अपि यतन्तः api yatantaḥ in spite of striving.**

11. Striving, the yogis find Him, present in the body. The impure-minded, indiscriminate ones do not find him in spite of striving.

So here Kṛṣṇa talks of the two types of people; the discerning, the discriminate vivēki and the non-discerning, non-discriminate avivēki. Just as I see only one fan, but I have discrimination, I know that there are two things; what I see is one; what I understand is two. These two are the invisible electricity and visible fan. They are intimately associated, but they are not one and same; they are separate entities. Even after the destruction of the fan; the visible fan, the electricity continues to be there. Immediately he will recognise if one puts the hand inside. What I see is one; what I recognise is two.

Similarly what I see in every living being is only one, but if I study vēdānta, I know, there is a visible body and an invisible consciousness. Body will perish; consciousness will survive. And consciousness is, you have to remember, not a part, property, or product of the body; it is an independent principle.

So Kṛṣṇa says yōginaḥ; yōginaḥ means what? The discriminate people the discerning people, mature people,

ēnam na paśyanti, they recognise this Brahman, which is present in the body as Jīva. They recognise Brahman which is present in the body as Jīva. mamaivāṃśō jīvalōkē, they recognise ēnam, this paramātma. And where is this paramātma? ātmani avasthitam. Here the word ātma means the body-mind complex, and the paramātma resides in the body-mind complex.

Āvasthitam, residing, In what form? In the form of the reflected consciousness, in the form of RC, the OC is available OC (freely). The OC obtains in the BM-complex as RC. Here ātma has to be translated as body, mind complex.

And that is why there is a well-known verse, Dēhō dēvalaya prōkthaḥ; paramātma is residing in our body, as the very Jīvātma and therefore body is a temple. Mind is the

garbha griham, the sanctum; and the consciousness is the deity. In fact before the Śiva mānasa pūja, we are chanting, there is one dhyāna slōkā. I did not introduce that: It is a beautiful slōkā:

आराधयामि मणि सन्निभ आत्मलिङ्गम्
मायापुरि हृदय पङ्गज सन्निविष्टम् ।
श्रद्धा नदि विमल चित्त जलाभिषेकैः
नित्यम् समाधि कुसुमै अपुनर्भवैः ॥

ārādhayāmi maṇi sannibha ātmaliṅgam
māyāpuri hr̥daya paṅgaja sanniviṣṭam |
śraddhā nadi vimala citta jalābhiṣekai:
nityam samādhi kusumai apunarbhavaiḥ ||

Ārādhayāmi maṇi sannibham ātma liṅgam. That paramātma is there; as the Jīvātma liṅgam in myself. Ārādhayāmi maṇi sannibham ātma liṅgam, māyā puri hr̥daya paṅkaja sanniviṣṭam.

And that ātma liṅgam Śiva is there in the Hr̥dya paṅkaja; the lotus heart; sraddha nathi vimala citta jalābhiṣekai. With the pure mind and pure thought, a devotee does abhiṣekam regularly. You can do abhisēkam with two types of water; with coovam water and gaṅga jalam; Similarly, all our thoughts are doing abhiṣekam to consciousness alone, shradda nadi vimala cbhisēkai, nityam samādhi kusumai; and meditation or absorption in that Lord is the offering of flowers. May I do that abhiṣekam regularly, to get release from apunar bhavāya; punar bhavaya, means punar janma. Apunar bhava means freedom from punar janma. For mōkṣa, let me worship ātma liṅgam residing in the body.

That is what he is saying here: Āmani avasthitham enam ātma liṅgam. Yōgina, sādhanā catuṣṭya sampanna adhikāriṇaḥ, that is the qualified people, paśyanti. They recognise.

And how do they accomplish that?

Yathantaḥ; by putting appropriate effort. So the discovery, this recognition through yathanta kurvanthaḥ. And what is prayathnam? All the spiritual sādhanās are the prayathnam. Which means what? Karma yōgēna citta śuddiḥ, (hope you remember), karma yōgēna citta śudhiḥ, upāsanēna citta ēkāgratha, sṛavanēna ajñāna Nivṛtti, mananēna saṁśaya Nivṛtti, nidhidhyāsanēna vāsana nivṛtti (I will later tell you again in some occasion).

In short by going through all the sādhanās, including attending the classes; yathantha paśyanthi, they recognise. Whereas akṛtātmānaḥ, whereas the other people who have not qualified themselves, who have not acquired the required qualification, akṛtam

means impure; kṛtam means samskṛtam, akṛtam means asamskṛtam, asamskṛtam means unrefined. Ātma means mind. So akṛta ātma means what people of unrefined mind; uncultured mind; untuned mind.

Those people, acētaṣaḥ, and therefore only they do not have a discriminating intellect; cētas means discriminate intellect; and acētaṣaḥ means people without discriminate intellect; unintelligent people, indiscriminate people.

ēnam na paśyanti; they never recognise the Lord in their hearts. And that is why every day, before doing the pūja, pūja starts with ātma pūja. ātmanē namaḥ, antharatmanē namaḥ, paramātmanē namaḥ, Jīvātmanē namaḥ, because the Lord is very much in the sanctum in the Mind and after ātma puja, we invoke the Lord outside and they do bhāhya pūja. So ātma pūja should be the beginning and the end also should be ātma pūja only. If I say now, people will think, it is arrogance. With wisdom when I worship, that worship will go to the Lord only because the Lord alone resides within me.

Akṛtātmānaḥ na paśyanti, yatantaḥ api. Even though they study the scriptures, if the mind is not pure, even scriptural study will not fructify in self-knowledge. It will become an academic exercise; and it will add further to the ego. Already egoistic. Now I have finished Gīta also he will say. I have finished Gīta. Finished Upaniṣads. Finished brahma sūtra. So, a pure mind will benefit out of study. An impure mind will not get the benefit and that is why along with śāstric study, a religious life also should parallelly go. Both are equally important.

Verse 15.12

यदादित्यगतं तेजः जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५.१२ ॥

yadā"dityagataṃ tējō jagadbhāsayatē'khilam |
yaccandramasi yaccāgnau tattējō viddhi māmakam || 15.12 ||

तेजः tējaḥ **the light**, आदित्यगतम् ādityagataṃ **in the sun** यद् भासयते yad bhāsayatē **which illumines** अखिलं जगत् akhilaraṃ jagat **the entire Universe** यत् चन्द्रमसि yat candramasi **(the light) in the moon** च यद् अग्नौ ca yad agnau **and (the light) in the fire** विद्धि viddhi **understand** तत् तेजः tat tējaḥ **that light** मामकम् māmakam **to be me**

12. The light in the sun which illumines the entire universe, (the light) in the moon, and (the light) in the fire – understand that light to be Mine.

With the previous verse, the first topic is over. What is the first topic? Brahman alone is present in every body as the cidabhāsa the Jīvātma. Paramātma alone resides in every body as Jīvātma and that is why in our culture, anybody we see, our method of greeting

is not hi, hi. Swami Chinmayānanda says that we use that for driving the horses. When we meet the people, Indian method of meeting people is namasthe; that means, tey namaḥ, my namaskāram to you; we know very well that person does not deserve namaskāram, but we still offer, because we know that behind this body mind, what is there, is paramātma alone in the form of Jīvātma, behind a unclean body mind; but paramātma, the Jīvātma is ever śuddhaḥ. So therefore, paramātma or brahma Jīva rūpēṇa varthathē. This is topic No.1.

From 12th to 15th, we are entering the second topic. What is that? Brahman alone is in the form of the jagat; the inert universe also. brahmaiva jagat rūpēṇa api, sarvartra sarvaihi anubhūyathē. This is the topic.

The details we will see in the next class.

Hari Om

195 Chapter 15, Verses 12-15

ॐ

After defining Brahman in the 6th verse of this chapter, Lord Kṛṣṇa establishes in the later verses, that Brahman alone is in the form of everything. And in Sānskrīt, this is called sarvātmakatvam and here Kṛṣṇa talks as one with Brahman instead of saying is in the form of everything: He says: I alone are appearing as everything. I am everything. He has already talked about this in the seventh, ninth, tenth, and eleventh chapters. In the fact the very viśvarūpa darśanam is revealing this fact that Bhagavān is everything and that sarvātmakatvam is briefly dealt with in these verses and for this purpose, the whole universe is divided into two; the sentient living beings, and the insentient objects of the creation.

Cētana prapañcaḥ and acētana prapañcaḥ and Kṛṣṇa says that I alone appear in the form of cētana jīvā, I alone appear in the form of the acētanam jagat also. Of these we have seen the first part, from verse No.7 to verse No.11. We have seen the first part. What is the first part? I alone am in the form of the cētana jīvā. We have entered into the second part, from verse no.12, which I introduced in the last class. And this part is I, the Brahman alone am in the form of acētanam jagat also. So from the 12th verse, up to the 15th verse, Brahman or Bhagavān is everything.

And in this context, Kṛṣṇa does not give the logic behind this conclusion because the logic has already been given in the previous chapters. Why do we say that Bhagavān is everything? The logic that we say IS: Bhagavān being the cause of everything, Bhagavān alone has to be everything. Remember the example, gold is the cause of all ornaments

and therefore gold alone is in the form of all the ornaments. So cause of the ornaments means, it is in the form of ornaments, because there are no ornaments other than gold. Wood is the cause of the furniture, means wood alone is in the form of furniture; there is no furniture separate from wood.

Generalising, cause alone is in the form of all the effect; extending that Brahman or Bhagavān being the cause of everything, Brahman or Bhagavān alone is in the form of everything. In short, there is no creation different from separate form Īśvara and this is the uniqueness of the vēdic-teaching, because that is why, we worship the Lord in any form and every form. We worship animals as God; we worship human-beings as God; we worship trees as God; we worship rivers as God; we worship even the five elements as God; the reason is: these do not exist separate from Bhagavān or Brahman. And therefore Bhagavān is in the form of everything. And therefore Kṛṣṇa has to say, I am the table, I am the chair, I am the pen, I am the book, I am you, I am he, I am mike; if Kṛṣṇa has to enumerate everything in the creation, the 15th chapter will not end at all.

And therefore Kṛṣṇa wants to take a few important things in the creation and he points out they are my own manifestation. Just a few samples are taken to point out that Bhagavān is in the form of them and from that you can extend to everything else also. And what are those few samples Bhagavān takes. They are the fundamental, natural forces that we experience all the time; which we have not created, but they are very much part of this creation. Without these natural power or forces or energy, we cannot think of the creation or its survival. What are the natural forces that Kṛṣṇa takes? He takes three of them. One is sūrya śaktiḥ. The solar energy. The solar power called sūrya śaktiḥ and the second one is the lunar power, the candra śaktiḥ. Kṛṣṇa uses the word tējaḥ instead of śaktiḥ. Therefore sūrya tējaḥ, candra tējaḥ; tējaḥ is śaktiḥ, energy, power and the third one is Agni śaktiḥ and Agni tējaḥ. The power of the fire.

So these are the three natural and very very important forces or energy; the more you study their glory, the more you admire. The scientists have been studying the Sun for years and decades, for centuries they are studying, still they have not completed the glory of the Sun. Put the correct spelling. Whether our... s o n... has glory or not, I do not know; I mean.... s u n. And therefore Kṛṣṇa enumerates them first and says I am in the form of sūrya śaktiḥ and I am in the form of candra śaktiḥ and I am in the form of Agni śaktiḥ. That is said in the 12th verse, which we read in the last class.

Ādityagatam tējaḥ. Tējaḥ means the power, the energy. And even those people who feel that all other sources of energy will be exhausted; they think that ultimately we have to tap the solar energy only. And especially, we the people in the tropical country, we have got solar battery, solar cells; so many things, solar, solar. Kṛṣṇa says that energy belongs

to me. Ādityagatam, means located in, present in the Sun, tējaḥ, that is No.1, which is akhilaṁ jagat bhāsayatē, which illumines the entire universe; to illumine this particular hall, how many lights we require. And how much electricity charges we have to pay which is going on increasing per unit and that too the power goes off and on. And during day time; not this hall, but the entire earth or a portion of the earth is illumined free of cost; how much money we pay. So he says; akhilaṁ jagat bhāsayatē. And the Sun never gets fused out; the energy of the Sun never ends.

And yat candramasi; you have to supply the word tējaḥ; and that energy which obtains in the moon, the moonlight or the lunar energy, of course it is borrowed from the sun only, but imagine, the sun is 9 crores miles away. And the moon is 2 lakhs 50 thousand miles or kilometers away. The sunlight is getting reflected in the moon; there is a cidabhāsa there. The original sunlight is getting reflected in the moon; that reflected itself is so powerful that on a full purnami day, you can even read a book. Of course if you have normal eyes. What I am saying is that even the reflected light is so powerful and therefore Kṛṣṇa says, yat tējaḥ candramasi. That means the candra śaktiḥ.

And what is the third one, yad ca agnau; here also, we have to supply the word tējaḥ, yat tējaḥ agnau, and that energy which is there stored in Agni; Agni means the fire principle, Agni śaktiḥ, all these three powers belong to me. Tat tējaḥ; that power mamakam viddhi, may you know as my power and that is why in the vēdic discipline, the day begins with the worship of the Sun. And all the prayers are Sūrya prayers.

ओम् मित्रस्य चर्षणी धृतः श्रवो देवस्य सानसिम् । सत्यं चित्रश्रवस्तमम् ॥ मित्रो जनान् यातयति प्रजानन् मित्रो दाधार पृथिवी-मुतध्याम् । मित्रः कृष्टी-रनिमिषामिचष्टे सत्याय हव्यं धृतवद्विधेम ॥

[om mitrasya carṣaṇī dhṛtaḥ śravō dēvasya sānasim | satyaṁ citraśravastamam|| mitrō janān yātayati prajānan mitrō dādihāra pṛthivī-mutadhyām | mitraḥ kṛṣṭī-ranimiṣāmicṣṭē satyāya havyaṁ dhṛtavadvīdhēma ||](#)

This generally comes in the sandhyā vandanam. So this Sun alone sustains the living beings. If the Sun is not there, the planetary motion itself is not there; the earth cannot survive. Sun exists 9 crores miles away only, its very existence sustains the earth. And therefore, Mitra dātram pṛthivī-mutadhyām. Mitra means the Sun. Sun alone sustains the earth. And in the afternoon, mādhyanikam also,

आसत्येन रजसा वर्तमानो निवेशयन्मृतं मर्त्यं च । हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवना विपश्यन् ॥

[āsatyēna rajasā vartamānō nivēśayannmṛtaṁ martyaṁ ca | hiraṇyayēna savitā rathēnā:'dēvō yāti bhuvanā vipāśyan |](#)

Savitha ayāthi. The brilliant light and energy and lot of nutrients like vitamin D, etc. in Sunlight D is there; in Europe and England and other places, they have to crave for the

Sunlight and that is why they go to tropical countries, in beach lying down, கொஞ் நேரம் மலந்து படுத்துப்பா; கொஞ் நேரம் கமந்து படுத்துப்பா. (like dōsai, upside down and downside up), because the skin requires that. And even our sleep and waking is connected to sunlight; there is something, melamine or something is there in the skin, that is directly connected to solar light and body's rhythm of activities is connected to Sun. And that is why they say, do not take heavy meal in the night, because, everything slows down including digestive power. So the more you study the Sun, the more its glory is. Therefore morning begins with the Sūrya Namaskāra and almost paurṇami days, we have got some festival or the other; every month you see paurṇami is special for us, because again moonlight we worship. And then of course Agni worship is fundamental to vēdic religion. The Ṛg vēda beings Agni Mīdē purōhitham, why, because Sūrya Śaktiḥ, Candra Śaktiḥ, Agni Śaktiḥ, māmakam viddhi. Do not take them for granted.

In the following verses, Kṛṣṇa is going to talk about the glory of each śaktiḥ. What is the contribution of sun light? Sunlight ~ not soap, but the solar energy. What is the contribution of moonlight? He is going to explain in the following verses. We will read.

Verse 15.13

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५.१३ ॥

[gāmāviśya ca bhūtāni dhārayāmyahamōjasā |](#)
[puṣṇāmi cauṣadhīḥ sarvāḥ sōmō bhūtvā rasātmakaḥ || 15.13 ||](#)

आविश्य च गाम् āviśya ca gām **having entered the earth** अहं धारयामि भूतानि ahaṁ dhārayāmi bhūtāni **I sustain all beings ओजसा ojasā with (My) energy** च भूत्वा ca bhūtvā **having become, रसात्मकः सोमः rasātmakaḥ sōmaḥ the sappy moon पुष्णामि puṣṇāmi I nourish सर्वाः ओषधीः sarvāḥ oṣadhīḥ all plants**

13. Having entered the earth, I sustain all beings with energy. Having become the sappy moon, I nourish all plants.

The first line talks about the contribution of the sūrya Śaktiḥ, which is a blessing from the Lord. So Kṛṣṇa says: gām āviśya, regularly the solar energy, through the rays of the Sun, penetrate or enter on to the surface of the earth; athaditya udayan yat prāchīm diśa praviśadi, thēna pracyān raśmin raśmiṣu sannidattē.

It pervades all the directions and blesses all the jīvā rāsis with ojas or prāṇa śaktiḥ. So gām āviśya, having entered the earth, gām means pṛthvīm; bhūtāni, the sun rays or the solar light penetrates into every being, that is why we are asked to get up before sun rise and we are supposed to expose ourselves to the morning sunlight. And therefore they go to the rivers for bath; (what we can do with having only Koovam; they go to the

temple, they do pradakṣinam, all for exposing our body to the solar energy; which is called prāṇic energy.

That is why the prāṇic healers talk about drawing energy from the Sun and handing over to our prāṇa maya kōśa. The entire prāṇamaya kōśa is sustained by the Sun. And therefore, bhūtani; bhūtani means all the living beings, here bhūtani does not mean pañca bhūtani but all living beings, dārayāmi, I sustain. Who says? Kṛṣṇa says: I sustain through the solar energy, ōjasam, by blessing the living beings with ōjas. Ōjas means what prāṇa śaktiḥ, prāṇic energy, vital force. And this is supposed to be responsible for the health of the annamaya kōśa. And it is also responsible for the health of manōmaya kōśa; directly prāṇamaya kōśa; indirectly annamaya and manōmaya. That is why, one of the most powerful daily prayers is āditya hṛdayam. If you do not know, you can learn it; and daily chant it morning; it will take care of the annamaya kōśa health; prāṇamaya kōśa health; manōmaya kōśa health, and vijñāna maya kōśa health; those who do not know gayathri mantra, those who do not chant gayathri, they can replace their sandhya vandhanam with Aditya Hṛdya, because it is invoking āditya Śaktiḥ; so ōjasa aham dārayāmi, through pranic energy, I sustain. This is the contribution of the sūryaḥ.

Then what is the contribution of the sōma Śaktiḥ? Moon energy. He says: rasātmatka sōmaḥ bhūthva, I myself become the moonlight or lunar energy and what type of moon light it is? Rasātmakaḥ, which is full of the plant nutrient; according to śāstra, the moonlight has got lot of energy or nutrition, which is directly given to the plant kingdom. So here rasa means the sap of the plants, the nutritional power of the plant is here called rasaḥ and I become that. And through that, what do I do, oṣadhīḥ sarvāḥ puṣṇāmi, I nourish all the plants. So through Sūrya Śaktiḥ I nourish the human beings; through candra śaktiḥ, I nourish the plant kingdom; i.e. why they say, some of the farmers they expose the seeds to the moonlight. They say it is very good, to expose the seeds to the moonlight; before sowing them; it will draw energy from the moon. So rasātmakaḥ sōmaḥ bhūthva aham puṣṇāmi. Thus sūrya tējaḥ I am; candra tējaḥ I am. Then what is left out? Agni tējaḥ.

Verse 15.14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

[aham vaiśvānarō bhūtvā prāṇinām dēhamāśritaḥ |](#)
[prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham || 15.14 ||](#)

आश्रितः देहम् āśritaḥ dēham **residing in the body** प्राणिनाम् prāṇinām **of beings** भूत्वा वैश्वानरः bhutvā vaiśvānaraḥ **as the digestive fire** प्राणापानसमायुक्तः prāṇāpānasamāyuktaḥ **and**

supported by exhalation and inhalation अहं पचामि ahaṁ pacāmi I digest चतुर्विधं अन्नम् caturvidhaṁ annam the fourfold food.

14. Residing in the body of beings as the digestive fire, and supported by exhalation and inhalation. I digest the four fold food.

So in this verse, the Agni śaktiḥ or Agni tējas or power is talked about. In the śāstra, Agni tatvam is divided into two types; one is called bhāhya Agni, the external fire principle; which is the popular one; which we see the bhāhya Agni, and the śāstra says there is another internal fire principle; which is within our stomach, which is called ānthara Agni ; the internal fire; this ānthara agniḥ, is known by different names. It is called jātarāgni; jataram means stomach; jātaram, means within the stomach; so jātarāgni, the fire within the stomach. And it is also known by another name, vaiśvānara Agni and this fire is called the digestive fire, which cooks the eaten food, the second time; before the body assimilates the food, the food should go through two types of cooking; one is the external cooking; another is the internal cooking; and in each cooking; the food gets transformed. Initially you gather the food in the form of vegetables; grains, cereals etc. and you do not directly eat the grains; normally we do not eat directly, and vegetables also generally we do not eat directly unless you are a naturopath and all the time living on salads only. Cooking is banned for them. Eat with the skin is their motto. Skin has got more nutrients than the original fruit. There are some who eat the skin and leave the fruit.!! To Bhagavān Kṛṣṇa, Vidhura did like that. Some people deliberately do that. But generally we do not do that; the first transformation takes place in the external cooking; where the vegetables are converted into variety of foods, so that we have the tastes. Taste buds, and we have to do lot of 'dressing' so that it becomes eatable. First conversion is make it eatable, tasty for the tongue. And once you have eaten all the varieties of vegetables, it goes inside. But remember, idlis and dosais, cannot be directly taken. Second cooking has to take place, wherein the eaten food items have to go through second transformation. And after that alone the body can absorb; and this is done by what; the digestive fire; vaiśvānara Agni. In science they called digestive juices and the enzymes and acids, we have lot of acid and enzymes; pepsins, amilins, etc. all enzymes are there. That is why if you do not feed the body, as the acid come out, they are burning acid; if you do not satisfy the fire with prāṇāya svāhā,... the acid begins to eat your own stomach, which is called ulcer. Therefore you have to feed the internal fire, which cooks the food a second time.

And once the second time cooking takes place, all the idlis and dosais, have been converted into carbohydrates, fats, proteins, minerals; all these conversion takes place and the body absorbs this converted food alone. So first conversion called cooking

outside; the second cooking or conversion is inside; first cooking is done by bāhya agniḥ, the second cooking is done by ānthara agniḥ; vaiśvānara agniḥ.

And Kṛṣṇa says, that cooking power belongs to me alone, which is otherwise called samāna prāṇaḥ; the digestive power is Bhagavān's power and that is why, before we eat the food, we worship Bhagavān and consider the food as an offering to the Lord. To which Lord; the Lord who is in your stomach. And what type of Lord he is? Vaiśvānara agniḥ. And that is why, that offering is also called another form of Agni hōtram. According to Chāndōgya upaniṣad, eating itself is a form of Agni hōtra ritual called prāṇāgni hōtram. You can tell everyone, daily I do Agni hōtram; I am nityāgni hōtri. But do not tell what it is; so what is nityāgni hōtram, the Vaiśvānara Agni is offered food, that is why they do the pariṣēcanam, prāṇāya svāhā, apānāya svāhā; And according to the rule, when you are offering Prāṇāya svāhā, etc. you are not supposed to taste, you have keep it directly in the tongue and look for the taste, but swallow, why because it has to go directly to the Vaiśvānara Agni and therefore Kṛṣṇa says I am that power.

In Bṛhadārṇya upaniṣad, there is a special upāsana upon vaiśvānara Agni; you meditate upon your hunger, or digestive power as the Lord. Hunger upāsana, have you heard anywhere? And how do you detect your hunger. The upaniṣad says, when you are hungry within the stomach, you hear of varieties of noises; kur bur, tur bur, so that noise represents the digestive power, the hunger which is asking for food, and therefore meditate upon the sound; As what? Bhagavān.

अयम् अग्निर् वैश्वानरः योयमन्ता पुरुषे; येनेथम् अन्नम् पच्यते; यदितम् अद्यते; तस्येषा घोषो भवति

[ayam agnir vaiśvānaraḥ yōyamantā puruṣē; yēnētham annam paccyatē; yaditam adyatē; tasyēṣā ghōṣō bhavathi.](#)

Ghōṣa means the internal sound, meditate upon the sound as the digestive power, the Lord, called vaiśvānara upāsana. So Kṛṣṇa reminds us of that; he says; Aham vaiśvānarō bhūtvā, I myself am in the form of ānthara Agni śaktiḥ; the bāhya Agni Kṛṣṇa does not talk about here, that we can supply, here he talks about only the internal digestive fire.

And where do I reside? Prāṇinām dēhamāśritaḥ; so I reside in the body of every prāṇi, I occupy the madhya pradesh; samāna Agni is here; and residing there, what is my job? Caturvidham annam pacāmi; I cook all forms of food that is offered inside; second cooking; what is the second cooking; convert the food into the respective nutrients called carbohydrates; fats, etc. So I, digest the food, assimilate the food; What type of food? caturvidham annam, the four types of food; which a human being consumes. What is the caturvidham annam? Four types of food, what is that; normally he is a South Indian, he will say, sāmbar rice, rasam rice, pāyasam and curd rice!! But remember, that is only

the south Indian, when Kṛṣṇa talks about the universal caturvidham annam; What is that? They say all the food consumed by all the living beings can be classified into four types, based on the mode of consumption; not-based on the type of food, if it is type of food, there are millions of it; Gujarati food, Tamil food, etc. etc.

Here we classify the food based on the type of consumption, method that we used to eat; and accordingly we use four types; they are called bhakṣyam, bhōjyam, lēhyam and cōkṣyam; these are the four types of eating. What are those four?

Bhakṣyam means, those types of food which are masticated, which you bite and masticate and swallow, any solid type of food, which you have to bite and eat, those which are masticated. In Sānskrīt, mastication is called carvaṇam; biting and biting and eating; or those types of food, which you cannot eat after certain age; are called bhakṣyam; easy to understand; which you cannot eat even with false teeth; like Aluva, teeth which goes into the aluva;

Second type is bhōjyam; those types of food, which you directly swallow; liquid type of food, like milk or soup or coffee or tea, which are directly swallowed. You do not require to masticulate; to be masticated; to be swallowed; second type called bhōjyam.

The third one is called lēhyam; lēhyam means that which has to be licked and consumed. You cannot directly pour into the mouth; like honey, honey you should not directly pour, it is viscous liquid, if you directly take, one could even be dead; it has to be licked; or Ayurvēdic lēhyam, it is derived from the root, to lih, to lick, in English, lih to lick. And all forms of pickles will come under lēhyam; we are protruding the tongue; this is the third one;

The fourth one is cōkṣyam, which has to be sucked inside, like the sugar cane, etc. you bite and you suck inside, உறிஞ்சுதல் in Tamil, sucking, or modern day example is what, the way you consume the soft drinks with a straw. how do you do that; the head is up, when the head is up, it becomes bhōjyam; but when the head is down, we have got straw; that is called cōkṣyam.

And in Andhra pradesh, there is a mango called Rasālu; you press it well, and remove the cork, the tip you remove and it goes inside. So they all come under cōkṣyam. So bhakṣyam, bhōjyam, lēhyam and cōkṣyam; these are the only four types of eating. Try to imagine the fifth type, there is not. Do not say intravenous; you cannot include that; intravenous feeding, nasal feeding, they are irregular exceptions. A normal healthy human being will use only these four and Kṛṣṇa says all these types of food, I cook, or I digest in the form of digestive fire.

And naturally, the question will cook, the external fire is kindled by fanning. When they want to do a hōma or even in cooking, the fire is kindled by fanning. Now alone gas stove has come; no fanning is required, in the olden days whether it is fire for cooking, whether it is the fire for oblation offering, they will fan; or they will use a tube; hōmakuzhal; it is hōmakuzhal.

So if the external fire is kindled by fanning; the question comes how is the indigestive fire kindled? Kṛṣṇa says that is also done by fanning; You require another type of fanning; prāṇa, apāna, breathing in, and breathing out is the fanning of the digestive fire. And therefore, whenever you do extra activity; which we never do, what happens? Breathing becomes faster, and when breathing becomes faster, what happens; internal fire is kindled; intensely and therefore Vaisvānara Agni become big, when Vaiśvānara Agni is kindled, you feel hunger, therefore you eat more.

When the breathing slows down, hunger slows down; and breathing increases; hunger increases; from that it is clear, breathing is the fanning of the digestive fire; therefore Kṛṣṇa say, prāṇa, apāna, prāṇa means breathing out, or exhalation; and apāna here means breathing in, inhalation, samāyukthā, supported by, activated by the breathing, I in the form of vaiśvānara Agni, digest the food; and that is the Agni śaktiḥ. And therefore, Hey Arjuna appreciate Me in the creation; in the form of sūrya śakti, candra śakti, and Agni śakti. And therefore I am everything.

And now Kṛṣṇa concludes that topic.

Verse 15.15

सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यः वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtirjñānamapōhanaṁ ca |
vēdaiśca sarvairahamēva vēdyo
vēdāntakṛdvēdavidēva cāham || 15.15 ||

अहं सन्निविष्टः ahaṁ sanniviṣṭaḥ **I am seated** हृदि hṛdi **in the heart**, सर्वस्य च sarvasya ca **of all** स्मृतिः smṛtiḥ **Memory** ज्ञानम् jñānam **knowledge** च अपोहनम् ca apōhanam **and forgetfulness**, मत्तः mattaḥ **are from Me** सर्वैः वेदैः च sarvēḥ vēdaiḥ ca **through all the Vēdas**, अहम् एव वेद्यः aham ēva vēdhyāḥ **I alone am to be known**, अहं वेदान्तकृत् ahaṁ vēdāntakṛt **I am the initiator of the Vēdāntic tradition** एव च वेदवित् ēva ca vēdavit **and (I am) the knower of the Vēdas**.

15. I am seated in the heart of all. Memory, Knowledge, and forgetfulness are from Me. Through all the Vēdas, I alone am to be known. I am the initiator of the Vēdāntic tradition. And (I am) the knower of the Vēdas.

So here concludes the topic, pointing out I am everything; I am in everything; sarvasya hṛdi aham sanniviṣṭaḥ. Hey Arjuna, I, the paramātmā, reside in the heart of everyone. So everybody is like a temple; the heart represents the mind, the mind represents the sanctum or garbha griham; dēhaḥ dēvālayaḥ, and mind is the garbha griham; and in that mind, I, the paramātmā, am present as the jīvātma; witnessing every thought occurring in the mind. Therefore, Hṛdi sākṣi caitanya rūpēna, kṣētrajñā rūpēna. In the form of the very consciousness, I am in every living being; And mattaḥ; because of Me, the consciousness alone, all the functions of the body are going on, mattaḥ smṛtir jñānamapōhanam ca, all the mental faculties are alive because of me; what are some of the faculties? Jñānam means the capacity to learn, learning faculty is alive because of Me.

Then smṛtiḥ, learning should be followed by what? Remembering, or else I have to take the 15th chapter in the next class also, remembering faculty is because of me, And some people may say, I do not have remembering faculty, I have got forgetting faculty. Remember, we think forgetting is a curse, remember, forgetfulness is also important, we go through lot of painful experiences in life; in due course we have to forget; imagine if you remember all the painful experiences, you will be terrible; and that is why we say time is a healer; because in time, we forget those things. So remembering is also an important faculty. Forgetfulness is also an important faculty; But the problem is what should be remembered what should be forgotten; there is small bug is there; all our classes are successfully forgotten; somebody said something in 1953, you said that, what a memory power? Kṛṣṇa says what is to be remembered: remember; what is to be forgotten, you forget; both faculties are a blessing; and both of them are my glory alone.

And one commentator gives a special meaning for these words; it is a very beautiful thing; not by Śankarācārya, by other ācārya. He says jñānam refers to the waking state; because the waking state we are gathering fresh experiences. Smṛtiḥ represents dream state; because in dream, we do not gather anything new, only what is already registered that is projected again; therefore smṛtiḥ indicates svapna avastha. And apōhanam means forgetfulness and forgetfulness represents suṣuptiḥ avastha; because in sleep, we forget everything. Therefore jñānam, jāgrath, smṛtiḥ, svapna, apōhanam, suṣuptiḥ, all these three avasthas are because of Me alone. So I am in everyone, responsible for their experiences in all the three states. And not only that; sarvaiḥ vėdaiḥ aham ēva vėdhyāḥ; I am the subject matter of all the scriptures; because scriptures are dealing with the Lord alone, the vėda pūrva bhāga is dealing with saguṇa Īśvara; vėda antha bhāga is dealing with nirguṇa Īśvara. In short the entire vėdah is dealing with what; Īśvara alone.

Therefore he says, through all the four vēdas, I am the one to be known. And vēdāntakṛt aham; and I am the one who is the initiator of the vēdāntic tradition; vēdāntic tradition includes the vēdic also, the entire vēdic tradition, I have initiated; So therefore, what is known through the vēda, I am, and the vēdas themselves are nothing but myself or my creation;

Then what about the students of the vēdic-teaching? He says the students are also Myself; so vēdavī; vī with the students; the knower of vēdah. So the knower I am; the known I am; the means of knowledge, I am; pramātā, pramāṇam, pramēyam, the entire tṛpti I am. Therefore I am everything.

So with this Kṛṣṇa concludes the second topic also. What is the second topic? I am in the form in the insentient world also. Previously he said I am in the form of the sentient living beings also; therefore, cētana-acētana prapañca aham asmi. This is called sarvātmakatvam.

More in the next class. Hari Om

196 Chapter 15, Verses 16-20

ॐ

With this the 15th chapter, which we completed in the last class, Lord Kṛṣṇa completes the important topic of Brahmaṇa sarvātmakatvam. Brahmaṇa sarvātmakatvam means Brahman alone is in the form of everything. sarvaṁ **brahma** mayam jagat. Very careful. sarvaṁ **bhrama** mayam jagat. Brahma is confusion. It is Brahma. This is the essential teaching of all the Upaniṣads. In the Mundakōpaniṣad we saw

ब्रह्मैवेदममृदं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ 2.11.19 ॥

[brahivēdamamṛdaṁ purastād brahma paścād brahma dakṣiṇataścottarēṇa |
adhaścordhvaṁ ca prasṛtaṁ brahmaivēdaṁ viśvamidaṁ variṣṭham || 2.II.11 ||](#)

What is in front is Brahman, what is behind is Brahman, what is on the right, on the left, above and below.

Everything is Brahman, with different names and forms, which cause only a superficial difference. So the world is superficially different, but in essence the whole world is Brahman; there is nothing other than Brahman. And Kṛṣṇa has mentioned this in the 4th chapter also:

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४.२४ ॥

brahmārpaṇam brahma havirbrahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam brahma karma samādhinā || 4.24 ||

That verse also conveys the same idea. Brahman alone is everything. And this topic Kṛṣṇa started from the 7th verse and he concluded this in the 15th verse, and we should remember that the ultimate discovery is that Sarvātmakam Brahma is nothing but myself. It is not enough that we say Brahman is everything; there the sādhana is incomplete; I should finally that That Brahman I am. Then the statement would be reworded; instead of saying Brahman is everything; we say I am everything. Aham Annam, Aham Annādaḥ, Aham Slōkakṛt, Aham ēva idaguṃ sarvam. This is called sarvātmabhāva. And that we completed in the last class.

Now in the following three verses, 16, 17, and 18, Kṛṣṇa gives the definition of the word puruṣōttama and based on this word alone, the very chapter is called puruṣōttama yōgaḥ. What is puruṣōttama? Who is puruṣōttama? Kṛṣṇa tells in these three verses; we will read verse 16.

Verse 15.16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

dvāvimau puruṣau lōkē kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni kūṭasthō'kṣara ucyatē || 15.16 ||

क्षरः च kṣaraḥ ca **The perishable एव च अक्षरः ēva ca akṣaraḥ and the imperishable इमौ imau these are द्वौ पुरुषौ dvau puruṣau the two puruṣaḥ s लोके lōkē in the world, क्षरः kṣaraḥ the perishable सर्वाणि भूतानि sarvāṇi bhūtāni is in the form of all beings अक्षरः akṣaraḥ the imperishable is said to be उच्यते कूटस्थः ucyatē kūṭasthaḥ the deceptive (Maya).**

16. The Perishable and the imperishable – these are the two puruṣaḥs in the world. The perishable is in the form of all beings. The imperishable is said to be the deceptive (Maya).

First I all give the gist of these three verses, so that you will get a total picture, then understanding these verses is easier. To reveal Puruṣōttama, Lord Kṛṣṇa divides the whole universe into three portions or three components; aṁśa trayam is going to be talked about. What are the three portions of the universe? The first portion is the visible universe, which is accessible, perceptible to our sense organs. This sensorially visible, tangible universe is one component and this we can call the manifest matter. Because the universe, this visible universe is made up of matter, we know. Scientifically it has

been shown that the world is made up of matter and even scripturally we know that the world is made up of pañca bhūtāni, ākāśa, vāyu, āpaḥ, pṛthvi, and all of them are matter, inert-matter-principle. Therefore, the first component is what? Manifest matter. And Kṛṣṇa gives a technical for this component and that is kṣaraḥ puruṣaḥ. This manifest matter, shortened MM, manifest matter; Kṛṣṇa calls kṣara puruṣaḥ. And this we have to very carefully note, because normally, matter is indicated only by the word prakṛti. Normally matter is referred to as prakṛti tatvam; but this is an exceptional context in which the manifest matter is called kṣaraḥ puruṣaḥ.

Then Kṛṣṇa talks about the second component, what is that? When matter is destroyed; what happens to matter? We know scientifically, logically and śāstrically that matter cannot be totally destroyed; by the law of conservation of matter and therefore when matter is destroyed, it will get converted into unmanifest form, you may call it energy form, but it goes to the invisible intangible, unmanifest form and therefore at the time of total destruction of this universe, at the time of pralaya, the matter will continue but not in the form of manifest matter, but it will survive in the form of unmanifest matter and therefore the second component of the universe is matter in unmanifest form.

So unmanifest matter which is also inert in nature, is the second component. UM. That was MM. This is UM. Kṛṣṇa gives a technical name for this, as akṣara puruṣaḥ. Akṣara puruṣaḥ. This is also an exceptionally rare usage because normally, the word akṣara puruṣaḥ is used for Nirguṇam Brahma or consciousness. That is the general feeling; but in this exceptional context; the unmanifest matter, you may called it energy; is named akṣara puruṣaḥ. In other context, that alone is called Māya, because in Vēdānta Māya is unmanifest universe, unmanifest matter, and that māya tatvam, unmanifest matter-principle, in this context is called akṣaram puruṣaḥ. So we have manifest matter; unmanifest matter; kṣaraḥ puruṣaḥ and akṣara puruṣaḥ.

Then the third component of the entire cosmos is the consciousness principle. Consciousness principle, cētana tatvam is the third component, because according to our scriptures, consciousness is distinct from matter. Remember, consciousness is not a part, product or property of matter.

Consciousness is a distinct and independent entity; it is neither a part of matter; nor a property of matter, nor is it a product of matter. Material sciences think that consciousness is a product or phenomenon in matter, vēdānta strongly rejects that view and vēdānta says consciousness is independent of matter and this independent consciousness is the third component or part of this universe. And this consciousness principle, Kṛṣṇa names Uttamaḥ puruṣaḥ. This consciousness principle, Kṛṣṇa calls uttamaḥ puruṣaḥ. Do not put UM, it will create problem. So Supreme puruṣaḥ. SM. OK.

Now you make a comparative study of these three components. We will see certain important differences among them; of these three. What are the three? Manifest matter, unmanifest matter, consciousness. Of these three, the first two components being matter, both of them are acētana tatvam; inert principle, whereas the third one being consciousness, it is cētana tatvam. First two are inert, the third one is sentient. Then the first two principles being matter, or material, it is full of varieties of properties or attributes or qualities. In Sānskrīt, we call it guṇaḥ; therefore the first two components are saḡuṇam in nature, whereas the consciousness according to vēdānta is free from all the attributes; therefore nirguṇa tatvam. Seventh chapter I have said, I am just reminding; one is cētanam, the other is acētanam; one is saḡuṇam and the other is nirguṇam.

Then the third difference, both manifest and unmanifest is subject to modification; violent changes. Matter can never remain the same. It is constantly undergoing changes. In fact, this manifest and unmanifest matter themselves are inter-convertible.

Manifest matter can be converted into unmanifest matter can be converted into manifest matter. In scientific language, we say matter and energy are inter-convertible. The whole $E = mc^2$ equation is only revealing the fact of the inter-convertibility of matter and energy. In fact, at the time of creation, unmanifest matter is getting converted into manifest matter and at the time of praḡayam or dissolution, what is happening is the manifest matter is getting converted.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८.१८ ॥

[avyaktād-vyaktayaḥ sarvāḥ prabhavantyaharāgamē |
rātryāgamē praliyantē tatraivāvyaktasaṃjñakē || 8.18 ||](#)

We had seen a parallel idea in the 8th chapter. This topic has come there also. Therefore the first two are savikāram, whereas consciousness is nirvikāram. You cannot say there is manifest consciousness getting converted into unmanifest consciousness. You cannot say that. Because if you talk about the transformation of consciousness itself into manifest and unmanifest, etc. consciousness also will be subject to change, but it is not so. So acētanam, cētanam, saḡuṇam, nirguṇam, savikāram, nirvikāram.

Then the fourth difference, the matter-principle, both manifest and unmanifest are subject to divisions; they are subject to divisions; it is divisible principle. This body itself can be divided. This carpet can be divided. In fact our body gets divided; teeth is missing after some years. After some time, hair will disappear; one by one it will disappear; and we all add also. Artificial one; whereas consciousness-principle is indivisible. One is savikalpam is matter, savikalpam is divisible; nirvikalpam is consciousness. And finally

and most importantly, matter does not have an independent existence of its own. It does not have the svatantra satta. Therefore it is called mithya. Therefore both kṣara puruṣaḥ and akṣara puruṣaḥ both are mithya whereas uttama puruṣaḥ, the consciousness-principle alone has independent existence and therefore it is called satyam and therefore uttama puruṣaḥ alone lends existence to kṣara and akṣara puruṣaḥ. Just as the screen lends existence to the movie drama going. Similarly, the uttama puruṣaḥ lends existence to the kṣaraḥ, akṣara puruṣaḥ drama going on which is called creation, destruction. Matter manifests; matters goes to unmanifest form. All these drama is sustained by the screen called uttama puruṣaḥ, the caitanyam.

And therefore of these three components, Kṛṣṇa says that the third component is the supreme one. Why? Because that is sarva ādharam. Viśvadhāram gagana sadṛśam. (Mēghavarṇam should not be said here), is uttama puruṣaḥ.

And having said this much, Kṛṣṇa very intelligently says that uttama puruṣaḥ, the consciousness alone is my real nature. This caitanya tatvam alone is my real nature and therefore I would like to claim myself not as kṣaraḥ puruṣaḥ, I would no claim and I won't claim myself as the akṣara puruṣaḥ also, but I would like to claim myself as Uttama puruṣaḥ, which is cētana nirguṇa, nirvikāra, nirvikalpa tatvam. And since I am the uttama puruṣaḥ, in the whole world as I am known as puruṣōttama, by reversing these two words; uttama puruṣaḥ reversed as puruṣaḥ uttamah. Puruṣōttama. I am Puruṣōttama, the nirguṇa caitanam. இதுதான் ஸாரம். This is the sāram; the essence. Now we will go to the verse.

Lōkē dvāvi puruṣau mau. In this cosmos, in this creation; firstly there are two puruṣaḥs. The third one will be introduced later. First he talks about two puruṣaḥs, and what are they known as? Kṣaraḥ ca ēva ca; those puruṣaḥs are known as kṣaraḥ puruṣaḥ and akṣaraḥ puruṣaḥ. And who are they? Kṛṣṇa himself defines them. Kṣaraḥ sarvani bhūtani, all the things and beings, which are visible matter; beings and things means what? The visible material universe. The word 'beings' represent our physical body, and the word 'things' represents all the objects, both the body as well as the objects come under visible matter. Remember the body also comes under matter-principle, because the body is made up of iron, sodium, carbon, nickel, cobalt, etc. You will know it when there is deficiency. They will be iron deficiency; you should eat of lot of keera. It is made of all those things; and therefore, sarvāni bhūtani, the entire visible matter is kṣaraḥ puruṣaḥ and kūṣasthō'kṣara ucyatē. Kūṣasthaḥ, the unmanifest matter.

It is a very misleading word, because the kūṣasthaḥ has come in the 8th chapter and in the 12th chapter. If you do not remember, you are blessed. If you remember by mistake; in those two chapters, the word kūṣasthaḥ has a different meaning.

Therefore in this context, the word kūṭasthaḥ means unmanifest matter; maya tatvam. And since this maya is relatively eternal, it is kūṭasthaḥ. Kūṭasthaḥ means relatively eternal. kūṭasthaḥ the unmanifest matter is akṣara uchyatē, means it is called akṣara puruṣaḥ. So in this slōka what has He said; manifest matter is kṣara puruṣaḥ; unmanifest matter is akṣara puruṣaḥ. After that:

Verse 15.17

उत्तमः पुरुषस्त्वन्य परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

uttamaḥ puruṣastvanyaḥ paramātmētyudāhṛtaḥ |
yō lōkatrayamāviśya bibhartavyaya īśvaraḥ || 15.17 ||

अन्यः तु anyaḥ tu **different (from these)**, उत्तमः पुरुषः uttamaḥ puruṣaḥ **is the supreme puruṣaḥ** उदाहृतः इति udāhṛtaḥ iti **said to be**, परमात्मा paramātmā **the supreme Self**, यः आविश्य yaḥ āviśya **which pervades and** बिभर्ति bibharti **sustains लोकत्रयम् lōkatrayam the three worlds** अव्ययः ईश्वरः avyayaḥ īśvaraḥ **it is the imperishable Lord.**

17. Different (from these) is the Supreme puruṣaḥ, said to be the supreme Self, which pervades and sustains the three worlds. It is the imperishable Lord.

Anyāḥ; so there is a different principle, a third principle, other than kṣaraḥ and akṣara puruṣaḥ. Other than the manifest and unmanifest matter, there is a principle which is called caitanyam. Since we used the word consciousness, we have to supply anyāḥ means the cētana tatvam. How do you know; because the previous two are acētana tatvams; so this is cētana tatvam. And what is the cētana tatvam? Uttamaḥ puruṣaḥ is the third component of this creation; which is called uttama puruṣaḥ. And what is its nature? You have to supply, the uttama puruṣaḥ caitanyam is nirguṇam, nirvikāram, nirvikalpam and satyam.

That satyam must be remembered very well. Otherwise you will wonder there are three tatvams; how do you talk about advaitam. Even though we have enumerated three tatvams, kṣaraḥ, akṣara, uttama, still we say advaitam because two of them are mithya; mithya means unreal; and therefore, those two cannot be counted. Satyam is only one. And therefore it is uttama puruṣaḥ, satya tatvam iti.

And this uttama puruṣaḥ, the caitanyam, is known as paramātmētyudāhṛtaḥ. In all the upaniṣads, this consciousness-principle is called paramātmā.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः देहेऽस्मिन्पुरुषः परः ॥ १३.२३ ॥

upadraṣṭā'numantā ca bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktō dēhē'smin puruṣaḥ paraḥ || 13.23 ||

It comes in the 13th chapter, paramātmētyudāhṛtaḥ. What is the function of this uttama puruṣaḥ? We know the functions of the matter, manifest and unmanifest matter, its functions we know; because all the sciences are dealing with what? Matter and energy. And all the advancements are in the field of matter and energy.

Now the question of what is function and role of the uttama puruṣaḥ, the paramātma. Kṛṣṇa says: yaḥ, this uttama puruṣaḥ is lōkatrayamāviśya. Pervades all the three universes. All the three worlds. āviśya. Pervades. Penetrates, inheres. And here the word lōkā trayam represents kṣara, akṣara puruṣaḥ.

So lōkā traya āviśya, pervading the matter-principle, what does the uttama puruṣaḥ do? Bibarthi, means sustains; supports lends existence; exactly like what? Gold pervades all the ornaments and lends existence. Wood pervades all the furniture and lends existence. Water pervades all the waves and lends existence. Minus gold, no ornaments. Minus wood, no furniture. Minus water, no wave. Minus uttama puruṣaḥ, there can be neither kṣara puruṣaḥ nor akṣara puruṣaḥ. No matter or energy is possible without consciousness principle. Consciousness is the very substance behind matter and energy. And therefore lōkatrayamāviśya bibharti, śāstha purthi pradhātha bhavathi.

And avyayaḥ. Even though the consciousness pervades the changing matter, consciousness itself does not undergo any change. In the movie, the characters may move, the vehicles may run, but the screen does not run. Not 'does not run'; 'should not run, In fact, in the presence of the stationary screen alone, all the movements are possible. Similarly in the presence of the motionless consciousness alone, all the changes of the universe are possible. That anchor of the universe is consciousness. Therefore avyayaḥ. avyayaḥ means changeless.

And not only that Īśvara. Īśvara means this consciousness even though pervades the changing matter, the consciousness is not affected by, not tormented by whatever happens in the material universe. The body may be born; it may grow old, and it may die and the individual level; upheavals may take place in the cosmos; there may be atomic explosions; whatever happens to matter, consciousness is unaffected; Therefore it is called master; svatantraḥ. Īśvaraḥ means master of matter; not the slave of matter. Consciousness is not a slave of matter; that means whatever happens to matter, consciousness is asaṅgaḥ. நான் என் செய்யும்; கோள் என் செய்யும்; வினை தான் என் செய்யும். Nal en cheyam, kol en cheyam, vinay than en cheyam. All the navagrahas may affect the body. Navagrahas cannot affect the caitanya ātma tatvam. Achēdyōyam,

adhāhyōyam, etc. you have to remember. Therefore, consciousness is the real God. Īśvaraḥ.

Verse 15.18

यस्मात्क्षरमतीतोऽहम् अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५.१८ ॥

yasmāt kṣaramatītō'ham akṣarādapi cōttamaḥ |
atō'smi lōkē vēdē ca prathitaḥ puruṣōttamaḥ || 15.18 ||

यस्मात् yasmāt **since** अहम् अतीतः aham atītaḥ **I am beyond** क्षरम् kṣaram kṣarapurusa अपि
api **and** च उत्तमः ca uttamaḥ **beyond** अक्षरात् akṣarāt akṣarapuruṣaḥ अतः ataḥ **therefore**
अस्मि प्रथितः asmi praśitaḥ **I am well known** लोके lōkē **in the world** च वेदे ca vēdē **and in**
the vēda s, पुरुषोत्तमः puruṣōttamaḥ **as puruṣōttamaḥ**.

18. Since I am beyond Kṣarapurusaḥ and beyond Akṣarapurusaḥ therefore, I am well-known in the world and in the Vēdas as puruṣōttamaḥ.

This third component, viz., the consciousness-principle is kṣaram atītaḥ. Atītaḥ, superior to. Consciousness is superior to kṣaraḥ puruṣa; kṣaram means manifest matter, Consciousness is superior to manifest matter. And also akṣarat api uttamaḥ. Consciousness is superior to even unmanifest matter. It is superior to even all forms of energy.

That is why we should remember, consciousness is not a form of energy. Consciousness is a principle, distinct from and superior to all forms of energy, because energy is only unmanifest matter. Therefore Kṛṣṇa says consciousness is superior to manifest matter, and unmanifest matter.

And in Sānskrīt, the word uttamaḥ means superiormost. Uttamaḥ means superior most. And since the consciousness is superior to both kṣara and akṣara puruṣaḥ, it has been given the title uttamaḥ puruṣaḥ. Athaḥ. Therefore, means what? Being the superior most prathithaḥ; the consciousness is well known, as what? Uttamaḥ puruṣaḥ, or if you reverse it, puruṣōttamaḥ. The consciousness is well known as puruṣōttamaḥ, being the uttamaḥ puruṣaḥ. And where is it well known? lōke ca, vēdē ca. Both in the world of people as well as in the scriptures. Both in the world and in the scriptures, it is called uttama puruṣaḥ or puruṣōttamaḥ.

But here Kṛṣṇa does a small mischief, instead of saying Consciousness is superior Kṛṣṇa quietly identifies that consciousness claiming it as His real nature. And therefore Arjuna, that consciousness is Myself. Do not look at My body. My body is kṣara puruṣaḥ. Do not look at My body. Then who am I? I am the consciousness-principle behind the Kṛṣṇa

śārīram and that therefore that is My real nature and therefore I would say I am the Uttama puruṣaḥ, superior to kṣaraḥ puruṣaḥ and superior to akṣara puruṣaḥ. Therefore I am uttama puruṣaḥ. And therefore I am called puruṣōttamaḥ.

Therefore Kṛṣṇa says: Aham, That is myself, சைதன்யத்துக்கு பதிலாக நான் என்ற வார்த்தையை சொல்லிட்டார். Instead of the word caitanyam. Kṛṣṇa is puruṣōttamaḥ. We are not referring to Kṛṣṇa śārīram; we are not referring to Saguṇa Kṛṣṇa; we are referring to the nirguṇa Kṛṣṇa, who is caitanya svarūpaḥ. And therefore, I am puruṣōttamaḥ.

So with this, Kṛṣṇa concludes the definition of the word Puruṣōttamaḥ. And because of this reason alone, this chapter is called Puruṣōttamaḥ yōga and now Kṛṣṇa says the aim of every spiritual-seeker is the knowledge of Puruṣōttamaḥ. Puruṣōttamaḥ jñānam is the aim of every seeker. So he says,

Verse 15.19

यो मामेवमसंमूढः जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५.१९ ॥

**yō māmēvamasammūḍhō jānāti puruṣōttamam |
sa sarvavidbhajati mām sarvabhāvēna bhārata || 15.19 ||**

असंमूढः asaṃmuḍhaḥ **Undeluded सः यः** saḥ yaḥ **he who**, एवं जानाति evam jānāti **thus knows**, मां पुरुषोत्तमम् mām puruṣōttamam **Me, the** puruṣōttamaḥ **सर्ववित्** sarvavit **is the knower of all** भजति माम् bhajati mām **he worships Me** सर्वभावेन sarvabhāvēna **wholeheartedly** भारत bhārata **Oh Arjuna.**

19. Undeluded, he who thus knows me, the puruṣōttamaḥ, is the knower of all. He worships Me wholeheartedly, Oh Arjuna!

So here the Lord says all the intelligent people of the world will not go after kṣara puruṣaḥ; they will not go after akṣara puruṣaḥ, they will go after uttama puruṣaḥ; puruṣōttamaḥ, the nirguṇam brahma. Whereas deluded people alone will be materialistic people. What do you mean materialistic people? Going after manifest matter; or unmanifest matter; and they are asaṃmuḍhaḥ, deluded people, whereas asaṃmuḍhaḥ, a vivēkhi, a sādhana catuṣṭaya sampanna will go after uttama puruṣaḥ, puruṣōttamaḥ, by following karma, upāsana and jñāna-yōga.

Ultimately what will they do? Puruṣaḥ tatvam jānathi. They will come to know puruṣōttamaḥ; the nirguṇa, nirvikāra, nirvikalpa, cētana, brahma tatvam jānathi. So intelligent people know the puruṣōttama. And those people, saha sarvavit bhavathi. They are called the omniscient ones, because by knowing Brahman, they have known

everything because Brahman alone is everything. Brahman alone is everything; And therefore, knowing Brahman is knowing everything. Ēka vijñānēna sarva vijñānam.

Therefore, sa sarvavidbhajati. **Puruṣōttama** jñānēna sarvavit bhavathi. And thereafter he will continue to worship me, but his worship will be of a higher order.

So Kṛṣṇa says sa sarvabhāvēna mām bhajati. Such a jñāni will worship me in totality. Wholeheartedly, fully, he will worship me.

And what do you mean by wholeheartedly or fully worshipping? Śankarācārya says, the worship will be in the form of the knowledge that that **puruṣōttama** is none other than I, the ātma caitanyam. That all-pervading consciousness **puruṣōttama** is I, the consciousness, obtaining within my body, mind complex. And therefore, jñāni worships in the form of advaita bhakthi. So sarva bhavēna means advaita bhavēna, abhēda bhavēna.

And in the 7th chapter, Kṛṣṇa talked about four layers of bhakthi, artha bhakthi, artharthi bhakthi, jijñāsu bhakthi and jñāni bhakthi; and there Kṛṣṇa said jñāni bhakthi is the highest bhakthi; that is advaita bhakthi. I do not whether you remember. If you forgotten, please revise. He enters the abhēda jñāni bhakthi. So saḥ sarva bhavēna mam bhajathi. And continuing Kṛṣṇa concludes:

Verse 15.20

इति गुह्यतमं शास्त्रम् इदमुक्तं मयानघ ।
एतद् बुद्ध्वा बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ १५.२० ॥

iti guhyatamaṁ śāstramidamuktaṁ mayā'nagha |
ētat buddhvā buddhimān syāt kṛtakṛtyaśca bhārata || 15.20 ||

अनघ anagha **O Arjuna ! (sinless)** इति iti **thus** इदं गुह्यतमं शास्त्रम् idam guhyatamaṁ śāstram **this most secret teaching**, उक्तं मया uktaṁ mayā **has been imparted by Me** बुद्ध्वा एतत् buddhvā ētat **having known this** स्याद् बुद्धिमान् syād buddhimān **one becomes wise** च कृतकृत्यः ca kṛtakṛtyaḥ **and fulfilled** भारत bhārata **Oh Arjuna**

20. O Arjuna! Thus this most secret teaching has been imparted by Me. Having known this, one becomes wise and fulfilled, Oh Arjuna!

इदमुक्तं शास्त्रम् गुह्यतमं idamuktaṁ śāstram guhyatamaṁ. This teaching about sarvatmakam brahma, this teaching about **puruṣōttamaḥ**, both are one and same, sarvakatma brahma, or **puruṣōttamaḥ**, are same. This teaching about Brahman or **puruṣōttamaḥ**, this Brahma vidya or **puruṣōttamaḥ** vidya is guhyatamaṁ. The greatest secret not available that easily. You may go all over the world, there may be so many universities giving varieties of courses and there may be additions of newer and newer

courses, but all those courses will be dealing with what? Either kṣara puruṣaḥ or akṣara puruṣaḥ. All the researches in the world happening, they are dealing with what? kṣara or akṣara; all objective sciences are material sciences, all the material sciences are kṣara, akṣara puruṣaḥ vidya, and Muṇḍaka upaniṣad calls them, apara vidya, they are all inferior sciences; whereas para vidya is that which is the study of puruṣōttamaḥ, the nirguṇa caitanyam. In fact some of the scientists claim and assert that the material sciences can never study consciousness. Therefore if you want that knowledge, that is very very rarely available Arjuna and I have told you that secret.

So Idam maya ukthaṁ. And why I choose you for teaching? Firstly you asked, that is important, and secondly you deserved the teaching also, because you are anagha; Anagha means what? Pure minded. Agam means pāpam; anagha, pāpa rahithaḥ, śuddha puruṣaḥ. Since you are pure one, I choose to give you this teaching.

Ētat buddhvā; may you receive this teaching and assimilate this teaching. And how should you assimilate, by practising that uttama puruṣaḥ, I am. I am neither the body which is the kṣara puruṣaḥ; nor the mind, which is also kṣara puruṣaḥ; nor even the kāraṇa śarīram which is akṣara puruṣaḥ. You can connect to Māndūkya also; I am not the prathama, dvitheeya pāda, which is the kṣara puruṣaḥ, I am not the thṛthīya pāda, which is the akṣara puruṣaḥ, but I am the Turiyam, which is the Uttama puruṣaḥ. In fact, the word uttama puruṣaḥ and this is the teaching given in the eighth chapter of the Chandōgya upaniṣad. That is the basis for the fifteenth chapter.

So ētat buddhvā; may you receive and assimilate and buddhimansyāt, may you become buddhiman, means wise person. Until now you are buddhuman. So buddhu man (Man, English man), may you become buddhiman. May you become wise person.

Then you will ask the fundamental question; what will I get out of it? That is the question. Kṛṣṇa says; there is a practical benefit; what is that practical benefit? This knowledge alone will give fulfilment in life. Kṛta kṛthyāḥ bhava. You will get fulfilment only by this knowledge. Nothing else will give you fulfilment; even if it gives fulfilment, it is a fake and temporary fulfilment. Sooner or later, you are again ready for next thing. அதுக்கு அப்புறம் என்ன? Then what? Therefore the journey of fulfilment ends only when you get this wisdom. Therefore, puruṣōttama jñānēna, tripthiḥ bhavathi. Atman ēva, atmana tripthaḥ bhavathi, hey Bhāratha, hey Arjuna.

So with this Kṛṣṇa completes this teaching, giving the phalam of this knowledge.

Hari Om

ॐ

तत् सत् इति श्रिमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रेश्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः
॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāsāstrē
śrīkṛṣṇārjunasaṃvādē puruṣōttamayōgō nāma pañcadaśō'dhyāyaḥ||

Thus ends the fifteenth chapter named puruṣōttama yōgaḥ in Srimad-bhagavad Gīta which is the essence of the upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

Hari Om

197 Chapter 15, Summary

ॐ

Today I will give you a summary of the fifteen chapter of the Gīta, which we completed in the last class. The 15th chapter, titled puruṣōttama yōgaḥ, is a very popular chapter. Many people learn it by-heart, because in many places, people have to chant it compulsorily to get food!! Therefore, many people learn it by-heart and some people learn it because it is one of the shortest chapters, and therefore useful for regular pāraṇam and some people learn it because it is one of the most significant and complete chapters of the Bhagavat Gīta. This contains all the important features of the upaniṣads. Sarva upaniṣad sāra essence is contained in this chapter and therefore this is a very very significant chapter. And for the convenience of our summarisation, I will divide the chapter into five portions and then summarise each portion.

- The first topic is saṃsāra varṇanam; the description of saṃsāra, transmigration.
- The second topic is mōkṣa sādānāni, the spiritual disciplines leading to liberation.
- The third topic is Brahmaṇaḥ sarvātmakatvam; Brahman being in the form of everything. Brahman as everything. Brahmaṇaḥ sarvātmakatvam.
- Then the fourth topic is Brahmaṇaḥ puruṣōttamatvam, Brahman being puruṣōttama,
- And then the fifth and final topic is Brahma jñānam phalam ca. The knowledge of such a Brahman and the benefit of such a knowledge.

These are the five topics of this chapter. We will take one by one and summarise.

1. Saṃsāra varṇanam.

The first topic is saṁsāra varṇanam which we get in the first 2-1/2 verses. In this Lord Kṛṣṇa compares the whole universe to a huge Aśvatta tree, a huge fig tree or peepal tree, because of several common features between the tree and the universe. And Kṛṣṇa himself mentions several common features between the Aśvatta vṛkṣa and the whole universe. I do not want to go to the details. I have enumerated several common features. And among several common features, there is one significant feature, we have to note and remember. And Kṛṣṇa has not mentioned that feature in the 15th chapter but we have to borrow that from the Upaniṣads; because this comparison is not Kṛṣṇa's own invention but it is borrowed from two upaniṣads. One is Kathōpaniṣad where this comparison is elaborately given.

ऊर्ध्वमूलोऽवाक्षाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥2.III.१॥

ūrdhvamūlō:'vākṣākha ēṣō:'śvatthaḥ sanātanah |
tadēva śukraṁ tadbrahma tadēvāmṛtamucyātē |
tasmimँllōkāḥ śritāḥ sarvē tadu nātyēti kaścana | ētadvai tat ||2.III.1||

This is a Kathōpaniṣad mantra, from which Lord Kṛṣṇa has borrowed this imagery. Also the same comparison comes in Muṇḍaka upaniṣad also.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ 3.I.१ ॥

dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajātē | tayōranyaḥ pippalaṁ
svādvattyanaśnannanyō abhicākaśīti || 3.I.1 ||

In Kathōpaniṣad, the tree is called Aśvatta vṛkṣa, and Muṇḍakōpaniṣad, it is called pippalam; Aśvatta and pippalam means the same. In the Muṇḍakōpaniṣad, all the jīva rāśis or living beings are compared to the birds which are seated or perched on the saṁsāra tree. If the whole universe is comparable to a tree, all the living beings are comparable to the birds which are seated on different branches of the tree; higher, lower and middle branches. And not only we are the birds seated on the saṁsāra tree, we are constantly consuming the fruits which comes in the saṁsāra vṛkṣa and therefore the jīva bird is eating the fruit which comes in the saṁsāra tree. And those fruits produced by the saṁsāra tree, are of two types, one is called sukha phalam and another is called duḥkha phalam; the fruit of pleasure and the fruit of pain. One is tasty fruit; another is a bitter fruit.

And therefore through the imagery, Lord Kṛṣṇa points out that the universe is going to constantly give us pleasures and pain. Just as tasty and bitter fruits are produced by the tree, the world will constantly produce pleasures and pains and as birds, we the jīvās, will have to constantly experience pleasure and pain. Which means nobody can

uniformly expect pleasures, nobody need worry about uniform pain also, life will give you a mixture of pleasure and pain. And therefore pleasures and pains are like the two sides of one coin; you can never have one alone. Just as a one-sided coin is impossible; mere pleasures also is impossible; mere pain also does not exist.

And therefore in life, we have only two options, in life we have got only two options. What are those two options? Welcome the pleasures and be ready to consume the attendant pains also. Welcome the pleasures, with a readiness to consume the painful experiences also; this is one option.

And the second option is what? Reject all the pains but along with the pains, you have reject or forego the worldly pleasures also. Either accept both or reject both. The idea of welcoming one alone and giving up the other, simply is not impossible. So accept both or reject both.

But the problem is if we have to accept both, or reject both, both options require tremendous mental strength. Whether you choose to accept both or whether you choose to reject both; both options require tremendous mental strength. Because when you are accepting both, you should have the mental strength to withstand the pain. When you reject both; you should have the mental strength to give up the worldly pleasures. Both require mental strength.

And the problem of human being is he is weak in his mind. The problem is not with the world; the problem of the human being is, he is weak in mind and therefore neither he is able to accept both nor is he able to reject both. Sometimes he feels like accepting everything, so that he can enjoy a wonderful life; and when the pains also come, then he says, Swamiji, I want to run after leaving everything. When he runs away to a quiet place, he cannot stay there for more than a week. That becomes a miserable life; then he feels coming to the city and leaving with everything is wonderful. When in Chennai, Rīṣikeṣh seems to be wonderful, in Rīṣikeṣh, Chennai seems to be wonderful. Problem is neither with Rīṣikeṣh nor with Chennai, the problem is inside.

And therefore saṁsāra is because of the mental weakness of the human being, because of which he is neither able to accept both pleasures and pain, nor is he able to renounce both pleasure and pain. Neither he is able to take gṛhastha-āśrama nor is he able to take to sanyāsa-āśrama. In Gṛhasthāśrama, sanyāsa-āśrama seems better, and in sanyāsa-āśrama, gṛhastha-āśrama seems the best.

The problem is not with the āśrama, the problem is inside. And therefore the solution is not changing the world, because the nature of the world is that it is a mixture of pleasure and pain. Therefore the solution is removing the weakness from the mind; Gathering,

collecting inner strength. Once I gather inner strength; I can choose any of the option. I will have the strength to give up both; or I will have the strength both; I will be able to remain in gṛhastha āśrama or I will be able to remain in Sanyāsa Āśrama. I will be able to remain in an active life or I will be able to remain in a secluded life.

So secluded life is also not better; active life is also not better; problem is neither with activity, with seclusion; the problem is with the mind. And therefore freedom from saṁsāra is freedom from mental weakness.

Therefore mōkṣa is transformation of the mind. manaēva manuṣyāṇām kāraṇam bandha mōkṣayō. Mind alone is the cause of bondage, mind alone is the cause of liberation. The weak mind is the cause of bondage; strong mind is the cause of liberation. So this idea is indirectly conveyed through saṁsāra varṇanam, in the first two and half verses of this chapter.

2. Mōkṣa sādhanāni.

Then comes the second topic from the second half of the third verse up to the 6th verse. Verse No.3 to verse No.6, is the next topic. How do you make the mind strong? What is the method of strengthening the mind, so that I can be in gṛhastha-āśrama and enjoy the pleasures of the family members and also the problems caused by relationship? Every relationship has two sides. Or I can give up all relationship and take sanyāsa and enjoy that state also. How to strengthen the mind; Kṛṣṇa prescribes four-fold disciplines? Four sādhanās are mentioned. No.1 Vairāgyam. No.2, sadguṇāḥ; No.3 śaraṇāgathiḥ and No.4 ātma vichāraḥ or śāstra vicāraḥ. Vairāgyam, sadguṇāḥ, śaraṇāgathiḥ and śāstra vicāraḥ.

What do you mean by Vairāgyam? Vairāgyam is freedom from addiction. Freedom from slavery, with regard to the tamasic and rājasic pursuits of life. Freedom from addiction to tamasic and rājasic pursuits of life. What do you mean by tamasic pursuits? Any adharmic activity, unrighteous activity, improper activity, unethical activity or pursuit is called tamasic pursuit. I have to give up all such addictions and pursuits or improper nature. That is de-addiction No.1.

And the second de-addiction is from rājasic pursuits. And that is dhārmic materialistic activities are called rājasic pursuits. I take to dhārmic activities only but they are all materialistic in nature. They are called rājasic pursuit. The tāmasic addiction will lead to spiritual downfall; rājasic addiction will lead to spiritual stagnation. Tāmasic pursuits will lead to spiritual downfall; and rājasic pursuits will not lead to downfall, but it will lead to spiritual stagnation; And therefore reduction of the adharmic activities and the reduction of dharmic materialistic activities is called vairāgyam. And how do you remove

those two addictions; or at least reduce those two addictions? The method is forming a new addiction. You have to remove the thorn with another thorn. முள்ளை முள்ளால் எடுக்க வேண்டும். அடிசுடினை அடிசுடினால் எடுக்கவேண்டும். Remove addiction with addiction. Tāmasic and rājasic balanced, or reduced by forming sātvic addictions; like attending Gīta class; I have to make sure that you keep coming. So therefore sātvic addiction or good addiction which will reduce tāmasic and rājasic addiction.

Then you will ask Swamiji how to handle sātvic addiction. Let sātvic addiction come first; why are you bothered about handling that now; we will see that when face that problem. We do have methods of handling sātvic addictions also later and therefore, satsaṅga as well as śāstric study, etc. are sātvic addiction, which will promote vairāgyam. Satsaṅgatve, nissāṅgatvam. This is Vairāgyam.

The second sādhana is sadguṇāḥ. Developing vēdānta friendly virtues. Developing virtues which are conducive to vēdānta, conducive to spiritual growth. We have already seen a big list in the 13th chapter, from the 8th verse up to the 12th verse. amānitvam, adambitvam, etc. Kṛṣṇa reminds them in this chapter. Nirmāna mōha, jita saṅgha dōṣa; Nirmāna means amānitvam. Thus developing healthy virtues. Moral values is the second spiritual discipline.

Then the third one is śaraṇāgathiḥ. What do you mean śaraṇāgathiḥ? A very important spiritual disciplines. It is developing a particular attitude in life. Śaraṇāgathi is cultivating a particular attitude. What is that attitude?

Whatever choiceless situations, I face in life; whatever helpless choiceless situations I face in life, they are all specially sent by the Lord for me; made to order, specially designed and sent to me by the Lord; for the sake of my spiritual refinement and growth. A very difficult attitude but we have to cultivate that. That is why we have to cultivate. It will not come easily. You will only get angry with God. Whenever a choiceless situation comes, especially unfavourable choiceless situation. Any unfavourable choiceless situation comes; I cannot change the situation. Why? Choiceless I have said; Swamiji how to change the choiceless situation? I have said that it is choiceless; since choiceless situations cannot be changed; work on changing your attitude. Intelligence is working to change what can be changed. Intelligence is working to change on what can be changed. Therefore in all choiceless unfavourable situations, I work on 'my mind', because I can work on my mind only.

And what is the direction of the work? Changing the attitude. And what is the attitude? I require that situation. I require that situation. And it is specially designed by the Lord

and he has sent it to me. This is very very difficult attitude. If you can develop that attitude, this is called śaraṇāgathiḥ. This is the third sādhanā.

And also śaraṇāgathiḥ includes, seeking Lord's help for the spiritual growth, so that I will convert the choiceless situations into a spiritual ladder. Seeking Lord's help so that I will convert choiceless situations into a spiritual ladder or stepping stone. This is called śaraṇāgathiḥ. Vairāgyam, śaraṇāgathiḥ and sadguṇāḥ are all over.

Then the fourth one is śāstra vicāraḥ of Vēdāntic scriptures for a length of time under the guidance of a competent ācārya or guru is called śāstra vicāraḥ. All these four will cumulatively contribute to the reinforcement of the strengthening of the mind, which will lead to mōkṣa. Mōkṣa means freedom from mental weakness. viśṛjya saśaraṇ cāpaṁ śōkasaṃvignamānasaḥ (1.47).

Arjuna, the bravest warrior, was tormented by mental pain when a crisis situation arose. And how does this work the four fold sādhanā? How does it work? That also Kṛṣṇa said, the four fold sādhanā will lead you to Brahma prapthiḥ. It will take you to Brahman, which is the only source of strength in the creation. It will lead you to Brahman, which is the only source of strength in this universe, Brahma prāpthiḥ. And of course you should make a note. When we say that it will lead you to Brahman, do not imagine, Brahman is sitting in Mumbai, Calcutta or somewhere, and the sādhanā will lead you to Brahman, which is your inner higher real nature. You will fall back to yourselves. This Brahma prāpthi is called mōkṣa.

And then Kṛṣṇa defines that Brahman also in an important verse.

न तद्भासयते सूर्यो न शशाङ्को न पावकः |
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम || १५- ६ ||

[na tadbhāsayatē sūryō na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē taddhāma paramaṁ mama || 15.6 ||](#)

A very important definition of Brahman based on the upaniṣadic mantra, occurring in Kathōpaniṣad and Muṇḍakōpaniṣad. Na tatra suryō bhathi na candra tārakam. That upaniṣadic verse is paraphrased and in that definition Kṛṣṇa points out that the Brahman is nothing but the pure consciousness which is formless all-pervading entity, which consciousness objectifies everything and which consciousness cannot be objectified by anyone. Unobjectifiable-subject. That consciousness; that witness caitanyam is Brahman, satyam, jñānam, anantham brahma. This is the second topic. Mōkṣa sādhanāni.

3. Brāhmaṇa sarvātmakatvam.

Now we will go to the third topic, from verse No.7 to 15 and in this Lord Kṛṣṇa points out that Brahman alone appears or manifests in the form of the world. There is no world other than Brahman. Brahman is the only substance. Consciousness is the only basic substance. There is no such thing called matter. And this Brahman, this consciousness alone with different names and forms, appears as the material universe. Consciousness plus names and forms is equal to space. Consciousness plus name and form is equal to air. Consciousness plus name and form is fire. Ākāśa, vāyu, Agni, āpaha, pṛthvi and all the elemental products:

[hūtha bauthika prapañcaḥ sarvaḥ api brahmaiva. Brahmaiva vyathiriktam kiñcidapi vasthu anumathramapi vasthu, naiva asith, naiva asthi, naiva bhaviṣyati.](#)

Are you understanding? So if you think that there is a substance called ornament, it is a delusion; there is no substance called ornament, the substance is only gold; we are wrongly attributing substantiality to ornament. We are wrongly attributing substantiality to the furniture. Furnitures are not there; then what is there; wood; This the wooden headed fellow does not understand. Clay headed fellow does not understand that the clay is the truth. Wooden headed does not understand that the wood is the truth. Similarly Vēdānta says that there is only one substance called Consciousness; the formless Consciousness manifests as the formed materials of the creation. The intangible consciousness manifests as the tangible material universe. So brahmaiva jagat rūpēṇa varthathe.

And here also the whole world is nāma rūpa, but in this nāma rūpa also, there are two varieties. There are two varieties of nāma rūpa. What are those two varieties? One variety of nāma rūpa is that which manifests the existence-nature of Brahman. Sadrūpam of Brahman alone it manifests. And that is not able to manifest the cit aspect and therefore that part of the creation exists but it is only inert in nature.

But there is another set of nāma rūpa, which is able to manifest, not only the existence the sat nature, but also it is able to manifest the cit or consciousness nature also. Like the physical body it manifests Brahman's existence also, and also consciousness. Here Sat and Cit is visible outside, but when you look at this mike, the existence you are able to appreciate; consciousness, it is not able to manifest.

To give an example, suppose you heat a piece of metal, and a glass of water. You heat a piece of metal and a glass of water. The heat principle, the fire principle will pervade the metal also, the fire principle will pervade the water also, when it comes in contact with fire. We know the fire has got two attributes. What are the two attributes of fire? Heat is one; light is the other. It has got uṣṇatvam and prakāśatvam; the fire pervades the metal also; the fire pervades the water also. But you find interestingly the metal because of the

contact with fire, borrows the heat from the fire. Therefore the metal becomes hot; if you have doubt, touch and see. And not only the metal borrows the heat, the metal becomes bright also, shining also, with a red hot metal. Glowing metal. Therefore metal manifests uṣṇatvam and prākaśatvam of the fire.

Whereas what about water? Water comes in contact with fire, but water borrows only the heat part of the fire, water never becomes what, bright. It does not borrow the light. Both are materials; but one is capable of borrowing only one feature, the other is capable of borrowing two features.

Similarly, in the universe, some part will borrow sat aṁśa, another part borrows sat and the cit aṁśa; wherever sat and chit are there; that is called sentient part of the universe, wherever sat alone is manifest, it is called insentient universe. Thus Brahman is manifest in the universe in the form of sat in some portions, in the form of sat and cit and when the cit is manifest in some portion, it is called the jīvaḥ. When sat alone is manifest, it is called jagat. Thus Brahman alone is in the form of the insentient jagath also; Brahman is also in the form of sentient jīva also. Jīva rūpēṇa jagat rūpēṇa; sadrūpēṇa cidrūpēṇa; Brahman is everywhere.

And Kṛṣṇa concludes that portion saying when Brahman is manifest in this whole creation, just as gold is manifest in all ornaments, Brahman is manifest. If a person misses this Brahman, which is evident everywhere, that person must be a very very gross and unrefined person. Like looking at the ornaments and missing the gold. Looking at the electrical gadgets and missing the electricity. Similarly looking at all human beings, if I miss the consciousness in everyone.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

[Utkrāmantaṁ sthitaṁ vā'pi bhujjānaṁ vā guṇānvitam|
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ || 15.10 ||](#)

My capacity to talk is an expression of the consciousness-principle and your capacity to hear is an expression of consciousness principle; minus consciousness, I cannot talk and you cannot hear. And if a person misses this consciousness it is his problem. And for a person who has prepared the mind; Brahman is appreciated everywhere. Paśyanti jñāna cakṣuṣaḥ. This is the third topic. Brahman being cētana-acētana prapañcaḥ or sarvātmakatvam.

4. Brahmaṇa puruṣōttamatvam.

Then the 4th topic from the 16th to 18th verse is Brahmaṇa puruṣōttamatvam. Brahman being puruṣōttamaḥ. And to convey this idea, Lord Kṛṣṇa divides the whole universe into three parts; three components. What are those three?

No.1, manifest matter; the material universe which is manifest; manifest meaning visible to the sense organs,

And the second part is unmanifest matter; that matter which is not sensorily perceptible or tangible. You can call it energy. We will use the word unmanifest matter; MM and UM.

And then beyond these two, matter and energy, there is the third part, which is the all-pervading consciousness principle, which is a distinct entity; which alone, we called in Tatva Bōdha, the original consciousness, OC. MM, UM and OC. OC means the original consciousness. This is not part of matter, this is not product of matter, this is not property of matter, but it is an independent entity. The first one is called kṣara puruṣaḥ, the second one is called akṣara puruṣaḥ and the third one is called uttama puruṣaḥ.

And Kṛṣṇa says, of these three factors, the third one consciousness alone is the greatest principle. Is the highest principle. The word uttama means the greatest utkṛṣṭa tama, uttama. What is the reason? Because matter cannot exist independent of consciousness, whereas consciousness can exist independent of matter. Consciousness alone lends existence to the matter.

Therefore, Kṣara puruṣaḥ is inferior, akṣara puruṣaḥ manifest and unmanifest matter and when I say matter, it includes the reflected consciousness also. Even if I do not say, include it. RC is also included in Kṣara puruṣaḥ. And akṣara puruṣaḥ also RC; if you do not know, what is RC, I do not want to get into that. Just take it as matter is inferior, OC the original consciousness is uttamaḥ puruṣaḥ. And this uttama puruṣaḥ alone is reversed and called puruṣōttamaḥ.

And Lord Kṛṣṇa says that uttama puruṣaḥ or puruṣōttama is My real and higher-nature; which was called in the 7th chapter, as Parā prakṛtiḥ. The uttama puruṣa of the 15th chapter is the para prakṛti of the 7th chapter. Therefore Arjuna: real God is formless consciousness. The real God is formless consciousness and He is not (one should not say HE) and that God is not located anywhere. That formless, intangible consciousness which is the real God is all pervading. Then all the forms attributed to God in the religious scriptures are temporarily given as a stepping stone to go to the formless God. From the form, you go to the formless. Form is the stepping stone to the formless one.

निर्विशेषम् परम् ब्रह्म, साक्षात् कर्तुमनीश्वराः, ये मन्ताः ते अन्कम्यन्ते, सविशेषः निरूपणैः

[nirviśeṣam param̐ brahma, sāḅṣāt kartuman Īśvarāḥ, yē mantāḥ tē ankampyantē, saviśeṣaḥ nirūpaṇaiḥ.](#)

Every person in the beginning is not capable of appreciating the formless God. The attributeless God, everybody cannot understand, because mantāḥ. Upaniṣads says mantāḥ. For them you give a support: Rāma form, Kṛṣṇa form, and that is why we have no quarrel with any form that you choose. As a Iṣṭa dēvatha, you can choose any form, but form is only a stepping stone, the destination is not form. Destination is the formless. And when you reach the destination, formless-Viṣṇu is identical with formless Śiva, who is identical with formless Kṛṣṇa, who is identical with formless Rāma. Why do you quarrel? That I am śaiva; I am vaiṣṇavite. Religious quarrel is meaningless if religion is understood properly.

That is why somebody said that we have enough religion for quarrel, we do not have enough religion to live harmoniously, because it is not understood.

Thus formless puruṣōttama is the real Kṛṣṇa, who says? Kṛṣṇa. So where is He? There and Here. So this is the puruṣōttama topic. Very important because of which the chapter is called puruṣōttama yōgaḥ.

5. Brahma jñānam.

Then the last topic end two verses, 19 and 20, Kṛṣṇa talks about Brahma jñānam. Hey Arjuna, everyone has to attain this Brahma jñānam to derive mental strength, so that you can live a life of a gṛhastha or you can live a life of sanyāsi, without any burden. Therefore jñānam is the destination of all; and the benefit of this jñānam is kṛtakṛtyaśca bhārata. You will attain total fulfilment. Kṛtakṛtyatvam means total fulfilment in life. You will feel that the life has been a meaningful life. To make the life meaningful, you have to attain this jñānam. This jñānam and phalam, the fifth and final topic of the 15th chapter is over.

ॐ तत् सत् इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

[||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgaśāstrē śrīkṛṣṇārjunasaṃvādē puruṣōttamayōgō nāma pañcadaśō'dhyāyaḥ||](#)

Thus ends the fifteenth chapter named puruṣōttama yōga in Srimad-Bhagavad Gīta which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

Hari Om̐

Chapter 16

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Having completed the 15th chapter, now we will enter into the 16th chapter of the Gītā. The two chapters 16th and 17th have got a subject matter, which is different from the main subject matter of the previous three chapters, 13th, 14th, and 15th. There is a shift in Kṛṣṇa's teaching.

And this shift in the subject matter is based on a very important principle and that principle is that the goal of life of a person; a person's goal of life and a person's way of life, both of them are closely related. The way of life and the goal of life; when I say goal, the primary top most goal of life, these two are closely connected. Each one will influence the other; the goal of life will influence my way of life, and my way of life in turn will influence my goal of life also. Therefore, these two things cannot be separated and therefore, if a person wants to successfully accomplish his goal of life, he has to take into account his very way of life also. One cannot ignore the way of life, and fix the goal of life alone. One should pay attention to the way of life, and also it has to be made in such a way, that there is alignment between the way and the goal. One should align and tune the way of life in such a way, that it is conducive to the accomplishment of the goal.

This our scriptures especially the Vēdās consider very very important. You cannot hope to lead any way of life, and you cannot hope to accomplish any goal of life which is totally disconnected from the way of life. It is impossible. Just as the environment and the type of plant, both are interconnected. You cannot grow any type of plant in any type of atmosphere. It is impossible. Both are interconnected.

And therefore, the Vēdā pūrva bhāga, the beginning portion of the Vēdās concentrate upon the way of life; and the final portion of the Vēdā, the Vēdānta concentrates upon the goal of life. So if we do have a particular culture, which is determined by Vēdā pūrva, you can understand the significance of our culture only if you keep in mind the way Vēdānta which talks about the goal. Indian culture can never be understood without keeping Vēdānta in mind.

And therefore Lord Kṛṣṇa also feels that he has talked about the spiritual goal of life; He has talked about the self-knowledge as the goal of life, in the 13th, 14th and 15th chapters, and Kṛṣṇa feels that His teaching is complete only when He talks about the complimentary part; viz., the way of life, which is conducive to and which will promote the goal that He has presented in the previous chapters. Therefore, previous three

chapters deal with the goal, these two chapters, 16th and the 17th deal with the way of life, because they cannot be separated.

And the way of life, a person leads is heavily determined by the character that a person possesses. The way of life is heavily influenced by, determined by, controlled by, directed by the character, the personality, the make-up of an individual. Therefore character determines the way of life, and the way of life will determine the goal of life. Therefore all these three are inter-connected; Character, Way and Goal. And trying to tamper one alone, without taking into account the other two, will be a lopsided approach, which will not be successful. All the three we should take into account. And based on this, our scriptures divide or studies the character of the human being. And all possible characters. It is a full-fledged śāstra, and our scriptures have made a thorough study of the possible human characters, because character will determine the way of life, which will in turn, determine the goal.

And this human character is divided into several types in different contexts; sometimes they classify into four types; sometimes they classify into three types; sometimes they classify into two types; different classifications are there; depending upon the context. And for our study, we will see the three-fold classification of human character. The three fold classification of human character.

The first classification is called dvēsaḥ -pradhāna svabhāvaḥ; dvēsaḥ -pradhāna svabhāvaḥ; a character in which lot of dvēsaḥ or dislike is predominant. We do not know why? It may be because of pūrva janma; it may be because of present janma; it may be because of the childhood experiences; it may be because of the parental upbringing; it may be because of the friendship; whatever be the cause; that we do not study now; one type of character is dominantly dvēsaḥ -pradhāna; a character in which I dislike most of the things. I have complaint almost against everything. All most a cynical character. Complaint against the government system; complaint against family members; complaint against television; complaint anything; of course; God, complaint against.

And this dvēsaḥ -pradhāna character, as he accumulates this dvēsaḥ, because one is not able to express outside, because of suppression, parental suppression it might be; shut up, shut up, shut up, the child has lot of complaint but could not express, if expressed will get two more. And this accumulated dvēsaḥ leads to lot of anger suppressed inside. Anger against everything. So dvēsaḥ -pradhāna character is generally krōdhaḥ pradhāna character and this leads to himsa-pradhāna character; a person who is highly short tempered. Highly volatile. Does not require any great thing. Even the smallest incidents will cause an earth quake or volcano. The śāstra class it rākṣasa svabhāvaḥ. Rākṣasa svabhāvaḥ. Why does the śāstra call this rākṣasa svabhāvaḥ? Because when a person is

so volatile and short-tempered, about to explode all the time, what will be the attitude of other people? Do the other people love to come near him? Or will try to run away from him? Try to avoid him at all cost.

Swamiji says that in some houses, when the father comes from office, all the children say: appa has come, let us go inside; as though volcano is coming; In some cases, it may be amma also.

So therefore, rākṣasa svabhāvaḥ is that svabhāvaḥ from which people want to protect themselves; rākṣanti jānaḥ asmath iti, rākṣasa. It is derived from rākṣa to protect; a svabhāvaḥ, from which people would love to run away. Avoid, escape; save. This is called dvēṣaḥ pradhāna svabhāvaḥ. Generally, insensitive to others' feelings. Generally, rude and gross minded and generally goes on hurting people; often without his knowledge. He is like that porcupine (முள்ளாம்பனி) ~ that one which has got a thorn). Imagine that animal runs amidst people. How will it be? Wherever he goes, you get pricked. And this human being is like a porcupine. Wherever he goes, either through his words, deeds or thoughts; his travel is a devastating travel, in the process, he keeps hurting people. And the tragedy is he or she does not even know. This is character No.1.

Dvēṣaḥ-pradhāna and this character is uncondusive to spiritual growth and still worse, this character brings a person down spiritually. It leads to spiritual retrogression. Not progression. This is No.1; dvēṣaḥ pradhāna svabhāvaḥ; rākṣasa svabhāvaḥ. Rākṣasa, when you say; not necessarily having long and curved teeth, etc.; explosive character.

Then comes the second character. Rāgaḥ-pradhāna svabhāvaḥ. A svabhāvaḥ which is heavily rāgaḥ-oriented; attachment oriented; which leads to lot of kāmaḥ; lot of desires. What type of desire? Desire for name, fame, money, possession, position, and revelry, merry making. Life is meant for enjoyment and therefore, have no goal. Let go philosophy. They do not harm others; but they are given to likes rāgaḥ and kāmaḥ and this svabhāvaḥ is also supposed to be uncondusive to spiritual progress, because a person does not have time or inclination to turn inwards. Rāgaḥ pradhāna svabhāvaḥ is an extrovert svabhāvaḥ; all the time bothered about these few little things; my status, etc.

And this svabhāvaḥ does not lead to spiritual downfall, because this person does not harm others. But this person or character will lead to spiritual stagnation. There is no downfall; but there is no scope for spiritual growth; because generally, these people do not consider religion and spirituality is relevant for life. They wonder! For earning money and enjoying life; why do we require God. One lady was telling that she wanted to bring her husband also to these classes; spirituality, Vēdānta, Gīta, scriptural study. And that

person argues it seems: Religion is meant for the weak-minded and sick minded people. I am healthy and fine; I do not have any problem at all. Why are you unnecessarily introducing me to all these things?

Most of these people belonging to the second variety, they are harmless, even well behaved, and good mannered but they tend to be nāsthikas. They consider religion is not required; Vēdānta is not required to lead a comfortable and happy life. In fact, they may even go one step further and say religion is a problem. Because they read lot of violence here and there; and therefore, according to them, religion and spirituality contributes to only problems in society. In fact, if they are banned or abolished; it is better. This is the second variety. Materialistic people, in simple language. They won't negate God often; but they feel God is not relevant to our life. Spirituality is not relevant, scriptures are not relevant; does not appeal to them. And in fact, most of our youngsters are tending to this alone.

There was an article, somebody gave me, in Indian Express it seems, whether it was fact or fiction; I do not know. A couple had visited a family and it is in connection with some marriage proposal and after the visit, the couple had gone, this girl says, I do not want to get married to this family at all. Why? Because they are all Talibans. Afghan Muslim fundamentalists. This girl's parents were shocked; why are you calling them Talibans? The reason is that both the parents have come with lot of religious marks on their forehead. Our children does not believe in it. They think that it is religious fanaticism. And that girl argues that because of these clear-cut religious marks alone, we are dividing the society as Hindus, Christians, Muslims and it is only causing, division, disparity and quarrel; therefore why do we require. Simple application of the vibhūthi or kumkum, the younger generation looks upon as religious fundamentalism. It may be a fiction, but what I want to say is the tendency of the next generation.

This is rāgaḥ pradhāna svabhāvaḥ and they are not bad or evil or immoral. They are wonderful children; thinking children, but they end up as what? Materialistic people, totally away from our culture, which is a non-materialistic culture. This is the second group of people and Kṛṣṇa calls them āsura svabhāvaḥ; āsura svabhāvaḥ. Āsuraḥ does not mean people with tusks and horns, and all, it is derived from asuṣu ramantē iti āsuraḥ. Āsuraḥ means the sense organs. Ramantē means revellery. Āsuraḥ means a person or a society or a group, which values sensory revelry; noise making, merry making alone. So this svabhāvaḥ āsuraḥ svabhāvaḥ. This people will not fall down spirituality; there is no scope for spiritual growth. Therefore the second character that which lead to spiritual stagnation. First one is that which leads to spiritual retrogression or downfall.

Then comes the third character, which is jñāna pradhāna. Which considers spiritual knowledge as 'The goal'. That is why in Sandhyaā vandhana mantras also, when the child is initiated into the sacred thread and prayers are given, and all of them, what is asked for; even before the child understands what it is, what is asked for is, knowledge. And knowledge, especially the spiritual knowledge, is symbolised as lamp in our culture and therefore lighting the lamp is the first thing that we do; whatever be the undertaking. Early morning start with lighting the lamp. Any function start with lighting the lamp. Even the so-called secular functions. Film festivals. They show all violence, but the cinema actors come nicely dressed, showing all the 32 teeth and they light the lamp, because when India turns materialistic, the spirituality cannot be taken away from India. We cannot destroy spirituality totally, in one form or the other, it will come. Therefore, jñāna pradhāna, those who consider that jñānam is the top priority and whatever is required for that jñānam, that also is top priority. Not that they dislike money or name or fame; it is not they are against them, but they never think of that; at the cost of spiritual growth. Keeping in mind the spiritual growth, whatever can be accomplished, whatever entertainment is there; or music, dance, the whole family can go and watch the dance, because the theme is Kṛṣṇa, Bhāgavatham, Rāmāyaṇam. And the Jīvātma, pining for Paramātma; that is our dance theme, and the lyrics also written by saints and sages. There is a scope for all, but it is in keeping with spirituality. Similarly, in dance. There is programme called deepa pradakṣiṇam. So in Rādha Kalyānam. Overnight they do; here also the pubs are coming; pubs and clubs and also such things; be aware of it from the papers, but you need not go. Very interesting to know what is happening around. Because young body has lot of energy and therefore they want to dance; our culture understood and they included deepa pradakṣiṇam. If you want to shout: shout swamiyē śaraṇam. For shouting there is scope. For dancing there is scope. In deepa pradakṣiṇam, you can violently go around; but what is centre; deepaḥ. Deepaḥ means brahma jñānam. Everything there is scope. But it is all centered around this only; jñāna pradhāna way of life is the third svabhāvaḥ; and Kṛṣṇa calls them daiva svabhāvaḥ. Daiva svabhāvaḥ; dēvaḥ means light; bright. Derived from the root, div. Divyathi prakāśathē is dēva. prakāśaḥ and it stands for knowledge, wisdom; brightness.

These are the three svabhāvaḥ; dēva or daiva; asura; and rākṣasa svabhāvaḥ. All these three characters are compared to a wealth that a person possesses. All these three people possess their own wealth, in the form of these characters. And these characters are compared to wealth because with that character, they can buy; they can accomplish their goals. How?

Character decides the way of life. Way of life, decides the goal; therefore character purchases your goal. Character purchases your goal. And therefore it is called sampath.

எங்கயோ போயிண்டு இருக்கேன் என்று நினைக்காத்ரிடுவா. Do not think I am going somewhere. I know it is 16th chapter only. Daiva-Asura Sampath.

Therefore in the 16th chapter, Kṛṣṇa wants to talk about daivi sampath; otherwise called daiva svabhāvaḥ; which is the inner wealth of character; which will accomplish a particular type of goal. Then āsuri sampath or asura svabhāvaḥ, the 2nd type of inner wealth or character, which will purchase another type of goal. And the third one is what? Rākṣasi sampath; that is named, but we have to include daiva-asura, rākṣasa sampath vibhāga yōgaḥ.

And having presented the these three characters or inner wealth, Kṛṣṇa wants to say: Arjuna, if your goal is spiritual knowledge, or mōkṣa, the only conducive way is daiva svabhāvaḥ. If you do not value, spiritual knowledge, I have nothing to tell. I will only tell I wish you all the best. But Kṛṣṇa says if you value spiritual knowledge, but if you value Mōkṣa then the way of life, which is in alignment, which is conducive to that is daiva svabhāvaḥ.

Therefore you have to take into account, your way of life, every small or big thing that you do, right from the food that you eat, right from the entertainment that you have, right from the type of magazine that you read, right from the TV programmes that you watch, right from the type of the friends you move with, right from the type of the way you spend your leisure time. Every minute thing contributes to the way of life, which is in the long-term going to determine the goal; whether you reach or not.

And therefore Arjuna!, I have talked about the goal; I will better talk about the way. I have talked about the Vēda anta bhāga; better let Me talk about the Vēdā pūrva bhāga also, because Vēda pūrva and Vēda anta are inseparably interconnected and therefore the 16th and 17th chapters deal with the way of life conducive to this spiritual goal. And the subject matter is picked from the Vēda pūrva bhāga. The previous three chapters are Vēda anta bhāga. These two chapters are the Vēdā pūrva bhāga subject matter. With this background, we will enter into the chapter.

अथ षोडशोऽध्यायः | दैवासुरसम्पद्भागयोगः

ṣoḍaśo'dhyāyaḥ - daivāsurasampad-vibhāga yōgaḥ

Verse 16.1

श्री भगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६.१ ॥

Śrī Bhagavān uvāca
abhayaṃ sattvasaṃśuddhirjñānayōgavyavasthiṭiḥ |
dānaṃ damaśca yajñāśca svādhyāyastapa ārjavam || 16.1 ||

Verse 16.2

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

ahiṃsā satyamakrōdhastyāgaḥ śāntirapaiśunam |
dayā bhūteṣvalōluptvaṃ mārđavaṃ hrīracāpalam || 16.2 ||

Verse 16.3

तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीम् अभिजातस्य भारत ॥ १६.३ ॥

tējaḥ kṣamā dhṛtiḥ śaucamadrōhō nātimānitā |
bhavanti sampadaṃ daivīmabhijātasya bhārata || 16.3 ||

श्री भगवानु उवाच Śrī Bhagavān uvāca **The Lord said** अभयम् abhayam fearlessness सत्वसंशुद्धिः satvasaṃśuddhiḥ **mental purity** ज्ञानयोगव्यस्थितिः jñānayōgavyasthiṭiḥ **steadfastness in Jnana and yōga** दानम् dānam **charity** दमः च damaḥ ca **sense control** यज्ञः च yajñāḥ ca **yajna** स्वाध्यायः svādhyāyaḥ **scriptural study**, तपः tapaḥ **austerity** आर्जवम् ārjavam **straightforwardness** अहिंसा ahiṃsā **non violence** सत्यम् satyam **truthfulness** अक्रोधः akrōdhaḥ **control of anger** त्यागः tyāgaḥ **renunciation** शान्तिः śāntiḥ **tranquility** अपैशुनम् apaiśunam **avoidance of slander** दया भूतेषु dayā bhūteṣu **kindness to all beings** अलोलुप्त्वं alōluptvam **freedom from temptation** मार्दवम् mārđavam **gentleness** ह्रीः hrīḥ **modesty** अचापलम् acāpalam **freedom from restlessness** तेजः tejaḥ **smartness** क्षमा kṣamā **patience** धृतिः dhṛtiḥ **fortitude** शौचम् śaucam **purity** अद्रोहः adrōhaḥ **absence of ill will** नातिमानिता nātimānitā **and humility** भवन्ति bhavanti **these belong** अभिजातस्य abhijātasya **to a person who is born with** सम्पदं दैवीम् sampadaṃ daivīm **daivi-sampat** भारत Bhārata **Oh Arjuna!**

Lord Kṛṣṇa begins the teaching, even without Arjuna's asking for anything, because Kṛṣṇa feels that this teaching is complete only when he talks about this also. If I have to talk about growing a particular plant, I am wise only when I talk about the conditions in which the plant will grow, because soils are different; clay soil, dark lava soil, for cotton; for rice growing what is the soil; what type of water condition it should be; lot of water, limited water, what should be the temperature, what should be the height of land, etc.

When we went to the Yercaud camp, and in every camp; most of the campers love shopping; Vēdānta is there or not, shopping is an integral and inseparable part of the camp and in Yercaud there is no shopping facility. Therefore they went to some Nursery and there where lot of pots with plants. Yercaud is an elevated place, and you know what

is Madras. So many people came back with the pots. It would not work here. So therefore, ātma jñānam can work only when a particular way of life is also adhered to. That is why culture become very important. And in the olden days, when they glorified our culture, and banned our people from mixing with other culture, it is not because, we look upon other culture, every culture is beautiful, but we had values, because this culture is designed for a particular goal. Others are designed for a particular other goal. There is no inferior or superior culture; but what do you want in your life?

And therefore Kṛṣṇa feels the teaching is complete only when the way of life is also prescribed. Therefore in these three verses, he gives a list of virtues or traits which are conducive to Vēdāntic study, initially, and later conducive to Vēdāntic assimilation. Both are equally important; reception of knowledge is important; assimilation of knowledge is equally important, only after reception and assimilation, transformation can take place. And therefore he gives a list of virtues which he calls daivi sampath. Daivi sampath. And this is not completely new; Kṛṣṇa has talked about them, in the thirteenth chapter; from verse No.8 to 12th.

अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शैचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

[amānitvamadambhitvamahiṃsā kṣāntirārjavam|](#)
[ācāryōpāsanaṃ śaicaṃ sthairyamātmavinigrahaḥ || 13.8 ||](#)

in four or five verses, Kṛṣṇa even gave a name to those virtues, you know what was the name (we are the only people without monthly tests) I do not keep because I feel you are coming because there is no test ~ previously I used to have tests at the end of each chapter and then I found that students take French leave on that day. I thought that at least let them come to the class!! We had examination at the end, and some of them were walking in the night up and down studying, and another Lady said that Swamiji I went to the bathroom several times; then I said it is not necessary. You should enjoy the camp; therefore I dropped the tests. Anyway!

Anyway, the name given there was jñānam. Ētat Jñānam Iti prōktam, ajñānam ētatō anyatha. So the list of virtues. The first virtue that Kṛṣṇa emphasises is said abhayam. Abhayam means courage. Self-confidence. Faith in myself; faith in God is important; faith in Guru is important, faith in the scriptures is important; but above all, faith in myself that I can follow and accomplish. This self-confidence is important because spiritual life is an adventure. It is a greater adventure than reaching Everest, than going to Artic circle or Antartic circle. So many adventures are there; but this is the greatest adventure; the most challenging adventure. And therefore, it requires tremendous inner courage; not weight lifting; not using dumples; it means the inner strength. Munḍaka Upaniṣad says:

nāyamātmā balahīnēna labhyaḥ. A man who does not have the inner courage cannot succeed in spirituality, and therefore it is an adventure or challenge.

And a person can continue with perseverance only when he appreciates its value, which is not that easy. Value of money you can easily appreciate. Even a child knows that. Value of position everybody knows. Value of possessions everybody knows. Value of power, everybody knows. For admission. These values anybody and everybody will understand. If I have to perseveringly continue I should know the worth of spiritual goal. And since this requires lot of inner maturity; it is very very rarely understood thing. Most of the people do not know its value; therefore most of the people will not vote for this; Kṛṣṇa said in the 7th chapter, manuṣyāṅām sahasrēṣu kaścidyatati siddhayē.

And therefore, we are in minority. Spiritual seekers all are always in minority, and therefore the spiritual journey is often a lonely journey. Therefore it requires tremendous courage to continue. Because people will say that it is better to be in hell with other people, rather than alone in heaven. If the neighbours are also coming to Naragaḥ; then I am prepared to go there, rather than go alone to Svarga. To travel alone it requires tremendous courage and there are other people always to tease and make fun of Gīta? நீங்களா; கீதா க்ளாஸுக்கா: இப்போதேவா? என்னாச்சு; லவ் பெலியறா? பிஸினஸ் நஷ்டமா? (Are you going to Gīta class? Now itself are you going, but what happened? What is wrong, failed in love affair, lost in business); it means only in tragedy one should come to Gīta. I thought everything is alright with you, etc. If these kinds of questions are asked of you, three four times, you will drop your pursuit and stop coming to my class, because you will start entertaining doubts, and say perhaps in the next course I will attend.

Therefore Abhayam, self-confidence, courage to continue this in spite of obstacles and in spite of being in a minority. Abhayam and how to have that. One is, once I have a value for the goal, I would not mind the obstacles. So the size of the obstacle will depend upon the value for the goal that you have. If the value is lukewarm, the obstacles appear bigger, and if the value is intense, the obstacles will appear smaller.

Obstacles do not have a size of its own; the size and the weight is determined by your subjective projections. Everest. There are people who go. Even to walk to the bus stop we hesitate. Little bit rain is there, you will phone and ask Swamiji whether the class is there is not; slightest obstacle is the greatest excuse.

Therefore what I am telling is obstacles are obstacles when you lose sight of the goal. Not only applicable to spirituality; applicable to anything. Therefore one method of discovering courage is learning to appreciate the value of the goal. Courage will come

from somewhere. The second is of course, surrender to the Lord; seeking strength from the Lord, and telling myself: *ananyāścintayantō mām yē janāḥ paryupāsātē*.

Imagine a person who becomes a *sanyāsi*, without having a security around and at least now, institutions are there for *sanyāsis*. In those days, institutions were not there; every *sanyāsi* was a possessionless person on the street; what gave him the courage to deliberately take to that way of life? It is a sheer surrender to the Lord. And therefore *Bhakthi* and *Vivēka* one has to discover *abhayam*, fearlessness.

BBB

The next virtue is *satvasamśuddhiḥ*. Purity of mind, *Satva* here means *antakaraṇam*, *śamśuddhiḥ* means purity. And what do you mean by purity? Those types of thoughts which will keep the mind healthy. Those which are not toxic to the mind or mental health; just as for the physical body, we have got items which are conducive to health and which are not conducive. When those toxins are there inside, they damage the health and lead to physical destruction; extend that to the mind also. In the physical body the toxins are certain types of food items or chemicals. For the mind the toxic ones are certain patterns of thinking; certain types of thoughts like jealousy; hatred, fear. These are all toxic thoughts which if they remain in the mind for longer time, they will cause erosion and make the mind weaker. And therefore *satvasamśuddhiḥ* means maintenance of healthy thoughts.

Then the next virtue is *jñānayōgavyasthitiḥ*. In and through all this way of life, you should not forget what is the goal or purpose for which this way of life I am following; and what is that purpose? Spiritual knowledge. And knowledge never happens naturally. Knowledge never happens naturally. Many other things happen in time, you need not work for it; wrinkles, you did not work; just survive; wrinkles will come; grey hair; you need not work, it will come. Tooth loss, you do not require a *sādhana*; it will come. Many things will happen in time; knowledge is one thing which can never naturally happen. Any knowledge, physics knowledge, you lead a moral life; and what do you what, in due course, I want to become a M.Sc physics. I will not go to college; because I lead a moral and ethic life. Moral and ethical life is good; but that will not automatically lead to physics knowledge. It will not lead to chemistry knowledge; it is a separate pursuit you should undertake; you require a physics guru, and a physics book and you have to study and if required you fail a few times; So, then it becomes. Thus, knowledge does not happen. The word *bhōdōdayam* should not be misunderstood; Buddha got *bhōdōdayam*, Buddha got enlightenment under *bōdhi* tree and many people sincerely believe that knowledge happens; either a leaf might fall, or a fruit might fall, knowledge will not fall or descend down, you have to work and work hard.

Therefore Kṛṣṇa says: jñānayōgavyasthiḥ; committed pursuit of jñāna-yōga, which means sṛavaṇam, what is sṛavaṇam? Which is consistent and systematic study of the Vēdāntic scriptures for a length of time, under the guidance of a competent teacher. You might have got bored; I would not get bored; and therefore I will repeat. Therefore, sṛavaṇam, then mananam, reflecting over that and understanding and removing doubts and nidhidhyāsanam, internalising to such an extent that my life and my knowledge, there is no disparity. What I know and what I am, there is no disparity. So vyavasthithi means commitment Niṣṭa in jñāna-yōga, sṛavaṇa manana nidhidhyāsana. For that what should you do; regularly attend the classes; come to the next class also.

Hari Om

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As I said in the last class, Lord Kṛṣṇa is dealing with the way of life that a spiritual-seeker should lead, so that it is conducive to the reception of spiritual knowledge; as well as the assimilation of spiritual knowledge and this way of life, Lord Kṛṣṇa calls Daiva mārgaḥ. And this daiva mārgaḥ, the spiritual path, the satvic path involves the observation of certain virtues in daily life, and Lord Kṛṣṇa enumerates those virtues in these verses, which the Lord calls Daivi sampath.

In the first three verses, we are getting the list of these virtues. We were seeing the first verse in the last class; abhayam, satvasamśuddhiḥ, jñānayōgavyasthiḥ. Abhayam means spiritual courage; to cross all the hurdles which come in the way of my spiritual path; the inner courage, satvasamśuddhiḥ is the purity of mind, which is nothing but enjoying the virtues enumerated here; anthakaraṇa śuddhiḥ. Then jñānayōgavyasthiḥ, which means, Vēdānta sṛavaṇa manana nidhidhyāsanam. Jñānam, means sṛavaṇa mananam, and yōga means nidhidhyāsanam. So jñāna plus yōga is equal to sṛavaṇa manana nidhidhyāsanam. I have talked about this before, I hope you remember. And this one is the primary sādhana which should go along with the others, without jñāna-yōga any amount of virtues will remain incomplete.

Without morals, jñāna-yōga is impossible, without jñāna-yōga, a moral life is incomplete. It can never lead to liberation; therefore they are complimentary; therefore they should be given due importance. Jñānayōgavyasthiḥ; the word vyasthiḥ means committed pursuit. It is niṣṭa, it is a casual pursuit, it is not a lukewarm approach, it is not an amateurish undertaking, but it should be sincere and serious and therefore he uses the word vyasthiḥ; commitment. Up to this, we saw in the last class.

Now we will go to the second line; dānam or charity is another important virtue highlighted in the scriptures. Bṛhadāraṇyaka Upaniṣad enumerates three virtues as very important,

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवत्य्

[tamētaṁ vēdānuvacanēna brāhmaṇavividiṣanti
yajñēna dānēna tapasā:nāśakēnaitamēva viditvā munirbhavaty](#)

Yajñā, dānam and tapas are considered the most important disciplines and Lord Kṛṣṇa himself borrows from Brihadārṇyaka and in the 17th and 18th chapters, Kṛṣṇa highlights these three virtues again. So dānam means charity and why do we say dānam is a very important virtue and also a very difficult virtue; we can follow everything else but dānam is difficult. Why do we consider this important?

Dānam has significance from different angles; the first benefit of dānam is that it serves as a remedy for a very serious mental problem called lōbhaḥ. Lōbhaḥ is a very serious mental problem; which is caused by the sense of insecurity. One fundamental human problem is continuous sense of insecurity. எனக்கு என்ன ஆகுமோ?; நாளக்கு வயஸாகறத்த என்னாகுமோ? (What will happen to me; what will happen tomorrow, when I get old?)

This insecurity; like the tamera ṣṭuti, continues all the time. And we do not know why the insecurity is caused; and the generally we have a misconception that this sense of insecurity will go away if we hold on to external possessions. We think that possessions is the only remedy for the problem of insecurity; even though there is no truth in that conclusion. Because there are people who have lot of possessions and continue to be insecure. And there are many people who do not have any possessions and they have full sense of security.

From this it is very clear people with possessions continue to be insecure; people without possessions are there with security sense. From this it is very clear, that the possessions and the security have no connection; but even though this is the truth; we have got the strongest mōha that the insecurity will go away as we increase our possession. And this sense of possession is so strong; and this alone is called lōbhaḥ; and this lōbhaḥ or sense of possession expresses in twofold ways; one way is, it wants to grab more and more; get more, get more, get more. This is one expression of lōbhaḥ. And the other expression is: whatever you get you very carefully hold on to, never give away. Therefore get more and give less. This is lōbhaḥ. In English we translate it as greed plus miserliness is equal to lōbhaḥ and this greed miserliness problem, lōbhaḥ is because of the misconception that the greater the possession, the greater the security.

And this lōbhaḥ leads to several problems in life. The first problem is that a person wants to grab more and more; and therefore unknowingly he begins to compromise with dharma; because beyond a limit; greed will force a person to cut corners to comprise with dharma. Thus it will lead to adharmā; it will lead to pāpam; it will lead to himsa; thus lōbhaḥ is a very very serious mental problem. And not only this is the problem, this person with lōbhaḥ begins to suspect every human being who comes near. Because we do not whether he is coming for me for whether he is coming for my money. Whether he loves me or my money. Thus the eye of suspicion will be there all around, even I look at my family members differently. Thus lōbhaḥ is a serious problem and the only remedy for lōbhaḥ is gradually developing the sense of charity. Dānam is the only remedy for lōbhaḥ disease. And therefore dānam is important.

And the second significance is, if dānam is not there in society, a person goes on amassing and accumulating without sharing, there will be a big disparity between the rich and the poor and when this gulf increases, then that society will have lot of problems like crime etc. Most of the crimes, economic crimes like kidnapping for ransom; murdering for gain, burglary; all these things will happen when there is a big gulf between the rich and the poor.

And when we read such news items more and more in the newspapers, the rich person will feel, more and more insecure than secure. The irony he has got lot of money for security; the very money has thus caused insecurity, because of the fear burglary, kidnapping and all those things. And therefore a healthy social order requires people who have willing to able to share with who need. Therefore dānam takes care of social order.

And the third significance of dānam is that it is the only touchstone to find out whether I have detachment or not. If I do not have detachment, dānam will be the most painful affair; even though for social purposes, I give, it will be with a lot of heart burn. If I have got inner detachment, dānam will be the most happy discipline or sādhanā that I practice. Therefore dānam becomes a test for my detachment. And therefore dānam is significant.

And fourthly, dānam is considered a very important prayascitha karma. We all have acquired lot of pāpams; durithams; for which we have to do prāyascittams and varieties of prāyascittams are mentioned in our śāstra; and one of the prāyascittam karma is dānam and that is why at the time of death; or immediately after death; varieties of dānam are given. In fact, we are supposed to do that before we die; but we will not have that mind (ஆவியை விட்டாலும், சாவியை விடேன்); we will lose our life rather than loosen the purse.

Remember this; and therefore at least our children are supposed to do that; so that the soul can soar high; rid of the pāpa karma; 16 dānam, 18 dānam, people do not do that. In one rupee, all the 16 dānams are finished. For all the dānams, we will manage with just one rupee and akṣatha. தானாற்றத்தம் அக்ஷதான் ஸமர்ப்பயாமி. Dānam is very very important prāyascitta karma. This is the fourth significance.

And fifthly and finally, dānam is the beautiful sādhana, which makes our death peaceful; because death is an event in which everything that I have carefully earned will be taken away from me. Whether it is house or bank balance; anything I have earned, everything including my physical body; after death, I cannot even own my physical body; everything I have to give back to the World, God or Lord, as you look at. This release of all my possessions should be comfortable to me, I should have practised dānam in my earlier days; and if I have enjoyed dānam during my life; I will look upon death also as a form of dānam.

Till now, whatever I had, it had given me, it will give me pleasure and I will try to hold on; then Yamadharmaraja snatches and I die painfully.

Death will be peaceful for a person who has learned to enjoy giving away things because of these reasons. I can tell still more, but the rest is your homework. Dānam is a very very significant spiritual sādhana. Initially at least we should give away what we do not want. If you have heart burns even for that; what to do? Even though I do not want, this person cleans the house for Pongal and keeps away things for disposal. And again he will check and recheck and think why should I give it now and keep it back again inside. Everything he took out, again goes back. Even a match box. Because great grand child can play with that. My child is not yet married. I am planning for the great grand child. That is why they said;

शतेषु जायते शूरः, सहस्रेषु च पण्डिताः, वक्ता शतसहस्रेषुः, दाता भवति न वा.

[śatēṣu jāyatē śūrah, sahasrēṣu ca paṇḍitāḥ, vaktā śatasahasrēṣuḥ, dātā bhavati na vā.](#)

Among hundred persons there will be one śūrah, courageous person; sahasrēṣu ca paṇḍitāḥ, there will be one scholar at least among one thousand people, vaktā śatasahasrēṣuḥ; śatasahasrēṣuḥ, hundred thousand, in one lakh, among one lakh people, at least you can find one good teacher; vaktā means guru. Even though they are rare, dātā bhavati na vā, a real giver is very very difficult to find. It is difficult, but we have to practice as I said, start giving what you do not want; and thereafter we can find whether we can give even those things that we want. If it is useful for somebody else more. Therefore, Kṛṣṇa says, dānam.

Then damaḥ; damaḥ means indriya nigrahaḥ; sense control. Sense control does not mean suppression of sense organs; we never encourage suppression, because any form of suppression is an oppression. It will lead to depression, we never encourage. By damaḥ, what we mean is voluntarily directing the sense organs which is born out of my conviction. I decide what is good for me for my spiritual growth and I decide what is not good for me; and with conviction, I myself turn away the sense organs. It is called mastery over the sense organs. But when I turn the sense organs away; because of somebody else's enforcement, then it is called suppression. The difference between suppression and mastery is what? When I do it for another's sake, it is suppression; when I do it out of my own conviction, it is never a suppression; It is called indriya jayaḥ. It is victory. Suppression will lead to mental health problems; mastery will lead to mental growth. Therefore damaḥ is mastery of the sense organs.

Then the next virtue is yajñāḥ. Yajñāḥ literally means worship of the Lord. Yaj means to worship; yajñāḥ means the practice of worship and our scriptures talk about two forms of worship; one is the regular ceremonial worship, in the form of pūja at home and hōmas or pūja in the temple etc. which is the regular ceremonial ritualistic formal worship.

And there is a second form of worship which is conversion of all our activities themselves into a form of worship. As the well-known saying goes; work itself is a worship and this conversion is brought about by a change of attitude which is called karma-yōga attitude; bhāvana parivarthanam. Śad-bhāvana and what is the bhāvana parivarthanam; change of attitude; I look upon every karma as an offering to the Lord and therefore I cheerfully do all the karmas. Enthusiastically whole-heartedly, sincerely, cheerfully, I do, whether it is mundane action or the most important action. And that is called Īśvara arpaṇa bhāvana and more importantly I prepare my mind to face any consequences that will come out of my action. It may be good name or bad name; it may be acknowledgment or non-acknowledgment or gratitude or they may not be grateful to me. People may reciprocate or not; or any consequence I accept without resistance as prasāda of Lord. This is called prasāda bhāvana; Īśvara arpaṇa bhavāna with regard to karma; prasāda bhāvana with regard to karma-phalam will convert every karma into an yajña.

Yadyat karma karōmi tattat akilam śambhō tavārādanam. In the 9th chapter, yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat. So this is an improvised form of yajña, which yajña is important; both are equally important; formal pūja cannot be given up; at home pūja must be there; only then there will be an atmosphere of auspiciousness. We read in the papers, books and all, there are so many evil forces and all, people ask: திர்ஷ்டி பட்டால் என்னவாவது ஆகுமா? கண் திர்ஷ்டி விநாயகர். Dṛṣṭi patta ēnavathu akuma; kan dṛṣṭi vināyakar. Now spreading. New Invention; not in the vēdās; we are always afraid of evil

forces; black magic. We do not know whether such things are there or not. Whether they are there or not; an atmosphere of divinity; lighting the lamp, chanting the prayers; etc. will insulate the house; serve as a kavacham against all the invisible negative forces.

And therefore formal external pūja is a must and in addition to that, we also require second type of pūja, what is that? Converting every action into worship. Karma-yōga rūpa pūja; and in this yajña itself, in the third chapter, I have talked about pañca mahā yajñāḥ; I do not want to get into those details; you have to remember that topic also in this context. So yajñāḥ; svādhyāyaḥ; svādhyāyaḥ means scriptural study. So this is waning from our society; previously these things were there; but slowly we are forgetting that; this was called in the third chapter, we named it Brahma yajña. All part of the Hindu society; it was all part of vēdic karma; So they had sandhya vandanam, and gradually they reduced from 3 to 2, from 2 to one and full sandhya vandanam has been dropped to just Gāyathri, etc. and nowadays they ask whether we have to chant, etc. So therefore, scriptural study is called svādhyāyaḥ. This study is twofold, one is called pāṛāyaṇam, which is nothing but śabda avṛtiḥ. Pāṛāyaṇam means recitation, which is considered to be a beautiful kavacham against any type of evils, including materialism. In fact, whether ghosts are there or not, I consider the most powerful ghost is materialism; which is catching up fast with our society; our culture is eroding; காசேதான கடவுளடர்; kaśēthan kadavuḷada is coming; money is becoming the only God. If the other ghost is there or not, we do not know; there is one powerful ghost, that is materialism; and not only; one of the remedy for that is svādhyāyaḥ. 15 minutes for some pāṛāyaṇa. Viṣṇu sahasraṇama; everybody may not or need not know sandyāvandanam; some prayer chanting is a must. It is called śabda avṛtiḥ.

And there is another type of svādhyāyaḥ; which is arta avṛtiḥ; dwelling upon the meanings of the scriptures. So first one is śabda pradhāna, the second one is arta pradhāna; the first one is simple recitation, even without knowing the meaning, recitation will bless the home; svādhyāyaḥ.

Then the next virtue is ārjavam. Ārjavam means integrity. Uprightness, enjoying a harmonious personality; we have talked about five layers of personality in Tatva Bōdha; annamaya, the physical body; prāṇamaya, the prāṇic personality; manōmaya, the emotional personality; vijñāna maya, the rational or intellectual personality; all the different layers of my personality, which is normally expressed as the thought, the word and the deed; all of them should be harmonious. So harmonisation, integration, concordance of all my personality is called Arjavam; ṛju means one line, ārjavam means all my personalities are in one line. I do not have a crooked personality; உள் ஒன்று வைத்து புறம் ஒன்று பேசுவார் உறவு கலவாமை வேண்டும். uḷ oṇṇu vaittu puṛam oṇṇu

pēcuvār uṛavu kalavāmai vēṅṭum. (I do not want the company of persons who talk one thing outside, keeping something else in their minds - Saint Rāmaṅga adiyar).

मनस्येकम् वचस्येकम् कर्मणि एकम् महात्मानम्
मनसि अन्यत्, वचसि अन्यत्, कर्मणि अन्यत् दुरात्मना ॥

[manasyēkam vacasyēkam karmaṇi ēkam mahātmānam](#)
[manasi anyat, vacasi anyat, karmaṇi anyat durātmanā |](#)

You can understand. *मनसिलेयुम्; वाक्किलुम्; செயலிலும் ஒருமை;* in the mind, in the word, in action. Mahātmas have only one thing. Whereas for durātmas, what they think is one, what they speak is another and what they do is yet another.

And when there is no ārjavam, a strain is created in the personality. Because one layer is pulling in one direction; another layer is pulling in another direction. So there is a stress and a strain formed within; it has nothing to do with the external society; I myself am creating a rift, a cleft in my personality. This strain will not be felt initially; but when I such a hypocritic or double life, the strain gets accumulated; and when the strain accumulates goes beyond a limit, it creates a rupture in the personality; which comes in the form of all types of ill-health; emotional ill-health; physical ill-health. All types of problems; and therefore, integrity is required for my survival as one whole person. Otherwise, I will have holes all over. Can you understand the difference? Ārjavam. So this word ārjavam has come in the thirteenth chapter also, I should not be explaining this much; amānitvam, adambitvam, ahiṁsa, śānti ārjavam. There I have said.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६.२ ॥

[ahiṁsā satyamakrōdhastyāgaḥ śāntirapaiśunam |](#)
[dayā bhūteṣvalōluptvaṁ mārđavaṁ hrīracāpalam || 16.2 ||](#)

The next virtue is ahiṁsā. This also I have talked about elaborately in the thirteenth chapter; therefore I do not want to go to the details and we also know its importance. Ahiṁsā is avoidance of non-violence at the kāyika, vācika and mānasa level. And the simple rule is what I give to the world, that alone I will get back ultimately. So therefore it is like throwing a ball against a wall; when I throw the ball it hits the wall and comes back to me only. And the force of the ball will be directly proportional to the force with which I throw. And therefore, we should remember that the ultimate truth is what I get will be what I give. From the bank what I can take is what I have deposited in the bank. If I deposit violence in the world bank, world bank, not that world bank, the bank called the world, it will come back to me alone, if not now, later. And therefore for my own peace of mind, I have to avoid hiṁsa. Of course, we never say that ahiṁsā is absolute.

There may be occasions when himsā becomes a necessary evil. And the best example is what? The Bhagavad-Gīta occasion itself. Gīta is a very interesting study; In several places, 2-3 places, Kṛṣṇa says: Ahimsa, 13th chapter, now here, further also he will tell; then Kṛṣṇa's conclusion is what; Arjuna, therefore, fight. How is it?

After talking repeatedly about ahimsā; Tasmāt yudhyasya bhāratha. Is Kṛṣṇa contradicting himself; here alone, we should remember, ahimsā is a general value, but every value has got an exception, including ahimsā. There are cases when non-violent methods miserably fail. Just as it failed in the case of Duryōdhana. And when non-violent methods fail, and for the protection of dharma, the only available means is himsa; then there is nothing wrong in taking. In fact Kṛṣṇa goes one step further and says: This dharma yuddha will not give you pāpam, on the other hand, it will give you puṇyam. And therefore, we should not blindly talk about ahimsā. Misplaced ahimsā will have very very negative consequences. Imagine a doctor who does not want to treat the patient, because it is painful; How will it be? Doctor has to do that; and therefore judicious ahimsā is a value.

Then the next one is satyam. Satyam means truthfulness; or more correctly, avoidance of untruth. Because if speaking the truth is going to hurt a person; if speaking the truth is going to hurt a person, then we have to follow the value of ahimsa; and avoid speaking the truth; but that does not mean that we should speak untruth; avoid speaking untruth. So therefore Satyam is equal to asatyavarjanam.

And suppose you have to tell the truth to correct a person, and telling the truth is going to be painful; what to do? We have got dharma sankat. We have to tell the truth for correcting the truth; it may hurt; may be your own child, may be your own family members. Then we say you can do that but you have enough paddings to reduce the hurt caused by speaking the truth.

And what is that method? Speak some other pleasant truth; there are unpleasant truths; but there are so many pleasant truth; therefore talk about the pleasant truth predominantly and when the person's mind is well-cushioned, with the cushioning speak the unpleasant truth; do not dwell upon the unpleasant truth. Speak more of pleasant truth; dwell upon pleasant truth; and when the situation is ideal; As they say, strike when the iron is hot; speak pleasant truth; dwell upon pleasant truth; and when the situation is ideal; just mention the unpleasant truth briefly, do not dwell upon that; and you will find that the person will be a able to receive the truth and improve. This is psychology. When we are forced to tell the unpleasant truth. Therefore Satyam.

Then the next one is akrōdhaḥ; akrōdhaḥ means learning to handle the problems of anger. Anger management; anger handling; because anger is a very powerful emotion; which can hurt the angry person, and which can hurt the people who are around the angry person. And therefore one has to necessarily learn to handle anger. How to do that? Several methods are there; one of the methods is understanding anger as a form of emotional pain.

Understanding anger as a form of expression of mental pain or emotional pain; because anger is the name of a mental condition; we think shouting is anger. No. Anger is an emotion belonging to the mind; shouting cannot be called anger. Shouting is a consequence of anger. Hitting is not anger; it is a consequence of anger; anger has nothing to do with the body; speech, it is purely an inner emotional condition and I only know my anger.

Others know only the expressions of anger; anger is purely a mental condition; which is a form of pain. And this mental pain is very very similar to physical pain. If you understand the role of physical pain, we can understand the role of mental pain or anger. If you look at physical pain, superficially seeing it is a curse; because pain who would like? It is a curse; nobody would like to have pain because it is a highly unwanted thing; but if you look at the pain from another angle, from medical angle; they will say pain is a great blessing; Bhagavān has kept physical pain not with an intention of hurting you; but it has been kept with a noble motive; what is that? Pain is a signal which is meant to report to you that there is something wrong with your system. Any pain indicates that things are not functioning properly; therefore it is red light. So Bhagavān wants to say, please check up that location, any pain is a signal, a red light which tells you something is wrong within and therefore take care of that.

And how to take care? Not immediately swallowing any tablet available. Once I have decided to take the pain as a signal, I tried to find out what is wrong within, or without or the pain can be with external or internal cause, which means I have to diagnose. Because one headache, 2000 varieties they say; and headache can be a symptom of any problem; it can be because your spectacles are wrong; you will get headache; may be problem with the tooth; it may be problem with stomach; it may be your wife or husband also. This is joke, do not take seriously. Understand joke as joke; headache because of any blessed reason.

I should never take a medicine impulsively; pain is not; pain should not lead to impulsive medication; but I should do diagnose and I should take the proper medication; or otherwise it can become counter-productive. And then you may get the stomach ache. If this is understood is also a signal in the form of mental pain; it should never lead to

impulsive reaction. I should understand it as a signal; mind tells me that something is wrong; somebody's behaviour is wrong; or the set-up is wrong; and I have to find out what is wrong; and I should take deliberate steps. And therefore, management of anger is understanding anger as an internal signal. I should intelligently use it to find out a remedy to the cause of that anger. This is called *akrōdhaḥ*; so management of anger.

Then the next one is *tyāgaḥ*; *tyāgaḥ* means *sanyāsaḥ*; *sanyāsaḥ* means renunciation. The moment we say renunciation, everybody gets jittery. So the renunciation is two-fold, one is the external renunciation; which is called *sanyāsa-āśrama ḥ*; *chaturtha āśramaḥ*; taking to a monastic lifestyle; Monasticism is one meaning of *tyāgaḥ*.

And there is another meaning for the word *tyāgaḥ*; which is not external renunciation, but inner renunciation called detachment; *vairāgyam*. Or detachment is called *tyāgaḥ*. And what do you mean by detachment? An appropriate attitude towards my possessions. A right attitude.

What is the right attitude towards the possession? It is the understanding that I really do not possess anything; I really do not possess anything; everything belongs to the Lord and Lord alone. And God out of his infinite kindness, have provided me with certain possessions for my using them; and growing spiritually. And I am supposed to use them and grow; and it has to go back to the Lord only; I can never hold on to anything; including my own body. So everything belongs to the God; and God can choose to take back anything as he wants; he might give one month notice; he might give three months' notice; you give for vacating the house, like that; or he may not give any notice. And if God chooses to take away anything from me, I will voluntarily return it to the Lord, with a note of thanks. Thank you note. American thank you note. Returned with thanks. This attitude is called *tyāgaḥ*;

You use everything, have house, have car, have people around; have jobs, have anything you have, but remember that God can take away anything. I heard that in America and all, your job you might be dismissed from the job at any time. And it means they will keep a yellow notice; a yellow slip. In our culture, yellow is *maṅgalam*; but there yellow slip is *amaṅgalam*. Here only 3 months notice; there hire and fire. So asked some boy he said I have got a safe job; but in America, you can lose at any time; Not only job, everything. So therefore, this readiness to lose anything is called renunciation.

So *tyāgaḥ*, then *śāntiḥ*; *śāntiḥ* means equanimity of mind. Freedom from violent emotional disturbances. Balance of mind is called *śāntiḥ*. The details we will see in the next class.

Hari Om

200 Chapter 16, Verses 02-04

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In the beginning of the 16th chapter, in the first three verses, Lord Kṛṣṇa is giving a list of virtues which He names daivi sampath; and when a person lives a way of life; taking into account these virtues; then it will become conducive to ātma jñānam. Vēdānta-friendly character is given in these verses. We completed first verse in the last class and in the first verse, I had left out one word and I am happy that the students noted my omission and pointed it out to me. First I will take up the omitted word, tapaḥ, in the second line; dānaṃ damaśca yajñaśca svādhyāyastapa ārjavam.

If you split it; the word tapas or tapaḥ. The word tapas has several meanings. Lord Kṛṣṇa will talk about tapa elaborately in the 17th chapter, and He will divided tapas into three types, sātvika, rājasika, and tāmasika tapas. Here we will see one of the meanings of the word tapas. It is deliberately and willfully going through a painful experience for toughening one's physical and mental personality. Voluntarily, deliberately going through some painful experience. Of course, within a limit, in a controlled way; going through a painful experience, so that my body and mind will get toughened enough, immunised enough, to withstand pain or difficulty. So immunisation of the body, toughening of the body is the purpose of any form of tapas.

And we have got many types of tapas, in the form of vṛthams. For example, those who go Sabarimala, the Ayyappa temple in Kerala, they take a 41 day or 48 days of vow. Nowadays they do not do at all; and during these days; they willfully give up certain comforts. Certain types of physical comforts are given up, and the body is allowed to go through discomfort and similarly they walk 48 miles through thorns, stones and all those, without wearing a chappal; is a voluntary invitation of physical pain. Even though nowadays they can go through the very very short route; they do that. Sometimes we can see people going to the Himalayan shrines of the Kedarnath and Badrinath, higher altitude, very very cold; as a vow; there also they go without proper cover, without chappal they go; this is a clean invitation of physical pain; but you do not call it suffering. A suffering is a suffering only when it is force upon me by somebody else. Whereas a suffering becomes a tapas when I myself voluntarily force on myself for the sake of toughening my body and mind.

I have talked about this before; the difference between fasting and starving, is purely based on the attitude. When I want to eat food, and food is not available, it is starving; but food is available, but deliberately today happens to be Ēkādaśi and in some place, today is Vaikuṅṭha Ēkādaśi also. In Sriraṅgam there are people who fast the whole day,

even when food is available; I deliberately forgo and go through the pang and discomfort of hunger; and this voluntary suffering is called tapas.

Śankarācārya calls it śarīra piḍanam; piḍanam word he is using; but it is voluntary. And the benefit, advantage of this tapas is the body gets a tolerance capacity; tolerance of heat; tolerance of cold; tolerance of pain; so increase of titikṣa or tolerance is the benefit. And in Vēdānta, tolerance is considered to be a very very useful sādhanā. It will help a person in several ways spiritually. One benefit is that if I toughen myself and develop tolerance; later in life; when I have to go through choiceless pain, everyone will have to face pain in life. Sometimes there are remedies, but there are occasions when a person is forced to go through pain and there is no cure or remedy. Like incurable disease or anything, if I have got tolerance, choiceless pain in life will not disturb me too much. Thus tolerance prepares myself to face choiceless pains in life; which is caused by prabhāla-prārabhada.

Durbhala prārabhda, weak prārabhda, gives me pain but I have remedy for weaker prārabhda, but there are prabhāla prārabhda, which will give me pain for which I can have no remedy. How to face such choiceless pain? There is only one way; I have to raise my level of withstanding power; just as the military people develop that power; so they have to learn to starve for days together; living with water; they have to survive with whatever they get. They have got endurance tests; unimaginable; and they should have even though we may not require endurance test to that extent; every human being requires increase in endurance power. And therefore titikṣa is useful to face choiceless situations.

Then the second benefit of the titikṣa or tolerance is; tolerance which is developed through tapas; the second benefit of tapas or increase of tolerance is we can avoid impulsive reactions to situations. Any impulsive reaction is because of lack of tolerance. I cannot tolerate nonsense. I cannot tolerate adhārmic action; I am extremely sensitive; many people say. When I am sensitive and intolerant, the greatest disadvantage that I face, I impulsively and immediately react to the situation without thinking. Any thoughtless action is reaction; and any thoughtless reaction is improper; because we are not even judging whether our actions are right or wrong.

The only solution for impulsive reaction is developing the tolerance power, so that even if somebody is doing improper action, I can wait, analyse, think well and react at the proper time. And when I react at proper time deliberately thoughtfully, it is no more a reaction; it is an action. If I have to postpone my reaction, and deliberately act, I require titikṣa or tolerance and that tolerance comes by practising tapas. This is the second benefit.

The third benefit of tolerance is this. Bhagavān has kept pain in life; not merely for hurting us. The role of pain is not merely wounding us, but Bhagavān wants to teach certain important lessons through pain also. So sufferings also have a very very important role in human life.

And the important role of suffering is teaching; especially spiritual teaching; and if I should have the capacity to learn from suffering, I should enjoy an undisturbed mind. If suffering emotionally disturbs me, I will not be able to learn from suffering. I will go through sufferings but will continue to be where I am. So how can I learn from suffering? Only when my mind is calm, I can go through suffering and learn; and that is possible only when there is titikṣa; there is tolerance. Therefore the third benefit of tolerance is developing the faculty of learning from pain. Learning from suffering.

In fact, the very first chapter of the Gīta is Arjuna viṣāda yōgaḥ. So Arjuna suffering taught a lot. At least he learned that he requires external help to solve the problem of rāgaḥ, śōkaḥ and mōhaḥ. And that is how he decided to surrender. Therefore pain also has a role in spiritual growth; and I can make use of it only if I have tolerance. Thus tapas plays a very important role in developing tolerance and therefore it is included in spiritual-sādhāna.

And now coming to the second verse, we saw the word Ahimṣa, satyam, akrōdhaḥ and tyāgaḥ. The word tyāgaḥ, I pointed out, refers to renunciation; renunciation can be either external or internal. External renunciation is taking to a monastic life; internal renunciation is mentally dropping the ownership notion. I do not own anything. Bhagavān is the only owner; I am a trustee; I am supposed to only maintain things or maximum use the things for the time being. This freedom from mamakāra is called tyāgaḥ; mamakāra tyāgaḥ. Up to this we saw in the last class.

The next value is śāntiḥ; śāntiḥ means the equanimity of mind; poise of mind; tranquility of mind; freedom from stress and strain. Another word they use is anāyāsaḥ; inner relaxation. And this śāntiḥ is a virtue, which we have to try to maintain throughout the day, which Kṛṣṇa called samatvam yōgaḥ ucyatē. The very karma-yōgaḥ way of life is to maintain this poise. And why this śāntiḥ is important? Only when the mind has śāntiḥ, intellect will be active and functional. When the mind is disturbed, it will jam the intellect, like in computer and certain other gadgets they use the expression the instrument is jammed; it would not work. Similarly, the intellect will get jammed if the mind is disturbed; and a Vēdāntic student has to do sṛavaṇam, mananam and nidhidhyāsanam; all the three require an equanimous mind; therefore śāntiḥ. We can say, it is the samatvam attained through karma-yōgaḥ. It is otherwise called samaḥ; previously damaḥ was mentioned. Now samaḥ is mentioned.

Then the next virtue is: *apaiṣunam*. *Apaiṣunam* means not publicising the defects of other people. It is a very very enjoyable thing; it is a very very juicy topic; to talk about what are the things happening in the neighborhood. Therefore whatever defects are there; whatever deficiencies are there; whatever weaknesses are there, I enjoy talking about and whatever virtues are there; I carefully avoid. Sastra says it is never correct. If at all you want to talk about others, talk about their virtues. So *para guṇa prakatīkaraṇam*, *para dōṣa tirōdhānam*.

When it comes to our own virtues, that is why it is said *para guṇa*, when it comes to our own virtue, first we should ask the question, do we have virtue, even if by some mistakes, virtues are there; we are not supposed to publicise. *Accādayān svān guṇān*. Cover up your virtues; publicise others' virtues. Now also we are doing cover up and publicity; only thing is reversed; we publicise others' weaknesses and we cover up over weaknesses. Therefore he says *apaiṣunam*; never talk about the other people's weaknesses.

Then the next virtue is *dayā bhūtēṣu*. *Dayā* means compassion, towards *bhūtēṣu*, here Kṛṣṇa uses the *bhūta*, instead of *manuṣya*; *bhūta* means all living beings; human beings, animals, towards all of them compassion, i.e. learn to look at their suffering by standing on their shoes. Temporarily imagine what will it be if I am in their position. So then certainly it will be impossible for us to injure others. Therefore *bhūtēṣu dayā*, or *bhūta dayā* is considered to be a very very important virtue.

Then the next one is *alōluptvam*; *alōluptvam* means not yielding the temptations of sense objects. So the world is full of *māya*. And the world is full of temptations, my sense organs can very easily become an addict to anything. So even when such temptations are there; not yielding to them, that self-control is called *aloluptvam*. Previously we saw the word *damaḥ*; *damaḥ* is general sense control; *aloluptvam* is specific sense control; when there are temptations. *Alōluptvam*; In the advertisement they say. 'Say No to drug'; one thing they write; 'Say no to drugs'; because there are certain temptations like drug, liquor, cigarette, etc. We have to yield only once; first time it is a deliberate mistake, and second time, that object becomes the master and I become a slave. First I am master, the cigarette is slave; second time, the cigarette become stronger; then time, it will still become stronger; after sometime, I am utterly helpless that I can even imagine giving up. That's why that person said, I was regularly reading the magazine, which says smoking is injurious, ultimately I gave up, what?; reading the magazine, not the cigarette; you will find that once a person becomes an addict, it is almost impossible to get out. You have to read the book of Alcoholic Anonymous. They say God alone can help such an addict. For that one has to surrender to God. Even that becomes difficult. And therefore, always say No first. Afterwards we may not be able to and in *Rāmayaṇa*, *Vāli* represents that. When *Vāli* comes in front of anybody, he is supposed to get half of his

strength. Any temptation is like that; once it is in front of me, it takes half of my freewill or three fourth of my freewill; therefore, better not to go in front at all itself; and therefore aloluptvam.

Then the next one is mārḍavam; mārḍavam means gentleness, in handling people, in handling things, gentleness or politeness in manners. Not being rude is called mārḍavam. It is a beautiful ślōka which says:

वज्रातापि कठोराणि, मृदूनि कुसुमादपि, लोकोत्तराणां चेदामंसि, कोणु विज्नातु अर्हसि:

[vajrātāpi kaṭōrāṇi, mṛdūni kusumādapi, lōkōttarāṇām cēdāmamsi, kōṇu vijnātu arhasiḥ](#)

The mind of the wise people is very very unique. It has got two opposite virtues. One angle it is stronger and harder than even diamond; vajrātāpi kaṭōrāṇi, and from another angle mṛdūni kusumādapi; they are tender; more tender than even flowers; How come one mind is both hard and tender. It is said when they are receiving experiences people insulting, people criticizing, people misbehaving; when they are facing adverse situations, their mind takes the mode of hardness; the mind is so strong that any adverse situation cannot affect it; like the rock of Gibraltar, it will not get affected; but the very same wise people when they are handling other people, when they are talking to other people, their language and behaviour is tender than even flowers. So as a kartā they have a tender mind; as a bhoktā they have got a diamond like hard mind. But the problem of the ignorant person is the other way around. He also has a hard and soft mind. The problem is what? When he faces situation, it is too soft; that at the slightest insult he is affected. When he handles people, it is so rock like and rude, neither he is happy nor the other people around are happy. Gentle in handling other people.

Then hrīḥ; hrīḥ means modesty, and also a sense of shame; a healthy sense of shame. There are two types of shame, one is a healthy sense of shame. A healthy shame is defined as that, which obstruct a person from doing wrong actions. Sometimes we feel ashamed to do certain things in front of others, when that shame restrains us from doing adharmic actions, that sense of shame is worthy sense of shame, it has to be cultivated. Shamelessness in that respect is an evil thing. We also say shamelessly you are behaving; therefore healthy shame is called hrīḥ or modesty is hrīḥ.

Then the next virtue acāpalam; cāpalam means restlessness expressed at the body level. Restlessness which is primarily a mental condition and when the mind is highly restless, it overflows to the body level and through the body language, the person shows he is uncomfortable. Hands and legs are moving; facing is twitching. He is biting the finger; first nails then finger. They eat pencils and pens; all kinds of things happen; fidgety character is called chāpalam; where the body does lot of movements purposelessly.

Moving the legs purposelessly, moving the hands purposelessly. All of them are called chēṣtai. When we are children, parents used to tell us. Sit quietly without doing any chēṣtai. That indriya chēṣta is called cāpalam; acāpalam is freedom from that; body also is relaxed.

तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीम् अभिजातस्य भारत ॥ १६.३ ॥

tējaḥ kṣamā dhṛtiḥ śaucamadrōhō nātimānitā |
bhavanti sampadaṁ daivīmabhijātasya bhārata || 16.3 ||

Then next virtue is tējaḥ. Tējaḥ means not being a victim of exploitation; goodness. Simplicity, does not mean அசட்டுதனம்; idiocracy. Being simple does not mean, being simpleton, it is not required; Be gentle; be good; be tolerant; all these virtues are very good; that does not mean that we should become door mats of other's exploitation. If somebody is committing a mistake; if somebody is improperly behaving; it should not mean I should silently suffer and victimize I can certainly take appropriate action. I need not be taken for a ride in the name of being a Gīta student. Being Gīta student, everyone is cheating me. ஏமாத்தாதே; ஏமாறாதே; ēmāttātē; ēmārātē. Do not cheat and do not get cheated. So this un-ஏமாற_able uncheatable condition is tējaḥ. Only thing is when somebody is exploiting, it does not mean I should impulsively react and get angry. It is not necessary, we can study the situation and first we can use non-violent methods of handling and later, even if we have to take violent steps; by all means take violent steps. If that is the ultimate necessary evil. We have got certain necessary evils; including the Mahābhāratha war itself and Kṛṣṇa says you can take steps but let it be thoughtful steps, after exhausting non-violent methods, you can handle; you need not be a victim of adharma.

So this non-self victimisation is called tējaḥ; because just as we should not hurt others, we should not hurt ourselves also. We have a duty to our own body; our own mind; it does not mean I should unnecessarily suffer; it does not mean I have to put up with nonsense. Need not. No nonsense attitude is tējaḥ.

Then the next virtue is kṣamā. Kṣamā is otherwise called śāntiḥ in the 13th chapter, it is called titikṣa, in the 2nd chapter.

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.४ ॥

mātrāsparsāstu kauntēya śītoṣṇasukhaduḥkhadāḥ |
āgamāpāyino'nityāstāṁstitikṣasva bhārata || 2.14 ||

And this word kṣamā has several meanings; one meaning is tolerance, which we saw before; kṣamā is the benefit gained through tapas. While explaining Tapas I said, by practising tapas, a person will get forbearance or tolerance. This is one meaning.

But Śankarācārya gives another meaning for the word kṣamā by contrasting it with the word akrōdhaḥ in the second verse. In the second verse there was a virtue mentioned akrōdhaḥ. And here kṣamā. Śankarācārya takes these two words and contrasts; akrōdhaḥ means capacity to handle anger. When the anger comes inside; before it is expressed outside, I allow that to go through the filter of discrimination. Before expressing, if I can use my discrimination, discreet expression of anger; or discreet non-expression of anger; or discreet partial expression of anger; that is the management of anger. This was called akrōdhaḥ in the second verse; Śankarācārya says kṣamā here means the mind becomes free from anger. Very tough. In the first stage, anger was allowed but it should be under your control; let it be but it should be within your control; but kṣamā means enjoying a mind in which anger does not rise at all. So non-arrival of anger is kṣamā; management of arrived-anger is akrōdhaḥ. Is it possible for a person to avoid the rise of anger at all? Looks it is almost impossible. In fact even psychologists say anger is a healthy sign; healthy part of a regular mind; psychologists will not accept that. But Śankarācārya says it is possible. But he does not say how; You will get angry with him. You are telling non-anger but you are not telling how to do that; I am getting angry with you. We get the clue, in the third chapter; we get the clue in the third chapter, there he had mentioned: kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ. There he defined anger is nothing but expectations converted to irritation; when it is obstructed; obstructed expectation gets converted to irritation; obstructed expectation gets converted to irritation.

And since irritation is the converted form of expectation, if you have to handle irritation, you have to handle your expectation. Lesser the expectation, lesser the scope for anger; and even if expectations are unavoidable, try to make them into preferences. All of these I have told earlier; even if you cannot avoid expectations; BUT expect, but let it be in the form of preference; preference means if it comes, good, if it does not, OK. If the children behave like this, it would be wonderful; but who knows; nowadays' children. Children rights' are coming; they are taking away the word obedience from the dictionary. The psychologists are taking away the word obedience. They say it is improper. We should not force the children, So the children need not obey the teachers, Parents. Even if they disobey, you should not give cane treatment; one should smile and go! So therefore, obedience idea is going; and therefore everyone wants freedom, the children beyond 13, 14, 15. They have got their own likes and dislikes; therefore, the parents' expectation, may be fulfilled; may not be fulfilled; if it is fulfilled, you are puṇyavān; otherwise be

ready. And therefore reduce the expectation and whatever minimum you have non-binding expectation; called preference. That is the only way to avoid anger. There is no other remedy. Therefore kṣamā, angerlessness.

Dhṛtiḥ. Dhṛtiḥ means fortitude, perseverance, or will power is called dhṛtiḥ; the capacity to continue a sādhanā in spite of obstacles. In spite of hurdles is called will power. You have the example of samudra madanam, how the dēvās and asūrās continued in spite of varieties of obstacles; until they got amrutham. We have heard gangavatharaṇam, bhagiratha prayathnam, how he brought down the Gaṅga from the heavens. All these things indicate, the willpower. Kṛṣṇa will talk about the importance of willpower in the 18th chapter. And there He will talk about three types of willpower; sātvic willpower; rājasic willpower and tamasic willpower. I will not talk about it now; I hope you will have the willpower to continue the classes until the 18th. Therefore, dhṛtiḥ; dhṛ means holding on to. dhṛ, dhāranē; holding power; willpower.

Then the next virtue is śaucam. This also has come in the 13th chapter, ācāryaupāsanam. Śaucam is cleanliness and orderliness. It should not stop with cleanliness only. We should include orderliness, of the surroundings, from our street, visible from the surroundings, we have the best teaching and least implementation; we have got the best scriptures in the world; but we never implement. And the other countries; they do not have such scriptures; and they seem to implement. We have the enclosure for putting the rubbish; but it is put everywhere else, but in that particular place. So therefore cleanliness of the surrounding; cleanliness of our dress; cleanliness of the body. And above all, the toughest is the purity of the mind; I have talked in the 13th chapter, and therefore I do not want to go to the details.

Then the next virtue is adrōhaḥ; adrōhaḥ is ahimsa at the mental level; not even desiring to harm others; not even tending to harm others. நினைக்க கூடப்படாது. So they will not even think himsa. Himsa icchā abhāva. Ahimsa means himsa abhāva, ahimsa. Adrōhaḥ means himsa icchā abhāva; even having the desire. Śankarācārya says, not only you should not hit others, even raising the hand saying that I will hit, not doing that is adrōhaḥ; not even intending to harm others is called adrōhaḥ.

Then the next one is nātimānitā. This is amānitvam of the 13th chapter. Freedom from pride, freedom from superiority complex, or positively put, humility; humbleness is called nātimānitā. This is supposed to be a very important virtue for a spiritual student. Because, a spiritual student has to do the namaskāram to the guru. If I have got arrogance, namaskāram is the most difficult thing. And that too, namaskāra to another human being is very very difficult; and if a person does not have that humility; knowledge will not flow down; because if something has to flow down; it has to be from higher level

to lower level. If the knowledge should come; I should bend humbly. And therefore nātimānitā means vinayaḥ; Humility.

All these virtues; sampadaṃ daivīm abhijātasya. All these virtues will be present in a person who has got daivi sampath; who is born with daivi sampathi. So daivīm sampadaṃ abhijātasya, who is born with satva-guṇa h, or one who is a sāvīc person, he or she will have all these virtues and if these virtues or not there from birth; we have to cultivate them. We need not say if they are not there, we need not say. 99% of the case, we do not have them. Therefore in Vēdānta, cultivating these virtues alone will take more time. Vēdāntic study really does not take time; maximum time is getting this daivi sampath; daivīm sampadaṃ abhijātasya bhavanthi.

Verse 16.4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६.४ ॥

dambhō darpō'bhimānaśca krōdhaḥ pāruṣyamēva ca |
ajñānaṃ cābhijātasya pārtha sampadamāsurīm || 16.4 ||

दम्भः dambhaḥ **pretension** **दर्पः** darpaḥ **arrogance** **अभिमानः** ca abhimānaḥ ca **vanity** **क्रोधः** krōdhaḥ **anger** **पारुष्यम् एव च** pāruṣyam ēva ca **harshness**, **च अज्ञानम्** ca ajñānam **and lack of discrimination** **अभिजातस्य** abhijātasya **these belong to a person who is born with आसुरीं सम्पदम्** asurisampat, āsurīm **sampadam** पार्थ pārtha **Oh Arjuna**.

4. Pretension, arrogance, vanity, harshness and lack of discrimination - (these belong) to a person who is born with asurisampat. Oh Arjuna!

So having talked about the daivi sampath, that is the virtues belonging to a spiritually oriented person. Now Kṛṣṇa wants to talk about asūri sampath; which is naturally there; in a materialistic person. As I said asūri sampath does not mean a person who has got the protruding teeth like demon, etc.; it is not; materialistic tendencies are here called asūri sampath.

And what are they? Kṛṣṇa is going to enumerate. In this verse, He presents them in a nutshell; Sangraha asūri sampath. And later, from the seventh verse, He will elaborate the very same asūri sampath, vīsthara asūri sampath from seventh verse we will get up to verse No.21. So 4th verse and 7th verse to 21st verse, asūri sampath. What is materialism? We get a very very beautiful list. What are they?

Dambhaḥ; dambhaḥ means pomp and show; exhibitionism of their wealth; their position; their status etc. which is called ostentation is no.1; dambhaḥ.

Then the next materialistic tendency is darpaḥ. Along with money and power, comes arrogance. Disrespect great people, disrespecting elderly people, we have got Duryōdhanās and Rāvaṇās in our puraṇās. Therefore darpaḥ, arrogance; then abhimānaḥ; abhimānaḥ means mānitvam, superiority complex, looking upon oneself as pūja yōgya. One who deserve namaskāra, honor, reverence, hāram, if possible pada pūja, if got, it is good.

The difference between darpaḥ and abimāna is; darpaḥ is externally expressed arrogance; mānitvam is unexpressed internally thought. One is at bhāvana level another is at the karma; action level.

Then krōdhaḥ; krōdhaḥ you know; krōdhaḥ is anger; because there is power; because there is position; and therefore he does not mind ill-treating anyone; krōdhaḥ means anger.

pāruṣyam; rudeness, harshness, impoliteness; mannerlessness; all are called pāruṣyam; in language, in action, etc.

Then Ajñānam, ajñānam means ignorance and here the word ignorance means ignorance of dharma śāstra. We are not talking about spiritual ignorance; because we are not dealing with philosophy in these two chapters; 16th and 17th are dealing ethics and morality. And therefore the word ignorance here means ignorance of ethics, ignorance of morals; dharmādharma vivēka. All these are in full measure. He is rich in these character. Therefore ajñānam ca āsūri sampadām abhijātasya bhavathi. These are all naturally there in a person who is born with rajasic and tamasic tendencies. Especially if he belongs to a rich family, parampara rich family; then do not know what is humility, what is namaskāra, becomes a very big obstacle.

Hari Om

201 Chapter 16, Verses 05-09

ॐ

In the 16th chapter of the Gīta, Lord Kṛṣṇa is talking about two types of lifestyles, one that is conducive to spirituality and mōkṣa and the other one non-conducive to spiritual goal and these two lifestyles are called daivi sampath and āsūri sampath. We can roughly translate as spiritual-value-system and materialistic-value-system; and what are the values which are based on this spiritual value system were mentioned in the first three verses; abhayaṃ sattvasaṃsuddhir, etc. and the materialistic-value-system, Kṛṣṇa summarised in the 4th verse and he will elaborately deal with that from the 7th verse up to 21st verse later. And before elaborating the āsūri sampath, Kṛṣṇa points out that if

you want to gain mōkṣa, then your life style should be governed by daivi sampath. That is mentioned in the 5th verse; we will read:

Verse 16.5

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचःसम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६.५ ॥

daivī sampadvimōkṣāya nibandhāya"surī matā |
mā śucaḥ sampadam daivīmabhijātō'si pāṇḍava || 16.5 ||

मता matā **it is known that** दैवी सम्पत् daivī sampat **daivi-sampat**, विमोक्षाय vimōkṣāya leads to liberation आसुरी āsurī **and āsūri-sampat** निबन्धाय nibandhāya (**leads**) to **bondage** मा शुचः mā śucaḥ **do not grieve**, पाण्डव pāṇḍava **oh ! Arjuna** असि अभिजातः asi abhijātaḥ **you are born with** दैवी सम्पदम् daivīrṁ sampadam **daivi-sampat**

5. It is known that daivi-sampat leads to liberation and āsūri-sampat leads to bondage, Oh Arjuna, do not grieve; you are born with Daivi-sampat.

Daivī sampadvimōkṣāya bhavathi; the spiritual value system which I gave out in the first three verses will take you towards Mōkṣa. It is conducive to self-knowledge. Mōkṣah hētuḥ bhavathi; whereas the āsūri sampath, the materialistic value system; Nibandhāya bhavathi, will keep only in saṁsāra; only in bondage. And naturally Arjuna is worried to which category he belongs to, he wants to know, therefore, Kṛṣṇa pats Arjuna and says, Arjuna fortunately, you are with daivi sampath only. Mā sucaḥ. So do not worry; daivim sampatham abijathaḥ asi. You are born with spiritual inclination. You have a value for spiritual growth; daivi sampath, which is because of purva janma sukṛtam only. Interest in spirituality is possible only if we have got a little bit spark of spirituality, inherited from the previous birth; anēka janma saṁsiddha thatōyāthi paramgathim. Kṛṣṇa said before, spiritual development takes place through many janmas. If we had such a lifestyle in this birth also, we will have a natural inclination for religious or spiritual life. Arjuna, you are born with such an inclination. You have got a sātvic tendency; you are a guṇa brāhmaṇa by birth itself and therefore you can feel happy. And you can nourish that spiritual tendency more and more.

Verse 16.6

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु ॥ १६.६ ॥

dvau bhūtasargau lōkē'smin daiva āsura ēva ca |
daivō vistaraśaḥ prōkta āsuram pārtha mē śṛṇu || 16.6 ||

अस्मिन् लोके asmin lōkē **in this world** द्वौ भूतसर्गौ dvau bhūtasargau **there are two types of created beings** द्वैवः dvaivaḥ **the daiva**, एव च आसुरः ēva ca āsuraḥ **and the asura** दैवः

प्रोक्तः daivaḥ prōktaḥ **the daiva has been described** विस्तरशः vistaraśaḥ **elaborately** शृणु आसुरम् śṛṇu āsuram **hear about the asura, मे me from Me, पार्थ pārtha Oh Arjuna!**

6. In this world there are two types of created beings – the daiva and the āsura. The daiva has been described elaborately. Hear about āsura from Me, Oh Arjuna!

So here Kṛṣṇa says, He Arjuna, the entire humanity can be divided into two groups. Not merely Indians; not merely the vĕdic people, the entire humanity can be divided into two groups; based on their tendencies; their values. Asmin lōkē dvau bhūtasargau, two types of human creations are there in this world. Daivaḥ, one group of humanity we can call daiva group, which means naturally having a spiritual tendency. They might be born in a materialistic society; but something pulls them towards spiritual people, spiritual books, spiritual topics, something attracts them, they themselves do not know the reason. And there is another group, āsuraḥ ēva cha; utterly materialistic group, down to earth group, as a Yamadharmarāja said in Kathōpaniṣad. śrēyaśca prēyaśca manuṣyamētaḥ tau samparītya vivinakti dhīraḥ. Yamadharmarāja calls them śrēyas and prēyas group. So āsuraḥ meaning materialistic tendencies; even though they born in a spiritual family; surrounded by Vēdās, surrounded by Brāhmaṇās, surrounded by temples; father himself may be a jñāni, but in spite of all these influences; there are people who turn towards materialism. Therefore, āsuraḥ.

And of these two, daivō vistaraśaḥ prōktaḥ; I have talked about the daiva group, the spiritual people, who have got a spiritual value system, I have talked about; in the first three verses: abhayaṁ sattvasaṁsuddhir Jñānayōga vyavasthitiḥ, etc. but I have not elaborately talked about the materialistic value system. and I have briefly mentioned that in the fourth verse, but Kṛṣṇa feels that it should be elaborated. Therefore he says, āsuram; the elaborate study of Āsūri sampath, mē śṛṇu; Arjuna may you learn from me; so that you can avoid such a tendency; you can be forewarned. Thus Kṛṣṇa gives an introduction to the āsūri sampath; and hereafter He will elaborate that.

Verse 16.7

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारः, न सत्यं तेषु विद्यते ॥ १६.७ ॥

pravṛttim ca nivṛttim ca janā na vidurāsurāḥ |
na śaucam nāpi cācāraḥ na satyam tēṣu vidyatē || 16.7 ||

आसुराः जनाः āsurāḥ janāḥ **the asura people** न विदुः na viduḥ **do not know** प्रवृत्तिं च pravṛttim ca **what is to be done** च निवृत्तिम् ca nivṛttim – **and what is not to be done**, तेषु विद्यते tēṣu vidhyatē **they have** न शौचम् na śaucam **neither purity** न च आचारः na ca ācāraḥ **nor religious discipline** न सत्यम् अपि na satyam api **(they have) no truthfulness also.**

7. The āsuraḥ people do not know what is to be done and what is not to be done. They have neither purity, nor religious discipline. They have no truthfulness also.

All the human-beings by nature by birth are materialistic in character. Nobody knows that there is a such a goal called mōkṣa. And nobody knows that there is such a thing called dharma, because dharma is not visible to our eyes; mōkṣa is also not visible to our eyes. Both of them are called apauruṣeya puruṣārtha; goals not available for our sense organs; or even for science they are not available. And since these two goals are not known, every human being has got only two puruṣārthās, they are called arta and kāmaḥ. Arta means what? Money, value for wealth is very natural, even a child has value for money. And the second thing is kāma pleasure or enjoyment; therefore everybody by birth has a value for artha kāma puruṣārtha; and therefore our mind develop its own rāgaḥ-dvēsaḥ. Rāgaḥ means likes and dvēṣa means dislike. Right from birth, our life is governed by rāgaḥ-dvēsaḥ s, our instinctive likes and dislikes; which are again based on arta kāma puruṣārtha. And our scriptures point out that this rāgaḥ-dvēsaḥ based life is OK in the beginning stages. But once a particular stage comes, that is once we are capable of discrimination and thinking, this rāgaḥ-dvēsaḥ based life should be changed; and a new value system should replace the old value system; and the new value system that is prescribed by our scriptures is the spiritual value system. And we do not know the importance of spiritual goals, because we are immature people at that time. And therefore, we should be guided by the scriptures which we look upon as Vēdā mātha.

Just as a baby does not know what is good for it and what is bad, a baby surrenders to the mother, and the mother decides what is good for the child; and what age liquid food should be withdrawn; at what stage semi solid food should be given, and at what solid food should be given; what all injections, in 15th day, 30 days, in 90 days, the child does not know anything, the mother decides what is good. And as long as the child goes by the mother's decision, it is ultimately for the good of the baby only. Just as mother decides what is good and bad for us, because we are immature; similarly, Vēdā is the mother, which decides what is ultimately good for us and the ultimate goal of human life has to be spiritual goal only.

Therefore the ṣṛuti says: You do not know what is good for you. I am deciding what is good for you. And what is good for you is Self-knowledge. You will know the value of self-knowledge later and if you want to start your sādhanā in your later stage, you will be 90 years old and therefore follow what I tell you. And the Ṣṛuti replaces the materialistic-value-system by a spiritual-value-system. It tells what is good and should be done by us which is called vidhi. Vidhi means what? A thing which is good for me and niṣēda means that which is not good for me. Vidhi means kartavyam; niṣēda means akarthavyam or

varjanīyam and the Śruti asks us to replace the rāgaḥ-dvēsaḥ based life by vidhi-niṣēda based life.

And this transformation from the materialistic-value-system to spiritual-value-system is considered the second birth of the human being. This transformation is from the prākṛta to the samskṛta puruṣa. And this is generally symbolised by the sacred thread ceremony; whether a person wears the sacred thread or not. This transformation, this second birth has to take place and Kṛṣṇa says that the āsura puruṣas are those people who do not go through this transformation of life. Because they do not want to follow the spiritual value system prescribed by the scriptures.

And therefore Kṛṣṇa says āsuraḥ na viduḥ. This āsūri people who are materialistic people, who are governed by rāgaḥ-dvēsaḥ s, likes and dislikes, they do not know educate themselves scripturally. They are literate materialistically, because they know physics or chemists or economics, they have M.Sc or P.hd. all the degrees they have got, spiritually they are illiterate. And therefore this transformation does not take place. They continue to be prākṛta janāḥ, even though they are literate otherwise.

And therefore what is their problem? Pravṛttiṁ na viduḥ. They do not know what is to be done, the kartṛtvaṁ as enjoined as prescribed by the scriptures, what is to be done for spiritual growth, they do not know. Similarly Nivṛttiṁ; means what? Akartṛtvaṁ or to be avoided; what is not good for my spiritual growth; and therefore to be avoided by me; that also they do not know. They do not have dharma adharma vivēkaḥ. And therefore what do they do; whatever they like they do, and what do they avoid; whatever they dislike, they avoid.

And therefore, na śaucaṁ nāpi cācāraḥ na satyaṁ tēṣu vidyatē. So the vēdic scriptures give us a daily routine to be followed for spiritual growth. Every minute details the scriptures give, for spiritual growth, right from getting up onwards; everything is given.

So the first advice the scriptures give is to get up before Sunrise. That itself is in mess these days. The whole system is late to bed; we had early to bed and early to rise, they come from office late, 7 o'clock or 9 o'clock and therefore late dinner, all TV starts at 10 p.m. or Clubs and other things start, they go to bed at 1 o'clock and wake up at 10 or 11 o'clock.

So Śāstra says; ācāra means wake up before sunrise. Sūrya Bhagavān is a prathyakṣa dēvathā and Sūrya bhagavān is rising to bless us, and we should be ready to welcome Sūrya Bhagavān, therefore get up early; this is the first spiritual value. Ācāraḥ.

And after getting up what should you do? Start the day with spirituality, so that you will be reminded of the spiritual goal, earning, getting married, getting children, educating them, they are all OK, but none of them is 'the goal of life'. Therefore you have to give an auto suggestion in the morning, I am born for some other purpose. I should remind myself and therefore they say start with bath, go through ablutions and thereafter start the day with lighting the lamp and then doing some prayers, apply some tilakam, and this is supposed to be the greatest protection against materialism. The onslaught of materialism is so powerful that if you have to protect, they say put some kumkum or chandan or vibhūthi, if you do not to apply something. When they prepare vibhūthi, lot of mantras are chanted during the preparation of vibhūthi. Vibhūthi preparation is not an ordinary thing; it is a very very elaborate ritualistic process, and therefore it is not an ordinary ash, it is an ash with lot of mantra. And not only it has mantras spiritual values, even when a person is applying that he is asked to chant the nāmas of the Lord. And that is why in vaiṣṇava sampradhāya it is called nāma. Why do you call it nāma? Why it is called nāmam? When they are applying that, they have to chant the n ā ma of the Lord; therefore it is called nāmaḥ. And the ash is called Vibhūthi, because when the vibūthi is applied, we have to chant the glory of the Lord. Vibhūthi means Bhagavān mahima. When you are wearing the Vibhūthi, one has to chant the trayāmbaka mantra. Trayāmbakam yajāmahē sugandhiṃ puṣṭi vardhanam. Urvāruka bandhanāth, mṛthōr mukṣīya ma mṛthāt.

This mantra talks about what Vibhūthi, means glory of the Lord. Since you remember the glory of the Lord, the ash itself got the name Vibhuthi and since this tilakam is associated with Īśvara, it is supposed to protect us from the onslaught of materialism. Therefore get up early in the morning; do snānam, light up the lamp, chant the prayers, and remember the Lord and remember the goal of life also. And until you complete all these things, even a drop of water should not be drunk. What about bed copy, bed tea? No, it is all anācāra. Not allowed; whether you follow or not, I am telling what is to be told. Nothing should go, only after completion of this reminder of the spiritual goal.

Then you can take up Hindu newspaper, express newspaper, where you will see so many people dead because of militant attack, all those terrible news may be read later. Start your day with ācāra.

What is materialistic life? None of them will be followed. Therefore na anācāra, na śaucam, there is no sense of religious purity at all for materialistic people. So they walk with the night dress all over the world, with the half cleaned teeth, with the brush in the mouth, with toothpaste, walking all over with a newspaper. It is certainly not a vēdic lifestyle. So śaucam religious purity is not there; anācāra is not there for us. Even brushing the teeth is a religious rite and there is a prayer mantra addressed to

vanaspathi dēvathā, because in the olden days, they used the twigs of the trees for cleaning the teeth and therefore prayer to the twig (ஏதாவது கள்சரில் கேள்விப்பட்டிருக்கிறீர்களா? (have you heard about this in any other culture?), prayer to the twig: Hey Vanaspathē, I am brushing my teeth to remove my danta malaḥ, the impurities of the teeth; along with that, Oh Dēvathē, cleanse my mind also". And for what purpose? For ātma jñānam. All these are wonderfully designed by the Vēdā right from the very young age to be followed; materialistic people do not believe in any one of them.

So na ca ācāraḥ na śaucam; they do not have the religious discipline, what about values? na satyam tēṣu vidyatē. They do not believe in the values also. Their argument is, whatever is convenient is value; I will speak truth also; எப்படி; how's this? I will speak truth also when it is convenient. You will get pāpam; If you speak untruth. I do not believe in pāpam, you will go to narakam; I do not believe in narakam. You will not get mōkṣa; Who wants mōkṣa? Nothing; absolute materialism. So na sathyam; values also they do not believe. This is the beginning of materialism. Now we can imagine the details.

Verse 16.8

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६.८ ॥

[asatyamapratīṣṭham tē jagadāhuraniśvaram |](#)
[aparaspasambhūtam kimanyatkāmahaitukam ||16.8||](#)

ते आहुः tē āhuḥ **they say** जगद् असत्यम् jagad asatyam **this world is without truth** अप्रतिष्ठम् apratiṣṭam **without dharma** अनिश्वरम् aniśvaram **without God** अपरस्परसम्भूतम् aparaspasambhūtam **and born out of the union of the male and female** कामहैतुकम् kāmahaitukam **The world is caused by desire alone; किम् अन्यत् kim anyat what else.**

8. They say --- The world is without truth, without dharma, without God, born out of the union of the male and female. The world is caused by desire; what else.

They are totally irreligious people. They do not believe in anything connected with religion or spirituality, which is based on the vēdic scriptures. First they do not believe in the Vēdās. Asthayam. Sathyam here means Vēdā pramāṇam, Asathyam means that they do not believe in Vēdā pramāṇam, even though Vēdā is like thousand mothers; Śankarācārya tells elsewhere that the Vēdās are like. Matru pitru sahaśrēbhyaḥ abhihitēṣiṇi. Superior to thousand mothers and fathers; it is interested only in our well-being but in spite of that; they do not believe in Vēdā pramāṇam. They are utterly nastika people. And if they do not accept Vēdā pramāṇam, apratiṣṭantē, they do not believe in Dharma. pratiṣṭa means dharma; dharmāḥ means moral or ethical order of the universe. Vēdās say Dharma or morality alone sustains the creation.

धर्मं विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति । धर्मेण पापमपनुदन्ति धर्मं सर्वं प्रतिष्ठितम् ॥ तस्तमाद् धर्मं परमं वदन्तिः - नारायणोपनिषद्

dharmē viśvasya jagataḥ pratiṣṭhā lōkē dharmiṣṭam prajā upasarpanti | dharmēṇa pāpamapanudanti dharmē sarvaṁ pratiṣṭhitam || tastamād dharma paramaṁ vadanti: - nārāyaṇopaniṣad

Dharma means that which sustains the universe. Dhṛ means to sustain. Dhāranāt dharmah. Moral order alone sustains. Once the morality goes from the society, there will be utter distress and confusion and a society cannot survive for long. And therefore scriptures talk about Dharmas and these people do not believe in dharma because dharma is not visible to our eyes. They believe in the physical order of the universe, because it is scientifically provable. They believe in the scientific laws of the creation; like the law of gravitation; like the ecological laws, etc. but the laws of dharma they do not believe because it cannot be scientifically proved. And therefore they say there is no dharma or adharma; there is no puṇyam or pāpam and therefore there is neither previous birth or next birth. Enjoy this life; following whatever you feel like doing. Therefore, Vēdāḥ nāsthi, dharmah nāsthi.

And then who is the creator of this universe? We do not believe in all these things. Who is the creator of the universe? They do not believe in God also. Jagat Anīśvaram āahu. They say creation can come by itself; the scientists have proved that the big bang took place at such and such time, thereafter the world has evolved by itself with the help of chemical and physical laws; we do not see any intelligent principle behind; and therefore we do not require a God. He does not have any other job and therefore Īśvaraḥ abhi nāsthi.

Īśvaraḥ nāsthi, Vēdāḥ nāsthi. Dharmah nāsthi. Religion nāsthi; everything they reject; they believe in only two things; money and entertainment. Therefore five days of a week, earn; and two days of a week, go all out. Kāvō, piō, maja maja karō. And again start Monday to earn. And enjoy. Earning means arta puruṣartha; enjoyment means kāma-puruṣartha. Continue that till death. This is the philosophy of materialistic people. And therefore jagat anīśvaram āahu.

Whereas what is the belief of the traditional people. We say God is the creator of the world; and along with the world God has created the Vēdās also. And Vēdās are the manuals which are meant to guide our life; so that we can extract the best out of this human life. And the best we can extract is mōkṣa itself. Even though all these are all there, they do not accept; however much you try to convince them, you cannot change. On the other hand, they will change us. If we talk to them for 10 minutes, we will also get doubts. However, do not have materialistic friends; until you clearly understand the

Vēdās. Until you understand the Vēdās clearly after study, and understand the value of dharma. Until you understand the concept of pramāṇam, avoid materialistic people. Therefore this people argue; no Īśvara; no Vēdās; no dharma.

Then how did this creation come? Very simple. Aparasparasambhūtaṁ. If God has not created us, how are we created? Very simple; we are created by our parents; இதுக்கு God என்னத்துக்கு தேவை. Why is God necessary for that? Very simple. Therefore, because of the male-female union, which is caused by kāmaḥ or passion, we are born.

And how are our parents born? Because of their parents; and how are their parents born; because of their parents. Why do we require a God at all unnecessarily? And they will also argue, spending money on temples useless; spending money for abhiṣēka etc. useless, and can't that money be given to the poor and why should we waste on the temples.

And when we listen to those arguments, we also start having doubts, perhaps they are correct; whereas Vēdās says spending money on God or dharma or pūja etc. can never be a waste; it is like pouring water at the root of the tree; when you pour water at the root of the tree; water directly goes to the root; but in an invisible manner the water goes to all the branches; I do not see; but every cell of the tree gets the benefit.

Similarly, Bhagavān is the root of this creation; where did we see? In Bhagavat Gīta; In which chapter? Fifteenth chapter. ūrdhvamūlamadhaḥśākhamāśvattham prāhuravyayam; abhiṣēka you do, naivaidyam you do, nothing goes waste, ultimately it is for the benefit of humanity. But a materialistic person will not accept that. And therefore they argue aparaspara sambhūtaṁ, are beings are born out of the union of their parents; aparāḥ means male, parāḥ means female, aparaspara means male-female, means parents, sambhūtaṁ means born. All because of what? Kāmahaitukam, which union is caused by kāma, desire for children.

Verse 16.9

एतां दृष्टीमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६.९ ॥

Ētām dr̥ṣṭimavaṣṭabhya naṣṭātmānō'lpabuddhayaḥ |
prabhavantiyugrakarmāṇaḥ kṣayāya jagatō'hitāḥ || 16.9 ||

अवष्टभ्य avaṣṭabhya **holding** एतां दृष्टिम् ētām dr̥ṣṭim **such a view**, अल्पबुद्धयः alpabuddhayaḥ **these indiscriminate (people)**, नष्टात्मानः naṣṭātmānaḥ **are lost spiritually** उग्रकर्माणः ugrakarmāṇaḥ **taking to cruel actions**, प्रभवन्ति prabhavanti **they become** अहिताः ahitāḥ **the enemies of the world** जगतः क्षयाय jagataḥ kṣayāya **for (its) destructions**.

9. Holding such views, these indiscriminate people are lost spiritually. Taking to cruel actions, they become the enemies of the world for (its) destruction.

Ētām dṛṣṭim avaṣṭabhya. These āsūric people entertain or hold on to the materialistic philosophy. Their philosophy is whatever sense organs can see that alone exists. That there can be things, beyond our sense organs and which can be known through other means of knowledge, they do not accept.

It is like a person with four sense organs. Imagine a person has only four sense organs by birth. He does not have eyes. He has got ears, tongue, nose and skin. And I talk about the field of sight, world of colours, I say that there is a world of colours. He says I do not believe in that; I do not accept that; because I am not able to appreciate the colours with my four sense organs. And I say No. that you cannot know that, because the available four sense organs do not have access to the colours. It has to be known through the fifth sense organs, eyes, I tell. And this person argues that No, I do not believe the fifth sense organ. I want to prove the colours with the help of the 4 sense organs; he wants the proof for the colour through the ears, or prove the colour through the nose, through the tongue, skin, through the available four pramāṇas. He is not interested in the fifth sense organ which reveals a field not available for these four.

Similarly our culture talks about a sixth sense organ. What is the sixth sense organ? That is called Vēdāh. And we want to prove that with the help of the available five sense organs, we can only say that the available sense organs do not have access to that; you have to use the sixth. And if a person refuses to use the eyes, which is the fifth sense organ, who is the loser. I will not use the eyes and will not use it, he is only going to be the loser, neither the eye nor the world of colours. If I should benefit from the world of colours, I should be willing accept a fifth sense organ called the eye; which sense organ can never be proved by the other four sense organs.

Vēdā is the sixth sense organ which can never be proved or disproved by the available five sense organs. You use the Vēdā pramāṇa and study with faith, you will be opened to a new wonderful field, which is not accessible to science; which is not acceptable to the sense organs. We are going to get an aparūṣeya prapañcaḥ, which is beneficial to us only.

By rejecting the Vēdā, Vēdā is not the loser; not the new aparūṣeya prapañcaḥ, I am going to be the loser. But this materialistic people will never understand the significance of the sixth sense organ. They claim that they are rational people, they will believe in only those things which can be proved through five sense organs. Like the other fool. What does he want? He wants the proof for the colour with the help of the other 4 sense organs; how can I prove it? It is not possible.

And therefore the materialistic people will never understand and why are going to be the losers. naṣṭātmānaḥ. They are lost souls, because they are losing a huge chunk of the creation which is accessible to only Vēdā pramāṇa. The very definition of the Vēdā is what:

प्रत्क्षेणानुमित्या वा यस्तूपायो न बुध्यते।
एनं विदन्ति वेदेन तस्माद् वेदस्य वेदता॥

pratksēṇānumityā vā yastūpāyō na budhyatē|
ēnaṁ vidanti vēdēna tasmād vēdasya vēdatā||

Vēdā is a sixth sense organ as it were; which will reveal a new world which is not accessible to these regular five sense organs. How can you define the fifth sense organ the eye; eye is a fifth sense organ, which reveals the colours, which are not accessible to the other four sense organs. Similarly, Vēdās reveals a completely new field. It is for you to operate or make use of the Vēdās; otherwise you are going to be the loser.

So naṣṭātmānaḥ; they are lost souls. All because of what? Alpabuddhayaḥ. They do not understand the concept of pramāṇa. What the eyes reveal, the ears can never prove, the ears can never disprove; what the ears reveal, the eyes can never prove or disprove.

Suppose I say this is orange colour revealed by eyes; suppose the eyes wants to verify the orange colour. No, the ears are great; but the ears can never prove or disprove, because their field is different. Vēdic field is different; scientific field is different. Science has got access only to a particular field; therefore science has no right to prove or disprove the Vedic teaching. This is the significance of pramāṇam. இந்த பிரமாணத்தை அவம் புரிஞிக்கறதிலை (This pramāṇam they do not understand). Therefore they try to prove the Vēdās scientifically. That is the greatest foolishness.

It is like trying to prove the colours with the help of the ears. They will never succeed; and when they do not succeed, instead of understanding their foolishness, they reject the Vēdās. Vēdās are unscientific and therefore I won't believe. That is the greatest foolishness to have. Therefore Kṛṣṇa says: alpabuddhayaḥ; அசடுகள் idiots; they try to prove Vēdās through science; alpabuddhayaḥ. Therefore Ētām dṛṣṭimavaṣṭabhya naṣṭātmānō'lpabuddhayaḥ. They hold on to a materialistic philosophy.

And once artha and kāma becomes dominant in life; when dharma is not valued, then compromise with values become natural. Violation of values become natural. Telling a lie will become very very comfortable; first it will prick, second lie it does not matter, the third lie we are comfortable; thereafter lying become natural, cheating becomes natural, hiṁsa becomes natural; therefore they will be hurting the moral order of the universe. ugrakarmānaḥ, they are people of violence. Violating what? The ethical or moral order

of the creation; violating dharma which is the health of the universe. It is like violating the rules of health; by following the rules of health; I keep my body fit. If I violate those rules, the body dharma is disturbed; which becomes sickness physically, similarly when dharma is violated, the society becomes sick. Adharma is the sickness of the society. A sick body cannot survive; a sick society cannot also survive.

And therefore ugrakarmāṇaḥ, they hurt dharma; and the society indirectly prabhavanthi.

And jagataḥ kṣayāya; they become the cause of the destruction of the humanity. And the tragedy is when the scientific knowledge increases, and value for dharma decreases, when scientific knowledge increases, and value for dharma decreases, the scientific knowledge also will be used for adharmic purposes. And science gives enormous power and the increased power will be used for consistent akramaḥ. If medical science increases and kidneys can be replaced; kidney racket comes. Here all kinds of racket going on.

Knowledge without wisdom becomes dangerous. Knowledge is material knowledge, wisdom is dharmic knowledge. When material knowledge increases, without dharmic knowledge, that society will have problems. And therefore jagata kṣayāya. They will cause destruction of universe. Militants will increase; terrorists will increase, train accidents will increase; naxals will increase. They will have even atom bombs and chemical weapons. Science will become a curse of humanity. Science will be blessing only when it goes along with dharma. Therefore, these people will become a curse to the society.

Therefore ahitāḥ; ahitaḥ means they become enemies of humanity. Educated people without dharma will become enemies. Somewhere it is nicely said: sākṣarā rākṣasāḥ bhavanti. Sākṣarā means literate people. Akṣaraiḥ, man of letters; akṣaram mean letter. sākṣarāḥ means literate. They do not know what is dharma, they were reversed. Sā kṣa rā, if you reverse, rā kṣa sā. போருமா? Enough.

More is going to come.

Hari Om

202 Chapter 16, Verses 10-14

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In our scriptures, they talk about four goals of human life, known as puruṣārtaḥ; puruṣa meaning human being, artaḥ means goal; arthātē ithi artaḥ. Therefore puruṣārtaḥ

means human goals. They are called human goals; because human-beings alone can fix a goal and work consistently to accomplish that. Because fixing the goal and working for that requires a freewill and human-beings alone are endowed with this freewill and therefore they alone can have short-term and long-term goals and consistently work for the accomplishment. And since freewill and these goals are unique to human beings, they are called puruṣārtaḥ. Of these four puruṣārtaḥ, the first one is well-known and every human being naturally goes after that; and it is called artaḥ; artaḥ means material possession; artaḥ means material possessions to make sure that the life is secure.

I saw an advertisement in some bus stand; "Life is beautiful, make it secure"; means what? Take our policy or something like that; so material possessions for the sake of my security is very natural for even animals and certainly it is instinctive and natural for human-beings and all material possessions are called artaḥ. It may be in the form of money, in the form of shares; in the form of landed property; in the form of real estate, that means others are unreal. Why this should only be said real estate? Whatever it is I do not why, and all of them come under artha,

And the second is kāmaḥ, kāmaḥ means all forms of sense pleasures or entertainment. This is a season of entertainment and therefore people know what entertainment is: sense pleasures. This artha and kāmaḥ are called materialistic pursuits and this is very natural to human beings. One need not have any special training; we do not require gurus; we do not require scriptures to train people in these two pursuits.

But Vēdās say that these two are human goals; but do not stop with these two; there are two more human goals; uniquely human, not available for other animals and the third in that list is called dharmāḥ, by which we mean inner refinement; refinement of the mind. In Sānskrīt we call saṁskāraḥ; citta saṁskāraḥ. In fact we have got several ceremonies from conception to death; 41 such ceremonies are mentioned. Each ceremony is called a saṁskāra. Garbhādhāraṇa, pumsavana saṁskāraḥ, seemanthōnanyana, jāthakarma, nāma karma, choula, annaprāsana, upanayana, vēda vrathini, vivāha; 41 saṁskāras are mentioned; the culmination being obsequies, the rituals done at the time and immediately after death. All of them are saṁskārās, because they are supposed contribute to the inner refinement.

And not only the rituals contribute to the inner saṁskāra, even a life of values contribute to this inner refinement. All the ethical values are part of the inner saṁskārā and not only a rituals and values, even healthy attitudes contribute to the inner refinement; our attitude towards the parents; matru dēvō bhava; pitru dēvō bhava; Our attitude towards elders; which is unique to our culture, we are asked to do namaskāra. Namaskāra indicates our reverence for age; our reference for experience; experience we respect,

because certain type of refinement can come only through experience. Therefore attitude towards wealth; attitude towards people, attitude towards the environment; attitude towards the world in general, they also form part of the lifestyle; contributing to inner refinement. This chitta saṁskārā is called dharmah.

Thus the third unique human goal is mental refinement; In Vēdānta it is called sūkṣma buddhi. Dṛśyatē tu agrayā buddhyā, sukṣmaya sukṣma darśibhiḥ. But unfortunately, this inner refinement is not a gross tangible goal. Money is a tangible goal, people can understand; I can show dollars or rupees; this is goal. And entertainment is tangible; I can switch on and show what is entertainment. But dharma is an intangible goal. Therefore it takes time for the human-beings even to know the value of this goal. Why dharma is very very important as a human goal? Even to appreciate that it requires a sensitivity. Thus dharma is inner refinement, attained through religious life clubbed with values; Not mere values; but mere religious life; a lifestyle which combines religious life as well as ethics or morality. And this will lead to inner refinement. This is called dharma puruṣārtaḥ or in the language of sixteenth chapter; daivi sampath, inner wealth; invisible wealth.

And then the fourth puruṣārtaḥ, which is the culmination of these three is mōkṣa, otherwise called spiritual enlightenment; spiritual knowledge. Spiritual wisdom is the fourth puruṣārtaḥ, which is called mōkṣa. It is called mōkṣa means it is freedom from ignorance. Knowledge will give me freedom from what? Knowledge will give me freedom from ignorance. And freedom from ignorance means freedom from problems created by ignorance and according to our scriptures; all human problems are caused by ignorance. And this spiritual knowledge or wisdom is also an intangible goal; I cannot show what is mōkṣa. In one class, to show sample mōkṣa, "you all come in queue and see and go", I cannot do it.

Dharma is intangible inner goal; mōkṣa is non-tangible inner goal; but the scriptures say they also must be included. And vēdās says, even if you do not the know worth of these two higher goals, even if you do not understand what is dharma; even if you do not understand what is mōkṣa; does not matter, you follow the lifestyle that I prescribe; then if you follow that; in due course you will know the value of dharma and mōkṣa.

Like a mother, cannot teach everything to the child; because child is too young to understand what is hygiene? Child cannot understand; therefore mother blindly commands: wash your hands before eating; the child does not understand what is the significance of washing, what is infection; what is hygiene; what is bacteria; what is disease; mother cannot teach a small baby; therefore the mother says you will understand what is hygiene later; now you just listen to what I say; wash your hand. And

if the child does not do that; the mother pulls and mother herself washes. Even though the child may be unhappy because the mother is forcing too many things; but mother does not feel bad, the motive of the mother is the well-being of the child. Therefore what the vēdās say is: You may not understand the significance of inner growth; you may not understand the significance of a value based life; you may not understand the significance of religious life itself; even if you do not understand, follow with faith in the vēdās; with the attitude that vēda is my mother; whatever it tells will be for my good. And even if I do not understand the significance now; as I grow I will understand. Thus dharma and mōkṣa puruṣārtaḥ also should be included when a person is pursuing artha kāma. Such a person is a religious person; a person given to daivi sampath.

And Kṛṣṇa says the problem with the materialist people is they will value only artha kāma puruṣārtaḥ. A materialistic person is defined as that person, who looks upon only two goals in life; ārtha and kāma puruṣārtaḥ alone. He will not understand what is dharma; he does not want to understand what is dharma. He will not understand what is mōkṣa; he does not want to understand. At least if he blindly follows the vēdās, it will be fine; but he does not have faith in the Vēdās? So no faith in god; no faith in vēdās; no faith in gurus; and himself cannot understand also. நம்மாத்து மாப்பிளையை ஞாபகம் வெச்சுக்குவோ; தனக்காகவும் தெரியாது; பிறர் சொன்னாலும் புரியாது) just remember our son-in-law, he does not know and if someone advices, also he does not understand). These people, artha kāma pradhāna, are called materialistic people.

Kṛṣṇa is very strongly criticizing these materialistic people; he said; Yētham dṛṣṭi avaṣṭabhya; What is their dṛṣṭi? Two puruṣārtaḥ; earn and enjoy; five day earn, two day enjoy; and then die. That is life for them. Naṣṭa ātmanaḥ; they do not know the higher possibilities of human life, the wonderful ānanda born out of dharma and mōkṣa; they do not understand; naṣṭa ātmanaḥ; spiritually lost; they do not understand what is inner growth.

Alpha buddhayaḥ; they are short sighted people. And when I try to talk about dharma, they only argue. They say I do not value dharma or ethics, morality or devotion; there are many dharmic religious people going through all types of problem. Devotees are suffering; ethical people are suffering; and all those adharmic people are enjoying. This argument they give. பக்தத்தனாயிருந்து என்னதை கண்டான், என்ன வாழ்ந்தான். What is the use of being a bhaktha? What life he is leading?

This is the silliest argument, because, if you look at this way, you cannot accept any law of life. There are so many health rules prescribed in health magazine. They tell these are not good for health; and these are all good for health; they talk about these do and don'ts with regard to health.

But if you observe, you will certainly find that there are many people who follow all the health rules and they fall sick. They do not smoke; they do not drink; they do not eat non-veg. they do regularly do the exercises and yet they suffer heart attack. There are others who violate all the health rules and yet enjoy without any diseases. குண்டா நன்னா ஸௌக்கியாமா இருக்கா. Now can I argue therefore all the health rules are meaningless. They say cigarette smoking is injurious to health; and it is not a casual statement; after a long research it has been said. There are people who smoke, and who are healthy. And there are people who do not even touch a cigarette and have cancer. Therefore can you say that rules of health are meaningless. We can never give such an argument.

Similarly we say dharma is good; adharma is bad. This is based on śāstric total vision; to argue that dhārmic people suffer; adhārmic people enjoy is the silliest approach like saying that smoking people are health; slum people are healthy; they drink unprotected water and healthier; and this man who boils bisleri water and drinks. Bisleri he buys and he boils it 200% for 3 hours and he gets stomach ache when he drinks that. Therefore would you say that I do not believe in healthy water; protected water, I will drink any water; coovam water. You do not do that; you are concerned about your health; therefore the laws of hygiene you follow; even the rules are never seen; there are violations both ways.

Similarly here also, we should not argue, dhārmic suffer and adhārmic people enjoy; adharma is not good for our spiritual health. And Dharma alone protects our spiritual health. And this āsūric people will not accept and they argue. What to say to these people? We can only pray for them.

Therefore Kṛṣṇa says: Nāstāthmana. விதனடா வாதிகள்; They are alpa buddhayaḥ. They are short sighted. What will happen to them? Prabhavanti ugrakarmāṇaḥ. Up to this we saw in the last class.

Ugrakarmāṇaḥ Prabhavanti, they will take to violent lifestyle; ugra karma, means himsa karmāṇa, because even though himsa is adharma, they do not believe in adharma, whatever is an obstacle to them, they want to destroy; ugrakarmāṇaḥ and jagataḥ ahitāḥ; and they are enemies of the world. As I said in the last class; violation of dharma will create an imbalance in the cosmic order; imbalance in the cosmic order will cause the destruction of the universe. And therefore they are enemies of the world and they cause destruction.

Verse 16.10

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद् ग्राहान् प्रवर्तन्तेऽशुचिब्रताः ॥ १६.१० ॥

kāmamāsritya duṣpūraṁ dambhamānamadānvitāḥ
mōhādgrhītvā'sadgrāhān pravartantē'sucivratāḥ || 16.10 ||

आश्रित्य āsritya **taking to** दुःशूरं कामम् duṣpūraṁ kāmam **insatiable** दम्भमानमदान्विताः dambhamānamadānvitāḥ **they are full of pretensions, vanity and haughtiness**, गृहीत्वा grhītvā **holding**, असद्ग्राहान् asadgrāhān **wrong views** मोहात् mōhāt **due to delusion** प्रवर्तन्ते pravartantē **they act**, अशुश्रिताः aśuśivratāḥ **with impure resolve**.

10. Taking to insatiable desire, they are full of pretensions, vanity, and haughtiness. Holding wrong views due to delusion, they act with impure resolve.

Duṣpūraṁ kāmam āsritya; there is no limit materialistic desires. Fulfilment of worldly desires can never give total satisfaction. So it is like mirage water; from distance there seems to be water; when I go near, it recedes further. And similarly we have a false hope that the fulfilment of materialistic desires will give us satisfaction, but we find once one set of desires are fulfilled; the next set is ready. Swami Chinmayānanda nicely says: Happiness is that the number of desires you have, divided by the number of desires you fulfil. Number of desires you fulfil divided by the number of desires you have. Suppose you have got 10 desires. You fulfil the first desire and get 1/10 happiness. Fulfill second desire 2/10, third desire 3/10. happiness is increasing..... 6/10 and when you fulfil the 10th desire, the fraction of happiness will become 10/10 is equal to one whole happiness and therefore what is our attempt, keep on fulfilling the desire, so that one day we will reach 10/10.

But the problem is we only study the increase in the numerator; we are assuming that the denominator, the number of desires will remain stationary. The problem is your fulfilment is one, two, three, four, but the increase of desires is 10, 100, 1000, 10000 millions. Therefore by the time you fulfil the 10th desire, you discover the denominator has become 10 millions. Therefore you started from 1/10; and at the end you find you 10 by one million. You will find that you have fulfilled so many desires; but instead of increasing, the happiness decreases, because there is no end to the fulfilment of desires.

Therefore Kṛṣṇa says; duṣpūraṁ; nobody is satiated; and they say it is like pouring ghee into the fire; you want to subside; you want to quench, the fire by offering ghee it will never be extinguished; it only increases; so duṣpūraṁ kāmam asrithya.

Dambhamāna madānvitāḥ; so having fulfilled their petty desires; they have got dambha; dambha means what; we have seen before; pomp and show; ostentation; and māna means pride and madā; means haughtiness or arrogance; they are full of these negative traits. All because of what? Mōhādgrhītvā'sadgrāhān; all because of delusion. What is the delusion? Finite plus finite is equal to finite only. By effort whatever I achieve in life; that will be limited both in time and in size. Any karma-phalam is paricinnam only. I start

as a finite being; by adding any number of finite goals, I only go from finitude to finitude; infinitude will not come. This they do not understand, because of delusion.

So mōhādgrhītvā'sadgrāhān, asadgrāhā means false values; that the external objects will give me security is a false value; because the external object itself is insecure. Money is insecure; inflation problem and interest is coming down. And the expenditure is increasing; cost of living increases, and the interest decreases. What security we have? Therefore money is insecure, property is insecure, people around are insecure; job is maha insecure. So by holding on to other insecure things, how can I find security. But the human-beings never thinks. He has got a security outside the house; I told you outside the house; the security itself is thin and fly and this security is going to give security to this house. And that is our sense of security; and asat grahan; thoughtless values people have.

Pravartantē'śucivratāḥ; they have got all kinds of vratāms; which are all aśuci. Evil resolves. So instead of taking the religious vṛatāms, Śabarimala vratāms, etc. in the olden days 41 days, now no vratham, everything in one day. So the idea is under some pretext or other, why can't we follow certain disciplines. They are śuci vratāms, but these people have got aśuci vratāms. What is resolve? I will finish that competitor. But all negative. Aśuci vritāḥ; like the vrithams of the rākṣasās. They also followed religious discipline but for the destruction of the world.

Verse 16.11

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमाः एतावदिति निश्चिताः ॥ १६.११ ॥

[cintāmaparimēyām ca pralayāntāmupāśritāḥ|](#)
[kāmōpabhōgaparamā ētāvaditi niścītāḥ || 16.11 ||](#)

उपाश्रिताः upāśritāḥ **Given to अपरिमेयाम्** aparimēyām **deep च प्रलयान्ताम्** ca pralayāntām **and lifelong, चिन्ताम्** cintām **anxiety कामोपभोगपरमाः** kāmōpabhōgaparamāḥ **and holding enjoyment of sense objects as the highest goal, निश्चिताः** niścītāḥ **they are convinced इति एतावत्** iti ētāvat **that (life is) this much (alone)**

11. Given to deep and lifelong anxiety, and holding enjoyment of sense objects as the highest goal, they are convinced in their belief that this is the highest limit of joy.

These materialistic people learn only to depend more and more; depend on more and more external factors; their very acquisition indicate they want happiness and security; depending on external factors. Therefore the number of external factors they depend upon increases gradually. Whereas the vēdānta tells, reduce dependences. The fundamental motto of Vēdānta is what; sarvam paravaśam duḥkham. Dependence on

external factors is sorrow. External factors may be person; may be things; may be situation; sarvam ātma vaśam sukham. Non-dependence on external factors or self-dependence or independence is joy. Whereas materialistic society will by repeated advertisements, they will make you buy so many gadgets. and therefore we learn to depend upon so many things. Even soap; one for the hand, for the legs, head, five different soaps, everything different; that is consumerist society. And the more the number of external factors are, the more unpredictable my life will be. Because which factor will fail when I do not know; so therefore, hidden variables will increase, unpredictability increases. Therefore I do not know what will breakdown tomorrow and therefore whether I am happy or unhappy will depend upon perfect functioning of so many gadgets from telephone, for computer, so many things. And therefore the problem is the more the life becomes unpredictable, the more the stress will be. Unpredictability leads to stress and strain; And the materialistic person depends upon more unpredictable external factors for his comfort and happiness; whereas the spiritual person requires only one thing; ātmni ēva ātmana tuṣṭā. Fortunately, ātma will not break down; and therefore, these materialistic people are full of stress and strain. Cintām aparimēyām; cintā means worry, anxiety; tension, stress; and globalisation means what anything happens anywhere; if America decides to start a war with Iraq, the whole global economy will get affected, the indexes, etc. all of them that will go up and down; along with this graph going up and down, my happiness also will depend. Bush decides my happiness. Can you imagine? Isn't true; because the shares going up and down; the price of oil increase and decrease; all in the hands of Bush; we are all bushmen only.

So chintham aparimēyamca, limitless worry; to worry about what? No sleep in the night; that is another worry; What is that insomnia? Aparimēyām ca. whereas a devotee who is a karma-yōgi, a man of daivi sampath, he says,

यद्यत् भव्यम् भवतु भगवन् पूर्वा जन्मानुरूपम् |
येतद् प्रर्त्य मम बहुमताम् जन्म जन्मान्दरेपि |
त्वत् पदांभोरुह युगगता निश्चला भक्ति अस्तु ॥

yadyat bhavyam bhavatu bhagavan pūrva janmānurūpam,
yētaḍ prartyaṁ mama bahumatām janma janmāndarēpi,
tvat padāmbhōruha yugagatā niścalā bhakti astu |

Let whatever happen what has to happen. Let not my peace depend upon these unpredictable factors, Oh Lord. Because I do not have control over Bush. I do not have control over Bush. Therefore Oh Lord give me the inner strength, is the spiritual approach, but this devotion, this materialistic person does not have. Swallow tablets for sleeping. So cintām aparimēyāmca and how many days he worries? Pralayāntām. That means what? Worry does not have an end at all.

Upāsritāḥ kāmōpabhōgaparamāḥ; and when I ask him to surrender to the Lord, he would not believe, he would not accept God, he would not accept karma-yōga; he would not accept daily prayers; So he is committed to what; kamau upabhōga paramāḥ; all the time, money dhyānam, entertainment dhyānam. So paramāḥ means the highest goal;

iti ētāvat niścītāḥ; they think life is only this much. All upaniṣads strongly criticise such people.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । जड्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥
I.2.८ ॥

avidyāyāmantarē vartamānāḥ svayam dhīrāḥ paṇḍitam manyamānāḥ । jaṅghanyamānāḥ
pariyanti mūḍhā andhēnaiva nīyamānā yathāndhāḥ ॥ I.2.8 ॥

These materialistic people are miserable and unfortunately they convert other people also to materialism; because that is the most tempting philosophy and therefore ētavadi iti niscithaḥ. They think life is only this much.

Verse 16.12

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयान् ॥ १६.१२ ॥

āśāpāśaśatairbaddhāḥ kāmakrōdhaparāyaṇāḥ ।
īhantē kāmabhōgārtham anyāyēnārthasañcayān ॥ 16.12 ॥

बद्धाः baddhāḥ **bound** आशापाशशतैः āśāpāśaśataiḥ **by the strings of hundreds of expectations** कामक्रोधपरायणाः kāmakrōdhaparāyaṇāḥ **and given to desire and anger,** ईहन्ते īhantē **they seek,** अर्थसञ्चयान् arthasañcayān **hoards of wealth** अन्यायेन anyāyēna **by unrighteous means** कामभोगार्थम् kāmabhōgārtham **for the enjoyment of sense objects.**

12. Bound by the strings of hundreds of expectations, and given to desire and anger, they seek hoards of wealth by unrighteous means for the enjoyment of sense objects.

So these materialistic people are shackled by countless attachments; āśāpāśa; pāśa means strings or shackles; not physical ropes; but ropes of attachment; so āśāpāśaśataiḥ, in hundreds; whereas the daivi sampath approach is what, I do not own anything; this is the approach of daivi sampath person. His attitude is everything belongs to the Lord; I use them with the grace of the Lord; that is why when I build a house, I do not enter without placing the picture of the Lord. The idea is this house also not my house, this is a temple; and I am using that house with the grace of the Lord.

Therefore a sāvīc person disowns everything; whereas the rājasic, tāmasic materialistic people; they hold on to things. So they are shackled by attachment, and kāmakrōdhaparāyaṇāḥ; they are rich in kāma and krōdha.

And unfortunately, a materialistic society praises only these rich people. When there is a humble person who has value for dharma; society does not honour; but when a person gets down from Mercedes or whatever the valuable car, that means what? A society itself can mislead the people; vēdic society always valued renunciation. If Buddha was valued not because he was a king; but he renounced everything; value is for na karmanā na prajayā dhanēna, tyagē naikē amṛtatva mānaśuḥ whereas a materialistic society will value possession and we also get confused; which is more important; inner wealth or external wealth/ This is crucial question; so these people kāmakrōdhaparāyaṇāḥ; given to kāma and krōdha; as the ultimate thing.

Īhantē; they are busy; they work overtime, 16 hours a day; 18 hours a day; they slog with cell phone running all over, no time for pañca mahā yajña. Do you remember, no time for remembering even what are the pañca mahā yajña, let alone doing that. Seems having heard somewhere; because no time; so Īhantē; they are busy workaholics; new word workaholics;

Arthasañcayān; they work for amassing wealth; heaps of wealth; they want to hoard; they want to possess, and they want to own in two colours, wealth in two colours, do you understand; black and white; and in north call it Ram aur Śyām. OK. Therefore nyāyēna and anyāyēna. Nyāyēna means Ram. Anyāyēna means Śyām. Kṛṣṇa was black and therefore Śyām.

So all for what purpose; kāmabhōgārtham; for entertainment. Earning money itself is not bad; I have told about this before. You earn more and own less; you become a blessing to the society. In fact, a karma-yōgi is one who earns more and owns less. A karmi is one who earns more and owns more; because when I earn more and own everything I earn, I have no money to share with others; Rs.1000 I earn and Rs.1000 I own; where is the question of sharing. There is another person who does not earn also and own also. Therefore another extreme is neither earning nor owning. One extreme, earning and owning. So one is karmi, who earns and owns; Therefore he cannot do go work; another is sanyasi neither earns nor owns; what charity a sanyāsi can give, when he himself is on charity of others? Karma yōgi is the most important person because he earns plenty and owns less; that means he has a big buffer which is available for pañca mahā yajñaḥ. Therefore, we are not against earning, but what we are against is earning and owning all. These are the people arthasañcayān. They earn wealth and they do not give to others. No dānam. Īhantē.

Verse 16.13

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६.१३ ॥

idamadya mayā labdhamimam prāpsyē manōratham|
idamastīdamapi mē bhaviṣyati punardhanam || 16.13 ||

इदं लब्धम् idaṁ labdham “this has been obtained मया अद्य mayā adhya by me today प्राप्स्ये prāpsyē I shall attain इमं मनोरथम् idaṁ manōratham – this desired wealth (shortly) मे अस्ति me asti I have, इदं धनम् idaṁ dhanam this much wealth (now) भविष्यति bhaviṣyati there will be इदम् अपि पुनः idam api punaḥ this much more later”

13. “This has been obtained by me to-day. I shall attain this desired object (shortly). I have this much wealth (now). There will be this much more later”.

So generally these people are busy and their philosophy is: Time is money. I told you, one person's table I saw; this is the motto. Time is Money. Therefore do not waste time, utilise all the time to convert into money. This is the philosophy; therefore generally they do not have free time; and even if they have some free-time, what do they think; Is it Gīta or Hare Rāma, No. Their thinking is like this.

In three verses, Kṛṣṇa talks about the thought pattern of the materialistic person. And what is a thought pattern? Calculation of the money that he possesses; which bank, what things; and what are the interest rates; and the next year, how much it will increase. And just go on projecting and day-dreaming; he does not have anything else to think of other than arta and kāmah.

And therefore Kṛṣṇa says, idaṁ adhya mayā labdham. So they person this person is worth 20 million; just talking; മനോരാജ്യത്തിലെത്തിനാ ഒരു അർദ്ധരാജ്യം (in manōrajyam why a half rājyam) Always calculate the worth of a person; not in terms of dharma or mōkṣah or jñānam, you calculate the worth of a person in terms of his property; and this person also is constantly calculating what? The self-worth.

Kṛṣṇa says idaṁ, means this much wealth mayā labdham, has been earned by me, adhya today or now; whereas a karma-yōgi has to ask, he takes his worth in terms of how much he has given. In fact, Bhagavān also measures the worth of a person not in terms of taking but in terms of giving; and our value increases not in proportion to earning; but in proportion to sharing; but this materialistic person does not know. Therefore he says this much I have earned and next year how much I will get, calculation using the computer, same calculation again and again; imam manōratham prāpyasē; in future I will be able to fulfill these many desires of mine.

idaṁ dhanam asti, idaṁ dhanam bhaviṣyati. This much money I own now; this much money I will own in future;

In short the idea is: he also meditates; so meditation is very regularly followed; only difference is the object of meditation is slightly different; instead of Viṣṇu, he meditates upon Lakṣmi. He ought to meditate on Lakṣmi along with Viṣṇu, but he is doing on Lakṣmi alone. If he does that, even Lakṣmi won't accept; she is a great women, she says I will come only if you invite me with Narāyaṇa. Therefore money dhyanam.

Verse 16.14

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १६.१४ ॥

asau mayā hataḥ śatrurhaniṣyē cāparānapi |
īśvarō'hamahaṁ bhōgī siddhō'haṁ balavān sukhī || 16.14 ||

असौ शत्रुः asau śatruḥ “**this rival**, हतः मया hataḥ mayā **has been destroyed by me** हनिष्ये haniṣyē I **shall destroy** अपरान् अपि च aparān api ca **the others also** अहम् ईश्वरः aham īśvaraḥ **I am the Lord**, अहं भोगी ahaṁ bhōgī **I am the enjoyer** अहं सिद्धः ahaṁ siddhaḥ **I am successful** बलवान् सुखी balavān sukhī **powerful and happy**”.

14. This rival has been destroyed by me. I shall destroy the others also. I am the Lord; I am the enjoyer; I am successful, powerful, and happy”.

And once there is inordinate greed, naturally I will see all other people as my competitors. So greed means I see enemies everywhere; as obstructing my goals; and therefore śatrūs increase; And in business field, liquidation of the competition is part of the programme, and therefore different normal and abnormal methods are used to finish off the other people. So big-big companies swallow the small ones. And there is the cola-cola wars; the language is what? Not business, it is called 'wars'. Kṛṣṇa has seen all these earlier it is; asau śatruḥ mayā hataḥ; this rival company, my competitor has been finished; some time it is figurative destruction, sometimes it is literal destruction. They use goondas and even physically liquidate the people, because of inordinate greed;

asau mayā hataḥ śatrurhaniṣyē cāparānapi; initially there may be some guilt; after sometime, the heart gets benumbed that there will be no regret or guilt also. Therefore aparānapi, the others also I shall destroy. One I have destroyed all the competitors, I have got the monopoly in that field, I will be number No.1; nobody can come in front of me. aham īśvaraḥ; a jñāni also says; jñāni is not an asura, aham īśvaraḥ, I am the Lord; the king, I am the No.1, ahaṁ bhōgī, I am the one who will enjoy all the wealth; and the siddha; I am the most successful person, but how he attained success is a big question.

Over how many dead bodies; he has attained success; he is glorified all those happens; siddhaḥ ahaṁ. Siddhaḥ means what; successful.

And balavān; I am the strongest person, even the law cannot do anything because police are in my hands, because I know what is their rate; once I know the rate, everybody can be fixed. And politicians no problem. So therefore I hear that all the politicians are in the hands of big big business groups. So therefore, aham balavān, all are in my hands.

And sukhī; and I am the happiest person in the world; thus these people dream their future. More in the next class.

Hari Om

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From the 7th verse of the 16th chapter, Lord Kṛṣṇa is talking about āsūri saṁpath, which we have to know as an obstacle to spiritual growth; and therefore we should take all pains to avoid these trait. And āsūri saṁpath includes, rākṣasi saṁpath also; āsūri saṁpath means rāgaḥ pradhāna life; a life in which rāgaḥ or attachment is dominant; rājasic rāgaḥ is dominant and rākṣasi saṁpath is that in which dvēsaḥ-pradhāna behaviour, tāmasic behaviour is dominant.

In rāgaḥ pradhāna life, one is utterly selfish and dvēsaḥ pradhāna life, a person harms other people. Only difference is when I am selfish, I do not directly and immediately harm the people, but in the long run, a selfish person affects the society because he takes more and gives less to the society. And therefore this behaviour will create a disharmony in the society in due course, and it will hurt the society and also the very selfish person himself. But this disturbance is not immediately felt, it is a gradually poisoning of the society.

Thus a rāgaḥ pradhāna person hurts the society very gradually, whereas dvēsaḥ pradhāna person hurts the society immediately, directly. But both of them harm the harmony of the society and both of them harm themselves ultimately. And here Kṛṣṇa is describing both āsūri people as well as the rākṣasic people; both are included. And we generally call them materialistic people; or arta kāma pradhāna people who do not value dharma and mōkṣa.

And we should remember when we criticize the materialistic people or materialism, we are not against the materialism totally. Criticism of materialism must be carefully understood. We are not against materials, because we need them for our living; we

require money for food, we require money for shelter. So we are not against money and materials; we do not want to hate money and materials; but we are criticising is over-emphasis of arta kāma to such an extent, that this person has no time for dharma and mōkṣa. And therefore if we are not careful from attachment to money; we may go to the other extreme of hatred of money. If attachment to money is an evil; hatred of money is also equally an evil.

And that is why in our culture money is seen as Lakṣmidēvi. Please give respect to money; even sanyāsis has to respect money, because money alone fetches the food that he eats; money alone fetches the dress that he is wearing; and if he has an āśram, money alone runs the āśram not Gīta and upaniṣads.

Therefore if attachment is an evil; hatred is an equal evil. A balanced attitude towards money is what we are recommending and what is balanced attitude? Use the money for spiritual growth; earn the wealth and use it for spiritual growth of yourselves as well as the other people. And these materialistic people do not have this balanced vision and therefore they are obsessed with materialistic thing, they do not understand that behind the matter, there is spirit. Behind the body, there is ātma, respect the body, respect the ātma also. This is the balanced approach which the āsūric people are missing.

And therefore Kṛṣṇa is describing their thought pattern; what preoccupies their mind most of the time; they are obsessed with what type of thinking most of the time. Our scriptures point out start the day with thought of the Lord as I said; think of Lakṣmi, but have some time to think of Nārayaṇa also. How can you be so selective concentrating on Lakṣmi only and miss Nārayaṇa? These people do not have the balance.

And therefore what happens we were seeing from verse No.13, the pattern of their thinking all the time they are calculative, what all things they have acquired in life, and what all things they plan to acquire and how they want to implement those desires; And not only they are interested in things, they are interested in wealth also, only for their well-being and anybody who obstructs this they consider as a competitor; a rival and they do not have any scruples at all. They want to finish off all those obstacles without any compunction.

So Kṛṣṇa said; "asau mayā hataḥ śatru" is within quotation, 13th verse, this is the thought pattern of materialistic people, the 14th verse is also within quotation; asau śatru mayā hataḥ; this rival has been finished; liquidated; exterminated; and 'hāniṣyē ca aparān api' and all others also I will finish off and once I have destroyed all of them, I am unrivalled master, I have the monopoly in everything.

Just as big companies swallow the small companies. They say in globalisation, at the end, there will be only a few international giant companies and they can adjust the market itself in such a way; because they can afford that all this small people will be swallowed and they will be so powerful that they can even change the government. These are the materialistic people; therefore Īśvaraḥ, I am the most powerful person; I alone enjoy, power and money; ahaṁ siddhaḥ; the most successful person and ahaṁ balavān; the strongest and ahaṁ sukhī, given to all types of enjoyment. Up to this we saw.

Verse 16.15

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १६.१५ ॥

āḍhyō'bhijanavānasmi kō'nyōsti sadṛśō mayā |
yakṣyē dāsyāmi mōdiṣya ityajñānavimōhitāḥ || 16.15 ||

अस्मि asmi “**I am आढ्यः** āḍhyaḥ **rich**, **अभिजनवान्** abhijanavān **and of noble birth** **कः अन्यः अस्ति** kaḥ anyāḥ asti **who else is there सदृशः मया** sadṛśaḥ mayā **equal** to me? **यक्ष्ये** yakṣyē **I shall perform yajñās**, **दास्यामि** dāsyāmi **I shall give charity**; **मोदिष्ये** mōdiṣyē **and) I shall rejoice**” इति iti **thus (these people think) अज्ञानविमोहिताः** ajñānavimōhitāḥ **who are completely deluded by ignorance.**

15. “I am rich and of noble birth. Who else is there equal to me? I shall perform Yajñās; I shall give charity; (and) I shall rejoice” -- thus (these people) are completely deluded by ignorance.

The quotation continues. These are the thoughts of the materialistic people. Ahaṁ āḍhyaḥ asmi; I am the richest person and my name occurs in Forbes magazine list. In that magazine my name comes; as one of the richest 20 people in the world; how many heads have rolled, Bhagavān only knows to come to this status; āḍhyaḥ asmi, I am the richest person.

Abhijanavān asmi; and I belong a noble family, a noble birth; so therefore he talks about his great grandfather; great great grandfather. He will say one is ganapādi, another is jaṭa vallabha; another is sōmayāji, he will name all those people, and YOU ask him what do you know? gāyathri doubtful; so he only talks about the paraṁpara strongly, abhivādaye is forgotten, he only talks about the great paraṁpara, he has not done anything to preserve this wonderful culture, What a culture which has started from millennia before, all of them have been surrendered at the altar of money-hunt.

उत्खातं निधिशङ्कया क्षितितलं ध्माता गिरेर्धातवो
निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन संतोषिताः ।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः
प्राप्तः काणवराटकोऽपि न मया तृष्णो सकामा भव ॥ ३ ॥

utkhātaṃ nidhiśaṅkayā kṣititalaṃ dhmatā girerdhātavō
nistīrṇaḥ saritāṃ patirṇpatayō yatnēna saṃtōṣitāḥ |
mantrārādhanaatparēna manasā nītāḥ śmaśānē niśāḥ
prāptaḥ kāṇavarāṭakō:'pi na mayā trṣṇē sakāmā bhava || 3||

(The earth I have dug into in quest of precious minerals; and metals from rocks have I smelted; the ocean have I crossed; and the favour of kings have I diligently sought; nights have I spent on burning grounds with my mind occupied with mantras and worship (as this forms a part of the mysterious rites to be gone through by those who invoke supernatural agencies for obtaining riches); and not even a broken cowrie have I obtained; be satisfied, therefore, oh Desire!)

Bhṛthari in his Vairāgya ṣaṭakam looks back: Oh Lord in search money what all I did; I dug all part of earth, hoping to get some wealth from ground; utkhātaṃ nidhiśaṅkayā kṣititalaṃ dhmatā girerdhātavo; I went in search of all types of ores, to extract the metals, gold, silver, etc. I went in search of. nistīrṇaḥ saritaṃ poatinṇpatayo yannena saṃtōṣitāḥ; I went all round the globe in search of the wealth and for this travel, I have to please so many bureaucrats and politicians and counsels and all types of people; I did not propitiate the devathas and gods; I propitiated all these arrogant human beings. pradakṣina, namaskarā, and dakṣiṇā, take them to the hotels and gave them all kinds of treats. What all should not have eaten, I eat, all for the purpose of business promotion; mantrārādhanaatparena manasā nītāḥ śmaśānē niśāḥ, I went to even the black money people to destroy, eat all kinds of things which are banned in the religion, what all should not be drunk, eaten, everything I did contrarily in concentrated form. At least am I happy now; at the fag end of my life; I have not improved anything at all; only losing the culture and tradition; is only the thing that happens. You read Bhṛthari, you will feel like running away; so powerful is his writing.

So he says; abhijanavān asmi, I belong to wonderful family but I did not make use of the advantage that I had; like the fifth set; already I had the 2 sets, and now advantage; I have to hit the last shot properly, win the set and game and match and the cup. That is manuṣya janma upon this wonderful land; I squandered the advantage and rival won and I lost the match and cup, what is the cup? Mōkṣa cup. I lost; Bhṛthari says; abhijanavān asmi, he claims but does not make use of the advantage.

kaḥ anyaḥ asti sadṛśaḥ mayā; he asks everyone who is there in the world equal to me; indicating the height of arrogance; in our tradition, everyone was embodiment of humility and here we find the embodiment of arrogance; he asks who is equal to me;

and yakṣyē; even though he does not believe in God or religion; he does not believe in the scriptural study or pūja, but still he wants to conduct certain rituals, not for inner

growth; but for the publicity. And therefore he says; I will do big big rituals and make sure that it is captured in the photos and videos so that my name will spread. Even pūja is done only to pump his arrogance. yakṣyē; means yāgaṃ kariṣyē; I shall do big pūjas, just to show off.

dāsyāmi. and I will give charity but I will make sure that my name appears in the appropriate newspaper in the appropriate magazine; If nothing else, at least on the tubelight; you might have seen in the tubelight in temples. Why cant' we give some clean light; there also I want to make sure that my name prominently appears; Therefore dāsyāmi for publicity. Mōdiṣyē. When person after person comes and glorifies, because the other institutions will glorify me, because they need my money, therefore there will be programme, felicitation programme, and they will glorify and all adding to the ego which is the cause of spiritual destruction. More bloated the ego is, less the chances of spiritual growth. Iti. Up to this is the quotation.

And Kṛṣṇa says, vimōhitāḥ, thus all these people are utterly deluded and confused. They do know, they are digging their spiritual grave, they do not know எது நல்லது; எது கெட்டது என்று தெரியாமல் கஷ்டபெடறா; what is good and what is bad; and they are suffering. In fact Lord is angry with those people and only feels pity for them. And Lord has provided methods of avoiding these traps. We have got mahātmas to guide us; we have got the scriptures to guide us; from these traps; but the problem is the only guiding factor he does not make use of his arrogance does not allow him to go to a Mahātma; his arrogance to allow him to read a few Geeta verses; And therefore Bhagavān says, medicine is there; but he does not make use of. And Bhagavān cannot come and force the medicine down his throat. Bhagavān has given something called grey matter.

Therefore Kṛṣṇa says: ajñānavimōhitāḥ, deluded by utter ignorance. And as I have often said, ignorance itself is not a sin; because all of us are born with ignorance. In fact, that is our capital; that is the only wealth we all uniformly brought. Therefore ignorance is itself is not sin; but perpetuation of ignorance is the greatest sin; because Bhagavān has provided methods for the removal of ignorance, he has provided wonderful pramāṇams, but these people do not expose themselves.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । जड्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥
I.2.८ ॥

[avidyāyāmantarē vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃ manyamānāḥ । jaṅghanyamānāḥ pariyanti mūḍhā andhēnaiva nīyamānā yathāndhāḥ ॥ I.2.8 ॥](#)

Mundakōpaniṣad strongly criticises these people. And therefore ajñānavimōhitāḥ; deluded by ignorance.

Verse 16.16

अनेकचित्तविभ्रान्ताः मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६.१६ ॥

anēkacittavibhrāntā mōhajālasamāvṛtāḥ |
prasaktāḥ kāmabhōgēṣu patanti narakē'sucau || 16.16 ||

अनेकचित्तविभ्रान्ताः anēkacittavibhrāntā thoroughly confused by (such) innumerable fancies, मोहजालसमावृताः mōhajālasamāvṛtāḥ encircled by the net of delusion, प्रसक्ताः prasaktāḥ and deeply engaged, कामभोगेषु kāmabhōgēṣu in the enjoyment of sense objects पतन्ति patanti they fall, अशुचौ नरके aśucau narakē into a foul hell.

16. Thoroughly confused by such innumerable fancies, encircled by the net of delusion, and deeply engaged in the enjoyment of sense objects, they fall into a foul hell.

Anēkacittavibhrāntā. Lost in, carried away by the abovementioned thought patterns; cittam means thinking pattern, anēka means varieties, and what are those patterns? Given in the previous three slōkās, 13, 14, and 15, in these thought patterns, they are immersed; our śāstra says *சரண கமலாலயத்தில் அரை நிமிஷமேனும்*. Caraṇa kamalālayattil arai niṁṣamēnum; at least half a second in your lotus feet. Can you think of the Lord for half a minute; but this person does not have even half a minute.

So vibhrāntā, so lost in, mōhajālasamāvṛtāḥ, they are encircled by, a network of mōha or delusion, or misconception, the misconception being that money and possessions will give the ultimate goal, will give the ultimate security, will give everything that I want; as we have a set of beautiful saying.

They say money can buy a house, but it cannot buy a home; money can buy bed, but money cannot buy sleep; money can buy people; but money cannot buy love. In fact money can buy many things; but all important things in life, like peace, like knowledge, like love, all these things money cannot buy; But that these people do not understand that is what is called mōha; so mōhajālasamāvṛtāḥ

And prasaktāḥ kāmabhōgēṣu, a materialistic society will use all its resources only to improve methods of entertainment. That is the indication of a materialist society; whether there is material resources or scientific advancement, all of them will be used to improve what, sense pleasures improvement; and they think that is the growth of the society; and that is why, you can find in India, any scientific improvement comes, first it will be used in religious field; TV, Rāmayaṇa and Mahābhāratha serials. All swamis will start appearing in TVs. that is our culture; any scientific advancement, we imagine, we think of using for spiritual purpose. That is called a healthy society; a materialistic society will think of improving sense pleasures; and these materialistic people prasaktāḥ; lost in

entertainment; kāmabhōgēṣu; in the enjoyment of sense pleasures; kāma means sense objects, bhōga means enjoyment, kāma bhōga means the enjoyment of sense objects, prasaktāḥ, they are lost in.

And even medical advancement, they want to use the body younger and younger so that again that the body can be used for what; not for spiritual sādhana ; how I can be young at the 90th year? Again for what? I can use my sense organs for sensory pleasures; Even medical advancement is directed towards that; that is the typical materialistic society. Therefore, prasaktāḥ kāmabhōgēṣu, what will happen to them?

Kṛṣṇa gets so wild; he says; narakē patanti; animals are the only living beings which have got only two puruṣārtaḥ, artha and kāma, After-all animals work for their security; animals work for their enjoyment; animals do not know what is dharma; animals do not know what is mōkṣa; animals do not require vēda pūrva; animals do not require vēda antha. Catch a buffalo and say: Sathyam Vadha, Dharmam cara; svadyaya ma pramādaḥ... all these to the buffalo; It will just say ēnnge. It does not have four pursuits; it has only two; artha kāma; if I am going to dedicate my life at the altar of artha kāma; I am telling the Lord, that am as good of the animal and therefore Bhagavān notes in the diary, that I have committed a mistake of giving human birth to this jīva, therefore I will correct the mistake, how? Make him an animal, so that no guilt or regret or anything; no vēda, dharma śāstra, no prayers, no satyam vadha, dharma cara, and one can safely wallow, This inferior life is called narakam. Aśucau narakē. Spiritually inferior life called naraka, which are spiritually backward. He falls.

Verse 16.17

आत्मसम्भाविताः स्तब्धाः धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६.१७ ॥

ātmasambhāvitāḥ stabdhā dhanamānamadānvitāḥ |
yajantē nāmayajñāistē dambhēnāvidhipūrvakam || 16.17 ||

आत्मसम्भाविताः ātmasambhāvitāḥ **honoured by themselves**, स्तब्धाः stabdhāḥ **arrogant**
धनमानमदान्विताः dhanamānamadānvitāḥ **and full of vanity and haughtiness due to**
wealth, ते दम्भेन् यजन्ते tē dambhēnā yajantē **they pretentiously worship**, नामयज्ञैः
nāmayajñaiḥ **through normal yajñās** अविधिपूर्वकम् avidhipūrvakam **disregarding the**
scriptural rules.

17. Honoured by themselves, arrogant, and full of vanity and haughtiness due to wealth, they pretentiously worship through nominal yajñās, disregarding the scriptural rules.

When our dharma śāstrās talk about a dharmic way of life, it is a way of life in which I maintain harmony at all levels. It starts with internal harmony; harmony between my

thought, word and deed, is internal harmony. Even my eating, sleeping, etc. should have an harmony, if the remember 6th chapter,

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगे भवति दुःखहा ॥ ६.१७ ॥

[yuktāhāravihārasya yuktacēṣṭasya karmasu |](#)
[yuktasvapnāvabōdhasya yōgō bhavati duḥkhahā || 6.17 ||](#)

Even among the various organs of the body, there should be harmony. It starts with internal harmony; then I lead a lifestyle in which there is harmony in the family; among the various members. There is no stress; strain or tension, I am not uncomfortable I should feel at home. That is why it is called a home; inter-action should be smooth, well-oiled, there should not be any friction, there is a window which is not well-oiled, it makes a sound each time it is opened, there is a friction. Then you put oil.

Similarly, when in human interaction, there is no harmony, what happens? There will be unwanted sounds, i.e. fighting and the only interaction, is fighting. And similarly I should have harmony in the society; and therefore social customs, social manners, politeness, etiquets; all of them are also part of dharma. Dharma is not mere religious activity but even social interaction must be in keeping with harmony. And therefore every refined civilised society has its own manners and customs, all indicating what? My refined conduct and behaviour. Expressed in my body language; we have got rules, when they talk about etiquettes and manners, nowadays big thing they talk about is body language. The way you stand; the way you sit; the way you talk, the way you eat; because the body language communicates something and therefore in our culture, they say; we all have as children, we have experienced, when some mahātma or somebody comes, our parents will say sit properly, how you hold your hands, your head, your legs; therefore these are all body language, which should convey, respect, love, humility; and not only body language should convey my refinement; even my words should convey my refinement. That in a group, I do not dominate by talking all the time. You will find that in any group, there would be one, who would never allow others to speak; and if I start something interrupting talking so aloud that you can hear a km away; all those things also disturbs the harmony of the set-up. Open contradiction, telling a person is wrong in front of all others; all these things also come under behaviour.

And Lord Kṛṣṇa says when a materialistic person grows in money and power, chances are he becomes more and more puffed up with power and pride. He becomes more and more gross. He becomes more and more desensitized and he does not bother about his behaviour; his conduct, his manners, his language. And the first causality is humility; and the unfortunate thing is when I become a man of power and wealth, there will be always

a coterie of sycophants around. They want to take advantage of my power and money; and therefore they will come and they will glorify me; you are great, you are wonderful; they will do arcana.

यस्यस्ति वित्तम् स नर कुलीनः
स पण्डिताः श्रुतवान्, विधिज्जाः ।
तये च वक्ता स दर्शनीयः,
सर्वे गुणा कान्चनम् अश्रयन्ति ॥

yasyasti vittam sa nara kulīnaḥ
sa paṇḍitāḥ, śrutavān, vidhijnāḥ ।
tayē ca vaktā sa darśanīyaḥ,
sarvē guṇā kāncanam aśrayanti ॥

It is a very oft quoted ślōkā. Once you have got money and power, everybody would come and say, that you are beautiful, you are cultured; and your language is wonderful, you are educated, they will do namaskāra; already arrogant, these people already pumped and their ego gets bloated and bloated. First humility goes and then devotion to God disappears. Arrogance and Īśvaraḥ bhakthi cannot go together. You study the life of all our rakṣasās, whether it is Rāvaṇa or Kāmsa, or Hiraṇyakasipu, or Hiraṇyākṣa, as money and power comes, arrogance comes, humility goes, next devotion goes.

Once humility and devotion goes, the mahātmas will begin to avoid me; because where there is ego, the great people do not go because there ego is there, God is absent; and therefore mahātmas avoid. Therefore my few chances of correcting myself is also gone; if I have at least some great people around; they will tell, satsaṅgatve nissaṅgatvam.

Today it is coming out as Bhṛṭhari:

पापान् निवरयति योजयते हिताय
गुह्यं निगुहति गुणान् प्रकटीकरोति ।
अपत्यातम् न च जहाति ददाति काले
सन्मित्र लक्षणं इदम् प्रवदन्ति सन्तः ॥

pāpān nivarayati yōjayatē hitāya
guhyaṁ niguhati guṇān prakāṭhīkaroti ।
apatgatam na ca jahāti dadāti kālē
sanmitra lakṣaṇaṁ idam pravadanti santaḥ ॥

A few cultured and refined people you associate with; they will guide me; but in the case of this person, Mahātmas go away gradually; and sycophants surround me, and they will further they will see that all my culture, manner, politeness, all of them goes away. As we have read in purāṇa, Kāmsa refused to even to get up, when Lord Kṛṣṇa came. So these are all the problems.

Therefore, Kṛṣṇa says, ahamkāram, every namaskāra I receive from others, can blot my ahamkāra. That is why that there are people do not take namaskāra from others; there are some swamis who do not allow; or if at all they do, they say that you do not receive the namaskāra, quietly hand over to your guru; let it handle it; and what will your guru do? he will give his guru; and ultimately it will go to God, no problem, because God deserves all the namaskāra.

Therefore, glorification, namaskāras etc, are deadly and these people, ahamkāra m, they are egoistic; balam, they are power hungry, lot of power they have, darpam, arrogance, kāmam, you know desire, materialistic desires; krōdham, full of anger, because they can get away with any form of behaviour; because money and power compensates. Therefore nobody will criticize me, nobody will correct me; ātmasambhavithaḥ, they will be dominating any group.

First thing is they would not allow others to talk and if they talk about something noble, it is fine; but all their talks are dominated by self-glorification. Ātmasambhavithaḥ means, they glorify themselves either directly or indirectly. Self-publicity.

Stabdhāḥ, their body will never bend in namaskāra to others; stiff bodies and stiff necked; like the person who has got the stiff collar which is used for spondylosis; these people have got a different inner spondylosis called arrogance; it is impossible for them to do namaskāra to anyone including God. Stabdhāḥ.

Dhanamānamadānvitāḥ; full of madam means arrogance; mānam, pride, the difference madā, māna and madā is mānam is at the thought level; I consider I am the greatest; whereas the madam is verbal and action level; all because of danam. பண சேறுக்கு; paṇa cherukku; because of wealth, they have these weaknesses;

yajantē nāmayajñāistē; they do lot of pūja alright, but the pūja should give them more humility; but if pūja is not approached properly, instead of giving humility, that pūja itself will add to arrogance; he will say that I have done this, I have done that.

Nāmayajñaihi, means pūjas for names sake; there is no heart in the pūja. Dambhēna, with pomp and show, in any ritual the most important part is the vaidika part, the mantra part and you will find that in the case of these people, they will miss that. So the priest is given least importance, mantras are given least importance, all the social aspect, crucially when they are going to tie the tali, the video fellow will come and say stop; in the most auspicious moment it is stopped, and when these days when the marriages are already in danger; so somehow we see the muhurtham and all and somehow you want to stop at the crucial moment, because somebody is obstructing. So all the other aspects are given importance, what is important, they ignore.

That is why it is called dambhēna yajantē; pomp and show, and avidhipūrvakam; without following any rules and regulations; so there is a mantra in which they have to see the Dhṛuva nakṣatram and Arundathi nakṣatram; so that their bond will be strong; Dhṛuva means strong and faithful, and Arundathi nakṣatra is just to remind Vasistha-Arundathi, how they are the first made-for-each other couple; and this Dhṛuva-Arundathi they see at 12 noon; how is this?

Avidhi pūrvakam; and this person does not have time to chant the mantra, because the other visitors are coming and shaking hands and giving gifts; and therefore, the priest chants all the mantras, holding the hand of the bride-groom and all the mantras are what; Oh Girl you should be nice to me; who should chant; everything is going false; So therefore the girl will be nice to the priest and horrible to the husband. So avidhipūrvakam; violating all the rules and regulations.

Verse 16.18

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६.१८ ॥

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krōdhaṁ ca saṁśritāḥ |
māmātmaparadēḥeṣu pradviṣantaḥ | 16.18 |

संश्रिताः saṁśritāḥ **given to** अहङ्कारम् ahaṅkāraṁ **egoism** बलम् balaṁ **power** दर्पम् darpaṁ **arrogance** कामम् kāmaṁ **desire** च क्रोधम् ca krōdhaṁ **and anger**, अभ्यसूयकाः abhyasūyakāḥ **these slanderers** प्रद्विषन्तः माम् pradviṣantaḥ mām **hate Me** आत्मपरदेहेषु ātmaparadēḥeṣu **(who am) in the body of themselves and others.**

18. Given to egoism, power, arrogance, desire and anger, these slanderers hate Me (who is) in the body of themselves and others.

So all the refinement in his behaviour is the causality; all the social etiquettes, humility, politeness in manners everything goes away, because nobody to correct; and he can get away with all those things. Therefore what all things happen? Ahamkāraṁ, full of bloated ego, balaṁ, means power; born out of status; then darpaṁ, means arrogance; and kāmaṁ, desire, krōdhaḥ, anger, saṁśritāḥ, all of these will begin to dominate his life. And gradually this will lead to a nāsthika svabhāva also; because it is un conducive to devotion and therefore devotion will gradually get eroded.

That is why Hiraṇyakaśipu, Hiraṇyākṣya; etc. said do not say Om Namō Nārayanāya; you cant Hiraṇyaya namaḥ. So mām pradviṣantaḥ; they begin to hate me; and where am I, ātmaparadēḥeṣu; who am the very life in every one including himself; ātma dēhē, para dēhē ca; I am there occupying his own body and blessing him with life; and I am in every beings' body and that Lord pradviṣantaḥ; this person begins to hate; and not only he

begins to hate the Lord, he begins to hate the scriptures also; he becomes highly critical of the scriptures, which are supposed to be the gifts from the Lord himself.

So abhyasūyakāḥ means criticizers, slanderers, degraders, is called abhyasūyakāḥ.

Verse 16.19

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभान् आसुरीष्वेव योनिषु ॥ १६.१९ ॥

tānaḥm̐ dviṣataḥ krūrān saṁsārēṣu narādhamān |
kṣipāmyajasramaśubhān āsuriṣvēva yōniṣu || 16.19 ||

अहं क्षिपामि ahaṁ kṣipāmi **I throw** तान् द्विषतः tān dviṣataḥ **those haters (of Me), अशुभान् aśubhān (who are) impure (not pious), नराधमान् narādhamān (and) the lowliest among human beings, अजस्रम् ajasram perpetually आसुरिषु āsuriṣu into asura wombs एव योनिषु संसारेषु ēva yōniṣu saṁsārēṣu which leads to further saṁsāra.**

19. I throw those haters (of Me, who are) not pious, cruel, (and) the lowliest among human beings, perpetually into āsura wombs which lead to further saṁsāra.

So thus religious life disappears from them; and you can see at home also, traditional homes you can feel the presence of the Lord, whether it is the pictures are hanging; or the pūja room, all those things you can feel, but you will find nowadays that the pictures are secular pictures; they do not want even to show their religion, So therefore I do not want to go to the details; so religion goes away, religious life goes away; religious practices goes away; and of course spirituality also disappears.

Therefore Kṛṣṇa says; viṣathāḥ; they dislike all these things; we can see in India also, in the modern society that is coming; as I said the other day, they do not want even to put the tilakam, because that is again declaring their religion. that I am a devotee; I am a Hindu; why I feel bad to declare that I am a vaidhika; I heard that the Sikh religious people, (not sick!) they are all over world, some of them are also in the army of other countries and they have fought with the Government and said that we will keep our turban, our hair and we will keep our kirpan and they fought and won the case; they feel so proud to declare that I belong to Sikhism; All people proud; the only people who do not feel pride, we the miserable Hindus. We do not want to declare to anyone, and even the names are chosen in such a way, and you do not know what they are? Original name is meenākṣi, kāmākṣi,..they keep pinky, chinky, etc. but they do not want to reveal their identity. Materialism is overwhelming. Only the Lord should save you. Viṣathāḥ; they are haters of God, temple, etc.

And they are krūrān; and they are very very rude in their behaviour, lacking politeness, culture, refinement; and narādhaman; they are the meanest among the human beings; and aśūbhān. So they are all representative of aśūbha; aśūbha means what deterioration in spirituality; amaṅgalam, means dharma and mōkṣa deterioration, they are representatives of amaṅgala.

And Kṛṣṇa says what can I do? I have to throw them into naraka;

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे || ४- ८ ||

[paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |](#)
[dharmasamsthāpanārthāya sambhavāmi yugē yugē || 4.8 ||](#)

First I try through scriptures and mahātmas; hoping that the scriptures and mahātmas will change the society; and when the society is so corrupted, that even the mahātmas and scriptures cannot change, I will take avathāra and I will annihilate them.

Hari Om

204 Chapter 16, Verses 20-24

ॐ

In these verses of the 16th chapter, beginning from the 7th verse onwards, Lord Kṛṣṇa is dealing with āsūri sampath, which includes rākṣasi sampath also. Āsūri sampath means that character or lifestyle in which tamō-guṇa is dominant. And Rākṣasi sampath is that character and lifestyle in which rajō-guṇa is dominant. And when tamō-guṇa is dominant, a person will become dvēsaḥ pradhāna; overpowered by hatred and anger towards others; and therefore such a person will harm the society and it will spiritually bring him down.

And therefore tamasic lifestyle is that which will bring a person down spiritually. Whereas rajasic lifestyle is that in which a person is rāgaḥ pradhāna, more selfish, he does not directly harm the society and therefore, there is no spiritual downfall, but because of his selfish and materialist desires, there is no scope for spiritual progress. And therefore a rājasic person does not spiritually fall down; but he has no scope for spiritual growth, which means there is spiritual stagnation. And spiritual stagnation in human life is a very big loss because human birth is the most precious birth and thereto we have got a very very short productive life.

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।

शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥ ४९ ॥

āyuarṣaśataṁ nṛṇāṁ parimitaṁ rātrau tadardhaṁ gataṁ
tasyārdhasya parasya cārdhamaparam̐ bālatvavṛddhatvayoḥ |
śēṣaṁ vyādhiviyogaduḥkhasahitaṁ sevādibhirmīyate
jīvē vāritaraṅgacañcalatarē saukhyaṁ kutaḥ prāṇinām || 49 ||

वैरग्य शतकम् of Bhṛthari

The life of man (as ordained) is limited to one hundred years; half of its is spent in night; and out of the other half one half again is passed in childhood and old age, and the rest which has its illness, bereavements, and troubles is spent in serving (others). What happiness can there be for such mortals in a life (again) which is even more uncertain than the ripples (on the surface) of water?

Out of the hundred possible years, 50 years gone in the night; of the rest 50 years, 25 years gone in childhood state which we do not know what is good and bad, and another part gone in old age, we may know what is good but we cannot implement what we want to. So 50 gone, half of 12-1/2 years gone, and we have got another 12-1/2 years, most of the time, cold, cough, stomach upset, of course sevadibhir niyathe, varieties of service. Nowadays we have to add; queue adibir niyathe; standing in queue for various things. Bhṛthari says that our productive precious part of life is very short; and if we are in spiritual stagnation, this is a very very huge waste.

So rājasic people will waste their life, tamasic people will destroy their life; And therefore Kṛṣṇa strongly criticises those people and He said in the 19th verse, which we completed in the last class, Kṛṣṇa said that since these people did not make use of this wonderful human life properly, I decide to give them an inferior śarīram in the next janma. குரங்கு கையில் பூ மாலை குடுத்த மாதிரி; Kuraṅgu kayyil, pūmalai kuduthamathiri; I do not know whether it is prevalent here. If you give a beautiful well arranged garment, flower garment to a monkey, what will it do? It does not know how to utilise it properly, therefore it will only tear of, or eat it. Similarly these people like monkeys, they have abused this wonderful human body, and therefore next birth, I will give them āsūri yōni. āsūri yōniḥ means a body in which dharma puruṣārtaḥ and mōkṣa puruṣārtaḥ are not possible. It may be a inferior human birth or it may be an animal birth; or it may be a plant birth or it may be a birth in the lower lōkas, atala, vitala, suthala, rasatala, mahatala, tala tala, patala. So, therefore Arjuna do not take this life for granted. Up to this we saw:

Verse 16.20

आसुरीं योनिमापन्ना मुढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६.२०॥

Āsurīm yōnimāpannā mūḍhā janmani janmani |
māmāprāpyaiva kauntēya tatō yāntyadhamām gatim || 16.20 ||

आपन्नः āpannaḥ **entering**, आसुरी. योनिम् āsurī. Yōnim **the āsuri womb** जन्मनि जन्मनि
janmani janmani **birth after birth** मूढाः mūḍhāḥ **the indiscriminate people, stupid**
people अप्राप्य aprāpya **do not reach**, माम् एव mām ēva **Me at all** यान्ति yānti **they fall into**
ततः अधमां गतिम् tataḥ adhamām gatim **still lower condition**, कौन्तेय kauntēya **Oh Arjuna !**

20. Entering the āsura wombs birth after birth, these stupid, indiscriminate people do not reach Me at all. They fall into still lower condition, Oh Arjuna!

And Kṛṣṇa feels pity for these people; these materialistic āsūric people; once they get into the downward slide, they get into a vicious cycle and getting out of that becomes extremely difficult; because when I do not use my freewill properly, when I abuse my freewill and take to a wrong action, two things happen.

First thing is the wrong action itself will produce a pāpam. That is one negative point; and another worse thing is every action that I do, creates a vāsana, an inclination in my mind, because the mind has the capacity to form addiction in whatever it does; the mind has the capacity to form a habit of whatever we do. Anything you do for a few days, you form a habit. As I often say, if you sit in a particular place in the class for a few days, later you begin to say that it is 'my place' and ask others to get up; you get addicted to that particular place, that particular pillar, then only you will understand Gīta.

Thus the mind has the capacity to develop śubha vāsana also; it has the capacity to develop a śubha vāsana also. You eat a particular type of food, you form a habit; you drink a particular type of drink, you form a habit; you come to Gīta classes regularly, you form a wonderful habit. I have to tell that wonderful, or else, you will not come, I have to make sure that you come.

So thus we have got the capacity to develop śubha vāsana and aśubha vāsana; and once I form a vāsana; these vāsanās will begin to govern my life more than my will. And especially, as I grow, vāsanās take over, and If I am going to develop aśubha vāsanās they are going to become so powerful that they conquer my freewill. My intelligence; my power of discrimination. All of them are overpowered by these vāsanās; that even if I want to change I will not be able to. Do not we say that? I want to do that Swamiji. New year decisions are all there in the diary; but they are only in the diary. Why we are not able to do what what we want to do; even we have a willpower given by the Lord. If we are not able to do, the responsibility is ours, we ourselves have developed certain vāsanās, which become a Frankenstein; our Frankenstein.

And Kṛṣṇa says that āsūric people have developed asura vāsanas and because of the karma, vāsanas develop, because of the vāsanas, I repeat the same karma. Like any addiction; first cigarette is smoked because of the will; and then a vāsana smoking vāsana comes; not vāsana is smoking. Vāsana for smoking and the second time there is a vāsana which is pulling more; freewill's contribution is lesser and if he has smoked a few hundreds of cigarette in few months or few years, with regard to cigarette, his will power is zero. Simply he will not be able to get out of it even though I tell him he is all powerful Brahman; in front of cigarette he is brahman only and not Brahman; he is wonderful in all other places, in this place he will not be able to do anything; it may be drug, it may be liquor, it may be smoke, cigarette, in fact, even our activities are capable of forming addiction; and this can be favorably used, the addiction forming capacity can be favorably used by us; how, by developing śubha vāsana.

शुभाशुभाभ्याम् मार्गाभ्याम् वहन्ति वासना सरित्
पौरुषेन प्रयत्नेन योजनिय शुभे भाति ॥

[śubhāśubhābyām mārgābhyām vahanti vāsana sarit
pauruṣēna prayatnēna yōjaniya śubhē bhāti ||](#)

Develop addictions, but let it be noble addictions; Kṛṣṇa says this āsūric people have developed what; āsūric addictions. Therefore he says; āsurīm yōnimāpannā; these āsūric people not only they form additions which enslave them in this janma, the vāsanas are carried forward in the next janma also. That is why all human-beings remaining the same, some human-beings are naturally dragged towards noble thing. How do you account for that? spiritual inclination in young life is because of what? Śubha vāsana, developed in purva janma. We saw this before in a particular chapter, I do not know whether you remember, tatra taṃ buddhisamyōgaṃ labhatē paurvadēhikam. Not only we are bringing puṇyams and pāpams, we are bringing our vāsanas also. Brihadaraṇya upaniṣad says: Tam vidya karmani samanvāra bhēdē, purva prajñā cha. Purva prajñā means vāsana. and therefore these unfortunate āsūric people, āsurīm yōnimāpannā, born in inferior wombs, yoni means womb, here it represents body; for having taken to inferior śarīrams,

Mūdhāḥ, they continue to be enslaved by their own thinking; mūdhāḥ, they are deluded and not in one janma,

Janmani janmani, because karma is responsible for vāsana, vāsana is responsible for further karma, further karma is responsible for further vāsana. Thus janma after janma they come more and more down.

And the more they come down spiritually, the more away I am. Body is away; scriptures are away; sādhus or mahatmas far far away. And therefore Kṛṣṇa says mām aprāpya

ēva; they get farther and farther from me. The chances of coming to religion and spirituality become more and more rare. And thereafter adhamam gatim yānti, they go to adōgathi. Up to patala, they go; they do not further down because, that is the down most possible, but it is not possible, what a tragedy? And therefore, use your freewill in the beginning itself.

That is why they say, saying No to any addiction is easier in the beginning. The first No is the easiest. Second No is more difficult; and therefore they say do not go near, even friendship you keep only with those people, who are dhārmic, satsaṅgha sarvata kārya; Narada tells in Bhakthi sūtra; satsaṅgha sarvadā kāryaḥ, dusaṅgātā sarvadā tyājya.

Otherwise I feel like experimenting; they write in the books, a little bit of liquor is good. As such it is bad; they say that social drinking is Ok and all those things; Kṛṣṇa says remain far far away from such things. So therefore, prevention is better than cure.

Verse 16.21

त्रिविधं नरकस्येदं द्वारं नाशन मात्मनः ।

कामः क्रोधस्तथा लोभः तस्मादेतत्रयं त्यजेत् ॥ १६.२१ ॥

trividham narakasyēdam dvāram nāśanamātmanah |
kāmaḥ krōdhastathā lōbhastasmādētatrāyam tyajēt || 16.21 ||

कामः kāmaḥ **desire**, क्रोधः krōdhaḥ **anger** तथा लोभः tathā lōbhaḥ **and greed** इदं त्रिविधं द्वारम् idam trividham dvāram **this three fold gateway** नरकस्य narakasya **to hell** आत्मनः नाशनम् ātmanah nāśanam **is the cause of one's own destruction** तस्मात् tasmāt **therefore** त्यजेत् tyajēt **one should give up** एतत् त्रयम् ētat trayam **these three.**

21. Desire, anger and greed --- this threefold gateway to hell is the cause of one's own destruction. Therefore one should give up these three.

Now the entire āsūri sampath Kṛṣṇa is condensing into basic three problems. So if a human being learns to tackle these three fundamental problems intelligently, then he is safe.

So what are the three fundamental traits; āsūri traits? he says; trividham narakasyēdam dvāram. There are three roads, highways to what? naraka; there are three roads which take a human being to narakam. So dvāram; dvāram means gateway, or roads, they are three fold, and what is narakam? whether narakam as a place exists or not, we need not bother; he defines Narakam as anything that obstructs spiritual growth or anything that takes a person spiritually downwards is narakam. Therefore Kṛṣṇa defines narakam as ātmana nāśanam which destroy a person spiritually; which blocks the gateway to mōkṣa. Ātmana nāśanam, self destruction, spiritual destruction.

And what are those three basic things? Kāmaḥ, krōdhaḥ, and lōbhaḥ; kāmaḥ means desire, krōdhaḥ, you know, we have seen krōdhaḥ means anger, and lōbhaḥ has two meanings, one meaning is greed; another meaning is miserliness; not sharing one's resources with others; this non-sharing tendency, this miserliness is also called lōbhaḥ, or greed also is called lōbhaḥ; both are essentially the same; because in miserliness also, I want to possess everything; In greed also, I want to possess everything. That possessor hood is called lōbhaḥ; and these three are gateways to hell.

And therefore Arjuna what do you do? Tasmāt, therefore, ētat trayam tyajēth; learn to give up these three things; these three roads you avoid. What do you mean by that? Give up kāmaḥ, krōdhaḥ and lōbhaḥ, and when Kṛṣṇa says give up kāma, we should very very carefully understand; śāstra itself clearly says total giving up of kāma is neither possible nor necessary. We are not talking about total physical renunciation of kāma. That is neither possible nor necessary.

Then what do you mean by kāma tyāgaḥ? Kāma tyāgaḥ means refinement or transmutation or qualitative change of kāma; by qualitative change of kāma is mentioned here.

And what do you mean by qualitative change? Convert tāmasic kāmas into rājasic kāmas, convert rajasic kāmas into rajasic kāmas. Remember, to come to the class, you require what, you should have what desire; desire for what? Coming to class; desire for what; learning Gīta. Suppose I say, give up all desires; next lass, I will be Advaitin. Nobody will be there. Swamiji we gave up the desire to attend the class; what will happen to me?

We should understand convert tamasic kāma into rajasic kāma. What do you mean by tamasic kāma? Any desire which is illegal; which is immoral, which harms other people, or in short, which will take you spiritually downwards. They are all tāmasic kāmas. Destroying other people, cheating other people, all those things will come under tāmasic kāmas; give them up straightway.

What is rājasic kāma? Apply the same principle, there are so many dhārmic kāmas, legitimate desires, but they are all materialistic desires, which will help in the enjoyment of life; like desires for artha and kāma; I have desires for artha and kāma, artha and kāma means money and entertainment, and I may desire them in a dhārmic way, without cheating others; they all will come under rājasic desires; which means legitimate enjoyment of sense pleasures. But in these, in fulfilment of these desires, a person will thoroughly enjoy his life, but there is no scope for spiritual growth. We will be materialistically well off, he will enjoy all the worldly desires; he does not harm a single person, but the problem is what; he does not work for dharma and mōkṣa; Therefore

rājasic kāma is a kāma which will not bring down spiritual, but there will be spiritual stagnation.

But it is better than tamasic kāma; want to enjoy, dance and music and all kinds of entertainments are there; and you legitimately enjoy, it is not immoral; it is not illegal; and you spend the whole life in that. Certainly, it is harmless; it is dhārmic only, but the problem is, if the person spends his entire life in dance, drama, music, etc. when will he study Gīta; when do you think of higher pursuits. Therefore, rājasic kāma is better than tāmasic kāma; Therefore first is convert tāmasic into rājasic.

Then what is the next change of kāma? From rajasic kāma to sātvic kāma; in which desire for arta kāma will gradually recede and in that place, I have got desire for dharma and mōkṣa. I have a desire for citta śuddhi; it is a desire but it will come under sātvic kāma; I want to guru prāp̥thi, it is a desire, but it is a satvic kāma; in fact, I want a healthy body to study the scriptures; that desire for health would come under what? Sātvic desire; śarīram may vicarṣaṇam; gihva mē madhumattma.

Oh Give me healthy body, whether other things are healthy or not, let me have a good ears, so that I will listen to the śāstrās; what purpose, for citta śuddhi, guru prāp̥thi, sṛavaṇa prāp̥thi, manana prāp̥thi, nidhidhyāsana prāp̥thi, they are all what desires; sātvic desires. So convert tāmasic kāmaḥ into rājasic kāmaḥ, convert rājasic kāmaḥ into sātvic kāma.

And remember all these three kāmās are bondages, because if it is not fulfilled, you will be upset; exactly at 5 o'clock a guest comes, in-laws, difficult to manage; You cannot say anything, your mind is in the class, you cannot come, you are upset, even sātvic kāma is, as we saw in the 14th chapter, a binding one. It is also a bondage only, through self-knowledge, the sātvic kāma is converted into bāditha kāmaḥ, non-binding desire. Sātvic kāma will continue but it will become a preference, a non-binding desire. Once your desires have become non-binding, it is as good as no desire; non-binding, dharmic desire, is as good as no desire.

All the ācāryas in our tradition had a desire to promote our religion. Without desire, Śankarācārya would not have written commentaries, on Gīta, prakaraṇa granthas, brahma sūtra, upaniṣads, sthōra granthās, etc. Without desires how can he do that? He established maths, because of desire. What desire? Vaidhic dharma should spread; but what is the type of desire; if those desires are fulfilled by the grace of the Lord, wonderful; if they are not fulfilled also, Īśvaraprasada. Such desire you can have any amount; when bhagavān has such desires. paritrāṇāya sād̥hūnām, Sānskrīt 4th case is desire, for the protection of sād̥hus. This is whose desire? Bhagavān's desire, vināśāya

ca duṣkṛtām, again desire, for what? Duṣkṛtām vināśāya, dharma dharmasamsthāpanārthāya, again what desire? For dharma samsthāpanam, and for that what does Bhagavān do, sambhavāmi, what is that, desire. Desire to appear on the earth and Taittiriya upaniṣad says: So kāmayatha, bahuśyam prajayēyēthi.

Therefore giving up desire means what; convert tāmasic into rājasic, rājasic into sātvic, and sātvic into baditha; it is a technical word, bhad, third bha, not in Tamil everything is advaita. In Sānskrīt, third ब ba, and fourth ध dha, badhitam means non-binding, noble desires. Have any amount; and therefore tyajēth; and what about krōdha and lōbha. Once you handle kāma, the other two are handled; because krōdha and lōbha are only another version of kāma. How do you know?

Kṛṣṇa himself said in this third chapter,

श्रीभगवानुवाच |
काम एष क्रोध एष रजोगुणसमुद्भवः |
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् || ३- ३७ ||

[kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā viddhyēnamihā vairiṇam || 3.37 ||](#)

He enumerates kāma and krōdha, he says they are born out of rajōguṇa; and grammatically he uses singular number. When he has used kāma and krōdha, what should be the number? One plus one two and in Sānskrīt there is a dual number; rajōguṇasamudbhavaḥ, he says and uses a singular number; If kāma obstructed is krōdha; obstructed desire transforms into anger; and therefore if you learn to handle kāma, krōdha also will be changed from tāmasa anger to rājasa anger to sātvisa anger to badhitha anger. Similarly, lōbhaḥ; therefore Arjuna, refine these three.

Verse 16.22

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयः ततो याति परां गतिम् ॥ १६.२२ ॥

[ētaivimuktaḥ kauntēya tamōdvāraistribhīrnaraḥ |
ācaratyātmanaḥ śrēyastatō yāti parāṁ gatim || 16.22 ||](#)

कौन्तेय kauntēya **Oh Arjuna!** **विमुक्तः** vimuktaḥ **freed** **एतैः त्रिभिः** ētaiḥ tribhiḥ – **from these three** **तमोद्वारैः** tamōdvāraiḥ **gates of hell** **नरः** **आचरति** naraḥ ācarati a man pursues **श्रेयः** **आत्मनः** śrēyaḥ ātmanaḥ **what is good for himself** **ततः** **याति** tataḥ yāti **and thus attains,** **परां गतिम्** parāṁ gatim **the supreme goal**

22. Oh Arjuna! Freed from these three gates of hell, a man pursues what is good for himself (and) thus attain the supreme goal.

So this conversion of kāma, krōdha and lōbha is conversion from āsuri sampath to daivi sampath. And a person of daivi sampath also has desire. What is the desire? My vivēka must be very strong; my vairagyam must be very strong; śamādi śadka sampathi, mumukṣtavam is in trouble, it should be adjust; I should enjoy amply; Thus he wants these qualifications in what you call in abundance, but that is a noble desire; therefore daivi sampath will come.

And how to do these things? Kṛṣṇa does not say, how to accomplish this conversion. He only says; you have to change from āsūri sampath to daivi sampath; he does not say how to do that; the religious way of life prescribed in our tradition is meant for that; pañca mahā yajñās prescribed and I do not expect you to ask me what are the pañca mahā yajñās. So therefore, a religious way of life, which is the vēdic-teaching; entire vēda purva bhāga only talks about that life style, which will bring about this conversion.

And therefore, ētairvimuktaḥ having been freed from the tyranny of kāma krōdha and lōbha; what are they? Tamōdvāraistribhir, which are the three gateways, which are the roads to naraka, you turn away from them very carefully.

And once you have turned, you can start the spiritual pursuit; ātmanaḥ srēyaḥ ācārati. You can concentrate more and more on citta śuddhi. So you begin to give importance to internal growth, rather than external growth; even though society values the external possession and status only, you are not carried away by the society; they may say, they may not respect me, if I do not have that status, I do not develop my inferiority complex also. Just because society does not respect me, because my values are different from the common values they are prevalent; I value inner growth, not external possession. Not that they are not required; but they are always subservient to the inner growth. And therefore karma-yōga becomes more dominant in his life; that is called ātmanaḥ srēyaḥ; srēyaḥ here means mōkṣa marga. srēyascha prēyascha manuṣya mētha. Previously he was in preyō mārگا; now the track has been changed. Now he is in the srēyō mārگاḥ; and tataḥ; once he has got into this spiritual guru, citta śuddhi is faster and his desire is for leaning the scriptures more and more. His desire is for getting a guru to guide.

And once this sincere desire is nourished more and more, Bhagavān tells that it is my responsibility to provide him a proper guru. Because that person does not know how is proper guru. Therefore I have got a guru agency. Local security agencies, like that, the Bhagavān says. Similarly, a Bhagavān is running a guru agency, he will send. And if no gurus are available around, he will himself come, as in the case of Arjuna, Bhagavān himself take the role; you need not worry about all that; you do what you have to do; things will happen. It is the law of the universe.

Therefore tataḥ means what; before long, he will get chitta śuddhi, he will get guru prāp̥thi, and thereafter s̥ravaṇa prāp̥thi, because guru cannot give mōkṣa by touching; there is no touch mōkṣa. So that is s̥ravaṇam; s̥ravaṇam means what consistent and systematic study of the v̥dāntic scriptures for a length of time, under the guidance of a competent ācārya. Tatō parāṁ gatim yānti; so he will very very smoothly land in mōkṣa; even before he knows, he discovers aham brahmāsmi. Like the eating of the peeled banana. உரிச்ச வாழ்பழம் முழுங்கறமாதிரி.

Verse 16.23

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६.२३ ॥

yaḥ śāstravidhimutsrjya vartatē kāmakārataḥ |
na sa siddhimavāpnōti na sukhaṁ na parāṁ gatim || 16.23 ||

उत्सृज्य utsrjya **having given up** शास्त्रविधिम् śāstravidhim **the scriptural injunctions** सः यः वर्तते saḥ yaḥ vartatē **he who lives** कामकारतः kāmakārataḥ **according to the impulse of desire**, अवाप्नोति avāpnōti **attains** न सिद्धम् na siddhm **neither purity**, न सुखम् na sukham **nor happiness** न परां गतिम् na parāṁ gatim – **(he) does not (attain) the supreme goal. (also).**

23. Having given up the scriptural injunctions, he who lives according to the impulse of desire attains neither purity, nor happiness. He does not attain the supreme goal also.

On the other hand, these verses from 22nd onwards, this is the conclusion of the teaching, 21st verse āsūri sampath topic is over. It started from the 7th verse; and now from the 22nd verse onwards, Lord Kṛṣṇa is talking about the further stages; So mere change from āsūri sampath to daivi sampath alone is not enough. A good character does not guarantee liberation. A moral or ethical life by itself will not lead to liberation because an ethical life does not remove ignorance. Only difference is that he is an ethically ignorant person. Therefore if ignorance has to go away, he has to pursue spiritual sādhana. And that he said tatō parāṁ gatim yānti. He will attain paraṁ gatim, mōkṣa.

And on the other hand, if a person does not change the direction of life, what will happen to him? Statutory warning; one side they will say, every puff (cigarette smoking) is a promise, in big letters, or something, what all slogans are there, and down below they write, cigarette smoking is injurious to your health; Kṛṣṇa is doing exactly the same thing. The best thing is to follow my teaching; and if you do not follow, the statutory warning.

What is that? yaḥ śāstravidhimutsrjya, one who does not make use of this wonderful traditional teaching, it has been coming down from time immemorial, thousands and

thousands of years, just being born in the Society, it is available freely. Śankarācārya never asked for intellectual property rights. How much he could have made; Śankarācārya does not ask, Vyāsa does not ask, all are freely available; you have only to be born in the society and keep your ears open. You do not have to do any other thing; if you do not make use of this wonderful opportunity, utsṛjya; then what does he do? vartatē kāmākāratāḥ, lives a life according to his own rāga dvēṣa, he takes to a prakṛta life style instead of a saṃskṛta lifestyle; instead of dharma adharma based lifestyle, he takes to rāga dvēṣa based lifestyle; கண் போன போக்கிலெ கால பொகலாமா? மனம் போன போக்கிலெ மனிதன் போகலாமா? (kan pona pokkile, kal pogalaama, manam pona pokkile, manithan pogalaama)

Like that, going as you please, the one who leads a licentious life, saha siddhim na avapnōti. He has no chance of getting citta śuddhiḥ. He has no chance of getting jñāna yōgyatha. And jñāna yōgyatha itself is not possible, na param gathim, where is the question of jñāna prāp̥thi. And jñāna yōgyatha itself is not there, there is no possibility of jñānam. When sādhanā catuṣṭaya sampathi is not possible; no jñānam is possible.

And then Kṛṣṇa makes another startling statement; not only he will not get spiritual joy, really speaking, these materialistic people in due course, even lose the capacity to enjoy worldly pleasures.

So the nature of world pleasures are such that they will be appealing and attractive for a short period of time, and thereafter, this person will be incapable of enjoying even viṣaya sukham. Therefore Kṛṣṇa says: na sukham, because he will take to over indulgence; and will lose the health and mind and everything. Therefore this also gone and that also gone; as they say, first you squander your health in search of wealth; and later you squander your wealth in search of health; and ultimately lose, both. This will be lot of that person; Arjuna do you want such a tragedy? And now Kṛṣṇa concludes.

Verse 16.24

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६.२४ ॥

[Tasmācchāstram pramāṇam tē kāryākāryavyavasthitau |
jñātvā śāstravidhānōktaṃ karma kartumihārhasi || 16.24 ||](#)

तस्मात् tasmāt **therefore** शास्त्रं प्रमाणम् śāstram pramāṇam **the scriptures are the source of knowledge** ते tē **for you** कार्याकार्यव्यवस्थितौ kāryākāryavyavasthitau **in determining the do's and don't's**, ज्ञात्वा jñātvā **having known**, शास्त्रविधानोक्तम् śāstravidhānōktaṃ **the teaching of the scriptural injunctions**, अर्हसि arhasi **you should** कर्तुं कर्म kartum karma **do your duty** इह iha **here**

24. Therefore, the scriptures are the source of knowledge for you in determining the do's and don'ts. Having known the teaching of the scriptural injunctions, you should do your duty here.

tasmāt, therefore. Therefore means wherefore? Because of the idea given in the previous verse, and what was the idea given? If you do not make use of the śāstric guidance, if you do not make use of the śāstric manual like using any gadgets, you have got a manual to use that particular instrument, it may be television, it may be anything, along with the manual comes, if you use the manual and use the equipment, you will get optimum benefit, if you do not follow that, it will be waste of money. Similarly, here also, if you give up the śāstric guidance, you will lose this wonderful opportunity. Therefore, you have to connect like that. Therefore, make use of the vēdic-teaching. Tasmāt śāstram; śāstram originally is vēda śāstram and all other secondary literature also smṛthi, ithihāsa, purāṇās, suthrams, prakaraṇa grantha. All these literatures are there, which are based on the vēdās; śāstram alone is pramāṇam, means what the guidance for you.

With regard to what? Kāryakāryavyavasthitau; with regard to the norms of what to do and what not to do; vyavasthithi; means the norms, the standard, with regard to what? The do's and don'ts. Karyam means do's, akaryam means don'ts. It is called vidhi and niṣēda. And here we are talking about vidhi niṣēda or dharma adharma and therefore the word śāstram must be translated as vēda purva śāstram or dharma śāstram.

With regard to vidhi niṣēda, we do not go to Vedānta. Vedānta does not deal with dharma and adharma, vēda pūrva bhāga deals with that. And therefore may you first follow the vēda pūrvādhi dharma śāstra and prepare the mind; jñātva and with regard to dharma śāstram, mere knowledge is not enough, you have to implement what you know. So I know all the yōgāsānās, suppose, I know what is mayurāsanam, I know what is śirāsanam, sarvaṅgāsanam, there are so many āsanās; I know all of them; how many hours you practice, I know but I do not practice. Knowledge will not bless you, you have to do.

In jñāna-kāṇḍam knowledge itself will bless. In karma kāṇḍa jñānam should be followed karma and anuṣṭāna. Therefore Kṛṣṇa says: jñātva śāstra vidhanōktam; first learn what is right and wrong; don't stop with learning; Then you have to implement that; kartumihārhasi; you should do, what you know. So thus, Lord Kṛṣṇa tells how to change yourselves from āsuri/rākṣāsi sampath to daivi sampath and then pursue vēdānta, attain jñānam and mōkṣa.

With this 16th chapter is over.

ॐ तत् सत् ॥ इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्धिभागयोगो नाम षोडशोऽध्यायः ॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstrē śrīkṛṣṇārjunasaṃvādē daivāsurasampadvibhāgayōgō nāma ṣoḍaśo'dhyāyah||

Thus, in the Upaniṣad sung by the Lord, the science of Brahma, The scriptures Yōga, the dialogue between Sri Kṛṣṇa And Arjuna, ends the sixteenth chapter entitled "The Yōga of division between the Divine And the demonical properties"

Hari Om

205 Chapter 16, Summary

ॐ

Today I will give you a summary of the 16th chapter. The two chapters, 16th and 17th chapter do not deal with Self-knowledge at all; even though Self-knowledge is the central theme of Bhagavat Gīta, Kṛṣṇa deals with a different topic in chapters 16 and 17. The reason is that the scriptures point out and Kṛṣṇa also feels that self-knowledge can be useful only for a prepared person. For an unprepared person, self-knowledge will not be beneficial at all; or sometimes it can be even counter-productive. And this being very very important; all the scriptures uniformly talk about the preparatory steps before talking about self-knowledge. If you take the vēdās themselves, self-knowledge is never given in the beginning; self-knowledge occurs only in Vēdā Antha; the final very very small portion; the bulky beginning portion of vēda purva deals with only preparation, which is technically called saṃskāḥ.

And if you take the human life itself, of the four āśramās that are envisaged, Brahmācarya, Gṛhastha, Vānaprastha and Sanyāsa; three āśramās are dedicated for preparation. 75% of life, 75 years of life; assuming that we are going to live for 100 years; 75% is allocated for saṃskāraḥ, refinement; only the last sanyāsa āśramā is designed for self-knowledge. From all these things, it becomes very very clear that we should not take the preparation for granted; we should give extreme importance to the refinement of the person.

Without refinement, knowledge will not be received. Even if the knowledge is received, it will not retained; even if the knowledge is retained; it will not bring about a transformation; if the individual has not refined himself or herself. Before sowing the seeds, the farmer has to prepare the ground a lot and only after that the seed can be sown. Without the preparation of the ground, even the best seed cannot sprout and produce the phalam. Therefore Kṛṣṇa feels that he has to dedicate two exclusive

chapters; 16 and 17th; for manuṣya saṁskāra. Saṁskāra anathara ēva jñānam mōkṣam dadāti.

And Kṛṣṇa has elaborately talked about the saṁskāra by enumerating those things which are to be very deliberately avoided, and those practices which are to be deliberately resorted to: vidhi and niṣēda; Daivi and āsūri saṁpat; Kṛṣṇa enumerated. I do not want to go into each value once again; because we have seen them elaborately.

But as a summary, I would like to present the saṁskāra; the refinement, in a different format; I am only going to change the format, but the ultimate purpose is what? Human saṁskāra, saṁskāra means what refinement.

And this refinement of the individual as a preparation for self-knowledge can be dealt with from four different angles; refinement of myself, as I, am individual human being; different from animal. I am a human being, and as a human being, what type of refinement I should bring about. Manuṣya dṛṣṭyā.

And then the second dṛṣṭi is, as a human being endowed with a freewill and choice, I become a kartā, a doer of action. Unlike an animal, which leaves an instinctive and programmed life; a human being is capable of taking to deliberate actions by which he becomes a kartā. Therefore, as a kartā, a doer or a performer, how can I refine myself? This is the second approach; manuṣya dṛṣṭi, kartā dṛṣṭi; in English, performer or doer. And as a kartā, I influence the surrounding, not as a manuṣya.

And the third angle from which we can look at ourselves; you can guess, once I am a kartā, helplessly I am going to become a bhōktā; a receiver of experiences; I have to face the onslaught of situations, which all the time bang me; I have to face the brunt. This is as a bhōktā, how can I refine, improve myself.

And finally and most importantly, as a mumukṣu, a spiritual-seeker; what type of refinement improvement, I can bring out in me.

As a manuṣya, as a kartā, as a bhōktā; as a mumukṣu. The first three are common to the entire humanity. In fact every human being requires the first three. First three means what manuṣya, kartā, bhōktā refinement. The fourth one is extremely important for the spiritual-seeker s like us; I hope we all come under this spiritual-seeker variety. So we have an extra responsibility; extra duty, extra discipline. The local person on the road is not a mumukṣu. Mumukṣu means seeker of mōkṣa, he is not.

We will briefly discuss each one of them.

Let us take the first one. What are the refinements I should and I can have? The first one is my health; the scriptures repeatedly warn never take your health for granted; without health nothing can be accomplished in life. And therefore in all prayers, before every upaniṣad, even though we are interested in the highest mōkṣa, the scriptures repeatedly say Oh Lord, let me enjoy health, so that I can come to the class, and sit for an hour, without back pain for front pain; without top pain or bottom pain, without knee (நீ) pain or (நான்) nān pain. Nothing can be accomplished without health; As somebody said, one of the greatest wealth is health; நோயற்ற வாழ்வு நான் வாழவேண்டும். nōyṛra vālvu nān vālvēṇṭum. Have you heard this prayer: மதி வேண்டும்; நின் கருணை நிதி வேண்டும். mati vēṇṭum; niṅ karuṇai niti vēṇṭum, (earlier there was a karunanidhi viruttam ~ now only dabba music) and therefore health refinement is No.1.

And when we talk about the refinement of health, we only think of physical health; but the scriptures strongly warn, health means physical, emotional and intellectual health; of which physical health is known to us all; all magazines talk about health; how to practice yōga; how you should be walking, what should be the diet you should be taking; what all you should be avoiding; all magazines talk about health; physical health, everybody knows.

Next one is emotional health; which is nothing but enjoying a mind which is calm, which is peaceful, which is poised. When the physical body enjoys health, the body is my friend, Kṛṣṇa tells in the 6th chapter, when the physical body suffers from ill-health the very same body becomes a burden, the very same body becomes an obstacle, the very same body becomes an enemy to me.

Similarly, Kṛṣṇa warns, a mind which does not enjoy śānti and samatvam is a mind which is a bhāram. Aśāntasya manōbhāram; my own mind is a burden to me; and the mind becomes an enemy to me and the mind becomes the biggest obstacle to me and therefore health means emotional health also.

In fact the entire list of daivi saṁpat and āsuri saṁpath is given only to enjoy emotional health. All the thoughts which are in alignment with daivi saṁpath, will contribute to mental health; and all the thoughts which are in not in alignment, they will only cause mental ill-health. And therefore emotional health is nothing but enjoying śānṭhi, freedom from stress (if we tell this everyone understands) because stress management is the biggest topic nowadays. Emotional health means managed stress; and then comes the next layer of health which is intellectual health. Intellectual health is nothing but enjoying an intellect which is capable of learning; which is capable of thinking with clarity; clear thinking; and which is capable of communicating clearly. Clear communication is also a virtue of the intellect; because if thoughts are muddled and

messed up, then the words also will be muddled and messed up. You can see many people, I suffer regularly; who come and talk for hours and I do not know what they want to tell; beating about bush; whether about the family, whether about the government, there is no focusing; there is no crystallisation; what exactly they want to communicate, and after one hour I have to abstract then I know it could have been communicated in one minute; they would have taken one and half hours. It is all lack of clarity in thinking, which will create problem throughout life because, in life, all the time we are communicating, communicating. And that is why in the olden days, they designed a special śāstram to train the intellect to clearly think.

Tarka śāstram is specially designed to train the intellect to think with clarity and focus. We find all the traditional Sānskrīt vēdāntic works, certain great people write the footnotes, that the first part is writing footnote, they will present the thought of the original author in one sentence. Whatever you want to communicate, very interesting exercise, even after every class; you can practice and try; what I have spoken in one hour, you must be able to abstract. In fact, in our school, we had something called precise writing; I do not know whether it is there or not; and what do we generally do, four sentences we choose, one from each paragraph; precise writing is 15 sentences into 3. The teacher does not have time, and therefore he also does not read; and somehow we also got the marks and somehow finished the degree also. The teacher is also saved; we are also saved; the capacity to abstract and present a thing in a saṅkṣēpa form. So clarity, capacity to learn, capacity to think clearly, tarka śāstram is beautifully designed.

And we have a beautiful vyākaraṇa śāstram of Pāṇini in sūtra form, he tells, he communicates, whatever I think I should be able to communicate, without communication gap.

If we communicate, gaps are more, than what is communicated and I have talked about donkey and that person has understood about a monkey. So therefore, not only physical health, a vēdāntic student. In fact every person, because we have to communicate with children, with wife, with husband, with husband; otherwise all the time, people around are hurt. And they say I am hurt and you say I did not mean it. It is a constant factor; hurting/consoling; hurting/consoling; because I am not careful about the language.

So physical, emotional, and intellectual health is a form of refinement. And not only health of all the layers of my personality; most importantly, all the organs have to function in integration. This is another important form of refinement; whenever I am in a particular task, whether all my organs are converting to that particular task; or body is doing something, sense organs are elsewhere; mind is elsewhere; if they are distracted, then the actions are not efficient and therefore integration of this thought,

jñānēndriyam, karmēndriyam, the antakaraṇam; because when all the organs converge into focused field, the power that I enjoy is infinitely higher; like the sunlight which is converged on to a point with the help of a magnifying glass; Unconverged sun beam cannot burn; but when I use a magnifying glass, it is capable of burning things.

So integration, which Kṛṣṇa calls ārjavam. In fact the entire Aṣṭāṅga yōga is designed for integration; Aṣṭāṅga yōga cannot give self-knowledge; many people are not clear about the role of aṣṭāṅga -yōga; it should be very clear. Aṣṭāṅga yōga is extremely important for the integration but they cannot give knowledge. After integration, one has to come to vēdānta sṛavaṇa, manana, nidhidhyāsana. But from integration angle, aṣṭāṅga -yōga, do not ask me, what is aṣṭāṅga -yōga, in my sixth chapter introduction I have talked about; in fact the yōga śāstram. Thus, health and integration are very very important for me, as a human being. This is manuṣya dṛṣṭya saṁskāra.

Next we will go the next aspect of my personality, as a kartā; as a doer of action; whether it is mundane worldly actions or whether they are religious action; sacred or secular, as a kartā what do you mean by refinement?

The scriptures point out that the first step in refinement is the reduction in the number of impulsive action; as a kartā, refinement is impulsive actions; thoughtless actions; mechanical actions; instinctive actions should come down. Because instinctive and impulsive action belongs to animals; animals can do what they feel like doing. Dog feels like barking, it barks; donkey feels like kicking; it kicks; that it is in the domain of animals. As a human being, my progress is reduction in the number of impulsive actions; and replacement them with the deliberate thoughtful actions. And when I say thoughtful actions, we should include our speaking also; because speech also comes under a form of vācikaṁ karma only.

And that means whatever actions come out of me at the word level or at the body level; all of them are done by me; deliberately, thoughtfully, after taking into account, all the factors that are to be taken into account. Our past experiences have to be taken into account; because past experiences will be useful in doing the present action; and the present condition should be taken into account and of course, the future should be taken into account; short-term future, long-term future; and I should take into account; my own conditions as an individual and I should take into account, the surrounding, the family, the community, the environment; past factors, present factors, future factors, subjective factors, surrounding factors. In fact, if you plan to take into account all the factors, you can never impulsively act, it will take lot of time to do every action. In fact, we cannot even talk. And if I train myself to act deliberately and thoughtfully, initially it will take long time;

But Bhṛthari tells in his Kirātārjunīyam, very oft quoted verse.

sahasa vidāthi tha na kripam avikēkaḥ |
paramapadam padam; vṛnathē hi vimṛṣya kāriṇam |
guṇa lubthaḥ svayam ēva saṁpataḥ ||

Never act impulsively. That is your worst enemy. And initially, it will take lot of time and if I practice that, even in small things, thereafter I will be able to do them quickly. Even if I have to decide within one minute, the intellect gets the capacity to quickly scan through the past, present, future, my benefit, others' benefit, after seeing all the time, like the computers, you can do; but it requires tremendous training initially. Initially, if you want to learn a rāga, they will teach you the arōhaṇam, and avarōhaṇa svaraḥ; sā rī ga mā pā da nī sa, sā ni da pa mā ga rī sa; then they ask you to say sā, rī, etc. what type of sā, what type of rī, what type of ma, etc. etc. and I have to very carefully and deliberately say, that this is not śuddha madhyamam, this is not andhara gandhāram, this is not prathi madhyamam andhara gandharam, I have to be very very careful; first I will make thoughtless mistakes; then I will make thoughtful mistakes; and before that I have to learn to say sā pā sa; And then I learn then arōhaṇam, and avarōhaṇa, and learn to say quickly, they teach me varṇams, learn to sing śiṣṭa svārās very carefully, not citta svarams, śiṣṭa means designed by the gurus, the acāryās. And later I have to go to kalpanā svaram, and you can see musicians singing the kalpana svarams very fast, but even when they sing very fast, their sā will fall in sā; rī will be exactly rī; even though they are singing in TN express, the fastest version; how? because of sheer training; similarly, if I train my intellect, to go through past, present, future, myself and other, initially it will take time, later even within a minute, I can go through them and my actions will be very very deliberate. And therefore refinement of kartā is replacement of impulsive actions with deliberate action. And the next thing refinement is the wise or noble or sātvic action. Replace the indiscriminate unintelligent actions or replaced by sātvic and wise actions.

And how do you differentiate unintelligent and intelligent actions? According to the scriptures, wise actions are those, which are beneficial to more and more number of people. An action done keeping in mind the larger good; and an unintelligent action is that in which the beneficiaries or lesser and lesser and the worst action is that in which there is only one beneficiary. Who, should I tell? I am the only beneficiary, not even the family members; even they are neglected.

And still worse, not only the other people are not the beneficiaries, they are even affected adversely. So wise actions are those, in which the other people are not affected and the other people also benefit; sātвика-karmāṇi. So thus saṁskāra of the kartā is, deliberate

and wise action. The more it increases, the more saṁkritha I become. This is the refinement of the kartā.

Now we have to go to the refinement of the bhoktā. Very important; because constantly we are bhōktās; bhōktās does not mean just eating only; bhoktā mean constantly experiences like the waves in an ocean; experiences are constantly lashing us right from the first moment of waking, until we go to bed, after experience after experience. How can I refine myself as a bhoktā; Bhoktā requires a tremendous refinement.

The first refinement is wisdom; I should be wise enough to know as a bhoktā, that the experienter of life, what all I have to experience I never know; my future experiences are unpredictable; and even among many predictable experiences, most of them are uncontrollable. And therefore choiceless. As a bhoktā, I will have to go through choiceless experiences. Growing old is choiceless; our children's behavior is choiceless. What they will do, we do not know?

I should clearly know that I can only contribute to the future; I have got only a contributory role, I do not have control over the future. This must be very very clear; Choiceless situations are inevitable in life. This awareness is the first step. Kṛṣṇa tells in the Gīta; tasmāt aparihāryartē, na tvam sōcitur arhasi. Arjuna, that choiceless situations are inevitable in life. And once this wisdom has come to the bhoktā.

Now what is the next step? If the situations are choiceless, I can have only one choice, what is that I have to strengthen myself to go through the choiceless situations, with minimum damage or no damage. If I cannot stop the rain; I should know how to put on a rain coat; or how to use an umbrella; that is called strengthen; immunising myself.

And therefore the second refinement of bhōktā is strengthening the mind to go through choiceless situations with minimum damage; so that I can continue with my life; I would not get frustrated; I would not get suicidal thoughts; I would not curse God and the world; I can withstand. So strength is the second refinement; which can be done either by auto suggestion: that I can face, I can face, I can face, you have to go on telling, and also with the help of devotion: Lord is there with me; even if others are cooperative or not; I have the Lord with me; therefore I can go through even guraṇa api dukḥēna; and the greatest strengthening factor is self-knowledge. Self-knowledge is the one single factor, which strengthens the bhōktā infinitely. So this is the second refinement. What is that? Strengthening.

And the third refinement is: Being skillful; I should become a skillful bhoktā; Wise bhoktā; Strong bhoktā; skillful bhoktā. What do you mean by skillful bhoktā? Suppose I go

through some painful experiences. And naturally it is going to affect me; at least to some extent; there is some bitterness, there is some frustration, there is some anger.

And what happens is? The disturbance of the bhōktā gets carried to the kartā; the disturbance of the bhōktā gets carried to the kartā; and the kartā's performance is affected when the bhōktā transfers this to the kartā. Imagine a boy has to go to the examination; and the boy has learnt very well, he has to write as a kartā. Some event happens at home in the morning and it disturbs the mind as a bhoktā, the child is disturbed. And imagine the disturbance is carried to the kartā, what happens? That day's examination gone; one day; there are many children, after the examination, they answer very well.

The intelligence is I should be able to keep the bhoktā separate from the kartā, I do not allow the bhoktā to adversely affect the kartā. If the bhōktā affects the kartā, what will happen? I will get into a vicious cycle; bhoktā affects the kartā. Therefore kartā's performance is poor and if the kartā performs poorly what will happen, it will affect the bhoktā adversely and the adversely affected bhōktā will affect the kartā again; I will get into a vicious cycle; therefore a skillful bhōktā is one, who does not adversely affect the kartā, the doer. This is the third refinement of the bhoktā; wise, strong, skillful.

And fourthly and finally, and very importantly, if the bhōktā is a receptive bhoktā, every experience has a capacity to teach me. In fact, Bhagavān has kept experiences only to teach me. And good experiences also can teach me; bad experiences also can teach me. In fact bad experiences can teach more than good experiences. Every adverse experience has got a hidden lesson in it. If the bhōktā is a receptive to that; he can learn and grow. In fact, sādhanā catuṣṭaya saṃpati, is attained only by learning through life's experiences: parikṣya lōkān karmacitān brahmanō nirvēdā māyat.

An intelligent bhōktā converts a painful experiences into educative experiences. This I call a receptive bhōktā; learning bhōktā and I am not receptive, I will only curse the world; all the time murmuring, grumbling, and say that God is giving problems only to me. I will have time only to grumble, I have only time pass on my gloom to other people. One dānam what we do clearly is our gloom and worries, we freely distribute to others; and because of that, bitterness of the mind, I lose the wonderful chance of learning. Therefore refinement of a bhoktā is making him a learning bhōktā.

And therefore what are the four things? Wise, strong; skillful; receptive bhoktā I have to become.

What type of kartā I should become; thoughtful and wise kartā;

What type of manuṣya I have to become; healthy and integrated manuṣya; healthy integrated manuṣya, thoughtful

and wise kartā, wise, strong, skillful, and receptive bhōktā.

And what is the fourth angle I said? As a mumukṣu; spiritual-seeker, what type of refinement I need? As a spiritual-seeker; I require faith and association with three factors; faith and association with three factors. What are they? No.1. God; No.2 Guru and No.3 Śāstram. Faith in God is a must for a spiritual-seeker; without Īśvarakripa, spiritual journey is impossible. Kṛṣṇa himself will tell in the 18th chapter.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि |
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि || १८- ५८ ||

[maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi |](#)
[atha cēttvamahaṅkāraṇna śrōṣyasi vinaṅkṣyasi || 18.58 ||](#)

Arjuna with my grace and blessing, for you the spiritual journey will be a walkover, and therefore faith in God, even though I am not able to give a clear explanation to what God is; even though I do not clearly understand what God is; it is better that I have a faith in God in some form or the other.

One great philosopher said that even if God does not exist; it is worth having faith; because faith is useful even if God is not there. Faith is very very useful to life; even if God is there. I do not say God is not there; even if God is not there, faith is useful for physical health; faith is useful for emotional health; faith is useful for intellectual health. Faith in God and association; Not mere faith; I should spend some time with God; either in the form of prayer or in the form of pūja, I have to allocate some time for some devotional exercises. Swamiji can I tell the prayers while I am travelling in the car, in the train, while I am walking, etc. early morning walk, etc. They are all bonus; but we should be able to exclusively devote some time, may be 10 minutes, may be 15 minutes; doing nothing else, exclusively for that. Then during your walking and bus-ride, and other things; in bed also, if you want, you can do, but exclusively time has to be allocated that I will call as faith and association. Prayer is a form of association with God, which will do immense good for all; especially for a spiritual-seeker.

Then the next one is faith and association with a guru; faith in the guru; that the guru will do only good to me and this faith and association with Guru means learning from the guru. Association means not just sitting along with the guru; it will be a problem. So it is impractical and problematic to everyone; association, sat saṅga; guru saṅga is learning from the guru; guru upadēśa sṛavaṇam; with faith that it will only do good to me; this is the second part;

And finally faith and association; faith in and association with the scriptures that the scriptures will not mislead me; நம்பிநார் கெடுவதில்லை. nampinār keṭuvatillai. If I feel the scriptures are misleading; it is only I do not know how to study the scriptures properly; there is no problem with the scriptures. And association with the scriptures means regular svādhayaḥ; not that I touch the Bhagavat Gīta only on Sunday evening; between 7 and 8 p.m.

In fact regular association with the scriptures is more useful because guru association will not be available at all time; whereas scriptural association it is in your hands; you can take and try to read your notes; I said try to read, because you might have just scribbled; therefore mananam, and nidhidhyāsanam will come under faith in and association with the scriptures. So the faith in and association with the Īśvara, guru, and śāstram is the refinement of myself as a mumukṣu; and if I take care of these four fold refinement; as a manuṣya, as a kartā, as a bhoktā; and as a mumukṣu; mōkṣa will come to me; even if I do not want; mōkṣa will come. And therefore, one has to give importance to saṁskāra. Refinement.

This is the essence of the 16th chapter. If I have to classify verse wise, I will tell quickly. Verse No.1 to 3, Kṛṣṇa talks about daivi sampath; which will positively contribute to spiritual or refinement; refinement of manuṣya, kartā, bhoktā and mumukṣu. So Daivi sampat or saṁskāra friendly, they contribute to saṁskāra.

Then from verse No.4 to 21, Kṛṣṇa talks about all those traits AND activities, behaviour and conduct which will adversely affect a human being; not only saṁskāra will not take place, the person will go down spiritually. 4 to 21 āsūri sampath.

Then from verse No.22 to 24, Kṛṣṇa talks about importance of śāstram or scriptural study. And in the olden days, in our tradition, scriptural study was given extreme importance; And in gurukula, in during education, compulsorily they had to study the scriptures. Not only priest or brahmins only, everybody has to study the scriptures in the olden days. If you remember, śikṣa valli of Taittiriya upaniṣad:

ऋतं च स्वाध्यायप्रवचने च | सत्यं च स्वाध्यायप्रवचने च | तपश्च स्वाध्यायप्रवचने च | दमश्च स्वाध्यायप्रवचने च | शमश्च
स्वाध्यायप्रवचने च | अग्नयश्च स्वाध्यायप्रवचने च | अग्निहोत्रं च स्वाध्यायप्रवचने च | अतिथयश्च स्वाध्यायप्रवचने च |
मानुषं च स्वाध्यायप्रवचने च | प्रजा च स्वाध्यायप्रवचने च | प्रजनश्च स्वाध्यायप्रवचने च | प्रजातिश्च स्वाध्यायप्रवचने च |
सत्यमिति सत्यवचा राधीतरः | तप इति तपोनित्यः पौरुशिष्टिः | स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः | तद्धि तपस्तद्धि
तपः ||१|| इति नवमोऽनुवाकः ||

[ṛtaṁ ca svādhyaḥpravaṇe ca](#) | [satyaṁ ca svādhyaḥpravaṇe ca](#) | [tapaśca svādhyaḥpravaṇe ca](#) | [damaśca svādhyaḥpravaṇe ca](#) | [śamaśca svādhyaḥpravaṇe ca](#) | [agnayaśca svādhyaḥpravaṇe ca](#) | [agnihōtraṁ ca svādhyaḥpravaṇe ca](#) | [atithayaśca svādhyaḥpravaṇe ca](#) | [mānuṣaṁ ca](#)

**svādhyāyapracāṇē ca | prajā ca svādhyāyapracāṇē ca | prajānaśca
svādhyāyapracāṇē ca | prajātiśca svādhyāyapracāṇē ca | satyamiti
satyavacā rāthītarah | tapa iti tapōnityah pauruśiṣṭih | svādhyāyapracāṇē
ēvēti nākō maudgalyah | taddhi tapastaddhi tapaḥ ||1|| iti navamō:'nuvākaḥ**

svādhyāya is repeated and then that upaniṣad says: svādhyāyapracāṇē ēvēti nākō maudgalyah | taddhi tapastaddhi tapaḥ.. 57.

The greatest spiritual-sādhana is systematic-scriptural-study; and after our educational system changed from gurukula sampradhāya to Macaulay sampradhāya, it seems Macaulay wrote to somebody in England after introducing, he said if the Indians follow my system that I have envisaged; there will not be a single idol worshipper in India. So the hidden agenda was destruction of vēdic or Hindu culture; which he himself writes.

And that is what is happening. In this modern educational system, there is no scope for scriptural study and elsewhere also people do not emphasise, people think that this is only an intellectual exercise, dhyānam yōga etc. are only scriptural study is not emphasised but Kṛṣṇa gives a warning. Tasmāt Śāstram pramāṇam tē. Arjuna never under emphasise the role of scriptural study. You study of course with the help of guru, with the backing of īśvara anugraha; You will certainly succeed in your spiritual pursuit; thus importance of śāstram in the last three verses and since the main topic is daiva and āsura saṁpath, the chapter is called daivasura saṁpat vibhāga yōga. With this, the 16th chapter is over.

Hari Om

Chapter 17

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॥सप्तदशोऽध्यायः - श्रद्धात्रय-विभाग योगः॥

[||saptadaśo'dhyāyaḥ - śraddhātraya-vibhāga yōgaḥ||](#)

In the last portion of the Bhagavad-Gīta, consisting of the last six chapters, known as carama śatkam, Lord Kṛṣṇa initially dealt with Self-knowledge. In the 13th, 14th and 15th chapters, Kṛṣṇa dealt with Self-knowledge; which is the only means of liberation.

And having dealt with ātma vidya in three chapters, in the next two chapters, viz., the 16th and 17th chapters, Lord Kṛṣṇa wants to convey a very important idea. That is a person's lifestyle should be adjusted in such a way that self-knowledge can be received by the person without any obstacle. Because according to our Vēdas, and according to Lord Kṛṣṇa, the very lifestyle has got influence on our capacity to receive the knowledge and also our capacity to retain the knowledge.

Just as a particular type of plant, can grow only in a particular type of earth; and particular type of weather; only in a particular type of lifestyle, vēdānta friendly lifestyle, the knowledge can take place. And therefore the way of life is important as the committed study of the scriptures. Whereas when you study the other material sciences, like physics or chemistry, your result has nothing to do with your way of life. A person can be absolutely immoral and he can get No.1 rank in his University. So there is no connection between lifestyle and the knowledge of material sciences but when it comes to spiritual knowledge, the very way of life, plays a very very important role, we cannot ignore that aspect. And that is why we have got a vēdic lifestyle itself prescribed in the Vēda purva bhāga.

The Vēda purva deals with the lifestyle that you lead, Vēda antha deals with philosophy or the knowledge that you work for. One is called dharma śāstra, another is called Brahma śāstra and in the two chapters, 16 and 17th, Lord Kṛṣṇa is concentrating on way of life.

In the 16th chapter, that we completed just now, Kṛṣṇa pointed out Daivi sampath has to be there in the life that a person follows. Daivi sampath vimōkṣāya, that alone will help in receiving and retaining and absorbing the teaching; whereas if āsūri sampath a person has, he might be academically brilliant and therefore he might be able to understand the logic of the Upaniṣads. Perhaps Māṇḍūkya he can brilliantly grasp and

perhaps he can give even a brilliant discourse. So academically he may be sound; but it Āsūri sampath goes along with Upaniṣadic study, the knowledge will remain as an information; it can never bring about a transformation in his life. He will be an educated rākṣasaḥ.

Sakṣaraḥ rākṣasaḥ bhavathi. Sākṣara means educated person. Akṣara means letter, sākṣaraḥ means an man of letters; man of letters, not postman, a man of letters means an educated person. And if a person has education without daivi sampath, sakṣaras will be reversed; sākṣara, reverse it and it comes rākṣasaḥ. In fact they will become worse rākṣasaḥ, than the illiterate one, because they know how to mask or cover their rākṣasatvam also. Therefore Upaniṣadic study will be meaningful only if the lifestyle is Upaniṣadic friendly lifestyle; and that is called daivi sampath and the opposite is called āsūri sampath.

And this topic being very very important, Lord Kṛṣṇa deals with the same topic in the 17th chapter also. This stress on the way of life, what you know Kṛṣṇa asks us to keep aside அதை அந்த பக்கம் வை; what you practice, what type of lifestyle you lead; how do you treat the people; what type of language you use in your communication. That way of life is being focused in the 16th and also in the 17th chapter and this chapter is triggered by a question coming from Arjuna. So Arjuna asks a question based on the 16th chapter, and by way of answering that question, Kṛṣṇa deals with a little bit more on the way of life. This is the background of the 17th chapter. With this background, we will enter.

Verse 17.1

अर्जुन उवाच --

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्णा सत्त्वमाहो रजस्तमः ॥१७.१॥

Arjuna uvāca

yē śāstravidhimutsrjya yajantē śraddhayā'nvitāḥ|

tēṣāṃ niṣṭhā tu kā kṛṣṇa sattvamāhō rajastamaḥ||17.1||

अर्जुनः उवाच arjunaḥ uvāca **Arjuna asked** – का तु निष्ठा kā tu niṣṭha **what is the status** तेषाम् tēṣāṃ **of those people** ये उत्सृज्य yē utsrjya **who ignore**, सास्त्रविधिम् sāstravidhim **the rules of the sastras** यजन्ते yajantē **and worship** अन्विताः श्रद्धया anvitāḥ śradhdayā **with faith?** सत्त्वम् satvam **is it sattva** रजः rajaḥ **rajas** आहो तमः āhō tamaḥ **or tamas?** कृष्णा kṛṣṇā **Oh ! Kṛṣṇa.**

1. Arjuna asked --- What is the status of those people who ignore the Scriptural rules and worship with faith? Is it Sattva, rajas, or tamas, Oh! Kṛṣṇa?

Arjuna uvāca. Arjuna asked a question based on the 16th chapter. In the 16th chapter, towards the end, Lord Kṛṣṇa said that

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६.२४ ॥

[Tasmācchāstram pramāṇam tē kāryākāryavyavasthitau |
jñātvā śāstravidhānōktaṁ karma kartumihārhasi || 16.24 ||](#)

In the last verse that is the 24th verse; therein Kṛṣṇa said, if you want to know what is a spiritual way of life; what is a dhārmic way of life, what is daivi sampath, and if you want to diligently avoid āsūri sampath, the best guide is the scriptures. So śāstra pramāṇam. Śāstra is the guiding manual. As I have often said, before you operate any costly machine or gadget, it may be a TV, a Radio, or CD player, before you start operating that, first you take the manual or ask a person who has studied the manual, and you know what is to be done and what is not to be done. The do's and dont's with regard to the operation so that you will get maximum benefit out of the machine. So just as we have a manual with regard to every gadget, with regard to our life also, how to handle the costliest machines, every value in our body, if it has to be replaced, you have to spend 50,000 to 60,000 or kidney transplant costs 3 or 4 lakhs; a bone marrow transplant costs 7 lakhs or 10 lakhs, I do not know what is the present rate. We have got the costliest machine, called the human body, if I do not know how to handle, I will only totally destroy the whole equipment by my misuse **நன்தவனத்தில் ஓராண்டி; கூத்தாடி கூத்தாடி போட்டுடைதாண்டி கதையாயிடும்**. Similarly we have a wonderful world in front of us, and we can use the body and the world to accomplish the highest puruṣārtha; or we can make our life a **குட்டிசெவரு**; a spoilt one; a total destruction. And what is the manual that will guide me, make the best use of my life? Kṛṣṇa says; śāstra pramāṇam, because śāstra is given out by the Lord himself; Yo Brahmanam vidadathi pūrvaṁ, yo vai Vēdamscha prahinidōthi tasmai, tadugam dēvam, etc.

Vēdās has come from the Lord; and the Gītā has also come from the Lord only and therefore Kṛṣṇa says use the śāstra manual; pramāṇam means guidelines with regard to kārya akārya vyavastitā; with regard to what is to be done and what is not to be done. This was Kṛṣṇa's instruction in the 24th verse of the 16th chapter.

Now Arjuna's worry is this. Even then itself; 5,000 years before. Hey Kṛṣṇa most of our scriptures or all of our scriptures are in the inaccessible sanskrit language; Vēda is in Vēdic sanskrit, classical Sānskrīt; and all our commentaries are in Sānskrīt, Bhagavad-Gītā has many bhāṣyas; all best bhāṣyas are written in Sānskrīt; and you want to know more about Śankarācārya, Śankarācārya's bhāṣya, there is a sub-commentary in Sānskrīt. We also have a sub-sub-commentary of the Bhāṣyam in Sānskrīt.

And therefore Arjuna says, it is not accessible to all the people. There are many people who have the best intentions, who want to learn the scriptures, but they do not have the facilities to learn, because of one obstacle or the other; and they have got faith in God. Arjuna says, śraddhayā'nvitāḥ, they have got faith in God; they have faith in prayer; they have got faith in pūja and therefore they want to do the pūja but they do not know what is the right method of doing the pūja. Therefore Arjuna says śraddhayā'nvitāḥ yē.

Suppose there are some people who are scripturally illiterate; that we have to supply; suppose there are some people who are scripturally illiterate and they have not studied the purva mimāmsa, the karma kāṇḍa and the kalpa, you know what is kalpa, people do not even know what is kalpa, kalpa is that book which gives the method of doing the rituals and pūja; āṣanam samarpayāmi; pādyam samarpayāmi, ācamanam samarpayāmi, etc. Whether when I say ācamanam samarpayāmi, should I take it or offer it to the Lord, etc. and which comes first and also they talk about varieties of offerings for varieties of deities. Viṣṇu should not given this, Śiva should not be given that; I do not all these things, and even in which direction the deity should face, whether east or west; or look at the sky; I do not know, I have not studied; but I have sṛaddhā.

Arjuna says suppose there are such scripturally illiterate but faithful people, devotees, and what do they do? yajantē, because of their enthusiasm and love, suppose they practice regular pūja, to which deity they know of, whichever deity is available; whichever deity they love, whichever deity they choose, the deity and they do the pūja; yajantē; what is their problem?

Śāstravidhim utsṛjya, because they are scripturally illiterate, they do not know what is the right method and what is the wrong method; they do not know how they should sit in front of the deity facing it; or to sit on the left and offer the things on the right; or to sit on the right and offer the things on the left; etc. Even that they do not know and therefore what do they do; every step, they violate the śāstric rule; śāstra vidhi means śāstric injunctions; utsṛjya means they violate, they do not follow.

Why they do not follow? Because they are scripturally illiterate; but they have got something else, very important, what is that something else they have in plenty? Śraddhayā'nvitāḥ; emotions is intense; and now hey Kṛṣṇa, what type of devotees they are; tēṣāṃ niṣṭhā kā; niṣṭha means their status, their standing, their level, their classification, will be what? How will you classify them? Because they have a got a powerful plus point, what is the plus point, sṛaddhā; they have got a powerful minus point, what is that? Illiteracy and therefore violation of the scriptures.

So what will be their standing? Hey Kṛṣṇa, please do tell me; sattvamāhō rajastamaḥ; will you classify them under sātvika bhaktha or sātvika devotee or sātvic worshippers or will you classify them under rājasik worshippers or tāmasik or what type of sṛaddhā will be their sṛaddhā? Sṛaddhā backed by what? Illiteracy. So he asks; kā tēṣāṁ niṣṭa; niṣṭa here refers to sṛaddhā, is it sātvic, rājasic or tāmasic sṛaddhā.

And because the question is regarding sṛaddhā, the very chapter is called sṛaddhā traya vibhāga yōgaḥ; an analysis of the faith of the devotee. This is the Arjuna's question; for which Lord Kṛṣṇa gives the answer in the following verses.

Verse 17.2

श्री भगवानुवाच ---

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७.२ ॥

Śrī Bhāgavān uvāca

trividhā bhavati śraddhā dēhināṁ sā svabhāvajā |

sāttvikī rājasī caiva tāmasī cēti tāṁ śṛṇu || 17. 2 ||

श्री भगवान् उवाच Śrī Bhāgavān uvāca **Lord Kṛṣṇa said देहिनाम् dēhināṁ For (all) human-beings श्रद्धा भवति śraddhā bhavati faith is त्रिविधा trividhā threefold इति iti as सात्त्विकी sāttvikī sattvic राजसि च एव rājasī ca iva rajasic च तामसि ca tāmasī and tāmasik सा स्वभावजा sā svabhāvajā it is born out of one's nature शृणु ताम् śṛṇu tāṁ hear about it.**

2. Lord Kṛṣṇa said --- For all human-beings faith is threefold as sattvic, rajasic and tāmasik. It is born of one's nature. Hear about it.

Sri Bhagavān uvāca. The Lord answers. Lord Kṛṣṇa says I cannot give you a one liner answer; I cannot tell you they have sātvic sṛaddhā or rājasic sṛaddhā; I cannot say; Why? Because if a person's sṛaddhā or pūja is governed by scriptural injunctions, I can uniformly say that all of them will come under sātvic variety. Because scriptures guide a person towards satva predominance; therefore any action which is scripture-governed action; that would be invariably sātvic, because scriptures take a person gradually to satva-guṇa. Therefore the rule is: any scripture-governed action will be sātvic. But in the case of these devotees; what is the problem? Their pūja or their activities, are not governed by the scriptures; why it is not governed by the scriptures? Because they are scripturally illiterate and if the scriptures do not guide their activity, the question would be what will be guiding their activity? What will determine the type of pūja they do? The type of motive they have; the type of deity they will worship; what will determine the pūja of an illiterate person? Certainly not scriptures; then what?

Kṛṣṇa says that if the scriptures do not determine, it is going to my own character that is going to determine the type of pūja. Because a person's activities can be governed either by an external guideline or it is going to be guided by what? His own likes and dislikes, his own vāsanās, his own svabhāvaḥ, his own characters. These are the only two possibilities; scripture governed or character governed; scripture governed or character governed. And in the case of this particular devotee, it is not scripture governed, because he is illiterate. Therefore Kṛṣṇa says it will be governed by their character.

Therefore first Kṛṣṇa says dēhinām sṛaddhā; the sṛaddhā or the faith of the scripturally illiterate people, dēhi means here: ajñāni bhaktha; here dēhi refers to a devotee who is not scripturally literate is dēhi; and sṛaddhā and his type of pūja, his attitude, his motive, everything will be svabhāvaja; governed by his personality; his mind set; his inclination; his pūrva janma vāsanā.

And now the next question is what will be character of a devotee? If the action is governed by character, the next question is what? What will be the character of a devotee? Kṛṣṇa says character of a devotee will not be same in the case of all human beings; because human character varies from individual to individual. I cannot say uniformly all are sātvic. I cannot uniformly say all are rājasic or tāmasic; therefore Kṛṣṇa says; the devotees character is three fold; what are the threefold? The three characters; sātvic svabhāvaḥ; sātvika svabhāvaḥ; rājasa svabhāvaḥ; and tāmasa svabhāvaḥ. Devotees themselves are sātvic, rājasic and tāmasic and since the character is threefold, the character based faith also will be three fold; character is three fold, the character based faith also will be three-fold. And therefore Kṛṣṇa says Sṛaddhā trividha bhavathi; the faith will be of three types.

And what are they? Sātvikī ca ēva; sātvika sṛaddhā and what is sātvika sṛaddhā, Kṛṣṇa will explain later, therefore we will note this much; a sātvic person will have sātvic faith. What is sātvic faith, have faith in Kṛṣṇa, he will answer. And what is the second one; rājasi; rājasic devotee with rājasic faith. And what is the third one, tāmasi sṛaddhā; a tāmasic devotee with tāmasic sṛaddhā; and there pūja will be governed by what? The sātvika, rājasa, tāmasa sṛaddhā; it is never governed by the scriptural injunctions.

Kṛṣṇa himself says tām śṛṇu; do not be in a hurry; śṛṇu, I will systematically step by step I will tell you; only patiently listen.

Verse 17.3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषः यो यच्छ्रद्धः स एव सः ॥ १७.३ ॥

sattvānurūpā sarvasya śraddhā bhavati bhārata |
śraddhāmāyō'yam puruṣō yō yacchraddhaḥ sa ēva saḥ || 17.3 ||

भारत bhārata **Oh Arjuna ! सर्वस्य sarvasya for everyone श्रद्धा śraddhā faith is भवति सत्वानुरूपा bhavati satvānurūpā according to (his) temperament अयं पुरुषः ayaṁ puruṣaḥ a person, श्रद्धामयः śraddhāmāyaḥ consists of (his) faith सः एव सः sa: ēva saḥ He is verily यः यच्छ्रद्धः yaḥ yacchraddhaḥ what his faith is.**

3. Oh! Arjuna For everyone, faith is according to (his) temperament. A person consists of (his) faith. He is verily what his faith is.

So Kṛṣṇa says: Arjuna! The śraddhā of a person, the faith of a person depends upon his mind or his character; Satvam here means mind, very careful; here satva, anthakaranam, mind, not satva-guṇa, but refers to satva-guṇa kārya bhūtha antakaraṇam. And depending upon the type of mind, mind is not the same for all; for one parent, if there are three children; trividam duṣṭa lakṣaṇam they say. If there are different children, they have different characters. So śraddhā, bhavati satvānurūpā, the faith will depend upon the character or the mind of a person.

The next question is, is the mind of the children, controlled by the parents or not?; or controlled by the genes of the parents or not; genetic study are there nowadays; there is a genetic study of all the criminals. And Hitler's genes they are making special study, to find out what exactly causes this particular type of thinking. Therefore what determines if you ask, certainly parents do contribute to the children's character; the parents' life style does contribute; the parents genes do contribute, but they are all contributory factors, they do not totally determine, because every child comes with a pūrva vāsana also.

A Hiraṇyakaśipu can have Prahlāda; a brāhmaṇa Viśravas ṛṣi can have a rākṣasā Rāvaṇa; Ṛṣi can have a rākṣasā Rāvaṇa; Rāvaṇa is a brāhmaṇa putraḥ, Rāvaṇō nāma rākṣasā, it is not nāma rākṣasā; it is rāvaṇō nama rākṣasā. Therefore parentage do not totally determine; the pūrva janma also has a say; dependent on innumerable factors, every individual is born with a certain inherited character; dependent on that character. Śraddhā bhavathi; hey Bhāratha; hey Arjuna.

And by addressing Arjuna as Bhāratha, Kṛṣṇa says that Arjuna you are lucky that you are born in the Bharatha vaṁśa; and you all belong to Bhāratha; we are all Bhāratha. I have told you the meaning of Bhāratha; Bhā means brahma vidya; prakaśatmika brahma vidya, bhāḥ, rathāḥ means those who revel; those who value spiritual knowledge; more than anything else. So we are all supposed to value spirituality; India is supposed to be the land of spirituality; even though we are getting doubts nowadays; but we are supposed to be inheritors of that. Therefore Hey Bhāratha; śraddhā bhavathi.

And then Lord Kṛṣṇa makes a warning: Do not take this sṛaddhā for granted; because this rudimentary sṛaddhā, the faith of a person which gradually manifests in his younger age, that alone determines his future. Because as a person thinks, as a person believes, so he becomes in future. Therefore Sṛaddhā alone moulds a person.

Therefore Kṛṣṇa says; ayam puruṣaḥ; every adult human being is a product of his childhood values; his childhood heroes. His childhood models; when I say models, do not think of somebody else. It is heroes whom we worship. As children we all have heroes and that determines the direction of our journey; they say, the child is the father of man. That means what? Your childhood sṛaddhā will determine what type of adult you are going to be; Child is the father of man has come just now; but this was said by Kṛṣṇa then itself.

He says it here; a beautiful statement; ayam puruṣaḥ śraddāmayāḥ; mayāḥ means product; puruṣaḥ means the adult human being. So any adult human being is a product of the childhood sṛaddhā; the childhood value. That is why we always say, catch them young; like a plant, when a tree is in a plant condition; it is pliable, it is plastic, it is flexible; you can direct it in any way you want. And if you neglect the plant; and it grows wildly, thereafter once it becomes a tree, you cannot change it; you have only two choices; either you allow it as it is; or you have to uproot; you cannot change the direction of the hardened trunk of the tree. Similarly changing an adult is almost impossible, whereas changing a child is possible; therefore Kṛṣṇa says a human being is a product of his childhood values; and that is why I said a well-known saying which goes:

watch your thoughts, they become your words;
watch your words, they become your actions;
watch your actions, they become your habit;
watch your habit, it becomes your character;
and watch your character, it becomes your future personality.

There is no use of regretting later; better take care in the beginning. Therefore Kṛṣṇa says; yaha yat sṛaddhā; whatever a person values in his early stages of life; That is why parents have to give good values; that is why purāṇic stories were taught; when we were children; yaḥ yacchraddhaḥ; whatever a person values in his earlier days; सः एव sa: ēva saḥ; tad anurūpā ēva saḥ; sa: ēva saḥ means tad anurūpā, in keeping with those childhood values, his personality will develop.

And that alone is: As a person thinks, so he becomes. Thought is pliable and changeable and once it has become crystallised into character, they say Swamiji I want to stop that bad habit; but it is not possible. I want to stop that particular trend; I am not able to;

even though he tries to use his will power; all the will power fails because I have allowed that thought and that character to grow to such an extent; that it has become a Frankenstein, destroying myself. And therefore Arjuna, śṛaddhā is important; yaḥ yad śṛaddhā sa ēva saḥ.

Verse 17.4

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७.४ ॥

yajantē sāttvikā dēvān yakṣarakṣāṁsi rājasāḥ |
prētān bhūtagaṇāṁścānyē yajantē tāmasā janāḥ || 17.4 ||

सात्त्विकाः sāttvikāḥ **sattvic (people) यजन्ते yajantē worship देवान् dēvān the gods राजसाः** rājasāḥ **Rajasic (people) worship यक्षरक्षांसि yakṣarakṣāṁsi the yakṣas and rakṣāṁ** अन्ये **तामसाः जनाः** anyē tāmasāḥ janāḥ **Tāmasik people यजन्ते yajantē worship प्रेतान् च prētān ca the ghosts भूतगणान् bhūtagaṇān and the spirits.**

4. Satvic (people) worship the gods. Rajasic (people) worship the yakṣas and rakṣasās. Tāmasic people worship the ghosts and the spirits.

Therefore an illiterate (means scripturally-illiterate) person can be either sātvic, rājasic or tāmasic, depending upon the character I have come with; I am born with; Now the question, of these three, which one is the best; which one is conducive to spiritual knowledge; sātвика śṛaddhā alone is a healthy śṛaddhā which is conducive to spiritual growth.

And therefore my question is how do I know, whether I have sātvic śṛaddhā, rajasic śṛaddhā or tāmasic śṛaddhā; so that if I have sātvic śṛaddhā i can nourish it; if I have rājasic śṛaddhā, I can gradually change it; if I have tāmasic śṛaddhā, I can immediately drop it; how do I know what type of śṛaddhā a person has?

Kṛṣṇa says, śṛaddhā or faith is an invisible thing; because it is a mental state; it is not physically perceptible. And since Śṛaddhā cannot be perceived; it has to be inferred through some other thing; whatever is not pratyakṣa gōcaram, we have to know through anumānam. If a person falls sick, doctor cannot know the sickness by seeing the body; because it is not physically visible and therefore he infers by taking the blood sample, etc. which is pratyakṣa; blood is pratyakṣa, he takes the sample and he has got some parameters; and if such a such things are there, it must be typhoid, jaundice, kidney problem, pressure, etc. Therefore, śṛaddhā will have to be inferred from the type of activity a person takes to. Śṛaddhā will have to be inferred from the type of activity. Any activity, we can take, where does he go on holidays; what types of books he reads; what type of friends he has; what type of foods he likes; that also he says; what type of movies,

he goes to, what type of serials; that is important, அதை விட்டுப்பாயிட்டேனே! I forgot!! Everything can be used as a hētu to derive the sādyaṃ. But Kṛṣṇa here takes the type of pūja that he takes to; even from pūja we can find out what type of sṛaddhā he has;

How will the pūja help in knowing the sṛaddhā of a person? Every pūja or worship has three factors, Every pūja has three factors; and the three factors are:

No.1, the **object of worship**; what type of deity I worship. Dēvathā or object and

The second is **mode of worship**. Pūja can be done in several ways; what method of worship I am attracted to naturally; mode, in Sānskrīt, prakāraḥ; first one is Dēvathā; which dēvathai is attracted, which method is attracted

And the third one is the **motive or bhāvana**; through this pūja what do I expect to get; what do I say after māmōpatha; very important; mamōpatha samastha durita kṣyadvāra, sri paramēśvara prithartham; he will do it and add a list, that list will know what type of motive I have got.

These three things will determine whether the pūja is sātvic, rājasic or tāmasic; and whether the sṛaddhā is sātvic, rājasic or tāmasic; which Kṛṣṇa is enumerating in these verses.

In the fourth verse, Kṛṣṇa talks about the object of worship. The three types of deities. In our Vēdic pantheon, in Hindu pantheon of Gods, all other religion has got only one God, we have got innumerable deities. People say it is disadvantageous they say; it is a minus point in Hinduism, the other religion, they have got one God, which is not confusing; they say. But I would say Hinduism is great; Suppose you want to purchase a dress; which shop you will choose; one shop which sells only kavi vastram will only be available; but there is another shop, huge shop, all varieties of clothes, from Rs.100 to 10000, different colours, designer clothes, etc. which one you will vote for; you say Swamiji here there are so many choices; human-beings wants choice in everything; human being is choosy. Therefore whatever provides maximum choice is the best one; and in Hinduism, there is no problem, one has 33.3 crores dēvathās; you have to chose from; so animal god, man god, woman god, mixed god, animal-man, man-woman mixture; and all these deities are divided into three groups, sātvic dēvathāḥ, rājasa dēvathāḥ; and tāmasa dēvathāḥ.

Sātvic deities are those which will bless the devotee with spiritual growth; with values; with character; tad ātmani nirathē upadēśa sudharma tē mayi santhu; they bless me with values; with inner strength; they are called sātvic deities; They contribute to inner

growth; in fact generally the deities that we worship. Rāma, Kṛṣṇa, Ayyappa, Devi, which our forefathers have chosen for us, are all sātvic deities.

And we have a second group of dēvathā called rājasic deities; who are supposed to bless the devotees with materialistic well-being. Yakṣa, kinnara, gandharva, siddha, uraga, all those dēvathās; yakṣa rakṣādi gaṇās, like Kubēra; many people like Kubēra, why you know!

I have told you when we were going to Badrinath; இது மறக்கவே மறக்காது!! I will not forget; somebody gave a coin; I thought he is giving gurudakṣiṇa but he said Swamiji in Badrinath, there is a Kubera; and you have to keep that coin there; and I thought he will give it to me; no, no, no, you have to bring it back, and hand over to me; that money will multiply. So Kubera is more popular than even poor Badrinath. So therefore kubērathi dēvathas are called rājasic deities.

And then we have got tamasic deities which are called prēta, bhūtha, piśaca, dākini, sākini, sarpa svapatha, vriścika, taskara drupradava, drupagathat; the list is there; they are used by the black magic people; all ghosts and spirits; which represents evil forces; negative forces, they all represent tāmasic deities, they are not used for my spiritual growth; they are not used even for my material growth; they are used for destroying other people.

And therefore Kṛṣṇa says sātvikāḥ dēvān yajantē; people with sātvic śṛaddhā, they worship the Lord and ask for

अन्नपूर्णे सदापूर्णे शंकरप्राण वल्लभे, ज्ञान वैराग्य सिध्यर्थं भिक्षां देहि च पार्वति.

[annapūrṇē sadāpūrṇē śamkaraprāṇa vallabhē, jnāna vairāgya sidhyartham bhikṣām dēhi ca pārvati.](#)

What a beautiful prayer? Therefore sātvikāḥ, dēvān means sātвика dēvān yajantē; who will give amānitvam, adambitvam, or who will give daivi sampath;

Then rājasāḥ yakṣarakṣāṃsi yajantē; yajantē you have to supply; the rājasic people means people with rājasic values, they are religiously- materialistic people. Remember religious people themselves can be religiously-spiritual people or religious-materialistic people. What is the difference? Religious spiritual people use religion for spiritual growth; whereas religious-materialistic people will use religion for material growth and therefore rājasāḥ yakṣarakṣāṃsi yajantē.

And anyē tāmasāḥ janāḥ, the tāmasic people yajantē, they worship anyē, all other deities, who are they; prētāns, all the prētams, spirits, bhūthas, ghosts, all of them they worship,

sprit, ghost etc. represent negative forces. They yajantē, which will come under black magic pūja; they are called in our tradition, abhicārika karmaṇi; or abhicāra karmaṇi. And they do that; and that is tāmasic śraddhā; based on what, the object of worship.

Similarly you can decide the type of śraddhā based on the motive as well as the mode of worship which will be explained in the next two verses, which we will see in the next class.

Hari Om

207 Chapter 17, Verses 05-08

ॐ

The 17th chapter begins with a question from Arjuna. Arjuna imagines that a bhaktha a devotee who has got faith, who has got faith in pūja as an important religious sādhana, and therefore he performs pūja with śraddhā. Śraddhā sahitha pūjakāḥ. But the problem is even though he has got faith in the Lord and the pūja, he does not know the method of doing the pūja, because he has not studied the scriptures; So he is scripturally-illiterate person; so ajñā-śradhhālu-pūjakāḥ; a rare combination, scripturally illiterate, but full of faith and he performs the pūja in any way that he likes. And now Arjuna's question is: under what category will his Śraddhā come? It is a śraddhā which is mixed with mistaken pūja; even though Śraddhā is proper, the mode of pūja is improper, under what category will his śraddhā come? Because from one angle it should be sātvik, it is śraddhā; from another angle it cannot be sātvik, because it is full of mistakes. So what will be the categorization?

This is Arjuna's question for which Kṛṣṇa gave the answer; when a faithful devotee worships the Lord, the type of śraddhā that he enjoys will depend upon the type of mind that he has; the type of character that he has and since the mind will vary from individual to individual, the śraddhā will also vary. And therefore Kṛṣṇa said the illiterate (scripturally illiterate) person's śraddhā will come under three categories; it can be either sātvic, rājasic or tāmasic.

Now the question is; how will I know whether it is sātvic, rājasic or tāmasic śraddhā, because first śraddhā itself is an invisible faculty? Faith is an attribute of the mind; mind itself being invisible, faith which is the attribute of the mind is also apratyakṣam; dharṁiṇa ēva apratyakṣatvē katham dharmasya apratyakṣatvam syat. And therefore śraddhā is invisible, and if śraddhā itself is invisible; whether it is sātvic, rājasic or tāmasic, I have no way of knowing.

And therefore, Kṛṣṇa presents an alternative method by which we can infer this śraddhā; because what is not perceptibility available, can be known through inference. That you have got a great great grandfather, how do I know? Certainly not through perception; I know through the inference. If you are there solidly sitting, you must have parents; and your parents should have parents. How do I know? Through inference and for any inference I require data; and the data for your grandparents is what? You. So your physical presence that I see you and that becomes the clue for the existence of your grandfather.

And therefore Kṛṣṇa says that the type of śraddhā can be inferred based on three observations. And what are the three observations which will help in inferring the quality of faith. I told you in the last class.

One is the type of deity this devotee is attracted to. Because in vēdic pantheon of deity; in other religion it is not possible; only one is there; but in Hinduism we have got sātāvika dēvathāḥ; rājasa dēvathāḥ and tāmasa dēvathāḥ; or durdēvathā. Sātāvika dēvathās contributing to spiritual growth; rājasic dēvathās contributing to material growth and tāmasic dēvathā contributing to destruction, violence; as I said black magic, etc. And depending upon which deity attracts me; which deity becomes my īṣṭa dēvathā; I can know what type of śraddhā I have.

So one factor is the object of worship.

And second factor is the motive of worship, which I called saṅkalpa or uddēśyam; what is the motive of my worship; if the motive is spiritual growth; it is sātāvika, if it is material growth, it is rājasic, and if it is destruction of others, it is tāmasic. So the second is motive.

And the third one is what? The mode of worship and Kṛṣṇa is going to point out later. If the mode of worship involves torture of the body; hurting oneself or others; all such worship will come under tāmasic worship. And therefore the śraddhā will come under tāmasic śraddhā; the mode of worship will be violent.

And if it is a rājasic mode of worship, it will be a type of worship, in which lot of extrovert activities are there, It is heavily ritualistic. It is heavily extrovert; noisy; not only disturbing me, but even disturbing the neighborhood; that is rājasic worship; highly physically oriented; highly verbally oriented is rājasic.

And sātāvika worship is a worship which is more turned inwards; it is not highly physical and verbal but mostly it is mental; and it turns my mind inward. So thus depending upon the mode of worship, I can find out the type of śraddhā I have.

Of these three factors, Kṛṣṇa has enumerated the first factor in the fourth verse, which we completed in the last class; sātvik people love sātvik deities. In fact most of the popular deities we have are all sātvik; Rāma, Kṛṣṇa, Śiva, Viṣṇu, etc. are all sātvik. Yakṣarakṣamsi Kinnara gandharva etc.; they are all rājasic deities.

And spirits and ghosts who are invoked by going to the burial ground, cremation ground and oblations involve blood, etc. and generally the time pūja is midnight; everything is wrong; such types of worship invoking the deity in the skull, (recently they caught someone) all kinds of those dēvathās will come under tāmasic deities; Up to this we saw.

Verse 17.5

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७.५ ॥

[Aśāstravihitam ghōraṃ tapyantē yē tapō janāḥ |
dambhāhaṅkārasamyuktāḥ kāmarāgabalanvitāḥ || 17.5 ||](#)

ये जनाः yē janāḥ **some people** तप्यन्ते tapyantē **practise** घोरं तपः ghōraṃ tapaḥ **severe austerity** अशास्त्रविहितम् aśāstravihitam **which is not prescribed by the scriptures** दम्भाहङ्कारसंयुक्ताः dambhāhaṅkārasamyuktāḥ **they are given to pretension and egoism** कामरागबलान्विताः kāmarāgabalanvitāḥ **and are possessed by the impulse of desire and attachment.**

5. Some people practice severe austerity which is not prescribed in the scriptures. They are given to pretention and egoism, and are possessed by the impulse of desire and attachment.

In these two verses, Lord Kṛṣṇa talks about the rājasic and tāmasik forms of worship based on the mode and the motive. Kṛṣṇa does not segregate them; you have to classify appropriately.

Aśāstravihitam, rājasic and tāmasic worship involve violation of all the śāstric injunctions; violations of all the scriptural rules and regulations.

And ghōraṃ, ghōraṃ means terrible, frightening even to hear, you would have seen people in which they torture the body, putting hooks all over the body, and śulam through the tongue and all kinds of things, you cannot even see, how can you imagine doing that; and in the purāṇās, we hear people cutting their own body parts and cutting the head, cutting the tongue, etc. (if there are many!) and if you go to Himalayas and all, you can see all kinds of terrible things; one Swami we saw, on the way of Badrinath, he never sits or lies down; all the time standing; and he has got a wooden plank hanging from a tree branch; and how he is standing; everything he does sleeping also, he has to keep over that wooden plank and he has been standing there for days and months

together, and his legs have swollen; and he is doing tapas. யாருக்கு என்ன ப்ரயோஜனம்; who is benefitted. All ignorance and illiteracy regarding religion and spirituality; and people also are illiterate, If anyone does anything extra ordinary, they consider it is very great and of course in front a cloth has been spread, you know for what purpose, every puts Rs.5, 10, Re.1, etc. this is clean torturing of the body and staying there up in the Himalayas, without proper clothing; and remaining in the cold Ganges waters. All these things many people mistake as tapas, but they are all ghōraṁ and tāmasic; and ghōraṁ tapas, janāḥ tapyantē.

And all these do for what purpose? Dambhāhaṅkārasaṁyuktāḥ, because of their publicity seeking, for pomp and show; to tell the public that I am a great tapasvi; so dambhā and ahaṅkāra, pride and vanity; saṁyuktāḥ.

And kāmarāgabalanvitāḥ; there desire is not mōkṣa at all; there desire is worldly name or fame or money; so kāma means desire for worldly things, rāga means attachment; and balām means power. You will see in the purāṇās most of the rākṣasās begin with tapas only and if you read the tapas, it will be ghōraṁ; and after several centuries or thousands of years, Brahma or, Viṣṇu or Śiva will come; and they will say: in TVs also you can see such things and they will say: I am pleased what do you want; and invariably they ask for certain powers; I should not die, they will say, the deity will say not possible; and they will ask for something and the moment they get the power, the first thing they do is go to heaven, dethrone Indra and take all Raṁbhā Ūrvaśi and kidnap them. For this tapas. So they are devotees; they are all religious people and so great devotees that Bhagavān they saw pratyakṣa. So seeing the Lord pratyakṣa does not make a person spiritual; a person can have Īśvara darśanam and still he can be a mahā materialistic or he can use even god to threaten other people and there are some rākṣasās who threaten the very Lord who gives them the boon. Like Bhasmāsura. On whosoever person's head I put my hand, he should die.

And Śiva, aśuthōṣi, we do not want to say, Idiot, because that is not correct. He is aśuthōṣi, therefore he just gives; recklessly, he fulfils the desire of the devotee; and Bhasmāsura, and I want to try to somewhere; nobody around, therefore I will keep it on your head itself, he said.

Therefore, remember, religion need not make a person spiritual. Materialistic religious people are also there; rākṣasic religious people are also; Vēdantic religious people also are there; therefore here these people are full of kāmarāgabalam; brutal strength Rāvaṇā had, Hiraṇyakaṣipu had Śiśupāla had. They were all worshippers of the Lord. This will come under what? Rājasic and tāmasic variety. And not only that.

Verse 17.6

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध यासुरनिश्चयान् ॥ १७.६ ॥

karṣayantaḥ śarīrasthaṁ bhūtagrāmamacētaḥ|
mām caivāntaḥśarīrasthaṁ tān viddhyāsuraniścayān || 17.6 ||

अचेतसः acētaḥ **these indiscriminate people** **कर्शयन्तः** karṣayantaḥ **torment** **भूतग्रामं** śarīrasthaṁ **the organs in the body**, **ए एव माम्** as ēva mām **as well as Me** **अन्तः** antaḥ **शरीरस्थम्** śarīrasthaṁ **who reside in the body** **विद्धि तान्** viddhi tān **Know them** viddhi tān **आसुरनिश्चयान्** āsuraniścayān **to be of āsura resolve.**

6. These indiscriminate people torment the organs in the body as well as Me who reside in the body. Know them to be of āsura resolve.

Continuation of rājasic and tāmasic form of worship. Karṣayantaḥ, tormenting their body, starving their body too much, depriving the organs of the body of the required nutrition. Body is a gift from the Lord; I should not pamper the body alright; but I should not torture the body. Therefore both extremes are equally dangerous. One pampers and the other tortures. And therefore karṣayantaḥ means making the body weak, by over-fasting, never good for the system. Initially he can do all these, but later his health is shattered and with a shattered health, what type of religious or spiritual sādhana, he can do? Therefore destroying the body is never the aim of any type of pūja or vṛtham or tapas. It is a controlled austerity that is talked about so that I am not a slave to the body.

Torture is not the intention; mastery is the intention. Once in a while, monthly once Ēkādaśi upavāsam very good; but for days together; I do not eat; it is dangerous; Similarly, one day mounam good; avoid noise pollution; and others also will get peace of mind; but there are people who have not talked for 10 years.

And then you have to struggle to communicate, make gestures, write notes, etc. etc. all artificially done; Bhagavān has given us the mouth for communication; if I do not use that properly, Bhagavān will think, human birth is not what you require. One person went to the doctor and he said I have problem, the doctor said what is the problem, the man said that I will not tell it; and you are the doctor and you have to find it out; then the doctor gave a letter and asked him to go and see the other doctor; and the other doctor was a veterinary doctor. Naturally! Is it not? When you have mouth, why can't you clearly use it for communication. Once in a while maunam is very good. In fact, if you do not abuse our organ of speech, that is the best maunam. Anyway, we are going to deal with vāk tapas later.

So karśayantaḥ, over austerity, what? Bhūtha grāmam, means all the organs, each organ requires a particular nutrition, calcium, potassium, sodium, etc. If I do not give the food properly. In Rishikesh you will find all the Swamis take food from kṣētram; kṣētram means there are certain places, where they give food to sādhus and there are only two types of food; roti and dal and only variety is what; dal and rotti; this is the only change. Only order is change and there also dal will be floating here and there little bit and they live on that for a few years; initial stages it will be fine. Thereafter all sādhus have got varieties of health problems.

And that is how Swami Śivānanda went and served those sādhus. Before Swami Śivānanda went, they did not have even treatment; they all suffered and died of sickness. With a sick body, what type of sādhana one can practice. That's how he went and served. Therefore the body needs nutrition. The body need not be pampered but body has to be taken care of. So this person in the name of tapas, what does he do; bhūtha gramam; grama means group, bhūtha means organs, bhūtha grāmam, the group of organs, like heart, lungs, kidney, pancreas, brain, etc. All of them they torment; acētaṣaḥ. All because of what; they do not know the importance of the body; if the wall is not there, one cannot draw pictures. Without body nothing can be done; Śārīram ādhyam khalu dharma sādhanam. When Parvathi does tapas, to get Lord Śiva as husband, in one of her avatharās, she is doing tapas, and Lord Śiva himself and comes and he talks to Parvathi, and Kalidāsa in that particular portion says:

अभिक्रियार्थम् सुलभं शमित्कुशं, जलान्यपि स्तान विधि क्षामानि ते ।
अभि स्वशक्त्या तपसि प्रवर्त्यसे, शरीरं अध्यम् खलु धर्म साधनम् ॥

[abhikriyārtham sulabhaṁ śamitkuśaṁ, jalānyapi stāna vidhi kṣāmāni tē |](#)
[abhi svaśktyā tapasi pravartyasē, śārīraṁ adhyam khalu dharma sādhanam |](#)

Do you have good water? மெட்ராஸில் தபஸ் பண்ணினானோ திரியலை! Śiva asks do you have good water; do you get all the things needed; abhi svaśktyā, do you have enough health and strength to practice your sādhana. And why? There he says śārīraṁ adhyam khalu dharma sādhanam. Body is the first instrument of dharma;

Therefore acētaṣaḥ, unintelligent people, they neglect the physical health; and by doing that, मां चैवा māṁ caivā karśayantaḥ; karśayantaḥ, you have to repeat again. Not only they are tormenting themselves, they are tormenting, wounding the Lord also. Insult to the body, is insult shown towards the Lord. Therefore Kṛṣṇa says they are indirectly hurting me. Why do we say; they are hurting the Lord? Two reasons, once when the temple is ill-treated; it is as good as ill-treating the Lord. Dēhō dēvalaya prōktha, jīvō dēva sanātana. It is ill treatment of the Lord and the second reason is ill-treating the body is violation of the duty given by the Lord in the scriptures. Lord has given in the scriptures our duty,

and one of the duties is taking care of the body. Insult of the Lord; therefore mān caivāntaḥ śarīrasthaṁ who is seated in their own body.

They are hurting, tān, all such devotees are āsuraniścayān. They are devotees of āsuric resolve, negative resolve, violent resolve, it will come under rājasic and tāmasic śraddhā.

So with this the three types of śraddhā topic is over; and you have to add the motive also; Kṛṣṇa has not said here; we have to add. Any type of pūja for spiritual growth is sātvik, for material benefit is rājasic, for harming others is tāmasic.

Verse 17.7

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानम् तेषां भेदमिमं शृणु ॥ १७.७ ॥

āhārastvapi sarvasya trividhō bhavati priyaḥ |
yajñastapastathā dānam tēṣāṁ bhēdamimam śṛṇu || 17.7 ||

आहारः āhāraḥ **food** प्रियः priyaḥ **liked by**, सर्वस्य sarvasya **by every one** भवति तु अपि bhavati tu api **is also** त्रिविधः trividhaḥ **threefold** तथा यज्ञः tathā yajñaḥ **so also are yajñāha** तपः tapaḥ **austerity** दानम् dānam **and charity** ऋणु ṛṇu **hear** तेषाम् इमं भेदम् tēṣām imam bhēdam **about their division.**

7. Food liked by everyone, is also threefold. So also are Yajñā, austerity and charity. Hear about their division.

With the previous verse, Lord Kṛṣṇa has answered Arjuna's question; and therefore really speaking, the 17th chapter must be over; even the title is śraddhā traya vibhāga. Arjuna asked about śraddhā; Kṛṣṇa has answered, Om tat sat must have come.

But Kṛṣṇa himself voluntarily chooses to add some more items; some more topic he chooses to discuss, for which Kṛṣṇa gives an introduction in this verses; Hey Arjuna, I will talk about four more topics, which are very very relevant for a spiritual-seeker. What are those four items?

Āhāraḥ; the food that a person consumes; is also of three types; trividhā bhavathi. Trividhā means sātvik, rājasic and tāmasic categories are there; in the type of food that we eat; sarvasya, a person eats.

And the yajñāḥ; the type of pūja that a person performs. Even though Kṛṣṇa has talked about pūja before, it is from the stand point of śraddhā that is talked about before. Here Kṛṣṇa wants to directly talk about pūja, therefore yajñāḥ, worship is also trividha, three types, sātvik, rājasic and tāmasic.

Then tapaḥ, means austerity; penance, is also of three types.

Then finally, dānam.

All these four are very very important for a spiritual-seeker. Dānam means charity. Charity is very good; even in charity there are three types, sātvika, rājasa, tāmasa dānam and tēṣaṁ bhēdam śṛṇu; may you know their classification; their category.

And the general rule is a sātvik person will be naturally attracted to sātvik food; and a sātvik yajña; and sātvik tapas, and sātvik dāna; because as your mind is, so will be your desire; Therefore what is sātvik food, very easy definition is whatever food a sātvik person is attracted to. Problem is who is a sātvik person?

Similarly what is sātvik yajña? Whatever be the yajña, a sātvik person is attracted, Therefore Kṛṣṇa says trividhā priyaḥ bhavathi. A person depending upon the temperament is attracted towards one of the three types of food. And from that description, I will be able to know where I stand; and also I can regulate my life; And therefore Kṛṣṇa introduces them.

Śṛṇu; may you carefully listen to them. So hereafter, we will get three types of āhāra. Same order He will say; three types of yajñās; three types of dānam, and three types of tapas. This is to going to be topic of the following verses. We will see

Verse 17.8

आयुःसत्त्वबलारोग्य-सुखप्रीतिविवर्धनाः

रस्याः स्निग्धाः स्थिरा हृद्याः आहाराः सात्त्विकप्रियाः ॥ १७.८ ॥

[āyuhṣattvabalārōgyasukhaprītivivardhanāḥ |](#)

[rasyāḥ snigdḥāḥ sthirā hr̥dyā āhārāḥ sātṭvikapriyāḥ || 17.8 ||](#)

आहाराः āhārāḥ **those foods which आयुः सत्त्वबलायोग्य सुखप्रीतिविवर्धनाः** āyuh satvabalāyōgya sukhaprītivivardhanāḥ - **which increase longevity, mental strength, physical strength, health, comfort and pleasure,** रस्याः rasyāḥ **which are delicious स्निग्धाः snigdḥāḥ not dry स्थिराः sthirāḥ nourishing हृद्याः hr̥dyāḥ and pleasing सात्त्विकप्रियाः sātṭvikapriyāḥ are liked by sātṭvic (people)**

8. Those food which increase longevity, mental strength, physical strength, health, comfort and pleasure, which are delicious, not dry, nourishing and pleasing are liked by sātṭvic (people).

So in these three verses: 8, 9 and 10, Lord Kṛṣṇa deals with sātvik rājasic and tāmasic foods respectively. One of the greatness of our vēdic tradition is, in this tradition, even our natural and instinctive activities are elevated to the level of spiritual sādhanā. In addition to the special spiritual sādhanas, there are many special spiritual sādhanas, but

one uniqueness is even our natural activities, even our instinctive mundane worldly activities, our scriptures elevate into spiritual sādhana, by appropriate modification.

One of the most instinctive activity is what? Most fundamental and instinctive activity is an activity which starts at the time of birth; and an activity which will continue up to death, and which is an activity maintained throughout the life; can you guess what is that activity; even sleep, you continue. That is breathing; and it is not only an instinctive activity of the human being, in fact, it is the most fundamental activity of all the living beings; that is why they are all called prāṇi. Means what? Prāṇithi iti prāṇin. And the glory of our scriptures is they point out that if you deliberately practice this instinctive operation, you deliberately practice in a regulated manner; and with a proper attitude, even the breathing can become a spiritual sādhana.

Can you think of it anywhere else; if you deliberately in a regulated manner, with a proper attitude, you do the most fundamental action of breathing, even that becomes an sādhana; which is called prāṇāyāmaḥ? Prāṇāyāma is transmutation of instinctive activity into spiritual sādhana. You deliberately breath in; and hold it for some time; and you deliberately breathe out. In fact only when you start prāṇāyāma, you are doing something called breathing; nobody knows that they are breathing; And when it stops also, only others will know. There is no chance.

So this deliberate regulated breathing is one of the most beautiful disciplines invented by the vēdic tradition; and they say it is one of the most wonderful disciplines for health. In readers digest there was an article a few months before, the title of the article was "Health under your nose" and he has talked about the glory of prāṇāyāma; and then at the end he has written this wonderful discipline has been (written by an American, if they say only we listen) and he has said that he has been invented by the Indians centuries before; and there also they prescribe prāṇāyāma only for physical health; whereas in our tradition, prāṇāyāma is converted into an religious and spiritual sādhana. In the fourth chapter, while Kṛṣṇa enumerates the varieties of yajñās or pūjas, one of the pūja is

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे |
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः || ४- २९ ||

[apānē juhvati prāṇaṁ prāṇē'pānaṁ tathā'parē |
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ || 29 ||](#)

It is converted into a yajña called prāṇāyāma yajña and if you change your attitude by chanting the name of the Lord; which is called sagarbha prāṇāyāma; fourth chapter I have told, Om̐ bhu, Om̐ Bhuva,... or Rāma, Rāma, Kṛṣṇa or Nāma śivāya, Nārāyaṇa, something then that becomes a type of pūja and in our scriptures for some types of pāpas or sins, prāṇāyāma itself is prescribed as a type of prayāścittam. Especially for

sanyasis; they do not have to money to do prayāścitta karmas; And the sanyasi cannot do rituals also, So ritualistic prayāścittams are not possible. For many of the violation of the sanyāsa-āśrama dharma, (he has no other job and he can sit catching the nose), So therefore, the prayāścittam prescribed for some of the slips from sanyāsa-āśrama dharma is prāṇāyāma; three times, eleven times, 108 times, etc. What I want to say is that the most natural karma is converted.

What is the next most natural activity, after breathing? Eating is the next most natural and universal activity; of all living beings; the glory of our tradition is they have converted even eating into a form of spiritual sādhana, if it is practiced deliberately with proper attitude. Eating becomes a yajña and in the fifteenth chapter we saw aham Vaiśvānarō bhūthva prāṇinām dēha māsrithā. Lord is in my stomach as Vaiśvānarā; and whatever I am eating is an offering, then the eating is called praṇāgnihōtram. Breathing becomes prāṇāyāma deliberately done; eating becomes praṇāgnihōtram.

And even bathing which is the next natural activity, which not only human-beings practice; even many animals have the habit of bathing; that bathing also is converted into an yajña in our tradition; it is abhiṣēkam of the Lord who is seated inside; that is why we chant.

गंगे च यमुने चैव गोदावरि सरस्वति
नर्मदे सिन्दु कावेरि, जलेस्मिन् सन्निदिम् कुरु ॥

[gaṅgē ca yamunē caiva godāvāri sarasvati
narmadē sindu kāvēri, jalēsmin sannidim kuru ||](#)

Deliberately take bath and look upon the water, gaṅga or Yamuna and we pour water uttering the name of the Lord, sthāna is one of the nithya pūja karma, because it purifies not only the physical body, but it also purifies the mind.

So thus vēda converts our natural activities into yajña and āhara yajña is one of the important types of spiritual sādhana. And therefore Kṛṣṇa divides them into three categories. This categorisation of the food can be from different angles. We can take four factors into account to determine the type;

one is the source of food; our tradition gave lot of importance to the very source of food from where it comes, and who cooks the food, and what is the attitude, is it for commercial purposes, or it is done out of love and compassion, who cooks, what is the attitude with which it is cooked; and who serves the food and what is the attitude, etc. what attitude, all these things we give importance because according to śāstra, when the food is received, depending upon the source, we are receiving the invisible vibrations or puṇya-pāpam also. We are not only receiving the physical nourishment, we are

receiving the spiritual nourishment also, depending upon the source. And if the source is negative, it is going to add pāpam to me, and that pāpam is called asat prathigraha pāpaḥ; pāpam; asat prathigraham means, asat means what? A person or a source, which is impure is asat prathigraha means receiving or taking food from an impure source.

And that is why in those days, they generally avoided taking food from outside. Nowadays eating out is a big thing; everything considers it as very important; and that is why any number of hotels come and all are full; and they generally avoid it, because you do not know how it is cooked, who is cooking, and the attitude will be not 'service' and done with a grumbling attitude and out of commercial interests; not cooked with love and respect, the very owner has only a commercial motive; and therefore they said parānnam prāṇasamkatam. Therefore avoid eating out, if you can; but if that is possible, from angle they say, asat prathigraha can pollute. So therefore one factor is what? Source.

And therefore in the next day bathing, they say if you utter the name of the Lord; not only the water will wash your body, asat prathigraha pāpam is washed, if you chant the nama of the Lord; There is an agamarṣaṇa sūktha;

अद्याशना दति पाना, यच्च उग्रात् प्रतिग्रहात् ।
तन्नो वरुणो राजा पाणिनायाह्य अघमर्षतु ॥

[adyāśanā dati pānā, yacca ugrāt pratigrahāt |](#)
[tannō varuṇo rājā pāṇināyāhya aghamarṣatu ||](#)

ugrāt pratigrahāt, all junk food from all sources, soft and hard drinks, all things, Let Varuṇa wash off all the pāpams; so that I can take fresh things today (not in that meaning), Anything you can abuse, be careful; and in the daily sandhyā vandanam also, asataha prathigraha svahaha; asat prathigraha is considered to be a pāpa. So therefore source.

The second factor is the quality of food, the quality of food first is the source, the second is the quality of food. There also they talk about sātvic, rājasic and tāmasic; Kṛṣṇa is going to elaborate on that; but generally we consider the type of food that has been coming down in our tradition is well designed. Therefore normal regular vegetarian food comes under sātvic.

Therefore any serious spiritual-seeker should be a vegetarian according to our śāstra. And not only that; any food that is offered to the Lord will be sātvic in quality. These are the two general rules; vegetarian food, which comes after offering to the Lord; the qualities. The other details Kṛṣṇa will tell and we will see that later.

The third one is the quantity; very important. Quantity of the food, this I have discussed in the 6th chapter, and I do not want to again go into the details; so the first rule is, eat only when you are hungry, food is not a sense pleasure, food is meant for removing the hunger. And suppose you ask, Swamiji if I am not hungry, how much I should eat; இது எப்படி இருக்கு? How is this?! Like that person; the doctor said, in the night eat only two chappathis; then this person asked after dinner or before dinner. The doctor said during dinner. Therefore, if you are not hungry, to save yourselves and the society, do not eat; and if you are hungry, how much to eat; sufficient to remove the hunger; in fact, according to śāstra, a little bit hunger should be there; One more dōṣa if you can eat, stop at that time; பசித்திரு; தனித்திரு; விழித்திரு. Paṣittiru; taṇittiru; viḷittiru; three sādhanas they tell in Tamil. பசித்திரு paṣittiru, a little bit of hunger should be there constantly; தனித்திரு taṇittiru, learn to be alone for sometime daily; விழித்திரு viḷittiru, means what: be alert; or otherwise I will be sleepy or sleeping. Only two avasttas will be there; So therefore, the next one is quantity.

Then the last one is mode of eating; mode or manner of eating, we will use appropriate manner; if we remember that eating is a form of yajña. It is a form of pūja; therefore I reverentially approach the process of eating.

first rule is I do the pūja sitting; It is started there; I do the pūja sitting; therefore I am supposed to eat sitting and not running; not standing; buffet, one has to stand and walk, all those things; because that is not the method in which I do the pūja, and also the attitude. So thus the mode of eating, that is the attitude is what? What it is an offering going to the Lord inside.

And therefore; annam na nindyāt; annam na paricakṣītā; reverentially approach, at the time of eating also, I am not supposed to indulge in any other activity. Imagine you doing the pūja while talking on the phone or to the neighbor, etc. How will it be; what is more insulting than this. Therefore during pūja we are not supposed to do anything simultaneously. Similarly, I do not say that you should not talk at all; at least the content of the talk, like scolding someone, etc. it is not supposed to be good; reverentially approach. Details in the next class.

Hari Om

208 Chapter 17, Verses 08-11

ॐ

Lord Kṛṣṇa answered Arjuna's question regarding śraddhā by categorising śraddhā into three types; sātvic, rājasic and tāmasic, based on the mental make-up of a person. When

a person uses his śraddhā to the Lord and scriptures for spiritual progress, then it is called sātāvika śraddhā; when a person uses his faith in the scriptures and God for material benefits, it is called rājasa śraddhā, and when a person uses the faith in the Lord and scriptures for the negative result or harming other people, then it is called tāmasa śraddhā. And there are differences also in the mode of worship, these people resort to and also the type of dēvathās these people are attracted towards.

And with this Kṛṣṇa concludes his śraddhā analysis and without Arjuna's asking, Kṛṣṇa himself voluntarily promises to discuss four more topics for which he gave the introduction in the seventh verse and the four topics are āhāraḥ food; yajña worship; tapaḥ austerity; and dānam charity. And Kṛṣṇa himself divides them into three types, sātāvika, rājasa and tāmasa, and Kṛṣṇa discusses them in the same order as he has introduced in the seventh verse and in that order, the first topic is āhāraḥ, or food and in the three verses, 8th, 9th and 10th, Lord Kṛṣṇa talks about sātāvika, rājasic and tāmasic food respectively.

And we should remember that according to our scriptures, the food that we eat has got a great influence in the individuality. As I said, they talk about the source of food and its influence in the person and the second is the quantity of food and its influence and the third is the mode of eating and its influence and finally the quality of food and its influence.

I talked about the source; if it is a sātāvika source, then it will influence us positively; and therefore they generally avoid taking food from unknown sources as much as possible; of course it may not be possible for all, because of the type of profession; but if there is a choice; they say, they take food from a known source. And when it is cooked at home itself, there is no risk at all and also we have a tradition when the ladies cook the food, if they cook (I do not know!) when they cook the food, they have the habit of chanting the slōkās; I do not know whether you have experienced or whether it is continued nowadays; many slōkās they know by heart. While cooking they chant; twofold benefit, one is they know it; and they can keep in their memory, and the other is with the Lord's nama, food is cooked; then it is the most sātāvika food imaginable; because the person is a well-wisher, after all the mother, the heart is clean, the motive is good, and with Lord's nama in the mouth, it is cooked, the children can be but sātāvika only; it will have a tremendous influence. So therefore source of food they ingested; asāt prathigraḥ, they generally criticise.

And the second is quantity I said; moderation in the amount of intake, and also in the frequency, how many times; if at all there is a gap given; if there is no gap, you cannot

say, how many times. So moderation in quantity and frequency is the second rule we saw in the 6th chapter.

The third aspect is the mode in which we eat, and the scriptures point out the approach should be such that the very eating should be taken as a form of ritual; a ritual in which the food is offered to the Vaiśvanarā Lord who is inside our stomach:

अयम् अग्निर् वैश्वानरः, योयम् अन्तपुरुषे, येनातम् अन्नम् पच्यते, इति अन्तर् विद्यते, तस्यै व घोषो भवति ।

[ayam agnir vaiśvanaraḥ yōyam antapuruṣē, yēnātam annam pacyatē, iti antar vidyatē, tasyai va ghōṣō bhavati |](#)

In Bṛhadarāṇya upaniṣad a special upāsana is prescribed upon the Vaiśvanāra Lord who is seated in our stomach, digesting the food; and therefore eating is looked upon as prāṇāgni hōtram; and if eating is a form of ritual; it is reverentially approached, beginning of eating is prayerful and the process of eating is prayerful and the conclusion of eating is also prayerful. It starts with amṛtham upastharaṇamasi. I spread with amṛtham. And then after the food is covered with amṛtham, amṛtham abidhānam asi. First you spread with amrutham, then again you close it with amṛtham with such a prayerful attitude, food is taken; and not only the mode is sacred, whatever is served in the leaf or plate; that is also looked upon as the Lord himself.

सो अन्नम् ब्रह्मेति व्यजानात्; अन्नात् देव कल्मिमानि भूतानि जायन्ते, अन्नेन जाथानि जीवन्ति; अन्नम् प्रयन्तत् अभिसंविशन्तीती;

अन्नम् ब्रह्म; रसो विष्णुः, भोक्ता देवो महेश्वरः । इति सन्चिन्त्य भुञ्जानः अन्नम् दोषै न लिप्यते ॥

[sō annam brahmēti vyajānāt; annāt dēva kalmimāni bhūtāni jāyantē, annēna jāthāni jīvanti; annam prayantāt abhisamviśantīti;](#)

[annam brahma; rasō viṣṇuḥ, bhoktā dēvō mahēśvaraḥ | iti sancintya bhujñānaḥ annam dōṣai na lipyatē ||](#)

There will neither be spiritually poisoning, nor there will be physically poisoning, if a person approaches eating in a prayerful manner. The source is important, the quantity is important, frequency is important, the mode of eating is important; and above all; more importantly the very quality of food Kṛṣṇa wants to highlight in these verses. Because according to the scriptures, āhāra śuddhau, sātva śuddhiḥ.

Chandōgya upaniṣad, 7th chapter, bhūma vidya, at the end of the brahma vidya teaching, the Upaniṣad says that āhāra śuddhau, sātva śuddhi; if the food is pure, it will make the mind pure; sātva śuddhau, dhṛuva smṛti, if the mind is pure, a person will be able to receive the knowledge, self-knowledge and also retain it; dhṛuva smṛti; and smṛti labdē, sarva granthinām, vipra mōkṣaḥ. When a person gets a steady knowledge, that is

liberation. And thus there is a connection between the food and liberation; and therefore do not take it for granted. We do not say food itself will give liberation, then you won't come to the next class; food also is an important contributory factor in spiritual pursuit.

And then in the 6th chapter of Chandōgya upaniṣad, the teacher says; the food that we consume has got three layers; stūla bhāga; madhyama bhāgaḥ and sūkṣma bhāgaḥ. The stūla bhāgaḥ, the gross part of the food will only cater to the taste and it will be evacuated as a waste; that is called stūla bhāgaḥ, the gross part; then there is a madhyama bhāga, the middle portion, which is supposed to cater to the physical nourishment, in the form of carbohydrates, fats, minerals, salts, etc. The madhyama bhāga does not contribute to the taste; but they contribute to the physical nourishment. And then the śāstra says, there is a sūkṣma bhāgaḥ and the sūkṣma bhāga, subtle part of the food, will contribute the nourishment of the sūkṣma śarīram; the type of mind that we enjoy; whether we have a calm, a spiritual- friendly mind, or whether we have a highly restless extrovert mind, and similarly our sense organs are alert or dull, all the subtle 17 organs of sūkṣma śarīram, are nourished by the sūkṣma bhāgaḥ;

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ Chandōgya ६. ५. १ ॥

[annamaśitam trēdhā vidhīyatē tasya yaḥ sthaviṣṭhō dhātustatpurīṣam bhavati yō madhyamastanmāmsam yō:'ṇiṣṭhastanmanah || Chandogya 6. 5. 1 ||](#)

So whatever you consume; stūla, madhyama and sūkṣma bhāgaḥ cater; and if a person is interested in the nourishment of the sūkṣma śarīram also, which is very very important for spiritual sādhana.

He should choose sātvic diet which will be good for sūkṣma śarīra growth; if he consumes or tāmasic food, it may nourish the physical body, but it will be working against the subtle bodies, spiritual growth. And therefore sātvic diet is supposed to be conducive to spiritual growth;

And then the next question is what is sātvic? What is rājasic? And what is tāmasic diet? And as I said we can have a general rule, generally the vegetarian diet is sātvic, which is in our vēdic tradition. Parāmpara food is sātvic; non-veg food and drinks like alcohol etc. They are considered to be highly rājasic and tāmasic and therefore a serious spiritual-seeker should avoid them and confine to vegetarianism. And of course within vegetarian food itself, there are sātvic, rājasic, tāmasic, etc; we need not go to that, because now the vegetarianism itself is in problem; I do not go into further details; if people become vegetarians, especially spiritual-seeker s and that too serious spiritual-seeker s, if they give up meat and alcohol it is a very very important in spirituality.

And thereafter Kṛṣṇa gives certain general rules regarding the diet. In the 8th verse, sātvik diet is defined. What is that? He says, āyuhṣattvabalārōgya-sukhaprītivardhanāḥ; sātvik diet will nourish all these; What are they?

Āyuh, means longevity; sātvic diet will increase the longevity.

Then sātvam, means manō balam, the strength of the mind; is called sātvam, mental strength, mental resistance, mental immunity to violent emotions is called sātvam.

Then balam is physical strength.

Then arōgyam, health, so generally vegetarians are more healthy; the chances of diseases are very very very low in vegetarianism. Of course vegetarian congress people are there; books and books are written on vegetarianism; I do not want get into that; we can read books. They have clearly scientifically and statistically proved that all organs are generally healthy in vegetarianism. Therefore arōgyam.

Then sukham means what, the internal relaxation; comfort; physical and mental comfort; freedom from tension, stress and strain, etc. are called here sukham; long-term comfort in life,

Then prīti; prīti means comfort and happiness, even at the time of eating. So prīti stands for the comfort at the time of eating; sukham refers to the comfort after.

Because in rājasic and tāmasic variety, one may enjoy the food at the time of eating; kāra śāram, next day you will understand in the bathroom; so later, problems will be more. They will eat then, but suffer later; therefore, sātvik diet means while eating and later also, there is a lightness in the body and lightness in the mind also.

So sukhaprītivardhanāḥ; all these things increase if it is a sātvik diet.

And rasyāḥ, means delicious, it is only we have to develop the habit, a person who is not used to that, he will say, what is in vegetarian diet; but if a person develops a taste, it is very very delicious and also rasa stands for sweet. Sweet is generally considered to be sātvic in a limited quantity; very careful; one kg sugar do not consume in the home, saying it is sātvic. Sweet in limited quantity is called sātvic; **rasyāḥ**, means sweet and delicious.

Then snigdḥāḥ, food which are not very dry; that is sufficient oil or ghee is there, ghee is also supposed to be a sātvic dish. Again be careful, within moderation, according to śāstra, ghee is very good in moderation. So snigdḥāḥ, which is not too dry.

Then sthirāḥ, which are nourishing physically also. Not only it should help me in nourishing my sūkṣma śarīram, it should take care of my physical need, there is a very big misconception that the vegetarian food will not give all the required nourishment. And they have medically and scientifically proved that all the nourishment we can happily and comfortably get through vegetarianism. Therefore vēda prescribes that only; sthirāḥ; physically nourishing.

And ḥṛdhyāḥ; means what? even visually pleasing; therefore sātvik food not only it should be good for the tongue; according to śāstra, even to see that one should feel that one should consume when seen. Therefore ḥṛdhyāḥ, even pleasing to the sight; sight foods are sātvik foods and if a person is sātvik person, he will be naturally attracted to such foods. And therefore Kṛṣṇa says sātвика priyā. All sātvic people naturally like this food; this is sātविका āhārah.

Then what about rājasic diet; Kṛṣṇa gives:

Verse 17.9

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः |
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः || १७- ९ ||

kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ |
āhārā rājasasyeṣṭā duḥkhaśōkāmāyapradāḥ || 17.9 ||

आहाराः āhārāḥ **Those foods**, कट्वम्ललवणात्युष्ण तीक्ष्णरूक्षविदाहिनः kaṭvamlalavaṇātyuṣṇa tīkṣṇarūkṣavidāhinaḥ **which are very bitter, sour, saltish, hot pungent, dry, and burning** दुःखशोकामयप्रदाः duḥkhaśōkāmāyapradāḥ **and which cause pain, sorrow and disease**, इष्टाः iṣṭāḥ **are liked** राजसस्य rājasasya **by the Rājasic (people)**

9. Those foods which are very bitter, sour, saltish, hot, pungent, dry and burning, which cause pain, sorrow and disease are liked by Rājasic people.

So rājasic food Kṛṣṇa defines here; he says; other than the sweet, because sweet is considered sātvik, other than the sweet, all the other tastes, of ṣad rasam, all the other five rasās in excess is considered rājasic. What are they, athi katu, in the slōkā, it is difficult to read; it should be split like this; kaṭu, aṁla, lavaṇa, ati uṣṇa, tīkṣṇa, rūkṣa, vidāhinaḥ, in the ati uṣṇa, that ati should be added to every one; ati kaṭu, ati aṁla, ati lavaṇa, ati uṣṇa, ati tīkṣṇa, ati rūkṣa, ati vidāhinaḥ.

Even as you pronounce you can see it is kada bada; see the reading of the sātविका, even the reading is sātविक; so ati katu means what extremely bitter; ati aṁla, very sour, ati lavaṇa, too much saltish; And ati uṣṇa, very hot; hot is here temperature; very very hot and they do not talk about very cold, because perhaps in India, we do not have that

problem. We should add extremely sub-zero ice-cream, problem. Therefore extreme cold and extreme heat also is not good; the food should be closer to the body temperature.

And therefore *ati uṣṇa*, then *ati tīkṣṇa*, here *tīkṣṇa* very hot in the sense of chilli hot; *kāram*; *ati tīkṣṇa* too much chilli; too much *avakāi*, too much chutneys, if you do not know, take any Andhra chutney, you will know what is the 7th heaven, immediate experience and water will come out of all the holes, nose, ears, and eyes; I am talking from experience; Somebody gave some chutney and I only touched with the tip of my finger; and touched and immediately I was affected; they say generally they neutralise it with lot of ghee; generally they say it is not good, *ati tīkṣṇa*, *kāram* makes you angry; therefore you become, that is why angry person, hot tempered we say.

Tīkṣṇa, then *rūkṣa*, means very very dry; with no oil, no ghee, nothing, very dry food.

And *vidāhinaḥ*; any type of food which burns or eats up corrodes the inner tender organs; certain types of food are supposed to corrode the inner lining of the stomach, like the mustard etc. some people like the mustard, as they pick and eat it with interest. They say too much of mustard is also not good; it will come under *vidāhi*, that which it eats inner tender organs; all these come under *rājasic* food and a *rājasic* person generally like that food only.

If you give him *sātvik* food, he will say: this is only bland; give me some chillis and they will eat chilli directly. Somebody I saw chilli, garlic and mustard oil combination, they will enjoy; anyway *rājasasya iṣṭaḥ*; they are liked by *rājasic* people, and they cause *duḥkhaśokakāmayapradāḥ*. These types of food will have adverse effect, short term as well as long-term.

Duḥkham stands for short term adverse effect, like what: the eyes' tears coming

And *śoka* is long-term, the system also will get spoiled, so long-term adverse effect and also *āmayapradāḥ*; it will cause varieties of diseases like ulcer, etc.

But these people will be highly active; so if it has got an advantage or plus point, they are so dynamic, it will make the person highly active, he can work 20 hours a day. That is the plus point; but the minus point, highly un-conducive for spirituality; because that person cannot sit an hour for *vēdānta śravaṇam*. Or he cannot sit for 15 minutes for *japa* or *pūja*; and therefore spiritually disadvantageous, materially may be advantageous; *duḥkhaśokakāmayapradāḥ*; this is *rājasic* food.

Then comes the *tāmasic* one in the next verse:

Verse 17.10

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७.१० ॥

Yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat |
ucchiṣṭamapi cāmēdhyāṁ bhōjanaṁ tāmasapriyam || 17.10 ||

भोजनम् bhōjanam **That food** यद् यातयामम् yad yātayāmam **which is not properly cooked**
गतरसम् gatarasam **which lacks nourishments** पूति pūti **which is putrid** पर्युषितं च अपि
paryuṣitaṁ ca api **stale** उच्छिष्टम् ucchiṣṭam **or left over** च **अमेध्यम्** ca **amēdhyāṁ and**
which is impure तामसप्रियम् tāmasapriyam **is liked by tāmasic people.**

10. That food which is not properly cooked, which lacks nourishments, which is putrid, stale or leftover, and which is impure is liked by tāmasic (people).

So tāmasic food is defined here. Yātayāmam; means undercooked or uncooked food. Tradition says cooking is important, Agni sambanda is important; because Agni also is looked upon as a deity and therefore that brings about a taste; not only it removes all the bacteria and other things, they say water also has to be boiled, milk has to be boiled; cooking will remove not only physical toxins; it is supposed to remove spiritual toxins also; therefore salad and all in trouble now. Therefore, it is cooking is considered important. So yātayāmam means under cooked or uncooked food will come under tāmasic variety;

Then gatarasam; over cooked food; it is cooked so much that all the nourishment has evaporated; or it got mixed with water and the water they throw away the vegetable they keep; it has no nourishment at all; and therefore over cooked food also comes under tāmasic variety. Gatarasam; nutrient-less, nourishment less food.

Then pūti means the food which has become foul smelling by keeping for a long time; so pūti means durgandha yuktam, foul smelling.

Paryuṣitaṁ, food that is kept overnight; outside the fridge; or inside the fridge; any food which is kept overnight is considered to be tāmasic food. Ladies will get angry, if I tell all these, because I hear that nowadays they cook for 7 days at one go; I do not know; therefore even dates are marked and then it is kept, micro oven, heat and eat, heat and eat, every time.

And the primary reason that is not accepted is it is said that the food is cooked not only for our eating; the food is cooked for offering to the deity at home; we may say the food is not spoiled and I like it and I can eat; but they said that should not be done because you cannot give the old micro-ovened food to Bhagavān. The sorry Lord!!

Since the Lord at home cannot be yesterday and last week's or last month's or last year's; last year's things also they can keep, they say. I do not want to dwell on that; therefore paryūṣitaṃ is kept overnight, daily something has to be cooked to offer to the Lord, because we look upon the Lord as the live Lord and therefore that Lord has to be worshipped only then, the home will be a temple. And minus that cooking, it is no more a temple, it become some kind of lodge or building and you have to convert home into a temple, these things are important; but nowadays I do not how far such things are feasible; because everybody is working; cooking is not there at all; fast food has taken over.

As somebody said the best wife is one who knows the best foods liked by her husband and also the hotels which supply them. Can you understand; therefore fast foods have come; if I talk, they will say that I am still in the 17th century, etc. therefore at least out of academic interest; it is nice to know the v̄edic concept of daily cooking; supposed to be important. And therefore paryūṣitaṃ cha yat;

ucchiṣṭam means what, the left over half dōśai I ate in the morning, other half I keep for the night; that is called ucchiṣṭam,

And amēdhyam. Amēdhyam means a food which is not offered to the Lord. because in our tradition, food has to be offered to the Lord; when I am eating yesterday's or last week's food, I will never be able to offer it to the Lord; and if it is not offered to the Lord, food is no more a prasāda; yajñāśiṣṭāśinaḥ santō mucyantē sarvakilbiṣaiḥ.

In the third chapter, Kṛṣṇa said that when the food is offered to the Lord, and eaten, that food is called yajña śiṣṭām or yajña prasāda. Yajña prasāda purifies the mind; but when it is not offered to the Lord, it is called amēdhyam. Mēdhaḥ means yajñāḥ; So mēdhyam means sacred, which is fit for yajña.

Amēdhyam means unsacred food; which is not fit for offering and that which has not been offered to the Lord. Amēdhyam is also considered to be tāmasic food, and you can find generally, wherever such habits, whichever family, such habits grow up, generally religion will go away from that family. Spirituality will go away from that family. It will become an embodiment of materialism. You can watch these things, these are all materialism will become predominant. God will disappear, religion will disappear, because if you have to offer to the Lord, you have to get up early in the morning; early morning getting up is itself disappearing; and early morning bath, is a big question; early morning waking up, is going; early morning snānaṃ is going; early morning cooking is going; early morning prayers are going; you will find a typical house will be an embodiment of materialism in play.

If we want to make it a religious spiritual centre, all these things are inevitable. We have to change our very way of life; if it requires going to bed early, we have to change that habit also. But everything is changing, people come from office at 10 p.m. and therefore relaxed eating is only in the night. In office only stuffing; generally cooking is done in the night and eating is done at 11 p.m. and generally night show in TV is at 11 p.m. Then see that and sleep, then when you get up, it will only be suryāsthānam what you will be seeing. Somebody said when the sun light falls on my face, I wake up. Wonderful it was said; but his room was on the western side; that is it; OK.

ucchiṣṭamapi cāmēdhyam; vēdic lifestyle is unfortunately disappearing; something very unfortunate; but it is happening.

bhōjanam tāmasapriyam; this is generally liked by tāmasik people; these are three types of food.

And Śankarācārya adds a note; if you want to change your character, you have to change so many things; which includes in change in food habits also. We do not say the change in food habits alone will make all the things, that is one important factor to be taken into account; along with so many other factors also. Thus change your character by changing your food habits. Thus trivida āhāra topic is over.

Now Kṛṣṇa enters into three types of yajña.

Verse 17.11

अफलाकाङ्क्षिभिर्यज्ञः विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधय स सात्त्विकः ॥ १७.११ ॥

aphalāṅkṣibhiryajñō vidhidṛṣṭō ya ijjatē |
yaṣṭavyamēvēti manaḥ samādhāya sa sāttvikaḥ || 17.11 ||

सात्त्विकः यज्ञः sātvikaḥ yajñaḥ **Sāttvic Yajña सः** saḥ – is that **यः इज्यते** yaḥ ijjatē **which is performed** **मनः समाधय** manaḥ samādhāya **wholeheartedly** **विधिदृष्टः** vidhidṛṣṭaḥ **according to scriptural injunctions** **अफलाकाङ्क्षि भिः** aphaḷākāṅkṣibhiḥ **by those who are not desirous of the result, इति** iti **(with the resolve)** **एव यष्टव्यम्** ēva yaṣṭavyam **it should be performed.**

11. Sātvic yajña is that which is performed wholeheartedly according to scriptural injunctions by those who are not desirous of the result (with the resolve) that it should be performed.

So three types of yajña are being talked about; the 11th verse defines sātvik yajña; 12 rājasa yajña; 13th tāmasa yajña. What is sātvika yajña? According to vēda, we are involved in varieties of activities; physical, verbal, mental activities galore; and the more advanced the society is; the more the number of activities are. And a spiritual-seeker

should do certain activities which are meant for the inner spiritual growth also, We do require lot of activities for physical nourishment. In fact right from LKG onwards our education is meant for what?

Nowadays nobody thinks of inner growth; the very purpose of education is what? Where do you get the best job; and job is meant for what? Maximum money; money is meant for what? For taking care of the physical and other material needs; it is required; Vēda is not against that; but Vēda asks what type of education and activities do you have for the sake of your inner growth for your spiritual growth? For sādhana catuṣṭaya sampathi, what are you doing?

And the scriptures say; you have to allot, you have to dedicate a part of the day exclusively for this inner growth, which alone we saw in the 3rd chapter as pañca-mahā-yajña; which are called niṣkāma karmāṇi. They would not contribute to our material growth; they will not give me, they will not give me name and fame, they will not give me status in society, they will not improve my material environment; they purely contribute to my inner growth; for that I should definitely do some karmas, beginning from dēva yajña in the early morning, before we start our earning work; Let the day start with those activities which are meant for spiritual growth. Because morning time is supposed to sātvic time.

And as the sun rises, and the heat of the sun increases, the body becomes more and more rājasic. Therefore the later time is ideal for rājasic activities; brahma muhurtha is fit for vēda pradhāna; spiritual activities.

And then as the evening set, the sun sets, the sātva goes away, rājas goes away and along with the setting of the sun, tāmas takes over. So the body clock, is sātva to rājas to tāmas and therefore the scriptures prescribe spiritual activities in the morning and for what purposes, i.e. meant for only inner growth

And therefore Kṛṣṇa says, yajñaḥ, that yajña or karma or activity, which vidhidṛṣṭaḥ, which has been prescribed by the scriptures for your inner growth; morning prayers; morning japa, morning pūja, morning temple visit; All those have been prescribed in our culture for what, if you ask, meant for inner growth; vidhidṛṣṭaḥ. Just as they prescribe morning walk is the vidhi given by the modern medical people, you can now find beach walkers association, or park walkers, even if you do not want to walk, you would like to walk, because health requires that. Just as a person forces himself in the physical walking because, it is good for my physical health. Similarly the scriptures prescribe certain inner exercises, which are meant for the spiritual health of the person. And therefore

vidhidṛṣṭaḥ; prescribed by the spiritual doctor, called the ṛṣi. Ṛṣis were the spiritual doctors taking care of our spiritual health; vidhidṛṣṭaḥ.

And aphaḷākān-kṣibhiḥ; and when they do the morning walk, what money do they get? They are not getting any money because they are not working anywhere. Even though they do not get any money or increase in salary or position or name or fame, still they allot that time. Busiest executives are walking, even they do not get any money, because they know the value of the physical health. Similarly, the spiritual people who know the value of the spiritual health; they follow these rites, without expecting any material benefit. No money, no promotion in job, they do not expect anything, aphaḷākān-kṣibhiḥ, phalam means material benefit, akān-kṣibhi means desirous, aphaḷākān-kṣibhi means without desiring any material benefit, they follow these rituals like sandhya vandana or morning japa, purely for what? Spiritual benefit; they are called niṣkāma karmāṇi; they are called sātvika-karmāṇi, they are called nithya naimittika karmāṇi.

And the world, the materialistic people will tease them, they do not feel bad, they do not have any complex, because they know the value of spiritual health. Just as the walkers know the value of physical health, you can see in the beach, they do the exercise, they do not bother about what the other people think, wearing the half pant and they are coming to the class with the same half-pant, because only place where dress code is not there, is the class. After the beach walk, they take the arikampullu extract and directly come to the class. Anyway it is OK, if they come to the class. Therefore, they do not bother about their dress, or anything else, because they have a value for physical health; they do not bother about what others' think. Similarly those people do not bother about what the society thinks, they do what they value. So therefore how do they do.

Yaṣṭavyam ēva. I have to necessarily practice these things; for my own benefit; whatever the society says or thinks. It is not done for others' sake; it is done because I value this. Yaṣṭavyam it has to be done under all circumstances.

And how it is done? Manaḥ samādhāya; with concentration; with application. So any pūja; any japa, any dhyānam, anything practiced with total commitment for inner growth is called sātvika yajñāḥ.

In short the karma-yōga of the third chapter is called the sātvika yajña. Niyataṁ kuru karma tvaṁ karma jyāyō hyakarmaṇaḥ. That is sātvika karma.

More we will see in the next class. Hari Om

209 Chapter 17, Verses 11-14

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By way of answering Arjuna's question, Lord Kṛṣṇa first dealt with three types of śraddhā, three types of faith. Thereafter the Lord himself voluntarily promised to talk about four more topics, viz., āhāraḥ, yajñāḥ, tapaḥ and dānam. Food, worship austerity and charity. And then the Lord himself explains each one of them, by dividing them into three varieties; sātvika, rājasa, tāmasa āhāra; similarly sātvika, rājasa, tāmasa yajñāḥ, etc. Of these four topics, we have completed the first topic, viz., the three types of āhāra, which was dealt with in verse No.8, 9 and 10. And now we have entered into three types of yajñāḥ in the three verses, 11, 12, and 13.

I introduced 11th verse, in the previous class, in which sātvika yajñāḥ is being talked about. The scriptures prescribe varieties of karmas for human benefit, and all these karmas are called yajña, because in all these karmas, indirectly or directly, worship of the Lord is involved.

In the vēdic tradition, there is no secular karmas separate from sacred karma; even secular karma are converted into sacred karma by entertaining the bhāvana of dedicating the action to the Lord and once we develop that bhāvana; all the karmas are called yajñāḥ. As I said in the other day, even the most mundane activity of eating becomes a yajñāḥ, bathing becomes a yajñāḥ, walking becomes a yajñāḥ. And these yajñas are scriptural karmas, divided into several types, and there are certain types of karmas, which are meant exclusively for spiritual growth; there are certain karmas which are meant primarily, I would not say, exclusively, primarily meant for spiritual growth. And these primary karmas meant primarily for spiritual growth are called nitya and naimithika karma; or vihitha karma or niyata karma or pañca-mahā-yajña. And all these karmas are in the form of some form of contribution to the others' in the society; contribution to the Lord; contribution to the nature, fellow human beings, other living beings, contributory karmas are called nitya naimithika karmas. They are primarily meant for spiritual growth; and separate from these nitya naimithika karmas, they are many other karmas which are meant for material benefit. They are all called sakāma or kāmya karmāṇi.

And as far as kāmya karmas are concerned, Lord need not give publicity to them; because all the people will naturally go after kāmya karma. Because human-beings are riddled with desires and they have got umpteen desires, they will go to different people, they will read different books and they themselves will found, what karma will lead to health; what karma will lead to wealth, what karma will give admission for my son, and what karma will get my son married. So these karmas, Bhagavān need not publicize; people themselves will go after that karma.

But the karmas which are meant for spiritual growth, people will never give importance. Because if I have to do karmas for spiritual growth, I should know first what is spiritual growth; and I should develop a value for spiritual growth and generally people never develop value for spiritual growth throughout the life, or if at all they develop the value, it is at the fag end of the life, or 90th or 95th year. By the time, they are unfit for that.

And therefore vēdās are worried, Bhagavān is worried, how can they make the human being perform the karmas for spiritual growth and what is the best method? Vēda tells these karmas are compulsory. If they are given as optional karmas, nobody will do that karma, and therefore vēda commands, "You have to do these karmas". Like certain traffic rules meant for our own safety; they are meant for our safety; but still we are so immature; that we do not want to follow those rules, even it is going to hurt ourselves. So what should the government do? Even though the government is not going to lose anything by our violation; government has to make those rules compulsory and not only compulsory, government has threaten, if you do not follow the rules, there will be aparādham-fine they have; and the government has to do for what purpose, not for their benefit, but because of the consideration for our own health.

Similarly, the scriptures want all of us to grow spiritually also; and spiritual growth takes lot of time, and therefore the journey should start from the earliest period. And therefore what do these scriptures do; they make the pañca-mahā-yajñahs compulsory. And not only they make them compulsory, they warn, if you do not do these karmas, you will have pāpam. Fine. What is the fine given by the scriptures? Special pāpam and the fine pāpam is called pratyavāya pāpam and the vēdās threaten this pratyavāya will take you to special health; pratyavāya narakam. The idea is at least out of fear the person will do that karma and unknowingly, that person is reaping the spiritual benefit. Therefore the first method the scriptures use is what? Frightening, you have to do this karma.

Then the next method the scriptures use is this. The scriptures point out all these compulsory actions have got twofold benefit. All these compulsory actions like daily morning prayer, etc. are karma for pithṛus, like śraddhām, etc. or daily pārāyaṇam, etc. for all these compulsory karmas, twofold benefits are prescribed. And what is that? They can be used for material benefits also, If you want; the very same sandhya vandhanam, if it is not performed, it will produce pāpam, If you do not do pitru śraddhām, it will produce pāpam, which is called pitṛ śāpam; it is not pitṛus do śāpam, but the idea is the pāpam born out of omission of the duty. So if you do not do them, it will produce pāpam.

On the other hand, if you do them, you will get the benefit and the benefit is of two types, which benefit you want you can choose. And one benefit is material benefit, it will give

you lot of money, promotion, name, fame and after death, svarga lōkā also. Sandhya vandanam gives you svarga definitely they said. This is the material benefit.

On the other hand, a person is mature enough and he has understood the value of spiritual growth, then the vēda points out you do those compulsory action without seeking material benefit, then those very compulsory karmas will produce spiritual benefit called amānitvam, adāmbitvam, ahim̐sa, śānti. All the daivi sampath mentioned in the 16th chapter will automatically come to you, if you perform those compulsory actions.

And therefore Kṛṣṇa talks about them, in this 11th verse, yaṣṭavyam ēva; you look upon those actions as compulsory and also be afraid of prathyavāya pāpam and narakam and at least avoid pāpam and narakam, and at least to avoid the fine from the policeman, obey the traffic rule. If you are not mature enough to understand the principle of traffic rules, at least follow them out of fear. Therefore yaṣṭavyam means I have to compulsory do them. May you develop that attitude; and once you have decided to do that like daily prayers.

Once you have decided to do that, you have two options; what are those options; you can use those prayers, or you can use those prayers for spiritual growth, but you cannot choose both of them.

And therefore Kṛṣṇa says: aphaḷāṅkṣibhi, if you refuse to use those karmas for material benefit, and if you are interested in spiritual growth, use those daily karmas for what: citta śuddhi. Therefore aphaḷāṅkṣibhi; it should be done by those people who are not interested in material benefit; Here palam means material benefit, but they have a desire for phalam; But what type of desire? desire for jñāna yōgyatā, desire for sādhana catuṣṭaya sampathi. Oh Lord, I should develop jñāna yōgyatā; so that Māṇḍukya Upaniṣad can be understood; I heard somebody was telling; Swāmiji, two people were talking; at the end of the class; nothing is understood; so this is the conversation; the whole Māṇḍukya seems to go above the head, so I require a lot of jñāna yōgyatā, and this is only vaithathya prakaraṇam; the third chapter is still tougher; be ready. If we have to understand such subtle teaching, we require a special type of mind; Oh; Mandukya Jñāna yōgyatā dēhi; do sandhya vandhana, do daily prayer. Mamōpātha samatha durita kṣaya dvara, Sri Paramēśvara prityartham.

Therefore, aphaḷāṅkṣibhi; these people want only spiritual growth.

and vidhidṛṣṭaḥ; and they follow all the instructions given in the scriptures. vidhi means rules and regulations given in the scriptures, with regard to time, etc. and when they do that, what is their attitude? It is not, just a compulsory duty.

But with manaḥ samādhāya, with sincerity, the time is not wasted; even though I spend time for my daily prayer, I won't get any money out of it, but I should know a subtle benefit is accrued to me. Even one second is not a waste. If I have that conviction, I will put my heart and soul in those activities. Therefore, manaḥ samādhāya means sincerely, whole heartedly.

Manaḥ samādhāya ya iyyatē; when those pañcamahā yajñas are done. I am not spending my time on pañcamahā yajna. If you do not remember, go back to the 3rd chapter, and revise. Generally, it is activity in the form of contribution to others. We are very good in activities which will benefit us; selfish activities, nobody need prescribe, that is natural, but activities of contribution, scriptures have to tell that; and they are called pañcamaha yajñahs, and such a yajña is called sātāvika yajñah.

Then what is rājasa yajñah? That those activities, which are most common and natural to us. The scriptures need not ask us to do, we will naturally do it; because they are selfish activity. Kṛṣṇa defines them:

Verse 17.12

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७.१२ ॥

abhisandhāya tu phalaṃ dambhārthamapi caiva yat |
ijyatē bharataśreṣṭha taṃ yajñam viddhi rājasam || 17.12 ||

भरतश्रेष्ठ bharataśreṣṭha **Oh Arjuna, best of bharatas** विद्धि viddhi taṃ **know** तं यज्ञम् yajñam **that yajña** यद् इज्यते yad iyyate **which is performed** अभिसन्धाय तु abhisandhāya tu **expecting** फलम् phalam **a result** अपि च एव api ca ēva **and also** दम्भार्थम् dambhārtham **for the sake of show** राजसम् rājasam **to be rajasic**

12. Oh Arjuna ! Know that yajña which is performed expecting a result, and also for the sake of 'show', to be rajasic.

So rājasic yajña all these sakāma karmāṇi. All the activities done for external growth. Therefore phalam abhisandhāya; phalam means external benefits, gross benefits, tangible benefits like name, fame, money, status, position, possession, power, influence, pull, all kinds of benefits here are all called phalam, abhisandhāya, that these are kept in mind all the time. What will I get out of these activities? With that meditation all the time. If I do not expect any money out of it, the next thing I expect out of it, is acknowledgement in the souvenir book and preferably in the front page and in the vote of thanks, my name should be mentioned; i.e. dambhā; name and fame; abi yat karma kriyatē; whatever action is done, iyyatē, tat rājasam viddhi. So the main difference between sātāvika and rājasam is: in sātāvika karma, I concentrate on what I give?; in

rājasa karma, I concentrate on what I get. **Give-oriented karma is sātvikam, get-oriented karma is rājasam.**

And when I take the balance sheet at the end of my life; suppose I think that I have got more and given less, from materialistic angle, it is called success. What is success from materialistic angle? I should have got more in life and I should have spend less. This is material success whereas spiritual success has got a totally different balance sheet. What is that? In life, if I have taken less, and if I have given more to the society, that is the measure of success. This is the basic difference between a satvik karma and rājasic karma. Sātvik and rājasic person; hey bhārataśrēṣṭha Arjuna, when it is done with this attitude, tham yajñam rājasam viddhi. Selfish activity is rājasic activity.

Then what is tāmasic activity?

Verse 17.13

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७.१३ ॥

[Vidhihīnamasṛṣṭānnaṁ mantrahīnamadakṣiṇam |](#)
[śraddhāviraḥitaṁ yajñaṁ tāmasaṁ paricakṣatē || 17.13 ||](#)

परिचक्षते paricakṣatē **they call**, यज्ञम् yajñam **that yajña** तामसम् tāmasam **to be tamasic**
विधिहीनम् vidhihīnam **which is contrary to scriptural injunctions**, असृष्टान्नम् asṛṣṭānnaṁ
which is without food cooked (for distribution), मन्त्रहीनम् mantrahīnam **without**
proper mantras, अदक्षिणम् adakṣiṇam **without proper dakṣiṇa**, श्रद्धाविरहितम्
śraddhāviraḥitam **and without faith**.

13. They call that yajña to be tamasic which is contrary to the scriptural injunctions, which is without food cooked (for distribution) without proper mantras, without proper dakṣiṇa, without faith.

So tāmasic yajñaḥ is a pūja or rite or worship, in which everything is a negative; what is that; vidhihīnam, all the scriptural injunctions are violated to our convenience; so vidhihīnam, violating all the rules;

Asṛṣṭānnaṁ, all the yajñas are an opportunity to share my possessions with the other people. It is a natural socialism, voluntary socialism. The very purpose of the yajñam is I take it as an opportunity to share my possessions with others; because at the end of every yajña, dānam is an integral part; vastra dānam, anna dānam, Dana dānam, gō dānam, kṣētra dānam. Dānam is kept as an integral part, so that I get an opportunity to share. And in this tāmasic yajña, this person does not give any dānam, or this person gives minimum dānam, because śāstra has given various options; they say if you want to give a cow; and if you cannot give a cow, give a coconut; If you cannot give a coconut,

you can give Rs.1.25 (what is the calculation, the Lord alone knows!) and three options are given and this person chooses this 1.25. But śāstra has given this option, not for all; but for those people who cannot afford. But the person who can afford, does not give, and he thinks, he is smarter, do you know what Bhagavān does; Bhagavān is smarter; when I can afford and I do not give, Bhagavān makes my position such that in due course, I will not be able to afford that. He will make me like that.

And therefore, asṛṣṭānnam, there is no dānam; I have told you before, for everything akṣathān samarpayāmi; vasthartam Akṣathān samarpayāmi, upavithārtam, akṣathān samarpayāmi, and in the end dakṣiṇārtam akṣathān samarpayāmi; if you say, the priest will not agree. Does not want. Akṣathā is only in extra ordinary cases, if you use the excuse in a wrong way, you will get the negative result; so asṛṣṭānnam; mantrahīnam, without chanting the mantras properly, so it is said

[Sri Rāma Rāma Rāmethi, Ramē Rāmē manōramē |](#)
[sahasranama tat thulyam, Rāma nāma varānanē ||](#)

What does that this mantra mean? That three times you chant Rāma; and it is equal to Shri Viṣṇu Sahasranama; wonderful; from tomorrow onwards I will just chant Rāma, Rāma, Rāma and I will run away. Śāstra is very considerate, but we should not abuse the option given in the Śāstra. Mantrahīnam, violating the mantras.

Adakṣiṇām. Nothing should be taken free; nothing should be taken free; that is the rule; as they say, there is no free lunch. So whether the other person gives you free or not is the question, I cannot take anything free; whatever I get free, I compensate proportionately and here also dakṣiṇā is important for the priest. Even if the priest does not ask. He is not supposed to ask; He is not supposed to fix the dakṣiṇā; a brāhmaṇa is supposed to be satisfied with whatever dakṣiṇā comes.

Asanttuṣṭhō dvijō naṣṭaḥ; a discontented brāhmaṇa is spiritually-lost. This is the law of the Śāstra. Therefore a brāhmaṇa should not fix the dakṣiṇā; he should receive whatever dakṣiṇā is offered; but what do these people do; because brahmaṇa does not fix, He says that my great grandfather gave Rs.2-1/2 and I will also give the same; that is the tradition. After-all a very obedient follower of the great great great grandfather! Then what will the poor brāhmaṇa do.

Therefore nowadays he fixes contract; A type, B type, C type, for everything A,B, C and depending upon that he does; but we complain; but he is forced to do that; because when a person does not voluntarily give, the other person becomes commercial; they are driven to become commercial. If everybody voluntarily gives, this will not be required. Vēdic society is based on voluntary growth; there should be no rule at all; they

say a perfect society is one in which rules are minimum. If we require more and more rules, it means that we are more and more gross. Vēdic society had minimum rules; but now rules are required. This much dakṣiṇā. Gīta course dakṣiṇā; Rs.7000. Do not worry, I am not going to ask. That is not supposed to be done; that the Vēdic society rule. What a beautiful society? Adakṣiṇā, in tāmasic yajña, this person does not do that.

Like the King wanted to do the Rudrabhisēkam; and he wanted one glass of milk from every member in the village; and a huge Anda was built. So many villagers, they have to come and so you cannot see, because it is a huge container and therefore a ladder was kept, and everybody had to climb and pour his contribution of glass of milk and first person came, he was very intelligent, when everybody is pouring milk, if I pour one glass of water, nothing will be noticed. Therefore we went and poured a glass of water; the second, the third, and everyone thought like that, and the next day, the whole Anda was full of water only!!.

So thus everybody think, let somebody else contribute, then that society cannot survive; I should know that I am the part and I should contribute my part voluntarily; Tāmasa yajña is in which voluntary contributions are not there. Adakṣiṇām.

And śraddhāviraḥitam and there is no śraddhā. What is the guarantee that these pūja will benefit? How do you know that the śraddhā will go to the forefathers? You say that punarjanma is there and therefore they would have been reborn already!!

So why should I do śraddhā, primary mistake we commit, We think that the śraddhā is meant for the forefathers, we should remember, Śraddhā is not primarily meant for the forefathers; this must be clearly grasped. The primary benefit of the śraddhā is for the performer; the forefather might not be there; He might have been even liberated; but we are not given to him, that karma gives me citta śuddhi, like offering naivēdyam to the Lord. Lord does not depend our miserable banana. Is he going to fill his stomach by eating this small banana you give? Depending on our banana, he would have become emaciated long before. So remember, we are offering to the Lord not because the Lord wants; our offering is going to give us citta śuddhi. Similarly whether your offering goes to your grandfather or not; we do not care. Even if it goes, it is only a bye product or secondary benefit.

Śraddhā is one of the pañca-maha-yajña, pañca-maha-yajña is meant for my citta śuddha. And if I value citta śuddhi, I have to do that; And how the citta śuddhi will come, I should have śraddhā; if that śraddhā is not there, that yajña will become tāmasa yajña, that is why ritual itself is called śraddhām; śraddhāya kritham, śraddhām. It benefits me,

Full stop. Spiritually. So śraddhā virahitam yajñam tāmasam paricakṣatē. That is tāmasic yajña.

And what are we supposed to learn from these three verses; the lesson that we should learn is tāmasa yajñas should be given up straightaway; If you are a spiritual-seeker, tāmasa yajñas you give up straight away, rājasa yajñas. Let the proportion become gradually lesser; let the selfish activity become lesser and lesser gradually; and let the selfless activity meant for the benefit of others increase gradually. And that is called karma-yōgaḥ. Karma-yōgi is one who gives more to the society and take less from the society. They give the example; we have seen in the third chapter of the tree.

चायाम् अन्यस्य कुर्वन्ति
तिष्ठन्ति स्वयम् आतपे ।
फलान्यापि परार्थाया
व्रिक्षाहः सत्पुरुषा इवा ॥

cāyām anyasya kurvanti
tiṣṭanti svayam ātapē |
phalānyāpi parārhāyā
vriṁṣāhaḥ satpuruṣā ivā ||

They stand under the hot sun and they give shade to others; and whatever fruits also they generate; they are also meant for others; the trees are like karma-yōgis; and therefore we say that there should be more and more trees and I should live such a life. That the society must be interested in my survival; now it is the other way round. I want to survive and the society is praying for my death; society is praying for my quit. We should become other way round; I should not mind quitting and the society must do its best to keep me going; because the society considers my existence to be useful to the World. vṛkṣāhaḥ satpuruṣā ivā. That is the definition of karma-yōga. So karma-yōga is sātṛvika yajñaḥ.

Verse 17.14

देवद्विजगुरुप्राज्ञ-पूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७.१४ ॥

Dēvadviṁguruprāṁṁpūjanam śaucamārjavam|
brahmacaryamahimsā ca śārīram tapa ucyatē || 17.14 ||

देवद्विजगुरुप्राज्ञपूजनम् dēvadviṁguruprāṁṁpūjanam **worship of the gods, the brahmins, the teachers, and the wise men** शौचम् śaucam **purity** आर्जवम् ārjavam **straightforwardness**, ब्रह्मचर्यम् brahmacaryam **chastity**, च अहिंसा ca ahimsā **and nonviolence** उच्यते ucyatē **are said** शारीरं तपः śārīram tapaḥ **to be physical austerity.**

14. Worship of the Gods, the brāhmins, the teachers, and the wise men, purity, straightforwardness, chastity, and nonviolence are said to be physical austerity.

With the previous verse, three types of yajña topic is over. Of the four promised topic, āhāra and yajña are over; now we have to see tapaḥ and dānam. Tapas means austerity. And with regard to tapas, Kṛṣṇa makes a division of tapas, based on two different angles; In previous case, āhāra, śraddhā, yajña etc. all these three were divided based on the three guṇas; sātvika, rājasa and tāmasa; but with regard to tapas, Kṛṣṇa is going to divide, based on two different norms.

One is three types of tapas, based on the instrument of tapas; based on the organ with which you practice the tapas. organ-based classification: and this classification is three; what are they: kāyikam, vācikam, and mānasam.

Kāyikam means physical austerity; austerities undertaken by the physical body.

Next one is vācikam tapa; austerities undertaken at the verbal or oral level; vāk indriya dṛṣṭya; vāk tapas.

And the third one is mānasam tapaḥ, the austerities based on the mind or the thought level.

And after dividing tapas, based on these three, Kṛṣṇa will later talk about sātvika, rājasa and tāmasa. So first karaṇa dṛṣṭya trividam tapaḥ. And in the 14th verse, kāyikam tapas is talked about; 15th talks about vācikam and 16th mānasam.

What is physical austerity? Kṛṣṇa says: pūjanam, all types of rituals will come under physical tapas, all types of rituals come under physical tapas; they are wonderful set of disciplines. We should know the importance of rituals; many people strongly criticise rituals unfortunately; but we should know the importance of rituals; Firstly rituals are important to remove the tamō-guṇa or laziness from the body. The greatest problem is laziness. Ālasyam hi manuṣyāṇam śarīrastō mahān ripuḥ. The greatest enemy for an individual, especially at the body level, is laziness and the modern scientific developments promote laziness; You need not get up at all; for everything switches are there. Earlier we had to get up and walk to the TV set to change the channels; now that is not required; everything is remote-based. And that is causing of varieties of problem like cholesterol, obesity etc. and you know what is the latest given; readers digest says; Hide your remote. First they give you the remote; and they tell you hide the remote; because let at least the minimum activity be walking from the chair to the TV. So rituals are wonderful because, all the rituals pradhakṣiṇams are there. In the olden days, temples are really huge; one pradhakṣiṇams would be 3 kms; and all our namaskārās

are satsaṅga namaskārās and if one does that itself, all the cholesterol, everything will go away, therefore it is a beautiful medicine against tamō-guṇa. That is No.1.

And the second thing is the rituals are most beautiful method of reviving our relationship with the Lord. One of the beautiful and important relationship in our life, is our relationship with the Lord. We are primarily related to God, because we are born of, sustained by and ultimately go back to the Lord only. And that is the primary relationship because that is the universal relationship.

All of us are uniformly related to the Lord in the form of kārya kāraṇa sambhanda. So it is universal; and not only it is universal; it is eternal also; because in every janma, I am related to the Lord. So therefore it is eternal relationship, and it is universal relationship and therefore that is the primary relationship; whereas all the other relationship with the other people and other pets and other things, they are all only temporary.

Any relationship that you have with any other human being, how long it will last? 50 years, 60 years, 70 or 80 years and in the next janma, where are we going to go and where are they going to go; who knows; we may not be even human beings, one may be a cockroach and the other may be an octopus; What is the relationship between the cockroach and the octopus. Is it **बुद्धिबलवत्**? Uncle? No.

So we are over obsessed with the incidental relationship and we are carried by the incidental relationship and we are forgetting and missing the primary relationship and according to Vēdanta, all the human problems are because, the fundamental relationship being overshadowed by incidental relationship.

So we have to find out some method, by which we can invoke the fundamental relationship and any relationship is invoked only by physicalisation. Because relationship is an invisible thing and how do you express your feeling to the other person; feelings or thoughts, thoughts are invisible and therefore you have to express through some physicalised action; so you have to smile. That is a physical action; or you have to shake hands; or you have to do namasthē. Or you have to say honey, honey, etc. etc.; you have to give valentine card; or else pralaya will come in the house; you forgot my/our wedding day. He says in his mind; I am trying to forget that bad day! This is only a joke. You have to keep on telling; how to tell that; give the card regularly.

What are these things; these are all rituals. If you give up traditional rituals you will have to replace them with new rituals; rituals cannot be replaced or avoided; and the complaint they give, all our rituals are meaningless; the complaint all the rituals are meaningless; no ritual is meaningless; every ritual has a meaning; every mantra has a meaning; see the wonderful mantras of the vivāha mantra; I put a book, sanyasi should

not have put that book; anyway; so Vivāha mantra artha. See that how beautiful mantras are: so anything will be meaningless; if I do not learn the meaning. Even Valentine day is meaningless, if I do not know the meaning. I do not know whether it is good or bad, I am not saying anything on that; I have not enquired on that; any ritual is meaningless, if I do not attempt to know it. So the deficiency is not in the ritual, deficiency is in me. So if you take all the varieties of offerings, they all mean it.

ॐ अकाशात्मने पुष्पाणि समर्पयामि; यं वायुवात्मने दूपम् आग्रापयामि; रं अग्न्यात्मने दीपम् दर्शयामि; वं अमृतात्मने अमृतोपहारम् समर्पयामि; सं सर्वात्मने सर्वोपचारान् समर्पयामि ॥

ॐ akāśātmanē puṣpāṇi samarpayāmi; yaṁ vāyuvātmanē dūpam āgrāpayāmi; raṁ agnyātmanē dīpam darśayāmi; vaṁ amṛtātmanē amṛtōpahāram samarpayāmi; saṁ sarvātamanē sarvōpacārān samarpayāmi ||

Everything that we offer in rituals represents one one element; ākāśa, vāyu, Agni , āpaha, pṛthvi. And I am telling the Lord, Oh Lord, you have given me all these wonderful give elements. And of course I am polluting them and spoiling them, that is a different issue; but you have blessed me with all these things; for that I am giving my thanks; I acknowledge your contribution; and when I do the namaskāra; it is total ātma nivēdanam; in which I want to tell even my body I cannot claim, because very cell of the body is taken from the

Annē rasē naivabhūtvā, annē rasē naiva vṛddim prāpya; it has come from the five elements only. Therefore, even my physical body, is not mine, it is your gift, I want to remind myself and acknowledge. Thus the rituals is a very very meaningful thing to revive my relationship with the Lord; And therefore the first kāyikam tapas is what; pūjanam.

So pūja is a very very important part of spiritual religious discipline and also ritual helps for the family members to join together. Now family life is disintegrating, because every member has got his own or her own activities, they come at different times; and they take everything from the fridge, heat it, eat it, and go; and thus every member does and walks off, they enter the house at different times, they do not even meet in the house, just say hello and go. Nowadays to keep the family together, modern psychologists are suggesting invent rituals; and invent such rituals in which all the family members will be together; so that there will be togetherness; and if you cannot invent any rituals, at least make it a point, you eat at least one time a day, all together.

Now we had wonderful rituals and ceremonies and rites. It is an opportunity to bring the family members together; and in bigger rituals, we can bring even other people; remote relations also and if there is so strain in relationship, it becomes an opportunity to forget all misunderstanding, let us have a fresh beginning; it is a wonderful social unification

method. And once in a while they will have mahārudram, athirudram, etc. where all the members of the community will join together. Thus you can write pages and pages on the glory of the pūja; micro as well as macro; therefore pūjanam.

Worship of whom, dēva, dvija, guru, prajña, dēvaḥ means God; God in any form; God is really formless; God is all pervading; but you cannot offer worship to the all-pervading Lord, because where will you offer flowers; it is not possible, so we create an alter. Not because Vēdās think that God is this height; Vēdā knows it is formless; Knowing well, Vēdās have invented idols. As Swami Dayānanda beautifully says; We are not idol worshippers; we are worshippers of the Lord represented by the idol; We do not worship the idol; we worship the Lord, represented by the Iṣṭa Dēvatha, any form you like, then dvija, means those people who know the scriptures and follow the scriptures; dvija represents śāstram. So dvija, those people who know the śāstra; and follow the śāstra and the values mentioned. Dvija literally means twice born. So the first birth is before the study of the śāstra and the second birth after the study of the śāstra, from a wild life to a refined life; whoever follows a refined way of living, worship them; if you see a respectable person, do namaskāram; it is a beautiful tradition; thus you do not develop an ego. Therefore dvija pūjanam.

And then guru pujanam; worship all your gurus; whether they are teachers in the L.kg. or whether they are teaching you music or mathematics, any guru; of course including brahma vidya guru; so therefore guru pūjanam.

And finally prajñaḥ; prajñaḥ means a jñāni. So previously dvija means one who is a dhārmic person; may not be a jñāni; whereas prajña means not only he is a dhārmic person, he has got the brahma vidya also. All these pūjanam; that is kāyikam tapaḥ No.1. Minimum benefit is cholesterol reduction. Hari Om

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ॐ

Of the four topics that Lord Kṛṣṇa promised to discuss, two topics have been completed, trividha āhāraḥ and trividha yajñāḥ; āhāraḥ means food, yajñāḥ means worship.

And now Kṛṣṇa has come to the third topic viz., tapas. The word tapas has two meanings one is a general meaning another is a specific meaning; Here it is used in a general meaning; the specific meaning of the word tapas, is willful self-denial to establish my mastery over my own organs of the body. Willful self-denial. Whatever I have been giving to my organs, whatever comfort I have been giving to my organs and to the body; once in a while I say No. To find out whether I am the master of my sense organs or whether

the sense organs are my master. Initially I might have been the master, and I would have allowed the sense organs to enjoy some thing, but in due course, the sense organs become addicted to them; and after some time, they begin to demand those things. And I would have thought I am the master, capable of saying no to the sense organs and often I discover that is not the fact, the sense organs have become so powerful, that when I say No to the sense organ, they begin to protest. And the protest of the sense organs is in the form of creating mental turbulence. The eyes will say I want that or otherwise I will not allow you to do that work. Tongue will say that I need that cup of coffee, and if I do not provide it, it will not allow you to do anything; and if you sit on meditation, you will be meditating on!, coffee. Once the sense organs are capable of creating mental turbulence, it means they have become my master. To find out whether this conversion is taking place, what conversion? Instead of I being the master of sense organs, whether the sense organs are becoming my master, to find out, once in a while, I say No to whatever the sense organs have been doing regularly.

And this voluntary self-denial is a tapas. A forced self-denial is a suffering; it is a suppression; it is bad to mental health. Therefore tapas should never be enforced by other people; but I should myself decide on Śivarāthri, I will not eat, suppose I say; it should be my own decision, and based on my volition, when I say No. certainly I will go through certain discomfort. If I do not eat on an Ekādaśi or a Śivarāthri day, hunger is certainly a discomfort, but I willfully go through the discomfort to establish my willpower; My dṛṣṭi; and this willful sense denial will give me this inner strength and therefore tapas becomes a spiritual-sādhana.

And therefore Śankarācārya defines tapas as śarīra pīḍanam, voluntarily giving discomfort to the body. One day there is no fan; see what happens? Let me see what happens if AC is not there; one day pillow is not, one day chappal is not there; In fact all our vows associated with various ceremonies, all the vows are different forms of tapas only. So this willful self-denial is the first specific meaning of the word tapas.

Then there is another general meaning for the word tapas and that is the meaning to be taken in this context, and that general meaning is any form of discipline. Any form of discipline, especially religious or spiritual discipline that I practice can be called tapas.

Mahānārāyana Upaniṣad gives:

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः
शमस्तपो दानं तपो यज्ञं तपो भूर्भुवः
सुवर्ब्रह्मैतदुपास्वैतत्तपः ॥१०.१॥

ṛtam tapaḥ satyam tapaḥ śrutam tapaḥ śāntam tapō damastapaḥ
śamastapō dānam tapō yajñam tapō bhūrbhuvah
sugarbrahmaitadupāsvaitattapaḥ ||10.1||

Can you follow? Ritam tapaḥ, Satyam tapaḥ, srutam tapaḥ; śantam tapa, dhama kṣama tapa, dānam tapō, any sādhana that you practice can be called tapas. Sense control; is a tapas. Regularly attending the class. அடிக்கடி நான் சொல்லிண்டிருக்கணம். I have to tell this regularly. It is a tapas. Thus satyam. Speaking truth is tapas. Pārāyaṇam is tapas. Getting up regularly at a particular time is a tapas.

Thus the second meaning of the word is what? Any discipline; and it is in this meaning the word tapas is used in this 17th chapter. And this tapas, Kṛṣṇa divides in two different ways, i.e. one is tapas based on the instrument with which I practice the discipline, viz., physical discipline; verbal or oral discipline and the third is mental discipline; kāyika, mānasa tapas, this is kāraṇa dṛṣṭya, trividham tapaḥ.

And Kṛṣṇa will later talk about tapas from another angle and this is guṇa dṛṣṭya trividam tapa: satvika, rajasa, and tamasa tapaḥ. Of these two, first we are seeing kāraṇa dṛṣṭya tapas, kāraṇam means instrument, and later, guṇa dṛṣṭya, division will come, the 14th verse is kāyika tapas, 15th vācikaḥ, 16th mānasam, 17th will be sātvikam, 18th rājasam, 19th tāmasam.

This is how the development is going to be, of which we have completed half of the 14th verse, in which physical discipline is talked about. And what is first physical discipline? Any type of ritual, that I regularly practice, any type of physical ritual that I practice, is kāyika tapaḥ; dēva, dvija, guru, prājñāh pūjanam. So in our tradition, people take up one type of pūja or another type regularly. So that for the sake of pūja, he will have to get up early in the morning. Therefore, getting up will become automatic, because pūja has to be done and pūja you cannot do with night dress; you will have to take at least a kaka snānam; some kind of snānam. So thus, you will be forced to get up early, which is a wonderful discipline or you decide to go to a few temples or at least one temple, you have to walk, they say walking is the best exercise, and you do pradakṣina, you do namaskāra, you have surya namaskāra; all these things will come under physical pūjanam.

So dēva, dvija, guru, prājñāh pūjanam. And I make sure that all the namaskārās are not the shorter ones, we have several namaskāra, just bowing the head, instead of taking to the shorter versions, take to the longer, sāṣṭāṅga namaskārāms, so that tummy will go inside; So pūjanam. Up to this we saw in the last class.

Next one is śoucam. Physical purity or physical cleanliness is a form of kāyikam tapaḥ; taking regular bath. Even though in Madras, it may be little bit difficult, taking regular bath, and make sure that the hands are clean, the legs are clean, the nails are cut properly, (many people are not even aware of the nail cutter's existence) and hand nails they cut, legs nails they do not cut, all those things are there; things are kept clean; and not only the physical body, the clothes that I wear and the place that I live and the surroundings, they are clean and hygienic.

Kṛṣṇa has to teach us even hygiene. See that. These are all supposed to be normal things, but Kṛṣṇa, out of compassion chooses to talk about even these basic discipline; and the tragedy is that we have got all these scriptures talking about hygiene and what I hear is in the entire world, one of the most unhygienic countries is ours. That is what I hear. Gīta we have got; but in practice we are zero. Anyway what to do; Therefore śoucham. And in many countries, for Indians, separate place; Even to get out of the airport for them, separate door. Not because of greatness, separate door not VIP, It is IP and certainly in some countries, Even if you see the street, you can identify as Indian street, Very very tragic, unfortunate thing we hear; with wonderful gītā, which has been written 5000 years before; and we have successfully managed not to practice. **அதுவும் ஒரு மஹிமை தான்!!** That is a great thing!! Therefore śoucham.

Then ārjavam. Ārjavam means making sure that all the physical actions are in alignment with my thought and word. All my physical actions are in keeping with my thought and word. This alignment is called ārjavam and I consider the most important alignment is punctuality. When we plan to go to a place at a particular time, or when we tell someone that we will come at a particular time, if we keep up that, it is ārjavam. And often because of reasons, various unavoidable reasons, we may not be able to keep up our timing; but the tragedy that I see is, if a person is not able to come at a particular time, the next best thing that he can do is inform the person concerned. I consider that as more important than punctuality. If I am not able to be punctual, there can be reasons unavoidable; but I see greater tragedy is, nobody thinks of informing, I have told you I will come at such and such, I am not able to come, they will not tell. It is my experience. I am only talking about. A person says I will come on Tuesday and such and such time; and he does not come at all and does not inform he is not able to come.

And even next day, there is no information; and then again when he meets me he tells, I could not come, next week I will come, and again next week same thing happens and that person does not even feel something grave is happening in his behavior. This awareness itself is not there; which is still tragic I feel. We may not be able to keep up the timings; but at least more importantly I should be able to tell. Nowadays everyone has cell phones and even in traffic jams one can use it to inform about the delay. Or at

least after going home, one can call and inform that I got caught up in the traffic jam, etc. That discipline is lacking in our culture; neither punctuality nor informing the other person nor regret or apology, nothing exists; this is a very very serious problem, serious spiritual problem, I consider. And therefore Kṛṣṇa says ārjavam.

Spirituality is not doing great things, but spirituality is doing small things in a great way. Small things are spirituality; you need not climb the Everest. Even climbing the bus is difficult for us; where is Everest. We need not climb. The small things go a long way towards spiritual progress; Ārjavam.

Brahmacaryam. In the case of a gṛhastha means chastity is brahmacaryam. And in the case of the other three āśramas, brahmacāri, vanāprastha and sanyāsi, brahmacaryam means celibacy. This brahmacaryam or celibacy or chastity is the physical discipline.

Then Ahimsa; Ahimsa we have seen often. Non-violence. Of course non-violence at all the three levels. But in this context, since we are talking about physical discipline. Ahimsa means physical non-violence. Physical non-violence of not only of people, even of things, even the way we handle the books. How one handles the books, one can understand if we see the books அக்கு வேற; ஆணி வேற. Remember, non-violent handling of even any book, and particularly, the spiritual books; if you go and Risikeṣh and watch those sanyāsis. They have got a special cloth, kāsaya vasthram, to Gīta, upaniṣad, etc. and they very carefully tie it and carry. They never keep the book on the ground.

And before we study, before we start the brahma sutra class, the student has to carry the brahma sutra book on the head; and go around the āśrama and a special pūja is done, and in certain āśrama, every day the class starts after pūja to that particular page; if it is 38th page, you start doing pūja to that page; that means I learn to handle even the books properly. Now, if one of the legs of the table is shorter, if the upaniṣads and Gīta book is available, we keep it as a height adjuster; I have seen it and therefore I am saying this; otherwise how do I know that such things happen; because Gōrakpur Īśāvāsya upaniṣad book is only twenty paise and we can buy another copy.!! Or if you have coffee and there is no cover for the coffee, and after getting no plate, I use the Gīta book lying nearby as a coffee cup cover. Even one's things are to be handled properly. Therefore ahimsa. All these things will come under śarīram tapaḥ ucyatē.

Verse 17.15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ् मयं तप उच्यते ॥ १७.१५ ॥

[Anudvēgakaram vākyaṁ satyaṁ priyahitaṁ ca yat |
svādhyāyābhyasanam caiva vāṅmāyāṁ tapa ucyatē || 17.15 ||](#)

वाक्यम् vākyaṃ **that speech**, यद् अनुद्वेगकरम् yad anudvēgakaram **which is not hurtful**, सत्यम् satyam **which is truthful** च प्रियहितम् ca priyahitam **pleasant and beneficial**, च एव ca ēva **and** स्वाध्यायाभ्यसनम् svādhyāyābhyasanam ucyatē **the regular study of scriptures** उच्यते वाङ्मयं तपः vāṅmayam tapaḥ **are said to be verbal austerity**

15. That speech which is not harmful, which is truthful, pleasant, and beneficial, and the regular study of scriptures are said to be verbal austerity.

So now comes vāk tapas, verbal discipline; or oral discipline; first we have to understand the importance of vāk indriyam. There are 10 sense organs for us. Five jñānēndriyas are there; sōthram, tvak, cakṣu, rasana, grāna; eyes, ears, nose, tongue and skin; and we have got five karmēndriyas, vāk, pāṇi, pada and upathasu; of these ten sense organs, Kṛṣṇa is specifically choosing one Karmēndriya. He does not talk about the other karmēndriyas. He does not talk about the other five jñānēndriyas. Why should the scriptures choose the vāk indriyam only for separately dealing with its tapas. From that itself, it is clear, from out of the ten indriyāṇi, the most powerful indriyam is vāk indriyam. First we have to assimilate this fact; and then alone we can appreciate the significance of vāk tapas.

Generally when we talk of superiority of human beings, how the human-beings is superior to all other animals, generally we enumerate or mention only the intelligence or buddhi as the main faculty, which differentiates, distinguishes the human being from all others. Animals do not have great intelligence; of course they have got some intelligence, especially some of the animals like gorilla, or dolphins may have some intelligence, but compared to human intelligences, animals have got very very very inferior intelligence, human-beings have a very very great superior intelligence.

So generally we talk about the intelligence faculty only, but we should remember, as important is the intelligence faculty is the importance of the organ of speech, which makes the human vastly different from all animals, and especially the speaking organ, the animals can produce maximum certain sounds, but human specie can have highly developed language; highly developed grammar and to understand the superiority of vāk indriyam, you imagine that we do not have the organ of speech. Imagine. Imagine only. We have. But let us imagine. We have got this same superior intellect. But imagine only the organ of speech is not there; it is very good to think of the consequence.

What will be the type of world, if we have got the same level of intelligence, but no organ of speech. In fact, you can ask your children to write down the consequences. The first things would be, all the schools and colleges will have to be abolished, because they are

all based in written words and spoken words; BOTH written and spoken words are possible only because of organ of speech; You may wonder for written words, why organ of speech is required. For written words, you require only hand and book. Remember, written words are only symbols of spoken words. Written words are only visual symbols of, representative of spoken words; If I cannot use the words table, you cannot write t a b l e; it will not mean anything. Therefore, all the written and spoken words would go away, all the schools are gone, all the colleges are gone, all the books are gone, all the radio programme will disappear and the television programs would be like the old dump movie; all the postal services, courier services gone and all the phones useless; and the greatest tragedy will be what? Every human being will have to discover the scientific laws independently.

Now we need not discover the same scientific laws independently; and what the scientists have discovered is transferred to me through words. Therefore I need not separately work for it; therefore I can stand on the shoulders of another scientist and progress further; now the progress will be completely gone, because every will have to gain the knowledge for himself or herself; all developments or science, music, economic, in all fields will disappear.

And the piece of mind that we derive by sharing our problems with others will go away. All the counselling, etc. will become meaningless. In fact, we can go on and on and on. In fact, if you wonder, whether intellect is more important or speech is more important, you will know that both of them are equally important, we can benefit from the superior intelligence only if we have the organ of speech. We can benefit from the superior intelligence, only if we have the organ of speech. In fact, ultimately, mōkṣa itself is possible through sṛavaṇam, mananam, and nidhidyāsanam. Where is sṛavaṇam, without the organ of speech? If you say that I will do the mananam, even if sṛavaṇam is not there, what will you do mananam on. Therefore the more you study, you will find that the organ is speech is an extremely powerful instrument; this I have to analyse first and assimilate.

Then once I understand the power of speech, then I have to understand the power of words which come of my mouth. We generally take the words for granted, because it is easily manufactured and let out and there is no tax also, and we have got in our constitution, freedom of expression. Swamiji says: if you go to some Gulf countries, you will know. Swamiji says if you have got dental problem, they have to reach through your ears, because you cannot open your mouth. Only then we will know the importance of freedom of speech. So the words that are coming out of my mouth are extremely powerful. They can spread like the smoke; they can spread and the words are capable of destroying the people; destroying the families; destroying the society; destroying the country; the words can do. At the same time, words which are spoken properly and

intelligently, the words can give even immortality and peace of mind. So my words can be like the smoke of the agarbatthi, which spreads and gives happiness to others; or my words can be like the cigarette smoke, making all the other people passive smokers; the words can harm others also.

Since the words are capable of harming others also, I should be a very very responsible speaker. This is the second thing I have to assimilate.

Recently, you saw in the newspaper how all the bottled waters are polluted, with insecticide or pesticide. So much furore was created; even in other countries, this news spread, because foreigners are very very particular. It has become a very very issue, the water that comes out of the factory can affect the people, and we consider it as very very important, but we do not think. Similarly the words which are manufactured in my brain, and which are let loose in the society, can damage, cause havoc to other people. Therefore, being a responsible speaker means, before letting out the words outside, I have to make sure that it has the quality check. Now the government is putting condition that so many parameters should be checked. Here we have got King Institute; the water has to be checked before it is allowed. Similarly, shouldn't I be responsible, before letting the words outside; because these words can cause greater destruction than even the water. Water may not kill, but words can even kill a person. A sensitive person insulted through words may even commit suicide, we are seeing.

And therefore, the second lesson I have to think and assimilate is that I have to be a responsible speaker, which means I have no right to allow loose words to go out. Before every words come out, it should go through my intellect and the ISI certificate must be there. The stamp must be there. This is the second lesson that I have to learn and assimilate, before thinking of vāk tapas.

First lesson is that the speech is the most powerful organ and the second lesson is I have to be a responsible speaker, because my words can destroy. I may not contribute positively, but I have no write to contribute negatively. Every gossip is a destruction. Every rumour is a destruction. Every sentence made based on incomplete information is a destruction, because it spreads from person to person to person.

Then the third lesson I have to understand and assimilative is if I have to produce quality words, if I have to produce quality words out of my mouth; the quantity must be limited. So when the quantity is unwieldy; quality check becomes poorer. Any company, any organisation, you can see, quality will be good initially; and the demand increases; because the news spread; quality is good; quality is good; and their customers increases,

and gradually you will find that the quality comes down. It is a natural law and it is very difficult to maintain the quality, when the quantity become unwieldy.

Therefore if I want to be a responsible speaker, I have to reduce the quantity of my speech. Without quantity control, quality control is impossible. Now the question is, how to control the quantity? There are several methods, but we have to follow only, one rule, the easiest method of quantity control: I will talk to only those people, who are interested in listening to me; one small law; I will talk to only those people, who are interested in listening to me and once I decide to apply this law, I discover a startling fact. Why are you laughing? You seems to have already discovered. The truth is nobody is interested in listening to us. Nobody is interested in listening to us. If you have not discovered this fact yet, you can try.

Whenever you are in conversation, you study the body language of the person, we can see his rejection, restlessness, etc. he will look this side, that side, see the watch, and will be thinking that if only this man leaves me alone, etc. The body language will show the restlessness and you can see that that person wants to either go away and he is not interested in talking to you. He has come not for listening; but for talking. How do I know? From experience. People come to listen to me, and they declare Swamiji I want your valuable advice; they talk for one hour, and say thank you for your advice. I have not opened the mouth and they go away. Because of observing this principle, I never found an opportunity to talk. In fact, my head would have burst, but it does not because I have some classes, where I can talk without interruption.

And if you are still not able to understand from the body language, do not give long talk, after two minutes talk, wait for a moment and see; you will see the other person was waiting for the break, the moment you give a break after two minutes, you watch; either he will go, or he will start talking endlessly. In fact, the only occasion when the other person will listen to you is, when you have juicy gossip about the neighbours. That is the only condition. You can try that.

So tell that person, I have to tell you something important; and look around here and ask, I hope others are not there here and say then kindly do not tell anyone and then see the attention of the person, Nirvikalpaka samādhi. Who says nivikalpaka samādhi is difficult? And the best way is after giving such an introduction, you try telling, 'Why gossip and all, why should I say, forget it, etc. I am not saying". I tell you that person would die on that spot. Other than that, any other topic, nobody is interested in listening.

And therefore, have this one principle, I will talk only to a listener; quantity will come down. This is the third lesson, we have to learn. Reduce the quantity. Know the value of speech. And be responsible and understand that quantity has to be reduced.

And fourth lesson is what are the parameters to check the quality of the words; just as for water, they have the parameters, good water means what all should be the chemicals present, and what all should be the chemicals absent; and so in so many ppm,.. particle per... Similarly for air quality, for food quality, parameters are prescribed, based on those parameters, I check the quality, norms in industry they talk about TQM, Total Quality Management.

But we never think of TQM at the level of speech. They are four parameters which have to be observed before allowing the words to come out of the mouth; and Kṛṣṇa gives us those four parameters. So if you are a responsible speaker and if you check these four parameters, before speaking out, you are observing vāk tapas. And society will be far better. Any quarrels in the family can be avoided; many problems in the companies can be avoided; many problems can be avoided.

What are the four parameters or norms?

Kṛṣṇa gives in this slōkā; the first parameter is Anudēvagakaram. First understand that the words are capable of hurting other people. Words can hurt other people, words can do himsa to others; and the verbal himsa is generally deeper than physical violence. What is that Kural that you know. எட்டினால் இட்ட புண் ஆறாம்; நாவினால் இட்ட புண் ஆறாதுள்; Ethinal itta pun aarum, navinnal ittam pun aarathul;... you know better, just note it, enough. The scar, the physical scar may go away, but the deep scar caused in the heart through loose words can never go away; And we should remember, himsa is a pāpam. Himsa is a pāpa karma, and himsa will bring me down spiritually; pāpa karma means what? For a spiritual-seeker, pāpa karma, he spiritually falls down; every time he commits a himsa. Therefore anudēvagakaram means make sure that the words won't hurt or injure the other person.

And of course, people ask, sometime we have to use strong words, in vyavahāra, in transaction, we have to use words, Swamiji, you have to come to our house and see. And if you are going to use goodie, goodie words, with the servants and other people, they will sit on our heads; and squeeze, etc. you may say. We do accept that the value of ahimsa is not absolute; himsa may be required, but śāstra gives a warning, himsa must be only as a last resort, after exhausting non-violent methods of speaking. So now that Iraq issue is going. America is feeling the itch to attack Iraq. And all the world countries are warning strongly, that war must be last resort; This is not in politics, even in śāstram,

sāma, dhāna, bhēda, and after that only danḍam. We can use verbal violence only after making sure that non-violent methods have been exhausted. That means what. I should be very very deliberate. My conscience should be clear that I have tried all other methods; so anudvēgakaram. The words should be non-hurtful.

Then the next parameter is Satyam. Satyam means truthfulness, truthfulness is defined as the alignment of the speech with the thought or the mind. Harmony of speech and mind; harmony of thought and word is called satyam, avoidance of a divided personality. So what do you mean by harmony. The thinker-I, and the speaker-I, should be in harmony. What I know and what I speak should not have a division, because the universal rule is that divided we become weak, united we become strong. Haven't you read this slogan or the proverb? Divided we fall; united we stand; a divided family will perish soon. A divided country will perish soon. A divided political party will perish soon. Anything divided will perish; anything united will be strong. This is not only empirical truth. Even in Vēdanta, dvaitam makes me suffer from saṁsāra; advaitam is ānanda. If it is true at all those levels; that is true at the level of my personality also. All my organs must be united, then I am strong enough to attempt mōkṣa. If I have a split personality, if I have a multiple personality syndrome, and if I am a doctor Dr. Jekyll and Mr. Hyde, if I know something and say something else, I am weakening myself at all levels. Therefore asatyam is the greatest obstacle to spiritual growth. Untruth is the greatest obstacle. Not only it is obstacle, every untruth brings me down spiritually. Every truth supports me spiritually. Therefore, satyam is the second parameter to be checked; we have a special vēdic prayer for that:

[Vākmē manasi prathiṣṭitham; manō mē vāchi prathiṣṭitham; avir avi mē yēthi.](#)

A beautifully śantipatah; Oh. Lord, When I talk, let my mouth be rooted in the intellect. Let their not be any disparity in my thinking and speaking. And manōmē vāci prathiṣṭitham. Let my thoughts be in harmony with the words. This is another very very important value. And how to practice this value. Swamiji, in this age, in Kali yūga, is it possible?

So the implementation of this value is first, we take a list of our lies; we need not tell others; you need not show me also; take the list of untruth. So many pages you may require in the beginning. Then divide them by looking at them into your conscience into avoidable untruths and unavoidable untruths; and to your surprise you will find, there are many avoidable untruths. And first I start attacking the avoidable lies which itself is big and then it will come down. And if I am sincere, you will find the list-number changes; and even the unavoidable untruth will come down. But for that I should start with what? Avoidable untruths. It is a very interesting experiment, which every seeker can practice

with advantage. Satyam, and for every unavoidable untruth, we utter, prayascittam is a must. For every unavoidable untruth I utter, prayascittam is a must; prayascittam, either verbal or physical or mental; I have to do.

More in the next class.

Hari Om

211 Chapter 17, Verses 15-16

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In this 17th chapter, after completing the topic of śṛaddhā, āhāraḥ and yajñaḥ topics, now Lord Kṛṣṇa has come to the topic of tapas and as we saw before, tapas is viewed from two different angles, one is from the standpoint of the instrument, and the other is from the standpoint of the guṇa; and from instrumental angle, kāyikam, vācīkam and mānasam tapa, He deals with.

Of these kāyika tapas or physical discipline, topic is over in the 14th verse; now in the 15th verse, which we are seeing Kṛṣṇa is dealing with vācīkam tapaḥ, over or verbal discipline and as I said in our tradition, the organ of speech is highly respected, because the more you think of organ of speech, the more you will understand its power, and it is as great as the intellect itself.

And that is why for the intellect, the presiding deity is Brahma, and for the organ of speech, the presiding deity is Sarasvati. Just as Brahma and Sarasvati are together, contributing to the growth of the universe, my buddhi and vāk should be together, contributing to my growth; therefore in the vēda, there are several suktams glorifying Brahma and Sarasvati. Sarasvati is given a very very high ranking position in vēdic literature; in fact when the child is born and when the mother gives milk to the baby, immediately after the birth, the baby's father is supposed to chant a mantra; when first time the baby sucks milk from the mother:

यस् ते स्तनः शशयो यो मयोभूर् यो रत्नधा वसुविद् यः सुदत्रः ।
येन विश्वा पुष्यसि वार्याणि सरस्वति तम् इह धातवे ऽकः ।
उर्व् अन्तरिक्षम् अन्व् एमि ॥ शुक्लयजुर्वेदः/अध्यायः ३८.५

yas tē stanah śāśayō yō mayōbhūr yō ratnadhā vasuvid yaḥ sudatraḥ |
yēna viśvā puṣyasi vāryāṇi sarasvati tam iha dhātavē :'kaḥ |
urv antarikṣam anv ēmi || śuklayajur vēdah/adhyāyaḥ 38.5

The first when the baby is taking the milk, Sarasvati dēvi is invoked, and the prayer is: that both the speech, nourished by the milk of the mother, and also the brain nourished

by the milk of the mother, both of them should contribute to the well-being of the baby as well as others. And Sarasvati is invoked; Sarasvati is requested to occupy the mother's body when the milk is given.

Thus the more you think of the organ of speech, the more we will understand its importance, along with the intellect; and any powerful organ can function both ways; it can be a great blessing also and being powerful it can be a great curse also. And because it can create a hell in a family, a man of uncontrolled speech can create hell in a family. Therefore vāk tapas is considered very important.

And as I said, first we should know the importance of vāk tapas. And later we should know that the quality of speech can be improved only when the quantity is decreased; and once I have decreased the quantity, and decided to improve the quality, Kṛṣṇa says you have to take into account, four parameters; four factors to determine the superiority in the quality and those four parameters are enumerated in the first line of the verse.

So the first parameter to be taken into account is anudvēgakaram; make sure that you do not cause verbal violence; verbal violence is a powerful hiṃsa and hiṃsa is a maha pāpam, and therefore make sure that the words do not hurt other people; which means I should be sensitive enough to know what are the words which will hurt others; general norm, and this we can easily find out, whatever words used by others, hurt me, I should note those words. Such a language the other person speaks; hurts me. Therefore, I should carefully avoid those words.

Thus I should have a general knowledge of the sāmānya hurting words and thereafter there are particular words which will hurt particular people, viśēṣa hurting words; and if we are regularly interacting with family members, or office members, I should know what are the sensitive issues which can hurt. Every married person should know that criticising his spouses' family will create a very very big turmoil in the family. Don't drag my father into this. Whatever you say, you tell anything about me, but don't criticise the parents. Thus I should know what are the taboo area; Similarly for everyone I have to note and be alert and of course there may be occasions when we will have to use strong words; violence cannot be absolutely avoided; śāstra allows strong words, firm words when they are necessary but the warning is before using them, make sure that all non-violent methods have been exhausted. That means what, I cannot afford to be impulsive, before I use hurting words, I should have scanned and made sure that the other words have failed; and only after the failure of non-violent words, then alone I have a right to use stronger hurting words and that too, to the limited extent required. Therefore the first norm, non-violent words.

Then the second norm is satyam; satyam means truth and I was talking about truth in the last class; that truth is a condition in which my organ of speech, i.e. I, the speaker and I the knower, there is no disparity. The thinker-I and the speaker-I must be in harmony, everytime I am telling a lie, I am creating a rift, I am creating a friction, I am creating a division in my personality. And division is disintegration; when they are in harmony, it is called integrity, when they are not in harmony, it is called disintegration; and in English language itself, disintegration means destruction. Disintegration literally means when the parts are separating; that is called disintegration and it is a synonym of destruction. Therefore, everytime I am lying, I am causing a rift; a disintegration in my personality, that means spiritual disintegration is taking place; spiritual destruction is taking place, invisibly I am slipping down spiritually. This awareness must be intensely there, I must make my mind sensitive enough to intensively feel the spiritual hurt that I am causing to myself. And I should become so sensitive that I should feel the hurt everytime I am telling a lie. And it should be so sensitive, that I should lose sleep for days together, for every life. How my life is now? Better not said. Therefore, the mind should become so sensitive, that I should feel the hurt. Therefore satyam means integrity; non-divisiveness and that is advaitam in vyāvahārika plane. Advaitam in vyāvahāra is harmony among the members; At the pāramārthika level, advaitam means absence of a second thing; in vyāvahārika plane, advaitam is not absence of a second thing, but in vyāvahārika plane, advaitam means harmony of things.

And when many things are in harmony, I am in advaitam. When my whole system is functioning in harmony, even though organs are many, people take me as one individual. Why they are taking me as one individual, when I have got several parts? It is only because it is a system in which there is an organisation, integration; and if there is no harmony, there is no advaitam, it is a broken system. When there is no harmony in the family; it is called a broken family; and psychologists call it non-functional family. Similarly when the buddhi and speech, buddhi is husband and speech is wife; or the other way round also, when there is disharmony, between buddhi and v ā k, it is a non-functional system. In non-functional family, the children will not grow well. In a non-functional individual, there will not be the growth of spirituality. Therefore satyam is considered a very very important thing. In Muṇḍaka upaniṣad, we have the word satyam ēva jāyathē; Satyam alone wins. Wins what? That is not said; Wins mōkṣa. There may be material failures, by speaking the truth; there may be material disadvantages, but the upaniṣad declares spiritual victory depends upon satyam. Therefore Satyam is important.

Then the next one priyam. When we are using our organ of speech, certainly it is meant for communication; communication means what transferring information from one

head to another. Like copying the cassette from one cassette to another. Similarly it is transference of information from one brain to another. But communication is mere transference of information. There are so many other factors involved; when I am speaking with another person. First there is a body language, which is now becoming so important; they are studying that so much. Even in management sciences they have included, when Vajpayee and Musharaff met in Agra or somewhere, they were interpreting even their body language. Lot of study going. Therefore my body language communicates pleasantness or unpleasantness; love or hatred; my facial expressions convey things. They are all called non-verbal communication. Along with every verbal communication I am communicating a lot, non-verbally, through my body language. Through my facial expression, through my eye contact, or absence of it. In communication science, they say, eye contact is very important and the communication becomes powerful when there is eye contact.

That is why Dayānanda Swami always says, never listen with closed eye; eye contact would be there; and not only that, the teacher would not know, whether the student is in meditation or asleep. Nowadays they give a very great importance to eye contact. That is why a live guru becomes more important than a non-live guru.

In theosophy they talk about invisible masters; we do not recommend invisible masters floating in the sky. We do not give importance to distance communication, i.e. physics, chemistry, economics, OK. But it is always said that spiritual communication should have a live guru. Then alone the role of eye contact can be materialised. And therefore body language, facial expression, eye contact, then the pitch, then the choice of words, the manners like politeness, etc. they always write the power of 'Thank you' and the power of 'Please', two words, they say, they are very important, in western culture, what you call, children, they are taught; everytime you receive something, say thank you. Please. Even when they get a banana from a Swamiji, they say thank you. Otherwise the parents scold; therefore pleasant manners; so many other non-verbal communications are there.

And here Kṛṣṇa says the non-verbal communication should be such that the other person must feel comfortable. Therefore, priyam means, the receiver of the communication must feel comfortable. In English, they say pleasing manners.

Whatever be the content of the verbal communication; irrespective of the content of the verbal communication, the non-verbal communication should be pleasing. And if that is kept pleasing, the beauty is even when the content is unfavourable, an unfavourable content can be communicated pleasantly and when it is pleasantly communicated, the sting of the unfavourable content will come down. And therefore Priyam means once a

person talks to me, he must feel like talking to me again, whereas we know some other people, whom we would not like to meet in life for the second time. The people feel should feel comfortable. And that is called priyam.

I remember, I was in Bangalore giving a series of talk. Giving the talk in one school and the school is founded by one great śāstri, and he is a learned person, respected person, very powerful person; and very philanthropic also; he has a set of institutions, and he is very old also and he also gives his school for any good cause, without any charge, and he also cooperates and the whole staff is available for that. And at the end of my talks, we had a get together and that person could not attend the lectures, even though he loves it; as he had gone out of station, or something, and for the last day get-together he came; and they had told me that he wants to meet you and he has come and then I met him; very old 94, 95 years. He came straight in front of me, staring at me; I thought I had violated something and was little afraid.

Then he said: Swami, and he was showing the finger also; Swami, you are doing a great work; you should never take this as my school; it is your school; and you should not come here only once every year; you should come very often; content is wonderful; but no priyam. It is not that he had negative motive or something; for he has been the head therefore, all the time commands, he got used to it; What I am telling is, good content you can convey in an unpleasant manner, a negative content can be conveyed in a pleasant manner also, and that is also an equally important, priyam.

Then the fourth one is hitam. Whenever you are communicating, there are two people involved; the speaker and the listener. Sometime people speak without a listener also. That we are not taking into account normally. There is a speaker and a listener. And we should remember the best communication is that in which both the speaker and the listener are beneficiaries. When the speaker also benefit; of course the speaker will benefit; or else he would not speak, the speaker benefits and the listener also benefits, it is a twice blessed gift, in which the giver and receiver are beneficiaries; that is uttama communication.

And the madhyama communication is that speaker bothers about only his benefit; he does not bother about the listeners', even time availability of the listeners, especially when you call a person on phone, our general tendency is call and bombard. Shouldn't we ask, in what condition the other person is; on phone, I do not know whether he is busy or not. Therefore should not I consider the other person's condition. If I do not take that into account, if I am only an utterly selfish person, only telling what I want to say, that is madhyama communication.

And adhama communication is what? Where neither the speaker, nor the receiver gets any benefit. All the gossips spreading the rumour, all these will come under ahitaṁ for both the speaker and listener. Useless for both, after wasting one or two hours, if I ask what did I get after talking about different family people, neighbours, people, etc. Only I have spread rumors; unconfirmed information I have spread which only causes havoc in the society.

Therefore Kṛṣṇa says, when I speak, I should ask the question? Will it benefit the listener also? I may benefit that is not enough. Will it benefit the listener also? And such a speech is called hitaṁ; anudvēgakaraṁ, satyam, priyaṁ, hitaṁ; all the four factors must be taken care of.

And Śankarācārya in his commentary says that they are not optional conditions. Not any four, any three, any two, any one; like in school. Like that person that would be son-in-law was interviewed; Would be father-in-law asked the question. Do you smoke, do you drink, etc. Various questions he asked to find out the character of that youngster. For everything he said, No No No No. He was so happy that my daughter is going to get the best husband in the world. Then he was curious; any bad habit I asked, you said Not there. Now you tell me do you have any bad habit; Then the youngster said; Only one bad habit; that is I only tell lies!

Therefore all the four are equally important, Śankarācārya emphasises. Then sometimes people ask, Swamiji, when we speak truths, they are truths alright; and it may be even for the wellbeing of another person; we talk about constructive criticism also, it may be satyam, it may be hitaṁ; but it will not be priyaṁ. In English we use the expression, unpalatable truth.

So when satyam is apriyaṁ, what am I to do; when telling the truth is going to be unpleasant; my motive may be good, my intention may be good, I want the other person to learn and grow, like the opposition criticism in the Parliament; intention is supposed to be good; constructive criticism should be done; but nowadays the problem is whatever the other people do, you have to criticise. Now what are we to do; when satyam and hitaṁ are apriyaṁ. What is the solution? There is only one solution; when we talk about unpalatable truth; we should remember that there are many palatable truths also. We only talk about unpalatable truth; we should remember, that there are palatable truths also.

So before talking about unpalatable truth. I ask a question, do I ever speak a palatable truth. If a person has a good virtue, do I talk about that and congratulate and praise and glorify. Our general problem is we want to talk about only the unpalatable truth. When

a person speaks of only unpalatable truth, then it becomes a problem. So a person should develop a habit of speaking palatable truths first. Whether it is with regard to children; if they do some good thing, we should practice praising that and if I generally speak palatable truth; which the other person likes and enjoy, when I am speaking unpalatable truth, it will be taken in a proper spirit.

Unpalatable truths hurts only when unpalatable truths alone are spoken. Develop the habit of speaking palatable truths also, then unpalatable truths will not hurt; or the hurt will be far far less; motive will be misunderstood; and therefore bad unpalatable truths with palatable truths; so to praise in the beginning, then one criticism, followed by two praises; even three or four, minimum two praises, before and after, in between one criticism. In that also we do like this. Two praises we finish in half a minute; and criticism we dwell upon.

Another important law is do not dwell upon the unpalatable truth. If you love dwelling upon, dwelling upon palatable truth, virtue, which is truth. So, therefore, it is possible to communicate unpalatable truths also. All these four parameters should be taken into account; before I open my mouth. Then you will say; Swamiji, if that be the case, we cannot speak at all! I think you will have to observe maunam only; And that too when there is a conversation, when there is an exchange, quarrel, etc. where is the question of time to think, because I have to immediately answer in exchange; where is the time to take into account, all these four factors, it appears impossible. But remember, it is possible, because śāstram will never teach what is impossible; Ṛṣis are never impractical, they are practical.

How it becomes practical? If a person trains himself, to look into these factors, sincerely, because of sheer training, he gets a faculty and he would be able to do these things quickly. Initially it will take time; but in due course, a person can do all those things quickly; like operating a machine; driving a cycle; driving a car; initially, you have to take into account so many accessories, to see this, to see that, to see the left, to see the right, etc. it looks impossible, but you go on operating a machine; then you get the facility that even in the nick of a moment, you are able to do several things. Otherwise when there is a car coming in front; how does a driver put a brake; he does not think which is the clutch, which is the brake, etc. It is automatic, it becomes instinctive. While learning to drive, he often gets confused, which is which. But by sheer practice, in a nick of moment, he is able to do, I give the example of the divers' the sports; when in the Olympic games or Asian games and all, you would have seen the diving, if you have not seen, better you see it; he jumps from a few meters and before entering the pool of water, how much time he has? May be a few seconds; but within that seconds, he is able to do so many somersaults in perfect harmony, and they show it in slow motion; slow motion, even in

slow motion, it would not be one minute. How is he able to control the body and do all these things; within a few seconds; it is sheer practice.

If that is possible; in our case, if we fall, before we know we are falling, we are on the ground. So if I ask you to do all these things, you will ask whether all these are possible; but it is possible. Similarly, observing all these factors, when we are conversing, appears to be an impossible task. It only requires sincerity and practice.

And when in music, they have the kalpāna svarams; initially singing the citta svaram itself is difficult; but the musician within the talam, range, he is able to sing that svaram and the throat has to produce that ri, that ga, that ma, how does he do? Sheer practice. And therefore, it requires practice and which means it requires a value for that.

And if a person values spiritual growth is not easy. All these are part of spiritual growth. Anudvēgakaram, satyam, priyam, hitam vākyam. Vākyam is the fifth factor. Vākyam means the speech; the other four words are the adjectives. Anudvēgakaram vākyam, satyam vākyam, priyam vākyam, hitam vākyam yat. That is called vāk tapas. And that is one subāṣitam nicely tells: Sorry I forgot.

That subāṣitam tells whatever a wise person speaks casually, even those casual words are golden words. A wise person's casual words are golden words, which means what? There are no casual words. They appear to be casual words, but even they are thoughtfully uttered; whereas in the case of an unrefined person, even thoughtful words are worthless words. What a beautiful subāṣitam! Therefore anudvēgakaram, satyam, priyam, hitam cha yat vākyam is sātvikam vākyam. And svadyāya abhyasanam caiva; scriptural study; that subāṣitam I got it.

सद्भिस्तु लीलया प्रोक्तम् शिला लिखितं अक्षरं ।
असत् भिः सपते नास्ती जले लिखिता अक्षरं ॥

[sadbhistu līlayā prōktam śilā likhitam akṣaram |](#)
[asat bhi sapatē nābī jalē likhitā akṣaram ||](#)

Sadbhistu līlayā prōktam. Can you understand? When great people talk casually, you can walk with a tape recorder and record and you can learn; līlayā prōktam, casually spoken prōktam are śilā likhitam akṣaram, they are so valuable words; whereas asat asat bhi sapatē nābī, an unrefined person, when he speaks sapatē strongly swearing, that is also jalē likhitā akṣaram, like the words written in water; they are valueless words.

Svādhyāyābhyasanam means study of scriptures or reading of scriptures, svādhyā means śāstram; so pārayaṇam is also called svādhyā; but in this context, svādhyā is

śāstram, and abyanam means pāraṇam. So svādhyā abyanam means śāstra pāraṇam, is also considered to be a vāk tapas; वाङ् मयं तप उच्यते vāṅmayam tapa ucyatē.

Verse 17.16

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १७.१६ ॥

manaḥ prasādaḥ saumyatvaṁ maunamātmavinigrahaḥ |
bhāvasaṁśuddhirityētat tapō mānasamucyatē || 17.16 ||

मनः प्रसादः manaḥ prasādaḥ **mental quietude, tranquility** सौम्यत्वम् saumyatvam **gentleness** मौनम् maunam **silence** आत्मविनिग्रहः ātmavinigrahaḥ **mind control**, भावसंशुद्धिः bhāvasaṁśuddhiḥ **purity of motive** इति एतत् iti ētat **all this उच्यते ucyatē is said** मानसं तपः mānasam tapaḥ **to be mental austerity**

16. Mental quietude gentleness, silence, mind control, purity of motive, - all these are said to be mental austerity.

So now comes mānasam tapas. This is the toughest; because kāyikam, the physical body is the grossest instrument, and therefore physical discipline is easier; because it belongs to the stūla śārīram, vācikaṁ tapas is more difficult, because vāk indriyam is a subtle organ; belonging to the subtle body; therefore it is more difficult and still more difficult is mānasam tapaḥ; mental austerity, because mind is an internal instrument, whereas vāk is an external instrument; vāk is bāhya indriyam; manas is anthar indriyam; therefore it is more difficult.

And what are the mental disciplines? The first one is manaḥ prasādaḥ; manaḥ prasādaḥ means a mind which is free from stress and strain; freedom from mental stress is the first mental discipline; freedom from mental stress; aśanti, restlessness of the mind; is called manaḥ prasādaḥ; because of worry about the future; what will happen tomorrow; Bhṛthari tells in his Nīti śatkam, addressing the mind, once in a while addressing the mind, your own mind,

परिभ्रमसि किं व्यर्थं क्वचन चित्त विश्राम्यतां
स्वयं भवति यद्यथा तत्तथा नान्यथा।
अतीतमपि न स्मरन्नपि च भाव्यसङ्कल्पय-
न्नतर्कितगमनाननुभवस्व भोगानिह॥

paribhramasi kiṁ vyartham kvacana citta viśramyatām
svayaṁ bhavati yadyathā tattathā nānyathā |
atītamapi na smarannapi ca bhāvyaśaṅkalpayā-
nnatarkitagamanānanubhavasva bhōgāniha ||

Oh Mind! Why are you wandering all over; and by your wandering is the future going to be influenced. Planning for the future is a deliberate action; it is great, it is wonderful. But wandering, worrying, concerned, anxious mind is not doing a deliberate action. It is a reaction to the future. Planning for the future is action. Worrying about the future is reaction. Therefore he asks by such reaction, is tomorrow going to change. So why are you unnecessarily going round and round; not only it is not going to improve the future; your efficiency in the present is affected.

Planning improves efficiency; worrying decreases efficiency. Worrying causes deficiency; planning causes efficiency. We are not against planning, but we are against the அலட்டல் allattal business. Why are you worrying too much? Svayaṁ bhavati yadyathā tattathā nānyathā; what has to happen tomorrow, let it happen. We have entered the super six; one good news is shared; cup may come or not; what are they going to do, therefore why are you worrying too much about that; atītamapi na smarannapi ca bhāvyasaṅkalpaya. Do not brood over the past.

Similarly, brooding is different from learning from the past, Recollecting the past, and learning adds to my present efficiency; nothing wrong. But brooding the past and learning valuable lessons; but brooding over the past, reduces my efficiency. Remember the past for learning; think of the future for planning, that is healthy; remembering the past for brooding and thinking of the future for worrying, both are unhealthy; and therefore

[atītamapi na smarannapi ca bhāvyasaṅkalpaya,
natarakitagamanānanubhavasva bhōgāniha||](#)

So face the present, which alone is available in the present. This relaxed condition of the mind, is called manaḥ prasādaḥ, Stress free mind.

Then saumyatvam; gentleness of the thought; gentleness of the thoughts is called saumyatvam; you may ask what do you mean by gentleness of thought; thoughts gentleness means what, we should remember, thoughts alone gets crystalised into words. Thoughts alone get crystalised into action; and therefore rude words and rude actions originate in the mind alone. And therefore rude thoughts are those thoughts which lead to rude words and actions. Gentle thoughts are those thoughts which will lead to gentle words and actions. Therefore, kāyika, vāchikam tapas is really possible only if the mind is also handled properly. Therefore Soumyatvam. So let your thoughts be gentle. Then maunam; learn to remain silent for a few minutes, at least daily, it may not be possible for long time, but daily for a few minutes, when you do your prayer at the end of the prayer, learn to be free from deliberate thinking. Thoughts may occur, because of the vāsanās and habits, thoughts may occur; but just remaining without

judging the thoughts; without labeling the thoughts as good or bad, just being aware of the thought. If good thoughts come, you need not congratulate; if unhealthy thoughts come, you need not feel guilty and reject; you need not do; just learn to have. This is called sākṣi bhava; it is a wonderful experience. There is a group called Vipassana group. They have a meditation. It is a Buddhistic meditation and they have camps for 10 days or so; you are not supposed to speak, you are not supposed to read; you are not supposed to write; you are not supposed to listen; doing nothing, you are just asked to watch; 10 days. I am not asking you to do such rigorous thing; not even one day; I am suggesting the simplest version; five minutes just being the sākṣi of the mind. That is called maunam. It is not thoughtlessness; freedom from deliberate thinking or joining the thought pattern; maunam.

Then ātmavinigrahaḥ; means the direction of the thoughts. So directing the thoughts in such a way, that positive thoughts are encouraged, unhealthy thoughts are discouraged. Daivi sampath is encouraged; āsuri sampath is discouraged; that is called ātma vinigrahaḥ. Here ātma means mind; vinigrahaḥ means what disciplining. Disciplining the mind is disciplining the thoughts; disciplining the thoughts is non-cooperation movement with regard to unhealthy thought. Unhealthy thoughts will come; hatred will come. But I refuse to cooperate; that is called ātma vinigrahaḥ.

More in the next class.

Hari Om

212 Chapter 17, Verses 16-20

ॐ

Lord Kṛṣṇa is dealing with the topic of tapas, which in this context means any form of discipline; and this tapas he divides into three types. First from the angle of instrument and later from the angle of the three guṇas; now we are seeing the kāraṇa dṛṣṭya topic, of these physical discipline, i.e. kāyika tapas has been talked about in the 14th verse, then vāk tapas has been talked about in the 15th, and now mānasam tapaḥ; mental discipline is being talked about in the 16th verse, which we were seeing in the last class.

The first mental discipline that Kṛṣṇa mentions is mana prasādaḥ; enjoying a relaxed mind, enjoying an equanimous mind, enjoying mana śānti. That means developing a capacity to retain the poise of mind, in and through the ups and downs of life, Kṛṣṇa does not mention here how to achieve that; because Kṛṣṇa has already talked about it in the third chapter, in the form of karma-yōga, he defined karma-yōga, as samathvam yōga ucyatē.

And there we have talked about how to develop an appropriate attitude towards action and appropriate attitude towards the results of action; if we have a healthy attitude towards these two; equanimity is a natural consequence. Thus mana prasādaḥ essentially means, follow karma-yōga; read third chapter once again; and practice; that is mana prasādaḥ.

Then Saumyatvaṃ, gentleness at the thought level; so that it will reflect in both the words as well deeds; if the thoughts are not gentle; words and actions cannot be gentle, because the character of thought alone, flows down to the words and action. Thought is like a seed, word is like plant and action is like a tree. If you take care of, at the thought level, at the seed level, the tree will take care of itself; and that is saumyatvaṃ, gentleness.

Then maunam; maunam means silence, generally the word maunam refers to verbal silence. Naturally the question will come, maunam is a discipline at the vāk level; how come Kṛṣṇa is using maunam in mānasam tapaḥ? Is it the tongue of the slip; or the slip of the tongue, that maunam is put in this verse; the doubt may come.

So therefore Śankarācārya gives a particular meaning in this context; primarily maunam means vāk tapas or verbal silence only but to practice that verbal silence, a mental control is required because vāk is controlled by the mind. And therefore Śankarācārya says maunam means that mental control by which one is able to silence the vāk; that mental control by which one is able to silence the vāk. That is the meaning of maunam; according to Śankarācārya. Or you can take another meaning also, maunam means mental silence, freedom from mental noise; noisy mind is a disturbed mind and therefore maunam can be taken as freedom unwanted thoughts. It is not freedom from thoughts totally, freedom from unwanted thoughts, because unwanted thoughts alone become noise of the mind. So when it is a deliberate healthy thought, we do not look upon it as a disturbance. You do not say one hour mental disturbance between 7 and 8 caused by Swamiji. Do you? Even though you are supposed to receive thoughts from me, I hope you are receiving, and certainly your mind is entertaining thoughts in keeping with my words, but we do not look upon it as disturbance. So thought itself is not a disturbance. A thought which is unhealthy that alone is disturbance and therefore maunam means freedom from unhealthy thoughts; like jealousy, etc.

So maunam, then, ātmavinigrahaḥ; ātmavinigrahaḥ means management or mastery of the mind. So that mind will be my instrument, rather than I being the instrument of the mind. Here the word ātma means mind; not sat cidānanda ātma, here ātma means mind; ātmavinigrahaḥ means directing the mind properly, in the healthy field; is ātmavinigrahaḥ. Up to this we saw in the last class.

Now coming to the 2nd line, bhāvasaṁsuddhi. Bhāvaḥ means motive; saṁsuddhi means purity. So bhāvasaṁsuddhi means purity of motive; freedom from hidden motive; expressing one motive outwardly, but having a hidden agenda, in newspaper, we constantly hear of hidden agenda. So not having a hidden agenda; my heart must be available to openly see by any one. That open heartedness is called bhāvasaṁsuddhi; all these things will come under tapaḥ; mānasam uchyatē; all of them is mānasam tapaḥ; mental discipline.

So with this division of tapas, based on instrument, i.e. the organ based division is over.

From the next verse, Kṛṣṇa is going to divide tapas once again based on the guṇas. That is sātvika; rājasa and tāmasa. 17th deals with sātvikam, 18th rājasam, and 19th tāmasam. We will read:

Verse 17.17

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७.१७ ॥

śraddhayā parayā taptam tapastat trividham naraiḥ |
aphalākāṅṣibhiryuktaiḥ sāttvikam paricakṣatē || 17.17 ||

परिचक्षते paricakṣatē **they declare** तत् त्रिविधं तपः tat trividham tapaḥ **that threefold austerity** तप्तम् taptam – **which is practiced** परया श्रद्धया parayā śraddhayā **with great faith**, नरैः naraiḥ **by those people** युक्तैः yuktaiḥ **who are disciplined** अफलाकाङ्क्षिभिः aphalākāṅṣibhiḥ **(and) are not desirous of the result** सात्त्विकम् sāttvikam **to be Sātvic**

17. (They) declare that threefold austerity which is practised with great faith by those people who are disciplined and are not desirous of the result to be sātvic.

So what is sātvika tapas? Kṛṣṇa defines; trividham tapaḥ naraiḥ taptam; When these three fold discipline is practiced by people, three fold means kāyika, vāchika, manasa tapas, mentioned in the previous three verses, when a person practices any one of them; how does he practice. What is his attitude towards this tapas? And what is the value that he has?

Based on the mode of practice, Kṛṣṇa wants to name it; Kṛṣṇa says parayā śraddhayā taptam; this is practiced not for the sake of others; not because of pressure from the scriptures; not because of pressure from some Swamis or gurus, not because of some threat of health; it is not because of any of those reasons, parayā śraddhayā; because of great reverence, value for this discipline. When they are voluntarily practiced, out of value and regard: parayā śraddhayā taptam.

And aphalākāṅkṣibhiḥ, without expecting any result for this tapas, akāṁṣa means expectation, phalam means reward or benefit; phala kāmṣi means one who expects a reward, aphalākāṅkṣi means expectation of any reward; i.e., without asking if I follow this tapas, what will I get; will I get money, will I get promotion; will my business run in a better profit; what will I get out of it; because human being is always a utilitarian.

Therefore whatever I prescribe, the first question asked will I get, if nothing, I should at least say, puṇyam you will get; or I should say svargam; or some result or the other, a person asks, Kṛṣṇa says: aphalākāṅkṣi, without expectation of any result. This is repeatedly said in the Geetha, right from 2nd chapter you will find Kṛṣṇa uses this word repeatedly; yōgastha kuru karmāṇi, saṅgam tvāktva Dhanamjaya; Do not expect result; do not expect result; is oft-quoted expression; this is confusing thing; People will ask: If I do not expect any result, what will be my motive to practice that? The very motivation is I should be promised of some reward. So what is the significance we should understand. When we ask what is the benefit I get out of this tapas or any sādhana for that matter, I want to look upon this tapas as a means; and through this means I am asking for some end. Therefore when I am asking for some benefit out of these values, actually it means I am looking upon all these values as a means; and I look upon something else as an end; means what profit in business; profit name, or fame, or Padma Bhushan or Bharata Ratna or Magsasay award, or I do not know; some award.

So what the śāstra says, as long as you love something, or you follow something as a means, your love is never true love; when you follow anything, as a means for some other goal, your love is never true love, because love for the means is never true; because a person loves the means, not for the sake of the means, a person loves a means, only for the sake of the end. And that means what? Love for the means is nothing but love for the end transferred to the means, it is a borrowed love; it is a fake love; When I say, I love, because you are rich, it is very clear that I do not love you. I love your riches. My love for you is fake; it is my love for the money transferred to you. That means I will love you as long as you have the riches; the moment you lose the wealth, I will drop you like a hot potato. Similarly, if you are going to follow satyam, tapas, etc. for the sake of business success or money or credibility or name or fame, that means you really do not have a value for them; because you look upon them as a means; and therefore Kṛṣṇa says, never ask what will be the benefit out of it; that means do not look upon it as a means for some other end; therefore, without looking for some other benefit, you practice this.

Then the question comes; if I am not promised any benefit, I will not have a motive to follow that; what will be the motivation to tell the truth? Kṛṣṇa says that you should follow them; at the same time, it should not a means for some other end; you should

follow them. Follow them means tapas, dharma, satyam, tapas, but you should not treat as a means for any other end. How is it possible? This is a quiz; you have to follow them, you should not treat them as a means for some other end; what does it mean? It means you should value them so much that they themselves should become an end in itself; dharma should not be a means for money; dharma should not be a means for profit; dharma should not be a means for material success; dharma should not be a means for name and fame; you should value dharma so much, that it should become an end in itself. And dharma will become an end in itself only when you know its value.

This Dayānanda Swami repeatedly says; you have to know the value of every value and you will know the value of dharma only when the mind becomes mature; and therefore Kṛṣṇa is asking us to become more sensitive; more mature; so that you will follow dharma as an end in itself and you will never treat dharma as a means for some worldly benefit. And even if some worldly benefit comes for you, you should look upon them as the benefit, it should become an incidental bye-product. Money should become not an end achieved through dharma. Money if at all it comes, it should be a bye product of dharma, that even if that bye-product money does not come, I should not feel I have failed. I should become so happy, that I have been able to follow dharma, because following dharma itself I value as an end. In fact, for a mature person, dharma makes a person a human being; a human being enjoys human status; only when dharma becomes a naturally valued thing; he does not ask the question, what will I get if I follow values? Or a person complains, Swamiji, I followed all of them, I only suffer as a consequence of that.

As long as a person complains dharma does not pay, as long as a person asks what will be the result of dharma? It means he is an immature person; prākṛta puruṣa. Kṛṣṇa says: You grow up from animal-man to man-man; prākṛta puruṣa to samskṛta puruṣa. That means Dharma must be an end in itself. That is why in the four puruṣārtās, dharma is given not as a means for artha; dharma is never given as a means of kāma; dharma is given as an end in itself. Therefore, when Kṛṣṇa says do not expect any result: Kṛṣṇa says: Kindly go down to the level of treating dharma as a means, seeking an end. Raise your emotional maturity level and treat all these tapas as an end in itself. And once it is an end in itself, you do not ask what is the benefit, because for an end there is no benefit. For a means alone, there is benefit. And therefore, aphalākāṅkṣibhiḥ means that for mature people who value this tapas as an end in itself and when they practice and they enjoy the very practice itself.

Somebody said: "The problem of being punctual is that there is no one to appreciate your punctuality". Can you understand what it is? Everybody comes late and when you are punctual, there is nobody to acknowledge and reward you. That means what? Even

for punctuality you want somebody to reward you. Attendance in schools they want reward. I should enjoy my very attempt to practice all of them. That means that I am a satvik person;

Aphalākāṅkṣibhiḥ; by mature person, who has converted this as an end in itself.

And yuktaiḥ, those who are integrated; that means that who do not externally follow; intellectually they have a value for that. It is practiced out of conviction, not because of any compelling factors; therefore yuktaiḥ, people of integrity, taptam yat tapaḥ, taptam, that tapas which is practiced, that is sāttvikam paricakṣatē. That is called sātvika tapas.

And Śankarācārya tells elsewhere that you should not practice dharma even for the sake of mōkṣa; that itself is wrong. even though for sometimes we say, that if you follow dharma, you will get cittaśuddhi, and it will give you enough puṇyam and that you puṇyam will give you guru, puṇyam will give you śāstram, even those carrots that we dangle; the carrots of mōkṣa, the carrots of guru, the carrot of śāstra, Śankarācārya says in his commentary, you should not follow dharma even for the sake of mōkṣa; you should value dharma for the sake of dharma itself. That is maturity. Sāttvikam paricakṣatē.

Verse 17.18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७.१८ ॥

[satkāramānapūjārthaṃ tapō dambhēna caiva yat |
kriyatē tadiha prōktaṃ rājasam calamadhruvam || 17.18 ||](#)

तत् तपः tat tapaḥ **that austerity** यत् क्रियते yat kriyatē **which is practised**, दम्भेन dambhēna **with pretence** सत्कारमानपूजार्थम् satkāramānapūjārtham **for the sake of praise, honour and worship**, प्रोक्तम् इह च एव prōktaṃ iha ca ēva **is said here** राजसम् rājasam **to be Rājasic** चलम् calam **whose result is temporary** अध्रुवम् adhravam **and uncertain**

18. That austerity which is performed with pretence for the sake of praise, honour and worship is said to be Rājasic, whose result is temporary and uncertain.

So this is the tapas practiced by the immature people. They are interested in the reward that will come through satyam. They say if you speak truth, you will have credibility in Society. People will have trust in you; then naturally, they will give more and more orders; that means you will get plenty of profit; therefore tell truth. So that you will get such and such result, you have reduced Satyam to a means, which again means the value of Satyam is made lesser than the value of something else.

Because, remember means-love is always lover love; it is a fake love; it is a temporary love; that means what? If I can get the profit without telling the truth, I will profit for that; why struggle? So therefore, an emotionally immature person practices all these values, but he says if I practice I will get either arta, arta means what, profit, or kāma, that is worldly pleasures, which is the result of wealth again, or I will get puṇyam, so that after death I will go to svarga. With some motive of other, because of the emotional immaturity; he practices, but one thing is there, he practices them;

Yat kriyatē, tapas done by those immature people who do not look upon tapas as an end in itself, they look upon as it as a means.

Means for what? Satkāraḥ; satkāraḥ means praise or glorification; they want to be known in the society as a dhārmika puruṣaḥ. So they want that VIP treatment in the elite circle and therefore satkāraḥ means stutiḥ or praśamśa. Or mānam; mānam means what, honour. Honour means front seat even if you are late; if you are a VIP, you have to go late. That is one of the qualifications required; I did not know, I was caught up many times by going early. So if you are VIP, you are supposed to go late, and that late VIP will be brought through the middle of the crowd, and front they will bring him and clean the chair and will ask him to shit. For Mānam for VIP treatment.

Then pūja, worship like pāda pūja etc. for getting the elevations; a person practices dharmāḥ; Puṇyārtam, iha amuṅtha phala bhōgartham, a person practices, such and also done with dambhaḥ. Since he wants a recognition from the society, he wants to make sure that whatever he follows is known by the Society. So if it is done without others' knowledge, how will I get that recognition? And therefore, publicity becomes very very important; therefore dambhēna; with all form of publicity; pomp and show; whatever tapas is practiced; that is called rājasam tapaḥ. And which will certainly produce worldly result; but the problem is the materialistic or worldly result for tapas has got two disadvantages; one is adhruvam; it is indefinite; sometimes recognition comes; often recognition does not come. How many people complaining; I have been doing; working, but the other person applied maska to the boss and he was promoted; I do all the job and that person only does some extra curricular services to bosses' wife. Therefore he something for the home and therefore he is promoted; and I feel cheated, because I want to do my job properly for the sake of promotion; and you are never guaranteed of promotion even if you work well. Therefore he says, adhruvam; reward and recognition and promotion is indefinite.

And not only that even if it comes, calam, even if you are elevated, even if you are getting some other benefit, some extra money you get, that is calam, calam means fleeting; it is perishable; it is subject to end. So such a tapas is rājasam tapaḥ.

Thus in sāvika tapaḥ, tapas is an end. In rājasam tapaḥ, tāpas is a means for selfish, materialistic benefit. Then what is tāmasam tapaḥ? Kṛṣṇa says:

Verse 17.19

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७.१९ ॥

mūḍhagrāhēṇa"tmanō yat pīḍayā kriyatē tapaḥ |
parasyōtsādanārtham vā tattāmasamudāhṛtam || 17.19 ||

तत् तपः tat tapaḥ **that austerity यत् क्रियते yat kriyatē which is practised पीडया आत्मनः pīḍayā ātmanaḥ for the torture of the body मूढग्राहेण mūḍhagrāhēṇa out of an erroneous notion, वा उत्सादनार्थम् vā utsādanārtham for the destruction परस्य parasya of others उदाहृतम् udāhṛtam is said तामसम् tāmasam to be Tāmasic**

19. That austerity which is practiced by the torture of the body out of an erroneous notion or for the destruction of others is said to be Tāmasic.

For a tāmasic person also, tapas is only a means. Here does not know the value of tapas and therefore he uses far inferior ends, just as a person using the sandalwood as a fuel. Sandalwood as a fuel who will use because he does not know its value.

Here this person mūḍhagrāhēṇa yat tapaḥ kriyatē; that tapas which is practiced with false notion; false resolve, unhealthy resolve, inferior resolve for revenge, etc. you will find in purāṇās, many people practice tapas to get power for the sake of revenge. In fact, the whole Mahābhāratha is a series of tit for tat. Somebody does a huge yāga to get a child; Dhṛṣṭadhumna is born, just for the sake of destroying Drōṇa; Can you imagine; and for that tapas is practiced. Amba practiced tapas to be reborn to take revenge on Bhīṣma. And such false, and mean and resolve, that is also resolve, there is also will power, but the will power is negative.

Therefore grāhaḥ means resolve or vow, mūḍha, born out of delusion; delusion based false resolve, is behind this tapas.

And ātmanaḥ pīḍayā; and invariably such tapas will involve torturing the body, etc. which śāstra never recommends, because body is a sacred gift from the Lord, we should not pamper the body, but we cannot injure the body; but these people take to extreme torture. Here ātmanaḥ, here ātma is not sat cid ānanda; satcidānada ātma cannot be tortured; here it is śarīram. śarīrasya pīḍayā; how one word has so many meanings; two verses before we saw. ātmavinigrahaḥ, there we said ātma is mind; and here we say ātma is body; according to context we have to take; ātmanaḥ pīḍayā kriyatē.

Not only that, the motive is also negative, parasya utsādanārtham, it is for the destruction of other people; destruction of the competitor in the business; destruction of the enemy; like black magic, etc. all of them come under tāmasic tapaḥ; parasya means a śatru; whom I look upon as an enemy, utsādanam, means destruction; whatever tapas is practiced, in our puraṇās, all the rākṣasās performed tapas, and Lord came, and Lord asked, What is your requirement? Invariable regular routine. First they will ask for non-death. Lord will say No and grant some powers and the first thing they do is to go to svarga lōkā, arrest Indra and kidnap all the Apsaras women. This is the next step. Here also tapas is involved; but what a motive; So parasya utsādanārtham vā whatever tapas is done, tat tāmasam udāhṛtam. That is tāmasic tapas. Thus with that verse, three types of tapas, based on guṇa is also over. Karaṇa dṛṣṭya trividam tapaḥ, guṇa dṛṣṭya trividam tapaḥ.

So now how many topics Kṛṣṇa has covered; Kṛṣṇa promised four topics; what are the four topics.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानम् तेषां भेदमिमं शृणु ॥ १७.७ ॥

[āhārastvapi sarvasya trividhō bhavati priyaḥ |
yajñastapastathā dānam tēṣāṃ bhēdamimam śṛṇu || 17.7 ||](#)

That is what he said before. āhāra, yajña, tapas and dānam; Of the four, āhāra, yajña, tapas are over; what is left out is dānam. Now the topic of dānam comes from the next verse; we will read.

Verse 17.20

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७.२० ॥

[dātavyamiti yaddānaṃ dīyatē'nupakāriṇē |
dēśē kālē ca pātrē ca taddānaṃ sāttvikam smṛtam || 17.20 ||](#)

तद् दानम् tad dānam **that charity** यद् दीयते yad dīyatē **which is given** इति iti **with an attitude of that** दातव्यम् dātavyam **giving is a duty** अनुपकारिणे anupakāriṇē **to a person who may not reciprocate** देशे dēśē **(and which is given) at the proper** place, काले kālē **at the proper time** च पात्रे ca pātrē **and to a proper person** स्मृतम् smṛtam **is considered सात्त्विकं दानम् sāttvikam dānam to be sāttvic charity**

20. That charity which is given (with an attitude) that giving is a duty, to a person who may not reciprocate (and which is given) at the proper place, at the proper time and to a proper person is considered to be sattvic charity.

I had pointed out before that among all the spiritual sādhanas, the scriptures consider three sādhanas as very important and significant; and they are specially mentioned in the upaniṣads, in Bṛhadāraṇya upaniṣad, there is a very famous statement: Taṃ ēdam vēdānu vacanēna brāhmaṇa vividhiṣanṭhi, yajñēna dānēna tapasa anasakēna.

A person spiritually progress through three significant disciplines and Bṛhadāraṇya upaniṣad enumerates yajñāḥ, dānaḥ and tapaḥ. And Kṛṣṇa borrows these three from the Upaniṣads; after all Bhagavad-Gīta is upaniṣad sāram. Sarva upaniṣad ghāva, dhōgdā gōpōla nandāna (do you seem familiar? this is not in tune, Gīta dhyāna slōkā), if upaniṣad is the cow, Gīta is the milk extracted from the upaniṣadic cow, and three sādhanās are highlighted in the upaniṣads and they are yajña, dāna and tapas. Kṛṣṇa repeats them often. In the 18th chapter also he repeats:

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८.५ ॥

[yañādānatapaḥkarma na tyājyaṃ kāryamēva ta
yajñō dānaṃ tapaścaiva pāvanāni manīṣiṇām || 18.5 ||](#)

Thus these three are very significant. Of them two we have seen. The third significant sādhana is dānam; dānam is very much highlighted in our scriptures; dānam has got several multi facets are there to dānam.

Firstly dānam is a very very powerful medicine to remove certain unhealthy traits in our personality. We have got certain unhealthy traits which are great obstacles to spiritual growth; which are all born out of ignorance, self-ignorance born problems. What is that problem? Right from birth, we feel that we are insecure by ourselves; a sense of insecurity is inborn in every human being, because of self-ignorance and this insecurity is expressed right from birth, the child clings on to the mother; even within a few weeks the baby is able to differentiate mother's face from others. And somebody else comes, the baby turns to the mother strongly. The sense of insecurity is an instinctive problem and because I feel insecure, I seek security from external factors; either in the form of things or in the form of possessions or in the form of wealth or in the form of relationship. So I turn outwards, and I expect security from the external world. Thus my fundamental conclusion is I am insecure and world has to give me security.

And vedānta says this is the greatest delusion of the human being; It is basic mōhaḥ; why it is mōhaḥ? Because both these ideas are wrong; both these ideas, which ideas? I am insecure by myself is basically wrong, because according to vēdānta, my real nature is ātma, which does not require any security, because ātma can never be affected by anything.

अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २.२४॥

acchedyo'yamadāhyo'yam akledyo'śoṣya ēva ca
nityaḥ sarvagataḥ sthāṇuḥ acalo'yaṁ sanātanaḥ || 2.24 ||

That I am insecure is delusion no.1. And the greater delusion is, I will get security from the external world. This is a greater delusion because no object outside is secure in itself. No object outside is secure in itself; because everything outside is perishable. And when that object itself is insecure, how can an insecure thing give me security. But unfortunately, I never question this assumption. I take this assumption for granted, I am insecure by nature; and I have to get security from outside. This is first unhealthy trait called mōhaḥ.

And this mōha will further unhealthy trait. The next unhealthy trait is what: Since I think security should come from outside, I go on a spree of acquisition. There is a greed in acquisition; because it is based on the delusion: "I am insecure and acquisition is required for my security", and this is called lōbhaḥ. The hoarding tendency. The accumulating tendency; greed is the result of mōhaḥ. And not only I go on acquiring more and more, I never like to part with anything. I want to cling to everything. Even an empty match box. You can see all the disposable coffee cups, people wash and bring home after the train journey; we do not want to dispose of even the disposables. I do not want to part with anything. This stinginess of the mind is called kārpaṇyam. I cling on to everything; because according to my calculation, giving means becoming insecure. Because possession, I have equated with security. This possession I have equated to insecurity; since I do not want insecurity, I have to cling on to everything until death; Remember, அவியை விட்டாலும்; சாவியை விடேன்; aviyai viṭṭālum; cāviyai viṭēṇ. We will not leave. So that is called miserliness; called kārpaṇyam.

So mōhaḥ is unhealthy trait one. Lōbhaḥ is unhealthy trait No.2. Miserliness, kārpaṇyam, is unhealthy trait No.3; and above all, constant fear of losing. Because all these have to give me security; I am worried about their loss about their insecurity; so by possessions, what have I achieved, if you ask. Previously I was worried about my security and for the sake of my security, I have a few people and possession around. Now I am worried about their security.

And you look at the security guard in houses; generally, 75 years, only kākī shirt, who will fly in the wind and keep him as the security, and that person will sleep in the night. How are you going to feel secure with the insecure security? Therefore the fourth unhealthy treat is constant fear of losing people, losing things. All these four are based on delusion.

What is the delusion? I am insecure by myself and I need security from others, and therefore I hold on to. Vēdānta says as long as you hold to things, your insecurity will only increase, learn to part with things and see for yourselves. Thus dānam is the first powerful spiritual discipline to break these four-fold unhealthy traits. The mōhaḥ, the lōbhaḥ, the kārpaṇyam, and bhayam, I have and that I get only by dropping my hold; like a child, who is holding on to mothers' hand, will never discover independence. If the child wants to be independent, the child has to drop mother's hand, and mother also should allow the child to walk, the child will fall a few times, then the child will find strength and security, on its own feet.

Similarly, if I have to discover security and strength in myself, I should try sharing or giving; at least initially what I do not want. What I do not want, I can't give, thinking my great grandson may require to play. Therefore, first start parting with the unwanted thing; then gradually try to share other things also. Thus dānam is a very very powerful and significant sādhanā to break the unhealthy trait. This is significance No.1. Then some more significances are there, which we will see in the next class.

Hari Om

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ॐ

In these verses, viz., the 20th, 21st and 22nd verses, of the 17th chapter, Lord Kṛṣṇa is dealing with the final topic, that he had promised before, viz., the significance of dānam, and Kṛṣṇa divides dānam into three types; sātāvika, rājasa and tāmasa dānam and in the last class, I was pointing out that dānam is considered to be a very very important spiritual sādhanā. In addition to various worldly and social benefits, there is a great spiritual benefit also.

I was discussing, the first benefit of dānam is removing our erroneous pattern of thinking. We are in a grip of an erroneous pattern of thinking, which is the cause of all saṁsāra; and the pattern is I have concluded that I am insecure by myself. Because of the sheer ignorance of my nature, ātma svarūpam abhaya svarūpam, I have wrongly concluded that I am insecure by myself.

And this wrong conclusion is called mōha, and because of this wrong conclusion, naturally I am forced to seek security from external sources, even though the fact is that no external factor can give me security; because they themselves are perishable and therefore insecure in themselves; an insecure object cannot give security. Therefore because of ignorance I have got into this mōhaḥ or delusion, and because of this

delusion, I am in a spree of acquiring more and more, accumulating more and more, amazing more and more, however much I amaze, I never feel secure in myself.

This lōbhaḥ or greed for acquisition is the third pattern of thinking, and finally, however much I accumulate and amaze, I do not feel like sharing anything with other people, even with my own brothers and sisters. In many families there is a big problem, whether daughters can inherit of the parents? In the olden days, the daughters are not given anything. I do not want to say whether it is right or wrong, but the fact that it is the custom. Now they have legal inheritance rights. Now the Son wants to go by the present law by everything, but when it comes to sharing the wealth, they do not want to include their sisters; and the sisters are in very big dilemma, should I fight with my brother for money. It is a big problem, and they come ask. Swamiji, that's why I know. How do you think the story is coming? Should I pretend magnanimity and forgo or should I claim my legitimate rights, these are all the issues. Should not the brothers feel nice enough, after all they are not sharing with anybody else, but even sharing with their own direct sisters, they feel the pinch and pain. All because of what? Again insecurity; miserliness reaches such an extent; thus ajñānam, mōhaḥ, lōbhaḥ, and karpaṇyam, means miserliness. This is the vicious pattern of human thinking; and this itself is saṁsāra; the constant continuous sense of insecurity is saṁsāra. And if this pattern of thinking should be shaken a little bit, it cannot be removed totally, ātma jñānam alone will remove it totally, but if this erroneous thinking should be shaken; Dānam will help a little bit. For the first benefit is what; shaking wrong and deluded pattern of thinking.

And second pattern of second benefit or significance of dānam is: in dānam alone, I am in harmony with nature. If I study nature, I find everything in nature functions in the form of give and take. Everything functions in the form of give and take; which means everything is a cyclic process. Will see how the carbon dioxide or oxygen or nitrogen or anything is maintained in the creation, it is because of the cyclic process, because of receiving and giving. That means nothing in the creation, whether it is a plant or animal or inert thing, nothing in the creation keeps anything with itself; it receives and immediately it gives. It is a constant flow of receiving and giving; the rivers get water from the mountains and they give to the ocean. Ocean receives the water, and during summer, and it goes to the sky. The clouds do not keep the water to themselves; in the form of rains, it gives to the mountains; mountain again gives to the river. There is a beautiful water-cycle; It is possible only because of give and take. Since I am an integrated part of the creation, I can never think of holding on to anything. What I receive, I should pay back to the creation. Only then, I will be maintaining the cyclic pattern; otherwise there will be stagnation. If there is a stagnant pool of water and if

there is a flowing river; which water is healthy water; we always say, take bath in the flowing water, we know anything stagnant is unhealthy.

Even the food that we take, is an input I receive from the world; and suppose I only eat which is called input and there is no output at all. Just sitting is called couch potato. Haven't you heard; all the time lying in the sofa, you have called stretching called the lazy boy, it seems. OK. It is coming from US. And you sit there and go on eating and watching what, cricket; I do not say that you should not watch. There is input; but there is no output. And you go to the doctor and say there is a problem of obesity or cholesterol and therefore you have to spend your energy. Spending energy means what? Whatever you are taking, you have to give out; Otherwise, what is the definition of obesity, you remember. Excess food gone to waste. The waste has two spelling. One minute it will take to understand; excess food gone to w... a.... s... t... e... and excess food gone to w... a... i... s... t....; then all kinds of diseases come; that means you have to give out proportionately to what you take in; and when I do that, whether it is energy that I am consuming; or water I drink excess water I drink, again nature itself balances, the water has to go out also; bathroom you will go; so that the balance is maintained or in the form of sweat, it is removed; and in the same way, possession or money or knowledge, anything when it is flows through me, rather than remains with me, then I am in harmony with nature; that is health. In dānam, I am in harmony, therefore I have physical health and I have mental health also. Therefore dānam is very very important.

Then the third benefit is social benefit; only when the rich people voluntarily share their wealth; should not be forced, but because of sheer maturity, when the rich people voluntarily share their wealth, only in that society, the gap between the rich and poor is lesser. When the rich refuses to share, the rich becomes the richer; and the poor becomes the poorer. In that society, all forms of crime increases; daylight robbery; all forms of crime increase, when there is such a gap between rich and poor and therefore they said instead of forcibly parting, voluntarily part. When it is forced there is pain, when it is voluntary, there is joy and therefore dānam is important, from the stand point of social order.

And finally and most importantly, dānam is a rehearsal for ultimate sanyāsa; the fourth and the most important significance of dānam is that it is the rehearsal for the ultimate sanyāsa. Sanyāsa is not a physical action, of giving up your family and going to another place. Sanyāsa is a mental stage, in which I do not own anything. Sanyāsa is a mental state, in which I relinquish the idea of ownership with regard to everything I use. I look upon everything that I possess as only things that I use, but I do not own anything; there is only one owner of everything; and that is the Lord and I only use the things and when

I do not own anything, there is no question of losing anything. And since there is no question of losing anything, there is no question of fear of loss.

In fact, saṁsāra is nothing but the fear of losing things; and the sanyasi alone can totally get out of all forms of fear, because he is not going to lose anything; because in his mind he does not own anything to lose. And even his own physical body, he does not claim as his possession, it is a gift from the Lord; for me to use for some time, and attain mōkṣa. And once I have utilised it properly; I have to give it back to the Lord. If I have to relinquish the ownership of everything; I should initially start relinquishing the ownership of a few small things. At least a few rupees, a few minutes of my time; if I learn to relinquish the ownership of a few, small, little things, later I can hope to relinquish the ownership of everything.

And Bhṛthari tells in his Vairāgya ṣatkam, only a sanyāsi can be totally fearless; because he cannot lose anything; because he does not own anything. As long as you have ownership in anything, bhayam can never be avoided. He writes a beautiful ślōkā:

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥ ३१ ॥

[bhōgē rōgabhayam kulē cyutibhayam vittē nṛpālādbhayam
mānē dainyabhayam balē ripubhayam rūpē jarāyā bhayam |
śāstrē vādibhayam guṇē khalabhayam kāyē kṛtāntādbhayam
sarvaṁ vastu bhayānvitam bhuvī nṛṇām vairāgyamēvābhayam || 31 ||](#)

In enjoyment, there is the fear of disease, in social position, the fear of falling-off, in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of enemies, in beauty, the fear of old age; in scriptural erudition; the fear of opponents; in virtue, the fear of traducers, in body, the fear of death. All the things of the world pertaining to man are attended with fear; renunciation alone stands for fearlessness.

You can understand bhōgē rōgabhayam; when you want to have bhōgē, there is a constant fear of rōga. Any bhōgē can lead to indulgence; and any indulgence can lead to ill-health; any intelligence including eating; bhōgē rōgabhayam.

Kulē cyutibhayam, if you have got an abhimāna in your kulam or family, that I belong to Ghanapadigal family or Deekṣithar family, this family that family, and you want to preserve the glory of your family, and you want to preserve the kula santhathi, you are always afraid of your children; because you want to choose your son-in-law or daughter in law, in keeping with your kulam. And the son or daughter is in America; and you plan the spouse, after jātakam, which family, etc. and the son is coming on 21 day leave and

you have fixed a few girls and he has to see all the girls, select one and marry and like a hawk he will swoop and take the girl and go to America, this is the arrangement. And son comes and tells, I did not want to give that trouble to you and I have fixed my own; because the present generation considers that choosing the spouse is not the job of the parents; because parents are not marrying; but I am going to marry, and therefore ridiculous that somebody else choose and I have to live life long and it is my right. In the West, marriage is an individual's activity or decision, in Indian culture, marriage is between families and their aim is preserve the kulam; and when such a news comes, the parents are shattered. How do you know? Come to Swamiji. He has fixed a Chinese American, Swamiji. I have nothing against Chinese American, but what I am saying is as long as you have children of marriageable age, be always prepared for this news to come; if it does not come, you are a puṇyaśali, and if it comes, it is the natural thing nowadays; Every parent should be forewarned now. kulē cyutibhayaṃ; cyuti means what, fall from the kula parāmpara; and then you are worried whether your son can do srāddham for you; You are still alive; but you are worried about post-death scenario. Whether he will do it or not, is a different matter.

Kulē cyutibhayaṃ, kāyē kṛtāntādbhayaṃ. If you are attached to the body, Yamadharmarāja is the greatest source of fear; mānē dainyabhayaṃ. If you are a man or women of reputation; you are always afraid of your reputation being tarnished. Anybody can spread any rumour, which is not in your hand, and my name and fame get tarnished. When there is mānam, there is dainam. Dainam means helplessness with regard to the preservation of my reputation; mānē dainyabhayaṃ.

Balē ripubhayaṃ. If you are a country, the king of a country with a powerful army, you are always worried of another country, which has got a more powerful army; Example America. America is always afraid of Iraq, Iraq, this is only worry; balē ripubhayaṃ; we do not have, because he has army, power, etc.

Rūpē jarāyā bhayaṃ. If you are proud of physical beauty, (whether it is there or not), wonderful hair, shining teeth, as advertised, then you are frightened of growing age. So the tooth losing, the wrinkles attacking, rūpē jarāyā bhayaṃ, the industry, youthful looking industry, industry which deal with youthful look is growing; Why? People are so conscious of their rūpam. They want to cover up their age. That is why you cannot cheat every one, except a staircase; because when you use it, you will know the age; rūpē jarāyā bhayaṃ.

Śāstrē vādibhayaṃ. If you are a scholar, you are always afraid of another scholar, who will question you; who will argue with you. Guṇē khalabhayaṃ, if you are a guṇavān, who values religion and scriptures, all of them, you are always afraid of the materialistic

people, who will make fun of you; You are going to Gīta class!, therefore guṇē khalabhayaṃ; noble people are always afraid of the wicked ones, who criticise, make fun. That is why our children nowadays do not want to apply tilakams, why because other people will make fun. They remove before they got, because others will make fun. Guṇē khalabhayaṃ. Even bhakti I have to keep secret; I cannot say that I am a Hindu. Dayānanda Swami says Hindus feel what you call inferior to claim that I am a Hindu, in India. That is the tragedy of our country; you do not want to show that we are proud vaidika or Hindu; Anyway, guṇē khalabhayaṃ.

And vittē nṛpālādbhayaṃ; when there is lot of wealth, I am always afraid of tax; nṛpāla means king or the government. Whatever you possess, there is a threat; therefore, he concludes, sarvaṃ vastu bhayānvitaṃ bhuvī nṛṇāṃ. Therefore, anything you possess is a source of fear. Then what is the source of fearlessness, possession of one thing; only possession of one thing, is the source of fearlessness, what is that: vairāgyamevābhayaṃ; vairāgyam means detachment; detachment means, I use everything; everything belongs to the Lord only. That is the ultimate state; but before that, I start with small dānam; so that I can discover sarva saṅga parityāga; spiritual sādhanā.

Now Kṛṣṇa is going to talk about three types of sādhanā. First one is sātvika dānam in the first verse.

Yad dānam dīyatē, when charity is made; dātavyam iti, with the understanding of the importance of dānam, its spiritual relevance; its importance in social harmony, with that understanding, when I give as a value, voluntarily, without any external force or threat,

Dīyatē; whatever charity is made out of maturity.

and anupakāriṇē, even to a person, who may not reciprocate my dānam, who may not express gratitude, who may not be grateful to me in future; even the children when we take care of the children, and give everything, how to we know what we are going to do in old age, and parents are not doing all these things in expectation of things in return, then parents are not true parents at all; And not therefore that which is done without expecting anything in return, that means, I do not use dānam as a means for some future benefit. If I look upon dānam as a means that indicates that I am not mature enough. For mature satvik person, dānam itself is an end in itself. and if I am mature enough, to see it as an end itself, the very dānam gives me joy; it is not a means for future joy; but the very practice of dānam is ānandaḥ; And that means this person has understood the value of dānam and therefore his mind is sātvika and mature mind and anupakāriṇē, for a non-reciprocating person.

Dēśe kālē pātrē ca, a gift given at the right place. If you want to gift a shawl, in Madras, in summer, when the temperature is 44. You give shawl; in Badri, Kēdar, it is OK. So dēśa, at the at the right place, and kāla, and at the right time, and pātram, to the right and deserving person. Pātram here means a deserving person, yat dānam dīyatē, tat sātṭvikam smṛtam. People ask, many people come and ask for charity. How do I know whether that person is deserving or not; and now Police/Government has also given a warning also; when unknown people come, do not even open the door, let alone give anything. How do I know whether it is a deserving person or not. Certainly we have a right to enquire, whether that person is deserving or not; and if we do not know the credentials, there is nothing wrong if we do not give dānam, and that means I think that is I am not giving dānam, because I find nobody deserves. No No No. Dānam is important, if the people who are coming to you, you have no method of finding out, you go out and find out some appropriate institution, which is making use of the money for good and noble causes. There are so many wonderful institutions, which are doing service work, charitable work, if I do not have time to enquire, I can always make it a point to give to some institutions; they will take care of it properly. The idea is I should include dānam as a part of my sādḥāna. If I do not have money for dānam, I can have time dānam, service dānam, knowledge dānam; if nothing, smile dānam. And according to the people who know about the anatomy of the body, they say, in smile you have to use lesser number of muscles, than frowning. Thus, even smile is economically better than frown; minimum you can do that; therefore, dēśē kālē ca pātrē ca taddānam sātṭvikam smṛtam.

Verse 17.21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७.२१ ॥

yattu pratyupakārātham phalamuddiśya vā punaḥ |
dīyatē ca parikliṣṭam taddānam rājasam smṛtam || 17.21 ||

तद् दानम् tad dānam **that charity** यत् तु च yat tu ca **which is परिक्लिष्टं दीयते** parikliṣṭam dīyatē **reluctantly given**, प्रत्युपकारार्थम् pratyupakārātham **for the sake of getting something in return** वा पुनः vā punaḥ or उद्दिश्य फलम् uddiśya phalam **expecting a result** स्मृतम् smṛtam **is considered राजसम् rājasam to be rajasic**

21. That charity which is reluctantly given for the sake of something in return, or expecting a result, is considered to be rajasic.

In the previous verse we saw sātṭvik dānam is a dānam in which the giver looks upon dānam as an end in itself. Therefore the very dānam gives him joy. And therefore if there is acknowledgement or gratitude from others, that is only a bonus. Gratitude is not an

expectation; it is only a bonus. Because already I have benefitted in the very process of dānam, because of my value for it. Whereas in the case of rājasic dānam, the person is not mature enough to see the dānam as an end in itself; he looks upon dānam, as a means for some other worldly benefit. Kṛṣṇa says, does not matter, at least he looks upon as a means. It is better he looks upon it as a means, and therefore he always expects something in return. prattyupakārārtham, he says; if I do something now to the neighbour, he will always do something later, that is always behind my mind; this is called prathi upakārah, expectation or

phalam uddiśya, or he expects puṇyam for this dānam, because according to śāstra, when you give dānam, even though your material possession is getting depleted, your puṇyam bank balance is increasing. So externally you are losing, but your puṇyam balance is increasing; and because of the puṇyam in your next birth; you are going to get in return for whatever you have given. Anything you give, by the same law of cyclic process, whatever you deposit in the world, world is like a bank. At the right time in the next janma, you will get the return from world bank; the world itself is like bank; and that is why it is said.

अदान दोषेण भवेत् दरिद्रः दरिद्र दोषेण करोति पापाम्
पापात् अवश्यम् नरकं प्रयाति, पुनर् दरिद्रः पुनरेव पापी ॥

[adāna dōṣeṇa bhavēt daridrah, daridra dōṣeṇa karōti pāpām
pāpāt avaśyam narakaṁ prayāti, punar daridrah, punarēva pāpī |](#)

A frightening slōkā. Adāna dōṣeṇa bhavēt daridrah; If you do not give anything in this janma; in the next janma, you would not get anything; because whatever you have deposited alone, you can draw later. Only Dena Bank; there is a bank called Dena bank. If I just ask Rs.1000, I will only get beating. Remember, every dena bank, is first lena bank; But they would write only lena; they would only dena; that is marketing strategy. If I do not give to the world bank in this janma, I would not get anything in the next janma, I would be born a daridra; adāna dōṣeṇa bhavēt daridrah.

And dāridra dōṣeṇa karōti pāpām, when there is poverty, the tendency to violate dharma is more. It requires tremendous self-restraint to avoid corruption in poverty. Therefore the chance of the darida does pāpam. daridra dōṣeṇa karōti pāpām. Pāpāt avaśyam narakaṁ prayāti. Pāpa leads to narakaṁ and again he becomes a daridrah; punar daridrah, punarēva pāpī.

If you want to get out of this cycle, you start dānam at least a little. So therefore, phalamuddiśya vā, at least for the sake of puṇyam and better birth in the next janma. You do that dānam, even though it is rājasic and inferior dānam,

and it parikliṣṭam dīyatē a dānam which is given with reluctance. Because he does not know its value. In the case of a sātvik person, he knows the value, therefore he enjoys the gift; but this person has not fully appreciated the value, he gives out of fear rather than maturity; and therefore inside there is a pain. When dānam is given with reluctance, taddānam rājasam smṛtam; it is called rājasic dānam.

So in satva dānam is the end. In rājasic dānam, dānam is a means. Sātvik dānam is a niṣkāma dānam. Rājasic dānam is sakāma dānam.

Then what is tāmasic dānam.

Verse 17.22

अदेशकाले यद्दानं अपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७.२२ ॥

**adēśakālē yaddānam apātrēbhyaśca dīyatē |
asatkṛtamavajñātaṁ tattāmasamudāhṛtam || 17.22 ||**

तद् दानम् tad dānam **That charity यद् दीयते yad dīyatē which is given अदेशकाले adēśakālē at the wrong place and time, अपात्रेभ्यः apātrēbhyaḥ to unworthy people असत्कृतम् asatkṛtam without honouring च अवज्ञातम् ca avajñātam and with contempt अदाहृतम् adāhṛtam is said to be तामसम् tāmasam Tāmasam.**

22. That charity which is given at the wrong place and time to unworthy people, without honoring, and with contempt is said to be Tāmasic.

You can understand. yad dānam dīyatē, that charity which is given,

adēśakālē, at the wrong place, at the wrong time.

and apātrēbhyaḥ, to a wrong person, all in the traffic signals they come, they are all apātra people, first of all, it is illegal; secondly it is risky; and also there is a news that the children are maimed for the sake of money; they are borrowed, they are inflicted injury etc. and therefore if some such people come, there is nothing wrong in saying no and not encouraging such wrong dānam. So apātrēbhyaḥ, traffic signal beggarabyaha, apātrēbhyaśca dīyatē, which is given,

and asatkṛtam, even when it is given to a deserving person, when the gift is given by ill-treating or not respecting the person properly; that deserving person may be a poor person, does not mean that I have to look down upon him. That is why, look upon the person as Nārāyaṇa and it is an opportunity for me, I am in a position to share. And that person needs; therefore without looking down upon the receiver, without insulting the receiver, without harassing him, means come tomorrow, tomorrow he comes and you

are not there at all. Then he comes another day, you are busy etc. and ask him to come another day, like that, like that it goes on; then for his travel itself he has spent what you are going to give. Therefore without avajñā, without insulting and without disrespecting, it should be given; when there is insult and disrespect done to the receiver. Because the receiver naturally feels small; this is always a bad feeling; when I have to beg, I have to stretch my hands in front of someone, is always a smallness. That is why Bhagavān himself when he had to beg for something from Mahābali, even he had to become small; that smallness is the smallness that we feel in the mind; already the receiver is feeling bad, how can I add insult to injury? Apply salt to the wound. In fact, I should make the receiver comfortable; and when the receiver is insulted; tattāmasamudāhṛtam; such a dānam is a tāmasic dānam.

And what Kṛṣṇa wants to say is; sātvic dānam is the best; rājasic dānam is intermediary; tāmasic dānam is the lowest one. And the people who are at the tāmasa dāna level, they have to gradually improve themselves to rājasa dānam level. Once I am at that level, I have to raise myself to sātvic dānam level and remember, even tāmasa dānam is better than... fill up the blanks, no dānam. When we criticise tāmasa dānam, the aim is not to stop the dānam, because tāmasa to adānam is sliding down. When we criticise tāmasa dānam, the aim of the criticism is to elevate the person from tāmasa to rājasa; not bring down from tāmasa to adānam. Like if I criticise mechanical sandhyāvandanam is bad. This fellow says Swamiji I have stopped sandhyāvandanam, because why do mechanically? Mechanical sandhyāvandanam is bad, if someone says, it means that we have to do it consciously. So therefore, tāmasa dānam is better than adānam.

With this all the four topics Kṛṣṇa has concluded. āhāra, Yajñā, tapa and dānam. And naturally Om Tat Sat should have come, but Kṛṣṇa is introducing one more topic, and that topic is the significance of Om tat Sat. That is going to come, in the next few verses, which we will see in the next class.

Hari Om

214 Chapter 17, Verses 23-28

ॐ

With the 22nd verse, of the 17th chapter, which we completed in the last class, Lord Kṛṣṇa has dealt with all the four topics that he promised in the beginning. After answering Arjuna's question regarding srāddha; Kṛṣṇa himself promised four topics; āhāraḥ, Yajñāḥ, Tapaḥ, and dānam and all those topics are completed with the 22nd verse.

Now in the following verses, 23rd up to the end, Lord Kṛṣṇa is dealing with the significance of the famous mantra Om̐ tat Sat. This Om̐ tat Sat mantra is a very famous mantra; because it is associated with all religious activities; and especially at the time of conclusion; there is an expression, Om̐ Tat Sat Brahmārpaṇamastu, or Krishnarpaṇamastu, Ramarpaṇamastu, the expression Om̐ Tat Sat is used. Even in the Bhagavat Gīta, at the end of every chapter, we say, Om̐ Tat Sat Iti Srimad Bhagavad-Gīta su.

So Kṛṣṇa wants to deal with the significance of this mantra; in the following verses, which we will see now. Verse No.23.

Verse 17.23

ओं तत्सदिति निर्देशः ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्ते वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७.२३ ॥

Om̐ tatsaditi nirdēśō brahmaṇastrividhaḥ smṛtaḥ |
brāhmaṇāstēna vēdāśca yajñāśca vihitāḥ purā || 17.23 ||

ओं तत् सत् om tat sat “Om̐ Tat Sat” स्मृतः smṛtaḥ is considered इति त्रिविधः निर्देशः iti trividhaḥ nirdēśaḥ to be threefold designation, ब्रह्मणः brahmaṇaḥ of Brahman तेन tēna by (uttering) this ब्राह्मणाः brāhmaṇāḥ the brahmins वेदाः च Vēdāḥ ca the Vēdas च यज्ञाः ca yajñāḥ and the Yajñās विहिताः vihitāḥ were created पुरा purā long ago

23. “Om̐ TAT SAT” is considered to be the threefold designation of Brahman. By uttering this the brahmins, the Vēdās and the Yajñās were created long ago.

Dealing with the significance of the mantra, Om̐ Tat Sat Kṛṣṇa gives certain important points in these verses; first I will enumerate those points independently; then we can see the verses.

The first point that Kṛṣṇa mentions is that Om̐ Tat Sat is a powerful made up of three names of God. It is a powerful mantra made up of three names of God. viz., Om̐ is one name; Tat is another name; Sat is the third name.

And the meaning of the word Om̐, is the protector of the World. The word Om̐ is derived from the root Auv, Avathi Rakṣayathi, Pālayathi and Om̐ means Rakṣaṇa Kartā, Pālana Kartā, the protector of everything, especially the devotee. This is the meaning of the word Om̐.

The meaning of the word Tat is that Lord who is beyond all the instruments of knowledge; the Lord who is sarva pramāṇa agōcaraḥ; one who is incomprehensible; one who is unobjectifiable, one who is not available for all the six pramāṇas. In simple language, apremēyaḥ, is the meaning of the word Tat.

And the meaning of the word Sat is the eternal principle, the one who ever exists in the form of the very existence itself. Literally the word sat means the existence and by extension it means the eternal principle, because existence exists always. Why? Existence. Therefore Om Tat Sat meaning, the eternal incomprehensible protector of the universe. And this Mantra is here said as brahmaṇaḥ nirdeśaḥ; the three names of Brahma, Brahma means God. This is the first point Kṛṣṇa highlights.

The next point he gives here is this powerful Mantra, has been used by the creator Brahmāji himself, when he undertook his job of creation. This powerful mantra, Om Tat Sat has been employed by Sākṣāt, Brahmāji the creator himself, when he undertook the most important job of his; what is that, the creation of the world; because of which alone, he could successfully bring out a wonderful universe.

Therefore second significance is mantra Om Tat Sat has been utilised by Brahmāji, the founder of the universe. This is the second point and the third point Kṛṣṇa highlights is because Brahmāji uttered this powerful mantra, this has become convention later. Among all the spiritual-seekers to chant the same mantra during their spiritual sādhanā. Because Brahmāji used the mantra, during his activity; it became the convention of all the later spiritual-seekers to chant the very same mantra; when they take to their spiritual activity.

Like the inventor or the discoverer of the telephone, you might have known this; when the telephone was invented, first time, when the inventor wanted to test whether it worked or not, you know what the word he used; he used the word hello; There is no derivation or meaning for that; that word came to his mind at that time and he used that. Once the founder used that word, that become the convention of all the people all over the world even now to use the expression, whether learned or unlearned, everybody says Hello. But it is the tradition.

Similarly, Brahmāji the founder used the word Om Tat Sat; thereafter Hello, hello has no meaning; Om Tat Sat became a meaningful and conventional expression, especially among the spiritual-seekers in their spiritual activity. Either they use in the beginning of their activity or they use the Mantra at the end of their activity, Om Tat Sat Brahmārpaṇamastu. This is the third point Kṛṣṇa highlights.

The fourth point Kṛṣṇa highlights is, since this Mantra is a very powerful mantra, by its utterance, one can convert all the rājasic and tāmasic activities into satvic activities. This Mantra is so powerful, that even a tāmasic karma or rājasic karma will get converted into sātvic and spiritual karma and if it is already a sātvic karma, then this mantra will make

it more sāvīc. And therefore this mantra can be used with advantage by all spiritual-seekers. This is the fourth point Kṛṣṇa mentions.

The fifth incidental point we find here is, with the help of this mantra, Brahmāji has created a very very beautiful wonderful orderly rhythmic, glorious, vast rule-abiding universe. And Lord Kṛṣṇa says: even in this wonderful creations; there are three creations which are the greatest by the Brahmāji. Whole creation is wonderful; but even within this creation, there are three products or three creations of Brahmāji which are very very significant. And what are the three? Kṛṣṇa enumerates. Brāhmaṇaḥ and Yajñāḥ and Vēda. These are very very significant creations of Brahma.

Now the question is why do we say these three are significant? The reason is the word Yajñāḥ means that intelligent lifestyle by employing which or with the help of which, the humanity will use all the superior knowledge and power constructively. Thus yajñāḥ means that lifestyle in which the humanity wisely uses or employs the superior knowledge and power for constructive purposes. If this yajñāḥ way of life is absent, the superior knowledge and superior power will cause only human destruction. You know that now we have enough weapons which can destroy the earth several times. We have got, we means humanity, and not the Indians, we the humanity have got enough weapons, some of them we can see in Iraq now, we have got enough weapons to destroy the earth several times; that means what? The superior knowledge of humanity and the superior power of humanity can become constructive or destructive. Yajñāḥ is that wisdom by which the humanity converts the knowledge and power to ensure the peace, the prosperity and all round progress of life.

Therefore yajñāḥ alone can sustain the universe. And when I say yajñāḥ, I mean the pañca mahā yajñāḥ, which is the wise way of living; which we saw in the third chapter. I do not use the word yajñāḥ in the limited sense of Vēdic ritual, here the word yajñā means the pañca mahā yajñāḥ, a constructive, healthy and intelligent way of life. So yajñāḥ alone can sustain the creation and therefore yajñāḥ is very very important.

Then why do we say Vēdaḥ is important? Vēdaḥ is important because from the Vēda alone, we learn the yajñāḥ way of life. That yajñāḥ way of life, the harmonious way of living, we learn from the Vēdas, and therefore, Vēdas become important to understand what wisdom is. And therefore Vēdaḥ alone promotes yajñāḥ; yajñāḥ alone can sustain the creation. So yajñāḥ is significant; and Vēda is significant.

Then why do we say Brāhmaṇaḥ is important. Here the word Brāhmaṇaḥ means any human being, irrespective of the caste; we are not referring to Brahmin caste here, any human being who preserves and promotes the Vēdic teaching. Any human being,

whether he is a Brāhmaṇaḥ, kṣatriya, vaiśya or śūdra by birth, whether the human being is male or female, whatever be the profession, any human being who preserves and promotes the Vēdic teaching.

How does he preserve and promote? Both by his teaching and by his living. Through precept and practice, whoever preserves the Vēda is called Brāhmaṇaḥ. The very word Brāhmaṇa is derived from the word Brahma, and Brahma means Vēdaḥ. Brahma, Vēdam, janathi iti Brāhmaṇa. The one who learns, the one who lives, and the one who shares the Vēdic wisdom is called Brāhmaṇa.

Thus Brahmaṇaḥ sustains the Vēdas; Vēda sustains the yajñāḥ way of life, and yajñāḥ sustains the creation; therefore ultimately, the sustenance of the creation requires three factors. If there are no Brāhmaṇaḥ, the Vēdas will die. Brāhmaṇa, again I mean, not the jāti Brāhmaṇa. Brāhmaṇa means the promoter of the Vēda; Brāhmaṇa is not there. Vēda will die; if Vēdas dies, yajña Brāhmaṇaḥ would die; and if yajña Brāhmaṇa is dead, the harmonious way of life would be extinct. And there will be only wars and wars. Imagine a powerful country, which has got all the weapons in the world, attacks another country, even though three-fourth of the humanity is not in favour. Even the United Nations is not able to do anything. All the scientific advancement, all the technological advancement are used for the systematic destruction of an area of the earth, even though it is not endorsed by significant part of the humanity.

Now we can imagine, what can happen if such a thing continues. If science is not advanced, we can only fight with stick. The damage would not be that much; when there is scientific knowledge, but without dharma, i.e. called yajñāḥ. So scientific knowledge minus yajñāḥ will mean selfishness. One country will become selfish and will be interested only in their survival. They would not bother about the humanity; and even humanity cannot do anything; except giving certain protest statements. France will give its statement. Germany would give its statement; Russia would give its statement; and of course India would also give its statement; we would become utterly helpless. This is the result of knowledge and power; without yajñāḥ. And therefore, this wonderful creation including Brāhmaṇa, yajñāḥ and Vēdaḥ has emerged from Brahmāji only after the utterance of Om Tat Sat mantra. Therefore it is significant. This is the essence of the following portion.

Now look at the slōkā. Ōṃ tatsaditi nirdēśaḥ. So the word Om, Tat and Sat, these three are trividhaḥ nirdēśaḥ, the three fold nāma; nirdēśaḥ means nāma of Brahman. Here Brahman means Īśvara. These are the three-fold Īśvara nāmaḥ and Īśvara has got several nāma; why should Kṛṣṇa mention only these three nāmaḥ? Because he says:

tēna, with the help of these three nāmas or names, i.e. chanting these three nāmas, vihitas, these wonderful creations have been made. These three wonderful creations called yajñāḥ, means the wise way of life; constructive way of using knowledge and power is called yajñāḥ, i.e. one beautiful creation; Vēdaḥ; the Vēdic scriptures, which teach us the yajñāḥ way of life, we saw this in the third chapter.

सहयज्ञाःप्रजा सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३.१० ॥

[sahayajñāḥprajā sṛṣṭvā purovāca prajāpatiḥ |](#)
[anēna prasaviṣyadhvamēṣa vo'stviṣṭakāmadhuk || 3. 10 ||](#)

So Vēdas were created by Brahmāji and Brāhmaṇa; so the preservers and promoters of the Vēda are called Brāhmaṇa, guṇa Brāhmaṇa, karma Brāhmaṇa, whose who are dedicated and promotion of Vēdas; all these have been created by Brāhmaṇa; by Lord Brahmāji, all these three have been created pura, long before; and therefore Om Tat Sat is a sacred mantra.

Verse 17.24

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७.२४ ॥

[tasmādōmityudāhṛtya yajñadānatapaḥkriyāḥ |](#)
[pravartantē vidhānōktāḥ satataṁ brahmavādinām || 17.24 ||](#)

तस्मात् tasmāt **therefore** ब्रह्मवादिनाम् brahmavādinam **for those who are well-versed in the Vēdas** यज्ञदानतपःक्रियाः yajñadānatapaḥkriyāḥ **the activities in the form of yajñās, charities and austerities,** विधानोक्तः vidhānōktaḥ **which are mentioned by the scriptural injunctions** प्रवर्तन्ते सततम् satatam pravartantē **take place always** उदाहृत्य udāhṛtya **after the utterance इति ओम्** iti Om **of 'Om'.**

24. Therefore for those who are well-versed in the Vēdās the activities in the form of yajñās, charities and austerities which are mentioned by the scriptural injunctions take place after the utterance of 'Om'.

So since Brahmāji initiated this tradition. What tradition? Utterance of Om Tat Sat, like the hello tradition; Om Tat Sat tradition was initiated by the founder of the very universe itself, and therefore all the brahmavādinam, brahmavādi means the Vēdic followers, especially the spiritual-seeker s, satatam,

Iti udāhṛtya, they also utter this mantra, Om Tat Sat, fully, or partially, by uttering the word Om. Either all the three names, any one of the nama, like Om, Om iti udāhṛtya, brahmavādina satatam, always, their activities pravarthantē, proceed.

And what all activities? Vidhānōktaḥ, all the activities prescribed in the scriptures meant for spiritual growth. I do not know, which activities will contribute to spiritual growth, my activities are decided based on material growth; all are activities when we judge. As I said before, the very education is based on what, which degree will get me good salary, so our line of thinking is what will help me in material growth; what will help in spiritual growth. We will know from the scriptures; therefore, vidhānōktaḥ; so the activities prescribed in the Vēda vidhi, Vēdic teaching.

Like what yajñāḥ, dāna, tapah kriyāḥ; which we saw in the 17th chapter, all the yajñāḥ like pañca-mahā-yajña, all types of dānam, and all types of tapas, you remember, kāyika, vācika, mānasa tapas, all of them the spiritual-seekers perform, uttering Om Tat Sat or merely Om.

Verse 17.25

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७.२५ ॥

[tadityanabhisandhāya phalaṁ yajñatapaḥkriyāḥ |](#)
[dānakriyāśca vividhāḥ kriyantē mōkṣakāṅkṣibhiḥ || 17.25 ||](#)

तद् इति tad iti **after uttering 'tat' विविधाः** vividhāḥ **various यज्ञतपः क्रियाः** yajñatapa: kriyāḥ **activities in the form of yajñas, austerities च दानक्रियाः** ca dānakriyāḥ **and charities क्रियन्ते** kriyantē **are undertaken मोक्षकाङ्क्षिभिः** mōkṣa kāṅkṣibhiḥ **by the seekers of liberation अनभिसन्धाय** anabhisandhāya **without expecting फलम्** phalam **the result.**

25. After uttering the word TAT, various activities in the form of Yajñas, austerities, and charities are undertaken by the seekers of liberation without expecting the result.

So mōkṣa kāṅkṣibhiḥ kriyantē. Some other spiritual-seekers, use the mantra, tat only; as I said all the three words can be used, or any of the three nāma also can be used. In the previous verse, Om was highlighted, the word Tat is highlighted but nowadays, we do not choose anyone, we generally chant all the three. What is the difference, between Om and Om Tat Sat. Nowadays we chant all three. So some spiritual-seekers, use the name Tat of the Lord, in Viṣṇu sahasranāma also Tasmai Namaḥ, Yasmai namaḥ, all these come. Means what the Lord who is Tat.

Mōkṣa kāṅkṣibhiḥ some spiritual-seekers utter Tat and practice yajña dānam and tapaḥ. This was described in the 17th chapter before, some other seekers use this word and when practice these activities; their primary goal is mōkṣa, material benefit, they look upon only as a by-product.

Therefore, phalam anabhisandhāya; they look upon the internal growth as primary, the material benefit as required and incidental; they are called satvik people, they are spiritual-seekers; not that they neglect money, but for them, money is subservient to inner purity and spiritual growth. They can never think of money at the cost of spiritual growth; because it is a bad bargain according to them.

That is why they are called mōkṣa kānṣibhiḥ; they are so mature; therefore they consider dharma mōkṣa as superior to arta kama. Therefore phalam anabhisandhāya; without being obsessed with material results. Here phalam means arta kama, anabhisandhāya, without being obsessed with, if at all they have an obsession, that is with their inner growth, rather than external paraphernalia;

Verse 17.26

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्माणि तथा सच्छब्दः पार्थ युज्यते ॥ १७.२६ ॥

sadbhāvē sādhubhāvē ca sadyētāt prayujyatē |
praśastē karmaṇi tathā sacchabdaḥ pārtha yujyatē || 17.26 ||

सद् इति एतत् sad iti ētat **the word 'sat' प्रयुज्यते prayujyatē is used सद्भावे sadbhāvē in the sense of existence च साधुभावे ca sādhubhāvē, and goodness तथा tathā further सच्छब्दः sacchabdaḥ the word 'sat' युज्यते yujyatē is used प्रशस्ते कर्माणि praśastē karmaṇi in the sense of good actions पार्थ pārtha Oh Arjuna !**

26. The word 'SAT' is used in the sense of existence and goodness. Further, the word 'SAT' is used in the sense of good actions, Oh Arjuna !

So some spiritual-seeker s use the nama Om̐, which was said in verse No.24; some said spiritual-seeker s, the use the name, that is said in the 25th verse, Now we have supply, there are some spiritual-seeker s, who use the nama tat along with their yajña, dāna, tapaḥ. Of course, it is not these along, along with all the activities, but Kṛṣṇa enumerates these three; because they are considered to be important activities of a human being.

And when Kṛṣṇa comes to the word Sat, suddenly Kṛṣṇa remembers that I have introduced the word but not given the meaning of the three words; only I gave you the meaning. Kṛṣṇa never said, what is the meaning of Om̐? He did not give the meaning of tat; (he might have forgotten, whatever be the reason, or Vyasācārya did not know), Kṛṣṇa gives here the meaning of the word Sat. And I gave you the meaning of a Sat as eternal, So here Kṛṣṇa gives five meanings for the word Sat. Compensation for leaving the other two words! The third word he gives five meanings. What are the five meanings of the word Sat?

First meaning is sadbhāvē sadityētatprayujyatē. The word Sat is employed, is used, sat bhāvē, in the meaning of Nobility; goodness; good conduct, good behaviour, is called sat bhavaḥ, that is why noble people are called sat puruṣa or santaḥ; in the North India also they use the word, Sant Tukaram, Sant Namadev, their the word Sant means the dhārmica puruṣaḥ. Therefore one meaning is good conduct.

Sadhu bhāva, not sad bhāvē; sad bhāva, means good conduct. Sadhutvam means goodness. That is why in North India, in Sadhu, in Tamil sādhu means appāvi. Asādu. In North a sanyāsi is called sadhu. Therefore any noble one is called sādhu. Sadhu bhāve means good conduct; dharmitkatvam.

The second meaning is the word Sat bhāvaḥ means existence. In the philosophical context, the word Sat means eternal existence; that is why in Chandōgya upaniṣad, tad ēva souma idam agra asit, ēka ēva asit. Sat bhava means pure existence. Sādhu bhāvaḥ means good conduct.

Then the third meaning is praśastē karmāṇi. Any good karma is also called Sat. Sat karma. This also we use often. Praśastē karmāṇi, any great noble action is also called Sat. What is the difference between sādhu bhāva and praśastē karma. Sadhu bhāva refers to noble behaviour or conduct; it is in the context of character; here it is in the meaning of action; three meanings have been given. sacchabdaḥ pārtha yujyatē. The word is used in these three meaning. Then two more meanings Kṛṣṇa gives:

Verse 17.27

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ ७१.२७ ॥

yajñē tapasi dānē ca sthitiḥ saditi cōcyatē |
karma caiva tadarthīyaṁ sadityēvābhidhiyatē || 17.27 ||

स्थितिः sthitiḥ **steadfastness** यज्ञे yajñē **in yajña, sacrifice** तपसि austerity tapasi **च दाने** ca dānē **and charity** च उच्यते ca ucyatē **is also termed** इति सत् iti sat **as 'sat', च एव** ca ēva **again** कर्म karma **any action** तदर्थीयम् tadarthīyam **for the sake of Lord** एव अभिधीयते ēva abhidhiyatē **is indeed said** इति सत् iti sat **to be 'sat'**

27. Steadfastness in yajña, austerity, and charity is also termed as 'sat'. Again any action for the sake of the Lord is indeed said to be 'sat'.

The fourth meaning of the word Sat means perseverance, or commitment or will power; sthitiḥ. With regard to what? yajñē, tapasi danē ca, with regard to the practice of these three spiritual disciplines. Commitment to yajña, commitment to tapas, and commitment to dānam. This niṣṭa is also called sannīṣṭa; so sad-bhavāna, character, sat

karma, good action, sat niṣṭa, good commitment. In all these context the word Sat is used, in addition to eternal existence. Four meanings are over.

The fifth meaning is: karma caiva tadarthīyaṁ. Any other activity, any other secondary activity; satellite activity, which will promote yajñāḥ, dānam, and tapas. So previously we said yajñāḥ, dānaḥ, tapas; the primary activities are called sat; now all the other activities also, even mundane activity also, which is meant to promote, yajñāḥ, dāna, tapa. Suppose I do a business, and I earn lot of money, it is a pucca commercial activity. But suppose I earn money, and use the money for any noble purpose, yajñāḥ, dānam or tapas, then that business activity will become sat. Similarly before a noble karma or pūja is going to take place, I am cleaning that room, cleaning is the grossest activity, but even that activity will become or before the class you are spreading the carpet, or at the end of the class, you are removing the carpet, removing the chair, some students do the voluntary activity. That is not yajñāḥ, dānam or tapas. Even though it is mundane simply activity of removing the chairs or carpet, even that is a sat karma because, it is meant to promote what? Gīta class; therefore even that is sat kama only.

Therefore karma caiva tadarthīyaṁ; any karma, even the meanest karma, not the negative sense, the grossest karma, which is a satellite of supportive karma, for yajña, dāna, tapas; that is also called sat karma. iti abhidhīyatē. These are the five meanings of the word Sat and you have to add one extra sentence. There are some spiritual-seekers who use the word Sat when they are doing their activities.

Thus you can use Om, or Tat or Sat, by which all your activities will be transmuted to sātāvika, spiritual karma. And that is why in our tradition at the end of all rituals, that Om Tat Sat is there. That is why they jokingly say about the cricket match, when the result is gone; as Om Tat Sat. Even we say jokingly, which means what, even the defeat becomes a spiritual activity, for vairāgya prāp̥thi. Ok.

Concluding Kṛṣṇa says:

Verse 17.28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७.२८ ॥

aśraddhayā hutam dattam tapastaptam kṛtam ca yat|
asadityucyatē pārtha na ca tat prētya nō iha || 17.28 ||

यत् yat **whatever is** हुतम् hutam **offered (as oblation)**, दत्तम् dattam **given as charity** तप्तम् taptam **practised** तपः tapaḥ **as austerity** च कृतम् ca kṛtam **and done (as worship)**, अश्रद्धया aśraddhayā **without faith**, उच्यते ucyatē **is said** इति असत् iti asat **to be 'asat,'** तत्

tat **it fructifies** न उ इह na u iha **neither here** न च प्रेत्य na ca prētya **nor hereafter** पार्थ pārtha **Oh Arjuna !**

28. Whatever is offered as oblation, given as charity, practised as austerity and done as worship without faith is said to be 'asat', It fructifies neither here nor hereafter, Oh Arjuna!

So with the previous verse, Kṛṣṇa has concluded the topic of the significance of Om Tat Sat mantra; the significance is that it can convert any karma into sātāvika karma. And not only that, while performing the karma, if inadvertently I have committed mistake, suppose I have not chanted the mantra properly; because I do not know Sānskrīt and I have written all the mantra in Tamil script. Is anything more required? In Tamil, there is only Ka, for kha, gha, ngha, ng; for four words only one letter; Tamil is advaitam. cha, chha, ja, nja. the rest of the four is not there; like that only pa.... So imagine I have written down everything in Tamil and the most interesting thing is at the end of ritual, they have got a beautiful prayer which says:

mantra lōpe, tantra lōpe, kriya lōpe, śraddha lōpe, niyama lōpe, kala lōpe, naivēdyadi vihita lōpe ca, satyam satvam yada prōktam, yada śāstra anuṣītham pūrṇam bhavathu.

That is a prayer. This prayer means whatever lōpa has happened, lōpa means deficiency, in naivēdyam or in chanting or in using the right time, right place, etc. whatever lōpa has happened Oh Lord, you make it complete. This they have written in Tamil. lōpa means what; deficiency.

And they read; mantra lōbhe, tantra lōbhe, kriya lōbhe. So we are asking, for deficiency there should be rectification. but in the prayer itself there is deficiency; deficiency-rectification-prayer itself is chanted deficiently; for that you require another deficiency-rectification-prayer. So therefore it happens. Suppose such mistakes happen, if you chant, Om tat Sat; all those deficiencies are rectified by the Lord because Lord Knows Sānskrīt. Thank God, Therefore he will make the appropriate correction. This is the significance of Om Tat Sat.

Now in this 28th verse, Kṛṣṇa wants to conclude and in this conclusion, He wants to remind the beginning of the 17th chapter, which we might have forgotten. What is it; śraddha. Therefore Kṛṣṇa reminds us of śraddhā also here. He says; Aśraddhā hutam; any spiritual activity or religious activity done without śraddhā. Without sincerity; hutam means offered into the fire; any oblation made without śraddhā,

then dattam; any charity made without śraddhā; without sincerity;

and tapaḥ taptam; and any austerity practiced without śraddhā; devotion and faith, are yat cha tatam, or any other, even worldly activities, if we do without sincerity, especially

the profession that we take to, imagine I have a job I do not like; I have to be in the office for 10-12 hours and not one day or 5 or 6 day a week. That means what; more than 50% of my waking hours, I am doing that; and imagine I do not like that; that means Friday comes I am happy and Sunday night, I am so unhappy, because Monday is coming. If there is no sincerely, there is a split personality that in the long run, it will adversely affect, the physical and mental health; that is called stress and strain, doing a job without love. Therefore Kṛṣṇa gives a warning; anything done without any heart in it; aśraddhayā hutam dattam, tapas, taptam kṛtam and all such karmas are called asat dharma.

Even if it is a noble karma, it becomes asat because there is no heart in it. Therefore Kṛṣṇa says, asadityucyatē. Oh Partha! Opposite of Sat. and by practicing such asat karma, you will not get material benefit also, spiritual benefit also; you would not get any benefit in this life also and you would not get any benefit in the hereafter also.

So prētya nō iha. Will not give any worldly benefit, because with a stressed mind, you cannot enjoy even material pleasures. And therefore iha lōka sukham abhi nāsthi and

nō prētya, there is no para lōka sukham also. Para lōka phalam also. And therefore the most important thing is let there be śraddaḥ. If you cannot get a job that you like, because of employment problem, if you cannot get a job that you do not like: Learn, train yourselves to like any job that you have got. That is the only remedy and therefore śraddhā is very very important. So with the significance of śraddhā, Kṛṣṇa concludes the 17th chapter.

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासू उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥

[||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstrē śrīkṛṣṇārjunasaṃvādē śraddhātrayavibhāgayōgō nāma saptadaśo'dhyāyaḥ||](#)

Thus is concluded the seventeenth chapter named 'Sradhatrayavibhaga-yōga ' (The Yōga of the Division of the Threefold faith) in Srimad Bhagavad Gita which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

Hari Om

215 Chapter 17, Summary

ॐ

Today I will give you a summary of the 17th chapter of the Gīta. We had seen before that Lord Kṛṣṇa concentrated on the topic of self-knowledge in the three chapters, 13th, 14th

and 15th and this self-knowledge is capable of giving liberation and this self-knowledge alone is capable of giving freedom from saṁsāra; saṁsāra being dissatisfaction with oneself. Self-inadequacy; the tendency to become different from what I am now. Because I am not satisfied with myself as I am, I want to change myself, either financially or educationally or physically or cosmetically, or emotionally or intellectually, some 'ly'; at one level or the other, I go on struggling to change so that I will be comfortable as I am; I will be at home with myself. The struggle to be different is called saṁsāra and this struggle will go away only by knowledge and that knowledge Kṛṣṇa dealt with in the chapters, 13th, 14th and 15th.

But Kṛṣṇa wants to convey an important idea that even though self-knowledge is powerful enough to destroy saṁsāra, the self-knowledge requires lot of preparation; it requires a prepared mind. In fact preparation is more difficult than the actual acquisition of knowledge. And therefore Kṛṣṇa wants to deal with a prepared mind, in the next two chapters, viz., 16th and 17th.

Therefore in these two chapters, the topic is: What is a prepared mind and what are the preparations required? In Sānskrīt, we give different names; sādhana catuṣṭaya sampathi is one name; jñāna yōgyathā is another name; guṇa brāhmaṇatvam is another name; or a sātvic mental make up; a sātvic state of mind. So I will use the word sātvic state of mind is alone a prepared mind.

And Kṛṣṇa wants to point out that a sātvic state of mind is that which naturally follows the values of life. It is naturally dhārmic; it is naturally ethical; it is naturally free from stress and strain; it is naturally relaxed; it is naturally open; it is naturally receptive; such a receptive, open, ethical, stress-free, relaxed, wonderful, quite mind will lap up the knowledge; absorb the knowledge, like sponge absorbing water. If such a sātvic state of mind is not there; one will not be able to absorb the knowledge, there will be a tremendous resistance.

And this knowledge will not be even appealing to oneself. It will not attract oneself, and it will not look relevant for our life. In fact, if you feel Vēdānta is relevant for life, a person has got a reasonably sātvic mind. And if an unprepared mind exposes to the teaching, it will not receive the knowledge, and even if by some mistake, or by the grace of the guru, or by the power of communication or the skill of transference, even if somehow the knowledge is given, the unprepared mind cannot retain the knowledge and an unprepared mind cannot assimilate the knowledge, the knowledge will become, non-functional; it will not deliver the expected results.

And therefore Kṛṣṇa wants to give a very very strong warning, as much importance you give to v̄dāntic study or more than the importance that you give to v̄dāntic study, give for a s̄atvic state of mind. And therefore Kṛṣṇa dedicates two chapters. In the 16th chapter, the differentiated, the prepared and unprepared mind in the form of daivi sampath and āsuri sampath.

And the same differentiation he is doing in the 17th chapter also with a different name, a prepared mind is called a s̄atvic mind and an unprepared mind is called a r̄ajasic and t̄amasic mind.

And therefore, Arjuna if you are interested in liberation and if you interested in knowledge, better look into your mind; study your mental biography. Instead of being aware of what your lifestyle is physically, study your mental biography? If required, have an inventory of your emotional thought pattern.

Therefore these two chapters are very important, and if a person concentrates on a s̄atvic mind; developing a s̄atvic mind; the beauty is even without self-knowledge, a s̄atvic mind can enjoy 90% liberation. Even if one does not get self-knowledge by sheerly enjoying a s̄atvic state of mind, a person can have 90% peace.

On the other hand, if a person has studied v̄dānta 100%, and if the mind is either t̄amasic or r̄ajasic, then the v̄dāntic study does not guarantee much benefit other than the claim that you can make, I have finished Gīta. He has finished Gīta. 😊 I have finished Upaniṣads 😊. Swami Chinmayānanda nicely says. You have gone through 10 upaniṣads. Fine. But how many Upaniṣads have gone through you.

And therefore these two chapters extremely important, even if 13th, 14th, 15th are forgotten, does not matter. These two chapters are important not for mere study but for implementation in life; the gap between the 16th and 17th chapters and my life should become lesser and lesser. And therefore both these chapters are important and we will just see the essence of this chapter.

The chapter begins with a question from Arjuna, based on Kṛṣṇa's statement in the 16th chapter. In the 16th chapter, Kṛṣṇa said that the scriptures are the guidelines in directing your life. Because scriptures alone ingeniously take care of your spiritual growth and material need parallely. Without the scriptural guidance, there will be a lopsided development; either a person concentrates on spirituality and neglects the family or a person takes care of the material growth but spiritually becomes a failure; but the scriptural guidance is so balanced, that it will take care of the material needs as well as spiritual need. Lakṣmidēvi is important; Sarasvati also is important. You cannot neglect either of them and also Pārvathi. Pārvathi stands for health and fitness. Lakṣmidēvi

stands for the material well-being and Saraswati is required ultimately for mōkṣa. The balanced pursuit of Saraswati, Lakṣmi and Pārvathi is the scriptural approach.

Therefore Kṛṣṇa said: Tasmāt śāstrām pramāṇam tē, kārya akārya vyavasthithau, in the 16th chapter. Therefore Arjuna asked a question; Suppose there are people who are scripturally illiterate and they take to spiritual life of pūja, japa, etc. because of faith in religion, because of faith in God. In India, even now, millions of people are religious and faithfully and they are illiterate about the scriptures. So Arjuna's question was what would be the nature of such people and Kṛṣṇa answers that; that is the trigger for the 17th chapter.

Now the chapter can be divided into three portions:

The first portion is from No.1 to 6, wherein Kṛṣṇa answers Arjuna's question, regarding faith. Srāddhatraya vibhāgaḥ. And based on this alone, the chapter itself is called srāddha traya vibhāgaḥ; and this is the first topic. First I will enumerate and summarise.

Then the next topic is from verse No.7 to 22. Here we have four bonus topics. Even without Arjuna's request, Kṛṣṇa himself voluntarily offers to deal with four topics; āhāra, yajñāḥ, tapaḥ, dānam; food, worship, discipline and charity. These four fold āhārathi catuṣṭāyam, is the second portion, 7 to 22.

Then the third topic is 23 to 28 which deals with the significance of the famous mantra; Om Tat Sat. Om Tat Sat significance. This is the third and final topic.

Now going back to the first topic, Kṛṣṇa says that srāddha, faith of every person can be divided into sātvic, rājasic and tāmasic, based on the type of worship that he undertakes; based on the deity, based on the method and based on the motive; deity, method and motive, will determine the type of faith. If a person has sātvic faith, he will be attracted to sātvic deities; if he has got rājasic faith, rājasic deities; materialistic; and if he has tāmasic faith, he will be attracted to tāmasic deities. So depending on the deity of worship, you can know the faith.

Then depending upon the method of worship. If it is a satvik faith, the method of worship will be satvik. That means it will be quite, and turned inward. Manapradhānaḥ. It is more mentally oriented; and it is less physical and extrovert in satvik.

And in the case of rājasic faith, the worship will be more physical and extrovert. Want to have to lot of things; lot of activities; lot of running about; more physical and extrovert is rājasic

And tāmasic is all forms of violent type of worship, in which there is violence to one's own body and violence towards the other's; outside also.

Thus the method of worship determines the type.

And finally the motive. A sātvic type, will have a satvic motive, which means one is interested more in the inner growth rather than external. So when the motive is internal growth, it is sātvic state.

When the motive is external growth, in terms of possession and money and other paraphernalia, it is rājasic.

When the motive is harming other people, like black magic, etc. that will come under tāmasic phase; thus the deity, method and motive of worship will indicate whether one has sātvic, rājasic or tāmasic srāddha. This is the discussion from No.1 to 6.

Then Kṛṣṇa introduced 4 topics. He said that āhāra, the food that one consumes, is also a contributory factor, towards your spiritual growth. He did not say that it is the only factor. We do not say that it is the prime factor, but is one of the factors, which will determine your mental state. And Kṛṣṇa divided the food into Sātvic, rājasic and tāmasic. I do not think one should go into too much details, because then the whole day you would be thinking of what is satvik, rājasic and tāmasic; and there would be no time for Gīta. Therefore over obsession with choice of diet or sometime or often times become an obsession. Therefore for all practical purposes, we can follow certain simple rules, regards to āhāra. Simple rules I would suggest is:

- Avoid non-vegetarian diet, rule no.1;
- Avoid all forms of intoxicant; rule No.2;
- Avoid of all forms of tobacco products; rule no 3;
- Avoid over-eating, rule No.4.
- Avoid in-between eatings; in-between breakfast and lunch, and between lunch and evening snack, and between evening tea and dinner; and thereafter! So therefore breakfast, lunch, snack and dinner, and in-between also.

So therefore five rules; avoid non-vegetarian food; avoid all forms of toxicants; avoid all forms of tobacco products; avoid over-eating; avoid in-between eating. Then you are taking sātvic āhāra; because in our culture, what is traditionally prescribed is sātvic only. Stick to that, that is enough, this is with regard to āhāra.

Then with regard to yajña. Our activities are also divided into sāvīc, rājasic and tāmasīc. With regard to religious activities, the division is:

- any religious activity used for internal growth is sāvīc;
- any religious activity used for external material growth is rājasic;
- any religious activity used for harming others, is tāmasīc.

This is the rule with regard to religious activity. With regard to secular worldly activities, how to divide?

Any worldly activity, in which the beneficiaries are more in number is sāvīc.

Any worldly activity in which the beneficiaries are less; less and less, and ultimately one, and who is that one? Whether one should ask, it is myself! Lesser the beneficiaries, more rājasic it is; greater or more the beneficiaries, the sāvīc is the activity.

And any activity, which harms others, hurts others; all those activities are tāmasīc activities.

We can take this as the general norms to divide our secular and sacred activities, called yajñaḥ by Kṛṣṇa.

Then the next one is tapas. Tapas means discipline. Kṛṣṇa talks about the discipline at the organ level, i.e. kāyika, vācika or at the manasa level, and also discipline at the guṇa level, sāvīka, rājasa and tāmasa tapas. I do not want to go to the details; I want you to only remember this significance of a disciplined life. So that if you do not understand the significance, discipline will be misunderstood as curtailment of our freedom. It will be misunderstood as suppression. But when I voluntarily follow, it becomes a discipline, when the very same thing is enforced by guru or śāstra, it become suppression. And it is significant to understand, we have to remember the portion which occurs in Kathōpaniṣad, wherein the teacher Yamadharmā Rāja gives a beautiful analogy or example, in which life is compared to a journey; and in this journey, we are using a vehicle called our own body;

आत्मानँ रथितं विद्धि शरीरँ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥
इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्त्याहुर्मनीषिणः ॥ ४ ॥

[ātmanāṁ rathitaṁ viddhi śarīraṁ rathamēva tu |
buddhiṁ tu sārathiṁ viddhi manaḥ pragrahamēva ca || 3||](#)

[indriyāṇi hayānāhurviṣayāṃ stēṣu gōcarān |](#)
[ātmēndriyamanōyuktaṃ bhōktētyāhurmaniṣiṇaḥ || 4|| Kathōpaniṣad Part I Canto III](#)

The body is like a vehicle. And all the sense organs are like the wheels or the horses which draws and the mind is the reins controlling the horses, or the steering (modern example) controlling the wheels; and the intellect is like the chariot driver, who controls the horses, through the reins; or the driver who controls the wheels through the steering.

So car is like the body; senses are like the wheels; mind is like the steering; driver is like the intellect; and the yajamāna, the owner who wants to travel and he is seated, not on the self-driven car, chauffeur driven car, and the yajamāna behind is the jīvātma, we have started our journey long back and right from the moment from the birth, the journey is there.

And if the life's journey should be successful; what are the conditions one should remember. The car must be in good condition; the wheels or the tyres must be in proper condition. The steering must be in proper condition. Imagine I turn into the right, and the wheels go to the left; what will happen? And imagine either does not know the destination or he knows but only drunk. **அவளவு தான்! அவளவு தானா?** That is it!

So if you have to reach the destination, the vehicle must be travel worthy. So before you start your spiritual journey, ask the question: Is my personality spiritual-travel-worthy? And what we find generally is that we have started our journey even without checking up. Check up so many parameters, whether it is the aircraft or the car. Most of the accidents happen because the checkup is not done properly. And therefore what are the conditions required. Body must be healthy. Are you taking care of your health; and then the sense organs must be healthy; and the mind should be emotionally calm and sound; though the EQ, the emotional quotient must be healthy.

And then the intellect should be capable of learning. Because our approach to mōkṣa involves a systematic study of scriptures.

There are many other groups following scriptures, but for them mōkṣa is through some other methods; they say bhakthi gives mōkṣa; they say kuṇḍalini rising gives mōkṣa; study is not involved.

And there are some other people who accept jñānam, but they say knowledge comes through intuition in meditation.

Thus most of the group in spirituality, they do not believe in systematic study; they believe in meditation, they believe in intuition; they believe in devotion; but our approach

involves, vēdānta śṛavaṇa manana. Therefore emotional health is not enough, one should have a sound thinking capacity also. If you come to Māṇḍukya class, you know how it is; lot of thinking is involved, knowledge means understanding; and understanding means, doubts are bound to come, therefore you have to lot of reasoning; lot of logic and therefore intellect also must be sound, which means informed and capable of rational thinking. Requires an educated intellect; a sharp intellect. Thus body, sense organs, the mind, the intellect, all the four must be fit and not only they must be fit; they all also must function in coordination.

Like a music programme, I have told before, there is the best vocal musician is there; violinist is the top one, mridangist is top one, but each one is doing his own favourite. He is singing Sankarabharaṇam, and violinist likes Tōdi, and the song is in ādi tālam, and the mridangist doing in Rūpaka tālam, tani avarathanam. What kind of music concert you will have? Even though all the three are great; individual greatness is not enough; there must consonance.

Similarly, physical fitness alone is not enough; devotional fitness is also not enough; intellectual fitness alone is not enough. they all must have the concerted effort; otherwise I will be able to sit here for one hour; he would be a great yōgi; practiced the yōga āsanas very well; therefore he sat in the padma āsana at 6 a.m. and he keeps the body straight and for one hour physically he is here and but only thing is mind is all over; what is the use? Therefore āsana takes care of only the body. And therefore fitness plus integration is equal to tapas. Fitness plus integration of the physical, the emotional and the intellectual personality. In fact, we include even the prāṇic personality, even the prana maya kōśa must be healthy. All should be fit; this is discussed in tapas. Āhāra yajña tapas.

And finally dānam is the fourth bonus topic. And dānam we saw, I do not want to go into the details, and dānam we saw as sharing whatever I have. Dānam, we generally we think, only in terms of money, we are not taking only money only, money wise also it is required, if our religion has to survive; if our religious institutions have to survive. This is all because of the contribution of the people only. Previously, there was no threat to our religion because, it was the only religion available; others have come later, but now all the other religions are striving with concerted effort to propagate and there is push from all over. One side Christianity is pushing and the other side Islam is pushing, and we cannot go down; because ocean is there only. We only have to jump.

So therefore we should be aware of our responsibility to our community, our temples, our religion, our culture, our scriptural books, all of them. And therefore dānam is also

important. With this the second portion is over, from 7 to 22. four bonus topics. OK. Do not ask whether in Kṛṣṇa's time bonus was there. It is voluntarily offered.

Then comes the last portion. 23 to 28. Significance of Om Tat Sat. This mantra consists the three mantras of the Lord and even though all the names of the Lord are equally sacred; these three are considered significant, because these three are supposed to be used by Brahmāji in the beginning of the creation; do not ask how do you know. Lord Kṛṣṇa says Brahmāji started his activities with this mantra. Therefore it has got a conventional sanctity. Remember the example, like the Hello. At least Hello has no religious or spiritual significance, this has got spiritual significance also.

And the primary significance of this mantra is very important it is capable of converting rājasic and even tāmasic actions into sātvic. And that is why vēda said even if there are people who are used to eating non-vegetarian, liquor consuming, etc. even to bring them to our fold; what did the vēda do? They said first preference is that you should not use it; but if you cannot give it up immediately, you consume them, but before consumption, offer to the Lord. Even liquor, does not matter. Do not use, the first advice. But if it is going to take time to give up, whether it is meat or liquor, the śāstra said does not matter, even that you offer and Bhagavān will manage it. Gradually, you aim to reduce and get out of it; That is why animal sacrifices were permitted, because there is a group which consumes, how to bring to our fold. Allow them to do what they do and request them to offer that to the Lord and when their trust. Once we win their trust; gradually, reduce this, reduce this, etc. and we can take them out slowly. Therefore, Om Tat Sat can convert even rājasic and tāmasic karmas into sātvic karma.

Śankarācārya calls it satguṇya sampadanam. Sadgunyam means satva-guṇatvam. Sampādanam. Transformation from tamas and rajas to Satva transformation and therefore Om Tat Sat is important. You can chant any of them or you can chant all the three words, you can chant in the beginning or you can chant at the end also and that is why we have the convention, even at the end of every chapter, we have Om tat Sat, and whatever ritual we do, we conclude, with Om tat Sat, Kṛṣṇārpaṇam, and Brahmārpaṇam, etc. This is the last topic, 23 to 28.

And I would like to discuss one more topic, which is outside the 16 and 17th chapters; but I would like to add that topic in this context. If you study these two chapters, Kṛṣṇa enumerates healthy virtues. What is daivy sampath, He gives the list. Abhayam, satva samsuddhini, jñāna-yōga vyavastidhi, etc. He gives a list, and He says: You cultivate, nurture and nourish the healthy virtues.

And He gives a list of unhealthy non-spiritual-friendly virtues also or vices also He gives, and He says eschew them. But peculiarly enough Kṛṣṇa does not say how to cultivate the virtues. He only dumps the responsibility on us and leave us to ourselves on how to cultivate it and we have to do it.

So naturally the question will come I want to develop virtues. But tell me how? This is not discussed in both the chapters, and therefore I thought I will briefly include that topic. How to develop virtues and how to gradually grow out of this unhealthy tendencies? And this is not my invention; these are all discussed in the scriptures in various places, these methods are strewn all over the scriptures. And these strewn methods, I have collected and classified into five methods. Therefore I will briefly discuss the five methods to develop daivi sampath. Five methods to make the mind sātvic. I will go from easy method to difficult method.

1. Prarthana

The first method is prarthana, or prayer. Prayer is one of the efficacious method of acquiring the virtues. Prayer works in two fold ways, one is I ask the Lord: Oh, Lord! give me healthy virtues. Even when we were children, the parents would tell: நமஸ்காரம் பண்ணி நல்ல புத்தியை கேளு (Do Namaskara; pray for Nalla buddhi); Nalli buddhi means satvik mind. So all the upaniṣadic prayers if you take.

[Bhadram Karṇēbhi sṛṇu ...](#)

[Vāk Mē Mansi prathiṣṭita ...](#)

[Apayanka ...](#)

all the prayers in śikṣavalli.

[śarīram mē vicarṣnam; gihvāmē madhu mathama.](#)

Vāk tapas is beautifully mentioned here. May my tongue be honey coated. Not that you take honey daily and coat your tongue. May my words be such that whoever interacts with me verbally should feel like coming to me again and again. Now if anyone meets once, they will never come near me; and sharp like and sword tongue I have. Jihva me madhu mathama. Wonderful prayer. In prayer since I ask for virtue, I can ask and Bhagavan will give.

And the second method the prayer works is Bhagavān is the embodiment of virtues. And by the law of association, when the mind is in contact with Bhagavān: Ramō vighrahavān dharmah, if you read the Rāmāyaṇā, in the beginning you get a huge list of virtues

enjoyed by Rāma. Vālmiki asks, is there a person with these virtues; he gives a list; and then Nārada tells that not only these, some more I will add, Rāma is embodiment of that:

कः नु अस्मिन् सांप्रतम् लोके गुणवान् कः च वीर्यवान् |
धर्मज्ञः च कृतज्ञः च सत्य वाक्यो धृढ व्रतः || १-१-२ ||

चारित्र्येण च को युक्तः सर्व भूतेषु को हितः |
विद्वान् कः कः समर्थः च कः च एक प्रिय दर्शनः || १-१-३ ||

kah nu asmin sāmpratam lōkē gunavān kah ca vīrvavān
dharmajñāḥ ca kṛtajñāḥ ca satya vākyaō dhṛḍha vrataḥ || 1-1-2 ||

cāritrēna ca kō vuktah sarva bhūtēsu kō hitah |
vidvān kaḥ kaḥ samarthaḥ ca kaḥ ca ēka priya darśanaḥ || 1-1-3 ||

When I dwell upon some principles which is embodiment, unknowingly, my mind also assumes that thought; and therefore, prayer is one method of developing virtues, wherein I look upon Lord as the embodiment of virtues. In Vaiṣṇava Sampradhāya, Sarva Kalyāṇa guṇa gaṇaika nilaya; Bhagavan's name. Kalyāṇa means positive, maṅgalam. Maṅgala guṇa eka nilayaḥ; Therefore method no.1. prayer. Then when you do prayers daily, ask for money, Ok, it is not a mistake, but ask for satbuddhi. Add that also in the list. Method one.

2. Satsaṅga

The second method is association with the virtuous. Association with the virtuous, because by the law of association, I develop the virtues of the person that I move with; a materialistic person I move with, I will also develop that. So therefore sat saṅga is considered to be very very important; sat sangatvē, nissaṅgatvam. And that is why, they said, sanyāsi should live on bhikṣa. It is a beautiful method; If Sanyasis have to live on Bhikṣa, they should live in the Society only. Bhikṣa is not got in the forest. When I move with such people, at least I know that we can be happy without possession. So every time I see a simple person having nothing, but all ānanda; at least my delusion goes, happiness requires money, that delusion goes. Survival may require money, that is a different thing; Happiness does not require money. Comfort may require money; but happiness does not require money. Comfort is external; happiness is internal. This important values I learn by observing the lifestyle of mahatmas. Therefore Satsaṅgha is another one; in the morning class, Uddhava Gīta, we are seeing the significance of sat saṅgha. This is the second.

3. Saṅkalpa

Then the third method is saṅgalpaḥ, which is especially a method you develop positive virtue. I pick up any positive virtue, which I feel I am lacking. Suppose I do have the habit of talking about the good virtues of other people; or good actions of other people, I do not talk about. Normally we love to talk about the weakness of others; their mistakes. we analyse that. Many good actions, we are silent. Suppose I want to develop, I make it a point, every day if there are people with whom I am regularly associating I tell a nice point about another person. One nice point about another person. Even if you eat, tell them this item was excellent; (whether it is good or bad), in Western countries, they are telling us to tell Thank you. Here we silently eat and go but in the end we say that there was no salt or less salt in a particular item. So anything, tell if it is a subordinate, his mistakes we point out, but do I balance by talking about at least one thing well done; so it is one virtue, if I want, I can take a sankalpa, I will do that for sometime until it becomes natural; Like that any number of virtues, Sankalpa means auto suggestion. This is with regard to virtue I want to nurture, cultivate. This is the third method.

4. Prathipakṣa Bhāvana.

The fourth method is a method especially important to give up the unhealthy tendency. The third one is to nourish healthy one, the fourth one is to gradually eliminate the negative one; that is called prathi pakṣa bhāvana; prathi pakṣa bhāvana; So any cynical, negative thinking, I deliberately neutralise by the corresponding thought pattern. Suppose my tendency is to tell everything is bad in the society. Society is deteriorating. Values are coming down. There are people with utterly cynical, five minutes you give, they comment negatively about anything. Just say Television. They will talk about the negativities of television. Say Newspaper, they will talk about talk the negativities of the paper. So negative. Science. They talk about negative. Why can't we think of the positive side of science? Positive side of television. Good things are also there in it. If my tendency is criticise, if the tendency is to criticise, I deliberately practice, glorification. This is called prathi pakṣa bhāvana. And similarly, if I do not know the motive of a particular person, and if a person said that he would come and did not come; I do not the reason; therefore I have got a free hand to imagine any reason; but what will we imagine; everyone is like that. No one will keep up their words; we will only attach negative motive to the person, after all we do not know; why can't we think positively; maybe some important work came; or somebody came and any positive reason can be there; thus whenever there is a tendency to negatively think, I deliberately neutralise it; it must be a genuine reason. Until it is proved otherwise, why can't we at least develop a positive thinking? Thus, if there is hatred, neutralise by love; if there is criticism, neutralise by praise. If there is selfishness, neutralise by selflessness; this is called pratipakṣa bhāvana. This is the fourth.

5. Vivēkaḥ.

Fifth and final and the toughest is educating the mind; vivēkaḥ; emotional education; I should have a knowledge about emotions. What are the various emotions in my mind; what is the nature of anger; what is the nature of jealousy; what is the nature of generosity. So many wonderful books are coming, on each emotion; a big book on anger. Similarly hatred; similarly jealousy. I understand the cause of emotion; nature of emotion and the consequence of every emotion. The cause, the nature and the consequence, I have to understand because I am interested in emotional health. Just as I am educating myself for retaining my physical health. Magazine contain it, if there is blood pressure, what is the cause, what is its nature, what is the consequence, diabetics, what is the cause, what is the nature, what is the consequence; newspaper, magazines are coming. Why are we studying, because I am interested in my physical health. Similarly I should educate myself regarding emotional health, which is called vivēkaḥ. That is cognitive therapy; and I should have knowledge about my mind and my emotions. And if I know I will follow healthy emotions and try to avoid the unhealthy ones. This is called vivēkaḥ.

If I follow prārthana, satsaṅga, sankalpa, prathi-pakṣa bhāvana, and vivēka, then I can become sātvic and make vēdānta work for me.

Hari Om

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ॐ

Having completed the 17th chapter of the Gītā, now we will enter into the 18th chapter, this is the final chapter of the Gītā, and the biggest chapter, consisting of 78 verses. Lord Kṛṣṇa started his teaching to Arjuna from the 2nd chapter onwards, the entire first chapter was devoted to prepare the ground in which Arjuna, the soldier was converted into Arjuna the disciple; and Kṛṣṇa, the driver was converted into Kṛṣṇa, the Gītācārya. The entire first chapter was devoted for this conversion and the actual teaching began from the 2nd chapter and that too from the 11th verse onwards. Thus we have seventeen chapters of the Gītā teaching.

And here Lord Kṛṣṇa uses the well-known method of teaching, which I had often referred to, and the method of teaching is saṅkṣēpa vistharābhya bōdhanam. First give a bird's eye-view, first give a capsule of the whole teaching, so that the student will know what he or she is in for. This initial summarisation of the teaching is called upakrama saṅkṣēpa; or upakrama saṅgrahaḥ; nutshell teaching in the beginning and this Lord Kṛṣṇa did in the 2nd chapter of the Gītā. The 2nd chapter contains the essence of the entire Gītā teaching and thereafter this summary, this capsule version was magnified in the chapters from the 3rd up to the 17th; 15 chapters, 3rd to 17, 15 chapters, are the magnification, the elaboration, the visthara of the summary given in the 2nd chapter.

And after elaborating in 15 chapters, from the third to the 17th, Kṛṣṇa summarises the whole teaching once again. This is the 2nd summarisation done at the end; we call it upasamhāra saṅkṣepah. Thus mini version, maxi version, and again mini version; mini-maxi-mini. Do not think of anything else? I am talking of the teaching. So mini-maxi-mini teaching is the method that is to be adopted and I have given you the example of the news also. They start reading the news by giving the headlines and then it is elaborated, and then it is concluded again, with the main news, saṅkṣēpa visthara saṅkṣēpa.

Now the 18th chapter happens to be the final summary of the elaborate teaching given in the fifteen chapters of the Gītā, from the third to 17th. And in these fifteen chapters, Lord has dealt with mainly 9 topics, about which also I have mentioned, but I would like to remind the first three important topics are: sādhanā traya vicāraḥ; the three-fold spiritual disciplines which are to be compulsorily followed by every seeker, to attain spiritual freedom; the three-fold sādhanās beings

- karma-yōga sādhanā; for purification of mind;
- upāsana yōga sādhanā for the integration of the mind;

- and jñāna-yōga sādhanā for the enlightenment or for the removal of ignorance.

Thus sādhanā trayam in the form of karma, upāsana, bhakthi yōga; these are the three main topics, that Kṛṣṇa discusses. And thereto the first chapters concentrate on karma-yōga; and the second six chapters from the 7th to 12th chapter, it is upāsana yōga pradhāna, and from the 13th to the 17th is jñāna-yōga pradhāna. These spiritual disciplines were discussed.

Then we get another three important topics. We will call it, pada thraya vicāraḥ; analysis of the three significant words occurring in the mahāvākyam; the central teaching of the vēdānta; the mahāvākyam known as the great equation; tat, tvam, asi. It is called mahāvākyam, because it is the central teaching and this mahā vākyam has got three words, Tat referring to Īśvara Svarūpam, Tvam referring to the Jīva Svarūpam and Asi referring to the Aikyam or oneness.

Thus Tat Tvam Asi declares the essential oneness of God, the macrocosmic self and the individual, the microcosmic self; the individual self and the universal self-identity. And the first six chapters of the Gītā focus on the Jīva Svarūpam, Tvam Pada vicāraḥ, the next six chapters, 7 to 12th is tat pada vicāraḥ, Īśvara Svarūpam and the last six chapters Asi pada vicāraḥ, the aikyam or oneness. Thus pada thraya vicāraḥ, vicāraḥ means analysis, is contained in the Gītā Teaching.

Then we have got another three important topics, which deal with the factors which are required for any success in life; especially spiritual success. Three factors play prominent role for attaining any success, especially spiritual success, I will call them ghataka traya vicāraḥ. Ghataka-traya means three important factors contributing to success. And those important factors are:

No.1 individual effort, prayathnaḥ, one's own application of the mind; prayathnaḥ is factor No.1, we can call it effort or appropriate employment of the freewill that is given to us, which means I should accept that I have a freewill. There are many people who do not accept freewill at all. Kṛṣṇa says spiritual success requires first the acceptance of freewill; and having accepted the freewill I should employ it appropriately; that is factor No.1 contributing to success.

Then the second prominent factor is prasādaḥ. Prasādaḥ means the grace of the Lord. You may call it poorva janma puṇyam; but we generally call it Īśvara Prasādaḥ; Īśvara anugrahaḥ, or daivam. Thus prasādaḥ is a second important ghataka, means factor.

And the third and equally important factor is the character. Unless a human being has a healthy character, consisting of healthy values and healthy attitudes, success is impossible; especially spiritual success.

Now new analysis is showing that even material success requires character. New management studies and new books which are arriving, they are coming to the conclusion that even huge corporations require character for long-term success. If an institution compromises with values, they may get short term success, but long-term success requires character and it is coming from the west; if it comes from the West, we will accept. Gīta if it says, we will not accept. But if Stephen Covey says, 7 steps for the successful business; and he comes to the conclusion, after making the statistical study of all the big companies, that character is very important. Whether it is material or spiritual success, character is the third factor.

Prayathna, prasāda and sadguṇaḥ. And in the Bhagāvat Gīta, the first six chapters focus on the prayathna part, and the next six chapters focus on prasada part, the last six chapters focus on sadguṇaḥ. That is why the 16th chapter, and the 17th chapter, two full chapters, were exclusively dedicated for character building. In the name of daivi sampath or in the name of satva-guṇaḥ, character is technically called satva-guṇa or daivi sampath.

Thus sādhanā trayam, then pada trayam, and ghataka trayam. These are the nine topics which are covered in the fifteen chapters of the Gīta, viz., from the 3rd to 17th. Second and 18th chapters are the summary of this teaching.

And therefore when we are studying the 18th chapter, Kṛṣṇa will assume that we have gone through the previous chapters, and he will only remind us the topics discussed before and therefore it will not be elaborated. So I will also assume that you are in touch with the previous chapters we studied; I will not take too much for granted. I will explain a little bit also. I will have a balanced approach.

With this background, we will enter into the 18th chapter.

अष्टादशोऽध्यायः मोक्षसंन्यासयोगः

[aṣṭādaśo'dhyāyaḥ - mōkṣa-sannyāsa yōgaḥ ||](#)

Verse 18.1

अर्जुन उवाच --

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८.१ ॥

Arjuna uvāca –
saṁnyāsasya mahābāhō tattvamicchāmi vēditum |
tyāgasya ca hr̥ṣīkeśa pṛethakkeśiniṣūdana || 18.1 ||

अर्जुनः उवाच arjunaḥ uvāca – **Arjuna asked:** महाबाहो ह्रषीकेश mahābāhō hr̥ṣīkeśa – Oh **mighty-armed Kṛṣṇa,** केशिनिषूदन kēśiniṣūdana – **and destroyer of Kēśi,** इच्छामि icchāmi – **I desire,** वेदितुम् vēditum– **to know,** तत्त्वम् tattvam – **the true nature,** संन्यासस्य saṁnyāsasya – **of sannyāsa,** च त्यागस्य ca tyāgasya – **and of Tyāga** पृथक् pṛthak,- **distinctly.**

1. Arjunaḥ asked – Oh mighty-armed Kṛṣṇāḥ, the destroyer of Keśi, I desire to know the true nature of sannyasa and of tyāga distinctly.

In spite of so many chapters of clear teaching, and that too coming from the Sākṣāt Nārāyaṇa himself, Arjuna manages to have questions and doubts. So you can imagine how knowledge is not that easy. It involves elaborates dialogue, one cannot give knowledge just like that; it is a material to be handed over; it requires consistent teaching for a length of time. And every statement needs your and your questions, called anupraśna and the teacher will have to clarify; it will remove the doubt, but will produce another. That is why we said knowledge takes place through consistent and systematic dialogue. And in spite of this elaborate dialogue, at least in the version we get, Arjuna manages to have a doubt and now this is the last question raised by Arjuna, which is the seed for the entire 18th chapter and the Arjuna question is regarding sanyāsa or renunciation.

Renunciation is one topic which has been bugging Arjuna's mind and Arjuna has special interest in sanyāsa in this context. In fact, everybody will get interest in sanyāsa at certain moment; what moments? When there are problems. When everything is fine, nobody talks about renunciation, no kāch mooch, but when there are problems around, people think of R̥ṣīkeś, people think of āśramās and Arjuna also when he was actually in the forests, he never talked about sanyāsa. In fact that was the ideal place, he should have stayed there. So at that time, he very badly wanted to get back his kingdom; but now in the battlefield, when his duty happens to be a bitter duty, wherein he has to kill his own kith and kin, with whom he has got intense attachment; the duty is very very unpalatable; and he wants to escape from the duty and he wants some justification for that and the ideal justification is what? Sanyāsa.

Therefore even at the end of the first chapter, we saw Arjuna dropped his bow and arrow and he even said a life of sanyāsa is better. And then because of some puṇyam, he surrendered to Lord Kṛṣṇa and asked for the teaching; hoping that Kṛṣṇa will prescribe Sanyāsa. Many times we go to Swamis with questions; but we do not Swamis' answer;

we want a particular answer coming from Swami, so that my answer is validated; most people come for validation rather than clarification;

And until you give the answer that they want, they will be repeating the question. They will present in this way and that way and the moment they get an answer which they want, they will say that Swamiji you are absolutely correct; they give certificate to Swamiji. So therefore Arjuna wanted sanyāsa and he was waiting for Kṛṣṇa to endorse sanyāsa; and Arjuna was smart and Kṛṣṇa was smarter; because Kṛṣṇa new Arjuna is thinking of escapist sanyāsa. Escapist Sanyāsa will never work, if you have problems. Never take sanyāsa when there is problem, solve the problem, and when everything is fine, then take sanyāsa; if you want to. So therefore, Kṛṣṇa never wanted to talk about sanyāsa.

Therefore Kṛṣṇa gave a new definition to sanyāsa; which is totally different from the traditional conventional definition. What is the conventional definition of sanyāsa? A monastic life, in which a person gives up everything, and leaves home and snaps ties with everyone and everything. This monastic lifestyle is the conventional sanyāsa. And it is talked about in the scriptures, and it is an elaborate ritualistic procedure and it is called vaidā sanyāsaḥ, it is called āśramā sanyāsaḥ. This is the conventional meaning. And it is this sanyāsa that Arjuna wanted. So that he can get out of this war. Because Sanyāsi should not fight.

But what does Kṛṣṇa do; instead of giving this traditional conventional definition, Kṛṣṇa gives a new definition and that definition is what? Karma-yōga itself is the real sanyāsa. Thus the karma-yōga way of life, followed by a gṛhastha, is sanyāsa.

श्रीभगवानुवाच |

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः |

स संन्यासी च योगी च न निरग्निर्न चाक्रियः || ६- १ ||

Śrī Bhagavān uvāca

nāśritaḥ karmaphalaṁ kāryaṁ karma karōti yaḥ |

sa sannyāsī ca yōgī ca na niragnirna cākriyaḥ || 6.1 ||

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव |

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन || ६- २ ||

yaṁ sannyāsamiti prāhuryōgaṁ taṁ viddhi pāṇḍava |

na hyasannyastasaṅkalpō yōgī bhavati kaścana || 6.2 ||

In the sixth chapter, in the first two verses, Kṛṣṇa said that monastic person is not a real sanyāsi. Mere Kavi-wearer is not sanyāsi. Then he said that a gṛhastha who gives up strong rāgaḥ dvēsaḥ. A gṛhastha has a tendency to develop strong attachment and aversion to things and people around; avoidance of this rāgaḥ and dvēsaḥ is sanyāsa.

So sanyāsa is what? Rāgaḥ dvēsaḥ renunciation, remaining in gr̥hastha āśramā is sanyāsa. Thus what is sanyāsa, karma-yōga in which rāgaḥ dvēsaḥ are renounced is sanyāsa.

And even though it is an ingenious wonderful definition, Arjuna is not happy because this definition does not suit him; because he cannot escape and take to monastic order. And therefore Arjuna is repeatedly asking about this only. He questions Kṛṣṇa again and again, assuming that at least one time Kṛṣṇa will prescribe the monastic sanyāsa. The life of a monk.

And in the 18th chapter beginning is the last desperate attempt of Arjuna and once again he asks Lord Kṛṣṇa: "Kṛṣṇa please tell me what is sanyāsa"; as though Kṛṣṇa has not talked about this; Kṛṣṇa has talked about several times, as I said in the 6th chapter itself, he has talked about it; but Arjuna wants to get his definition from Kṛṣṇa's mouth. Like reporters want to take out statements from politicians. Like that Arjuna wants to take out and he asks the final question.

So hey Mahābhāhō, Arjuna, addresses Lord Kṛṣṇa, Oh Lord, with powerful arms, samnyāsasya tattvam vēditum icchāmi. I would like to know the true meaning or significance of the word Sanyāsa. And the literal meaning of the word Sanyāsa is giving up. 'Sam' plus 'ni' plus 'us' is the root from which the word has come; the root is अस् us, asyathi is to throw away; Sam plus ni are prefixes; two prefixes are there; sam plus ni. 'sam nas' means total and appropriate renunciation. Not partial renunciation of inconvenient things. Total renunciation of all possessions, all relationships, all bank balances, all the titles, Swami so and so MA, somebody had put, he had left everything but not MA. Padmasri Swami. Very difficult to give up title; So, therefore, sam means total and permanent, not for one month and coming back after that. It is total and ni as, ni means proper, there is a ritualistic method just as joining a company is done in a formal manner; and you resign from the company also in a formal manner; one month or two month's notice, and you have to make sure that somebody else takes over; there is a formal method; therefore when I take up duty, it is formally done, when I give up, that also must be formally done; this formal and complete renunciation is called 'sam ni us', formal complete renunciation. This is the dictionary meaning of the word. Arjuna wants to know the significance of this term. Aham vēditum icchāmi.

Then hr̥ṣīkeśa, he addresses the Lord Again, Oh lord, the Lord of Senses, hr̥ṣīkam means indriyāṇi, īsa means the Lord, who blesses the sense organs because Lord is the caitanyam, śrōtrasya śrōtraṁ manasō manō yad, he alone enlivens all our organs, therefore called hr̥ṣīkeśaḥ, and another sambōdhana, kēśiniṣūdana, Oh Lord who is the destroyer of the Rakṣasā named kēśi. Kēśi is the name of the Rakṣasā who appeared with

the false face; false faced asura. And that asura, Lord killed, and therefore called kēśiniṣūdana; Oh Lord, tyāgasya ca tattvam vēditum icchāmi. Second time you have to read. I would like to know the meaning of the word Tyāga also; which is another significant word used in the scriptures. So sanyāsa is one word, Tyāga is another word.

Na Karmaṇa prajaya danēna, tyāgē naikē amṛtatva manasuḥ. That is used.

Vēdānta Vijñāna sunischitharthāḥ, sanyāsa yōgāt, yada yat śuddha satvāt.

So sanyāsa is one word and Tyāga is another word. And what is the meaning of the word. From the dictionary, word Tyāga also we know is derived from the root 'tyaj', to give up, the other is derived from the root, 'us', usyathi to give up and here tyaj, tyajati to give up, Tyāgaḥ means what, again renunciation. Do both the words convey the same meaning or is there a shade of difference in these two words?

And therefore, I would like the meaning of these two words? How? पृथक् pṛthak, means distinctly, I would like to know; so Arjuna's last ditch attempt. So if Kṛṣṇa says Tyāga is monastic life or sanyāsa is monastic life, take to kavi and run away and also ṛṣikēśh is near Delhi, near Kurukṣētra, (not near Madras,) so it is very close by from Kurukṣētra. This is Arjuna's question. Kṛṣṇa is going to answer.

Verse 18.2

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयः विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

Śrī Bhagavān uvāca

kāmyānām karmaṇām nyāsam sannnyāsam kavayō viduḥ

sarvakarmaphalatyāgam prāhustyāgam vicakṣaṇāḥ || 18.2 ||

श्रीभगवानुवाच śrībhagavānuvāca- **The Lord said कवयः विदुः kavayō viduḥ – sages regard, न्यासं nyāsam- the renunciation, काम्यानां कर्मणां kāmyānām karmaṇām – of desire-born actions, संन्यासं samnyāsam- as sanyāsa. विचक्षणाः vicakṣaṇāḥ – the learned (people), प्राहुः prāhuḥ- declare that, सर्वकर्मफलत्यागं sarvakarmaphalatyāgam – the renunciation of the results of all actions, त्यागम् tyāgam – is Tyāgam.**

2. The Lord said --- Sages regard the renunciation of desire-born actions as samnyāsa. The learned (people) declare that the renunciation of the results of all actions is tyāga.

Bhagavān begins to give his answer from this verse. In the second and third verses, Lord Kṛṣṇa gives the opinion of some sages or some scholars. These two verses are within quotation. These are not the views of the Lord, but these are the view of some scholars and Lord Kṛṣṇa is going to disagree with them, at least partially; Therefore from the 4th

verse, we will know the clear answer, but Kṛṣṇa gives the answer according to some other scholars.

Renunciation is primarily associated with karma or action. Even though renunciation is associated with all things, including possessions and relationship, generally renunciation is associated with karma or activity. In fact, that is the toughest job also, because not to do anything is the toughest thing. An idle mind is a devil's worship, Kṛṣṇa himself said before: na hi kaścit kṣaṇamapi jātu tiṣṭhatyakarmakṛt.

Something or the other we have to do; that is why retirement becomes a very very big headache, not only for the retiring fellow, but for the other family members also and therefore they also suggest take up another job; suits everyone, Very difficult to remain quiet. When to get sukham by keeping quiet and doing nothing. கும்ம இருந்து ஸுகம் பெறுவது எப்போது. Very difficult. Therefore, renunciation is associated with karma and in the śāstra, karmas are divided into five types; which I have talked about before, but you can briefly note here:

No.1 is called vihita karma, compulsory duties;

No.2, kāmya karma or sakāma karma, optional activities, to be taken to, if you want to; optional activities;

No.3 Niṣidha karma, prohibited activity.

No.4 is prāyascitta karma, prāyascitta karma, i.e. remedial activities; an action done to remedy a Niṣidha karmaḥ, karma when Niṣidha karma is done; and

No.5. finally naimithika karma; occasional duties when the situation arises.

So the when children are born, what are the duties, which will not be relevant, if the children are not there. If the children are grown up, what are the duties? Which will not be relevant when they are babies. If grandchildren are there, what are the duties? Thus they come under occasional duties, so vihita karma, kāmya karma, Niṣidha karma, prāyascitta karma, naimithika karma.

Five types of karmas are there. Based on that, some people differentiate sanyāsa and Tyāga. What is the differentiation?

Some scholars say kāmyānāṁ karmaṇāṁ nyāsaṁ samnyāsaṁ, renunciation is giving up of four types of karma, other than the first type.

What is the first type? Vihita karma, compulsory duties; keeping that only and giving up of all other karmas, what are they, kāmya karma, prāyascitta karma, Niṣidha karma. So giving up of kāmya karma, and the other etc. is understood, is called sanyāsaḥ according to some scholars. That means what? One should retain the nitya karma and even naimithika karma is considered to be compulsory. So two has to be kept. One and five are compulsory, 2,3,4 can be given up. Giving up of 2,3 and 4, is called sanyāsa, retaining one and 5. Vihita and naimithika; Vihitha is sometime called nithya also; nithya and naimithika karmas are returned; Kāmya, Niṣidhaḥ and prāyaschitta karmas are given up. This karma renunciation is called sanyāsa.

Then what is Tyāga? According to those scholars, sarvakarmaphalatyāgaḥ; after giving up 2,3,and 4, I hope you know, this person, retains 1 and 5, viz., nitya and naimithika; occasional duties and compulsory regular duties, and they say when these duties are performed they can be done for material benefit or with a motive of spiritual growth. When we do our compulsory duties, like raising children, with may do our duty with two different motive; one motive is that those children will compensate when I am old; just keeping account, some people keep a contract also; I have paid this much for the capitation fee, and that much for that, and you should return that when you start earning. So when I do my duty towards my children, expecting material benefits, that is materialistic motive, when I do my duties, without expecting anything, other than my inner growth, I do not expect anything. If they do their duty towards me, I am lucky. If they do not do their duty towards me, that is my prārabdhā; என்ன பண்ணறது. What to do? They may send me to old age home.

So when a person does nithya, naimithika karma, without expecting even acknowledgement or compensation, that renunciation of materialistic result, karma phala Tyāgaḥ. Karma phalam of what? One and five; one and five karma should done and the result of that karma, one should not expect; that is Tyāgaḥ, according to some.

So karma tyāga is sanyāsa and karma phala Tyāgaḥ is Tyāgaḥ. Sarva karma; here sarva means, sarva 1 and 5 karmas are done, without expecting any award or reward; that is called Tyāgaḥ.

According to whom? Kavayaḥ vicakṣaṇāḥ. kavayaḥ means learned people, vicakṣaṇāḥ means enlightened people or śāstra kuśalā, experts in the śāstras. So this is not Kṛṣṇa's view but this is the view of some scholars. What is Kṛṣṇa's view? We will see from the 4th verse onwards.

Verse 18.3

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८.३ ॥

tyājyaṃ dōṣavadityēkē karma prāhurmanīṣiṇaḥ |
yajñādānatapaḥkarma na tyājyamiti cāparē || 18.3 ||

एके मनीषिणः ēkē manīṣiṇaḥ – **Some thinkers**, **प्राहुः** prāhuḥ– **declare**, **इति** iti– **that**, **कर्म** त्याज्यम् karma tyājyam – **action to be renounced**, **दोषवत्** dōṣavat– **as evil**; **च अपरे** ca aparē– **whereas others**, **इति** iti– **(declare) that**, **यज्ञदानतपः कर्म** yajyadānatapaḥ karma – **activity in the form of yajña, charity and austerity**, **न त्याज्यम्** na tyājyam– **should not be given up**.

3. Some thinkers declare that action is to be renounced as evil, whereas some others (declare) that activity in the form of yajña, charity and austerity should not be given up.

Another two opinions are brought in here. In the previous verse, it was pointed that three types of karma are to be renounced; kāmya, Niṣidha and prāyaschitta, and with regard to the renunciation of those three, there is no controversy. But there is a controversy, regarding the first and fifth type of karma, compulsory regular duty, and compulsory occasional duties, compulsory regular duties are called vihita or nitya karma, compulsory occasional duties are called naimithika karma. With regard to nitya and naimithika, there is a debate. What is the debate?

Whether a spiritual-seeker can give up nithya, naimithika karma at all? Whether a spiritual-seeker can give up karma No.1 and 5 at all? 2,3,4 no controversy. One and five, **விடலாமா? கூடாதா?** Whether one can drop? And Kṛṣṇa says, there is also difference of opinion. There are two groups of people; one for and one against. Just like in America, Pro-Life and Anti-Life. So what are the two debates?

One group of people say, karma tyājyam; all karmas should be given up, which means No.1 and No.5 also; not only kama, Niṣidha, prāyascitta, but even nithya and naimithika karma should be given up. Only when you give up all the karmas, you can pursue spirituality totally; thus some scholars say.

Therefore Kṛṣṇa says ēkē manīṣiṇaḥ. Some scholars, learned people who say, karma tyājyam; any karma is to be given up; Why? Dōṣavat. because karmas or duties come, there will be stress and strain in the mind; Duty means first of all conflict; and secondly tension; and we do not whether we will be able to completely it or whatever we have taken, you complete and better get out of it; otherwise when you take up vēdānta, the other duties will be an obstruction. You will be trying to meditate, cidānanda rūpa śivōham,.... but only all the other things will hover around. You will never get a relaxed mind at all. Who says? Some scholars. You may agree or disagree; I am not asking your

opinion. some scholars say that. Duty means worry. dōṣavat. It is full of dōṣa; dōṣa means stress and strain and tension.

And therefore what should you do; give up whatever you have taken up, you complete, not in the middle; and later do not take any fresh one; Generally we take first generation duties, i.e. first baby sitting; thereafter we have second generation duties, grandchildren baby-sitting; and thereafter, third generation duties, great grandchildren baby-sitting, Where is the end for all these? Can one take bath in the sea, after the waves have subsided? This is one group's argument. Ēkē manīṣiṇaḥ prāhuḥ; therefore what is their conclusion; even nithya naimithika karma should be given up. This is their view.

Whereas there is another group which says, yajña, dāna, tapa karma, na tyājyam. The first and the fifth one, first and fifth means vihita karma and naimithika karma, generally called nithya, naimithika karmas, your family duties, your personal duties, your social duties, they should never be given up. And especially they are called yajñaḥ, dānam, tapaḥ; so activities which are meant in the form of service to others; so your service to family, service to society. In short pañca maha yajñās are compulsory; and then dānam, first thing we would like to renounce is what? Dānam. So therefore this group says dānam, then tapaha, tapaha means what? we have seen before discipline or moderation. These three karmas, nithya naimithika karmas or pañca mahā yajñās, you should never give up. In the name of vādānta, do not give up your pūja, especially Māṇḍukya kārīka, we are criticising upāsana; you have to continue any pūja because that alone takes care of Īśvara prasāda factor; I said prayathna, prasāda and character. Lord's grace flow must be there; until we get the knowledge somehow; and if your duties are creating tension; find out methods of neutralising the tension; never give up the duties, neutralise the tension caused by duties. How to neutralise tension? All these we have seen in the Gīta.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || ९- २२ ||

[ananyāścintayantō māṃ yē janāḥ paryupāsatē |](#)
[tēṣāṃ nityābhiyuktānāṃ yōgākṣēmam vahāmyaham || 9.22 ||](#)

Therefore this group says, you continue in Grihasthāśramā, and continue to do your duties, and if you get tension, you learn how to neutralise that; and remaining in duty, attend Sunday classes. That is the right method. This is the opinion of another group. So what are the two opinions?

Duties should be given up is one. Duties should never be given up is the second opinion. Iti dōṣavat karma tyājyam ēkē iti manīṣiṇaḥ; learned people declare, and aparē some other scholars say that these should never be given up. Therefore consolidating, what are the views we have got?

Previous verse we said, giving up of karma is sanyāsa; giving up of karma-phalam is Tyāga. And in the giving up of karma also, partial giving up is sanyāsa, according to some people. Total giving up of karma is sanyāsa, according to second group. These are the various opinions, but even if it is not understood, it does not matter, because it is the opinion of other people. What is important here is to understand Kṛṣṇa's view.

And what is Kṛṣṇa's view that is given from the 4th verse, which we will see in the next class.

Hari Om

217 Chapter 18, Verses 04-07

ॐ

The 18th chapter of the Gītā begins with a question from Arjuna dealing with topic of renunciation, which is sometimes called sanyāsaḥ, which is sometimes called tyāgaḥ; and Arjuna wants clarification with regard to this term, because throughout the Bhagavat Gītā, Kṛṣṇa has avoided giving the real meaning of the word sanyāsa or tyāga. In the v̄edic tradition, there is a traditional sanyāsa; which every Hindu knows, the moment I use the word sanyāsi, you will get that idea very clearly, even an illiterate person on the road knows what is or who is a sanyāsi.

And that traditional meaning of sanyāsa is physically giving up everything, by going through a religious ritual and taking to monastic life or becoming a monk. And by taking to such a lifestyle, a person is free from all the worldly duties. No more family duties, no more community duties; social duties; the scriptures give him a special exemption.

And the scriptures give him the special exemption, for the sake of one purpose, and the purpose is that person is going to exclusively pursue v̄edānta śravaṇa manana nidhidhyāsa. Only under that condition; what condition? He should spend rest of his life, only in the spiritual pursuit. And if he has attained spiritual enlightenment; thereafter also he dedicates his life for the spread of the spiritual knowledge. So for the sake of study, or for the sake of teaching. Study of the spiritual teaching or spreading the spiritual teaching; an exclusive lifestyle, śāstra allows; and it is this sanyāsa, a monastic order, called āśrama sanyāsa; this is the popular and correct meaning also.

But this sanyāsa is allowed for those people who have initially performed the duties and purified the mind. Performance of duties, plays a very important role in spiritual purification; discharging my duties to my family; it is called riṇam; dēva riṇam, piṭṛ riṇam, ṛṣi riṇam, etc. we have duties to family, forefathers, the society, scriptures, the Gods. And initially a person has to discharge the duties which will purify the mind. After the

purification of the mind and only after the purification of the mind, such a monastic lifestyle is allowed in the tradition.

And if a person does not have the purified mind, our scriptures conclude that a monastic life style will become disastrous. Without the purification of mind, if a person becomes a sanyāsi, it will be harmful to himself; it will be harmful to the society; and it will be harmful to the very order and sanctity of sanyāsa and it will be harmful to the very kāṣāya vasthram.

And therefore, the scriptures' approach is: Do the duty, purify the mind and after the purification of the mind, if you want, you can take to monastic lifestyle. But before the purification of the mind, one should not talk about sanyāsa.

And Kṛṣṇa views Arjuna as an unfit person for the monastic order; because Kṛṣṇa feels Arjuna requires the performance of the duty for some more time and thereafter only if at all he can even think, and therefore Kṛṣṇa does not want to talk about the regular sanyāsa in the form of monastic order and therefore he gives a figurative, compromised definition of sanyāsa. And compromised definition is doing the duties, giving up the rāgaḥ-dvēsaḥ.

So the new definition of sanyāsa is not the renunciation of the duty, but the renunciation of rāgaḥ-dvēsaḥ; attachment and aversion. And this Kṛṣṇa has been doing all the time, but Arjuna is not able to swallow this new definition; because the traditional definition he has heard. And therefore Arjuna once again makes a final attempt and asks for the definition of these two words; and first Kṛṣṇa gives the definition according to some other scholars; and that definition was given in verse No.2 and 3, which we saw in the last class.

And according to those scholars, sanyāsa is renunciation of karma is sanyāsa. Renunciation of action is sanyāsa and renunciation of karma-phalam is tyāga. So the definition and the differentiation according to some other scholars is karma renunciation is equal to sanyāsa; karma phala renunciation is equal to tyāgaḥ.

And having agreed with this differentiation, they make a further study on sanyāsa. What is sanyāsa? Karma renunciation; What is tyāga? Karma phala renunciation; and when they debate further; they are able to agree with the definition of tyāga, there is consensus, but with regard to sanyāsa, there are two groups.

Even though they agree that karma renunciation is sanyāsa, their further debate is whether karma renunciation should be total or partial. They agree karma renunciation

is sanyāsa, but their internal debate is whether karma renunciation should be total or partial; and there they have two groups.

And the first group says, total karma renunciation is sanyāsa. And the second group says, No No no, not total karma renunciation, but only partial karma renunciation is sanyāsa.

There is no problem with regard to tyāga; What is karma? Karma phala tyāga; karma renunciation they have an issue; partial according to one group; total according to another group. And when the second groups says that partial karma renunciation is sanyāsa, the question comes which part? Renouncing something else.

So they say spiritual karma should not be renounced; non-spiritual karma renunciation is sanyāsa; spiritual and non-spiritual karma renunciation is sanyāsa; that is the definition according to the total group.

The partial group says spiritual karma you keep; non-spiritual karma renunciation is sanyāsa; karma phala renunciation is tyāga. Thus there is lot of debate going on.

And having introduced the opinions of others, now Kṛṣṇa comes forward and gives his verdict; the supreme verdict; previous one, being local. Now Kṛṣṇa gives his verdict, in the following verses.

Verse 18.4

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८.४ ॥

Niścayaṁ śṛṇu mē tatra tyāgē bharatasattama |
tyāgō hi puruṣavyāghra trividhaḥ samprakīrtitaḥ || 18.4 ||

भरतसत्तम bharatasattama – **Oh Arjuna** शृणु ! śṛṇu **listen** मे निश्चयम् mē niścayam **to My verdict**, तत्र त्यागे tatra tyāgē **regarding renunciation**, त्यागः हि tyāgaḥ hi **Renunciation is indeed** सम्प्रकीर्तितः samprakīrtitaḥ **said to be** त्रिविधः trividhaḥ **threefold** पुरुषव्याघ्र puruṣavyāghra Oh **Arjuna! (tiger among men)**.

4. Oh Arjuna ! Listen to My verdict regarding renunciation. Renunciation is indeed said to be threefold, Oh Arjuna !

Hey Bharatasattama, Kṛṣṇa is addressing Arjuna, sath means a noble person; sathama is the superlative degree; tat tatthara, tattamaḥ; and what is the superlative degree of noble; nobler, the noblest and the noblest among whom, Bharatasattama, Oh Arjuna who is the noblest among the descendants of Bharatha varṁśa. śṛṇu. May you carefully listen to. What? Mē niścayam; my verdict with regard to sanyāsa and tyāga.

And the first verdict that Kṛṣṇa wants to give is an implied verdict. The most important verdict is implied in this verse. Śankarācārya brings out the implication; we have to supply. What is that implied verdict?

There is no difference at all between sanyāsa and tyāga. According to Kṛṣṇa, sanyāsa and tyāga are synonymous; and therefore, Kṛṣṇa disagrees from the previous group of people, because the previous group differentiated these two.

How they did differentiate? Renunciation of karma is sanyāsa; renunciation of karma phala is tyāga; such a shade of difference they made. According to Kṛṣṇa there is no shade of difference. Sanyāsa is equal to tyāga; tyāga is equal to sanyāsa; both mean renunciation.

Then the next question what is the definition of this renunciation, which is also called tyāga? What is the definition of that renunciation? Kṛṣṇa says, this renunciation is three-fold.

Hey puruṣavyāghra; so puruṣa vyāghra, the greatest among human beings. vyāghra means what? புலி in Tamil. Puli, tiger. He is Puli in Mathematics. Like that vyāghra, a gem, a great one, puruṣa vyāghra, a great one among the human beings.

So Hey Arjuna!, the greatest one, tyāgaḥ trividhaḥ samprakīrtitaḥ; renunciation is three fold; and here tyāga you should equate to sanyāsa also, because according to Kṛṣṇa tyāga and sanyāsa are synonymous. Tyāgaḥ trivida, which means sanyāsaḥ trivida; three-fold.

Now it has become complicated. He wanted to know only the difference between these two. Now Kṛṣṇa has replaced the two by three. There are three types of renunciation.

Now Arjuna is curious to know what are the three types of tyāga, otherwise called sanyāsa.

And before defining these three types of renunciation, Kṛṣṇa wants to make a general important remark. Based on that only he is going to build his opinion on renunciation. Therefore, Arjuna, before understanding renunciation, you should know one basic principle. What is the basic principle? That he gives in the next verses.

Next two verses 5 and 6 a very very important general principles, worth remembering, which is one of the corner-stones of vēdic-teaching. We will read:

Verse 18.5

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८.५ ॥

[yajñadānatapaḥkarma na tyājyaṃ kāryamēva tat |](#)
[yajñō dānaṃ tapaścaiva pāvanāni manīṣiṇām || 18.5 ||](#)

यज्ञदानतपःकर्म yajñadānatapaḥ – **Activity in the form of yajna, charity and austerity, न त्याज्यम्** na tyājyam **should not be given up** तत् कार्यम् एव tat kāryam ēva **it has to be performed necessarily** यज्ञः yajñah **yajna** दानं dānaṃ **charity** च एव तपः **and austerity, ca ēva tapaḥ पावनानि** pāvanāni **and purifiers, मनीषिणाम्** manīṣiṇām **to the devout (people).**

5. Activity in the form of Yajña, charity and austerity should not be given up. It has to be performed necessarily. Yajña, charity and austerity are purifiers to the devout (people).

Before talking about renunciation, the first thing we have to observe is who is listening to the definition, so that teaching of sanyāsa will depend upon the audience. So the Vēda itself approaches this topic in two fold ways, depending upon the level of the student.

And scriptures divide the entire humanity into two types, broadly: one type is those people who have got jñāna-yōgyatha. You may call it a mature mind; a purified mind; a prepared mind, which can take to a life without any relationship. A human mind; an emotional mind generally looks for relationship. And the health of the emotional mind is heavily dependent on the relationship. If certain healthy relationships are absent, then the human mind can go crazy. It wants companionship. It wants to claim some people as mine; you belong to me; and it wants some people to claim that I belong to you. So it wants relationship, companionship. Without that the mind feels lonely and it will get into several type of psychiatric problem. In fact, generally the psychiatric people will say that several psychiatric problem. Talk to a psychiatric privately and he would say that all Sanyāsis would have psychological problems, because human mind requires companionship, relationship. A mind which does not have a strong bonding with someone or the other; that mind will face lot of problems; And therefore the scriptures say you should talk about sanyāsa only to those people whose minds are ready. This Kṛṣṇa has said in the fifth chapter itself.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म निचिरेणाधिगच्छति ॥ ५.६ ॥

[sannyāsastu mahābāhō duḥkhamāptumayōgataḥ |](#)
[yōgayuktō munirbrahma nacirēṇādhigacchati || 5.6 ||](#)

Taking kāvi is easier. Running away from house is easier. Dayānanda Swami always says; before he took Sanyāsa he went to Himalayas and met so many sanyāsis; and he expressed his desire to become sanyāsi and most of the sanyāsis there, they were

strongly advising Swamiji against taking sanyāsa. We did mistake and we are like the monkey who lost the tail; kindly do not commit that mistake. And the unfortunate thing, any other āśrama you can enter and if it does not suit you, you can come out. From Brahmacharya āśrama you can go to grihasthāśrama; from Grihastha āśrama to sanyāsa-āśrama. From Sanyāsa Āśrama, you cannot come back, because it is a one way traffic; and there are many many miserable sanyāsis not happy with the life they lead, because mind wants change; wants to talk to four people; if you go to Badri or Kedar, and if you want to meet any sanyāsi, you are the rare audience for them; and you will find they will never leave you; and they will go on talking, and you will be observing the watch on and off, as you have a train to catch, etc. but they will go on talking, because they do not have even somebody to talk. There is no variety in dress; morning kavi, evening kāvi, next day kāvi, no designer cloth; no different hairstyle; what style in a shaven head; and regular bikṣa what is there; rice and dāl; or dāl and rōti; this is the only bikṣa. To accept this, you require a type of mind; and therefore the tradition will talk about sanyāsa only after making sure that person is ready. That is why in the Upaniṣads alone, the real sanyāsa is talked about.

But if the person is not ready and majority of humanity is not ready then the definition will change. And Kṛṣṇa is addressing the majority. Therefore the following definition of sanyāsa is in keeping with the majority of humanity, which is not mature in mind.

And therefore Kṛṣṇa addresses the aśuddha anthakaraṇa people; aśuddha anthakaraṇa people means what people who are not yet ready. And what should they remember. Kṛṣṇa says yajñadānatapaḥkarma na tyājyaṃ. Never think of renouncing the religious way of life; it is a very important support for the emotional mind. If you want to avoid drugs, if you want to avoid liquor, if you want to avoid all these other practices, and if you want to enjoy a sane mind, a religious life style is useful. In fact, in India, if majority of people is reasonably sane, it is only because of religion, because in all other respects, we are big zero. Poverty is so high; no water; nothing is available.

According to the principles of sociology, either we should have gone crazy, or there must have been a revolution in India. There is no revolution in India and we are reasonably sane; But even in slums, people are smiling, that is their religion is keeping their sanity of Indians.

And therefore Kṛṣṇa says here yajña dāna tapaḥ karma; there are three basic religious disciplines; never give them up. What are those three? religious disciplines, yajña, worship of the Lord in some form or the other; even now you go to temples and especially pradōṣam, you will find people forget all their problems, water problem, that

problem, this problem, corruption problem, etc. and they will blissfully pray forgetting everything.

Then dānam, sharing, even now India is a country which has got a high level of charity; in spite of poverty; there was an article recently. They have calculated the amount of money given in charity in India. It runs 2,200 crores or something, even a villager who has got Rs.100. If a sanyāsi goes, he has an idea, he has to give dakṣiṇa. One Swami was telling that he went to a slum area; where people are extremely poor; they do not have any possession; by the time he went around in front of many huts, he had received 5 paise and 10 paise coin; they do not have money; but even out of that meager amount, they want to give. A rich man giving Rs.100 is not a great thing; but a slum person giving 5 paise that is because of dānabuddhi. That Swami says I felt like shedding tears; they do not know from where the next meal comes; Still they value ochre robed person.

And if that Swamiji had said I will not receive that money, because you are poor, they would have felt offended. And in fact they will curse themselves that they are not lucky enough to even donate அந்த குடுப்பினை கூட இல்லை; he did not take our money and they will feel bad, and therefore I received it all. And the interesting truth is of the 2,200 crores dānam or so, 60 or 70% is from the village. Richest people are in the city; but the poorest charity is in the city. But they are giving it is a vēdic value. If you have Re.5 income, Re.1 paise has to go to charity. This is the vēdic injunction; thamēdam vēdanu vacanēna brahmāṇa vividiṣanti yajñēna dānēna tapasa. And therefore Kṛṣṇa reinforces the Bṛhadāraṇyaka injunction dānam. Whatever little you share with others.

And the next one is tapas. We have seen tapas in the previous chapter, three types of yajñah. In the 17th chapter, three types of dānam we saw, and tapas also karaṇa dṛṣṭya and guṇa dṛṣṭya, austerity and three religious practices you should never give up. You may decide to settle in New York for work; but never give up these three practices.

So yajñadānatapaḥ. Karma is not the fourth item; karma is the common factor to be added to all these three; yajña karma, dāna karma, the practice of dānam, tapa karma, the practice of austerity, the practice of simplicity, न त्याज्यम् na tyājyam, never give up.

On the other hand, kāryam ēva. It has to be done, whichever part of the world you live. Why you should do them? Because these are the three prominent disciplines which will prepare you for spiritual knowledge. If you value spiritual knowledge, you should value the preparation also, and if you value the preparation, you have to value these three.

Therefore Kṛṣṇa says yajñō dānam tapaścaiva; these three fundamental religious practices are pāvanāni. Pāvanāni means purifiers of the mind; purifiers of the mind and

What do you mean by purification, removal of all the emotional obstacles to v̥dāntic study.

And the first and foremost obstacle is what? Whether v̥dānta is required or not, is the basic obstacle. Is there any relevance to v̥dānta?' When there are impurities in the mind, our conclusion will be v̥dānta is not required. For what purpose?

We are going to jobs, we are salaried, we are able to have children, we are able to educate them; and we have got food; why religion, why temple, why scriptural study; and there are some people who argue people have got fear, they require God. Therefore religion is for the weak-mind; this is the conclusion of many people.

We say religion is not for a weak mind. Religion is for a mature mind. When the mind becomes mature, we know the importance of God, we know the importance of spiritual knowledge and if we do not feel the relevance, it is a very very unfortunate obstacle; we call it a type of pāpam. Even though a person is very rich, people will say he is puṇyavān, because money is there; but v̥dānta calls, v̥dānta tells that he has pāpam, because he has not yet understood the relevance of spiritual pursuit. And therefore yajñō dānam tapaścaiva; all these three are purifiers. For whom? Manīṣiṇām, for the intelligent human being, they are all very valid.

And therefore Śankarācārya adds a note, which Kṛṣṇa wants to avoid, but Śankarācārya adds as a footnote, you are allowed to renounce all these three. Kṛṣṇa does not want to say that, but Śankarācārya adds a note, you are allowed to renounce all these three, after jñāna-yōgyatha prāp̥thi.

And this Lord Kṛṣṇa also agrees in the 66th verse of this chapter, sarvan dharmān api parithyajya; dharmān, yajna, dāna, tapa karmāni; you can renounce, after acquiring the eligibility. Till that, kāch-mūch, no opening the mouth; be religious, start from the applying the vibhūthi. Not necessary for big and big practices, applying the religious mark is itself is a big thing. Now it is very very bad to show our religiosity.

Verse 18.6

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८.६ ॥

ētānyapi tu karmāṇi saṅgam tyaktvā phalāni ca |
kartavyānīti mē pārtha niścitaṁ matamuttamam || 18.6 ||

त्यक्त्वा tyaktvā **renouncing**, सङ्गम् saṅgam **attachment** च फलानि ca phalāni – and **the results**, एतानि ētāni **these कर्माणि अपि तु karmāṇi api tu action alone**, कर्तव्यानि kartavyāni

are to be performed इति iti **this is me** niścitam **मे निश्चितम्** My **considered उत्तमम्** uttamam – **and the best मतम्** matam **teaching, पार्थ** pārtha **Oh Arjuna !**

6. Renouncing attachment and the results, these actions alone are to be performed --- This is My considered and the best teaching, Oh Arjuna!

Therefore, Arjuna remember, basic religious activity, one has to do. ētāni karmāṇi; these three important religious disciplines. What are they? Yajña dāna tapaḥ; kartavyāni, you have to necessarily practice, and when you practice them, what should be your attitude? Saṅgam tyaktva; do not get attached to even the religious karma. Because later after purification, you have to renounce them; that is important, you should get attached and follow them initially, but after sometime, there are people attached to rituals, they would not come to vēdānta. Two extremes. One group never enter yajña dāna tapaḥ, the other group which enters, but they never come out of them. What is intelligence? Enter, purify and get out; and after getting out what should you do? Vēdānta śravaṇa, manana, nidhidhyāsana.

Therefore religious activities are important; but do not get attached even to them. Treat them as a sādhana ; not an end in itself. Therefore saṅgam tvaktva; without attachment; and phalani cha. According to the scriptures, yajña dānam and tapaḥ, these three religious disciplines can produce two types of puṇyam; yajña, dānam and tapaḥ, they can produce two types of puṇyam; One puṇyam is called spiritual puṇyam, another puṇyam is called material puṇyam.

What do you mean material puṇyam? You can understand; material puṇyam is that which will provide you with all material things. Big house, 24 hours running water, (this is important), and all electricity, A/c, car, and all those things, if you have to enjoy the material comforts, you require some puṇyam. So yajña, dānam and tapaḥ can produce material puṇyam, and the other is what? Spiritual puṇyam.

What do you mean by spiritual puṇyam? Spiritual puṇyam will not give you material benefit; on the other hand, it will produce internal benefit like amānitvam, adambitvam, ahimsa, śānti, (in which chapter? 13th chapter) and in the 16th Chapter, Abhayam satva saṁśuddhi, which we call daivi sampath. Thus yajña, dānam tapaḥ can give you inner transformation.

And not only it will give you puṇyam, in the form of sādhanā catuṣṭaya sampathi, and it will give you another type of spiritual puṇyam, which will provide you with a competent Guru. For that you need puṇyam.

So the puṇyam that gives you a bungalow is different from the puṇyam that gives you a vādānta guru; both need puṇyam, but the quality of puṇyam is different. And it is not enough that you get a guru; you should have the facility to come to the class regularly. For that also you need puṇyam. Without any obstacle, Sunday after Sunday, if you have to come, health must co-operate, traffic, family must cooperate. So many things are there; they all require puṇyam, remember; if you are attending these classes, do not take it as a joke, in your puṇyam bank, you have a got a very big bank balance. Or else you will not be able to come. Something will stop you. Therefore, when you do these yajñah, dana, tapaḥ, you can choose which type of puṇyam you want? Bungalow-car giving puṇyam or guru śāstra śravaṇam; you have to choose; because one of the two will be given, you can't ask for both. Kṛṣṇa says you have to choose between the two; and therefore Kṛṣṇa advises: Do not choose material puṇyam. Phalāni ca tyaktvā. **phalāni** means material puṇyam, you do not ask for. Do not encash for the worldly benefit; that will come and go; and you can earn; and so you encash yajña, dānam and tapaḥ for what; these spiritual puṇyam; saṅgam tyaktvā phalāni ca; kartavyāni.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥३॥

[durlabham trayamēvaitaddēvānugrahaḥētukam |](#)
[manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ ||3||](#)

Śankarācārya tells in Vivēkachūdamaṇi. Being born a human being requires a puṇyam. Also developing interest in spirituality requires till greater puṇyam; and having a conducive atmosphere to fulfill your spiritual urge requires tremendous puṇyam. You may be in a city where roads are fine, everything is well provided, but everywhere you do not give an opportunity to study śāstra. And therefore, may you do, yajña, dānam and tapaḥ karma; iti niścitam matam uttamam. This is my considered verdict. Niścitam matam.

What is my considered verdict? One should not give up these three. Not only he should follow these three, he should utilise these three, for spiritual purposes, rather than material. It is like a piece of sandalwood; can be used for burning, or cooking the food, or you can use the same sandal wood for rubbing and applying. Chandana taru kāṣṭanam kurute. Who will use the sandal log for burning and cooking? Similarly, yajña, dānam and tapaḥ should be used for spiritual benefit. So having made this general observation, Kṛṣṇa is now going to talk about three types of renunciation.

Verse 18.7

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागः तामसः परिकीर्तितः ॥ १८.७ ॥

**niyatasya tu sannyāsaḥ karmaṇō nōpapadyatē |
mōhāttasya parityāgastāmasaḥ parikīrtitaḥ || 18.7 ||**

सन्यासः sanyāsaḥ – **Renunciation**, **नियतस्य कर्मणः** niyatasya karmaṇaḥ – **of obligatory action**, **न तु उपपद्यते** na tu upapadyatē – **is not proper**. **तस्य** tasya – its, **परित्यागः** parityāgaḥ – **renunciation**, **मोहात्** mōhāt – **out of delusion**, **परिकीर्तितः** parikīrtitaḥ – **is said to be**, **तामसः** tāmasaḥ – **to be tāmasic**.

7. Renunciation of obligatory action is not proper. Its renunciation out of delusion is said to be tamasic.

Thus three types of sanyāsa Kṛṣṇa is talking about or sātāvika, rājasa, tāmasa sanyāsa; and all these three are from the standpoint of a person who is not yet ready. Kṛṣṇa is keeping in mind an unprepared person and giving this teaching;

And the order in which he treats these three is tāmasa sanyāsa first, then rājasa sanyāsaḥ and sātāvika sanyāsaḥ. Normally, in the 17th chapter, we saw the order is sātāvika, rājasa, tāmasa. Now he reverses the order. And when I talk about sātāvika sanyāsa, you should understand Kṛṣṇa does not make a difference sanyāsa and tyāga; therefore, sātāvika sanyāsa is the same as sātāvika tyāga. Similarly rājasa sanyāsa is rājasa tyāga. So in this seventh verse, tāmasa sanyāsa is defined. 8th deals with rājasa, and 9th sātāvika.

So Kṛṣṇa says here first. Arjuna remember: karmaṇaḥ sanyāsaḥ na upapadyatē; never renounce these three basic spiritual disciplines. Under no circumstances, you should renounce or you should never renounce these three; which three?; yajña, dānam and tapaḥ. And whenever I say yajñāḥ, the pañca-mahā-yajña s of the third chapter you should remember; I am not going to those details.

Those three together Kṛṣṇa calls in niyata karma; Niyatam means compulsory; Just as nowadays they say physical exercise is compulsory, for every human being, for maintaining physical health. Therefore, you see people walk in the morning wearing the shoe. Because every other magazine is writing, you may diet, you may not diet, you may do anything, one thing inevitable for physical health is physical exercise. Aerobic exercise.

And they also show in the breakfast TV, but the problem is we regularly watch that; watching is not doing; you put on more weight. Just as physical health requires physical exercise compulsorily, Kṛṣṇa says spiritual health requires these three compulsorily, and therefore they are called niyata karma; niyatam means compulsory.

And if somebody argues, what will happen if I give up my regular exercise? So the consequences will not be suffered by the doctor; not by the newspaper; not by the magazine, if I do not do the consequences will be suffered by me. Similarly, I give up yajña, dānam and tapaḥ, Kṛṣṇa will not suffer; Vēdaḥ will not suffer; Gīta will not suffer, Swamis will not suffer; I will have to pay very dearly. And therefore Kṛṣṇa says niyatasya. Niyatasya karmaṇaḥ is equal to yajña, dānam and tapaḥ karmaṇaḥ, sannyāsaḥ nōpapadyatē.

And there are some people who give up these compulsory religious activities, like people not doing physical exercise, giving one excuse or the other; we also are doing the same thing, i.e. the gurus, that is we end up becoming Gurus. குரு; ரண்டு அர்தம். Heavier. Guru means guru, other is heavy. We all face this problem. One side, only sweet in bhikṣa, other side, no exercise. Get into problem. So therefore, if a person does not do the compulsory exercise, it can be because of any reason; due to several reasons.

Kṛṣṇa says some people do not practice them because they do not know their value. Just there are many illiterate people who do not understand the importance of exercise. That is why awareness is to be created; teaching is to be done; what happens if you do not move your muscles; they have to teach you.

And therefore Kṛṣṇa says there are some people who renounce them due to ignorance; ignorance of what; Ignorance of their value? So mōhāttasya parityāgaḥ. There are some people who leave them out of delusion, out of ignorance; ignorance of their value; and ignorance is caused by which guṇa. Tamō-guṇa, and therefore such a renunciation, which is caused by ignorance, i.e. called tāmasa sanyāsaḥ. So what is tamasic renunciation? Renunciation of basic religious activity, out of the sheer ignorance of their importance in maintaining my spiritual health, That is called tāmasa sanyāsa. The details we will see in the next class. Hari Om

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In the beginning of the 18th chapter, Arjuna asked a question to Lord Kṛṣṇa, requesting the Lord to clarify the meaning of the two words, sanyāsa and tyāga; both of them literally mean renunciation. And Kṛṣṇa gave the opinions of different scholars and thereafter Kṛṣṇa has started giving his own verdict or opinion. And according to Kṛṣṇa, sanyāsa and tyāga are both synonym. There is no shade of difference in the meaning, sanyāsa is equal to tyāga; tyāga is equal to sanyāsa; both mean renunciation.

Thereafter He divided this renunciation into three categories, sātvika, rājasa and tāmasa and He has started defining each one of the three. And instead of going in the normal order, Kṛṣṇa has taken the reverse order. In the 7th verse, which we completed in the last class, Kṛṣṇa has defined tāmasa sanyāsa; later He will define rājasa and sātvika.

And before giving a definition, Kṛṣṇa wants to make the context very clear. When the scriptures address an audience, what type of audience is kept in mind should be clearly known? Because the advice of the scriptures will depend upon the spiritual maturity of the audience. If this is not kept in mind, our scriptures will appear to be full of contradictions.

In one place, scriptures will encourage the seeker to do actions, and the very scriptures will encourage the student to renounce action elsewhere. In one place the scriptures will say get married; in another place, the very same scriptures will say, get out of the house. In one place, the scriptures will say pūja is very glorious; in another place, as we are seeing in Māṇḍūkya, it says that every worshipper is an unfortunate person. Therefore, the scriptures will appear to be full of contradictions, if the level of the student is not kept in mind.

Broadly the students are classified into two levels; those students who have already purified the mind; the pure-minded-ones and in Sānskrīt, we use the word, jñāna yōgyaḥ, or sādhanā catuṣṭaya saṁpannaḥ, I will use the simple expression, the prepared-student.

And another set of students, the scriptures keep in mind, is the unprepared-student; and the advice will depend upon whether the student is prepared or not.

And Kṛṣṇa wants to make it very clear, that now He is going to define sanyāsa, keeping in mind the unprepared-student. If He is addressing the prepared-student, his definition of Sanyāsa would have been totally different. So now He is keeping in mind those students who are full of rāgaḥ, dvēsaḥ, kāmaḥ, krōdhaḥ, lōbhaḥ, mōhaḥ, madaḥ, mātsaryaḥ, etc. (it is not finished, therefore etc. ~ my breath will last only up to that limit!); etc.

And this He made very clear by making one statement; Arjuna, you should remember all the unprepared students should remember that karma is extremely important, for spiritual progress. An isolated, secluded, withdrawn life should not be thought about by an unprepared student. That person must be in the society and He should lead a busy life of karma. And the only thing he has to take care of is the karma should be chosen in such a way that they will promote spiritual growth. And the karmas are divided into sātvika-karmāṇi, rājasa-karmāṇi and tāmasa-karmāṇi; we saw in the 17th chapter.

Para Upakāra karmāṇi, is sātāvika-karmāṇi; those activities which will benefit more number of people. They are called parōpakāra karmāṇi or sātāvika-karmāṇi; they will contribute to spiritual growth predominantly; material growth they may contribute or not, spiritual growth is definite.

The medium karmās, the rājasa-karmāṇi s are those which are called para udāsina karmāṇi, those activities in which do not take into account others' at all. He lives only his personal blinkered life; he does not bother about even the existence of the society; he ignores the society; he neither does good to the society, nor does he do any harm also. This is para udāsina karmāṇi, udāsina means ignoring, and these are called rājasa-karmāṇi; they will not contribute to spiritual growth also, they will not lead to spiritual downfall also, because he does not do no good, no bad, therefore, neither spiritual growth or regression; spiritual stagnation takes place. **மேலெயும் போகமாட்டான்; கீழேயும் போகமாட்டான்; த்ரிஸன்க்குமாதிரி அங்யே இருப்பான்.** He will not go up nor down, he will be like Triśanku. They are called para udāsina karmāṇi.

Then the third lowest type of karma is para apakāra karmāṇi; tāmasa-karmāṇi, which are harmful to others, and these are the lowest because, they lead to spiritual regression or downfall.

Thus spiritual progression, spiritual stagnation, spiritual regression. Sātāvika karmāṇi elevates, rājasa-karmāṇi maintains; tāmasa-karmāṇi pulls you down.

And a spiritual student's aim is to increase the proportion of sātāvika-karmāṇi; to reduce the proportion of rājasa-karmāṇi, and to eliminate tāmasika karmāṇi. If one were to give a percentage basis, if he does 60% sātāvika karmas, he will rise faster and faster up; and 35% rājasa-karmāṇi, tāmasa-karmāṇi should become minimum; if possible zero. This changing the proportion is going towards karma-yōga level. And therefore, Kṛṣṇa wants every unprepared student to remember the significance of sātāvika-karmāṇi, in spiritual growth, and those karmas alone Kṛṣṇa calls, yajña, dānam and tapaḥ karma.

Now in the 7th verse, Kṛṣṇa says supposes an unprepared student renounces the karma. What karma? Even sātāvika karma (if he renounces tāmasa, it is good, if he renounces rājasa karma, is also good). Suppose an unprepared student (that idea is very important) renounces sātāvika karmas also, by taking to sanyāsa, giving up the society, family, whatever little good he was going, he gives up, and goes to an āśrama or a secluded place; because the mind is not totally prepared, he is unfit for vēdānta. And therefore he will not be able to grasp the vēdāntic teaching; and the only purifying possibility of karma-yōga also he has left behind. That person will be in a disastrous situation, and Kṛṣṇa says suppose an unprepared student renounces sātāvika-karmāṇi.

And this renunciation can happen due to two reasons: one reason is sheerly because of ignorance regarding the importance of sātāvika karma; how sātāvika karma will contribute to my purification; or my daily pūja, sandhyā vandanam, or japa, or temple visit, or some dānam, or some service to the society, how significant they are, this person does not understand, because the benefit of the sātāvika-karmāṇi is non-tangible and abstract. Spiritual benefit is not quantifiable in terms of money, name or fame. Citta śuddhi, is not a concrete thing, and therefore some unprepared student, out of ignorance, they renounce sātāvika karmas and take to even sanyāsa without qualification.

And Dayānanda Swami says; the danger is not only for the person, the danger is for Sanyāsa itself. ஸன்யாஸதுக்கே ஆபத்து. The sanyāsa institution gets contaminated, the kāṣaya vastram gets contaminated; when it is taken by someone who does not deserve that; and this wrong misplaced renunciation of sātāvika karmas by an unprepared student, due to ignorance, is called tāmasa sanyāsa.

So Mōhāt; mōha here means what, ajñānam, தெரியலை, பாவம். Sorry he does not unfortunately understand, that is why it is generally said that whether I am fit for sanyāsa or not, it is better my Guru decides. Because we will not know whether we are mature enough or not; or we may choose to take sanyāsa, because situations are not favourable. Problems are there, so I have taken sanyāsa. Therefore I can cheat myself, as Arjuna was asking for sanyāsa, because the duty is very very bitter; and therefore, they say, even if you want sanyāsa, go to a Mahatma, live under him for some time, and let that mahatma decide, whether this person is ready or not. Invariably Guru alone decides. And śiṣya must be willing to accept. Or else when the guru talks of sanyāsa, the śiṣya runs away and think that let me change the guru. Guru must suggest and the śiṣya must be willing to accept and then alone, it will work; otherwise, tāmasaḥ parikirthithaḥ; it is tāmasic sanyāsa;

And there can be a second reason also for the renunciation of sātāvika karma by an unprepared (you should remember the context of the unprepared) student. What is the second reason? That is said in the next verse No.8.

Verse 18.8

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८.८ ॥

**duḥkhamityēva yatkarma kāyāklēśabhayāt tyajēt |
sa kṛtvā rājasam tyāgam naiva tyāgaphalam labhēt || 18.8 ||**

कायक्लेशभयात् kāyāklēśabhayāt **out of fear of physical strain**, यत् त्यजेत् yat tyajēt **suppose one gives up** कर्म karma **the duty**, इति दुःखम् एव duḥkham ēva (**considering it**)

to be troublesome कृत्वा kṛtvā having taken to, राजसं त्यागम् rājasam tyāgam rajasic renunciation, सः न एव लभेत् saḥ na ēva labhēt he never gets, त्यागफलम् tyāgaphalam the results of renunciation.

8. Out of fear of physical strain, one gives up the duty (considering it) to be troublesome. Having taken to Rājasic renunciation, he never gets the results of renunciation.

So the second type of person. This person is also an unprepared student. He really requires sātvika karma; but what does he do; he renounces sātvika karma; what is the reason for renunciation? It is not ignorance. This person knows the significance of sātvika karma; he has heard the Bhagavad-Gīta; and he also tells everyone sātvika karmas are important; and they are required to purify the mind; he knows well, and he can give lectures also. But the problem is he would not do. Like many people who knows the significance of exercise. Not because of ignorance, they know, and they do not do. What can be the reason? Kṛṣṇa says the reason is because of their attachment to the body, and the bodily comfort, they do not want to strain the body; they want to lead a comfortable life; if I have to go for a morning walk; No doubt, morning walk is very great, it will reduce cholesterol, he says I know, but I have to get up and I have to walk; thus he does not want discomfort to the body, which means he has got attachment to the body.

Attachment is rajō-guṇa; ignorance is tamō-guṇa; here this person does not have ignorance problem, the problem is bodily attachment; Therefore he does not want to take any pains. Even the namaskāra also he does not want to do properly; you know there are different namaskāras, satsaṅga namaskāra, pañcaṅga namaskāra, and we have got the shortest cut namaskāra; and we always choose the shortest. Why? One has to bend, and the back will pain, etc.

Therefore Kṛṣṇa says, kāyakleśabhayāt tyajēt, because of his concern for the body; and because of his discomfort caused to the body, because of the fear of physical strain; kāya means body, klēśa, means strain, because the fear of the physical strain. And unfortunately or fortunately, all our religious activities involve physical strain; pradikṣiṇa, satsaṅga namaskāram, then get up, then again namaskāra, etc. etc. they have voluntarily kept so that you would not have dēha abhimāna; the very aim of ritual is dēha abhimāna tyāga; your laziness and attachment to the body should go away. Therefore kāyakleśabhayāt tyajēt.

And what is his attitude towards karma? Duḥkham ityēva; with the notion that every karma is a strain. Every karma, every small karma, and you ask him to go Sabarimala, then he will say, that I will go to the Ayyappa temple at Santhome. If you ask him to go to Tiruvannamalai giri valam; he will say that I will do it as a mānasika giri valam. So any physical activity he has got wonderful excuse. When tummy becomes bigger, excuses

become more, as in the Vināyaka, Subramaniya stories. When there was a competition to go round the world, to get the mango, Subramanian, immediately he went round the world. For the Vināyaka, round the world is impossible. Therefore his buddhi worked and what is that? He said that parents are the world and he did their pradakṣinam; as they are equal to the whole world. Therefore mind gives excuses; duḥkha iti karma tyajēt; sa kṛtva rājasam tyāgam; such a misplaced renunciation of sātāvika karma, because of physical attachment is called rājasa sanyāsa.

By doing such a renunciation, Kṛṣṇa gives a warning that this person will not get any benefit, because even if he goes to an āśrama, he will not be able to study as the mind is not yet prepared. Therefore tyāga phalam naiva labēt. He will never get the benefit of renunciation. This is a rājasa sanyāsa. And both of them Kṛṣṇa does not want people to take. So never renounce the sātāvika activities. Then what is sātāvika sanyāsa? That is the one Kṛṣṇa wants the people to take. That is defined in the 9th verse.

Verse 18.9

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८.९ ॥

kāryamityēva yatkarma niyataṁ kriyatē'arjuna |
saṅgam tyaktvā phalaṁ caiva sa tyāgaḥ sāttvikō mataḥ || 19.9 ||

त्यक्त्वा tyaktvā **renouncing**, सङ्गम् saṅgam **attachment** च एव फलम् ca ēva phalam **and the result** यत् yat **suppose** नियतं कर्म niyataṁ **karma the obligatory action** क्रियते kriyatē **is performed** इति एव iti ēva **with the attitude** that कार्यम् kāryam **“it should be done”**, सः त्यागः saḥ tyāgaḥ **that renunciation**, मतः mataḥ **is considered**, सात्त्विकः sāttvikaḥ **Sattvic**, अर्जुन Arjuna **Oh ! Arjuna**

9. Renouncing attachment and the result, suppose the obligatory action is performed with the attitude that “it should be done”. That renunciation is considered Sātāvika, Oh! Arjuna.

Whereas a sātāvika person is one, who knows that I am not yet prepared. This is very important. I should very clearly know whether I stand, because the scriptures talk about various sādhanās, for students of different levels. Therefore it is for me to decide where I stand. And this sātāvika person knows what I want is mōkṣa, mōkṣa requires jñānam, jñānam requires citta śuddhi, citta śuddhi requires sātāvika-karmāṇi. See clarity. I want mōkṣa; mōkṣa requires self-knowledge; self-knowledge requires purity of mind; purity of mind requires sātāvika-karmāṇi. This clarity he has got. He does not suffer from the problem of ignorance. He has knowledge. Even if he has got knowledge, if he is attached to the body problem, he will know that I know, but I would not do. But this sātāvika person does not have the problem of bodily attachment; he knows physical karmas involve physical strain. He would not call it a strain because he sees it as a necessity. And he sees

the positive benefit coming out of that strenuous action and therefore this strain will not appear as strain; like the people who stand in Tirupati queue for 14 hours; 16 hours, 24 hours, it may be a strain, but they value the darśanam, this strain will not appear strain.

Any means will appear as strain, if the end is lost sight of. Any means will appear as a pain when the end is lost sight of. When the end is kept in mind, the means will never be seen as a pain. And therefore this sātvik person, how does he think? Kāryam iti ēva; I have to do karma; pañca mahā yajñāḥ. I have to resort, not for pleasing the gurus, or Gods or scriptures, for my own spiritual growth, I require. That is why we say awareness is very very important. Action governed by awareness will only stand. Any other amount of other people telling you to exercise, one would not; but I should be educated and I should know the value of it.

And therefore, kāryam; I have to do; iti niyatam karma kriyatē; this person takes to activity; and his aim is what; increasing the proportion of sātvika karmas, and certainly he has got so many selfish desires; he wants to buy a house, he wants to do this, he wants to do that. There are rājasic selfish karmas also, not that they come to zero, but the thing is, they are lesser, compared to sātvika karmas; and the tāmasa karmas, harmful activities, he deliberately reduces. Even in the business that he takes to. When such a person gets lot of profits, there are so many industrial houses, every sanyasi will pray for the success of the those industrial houses; you know why, their profit are utilised for the benefit of the society. It is not they want to use the whole thing for their luxurious things. Fund is used for schools, hospitals, āśramās, vēda padaṣala. Society will pray for the profit; even sanyāsīs will pray for their profit. So doing business is not a materialistic action; if the business also contributes to para upakāram. And therefore, niyatam karma means, sātvikam karma, yajña, dāna, tapaḥ karma. Pañca mahā yajña karma, here is called niyatam. Spiritually elevating activities this person does.

Then if he is performing the karma, how can you categorise that into a type of sanyāsa at all? We are talking about what? Sātvika sanyāsa and sātvika sanyāsa is not renouncing karmas; he is performing the karma, he has not renounced anything; then how can you call it as sanyāsa. Kṛṣṇa says this person renounces something else; he does not renounce the sātvika-karmāṇi; but he renounces something else. What is that? Saṅgam tyaktva; he renounces his attachment to those karmas; so saṅga means attachment to those karmas; because remember, even the sātvika karmas are valid only until citta śuddhi is attained.

Because sātvika karmas are meant for citta śuddhi or jñānam. These are fundamentals, one should not forget. Sātvik karmas will never produce jñānam. They will produce citta śuddhi; therefore until the purification of the mind, sātvika karmas are valid; after

purification I should be ready to either renounce or reduce the sātāvika karmas. And therefore do not get attached to even karma; even sātāvika karma.

Later Kṛṣṇa will say; Sarva dharman api paritajya; Therefore never get attached to anything; And one great Tamil saint says; ஆசை அறுமின்கள்; ஆசை அறுமின்கள்; ஈசனோடாகிலும்; ācai aṛumiṅka!; ācai aṛumiṅka!; īcaṇōṭākilum. That we do not say; because first one has to have asai to the Easan! First let the āsai come. The idea is that ultimately I should not depend upon any external factor. Therefore, use the sātāvika karma, as a means, do not get attached to them, as an end.

Similarly, phalam chaiva; these sātāvika karmas have got two fold benefit; the primary benefit is the spiritual benefit; the inner growth. That is the primary benefit for sātāvika karma. And there is a secondary benefit, a bye product; a spin-off, that is the material name and fame. The society will say he is a great parōpakāri; he has done good works; he should be given Padmashri; one reward should be given; one ponnadai will be given; name and fame will come, when a person does para upakāra karmāṇi; but the one who practices the sātāvika karma, he should not be aiming at those bye-products. If you are going to aim at bye-product; if you are aiming at the bye-product, they are no-more bye-product; a bye-product is a bye-product only when you do not aim it; as a bonus let it come; let it not come; I am doing it; for my own inner spiritual growth.

Thus, for sātāvika karmas, there is one mukya phalam and there is avāntara phalam. The example given is when you plant a mango tree; for the sake of mangos, mango fruit is primary benefit; and there are so many secondary benefit for a mango tree. First water harvesting it will retain the water; the temperature will come down; because one tree retains so much ground water; cooling is a bye-product; shade you get is a bye-product; mango leaves, if you want to invite a Swami, pūrṇa kumbha, readily available, twigs are there; earlier it was fuel. All those things are called avānthara phalam; sātāvika karmas have got spiritual growth as primary benefit; material spin offs as the secondary benefit; a karma-yōgis should not focus on the avānthara phalam; that is called phalam tyaktva. Do not work for name, fame, recognition and climbing the corporate ladder; at least this year I should get the promotion; and the other person who joined the company after me, he has got; Why? Because he applies maska; he knows what are the real qualifications; working is a secondary qualification; for promotion, you require other qualifications that he takes to; do not do that; therefore saṅgam phalam chaiva tyaktvā; phalam means avānthara phalam; the material spin off, do not aim at.

And such a renunciation, sat tyāga; where I do noble karmas the beauty is when I do it with understanding the very karma gives me joy; the very performance is the phalam; like a good musician or like a good teacher even, a good teacher enjoys the teaching;

and if the student understands, it is their puṇyam; if they do not understand, some obstacles maybe there; the very teaching gives him the joy; for a musician, the very singing gives him the joy; a karma-yōgi enjoys as a kartā itself; he does not want to enjoy as a future bhoktā. And if he enjoys as a future bhoktā, it is a bonus for him because he has already enjoyed as a kartā; enjoying as a kartā is karma-yōga; doing karma for the sake of enjoyment as a future bhoktā is called karma. Karma-yōga phalam is instantaneous. For phalam there is an unpredictable future phalam. Therefore Kṛṣṇa says saṅgaṃ phalaṃ caiva tyaktvā, yat karma kriyatē, sa sāttvikō tyāga. This is called sātvika sanyāsa.

OK. From this slōkā; we get a very important corollary. Kṛṣṇa has defined sātvika sanyāsa as performing the karma, without being concerned about the material benefit; if it comes, good, if it does not come, OK. I am growing spiritually. And if by chance you remember the 3rd chapter; difficult I now, this is 18th chapter, in which jambhavān time, we learned it. If by chance you remember, the third chapter or 2nd chapter Kṛṣṇa has given the same definition for karma-yōga.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्धसिद्धोः समो भूत्वा समत्वं योग उच्यते || २- ४८ ||

[yōgasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya |](#)
[siddhasiddhyoḥ samō bhūtvā samatvaṃ yōga ucyatē || 2.48 ||](#)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा |
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः || ३- ३० ||

[mayi sarvāṇi karmāṇi sannyasyādhyātmacētasā |](#)
[nirāśīrnirmamō bhūtvā yudhyasva vigatajvaraḥ || 3.30 ||](#)

The peculiar thing that we find is karma-yōga of the 2nd and 3rd chapter, Kṛṣṇa has presented now as sātvika sanyāsa. See the mischief; old wine in new bottle. May not be a nice example in a Gīta class; but that is also 'spiritual' example!

OK. So Kṛṣṇa wants Arjuna to take to karma-yōga. Arjuna is refusing; therefore now Kṛṣṇa is presenting the same karma-yōga as sātvika sanyāsa; and therefore a karma-yōgi, is as good as a sanyasi. Figuratively he is a sanyāsi; that alone in śāstra we call gauna sanyāsa. Figuratively he is a sanyāsi only; because whatever piece of mind a monk enjoys; whatever a piece of a mind a monk enjoys; a monastic person enjoys; the very same piece of mind, this karma-yōgi will enjoy because even though he has so many responsibilities, he is willing to accept the future, as Īśvaraprasāda. So why should he worry; let it come; I will accept; therefore he enjoys sanyāsi's piece of mind. Therefore sātvika sanyāsa is equal to karma-yōga is the most important corollary that we have to learn.

So with this Kṛṣṇa has defined all the three sanyāsa. And we should also note; sātvika, rājasa, tāmasa sanyāsa is the same as sātvika, rājasa, tāmasa tyāga, because in Kṛṣṇa's vocabulary, sanyāsa and tyāga are synonymous.

Verse 18.10

न द्वेष्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टः मेधावी छिन्नसंशयः ॥ १८.१० ॥

na dvēṣṭyakuśalaṁ karma kuśalē nānuṣajjatē |
tyāgī sattvasamāviṣṭo mēdhāvī chinnaśaṁśayaḥ || 18.10 ||

सत्त्वसमाविष्टः satvasamaviṣṭaḥ **Established in sattva** त्यागी tyāgī **a renouncer** मेधावी mēdhāvī **becomes wise**, **छिन्नसंशयः** chinnaśaṁśayaḥ – **free from all doubts**, न द्वेषि na dvēṣṭhi **he does not hate**, **अकुशलं कर्म** akuśalaṁ **karma a disagreeable work** न अनुषज्जते na anuṣajjatē **nor is he attached** कुशले kuśalē **to an agreeable one**.

10. Established in Satva, a renouncer (becomes) wise, free from all doubts. He does not hate a disagreeable work nor is he attached to an agreeable one.

So in these verses; 10, 11 and 12, Kṛṣṇa is talking about the glory of karma-yōga, which he has named presently as sātvika sanyāsa. So sātvika sanyāsa mahima or karma-yōga mahima is talked about. A karma-yōgi is one, who understands that he has duties in life; duty is the tax that one has to pay for living. For mere living, we have got certain duties, duty to myself. What is duty to myself? To eat; we cannot say I do not like eating; once you regularly, excretion becomes natural, you cannot stop that, pūja, dining, and toilet all are important; and you have to bath the body, exercise the body. These are all duties to myself; if I fail in these duties, I have to pay the price in the form of physical sickness. There is no escape. You cannot cheat god; cheat the natural law; Similarly I have duties to the family, in which I am. So if there is a setup, children are them, for them examination are there, parents have also examination at that time! We do not know, children's lesson we have no learned at all. Therefore you have to study Hindi; and you have to keep awake; and regularly you have to give tea; for all those things work for admission, Nowadays, every husband has to share the domestic work also. It is the new law, equality; gender equality; men have to cut vegetables; once in a while, dish-washing, baby nappy changing, etc. whether you like or not. If you are married; meditate for 7 days on these things and say I will accept. Or else only quarrels between the husband-wife.

Similarly, if I am in a country, I have to pay taxes. You cannot say that you forgot. Once a minister said that for 10 years he was busy serving the country that he forgot to pay the taxes. One minister claimed it seems; I cannot do. Living means, doing duties. Certain duties are pleasant; and many are there which are not that pleasant. Karma-yōgi means

the first job he does is that he removes this division Never call a duty as pleasant or unpleasant; tagging your duty pleasant or unpleasant makes your life miserable; because you cannot escape from the duty; Physically you do, mentally you reject. Internal rejection, external performance; there is a strain in the personality. I do not want to do, but I have to do.

A karma-yōgi, what does he do? He cannot renounce the duty, only way of avoiding this strain, I accept this as part of life. If I become a sanyasi, visitors will come. I cannot say, visitors cannot come. Why because that is occupational hazard. Every occupation has its hazards; they will gate crash. No appointment seeking habit. You cannot complain and say I want privacy. Sanyāsi and privacy will never go together. So thus every āśrama has got its own duties; therefore Kṛṣṇa says, tyāgi; tyāgi means sātvika sanyāsi, karma-yōgi; Kṛṣṇa has quietly changed the word sanyasi to tyāgi. From that it is very clear that from Kṛṣṇa's vision, Sanyāsi and tyāgi are synonymous.

Here he is talking about a sātvika sanyāsi, alias karma-yōgi; akuśalam karma, na dvēṣṭi. He does not hate any duty that comes in his way; he never complains; either internally or externally, because he knows that will cause stress and strain; it will affect the health in the long run. Even the job that I have taken, if I have joined a work which I do not like, purely for the sake of salary.

I had this example, anyway just as an aside, in one school, the principal wanted all the teachers to know our culture. The intention of the founders and the principal is that if the teachers know the value, they will impart to the children, so that the future of India will be wonderful because teachers have influence. Therefore they called and they said that I should teach the teachers Bhagavad-Gīta, and they had kept after the school hours, because the regular classes should not be disturbed, from 4-5 or from 5-6 p.m. And that was one of the worst experiences of my life. All the teachers were waiting for me to finish. Because many of the teachers had taken the job only to add to their income of their husband and both have to earn and now I can only become a teacher sheerly for the sake of salary; and thus I have become the teacher; purely for the sake of salary; I do not say all teachers; but many have done that; and therefore, their body language; their facial expressions. One poet sang a song;

[Arasikēṣu kavithvya nivēda nam](#)
[śirasi malika malika malika;](#)

Oh Lord, I am ready to accept any kind of śirasi likitam. But one thing I do not want, I have to share something with the people; who are not interested in receiving. He is a poet, I have to share my poetry with those people who are not interested; arasikeṣu kavithvya nivēda nam. Do not make me a victim of such a situation. Similarly, I had to

pump Bhagavad-Gīta and even Russian iron wall would have been thinner. This people had such powerful resistance. Anyway I managed somehow; and because of that puṇyam only I got wonderful students! Like you!

Akuśalam karma na dvēṣṭi. He does not hate unpleasant duties. kuśalē na anuṣajjatē; when there are pleasant duties, he does not get attached to them also. This is a sātvika sanyāsi and what will happen to him; in due course, after the vacation, he will be sufficiently grown up to receive the knowledge.

Details in the next class.

Hari Om

219 Chapter 18, Verses 10-13

ॐ

We are seeing the 18th chapter of the Gīta, which begins with a question from Arjuna, regarding the words sanyāsa and tyāga. Arjuna wants to know the significance of these two words and also whether there is any difference in these two words. And Lord Kṛṣṇa answers this question and that is the topic in the first twelve verses of the 18th chapter. Verse No.1 to 12 dealt with the topic of renunciation.

Lord Kṛṣṇa first gave different opinions of other Ṛṣis and later He gave His own teaching and according to Lord Kṛṣṇa, sanyāsa and tyāga are synonymous; there is no difference at all in these two words; both mean renunciation. Thereafter He talks about three types of renunciation, named sātvika, rājasa and tāmasa sanyāsa, which are the same as sātvika, rājasa, tāmasa tyāgaḥ.

And while defining these three types of sanyāsās, Lord Kṛṣṇa deviates from the conventional definition. Because in this context Lord Kṛṣṇa is dealing with a spiritual-seeker, who is not yet refined. The definition of sanyāsa will depend upon the person who is asking the question. Suppose a person has followed a religious life, taking to yajña, dāna and tapaḥ, and by following them for quite some time, if the person has refined the mind, to that person, the definition of sanyāsa will be different. What will be definition of sanyāsa? We will address him: Oh Seeker, you have followed the rituals enough; you have gone to pilgrimage; you have done dānam; and you have lead a religious life; and you have got the full benefit of those religious rituals, which is in the form of mental purification.

And after the purification of the mind, spending time in rituals is redundant; it is like eating food after one has eaten and filled his stomach. For a person of purified mind,

religious rituals are redundant and they become even an obstacle. And therefore for such a purified person, the definition of renunciation will be what? Giving up all the conventional religious activity and totally dedicating to vēdānta śraṇam, mananam and nidhidhyāsanam. Sarvadharmān parityajya māmēkaṁ śaraṇam vraja. Such a religious person does not require religious activities. For him renunciation will be what? yajña, dānam and tapaḥ, giving up of these. This is the definition given in the upaniṣad.

Suppose a person is not yet refined; which is the case of 95% of humanity. A mind is saturated with rāgaḥ, dvēsaḥ, kāma, krōdhaḥ, lōbhaḥ, and for such an impure mind, a religious lifestyle is inevitable. Because pūjas will alone purify the mind. Rituals are required. Japa is very much required; service to the society is inevitable.

So for such a unrefined mind, the definition of renunciation will be different. Kṛṣṇa says, if an impure person, renounces religious rituals, if an impure person renounces religious rituals, that renunciation is inferior renunciation. And Kṛṣṇa calls such a renunciation a tāmasa sanyāsaḥ. So what is tāmasa sanyāsa? Renunciation of rituals by an impure person; or it will be called rājasa sanyāsaḥ, which also means improper renunciation, and therefore Arjuna, you are also of inferior variety; majority of humanity is unrefined; therefore if they give up religion, such a renunciation will be dangerous; and therefore, do not give them up, because it is tāmasa and rājasa sanyāsa.

Then what is sātṛvika sanyāsa for an unrefined person? What is sātṛvika sanyāsa for an unrefined person? For an unrefined person, sātṛvika sanyāsa is karma-yōgaḥ; and therefore in the 9th verse, which is a very important verse, Kṛṣṇa says for an impure person, sātṛvika sanyāsa is in the form of karma-yōga; which means he should not renounce a religious way of life; yajñāḥ is very important in the form of pañcamahā yajñāḥ. நான் வேதாந்தம் படிக்கிறேன் என்று சொல்லி, பூஜையும், ஜபத்தையும் விட்டுவிடாதேயோ! Kṛṣṇa is warning. (One should not discard the temple visits or pūjas or japas, just because one has taken up study of vēdānta, saying "I am akartā, I am abhōkta ; I am beyond all these things"). This is what He says; He is warning; it is a fake renunciation.

But next crisis come, this so-called jñāni is flat on the ground; as long as the world experiences continue to disturb me, as long as strong rāgaḥ-dvēsaḥ s sway my mind, I should know I am not a ripe; therefore let me be a good person and continue my devotion to iṣṭa dēvatā, yajñāḥ is important, dānam is maha important, very important; tapas is also required. And what do you mean yajña, dāna, tapas? In the last 17th chapter, which we are supposed to have completed, and we are supposed to have revised during the vacation.

Then the next question is if sāvika sanyāsa is called karma-yōga, what is the basis for calling it a sanyāsa? Because in karma-yōga, a person is not renouncing yajñāḥ; not renouncing dānam or tapas, he is performing all these three; and if he is performing all these three, how do you call it renunciation? Because to name it renunciation, one has to renounce something.

And Kṛṣṇa gives a reason, and the reason is what? A karma-yōgi renounces anxiety regarding future. A karma-yōgi renounces anxiety regarding future. In fact, one who renounces anxiety is called a karma-yōgi. Then what does he do? According to his designation in family, according to his designation in the company, working place, according to his designation in the society, he keeps on doing what is to be done. As a father what I have to do, I do. I can contribute to the future of my children; but I can never control the future of my children. It is very very important; we can only contribute to the future of the children; but we can never control their future, we cannot control even their thoughts. We can create an atmosphere at home and hope that such a spiritual atmosphere will spiritually influence the children; that we can hope only; we all do not know what all MTV programs are going to the children. And in schools and colleges, what all things are happening; and how many classes they are cutting and going to cinemas, and restaurants, etc.

This is only with regard to children. Similarly with regard to our own health, in future; financial conditions, I do the best; as a kartā, I enthusiastically, deliberately, discriminatingly act; as a Bhōktā I am ready to accept.. yētat prārthyam yat yat bhavyam, purva janmānurūpam.

Oh Lord, according to the present karma and the past karma, what all have to happen in future, where is the question of controlling?

I may get a limited idea; when the śani peyarchi may go some idea, what is in store; only a rough idea; only śani Bhagavān is in the know. So therefore, karma-yōgis renounces anxiety. And second thing he renounces the attachment to even religious activity. Religious activities are wonderful, he must sincerely do them; even to them, he should be not have attachment in the sense, they are also a means; not an end in itself.

So any means we should take to the means, but over attachment to the means is also not correct. Imagine, the children say the school, the teachers are wonderful, and therefore they should not say that I will stay in the school itself; no parent will allow that; it is nice to love the school and the teachers; but a time should come when one has to transcend them. So this is called saṅgha tyāgaḥ and phala tyāgaḥ. In simple English giving up a concern for the future; that is called karma-yōga otherwise called sāvika

sanyāsa. In the case of which person? An unrefined person; context should be clearly understood, in the case of an unrefined person, sāvika sanyāsa is karma-yōga.

And then in the 10th verse, which we completed, before vacation, Kṛṣṇa said what will happen to such a karma-yōgi? Or called sāvika sanyāsi; what will happen to him. That was said, na dvēṣṭyakuśalaṃ karma kuśalē nānuṣajjatē... ॥१८.१०॥, karma-yōgi is one who keeps on doing whatever has to be done; without grumbling; without கடனே kadanē thought; without murmuring. So in family life, we will have to do stand in queue for several hours, for school admission and for college admission, if we have to send them abroad, we have to do so many things, then you get them married, lot of things are involved, for having got married and having got children, we should not complain that those responsibilities are burdensome; who asked you to marry. So therefore வேதாளத்துக்கு வாக்குபட்டா, முருங்க மரத்தில் ஏறணம். vētāḷattukku vākkupaṭṭā, muruṅka marattil ēraṇam. So think before marrying; but once you marry, you have to go along with every āśrama; do not think that sanyāsa āśrama is wonderful. (அது எனக்கு தானே தெரியும்!!) only I will know. So therefore sanyāsa-āśrama, has its own problems. No ashrama is wonderful. So they said, there is peace only in the graveyard. Life means plus and minus will be there; therefore, he does not categorise the duties as pleasant and unpleasant duties. Stop this categorisation; then duties are duties. Never add an adjective; adding adjective is inviting stress and strain.

And therefore akuśalaṃ karma na dvēṣṭi; he does not hate an unpleasant duty and kuśalē nānuṣajjatē; he does not get attached to a pleasant duty. He just does what he has to do; Who? Tyāgi; Tyāgi means karma-yōgi, who is in this context, sāvika tyāgi. So Tyāgi means the sāvika tyāgi; otherwise called karma-yōgi.

And to enjoy such an attitude, what type of mind he should have? Satva samāviśtaḥ. If my mind is predominantly rājasic, I will develop attachment to the duties, and if my mind is predominantly tāmasic, I shirk or give up my duty. So neither attachment, nor hatred; that balanced attitude is called sāvika antakaraṇam; Kṛṣṇa said in 2.45:

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो....

[traiguṇyaviṣayā vēda nistraiguṇyō bhavārjuna|](#)
[nirdvandvō nityasattvasthō...](#)

Remaining in satva-guṇa means, avoidance of both hatred and attachment with regard to the duties, and therefore satva samāviśtaḥ. What will happen to him? Soon he will get all the vēdāntic qualification; the unrefined mind through karma-yōga will become refined mind; unrefined mind through sāvika sanyāsa; karma-yōga and sāvika sanyāsa are synonymous; through karma or sāvika sanyāsa, unrefined mind will become refined

mind. And after the refinement of the mind, he can reduce yajña, dānam, and tapas. Until refinement, these three must be performed; after the refinement is the mind; not necessary. The question is how do you know? Refinement is a test. Refinement meter. You keep on the head, red light unrefined, green light, refined, and third umpire or yellow, means in the middle; How do you know? The indication of refinement is two things.

First we see the relevance of vēdānta in our life. Only if the mind is refined, vēdānta will appear to be relevant; otherwise vēdānta will appear to be mere intellectual gymnastics; mere scholarship only, it will appear, especially Māṇḍukya, when we are doing the third chapter, you will find. Why all these in Madras with 45°. So what is the connection between Brahman, the creation and our water problem? So an unrefined mind will never see connection between self-knowledge and our day-to-day life. As mind gets refined, that mind will understand self-ignorance is the problem.

So first indication is what? Seeing the relevance of vēdānta. The second consequence indication is what? When I see the relevance, vēdānta will become an interesting subject. Otherwise vēdānta will be an example for any dry subject; normally if we do not understand, we say why are you taking vēdānta. Normally vēdānta is used as a synonym for a dry subject.

For a refined mind will be relevant; for a refined mind, vēdānta will be appealing, and consequently, for a refined mind, vēdānta can be understood. So therefore see how vēdānta appeals to you. That is an indication of where we stand; and that is called sādhana catuṣṭaya saṁpannaḥ. In the 6th chapter, Kṛṣṇa calls that person yōgārūda:

येदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६.४ ॥

[yadā hi nēndriyārthēṣu na karmasvanuṣajjatē |
sarvasaṅkalpasannyāsī yōgārūḍhastadōcyatē || 6.4 ||](#)

Other pursuits in life, there is an appeal, but vēdānta appeals better than, more than every other thing in life; that is the acid test for sādhana catuṣṭaya sampathi.

And once a person has got such a refined mind, as I said, karma can be reduced, japa can be reduced, I am using the word reduced, not given up, and then after reducing them we save some time and that saved time should be used for what? watch TV? No. And in the saved time you do more of śravaṇam, manana and more of nidhidyasanam. And when a person spends more time, he need not even become a sanyāsi. Physical sanyāsa is not compulsory; with a refined and detachment mind, when a person studies the upaniṣads, he will become what? A mēdhāvi; not படிக்காத்த மேதாவி; But படிச்ச

மேதாவி. padikkatha mēdhāvi; padiccha mēdhāvi; one who has done śravaṇam. And one who understands Aham Brahmāsmi; for him it is not some upaniṣadic statement, For him Aham Brahmāsmi, is as much a fact as Madras summer is; it is a clear fact for him and he becomes a medhāvi through śravaṇam and cinna śamśayaḥ; free from all doubts through mananam; it means he will get doubtful knowledge, through jñāna-yōga.

So through karma-yōgaḥ he gets the yōgyatha and through jñāna-yōga, he gets jñānam. So thus karma-yōga does not directly lead to liberation; karma-yōga leads to jñāna-yōga; jñāna-yōga leads to liberation.

Verse 18.11

न हि देहभृता शक्यं त्यक्तुम् कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८.११ ॥

**na hi dēhabhṛtā śakyam tyaktum karmāṇyaśēṣataḥ |
yastu karmaphalatyāgī sa tyāgītyabhidhīyatē || 18.11 ||**

देहभृता dēhabhṛtā **by one who is identified with the body**, नहि शक्यम् nahi śakyam **it is not at all possible**, त्यक्तुम् tyaktum **to renounce**, कर्माणि karmāṇi **actions**, अशेषतः aśēṣataḥ **completely**, तु tu **but**, सः saḥ **he** यः **कर्मफलत्यागी** ya: karmaphalatyāgī **who renounces the results of actions**, अभीधीयते इति abhidhīyatē iti **is said to be** त्यागी tyāgī **a renouncer**.

11. By one who is identified with the body, it is not at all possible to renounce actions completely. But he who renounces the results of actions is said to be a renouncer.

Previously we said that a impure person should not give up religious activity; spiritually purifying activities in the form of yajña dāna tapa. In this verse, Kṛṣṇa says one cannot renounce. Earlier it was, one should not; now one cannot also; because as long as one is alive, karma are activities are inevitable. No human being can totally renounce karma, because even survival requires karma. So one requires food, for biḡṣa, he has to work. Go and ask, bhavathi biḡṣam dēhi; and then he has to keep the body fit; as long as the body is there; therefore snānam etc. are also required. Therefore nobody can renounce the karmas totally. So the body will become free from karmas only under one condition; can you guess? Death. When a particular body becomes free from all the karmas including breathing, then karma will start for the people around, to dispose of the body. If we do, they will not do karma for me; or they have to start doing karma for me!

Therefore Kṛṣṇa gives a warning: karmāṇyaśēṣataḥ tyaktum na śakyam perhaps you can change the type of karma or you can reduce certain karmas, but total renunciation of karmas is not possible. Swami Chinmayānanda beautifully puts, as long as I am living, for every moment of my life, I am getting benefit from my surrounding; I am taking

oxygen from the world; I am taking food from the earth; I am taking water and not only that, so many people have contributed for the food that I am eating. For the cloth that I am wearing, that means for every moment of life, I am indebted to so many. Not only human beings, even animals and plants contribute. So if I am taking benefit from the world, I have a duty to pay back to the world. I have a ṛṇam, a kadan for every moment of breathing. So I should ask a question. what am I doing in return to my very survival? And therefore I should be aware of my dēva ṛṇam, Ṛṣi ṛṇam, pitṛu ṛṇam, every person who is alive is a ṛṇi. And you can remove the ṛṇam only by doing something according to your capacity.

If I am benefitting by the Gīta, we are indebted to Vyāsācārya; because he wrote with great difficulty, we are studying now; we are indebted to Arjuna, because Arjuna cried, Gīta came, and Lord Kṛṣṇa talked. Not only that our forefathers preserved this system of teaching. What am I doing in return for that? Everybody need not become a teacher and propagate; I have to do something to the society in return. Therefore Kṛṣṇa says: aśēṣataḥ tyaktum na śakyam; it is impossible. Therefore what is the best way? Do karma.

But when I do karma, I get anxiety about the result. Therefore Kṛṣṇa says: Do the karma, give up the anxiety regarding the result. So karma phala tyāgi bhava; do the karma but renounce the anxiety; How to renounce? Swamiji you can tell, only I know my anxiety. All these Kṛṣṇa assumes that we remember, because in the second, third chapter and the ninth chapter, Kṛṣṇa has given that method. What is that method?

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि || २- ४७ ||

[karmaṇyēvādhikāraṣṭe mā phalēṣu kadācana |](#)
[mā karmaphalahēturbhūrmā tē saṅgō'stvakarmaṇi || 2.47 ||](#)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा |
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः || ३-३० ||

[mayi sarvāṇi karmāṇi saṅnyasyādhyātmacētasā |](#)
[nirāśīrṇirmamō bhūtvā yudhyasva vigatajvaraḥ || 3.30 ||](#)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || ९-२२ ||

[ananyāścintayantō māṃ yē janāḥ paryupāsate |](#)
[tēṣāṃ nityābhīyuktānāṃ yōgākṣēmam vahāmyaham || 9.22 ||](#)

What is the solution? Whatever comes takes it as a prasāda from the Lord. And whatever Bhagavān gives is for my spiritual growth.

Materially I may come down; physically I may be a loser in life; but it will contribute to the inner growth. Bhagavan will give only what is required for my inner growth; even the worst suffering, is meant for my inner growth.

துன்ப புடத்தில் இட்டு, தூயவானாக்கி வைத்தாய். Tuṅpa puṭattil iṭṭu tūyavāṇākki vaitatāy. Therefore this prasāda bhāvana is the only solution.

So yastu karmaphalatyāgī; the one who gives up the anxiety regarding the fruits of karma, saḥ tyāgi. He alone is a sāvika tyāgi; otherwise called karma-yōgi.

Verse 18.12

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८.१२ ॥

[aniṣṭamiṣṭaṃ miśraṃ ca trividhaṃ karmaṇaḥ phalam |
bhavatyatyāgināṃ prētya na tu sannyāsināṃ kvacit || 18.12 ||](#)

अनिष्टम् aniṣṭam **disagreeable**, इष्टम् iṣṭam **agreeable** च मिश्रम् ca miśram **and mixed** त्रिविधं फलम् trividhaṃ **phalam threefold result**, कर्मणः karmaṇaḥ **of action**, भवति bhavati **it accrues**, अत्यागिनाम् atyāginām **to non-renouncers**, प्रेत्य prētya **after death**; तु न क्वचित् tu na kvacit **but never संन्यासिनाम् samnyāsinām to the renouncers**.

12. Disagreeable, agreeable and mixed --- this is the threefold result of action. It accrues to non-renouncers after death; but never to the renouncers.

If a person refuses to become a karma-yōgi, what will be the adverse consequences? If a person does not become a karma-yōgi, what will be the adverse consequence? Kṛṣṇa tells; one who is not a karma-yōgi is called a karmi; and all the regular people of the world, who do not know this karma-yōga, Īśvarārpaṇa and prasāda bhāvana, they are all going to be concerned about the future; the very fear make them compromise with values.

Why does a person compromise with values and follows adharmā? Only because in the future, he does not want unfavourable situations; by following dhārmic and therefore compromises with the values. A karmi will have stress and strain; he will be worried about his future security and this very fear and worry will make him compromise with values, and therefore all his karmas will produce threefold results; What are the three fold result this karmi will have? Aniṣṭam; means pāpa phalam, because he compromises and he justifies the comprise as a necessary evil in Kaliyuga. And we are very intelligent in justifying any akramam.

So therefore, aniṣṭam means pāpa-phalam. Iṣṭam means puṇya phalam; and miśram means miśram, puṇya-pāpa miśram. So these are the three types of results which are

responsible for three types of punar janmas; aniṣṭam, the pāpa phalam will give inferior janmas; iṣṭam; puṇya phalam will give superior janma and miśram will give manuṣya janma. We all fall in miśram. And all the three types of janmas will come under saṁsārah. So karmi will have puṇya, pāpa, miśra phalam and therefore he will have punarapi jananam, punarapi maraṇam.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः |
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः || १४- १८ ||

[ūrdhvaṁ gacchanti sattvasthā madhyē tiṣṭhanti rājasāḥ |](#)
[jaghanyaguṇavṛttisthā adhō gacchanti tāmasāḥ || 14.18 ||](#)

All these saṁsāra are for whom? Trividham karmaṇaḥ phalam; these are the three types of saṁsāra and all these three will come, for whom? atyāginam bhavathi; Tyāgi means karma-yōgi; atyāgi means what? One who is not a karma-yōgi; not a karma-yōgi; in this context, what does it mean? In this context, a karmi; so a karmi; atyāginam karminam, akarma-yōgi ṇam, trividam phalam bhavathi; three types of punarjanma cannot be avoided. When? prētya, means, after maraṇam. So he will get the three fold result in this janma also; in the form of sukham, duḥkham, and miśram; I have you given you example for miśram; in the cricket match, one fellow hits a century; which he had been missing 98 out, 99 out, hits a century and therefore very happy; but in the match he got defeated in spite of century; now you ask him happy or unhappy; what will be his answer? சிலர் அழுவார்; சிலர் சிரிப்பார்; சிலர் அழுதுகொண்டே சிரிப்பார். cilar aḷuvār; cilar cirippār; cilar aḷutukoṇṭē cirippār; but he is happy that he hit a century and unhappy that his team lost.

So in this janma also, sukha-dukha misram will come; but after prētya, maraṇa anantharam, also he will have three fold result, upper travel of downward travel or horizontal travel. Whereas sanyāsinām na bhavathi; Sanyāsi means sātṅika sanyāsi, otherwise called karma-yōgi. So karma-yōgi nam, quachit na bhavathi; punarjanma will not come, he will not get higher janma, lower janma or middle janma, why, because karma-yōgi will get citta śuddhi. So karma will not produce puṇyam or papam. karma-yōgi's karma will produce citta śuddhi and citta śuddhi will lead to what; guru prāpṭhi. Guru prāpṭhi will lead to what: jñāna prāpṭhi. Jñāna prāpṭhi will lead to what? mōkṣa prāpṭhi. I am using Sānskrīt words, I hope you know. Karma-yōgi will get purity of mind, mental purity will bring him to a guru at the appropriate time, and guru, means the one who gives knowledge, the Guru who gives opportunity for śravaṇam, śravaṇam will give mōkṣa. Therefore karma-yōgi nam, paramparaya mōkṣam bhavathi. Karma-yōga will not give liberation directly; through purity, guru, śravaṇam, jñānam, mōkṣa.

So thus, with this 12th verse, Kṛṣṇa concludes his answer to Arjuna's doubt regarding sanyāsa. And what is Kṛṣṇa's answer; sanyāsa is equal to tyāga, is equal to karma-yōgaḥ.

In this context, for an unrefined person; and by taking to such a sanyāsa, Arjuna, if you want to become a sanyāsi, it is not going away to Rishikesh; because for you, sanyāsa is karma-yōgaḥ. And for you, karma-yōga is doing your duty; and for you, doing the duty happens to be what? Mahābhāratha war; Therefore, take your bow which you dropped in the first chapter, take back and start your Mahābhāratha war. So with this one topic is over.

Now hereafter from the 13th verse, Kṛṣṇa is going to explain jñāna-yōga up to the 17th verse. So first 1 to 12 is karma-yōgaḥ; in the name of sātāvika sanyāsa; 1 to 12 to karma-yōga, in the name of sātāvika sanyāsa; From 13 to 17, jñāna-yōga is being highlighted; which we will see in the next class.

Hari Om

220 Chapter 18, Verses 13-15

ॐ

In the first 12 verses of the 18th chapter, Lord Kṛṣṇa answered Arjuna's question regarding sanyāsa, and while answering that, He divided sanyāsa into three categories; tāmasa, rājasa and sātāvika sanyāsa, and He pointed out that sātāvika sanyāsa is nothing but karma-yōga itself; for the majority of people who are immature, who are spiritually immature; sātāvika sanyāsa in the form of karma-yōga is a compulsory sādhanā. And this sātāvika sanyāsa; otherwise called karma-yōga will take a seeker to the next stage of spiritual sādhanā, namely jñāna-yōga.

Thus karma-yōga becomes a means and jñāna-yōga becomes the end of karma-yōga; and thereafter one has to seriously pursue jñāna-yōga; which will lead a person to liberation. Thus the entire spiritual journey consists of two stages; first stage is karma-yōga; which makes me fit for jñāna-yōga; then I go to jñāna-yōga, which gives me liberation.

Of these two stages, the karma-yōga part is over with the 12th verse, but the karma-yōgaḥ as been named as sātāvika sanyāsa. Packet is different; the content is the same only. Having dealt with karma-yōga up to 12th verse, now from the 13th verse, Kṛṣṇa is going to deal with jñāna-yōgaḥ; the spiritual discipline of the pursuit of jñānam; the second and final stage of spiritual sādhanā, this will be dealt with from the 13th verse up to the 17th verse.

So now we are entering jñāna-yōga from 13th to the 17th verse. This is of course a condensed version of jñāna-yōga, because we should remember, 18th chapter is only a condensation of the entire Gīta. Jñāna-yōga has been elaborately dealt with in the 2nd

chapter from verse No. 12 to 25. In the second-chapter, jñāna-yōga was dealt with; in the 4th chapter from verse No.18 to 25; in the 5th chapter, from 13 to 31, jñāna-yōga has been dealt with. In short, jñāna-yōga has been analysed in several occasions, and Kṛṣṇa is giving a sāra in these five verses, 13 to 17. Now we will enter into that.

Verse 18.13

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८.१३ ॥

pañcāitāni mahābāhō kāraṇāni nibōdha mē |

sāṅkhyē kṛtāntē prōktāni siddhayē sarvakarmaṇām || 18.13 ||

महाबाहो mahābāhō O! Arjuna, निबोध मे nibōdha mē know from Me, एतानि ētāni the following, पञ्च pañca five factors, कारणानि सिद्धये kāraṇāni siddhayē (required) for the accomplishment सर्वकर्मणाम् sarvakarmaṇām they are mentioned, प्रोक्तानि prōktāni of all actions. साङ्ख्ये sāṅkhyē in the vēdānta कृतान्ते kṛtāntē which is the culmination of actions.

13. Oh Arjuna! Know from Me the following five factors (required) for the accomplishment of all actions. They are mentioned in the Vēdānta which is the culmination of actions.

As we have seen before, by jñāna-yōga what we mean is gaining the knowledge of oneself. Even though the word jñānam, generally means any knowledge, whether it is physics or chemistry knowledge, any knowledge is generally called jñānam, but in the Bhagavad-Gīta context, the word jñānam means ātma jñānam, the knowledge of oneself.

And dealing with this topic, Kṛṣṇa had pointed out before, that every individual consists of two portions; one is called the inert acētana aṁsa, and the other is the cētana aṁsa; the sentient or consciousness part; every individual is a mixture of cit-acit aṁsa, cētana = a cētana aṁsa. So every individual is a mixture. But generally we do not recognise the mixture, because the inert part alone is visible, tangible, the cētana aṁsa, the consciousness-principle is invisible and therefore we do not acknowledge its presence. Just as the bulb is burning here, if the bulb is illuminating this room, you know that there are two portions in the bulb; one is the visible bulb portion and you know other than the bulb, there is an invisible principle, because of which alone the bulb is an illuminator. And what is that invisible principle, you know the electricity. Therefore whenever I say the bulb, the illuminator, there is electricity invisible aṁsa, and bulb visible aṁsa; both together alone is called a lamp. Thus every lamp has a visible and invisible portion. Similarly every individual is like a lamp; consisting of the visible body and also the invisible portion, which makes the body alive and sentient. Just as the electricity makes the bulb bright; this body is alive and kicking; live and active; because of another invisible

principle, that invisible principle is called ātma-amśa; and the visible part is called anātma. So self-knowledge involves first the recognition of these two parts known as ātma-anātma vivēkaḥ.

And thereafter we should understand the nature of the consciousness, which also we had elaborately seen before. Do you remember? So the five features of consciousness, (do you remember) consciousness is not a part; a property, or a product of the body; No.2 consciousness is an independent principle which pervades and enlivens the body; thirdly consciousness is not limited by the boundaries of the body; therefore it is all pervading and the invisible like ākaśa; this is the third feature; fourth feature is consciousness continues to survive even after the death of the body; parallelly remember, invisible electricity survives even if you break the bulb; fifth and final point is the surviving consciousness is not available for transaction, because for transaction consciousness requires a medium. And this consciousness-principle is called ātma, and self-knowledge is understanding that I am a mixture of ātma and anātma.

And once I have understood this part, the next stage is gradually identifying more and more with the ātma part; and gradually dis-identifying with the anātma part, the inert material aspect. Why should we do that? Why can't I identify with the body more; why do you say that you should dis-identify with the body. The reason is: we know that the body is not the permanent part of me. Just as a dress, I can use only for some time, and thereafter I will have to discard. Similarly the body also I am allowed to use only for a few years or few decades, depending on the prārabhda, thereafterwards I will have to hand over the body to the source, the Lord himself. Therefore, if I am attached to the body too much, it will lead to lot of sufferings later, and therefore as a precaution, I learn to look at the body as a temporary medium which is a gift from the Lord and parallelly, I learn to own up the ātma part as myself.

This is the second stage of spiritual sādhana. First stage is recognising the two parts; the second stage is what; changing the loyalty from the perishable part to the imperishable part.

And for this purpose, I have to practice sṛavaṇam, sṛavaṇam means what? Listening to the scriptures more and more, because the scriptures focus on the imperishable You. And not only I have to do sṛavaṇam, which is possible only once a week or twice a week. I have to continue it with mananam, and nidhidhyāsanam. Nidhidhyāsanam, means owning up meditation and in this meditation, whatever be the feature of consciousness, I should claim as my nature. Until now we have been claiming I am a mortal individual, identifying with the body. We have developed this habit. I am born on such and such a date; and I am growing old; and I am greying and I am going. **Growing, graying and**

going. And the more I think of that, the more fear overwhelms me, and therefore I have to kick the habit of claiming the mortality; I should develop the new habit of claiming the immortality nature.

And therefore I should daily practice "I am the consciousness principle, which is not confined to the body, but I am the all-pervading consciousness principle". I am not the body, but I pervade the body. I pervade the body, but not confined to the body. And even after the death of the body, I will continue to survive, blessing other bodies. And thus the various features of ātma, I have to own up. And among the various features of ātma, the most important one is considered to be akartā, abōktha. This Kṛṣṇa has talked about in the second-chapter:

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२.२१॥

[vedāvināśinaṁ nityaṁ ya enamajamavyayam |
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ||2.21||](#)

In the 2nd chapter and third chapter also he talks about.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥३.२७॥

[prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ|
ahaṅkāravimūḍhātmā kartāhamiti manyatē||3.27||](#)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥३.२८॥

[tattvavit tu mahābāhō guṇakarmavibhāgayōḥ|
guṇa guṇēṣu vartanta iti matvā na sajjatē||3.28||](#)

In the 4th chapter also,

कर्मण्यकर्म यः पश्येदकर्मणि च् कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

[karmaṇyakarma yaḥ paśyēdakarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt || 4.18 ||](#)

In the 5th chapter also,

.....
पश्यञ्शृण्वन्स्पृशज्जिघ्रन्नश्ननाच्छन्स्वपञ्श्वसन् || ५- ८ ||

....
[paśyañśṛṅvanspṛśañjighrannaśnanaṅgacchansvapansvasan || 5.8 ||](#)

Almost in every chapter Kṛṣṇa has emphasised that you are the consciousness principle, which is neither a kartā, nor a bhōktā. What is the meaning of the word kartā? I am taking for granted; kartā means what? Doer of action. Bhōktā means what? The reaper of the results. Experiencer of the karma-phalam. So the performer of karma and the receiver of the karma-phalam. And according to Kṛṣṇa, as long as I am kartā and bhōktā, I am going to be a saṁsāri. Because as a kartā, I can never be totally satisfied with myself. Why I will not be totally satisfied; as a kartā, kartā means what, doer, I can never be a perfect doer of actions and therefore I will always have guilt. This could have been done better; right from the school stages; I have done better but left the question meant for 2 marks.

A kartā consequently feels guilty; guilt is one of the overpowering emotions. In fact as we grow older and older, our past life, not the previous, in this life itself, the past 50-60-70 years, whatever have we done, all of them, the recorded messages go on. Taittiriya Upaniṣad says this: Himahaggum saduna karavam; himagam pāpam karavamithi.

Why I treated my parents like that? Why I treated my spouse like that? Why I brought up my children like that? Different worries and anxieties. Why I chose such a son-in-law or daughter-in-law? Another worry. And if you come to Gīta -Upaniṣad class, why I did not learn Sānskrīt? That also.

So thus older we grew, the guilt overpowers. Kartā cannot avoid guilt because, no human being is perfect; Bhagavān alone can be free from guilt, because whatever he does it is perfection because, Bhagavān is omniscient; whereas our problem, even for omniscient we do not know the spelling properly; whether it is 'tient' or 'cient' or 'scient' or all the three!; So it is with this limited knowledge, you are acting, we do not know which action is in the right direction; at least you have to get married, at least you have to get married, it is digil, digil, especially nowadays, and how they are going to come; how long they are going to be together, etc. etc. is a big question mark. Therefore Kṛṣṇa says saṁsāra means kartā.

And what is the second saṁsāra? Bhōktā; Bhōktā means what? Reaping the result of the action; as a Bhōktā also, I can never be relaxed because which karma-phalam is going to hit me when I do not do. I know my life is governed by the prarabdha karma to a great extent; no doubt, I do have a freewill and choice, and it is not purely freewill, my life is governed by fate also; fate being my prārabhda karma; and the unfortunate truth is prārabhda karma is invisible. So which prārabhda is going to strike me, when, I do not know. How I am going to get up tomorrow and whom I am going to face tomorrow morning when I get up, no one knows. Whether I am going to get up itself is a big question!

Thus we are living in utter darkness as it were and therefore as a bhōktā also, anxiety, concern, fear, cannot be avoided, and therefore Kṛṣṇa says, bhōktā means saṁsāra. Kartā means guilt, bhōktā means anxiety. Kartā produces guilt, bhōktā produces anxiety; our life is a series of guilt and anxiety. And all other emotions are the products of these two only.

And therefore if I have to be liberated, there is only one way, that is I should not be a kartā or bhōktā. Only by negating the kartṛtvam and bhōktṛtvam, I can be a free person, and I can negate my kartṛtvam and bhōktṛtvam, (kartṛtvam means doership, bhōktṛtvam means enjoyership) and these two I can get rid of only when I own up my higher-nature; that Ātma, akartā, abhōktā. Therefore in these five important verses. Kṛṣṇa points out that ātma is akartā and abōktha; neither a doer nor a enjoyer.

And to establish that ātma is akartā or abōktha, Kṛṣṇa points out that all the actions are done by anātma only. What does he want to establish, ātma is akartā, abōktha. And how does he wants to establish? By showing that all the actions are done by anātma only, which means, ātma does not do anything. Like the light in the hall. The light does not do any job. I am doing lot of jobs; speaking, moving my legs and hands, etc. So actions are done here at the body level, the light illumines the actions, but light does not do any action. Similarly the consciousness does not do anything; only anātma performs. This Kṛṣṇa has said in the third chapter.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ॥ ३.२७

[prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ | 3.27](#)

And this anātma, anātma means what?, the material part of the individual, the inert part of the individual, anātma, Kṛṣṇa divides into five portions; anātma consisting of five portions or five aspects; pañcātmaka anātma, pañcātmaka prakṛti, that alone does everything; ātma does not do. This is the essence of the five verses.

Now look at the 13th verse.

Hey Mahabhāhō; Mahabhāhō is addressing Arjuna, Oh. Arjuna, the strong armed one, powerful warrior Arjuna, mē nibōdha, may you learn from me; nibōdha, learn, understand, ascertain, mē means from me; me is 6th case, normally 6th case is translated 'of', in this context it should be translated as pañcami vibhakthi 'from'.

And what should you learn from me? pañca ētāni kāraṇāni; the five factors which are responsible for action; karanam means factors, ingredients; accessories are called kāraṇāni; pañca. And what are those five? ētāni, which are going to be enumerated

hereafter. So the following: May you know the following 5 factors, which do the actions; and all the five factors are what? Anātma only.

Then where are these factors enumerated? Kṛṣṇa says: Arjuna I have got all this information from the upaniṣad. So Kṛṣṇa wants to acknowledge the source of this knowledge. So in magazine and all, such and such magazine; otherwise it will be called, plagiarism; and research somebody said; aside thing; when you borrow from one book it is plagiarism; when you borrow from many it is called research. OK. Here Kṛṣṇa does not want to do the plagiarism. Therefore, Arjuna, this is not my invention, even before I was born, Kṛṣṇa belongs to which yuga; dvapara yuga, vēda has been existing, and in the Vēda, Vēdānta has been existing and in the Vēdānta, this information is there; I am borrowing from Vēdānta.

Therefore he says; yē kṛtāntē prōktāni; this has been enumerated prōkthani means enumerated where; saṅkyē, saṅkyam means vēdāntaḥ.

What is vēdānta? the final portion of the vēda; and this final portion vēdānta has another name also; what is it; upaniṣads; do not say I want to learn vēdānta and upaniṣads. So I want both vēdānta and upaniṣads, we cannot say; vēdānta is upaniṣads; so saṅkyē, vēdāntē, and where does vēdānta come? kṛta antē, at the end portion of karma kāṇḍa; kṛtam means karma kāṇḍa, antham means at the end, at the end means immediately after karma kāṇḍa; karma kāṇḍa means the first portion of the vēda; And what do you mean karma kāṇḍa? The ritualistic portion; therefore, kṛtāntē means immediately after the ritualistic portion; comes the philosophical vēdāntic portion, and in that vēdāntic portion; all these five factors are enumerated.

And all are meant for what? Sarva karmanam siddhyē; siddhyē means accomplishment; performance; implementation; siddhyē means for the sake of performance of what, sarva karmaṇa, all the activities. For the performance of all the activities, these five factors are necessary, inevitable; that is the introduction. Now we are curious to know what are the five factors; that Kṛṣṇa himself will tell later.

Verse 18.14

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक् चेष्टाः देवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

**Adhiṣṭhānam tathā kartā karaṇam ca pṛthagvidham |
vividhāśca pṛthakcēṣṭā daivam caivātra pañcamam || 18.14 ||**

अधिष्ठानम् adhiṣṭhānam – (they are) the body विविधाः vividhāḥ are many, च पृथक् चेष्टाः ca pṛthak cēṣṭāḥ and varied functions, पृथग्विधं च करणम् pṛthagvidham ca karaṇam various

instruments तथा कर्ता tathā kartā **the doer**, च एव दैवम् ca ēva daivam **and presiding divinity**, पञ्चमम् pañcamam **which is the fifth**, अत्र atra **among these**.

14. (They are --) the body, the varied functions, various instruments, the doer, and the presiding divinity which is the fifth among these.

What are the five factors? Kṛṣṇa first enumerates; the four factors in the form of the four kōśas, known as annamaya kōśa, prāṇamaya kōśa, manō maya kōśa, and vijñāmayā kōśa. And I hope that you all remember; the kōśas, which we saw in our introduction in the Tatva Bōdha.

Annamaya kōśa corresponds to the anatomical part of the personality; annamaya, the anatomical part, the physical, visible part is called annamaya.

Then prāṇamaya kōśa means the physiology part consisting of the bodily functions, mere anatomy does not make a living being; dead body also has got all the anatomy; the physical part is there; but the physiological functions have ended; you keep your hands in front of the nostrils to find out whether breathing is functioning, that is the physiological thing and similarly, pulse and digestion, circulation, they all come under physiology, for prāṇamaya kōśa, means the physiological part. If physiological function is there, without anatomy, one cannot function; if anatomical parts are there, without the physiological functions, then also it will not be. And therefore imagine a person has got asthma; though his only activity is breathing; for that he is struggling; therefore only breathing is normal, you can think of doing something else; Otherwise if someone asks what are you doing, and you have to just reply: breathing; life requires physiology; prāṇamaya.

And then manōmaya kōśa, corresponds psychological or emotional personality, consisting of love, compassion, jealousy, hatred, anger. In fact it is these emotions which are driving us into a lot of activity. Therefore manōmaya kōśa is the third factor.

The fourth factor is the vijñānamaya kōśa, the rational faculty; the thinking faculty; which we all supposed to have, sometimes doubtful, which are supposed to have! So when our boss is criticising us, or getting angry with us, unnecessarily, then the manōmaya gets wild and angry, I feel like shouting at my boss; then vijñānamaya kōśa tells, if you shout, job out!. So therefore you feel and then quietly swallow. Manōmaya kōśa, overpowered by vijñānamaya kōśa; because I have to retain my job; I have a family. Therefore we curse in the mind, let him go to hell, etc. So in the mind you tell, but you swallow the whole thing. In fact, we have got so much internal pressure, because of that only. That is why it seems in Japan the directors' statue is kept in one of the rooms, it seems; and

whenever the employees is unhappy, he can go to that room, and he can do whatever he wants to the statue. Anything. At least some relief; like effigy burning.

Anyway, that is all aside; let us come to our topic. Annamaya, prāṇamaya, vijñānamaya, anatomical, psychological, emotional and rational. These are the four kōśas required for every action.

What is the fifth one? Not ānandamaya kōśa; do not say ānandamaya kōśa, once I have said four, immediately without asking you will say ānandamaya kōśa is the fifth one, ānandamaya kōśa should not be included because when ānandamaya kōśa is active, kāraṇa śarīram is active, we become passive, go to sleep.

Therefore the fifth factor is daivam; known as the adhiṣṭānā dēvatha; according to the scriptures, every organ has got a presiding deity; which also we saw in Tatva Bōdha, for the eye the presiding deity is surya; for the mind, the presiding deity is moon; for the hand the presiding deity is? (monthly test is required!) hasthayor Indra. All the presiding deities put together is called daivam. So without the blessing of God, no organ can function. Therefore, four kōśas plus the presiding principle, known as Hiraṇyagarba tatvam.

Now look at the slōka; adhiṣṭānam, means annamaya kōśa; the anatomical personality. Then in the 2nd line, prathak cēṣṭaḥ functions, known as prāṇamaya kōśa;

Then prathak vitham kāraṇam means manōmaya kōśa; consisting of the mind and the sense organs. So prathak vitham, different types of organs, the eyes, the ears, the nose, the skin, all of them; So manōmaya kōśa. Then kartā, means, vijñānamaya kōśa, the thinking, rational, deciding authority; intellect alone has to decide what I should do and what I should not do. Therefore kartā represents vijñānamaya kōśa; which we saw in Taitariya Upaniṣad;

Vijñānam yajñām tanutē, karmani tanutē vija; in Brahmananda valli, we saw;

Four kōśas are the four factors, what is the fifth one; daivam cha, daivam cha pañcamam; daivam the divine principle without whose grace these organs cannot function. That factor; so these are the five factors in this context.

Verse 18.15

शरीरवाङ् मनोभिर्यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १८.१५ ॥

[śarīravāṅmanōbhiryat karma prārabhatē naraḥ |](#)
[nyāyam vā viparītam vā pañcāitē tasya hētavaḥ || 18.15 ||](#)

एते पञ्च ētē pañca **these five** हेतवः hētavaḥ **are the causes**, तस्य tasya **of any (action)** --- यत् कर्म yat karma **whatever** action, नरः प्रारभते naraḥ prārabhatē **undertakes**, शरीरवाङ्मनोभिः śarīravāṅmanōbhiḥ **with the body, the speech, or the mind**, वा न्याय्यम् vā nyāyam **whether it is righteous**, वा विपरीतम् vā viparītam – **or otherwise**.

So these five factors are compulsorily required for all human activities, why human activities? Of all living beings; all the activities require these five factors; whether they are noble activities, sacred activities or whether they are secular activities, or even whether they are evil activities; every action requires that.

Therefore śarīravāṅmanōbhīryat karma prārabhatē naraḥ, whether they are physical activities, śarīram karma means physical activities generally called kāyika karmāni or vāg karmāni; the verbal or oral activities known as vācika karmāni; like japa, pārayaṇam, etc.; they are all sacred verbal activities; but even when we are transacting in our business, that is also what? Vācika karma alone, kāyika, vācika, manōbhihi karma; or whether it is an activity done with the mind, mental activity, all types of meditation or upāsanas will come under mental activity, and even planning your day to day activities, that also involves, mental, thinking, yat karma prarabyatē; whether it is kāyikam, vācikam or mānasam karma done by Naraḥ, human beings. Even though animals also a do lot of activities, we generally do not call them karma.

In the scriptures, the activities of the animals are not called karma, they are only called cēsta; only human activities are called karma; just an incidental but important information. Why! Because the activities of the animals are not deliberately thought over, planned and implemented. When a dog is running across the road, suppose a tv person goes and interviews the dog. Where are you going; do you have any important meeting; dog meeting; What is your future plans if you ask, it will only bark. They are all programmed activities; instinctive activities; they are not deliberate and thoughtful and therefore they do not incur karma-phalam. Animals do not get puṇyam also; animals also do not get pāpam also. Suppose a buffalo crosses the red signal; if the policeman goes and fines, we will call policeman also another buffalo. So we do not fine the buffalo; if you want charge, we will charge the owner of the buffalo, assuming he is a human being.

So therefore animals' activities are not called karma, they never acquire āgāmi puṇyam or āgāmi pāpam; whereas when human-beings does that, even when he violates a rule, and claims that I do not know the rule, he will not be let off, because we are supposed to know the rule, as a citizen of the country; ignorance cannot be an excuse; and that is why Kṛṣṇa says Naraḥ. So whether naraḥ here means a human being in general; which includes both male and female. When you say naraḥ, it is not male nari, not male only,

both male and female; and nyāyamaṃ vā viparītaṃ vā, whether the activities are dhārmic, nyāyamaṃ vā righteous or legitimate, legal, or viparītaṃ vā, viparītaṃ means the opposite. the opposite of legal is what illegal; illegitimate, improper, unrighteous. Adhārmicam vā. In all those activities, the involved factors are the same five factors only. Therefore Kṛṣṇa says pañca ētē, tasya hētavaḥ; tasya means for that karma. For that karma, kāyikam, vācīkam, mānasam, dhārmica, adhārmica, any karma for that, yētē pañca, the five factors enumerated in the previous verse; yētē means these five factors, mentioned in the previous ślōkā, alone are hētavaḥ, they are the contributory factors.

And what is Kṛṣṇa's intention in enumerating them? And what is Kṛṣṇa's intention in mentioning them? His intention is all these will come under anātma only; they are all made up of matter only; consciousness is one of the factors. Consciousness has to be present; the presence of consciousness is required; but consciousness does not do any action. So if an important programme is going on in the hall, the presence of light is required; but the light does not perform any action; therefore light is neither kartā, nor bhōktā; and therefore consciousness is neither kartā, nor bhōktā. And Arjuna you are that consciousness; therefore learn to claim that akartā abhōktā ātma as yourselves; instead of identifying with the miserable body. It does not mean you should neglect the body, utilise the body, well maintain the body; but do not identify with that; like the car or scooter or your screw driver, they are all instruments to be maintained but remember, you are not the screw driver; a big revelation; I am not a screw driver; But when I talk of screw driver, we are all wise; but when it comes to the body-mind-complex, we are otherwise! Therefore Kṛṣṇa tells body mind complex are finer screwdrivers; Use but do not identify. This crucial idea Kṛṣṇa will tell in the next ślōka which will see in the next class. I am deliberating stopping a few minutes early.

Hari Om

221 Chapter 18, Verses 16-18

ॐ

In the first 12 verses of the 18th chapter of the Gīta, Lord Kṛṣṇa presented the karma-yōga sādhanā, by way of answering Arjuna's question. The only difference here is that karma sādhanā is presented here with a new name, and the new name given to karma-yōga, in this context is sātvika sanyāsaḥ. And this karma-yōga sādhanā is extremely important for all the spiritual-seekers, because this alone prepares the mind, for spiritual knowledge to take place; karma-yōga alone gives jñāna-yōgyatha; yōgyatha means eligibility, fitness, preparation to use a technical word, sādhanā catuṣṭaya sampathi.

Once a person has attained the qualifications, reasonably, then he has to gradually increase his focus on jñāna-yōga sādhanā. It is not a water tight compartment. Not that initially hundred percent karma-yōga; and later hundred percent jñāna-yōga it is not; it is a gradual shift in the focus and also the time spent. In the initial stages also, one has to expose oneself to jñāna-yōga Vēdānta, otherwise we will not even know what Vēdānta is. So in the initial stages life is karma-yōga pradhāna, but the Vēdāntic study is there; but gradually, the importance percentage is shifted, and more and more time and attention is given to jñāna-yōga sādhanā.

And what is that jñāna-yōga sādhanā is given from Verse No.13 to 17. And of these five verses, 13 to 17, we saw up to the 15th verse, and in this portion Lord Kṛṣṇa wants to point out that knowing one's own real nature is jñāna-yōga sādhanā.

And we saw that while analysing one's own nature, one discovers the fact that one is a mixture of two principles, the acētana śarīra tatvam and cētana śarīri or ātma tatvam; the inert body principle is there; and the pure consciousness-principle is there; every individual is a mixture of these two.

And thereafter Lord Kṛṣṇa points out that all the actions that an individual performs belong to only the body-part, the inert material part alone is involved in karma, and therefore the karma-phalam also will come to the inert-material-part alone. The consciousness-principle is neither involved in karma nor is it connected to karma phala. And therefore the essence of this portion is dēhaḥ kartā, ātma akartā.

And to convey this idea, Kṛṣṇa divided the inert-material part into five portions; annamaya; prāṇamaya; manōmaya, vijñānamaya and (do not say ānandamaya!), daivam; If you have revised the portion, you will remember. So annamaya, prāṇamaya, manōmaya, vijñānamaya and daivam; daivam means the cosmic set up or environment. That also comes acētana amśa only; daivam does not refer to consciousness here; but it refers to samaṣṭi, environment. Even for this class to take place, we require air in the atmosphere.

Suppose I conduct a sādhanā camp in this moon; it will not happen; but let us imagine, not only we have to carry everything we have to carry air also, because in the moon, atmosphere is not there; therefore all individual actions require the cooperation of the totality of environment, which is indicated by the daiva tatvam, hiraṇyagarbha tatvam; you may call it cosmic force.

These five factors are involved in every action; and what Kṛṣṇa wants to highlight is all the five principles are acētana jaḍa tatvam. And as far as the caitanyam, Consciousness is concerned, by its mere presence, it makes all the activities possible; but itself is not

involved in any activity. I gave you to example of the light pervading the hall, and imagine some tennis match or volleyball match is going, lot of movement and activity, I am not the taking the class, not much activity; imagine some game is going, all the people are violently moving and this game is possible because of the light, but the light itself does not do anything. In Sānskrīt, it is called sānnidhya mātram. Can you understand this word? Sānnidhya mātram means mere presence.

And because of this reason only, when one team wins the game, and other team is defeated, the credit goes to the winning team, and the credit or discredit goes to the defeated team; as far as the light is concerned, it does not have either; you do not congratulate the light or criticise the light, it does not play any role, but at the same time, its presence is inevitable.

And Kṛṣṇa says a spiritual-sādhāna is learning to shift our identification from the changing material vesture to the changeless-consciousness principle, the shift of the identification is spiritual training. Naturally now we are identified with the growing, graying, going. So we are now instinctively naturally identified with mortal body; and therefore we have a constant sense of insecurity; spiritual sādhāna is shifting the identification from the mortal physical body to the immortal non-physical spirit. And instead of saying I am the mortal-body-with-consciousness; I have to train myself saying I-am-the-immortal-consciousness-functioning-through-the-temporary-mortal-body. The body has to arrive and the body has to depart, one day, but its arrivals and departures have nothing to do as far as I am concerned. And during its presence and survival, the body has to do lot of action, body has to be kartā and bhōktā; but I am akartā, abhōkta. So this spiritual training is jñāna-yōga sādhāna; this is the idea Kṛṣṇa emphasises; looking at the verse No. 16.

Verse 18.16

तत्रैवं सति कर्तारम् आत्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वाद् न स पश्यति दुर्मतिः ॥ १८.१६ ॥

tatraivaṃ sati kartāramātmānaṃ kēvalaṃ tu yaḥ |
paśyatyakṛtabuddhitvāna sa paśyati durmatih || 18.16 ||

तत्र एवम् सति tatra ēvaṃ sati **this being so** तु य पश्यति tu ya paśyati **he who looks upon केवलम् आत्मानम् kēvalam ātmānam the pure Self कर्तारम् kartāram as the doer, अकृतबुद्धित्वात् akṛtabuddhitvāt due to the lack of a refined intellect न पश्यति na paśyati does not see, सः दुर्मतिः saḥ durmatih he has a distorted vision.**

16. This being so, he who looks upon the pure self as the doer due to the lack of a refined intellect does not see. He has a distorted vision.

So every one of us is a mixture of acētana aṁśa and cētana aṁśa; a jñāni is also a mixture of both of them; an ajñāni also is a mixture of both of them; the difference is only in the perspective. And the ajñāni's perspective is given in the 16th verse and jñāni's perspective, perceptive of whom?; Himself, how he looks at himself; and ultimately the way you interpret the world, depends upon the way you look at yourselves.

That is why somebody said; ultimately, the world is a mirror; what you see in front is only your own personality; if you are a strong physically oriented personality; all the time bothered about the height, weight and figure and the complexion, if you are a physical personality, whenever you look out; you look for the physical personality of others; that alone registers. On the other hand, if I am a thinker or a scientist, or a philosopher, I look for that personality in others. If I am too much dress-conscious, I look at what are the different dresses a person has put; so as I look at myself, so I look at the world.

And ajñāni's unfortunate perspective is given in the 16th verse by Kṛṣṇa. He says durmatiḥ; so durmatiḥ means what? an ignorant person whose mind is polluted by ignorance and because of ignorance, wrong notion, and the wrong notion being I-am-annayamaya-kōśa is wrong notion No.1, I-am-praṇamaya-kōśa is wrong notion No.2, I-am-manōmaya-kōśa No.3, each kōśa identification gives me one one wrong-limited-individuality; different colored egos are born through that abhimāna; therefore **durmatiḥ** means ajñāna adhyāsa yukta matiḥ. To remember, the Māṇḍūkya expression: agrahaṇa, anyatā grahaṇa yukta matiḥ; means durmatiḥ, an ignorant person.

What does he do? पश्यति paśyati; he wrongly looks at himself at what does he look at; how does he look at; kēvalam ātmānam; even though his real nature is pure ātma, he is not perishable incidental body, his real higher-nature is kēvala ātma; kēvala ātma careful, not Tamil kēvalamāna ātma. In Sānskrīṭ, kēvalam means śuddham. Śuddham means kartṛtva, bhōktṛtva rahitam. An ātma which is not polluted by kartṛtvaṁ and bhōktṛtvaṁ; that ātma this ordinary person does not recognise.

So he is afflicted by self-ignorance and because of self-ignorance he has got a misconception; what is the self-misconception; kartāram paśyati. He looks at himself as a kartā; kartā means what, a doer. And why does He look upon himself as a doer? Because of the strong well entrenched identification with the kōśas or the anātma. Tatra evaṁ sati. The fact being so, the fact being so means what? Only the five-fold anātma is the kartā, ātma is not the kartā, is the fact, but this durmatiḥ, the confused person, is ignorant of akartā ātma, and mistakes himself as kartā. And all because of what? Akṛta buddhitvat; because he has not spiritually refined himself; through spiritual learning.

Because scriptures alone rectify this mistaken notion; the study of chemistry does not bring about a correction in self-knowledge; the study of economics does not make a self-correction. I do not say that you do not study economics; very careful; they are useful in its own way; self-ignorance and self-misconception can go by only self-knowledge; which has to be done, assisted by guru and śāstra; and this durmatih has not exposed himself or herself to the systematic spiritual training. He says: I do not have time; and he thinks Vēdāntic study is time pass; like eating popcorn is called time-pass.

When I was travelling in train, they were telling, time pass, time pass, etc. I did not know what it is; I see only various eatables; that means what? When time is not passing, you have to eat. Similarly many people think that Vēdānta and life has no connection at all. When you are busy with your family duties, you need not study Vēdānta they think; and only when you have completed all the so-called duties; I do not know whether it will be complete at any time; only when you are completed all of them, and all the organs are dilapidated; and nothing functions, then கீதைக்கு வேண்போகலாமே ~ அநேபோயி தூங்கலாமே! Gīta, thinking that I can sleep there. Because at home TV is playing and I have to get out somewhere; No No No. Kṛṣṇa says Vēdāntic study brings out a self-correction.

Self-correction brings about the correction in the way you look at the world. And if there is a change, in the way you look at the world, there is a change in your response to life's situation.

In fact, saṁsāra is wrong response to life's situations. Response is calling the situations problems. In fact, most of the problems, we call problems are what? Situations; summer is hot; is it a problem or situation. Would summer be cool. Summer would be hot only. Winter would be cold. When you become old, all the joints will speak. So most of the complaint that we give are simple natural situations in life. Why this wrong response? Again, correction is not there; and therefore akṛtabuddhitvāt; the one who does not find time for self-knowledge. So akṛtabuddhi, means asaṁskṛta buddhi, unrefined intellect; spiritually uneducated person, spiritually illiterate is called akṛta buddhi; materially he has got many doctorates; but what Kṛṣṇa says he is a spiritual illiterate; because of that Na paśyati; he does not see the fact. Śankarācārya tells in his Bhaja Govindam,

...

पश्यन्नपि च न पश्यति मूढः
उदरनिमित्तं बहुकृतवेषः || १४ ||

...

paśyannapi cana paśyati mūḍhaḥ
udaranimittam bahukṛtavēṣaḥ ||14||

The eyes are open, but he does not see, what is to be seen. And the same thing Kṛṣṇa tell here. Not that Kṛṣṇa tells the same thing; saḥ durmatih na paśyati; such a spiritually illiterate person is a blind person because he has not rectified his vision; and since he has got only a wrong perception, wrong perception is as well as no perception. தம்பா பாற்கிறதும்; பாற்காம இருக்கறதும் ஒன்னுதான். (Seeing mistakingly and not seeing; both are the same. And therefore Kṛṣṇa says: sa ha durmatih, na paśyati. And Muṇḍakōpaniṣad goes one step further; even though he is blind and seeing wrong things; and the scriptures are willing to rectify the vision; this person does not want to come.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः
॥१.२.८८॥

[avidyāyāmantarē vartamānāḥ svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ | jaṅghanyamānāḥ pariyanti mūḍhā andhēnaiva nīyamānā yathāndhāḥ || 1.II. 8 ||](#)

Their arrogance does not allow them to come to the scriptures and guru. What a tragedy? Kṛṣṇa wails. On the other hand, there are some humble discriminate people, who come to the Gīta class. They are really great. Who says?: Kṛṣṇa. Look at the ślōkā.

Verse 18.17

यस्य नाहङ्कृतो भावः बुद्धिर्यस्य न लीप्यते ।
हत्वापि स इमाँल्लोकान् न हन्ति न निबध्यते ॥ १८.१७ ॥

[yasya nāhaṅkṛtō bhāvō buddhiryasya na lipyatē |
hatvā'pi sa imāṁllokān hanti na nibadhyatē || 18.17 ||](#)

सहः sahaḥ **He**, यस्य न yasya na **who does not have**, भावः अहङ्कृतः bhāvaḥ ahaṅkṛtaḥ **the notion "I am the doer"**, यस्य बुद्धिः yasya buddhiḥ **and whose intellect**, न लिप्यते na lipyatē **is not affected**, न हन्ति na hanti **does not kill (anyone)**, अपि हत्वा api hatvā **in spite of killing**, इमान् लोकान् imān lōkān **these people**, न निबध्यते na nibadhyatē – **nor is he bound**.

17. He who does not have the notion "I am the doer" and whose intellect is not affected does not kill anyone in spite of killing these people, nor is he bound.

Contrasting the wise person with the ignorant person, this 17th verse talks about a jñāni. Who is a jñāni? First the one who has exposed to the systematic spiritual teaching which clearly divides the individual into anātma aṁśa and ātma aṁśa, acētana aṁśa and cētana aṁśa; the body-consciousness discrimination he has done through śravaṇam and mananam. And not only he has done this discrimination, he has practiced long nidhidhyāsanam.

And what is long nidhidhyāsanam? Training the mind to identify with the ātma part, the higher part, and not being obsessed with the perishable material part. Body is important alright; as long as we live, Body has to be taken care of alright; but jñāni knows after all, body is born out of pañca bhūtās, I will have to give back the body to pañcabhūtās. It is a means but it is not an end in itself. This right perspective of the body is called freedom from ahaṁkāra.

Therefore yasya, yasya means what? For the jñāni; for the saṁskṛta buddhiḥ. In the previous verse, akṛta buddhi was mentioned, now the opposite of akṛta buddhi is kṛta buddhi; kṛta buddhi means saṁskṛta buddhi, saṁskṛta buddhi means spiritually refined and trained person.

And what does he do? Yasya, for him, ahaṁ kṛta bhāvaḥ nāsti; he does not have too strong an identification with the body; he gives sufficient importance to the body, but he does not give over importance to the body. We have seen this topic before: guṇāḥ guṇēṣu vartantē, indriyāḥ, indriyārtēṣu vartantē. He knows the physical body is part of this creation. It is not an isolated entity. And therefore the body is influenced by dēśa, and kāla. Even if Kṛṣṇa has a body, even Kṛṣṇa's body has to grow older in time; and therefore he knows body is part of the universe, therefore bound by dēśa and kāla, and therefore as the changes take place, I cannot resist; I have to accept. As Kṛṣṇa said: tasmādaparihāryē'rthē na tvaṁ śōcitumarhasi. Do not resist choiceless to situations. Corresponding bodily change also, in summer sweat will be there; Sho sho saying will not help bringing sweat down. In fact, if you look at it, sweating system is the most wonderful system created by Bhagavān to maintain the temperature of the body. Therefore everytime sweat comes, meditate upon Īśvara vibhūthi, upon the trickling water; beautiful meditation. So jñāni views the situation with the right perspective.

Therefore, ahaṁkṛtaḥ bhāvaḥ. I am the body notion is not there; Extending that ahaṁkṛtaḥ iti bhāvam nāsti. Ahaṁkṛtaḥ bhāvaḥ means kartṛtva bhāvana. And similarly, yasya buddhihi na lipyatē. If kartṛtva bhāvana, bhāvana means misconception or notion, if kartṛtva bhāvana is not there, naturally the bhōkṛtva bhāvana will also go away, Therefore Kṛṣṇa says buddhihi, jñāni's mind na lipyatē. Is not tainted by, not polluted by, not tormented by what? The wrong notions ahaṁ bhōktā. He does not ask the question why Bhagavān is giving me சோதனை śōdanai after சோதனை. He does not complain to Bhagavān because he knows that prārabdhā karma which I have done in the past; that prarabdha has to be exhausted and for the exhaustion of the prārabdhā karma, Bhagavān has to find some medium.

Because karma cannot directly give you pleasure and pain; therefore karma has to function through some medium; it may be mosquito; so everything that we go through

is what? Our own prārabdhā karma being exhausted through pipelines. Even family members' if they are giving trouble, do not complain; the family members are pipelines only, my own karma comes through the pipeline through the spouse. If the spouse is wonderful, it is your punya karma coming through. If she is terrible, it is a pāpa karma coming through. So prārabdhā has to be accepted.

Therefore there is no Why Me? He calls a every śōdana as a sādānāi. Small change. Śōdanai should be made sādānāi. Sādānā means a spiritual discipline to develop titikṣa. Therefore India is ideal country to develop titikṣa. In other countries, there is no scope for developing titikṣa because, the moment one problem comes, they immediately rectify. If it is in the road, the pit will be there for 6 months; then only we get titikṣa. They say in Singapore and all, if they dig, immediately they have to complete it and close by evening, by evening if the work is not over, they close and go, and the next day, they open and rectify. It is all good to hear in India and we all have to take a lengthy breath! So how to look at the situation. Bhagavān has given a beautiful ground for developing titikṣa. Like that, yasya na lipyatē, you have to supply the word bhōktṛtva bhāvana na lipyatē.

Saḥ, such a jñāni, imān lōkān hatvā api, he will perform his duties as long as he is in the world. Jñāni also has got the duties, as long as he is in the world, depending upon his social designation. If he is a sanyāsi, sanyāsi āśrama dharma is there; if he is a householder, he or she, then family duties are there, children are there, they are to be educated, old people are to be taken care of, duties are there; and if one is a kshatriya, then he will have the duties of fighting a war also; and as in the case of Arjuna, duty may involve even killing one's own kith and kin. But when a jñāni performs such duties, whether it is pleasant duty or unpleasant duty, he does not identify with that.

And for the better performance of duties, if the society praises him; extols him, that praise also he does not take. If you take praise, bhōktṛtvaṁ has come, then kartṛtvaṁ will also come; therefore he neither takes karma as his own nor does he take the phalam as his own. So Saḥ, such a person api hatvā, even though he kills the people, इमान् लोकान् imān lōkān; all the people Kṛṣṇa must be showing the hand, in front of the army there. Here killing represents what? Performance of duties; it does not mean jñāni goes on killing everyone.

In this context, it is killing, performing the duty. And that means what? Where punishment is the only method of rectification, where sāma, dāna, bhēda all non-violent methods have failed, and only violent method is there available as remedy, jñāni will not hesitate to use hiṁsa also. Just as Kṛṣṇa is asking Arjuna to kill Bhīṣma. Remember, jñāni has compassion, jñāni does not have misplaced compassion; He is very objective and

balanced, he will not unnecessarily use violence; but if himsa is the only way, (adiyatha mādu padiyathu), if that is the only method, that also he will use appropriately, and when he does that, na hanti; he does not become a killer; that means he does not become a kartā.

and na nibadhyatē, he is not bound by the karma-phalam; he does not become a bhōktā also.

And it is this shift-in-identification which is called jñāna-yōga. And if and when a person makes the shift, will he get liberation or not is the question? When I make the shift, will I get liberation? After making the shift, I do not get liberation; but after making the shift, I discover the fact that I have been, I am, and I ever will be free. Thus jñāna-yōga gives mōkṣa.

Verse 18.18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८.१८ ॥

[jñānaṃ jñēyaṃ parijñātā trividhā karmacōdanā |
karaṇaṃ karma kartēti trividhaḥ karmasaṅgrahaḥ || 18.18 ||](#)

परिज्ञाता parijñātā **the knower**, ज्ञेयम् jñēyam **the knowable**, ज्ञानम् jñānam **and knowledge**
त्रिविधा trividhā – **this is the threefold**, कर्मचोदना karmacōdanā **cause of action**, कर्ता kartā
– **the doer**, कर्म karma **the object**, करणम् karaṇam – **and the instrument इति iti this is**
त्रिविधः trividhaḥ **the threefold**, कर्मसङ्ग्रहः karmasaṅgrahaḥ **frame of action**.

18. The Knower, the knowable, and knowledge --- this is the threefold cause of action. The doer, the object, and the instrument --- this is the threefold actions.

With the previous verse, the jñāna-yōga topic is also over. So from Verse 1 to 12 karma-yōga topic; from verse 13 to 17, jñāna-yōga topic.

In fact these are the only two main sādhanās of a human being; any sādhanā that you do, to purify the mind is called karma-yōga; it may be japa, it may be pūja, it may be yōga, it may be social service, it may be pilgrimage, it may be dānam, it may be bhajan, whatever you do to purify the mind is called karma-yōga. And whatever you do to understand that I am free, whatever intellectual exercise you take up to understand that I am ever free, that process is called jñāna-yōga. If you are listening to the class, it is jñāna-yōga. And after the class, you try to summarise what has been taught, that is jñāna-yōga; any exercise you do, which is intellectual, and which is trying to receive the knowledge, what knowledge, I am ever free, that is called jñāna-yōga. The entire spiritual

sādhāna consists of only these two. Purify, know and be free. Thus Gīta has been beautifully summarised in 17 verses.

Now from the 18th verse, Kṛṣṇa summarises Bhagavad-Gīta once again in a different pattern. The previous 17 verses are one type of summary; and this portion from 18th verse up to the 40th verse, 18th to 40th is once again summarisation. And in this Kṛṣṇa is going to take up seven topics; and then divide each topic into three categories. 7 topics are going to be taken; and each one is going to be divided into three varieties. The moment I say three, you must be able to imagine, what are those? Sātvika, rājasika, tāmasika;

And if you know these seven topics, with this three-fold sub-division, you have understood the essence of the Gīta. In the 7 topics, if you understand properly, you have understood Gīta well. For this approach Kṛṣṇa gives an introduction in this verse. And in this introduction, Kṛṣṇa makes an important and interesting observation.

All the human activities can be broadly classified into two; one is called knowing-process; another is called doing-process; In Sānskrīt, jñāna vyavahāraḥ; and karma vyavahāraḥ. So throughout life, you are doing only these two things; either learning or doing. And of these process, jñāna vyavahāraḥ is the first process. All the activities begin with knowing; So jānāti. Once you know an object, a person, a thing, anything for that matter, you develop either a like for the object, or a dislike; An unknown object you never like or dislike; so once you know an object you develop a like or dislike; once you develop a like, your activity begins to go after the object; pravṛtīḥ; that person is nice; I would like to meet that person regularly or all the time, like to talk to that person; that place is very nice; I would like to go; Kodaikanal is cold, in summer I would like to go. For jñānam produces either rāgaḥ or dvēsaḥ, when it is rāgaḥ, like, your activities is called pravṛtti, going after, and if you like that object or person, your attempt is what, when that person is coming here, here itself you change the route; Going after or going away, going after is called pravṛtti, going away is called nivṛtti. All born out of what, rāgaḥ-dvēsaḥ; rāgaḥ-dvēsaḥ is born out of what; the knowledge of the object. If you do not know, if you are bothered; hundred years before, two hundred years before, you could not have had gone after a television, because it was not there. You would not have gone for air conditioning; you would not have gone after the fan; because of lack of knowledge. Most of the things we now go after they did not go after, because they did not know.

Therefore, what is the mechanism; jānāti, iccāti, yatatē, I have talked about: Knows, Desires, Goes after. The whole life is what? Knows, (not nose), knows, desires, goes after. And that is why all the companies are spending lakhs and lakhs of money for commercial advertisement. Wherever you look, why advertisement? When the object is in front of

your eyes, you come to know that and the moment you come to know that, their optimism is what. They are successful; that is why they spend so much crores; also you begin to desire; first you say I do not want it. I do not want it; then perhaps I will have it later you end up having; jānāti, iccāti, yatatē.

And then Kṛṣṇa here tells this jñāna vyavahārah involves three factors and karma vyavahārah involves three factors. What are those three factors? They are famously known as triputi; meaning the subject, object and the instrument. Any jñānam involves three factors; subject, object and instrument. And similarly, any action also involves; the subject, object, instrument.

Now look at the slōkā. Jñānam, means knowledge; jñēyam, the object of knowledge, parijñāta, the knower, the subject, knowledge, the object, and the subject, this trivida, three-fold group, or triad, is karma chōdana.

This group is the promoter of karma; these three, through knowledge will make a person more and more active. In village life, they did not know most of the thing, therefore they did not have any desire and therefore they had a very very leisurely life. I do not say that is better or this is better; My idea is not comparing; but what I say is that in those days, they did not know; summer holidays you can think of an European tour; because you know it is there; that tour and this tour and even now a moon tour is coming, the more you know, the more you desire; the more you desire, the more you are pushed into activity, not only you are active, for all these things you require what? Money. And therefore, you have to go on earning, and even if you are a Geetha student; and therefore you have vairāgyam, the children will ask for that, you have to provide and if you do not do these things, you become black sheep. Because when all the peers and friends, they are doing all these things, if I do not do to my children, they feel bad. Therefore what happens, karma, karma, karma; there is no time to stand and stare. This is life busier, busier, and even if you go to some place for resting, cell phone you have to carry. I heard in the class also; sometime cell phone rings. I am waiting for some more time and thereafter regularly we have to make the announcements to switch off. Better switch off your cell phones. That means what holiday cut short. Some activity.

Therefore he says, jñānam, jñēyam, parijñāta, this triad is the promoter of karma. But here we have to make a note when we say jñānam generates desire and action, we should understand it is the knowledge of everything in the world; except self-knowledge. We should not include self-knowledge here. All the other material knowledge, all the other āpara vidya creates desires; whereas parā vidya is not a creator of desire; on the other hand, it is the one which removes the desire because I find that I am happy as I am.

श्री भगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्योवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

Śrī Bhagavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān |

ātmanyēva"tmanā tuṣṭaḥ sthitaprajñastadōcyatē || 2.55 ||

Even if I have some desires, they are not going to drive me crazy. And therefore, these three are karma cōdanā; cōdanā means what? Promoters, They push.

And then karaṇam karma kartēti; there is another triad consisting of three factors, which is required for karma vyavahārah; and what are those three factors; karaṇam, karaṇam means instrument; karma means object and kartā means the subject; subject-object-instrument, this trivida; this triad; group of three; is karma saṅgrahaḥ, is the framework within which all the actions take place. So when one triad required for jñāna vyavahārah; another triad required for karma vyavahārah. And Kṛṣṇa is going to select some of them from here and he will divide each into three types, the details of which, we will see in the next class.

Hari Om

222 Chapter 18, Verses 19-22

ॐ

In the first 17 verses, of the 18th chapter, Lord Kṛṣṇa summarised karma-yōga and jñāna-yōga which are the main spiritual disciplines to be undertaken by all the spiritual-seekers. And there is no choice with regard to these disciplines. Everybody has to go through both of them compulsorily; of them the first discipline of karma-yōga is a preparation for jñāna-yōga; and the second discipline of jñāna-yōga will directly give freedom. This is whole teaching of the Gīta.

And these two stages of spiritual sādhanā are not invented by Lord Kṛṣṇa, but these two stages have been in the Vēdās themselves. The Vēdā pūrva bhāga focuses upon the karma-yōga part of the sādhanā, and the Vēdā anta bhāga focuses on jñāna-yōga part. Thus the entire Vēdā is dealing with the gradual pursuit of these two stages of sādhanā only.

And now from the 18th up to 40th verse of this chapter, Kṛṣṇa is taking up, seven topics, and in each topic he makes a classification of three, the sātvik, rājasic and the tāmasic variety; and if we can understand the classification of these seven topics, we have understood the essence of the whole Gīta.

And Kṛṣṇa is introducing those seven topics in the verses 18 and 19, of which the 18th verse we saw in the last class. In the 18th verse Kṛṣṇa pointed out that all human transactions can be divided into two one who is the knowing transaction and the other is the doing transaction. In fact, the first 20-25 years of our life, as children, as students, we do not accomplish anything. We do not do anything, even we do not contribute anything to the family. In fact, we are only an expenditure for the family; because those 20-25 years, we have only one form of transaction; what is that? Education. No implementation, but knowing. We call jñāna vyavahārah; and this transaction involves three factors, the knower, the known and the knowledge. Jñānam, jñēyam and jñāna.

Once we have got the education, we will get an idea of doing. That is why the moment you complete or you are about to complete, people ask: what are you going to do? So that is called karma vyavahārah; because that knowledge decides our ambition; our desires. Jñānam produces the desire; and once the desire has come, it is impossible to remain with a desire, because desire is a bug in everyone. Nobody can be comfortable with a desire. Therefore our aim is to fulfil the desire and the desires can be fulfilled only by one method, normally, and that method is what?

Fulfilment; how to fulfil; start working; start earning; get a credit card and go on purchasing; and then life-long instalment, I told you. So this person gave the last instalment for the cradle; cradle for the child, last instalment he paid; and the person who received the last instalment asked; How is the baby; just asked; then that the man said, I am that baby. Did you understand? So therefore, start working, get the credit card and go on and on and on. Why? Because jānāti, iccāti, yatatē; life is knowing, desiring and fulfilling; knowing, desiring and fulfilling and at the time of death, you ask the person, have you fulfilled all your desires; he will bring a 300 page notebook, I will write the unfulfilled items; and he dies with unfulfilled desires; in fact, these unfulfilled desires alone decide the next type of janma also. Muṇḍaka upaniṣad tells them:

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥
3.II.२ ॥

[kāmān yaḥ kāmayatē manyamānaḥ sa kāmabhirjāyatē tatra tatra | paryāptakāmasya kṛtātmanastu ihaiva sarvē praviliyanti kāmāḥ |3.II.2 |](#)

So this person dies with unfulfilled desires; and those desires determine the next janma and again the story continues.

So thus jñāna vyavahārah with triputi and karma vyavahārah with triputi; this is human life. And this cycle will be broken, only when he comes to spiritual knowledge; Any other knowledge can only produce desires; any other knowledge can only produce desires;

and increase the karma flow. There is only one knowledge, which can destroy all the desires; and that is the ātma jñānam.

श्री भगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्योवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

Śrī Bhāgavān uvāca

prajahāti yadā kāmān sarvān pārtha manogatān |

ātmanyēva"tmanā tuṣṭaḥ sthitaprajñastadočyate || 2.55 ||

Careful, do not read duṣṭaḥ; ātmaiva ātmana tuṣṭaḥ. Therefore, except that self-knowledge, all others keep the cycle going. Of these six factors, six factors meaning, three belonging to jñānam, and three belonging to karma. And the three referring to subject, object and instrument. Kṛṣṇa is going to take up some of the factors for analysis. And what are those factors? They are enumerated in the 19th verse, which we will read now.

Verse 18.19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्ये याने यथावच्छृणु तान्यपि ॥ १८.१९ ॥

jñānam karma ca kartā ca tridhaiva guṇabhēdataḥ |

prōcyatē guṇasaṅkhyānē yathāvacchṛṇu tānyapi || 18.19 ||

गुणसङ्ख्येयाने guṇasaṅkhyānē **In the Sankhya philosophy, ज्ञानम् jñānam knowledge, कर्म च karma ca action, च कर्त ca kartā and the doer प्रोच्यते prōcyatē – are said to be, त्रिधा एव tridhā ēva – threefold गुणभेदतः guṇabhēdataḥ according to the distinction of the guṇas, शृणु śṛṇu listen, तानि अपि tāni api to them also, यथावत् yathāvat as they are.**

19. In the Sankhya-philosophy knowledge, action and the doer are said to be threefold according to the distinction of the guṇas. Listen to them also as they are.

Of the six factors, Kṛṣṇa first takes up three factors for analysis. Therefore he says: He Arjuna, jñānam karma and kartā; jñānam means knowledge; karma means action. In this context, the word karma means action. In the previous verse, karma means an object; but in this context, the word karma means kriya or action. Then the third factor taken for study is kartā. Kartā means an actor, (do not think of somebody else,) a doer. So knowledge, action and the doer, these three factors tridhaiva; each one is subject to three fold classification; tridha means three types or three fold and classification on what basis? Guṇa bhēdataḥ; based on the difference of three guṇa, names, sātva, rājasik and tamas, which means we have sātвика jñānam, rājasika jñānam, and tāmāsa jñānam. Similarly,

sātvika, rājasika and tamasa karma, and sātvika rājasika tāmasika action; totally nine items we have got.

We may wonder where do we get all these topics. Kṛṣṇa again takes Arjuna, they are all my inventions, they are discussed in Vēdānta śāstra and in the sāṅkya philosophy.

So He says: guṇa saṅkayanē prōcyatēē; Guṇa saṅkyaṃ, the saṅkyaṃ system of philosophy; which specialises on the study of the three guṇas. In Vēdānta also, we study the three guṇas; but the saṅkya philosophers are specialists in this analysis and therefore Kṛṣṇa says we will borrow from them.

So this is a very very interesting thing to be noted. We never refute any system of philosophy totally; we never reject any system of philosophy totally. Whatever is logical, whatever is in keeping with the Vēdā; sṛuti, yukti, anubhava anusmaranē; whatever is good; we are willing to take. So we are not fanatic, we do not blindly reject anyone, accept anything beautiful from anywhere.

Similarly, people who analyse the East and West. We can find people, there are some criticise everything that is Western. And they accept everything that is Indian or Eastern; and we have got another set of people, who glorify anything western; and criticise anything eastern. Our śāstras says: Never blindly accept or reject any system.

Then what should you do? Analyse, use your thinking; and wherever good things are there; follow them. If the Westerners have got certain wonderful disciplines, why can't we learn? Why should we blindly criticise them; they are materialistic; they are materialistic, etc. and spend more talking about their materialism; and we have no time to study our scriptures. So Kalidāsa tells

पुराण मित्येव साधु सर्वं न चापि काव्यं नवमित्यवधमा
सन्तः परिक्षान्पलद भजन्त मूढः पर प्रच्ययनेय बुद्धिः ॥

[purāṇa mityēva sādhu sarvaṃ na cāpi kāvyaṃ navamityavadhamā
santaḥ parikṣānpalada bhajanta mūḍhaḥ para pracyayanēya buddhiḥ ||](#)

Never be a blind judgmental person. Anything comes analyse.

युक्तियुक्तम् वचः ग्राह्यम् बालादपि शुकादपि |
युक्तिहीनम् वचः त्याज्यं वृद्धादपि शुकादपि ||

[yuktivyuktam vaca: grāhyam bālādapi śukādapi |
yuktihīnam vaca: tyājyaṃ vṛddhādapi śukādapi ||](#)

If an illogical statement is coming from a boy for even from Śuka Maḥarṣi, you reject it. Just because he is a maḥarṣi with a longer beard; Swami Chinmayānanda says, longer

the beard, the greater must be your doubt. Do not blindly accept anyone because of the status or the āśrama or even popularity. That is our tradition. And yuktiyuktam vaca: grāhyam; what is reasonable you should accept, whether it is coming from a boy or Śuka; Śuka has two meanings; parrot and Śuka Maḥarṣi. Similarly, here Kṛṣṇa is borrowing ideas from Vyāsācārya. Borrowing ideas from the saṅkya. Guṇasaṅkhakyānē, prōcyatē. This idea is given tāni api śrṅṅu. May you listen to that also, yathāvat, as presented by me. So this is the introduction. We start with the three topics; jñānam, karma and kartā. Totally seven topics are there. First we are starting with these three topics.

Verse 18.20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकं ॥ १८.२० ॥

sarvabhūtēṣu yēnaikam bhāvamavyayamīkṣatē |
avibhaktam vibhaktēṣu tajjñānam viddhi sāttvikam || 18.20 ||

विद्धि viddhi **know** सात्त्विकं ज्ञानम् sātvikam jñānam **sāttvic knowledge** तत् tat **to be that**,
येन yē na – **by which**, ईक्षते īkṣatē - **one sees** ऐकम् ēkam **the nondual**, अव्ययम्
imperishable, **avyayam** अविभक्तम् avibhaktam **and undivided**, भावम् bhāvam **Self**,
विभक्तेषु सर्वभूतेषु vibhaktēṣu sarvabhūtēṣu **in all divided beings**.

20. Know sātvic knowledge to be that by which one sees the non-dual, imperishable and undivided Self in all divided beings.

Of these three topics, knowledge, action and doer, Kṛṣṇa is taking up the first topic, viz., jñānam or knowledge; and he divides knowledge into three; the 20th verse defines sātvic knowledge; 21st verse deals with rājasic knowledge and 22nd verse deals with tāmasic knowledge.

And that too knowledge about oneself? How do I understand myself? Who is a jīvā? Who am I? So based on the way I look at myself, I can I say I have tāmasic, rājasic or sātvic. First I will summarise these three types of knowledge independently. Then we will go to the verses.

Initially when a person looks at himself, he sees only the physical body. I experience my physical body alone. Other than the physical body, I do not see anything; therefore I take myself to be the mortal body. And the date of birth of the body, I take as my date of birth. And the parents of this body I take as my parents, and the children born out of this body, I look upon as my children. And when the body is growing old, I say I am growing old; and when body will die, I consider that is the end of myself. So this typical perspective is called dēha-ātma buddhi. Looking upon oneself as the mortal body.

And this notion is further reinforced by the scientists also. The scientists who analyses the individual, he looks upon the individual only as the body. And you ask a scientists, is there anything other than the body. Is there a soul? He will say that he believes only in one soul, that is s... o... l...e. Maximum 2 sole. Or Maximum four, because the shoe also has got sole. Other than a s..o..l..e., he does not believe in anything. Nothing other than the body, which can survive the death of the body.

You ask him what is the mind, he will say mind is nothing but the brain with its neuronal connection. This is called Chārvāka philosophy; materialistic philosophy; I am the body; body's birth is my birth; body's death is my death; and therefore I am a mortal jīvā. Not only I look upon myself as a mortal jīvā, I say there are many mortal jīvās. This is how I look at myself and Kṛṣṇa says this wonderful knowledge; which is so widely accepted, this is called tāmasa jñāna. What we consider most rational brilliant scientific knowledge, śāstra says tāmasa jñānam. This is delusion.

And then what is rājasika jñānam? A person having entertained such a notion, he begins to study the scriptures. He himself gets a doubt, whether I am the body only, or whether there is something more than the body. Whether this is the only birth or do I have a future birth, and did I have a past birth; this doubt begins to come and even he reads in the newspapers, some people remembering the past birth, many books are coming. Some child recollecting the past birth. In the śāstra, they are called jāti smara. Because that is a rare case. Normally we do not remember past birth. Why past birth, last Sunday class is our problem; that is our problem. And not only that, if we do not remember the last birth, it is good also. But there are some who remember and there are people who explore and they go to that village to find out whether it is true also.

And again we find prodigy. In the 5th year, they have knowledge of music; they sing well, I have been studying for 15 years, sa pa sa is itself doubtful; but this child gets; how do you explain this phenomenon; and when I enquire, the śāstra, the Vēdā pūrva bhāga tells, I am not the body, but I am someone different from the body. From stūla śarīram, I go to identify with my sūkṣma śarīram, the astral body or the mind principle.

And now my knowledge about myself has changed. Now I look upon myself as a jīvā, different from the body. I have taken millions of past birth; and in normal course, I will take millions of future births. Why I said normal course, because we are jñānis; therefore we are all special case, means for the normal persons, there are millions of future births; the physical body is not me, but it is only a temporary house. And these parents are not my eternal parents; these are the parents only with regard to this particular body. In the past birth, I had a different set of parents; in its past birth, different set of parents; if I

have a future birth, there will be another set of parents; need not be human parents even; may be buffalos.

Thus I have evolved myself to know that I am the owner or tenant of the body, I am not the body. And mind is not the brain, brain is only the hardware; brain is only the instrument, through which the mind is expressing. Just as the bulb is only a medium through which the electricity is expressing; so the bulb may break or get fused out; you may remove the bulb, but the electricity continues. Similarly, I am the sūkṣma śarīram; I am the mind, even after the body falls dead, I believe that the individual survives and not only survives that jīvā travels. We saw in the 15th chapter,

[manahṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati.](#)

शरीरम् यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

[śarīram yadvāpnōti yaccāpyutkrāmatīśvaraḥ |](#)
[gṛhītvaitāni saṃyāti vāyurgandhānivāśayāt || 15.8 ||](#)

I am the sūkṣma śarīra jīvā who travel from body to body, lōka to lōka; body is mortal; but the sūkṣma śarīram does not die. Mind does not die; the mind of my previous janma is the mind of the present janma. The same mind continues in the future janma also along with the vāsana; tam vidya karmāni samanvāra bhedē, pūrva prajñāh ca. We come along with the vāsana. That what we call as aptitude.

And Kṛṣṇa says, this knowledge that I am immortal as the mind, I am the immortal mind which survives the death of the body; which is invisible, and which travels from one body to another body, vāsāṃsi jīrṇāni yathā vihāya; like removing the dress; I keep on removing the body and travel. So I am immortal, sūkṣma śarīram is also many in number, because there are so many minds. So previously I am jīvā, the body, I was telling; now I am telling, the jīva the mind. In fact, in India, most of the people believe in the survival of all of us. That is why they are worried about srāddham, tarpanam, etc. because they strongly believe that they will survive and they go to different lōkās, and the children are giving oblations, offering and that will help my forefather. So this knowledge, Kṛṣṇa calls rājasika jñānam.

So mortal and many jīvās. Identified with the stūla-śarīram is tāmasa-jñānam. When I identified with the mind and claim that I am immortal and there are many immortal jīvās. From the stand point of the mind, this is called rājasika-jñānam. And this rājasika-jñānam comes from Vēdā pūrva bhāga; tāmasa jñānam comes from worldly books; rājasika jñānam comes from Vēdā pūrva bhāga.

And after remaining in this knowledge and having done lot of tarpaṇam, srāddham, karma, punarapi jananam and maraṇam, then he goes to Vēdā anta bhāga, and from Vēdānta he improves that knowledge further, and he knows that I am neither the body, nor am I the mind, the travelling mind; the mind which is kartā bhōktā, the mind which has got vāsanas; the mind which has got sañcita āgāmi prārabdhā, even that mind I am not.

Then who am I? I am the consciousness-principle which enlivens the body mind complex; and what type of consciousness? Remember the five; consciousness is not part, product, or property of the body; consciousness is an independent entity which enlivens the body mind complex, consciousness is not limited by the boundaries of the body-mind-complex, consciousness survives even after the fall of the body; and that surviving consciousness cannot be recognised; it is without transaction, but it exists. And how many such consciousnesses are there? That all pervading consciousness is one.

So when I come to Vēdānta, I claim I am not the body, I am not even the mind which travels after death, but I am the consciousness which blesses not only this mind in this body; I am the consciousness which is behind all the bodies and all the mind. And that consciousness is ēkaḥ, akartā, abhōktā; this is the culmination of self-knowledge.

Self-knowledge has to grow in three levels: I am body level - level one; I am the mind - level two; I am the consciousness - level three. The first level is called tāmasa jñānam; the second level is rājasa jñānam; and the third and final is sātāvika jñānam. Kṛṣṇa is starting from the sātāvika level. Now look at the slōkā.

Vibhaktēṣu sarvabhūtēṣu ēkam bhāvam īkṣatē; that knowledge by which one sees one consciousness-I; bhāvam means reality. Here the reality refers to the caitanyam tatvam, ātma tatvam, sat principle; and how many consciousness are there? ēkam bhāvam; and what type of consciousness it is? Avyayam; the body continuously changes, asthi, jāyatē, vardhātē, vipariṇamatē, vipakṣyatē; vinaśyati. The mind also continuously changes, and when the body is growing old, the mind also becomes weaker. That is why, we say, in those days, I used to remember everything. And now I am not able to remember anything.

So along with the body, mind also undergoes change; but this consciousness-principle is avyayam. Avyayam means nirvikaram. So that knowledge by which a person sees that one-consciousness which is present in sarva bhūtēṣu, present in all the bodies; bodies are many, minds are many, but consciousness is one" like bulbs are many, sthūla śarīram, filaments are many, sūkṣma-śarīram, fuse means all out, the filament is the sūkṣma-śarīram, get fused; and the bulbs are many; filaments are many; electricity is

only one. So sarva bhūtēṣu, here bhūta means all the bodies, śarīram. What is the nature of the body? Vibhathēṣu, which are all divided, which are many and varied; here is one body, and another body is separated by space; therefore the bodies are divided, separated, but consciousness is not divided.

I have given the example before, light is upon this finger also, light is upon this finger also, in between the two fingers, light is there or not? What will we say; light is there; but you cannot see it. How do you know light is there? Put a finger in between; light is not bulb; I mean the light spreading; so just as the visible light is in finger No.1, visible light is on finger No.2, in between two fingers, light is, but in invisible manner. Similarly, consciousness is in your body, consciousness is in my body; consciousness is in between also; but we are not able to recognise.

In Sānskrīt we say, here it is vyaktha caitanyam; in the other body it is vyaktha caitanyam, vyaktha means manifest; in between it is avyaktha caitanyam. Therefore consciousness is not a separated entity; not a divided entity, not a pluralistic entity and that is why it is compared to ākāśa. Therefore, avibhaktam, indivisible like space.

And this I that I am that ātma, I am the space like consciousness, the one who knows, he alone has got sātvik knowledge; It is the toughest challenge to say that I am the space like consciousness. Easiest is to say I am the body; next tougher one is I am not the body; but I am the mind which survives the death of the body; which is tougher; but I am the consciousness is the toughest, and that is called sātvika jñānam. So Kṛṣṇa says tat jñānam, sātvikam viddhi. In short advaita jñānam is sātvika jñānam.

Verse 18.21

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८.२१ ॥

[pṛthaktvēna tu yajjñānam nānābhāvān pṛthagvidhān |
vētti sarvēṣu bhūtēṣu tajjñānam viddhi rājasam || 18.21 ||](#)

विद्धि viddhi **know**, राजसं ज्ञानम् rājasam jñānam **rājasic knowledge**, तत् tat – **to be that** यद् ज्ञानम् yad jñānam – **by which**, वेत्ति vētti **one sees**, पृथग्विधान् pṛthagvidhān **the (apparently) different**, नानाभावान् nānābhāvān – **and many jīvās**, सर्वेषु भूतेषु sarvēṣu bhūtēṣu – **in all beings**, तु पृथक्त्वेन tu pṛthaktvēna – **to be (really) different**.

21. Know Rājasic knowledge to be that by which one sees the apparently different and many jīvās in all beings to be (really) different.

Rājasic knowledge is the intermediary one; this person does not take the body as himself. So there is a slight progress, he is a not a chārvāka; chārvāka is the materialistic

philosopher, who looks upon the body as himself; and such people will not believe in puṇyam; they will not believe in pāpam. So you cannot frighten them that if you do adharma, you will go to hell, you cannot say, because he will ask, who believes in hell. So it is very difficult to talk to a materialistic person, because he does not believe in puṇyam or pāpam; he does not believe in svarga or naraka, very difficult; whereas this person, believes in surviving mind. So therefore, he has progressed from body to mind.

And when he comes to the mind, he is going to claim that I am kartā and bhōktā; because mind has that capacity to do, it has got a will power and therefore it becomes a kartā and bhōktā. And once I identify with the mind, there are many minds and therefore I am in dvaitam only. Even though I have progressed but still I am in dvaitam. Previously I said there are many bodies, now I say there are many minds; that is the only difference.

Therefore, Kṛṣṇa says, yat jñānam, that knowledge by which pṛthagvidhān, nānābhāvān vētti, one knows or accepts many and varied jīvātmas. So bhāva here means the jīvās, nānābhāvāḥ, many jīvās, not based on the body, but based on the many minds; so nānā jīvān, and each jīvā is different from another, one has got more puṇyam, another jīvā has more pāpam, another jīvā has got 50:50; that he sees nānābhāvān, pṛthagvidhān vētti. Where? Sarvēṣu bhūtēṣu; behind every physical body.

So Saṅkya philosopher talks about the plurality of jīvās; the nyāya philosopher talks the plurality of the jīvās. It is because they have mistaken the mind as ourselves. And tat jñānam, such a knowledge is rājasam viddhi; rājasic knowledge.

Now what is tāmasic knowledge? Kṛṣṇa tells in the 22nd verse, we will read.

Verse 18.22

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८.२२ ॥

[yattu kṛtsnavadēkasmin kāryē saktamahaitukam |](#)
[atattvārthavadalpam ca tattāmasamudāhṛtam || 18.22 ||](#)

तामसम् tāmasam- **tāmasic knowledge**, उदाहृतं तत् udāhṛtam tat - **is said to be that**, यत् तु सक्तम् yat tu saktam- **which is attached**, एकस्मिन् कार्ये ēkasmin kāryē- **to the individual body**, कृत्स्नवत् kṛtsnavat **as though it is whole**, अहैतुकम् ahaitukam **which is unreasonable**, अतत्त्वार्थवात् atattvārthavāt - **untruthful**, च अल्पम् ca alpam - **and petty**.

22. Tāmasic knowledge is said to be that which is attached to the individual body as though it is the whole, which is unreasonable, untruthful and petty.

So the third type of knowledge is held by an utterly materialistic person, and therefore he accepts the physical body only; he does not believe even in a mind, other than the

brain. And therefore in his vision, when the body dies, that is the end of the individual. And if you argue this is only the external vesture; behind the body there is some jīvā, you call it sūkṣma body, astral body, when we talk about jīvā's travelling, this person asks, what is the proof? Isn't it a blind-belief? And he says if I have to accept, you should show that to the sense organs.

So the conclusion of a materialist is he believes only in the sense organs. And whatever is not available to the sense organs, he does not believe. And we cannot do anything with those people; because the subtle body cannot be shown to the sense organs. That is why somebody wanted to know weight of the soul, and therefore they wanted to take the weight of the individual before death and weight of the individual after death; and whatever the reduction in the weight must be the weight of the soul; scientific experimentation. And they found weight increases after death; So what happens? The soul must have a negative weight! The śāstra very clearly says that there are things in the creation which are not available for sense organs.

As I have said before, imagine a person who has got only four sense organs; and he does not have the eye; suppose he is blind; I am telling that there are colours and forms in the world, which can be known only through the fifth sense organ called the eye, this person says: "No, I won't accept. If I have to accept colours and forms, you should prove it through the four sense organs I have got; I will use the ear, and you have to show colour. I will use the tongue, I will use my skin, etc". He accepts to use the available sense organs; he is asking me to prove the colour, I am saying your available four sense organs cannot prove the colour. If you want a proof for the colour, you have to accept the fifth sense organ, called the eye; and you have to operate.

Similarly the tradition says, there are things which are not available for the five sense organs, we have to go to the sixth sense organ called śāstram. Śāstra Cakṣu is the sixth sense organ; either you accept to operate it or I cannot help you. So therefore any amount of scientific experiment will not help, because those sense organs are incapable of objectifying. Vēdās itself makes it very clear, Vēdānta introduces itself; I am here to teach which are not available for sense organs. அதை நாம் காதிலயே போட்டுக்க மாட்டேவ்றோம். We never listen to it. Vēdās tells. I am here to teach you things, which are not available for sense organs and this fellow says, I will accept that if you show that to the sense organs. What to say?

प्रत्यक्षणानुमित्या वा यस्तूपायो न विद्यते
एवं विदन्ति वेदेन तस्मात् वेदस्य वेदता ॥

prat-yakṣhēṇānumit-yā vā yastūpāyō na vidyatē
ēvaṁ vidanti vēdēna tasmāt vēdasya vēdatā ||

The very definition of Vēdā is it is the sixth sense organ. And what is available for the Vēdā will not be available for the other five sense organs. In fact what is available for the eyes, will not be available for the other four; what is available for the ears, is not available for the other.

What is the definition of a sense organ; sense organ is that which reveals a unique thing; which is not available for the other sense organs. Without understanding this, a materialistic person argues, sūkṣma śarīram is not available for sense organs, not available for scientific experimentation. Therefore nobody survives; therefore our forefathers are going to different lōkās, they are all cock and bull stories, I do not believe in srāddham, I do not believe in tarpaṇam, they are all hotch-potch.

Kṛṣṇa says; Better do not argue with them; their problem is that they do not know is sense organ; this topic is called epistemology.

Therefore Vēdā says such persons does not know what is proof, what is knowledge, etc. he does not understand therefore he is called a tāmasic person; he wants to see something through their sense organs, for which is not available. What to tell him? He wants to see the sound through the eyes.

Therefore He says, yat jñānam that knowledge ēkasmin karyē saktam; which identifies with only the physical body; which identifies here kāryam means stūla śarīram. Very carefully note: In this slōkā, the word kāryam refers to the gross body; that materialistic knowledge which identifies with the gross body, kṛtsnvat as though that is the total eye.

Śāstra says body is the most superficial layer of your personality; and annamayam is the superficial layer; and the superficial layer is taken as the ultimate; he does not come to praṇamaya, manōmaya, vijñānamaya; to ānandamaya he comes in sleep. When he is going to come to ātma? Never argue with a materialistic person. We can only say: You be happy with what you consider, I will go by what I consider as the source of knowledge; kāryē saktamahaitukam; which does not have any logic. So the materialistic people are the most illogical person; they say pratyakṣam alone is pramāṇam, and if pratyakṣam alone is pramāṇam, means source of knowledge, they cannot believe even their back. We can say that உனக்கு முதுகே இல்லை; you do not have a back; because he has never seen his back.

Therefore, the silliest philosophy; ahaitukam, illogical, atattvārthavāt; it does not have the ultimate truth in it. It means that knowledge, tāmasic knowledge does not have the ultimate reality.

and alpam ca; and it is the meanest form of knowledge; alpa; means alpa prayōjanam; it does not take a person far and such a materialistic knowledge is called tāmasic knowledge; So I am the body; tāmasic knowledge; I am the mind; rājasic knowledge; I am consciousness is the sātvik knowledge.

Hari Om

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ॐ

After summarising the two principle sādhanas, viz., karma-yōga and jñāna-yōga in the first 17 verses, now from the 18th verse up to the 40th verse, Lord Kṛṣṇa is taking up seven topics and in each topic, He talks about three topics based on the three fold guṇas. And of those seven topics Kṛṣṇa has introduced the first three in the 19th verse, and those three topics are jñānam, karma and kartha. Jñānam meaning knowledge; karma meaning action and karta meaning a doer.

And then in the next three verses, 20, 21, and 22, Kṛṣṇa talked about sātvikā, rājasa and tāmasa jñānam and all these three fold knowledge is the knowledge about oneself. How does a person look at himself, and this is very important because, the way I look upon the world, heavily depends upon the way I look at myself.

And of these three, the tāmasic and the most natural knowledge, every living being instinctively have is the idea that I am the physical body. This is the universal conclusion of most of the thoughtless people and this is the conclusion of many materialistic philosophers also; I am the physical body.

And therefore they do not believe in rebirth also; they do not believe in past birth; they do not believe in future births also; and if you ask them, how do you account for various geniuses in different planes; how do you explain the child prodigy if you ask them, they will say that it is chance only. You cannot even say that it is genetics, because in the same family, one child is a music prodigy, another child is musically deaf. You know musically deaf; he does not understand even what is the śṛuti. Thus you cannot even give genetics as reason, they have to believe, all the differences in the human-beings are because of chance only. Thus these people are called lōkāyathikās or chārvākās, who say I am the body. And naturally they have to conclude, I am a mortal human being, the fear of mortality cannot be escaped by them.

And then after sometime, when a person comes to religion and scriptures, there is a revision with regard to the knowledge about oneself, one begins to accept the fact that I am not the body, but I am a tenant who is using this body as a temporary rented house;

and I have been taking many rented houses. In the past, I have lived in several houses, and this happens to be another rented body and I will kick this body also, and I will take up another body; and I am something else, other than this body; I am the mind, I am the sūkṣma śarīram, different from the body. And when the person elevates himself to that knowledge, one advantage is the fear of death goes, because I know that I do not disappear from the world.

Because I believe in past birth and future births, I know that I am going to disappear, only the medium of transaction is going to change. In the past birth, I transacted through one type of body, and in this birth, I am transacting through this body; in the next birth, this body will not be available, the contact number is different; after all our phone numbers are changing very often; from six digits to seven digits to eight digits, add one two.,

Similarly, the phone numbers are changing, the change in phone number is not a change in the owner. The change in the phone number is not a change in the owner. Similarly vāsāmsi jīrṇāni yathā vihāya, navāni gṛhṇāti narō'parāṇi. For a religious person, fear of mortality is very very less.

And that is why, in those days, they could think of capital punishment, as a form of punishment. For a materialistic person, capital punishment is unthinkable because in capital punishment, you are not reforming the person; why because in materialistic philosophy, capital punishment is the end of the individual; where is the question of reforming? But if I believe in punarjanma, I can accept capital punishment, because in capital punishment, the jīvā does not die. The jīvā does not die because the body alone is hanged to death; not the jīvā. And therefore death is not an end of the individual; therefore death also can be a form of treatment, a form of reformation. It is possible in this philosophy. And therefore, I now know that I am a surviving individual and I look upon myself as a kartā and I am a bhōktā, and I have got sañcita, āgami and prārabhdā, and according to the karma, I will travel from body to body. Death is not my end. This gives a lot of relief.

But here also there is problem. The problem is I know that I will survive, even after death and I know that I will travel and go to different lōkās, but my fear is what will be the type of lōkā I will go to later? What type of body I will get? For a materialistic person that fear is not there, because death is the end of him. But for this person, there is a fear because I should not be born in unfavourable circumstances.

Therefore we enter into the third level of knowledge. What is that knowledge? I am not the body also which will die; I am not the mind also which will travel from lōkās to lōkās,

but I am the consciousness which is akartā, abhōktā; which illumines everything but is not affected by anything. And when I get this ātma-jñānam, that alone is the highest knowledge, in which I am free from fear of mortality and I am also free from the fear of a wrong rebirth.

The fear of an unfavourable rebirth is a serious fear; and especially people want to avoid unfavourable rebirth by getting srāddham through their children; because it is said in the scriptures that if the srāddhams are not done; they won't get a favourable rebirth; or they will be hanging somewhere. Many people are afraid of hanging around or afraid of being reborn; some naraka or some place; and this special naraka is also said: puth narakam. Many parents are worried that I may go to puth narakam if my children do not do srāddham; serious fear.

So once I know I am akartā, abhōktā, the fear of naraka also goes away, whether I have children or not; whether the children are male or female or not, and whether the male children believe in srāddham or not, and whether the believing children will perform or not; or whether the priest will be available for that srāddham or not; That much fear. Because they Swamiji, we want to do, but the priest who has promised, he never came. Many people are getting vairāgyam towards srāddham because of the priest's behavior. All these are there.

When I know that I am akartā, abhōktā, I do not bother about mortality or rebirth; And therefore that is the highest knowledge, I am body, tāmasic knowledge, I am mind, rājasic knowledge, I am all-pervading consciousness sātvic knowledge. These are the three types of jñānam we saw.

1. KARMA

Now we are going to enter into three types of karma. We will read verse no.23.

Verse 18.23

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्सात्त्विकमुच्यते ॥ १८.२३ ॥

[niyatam saṅgarahitamarāgadvēṣataḥ kṛtam |](#)
[aphalaprēpsunā karma yattatsāttvikamucyatē || 18.23 ||](#)

सात्त्विकं sātvikam **sāttvic action** कर्म उच्यते तत् karma ucyatē tat **is said to be that** यद् नियतम् yad niyatam **which is obligatory**, सङ्गरहितम् saṅgarahitam **which is devoid of attachment** कृतम् kṛtam **and which is performed** अरागद्वेषतः arāgadvēṣataḥ **without likes and dislikes** अफलप्रेप्सुना aphalaprēpsunā **by one which is not desirous of result.**

23. Sātvic action is said to be that which is obligatory, which is devoid of attachment, and which is performed without likes and dislikes by one who is not desirous of result.

Now begins the three types of karma; and here the word Karma means action. I am emphasizing this because sometimes the word karma refers to any object also and in that meaning that word was used in verse No.18; the word karma meant object, but here the karma should be taken as action; and in this verse 23, sātvikam karma is defined, then in 24, rājasam karma, and in 25 tāmasam karma.

What do you mean by sātvikam karma? Kṛṣṇa says, niyatam karma sātvikaṁ. Niyatam karma means, specially prescribed actions in the scriptures. Niyatam means specially prescribed. What do you mean by specially prescribed action? The scriptures prescribe certain special actions, exclusively for the sake of spiritual growth; exclusively for the sake of inner maturity; exclusively for the sake of developing value. We have seen in the 16th chapter, that self-knowledge is possible only in a mind which enjoys the values of life; and the values were enlisted as daivi sampath in the 16th chapter. So only when such values are there; the mind is fertile for the ātma jñānam crop. For different types of crop, different types of soils are conducive. Coffee or tea cannot be grown in Madras; in Madras nothing can be grown, that is a different matter. It requires a particular type of soil. Similarly the mind requires a particular type of condition, which was enumerated daivi sampath vimōkṣaya; all the values can be developed, if a person performs those specially prescribed karmas; they are all sātvika-karmāṇi, they are called niṣkāma karmāṇi or they are called vihita karmāṇi; or they are called ṣōdaka karmāṇi; ṣōdakam means purifier karma. They are not meant for giving any worldly, materialistic benefit; they are specially designed for inner growth.

If a person is interested in materialistic benefit, scriptures do prescribe special activities for those benefits also. We have got an āvahanti hōmam, which we studied in the Taittiriya upaniṣad Śikṣavalli, it is a special hōma for getting money. Thus scriptures do prescribe rituals and activities for materially benefits and scriptures do prescribe for inner growth and that inner growth oriented karmas are called niyata karmāṇi.

And what are they? We have elaborately studied them in the third chapter of the Gīta. This is supposed to be a summarizing chapter or reminder chapter. What are those karmas; I will only remind you; Pancha Maha Yajñās. They are all karma, in which I contribute to the well beings of the various segments of the society. They are such activities, my very living upon the earth will become beneficial to others; whether I was living beneficially to others or have I been a sheer burden on the mother earth and the society. So the greater my life is beneficial to others, greater will be the purity; and the society was divided into five segments and contributions to each segment, we call one

yajña and pañca maha yajñās were mentioned; all of them will come under niyata karmāṇi and they will purify the mind quickly; therefore niyatam.

Then the next condition for sātāvika karma is saṅgarahitam. Even when a person does noble karmas, sātāvika karmas, service type of karma, contributory type of karma, one should remember that karma or action is not an end in itself. Our ultimate aim is systematic Vēdāntic study. One should not forget that; service to the society is wonderful; but that is not an end in itself; because when a person serves the society, no doubt he purifies the mind, but he does not have an opportunity to learn about the real nature of oneself. And therefore one has to come to systematic study of Vēdānta; Vēdānta sṛavaṇa, manana nidhidyāsanam; Saturday/Sunday classes are compulsory for all.

Therefore, if a person is service oriented, Kṛṣṇa says you serve serve and serve; in due course, you should learn to withdraw gradually, and learn to spend more time in self-enquiry. Therefore do not fall in love with karma; use the karma, purify yourselves; and gradually reduce the karma. Therefore saṅgam rahitam; not getting attached to rituals; there are many ritualistic people, they are great after all rituals are wonderful but they never come to Vēdānta; they die a ritualist only; Therefore Kṛṣṇa is warning; you should know how to transcend; that is called saṅgarahitam.

Then the next condition for sātāvika karma is arāgadvēṣataḥ kṛtam. These sātāvika karmas are performed without rāgaḥ-dvēṣaḥ; without rāgaḥ-dvēṣaḥ means without any worldly motive. These karmas are not done for changing the external world. The difference between sātāvika karmas and rājasa karmas is, in rājasa karma, I want to gain happiness by changing the set up. My philosophy is: "if I change the set up, I will be happier. If I change the family members, I will be happier". Many people invite Swamiji to give advice to their family members. They do not want to change; they are sure they are perfect. So if we tell, they will not listen; therefore Swamiji you advise them.

In fact that is the fundamental difficulty for Vēdānta. Therefore rāgaḥ-dvēṣaḥ oriented karma is rājasa karma. Rājasa karma is based on the fundamental misconception that my improvement is based on change of the surroundings.

Whereas sātāvika karma is based on the fundamental philosophy; happiness depends upon transforming myself; my knowledge; my attitude towards myself; my attitude towards the world, because the world cannot be changed by us. And in fact, when we are trying to change the world, the others are busy trying to change us!!

And therefore Kṛṣṇa says a karma-yōgi is interested in transforming himself; he does not have a complaint against the set-up. And if at all he has a complaint, the complaint

is against whom? There is some problem is with me, problem lies in me. As Swami Dayānanda beautifully says. Problem is You; Solution is You. Karma-yōgi wants to transform inwardly.

Therefore arāgadveṣataḥ kṛtam; it is not based on the rāgaḥ-dvēsaḥ with regard to the set up. And therefore only aphaḷaprēpsunā kṛtam; it is done without the expectation of any external benefit. What he expects, if at all there is an expectation, is a self-transformation or jñāna-yōgayta prāp̥thi, but he does not have any external materialistic expectations; even though the scriptures promised karma-yōga will bring certain worldly benefits also, as a bye-product. Karma-yōga is supposed to bring worldly benefits also, as a bye-product, but a karma-yōgis should not aim at that bye-product. If you aim at bye-product, it will no more be a bye-product, it will become the main thing.

And therefore, aphaḷaprēpsu; the first bye-product is better health; the karma-yōgi will have better health. In fact all the doctors are prescribing karma-yōga for heart patients; without naming it karma-yōga; they say take life easily, do not have too much stress or strain; then it will increase your pressure; then you will require another bye-pass; you will have problem; therefore be relaxed.

What is that? Karma-yōga; it is another name, but they prescribe for what; preventing heart attack. Better health, reduction of chances of heart attack is a bye-product of karma-yōga; and therefore aphaḷaprēpsu, it is done by a person, aphaḷaprepsu, is the name of the person, sāt̥vika karmi is talked about. Sāt̥vika karma is done by a person, who is not desirous of material result.

And yad tat karma; such an action is called sāt̥vikam karma. And this is possible only when a person is sufficiently enlightened to understand that the problem is only with me. That requires to become a karma-yōgi itself, a person requires the fundamental understanding that the problem is not with the world, the problem is with me. Therefore the change required is not outside. Like a person repeatedly falling sick; later discovers the problem is my immunity is less. And therefore, immunize yourself is the solution that is required. Karma-yōgi is reasonable enlightened.

Verse 18.24

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८.२४ ॥

[yattu kāmēpsunā karma sāhaṅkāreṇa vā punaḥ
kriyatē bahulāyāsaṁ tadrājasamudāhṛtam || 18.24 ||](#)

राजसं कर्म rājasam karma **Rājasic action** उदाहृतं तत् udāhṛtam tat **is said to be that** बहुलायासम् bahulāyāsam **which is full of pain**, यत् तु क्रियते yat tu kriyatē **which is undertaken** कामेप्सुना kāmēpsunā **by one who seeks result** वा पुनः vā punaḥ **and साहङ्कारेण sāhaṅkāreṇa who is egoistic.**

24. Rājasic action is said to be that which is full of pain, and which is undertaken by one who seeks result and who is egoistic.

So in the previous verse, we saw sātvikam karma is karma-yōga only. Now Kṛṣṇa defines rājasam karma. Rājasam karma is a karma done with kriyatē bahulāyāsam. It is a karma, which involves tremendous stress and strain; The person is heavily stressed; heavily strained, there is tremendous tension, which tells upon his life in different ways.

There are some people who suppress the tension, because the business ethics and business etiquette requires certain external smile; some vēṣam is required. And therefore he suppresses his tension and externally pretends to be a relaxed and relieved person. Therefore one problem is; it tells upon the body in due course; varieties of psychosomatic diseases survive. So rājasam karma is that which increases tension and which surfaces in the form of varieties of diseases.

Or another problem is a person does not how to handle this tension and anxiety, and therefore he expresses the same in front of the other people. Therefore, he is a highly irritable person; short tempered. All the time irritable; and the victims are often the family members; the children will have to bear the brunt of that executive. The wife will have to face the scolding and anger. Therefore he becomes an angry person. This is another expression.

Or still verse problem, he does not know how to cope with stress and strain and therefore he tries to release through various other addictions like drinking; he has to go in the evening to release his tension; club, or smoke or he takes to varieties of habits and after some time, all of them would not work. He becomes a wreck, his family becomes a wreck, and even family breaks up.

And especially nowadays when the life is becoming faster and faster, this becomes the price that we have to pay. And when he cannot lead even an ordinary peaceful life, where is the question of studying the scriptures, a tension ridden mind, will not have the inner relaxation, either to pray or to spend sometime with family members, or attend a Gīta or upaniṣad class. இதெல்லாம் முடியவே முடியாமா போயிடும். All these are not possible at all; becomes a very very unfortunate the tragic life. In fact, he will be climbing the corporate ladder. He has become vice-president, president etc. He has climbed the corporate ladder earning Rs.2-3-4 lakhs per month; but he has money, but no peace. And

not only he does not have peace, even the family members do not have peace. This is a typical rājasic karma.

So Kṛṣṇa says: bahula āyāsam, āyāsaḥ means stress and strain, tension, anxiety; inner volcano; எப்போ வெடிக்கும், தெரியாது. When will it burst is not known. Therefore Swamiji says when such a father comes home from the office, even the children runs to different rooms, and nobody wants to confront that father. Because they know that he will burst at any time and the poor wife cannot, because very life becomes a hell; family becomes a hell, money is there, status is there; position is there, but no life, no family, no religion, no spirituality.

Kṛṣṇa says are you interested in that? Wish you all the best. Therefore, bahula āyāsam kriyatē. Actions with tremendous strain.

And kāmēpsunā kriyatē; It is done by a person who has got materialist desires; like power, hankers after power, position, name and fame, status; so there is lot of competition in the corporate world. Therefore I want to have that status; therefore he is fighting for that; therefore even if he is not interested, the family members constantly taunt him, you see your brother, how smart he is; he has two cars, one house each in Kodaikanal and other in Chennai; and you are the foolish one, with an old ambassador. Even the family members taunt him as you tend to go higher and higher.

Therefore kāmēpsunā; what is the fundamental misconception? That all the status, name, fame and position will give peace of mind, this is the misconception. The do not know that peace of mind has no connection to any of these things. We can have enough example in which a person has all of them, without peace; and we have got equal number of examples in which a person does not have any one of them; but still he is contended person.

Kuchēla, if you read Bhāgatavam, he did not have any one of them, he was happy and contended; but only the other people sent him to Lord Kṛṣṇa to ask for money. And we have to read the dialogue in Bhāgavatham. Kuchēla, means what? The one who does not have designer clothes; that is the definition of Kuchēla; chēla means dress; Not chēla in Hindi, which is disciple in Sānskrīt. Kuchēla means who does not have any dress; but he does not consider himself to be inferior because of that; he is happy.

Therefore, kāmēpsunā karma kriyatē; action done by a person who is interested in all these externals.

and sāhānkārēṇa; one who is highly egoistic; he wants to value increases because of the position that he occupies and therefore he wants to stick to that position; stick to that

status; because he values that; and he thinks that his glory is because of that particular status or position and therefore he holds on to that. So ahaṅkāreṇa; attached to the external insignias; external symbols of status and position. sāhaṅkāreṇa; and therefore he demands also.

So even in a spiritual discourse, he is very particular about the row he is allotted. Even though the Gīta is the same, whether you listen to from the 1st row or the 3rd row, he is very particular and not only that even if he comes, he wants to what the other person is allotted; if the other person in the front row and I am in the 3rd row, there will be big row. Big row he will create. Why did you give me like this; status conscious. all typical egoism case, rājasic case. And therefore, sāhaṅkāreṇa, action done by an egoistic person who is interested in external and who is always in tension, such a karma is rājasam udāhṛtaṃ. Is rājasic karma.

Verse 18.25

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८.२५ ॥

[anubandham kṣayam hiṁsāmanavēkṣya ca pauruṣam |
mōhādārabhyatē karma yattattāmasamucyatē || 18.25 ||](#)

तामसं कर्म tāmasam karma **Tāmasic action**, उच्यते तत् ucyatē tat **is said to be that** यद् आरभ्यते yad ārabhyatē **which is undertaken** मोहात् mōhāt **due to delusion** अनवेक्ष्य anavēkṣya **without considering** अनुबन्धम् anubandham **the consequences** क्षयम् kṣayam **loss** हिंसाम् hiṁsām **harm** च पौरुषम् ca pauruṣam **and capacity**

25. Tāmasic action is said to be that which is undertaken due to delusion without considering the consequences, loss, harm and capacity.

Now Kṛṣṇa defines tāmasic karma and he points out any thoughtless action; any action done without proper thinking; proper planning is tāmasa karma. Vēdānta or karma-yōga insists upon proper planning.

Many people get confused regarding planning for the future and worrying about the future. This is a very big confusion. Planning is a deliberate action. If I am planning a pilgrimage, I have to decide when I am starting, which should be the first place I go, which should be the second place, and how I go; if I have to book the ticket, I do it in advance; if I have to book a hotel for staying that I have to do; planning makes a person efficient in the present. Planning with regard to the future, make me efficient in the present and planning is a deliberate action. And Vēdānta strongly recommends planning; that is sātāvika karma; that is intelligence.

Whereas worrying is a totally different thing. After booking the ticket, suppose you worry whether the train will run or not; after all India!, you do not know which strike will come, when, and which track will derailment, especially when you read the news item, every other day there is one derailment or the other. You can think of such things, and that worry is deliberate action; but it is something that happens, without our thinking.

How do you know the difference between planning and worrying? Since planning is a deliberate action, you can chose the time and fix. Suppose you want to undertake a pilgrimage in December, you can decide to plan next month or next to next month. You can allot the time, and you can even all others can sit together; planning is a deliberate action; therefore you can chose the time of planning.

What about worrying? Do you chose that I want to worry about my son someday. Therefore tomorrow between 5 and 6, I will worry about my son. And day after between 7 and 8, daughter; next week, Wednesday between 12-1, the daughter in law. And next to that between 2-3, the grandchild. Can you plan and worry? You can never do; it happens. So what happens without your permission at any time, even in the middle of the class sometimes, that is called worry.

Worry regarding the future; does not give you efficiency in the present; the worry saps up your efficiency. It weakens you. Plans strengthens you; worry weakens you; Plan is also with regard to future; worry is also with regard to future, one is healthy one because it strengthens one is unhealthy, because it weakens.

Sātvika karma involves planning, whereas tāmasa karma, there is no planning. I felt like doing and therefore I did. Therefore Kṛṣṇa says pauruṣam anavēkṣya. Pauruṣam means the human capacity, personal capacity; personal resources, physical capacity; intellectual capacity; financial capacity.

Even if I am using a particular course of study, I should whether I have the capacity to undertake that course. Intellectual resources, emotional resources, physical resources, financial resources; I have to take all of them into account. Otherwise, as in Tamil, **காலை கொஞ்சம் ஆழமாய் வெச்சுட்டேன்**. I have over-stretched my leg. And in English there is a proverb; biting more than one can chew. You do not have place for munching; or you have to run to another room and take it out; and even while eating, you should know how big should be the morsel. A tāmasic person; a tāmasic karma; proper plans will be lacking. So anavēkṣya, without taking into consideration, individual capacity.

Then the next thing is anubandam. An action done without considering the consequences. Without considering the consequences, if an action is done; if in the office, the boss shouts at me, and I get angry, I feel it is illegitimate shouting and

therefore I shout at him back. And next day I lost my job. I should know whether I am dependent on the company or the company is dependent on me. Without knowing that, if you act, we will be in trouble. So therefore, before verbally expressing, before physically expressing, before starting anything, I should know the consequences. Anubandam means consequences.

Then kṣayam means, the loss or the expenditure; nothing can be attained free. Whatever you have to accomplish in life; you have to proportionally spend or expend. It maybe expenditure of your physical energy; if I am taking up a job with requires 12 hours of slogging; or if I have to get involved night shift working, I should know whether my body can take it. So physical expenditure, financial expenditure, all types of loss or expenditure, I should calculate. So therefore kṣayam or loss.

And then himsām. I should know whether any damage will be caused by my action. Whether any damage will be caused; when we have got nuclear energy, there is a proportional damage; when there is an advancement in the city, roads and all of them, there is a damage in the form of pollution. Any action I do, there are favourable consequences and equal number of unfavourable consequences; generally we downplay the unfavourable consequences.

This is the general habit; because one problem in a particular, or particular job; the problem at present always looms large, it appears bigger. Therefore I want to jump out of it. And I look at the other situation and find that the other situation this problem is absent. Like from rented house to own house; but own house has got its own problem. It is not owned house; and ownership flat; there is ownership and you are flat; so in a new set up, this particular problem is absent and we want to get out this particular problem. And we see that this particular problem is absent; but we do not see it is replaced by some other problem. And we do not want to see it because we want to quickly get out of this, and we get into English proverb situation. What is that? From the frying pan I jumped out and fell into the fire, which is worse.

Therefore what I have, action I take, there are favourable, there are unfavourable situations also. There is no decision which is uniformly positive. Even sanyāsa taking also. I want tell you what are the minus points; anything the first thing that we have to do is: am I ready and prepared to face the unfavourable. To think favourable every done does. An intelligent person asks: Am I aware of, and am I prepared to face the unfavourable? First I am aware of and if I not prepared, better I prepare and jump into that and in tāmasic karma, I do not do that; so then what do I do; Now also I am crying; then also. So constant crying is there. Hari Om.

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After summing up the topics of karma-yōga and jñāna-yōga in the first 17 verses, Lord Kṛṣṇa from the 18th verse onwards takes up 7 topics for cryptic analysis and in each topic he deals with the sātvic, rājasic and tāmasic variety. This is the topic from 18 to 40th verse.

And seven topics taken up are jñānam, karma, kartā, jñānam means knowledge, karma means action and kartā means doer; then buddhiḥ and dhṛtiḥ; buddhiḥ meaning intellect or intelligence, dhṛtiḥ means willpower and then buddhiḥ dhṛtiḥ and then finally sukam. Sukam means happiness. Totally we have only 6 topics. You have to include the three types of sanyāsa which he has talked before. So excluding the three types of sanyāsa, we have six topics, from the 18th verse, jñānam, karma, kartā, buddhiḥ, dhṛtiḥ and sukham; and in each one, Kṛṣṇa talks about sātviḥ, rājasa and tāmasa variety.

And indirectly what Lord Kṛṣṇa wants to convey is the tāmasic variety should be given up at the earliest, because it is damaging to the spiritual personality. However, advantageous it may be materially, we should give up the tāmasic variety, whether it is tāmasa karma, tāmasa kartṛtvam, tāmasa sukham, tāmasa dhṛtiḥ, in all these seven, tāmasa variety should be given up; if you are a spiritual-seeker. Remember the entire Gīta is taught assuming that the student is ultimately interested in spiritual destination. If a person does not have spiritual destination, we should be careful to avoid introducing to Gīta to him.

Throughout you should remember that Gīta is a mōkṣa śāstram. And Śankarācārya specially tells this in the introduction itself; Gīta is mōkṣa śāstram, because Arjuna in the first and second-chapters pointed out that I am not able to get piece of mind in spite of materialist success. He said even the Svarga the heaven which is the height of materialist accomplishment, even that heaven will not remove my sorrow. So from that it is very clear; that the student of the Gīta has understood the limitations of materialistic accomplishments.

And therefore in and through all these discussions we should remember that mōkṣa is kept in mind; and if mōkṣa is my absolute goal; any pursuit which brings me down spiritually, I am to give up, even though it is materially beneficial and therefore all the tāmasic type should be given up at the earliest; including tāmasic āhāra or food; which was mentioned in the 17th chapter.

Then as far as rājasic variety is concerned, one has to slowly transcend the rājasic variety; we are not in a hurry to give up the rājasic variety; it cannot be given up immediately; and it need not be given up immediately also; because the rājasic variety will not pull me down spiritually. Greatest saving grace is the rājasic jñānam, rājasic karma, rājasic sukham; all of them will not pull me down spiritually, the problem with rājasic variety is it will keep me in spiritual stagnation. It will not full me down; but it will slow down the spiritual growth.

And since it will not pull me down spiritually, you can gradually transcend the rājasic variety; and also we should remember, any rājasic pursuit will also have its initial advantage. Even karma-yōga requires rajō-guṇa; therefore I should initially accept rajo guṇa and rājasic lifestyle because to perform karma-yōga, to serve the society, I need rajō-guṇa; and only after the purification of mind, I have to gradually withdraw from rājasic pursuit; therefore since rajō-guṇa is initially useful; we need not be too much antagonist to rajō-guṇa; little bit ok. konjam rajō-guṇa, konjam Gīta class; Therefore be in the world, earn money wealth, be active, contribute something to the Society also; because they are all useful for purification of the mind, but at least konjum Gīta class is required, at least once in a while, you have to devote.

And therefore tāmasic variety give up at the earliest; rājasic variety gradually transcend, sātvic variety is the one you should attempt to come to, because the sātvic jñānam, sātvik karma, sātvik dhṛtiḥ, sātvik sukham, sātvik variety is the stepping stone, which will take you to ultimately mōkṣa. And this indirect teaching you should remember throughout. Kṛṣṇa has talked about three types of jñānam, and Kṛṣṇa has talked about three types of karma, we have completed two topics, from verse No.20 to 22, we had three types of jñānam, from verse No.23 to 25; we had three types of karma.

Now we have to enter into three types of kartā; we will read verse No.26.

Verse 18.26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।
सिद्धयसिद्धयोर्निर्विकारः, कर्ता सात्त्विक उच्यते ॥ १८.२६ ॥

[muktasaṅgō'nahaṁvādī dhṛtyutsāhasamanvitaḥ|](#)
[siddhyasiddhyōrnirvikāraḥ kartā sāttvika ucyatē || 18.26 ||](#)

सात्त्विकः sāttvikaḥ **Satvic doer** कर्ता उच्यते kartā ucyatē **is said to be** **मुक्तसङ्गः** muktasaṅgaḥ **one who is free from attachment** अनहंवादि anahaṁvādi **who is free from egoism,** धृत्युत्साहसमन्वितः dhṛtyutsāhasamanvitaḥ **who is endowed with will and enthusiasm** निर्विकारः nirvikāraḥ **who is unaffected** सिद्धयसिद्धयोः siddhyasiddhyōḥ **in success and failure.**

26. Sātvic doer is said to be one who is free from attachment, who is free from egoism, who is endowed with will and enthusiasm, and who is unaffected in success and failure

These three verses 26 to 28, Kṛṣṇa is dealing with three types of kartā; this verse defines sātvika kartā; 27th verse defines rājasa kartā and 28 tāmasa kartā. Really speaking; Kṛṣṇa need not talk about three types of kartā at all, because he has already talked about three types of karma; if you know the three types of karma, you yourself can define three types of kartā. If you know sātvik karma, you will know sātvik kartā. Who is sātvika kartā? The one who performs sātvika karma is sātvika kartā. The one who performs rājasa karma is rājasa karma. So we ourselves can know it, but still Kṛṣṇa feels there will be some brihaspathis who will not understand, and therefore separately He defines three fold kartā.

Who is an sātvika kartā? Muktasāṅgaḥ, the one who uses karma as a temporary means to transcend the karma. The one who uses karma or action only as a temporary means to transcend the karma; because karma is very very useful up to the attainment of citta śuddhi; karma is extremely useful up to the attainment of mental purity; after the attainment of mental purity; karma becomes an obstacle. Why karma is an obstacle? 2 reasons. The first reason is karma or activity makes you extrovert; and you will not have the type or mind to look within to study your real nature. So the first problem with karma is, it makes a person extrovert and even restless; and such a person cannot quietly study the śāstra; śāstric study requires a non-extrovert quiet mind. Therefore karma is an obstacle to vēdāntic study, after a certain level.

And the second reason is karma will only invoke my kartā nature. The more am I involved in karma, the more the kartṛtvaṁ, I am the doer notion is reinforced, whereas the ultimate truth is I am akartā. So since karma invokes the kartā, karma is an obstacle to the discovery of I am akartā truth; and therefore we should remember, I have to use karma for sometimes, purify the mind and thereafter sarvadharmān parityajya; That is why when a sanyāsi comes, the gṛhastha reminds him;

Na karmaṇā na prajayā dhanēna, tyagē naikē amṛtatva mānaśuḥ. And a karma-yōgi is one who knows this fact. And therefore, he does not get attached to any type of karma, because he remembers I have to do this and later, I have to drop this. Like entering into a college is not for becoming permanent student; you have to enter graduate yourself and you have to leave, because next generation of students require space. Therefore mukta saṅgaḥ, the one who is not attached to any profession; one who is not attached to even service activities, because he knows their limitation; such an enlightened person is a karma-yōgi; He is a sātvika kartā; So muktasāṅgaḥ.

Then the next definition of an sātāvika kartā is anahamvādi; the one who does not allow his karma and especially his successful karma to get into his head. Then I have a got a superior profession, when I am a vice president of a company, when I do certain noble activities, there is a chance that it causes ahaṅkāra in me; and I come to know that I have a status in society, as long as I have such a designation; I have a got a status in society; as long as I am a secretary of this Rotary, lions Club, this mission and that mission, the more I have got certain designation and status, there is a possibility that I begin to enjoy that status. And once I fall in love with that particular position and role, I will never like to leave this, because attachment; like the politicians who will not like to give up their position; I will refuse to give up my Presidentship/ Secretaryship that ship and this ship, and that will again become an obstacle; there are many people, who say I am involved in so many organisations Swamiji, President of this, Secretary of this, because of that Gīta class has no time.

Thus the very ego, and the very attachment to status and position will ultimately become an obstacle and therefore karma-yōgi avoids the aham vādaḥ; aham vādaḥ means ahaṅkāra; attachment to the position and the status. And even when somebody glorifies, he does not take the glory, he hands the glory over to the Bhagavān and says that everything happened because of the kṛpa of the Lord. It is not our accomplishment or our success; no doubt we did our might; but ultimately, the glory belongs to the Lord. Therefore karma-yōgi never claims success; karma-yōgi avoids mama kāra. Therefore anahamvādi.

One who has got amānitvam; and often we think we are humble, but arrogance unknowingly get into our head. How do we know that; how do we know? When the people do not acknowledge our contribution, when our name is not read in vote of thanks list, when our photo does not appear in that souvenir, when we do not get the garland on the stage; we feel hurt, and the hurt is the indication of ahaṅkāra coming up; karma-yōgi will never allow that to happen. Therefore anahamvādi. So in short sātāvika kartā is a karma-yōgi.

And at the same time, dhṛtyutsāhasamanvitaḥ. Whether people recognise or acknowledge, whether people reciprocate or not, whether the people have gratitude or not, this person is enthusiastic in his action, dhṛti utsāha samanvitaḥ. Dhṛti means one who has perseverance; one whose enthusiasm is not dampened by failure; if his attempt in any field fails, he will not withdraw, again he will do, again he will do; Kṛṣṇa himself will talk about this will power later; there we will see the details; dhṛtiḥ means will power, perseverance being like a rubber ball.

This example of a wet clay ball and a rubber ball. Put both of them down; what will be the difference; the wet clay ball, once it has fallen on the ground, never comes up; flat; whereas the rubber ball comes up again. Similarly a person who withdraws once there is a failure, he is lacking dhṛti. dhṛtimān is one who repeatedly attempts in spite of failures.

So therefore dhṛti samanvitaḥ, perseverance, utsāha samanvitaḥ; utsāha, enthusiasm, or cheerfulness; the one who is pessimistic; one who is not negative in his approach; the one who is not critical; one who is always positive and optimistic. That cheerful tendency is called utsāhaḥ. Not only he is cheerful; any gloomy person who comes around he converts even the gloomy person into cheerful person. But there are some powerful gloomy people, they will convert even a cheerful person and you will also see the whole world as negative, if they speak to you. You can always see there are some people you talk to them for fifteen minutes, they will say values have gone; people are not sensitive at all, this and that; cheating, they will only talk of negative things.

And a positive person is one who will talk about all positive things that are happening in the creation; creation has got positive events and negative events; your world depends upon what you think; the world remaining the same, mixture of positive and negative, you talk of positive events, you are surrounded by positiveness; if you talk of negative events; you are surrounded by negative things.

Therefore the world that you confront, depends on what you think and what you confront. And you can take a vow that I will talk of only positive things. And it makes a very big difference for you, as well as the people in the family; a Sātvika kartā has only positive views to talk about; dhṛtyutsāhasamanvitaḥ. In TV there are so many MTV programs; they always talk about the negative aspect of TV; but why can't you think that there are so many wonderful things are happening. So many Swamis are giving lectures; So many cultural programs are happening; otherwise on a Guru pūrṇima, seeing a Swami in an āśram is difficult; but you can see in your drawing room. And so many temple kumbabhiṣēkams which you cannot watch, and very nice see in TV and wonderful animals are shown; Kailas Manasover, you can see nicely sitting in the room; why can't you see the positive aspect of TV. You do not see all that; they still complain that TV has spoiled everything; this is called rājasic and tāmasic attitude. See the positive side in everything. Therefore dhṛtyutsāhasamanvitaḥ.

Then siddhyasiddhyōḥ nirvikārah; the one who enjoys a balanced mind; whatever be the consequence of his undertaking. Whether my activities are going to be fruitful or not, I cannot decide; because karmaṇyēvādhikārastē mā phalēṣu kadācana; I can undertake projects but how the consequence will be, I cannot decide; because there are

innumerable unknowable and uncontrollable factors; therefore siddhi success and asiddhi failure, they are not in my hands; but how I should respond to them, the response is in my hands. And sātāvika kartā is one who has trained his mind to maintain the balance whatever be the consequence. Therefore nirvikārah means the one who maintains poise. The one who is not seriously affected by the one who is not overwhelmed by, positive result also, the one who is not overwhelmed by negative result.

Remember heart patients gets heart attack because of positive news also. 26 times failed in election; 27th election he won he himself could not believe; he was so happy that he got heart attack and died; elation is harmful for physical and mental health; we should know it well. Elation is also harmful to mental and physical health; depression is also equally harmful; sātāvika kartā is one who has nirvikārah, means what balanced mind. It does not mean that he is emotionless; vēdānta never says you should not have emotions; Vēdānta does not want to make you a rock, that is not the aim; Vēdānta does not want to abolish emotions; and vēdānta cannot abolish emotions also. What vēdānta says is emotions should not cloud your discriminative power. Discrimination is our real wealth; and that power should not be clouded; have emotions but do not allow it to overpower your discrimination. That alone is called nirvikāratvam, balanced mind; and how to maintain the balance Kṛṣṇa does not say that here; because this is 18th chapter, supposed to be summary; and therefore you are not supposed to ask such questions.

If you ask such questions, you have to go back to the third chapter, where Kṛṣṇa has given the answer. What is the answer? When you do the karma, offer your karma to the Lord with what bhāvana; Īṣvarapaṇa bhāvana and even when you offer, you tell your intellect, I have offered the karma to the Lord; karma-phalam is to be decided by the Lord and whatever karma-phalam Bhagavān gives, that is appropriate. Bhagavān is omniscient; he is never unjust, unfair, Therefore whatever experience comes to me, as a result of my action; is what is just and proper. And since it is coming from the Lord, I should not react to that I should accept that without resistance. This Īṣvarapaṇa bhāvana and prasāda bhāvana prepares the mind to face the world with equanimity.

And therefore sātāvika kartā is one who has got Īṣvarapaṇa prasāda bhāvana; that means a sātāvika kartā must be a bhaktaḥ; you can never be a sātāvika kartā, without devotion to God. Therefore karma-yōga presupposes faith in God. Karma-yōga presupposes surrender to God. And therefore such a nirvikārah sātāvikaḥ kartā uchyatē. So thus sātāvika kartā is another name for karma-yōgi.

Verse 18.27

रागी कर्मफलप्रेप्सुः, लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता, राजसः परिकीर्तितः ॥ १८.२७ ॥

rāgī karmaphalaprēpsurlubdhō himsātmakō'suciḥ |
harṣaśōkānvitāḥ kartā rājasaḥ parikīrtitaḥ || 18.27 ||

राजसः कर्ता rājasaḥ kartā **Rājasic doer परिकीर्तितः** parikīrtitaḥ **is said to be रागी** rāgī **one who has attachment**, **कर्मफलप्रेप्सुः** karmaphalaprēpsuḥ **who is desirous of the results of actions** **लुब्धः** lubdhaḥ **who is greedy** **हिंसात्मकः** himsātmakaḥ **harmful** **अशुचिः** aśuciḥ **impure** **हर्षशोकान्वितः** harṣaśōkānvitāḥ **and subject to elation and depression**

27. Rājasic doer is said to be one who has attachment, who is desirous of the results of actions, who is greedy, harmful, impure and subject to elation and depression.

Sātvika kartā has an important attitude which rājasa kartā does not have. According to sātvika kartā, successes and failures in life are both capable of teaching me valuable lessons. Therefore we need not try to avoid failures in life; because of two reasons:

First reason is failures cannot be avoided. Failures cannot be avoided is one important thing; and the second important thing is failures need not be avoided; because failures are also useful for learning and growing. And therefore if I use failures for learning and growing; that inward growth is a real spiritual success. So if I use failure for inner growth; in the vision of Vēdānta; it is a success, it is a successful failure. If you can convert failures for learning and growing inwardly, because you have grown up inwardly, you have attained spiritual success. And therefore why should I try to avoid failures in life. No doubt, I will work for success; but I am not totally against failure.

Therefore according to vēdānta; the real success in life is using the external successes and failures for inner growth; meditate on this well. According to vēdānta; the real success in life is, converting external successes and external failures as inner growth or inner learning.

It is like a person playing a tennis game; for physical fitness; now imagine this example it is beautiful. When two people are playing tennis, there are twofold results. What are the two results? one result is out of the game, one person become victor and the other person is defeated, vanquished, he loses the game; This is one result; either I get victory or I fail and lose the cup Wimbledon, either I am Federer or Philopopuse, there are the two possibilities. Both cannot get the Wimbledon cup. Cup is the result No.1.

The second is: the very play gives me physical fitness; and therefore imagine, two people are playing game, and as far as the physical fitness or exercise is concerned, that benefit will come to whom, the successful person or failure; both people will get one benefit; what is that? They are getting exercise and physical fitness; if I am playing for physical

fitness, I am going to get that benefit anyway; whether the cup comes or not; becomes what? Secondary. If I am playing the game for exercise.

Similarly in life, any karma can give twofold benefit. One benefit is success or failure; that is one thing. And the other is what? Whether I get success or failure, all the karmas help me for mental fitness; or mental purification. Successful action also will help in mental purity; and failure also will give mental purity. In fact, failure gives better purity, because you get toughened. In failure you get opportunity to toughen yourself.

Karma-yōgi is interested in inner growth; which is definite whether the karma is successful or failure; therefore karma-yōgi is ever successful. Just as the tennis play gives me physical fitness; whether the result is success or failure, a karma-yōgi is always successful because whether he is materialistically successful or failure, he is growing inwardly. Whereas a non-karma-yōgi, a karmī is one who does not know how to learn and grow inwardly.

Therefore he is attached to material successes in life; and once you are attached to external success, you have always problems because, external successes are not definite. Whether you will succeed or not is not definite, if you get success you are on the top of the world, and if you do not get you are shattered; you are going to face problems ultimately, even if you are going to get success, until success comes, tension cannot be avoided. Therefore, stress and strain are unavoidable for a karmī; And such a karmī who is always in stress and strain, Kṛṣṇa calls rājasa kartā.

Now look at the slōkā: rāgī, the one who is attached to material success; interested in external success; full of attachment, and karmaphalaprēpsuḥ, the one who values the external possessions more than the internal growth.

Because he does not know the fundamental principle, that peace happiness and security, do not depend upon on what I have, (I have told you earlier), peace security and happiness on what I have but they depend upon what I am. This difference this karmi does not know. Therefore he thinks the externals will determine his peace of mind. Therefore karmaphalaprēpsuḥ, the one who is after name, fame, possession, position, status, etc. karmaphalaprēpsuḥ;

then lubdhaḥ, extremely greedy; the one who has got tremendous mamakāra; and therefore he is committed to one way traffic, one way traffic means everything must come to me; and nothing must go from me. Money should go on coming; should not go at all; So such a greedy-cum-miserly person, lubdhaḥ, is the mixture of these two; greediness, he wants to get more and more and miserliness means what the one who

wants to give less and less; such a person is called lubdhaḥ because of his misconception that possessions give security.

Then the next one himsātmaḥ; once greed comes, he will be a threat to the society; so he will start violating dharma; because by legitimate earning, you cannot amaze wealth, therefore initially you work for legitimate earning; but gradually we will go in for compromise also, as Kṛṣṇa said in the third chapter,

श्री भगवानुवाच --

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

Śrī Bhagavān Uvāca
kāma ēṣa krōdha ēṣa rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā viddhyēnamiha vairiṇam || 3.37 ||

A greedy person will start compromising with dharma and that is himsa; himsa means harm to the society. Himsātmaḥ, and aśuciḥ; aśuciḥ means what? One whose thoughts are detrimental to himself; he will start losing faith in the other people. Everyone around, every partner he begins to doubt. What will I do, if he takes and go; he will not have trust on anyone; he will like to keep the money under the pillow; therefore jealousy comes and doubt comes. Thus the mind is always restless; therefore aśuciḥ, tension ridden; and harṣaśōkānviṭaḥ. So the one whose mind goes through violent ups and downs, harṣa means elation and śōkā means depreciation.

And therefore his mind is all the time restless and because of that also he becomes himsātmaḥ, he is terribly irritable person; he loses patience; and he becomes a volcano, as everybody he whips up all problems; living around him, not only he is tension ridden; people around also will become tensed up. Swamiji said; whenever he comes, the children runs inside; the wife cannot run in; because somebody has to receive him; or again he will get angry; so all the time irritable. Therefore harṣaśōkānviṭaḥ kartā rājasāḥ parikīrtitaḥ; he is rājasic person.

Verse 18.28

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८.२८ ॥

ayuktaḥ prākṛtaḥ stabdhaḥ śaṭhō naiṣkṛtikō'lasaḥ |
viṣādī dīrghasūtrī ca kartā tāmasa ucyatē || 18.28 ||

तामसः कर्ता tāmasaḥ kartā **Tāmasic doer उच्यते ucyatē is said to be अयुक्तः ayuktaḥ one who is undisciplined प्राकृतः prākṛtaḥ uncultured, स्तब्धः stabdhaḥ arrogant शठः śaṭhaḥ**

deceptive नैष्कृतिकः naiṣkṛtikaḥ **harmful** अलसः alasaḥ **indolent** विषादि viṣādi **depressed** च दीर्घसूत्री ca dīrghasūtrī **and procrastinating**.

28. Tāmasīc doer is said to be one who is undisciplined, uncultured, arrogant, deceptive, harmful, indolent, depressed and procrastinating.

Tāmasa kartā is defined in this verse; ayuktaḥ, the one who does not have an integrated personality; yuktaḥ means a person whose personality; whose various layers of personality work in harmony; we have seen annamaya kōśa; prāṇamaya kōśa; manōmaya kōśa; vijñānamaya kōśa; five layers are there. When all the five layers work in uniformity; there is a reinforced effect. So when I look at the deity, and also when my mouth is chanting the nama of the Lord, and when the mind is also focused, the effect is much more. Like a lens converging the rays of the Sun and it becomes more powerful.

Whereas this tāmasīc person has never attempted to integrate the personality; because integration of the personality requires lot of effort. First starting with a symbol discipline; whatever I talk, I will think and talk; I will deliberately talk; I will not impulsively use words. Try this as a lesson, how it does not work. Thereafter we regret also. Very simple discipline that every word that comes out of my mouth will be deliberate; deliberate means the 17th chapter, anudvēgakaram vākyaṃ, satyaṃ, hitaṃ, priyaṃ. I will take into account before a word comes out of my mouth; practising this simple discipline is yōgaḥ; and thereafter at the sensory level, at the body level, when there is convergence; that discipline is called yōgaḥ; and the one who has practiced this successfully is called yuktaḥ.

And tāmasīc person is a ayuktaḥ; and why? Because he is lazy; because it requires effort; to talk uncontrolled is easy. I felt like talking, therefore I talked, is easy. I felt like saying this mind; but at the last moment, it has come up to the tongue tip, then I decided not to talk. It requires tremendous self-control; and especially when arguments begin. Disagreements begin. Differences of opinion begins; and it is getting heated up and my words are getting out of control; at that time I am able to note that things are going out of control, if I can say, that things are out of control; stop, we will take up this issue tomorrow. If I can do that, it indicates tremendous sense control. It requires tremendous sātva guṇa; and a tāmasīc person can never imagine such things; so he is ayuktaḥ.

And therefore only prākṛtaḥ; prākṛtaḥ means uncultured person; because he does not filter his words; therefore what is proper word? What is improper word? all those filtering he cannot do, he is a wild, uncultured and unrefined person; and I hear even those people who study Gīta for years, some members in the family say, that this person uses unutterable words when he is angry. And I am not able to imagine such words can come out of 22 year old, his age is 72 years; 22 year old means three times he has

completed the course, if at all words come, unprintable, unutterable words come, that means what, no control. Remember Gītā study is not for writing notes; I should be able to monitor every moment of my life; that requires tremendous alertness; and this person does not have that alertness in life. Attending Gītā requires only one hour but alertness is not for one hour, not for two hours, not for three hours, it is throughout the waking period; it is throughout the waking period.

What a responsibility a Gītā student has; and tāmasic person cannot imagine, so he is not a saṁskṛta puruṣa; he is a prākṛtaḥ puruṣa; He is an animal man, not a man-man. When an animal feels like doing something, it does not think whether it is right time or wrong time. When the dog feels like barking, it is not going to think, Gītā class is running near, and I will bark after 7 p.m. No. Kanpona pokkile... whatever it feels like doing, whether it wants to go for No.1 or No.2, it goes. manuṣya is supposed to know; Roads are used for those things; we are supposed to know what is proper and what is improper; If I do not have that control; I am called a prākṛtaḥ puruṣa; In fact, mōkṣa can be seen later, first we have to convert ourselves from prākṛtaḥ puruṣa to saṁskṛta puruṣa; a self-restrained human being is the first growth; then Aham Brahmāsmi etc. are a long way; phir dēkheñēḥ.

Therefore prākṛtaḥ and sthbdaha and if even there is somebody willing to help the person refine, I will give exercise for refinement. In fact the entire religious exercise is for the conversion of prākṛtaḥ puruṣa to saṁskṛta puruṣa. Religion is to convert a prākṛtaḥ puruṣa to saṁskṛta puruṣa. Right from getting up in the morning, we should decide when to get up. Today 10 a.m. I feel like getting up and after coffee wants to go to bed again. Whenever I feel like getting up, I getting up, even sleeping and waking up, I have to have self-control.

And then, eating. Whenever you do not want, you eat, there is a right time, there is hunger. Many people do not know what is hunger; because there is no opportunity. because constantly time-pass. Whenever nothing else to do, go on keeping the mouth occupied. So you do not know what is hunger.

Therefore start discipline in three levels; kāma cāra, kama vādha, kama bhakṣa, you give up. When he takes the sacred thread, he has to do that. Now 7 O'clock and I have to restrain my tongue.

Hari Om

225 Chapter 18, Verses 28-31

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After talking about three types of jñānam and three types of karma, now Lord Kṛṣṇa has come to the topic of three types of kartā; kartā means a doer. A sāvika, rājasika and tāmasika kartā are defined. Of them we have already seen the sāvika kartā, in the 26th verse, and we saw that a karma-yōgi is a sāvika kartā. One who makes use of his karma as a means for spiritual growth and thereafter in the 27th verse, rājasika kartā was talked about. He is one who does not know the importance of spiritual growth, and therefore the one who considers material accomplishments alone as the ultimate thing in life. This confused person, this person for whom the priorities are not clear, such a kartā is rājasika kartā.

And then in the 28th verse, the tāmasika kartā is defined which I introduced in the last class. We will see the meaning of this verse No.28. Tāmasaḥ kartā ucyatē. Tāmasic karma is of the above description and what is the description? Ayukthaḥ, Ayukthaḥ means the one whose different layers of personality are not integrated. Yōgaḥ means integration, harmonisation, and we have different layers of personality, viz., annamaya kōśa, the physical personality, prāṇamaya kōśa, the prāṇic personality, manōmaya kōśa, the emotional and sensory personality; vijñāmaya kōśa, the rational intellectual personality; these different personalities put together is the individual. If all these layers are functioning in harmony, I will be able to succeed in whatever I undertake; otherwise these different layers of personalities will work at cross-purposes. Whatever one personality plans and implements, the other personality will neutralise and therefore I will not progress anywhere; like riding a stationary horse. Lot of things will be done, but I am where I am.

And therefore the integration of personality is a very important thing and this integration does not take place automatically. Physical growth is an automatic consequence, if you survive and eat properly. The weight will increase gradually in spite of us; we will not be able to stop. The physical growth is a natural consequence; whereas the integration of personality is not a natural thing, we have to work hard to achieve this; the entire aṣṭāṅga-yōga prescribed by Patanjali is meant for the health and integration of personality; and aṣṭāṅga -yōga practice requires initiative; and a tāmasic person is one who lacks initiative, who lacks motivation; who is an embodiment of laziness.

And that is why Kṛṣṇa says later: alasaḥ. In fact one has to take the word alasaḥ first; which means lazy. And because of his laziness, there is no motivation, there is no initiative and therefore he does not work for the attunement of his personality, Therefore ayukthaḥ; not an integrated person; not a whole person; w h o l e; He is full of holes!. Because of that he cannot plan for his future; Life involves planning, we should be clear about the immediate goal as well as long term goal, this person either does not have goal, or he does not know how to work for the goal. So planning is zero,

implementation is also zero; either planning is there, there is no implementation, or there is implementation without planning. Directionless work, He lacks both neither planning nor implementation. Such a directionless person is called *ayuktaḥ*; and you ask that person what do you want in life; he is not sure; and he has survived 70 years; and that is the great. Still he is not sure what he or she wants in life. Such a person is called *ayuktaḥ*; because of *alasaṭvam*.

Then *prākṛtaḥ*; *prākṛtaḥ* means one who is unrefined person; the one who does not have refinement in social interaction; social interaction requires refinement, in our tradition, we call it *ācāra anuṣṭānam*. In modern language, they call it etiquette and manners. If you say *ācāra* and *anuṣṭānam*, people will look down upon it; people will criticise, especially youngsters, they laugh at *ācāra* and *anuṣṭānam*. If we give up our *ācāra* and *anuṣṭānam*, we will have to learn the western etiquettes and manners and what is etiquettes and manners; *ācāra* and *anuṣṭānam*; and therefore you have to take a course; how to eat, what are the table manners; where to put the cloth, and when there is something struck in your mouth, and you cannot swallow and you have to bring out, what is the right manner; can you spit there; or what should I do? Books and books are written on table manners and all our youngsters who criticise *ācāra anuṣṭānam*, they are lapping up those manners. how to attend an interview; how to attend a business meeting; and if you want to address someone, how to address; should you call by the first name, second name, (what is the first name, what is the second name, what is the third name) should I say Mr. should I say Mrs. how to address, and if you want to introduce five people, who must be introduced first, rules are there.

And Indian *ācāra anuṣṭānam*, they will say *pāpam* will come, there they will say, you will lose your business; both are same. If you have to be successful business, you should learn all these things. I do not know whether you are reading the letters in the newspapers. How to take a phone, and if there is a person on the other side, senior, how to address, junior how to address, what is this? This is *ācāra anuṣṭānam*. Otherwise you are supposed to be a mannerless person; not only we talk about verbal language, body language also; how to sit in front of your boss; sitting manner, talking manners, sneezing manners; for every sneezing you have to say sorry; for everything *ācāra anuṣṭānam*; because it is supposed to be social lubrication.

Every society has got its own *ācāra anuṣṭānam*; some of them have logical basis, for many of them utterly there is no logic, it is a sheer custom. Similarly we also had our own customs and manners; man will have to learn and follow. A *tāmasic* person is one who does not know those manners. Those etiquettes and such a person is called uncultured, unrefined person, *prākṛtaḥ*. And one who knows is a *saṁskṛta puruṣaḥ* and *tāmasic* person is *prākṛtaḥ*.

And next is stabdhaḥ, means the one who is absolutely impolite. So in manners they talk about polite manners, how loud you are supposed to talk, there is politeness, how you are supposed to talk in front of elderly person; all those things they prescribe. In our dharma śāstra also, in front of our parents, what should be the body language? Exactly like western system; we have got our own system; whether to keep the hands in front or back, this is the big problem; and in front of your guru, what should be the right manner. And what is politeness, what is humility, what is reverential attitude; our dharma śāstra, elaborately talks about; manners and etiquettes. And this person is absolutely ignorant of it; and does not follow also. Therefore stabdhaḥ means, the one who does not have reverential attitude or polite manners. One who is arrogant or impolite.

Then śaṭhaḥ; śaṭhaḥ means one who has got two motives in all his activities; one is expressed motive, and the other is hidden motive; Parallely two motives; always expressed motive is one; and behind an expressed motive, there is a hidden motive also; a split personality, a hypocritical personality is called śatvatvam which is considered a great disadvantage for spiritual growth, because it weakens the individual; there is a tremendous strain in the person. Therefore śaṭhatvam. Mayāvithyam; vakratha is called śaṭhatvam.

Then naiṣkṛtikaḥ; naiṣkṛtikaḥ; one who is harmful, one who is a hindrance to others' pursuit of their goals. This person does not have any goals. This person does not have any direction. Therefore all the time he is available for rumours and gossips. Ok. He is wasting the time; but he will be a obstacle to other; he will just enter into another's room, when he is busy and especially in India, we do not have respect for another's time; I am a little free; so I thought that I should come and see; he does not ask whether you have time or not. He does not ask, even in phone, whenever you feel like talking, you just ring, and go on and go on without any full stop. Not only he wastes his time, he wastes another's time also. Thus one who is a hindrance to others' pursuit; one who obstructs another's pursuit. Naiṣkṛtikaḥ.

And then alasaḥ; alasaḥ I have already told the one who is lazy; the greatest enemy to spiritual growth is laziness; I have talked about this before; ālasyam hi manuṣyāṅām śārīrastō mahān ripuḥ.

In everybody's body, laziness is inbuilt; and that laziness comes to play right from getting up in the morning; there the struggle begins; the body tells sleep some more time; sleep some more time; only 8 a.m! Why should we get up now itself? Only 8 a.m.! So early in the morning, why are you getting up; whereas our culture says you have to welcome the sun God when he comes; therefore, Laziness is the biggest obstacle for spirituality and all rituals are kept for driving away laziness. All śāriram karma is meant for driving away

tamōguṇa at the body level; Even though it is logically true that mānasa karma is more efficacious; mental pūja, mental japa, that is supposed to be efficacious, but still our scriptures say for some time, you will have to do physical pūja; you have to go to temple, because only then the tamō-guṇa will go away. And this tāmasic person is against rituals; rituals are extremely important to develop satva-guṇa. Therefore this person is alasaḥ.

Then the next one viṣādi; viṣādaḥ means gloom; despondency; depression, etc. work or an active life is considered to be antidote for depression; Psychologists or counselors also they say, if you get depression often, they say you take up some activity; even if you do not have to earn money, at least take up some service activity, work is supposed to be an antidote to depression; pessimism, negative attitude; a tāmasic person does not have work; or at least he does not work and therefore the mind often gets depressed; viṣādi means embodiment of gloom.

And the unfortunate thing is that not only he is gloomy, but he freely distributes that gloom to others also. Even a cheerful person talks to someone, you also pull a long way. So viṣāda is an attendant problem of tamō-guṇa; so viṣādi, then dhīrghasūtrī; and when you try to change the character of this tamō-guṇa, you ask him to take up some work, because tamō-guṇa has to be converted first into rajō-guṇa.

From tamō-guṇa you can never directly go to satva-guṇa. Therefore do not talk about sanyāsa to him; because already he is a sanyāsi, do not talk about meditation, in the name of meditation, he will lose further. Therefore, never talk about satva-guṇa; you talk about rajō-guṇa and whip him into activity. Leave him lot of worldly desires; do not talk of vairāgyam to tamō guṇi; you have to talk of kāmaḥ. Let him develop worldly desires; give him desires. In fact, vēdā pūrva bhāga, prescribes lot of desires for tamō-guṇa people. In fact, we start with tamō-guṇa. That is why vēdā pūrva bhāga is full of desires and action to fulfil them; and the problem with tāmasic person is what he will listen to you; and he will say wonderful plan, I will implement from January 1st, 2004. It is extremely difficult to push him into activity, he is the greatest procrastinator. Any work you give him to do now, he will say that it is rāhu kālam or guliha kālam, etc. or yamakandam or Tuesday or something or the other, he is the greatest procrastinator in the world. And by the time he implements somebody will come, he will pass it on to others. Very very difficult, therefore Kṛṣṇa says,

Dhīrghasūtrī; procrastination is an indication of tamō-guṇa; and all these things who has got, he is called tāmasic kartā; so with this, three types of kartā is over.

Now Kṛṣṇa enters into the next topic, verse No.29.

Verse 18.29

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ १८.२९ ॥

Buddhērbhēdam dhṛtēścaiva guṇatastrividham śṛṇu |
prōcyamānamaśēṣēṇa pṛthaktvēna dhanañjaya || 18.29 ||

धनञ्जय dhanañjaya **Oh Arjuna** शृणु śṛṇu **listen to** त्रिविधं भेदम् trividham bhēdam **the threefold division** बुद्धेः of buddhēḥ **intellect** च एव धृतेः ca ēva dhṛtēḥ **and of will** गुणतः guṇataḥ **according to the Guṇas**, प्रोच्यमानम् prōcyamānam **taught by Me**, अशेषेण aśēṣēṇa **completely** पृथक्त्वेन (pṛthaktvēna) **and distinctly**

29. Oh Arjuna Listen to the threefold division of intellect and of will according to the guṇas, taught (by Me) completely and distinctly.

In the 19th verse, Kṛṣṇa promised three topics. In the 19th verse Kṛṣṇa said jñānam jñēyam pariñātā trividhā karmacōdanā; Arjuna I will talk about three types of jñānam and three types of karma and three types of kartā, and all those 9 items Kṛṣṇa has completed with the 28th verse.

Now Kṛṣṇa introduces another two more topics. Totally how many topics we have seen; we started with three types of sanyāsa; that was topic No.1; then we talked about three types of jñānam, karma, and kartā; 4 topics we have seen.

Now Kṛṣṇa introduces two more topics, what are the, buddhērbhēdam means division or classification of buddhiḥ. Buddhiḥ means intellect or the intelligence; the intellect of a human or the intelligence of a human being can be classified into three. On what basis? guṇathaha trividam, based on the three guṇas; which means sātvika buddhiḥ, rājasa buddhiḥ and tāmasa buddhiḥ, I will talk about.

Not only three types of intellect; dhṛtēścaiva; dhṛti means Will power; perseverance. So Will power is an extremely important qualification to sustain any pursuit until the goal is accomplished; Because when we take to any pursuit to accomplish the goal, there are bound to be obstacles; there is no pursuit without obstacles; unless will power is there; obstacles will be too big for me; the moment, I see the slightest obstacle, three miles away, I withdraw here itself.

When we learn to ride cycles; when we have learned fresh; if there is a kuthira vandi, not even a bus, cycle rickshaw or cart, we get down here itself. Similarly a person without willpower will not succeed, until the will power is very strong. And Kṛṣṇa says that this will power is also threefold; sātvika, rājasa, tāmasa dhṛtiḥ; Even to come to the class regularly, in spite of obstacles, requires tremendous will power; otherwise slightest excuse class is dropped. One sneeze day-before-yesterday. Some excuse or the other;

first casualty is what? Gīta class. Food, there is no problem. Will power is required. You all have great will power.

So dhṛtēścaiva guṇatastrividhaṃ śṛṇu. This is also divided based on the three guṇas;

Prōcyamānamaśēṣēṇa; these six items, trividha buddhi, trividha dhṛti, these six items are going to be explained by me. Going to be explained by me. pra vach datu; present passive participle. They are going to be told by me; aśēṣēṇa; in totality. Not that I am going to tell two or three and leave the rest for your home work. No homework at all; all the six items I myself will teach you. What a compassion. Because Kṛṣṇa knows that you do not have time to do homework. So aśēṣēṇa prōcyamānam.

And that all also pṛthaktvēna, very distinctly very clearly they are going to be taught by me. Your job is giving your mind and ears to me. Give and mind and ears to me. I shall enlighten you. Hey dhanañjaya; he Arjuna. Thus this is an introduction to the next six topics.

That is the next two topics divided into six. We will see one by one.

Verse 18.30

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८.३० ॥

[pravṛttiṃ ca nivṛttiṃ ca kāryākāryē bhayābhayē |
bandhaṃ mōkṣaṃ ca yā vētti buddhiḥ sā pārtha sāttvikī || 18.30 ||](#)

पार्थ pārtha **O Arjuna ! सात्त्विकी बुद्धिः sāttvikī buddhiḥ Sattvic intellect, सा sā is that, या वेत्ति yā vētti which knows प्रवृत्तिं च pravṛttiṃ ca action च निवृत्तिम् ca nivṛttiṃ and renunciation. कार्याकार्ये kāryākāryē the prescribed and the prohibited भयाभये bhayābhayē (the source of) fear and fearlessness च बन्धं मोक्षम् ca bandhaṃ mōkṣam – as well as bondage and liberation.**

30. Oh Arjuna! Sātvic intellect is that which knows action and renunciation, the prescribed and the prohibited, (the source of) fear and fearlessness, as well as bondage and liberation.

First Kṛṣṇa takes up the topic of buddhi or intellect. And he classifies that into three; the first one is sātvika intellect; verse No.30 defines a sātvik intellect; 31 will deal with rājasic and the next tāmasic.

In our scriptures, intellect is given a very very important place; because intellect is the one which has to be very clear about what is the ultimate goal of life; and what are the incidental goals and what is the ultimate goal? Clarity regarding the destination must be there for the intellect; just as before taking your vehicle and driving; you should know

where you want to go. Suppose you say I am taking the car; where are you going, if you do not know.

Before you start, whether the car should turn to the right or left; will depend upon what destination you have; not only destination must be very clear; the path also must be very clear. Clarity with regard to the means and the end is extremely important for success in life. And that is why in our tradition, not only they taught various occupations in life, they also discussed what is the ultimate goal of life; they discussed what is dharma, kāma, artā, and mōkṣa, the caturvida puruṣārthās; the four fold human goals are introduced in the brahmacharya āśrama itself; and when a student comes out of the education, he knew what is the immediate goal, and he also knew what is the ultimate goal. And that is why in the Kathōpaniṣad; buddhi is compared to the driver; the driver must be informed and also the driver must be sober. Sober, you know!

Informed drunken driver, information is useless; not only he must be informed, information is intellectual qualification, and he should not be drunken driver means, it is an emotional qualification; I should have a high IQ and I should have a high EQ also. Emotionally balanced and intellectually enlightened person with regard to the goals and the means is important.

And therefore Kṛṣṇa says, sā buddhiḥ sātṭvikī; sātṭvik intellect is that yā vētti; which is well informed regarding the following item; following factors: an intellect which is well informed with regard to the following factors.

What are those factors? No.1 pravṛttiṁ ca, pravṛtti means karma mārgaḥ; what can you accomplish through a life of activity; through a life of activity, you can accomplish many things; and through a life of activity, you cannot accomplish many things. What karma can achieve; what karma cannot achieve; this clarity must be there.

Otherwise, I will not intelligently utilise karma. After all, karma is a means, I will use a means properly, only if I know what this instrument can do and what this instrument can't do. That clarity should be there. Similarly, nivṛttiṁ means jñāna mārgaḥ; the path of knowledge. By knowledge, knowledge regarding the truth of oneself; regarding the truth of the world; and the truth of God. This jñāna mārga one should know the power of knowledge. While introducing Dayānada Swamiji's lecture series, I gave the example of the cat hoarding; one should know the power of knowledge. Therefore Nivṛthi means jñāna mārga; What jñāna can give; what karma cannot give; what jñānam can give; what jñānam cannot give; Clarity should be there.

Then the next one kāryākāryē; once I have chosen karma mārga, there also the scriptures talk about two types of karma. One type of karma or activity which will take

you towards the spirituality more and more; spiritual-friendly karma. So karma which will take you towards spirituality more and more; a life style by following which you will gradually develop interest in the scriptures, gradually develop interest in the Gīta, gradually develop interest in sanyāsis; develop interest in sanyāsa; at least in sanyāsis, that karma which takes you towards spiritual knowledge, is one type of karma, there is another type of karma, which will take you more and more away from spirituality. You get and more and more steeped in materialism. So therefore, spiritual-unfriendly karma,

कृतिमहोदधौ पतनकारणम् ।
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

[kṛtimahōdadhau patanakāraṇam |
phalamaśāśvataṁ gatinirōdhakam || 2 || Upadēśa Sāram or Rāmaṇa.](#)

That karma which takes you towards spirituality is called karma-yōgaḥ. That yōga suffix indicates you are involved in such activities which is making you more and more spiritually oriented and I should have a clear knowledge regarding what is spiritual-friendly-karma and what is spiritually-unfriendly-karma, I should know. So therefore, kāryākāryē; kāryam, that which is to be done, for spiritual growth and akāryam means that which should be avoided; if I am interested in spiritual growth.

There are many karmas which will help me earn a lot of money; there are many karmas which will help me earn a lot of money, which will give me status in society; which will give me power, name, respect and all of them, but they are unfriendly, they are obstacle to spiritual growth. I should be able to identify them; and avoid them, however tempting they may be; which requires knowledge and conviction. And therefore kāryākāryē.

And then bhayābhayē; one of the things that every human being instinctively seeks is security; there is a fundamental sense of insecurity right from birth; because of which alone we held on to the mother's sari. Whatever happens, we held on to it. There are some children, even when the mother is away, child keeps the bit of saree; or sucks the thump. That thump sucking is an indication of that; it feels the mother is around.

So this insecurity is one thing; and unfortunately or fortunately, what happens is we accomplish many things in life; but the insecurity continues. Previously I was worried about my security; Now I am worried about the security of my possessions; that is the only difference. In fact, I accomplished acquired those things, for the sake of my security. Now I am worried about the security of those possessions. Or security of those people who are supposed to give me security. That means what insecurity seems to be lingering thought. Even in old age that continues.

That means what? We are not clear regarding what is the source of security and what is the cause of insecurity. What will give me security, I do not know clearly. Many things I thought to be source of security; but I find it is not; and who is or what is satvik intellect, satvik intellect knows what is the source of security. And it also knows what cannot give security. So bhayābhayē; bhayam means that which is not source of security; that which is source of insecurity; and abhayam means what which is a source of security; these two sātvik intellect knows; the other one is not clear. Therefore, lifelong it is groping in darkness and experimentation.

Then the next question is what is source of security? Whatever is secure in itself, that alone can give me security. An insecure person can never give me security. ஒரு பயன்தாம் கொள்ளி வந்து பயப்படாதே பயப்படாதே என்று சொன்னால், நமது பயம் போகுமா? Oru bhayanthakulli, says do not be afraid, do not be afraid, etc. and that too his teeth are chattering; how will anyone have confidence in him.

How can an insecure person give security? Therefore the only source of security is the ever secure one, and the ever secure one is the immortal, infinite one alone; which we either call God in religious language, or Brahman in philosophical language. Brahman or God alone can give security; and other than that, any blessed thing can never give ābrahma bhuvanāt lōkāḥ.

Kṛṣṇa said in the 8th chapter, you go to Brahma lōka as Brahmāji, the creator himself; even that will not solve the problem of insecurity; because he also has to vacate his post one day; and once the retirement age comes, even before two-three years, something happens. What will happen to me after retirement? I will lose my respect, even in family respect will go.

यावद्वित्तोपार्जन सक्तः
स्तावन्निज परिवारो रक्तः |
पश्चाज्जीवति जर्जर देहे
वार्ता कोऽपि न पृच्छति गेहे ||५||

[yāvadvittōpārjana saktāḥ](#)
[stāvannija parivārō raktāḥ |](#)
[paścājjīvatī jarjara dēhē](#)
[vārtām kō:'pi na pṛcchati gēhē ||5||](#)

I do not want to frighten you by going into the details. So let us remember God is the only source of security; world can never give security. This clarity the one who has got a satvik intellect and that is called bhayābhaya jñānam.

Then bandhaṁ mōkṣaṁ ca; banda means what? Cause of bondage. It is almost the same of bhayam. And mōkṣaṁ means the cause of liberation. So what is the cause of

bondage? What is the cause of liberation? Our misconception is dependence on external factors will give me strength; happiness, freedom; therefore we travel from dependence to more dependence, attachment to more attachment. Dvaitam to more dvaitam, we think that is liberation; and the fact is dvaitam and dependence on external factors is bondage.

Therefore our aim in life is learning to reduce dependence. Therefore learning to drop things, not to hold on to more things. More the crutches, greater the bondage. Lesser the crutches, lesser the bondage, no crutch; no bondage; I should be able to say போனால் போகட்டும் போடாபொறன் தேன் நான் நம்பி யாரை; போங்கடா, போங்க. pōṇāḷ pōkaṭṭum pōṭā..... yārai nampi nāṇ poraṇṭēṇ; pōṅkaṭā, pōṅka. When the world blackmails me, I should not be victimised; you are around or not; I am free. Tyāga gives me freedom; not acquisition; lābha does not give freedom; tyāga gives freedom.

न कर्मणा न प्रजया धनेन, त्यगे नैके अमृतत्व मानशुः

[na karmaṇā na prajāyā dhanēna, tyagē naikē amṛtatva mānaśuḥ](#)

Materialistic people think, possessions give strength; spiritual teachings say that renunciation gives strength; I am not asking you to drop all these things; what I am saying psychologically I should be able to drop attachment; therefore bandham mōkṣam ca yā vētti buddhiḥ sā pārtha sātvikī. At least there is clarity regarding the goal.

Verse 18.31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८.३१ ॥

[yayā dharmamadharmaṁ ca kāryaṁ cākāryamēva ca |
ayathāvat prajānāti buddhiḥ sā pārtha rājasī || 18.31 ||](#)

पार्थ pārtha **Oh Arjuna!** राजसि बुद्धिः rājasī buddhiḥ **Rājasic knowledge** सा यया sā yayā **by which** अयथावत् प्रजानाति ayathāvat prajānāti **one wrongly understands**, धर्मं च अधर्मम् dharma ca adharmam **dharma (what is right) and adharmam (what is wrong)**, एव च कार्यम् ēva ca kāryam **as well as the prescribed** च अकार्यम् ca akāryam **and the prohibited**

31. Oh Arjuna! Rājasic intellect is that by which one wrongly understands dharma and adharmam as well as the prescribed and the prescribed and the prohibited.

Rājasic intellect is that, which is riddled with doubts. So which does not have clear knowledge about anything; it has got lot of information regarding lot of things. Even in spiritual life, the intellect is informed about lot of sādhanā, but there is no knowledge which sādhanā is meant for which sādhyam. We know a lot about japa sādhanā; meditation is a sādhanā; pilgrimage is sādhanā; study of scriptures is sādhanā, so many

things are there; but what will lead me to what destination, there is no clarity or there is confusion.

And therefore Kṛṣṇa says a confused intellect, a doubting intellect, an intellect with doubt is rājasic intellect. And doubts with regard to what, dharma adharmam ca; dharma means a lifestyle which will lead to spiritual growth; dharma is a stepping stone to mōkṣa; and adharma is that which takes me away from spiritual growth; adharma may give me lot of money; adharma may give me position; power; but adharma takes me away from spiritual growth. Therefore, an intellect which does not know what is dharma and adharma; and kāryam and akāryam cha; kāryam means what is to be done, and akāryam means what is not to be done; the do's and don'ts.

Dharmam and adharmam are do's and don't from scriptural angle; kāryam and akāryam are do's and don'ts from the common sense angle. Even by using common sense we can know what is to be done and what is not to be done. And a rājasic intellect is confused with regard to śāstriya kāryam akārya and lōkika do's and don't. With regard to both, there are infinite doubts. Ayathāvat prajānāti.

Why there is doubt? Because there is half knowledge; total knowledge is also bliss; total ignorance is also bliss; total knowledge is also bliss; that is the bliss experienced by a jñāni. Because he has total knowledge; total ignorance is also bliss, it is the one which is experienced by whom? The one who sleeps; when I am in sleep; I have total ignorance; that is why sleep is bliss; but what is the problem? half knowledge and half ignorance is problem. And therefore ayathāvat means incompletely it knows everything. And such an intellect, sā buddhiḥ pārtha, hey Arjuna; is rājasi buddhiḥ.

And next comes the tāmasic intellect, which we will see in the next class.

Hari Om

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ॐ

Lord Kṛṣṇa talked about three types of jñānam or knowledge; three types of karma or action and three types of kartā; doers of action. And having classified them based on the three guṇas, now Kṛṣṇa has introduced two more topics for analysis; and they are buddhiḥ or intelligence; and dṛtiḥ will power and this human intelligence also can be divided into three; based on the guṇa and then the will power also can be divided into three; and these two topics Kṛṣṇa introduced in verse No.29.

And from the 30th verse, he has taken up the three-fold intelligence, in the 30th verse, he talked about sātvik intelligence; and He defined sātvik intelligence as that which has clarity about everything; clarity about human life; how the human being is different from all other animals; human-beings alone can have goals in life; and human-beings alone can work to fulfil those goals.

And therefore, I should be clear about what I want in life; and a person of sātvik intelligence knows what is the ultimate goal of life, and what are the intermediary goals with regard to that, he has clarity and he also knows what are the means by which one has to accomplish both the intermediary as well as ultimate goal.

And the scriptures do talk about varieties of sādhanā. Japa is talked about; service is talked about; pūja is talked about; meditation talked about, scriptural study is talked about. So many sādhanās are talked about; a sātvik intelligence knows which sādhanā is meant for which sādhyam or destination. Clarity regarding the means and ends. And not only there is clarity regarding the means and ends, what should be the chronological order in which the sādhanā should be followed. Should karma be the first sādhanā; or should we start with meditation; or should we start with scriptural study and we have to study the scriptures, karma kāṇḍa first or jñāna-kāṇḍa first; even the order must be clear.

And therefore the scriptures make it very clear; karma or an active life alone has to be the first stage of life. Nobody can start with vēdāntic study and nobody can start with meditation; one has to start with active life; and gradually progress to upāsana, by which time he would have contributed to the world sufficiently and by upāsana he can gradually turn the mind inwards; and then alone he can enter into serious self-enquiry. The order of the sādhanā also must be clear. Otherwise he will practice everything topsy turvy. Kṛṣṇa said in the 2nd chapter,

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन |
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् || २- ४१ ||

[vyavasāyātmikā buddhirēkēha kurunandana |](#)
[bahuśākhā hyanantāśca buddhayō'vyavasāyinām || 2.41 ||](#)

A clear intellect knows what one wants. This was defined in verse No.30.

And in the 31st verse, which I introduced in the last class, Kṛṣṇa talked about the rājasic intellect, it is an embodiment of confusion. If I do not know anything about spirituality; ஏதாவது தெரிஞ்ஞாதானே confusion க்கு; no confusion. Ignorance is bliss; But this person has read so many books, written by so many masters, and so many religious books this book and that book and lots of ideas are floating in the mind, and therefore confused

what should I do, when? And therefore when he reads a book, he is inspired by that book, which talks about meditation, and therefore he serially starts 5 hour meditation session. And then by that time, he sees another book which says, serving the society is spiritual sādhanā. Then the meditation is dropped; then he starts service activity and then somebody introduces kuṇḍalini rising; and therefore he goes into kuṇḍalini; and by that time, somebody says in kaliyuga nama japa is the only thing:

कलौ कलमषच्छित्तानाम् पापा द्रव्यौपजीवीनाम्, विधि क्रिया विहीनानाम् गधिर् गोविन्ध कीर्तनम्.

[kalau kalamaṣachittānām pāpā dravyaupajīvīnām, vidhi kriyā vihīnānām gadhir gōvindha kīrtanam.](#)

Vēdānta is confusing, Gīta is confusing, Gaudapada kārīka mahā confusing; and therefore keeping that aside:

हरेर् नामैव नामैव नामैव मम जीवनाम्, कलौ नास्यैव नास्यैव नास्यैव गधिर् अन्यथा

[harē nāmaiva nāmaiva nāmaiva mama jīvanām, kalau nāsyaiḥ nāsyaiḥ nāsyaiḥ gadhir anyathā](#)

very appealing; therefore he starts nāma japa. And then somebody says, Gīta class is going on. Then he starts. So there is confusion galore; he does not know what to do. And this intelligence is rājasic intelligence.

Therefore Kṛṣṇa defines dharmamadharmaṁ ca ayathāvat prajānāti; what is dharma, which is prescribed by the scriptures, and what is adharma, which is prohibited by the scriptures, with regard to that, there is confusion. Because in the scriptures themselves, because there is seemingly confusing statements. Because in one place, karma is glorified; in the other place, karma is criticised. In the Bhagavat Gīta itself Kṛṣṇa tells in the third chapter, svadharmē nidhanaṁ śrēyaḥ paradharmō bhayāvahaḥ.

Even death is OK when you are practising svadharmā; dharma is glorified and in the 18th chapter, the same Kṛṣṇa says: sarvadharmān parityajya. Confusion. Should I follow dharma, or renounce it; should I do karma or renounce karma; should I continue a gr̥hastha or become a Swami, everything he has got half knowledge; enough to get confused.

And not only with regard to scriptural action, kāryaṁ cākāryam ēva ca, even with regard to worldly activity, which has nothing to do with scriptures, even with regard to with lōkika karmāṇi; dharma means śāstriya karmāṇi; kāryam means lōkika karmāṇi; both with regard to scriptural activities as well as mundane worldly activities, everywhere he has got what? Half-cooked knowledge and therefore confusion. So kārya akāryam ēva ca ayathāvat prajānāti; ayathāvat means what incomplete knowledge.

That is in Māndūkya kārika, we saw the example when there is a rope lying down in front of me, if that place is very very brightly lit, I will have no problem, I will clearly know, there is a rope; total knowledge, there is no problem, it is bliss. And if it is total darkness, I do not see anything at all; then also no problem at all. In fact, even if there is a real cobra, I am not worried, because I do not see anything. In total knowledge, there is no problem; in total ignorance, there is no problem; but when there is partial lighting up and partial darkness; I know there is something lying down, but I do not what exactly it is. This is called half-knowledge or partial knowledge, partial knowledge creates a lot of problem. Therefore Kṛṣṇa says ayathāvat; partial knowledge he has got. That is because of the power of rajō-guṇa; tamō-guṇa is bliss; total ignorance; Satva guṇa is bliss; total knowledge; rajō-guṇa is problem. This is rājasic intellect.

Now Kṛṣṇa goes to tāmasic intellect.

Verse 18.32

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतान्श्च बुद्धिः सा पार्थ तामसी ॥ १८.३२ ॥

adharmam dharmamiti yā manyatē tamasā'vṛtā |
sarvārthān viparītāṁśca buddhiḥ sā pārtha tāmasī || 18.32 ||

पार्थ pārtha **Oh Arjuna ! तामसि बुद्धि सा** sā tāmasi buddhi **Tāmasic intellect is that, या आवृता** yā āvṛtā **which is veiled तमसा** tamasā **by tamas, मन्यते** manyatē **which regards, अधर्मम्** adharmam **adharma इति धर्मम्** iti dharmam **as dharma च** ca **and (which views), सर्वार्थान्** sarvārthān **everything विपरीतान्** viparītān **perversely**

32. Oh Arjuna! Tāmasic intellect is that which is veiled by tamas, which regards adharma as dharma, and (which view) everything perversely.

So Kṛṣṇa defines a tāmasic intellect, which does not have any doubt at all. Though it appears as though the tāmasic intellect is a wise intellect, because tāmasic intellect or intelligence does not have a doubt. Then why do you call it tāmasic intellect? It is very definite about the wrong conclusions it has made. So tāmasic intellect has got wrong knowledge or viparītha knowledge or viparyaya jñānam and in that wrong knowledge, the tāmasic intellect strongly holds on; assuming that this is the right thing.

And therefore adharmam dharmamiti; exactly as Arjuna had in the first chapter. Arjuna wrongly concluded that Mahābhārata war is adharma; at the end of the first chapter, Arjuna wrongly concluded that the Mahābhārata war is adharma; and he never had any doubt; he was very sure that he has got the right vision; even he thanks his stars, that at least in the battlefield he has got a good buddhi, he says: He thinks that he has got the

right knowledge; Not only that, he so inspired by his wrong knowledge that he gives a long lecture to Lord Kṛṣṇa also; kulakṣayē praṇaśyanti kuladharmāḥ sanātanāḥ.

And this tāmasic intellect is firm, regarding its false knowledge and therefore the problem is what? You can never correct a tāmasic person; because a tāmasic person is very sure about his wrong knowledge as the right knowledge, he will never try to improve his knowledge, he will never try to learn from anyone; because as Muṇḍaka Upaniṣad says, avidhyāyāmantarē vartamānāḥ but svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ. So they think they have the right knowledge, therefore adharmam dharmamiti manyatē; because of what? Tamasā'vṛtā; covered by the tamō guṇa.

And if it happens in one particular issue, we can call it an aberration, it is an exception; but in the case of a tāmasic person, in each and every case he has got wrong knowledge. So with regard to karma, he has got wrong knowledge; he will say karmaṇa ēva mōkṣa. Similarly with regard to worldly pursuit also. Therefore Kṛṣṇa says: sarvārthān viparītāmśca; Sarva ārthān can be taken as all the subjects in the world; with regard to every objective in the world; or we can take artha as the puruṣārtha; with regard to each puruṣārtha; there is a confusion; how much importance money must be given; confusion; either he does not give any importance at all; that is also wrong; that is without Lakṣmidēvi nothing happens; that is why we worship Lakṣmidēvi as goddess; one misconception is money is not at all important; and another misconception is what? Money can get everything including peace and happiness. Both are misconceptions; just with regard to knowledge, there are misconception; with regard to dharma, artā, kāma and even mōkṣa.

And many people think mōkṣa is only for old people; and therefore why should we attend Gīta class; when we are young? When we become old, we will attend; that is another misconception; with regard to everything they have misconception: sā buddhiḥ such an intellect is a tāmasic intellect. I had talked about the four types of people. Somebody nicely classified; do you remember;

He who knows not, and knows not, he knows not, knows, k...n...o... w... s, not nose! (he who knows not means does not know), he who knows that and knows not that he knows not; he is ignorant; and knows not that he is ignorant, is a fool; Shun him; Type No.1.

The second type is: He who knows not, and knows he knows not (better - I know that I do not know - தெரியாது; ஆனால் தெரியாது என்று தெரியும். that person is ignorant, teach him. Because he knows he is ignorant, and willing to learn. So what is the second type? He who knows not and knows that he knows not, he is ignorant, teach him.

The third type is; He who knows and knows not that he knows; he is a very learned person but he does not know his glory (Añjanēya had this problem; somebody had to tell him that he can achieve). He who knows and does not know that he knows, is asleep; wake him. Wake up the giant; This is the third type.

What is the fourth type? he who knows; YOU can fill up; he who knows and knows that he knows, he is wise, follow him.

He who knows not and knows not that he knows not, is a fool; shun him;
he who knows not and knows that he knows not, he is ignorant; teach him;
he who knows and knows not that he knows, he is asleep; wake him;
he who knows and knows that he knows; is wise; follow him.

These are the four types that person said. Vēda adds the fifth one; Munḍaka upaniṣad adds the fifth variety: He who knows not and thinks he knows, (I do not how to classify, viśēṣa variety). So the upaniṣad says: avidhyāyāmantarē vartamānāḥ, steeped in ignorance, but svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ; what to do with these people?

So here the tāmasic intellect is the fifth variety; he does not know but thinks he knows and therefore he does not want to learn from the elders; he criticises the parents, he criticises the teachers; he criticises the sanyāsis, he criticises the scriptures, as though he has got sufficient wisdom to pass the comment on all these things; and we can never do anything with regard to such people, because even if you want to improve them, they must be available for listening to you. You can do only one thing with regard to those people. What to do? You cannot communicate, because they are not going to listen; like Rāvaṇa, how many people tried to correct him; never listen; when the last moment, Rāma said, Go back and come tomorrow; at least according to Kaṁba Rāmayaṇa, then also he did not change. Kaṁsa also did not change; therefore we can never do anything with regard to such people; and when such people are around in our family, lot of prārabdam will get exhausted; OK; lot of prārabdam will get exhausted if such people are there in the family, and you have got only one solution. Bhagavan, may I have the strength to tolerate this person who is around; other than prārthana, nothing can be done. One good thing is that our pāpa will quickly get exhausted. Therefore, that is a good news only; sarvārthān viparītāmśca buddhiḥ sā pārtha tāmasī.

With this the three types of intellect or buddhi are over. Now Kṛṣṇa wants to enter into the Will power topic from the next verse; we will read:

Verse 18.33

धृत्या यया धारयते मनःप्राणोन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८.३३ ॥

dhṛtyā yayā dhārayatē manaḥprāṇēndriyakriyāḥ |
yōgēnāvyaabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī || 18.33 ||

पार्थ pārtha **Oh Arjuna सात्त्विकी धृतिः sāttvikī dhṛtiḥ Sāttvic will, सा यया धृत्या sā yayā dhṛtyā is that by which will अव्यभिचारिण्या avyabhicāriṇyā (made) unswerving योगेन yōgēna through Yōga dhārayatē धारयते one sustains मनः प्राणेन्द्रियक्रियाः manaḥ prāṇēndriyakriyā: the activities of the mind Prāṇa and the sense organs**

33. Oh Arjuna! Sāttvic will is that by which will, (made unswerving through yōga, one sustains the activities of the mind, prāṇa and the sense organs.

For spiritual success, clear intellect alone is not sufficient; one requires a strong will power also; and therefore Will is very important faculty; and also since Kṛṣṇa deals with the topic of Will power, it is very clear that the human-beings do have a freewill. Many people have got misconception that everything is predetermined by fate, and already things are written on our forehead; the śani peryarchi and guru peryarchi has already determined our future and we cannot do anything at all; we are only puppets in the hands of the fate. This is the unfortunate misconception of many people and they think that our scriptures are teaching fatalism.

Kṛṣṇa makes it very clear that we do not say fate is not there; fate is nothing but our own prārabdha karma which we have done in this life; as well as in the past life. So we do have fate; fate does influence our future; but what the scriptures say is fate is not the only factor. Fate is one of the factors determining, there are other factors also, and the most powerful second factor is our own Will. And with Will power we can do prāyascitta, we can do sādhanā and we have the capacity to deflect the change the course of the fate.

I have talked about this elaborately and if the fate is very very powerful, then the freewill may not be able to conquer it; but it can reduce the impact of the fate; when the fate is medium; nor too powerful nor too weak; by our fate, we can manage and we can keep the fate under check and when the fate is feeble, we do have the capacity to completely wipe out the effect of the fate.

I have the given the example of three types of diseases; in the case of certain diseases, the doctor will say; it is terminal, you can pray, nothing can be done. In the case of certain other diseases, doctor will say, you cannot cure it; but you can keep it under control; like pressure, sugar, etc. tablet eating, walking, you can keep them under control; and in the case of certain other diseases, we can take medicine and completely cure also.

Fate is not uniform; fate is graded, because fate consists of our own karmas. Since the karmas have different intensity, fate also have got different intensity, therefore by using

willpower, we can change our course of life and therefore the basic assumption is a Gīta student believes in Will power. If a Gīta student does not believe in Will power, if a Gīta student does not believe in freewill, all these verses will be meaningless verses. You can choose your ultimate goal of life.

And if we are intelligent enough, our ultimate goal will be mōkṣa; and what is mōkṣa? Emotional independence. Emotionally I should not depend upon any external factor to feel comfortable. This emotional independence is mōkṣa. This must be the ultimate goal; and if I need that goal, I have to accomplish and I know that self-knowledge is the only means. I should have that clarity. If you want mōkṣa, you should have ātma jñānam; there is no choice.

Then the next clarity is ātma jñānam requires a prepared mind; a refined and subtle and focused mind is required; which we call yōgyatha. So for mōkṣam, jñānam is necessary, jñānam requires yōgyatha and yōgyatha can be attained only by leading a dhārmic lifestyle which is called a religious lifestyle by the scriptures; it is nothing but a dhārmic life. So I have to lead a life of karma, wherein my value for artha and kama, money and sense pleasures, they are always subservient to moral values. I will chose only those pleasures; I will chose only that material goal or even money, which is within the dhārmic field. So I have to follow that life; not for a year or two; but it is a long-life. It may require decades; that is why we have four āśramās; brahmacarya, gr̥hastha, vānaprastha and sanyāsa āśramās.

In short, what I want to say here is; Spiritual life is a long drawn life. There is no crash programme in spirituality and if you take to any crash programme; I have told you before, that will crash after a time; That is why it is called crash programme. There is no crash programme and it is a long drawn thing which means I require perseverance. I require focus; I require steadfastness; and there will be obstacles; and in spite of obstacles, I should have the necessary resilience to go forward. Even if I fall, I should be able to get up and again walk, instead of lying down permanently. And this Will power by which a person keeps mōkṣa as the goal and all his actions are directed towards that ultimate spiritual goal, that is called sātvik Will power.

So in this verse 33, Kṛṣṇa defines sātvik Will power. What is that? Dhārayatē; this person sustains the spiritual sādhanā, at which level? At the level of every sense organ. So the mind is aware of that manaḥ;; prāṇēndriyakriyāḥ; all the ten sense organs, sense organs of knowledge, sense organs of action. In short what all activities he undertakes; even the books that he reads are how he spends his spare time; all these are going to influence the mind. What type of TV programme what I watch, every small thing is influencing my mind. And therefore manaḥ, prāṇa, indriya kriyāḥ; prāṇa and indriya refers to manaḥ

means mind, prāṇa means the pañcaprāṇas and indriya means the ten indriyās, sense organs, kriyās means their function.

That means what? A spiritual life is not a life, not something practiced for one hour a week. Spiritual life is not something that is practiced for one hour a week; Sunday and Sunday, between 6-7 I am spiritual and at other times, I am also spiritual (you can understand!). That will not work; every moment, every word, every thought, every action should be spiritual-friendly; Vēdānta friendly. Spiritual life is not a joke, it is not a time-pass, it is not a casual thing, it is a responsible and the serious decision that one has to take. And therefore manaḥ prāṇa indriya kriyāḥ, dhārayatē; which means there must be regular introspection; which direction I am going; I am going forward or I am stagnant or I am going backward.

Now we also do that; we do study; but the problem, we study another's person's progress. And we tell the other person, you are studying the Gīta and you are like this; you are like this, etc. we are not supposed to criticise others. If there are two students of Gīta in one house, gone; constantly they will criticise each other; in spite of being Gīta student you are doing that. Never do that; I have to look at myself and see whether there is progress or stagnation, or progression, which means regular introspection is required.

Swami Sivānanda used to talk about writing a spiritual diary; Daivi Sampath and Āsuri Sampath are talked about in the 16th chapter, and how does a daivi sampanna person behaves; How does asura behave, it is listed; I have to tally and watch; whether I am going to deva side or asura side; monitoring and regular introspection is required and if I have got certain pronounced weakness, everyone has got weakness; nobody is perfect except God and one good news is everybody has got imperfection and so we need not feel bad about it. Certain weakness are pronounced, but certain others are not that pronounced. So those weaknesses may require special attention. And therefore I look into them and I pay special attention to them; and perhaps in the early morning, I just sit for 5-10 minutes and focus on that weakness and take a decision. Today during the life, I will be during my transaction, I will be aware of that aspect of my personality. If it is weakness at the level of the language, (everyone has this in plenty), if that is the problem any particular problem. So early morning auto suggestion and night, introspection. This has to continuously go on; and if any adjustment is required, I have to do that necessary adjustment.

And therefore, Kṛṣṇa says: avyabhicāriṇyā; without deviating from the goal; without losing sight of the goal; without getting lost in the mundane worldly pursuits; because we have to go in search of money, as I said, money is very important; but my whole live cannot be dedicated for earning only. Human mind requires entertainments; nothing

wrong, śāstras excepts that you cannot be all the time serious. You require, some recreation, relaxation, but the whole life cannot be dedicated for recreation; 5 days money; 2 days recreation; 5 days I earn money; and two days I thoroughly enjoy. Where is time for spirituality?

And by the time I retire, all faculties are gone. So what is the use? therefore I should ask do I give enough importance to spiritual activities also; at least for weekly Gīta class; and once you have achieved that; can I allot some time for revision; or else you will touch the Gīta book only next week; whether you will touch or search for the Gīta book is a big question! Either you search for the Gīta book or you take the take the Gīta book. In between, just half an hour see what it says; that is the next progress; I do not want to create too much guilt in you.

Therefore avyabhicāriṇi, undeviating focus; without deviation; and how to you do that? Yōgēna; by the practice of yōga; and especially the aṣṭāṅga-yōga; Patanjali's yōga is a wonderful system; for focusing the mind. In fact the very definition of yōga given there is citta vṛtti nirōdaḥ. Many people translate nirōdaḥ, as stopping the thought; but we do not believe in stopping the thoughts, citta vṛtti nirōdaḥ means directing the thought; if my thoughts are well directed; my words are well directed; if my words and thoughts are well directed; my actions are well directions, because actions and words are born out of thoughts only. Thus yōga directs the thoughts; it is a beautiful system; by the practice of yōga, this person has developed the capacity of keeping the life in the route of mōkṣa. So mōkṣa mārgē we have to supply. Mōkṣa mārgē, dhārayatē. and such a Will power is called sātvik Will power.

Then what is rājasic will power.

Verse 18.34

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८.३४ ॥

yayā tu dharmakāmārthān dhṛtyā dhārayatē'rjuna |
prasaṅgēna phalākāṅkṣī dhṛtiḥ sā pārtha rājasī || 18.34 ||

अर्जुन Arjuna **oh Arjuna ! राजसि धृतिः rājasi dhṛtiḥ Rājasic Will, सा sā is that यया तु धृत्या yayā tu dhṛtyā by which will, फलाकाङ्क्षी phalākāṅkṣī one who is desirous of results. प्रसङ्गेन prasaṅgēna because of attachment धारयते dhārayatē pursues दर्मकामार्थान् darmakāmārthān dharma, artha and kama पार्थ pārtha Oh Arjuna !**

34. Oh Arjuna! Rājasic Will is that by which will one, who is desirous of results because of attachment pursues dharma, artha, and kama, Oh Arjuna.

Now comes the next Will power of a rājasic person. This person also has a tremendous will power. But the Will power is utilised for material success. Either he does not know about spiritual success or he does not believe in spiritual goals or he does not value spirituality. His philosophy is happiness depends upon material accomplishments, **காசேதான் கடவுலடா!** kācētāṅ kaṭavulaṭā. There was a cinema in the olden time; Money is God; **கல்லரை வரை சில்லரை வேண்டும்.** kallarai varai cillarai vēṅṭum; In the back of auto; one slogan is the one; kallari means the cremation ground, that is until cremation you require chillari, money. They will constantly remind you money is important; money is important; etc. etc. we do not question that statement; it is very very true alright; but money alone is life; is a very very unfortunate conclusion; the rājasic person believes only in material success, climbing the corporate ladder. So many idioms, higher and higher position, more and more salary; on salary in dollars, all those things and he is so responsible and all the time walking with cell phone that there is no time, caraṇa kamalayathil arai nimidam, even a half-time he does not have to think of God. Whether full sandyā vandana is required or only Gāyathri is enough; and Gāyathri full or 3 is enough; time is there for everything; no time for pūja, no time for temple, no time for dhyanam, no time for Gīta study, no time for anything.

So this person is successful from the worldly angle; because majority of the world measures success only in terms of material gain; How big is the house, car is there or not; and if car is there, what brand it is? otai Ambassador or Benz? So many other things, which car he has, and how many of them; does he have an extra house in Mahābalipuram or preferably in Kokaikanal or Ooty; these are the parameters of success in life. And most of the people fall for this; And therefore, to show them as people of status and success; they run after the mirage water of material success.

Therefore he says, dhārayatē; they are busy; running, running, running, and they also maintain all their activities for what purpose? Not for mōkṣa but for dharma, artā, kāma; they are interested in more and more money, and material possessions; called artā, in the name of security. In fact, he has money for five generations; still not enough and if money is there enough, next is what, entertainment. for holidays you are not supposed to go Ooty but to Switzerland; world tour, then only you are a reasonably successful person; like that all these values are there; so kāma, entertainment oriented, money oriented.

And then karma, he does want puṇyam; he does want puṇyam; and he does take to religious activities also; but the problem is even the puṇyam that he acquires he wants to encash in the form of material gain. Because puṇyam is twofold; when you lead a religious life; do rituals, prayer, etc. you will get puṇyam and that puṇyam religious merit,

translation is difficult; புண்யம் இல்லாத English; puṇyam illatha English; an English which do not exact translation for puṇyam, the nearest translation is religious merit.

Now he does get; this puṇyam can be encashed in two different way; One is you want to convert that into material pleasures; by puṇyam, I want to get a better house; by puṇyam I want svargam; by puṇyam I want to get this artha and karma; that is material puṇyam; there is another type of puṇyam by which I want opportunity for continuing my spiritual path. I should have sufficient health to come to the class regularly; I should not have any obstacles in the pursuit and I want to convert the puṇyam into citta śuddhi, guru prāp̥thi, śravaṇa prāp̥thi, etc. that is called spiritual puṇyam. So a sātvic person will seek spiritual puṇyam; a rājasic person will seek material puṇyam; therefore here dharma means material puṇyam; kāma and artā he pursues relentlessly.

And how? Prasaṅgēna, with intense attachment; because he knows that the society will respect only if he can maintain a certain standard of life. And he is interested in society's respect. And therefore I have to give that position; once the position is gone; respect is gone; stāna braṣṭā na śōbhantē; danta, kēśaḥ, nakhaḥ, naraḥ.

There are four things which are valued only when they are in a particular position. When the position is changed, their value will go. There are four such things; what are they?

No.1. tooth. As long as it is in the mouth, you give all the regularly brush, and go to the doctors and all kinds of things, spend thousand of rupees. Dentistry is very costly thing; the moment is fallen, you are not supposed to touch it; you have to take bath; tooth remaining the same, when it is in the appropriate position, respect.

No.2. What is the second item. Kēśaḥ. As long as it is in the top of the head, it will get respect; hairdo are there, beauty parlors are there, coloring, etc. etc. is there; spring, etc. I cannot do that! So therefore all kinds of treatments when it is on the head; the moment it has fallen, it is the most dangerous thing; if you find hair in the food, you have to throw it; kēśaḥ.

Next one is nakhaḥ. Nails; when the nail is on the hand, how much respect, manicure, pedicure, polishing, stick nail, etc. and therefore all useful for the class at least. All kinds of things you do, when it is here, the moment it has fallen, it is aśaucam. These three things have the value when they are in the proper position, you know what is the fourth item.

Human being. When a human being has got a position in life, status in life, job in life, everybody respects; once that is gone:

यावद्वित्तोपार्जन सक्तः
स्तावन्निज परिवारो रक्तः |
पश्चाज्जीवति जर्जर देहे
वार्ता कोऽपि न पृच्छति गेहे ||५||

yāvadvittōpārjana saktah
stāvannija parivārō raktah |
paścājjīvati jarjara dēhē
vārtāṁ kō:'pi na pṛcchati gēhē ||5||

Therefore for earning social respect, this rājasic person is conscious of his status in society. Whereas a sātvic person does not even bother about the status in society; and if the people in the society and family do not enquire about me, in fact, it is better, I can spend more time in Gīta.

They will not bother; He will take as advantageous but a rājasic person wants recognition and therefore prasaṅgēna; attached to the post like the ministers, with fevicol, he gets stuck.

phalākāṅkṣī and he is interested only in the materialistic result of his action, he works in the world not for inner growth. A spiritual person works in the world not for recognition, It is a bye-product, may or may not come, money is a bye-product, may or may not come; I work in the world, I contribute primarily for my own inner growth; but a rājasic person does not know that; therefore phala ākāṅkṣī is attached to the material result; such a person has rājasic will power. He also has will power but it is rājasic Will power. and what is tāmasic Will; in the next class we will see.

Hari Om

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As a part of the summarisation of the entire Bhagavat Gīta, Lord Kṛṣṇa is taking up seven topics and he classifies them into three groups based on the three guṇās and if we understand seven topics and three fold classification, we will have a fairly good idea of the entire Gīta teaching. These seven topics are beautifully chosen; they are important topics and the classification also has been clearly done. If a person understands these seven topics with their classifications; the entire Bhagavat Gīta, even the entire vēdic-teaching is reasonably well-understood. And of those seven topics, we have seen five; first he talked about three topics of sanyāsa; by way of answering Arjuna's doubt.

- So the first topic is trividha sanyāsaḥ; sātвика, rājasa, tāmasa sanyāsa;

- then he talked about trividha jñānam, three types of knowledge, then he talked about trivida karma, three types of action,
- then he talked about trividha kartā; three types of workers; doers;
- and then he talked about trividha buddhiḥ; three types of intellect or intelligence;

Thus we have covered five topics. Sanyāsa, jñānam, karma, kartā, and buddhiḥ.

Now we are in this 6th topic, viz., three types of willpower; which are discussed in verse No.33, 34, and 35. In the 33, sātvic will power is discussed; in 34th which I have introduced in the last class, Kṛṣṇa is talking about rājasic will power.

Sātvic will power is that which keeps a person in spiritual path he attains success. So perseverance until spiritual success is sātvic will power. Whereas rājasic will power also involves perseverance, commitment, etc. but not for the sake of spiritual success, the same will power is used for the sake of material success. Both are will power only. And therefore, Kṛṣṇa said in the 34th verse, that Will power by which a person pursues dharma, artā and kāma. He is not very much interested in mōkṣa, but he is interested dharma artā kāma, dharma means puṇyam, even the puṇyam that he is interested in material puṇyam, as I said in the last class, material puṇyam is that puṇyam, which he wants to encash as material benefits. Sufficient puṇyam so that I will get lot of money; sufficient puṇyam so that I will get a big house; sufficient puṇyam so that I will have many cars; that is called materialist puṇyam.

Not puṇyam for vēdāntic study; not puṇyam guru prāp̥thi, or jñāna prāp̥thi, he wants to encash the puṇyam for worldly benefit, that is called rājasic will power; prasaṅgēna phalākāṅkṣī; prasaṅgēna with extreme attachment, yearning, craze, here prasaṅgēna means prakarṣēna saṅgēna; pra means intense, saṅgha means attachment; and phalākāṅkṣī, phalam means the material benefit, he craves for; and he continues that pursuit until he attains success. As I said the other day: he wants to climb the corporate ladder, and become the vice-president, of the world-wide organisation. Such a will power, by which he pursues that and attain that, is rājasic will.

And here we should make a note; we are not totally against rājasic will power. Because in the initial stages of life, a person has to follow karma and therefore, every seeker requires rājasic will initially. And everybody is born with worldly desires; everybody wants to enjoy sense pleasures, everybody seeks artā and kāma initially and vēda itself encourages that and prescribes many methods of acquiring them. Therefore we should never criticize rājasic will totally; because all have to earn and enjoy. But as time goes, the rājasic will should get more and more refined. I have talked about this before, initially

my desire is to earn more; and also own more; earn and own. This is the philosophy of the rājasic will power in the initial stages, which means I will earn and own everything; I will not part with even a single paisa that I earn. Such a lifestyle is the lifestyle of a karmī. And this karmī has a rājasic will power, and this rājasic will power has to get refined more and more and the karmī should get converted into karma-yōgi. And this karma-yōgi has got a rājasic will, he wants to earn a lot; he wants to get lot of money; but the refinement is that he wants to earn, but he does not want to own everything he earns. He is rājasic enough to earn or acquire, but sātvic enough to share whatever he owns, with the society; he is ready to keep a part of his possession for the sake of Pañca maha yajña. Pañca mahā yajña requires lot of money, because if I do not earn money, how can I do dēvā yajña, how can I do pitru yajñaḥ, how can I do manuṣya yajña, how can I do bhūta yajña, all the Pañca mahā yajña, which are part of karma-yōga, require money, require earning, therefore require karma, therefore requires rājasic will.

A person who is extremely sātvic, he does not own anything, alright; because he does not have desire, but the problem is when a person is over-sātvic, he does not earn also. There are two extremes; three types of people; one person neither earns nor owns; he does not own and he does not earn, therefore, he cannot contribute, anything to the society; Where to donate? He is on charity.

Therefore he cannot do charity, which is an integral part of karma-yōga. A person who neither earns nor owns, can never practice karma-yōga; which involves dānam. And there is another extreme, who earns wealth; and owns everything; therefore he always does not give a single paise. He earns well and will not spare a mukkāl, (it was a coin in the olden days).

Therefore the one who neither earns or owns cannot help the society; the one who earns and owns also cannot help. The one who earns a lot; and owns a little, and is willing to spend a rest of the earning for the sake of the social upbringing; otherwise called Pañca mahā yajña, he also requires a rājasic willpower. Therefore, every karma-yōgi requires a rājasic will power, and he uses that will power for contribution to the society, and for getting citta śuddhi. So this is the second type of will. Now we have to go to the third will power; which is tāmasic will power. What is that? We will read verse No.35.

Verse 18.35

यया स्वप्नं भयं शोकम् विषादं मदमेव च ।
न विमुञ्चति दुर्मेधाः धृतिः सा पार्थ तामसी ॥ १८.३५ ॥

[yayā svapnaṁ bhayaṁ śōkaṁ viṣādaṁ madamēva ca |
na vimuñcati durmēdhāḥ dhṛtiḥ sā pārtha tāmasī || 18.35 ||](#)

पार्थ pārtha **Oh Arjuna तामसी धृतिः tāmasī dhṛtiḥ Tāmasic will, सा यया sā yayā is that by which दुर्मेधाः durmēdhāḥ as indiscriminate (person) न विमुञ्चति na vimuñcati does not give up स्वप्नम् svapnam sleep भयम् bhayam fear शोकम् śōkam sorrow विषादम् viṣādam depression एव च मदम् ēva ca madam and indulgence**

35. Oh Arjuna! Tāmasic will is that by which an indiscriminate (person) does not give up sleep, fear, sorrow, depression, and indulgence.

So the tāmasic will power is that by which a person fanatically avoids karma; that requires a will power. So therefore, yayā **svapnam bhayam śōkam viṣādam madamēva ca na vimuñcati**. He also holds on to certain things staunchly. What are the things he holds on to: svapnam, means what? day-dreaming; night dreaming everybody does, but this person, svapnam na vimuñcati, that means he does not act in the world, but he only knows how to dream; building castles in the air.

Therefore either he is sleeping or he is sleepy. Only these two avasthās, he does not know a state called jāgrat avasathā, he has only two avasathā; either sleeping or sleepy. Because of that others are in additional avasthā. அவளுக்கு நாலு அவஸ்தையாயிடும். Others get 'four' avasthais. OK. svapnam na vimuñcati and especially, if that person has inherited property; finished; because he will get food timely; or there is a earning parent, who out of sheer wrong attachment; misplaced attachment does not drive the son to activity; he will say pāpam pāpam and they spoil him; such parent are also there; svapnam na vimuñcati, does not work at all. If I have inherited wealth and I do not need money, it does not mean, I should not work. In fact, I can happily work for the benefit of the society, which will in turn benefit me, by giving citta śuddhi; but this person does not do that; svapnam na vimuñcati;

and bhayam na vimuñcati; he does not undertake anything, because of fear of failure; he does not want to fail in life; he wants only success; but unfortunately, nobody can get success straightaway the first time itself, if you get success the first-time, something is wrong. Anything we have to go through a few failures; and this person does not want; and therefore what does he do; only if I undertake something there will be failure, and therefore I would not undertake anything. And he tells everyone, I have never failed in life. Have you done anything? Nothing. Therefore bhayam. he avoids failure.

And śōkam; since kartā is not active, bhōktā is very very active. We have to personalities; one is the kartā personality, the one who does action in the world; the other is bhōktā personality, the one who faces experiences in the world, and the experiences often brings sorrows/problems. But many of our worries can be overcome if we have an active life, because activity is a wonderful medicine for sorrow; Activity is wonderful medicine for anxiety; Activity is wonderful medicine for depression; but this tāmasic person

refuses to be active, therefore every experience will only cause sorrow for him; and therefore most of the time, he complains about someone of the other; because whole time is available for what? Eating, and make some complaints or other, till sleep comes; and if nothing is available, to complain about the food. Salt is less, puli is more, something or the other; therefore this tāmasic person never gives up sorrow. All the time sorrowful.

Then viṣādam; viṣādaḥ means depression; lack of motivation, all the time in low moods; anytime you ask, no mood; no mood to do that. So therefore this moody people, Dayānandā Swami calls them mūdaḥ, those who are always waiting for the mood to come; today they did not come to the Gītā class, because mood was not; and what logic you can give? Mood has no logic; therefore all the time there is no motive at all; sense organs are not active;

Śankarācārya calls it avasāna bhāvaḥ; all the time this person in a low. That is called viṣādaḥ; depression.

And madam; and if at all he takes to some activity; that is only sensory addiction; all these action-less people, it happens in the villages; those people who have landed property, who do not get educated also; many people went through that phase; no education. Because they were all brahmins, they were not getting regular education; at least vēda they should have learned; but the vēdic tradition also gone; and some landed property is there; and what do they do? There is a thinnai, sitting there, and eating வெற்றிலை பாக்கு போட்டுண்ணுடு, சீட்டு ஆடறது; vēttiali pāku, and speaking un-understandable words with the mouth full; and playing cards. All these things many brahmins, they just spoiled their life; because of that they lost everything; they had to sell their houses also; and all kinds of problems. Neither spiritual study, nor this study; neither did go to the school, nor the vēda pada śāla, and what did they do; ate vethala pākku and play cards and given to addiction; Kṛṣṇa calls it madam; mada means sensory addiction; may be smoking, may be drinking; may be tobacco; something or the other, they take to because there is no goal. Even if mōkṣa goal is not there, at least some material goal is there; at least some material goal is there; you can work for that; neither material goal nor spiritual goal.

Swami Chinmayānanda always said; Human beings should have at least some goal or the other to work for; even if mōkṣa goal is not there, at least have some relatively worldly goal. For the tāmasic person, no dharma, no arta, no kāma, no mōkṣa, No goal is there; and therefore madam; takes to addictions.

And na vimuñcati; and when you talk to him; and tries to create some enthusiasm; his intellect is such that it will argue in favour of his laziness; he will say how those companies survive. Intellect is such, it will always argue in favour of your addition; Any addiction becomes so powerful that intellect will start supporting.

And therefore Kṛṣṇa says durmēdhāḥ; this perverted intellect you can never convince them; and not only that; if you talk them for some time, they will begin to convince you; you will also say that I will also play a round of cards. So powerful they are; they are strong; they will pull you down; so their durmēdhāḥ, perverted intellect argues in favour of them; they will say why do you practice sense control, etc. all these things we have; we have only one life, and we can enjoy only when you are young. What is the use of all the self-denial; what is the use of sense control; make hay while the sun shines; cārvāka philosophy they will talk and establish and such a will power, hey Arjuna, hey Partha, tāmasi. That is tāmasic will power.

With this three types of will power is over; and what is the aim of a person? First give up tāmasic will power; straight away you did not go to sātvic will power; you cannot; have rājasic will power, have some material goal; to earn at least have that as a goal; start activity; once you have enough, have the goal of dānam, and gradually have the goal of jñānam and mōkṣa; this gradual shift from tāmasic to rājasic to sātvic will power should be the goal.

Now comes the seventh and final topic, in the following verses:

Verse 18.36

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८.३६ ॥

[Sukham tvīdānīm trividham śṛṇu mē bharatarṣabha|
abhyāsādramatē yatra duḥkhāntam ca nigacchati || 18.36 ||](#)

भरतर्षभ bharatarṣabha **Oh Arjuna !, इदानीम् idānīm now शृणु मे śṛṇu me listen to me, त्रिविधं तु सुखम् trividham tu sukham to the threefold happiness यत्र रमते yatra ramatē in which one indulges अभ्यासात् abhyāsāt because of habit च ca and comes, निगच्छति दुःखान्तम् nigacchati duḥkhāntam to the end of pain**

36. Oh Arjuna! Now, listen from Me to the threefold happiness in which one indulges because of habit and comes to the end of pain.

So Kṛṣṇa introduces the seventh topic in this verse, So hey bharatarṣabha, Arjuna, idānīm trividham sukham śṛṇu. Now may you listen to threefold happiness; sukham means

happiness. Trividham; threefold; again based on three fold guṇas, sātāvika, rājasa and tāmasa sukham.

And we all know every human instinctively craves for happiness. Our craving for happiness is not a learned desire, it is an instinctive desire and here, what Kṛṣṇa says is everybody wants happiness; but there is a choice for human beings, with regard to which type of happiness he should choose. With regard to choosing the happiness, there is no choice. Everybody wants happiness; but there is a choice with regard to the type of happiness, an intelligent person chooses the right brand of happiness.

In food, that you have to eat food, there is no choice; everything has to eat food, because that is an instinctive desire. In desiring for food, there is no choice, but what type of food I should eat, vegetarian, non-vegetarian; vegetarian which variety, there I have a choice; ஸுகம் வேணமா வேண்டாமா என்ற choice இல்லை; எப்பேற்பட்ட ஸுகம் வேண்டும் என்ற choice இருக்கு. (there is no choice on whether you want sukham or not; but what kind of sukham one has to experience, we do have a choice).

And therefore Arjuna may you listen. And there is one truth. What is that? You can train your mind to enjoy any one type of pleasure; it is something from taste that you develop by practice. So you can develop a taste for a particular type of food, first time you may not like; chappathi for instance, you eat and slowly you develop a taste and you start liking; Even this movie music dabba, first it will be jarring; you keep on listening; you also slowly begin to murmur and then in the bathroom you start singing that song; Oh Podu Oh Podu!.. etc. So what you hated, you can train to love. It is sheer abhyāsa. Therefore by abhyasā by training you can learn to enjoy, sātāvica, rājasic or tāmasic. Anything, good or bad habit, dress, food, anything; it is a training. So since mind can be trained, why can't you train your mind for a good brand of happiness. Proper brand why cant' you have.

Therefore Kṛṣṇa says; abhyāsādramatē yatra; by sheer practice and training, the mind begins to revel in that; enjoy that; yatra ramatē. And once you start enjoying, the other people will start wondering, what is the rasa in this; like when the children enjoy the other music, you wonder what is there; but they have kuśi. While going you can see, the car doors are closed; but outside you can hear the blast; dum, dum, dum, that means what, in the closed car if you can hear outside, what is played inside, how much loud they would be playing it; Eardrum is suffering; but sheer training.

So therefore Kṛṣṇa says; abhyāsādramatē, and not only one revels; duḥkhāntam nigacchati. And one sees the end of sorrow; all the three sukham can put an end to sorrow; sātāvika sukham will also end in sorrow; rājasa sukham will also end in sorrow;

tāmasa sukham also will end in sorrow; anyone you can train. Then what is the difference among these three sukhams.

Kṛṣṇa is going to define. So 37, 38 and 39 deal with sātāvika, rājasa and tāmasa sukhams, respectively. In that order; 37 is sātāvika sukham.

Sātāvika sukham

Verse 18.37

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तम् आत्मबुद्धिप्रसादजम् ॥ १८.३७ ॥

yattadagrē viṣamiva pariṇāmē'mṛtōpamam|
tatsukhaṁ sāttvikaṁ prōktam ātmabuddhiprasādajam || 18.37 ||

सात्त्विकं सुखम् sātāvikaṁ sukham **sattvic happiness** प्रोक्तम् prōktam **is said to be** तत् tat **that** यत् तद् इव विषम् yat tad iva viṣam **which is like poison**, अग्रे agrē **in the beginning** अमृतोपमम् amṛtōpamam **which is like nectar** परिणामे pariṇāmē **in** the end आत्मबुद्धिप्रसादजम् ātmabuddhiprasādajam **and which is born out of the clarity of self-knowledge.**

37. Sātāvika happiness is said to be that which is said to be like poison in the beginning, which is like nectar in the end, and which is born out of the clarity of Self-knowledge.

So here Kṛṣṇa defines sātāvika sukham as pure spiritual ānanda; and ānandā that you can derive from following a spiritual way of life; not at the end of the journey but even as you travel there is an ānandā. Right from the level of karma-yōga, there is an ānandā; at the level of upāsana there is ānanda. When sādhanā catuṣṭaya sampathī is developed, there is an ānandā. And the beauty is that ānanda comes from inside; he does not seem to derive ānandā from external sources. In fact, he does not go after the external source of joy. In fact, the other materialistic people think that the spiritual person is deprived of ānandā; not going to cinema, when someone says I do not go to movie, I do not go to this, I do not go to that, etc. I do not go to discotheque, clubs and party, etc. the others would wonder what ānandā this person would be experiencing. So the other people will sympathise with this person.

But this person only knows what is the unique inner ānandā; and the height of this ānandā is ātma-jñāna-janya-ānandā; which is called vidya ānandā; ānandā born out of sheer knowledge of my nature; the sheer knowledge of the nature of the world; and the knowledge of the nature of God. Jīva-jagat-Īśvara -svarūpa jñānēna; you do not require anything else; the sheer understanding generates a fullness; generates a peace, it is a peace that passeth all understanding, as they say in the Bible; it is a unique form of fullness.

And the glory of that ānandā is, knowledge is never subject to loss; everything else is subject to loss; money may be lost; position will be lost; and when money and position go away, respect from the society, not only from the society, even from the family, that will be lost; relationships will be lost; other than knowledge, name anything; it is subject to loss; knowledge is the only thing, which is neither lost, not only that it increases in due course; in terms of the clarity;

न चोरहार्यं न च राजहार्यं न भ्रातृभाज्यं न च भारकारि ।
व्यये कृते एव नित्यं विद्याधनं सर्वधनप्रधानम् ॥

[na corahāryam na ca rājahāryam na bhrātṛbhājyam na ca bhārakāri |
vyayē kṛtē ēva nityam vidyādhanam sarvadhanapradhānam ||](#)

A unique wealth which cannot be stolen by the robbers; na ca rājahāryam, it cannot be taken by the government through extra tax; na bhrātṛbhājyam, brothers will not come for share. Any other property they will ask. Knowledge nobody can ask for it; even if people ask and you give your knowledge, it will never get depleted. Suppose I teach one Gīta course; it is lost, as it is given to the students; so, in the next Gīta course, I have to sit there, and you will have to sit here; I have to earn. No, I would have taken 15 courses or 20 courses of Gīta perhaps, knowledge has never reduced; it only increases; vyayē kṛtē ēva nityam vidyādhanam sarvadhanapradhānam.

Since knowledge is not subject to loss, knowledge based ānandā, will be life-long. Knowledge based peace of mind, will be life-long. There is no anxiety; therefore Kṛṣṇa says, that is called sātvik pleasure. Spiritual joy is sātvik joy. So he says ātma buddhi prasādam. Ātma buddhi means ātma jñānam. Here the word buddhihi means jñānam; Ātma buddhi means ātma jñānam. Prasāda means tranquility; relaxed condition; a stress free state of mind; a de-stressed mind; Not distressed mind; previously it was distressed mind; now it has become de-stressed mind; that is called prasāda; and this prasāda is the result of what? ātma buddhi; thus ātma buddhi prasādam means the tranquility of mind born out of self-knowledge, and this tranquility generates an ānandā; the very tranquility generates an ānandā; you know the ānandā comes from where; it comes from ātma, because ātmanaḥ svarūpam is ānanūdāḥ; therefore atmānandā manifests in a calm mind; so therefore ātma buddhi prasādam; a joy which is born out of tranquility, which itself is born out of self-knowledge; that vidyānandāḥ is sātvic ānandā;

But Kṛṣṇa gives a warning; it is a great ānandā; not even great; the greatest ānandā; most wonderful ānandā; you need not make any insurance against that ānandā; for everything else you have to make insurance; you need not take at all; such a wonderful ānandā it is; but you have to work hard to gain it. It is not easily attainable; you have to

go through a long winding spiritual sādhana. Start with karma-yōga; which is nothing but reduction of sakāma karma; and increase of nişkāma karma.

The headache begins there; thus karma-yōga, you have to start with purification of mind, then you have to go through upāsana, turn to extrovert mind inwards, and then you have to gain all the values, amānitvam, adambitvam, ahimsa, śānti (16th chapter), āsuri sampath has to be weeded out; daivi sampath has to be carefully nourished and nurtured; it requires a deliberate committed life. It is an uphill task, Therefore it will appear to be painful initially; It will appear to be painful initially. but if you remember the goal, it will not appear painful, like people going to Manasarovar; there the temperature is so slow; there is a risk involved, there can be land slide; and there can be oxygen deprivation; and all those things will be there; etc. But then why do you people go; and you have to spend how many thousands; why people go and take the pain, because they see what they are going to get at the end, that makes them forget the price that they are paying. Similarly if you see the advantage of this ānandā, you would not mind it; but you should be aware of that; and therefore Kṛṣṇa says

agrē viṣam iva; this spiritual joy or the spiritual path appears to be poison in the beginning; poison means painful in the beginning, because it involves discipline; and any person who has succeeded in any field; it is because of hard work; whether it is tennis, cricket, music, or dance or violin, or anything; if a person is effortlessly doing that. You ask him, he will say got up in the morning, 5 hours I did sādhanā, 7 hours I did sādhanā; etc. you have to pay the price for anything; spiritual growth is not natural, it requires efforts; so it appears to be painful.

But what is the great thing? Pariṇāmē, means at the end of it; amṛtōpamam, you enjoy, it is like amrutham or nectar, once you have started seeing the benefit; so pariṇāmē amṛtōpamam. Tat sukham, such an ānandā, which is born out of sādhanā catuṣṭaya sampathi – first stage, sādhanā catuṣṭaya sampathi will itself give an ānandā; later the atmānandā, that ānandā is called sātvic pleasure. An intelligent person chooses sātvic ānandā.

Rājasic Ānanda

Then what is rājasic ānandā; Kṛṣṇa defines.

Verse 18.38

विषयेन्द्रियसंयोगाद् यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८.३८ ॥

viṣayēndriyaśaṃyōgāt yattadagrē'mṛtōpamam |
pariṇāmē viṣamiva tatsukhaṃ rājasam smṛtam || 18.38 ||

राजसं सुखम् rājasam sukham **Rājasic happiness स्मृतं तत् smṛtam tat is said to be that यत् तद् अमृतोपमम् yat tad amṛtōpamam which is like nectar अग्रे agrē in the beginning इव विषम् iva viṣam which is like poison परिणामे pariṇāmē in the end विषयेन्द्रियसंयोगात् viṣayēndriyaśaṃyōgāt and which is born out of the contact between sense-objects and sense organs.**

38. Rājasic happiness is said to be that which is like nectar in the beginning, which is like the poison in the end, and which is born out of the contact between sense-objects and sense organs.

So rājasic pleasure Kṛṣṇa defines, as all those pleasures, which are born out of sensory contact. So we have got five sense organs and the world consists of sense objects, śabda, sparsa, rupa, rasa and gandha, and we have got the five sense organs and because of their association, like nice music, nice picture, nice form, nice smell, nice taste, nice touch; all of them will certainly give an ānandā; contact born ānandā called samsarjaḥ bhōgāḥ. And certainly they are wonderful. But Kṛṣṇa says you have to note the statutory warning; what is that? Any contact is not permanent. Any contact is not permanent; and therefore contact born pleasure is also not permanent.

And therefore it will go away and when it goes away, there are two problems; one is vacuum is generated, and the other is depression or sorrow is generated; vacuum and depreciation or sorrow, these are inevitable consequence of rājasic sukham. You can choose whether you want rājasic sukham or not; but you note the statutory warning.

Therefore he says; viṣayēndriyaśaṃyōgāt; viṣaya means sense organs, śabda, sparśa, rūpa, rasa, gandha, and indriya means sense organs, śaṃyōga means contact, the contact is not natural; we have to work for that contact; and create an atmosphere, in which there will be no disturbances around. I should enjoy that contact without disturbance. If you have that; you would have ānandā; amṛtōpamam, you get a job which is like amṛutham, the best food that you eat is certainly amṛutham; When you order and eat, but Kṛṣṇa adds a class, Agrē, means what, in the beginning; suppose you like ice-cream; you ate the first one; and I say eat the second one, and then I command him to eat the third; and force him, first it is request; force him to eat the fourth; five or six; let us assume twenty; a time comes when he has eaten to his fill, that the very sight of this create a nausea; he will run away. Law of diminishing return.

You buy a cassette; how many cassette you have at home, which are now lying full of dust; want to regularly listen; daily listen; then once in a week, once in a month, then you will forget that is there; whether it is music or anything; you take, sensory pleasures are wonderful only in the beginning.

Therefore agrē amṛtōpamam; and even if you enjoy them, all the time, you cannot hold any object permanently, kālam brings a separation. Whether you like or not; a time which brings things together, the very time, separates things. So samyōga is because of kala; viyōga also is because of kala. And when that viyōga comes, it is going to be painful and the pain will be directly proportional to the pleasure that input gives; we would not like to think about it; because the very thought is disturbing; as Arjuna in the first chapter thought of losing Bhīṣmā, Drōṇā, etc. that time itself, it was sīdanti mama gātrani, mukham ca pariśuśyathi; etc. the very thought gave pain then what to talk of event.

Therefore Kṛṣṇa says: pariṇāmē, the consequence of all the sensory pleasures is viṣam iva. It is like poison and when that pain comes, I need not have chosen this at all; now! pin buddhi; pin buddhi is for all, not for ladies only; pen buddhi, pin buddhi; எல்ல புத்தியும் பின்புத்திதான். Ella buddhiyum pinbuddhi than. Therefore pariṇāmē viṣam iva, it is like poison.

Tatsukham rājasam smṛtam; such a pleasure rājasic pleasure. Therefore you give up rājasic pleasure, and even if you do not want to give up rājasic pleasure, you have them, but keep sātvik ānandā as a back up. Rājasic pleasure is like our electricity broad; or corporation water; if you want to use corporation water, you can use, but have a back up; have a borewell; like that you can have sense pleasures, I mean, moral sense pleasures, if you want to have, at least have vidhyānandā; so that when the sense pleasures are there, you can enjoy, if that gone, nothing to worry, automatically ātmānandā; uninterrupted ānandā supply, UAS, not UPS, uninterrupted supply; therefore people around have money, have comfort, but also have ātmānandā.

So that there is no anxiety, power is there use it or automatically, ātman ēva ātmana thuṣṭa; but relying exclusively on rājasic pleasure is a risky thing; either exclusively rely on sātvic ānandā. Leave aside rājasic pleasure, or have rājasic pleasure, and at least have sātvic ānandā as back up.

This is the warning that Kṛṣṇa gives; I If you do not have back up and totally depend upon the world, that is called saṁsāra; is the riskiest proposal. This you will understand, if you think. An intelligent person will understand, even by projecting but otherwise, a person has to get thrashing.

Like you give the example of the monkey, when the monkey does lot of mischief, they want to punish; What do they do, it seems is; they have a vessel with a short neck which is fixed on a ground; the vessel is on the ground and there is a narrow neck and inside they put the groundnut. And the monkey what it does it do; it loves and takes one fist full of groundnut, once it is fistful, the hand has become big and you cannot take it out;

then it tries to take the hand out; not able to; then this fellow who want to teach the lesson, gives left and right. What should the monkey do, if it were intelligent? How will the monkey know if you yourselves do not know; we are also monkeys! It has to drop attachment or get thrashing; drop and take out the hand nicely and get out; But the monkey does not have buddhi; why, that is why it is monkey; and therefore it holds on to it on the one side and gets thrashing on the back; Similarly all the people will get thrashing and when thrashing they get, little by little buddhi will come, and then alone they start seriously what is Bhagavat Gīta.

Come to the next class. Hari Om

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ॐ

Lord Kṛṣṇa talked about three types of jñānam, three types of karma, three types of karta, three types of buddhiḥ, and three types of dṛṭiḥ; jñānam, karma, kartā, buddhiḥ, dṛṭiḥ; all these five items he classified based on the three guṇas, and he has come to the final topic of sukham, even though happiness experienced is one and the same, based on the way that we gain our happiness, it is divided into three types, sātvika, rājasa and tāmasa sukham and there we have been sātvic and rājasic sukham in verse no.37 ad 38.

And of this satvik sukham is the best and ideal, even though it is difficult to sātvica ānanda. It is the ideal one because, in sātvica ānanda, I learn to gain ānanda and śānti from within myself. It is an ānanda, in which I do not depend upon external factors, having known the unpredictability of external factors, having known the uncontrollability of the external factors, I consider it wise to depend upon myself. Just as every country, works for self-sufficiency in every field, here the individual works for self-sufficiency in the field of peace and happiness.

And to discover that one has to refine oneself; both in terms of maturity as well as understanding. A lot of understanding is required with regard to the world and myself and therefore Lord Kṛṣṇa said tapping sātvica sukham is initially difficult, but once a person has to learned to be happy with himself or herself; thereafter there is no threat at all.

Then he defined the rājasa-sukham in the next verse, we completed in the last class; here a person gains ānanda from external conditions; he works hard to set up an appropriate condition; he works for an ideal infrastructure; and he works for even ordering the human-beings around and by creating those conditions, he derives

happiness from the setup. And that happiness is also wonderful alright, but Kṛṣṇa said that there are inherent problems.

And what is the inherent problem? A set-up is not totally under my control. Any set up is highly fragile; highly fluid. What change will happen where and when I do not know. The weather changes, the economic conditions change, the political order changes. In business, one need not ask. In stock market the things are fragile, and the people's behaviour, it is highly unpredictable; and my own family members; how they will behave I do not know; previously we had at least a few trustworthy relationship; now the modern materialistic society is such that every relationship has become fragile. Whether it is brother-brother relationship; whether children-parent relationship; whether it is husband-wife relationship. One student was telling the other day, Swamiji, when I went to the Court for some purpose, I see everyday thousands of couple are coming. Big crowd it seems, You know: for what? Separation. Thousands and not per month or per year, per day. So there is no relationship which seems to be trustworthy, reliable or permanent. This is supposed to be in our tradition, the most sacred and also the prayer is until death; all the vivahā mantras you read, the prayer is we should grow old together. This is the prayer and by mind and thinking should be in keeping with your mind.

me hṛdyam tava hṛdayē, thava hridayam, me hridaye; (what is the use of I remembering these mantras!) இந்த மன்திரத்தை நான் ஞாபகம் வைத்துகொண்டு என்ன ப்ரயோஜனம்? Wonderful mantras are there; everything gone; and therefore no relationship is reliable, and no set up is reliable, no job is reliable and therefore peace and happiness which depends upon a fragile set up will be in trouble. This is the inherent disadvantage in rājasic sukham, because it is set up based.

And that is why I told you before, when set up is reversed, it becomes what? Upset. So whenever you say you say you are upset, what is your complaint? The set-up is not to my expectations. Therefore rājasic sukham, highly expectation based. And any expectation based ānanda; will have lot of problems.

Swami Chinmayānanda nicely said, a person who keeps appointments with future, will often face disappointment. Because the future is not in my hands.

And therefore we have only one way; either we have to relinquish rājasa sukham and go after sātṛvica sukham, that is one method; or the other method as I said is, go after rājasa sukham; nothing wrong; of course in a moral, legitimate way go after sense pleasures, nothing wrong; but always keep sātṛvica sukham as a back up like the UPS or generator, so that I am fine when the set-up is fine; and I am fine when the set-up is not fine also.

This development of self-adequacy is the solution. This is rājasic sukham which we saw in the last class.

Tāmasa sukham

Now we have to go to the tāmasa sukham. Verse No.39.

Verse 18.39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८.३९ ॥

yadagrē cānubandhē ca sukhaṁ mōhanamātmanaḥ |
nidrālasypmamādōttham tattāmasamudāhṛtam || 18.39 ||

तामसं सुखम् tāmasaṁ sukham **Tāmasic happiness उदाहृतं तत् udāhṛtam tat is said to be that यद् मोहनम् आत्मनः yad mōhanam ātmanaḥ which deludes the mind, अग्रे च agrē ca in the beginning च अनुबन्धे ca anubandhē and in the end निद्रालस्यप्रमादोत्थम् nidrālasypmamādōttham and which is born out of sleep, indolence and negligence.**

So tāmasic sukham is based on the philosophy, ignorance is bliss; and the sleep is bliss; and laziness is bliss; based on that philosophy, a person who continues to lazy and enjoys that ānanda, that is called tāmasa sukham.

So he says, yat sukham nidrālasypmamādōttham, nidrā means sleep, is a source of ānanda.

Ālasya means laziness or non-working, indolence; and pramāda, means negligence or carelessness; let anything happen, whatever happen, let anything happen; whether Rāma rules or Rāvaṇa rules, whether dharma is there or adharma is there; these people would be generally fatalistic people. Fatalism is an ideal argument which supports and promotes fatalism, because in fatalism I do not accept a freewill and I do not believe that I can take charge of my future. I have concluded that everything is predetermined. Bhagavān has already written everything on the forehead:

हरिणापि हरेणापि ब्रह्मणापि सुरैरपि
ललाट लिकीता रेखा, परिमार्जुम् न शक्यते ॥

hariṇāpi harēṇāpi brahmaṇāpi surairapi
lalāṭa likitā rekhā, parimārjum na śakyatē ||

he will quote this ślōkā readily from memory. What is already written on the forehead cannot be erased. Parihāram will not work; we do not have freewill at all; future is not in our hands; we are all puppets in the hands of the Lord; therefore whatever happens, let it happen. Fatalism is an ideal philosophy for this tāmasic person.

Whereas a rājasic person believes future prosperity is in my hand, and is an ambitious person, and at least materialistically works hard. because he wants to earn money and a sātvic person also puts forth efforts, because he is interested in sādhana chatustaya sampathi, citta śuddhi, guru prāp̥thi, jñāna prāp̥thi; sātvic person uses freewill, rājasic person uses freewill, and tāmasic person does not believe in freewill and even if he accepts he does not use it; and therefore his life is spent on nidra, ālasya, pramāda; another beautiful verse says:

काव्य शास्त्र विनोदेन, कलो गच्छति दीमता
व्यसनेन च मूर्काणाम्, निद्रया कलहेन व ॥

[kāvyā śāstra vinodēna, kalo gacchati dīmatā
vyasanena ca mūrkaṇām, nidrayā kalahēna va ॥](#)

Noble people spend their life in the study of kāvyam, śāstram, etc. That is the ānanda they get; but the murkhas, the tāmasic people, vyasanēna; either they are addicted to something, or they are busy complaining about things; or they go on sleeping or they quarrel with people. This is how tāmasic people spend their time. Therefore nidrā ālasya, pramāda, uttam sukham.

And what is the nature of this happiness? This happiness being tāmasic happiness, it will dullen our intellect; no doubt sleep gives joy; because in sleep, we are free from our ego. Just as a jñāni is free from ahaṁkāra, in sleep also one is free from ahaṁkāra. Therefore there is joy; but the problem is the intellect becomes more and more dull. And therefore ātmana mōhanam; mōhanam means deluding, thinking power deteriorates; discriminating power deteriorates; ātmana, ātma here means the mind, or specifically intellect it deludes and when does it delude the intellect? agre cha, anubandē cha; before enjoying tāmasic pleasure, during the enjoyment of tāmasic pleasure, and after the enjoyment of the tāmasic pleasure; throughout it deludes a person; and such a deluding ānanda is tāmasic ānanda.

And in his case, he might have lead a happy life alright; but the greatest tragedy is the entire human life becomes a waste; animals also enjoy tāmasic pleasure, and they are forced to enjoy tāmasic pleasure; because they do not have a freewill; but when I am endowed with a freewill, and I do not use the freewill and enjoy a tāmasic life; the human life becomes equivalent to animal life. And Bhagavan decides that even after giving human body he is living like an animal, So next birth he is fit to be an animal only. He will not create such a conflict and directly he will give an animal body. So now he is like a buffalo; next janma, you will make a proper authenticated buffalo. So this is tāmasic sukam.

And what is the aim of a human being? From tāmasic sukham, gradually go to rājasic sukham; vēda allows sense pleasures; vēda never considers sense pleasures as pāpam. All sensory enjoyments like music or good food, everything you can enjoy; but vēda only puts a condition when you enjoy the worldly pleasures, let them be dharmic in nature. Dharma anusari rājasa sukham you enjoy; and when you enjoy rājasic pleasure in keeping with dharma, gradually we will be ready for sātvic sukham. Thus the journey is from tāmasic, to rājasic to sātvic and the height of sātvic sukham is ātma jñāna janya ānandaḥ; ātman ēva ātmana tuṣṭaḥ.

With this three types of sukham also are over. Now we will enter into next topic is in verse No.40.

Verse 18.40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८.४० ॥

na tadasti pṛthivyām vā divi dēvēṣu vā punaḥ |
sattvaṁ prakṛtijairmuktaṁ yadēbhiḥ syāt tribhirguṇaiḥ || 18.40 ||

देवेषु वा dēvēṣu vā **among the gods** दिवि divi **in the heaven**, वा पुनः vā punaḥ **or (among the beings)**, पृथिव्याम् pṛthivyām **on the earth** अस्ति asti **there is**, न तत् सत्त्वम् na tat sattvam **no such entity** यत् स्यात् yat syāt **which is** मुक्तम् एभिः muktaṁ ēbhiḥ **free from these** त्रिभिः गुणैः tribhiḥ guṇaiḥ **three guṇas**.

In this verse, Lord Kṛṣṇa winds up the discussion of the sātvic, rājasic, tāmasic division. He had taken up six topics as I said in the beginning, jñānam, karma, kartā, buddhi and sukham. Now in this concluding verse, Lord Kṛṣṇa says I have taken these six topics as sample topics. Really speaking, anything in the creation can be divided into three types. Do not go with the conclusion that only these six items are three fold; anything you see, they divide even plants into sātvic, rājasic and tāmasic. Animals they divided into sātvic, rājasic and tāmasic; anything in the creation you can divide into three because the whole creation is born out of these three guṇas only.

If you remember the fourteenth chapter, there the Lord Kṛṣṇa said the entire material universe is born out of māya or prakṛti; which is the material aspect of the Lord; from that prakṛti or māya alone the creation has come; and maya is made up three guṇas and therefore all the products of māya also will be made up of three guṇas; because the law is whatever be the constituents of the cause, that will be the constituents of the effect also.

If everything is made up of these three guṇas; and how come there are so many differences in the creation if you ask; Kṛṣṇa answered in the fourteenth chapter, the differences are caused by the proportion of the three guṇas.

If you take an inert object, it also has got three guṇas; but the thing is, inert objects are tamō guṇa dominant; and therefore they are inert. And from the inert object you come to the plant kingdom; the plants are also almost like inert object, because plants do not move from one place to another. Imagine the road side plants starts walking; they do not move; So they are like rock or mountains, they are stationary, they are acala, therefore they are tamō guṇa predominant, but they have got a little bit more satva and rajas, that is why plants are live beings.

And from the plants when you come to the animals, you find tamō-guṇa is lesser, rajas and satva-guṇa becomes more dominant; they are more aware of the environment; and some of the animals are more intelligent also. Like gorillas, or dolphins, etc. they are more intelligent also;. And from animals you come to human beings, there satva and rajas still more dominant and among the human-beings themselves, there satva very dominant beings are there. And the whole creation is what? Three guṇas in different proportions; and therefore Kṛṣṇa concludes saying that this three-fold classification you can do with regard to everything, what I have done is a sample to show how to do that.

Therefore he says: tribhihi guṇaihi muktham satvam nāsthi. Satvam means an entity; living or non-living; sentient or insentient; here the word satvam in the second line does not mean satva-guṇa. The word satvam in the second line means any entity; thṛbihi guṇabi muktham nāsthi is not free from the three guṇas. Any entity in the creation, or no entity in the creation is free from three guṇas. That means what double negative; no entity is free from three guṇas; means every entity has got three guṇas; therefore even the inert clip is made up of three guṇas only; but only difference is here 99.9999% is tamas; therefore it is almost a tāmasic vasthu only; and that is why consciousness is not reflected in this matter.

So therefore from inert thing, to the highest human being. So thṛbihi guṇaihi muktham, satvam nāsthi. And what are the three guṇas? prakṛtijaihi guṇai; these three guṇas which are carried form the original cause of the creation called prakṛti.

So every entity has got three guṇas. If you analyse, the immediate cause is the pañca bhūtas. And the pañcabhūtas are the five elements also have got three guṇas; the sātṛvica, rājasā, tāmasā ākaśā; sātṛvica rājasā tāmasā vāyu; similarly triguṇatmaka Agni , jalam, pṛthvi; so the five elements have got three guṇas, and therefore their products also. And if you find out the five elements have got three guṇas, you find that their cause

is maya or prakṛti, therefore the ultimate source of three guṇas is prakṛti or māya. Therefore Kṛṣṇa says prakṛtijaiḥ guṇai bhi muktham vasthu nāsti.

Then Kṛṣṇa says that this is only true with regard to the earthly beings; this is not only with regard to the earthly entities, it can be extended to all the fourteen lōkās; Therefore he says prithivyaṃ va; whether the entity belongs to the pṛthvi, that is the bhūlōka, or divi devaśu va; you take the heavenly beings in the upper lōkhās, consisting of six lōkas, bhūvar lōkās, suvar lōkā, mahar lōkā, jana lōkā, tapō lōkā, satya lōkā; all the upper lōkās and you can extend it to even the lower lōkās, everywhere. Moment you are in a world, there are also sātvic, rājasic tāmasic will be there; divi devēṣu va; thribihi guṇaibhi muktham tat satvam nāsthi.

And from this Kṛṣṇa says every human being is also governed by the three guṇas; and which means you as an individual sādakā also, your thoughts, your actions, your words, your activities, your behaviour, everything is governed by the three guṇas. So if you understand the three guṇas; you can guide your life appropriately. This knowledge is useful for spiritual sādhanā also.

Thus with the 40th verse, Kṛṣṇa concludes the classification of six items into three guṇas. Now Kṛṣṇa is going to enter another topic, we will see that verse No.41.

Verse 18.41

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणी प्रविभक्तानी स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

[Brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca parantapa |
karmāṇi pravibhaktāni svabhāvaprabhavaiguṇaiḥ || 18. 41 ||](#)

गुणैः guṇaiḥ **according to Guṇas** स्वभावप्रभवैः svabhāvaprabhavaiḥ **born of Prakriti** कर्माणि karmāṇi **duties** प्रविभक्तानि pravibhaktāni **are allotted** ब्राह्मणक्षत्रियविशाम् brāhmaṇakṣatriyaviśāṃ **to brahmanas**, kṣatriyas, vaiśyas **च शूद्राणाम्** ca śūdrāṇām **and sudras** परन्तप parantapa **oh Arjuna.**

In the following verses, Lord Kṛṣṇa wants to summarise the two central themes of the Bhagavad-Gīta once again. He has talked about the two main themes of the Gīta already in the beginning of the 18th chapter; but since they are very important; he summarises them once again, in the light of our guṇa knowledge.

And what are the two important topics of the Gīta? I said karma-yōga and jñāna-yōga; karma-yōga is that life-style in which one dedicates his life to various contributory activities, to purify the mind. In simple terms, a religious lifestyle to prepare or purify the

mind, for gaining jñāna-yōgyatha prapthiḥ. It is an extrovert life; active life, otherwise called, pravṛtti.

And everybody has to go through this lifestyle and everybody has to contribute to the creation because every moment I live, I am taking from the creation. Every moment I am breathing oxygen; I am drinking water; I am eating food, I am indebted to the creation; for every moment of my living. So I should ask a question what is my compensation or contribution. This is required. Only then we will feel that we have lead a purposeful life; in fact our self-esteem, which they are talking so much about now, our self-esteem and image will increase only when we feel I have done some purposeful contribution to the creation. Any time you do something to the creation; you will find that day a sense of fulfilment. Not big work necessary; even guiding a person to the appropriate address. Not guiding to the wrong address is itself a great help, even guiding a person, a nice thing you do, a sense of mission; I have lead purposefully. Therefore karma-yōga leading a purposeful useful life is required for the initial stage of growth. This involves an extrovert life.

And the second stage is jñāna-yōgaḥ; the second stage of growth is nivṛthi, where the karma is reduced, and even if you do not want to willfully reduce, your body will not allow you to do karma. You want to do a lot of karma and even get up and quickly get up and fall. then only you know, mind works faster, but the body does not work as faster as the mind; you will take a long time to understand this; therefore Bhagavan has kept the body also for nivṛtti after the first fifty-sixty years so that we will spend time in jñāna-yōga.

So the second stage of life is what, nivṛtti or jñāna-yōga pradhāna life; Kṛṣṇa has talked about this before, Kṛṣṇa wants to condense that once again; verse No.41 to verse No. 49 is summary of karma-yōga, emphasising svadharma.

And here Kṛṣṇa says we all have to contribute something to the creation; it is not enough that we measure our success in terms of what we have gained. Material growth is measured in terms of what we have gained; external growth is measured in terms of what we have gained, but spiritual growth or inner growth is measured in terms of what we have given. External growth depends upon your possession; internal growth depends upon your dispossession. External growth depends upon your bhōga and internal growth depends upon your tyāga. What you have renounced? Na karmaṇa na prajaya dānēēa, tyagē naikē amṛtatva manasu. That is why somebody said; What is the sara of Gīta? They said reverse the two letters and read; if you reverse what is that Gīta, Gīta, Gīta, thyā gi, means thyagi. Therefore becoming a tyāgi; from bhōgi to yōgi to tyāgi, that is the destination. If you are going to remain bhōgi, bhōgi, bhōgi, you will end up a rōgi; that is not the aim.

Now the next question is once I have decided to contribute something; in which field I will contribute, because there are so many fields. Kṛṣṇa says you cannot contribute in every field, because you do not have the capacity and if you try to contribute in every field, there will be only confusion; choose one field and contribute according to your capacity and let the field be chosen by your inclination and aptitude. Based on your guṇa, whether satva is dominant, rajō-guṇa is dominant or tamō guṇa is dominant, based on your guṇa or character or inclination or aptitude, choose any field of work and do something.

And Kṛṣṇa divides the entire humanity in four types as we have seen in the fourth chapter, I do not know whether you remember; SRT, RST, RTS, and TRS. எல்லாரும் என்னை முழிச்சு பார்க்கிறேள்! All of you are staring at me confused.

So SRT means satva-guṇa is dominant, rajō-guṇa is next, tamō guṇa is least, this is a person of one type; so he is relatively quiet, not highly active; contemplative minded person;

And the second one is rajō-guṇa pradhāna; satva-guṇa second, tamō-guṇa third, or RST, these are active people, but selfishly active people.

And third one is RTS, rajō-guṇa dominant, next is tamō-guṇa, least is satva-guṇa; there are also active; but selfishly active.

And the fourth one is TRS, tamō-guṇa pradhāna and therefore minimum active, because tamō-guṇa is dominant, they do not have discriminative power. Therefore they take up unskilled activity; and you can choose what type of field you would like to and based on these four guṇas, Kṛṣṇa talks about four types of karma also; and these four groups are called in the śāstra as guṇa brāhmaṇaḥ, guṇa kṣatriyaḥ, guṇa vaiśyaḥ or guṇa śudraḥ; guṇa brāhmaṇaḥ is the SRT variety; guṇa kṣatriya is the RST type; guṇa vaiśya is the RTS group, and guṇa śudra is the TRS, fourth chapter, I think the 13th verse, we have dealt with it.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्धु यकर्तारमव्ययम् ॥ ४.१३ ॥

[Cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṁ viddhyakartāramavyayam || 4.13 ||](#)

There I dealt with it in two classes; therefore I do not want to deal with it again.

And therefore Kṛṣṇa introduces these four people, during his summary; and remember, here the division is based on character, and not based on birth, when the division is based on birth, it is called jāti brāhmaṇaḥ, jāti kshatriya, jāti vaiśya and jāti śudra, that is

called the caste system. Caste system is birth based division. Kṛṣṇa is talking about guṇa based division; and he says it is better to choose a profession based on your aptitude.

So now look at the slōkā; brāhmaṇa kṣatriyaḥ viśaḥ śudraṇam cha. There are four categories of people, known as brāhmaṇa, kṣatriyaḥ, viśaḥ means vaiśyaḥ and śudraḥ, again not based on birth but on guṇa; a person may be a jāti brāhmaṇa, but he may be guṇa śudra, or guṇa vaiśya or guṇa kṣatriya or a guṇa brāhmaṇa, we are talking about jāti or character or aptitude.

And for these four groups of people, karmaṇi pravibhaktāni, four types of professions are allotted by the vādās themselves; four types of fields of activity, four types of fields of service, four slots are given. So that through that profession, I can contribute to the society and feel fulfilled. Therefore Kṛṣṇa says karma, means profession, pravibhaktāni, have been allotted; by whom, by the vādās; or since the vādās are given out by the Lord himself, this has been done by the Lord himself. Where is it said in the vādās? In the well known Puruṣa Sūktham.

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥

[brāhmaṇō:'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ |
ūrū tadasya yadvaiśyaḥ padbhyām śūdrō ajāyata ||12||](#)

There the Puruṣa Sūktham says: an individual himself has got four organs which can be equated to the four groups. So therefore the head is like the Brāhmaṇa, taking care of the knowledge activities, sātvic activity, and the hands are like kshatriya, taking care of the defence activity and other types of activities, and the thighs are like vaisya, which supports the individual to stand; economy has to grow well for the country to survive; and then the legs are there comparable to śudra; the legs carry the individual from one place to another place; and by this comparison, the vāda says; all the four activities are equally sacred. The activity of the head, the activity of the hands, the activity of the thigh, and the activity of the leg, all four professions are equally sacred; never say one profession is superior; and therefore karmani pravibhaktāni.

If all professions are equal, on what basis should I choose my profession; this is the basic issue; I have to choose some profession; profession is the field through which I contribute to the society. What profession I should choose is the biggest problem? after plus two in college, what to take, whether IT, whether medicine, whether engineering, whether CA etc. the parents discuss and the child says I want to be Tendulkar; I want to be a cricket; the parents want to compare, all kinds of problem, what should be basis of choosing the profession. There are three possibilities;

There are three possibilities or norms in choosing the profession.

One norm can be the profession that you love; that in which you have got an inclination; an aptitude; this is called guṇa based choice of karma or profession.

And the second norm is what? Birth based choice of profession, hereditary profession, if father is businessman, in many business it happens; the child also, they just get some education and they start going with the father and slowly he also learns the trick of the trade, to tell lies! Just joke, what to do and what not to do; learning the tricks of the trade, he moves with the father and takes father's profession. In India, even politicians take. The son becomes the leader of the party; or the wife becomes the leader of the party, even if she is a foreigner; the Congress is saying quit India to the foreigner and the very same Congress is inviting a foreigner also; I do not want to enter into political field. So what I am saying is you choose the hereditary profession.

And the third option is what? Go by money? which profession pays me well; in which one can earn more; this is the third option; According to our tradition, they say the best norm is guṇa norm; going by svabhava is the best; because the advantage is when I love what I do; I enjoy doing that; I put my heart and soul; I will not be even bothered about the salary very much; I won't even be bothered about other people's acknowledgement; please ask me. Swamiji you have been teaching Gīta again and again; are you not bored? I love teaching, whether you love or not; if you get bored, you do not come. So when you love the very very profession is fulfilment; as a karta, you get the phalam; you do not wait for the future consequence, you do not want to become a bhōktā to enjoy; as a karta itself, from the first moment of your action, maja maja maja. In fact, you look forward to Monday; otherwise you look forward to week-end. And by the time weakened comes you are weakened. And Sunday comes you do not enjoy. Imagine 25 years you are in a field which you do not enjoy; the personality is shattered.

Therefore ideal is what? Going by guṇa; but the problem is for many people they do not know how to determine their guṇa; they are confused. Swamiji, in the morning, it seems like satvik, in the afternoon, I am a rājasic a little bit; in the evening tāmasic; embodiment of tamas, day to day varies, like weather; therefore I am not able to determine; I am confused.

And therefore they say if you do not know how to go by your guṇa, the next best is what, go by hereditary. Because the advantage you are brought up in the environment of family profession; the environment helps you develop the capacity; therefore this is the second option; in both of them, competition is also not too much; because when brāhmaṇa takes only brāhmaṇa profession; hereditarily there is no competition;

because kṣatriya will not come to brāhmaṇa profession; vaisya will not come brāhmaṇa profession. In the first two norms, the advantage is competition is very very less; therefore the śāstra grades in this manner. Go by guṇa or by jāti. And what is the third possibility; money money money; and śāstra says if it is money based, then there will be lot of problems because all the people will be running after one profession and for certain professions there will be no people at all, and especially for the preservation and propagation of the scriptures, nobody will come.

So there will be no one for the scriptural protection; all the brāhmaṇas will also take to kṣatriya, vaiśya, śūdra job; kṣatriya will also take to these jobs, and vaiśya will also take to these jobs, and śūdra will also take to these jobs; and the greatest tragedy will be what? The scriptural teaching will gradually be forgotten. This will be the problem; therefore money based profession is not healthy; guṇa based is the best.

Therefore Kṛṣṇa says svabhāva prabhavai hi guṇaiḥ; based on one's guṇa character; which is svabhāva prabhavai hi; which is born out of prakṛti. Here the word svabhāva is prakṛti; prabhava is born out of, based on your guṇa; which is born out of the prakṛti or maya; based on that guṇa; karmas are allotted; and do that karma and be proud of what ever profession you take up.

Do not compare with other person's profession. Be contented with that; and love that; and do your best, you can make your life and get fulfilment in any field. Even a traffic police gets prize sometimes; he does that with satisfaction; any profession you can excel; learn to excel in whatever you do and learn to enjoy the karma rather than waiting for karma-phalam. Karma phalam based enjoyment is risky, because karma-phalam is not in your hand; karma-phalam based enjoyment is risky because karma-phalam is not in your hand; promotion is not in your hand, another person may apply maska to the boss; without doing the work but by helping the boss's wife, he gets the promotion; தாயார் வழி tayar vazhi, in viśiṣṭa advaita; and this person who works well, he is disappointed as he is not considered for promotion, because it is risky. Karma based joy, no risk at all because, it is in my hands.

Hari Om

229 Chapter 18, Verses 42-44

ॐ

In the first part of the 18th chapter, Lord Kṛṣṇa has summarised the entire Gīta teaching, consisting of the two primary spiritual sādhanas, viz., karma-yōga and jñāna-yōga and Kṛṣṇa has not presented them as two optional sādhanas, but Kṛṣṇa has presented them

as two compulsory sādhanas for all the people; but to be practiced in two stages; like graduation and post graduation, they are to be followed in two stages; the first stage being karma-yōga pradhāna and the second stage is jñāna-yōga pradhāna. Karma-yōga sādhanā prepares the mind for jñāna-yōga gives the spiritual knowledge and liberation, this is the essence of the Gīta teaching.

Even though Kṛṣṇa has summarized this in the first part, being very important, Kṛṣṇa repeats these two topics once again in the following verses also but from a different angle.

From the 41st verse, which I introduced in the last class, Lord Kṛṣṇa introduces karma-yōga sādhanā again; giving importance to svadharma, and in this part, Lord Kṛṣṇa says every being has to take up some profession or the other and has to contribute to the creation. Initial growth of every human being takes place through contribution.

Even though through profession we may earn money, that earning money is only an incidental bye-product. Spiritually, from spiritual angle, we should look upon the first stage of life as a contribution to the society; through any profession in which you are adept; and through this contribution, this very giving should be looked upon as a worship of the Viśvarūpa Īśvara, because in Vēdic teaching Bhagavān and world are one and the same. As we have seen in the 11th chapter, Bhagavān alone appears as the world; therefore contribution to the creation is a form of offering to the Lord, as we are chanting the prayer verse.

यत् यत् कर्म करोमि तत् तत् अकिलम् शंभो तवाराधनम्

[yat yat karma karōmi tat tat akilam śambhō tavārādhanam](#)

जगतः ईशधीयुक्तसेवनम् । अष्टमूर्तिभृद्देवपूजनम् ॥ ५ ॥

[jagataḥ īśadhīyuktasēvanam | aṣṭamūrtibhṛddēvapūjanam || 5 ||](#)

which means we all have to take up some profession or the other.

So the question will come, what type of profession I should take? Lord Kṛṣṇa says all professions are equally great. There is no superior profession or inferior profession, because all professions are like the different functions of the different organs of the body. In an organism, just as there are different organs, doing different functions, the whole society is like a huge organism, and any group of people, taking any type of profession is an organ of the society, the huge organism. And since all professions are equally sacred, the question will come which one I should take. Kṛṣṇa says the primary criteria should be your svabhāva.

According to your svabhāva, or guṇa or inclination, choose the profession, because if your profession and svabhāva are in alignment, you would love the very profession. It will not be a strain in your personality; you will not hate your profession; you would not look forward to the week-end, you will look forward to the week days. And therefore svabhāva based choice of profession, is the best. And if you are not able to do that, if you are confused and you do not know what your svabhāva is, that is my svabhāva if he has, what is that? Doubting, doubting is my svabhāva. And what is the doubt? What is my svabhāva is the doubt? What to do? and I feel today I am sātvic, tomorrow I am rājasic, today doing business is good; tomorrow working under someone is good; all confusions and then we say if you are not able to choose, go by hereditary, and whatever has been the traditional profession, you take to that, because you have an environment created by your parent and grandparents. So either svabhāva-based or jāti-based hereditary. Of course, later jāti based profession became prominent in our society; once upon a time, Brahmins by birth took to priesthood; Kṣatriyā by birth took to administration; vaiśyas by birth took to business, but now again that system is going, but the idea is, svabhāva norm is the best; therefore Kṛṣṇa said svabhāvaprabhavaiguṇaiḥ; based on the guṇas, based on the prakṛti; karmāṇi pravibhaktāni professions are categorised. And all these professions are broadly classified into four types, brāhmaṇa karma, Kṣatriyā karma, vaiśya karma and śūdra karma. And what are those four professions? Kṛṣṇa is going to define in the following verses; we will read verse No.42.

Verse 18.42

शमो दमस्तपः शैचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यम् ब्रह्मकर्म स्वभावजम् ॥ १८.४२ ॥

śamō damastapaḥ śaucam kṣāntirārjavamēva ca |
jñānam vijñānamāstikyam brahmakarma svabhāvajam || 18.42 ||

शमः śamaḥ **mind control** दमः damaḥ **sense-control** तपः tapaḥ **austerity** शौचम् śaucam **purity** क्षान्तिः kṣāntiḥ **patience** आर्जवम् ārjavam **straightforwardness** ज्ञानम् jñānam **jñānam** विज्ञानम् vijñānam **vijñānam** एव च आस्तिक्यम् ēva ca āstikyam **and faith** ब्रह्मकर्म स्वभावजम् brahmakarma svabhāvajam **are duties of the brāhmaṇas**

42. Mind-control, sense-control, austerity, purity, patience, straightforwardness, jñānam, vijñānam, and faith are the duties of the brāhmaṇas born of (their) nature.

So what is brāhmaṇa karma? Kṛṣṇa says brāhmaṇa karma is preservation and propagation of the scriptural wealth of our tradition. Especially the vēdic tradition has got huge scriptural wealth; they call it caturdaśā vidya sthānāni or aṣṭa daśa vidya sthānāni. They say:

अङ्गानि वेद चत्वार, मिमान्स, न्याय विस्तराः
पुराणाम् धर्म शास्त्रम् च, विद्य हेते चतुर्दशः ॥

[aṅgāni vēda catvāra, mimānsa, nyāya vistarāḥ](#)
[purāṇām dharmā śāstram ca, vidyā hētē caturdaśaḥ |](#)

Catvāra vēda; the four vēdas themselves are voluminous and in those days, they did not have books, therefore they have to retain in the mind; therefore they have to constantly do pārayāṇam, to retain it. Now itself is in trouble; if you do not chant the guru sthōthram for 4 days, you will forget. After tasmai sree guravai namaha, what is the next one, somebody else has to start. 14 slōkās remembering we are struggling; Remembering the entire vēda, they were learning and propogating; so catvāra vēda, then ṣaṭ aṅgāni, six vēda aṅgas are there, śikṣa, kalpam, vyākaraṇam, niruktha, candaḥ, jyotiṣam;

- śikṣa the science of pronunciation,
- kalpa the science of rituals then etc.
- etimology,
- grammar etc.

all of them we saw in the upaniṣads; four plus six, ten.

mīmāṃsa, nyāya vistarāḥ; mīmāṃsa means the methodology of analysing the vēda. There is a key to open the vēda, you cannot see the dictionary meaning, there is a special grammar called vaidica vyākaraṇam, and vēdic grammar is different from the conventional grammar.

and therefore mīmāṃsa, then nyāya vistarāḥ; nyāya means the science of logical thinking; the science of reasoning; that is important nyāya vistarāḥ; and for each one, we have got 100s of books, commentaries, sub-commentaries, sub-sub-commentaries, sub-sub-sub-commentaries, thus it flows down; and pūraṇam; 18 pūraṇams and 18 upa pūraṇas, even for reading one life is not enough and there are people who have written commentaries.

Sridhara svāmi has written a commentary on the 18,000 verses of Bhagavatvam. One Neelakaṇṭha has written commentary upon on the one lakh verses of Bhāratham. It all requires time, therefore there must be some people committed exclusively to the in-depth study of all these. Therefore pūraṇams, then dharmā śāstra, the science of values; what is ethics, what are the common values, sāmānya dharmā, what are the viśeṣa dharmā, what is brāhmaṇa dharmā, Kṣatriyā dharmā, vaiśya śūdra dharmā, brahmacāri

dharmā, gṛhastha dharmā, vānaprastha dharmā, sanyāsi dharmā, puruṣa dharmā, stṛi dharmā (even it has got mixed up in the dress, then what about the dharmā). It is a huge science. And you have to deal with varieties of dharmā sankatas conflict. So when a person has a duty to wife and mother, and wife and mother are quarrelling, and wife tells you decide whom do you want; whether mother or me, you decide, See the dharmā sankatam, who is important, I would not tell you, why should I get caught here?

So thus we have got several role, each role giving a particular dharmā, and if they are mutually reinforcing, no problem; but when they are conflicting how to handle. So dharmā śāstra is a vast subject, vidyā hētē caturdaśaḥ; these are the fourteen vidyas. And if you add the four upa vēdas; like gandharva vēda, ayur vēda, tapatya vēda, etc. fourteen plus four, 18, commentaries on each; lifelong you will have time only to study and teach; and therefore we require an exclusively dedicated group of people who can spend their life time in their study and also condense it and present it to other people who do not have time. Because all the books are in Sānskrīt; and if you have to study the original, one has to study first the Sānskrīt, and if you come to study Sānskrīt, you will get vairāgyam, detachment when you come to Sānskrīt. They will start with sandhi rule, which will never be understood. So when are you going to study the Sānskrīt grammar and read the originals and the sub-commentaries, etc. and commentaries; so it is not possible for all the people and therefore we require an exclusive group, committed to learning and teaching.

And the next thing if my teaching has to be valid and should produce the necessary effect; I should try to follow what I teach. Teaching will never create an impact, if my percept and practice are incongruence. Imagine सत्यं वदः satyam vadaḥ, satyam vadaḥ telling in Sānskrīt, and then outside you do सत्यं वधः satyam vadhaḥ (killing satyam), how will the words of such a hypocritical teacher will enter into the brain of a student; and therefore a brāhmaṇa not only has to learn and teach, he should learn to practice also; that is why ācārya is defined as

आचिनोहि शास्त्राणि, अचार्ये स्तपयत्यपि
स्वयं आचरते यस्मात्, तस्मात् अचार्य उच्यते ॥

[ācinōhi śāstrāṇi, acāryē stapayatyapi
svayam ācaratē yasmāt, tasmāt acārya ucyatē ||](#)

If he wants to request the other people to follow dharmā, first he must follow dharmā; then alone he can boldly ask others to follow. And therefore he should be intellectually learned, and also he must take to a life of karma. And the one who does that and also once a person has dedicated to learning and teaching, the life must be simple. Only a

simple life would contribute to high thinking; and a luxurious life is an obstacle to the study.

सुखार्थी त्यजते विद्यां विद्यार्थी त्यजते सुखम् ।
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

sukhārthī tyajatē vidyāṁ vidyārthī tyajatē sukham |
sukhārthina: kutō vidya kutō vidyārthina: sukham ||

So sukhārthī tyajatē vidyāṁ. If you are interested in a luxurious life, you will not get opportunity to learn, because you will be busy providing and maintaining the infrastructure for pleasure. That is why in all gurukulams, in those days, life was simple, even a Kṣatriyā king when he goes to gurukulam, he had a simple life and ordinary food. And therefore brāhmaṇa profession means, simple life, study of scriptures, following what is said in the scriptures and teaching the other people the essence of scriptures and serving as a model. What type of model?

Dharma can give happiness, even without a luxury. A brāhmaṇa has to be a model to teach the society. That dharma itself will give happiness; dharma itself will give peace; dharma itself will give security; even though luxuries are not around. Luxury is not a necessity for a happy life; this is a great teaching of the vēda. **Luxury is not required for a happy life, luxuries can give physical comfort, happiness has nothing to do with physical comfort; happiness is an inner state.**

This has to be taught to the society, not merely verbally, but through his very life style a brāhmaṇa has to teach and therefore brāhmaṇa's profession requires voluntary poverty; brāhmaṇa's profession requires, I mean in those days, brāhmaṇa karma, required voluntary poverty and simplicity; in fact a brāhmaṇa's lifestyle was very very close to a sanyāsi's life style.

And that is why for such a brāhmaṇa, entering sanyāsa-āśrama was not a very big difference because even as a brāhmaṇa taking to brāhmaṇa profession he had lead a simple life. Dayānanda Swami says that the only thing he has to renounce is the poona; there is no other possession to renounce because he has lead a simple life. This is brāhmaṇa karma and unfortunately nowadays the number of people who are voluntarily coming to brāhmaṇa karma is heavily dwindling. That is the tragedy of the vēdic society. Now look at the definition of brāhmaṇa karma.

Brāhmin's profession first requires samaḥ. Samaḥ means what we have seen in Tatva Bōdha, samaḥ means calmness of the mind.

śanthaḥ, a person who takes to brāhmaṇa profession must practice śānti, quietude.

then damaḥ, damaḥ means sense control; he should not indulge in excessive sense pleasures, if he chooses the brāhmaṇa profession; he should ask himself am I willing to give up or reduce sensory pleasures. Therefore damaḥ, not as a sanyāsi; even as a gṛhastha he has to follow samaḥ and damaḥ.

Then tapaḥ, tapaḥ means an austere life, in which possessions are kept minimum; comforts are kept minimum; and austere life, a simple life of aparigrahaḥ; and practising this, will become highly useful, when he chooses to pursue spiritual knowledge. That is why for a person who takes to brāhmaṇa profession; pursuit of jñāna-yōga will be a walk over, as a gṛhastha he has practised, therefore it is simple; therefore tapaḥ means austerity; simple life.

Then śaucham, means purity, for simple life does not mean that he should clean the dress, place, simple life is not dirty life, you can be clean and simple. We think cleanliness should go with luxury; it need be a simple and clean life is possible. Śaucham, purity more than external purity, inner purity is important; I should be extremely careful about the words I use; if you read the Manu smṛthi, and look at the conditions presented for brāhmaṇa profession, we will shudder to enter that.

So what are the rules and regulation; what to talk and what not to talk? even in provocation, he should not utter certain words, so much physical discipline, so much verbal discipline, so much intellectual discipline, in fact the three threads of the sacred thread represent only the discipline; therefore purity.

Then śānthiḥ, when a person leads an austere life; naturally physical comfort will be less; because if you do not want to have possessions, if you chose to lead a simple and austere life, comforts will be minimum. That means I should be physically and mentally tough to face a life of discomfort. Therefore śānthiḥ means physical and mental preparedness to withstand external discomfort; to withstand heat, to withstand cold; to withstand humidity; to withstand sweat; it requires a person who is accustomed to comfort, he cannot stand without AC for even five minutes and he will shoot his head; external comfort, in fact it is a material progress to order the external condition, but the greatest disadvantage we face is we become intolerant; we want all conditions to be perfect; if any external comfort is missing; we get highly irritated; irritation is the price that we pay for a life of comfort.

Whereas a brāhmaṇa who has chosen a life of simplicity, he practices śānthiḥ; even if for some time the comfort is not there, he is OK with it. In fact, it is happy situation. யான் பெட்ற இன்பம்; யான் பெட்ற துன்பம். Yan petra inpan, Yen petra tunpam. But they will

suffer more. We will not suffer because we are experts, because now and then there is power cut; Anyway, śānthyā.

Then ārjavam, a brāhmaṇa has to follow a life of integrity; he should avoid a split personality; he should avoid hidden motives; hidden agenda. So therefore that should be minimum; vāk, kāya and manas should be in one straight line; in consonance. Arjavam, we have seen this before in the 13th chapter, āmanitvam, adāmbitvam, ahimsa, śānthyā, arjavam; this is to be supposed to be summary I am not supposed to deal with it.

Then jñānam, this is important; since his profession is to preserve and propagate the scriptural wealth of the vēdic society, he has to learn. For a Kṣatriyā learning is minimum; just the basic knowledge of scriptures to know what is dharma and adharma; he is not going to teach, he has got some other profession; vaiśya need not learn too much; minimum to conduct his life; but a brāhmaṇa has to dedicate his entire life, like any teacher whoever takes to teaching profession; he has to learn how long, a teacher has to learn life-long. And therefore jñānam,

And not only he should learn the material sciences, or aparā vidya, he should be an expert in parā-vidya also. Therefore vijñānam means ātma jñānam. So jñānam, vijñānam, aparā-vidya and parā-vidya.

Then asthikyam; asthikyam means faith in the vēda as a means of knowing the spiritual world. A brāhmaṇa is supposed to have two eyes as it were; one is the pratyakṣa pramāṇa; the fivefold sense organs, this pratyakṣa pramāṇa the fivefold sense organs reveal the material world and the vēda is the second pramāṇa, instrument which will reveal the spiritual world.

Pratyakṣa can never reveal the truths of supra sensuous world, because our sense organs do not have access to that; therefore you close your eyes; What will happen?; you are going to the world of colours and forms; we have been provided with the eyes; if I choose to close the eyes, I am going to miss the world of colours and forms, who is the loser; I am the loser; Vēda is the sixth sense organ which reveals a totally different field which is the non-material field or spiritual field; aparūṣeya field; and if I refuse to use the vēda, I am going to be deprived of a totally different field or world, i.e. the world of spirituality. And a brāhmaṇa is one who accepts vēda, the 6th sense organ.

And the one who uses the six sense organ, the vēda, is called āsthikāḥ; and he has to teach the humanity that by accepting the sixth sense organ, the vēda, I am going to be the very beneficiary. By rejecting the vēda, vēda is not going to miss anything; Ṛṣis are not going to miss anything. God is not going to miss anything; by rejecting vēda, I am

going to lose something great; A brāhmaṇa has to be an āsthika and he has to convert the society into āsthika.

And how should he do that? Only by one method; he should become a model for others. And how should he become a model? By making use of the vēda; his personality must be transformed to such an extent, that the society should wonder what is the secret of his peace; what is the secret of his contentment. All the materialistic people are struggling in the Society; caught up in rat race, they are rich; alright; but without peace of mind, here is a brāhmaṇa, does not possess anything.

सुर मंदिर तरु मूल निवासः
शय्या भूतल मजिनं वासः |
सर्व परिग्रह भोग त्यागः
कस्य सुखं न करोति विरागः ||१८||

sura maṁdira taru mūla nivāsaḥ
śayyā bhūtala majinaṁ vāsaḥ |
sarva parigraha bhōga tyāgaḥ
kasya sukhaṁ na karōti virāgaḥ ||18||

Here is a Brāhmaṇa, no comfort; no possession, even his future is bleak, but still he is an embodiment of peace and contentment; and that should attract the society. And they should ask him what is the secret?

Then this brāhmaṇa will introduce, and become āsthika, I will open a new world for you; which will give you shanti and peace. Thus a brāhmaṇa should become a model for the society to teach that peace and happiness are possible without external things. Therefore āsthikyam is very important.

Then Brahma karma. This is the Brāhmaṇa profession, a professional brāhmaṇa should follow all these things. Then how should he earn his livelihood. How should he earn his livelihood? When he shares his wisdom; the society is supposed to protect him by providing whatever he needs and whatever society gives he should be happy with that. He should not put conditions; if I have to teach Rudram, Rs.100. if I have teach and rudram and puruṣa suktham Rs.150, I should not put a price or condition, I enjoy sharing the wealth and the society will take care, because the society benefits from such a group of people.

It is a great profession, which a person can be proud. But unfortunately, dwindling, endangered species. Later you will have to put a glass case; brahma karma but one thing; if you have to follow that, it should be voluntary, you should enjoy and love that lifestyle. It should not be enforced poverty; enforced poverty is a suffering; voluntary

poverty is simplicity and enjoyment and therefore Kṛṣṇa says svabhāvajam, one should be naturally interested in that.

Verse 18.43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चप्यपलायनम्
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८.४३ ॥

Śauryam tējō dhṛtirdākṣyam yuddhē cāpyapalāyanam |
dānamīśvarabhāvaśca kṣātram karma svabhāvajam || 18.43 ||

शौर्यम् śauryam **Heroism** तेजः tējaḥ **power** धृतिः dhṛtiḥ will **दाक्ष्यम्** dākṣyam **resourcefulness** च अपि अपलायनम् ca api apalāyanam **not running away** युद्धे yuddhē **in battle** दानम् dānam **generosity** च ईश्वरभावः ca īśvarabhāvaḥ **and overlordship** कर्म क्षात्रम् karma kṣātram **are the duties of the Kṣatriyā's** स्वभावजम् svabhāvajam **born of (their) nature.**

43. Heroism, power, will, resourcefulness, not running away in battle, generosity, and overlordship are the duties of the Kṣatriyā s born of (their) nature.

Having mentioned the duties of a Brāhmaṇa, the Lord now points out the duties of a Kṣatriyā.

When Swami Chinmayānanda established an institution for spiritual training and propagation, Swamiji invited interested youngsters for this lifestyle. And then everything during the spiritual training course is absolutely free; there is no capitation fee; there is no Rs.12,000 advance; everything free; food, clothing, shelter, medical; whatever it is; everything is provided, all the books are provided, and the wealth of the scriptures were presented in front. And then at the end of the training course also, there is no question of enforcing, because this is a lifestyle which cannot be enforced. So again choice is given; if you feel to dedicate your life for the revival of the scriptures, wonderful; otherwise, you can go back and again join the society, earn your money, get married. Dayānanda Swami used to tell; when you are studying, study well, do not too much worry about your future; afterwards, even if you want to get a job, I will get a job for you; if you want to get married, I will a girl also for you; now study sincerely.

Then even after the students showed interest; they were asked to live such a life for a few years with yellow dress; like an apprentice course or something like that and only afterwards, if they are convinced and they enjoy; they were given sanyāsa. Sanyāsa is the most wonderful thing, if you love it; and sanyāsa is the greatest hell if your mind is not tuned towards that; and it is a greatest hell because there is no return from sanyāsa. It is one way traffic. So what I want to tell is brāhmaṇa profession should be chosen out of love; and it will be greatest joy; a different type of joy;

Nor Kṛṣṇa comes to Kṣatriyā karma. Everybody cannot take to brāhmaṇa karma; Lord Kṛṣṇa knows. Bhinna ruchirḥ lōkāḥ. Everybody cannot take to same profession. Then Kṛṣṇa says if you love something else, take to that. That can be Kṣatriyā karma; and what is Kṣatriyā karma? He says: śauryam tējō dhṛtirdākṣyam; Kṣatriyā means a ruler, king or a soldier who has to maintain the law and order of the society and he has to protect dharma and he has to punish the adharmic people and if required he should be ready for entering the battle field also/

Naturally, he must be a man of dairyam, courage. If he is going to run away, seeing a cockroach, how can he come to this profession;

He should be śauryam, courage, valour, heroism; must be there for Kṣatriyā profession.

Tējah, not being overwhelmed by the strength of the enemy; not being cowed down upon, the capacity to overpower the enemy, is tējah; power.

dhṛtiḥ, means perseverance; dhṛtiḥ, will power, all these we have seen earlier, three types of will power and

then dākṣyam, resourcefulness; the capacity to take quick decisions. So sometimes we will get enough time to think and act; but when crisis comes I cannot say I will think and act, when the neighboring country is attacking, he should not say after one month, I will decide what to do; he himself would not be there; problem would be solved for good. So there are crisis situation, in fact for a ruler, every moment, any administrator, even a company head, globalisation situation change all the time. I should have the resourcefulness to take quick decisions; it is called pratutpanna mathi; that is called dākṣyam.

Then yuddhē capyapalāyanam; not running away from the battlefield; before entering the battlefield, he should think well; but once he had entered, he should fight it out and even if death comes, he should welcome it; he should not run away; and Kṛṣṇa is very much particular about using this word you know why, what is this book, you should not forget this, this is Bhagavat Gīta, and in Bhagavat Gīta, who is teaching whom, Lord Kṛṣṇa is teaching Arjuna, where he is teaching, not in Vidya Mandir, he is teaching in the battlefield; and Arjuna is about to run away and therefore Kṛṣṇa is taunting Arjuna, running away from the battlefield is never befitting a Kṣatriya; yuddha ca api apalāyanam;

then dānam, a Kṣatriyā, a ruler has to give grants to all the people, all the artists are patronised by the king in the olden days, and scientists and even the brāhmaṇas who do not have any learning, for their infrastructure, gurukulams, etc. Kṣatriyā has to visit the

gurukulam and provide what is necessary. Now the Govt has got variety of grants; what they are doing is not known? That provision is there; Kṣatriyā has to promote all sciences, arts, culture, everything and therefore dānam.

Then īśvarabhāvaḥ ca, means leadership. To be in the forefront; so he should be in the forefront and lead; he should not sit under the chair in a corner; any situation comes, he must have the magnetic personality, even physically he should have that imposing personality is required. That is why even in āhāra or Food for Kṣatriyā strong food meat, everything was allowed. If he were to eat only vendakai and kathirikkai, he would be like a drumstick; and he would fall when blown by the enemy. He should have muscles and be a body builder; etc. but that is not required for a brāhmaṇa and it is not possible also. Because brāhmaṇa leads a life of austerity; for a Kṣatriyā it is required; therefore Īśvara bhavaḥ; means leadership qualities; they are all Kṣatram karma; Kṣatram karma means that is the profession of a Kṣatriya.

And svabhāvajam, also is born based on his svabhāva or character. If the personality is not there, what is the use of giving all the weapons to him; he should have the tendency. So svabhāvabhajam. This is Kṣatriya karma.

Then what is Vaiśya śūdra karma.

Verse 18.44

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८.४४ ॥

[Kṛṣigaurakṣyavāṇijyam vaiśyakarma svabhāvajam |
paricaryātmakam karma śūdrasyāpi svabhāvajam || 18.44 ||](#)

So vaiśya profession is commerce or business. So distribution of materials; whether you take a factory or whether you take a farm, all things are not produced in one and the same place, in different places, different things are produced. Naturally, we require distribution of the produce and that person is that profession is vaiśya karma.

Kṛṣi, means agriculture, we can include industry also, because that also does production.

Then gaurakṣyam, means cattle-rearing; because that was important in those days; cattle played an important role in economy. Even now it is playing; so gaurakṣyam.

Then vāṇijyam, commerce or business or exchange; all these are vaiśya karma, taking care of the economic wellbeing; Kṣatram karma is defence; vaiśya karma is economy. Which is important for the country? All are important; imagine business is running and there is defense at all, means 1962 China came, we were going with lathis, it seems; they

had come with guns, and we did not have anything; because we said Indi-Chini bhai bhai. So we could not defend and they took Arunachala Pradesh and again they voluntarily stopped; we could not do anything; Kargil we know, so we require defence; and if all the people join defence, then also it is useless; economy of the country is to be taken care of, that is also important, and in all these professions, we have to have people who have to take important decisions; all these professions involve skill and leadership. King should have discrimination and leadership. Brāhmaṇa of course should have discrimination and leadership in his field; vaiśya business person should have that leadership and discrimination.

Then there are people who do not have leadership qualities. They cannot lead, they can only follow. They will do what they are told; not one thing more. They are the unskilled people and they are called śūdraḥ by character; we are not talking about birth here; that śūdraḥ guṇa whoever has got; since he does not have leadership, let him serve the other three groups of people. Either do service to a brāhmaṇa in his brāhmaṇa profession; when he does a big yaga he requires assistance, be an assistant, or be an assistant to a Kṣatriyā, or be an assistant to a vaiśya; that is śūdraḥ karma. That is paricarya; paricarya means service in which decision making is not involved; decision making is not that easy. There are many people, even simple thing, even the dress, they cannot decide. What to buy, this or that; doubt everything; how can they be leaders; therefore you take to service; paricaryatmakam karma, śūdra sya svabhāva; and svabhāvajam karma. And what is the most important thing to be noted is all the four professions are equally important for the society organism. If you take society as an organism; all these four groups are like the four organs of the society; never look down upon any profession.

Hari Om

230 Chapter 18, Verses 45-47

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From the 44th verse onwards, in this 18th chapter, Lord Kṛṣṇa is condensing two main topics of Bhagavad-Gīta, viz., karma-yōga and jñāna-yōga. Of these two topics, karma-yōga is being summarised in these verses 41 to 49th.

And here Lord Kṛṣṇa is emphasising svadharma; karma-yōga in the form of offering one's own profession or one's own occupation or occupational work as a worship to the Lord. We know the worship of the Lord in the temple and in the pūja room, where the Lord is invoked upon an idol; and varieties of upacārās are done; that type of worship is known to all. Here Lord Kṛṣṇa says converting the very life and every activity that we

undertake into a form of offering to the Lord is the best form of karma-yōga. This Kṛṣṇa has clearly mentioned in the 9th chapter:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥

[yat karōṣi yadaśnāsi yajjuhōṣi dadāsi yat |](#)
[yat tapasyasi kauntēya tat kuruṣva madarpaṇam || 9.27 ||](#)

It is a very important in the 9th chapter, and in the 3rd chapter, Lord Kṛṣṇa has emphasised this:

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

[mayi sarvāṇi karmāṇi sannyasyādhyātmacētasā |](#)
[nirāśīrṇirmamō bhūtvā yudhyasva vigatajvaraḥ || 3.30 ||](#)

Thus Kṛṣṇa has mentioned this in several chapters that he emphasises in this summary portion.

And as part of that, He talked about four types of professions possible; one is the teaching profession called brāhmaṇa karma; and when we talk about the teaching in our tradition, we refer to that teaching which refines the student internally. Educating a student in physics or chemistry is important. But according to our tradition, that is only a bye-product; learning certain skills in certain fields is only a bye-product, the primary education of the child is internal molding or character building; making the child a humane-human being. Because if that internal transformation is not brought about; whatever education he gets, he will abuse that education for cheating the society; for exploiting the society. Even a doctor, if he does not have character but doctoral or medical knowledge, he can run a kidney racket in his medical profession. So he is a knowledgeable person, perhaps he went through the college, and got education in the field of medicine, but more important than education is character building; but if character building takes place, any skill would be used for serving the society. If the character is not built; any skill can be used for abuse or cheating; and therefore in our tradition, primarily education means character building; internal molding, and along with that I learn some other skills also, may be engineering, or medicine or economics or art or anything for that matter.

And since teaching primarily involves the moral and spiritual growth of a child, the teachers play a very very very very (you can put any number) important role in the society and teachers are called brāhmaṇaḥ who are in alignment with the vēdas. Because a teacher is supposed to use the vēda for moral and spiritual evolution of the child. And

therefore Brāhmaṇa karma is considered to be teaching; along with secular skills; the teacher has to help the student grow morally and spiritually. And therefore brāhmaṇa karma is important profession; and a society which respects the teachers will be a healthy society.

In fact we can measure the internal health of the society from the respect the society gives to the teachers. In the vēdic society, the teachers are the brāhmaṇas enjoyed a very very high status. Even in daily prayers, go brahmaṇēbhyō śubhamastu nityam; why they prayed for the well-being of the brāhmaṇa, because they are the molders of the next generation, the children. Thus brāhmaṇa profession it may be; which is teaching profession; or Kṣatriyā profession, administration and defence; or vaiśya profession, agriculture and commerce, or śudra profession, assisting the other three groups. And Kṛṣṇa says all these four professions are equally sacred; they are like the four organs of the body called the society; just as every organ is equally sacred in the body; every profession is equally sacred; therefore you need not feel any complex, whatever be your profession; feel proud; feel proud of yourselves; whatever be your profession; without comparing yourselves with others.

And once you have learned that profession, the next stage is what? Converting that occupation into a form of worship; and therefore your pūja is not half-an-hour a day but entire working hours is a continuous pūja. And if you are taking OT, overtime, you are doing extra pūja. And if your profession has to be converted into a worship, there must be a transformation in your attitude; converting your occupation into a pūja; happens by a conversion; a transformation in your attitude and what is that attitudinal transformation, Hey Arjuna, I will teach you. In fact Kṛṣṇa himself is a great teacher. So he is going to teach Arjuna how it is to be done in the following very very important verses. All these verses are beautiful; Dayānanda loves these verses, he can go and on on on, commenting upon these verses. We will read verse 45.

Verse 18.45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥

[svē karman्यabhirataḥ saṃsiddhiṃ labhatē naraḥ |
svakarmanirataḥ siddhiṃ yathā vindati tacchr̥ṇu || 18.45 ||](#)

अभिरतः abhirataḥ **Engaged** स्वे स्वे कर्मणि svē svē karmaṇi **in his own duty** नरः लभते naraḥ labhatē **a person attains** संसिद्धिम् saṃsiddhim purity शृणु śṛṇu **listen** तद् यथा tad yathā **how** स्वकर्मनिरतः svakarmanirataḥ **one engaged in his own duty** विन्दति vindati **attains** सिद्धिम् siddhiṃ **purity**.

To convert Karma into karma-yōga, you do not have to change your profession. First Kṛṣṇa says whatever be the profession in which you are, you do not have to change at all. You have only to change the attitude with which you undertake those activities and therefore first Kṛṣṇa emphasises, continue in your profession. Svē svē karmaṇyabhirataḥ; remain in your own profession. Once you have chosen a profession, do not go on changing it; because you develop skill and excellence in any field only by long practice. As they say, practice makes a man a perfect, it requires time and practice. If I keep on changing the profession, I will not get excellence in any field. Therefore take your own time to choose the profession; but once you have chosen, stick to it; whatever be the comment of the society; society will have its own comment; society will look upon certain professions as prestigious at a particular time; that means what; more girls will be ready to get married to that boy; prestigious means what?, you will get girls. And as the society changes, the value also changes. Therefore do not be enamoured by the prestige attached to it by the fluctuating society; you choose either by heredity or by your svabhāva; choose a profession and thereafter continue in that; and your aim is to excel in that field.

And therefore Kṛṣṇa says; svē svē karmaṇi; in one's own chosen profession, abhirataḥ; one should learn to be fully involved; fully dedicated; you do more and more research in improving the quality; in improving the facility. If you are a teacher, you can try to learn more and more, the subject you are teaching. And in any subject, infinite scope for learning, learn more and more, you should know minimum 10 times more than what you are teaching; minimum 10 times. And if you can make it hundred times more than what you teach, wonderful; thousand times than what you teach, still wonderful. In that particular field itself you can work to excel. And not only that if you are teacher or a head or leader, most important faculty required is communication. Every leader has to communicate to the sub-ordinate; whatever be the field in which you are working, and therefore communication skills you can do research, so that there is no gap; you tell something to the subordinate, he understands something and he does something and you shout.

And therefore in any field; you can try to put your heart and soul, i.e. the meaning of the word; "abhirataḥ;" 'रं' raṁ means reveling, enjoying, abhiraṁ, intimately enjoying; which means putting your heart and soul, in whatever you are undertaking; abhirataḥ; by taking to that.

saṁsiddhim labhatē naraḥ; by changing the attitude and by doing it properly you can gradually grow spiritually; even the most worldly activity can contribute to inner growth; if it is properly handled; therefore saṁsiddhim; saṁsiddhi means citta śuddhiḥ; very careful; saṁsiddhi means citta śuddhi and citta śuddhiḥ means purity of mind, or to put

in technical language, sādhanā catuṣṭaya sām̐pathi or to put in another language, jñāna-yōgyatha; or to put it in another language, more and more interest in spiritual knowledge. So interest in spiritual knowledge should increase, that is the indication of successful karma-yōga; Therefore naraḥ; naraḥ means being human, saṁsiddhim labhatē.

And how to achieve that? He says: svakarmanirataḥ siddhim yathā vindati tacchṛṇu. In the next following verses, I will teach you how karma will produce citta śuddhiḥ; how remaining in worldly action; you can attain citta śuddhiḥ; that methodology I shall teach you in the following verses; tat śṛṇu; may you listen to carefully. This is conversion of karma into karma-yōgaḥ; and what is that? The crucial verse, verse 46.

Verse 18.46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदम् ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānām yēna sarvamidaṁ tatam |
svakarmanā tamabhyarcyā siddhim vindati mānavaḥ || 18.46 ||

मानवः विन्दति mānavaḥ vindati **a person attains** सिद्धिम् siddhim **purity** अभ्यर्च्य abhyarcyā **by worshipping** स्वकर्मणा svakarmanā **through his own duty**, तम् tam **that (Lord)** यतः प्रवृत्तिः yataḥ pravṛttiḥ **from whom (is)** भूतानाम् bhūtānām **the origination of all beings** येन yēna **and by whom** सर्वम् इदं ततम् sarvam idaṁ tatam **all this is pervaded.**

46. A person attains purity by worshipping, through his own duty, that (Lord) from whom (is) the origination of all beings and by whom all this is pervaded.

Very important verse. If karma, by which I mean your profession; whatever be your occupation; if it has to be converted into a worship; you have to change your attitude towards three factors; there are three important factors involved; and towards all the three, you have to discover and develop a very very healthy attitude. Those three factors are:

No.1 karma; your attitude towards your own actions.

No.2, karma-phalam; whatever you do is going to produce a consequence; it may produce success, it may produce failure; the people around may praise you, the people around may criticise you, people around may acknowledge your contribution, the people around may not acknowledge, all these are consequences of your action, which we call karma-phalam. People around may be utterly ungrateful to you. Ingratitude of others is also a karma phala. No.2 is karma-phalam. You do the work, and somebody gets the

promotion; you do the motion, and others get the promotion; another karma phala; this is the second factor.

No.3: the third and most important factor involved is Īśvaraḥ; the karma phala dhāthā. The result of every action is determined by Īśvara; the cosmic judge, who knows all the laws of karma, and who produces the result; according to the laws of karma; and gives me what I deserve, not what I desire or expect. Sometimes rarely what I desire and what I get coincide but that coincidence is very very rare; most of the time, my expectation and the actual consequence, there is a very very big gulf; and the producer of the karma-phalam is called karma phala dhāthā, Īśvaraḥ.

So what are the three factors? Karma, phalam and dhāthā; dhāthā means KP dhāthā; karma phala dhāthā; initial you put properly KP dhāthā; karma-phalam and dhāthā, develop a healthy attitude, if you want karma to become a worship.

And what is the attitude towards karma? Constantly remember that this karma is going to be an offering to the Lord. Whether I like it or not; all the karmas I do, will have to go into the hands of the Lord, because Lord has to generate the phalam, therefore you like it or not; it is going to go to the Lord, and why cannot you make it an offering; and once you look upon the karma as an arpaṇam or offering, then my attitude towards karma should be healthy. First I learn to enjoy the karma, however gross the karma may be, I learn to enjoy dhṛti utsāha samanvithāḥ; learn to cheerfully do; do not do for somebody else's sake; do not do with a gloomy face, cheerfully do, whatever you have to do. Therefore first thing is what: learn to enjoy.

And the next attitudinal change is since it is going to become an offering to the Lord, I should try to improve the quality of the karma. Not for the sake of the boss; not for the sake of the promotion; not for the sake of an award; let them be a bye-product, I tried to excel in my actions, because it is going to the Lord. Therefore always learn to excel or improve the quality of action, even if you are writing in your letter pad, letter pad tearing, itself is an art; tearing some here and tearing some there, etc. You have to watch Swami Chinmayānanda doing it; every small action, he expects excellence. He will not like if you do it halfway; or when you fold that, they fold anyway they like. Correctly the corners should touch each; put in the cover properly; and when you paste, do not paste all over, paste it properly; and for affixing the stamp, the eternal source water, is the tongue. And he does not like that; properly apply and stick it properly. People say I do not have time; Swamiji Chinmayānanda was one of the busiest person in the world; but still he maintained excellence in every small thing he did; including folding his own kerchief and putting in the pocket; you can do it; you should do it; and so excellence in whatever you do; because it is an offering to the Lord; that is healthy attitude towards the karma.

Then the next thing is what? Attitude towards karma-phalam. And I should remember, karma has gone to the hands of the Lord; because Lord is the karma phala dhāthā; and since the karma has gone to the Lord, whatever phalam comes is coming from the Lord's hand and therefore it is a just result. There is no unfairness on the part of the Lord; we have no right to judge the karma-phalam or fair or unfair, because our knowledge of laws of karma is heavily limited. With a limited knowledge what right I have to judge the karma-phalam; as just or unjust, remember when I am receiving the karma-phalam, not only my actions of present janma have to be taken into account. Bhagavān has to take into account, the karma's of the past janma also. And therefore I accept it as a prasāda from the Lord; for my own learning. Therefore the attitude towards karma-phalam is prasāda bhāvana. This is the second important thing; arpaṇa bhāvana in karma; prasāda bhāvana in phalam.

And the next important thing is attitude towards God. Because in the beginning, we look God as a person located in the pūja room, or located in the temple, or still verse, located in some Vaikunta lōkā or Kailasa lōkā; that attitude is OK for the sake of pūja. For pūja purposes, I have to locate the Lord, otherwise how can I offer flowers; therefore Lord is located for pūja purposes but I should know that Lord is not a located-individual but Lord is an all-pervading principle.

And therefore Kṛṣṇa says in the first line, yataḥ pravṛttirbhūtānām; Lord is the source, pravṛttiḥ means utpathiḥ, utpathiḥ or origin or source of bhūtānām, of all the things and beings, learn to look upon God as jagat kāraṇam. Lord is not a person in the world. God is not a person within the world; but God is the very cause of the world; who existed even before the emergence of the world.

And once I look upon God as kāraṇam, next thing that I should remember is cause pervades all the effects. Cause pervades all the effect; just as gold pervades all the ornaments; wood inheres all the furniture; clay pervades all the earthen wares. So if God is the kāraṇam; and the world is a product; where is the Lord?

Lord inheres. udu uruvi irikkirar உடு உருவி இருக்கிரார். Ākāśa, vāyu, Agni , āpaḥ, pṛthivi, not only pañca bhūtha; but also the pañca bhauthika prapañca, the Lord pervades.

And if the Lord as a cause of the universe, pervades all over, what will be the form of the Lord?

All pervasiveness and form do not go together. Simple logic. If there is a form, it is not all pervading; if it is all pervading, it cannot have a form; the space is all pervading, this space does not have any form; God is all-pervading, God cannot have the form.

Therefore Kṛṣṇa says, yēna sarvamidam tatam. By God. Yathāḥ means from God the creation has come and by God the creation is formlessly pervaded; in what way the Lord pervades? As the harmonising intelligence principle. Just as your physical body is pervaded by intelligence or life principle; cētana tatvam pervades your body, similarly the entire material cosmos, is pervaded by an intelligent principle. My eyes see your body but the sentiency of your body, the intelligence pervading your body, my eyes do not see. If there is a dead body and a live body, eyes cannot see the difference; even though the live body is pervaded by a life principle. Similarly the cosmos is pervaded by a live, sentient, intelligence harmonising principle, that I learn to appreciate as Īśvara; I continue to worship my iṣṭa dēvatā; but I look upon the iṣṭa dēvatā as the symbol of the formless God. Iṣṭa dēvatā is not God. Iṣṭa dēvatā is a representative; a symbol for the formless organising intelligence; this awareness may you develop. Just as we appreciate formless love; we do talk about love; what is the form of love? We are able to appreciate; we are able to appreciate anger, what is the form of anger? It is formless; we are able to appreciate beauty, even though it does not have a particular form; a sensitive mind can sense formless thing; that is called transcending the form. You should sensitise the mind to appreciate the formless intelligence;

And whatever you do mentally visualise as an offering to formless intelligence; தூணிலும் இருப்பார்; துரும்பிலும் இருப்பார்தெரியாது பார்தால் கண்ணுக்கு.; tūṇilum iruppār; turumpilum iruppār. Kañcuka pārtāl teriyātu; because it is formless intelligence, and that pervades the universe; therefore change the attitude towards the Lord. Dayānanda Swami uses the word Order. Learn to look upon the Lord as the Order in the universe.

And a scientist will understand order as the cosmic laws, which govern the universe. Therefore appreciate as intelligence, appreciate it as Order, sensitise your mind to see the Lord, everywhere; then the whole universe becomes a temple; and thereafter for worship, you do not require a special temple, you do not require a special flower; you do not require, special asana, any place the Bhagavān is present; and what is the flower? Whatever you do is a flower, and in fact, that is the prayer we chant every day before the class.

आत्मा त्वम् गिरिजा मति सहचरा, प्राण सरीरम गृहम्,
पूजा ते विषयोपा भोगा रचना, निद्रा समाधी स्तीती,
संचार पदयो प्रदक्षिणा विधी, स्तोत्रानि सर्वा गिरा,
यदयत कर्म करोमि ततद अखिलं, शम्भो तवाराधनम्

ātmā tvam girijā mati saharā, prāṇa sarīrama gṛham,
pūjā tē viṣayōpā bhōgā racanā, nidrā samādhī stīti,
sañcāra padayō pradakṣiṇā vidhī, stōtrāni sarvā girā,
yadayata karma karōmi tatada akhilaṁ, śambhō tavārādhanam

Every word I speak also, I should learn to look as an offering to the Lord, then you will be careful in maintaining the quality of the word; if it is an offering, you will not talk meaningless word; you will have quality control. Therefore Kṛṣṇa says; yataḥ pravṛttirbhūtānām yēna sarvamidam tatam; God is the causal intelligence pervading the universe; look at God as the all-pervading one; and tam abhyarcya; worship that all-pervading God; who is in your office also; whatever be the office that Lord is present in your office also; and how do you worship, do not look for flowers and naivēdyam.

svakarmanā, in the office, every letter you write, or every file you clear; or if you a doctor, every patient you treat, everything you do, make it as an offering to the Lord. Kṛṣṇa uses the word, svakarmanā, by your own duty, you worship the Lord.

And what will happen, as a result? Siddhim vindati mānavaḥ; this will even without your knowledge, it will refine you; it will purify you, because when the result comes; you do not resist the result, you do not criticise God, you only ask a question, what lesson have I learned from this experience.

The bhōkthā is converted into a learner. In Sānskrīt, a learning person is called a pramātha; bhōkthā does not look for joy from karma phala, he does not look for joy from karma phala, he only asks a question, what do I learn from this karma phala? And he derives joy not from karma-phalam; he derives joy from karma itself. Normally what we do? We expect ānanda from karma-phalam. Kṛṣṇa says that is dangerous, karma-phalam is not under your control. Therefore if you expect happiness from karma phala, you will have tension all the time; because you do not whether karma-phalam will be to your expectation and most of the time it is not to your expectation; therefore you will have unhappiness.

Therefore karma-yōgi does not expect happiness from karma-phalam; he derives happiness from karma itself. And from karma-phalam what does he expects; not happiness; but learning, education. In fact, sorrowful experiences contains maximum education. Just as snake poison contains medicine also; if you go to snake park; you will find, they extract medicine from poison. Similarly if you have a learning mind, you can learn from happy experiences, in fact you can learn more from painful experiences also; thus karma-yōgi is that person who gets joy from karma and learning from karma-phalam.

And that learning will lead to what? Siddhim vindati mānavaḥ; that learning will lead to citta śuddhiḥ; and such a learner alone is called mānavaḥ; mānavaḥ means an intelligent person; a man of discrimination is one who learns from experiences, a man of indiscriminate reacts to the karma-phalam and a reacting mind cannot learn. A

reacting mind wastes valuable experiences; a karma-yōgi maintains samatvam and learns from experiences.

Verse 18.47

श्रेयान्स्वधर्मे विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८.४७ ॥

śrēyān svadharmō viguṇaḥ paradharmātsvanuṣṭhitāt |
svabhāvaniyataṁ karma kurvanna"pnōti kilbiṣam || 18.47 ||

स्वधर्मः svadharmaḥ **one's own duty** **विगुणः** viguṇaḥ **(though) improperly performed**
श्रेयान् śrēyān **is better** **परधर्मात्** paradharmāt **than another's duty**, **स्वनुष्ठितात्** svanuṣṭhitāt
properly performed. **कुर्वन्** kurvan **doing** **कर्म** karma **duty** **स्वभावनियतम्** svabhāvaniyatam
determined by (one's) nature **न** आप्नोति na āpnōti **one does not incur** **किल्बिषम्** kilbiṣam
sin

47. One's own duty (though) improperly performed, is better than another's duty, properly performed. Doing the duty, determined by (one's) nature, one does not incur sin.

The normal tendency of human mind is when it has taken to one type of profession; it always compares that profession with the other profession. Human mind tends to compare; not only profession; anything whether it is dress or food or house or anything we tend to compare. And always it appears the other one is better than what I have. Distant pastures are greener; ikkaraki akkari pachai; there is also an English proverb. Therefore our tendency is to think that the other profession is better. When I take to brāhmaṇa karma, Kṣatriyā, vaiśya, śūdra karma will appear better, when I take to Kṣatriyā, the others will appear better. Kṛṣṇa says do not compare and keep on changing; You will never perfection in any field; and therefore try for perfection; in whatever you have taken. Therefore he says, svadharmaḥ śrēyān; for you the best profession is your profession; whatever profession you have taken to. Learn to look at it as the best and you can excel in any field;

And therefore svadharmaḥ śrēyān; and this is very important; because Arjuna is now trying to change svadharma. Because it is uncomfortable and inconvenient; therefore he argues with Kṛṣṇa, bhaikṣyam api srēyaḥ; I think to do tapas in the forest is better. So Kṛṣṇa gives a strong warning; it will all appear so; many people who are in the city; when they go to an āśrama or Rīṣikeś; they say, they say they want a flat in gaṅgai karai and wants to stay there; and it would better, etc. do some service, it would be better, many people say; I give them a strong warning. Do not make it a firm decision, you go there, and stay for a few months and see; equally vehemently you will feel that Madras is better than Rīṣikēśam. Any doubt, try, Do not try, you have tried or not; you try. There are many people who are in the āśramas struggling to get out. That is why somebody went to the

āśrama and asked where is the Swamiji, the head of the āśrama; the reply was that he has gone to the next āśrama for peace of mind. All these are stories; remember in every profession in every place, there are plus points and minus points

And therefore Kṛṣṇa argues svadharmah śrēyān; be where you are and enjoy it. paramadharmāt śrēyān, it is better than somebody else's profession. Until you choose you can adjust a little here and there; you should decide and stick to that; and viguṇaḥ api, even though you have not reached perfection in your profession; it does not matter; even if you are not that skilled in your profession, does not matter, because if you are at it wholeheartedly, you can learn any skill.

Therefore, He says viguṇaḥ api; even though you are not perfect now, in due course, you can make it perfect; make it perfect means what? There is no such thing called perfect; there is scope for infinite refinement; including the coffee cooling; that requires a skill; many people even do not know how to drink, you can work in any field.

Then what do you do? svabhāvaniyataṁ karma kurvan; take to a profession, either in keeping with heredity or in keeping with your svabhava or inclination; you do it; enjoy it, be cheerful and try to improve it; never be stagnant in a particular field; kurvannāpnōti kilbiṣam na apnōti. And sometimes, as Arjuna's profession, the profession involves hiṁsa; even though hiṁsa or violence is supposed to be unhealthy, when a person takes to certain professions, hiṁsa becomes part of it; if the profession is army or police, he will have to use Lathi once in a while; you cannot help it; and Arjuna has to fight and involves killing and therefore even if involves hiṁsa. That hiṁsa which is part of your duty, hiṁsa is not done for the sake of violence, but it has been taken to for the sake of dharma; that violence will not create pāpam.

Therefore, Kṛṣṇa says: Arjuna even if you kill people, it will not be a pāpa karma at all and imagine the hangman's duty, hangman you know, those who have to give the capital punishment, somebody will have to implement that; what is the job: professional killer; what to do; even if hanging is converted into lethal injection; even if that is given, somebody has to do that; therefore even if violence as part of svadharma, it will not harm you; because your motive is not violence; but dharma rakṣaṇam. And therefore kilbiṣam na āpnōti.

Then in the next verse Kṛṣṇa says every profession has plus and minus points called occupational hazards; even for a sanyāsi, they are there. Therefore do not look at the negative points; there will be; you will have to learn to ignore that. Those details we will see in the next class.

Hari Om

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ॐ

Lord Kṛṣṇa is giving a summary of karma-yōga in these verses beginning from the 44th verse up to 49th verse, and we were seeing 47th verse in the last class; and Lord Kṛṣṇa points out that karma-yōga is worshipping of the Lord through any profession that a person undertakes. Through any profession a person chooses, he directly contributes to the world, the benefit of the society. Social benefit is the direct outcome; but to convert it into a religious worship one should have the attitude of offering that action to the Lord and Lord Kṛṣṇa points out any type of profession is OK.

And as we were seeing the last class, the profession can be chosen based on our own svabhāva or inclination, aptitude or it can be based on the heredity also. And Lord Kṛṣṇa points out that whatever profession you choose, learn to enjoy that; have commitment, never compare your profession with another's, because ultimately any type of profession has got its own plus points and minus points. We have an expression: occupational hazard. Occupational hazard means whatever occupation you take, you will have problems; if it is a travelling job, plus points and minus points are there; non-travelling job plus and minus points; if you are running your own company, plus and minus points; if you are working under someone, plus and minus points; if you are working for an American company from India, there are wonderful plus points and terrible minus points also and Kṛṣṇa says learn to accept it and do not keep on changing, for he says: śrēyān svadharmō viguṇaḥ paradharmātsvanuṣṭhitāt; one's own dharma chosen based on heredity or svabhāva, that is śrēyān, the best; and svabhāvanīyatām karma kurvan. So by taking to an occupation which suits one's svabhāva, kilbiṣam na''pnōti, a person does not attain kilbiṣam, because he is dedicating it to the Lord.

And Lord Kṛṣṇa is emphasising this here in the Gīta context because Arjuna's svadharma happens to be a svadharma in which he has to take to violence for the sake of dharma. And nobody likes war, nobody can recommend violence and especially when it involves killing thousands of people, and all of them are his own kith and kin; and it also involves even Bhīṣma, Drōṇa and others, who are fatherly figures. That svadharma is certainly sadōṣamapi svadharma, a svadharma which involves blood-shedding.

Kṛṣṇa says even though it involves violence, you cannot afford to get out of it; because somebody or the other has to join army also; everybody cannot do business; everybody cannot become brāhmin, everybody cannot be a servant somewhere; we require army also, police also, and these will not give you pāpam; even violence will not give pāpam, if it is meant for dharma rakṣaṇam and as one's own dharma. Up to this we saw in the last class.

Verse 18.48

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८.४८ ॥

Sahajaṁ karma kauntēya sadōṣamapi na tyajēt |
sarvārambhā hi dōṣeṇa dhūmēnāgniriva"vṛtāḥ || 18.48 ||

कौन्तेय kauntēya **Oh Arjuna ! अपि सदोषम्** api sadōṣam **though defective** न त्यजेत् na tyajēt
one should not give up सहजं कर्म sahaṁ karma **the inborn duty** हि hi **for** सर्वारम्भाः
sarvārambhāḥ **all duties आवृताः** āvṛtāḥ **are surrounded** दोषेण dōṣeṇa **by defect** इव आग्निः
iva āgniḥ **as fire धूमेन** dhūmēna **by smoke**

48. Oh Arjuna! Though defective, one should not give up the inborn duty, for all duties are surrounded by defect, as fire by the smoke.

Almost the same idea as given in the previous ślōkā, every occupation has its own plus and minus points. Seeing the minus points, do not give up your occupation; sahaṁ karma na tyajēt; may you not give up your svadharma, which has born along with you. Whether you are choosing the occupation based on svabhāva, whether you are choosing based on heredity; either way Dharma is born along with you, because your svabhāva is also born along with you. So whatever be the basis of choice, the occupation is born along with you. And therefore sadōṣamapi; even though it has certain minus points, na tyajēt.

And the minimum point every profession has is boredom. When you take to one particular job regularly; first it is exciting; and after one week, the same thing you get bored, any job. So suppose you see the priest in the Venkachalapati Temple; and you are waiting in the queue for hours and at the end you get the darśanam for few seconds; whatever be the time; and definitely you will feel that it would be a wonderful time for the priest, because you have been struggling to get the darśan of the Lord for a few seconds; and the priest is all the time there; what a lucky person he must be, it is better that I take up his job; but you look at him; the moment he gets a gap, he comes out and he looks for some fresh air; so that means what, you envy him; he wants to come out of that. Therefore boredom is a natural consequence one has to find out one's own method of fighting boredom and the only method is innovation of one's own profession; whether it is mechanical or skilled profession, we have to find out our own method of creativity and innovation; otherwise like a baby throwing the toy every moment, this person will also for one week something and another week something, he will never stick to anything. And when a person does not stick to anything, there is no possibility of growth at all. And therefore Kṛṣṇa gives a strong warning, sadōṣamapi na tyajēt; even though it has disadvantages do not give up.

And what is the reason? Because sarvārambhāḥ; ārambhāḥ in this context means karma; the regular dictionary meaning of the word ārambhāḥ is beginning, in this context is karma; we can translate as occupation or profession. So sarva ārambhāḥ means any profession; Brāhmaṇa karma, or Kṣatriyā karma, or vaiśya karma or śūdra karma; all the karmas are āvṛtāḥ; associated with, enveloped by dōṣeṇa, its own minus points.

There is no perfect profession at all; it is your attitude which makes any profession enjoyable; there is no enjoyable profession. It is a mind which makes the mind enjoyable; and if the mind does not have the skill of enjoying; any profession will become dull; and therefore change your attitude. This is the uniqueness of vēdic tradition. They never ask you to change the set up. Materialistic approach is what? Always change things; if you bored with a particular type of dress; there are varieties of dress changing; therefore, science advances to cater to your whim and fancy; they produce varieties of clothes. If you bored with hairstyle, they discover umpteen varieties, so that you can change.

So materialism talks about successful change of the surrounding; vēda talks about the successful change of the attitude, so that you can be contended with any set up that you are in.

And therefore sarvārambhā, or any set up or profession is surrounded by dōṣaḥ; minus point; like what; dhūmēnāgniriva''vṛtāḥ.

Dhūmēnāgniriva; just as fire is enveloped by smoke; just as fire is enveloped by smoke; similarly, every profession has got its own minus points.

Verse 18.49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥१८.४९॥

[asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ](#)
[naiṣkarmyasiddhiṁ paramāṁ sannyāsēnādhigacchati ||18.49||](#)

जितात्मा jitātmā **one who has self-mastery** असक्तबुद्धिः asaktabuddhiḥ **whose intellect is detached** सर्वत्र sarvatra **from everything** विगतस्पृहः vigataspr̥haḥ **and who is free from desires**, अधिगच्छति adhigacchati **attains** परमां नैष्कर्म्यसिद्धिम् paramāṁ naiṣkarmyasiddhim **the supreme goal of actionlessness** संन्यासेन saṁnyāsēna **through renunciation**

49. One who has self-mastery, whose intellect is detached from everything, and who is free from desires attains the supreme goal of actionlessness through renunciation.

So what will be the consequence of karma-yōga way of life? Up to which stage karma-yōga will take a person and beyond that stage what should a karma-yōgi do that is being said.

And here we should remember karma-yōga will prepare the mind alright; but karma-yōga can never give liberation. Karma-yōga can never give self-knowledge also. So one has to follow karma-yōga up to sādhana catuṣṭaya sampathiḥ; preparation, and that is said here.

Asaktabuddhiḥ. So first He defines the karma-yōgi. Karma-yōgi is one who is sarvatra asaktabuddhiḥ; one who is not attached to any external factor. The one who gradually grows out of external attachments, by discovering the fact that the world is neither a source of joy, nor a source of sorrow. World is neither a source of joy, nor a source of sorrow; so world cannot be blamed for our problem; nor should the world be dependent for our joy. This can easily be understood by applying a little logic, If any external factor is a source of happiness; all the people who have that external factor, they must be happy. If money is source of happiness, all the rich people must be happy. But we find there are many rich people who are very miserable, in fact, commit suicide also; and there are many poor people who are happy without wealth also. So from this it is very clear that money cannot be responsible for either.

Similarly, if wife is the source of happiness; all the people who have wives must be happy. But you find that everybody is busy nowadays. You see the paper, everybody is kicking out, more and more, somebody is marrying and somebody is kicking away. So from that it is very clear, wife is neither the source of joy nor sorrow.

Similarly, everything, the world is not the cause of joy or sorrow; then who is the cause; if world is not the cause, and I do experience joy and sorrow; other than the world, there is only one thing; what is that; I who am confronting the world, that I alone must be the cause of sorrow and also the cause of happiness.

Then Vēdānta says that is true. I am the cause of joy; and I am the cause of sorrow also; therefore the change required is not outside; but in myself. And what type of change is required?

Vēdānta says when I, is misunderstood, I do not have a clear knowledge of myself and when I have a misunderstanding about my real nature, the misunderstood-I becomes the cause of sorrow. Ajñātha aham is duḥkha kāraṇam, and the very same I, when it is properly understood that I is the cause of joy; ajñātha aham duḥkha kāraṇam, jñāta aham sukha kāraṇam.

Therefore if I want to convert sorrow into joy, I have to only convert what the misunderstood-I into the understood-I; this is called self-knowledge.

In Chandōgya upaniṣad, Nārada, the most popular person comes to Sanatkumara and he tells Sanatkumara: "I have got all the qualifications; I have got so many miraculous powers also; and I am the most popular person; I am the trilōka sancāri, without passport or visa; diplomat passport I have; and I am the best musician also; and sōham bhagava sōcāmi, still I am missing something in life; I do not know what is lacking; but I have heard one thing, tarati sōkham, ātma vith iti; rithkum ēve bhagavat dṛēśēbhyaḥ". So Narada tells Sanatkumara, that self-misunderstanding is the cause of sorrow I have heard; and therefore Self-knowledge will take me across saṁsāra.

To understand that one has to do minimum 50 years of karma-yōga; to understand that my problem is non-understanding; to understand that my problem is non-understanding of what? My real nature. இந்த maturity வறத்துக்கு நாளாகும். To get this maturity, it will take years; that is what he says.

Asaktabuddhiḥ, this karma-yōgi is no more attached to the setup, because he knows set up has nothing to do with one's pleasure and pain; and therefore he is a man of detachment; and vigataspr̥haḥ; and he does not have a desire for a new set up; not attached to the present set up; not craving for a new set up, so vigataspr̥haḥ. Spr̥haḥ means desire; āsakthi means attachment.

What is the difference between attachment and desire? Attachment is towards something which I have; and desire is for something which I do not have. Karma-yōgi has transcended both rāga and kāma. And how? By the practice of karma-yōga.

And not only he has practised karma-yōga, parallelly he has practiced upāsana also. Upāsana is also an integral part of karma-yōga which is saguṇa Īśvara dhyānam. Meditation upon saguṇa Īśvara. That is why in our tradition; that is also kept as an integral part of daily prayer; any pārāyaṇam you want to do, in the beginning stage, we have; atha dhyānam | kṣīrōdanvatpradēśē śucimaṇivilasat saikatērmuktikānāṁ mālākṣiptāsanasthaḥ sphaṭikamaṇinibhairmuktikairmaṇḍitāṅgaḥ,

If you want to chant Lalitha Sahasranama, atha dhyānam: sīndūraruṇa vigrahāṁ trinayanām.

You want to chant Rudram - atha dhyānam: āpātālanabhaḥsthalāntabhuvana brahmāṇḍamāvisphurat

Any daily prayer you want to do, dhyānam is inbuilt; but only thing that also we chant in express speed. Atha dhyānam; means Now Meditation. That slōkā also we chant kata pada and finish it off. They are all meant for visualisations, so that you get a control over your sense organs.

Through dhyānam, you get śarīra nigrahaḥ, because 15 minutes you have to sit, body control you will get and sensory control you get because they take the sense organ away from the external world. Then manōnigrahaḥ, thus through upāsana, one gets self-mastery, self-integration, self-organisation, self-control.

Therefore Kṛṣṇa uses the word, jitātma, here the word ātma means body-mind-sense complex. Here the ātma does not mean satcidānanda ātma; careful. Here the word ātma means the body-mind-and-sense organs, jitham means mastered; aṣṭāṅga -yōga is also a typical discipline for that; daily pūja, etc. are the disciplines. Because we learn to sit for some time without distraction. So all these are benefit of what, karma-yōga; he becomes asktha buddhi, free from attachment, vigataspr̥haḥ, free from desires, jitātma, master of his own equipments, sarvatra, under all circumstances; and this alone is technically called sādhana catuṣṭāya sampathī. Is this an end in itself? No.

Hereafter alone, the crucial sādhana has to begin, which is called jñāna-yōgaḥ; therefore Kṛṣṇa mentions that in the next line; sanyāsēna; sanyāsa literally means renunciation, and according to tradition, sanyāsa is the lifestyle of a monk and that lifestyle is designed for vēdānta vicāra. Very description of sanyāsa-āśrama is meant for systematic vēdānta śṛavana, manana, and nidhidhyāsanam. Therefore, the word sanyāsa represents jñāna-yōgaḥ.

So whether a person becomes a sanyāsi or not, external sanyāsa is not relevant, if a person takes external sanyāsa; and does everything else other than vēdānta vicāra, it is useless. On the other hand, even if you continue in gr̥hastha-āśrama, if you systematically do vēdānta vicāra; you are all sanyāsis only.

Therefore do not worry; sanyāsēna is equal to jñāna yōgēna; by the practice of jñāna-yōga; naiṣkarma siddhiṁ adhigacchati. Naiṣkarma siddhi is the name of mōkṣa; or self-knowledge; ātma jñānam or mōkṣa is called naiṣkarma siddhi; the literal translation of this word is the state of actionlessness. Siddhi means the stage or state or the goal; and naiṣkarmyam means actionlessness; that is the literal meaning, and here it has got technical connotation, You should not literally take that it is a stage that you drop all actions; state of actionlessness means the state of knowledge, wisdom, that I am ever the actionless ātma. This wisdom is called actionlessness. The mind also will continue to be active. But through jñāna-yōga, I discover the fact I am not the active body; I am not

the active mind; but I am the consciousness-principle which is ever actionlessness; ever actionless.

And what is the definition of consciousness; do you remember? If you keep that in memory only, you will understand this. Consciousness is not a part, product or property of the body. Consciousness is an independent entity, which pervades and enlivens the body. Consciousness is not limited by the boundaries of the body, and the consciousness survives even after the fall of the body. These four facts about ātma, the caitanyam he knows and not only he knows these facts, **he has trained his mind to claim that I am not the changing body; I am not the changing mind, I am not the changing sense organs; but I am this consciousness which blesses all these activities.** And it this is the goal one has to attain through the practice of vēdānta śṛavana, manana and nidhidhyāsana.

Therefore Kṛṣṇa says: Jñāna yōgēna naiṣkarma siddhiṁ paramam, which is the ultimate destination; purification of mind is intermediary destination, self-knowledge is the ultimate destination that this person attains.

Verse 18.50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८.५० ॥

siddhiṁ prāptō yathā brahma tathā"pnōti nibōdha mē |
samāsēnaiva kauntēya niṣṭhā jñānasya yā parā || 18.50 ||

कौन्तेय kauntēya **Oh Arjuna ! समासेन एव निबोध** samāsēna ēva nibōdha **briefly know, मे mē Me तथा यथा** tathā yathā **how प्राप्तः सिद्धिम् आप्नोति** prāptaḥ siddhim āpnōti one **who has attained purity** ब्रह्म brahma **attains Brahman या परा निष्ठा** yā parā niṣṭhā **which is the supreme culmination, ज्ञानम् jñānam of knowledge.**

50. Oh! Arjuna. Briefly know from Me, how one who has attained purity, attains Brahman which is supreme culmination of knowledge.

With the previous verse, Kṛṣṇa concludes the topic of karma-yōga which started from verse No.40; and at the concluding verse that is the last verse, Kṛṣṇa said Arjuna you cannot end your sādhanā with karma-yōga; you have to go to the jñāna-yōga also to attain liberation. And when Kṛṣṇa referred to jñāna-yōga; Kṛṣṇa assumes that Arjuna remembers what is jñāna-yōga; because he has discussed jñāna-yōga in the 2nd chapter, 4th, 5th, 6th, 7th, 13th, 9th chapter, 14th chapter; in all these chapters, Kṛṣṇa has discussed jñāna-yōga and therefore Kṛṣṇa assumes that Arjuna remembers.

But Arjuna's look at Kṛṣṇa is so strange; that when he was speaking about the four points of consciousness, he seems to think that he has not heard it before! Then only Kṛṣṇa

remembers; Oh.....; Arjuna has forgotten. Therefore out of his infinite compassion, without asking the student to write imposition, or to stand-up on the bench; Kṛṣṇa condenses jñāna-yōga in these verses, from 50 to 55. 50 to 55 is jñāna-yōga condensation.

And as I said jñāna-yōga consists of three stages; śṛavanam, mananam, and nidhidhyāsanam.

What is the definition of śṛavanam? Consistent and systematic study of the vādāntic scriptures for a length of time under the guidance of a competent teacher; a non-forgetful teacher!!; the student forgets but the teacher should not forget; that is why competent teacher. This is śṛavanam.

And mananam is not confining to śṛavanam alone, doing at least some homework; going back and trying to recollect what is the definition of ātma, what is the definition of anātma, this is called mananam.

And finally Nidhidhyāsanam is dwelling upon the teaching so that it becomes my own second nature. It is not enough that I know that consciousness is different from the body; I have to regularly practice, I am not the body; body is only a temporary medium for me; I am the consciousness-principle who am transacting through the body. Only then I will be free from the fear of death; after some time the body will go away; the mortality of the body is not my own mortality; body may go away; and the transaction may end; but the end of transaction is not my own end. So thus my real nature, I have to regularly claim which requires quality time.

And therefore Lord Kṛṣṇa suggests, allot some quality time for vādāntic meditation; in which you can temporarily become a sanyasi; not external sanyāsi; internal sanyāsi you can become, you can forget your father-role, mother-role, husband-role, employer-role, employee-role, you forget all your roles, and become a sincere vādāntic seeker and dwell upon your real nature. Thus Kṛṣṇa here emphasis the importance of vādāntic meditation. Without vādāntic meditation, śṛavanam is incomplete.

Remember the example I gave, when you add sugar to your coffee; you may put two spoons or three spoons, and you drink the coffee, there is no sweetness at all. And you wonder why it is not sweet. Coffee, milk or anything; and what you do?; then add two more spoons and drink, no sweet at all; not sweet at all; and you add some more, any amount you add; it will not give sweetness. What is important is adding should be followed by mixing. So adding is important or mixing is important? Which is important? Suppose I say mixing is important; this fellow does not add sugar at all; nothing will happen; and another person goes on adding; no mixing.

These are the two types of students; one type of student does śṛavanam; but does not do nidhidhyāsanam. They are adders; not mixers;

And there is another type of student, who says I won't attend classes. Attending the class is adding the sugar, I will only do vēdāntic meditation; ātma dhyāna. What is ātma? If you ask; he says he does not know. How can you do ātma dhyānam, without listening to ātma? Without śṛavana; nidhidhyāsanam is impossible; without nidhidhyāsanam, śṛavaṇa is incomplete; you should not say: impossible. Shall I repeat. Without śṛavana, nidhidhyāsanam is impossible; without nidhidhyāsanam, śṛavaṇa is incomplete. Therefore all are important, śṛavana, mananam, and nidhidhyāsanam.

In these verses 50 to 55, Kṛṣṇa is highlighting the nidhidhyāsanam part, otherwise called vēdāntic meditation. In the Bhagavat Gīta, vēdāntic meditation has elaborately discussed in a particular chapter. Do you know the chapter in which vēdāntic meditation is thoroughly, totally and comprehensively discussed? One important chapter, that is the 6th chapter of Gīta, titled, dhyāna yōga or ātma samyama yōga; Kṛṣṇa has elaborately studied. The sixth chapter is condensed in these verses.

Now look at the slōka. He says; siddhim prāptaḥ; a seeker attains siddhiḥ; siddhiḥ means purity of mind; jñāna-yōgyatha; or sādhanā catuṣṭāya sampathi; or vēdāntic qualification; preparatory qualifications are called siddhiḥ and it is attained by following what? By karma-yōga; because we have to supply that. By karma-yōga, a seeker attains preparatory qualification, and after that, saha brahma apnōti, we have to supply through jñāna-yōga; through karma-yōgaḥ; he has attained siddhi, which is preparatory qualification, and through jñāna-yōga brahma apnōti; Brahma means Brahman; he attains Brahman, because through jñāna-yōga, he gains the knowledge that Brahman is not different from me at all.

It will be a very great revelation, because through jñāna-yōga, he comes to know that whatever I have been seeking outside, they are not available outside. That is first startling discovery; whatever I am seeking outside, that is not available outside; peace will not come from outside; ānanda will never come from outside; whatever ānanda seems to come from outside is a fake ānanda; real ānanda never comes from outside; security will never come from outside, this is the first startling discovery; and the next startling discovery is all of them are already my nature; śanti is my svarūpam; security is my svarūpam; ānanda is my svarūpam.

Thus he attains them through knowledge; and jñānasya niṣṭa; not only he attains jñānam, by the practice of jñāna-yōga; he attains jñāna-niṣṭa. So jñāna-niṣṭa; niṣṭa means spontaneity; jñāna-niṣṭa means spontaneity in knowledge; And what do you mean by

spontaneity in knowledge? By spontaneity what we mean is whenever a life difficult situation comes, whenever a crisis or problem comes in life, vādānta must be available to help you, without any difficulty. It must be easily and effortlessly accessibility to you. So I will define spontaneity as effortless accessibility of this knowledge, whenever there is crisis in family; like people say. I want to have some fluid money in hand. For what purpose; because whenever I need for emergency, it must be available; Or else it will be in some bank, in some fixed deposit and today is holiday because of Vināyaka chaturthi; etc. Therefore what is the use of having money if it is not readily accessible; therefore every intelligent householder what does he want; some cash should be there; Why he wants? Because he wants that to be effortlessly accessible when there is crisis. Just as you want local money to be effortlessly accessible; similarly, the vādāntic wisdom should be available when?; not in the Vidyā Mandir class on Sundays between 6 and 7. What is the use; when the problem arises in the house; there is crisis; financial crisis; health crisis; children do some mischief or big mischief they do; when situations come to me; this knowledge must be there.

I may first ask what? But in two minutes, Vādānta should come to my rescue, and I should say So What? Only one minute allowed to ask What? the next moment Vādānta should surface and you should be able to say even for the worst tragedy So What? This if you are able to do, vādānta has worked; that is called jñāna-niṣṭa; so therefore through jñāna-yōga, one attains Brahman, one attains jñāna-niṣṭa; brahma prāpti and jñāna niṣṭa prāpti both are one and the same. They are not different at all.

And Hey Arjuna I shall tell you how through jñāna-yōga one will attain this niṣṭa; and He says; saṁnyāsēna nibōdha mē; I am going to summarise this jñāna-yōga; it is going to only brief; because 18th chapter is supposed to be not a teaching chapter, it is supposed to be reminding chapter. So I will teach you in summary. So listen.

Verse 18.51

बुद्ध्या विशुद्धय धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८.५१ ॥

[buddhyā viśuddhayā yuktō dhṛtyā"tmānaṁ niyamya ca |](#)
[śabdādīn viṣayāṁstyaktvā rāgadvēṣau vyudasya ca || 18.51 ||](#)

युक्तः yuktaḥ **Endowed** विशुद्धया बुद्धया viśuddhayā budhdayā **with a clear intellect** नियम्य च niyamya ca **having restrained** आत्मानम् ātmānam **the mind** धृत्वा dhṛtvā **by will** त्यक्त्वा tyaktvā **having renounced** विषयान् शब्दादीन् viṣayān śabdādīn **the sense-objects like sound etc** च व्युदस्य ca vyudasya **one should give up** रागद्वेषौ rāgadvēṣau **likes and dislikes.**

51. Endowed with a clear intellect, having restrained the mind by will, having renounced the sense-objects like sound etc., one should give up likes and dislikes.

As I said before, jñāna-yōga consists of three parts; śṛavanam, mananam and nidhidhyāsanam. Kṛṣṇa wants to deal with nidhidhyāsanam more than śṛavaṇa and mananam. And therefore he presents śṛavaṇa and manana in three words; viśuddhayā budhdayā yuktaḥ. May you go through śṛavaṇa first; that is study the Upaniṣads or study vēdānta very clearly. It is exactly like college education, vēdāntic study is not different from any other study because there also there is a syllabus and it is covered in a systematic manner. Vēdānta is also a thorough śāstram and it is to be studied in a systematic manner. There are how many topics? There are certain important topics:

- Jīva svarūpam, the nature of individual;
- the Īśvara-svarūpam, the nature of God;
- Jagat svarūpam, the nature of the world;
- Bandha svarūpam, the nature of saṁsāra;
- Mōkṣa svarūpam, the nature of mōkṣa; and
- Sādhanā, the method by which you go from bondage to liberation.

How many topics? 6 topics. Jīva svarūpam, Īśvara-svarūpam, jagat svarūpam, banda svarupam, mōkṣa svarūpam and sādhanā. That is the systematic spiritual discipline by which you go to from banda to mōkṣa.

And each topic has to be very thoroughly studied. When you go to individual, prāṇamaya kōśa, annamaya kōśa, vijñānamaya kōśa, manōmaya kōśa and ānandamaya kōśa. Avastha trayam; śarīra thrayam; very big topics. And if you say world, pañca bhūta śṛsti, pañcikaraṇam, very big topics. Then when you come to Bhagavān; nimitha kāraṇam, upādāna kāraṇam, very big topic. And suppose you study Jīva svarūpam for one month and one decade gap (to remember in the next week itself is a big problem!!) and then you study jagat svarūpam. By that time, you forget Jīva svarūpam; by the time you come of Īśvara; Jīva and jagat are forgotten; you have to keep all of them in mind; because we are trying to understand all of them in a comprehensive manner. Therefore just as physics requires a systematic and consistent study; to become a physics graduate, you have to go through 20 years of education. In normal course, if you fail in between it will increase; just as chemistry of 20 years of regular and systematic study; vēdānta is much more comprehensive śāstram; therefore that also requires a thorough study.

People think spirituality is just sitting in bhajan or dhyānam. They think that is enough; People forget that spirituality involves thorough study; it is an education which requires all the involvement. That is why also I tell that at least you try to summarise the class by writing notes; or find out some victim outside and share; catch hold of someone; try to teach. They will surely run away, if they see you again. Try to find out some method to remember and assimilate.

Therefore Kṛṣṇa says through śṛavaṇa and mananam, you should gain doubtless knowledge of your real nature. Doubtless knowledge is called viśuddhayā buddhi. Viśuddha means clear, doubtless; buddhiḥ means knowledge, you should have a doubtless knowledge or doubtless intellect; both are the same; an intellect which has got knowledge without doubt; and this is possible only through systematic śṛavaṇa and manana.

And once you have done that; now śṛavanam is not compulsory because the teaching has been received; so what is compulsory is what; sugar has been added; you have to stir and how to do that, spend some time alone; and try to bring the knowledge to your intellect and look at yourselves as revealed by the śāstra; replace the ahaṁkāra -I, which is the familiar-I and replace it by the śākṣi-I, the higher-I, the ātma-I. And that is going to be discussed in these verses; the details of which we will see in the next class.

Hari Om

232 Chapter 18, Verses 51-53

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In this 18th chapter of the Gīta, which happens to be a summary of the entire Bhagavat Gīta, Lord Kṛṣṇa repeatedly talks about the two main yōgas or sādhanās in the form of karma-yōga and jñāna-yōga. Karma-yōga itself Kṛṣṇa summaries, three times in this chapter itself; and jñāna-yōga also he summaries twice in this chapter. First He summarised jñāna-yōga from the 13th verse up to the 17th verse, wherein the emphasis was given to the systematic study of the scriptures under the guidance of a ācārya; otherwise jñāna-yōga in the form of śravaṇam was highlighted before.

Now once again Kṛṣṇa talks about jñāna-yōga but now highlighting the role of nidhidhyāsanam. From verse No.50 up to verse No.55, we get the second summary of jñāna-yōga; emphasising nidhidhyāsanam.

And as I had said in the last class, the primary or the only purpose of nidhidhyāsanam is to assimilate the knowledge that we have received, Nidhidhyāsanam is not meant for acquiring knowledge; nidhidhyāsanam is not meant for validating this knowledge;

nidhidhyāsanam is only meant for the assimilation. And this nidhidhyāsanam we were seeing in the Māṇḍukya kārīka also; same topic is parallely going.

I said nidhidhyāsanam primarily consists of dwelling upon the teaching; which we have already received from the ācārya. Even though we know the essence of the teaching; we dwell upon it so that it enters it to every cell of our personality. Remember the example adding sugar is not enough; whether it is milk, coffee or tea, you have to mix it with every droplet of the liquid. Otherwise you will be adding sugar but it will not make any difference at all. And therefore śravaṇam is like adding the sugar; in nidhidhyāsanam alone, we are mixing the sugar called śāstra jñānam.

And as we saw yesterday, we can dwell upon this teaching in several ways. The mind has to dwell on the teaching that is important; it can be accomplished by any method. And I gave you the example even repeated listening can be a form of nidhidhyāsanam. When you listen for the first few times, you are gaining knowledge; but after gaining knowledge, you continue to listen, you are not gathering any new information; but you are only digesting it.

Therefore repeated hearing is a form of nidhidhyāsanam; repeated reading of the śāstra is a form of nidhidhyāsanam; repeated writing of the content is a form of nidhidhyāsanam; repeated discussions among the students, that discussion is also a form of nidhidhyāsanam; and finally when a person shares this knowledge with another person; that sharing or teaching is also a form of nidhidhyāsanam.

In all these forms of nidhidhyāsanam, we give importance to the mind dwelling on the teaching; we are not particular about the physical posture. We do not insist that you should listen to the class only sitting in padmāsanam. If I say that, next class, half the hall would be empty. Sitting itself is difficult; and not only that, somehow you struggle and put the Padmāsana, and somebody should help you to pull out the leg once the class is over. Here we do not insist on your physical posture, because vēdānta is primarily associated with the mind receiving the knowledge. Therefore you hear it in any posture; you can listen lying down, as long as you avoid dozing off (not in the class). Thus reading, writing, discussing, teaching, listening, etc. whatever be the physical posture, is a form of nidhidhyāsanam.

And in addition to all these forms of nidhidhyāsanams, we have got another version of nidhidhyāsanam, in which we give importance to the physical posture also. And this form of nidhidhyāsanam is also accepted in the śāstra. A person can take to that form of nidhidhyāsanam, and if it is inconvenient, a person need not take to that form of nidhidhyāsanam; it is an optional version, in which the yōgic method of meditation are

employed. Even though it is not compulsory, the mind alone has to dwell on the teaching; just to assist the mind, to give support to the mind, we can take care of the external postures also, and therefore in this version of nidhidhyāsanam, we make use of the Pathanjali's aṣṭāṅga-yōga stages.

And when such a form of nidhidhyāsanam is practised, it is called samādhi abhyāsaḥ; and this samādhi abhyāsaḥ of nidhidhyāsanam, Kṛṣṇa himself has talked about in the sixth chapter.

And in this version of nidhidhyāsanam, you give importance to your external layers of personality also. And six stages are mentioned in Pathanjali yōga; they are āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, samādhi. Āsana means sitting in an appropriate and comfortable posture.

I do not want to go into the details; care of the sixth chapter, this is supposed to be a summary. Therefore you sit in an appropriate comfortable posture and make sure that your body, head and neck are in one straight line, samam kāyaśirōgrīvaṁ dhārayannacalam ssthiraḥ, etc. āsana.

And then prāṇāyāma you practice, so that the prāṇic flow in the physical body is also smooth and well harmonious, because the flow of prāṇā and the calmness of the mind are interconnected. When prāṇic flow is disturbed, the mental harmony is disturbed and therefore Patanjali says that you practice prāṇāyāma; which Kṛṣṇa also accepts and mentions.

स्पर्शान्कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५.२७ ॥

[sparśān kṛtvā bahirbāhyāṁścākṣuścaivāntarē bhruvōḥ |
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau || 5.27 ||](#)

This come at the end of the 5th chapter, He says; before you start dwelling upon the vėdāntic-teaching; make sure that your breathing is also normal. Just as in the Olympic weight lifting, what he wants to do is the lifting the weight; but you can see and he stands in front of the weight and closes the eyes and takes a few breathing; after all he is going to lift with the hand; because they have found that they are all interconnected.

Thus āsana is given importance; prāṇāyāma is given importance; in fact before all our vėdic rituals, prāṇāyāma is made compulsory because concentration in rituals, concentration in japa, concentration in dhyānam, all can be achieved by prāṇāyāma.

Therefore immediately after śuklabharataram, Om Bhuhu; Catch the nose, they do not know what is prāṇāyāma; so āsana, prāṇāyāma, then, pratyāhāra; deliberate withdrawal of all the sense organs which is called pratyāhāra; this is the third stage in meditation;

And then dhāraṇā. The mind is withdrawn from all the anātma viṣaya; all the objects consisting of the world, the body and even the mind. So the mind is withdrawn from everything else, and the attention is focused upon the sākṣi caitanyam, the witness consciousness principle, because of which I am aware of all these things; and this turning the mind and fixing upon the ātma is called dhāraṇā; and then comes of practice of dhyānam, in which I try to retain my attention upon the ātma itself for a length of time; dhāraṇā and Dhyāna are you able to see the difference.

Fixing is dhāraṇā, retaining is called dhyāna and up to dhyānam the will power is involved; effort is involved; struggle is involved; because the mind tends to run away; like a baby or like a monkey.

And once a person has deliberately dwelt on the ātma caitanyam, aham caitanya rūpōsmi, nityōsmi, śuddhōsmi, asaṅgōsmi, etc. after some time, the mind gets naturally absorbed in the thought; and once the mind gets sucked into the state of absorption, it is spontaneously abiding in the teaching; that no will power is required; this natural or spontaneous absorption in the ātma is called samādhi. And all these Kṛṣṇa has elaborately discussed in the sixth chapter, wherein He said

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

[ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayēt || 6.25 ||](#)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥ ६.२६ ॥

[yatō yatō niścarati manaścañcalamasthiram |
tatastatō niyamya itadātmanyēva vaśaṁ nayēt || 6.26 ||](#)

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।
योगिनां यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६.१९ ॥

[yathā dīpō nivātasthō nēṅgatē sōpamā smṛtā |
yōginō yatacittasya yuñjatō yōgamātmanah || 6.19 ||](#)

To absorbed mind, Kṛṣṇa gives an example for this mind, like a flame which is kept in a protected enclosure. Just as the flame does not flicker at all, it is steady. Similarly the mind of a person in samādhi is also absorbed; absorbed in what; aham Brahmāsmi; or aham śarīra vilakṣaṇa asmi; any teaching that is given at the time of śravaṇam.

From this it is clear that a nidhidhyāsanam can be practiced only after successful listening for some time. If you call a person and ask him to do ātma dhyānam, he will ask what is ātma; therefore, ātma dhyānam is possible only for a person who has systematically studied the scriptures and have done avasthā traya vivēka; pañca kōśa vivēka; śarīra traya vivēka, I am the witness of the waking state, I am the witness of the dream state, I am the witness of the sleep state; and I am not affected by the events happening in these states. If you have studied, all these if you learned through scriptures, you can dwell upon. In fact, Vēdāntic-meditation is nothing but reliving the vēdāntic class. Śravaṇam, replayed is nidhidhyāsanam.

There is no difference between śravaṇam and nidhidhyāsanam at all. In śravaṇam the recording player is functioning, and in nidhidhyāsanam, the replay is functioning.

And suppose you do not record and you want to replay. What you will get? You can only play if recorded; therefore śravaṇam is the mental vēdāntic activity with the assistance of a guru; Nidhidhyāsanam is the same mental vēdāntic activity without the assistance of a guru; guru pūrvaka vēdānta cintha, śravaṇam; guru rahitha vēdānta cintha is nidhidhyāsanam.

And when a person remains absorbed in the teaching for a length of time, vēdānta becomes my own second nature; and that is called jñāna niṣṭa. And only when the teaching is assimilated; it will be available during crisis; during the problems, during loss of things; during loss of people; during loss of health; during loss of youth; or during the śaṇi daśa, rāhu daśa; all these are coming; during that if it has to be useful, you have to spend time.

There is no shortcut, you have to give time for the teaching; and that too quality time. Who says? Not me, Lord Kṛṣṇa is saying; we have seen the introduction in the 50th verse, and now we are seeing the 51st where he talks about the importance steps of nidhidhyāsanam; vēdāntic meditation, samādhi adhyāsaḥ.

And what is the first stage; Kṛṣṇa said; buddhyā viśuddhayā yuktaḥ; if you have plan of vēdāntic meditation; make sure that you have studied vēdānta; make sure that you have gone through śravaṇam and mananam. Therefore viśudda buddhi, an intellect which has got clear knowledge of the vēdāntic-teaching.

And what to do you mean clear knowledge? Is there something called unclear knowledge? There is unclear knowledge called vague knowledge. Therefore clear knowledge means a knowledge which is free from all doubts.

Vēdānta talks about three important factors which are intimately associated with our life:

- one is the world; what is this world? The world, vēdānta talks about.
- and it talks about myself confronting the world, who am constantly affected by the world and its happenings; Therefore I vēdānta talks about.
- And God as the cause of both, jīva jagat kāraṇa bhūta Īśvara.

All these three basic things vēdānta talks about and the interesting thing is: what vēdānta teaches is totally different from what we have understood about ourselves:

- I think I am mortal; vēdānta says that you are immortal;
- I think the world is real; vēdānta says that there is no world at all; and
- I think God is far away and totally different from me. Vēdānta says, God can never be away or different from you.

With regard to each thing, what Vēdānta says is diagonally opposite to my conception. Therefore a thorough study is required to clearly assimilate brahma satyam, jagan mityā, jīvō brahmaiva na paraḥ; and this reception of thorough knowledge is accomplished by śravaṇam and mananam.

That is what Kṛṣṇa says: viśuddhayā buddhyā yuktaḥ; after thorough study of vēdāntic scriptures with a clear knowledge.

Then dhṛtyā''tmānaṁ niyama ca; if you have to spend time upon vēdāntic-teaching, you should feel worth, because the mind is very very economical, especially with regard to time, especially with the time, the mind is economical, if the mind feels that something is unimportant, it will go away from that subject matter; Suppose you chant viṣṇu sahasranama, because the mouth knows how to chant, because I know it byheart; viśvam Viṣṇuōrvaṣatkara; then kada kada, kada, for the 20-30 minutes the mouth can chant; then the mind beings to think that this 15-20 minutes can be used better; for chanting my attention is not required; therefore why I can't utilise these 20 minutes of Viṣṇu Sahasranama chanting for something else. And happily runs all over, where the mind considers is very important.

If there is an important talk in office, office is important for me; Viṣṇu sahasranama is not important, a mechanical mouth can do that work, therefore the mind does that; So the **mind knows only one language; what it values, there the mind goes.** So the

absorption is directly proportional to the value we attach; we never lack concentration; we all have got plenty of concentration; but concentration is directed towards the things which we consider important and if v̇dāntic-meditation should naturally happen, v̇dānta must be a thing that I value.

And once I have value, then even in office, you think of v̇dānta; because whatever I value, the mind goes; a scientist, wherever he goes, he will think of. A chess player, wherever he goes, he thinks of chess only. Therefore, dhṛtyā; by the will power, you discover the value of v̇dānta; and turn your mind towards the teaching. So dhṛti means buddhi niścaya; that this 15 minutes of v̇dāntic-meditation will be useful to me, this niścayam should be there. So dhṛti meaning conviction regarding the worth of v̇dāntic meditation. Therefore dhṛtya ātmānam, here ātma means the mind and sense organs, niyama means turning away from worldly thoughts.

Then śabdādīn viṣayāmstyaktvā; turn the sense organs from the relevant sense objects, śabdā, sparśa, rūpa, rasa and gandha; may you drop at least at the time of meditation; for 15-20 minutes turn the sense organs away; to use the Pathanjali language, it is called pratyāhāra; prathi āharathi; āharathi means withdraw the sense organs.

Then rāgadvēṣau vyudasya ca; make sure that you have handled the problem of rāgaḥ and dvēsaḥ, because the mind will only go to such things where you have rāgaḥ or dvēsaḥ. There are hundreds of people walking on the road, they are all neutral people, you are neither attached to them, nor do you hate them. What happened in so many countries and you read the newsitem, you are not worried at all. Suppose something happens in New Zealand; for many people it does not register at all; it never disturbs at all; but suppose what? Some member of the family is there in Newland; then in meditation that thought. Why? Because I have got a rāga in that particular thing. Therefore rāgaḥ and dvēsaḥ are responsible for dragging the mind towards the thing. And therefore learn to transcend your rāgaḥ and dvēsaḥ. In fact this must have been practised at the level of karma-yōga itself; I should not tell here at all. At karma-yōga level itself it must have been done.

But Kṛṣṇa knows that we all have come to v̇dānta through backdoor; and therefore we have come to nidhidhyāsanam, like an M.Sc. Maths students, 4+5 is equal to 10 or 11 is the only doubt. Like that, nidhidhyāsanam we are talking about. Rāgaḥ dvēsaḥ we are not handled at all. So that Kṛṣṇa reminds that you have to handle. Vyudasya ca means what?: Transcend; Do not allow them to disturb you in meditation.

So these are all not actual nidhidhyāsanam. These are only preparatory step; we gave a special title to the preparatory step in the 6th chapter of the Gītā. I do not know whether

you remember, those preparatory step were called antaraṅga sādhanāni. In the 6th chapter whatever we saw; antaraṅga sādhanāni, bahiraṅga sādhanāni, dhyāna svarūpam, dhyāna phalam, dhyāna pratibhanda parihāram. All these, and in the antaraṅga sādhanāni itself, I talked about 8 steps, all those steps we have to recollect here.

Verse 18.52

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८.५२ ॥

[viviktasēvī laghvāśī yataṅkāyamaṅasaḥ |](#)
[dhyānayōgaparō nityaṅ vairāgyaṅ samupāśritaḥ || 18.52 ||](#)

विविक्तसेवि viviktasēvī **resorting to a secluded place** लघ्वाशी laghvāśī **taking limited food,**
यतवाक्कायमानसः yataṅkāyamaṅasaḥ **restraining the speech the body, and the mind,**
समुपाश्रितः samupāśritaḥ **taking to वैराग्यम्** vairāgyaṅ **detachment** नित्यं ध्यानयोगपरः nityaṅ
dhyānayōgaparaḥ **one should be ever devoted to dhyānayōga**

52. Resorting to a secluded place, taking limited food, restraining the speech, the body and the mind, taking to detachment, one should be ever devoted to dhyāna yōga.

Kṛṣṇa does not give all these instructions in an orderly manner. In the 6th chapter also he did not maintain an order. Here also he does not maintain an order. We only have to reshuffle; First we have to take care of annamaya kōśa; then gradually we should come to prāṇāmaya kōśa and then we come to manōmaya kōśa; and there also sense organs first, then the mind, then we come to vijñāmaya process; and it is a gradual process. Kṛṣṇa does not here concentrate on the order.

So vivikta sēvī; chose a relatively secluded place where the external disturbances will be minimum. So viviktaḥ means secluded place. And elsewhere He will say ēkāki; preferably be alone; starting to talk about meditation, we are doing all other things, except that! Therefore, try to be ēkāki. Not only that, it will be a nice training also, to leave alone; it is very very important faculty we have to develop, because ultimately we have come alone, and when we are facing serious problems also, we are alone, because others can never understand the problem and in the old age, we have to be alone, and especially in the night, when we do not get sleep and all others are snoring away. You have to face yourselves alone, and suppose in the hospital, ICU unit; let us hope that such things does not happen; but who says: Only doctor says: I See You. Doctor will I see you. Nobody will see you; others say I do not see you; So it is a fact that we are travelling alone, we are born alone, and we have to die alone. Since this is an inevitable fact of life, why can't we learn to spend some time alone; this meditation will help that. And therefore Kṛṣṇa says; vivikta sēvī;

And alone means do not go with the walkman; gone; it is a talkman; or go with a cell and go on talking, what is the use; do not seek anything, just be yourselves; it is an important lesson, everyone has to learn. I told you when Swami Chinmayānanda conducted the sādhanā camp in Siddabhāri, he used to tell every sādhanaka, the camper that he should go alone and spend some time alone. Because in that area, there is a vast area, where a person can stay alone. There it is possible; not in Chennai. Do you know that the campers do; they know Swamiji is around and he may be watching; and they all go alone, and they have an understanding that they will meet there; and in every place there will be two or three persons together. Dayānanda Swami says that the greatest tragedy is we cannot face ourselves; being alone is facing ourselves; being alone is facing my own mind; being alone is facing my own anxieties and concerns; face courageously. So vivikta sēvī; means the one who resorts to aloneness; Not once in lifetime, as often as possible.

Then, eating in a regulated manner; eating in a limited measure; laghvāśī, eating in moderation, all these we have seen; because only when the stomach is not full, the mind will work. If the stomach is too full, all the blood circulation would go to the Madhya pradesh, and Uttra pradesh will dose off; the head; therefore laghvāśī.

Then yataavākkāyamānasah; and learn to master all your organs; so this is a repetition, which he has said in the last verse; vāk means organ of speech, kāya means the physical body, mānasam means the mind, all of them are yatham, yatham means withdrawn from the external world

and vairāgyam samupāśritaḥ; and taking to, resorting to or invoking detachment. And Kaivalya upaniṣad gives a beautiful tip, it says at least mentally become a sanyāsi at the time of vādāntic meditation. Do not be afraid; only mentally, and only 20 minutes, and thereafter you can take all; so at the time of meditation, you tell, I am not a husband; I am not a wife; I am not a father; I am not a grandfather; I am not an employer, I am not an employee; all these roles invoke a saṅgha; and every association will cause its own type of disturbance, tell yourselves, I am not related to anything; and ultimately that is the fact because all the worldly relationships are temporary and incidental. They were never there before the birth; and they will never be there after the death; it is for a few decades that is there; only permanent relationship is with the Lord alone; because Īśvara sambhanda was in every janma; whereas manuṣya sambhanda is not in every janma. In the last janma, whether I was a manuṣya is itself doubtful; or whether I was a buffalo. So drop all incidental relationships and invoke only three relationships: Īśvara sambhanda; guru sambhanda and śāstra sambhanda. Kaivalya Upaniṣad gives this tip. Therefore vairāgyam upāśritaḥ.

And if you are worried about your family members; who will take care of them after me; if that worry comes, you tell yourselves; nothing to worry, Bhagavan will take care of all of them in a better way; in fact they are praying for, when this person will 'leave'. We think that we are protecting them; they want to protect them from us; this is the truth; therefore hand over all the responsibilities to the Lord with this prayer.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

[ananyāścintayantō mām yē janāḥ paryupāsatē |
tēṣāṃ nityābhiyuktānām yōgaksēmaṃ vahāmyaham || 9.22 ||](#)

Aham means not me; but Kṛṣṇa. Hand over the charge; everything will be perfectly fine; everything will be perfect without me; Therefore vairāgyaṃ samupāśritaḥ.

Now you have got a free body, free sense organs, free mind and free intellect; use that time for dwelling upon the śāstram. Therefore Kṛṣṇa says paraḥ. Paraḥ means be committed to. Be sincerely wholeheartedly diligently committed to the sādhanā of vėdāntic meditation. If a person has not studied vėdānta, then also he can practice meditation, but before vėdāntic study, the mediation is called, upāsana, which is meditating upon our own īṣṭa dēvathā, in the form of Rāma, Kṛṣṇa, etc.

But here we are talking about after vėdāntic study, therefore what is the substance of meditation, there is one truth, behind God, behind the world and behind this body-mind complex, and that one truth is I the Satcidananda Ātma;

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् |
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम || २ ||

[Brahmaivāhamidaṃ jagacca sakalaṃ cinmātravistāritaṃ
sarvaṃ caitadavidyayā triguṇayā:'śeṣaṃ mayā kalpitam |
itthaṃ yasya dṛḍhā matiḥ sukhatare nityē parē nirmalē
cāṇḍālo:'stu sa tu dvijo:'stu gururityeṣā maṇiṣā mama || Maṇiṣa Pañcakam 2||](#)

I am quite convinced that he is the great Master, be he a Brahmin or an outcaste, who, dwelling on the pure and infinite Brahman thinks of himself as that very Brahman, of whose manifestation the whole Universe is, though apparently the Universe is assumed to consist of different things, due to ignorance and the three Guṇas (Satva, Rajas and Tamas).

(Thanks to sanskritdocuments.org)

I, the consciousness is the substratum of this body, this world and even God's body; So dwelling upon this truth is called dhyāna yōga paratvam; and we should very carefully note, vēdāntic-meditation is not a thoughtless state. Thoughtless state is the meditation prescribed in the Pathanjali yōga śāstra, we the vēdāntins defer from Pathanjali's yōga, we accept his āsana, prāṇāyāma, pratyāhara, all OK, but our meditation is different from the Pathanjala yōga; we dwell upon aham brahmāsmi.

मनोबुद्ध्याहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे.
न च व्योमभूमिः न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

Manobuddhyahamkāraccittāni nāham
na ca śrotrajivhe na ca ghrāṇanetre.
na ca vyomabhūmiḥ na tejo na vāyuḥ
cidānamdarūpaḥ śivo:'ham śivo:'ham ॥ 1 ॥

It is a thought which I have to deliberately entertain. And this is called sajātiya vritti pravāhaḥ. May you, Hey Arjuna, practice that. Not now, after Mahābhāratha war. Or else, Arjuna will sit there itself; as it is he wants to avoid the war. Therefore, you have to add; after Mahābhāratha war, you should practice.

Verse 18.53

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तः ब्रह्मभूयाय कल्पते ॥ १८.५३ ॥

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krōdhaṁ parigrahaṁ |
vimucya nirmamaḥ śāntō brahmabhūyāya kalpatē || 18.53 ||

विमुच्य vimucya **having given up** अहङ्कारम् ahaṅkāraṁ **egoism** बलम् balam **power** दर्पम् darpaṁ **arrogance** कामम् kāmam **desire** क्रोधम् krōdhaṁ **anger** परिग्रहम् parigrahaṁ **and possession** निर्ममः nirmamaḥ **being free from 'Mine' - notion** शान्तः śāntaḥ **(and) remaining tranquil** कल्पते kalpatē **one becomes fit,** ब्रह्मभूयाय brahmabhūyāya **for becoming Brahman.**

53. Having given up egoism, power, arrogance, desire, anger, and possession, being free from 'Mine' notion, (and) remaining tranquil, one becomes fit for becoming Brahman.

And during the practice of the vēdāntic meditation, several emotional disturbances can happen. And they do happen and if they happen it is because of the traces of āsuri sampath, which I have enumerated in the 16th chapter of the Gīta. So Kṛṣṇa talked about certain traits which will disturb the mind and therefore they have to be weed them out. In the śāstra, it is called durvāsana-kṣyaḥ. So certain unhealthy patterns of thinking will

certainly disturb the mind and therefore you have to carefully weed them out, as we were seeing in yesterday's class:

[Utsēka yadvat kuśagrē, kēnaika binduna, manasō nigraha, tatvat parikēthathaḥ. 49.02](#)

Lots of weeds are there in the garden called the mind. We have weed out that first; Check it. And what are some of the weeds, not all, some of the weeds, here weed I mean unhealthy pattern of thinking.

No.1 Ahamkāraḥ; Āhamkāra means anātma abhimāna. This strong identification with the body. A vēdāntic student should never encourage that; he has to repeatedly remind the body has come from the pañca-būthās, it is a temporary gift given for vēdāntic study, not for eating, it is given for vēdāntic study and after using the body, I have to return it to the pañca būthās and that is why repeated reminder is given by applying the ash, so that you will be told that the body will be reduced to what; ash alone; or if he is a vaiṣṇava; thiruman, therefore, whether it is called mannū or ash, do not get attached to your body. You have to protect the body, but you cannot get attached; and this dēha abhimāna is called ahamkāra.

Then balaṁ, balaṁ means power, holding on to the power and position, either in an organisation or in any particular institution, or in the family itself; I do not want to give up my power; even though the next generation has come; and they have to take over, Son is growing up, daughter-in-law has arrived, grand-children are there; they themselves want gradually take over; and the śāstra says, become a guest in your own house, but this person wants to interfere with everything; and everything that happens, he must be informed. Nobody should go without telling me; 85 years old and already the ticket is booked; and still he wants to hold on to that power. balaṁ means attachment to power; holding on to power; Remember what I say: Aviyai vittālum chaviyai viden. That is called attachment. So balaṁ.

Then darpaṁ; darpaṁ means arrogance; if I have accomplished something in life, I have got a few awards or degrees, or I am self-made man; Dayānanda Swami, says he is the most difficult man; constantly I am a self-made man, I started from scratch and now I have become a millionaire, and the time talking about his biography; so he says give up your arrogance; self-aggrandizement.

Then kāmaṁ; materialistic desires; which are endless; I do not want to dwell upon them; because we have seen in the third chapter, kama ēṣa krōdha ēṣa.

Then krōdhaṁ; wherever kāma comes, the krōdhaṁ is bound to come; kāma means expectation; when expectations are there; I am an irritable person; higher the

expectation, higher the irritability; because when the expectations are not fulfilled; I will shout at those people. Therefore, kāma and krōdham go together; therefore handle them.

Then parigrahaḥ; parigraḥ means possession. Vēdānta always values a simple line; bigger the possession or more the possessions, greater the distraction; and therefore aparigrahaḥ or simple life is always prescribed, especially for a spiritual student. And if a person cannot practice in earlier stages; at least gradually you reduce things; right from dress on wards; 73 dresses are there. What to do? we require a few dresses and again other things also; therefore drop or reduce or possessions; And Śankarācārya will say take sanyāsa; he will say that whenever he gets a loophole; I am not going to tell that; reduce the possession.

Then nirmamaḥ; not only give up the dēha abhimāna; also give up the abhimāna towards the possessions. mama kāraha. So ahamkāra and mama kāra.

So the difference between aparigrahaḥ and nirmama is: aparigrahaḥ is reducing the possessions; and even if the possessions, I will have to hold on to minimum possessions. Some possessions, even a sanyasi cannot avoid; towards those possessions what should the attitude and this here presented as nirmama, even towards the minimum possessions, do not develop, too much ownership; always be a trustee, of even those possessions; all these belong to the Bhagavan and I am using it.

Then what will happen? Śantaḥ; the mind will be naturally tranquil; the details we will see in the next class.

Hari Om

233 Chapter 18, Verses 53-56

ॐ

In these verses, beginning from the 50th verse, up to the 55th verse of the last chapter, of the Gīta, Lord Kṛṣṇa is summarising the jñāna-yōga sādhana, which consists of these stages;

The first stage being śravaṇam, which is systematic study of the vēdāntic scriptures

And the second stage is mananam, through which we clear all the doubts with regard to the teaching, and make the knowledge into a conviction, a doubtless knowledge;

And the final stage of sādhanā, which is the most important stage also and that is the internalisation or the assimilation of this wisdom.

And this is extremely important because the assimilated wisdom alone will help me; just as digested food alone will help in the nourishment of the body, it is not the amount of food that I consume, but it the amount of food that I digest that is going to nourish my physical body.

Similarly, if my spiritual-spirituality is to be nourished, the food for the nourishment of the spiritual personality; is the v̥dāntic-teaching; jñānam is the āhāraḥ, the food for the nourishment of the spiritual personality and it is not the amount of teaching that I receive that matter, but it is the amount of teaching that I digest.

Therefore even though the receiving the teaching is very important, the assimilation of the teaching is equally or perhaps more important; and therefore Lord Kṛṣṇa emphasises the sādhana of nidhidhyāsana or assimilation and as I said the primary sādhana of assimilation is dwelling upon the teaching as often as possible, and also leading an alert life to make sure that my way of life and the teaching that I have, they are closer. There is no big divide between what I know and what I am; which will be a spiritual hypocrisy. Talking of v̥dānta and doing all akramās, so that cannot be there. Therefore I have to constantly monitor my thought, word and deed, and make sure that there is no gap between what I know and what I am. So thus an alert life is part of nidhidhyāsanam; dwelling upon the teaching is part of nidhidhyāsanam.

And here Kṛṣṇa presents v̥dāntic-meditation or samādhi abhyāsa; which we are seeing in the Māṇḍūyaka kārika, this v̥dāntic-meditation is also a form of nidhidhyāsanam. In v̥dāntic meditation, I turn my mind away from all other things and exclusively dwell upon the teaching.

And Kṛṣṇa talked about the various stages of preparation in these verses; 51 and 52 and 53. How one should be seated in a comfortable posture; how one should withdraw from external disturbances and how one should die to the relative worldly roles of life; which are only incidental; which are only vēṣam that we have; and removing all of them; I invoke my real I.

And Kṛṣṇa said: having observed all these conditions; nityaṁ dhyānayōgapaṛaḥ bhavēt; that is the crucial thing; dhyāna yōga parāḥ means one should be committed to the meditation upon the teaching. parāḥ means it is not a casual hobbish approach but one should be sincere and serious. Parāḥ means tātparyavān and dhyāna yōga. Śankarācārya divides these two words; and dhyānam and yōga, and translates yōga as samādhi. Thus dhyāna yōga parāḥ means one should remain totally absorbed in the teaching; at least for some time, as often as possible. Up to this we saw in the last class.

And in the 53rd verse, we are seeing the second line; vimucya nirmamaḥ śāntō if a person practices this vĕdāntic-meditation for a length of time.

Then brahmabhūyāya kalpatē; he learns to dis-identify from his superficial personality, called ahaṁkāra; ahaṁkāra is the inferior-I, the lower-I, the changing I, consisting of the physical body-mind-complex, and this person learns to dis-identify from this finite I and learns to identify with the higher I; which is nothing but the caitanya tatvam; the consciousness principle.

And what is consciousness? Do you remember? Consciousness is not a part, product or property of the body, (only if you do nidhidhyāsa, you will remember it) it is an independent entity which pervades and enlivens the body, it is limited by the boundaries of the body, it survives the death of the body.

And when you practice meditation, you do not use the word it for consciousness; now what is the mistake we are doing; whenever we refer to consciousness, we are referring to as 'third person singular'. And when it comes to the body, we spontaneously take as ourselves using the first person. In nidhidhyāsanam, what do we do? Instead of using the word it, you train yourselves using the word 'I'. I am not part, product or property of the body; I am an independent formless consciousness, which pervades and enlivens this body; (you have to say "this" for the body) and I am not limited by the boundaries of the body and I continue to survive even after the fall of the body; the surviving-I will not be accessible through this body; this phone No. is dead; I-the-surviving-consciousness am not accessible through this body; but I continue to be accessible through innumerable other bodies; thus I am space-like all pervading, formless, all accommodating consciousness principle. This I have to drill it to my mind; until it becomes spontaneous to me.

Of course, when I transact with the world, you need not tell this and confuse the people and somebody ask you, you say "I am not part of the body, product or property of the body" etc. you keep this in mind and there you can give biography, date of birth and all those things, but in the background, let the tāmura sṛuti be there, I am behind the body, I am not the body.

And the moment I learn to identify with the formless consciousness principle, I can very very boldly claim 'Aham Brahmāsmi"; until I spontaneously identify with caitanyam, I will not be comfortable with aham Brahmāsmi;

When dis-identification from the body is natural; and identification with consciousness is spontaneous, I can very boldly say Aham Brahmāsmi. Who says? Lord Kṛṣṇa.

Look at the slōka; brahmabhūyāya kalpatē; such a meditator; kalpatē, is fit to become one with Brahman; such a person is fit to become one with Brahman; 'to become one with Brahman';

Not that I become Brahman, I own up the fact that I am the consciousness which is Brahman; after all the word Brahman means what; boundless; and from consciousness stand point I do not have boundaries, what is the difficulty in owning up that fact. As body if I am saying I am all-pervading, it is confusion, but as consciousness if I claim I am all pervading, where is the aberration? Therefore such a person will comfortable aham Brahmāsmi. Therefore Brahma bhūyāḥ; bhūyāya means bhāvaḥ. So Brahmabhūyāya means Brahma bhāvaḥ; Brahma bhāvaḥ means brahma ikyam, brahma ikyam means oneness with brahman.

So in nidhidhyāsanam alone, one owns up the teaching; and therefore nidhidhyāsanam alone can produce the benefit of vēdāntic study. Śravaṇam is an incomplete jñāna sādhanā; therefore through śravaṇam a person cannot hope to get the complete benefit of vēdānta. If I want to get complete benefit, it requires nidhidhyāsanam.

How many minutes; people want crash programs; because people are in a hurry. It is not minutes; or hours or days, weeks or months, we have identified with the body for how many decades and how many janmas? Therefore I am the body notion is so entrenched deep into the mind; and therefore if I have to de-condition my mind; it requires lot of time. And that is why in the 6th chapter, Bhagavān said that tirelessly one has to practice nidhidhyāsanam. In fact, if you ask, Śankarācārya will go one step further and he will say, drop everything and take sanyāsa and do nidhidhyāsana. I am not asking too much from you; you need not go to that extent; but as often as possible; dwell upon the teaching.

Verse 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८.५४ ॥

[brahmabhūtaḥ prasannātmā na śōcati na kāṅkṣati |](#)
[samaḥ sarvēṣu bhūtēṣu madbhaktim labhatē parām || 18.54 ||](#)

ब्रह्मभूतः brahmabhūtaḥ **Having become Brahman**, प्रसन्नात्मा prasannātmā **the tranquil-minded one** न शोचति na śōcati **neither grieves** न काङ्क्षति na kāṅkṣati **nor desires**, समः samaḥ **being the same**, सर्वेषु भूतेषु sarvēṣu bhūtēṣu **towards all beings** लभते labhatē **he attains** परां मद्भक्तिम् parām madbhaktim **supreme devotion towards Me**.

54. Having become Brahman, the tranquil-minded one neither grieves nor desires. Being the same towards all beings, he attains supreme devotion towards Me.

So nidhidhyāsanam helps in the assimilation of the teaching and when the teaching is assimilated, it is called jñāna-niṣṭa or it is called sthira prajñā or it is called ātma niṣṭa; niṣṭa means spontaneously abiding in this knowledge. Spontaneously abiding in one's own higher-nature.

And how do you define spontaneity? Swamiji, have I spontaneity or not? How to know; as I said the other day, spontaneity means the knowledge must be accessible to me effortlessly whenever I face problems in life. So like the money available in ready cash form, this knowledge must be easily accessible to me; whenever there is a threat or a problem for me. And therefore it is called ātma niṣṭa, Brahma niṣṭa, jñāna-niṣṭa; sthira prajñā or jīvan muktiḥ. This is called freedom; even when one is alive.

Now the question is how can I measure or how can I understand this jīvan mukti? In what way the jīvan mukti will be indicated in my life. And that Kṛṣṇa talks about here; the phalam he points out; What is that? Prasanna ātma, the indication of jīvan mukti, is general quietitude of the mind. Like a santāḥ samudraḥ, a calm ocean, a calm lake, the mind is predominantly santāḥ.

So mana śāntiḥ is the first indication of jīvan mukti. Therefore He says prasanna ātma; here the word ātma means the mind; so prasanna ātma means what? Mana śāntiḥ. And what is indication of saṁsāra? The opposite; general stressful condition of the mind. If you read the Hindu supplement today, in the health feature, they have dealt with the modern problem of stress; the constant stress is the indication of saṁsāra; the general śāntiḥ is the indication of mōkṣa.

And not only that, na śōcati, and a jīvan muktha mind is not easily disturbed, not pained, not overpowered by sorrow; so śōkaḥ or sorrow caused by the events in life also will come down; so na śōcati means, he or she does not grieve; he is able to accept the situations calmly. Remember what I said the other day, even if he says what in a shock, in two minutes, he will say, So what? That what to, so what is from saṁsāra to muktiḥ; and this alone Kṛṣṇa said in the beginning of the Gītā teaching;

श्री भगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

Śrī Bhagavān uvāca |

aśocyānānvaśocatvaṁ prajñāvādāṁśca bhāṣase

gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ || 2.11 ||

jñāna niṣṭāḥ na grīvanthi. They do not grieve. OK.

And na kāṅkṣati; another indication of jīvan mukthi is a sense of fulfilment in life. I am at home with myself; I do not lack anything in life; I do not miss anything in life. The freedom from self-insufficiency is another indication; positively presented it is called pūrṇatvam.

Remember the puri example, when the puri is put in the oil, it runs about all-over, and in the process it is expanding, struggling to become pūrṇa, through various karma-yōga, upāsana, jñāna-yōga and when it has become a fully bloomed pūrṇa puri, It does not run about; Why? Ātmanyēva''tmanā tuṣṭaḥ sthitaprajñastadōcyatē; no more struggle.

Therefore, na kāṅkṣati; freedom from binding desires and if at all there are desires, thereafter. That desire is not born for the sake of pūrṇatvam; it is a desire to contribute to the people, born out of pūrṇatvam; it is not a desire to get but it is a desire to give.

Like in the Karnataka, when there is sufficient water and it is overflowing; and their dams are threatened, what do they do, give to Tamil Nadu; pūrṇaḥ; so pūrṇaḥ they are and therefore it is not out of consideration and all; they are overflowing; and therefore they helplessly share; in fact, every jñāni helplessly shares, sharing is natural to him. Therefore desire to take is saṁsāra; desire to give is not a saṁsāra; Desire to take is struggle; desire to give is leela. Bhagavān's avathāram. Therefore, na kāṅkṣati, he does not expect, even gratitude from the society for what he is doing, because whatever he does, is not even for the sake of gratitude; not even for the sake of acknowledgement; not even for the sake of pāda pūja; nothing, because brimful, therefore share. Na kāṅkṣati.

And samaḥ sarvēṣu bhūtēṣu; he enjoys a mind which looks upon every one objectively. Subjective colorations are removed. When I look at the world from ahaṁkāra standpoint, from individuality standpoint, I become judgmental; I never live in a public world; I am living in a private world, judging every situation from the standpoint of what benefit I will get. But since jñāni does not judge the situation from ahaṁkāra standpoint; he does not have a coloration. To use a technical language; he is no more in a jīva sṛṣṭi, he is no more in a private colored world of his own; but he looks at the world as Īśvara sṛṣṭi. And when I look at the world objectively, there is no question of rāga, dvēṣa; all those things fall down; Therefore sarvēṣu bhūtēṣu samaḥ; samaḥ means rāgaḥ-dvēṣaḥ rahitaḥ; all these things we have seen before:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

[vidyāvinayasampannē brāhmaṇē gavi hastini |](#)
[śuni caiva śvapākē ca paṇḍitāḥ samadarśinaḥ || 5.18 ||](#)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः तुल्यनिन्दात्मसंस्तुतिः ॥ १४.२४ ॥

samaduḥkhasukhaḥ svasthaḥ samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhirastulyanindātmasaṁstutiḥ || 14.24 ||

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु |
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते || ६- ९ ||

suhṛn mitrāryudāsīnamadhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu samabuddhirviśiṣyatē ||6.9||

Sarvabhutahasmanam, in the 13th chapter. Every chapter Kṛṣṇa has talked about. Here He briefly mentions, because this is supposed to be summary chapter. Therefore sarvēṣu bhūtēṣu samaḥ;

And what is his attitude towards God? What happens to his bhakthi? Because generally there is a misconception that vēdānta and jñānam are opposed to bhakthi, jñānam will displace bhakthi; there is a fear. So Kṛṣṇa wants to remove that; Kṛṣṇa tells jñānam is not opposed to bhakthi. On the other hand, jñāna refines the bhakthi; and not only it refines bhakthi, jñāni's bhakthi alone is the highest form of bhakthi. Who says?

Kṛṣṇa says; parām bhaktim labhatē; he attains the highest form of bhakthi. In the 7th chapter of the Gīta, it was called jñāni bhakthi, ārtō jijñāsurarthārthī jñānī ca bharatarṣabha;

And otherwise it was called advaita bhakthi; advaita bhakthi is said to be the highest Bhakthi. It is generally expressed in the form of closeness. Can you say, that person is very close to me. That means what? We have got such an understanding, we love each other so much. Therefore love is indicated by closeness. We express that way also. And not only that. 30.14

When two people love so much; what do they do? They do not like the distance between them and they embrace tightly; therefore, as the love increases, distance decreases. Distance is inversely proportional to love and advaita bhakthi is the highest form of bhakthi because in advaitam alone, the distance between God and the bhaktha; the jñāni has become minimum. In fact, the minimum is not the word, it is zero distance.

And therefore the advaita bhakthi is the highest bhakthi; Therefore Kṛṣṇa says, parām madbhaktim labhatē; Śankarācārya writes; jñānim bhaktim; caturthim bhakthi labhatē; Caturthim means the seventh chapter remember. And this is called what? jīvan mukthiḥ.

Therefore how to find out whether something is happening to us; by the study of Gīta; whatever is happening or not; how to check that; you have got certain indicators, the

śānti should become dominant; śōka should become less; kāma becomes less; objectivity increases; these are all the indicators; I used the expression, F I R. Do you remember?

F means the **Frequency** of mental disturbances comes down; the number of occasions; causes that disturb me has to come down; that is frequency reduction;

The second is **Intensity** of reaction; how to measure that? When the reaction is extremely intense, it expresses at three levels; mental, verbal and even physical. sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati.

When the intensity comes down, physical expressions will come down; but mental and verbal, one will be cursing always; verbal and mental continues; and when it comes down still further, verbal reactions come down; physical reactions come down; but mental reactions continue; thus gradually, three, two, to one. This is reduction in the intensity. And final difference is what?

Indicator is what. R. **Recovery** period. After getting mental disturbed, I take to come back to normalcy. The re-salience quotient; IQ, EQ, this queue, RQ, resalience quotient. Are you able to forget it and continue? Swamiji people reserving the seats in the class; we are disturbed; very big problem; they come at 4.30 and put the kerchiefs. Can the Gīta students behave like this? Is this right or wrong; I said I am not going to enter into this field and I will start reacting. My job is giving the teaching; the teaching has to change the person. And one should ask oneself whether it is right or wrong; and one should go by the conscious; I will not tell whether it is right or wrong; you have to decide; even small things can disturb; they are sitting with so many gaps, I have to sit below the fan; I decided not to tell that also. As long as you are able to sit, it is OK. Do not come to the front after I start the class. Come and adjust; these will be there; do not get disturbed; Use Bhagavat Gīta to get out of your disturbance. All these disturbances; these disturbance comes at the beginning of the class; and if you forget it, it is OK. But after that you do not listen to anything at all. for some people disturbance is from 6 to 7 p.m. class is out. That means resilience is not there; Get disturbed does not matter; after the class starts, forget; I have told all that has to be told!! This is telling without telling.

Verse 18.55

भक्त्या ममभिजानाति यावान्यश्चास्मि तत्त्वतह ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८.५५ ॥

[bhaktyā māmabhijānāti yāvān yaścāsmi tattvataḥ |](#)
[tatō māṁ tattvatō jñātvā viśatē tadanantaram || 18.55 ||](#)

भक्त्या bhaktyā **through bhakthi** अभिजानति abhijānati **one knows** माम् mām **ME** तत्त्वतः tatvataḥ **truly** यः च यावान् yaḥ ca yāvān **who and how much** अस्मि asmi **I am** ततः tataḥ **then** ज्ञात्वा माम् jñātvā mām **having known ME** तत्त्वतः tattvataḥ **truly** विशते viśatē **he enters (ME)**, तदनन्तरम् tadanantaram **immediately**.

55. Through Bhakti one knows ME truly --- who and how much I am. Then having known ME truly, he enters (ME) immediately.

In the previous slōka, Kṛṣṇa completed the topic of meditation with the phala sṛūti. What is the phalam, jīvan-mukti, what is jīvan-mukti; reduction in FIR. FIR you remember always; not the **police station FIR**. **Vēdāntic FIR**. So frequency, intensity, recovery period should get reduced with regard to the disturbances in life situations; This is called jīvan mukti. And this is a gradual process; not that suddenly from 100 count FIR, it will come to 0. It is not; it will gradually come down; jñānam you may get quickly; relatively quickly, but the assimilation and transformation is a gradual process; because of that alone, in some vēdāntic scriptures, they grade the jñānis also.

Even though the jñānis should not be graded, because all the jñāni's knows Aham Brahmāsmi, the grading is done on the basis of FIR level; so Brahmavit; and Brahmavit varaha; and Brahmavit variyan; and Brahma vit variṣṭa; 20% less with, 40% varāha, 60 varyān, 80% variṣṭa; not exactly written like that; I am giving an example. It is a gradual process.

Having talked about nidhidhyāsanam phalam, now in the 55th verse, Kṛṣṇa summarises that nidhidhyāsanam topic. This is a consolidating verse.

So Kṛṣṇa says in this manner, hey Arjuna, bhaktyā, by the practice of nidhidhyāsanam, the word bhakthi, in this context means nidhidhyāsana rupa bhakthi; I had told in the 12th chapter of the Gītā, the word bhakthi can be used in the meaning of any spiritual sādhanā. Bhakthi is a word which can be used to any spiritual sādhanā; karma-yōga is also called a form of bhakthi; upāsana is also a form of bhakthi; vēdāntic sṛavaṇam is also a form of bhakthi, it is called jñāna-yajña, it is considered to be a form of pūja; Jñāna yajña it is called. Chinmayānanda, used to name his lecture series; as Jñāna Yajñā; because this is also a yāgaḥ, in which the fire of knowledge is kindled; and the fuels are nothing but the ignorance, ego, the misconceptions, all these are the fuels that you offer; therefore that is also a form of pūja only; therefore karma is form of a bhakthi; upāsana is a form of bhakthi; scriptural study is a form of bhakthi and even vēdāntic-meditation is a form of bhakthi; Śankarācārya tells this in the Vivekacūdāmani; svasvarūpānusandhānam bhaktirityabhidhīyatē. Vēdāntic-meditation is also a form of devotion.

And by this bhakthi in the form of vādāntic meditation, what phalam a person gets? Mām abhijānati; a person gets Īśvara jñāna-niṣṭa. Jānāthi means he gets knowledge; abhi means the jñānam will get converted into niṣṭa. Abhijānati finally means assimilate this teaching. The teaching about whom, mām, mām means Bhagavān, about Īśvara jñānam, he assimilates, and when a jñāni gains the knowledge of Īśvara, Kṛṣṇa says both the higher form of God as well the lower form of God. Īśvara in his higher-nature called parā-prakṛti, and Īśvara in his inferior nature, called aparā-prakṛti. Do you remember these two words; para prakṛti is in the 7th chapter, higher-nature means the Lord without form, the absolute God who transcends all the attributes.

And what is the inferior nature of the Lord? The very Lord obtaining in the relative world, endowed with all the superior virtues, sarvajñātvam, sarvakāraṇātvam; sarvasṛṣṭikāraṇātvam; sarvapūjyatvam. All these are what, saguṇa Īśvara-svarūpam; Therefore yāvan means the saguṇa svarūpam; and tatvataḥ yaḥ means nirguṇa svarūpam. Tatva means the absolutely real nature; caitanya svarūpam.

So thus a nidhidhyāsaka assimilates the knowledge of god, both in his lower and higher-nature. In the relative field, Bhagavān and the bhaktha are not one and the same; Bhagavān is the total, the macrocosm, I, the devotee, am the microcosm, in the relative field there is a difference; but at the absolute level, there is neither micro nor macro. No crow. There is only nirguṇa caitanyam. Iti abhijānati.

That person knows and tatha mam tatvathō jñātvā. Of these two, which one is more important, the knowledge of the higher-nature is more important, which is called vijñānam; in the 7th chapter, knowledge of the lower nature is called jñānam, the knowledge of the higher-nature is called vijñānam.

And why do we consider, the higher-nature as superior? Nirguṇa jñānam, as superior? The reason is only at nirguṇa level, one transcends the time; only at nirguṇa level, one transcends division, one transcends space, one transcends time and only when one transcends time, one can transcend mortality; mrtyōrma amṛtam gamaya; amṛtatvam is only in Nirguṇatvam. In Saguṇatvam, amṛtatvam you will not get at all. Why? Saguṇa means relativity; relativity means Time space mortality. Therefore Kṛṣṇa emphasises that; tatō mām tattvatō jñātvā, having known Me in my higher-nature.

Thatanatham; as a consequence of that nirguṇa Īśvara jñānam, Mam viśathē; he enters into Me, again "enters", because once I transcend the time and space and come to the caitanyam, the consciousness which is beyond time and space, there is nothing to divide me and God. Therefore ahamēva saḥ; saḥ ēva aham asmi. This is called merger. Merger into the Lord is dropping the notion of division caused by ignorance. Ignorance

based division dropping. Ignorance based division. What division? Bhagavān is there and I am here; that division that is ignorance based and that ignorance based division dropping is figuratively called merger; there is no question of physically travelling, travelling, like train journey; train shunting and joining with a dadār sound. Do not imagine such things; it is a silent affair, because it is in the form of understanding; like the one wakes up, merges into the waker; the dreamer on waking, merges into the waker; which is a pure silent affair; this is also like that.

All these are important verses; Śankarācārya writes a very elaborate commentary. And some of the brilliant commentaries in the Gītā are found in these verses, especially the commentary of verse 55 which is a very beautiful commentary.

Verse 18.56

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८.५६ ॥

sarvakarmāṅyapi sadā kurvāṇō madvyapāśrayaḥ |
matprasādādavāpnōti śāśvataṁ padamavyayam || 18.56 ||

कुर्वाणः kurvāṇaḥ **doing** सर्वकर्माणि अपि sarvakarmāṅi api **all actions** सदा मद्व्यपाश्रयः sadā madavyapāśrayaḥ **ever depending on ME** अवाप्नोति avāpnōti **one attains**, शाश्वतम् अव्ययं śāśvataṁ avyayaṁ **the eternal and changeless goal**, पदम् मत्प्रसादात् padam matprasādāt **by MY grace**.

56. Doing all actions ever depending on ME, one attains the eternal and changeless goal by My grace.

With the previous verse, the jñāna-yōga topic emphasizing nidhidhyāsanam; nidhidhyāsanam pradhāna jñāna-yōga topic is over, which started from verse No.50. Now listening to this nidhidhyāsanam, and giving up of ahaṁkāra abhimāna, and owning up of our higher-nature, and sitting in meditation for long time, hearing all these things, some of the seekers they feel that all these are beyond our reach. It is all too high; I do not think it is for me.

This inferiority complex is so powerful; and Kṛṣṇa might have found in Arjuna's face also some such expression; I?, leaving this dēha abhimāna?, Is it possible? Is it workable? etc. Swamiji what are you talking; So many people may feel śravaṇa, manana, nidhidhyāsaṇa is too high; even śravaṇam, they might not mind, because one has to just come to the class and sit and others are talking; there we do not have to do anything; only one has to make sure that we are present; in between also one can go out also mentally and come back. In Śravaṇam students plays a relatively passive role, it is the teachers' headache of the student, which is the toughest talk; getting the attention of a person for sixty minutes, it is a real solid work, I know how difficult it is, when I start, Om Poor...

namada; like a sting of a scorpion they get up when they hear Poorna...; so much impatience is there; and I wonder how I made them sit for one hour and therefore I pat myself!! So there the responsibility is on the teacher.

In Nidhidhyāsanam, the teacher is not available, therefore it may appear tougher. Therefore Kṛṣṇa out of compassion comes down. Hey Arjuna, or any seeker for that matter, if you consider that you are unfit for jñāna-yōga; Do not worry, concentrate on karma-yōga; just come to the class; nothing wrong, but focus on karma-yōga sādhanā.

Thus from verse 56 Kṛṣṇa again comes down; like the game of paramapada (snake and ladder). So he has come down through the snake to karma-yōga; so verse No.56 to 62 again coming down to karma-yōga; and this karma-yōga Kṛṣṇa has already talked about verse No.41 to 49.

Again he is coming; but he makes a slight shift in the emphasis. Previously when he talked about karma-yōga, he emphasised svadharma. Always be aware of your responsibility; repeatedly all the politicians and PM is telling; people are always talking about the rights; people generally do not remember the responsibility. Our society is responsibility-based society; we do not talk about rights at all. Because our approach is if everybody does his duty; the other person's rights are taken care of; husband does the duty to wife; wife need not go for women's liberation; and women's right, etc. Similarly father does his duty to the children; and the children does their duty to their parents. But generally we tend to go to the right pradhāna; So Kṛṣṇa said: forget your rights and all; concentrate on your duty, and enjoy discharging the duty; thus svadharma was highlighted in that portion;

Whereas in this portion, Kṛṣṇa is highlighting the attitude of bhakthi. There are many people who are very much aware of their responsibility and they do discharge them perfectly well; but they forget the other dimension of karma-yōga and that is Īśvara bhakthi.

Without devotion to God, karma-yōga does not exist; as Dayānanda Swami repeatedly says. There is no secular karma-yōga; karma-yōga means Lord has to come; I may not know the highest Nirguṇam brahma; I do not know; I need not know; I can have my own concept of Īśvara, as the creator of the world; or the ultimate truth of the creation and I can symbolise the formless God, with any particular form, which we call as Iṣṭa Dēvatā bhakthi, which is very very useful.

And this Īśvara bhakthi, at the time of karma-yōga, should express in two fold ways; which we have seen several times, one is Īśvara arpaṇa bhāvana; and the other is prasāda bhāvana. That is every contribution of mine; whatever I do, I take it as an

arpaṇam to the Lord. And then whatever be the consequences, favourable, unfavourable, neutral, any consequence that comes, I take it as prasāda; This Īśvarārpaṇa prasāda bhāvana; karmaṇi arpaṇa bhāvana; karma phale prasāda bhāvana, this is extremely important; and that is going to be the highlighted in these verses; the details of which, we will see in the next class.

Hari Om

234 Chapter 18, Verses 56-60

ॐ

Lord Kṛṣṇa gave the summary of jñāna-yōga, in six verses, beginning from the 50th verse up to 55th verse. And this jñāna-yōga is the final sādhanā that a person has to go through and this jñāna-yōga alone liberates a person from saṁsāra; and this jñāna-yōga has three stages of sādhanā; that is Śravaṇam, mananam, and nidhidhyāsanam; and Lord Kṛṣṇa highlighted the nidhidhyāsanam or the vēdāntic meditation part of jñāna-yōga.

And hearing this, a seeker may feel diffident; that I am not at all ready for this level of jñāna-yōga; because Kṛṣṇa talks about withdrawal from all activities; learning to live alone, viviktasēvī, and laghvāśī, Kṛṣṇa is asking us to reduce eating, which is very very difficult; therefore hearing all these things, a seeker may feel that these are all too high for us and we are all ordinary people not yet ready. Thus some seekers may feel that but I am sure that you would not feel that, because you are all advanced seekers; may be some people who feel diffident with regard to jñāna-yōga and to such people Kṛṣṇa comes back to the topic of karma-yōga once again.

In fact, Kṛṣṇa has talked about karma-yōga several times; but being extremely important, he repeats this once again. Previously while talking about karma-yōga, Kṛṣṇa emphasised the importance of svadharma anuṣṭāna.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः |
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु || १८- ४५ ||

[svē svē karmaṇyabhirataḥ saṁsiddhiṁ labhatē naraḥ |
svakarmanirataḥ siddhiṁ yathā vindati tacchṛṇu ||18- 45||](#)

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः || १८- ४६ ||

[svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ ||18- 46||](#)

Previously while talking about karma-yōga, dharma was emphasised and that too svadharma was emphasised. And everyone has to follow svadharma, according to one's

own designation in the society. People ask the question, What is svadharma? Fundamental doubt; what is svadharma?

The simple definition of svadharma is that whatever be the set up in which you are, you make sure that you do not disturb the set up, that is the first svadharma; and if possible positively contribute to the happiness and wellbeing of the set up. This is the simplest definition of svadharma. If you are a member of family, which you are, your svadharma means your life should be such that by your life, first family does not come to suffer; that is the first thing.

And the next positive thing is by my existence, the family must benefit; or to put in another language; what I take must be lesser than what I give; and extend it to other set up also; if I am part of an organisation; if I am an employee of a company, if I am a citizen of the country; as somebody nicely said, do not ask what the country has done to you; have you ever asked what you have done to the country.

Therefore svadharma means living in harmony with the set up and contributing to the harmony and the growth of the setup; and it can be extended to the religion also; I claim myself to be a Hindu; what do I do to my religion? That also you should ask; all these things will come under svadharma; my contribution to the family; to the country; to the society; to the environment; to the religion, all these are called svadharma. And Kṛṣṇa said karma-yōga means offering the svadharma. Doing the svadharma to the surroundings; and how do you do that? In the form of worship of the Lord. svakarmaṇā tamabhyarcya siddhiṃ vindati mānavaḥ. This is the karma-yōga discussed before; where the emphasis is on your effort and your action.

Now Kṛṣṇa is going to discuss karma-yōga from another angle; and that angle is success in karma-yōga not only depends on your effort, it also depends upon the grace of the Lord. Do not lose sight of Īśvara anugrahaḥ. I have often said the puruṣārta, the individual effort and the grace of the Lord and like the two wings of the bird. Just as a bird can fly; only with the help of both the wings. Similarly spiritual growth requires, not only our effort; but also Īśvara anugrahaḥ; and therefore, in this part of karma-yōga, the Īśvara anugrahaḥ is highlighted.

And how do you reap Īśvara anugrahaḥ; Kṛṣṇa says, it is by taking shelter or surrender unto to the Lord. Thus śaraṇāgati or Īśvara Bhakthi is an integral part of karma-yōga.

And therefore from 56 up to 62, which I introduced in the last class, Kṛṣṇa talks about karma-yōga, emphasising śaraṇāgati and anugrahaḥ. And of course, we should remember, a karma-yōgi does not have Brahma jñānam. If he is a Brahma jñāni, he is no more a karma-yōgi. Remember karma-yōgi is trying to purify the mind, and after

purification, he has to follow jñāna-yōga, after jñāna-yōga, he has to gain jñānam, after jñānam alone, he is going to become a Brahma jñāni, a karma-yōgi is an ajñāni. This one should remember. Karma yōgi is a pucca ajñāni. He is working towards knowledge; for knowledge, he does not have knowledge.

Since he does not have knowledge of Brahman of Īśvara, totally, at the time of karma-yōga, he only appreciates God in the form of an Iṣṭa dēvathā. He does not have the knowledge Īśvara svarupam; and he does not know aham Brahmāsmi; knows there is someone called Īśvara; because scriptures talk about God, and Īśvara is the nimitta kāraṇam, Īśvara is the upādana kāraṇam, Īśvara is omnipotent and omniscient but he does not know the essential nature of God. Therefore as a karma-yōgi, he only visualises God as a person; and that is called Iṣṭa dēvathā bhakthi. And therefore a karma-yōgi has Iṣṭa dēvathā bhakthi; and he surrenders to that Lord and seeks the grace of the Lord.

And how does he do that: Kṛṣṇa explains; madvyapāśrayaḥ; First take shelter in Me; vyapāśrayaḥ; shelter, śaraṇam, refuge; that means what? First tell yourselves that my ultimate source of strength and the security is God alone. You can have your relations around; you can have your people around; you can love them; you can take care of them; but if somebody asks who is your ultimate support; who is your ultimate support? Our general tendency is to name someone in the family. Kṛṣṇa tells us to stop that practice. You need not push them away; but learn to say that my ultimate support my ultimate security, my ultimate source of strength is Bhagavān alone. Which means Bhagavān will take care of me, though he may not come directly, through someone or the other. Even if all the family members, are all over the world (that is the present condition in India); no child is around; one is Canada, another is in America, another is Europe and this old husband and wife stuck in Madras. We also do not like to go there, because one has to get stuck in the house; what to do? How do you know who is going to come to my rescue in my old age; and even if I send email to them; by the time they plan and get the passport renewed as his passport expired, before this person's expiry; visa expiry; who knows, who is going to come to our rescue; better learn to seek support from Īśvara and if Īśvara's grace is there; somebody will come; and if Īśvara's grace is not there; nobody will be there also.

Remember, Daśaratha's example; he had four children; all gems; and ultimately, when he had to die, nobody was around; who decides; I am not terrifying you; I am not frightening; what I am telling is; train your mind to draw strength from Īśvara and this is called madvyapāśrayaḥ;

And how to do that? Invoke the Iṣṭa dēvathā in the heart; and remember that the Lord is in the heart all the time. And it is vēdāntically also true; yo vēdha nihitham guhāyam,

paramēvyōman. That is why, when we do pūja in the morning, I have told you before; after the pūja, there is yathasthānam prathiṣṭāpayami. Yathasthānam prathiṣṭāpayami means what, I am sending the Lord to his own place; because there is accommodation problem; 400sq.ft. how can I keep the Lord permanently; therefore invite the Lord for the pūja and send back; even Gāyathri, gachha dēvi, yatha sukham. Gāyathri, one has to sent.

Now what is the meaning of yathasthānam prathiṣṭāpayami? I think that the Lord is sent back to His place. he is somewhere else; you should remember, the Lord's original place is what? Our own hṛdayam only. For the sake of pūja, we keep outside; God is here inside. You cannot put on your own head for the pūja; for the sake of ēkadasa dravya abhisēka, you intelligently keep Him outside and then after the pūja is over, you put back here (heart).

What is the idea? That refuge, Lord is in my heart all the time. This is the meaning of madvyapāśrayaḥ. This is the first meaning.

There is a higher more important meaning also. Taking refuge in God also means taking refuge in God's teaching. Taking refuge in the Lord, means taking refuge in God's teaching. Like taking refuge in a doctor, means what? Whatever instructions he gives, for my physical wellbeing, I should follow. What is the use of taking refuge in doctor, and violating every instruction he gives? Taking refuge in doctor, is following his instructions. Similarly madvyapāśrayaḥ has a second meaning; śāstra vyapāśrayaḥ; taking shelter in Bhagavān's teaching; which is in the form of Veda; and which is also in the form of Gīta. And therefore take shelter in Geetha, how, by following the lifestyle prescribed.

Then the next question is what is the lifestyle prescribed in Geetha and Vēda? Sarva Karman api kurvanna; perform all the actions you want to do; whether it is worldly actions or religious actions; laukika karma or vaidika karma, you can do all those actions, but what is the prescription of the Geetha? Offer all of them, as an naivaidyam, oblation to the Lord. Sva karmaṇa tam abhyarca siddhim vindhathi mānava. You offer flowers at the time of pūja, but later, every action is an offering. Therefore sarva karmāṇapi tatha kurvanna; you have supply the word, Īśvara arpaṇa bhāvanaya kurvanna; may you perform.

And then what will happen? mat prasādāt; by my grace and receiving every consequence as Īśvara prasāda; gift from the Lord, mat prasādat, Īśvara prasādat; āpnōti; you will certainly attain your goal. What is that goal? padam apnōti; padam here means mōkṣa padam; the goal of liberation.

And what type of goal it is? Śāśvatam padam; which is eternal and also avyayam padam; which is undecaying; this eternal undeclaring permanent goal of mōkṣa you will attain.

But here we should be very careful; every slōka we should be alert. So by following this karma-yōga regularly will mōkṣa automatically come. No no No., because we have repeatedly said, without jñānam, without mōkṣa is not possible. Therefore we have to supply an expression that you will attain mōkṣa, gradually by going through the various stages and what are the stages? Purity of mind, thereafter the ideal condition for vēdānta sṛavaṇa; thereafter attainment of jñānam, and thereafter attainment of mōkṣa; chitta śuddhi; guru prāp̥thi; sṛavaṇa prāp̥thi; jñāna prāp̥thi dvāra you will attain mōkṣa. Therefore start karma-yōga properly.

Verse 18.57

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ १८.५७ ॥

cētasā sarvakarmāṇi mayi sannasya matparaḥ |
buddhiyōgamupāśritya maccittaḥ satataṁ bhava || 18.57 ||

मत्परः matparaḥ **keeping as the supreme (goal)** चेतसा संन्यस्य samnyasya cētasā **(and) mentally dedicating** सर्वकर्माणि sarvākarmāṇi **all actions**, मयि mayi **to ME**, उपश्रित्य upāśritya **by resorting to**, बुद्धियोगम् buddhiyōgam **karma-yōga** भव मच्चित्तः bhava maccittaḥ **remain with (your) mind (fixed) on ME**, सततम् satatam **all the time**

57. Keeping ME as the supreme (goal, and) mentally dedicating all actions to ME by resorting to Karmayōga, remain with (your) mind (fixed on ME all the time

This is explained further; buddhi yōgam upāśritya; May you to take the discipline of buddhi yōga; which is another name for karma-yōgaḥ a; and it is called buddhi yōga because it involves two important attitudes. So karma-yōga involves two important bhāvana; here the word buddhi means bhāvana. And what are those two important bhāvana, as a kartha, I take every karma as an offering to the Lord and therefore I do not hate any karma. So a karma-yōgi who has got Īśvarārpaṇa bhāvana, should treat every karma as offering to the Lord. Therefore whatever he has to do, there is no question of you like it or dislike it; I love to do whatever I have to do; But it is little difficult; there is no question boring, etc.; any karma you have to do, learn to love and enjoy. And this is very important for Arjuna, now Arjuna what a terrible duty, which involves bloodshed.

Therefore whatever you have to do, in office, you are under the control of the boss; whatever you are supposed to; there is no question of likes or dislikes; or you will lose the job; Where is the question of like and dislike, when I am an employee. And at home,

this person has to be an obedient husband, therefore, whatever the wife asks; the other way around also, I have to do; it is not my rāga dvēsaḥ based. Therefore do not judge the action, based on your rāga dvēsaḥ; I have to do, and therefore I learn to love to do, therefore I enjoy; even though you may not enjoy it internally; at least have a pleasant face. With பூன்முறுவல். Punmuruval do it. This is called bhāvana No. One, which is called buddhi No.1.

And the second thing is what; every experience that comes to me, is coming from the Lord; Therefore I never judge any experience based on rāgaḥ-dvēsaḥ; the moment I judge an experience based on rāga dvēsaḥ; I will classify it as pleasant, unpleasant and therefore I will begin to react. And therefore here Kṛṣṇa says; whatever has come, it is welcome. This welcome bhāvana, agathē svagatham kuryāt, is bhāvana No.2.

Therefore Kṛṣṇa says buddhi yōgam upāsriṭhya. Accept every karma that you have to do; accept every experience that you have to go through; accept the choiceless; accept the choiceless and unfortunately, in life, 75% is choiceless; 75% is choiceless; You know why; past is choiceless. Why? Over. You cannot change the past. Present is choiceless; Why? It has already come. So past is choiceless; present is choiceless.

What about future? In future, because of our freewill, perhaps we do have some choice. But in future also, many of the things, we do not have choice. Our age will increase or decrease? You may give a smaller figure; last year you said 50, now you give 49, but age increases; therefore, most of the situations are choiceless; acceptance of the choiceless is the main thing. Therefore the buddhi can be called samatva bhuddhi yōga also. So Īśvara arpaṇa prasāda bhāvana rūpa buddhi yōga; or samatva buddhiyōga; samatva buddhi means accept; do not react.

And with this buddhi yōga or karma-yōga; what do you do, sarva karmani, mayi sanyāsa; here the word sanyāsa means dedicating. Normally the word sanyāsa mean renouncing, but in this particular context, the word sanyāsa is not renouncing but offering or dedicating. Dedicating what? Sarva karmaṇi; all the actions that you do; so mayi sanyāsa.

How do you do that? Cētaṣa; by your attitude or bhāvana; Īśvararpaṇa bhāvana sanyāsa. When you are doing all these things, you must be very clear about the goal; because this is very important, because karma-yōga is relevant only if the goal is spiritual. For a materialistic person karma-yōga cannot be relevant because a materialistic person gives importance to external factors, because his strong belief is happiness depends upon external factors. Whereas a spiritual-seeker is one, who is strongly convinced that happiness does not depend upon external factor but it depends upon the internal

growth. Therefore to be a karma-yōgi; my main aim should be what? Internal growth only; Keeping the goal as God; So God is goal; or mōkṣa is the goal; or jñānam is the god; whichever way you may say; God, jñānam, or mōkṣa or citta śuddhi is the goal, you can say; that is the immediate goal; so the goal must be citta śuddhi, guruprāp̥thi, jñāna prāp̥thi, mōkṣa prāp̥thi. Therefore matparaḥ; keeping Me as the goal.

And what about materialistic things; it is not that karma-yōgi neglects them, but he considers them as an incidental needs in life, but he never looks upon them, as the primary thing. They are bye products, not the goal.

This is very important; mat paraḥ san; buddhi yōgam upāsriṭhya; taking to karma-yōga mat cittaḥ satatam bhava. Never forget Me. 'I' should never get out of your Mind. So satatam means always; Mat citta ḥ bhava. If you are working, God is there in what form? Īśvararpaṇa bhāvanaya; I offer; therefore God is involved; if I am going through any experience, then also God is involved, in what form?

God is giving me the experience, therefore I accept it; As a karta also, Īśvara plays a pivotal role, as a bhōktā also, Īśvara is important for me. And all the time, I am either a kartha or a bhōktā. The only you are not a kartā or bhōktā is when? Doze; when you are sleeping. And at that time, Kṛṣṇa does not ask you to remember God; because you cannot; therefore, during all the waking hours, either I am a kartā or a bhōktā. Either way it is Īśvara centric lifestyle.

Verse 18.58

मच्चित्तः तरिष्यसि सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्काराद् न श्रोष्यसि विनङ्क्ष्यसि ॥ १८.५८ ॥

[maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi |
atha cēttvamahaṅkāraṇna śrōṣyasi vinaṅkṣyasi || 18.58 ||](#)

मच्चित्तः maccittaḥ **With (your) mind (fixed) on ME** तरिष्यसि tariṣyasi **you shall cross over**
सर्वदुर्गाणि sarvadurgāṇi **all obstacles** मत्प्रसादात् matprasādāt **by My grace** अथ चेत् atha cēt
but if, त्वं न श्रोष्यसि tvaṁ na śrōṣyasi you do not listen अहङ्कारात् ahaṅkārat **due to**
egoism, विनङ्क्ष्यसि vinaṅkṣyasi you will perish

58. With (your) mind (fixed) on Me, you shall cross over all obstacles by MY grace. But if you do not listen due to egoism, you will perish.

Such a karma-yōgi, who has an Īśvara centric life, wherein Īśvara is involved, whether a person is kartā or bhōktā, will learn from every single experience of life; Every single experience has something to teach. Only if I have a relaxed calm mind, I have got a learning capacity, a disturbed mind can never learn from any experience, and therefore

he will repeat the same mistake again and again. As somebody nicely said: Committing mistake is the privilege of a human being; that privilege God does not have. Poor God does not have that privilege. We are greater than God. One thing that God cannot do, we cannot do? What is that? Mistake. The privilege of committing mistakes; and we all do commit mistake and we do not feel bad about it.

But what the scriptures say is, repeating the mistakes is foolishness. So an intelligent person commits mistakes. Alright, but he learns; Why does he learn? Because karma-yōga helps him enjoy a sama buddhi; siddhyasiddhyōḥ samō bhūtvā samatvam yōga ucyatē. When the mind is calm, the intellect is bright; and when intellect is bright, from every single experience I learn; that is called maturity. And when I learn and grow mature, I discover the fact that self-knowledge alone will solve the human problem.

And here every experience will teach me; and painful experiences teach more than pleasure experiences. So even pain has got a message. So Bhagavān gets two things done through pain; one is exhausting the karma; through pain alone, we exhaust karma. And Bhagavān does another important thing and what is that? Educate a person through that experience. And what is why those planets which generally give trouble and difficulty, if you ask the astrologer, they will say that they are the planets which are jñānakāraṇa; jñāna kāraṇa, those who give jñānam.

When the world says; that those planets are givers of trouble, śāstra says that they give maturity. But if I have to learn from pain, it is possible only when my mind enjoys samatvam. And karma-yōgi enjoys samatvam and he learns very fast from every pleasure and pain. Just as even snake's poison contains medicine in it; even the worst pain has got education, valid lessons. This is the inner growth achieved by karma-yōgi.

And not only that. Kṛṣṇa says: In the spiritual path, certainly there will be obstacles. Anything will have obstacles; and better the thing; more the obstacles; srēyāmsi bahu vighnani, bhavanthi mahatam api. Any good karma you want to do; obstacles would come; whenever you plan to come to the Geetha class, obstacles will be there; adhyātmika, adidaivika, adibautika obstacles are bound to come.

Kṛṣṇa says that if you are karma-yōgi, by the grace of the Lord, those obstacles also you will also circumvent. So He says: maccittaḥ; keeping Me in your mind; with the help of My grace, that is Īśvara anugrahaḥ; matprasādāt; anugrahaḥ; by My anugrahaḥ, sarvadurgāṇi tariṣyasi.

Here the word durga means obstacles; not Durgā Lakṣmi Saraswati. You cannot take that Durgā here; that is Durgā, akārāṇtha striliṅga. Here the durgam, durgam means obstacles; plural number. All the obstacles, either coming from yourselves in the form of

illhealth, this is the wandering mind, I am here, but I do not hear!! I am here, but I do not hear! Not deaf; my ears are so powerful that my neighbours talk I can hear very well. There is no hearing problem; manas is not under my control.

That is called adhyātmika obstacles; or surrounding obstacles or any other obstacle; trivida durgāṇi tariṣyasi; Arjuna you will cross.

And Now Kṛṣṇa gives a warning. In spite of all these advertisements, and all these incentives and all these encouragements, if you refuse to follow karma-yōga, it will lead to your spiritual downfall.

Therefore He says; Atha na śrōṣyasi cēt; on the other hand, if you do not listen to my sincere advice, because of what? ahaṁkāra, because of your ego; ego will always come to the forefront; Why I should follow somebody else's suggestion; after-all I am a human being, I have got freedom, I have a right to do whatever I want; I will follow my path; if that ego comes; ahaṁkāra, because of your ego; na śrōṣyasi cēt. If you refuse to listen to me; vinaṅkṣyasi; you will perish; here the word perish does not mean, physical death; but here the word perish means, spiritual destruction; you will not get the benefit of being born a human being; benefit of born as a human being is mōkṣa prapthi, that unique benefit you will lose.

Verse 18.59

यद्यहङ्कारमाश्रित्य न योत्सय इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८.५९ ॥

[yadyahāṅkāramāśritya na yōtsaya iti manyasē |
mithyaiṣa vyavasāyastē prakṛtiṣtvām niyōkṣyati ||18.59||](#)

आश्रिच्य अहङ्कारम् āśricya ahaṅkāram **sticking to egoism** यदि मन्यसे yadi manyasē **if you think** न योत्सये na yōtsyē **“I won't fight”, इति एषः व्यवसायः** iti eṣaḥ vyavasāyaḥ **such a resolve** ते ते **of yours, मिथ्या** mithyā **(will be) in vain** प्रकृतिः नियोक्ष्यति **(your) nature will compel** prakṛtiḥ niyōkṣyati **त्वाम्** tvām **you (to act).**

59. Sticking to egoism, if you think “I won' fight’, such a resolve of yours (will be) in vain (your) nature will compel you (to act).

So in this verse, Kṛṣṇa is explaining further, what he said in the previous slōkas; na śrōṣyasi, na vinaṅkṣyasi, is explained here. What is Kṛṣṇa's advice? Kṛṣṇa says: Arjuna, You are a rājasic person; You a born kṣatriya; You are an embodiment of rajō-guṇa; therefore you have to lead an active life at least for the time being.

And now if you refuse to go by your rajō-guṇa and give up this war; and decide to go to forest; in the name of sanyāsa; or in the name of spiritual sādhanā; you go there, and

try to withdraw from actions, it will miserably fail because, that is not your nature. Therefore if a person has high satva-guṇa; then that person does not have a tendency to be active; then it will be a nice to go to an āśrama and do dhyāna and study the vēdānta systematically etc. but the problem is you are rajōguṇa personified and if you give up the war and go to forest. What will happen?

You should be studying vēdānta, sṛavaṇa, manana, nidhidhyāsana; and you will not have 'iruppukollamattenkirathu'; you will feel highly uncomfortable after the initial few days; then you look around and meditate for 10-15 minutes and look around and see some people and if you find some sanyāsis, you gather all of them and form an association called SWO. Sanyāsi welfare organisation and start working for them and if they do not have kutia, you will build them; you do this and do that and fly to Delhi; representation; seat reservation; fast; agitation; something or the other, because sitting quiet is not easy. Either you will work for their welfare and you will fight with the sanyāsis.

In many āśramas, sanyāsis quarrel. I do not want to talk too much. Why should I criticise my own people! So whenever someone says, Swamiji, I will go and settle in an āśrama, for the rest of life, I do not generally criticise the āśramas and the Sadhūs, generally I tell them do not decide it for good; go and stay there for some months and then decide. If everything is fine, you continue, otherwise you come back. So many people leave all the money to the āśrama; all their money and earning and they get some house or some kutia there. And they would have given in writing also, that after my life, the kutia belongs to the āśrama, and all my also belongs to the āśrama and after 2-3 months, comes varieties of problems, because everywhere people are there, people means rāgaḥ-dvēsaḥ; I do not like him; this group and that group, etc. and thereafter you will feel Madras was better. Everything is: the other side is greener; never decide permanently. If you have any such plans, nothing wrong with that plan, but I would suggest that go, do not give all the money; keep it in the bank, and stay there for some time and mostly you will come back. Ok. All these have to be deleted, I think. These are all fads.

Arjuna, it is not all that easy to withdraw and when people withdraw, without maturity; politics; when you withdraw with maturity, you dwell on the śāstras; when you withdraw without maturity, you dwell on the other's lifestyles. What that Swami does; why is he keeping the door closed always; Is he sleeping always? Even the window curtains are closed always: I want to see what is happening inside, etc. Mind will not remain quiet.

Therefore Arjuna, listen to me; yadi ahaṅkāram āśritya; if you hold on to your ahaṅkāra; and na yōtsya iti manyasē; if you refuse to fight; out of sheer adamancy, if you refuse to listen to me, mithyaiṣa vyavasāyastē; this resolve of yours; mithya, will be in vain; will not

work for you; your withdrawal from activity; will not work for you, maximum you will withdraw from this activity and it will be replaced by another activity. You may give up here some computer business or so, and there you will start some rudrakṣa business, because from Indonesia you get cheap rudrakṣam; and in India rudrakṣam is costly. So you import and you sell and live. You will think; therefore business mind rudrakṣa or spatika mala business, the mind will go. Instead of that, be here and do your business with dharma and attend the Sunday class and it would be more beneficial to you. Who says? Lord Kṛṣṇa. Yēṣā vyavasāya mithya; it will not work; and why it will not work; your rajasic nature will not allow you to remain quiet. So here prakṛti means svabhāva; and svabhāva means rājasic nature; therefore the rule is. Go by your nature.

Verse 18.60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ १८.६० ॥

svabhāvajēna kauntēya nibaddhaḥ svēna karmaṇā |
kartuṃ nēcchasi yanmōhāt kariṣyasiyavaśō'pi tat || 18.60 ||

कौन्तेय kauntēya **Oh ! Arjuna** निबद्धः nibaddhaḥ **bound**, स्वेन कर्मणा svēna karmaṇā **by your own duty** स्वभावजेन अवशः svabhāvajēna avaśaḥ **which is born of (your) nature**, अपि करिष्यसि api kariṣyasi **you will helplessly do**, तत् tat **that** यद् न इच्छसि yad na icchasi **which do you want** कर्तुम् kartum **to do** मोहात् mōhāt **because of delusion**.

60. Oh Arjuna! Bound by your own duty which is born of your nature, you will helplessly do that which you do not want to do because of your delusion.

So Arjuna remember the rule; everybody has a svabhāva; either you are satva pradhāna or raja pradhāna or tama pradhāna. Whatever lifestyle you choose, must be in harmony with your svabhāva. Then alone there will not be a strain in your personality. Otherwise you cannot survive in that for long time; you will kick that and change your profession; or remain in that and change your activity; something you will do.

Therefore he says: svēna karmaṇā nibaddhaḥ, everyone is bound by his own type of karma; a particular type of karma or activity, everyone is bound; and this karma is determined by what? Svabhāvajēna; it is determined by the svabhāva.

And this svabhāva will not go away even after jñānam; very interesting thing that you can watch; even jñānis have got their own svabhāva. No doubt they have gained the knowledge; I am not the body, I am not the mind, I am the ātma which is nirguṇa; but even though they know I am nirguṇa ātma; they possess a body, mind complex which has got a particular svabhāva.

And this svabhāva will decide what the jñāni, even jñāni does after jñānam. So there are so jñānis who are withdrawn; their nature is withdrawal; therefore they do not want to remain in the society, they go Rishikesh; they go to Uttarakāśi or they go to Gaṅgōtri. There are some swamis, they live in Gaṅgōtri only. In fact, for six months in a year, that place is not even inaccessible; and yet they stay there; surrounded by thick peaked snow, they remain there; you cannot see a single human being for six months; you will get mad; you would not be able to talk to even a single person; or else you will talk in the sleep; so we have to talk to someone, but there are some swamis like that and there are some other jñānis, they are jñānis all right. Still their svabhāva is; they would love to be in the society and they would love to be active; and there are swamis and swamis who have travelled round India, they have travelled round the world, in fact they are busier than the most busy executive.

What makes one jñāni active jñāni and one jñāni a passive jñāni; even that is decided by svabhāva. And therefore Kṛṣṇa here says: You are bound the activities by svabhāva and kartum naichithai; and if you do not want to do that action, it is governed by svabhāva.

mōhāt, it is because of your delusion; you are trying to avoid, what cannot be avoided; And what is that you cannot avoid; your svabhāva; and svabhāva based lifestyle you cannot avoid and if you try to escape from that, it is mōhaḥ; it is delusion; and will not succeed in that. You go anywhere; svabhāva will push you into activity; Straight from brahmacarya and grihasthāśrama; and if he is highly sātvic and you send him to grihasthāśrama, he will be misfit in grihasthāśrama, and it has a trouble for the wife, to kick him always out of the house for activity, for earning the living, etc. Therefore, sanyāsa svabhāva is there, and you put in the grihasthāśrama, it is problem for all, and karma svabhāva person is there, if you are put in an āśramam, it will not work; it is impossible; and therefore Kṛṣṇa says; Kariṣyathi; you will take to that action which you tried to avoid; you will take to that action, avaśaḥ api; helplessly.

A rajasic person will be busy, whether one is brahmacarya āśrama, grihasthāśrama; vanaprastha āśrama, or even sanyāsa-āśrama. And why do not you accept your svabhāva and take to a lifestyle in harmony with svabhāva. Therefore do not take sanyāsa, be here and do your duty; get the wisdom and be free; this is Kṛṣṇa advise; the details in the next class.

Hari Om

235 Chapter 18, Verses 61-64

ॐ

In this 18th chapter of the Gīta, Kṛṣṇa is summarising the entire Gīta teaching; which mainly consists of two fold sādhanā; karma-yōga, the first one, and jñāna-yōga, the 2nd one.

And karma-yōga contributes to the preparation of the mind; which we called jñāna-yōgyatha prāp̥thi and jñāna-yōga is the primary sādhanā through which we have jñāna prāp̥thiḥ; and jñānam alone gives liberation. This is the main teaching. And any other spiritual sādhanā that we know, will have to fall within one of these two alone. If somebody talks about pilgrimage, going to Badri, Kēdar, Rameśvaram, etc. it will have to come under karma-yōga. If a person practices prāṇāyāma, etc. it will come under karma-yōga; etc.; if a person does a variety of social service, etc. it will come under karma-yōga only if a person sings bhajans, it will come under karma-yōga; if a person performs a variety of vēdic rituals etc, it will come under karma-yōga only; all the other sādhanās will come under karma-yōga.

And any sādhanā which will indirectly help in jñāna prāp̥thi, that all will come under jñāna-yōga. If you are studying Sānskrīt language; generally people would not come near and even if they come, they will get vairāgyam at the shortest time. Even though it is not directly scriptures, when you are studying to help you in jñāna-yōga, that will be part of jñāna-yōga, equipping yourselves intellectually. You study, tarka śāstra, mimāṃsa śāstra, all for understanding original text or Śankarācārya's bhāṣyam, they all come under jñāna-yōga, because it helps you in gaining jñānam, and if you are studying the Gīta text by heart or upaniṣad text by heart that also will help you in doing the enquiry. Therefore it will come under jñāna-yōga; in short all the sādhanās should fall under these two alone. That is why Kṛṣṇa said in the third chapter:

श्रीभगवानुवाच |
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ |
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् || ३- ३ ||

[lōkē'smin dvividhā niṣṭhā purā prōktā mayā'nagha|](#)
[jñānayōgēna sāṅkhyānām karmayōgēna yōginām||3||](#)

He only mentioned these two yōgas. And in the 12th chapter, I talked about bhakti yōga; and there I mentioned Bhakti-yōga is not an independent or separate sādhanā, but it is a common name given to karma-yōga plus jñāna-yōga.

The beginning stage of Bhakti-yōga is called karma-yōga and the advanced stage of Bhakti-yōga is called jñāna-yōga; there is no Bhakti-yōga as a separate yōga I said and therefore the essence of Gīta is karma-yōga plus jñāna-yōga is equal to liberation. And since Bhagavat Gīta is a teaching is borrowed from the original scriptures, known as the vēdās (that you should not forget), vēdās are the original scriptures; Gīta has borrowed

from the vēdās. So when I say Gīta sāra, it is also vēda sāra; essence of vēda also is the same; what is that? karma-yōga plus jñāna-yōga is equal to liberation. Karma-yōga dealt with in vēda pūrva and jñāna-yōga dealt with in vēda antha bhāga.

And since these two are the primary sādhanās, in the 18th chapter, Kṛṣṇa is talking about these two repeatedly. Karma-yōga itself he talks three times; and jñāna-yōga also he repeats and towards the end also, he again and again summaries these two only.

And from verse No.50 to 55, we saw the summary of jñāna-yōga; emphasising the vēdāntic-meditation or nidhidhyāsanam, and now Kṛṣṇa reverts back to karma-yōga topic once again, from verse No.56 to 62. Previously from verse No.41 to 49, He talked about karma-yōga, he is repeating that from 56 to 62; with only a slight difference; there he emphasised svadharma; here emphasising bhakti or the attitude of devotion.

And there we saw verse No.60 in which Kṛṣṇa said Arjuna you will have to do karma in life, because karma alone contributes to the purification of the mind; you have to contribute to the society through some form or the other form of karma; and since you cannot escape karma, better choose a karma which will suit your personality; and that is why depending upon satva pradhāna; or raja pradhāna, you choose one profession or the other. If you do not know how to choose, go by heredity; jāti-wise, you choose karma, jāti means heredity, or guṇa-wise you choose your karma; and in this 60th verse, Kṛṣṇa emphasised svabhāva or guṇa based choice of profession; by guṇa we mean your aptitude or your inclination.

And as I said, the emphasis is the inclination because only then you love your profession. If you choose a profession, merely for the sake of money, your life is something and your profession is something; there is a constant strain in the personality and as I said, you always look for the weekend; because by Friday you are weakened. You will be tired because whenever you do something, you do not like, in one hour you will be tired. Whenever you do something; you do not like, you will be tired in one hour; when you do something you love, even 18 hours, you do not feel that.

And therefore Kṛṣṇa tells Arjuna: Your guṇa is rajō-guṇa and if you go to Himalayan cave and try to meditate, it would not work; therefore do not unnecessarily try to run away. So svabhāvajēna, svēna karmaṇā nibhadhaḥ; you are bound by a profession; which is born out of your svabhāva; therefore do not try to go against your nature.

And remember, this argument should not be abused; and the thief should not argue; by aptitude is in picking the pocket, etc. Then the police will say our aptitude is putting you in jail; therefore remember, whatever aptitude which falls within dharma; if I tend to love anything which is adhārmic; then even if it is my inclination; I have to change. As long as

it is a dhārmic one, you can choose a profession which is dharmic, and which is also in keeping with your life; Manusmṛti beautifully says; Ātmanaḥ priyamca; any profession you choose, you should like also.

And if you say, I got a job, I do not like, because the employment market, getting the job is itself difficult, where is the question of choosing, if you get a job which you do not like, what to do: I have told you the method; learn to loving the job you got. In fact, you can start liking anything. As Dayānanda Swami says; you can start liking even the cockroach. Anything you can like; you can change your mind to like. Therefore, Arjuna, your profession has to be kṣatriya profession and if you try to escape from that, you will not be able to do that; avaśaḥ api tat kariṣyasi, helplessly you will fight; instead of in Kurukṣētra; in the forest you will fight with somebody or the other; that you do it here itself. Up to this we saw.

Verse 18.61

ईश्वरः सर्वभूतानां हृद्देशोऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

īśvaraḥ sarvabhūtānāṃ hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā || 18.61 ||

अर्जुन Arjuna **Oh Arjuna!** ईश्वरः तिष्ठति Īśvaraḥ tiṣṭati **The Lord resides** हृद्देशे hṛddēśē **in the heart** सर्वभूतानम् sarvabhūtānam **of all beings**, भ्रामयन् bhrāmayan **revolving** सर्वभूतानि sarvabhūtāni **all the beings** मायया māyayā **through Maya** यन्त्रारूढानि yantrārūḍhāni (**as though they are**) **mounted on a machine.**

61. Oh Arjuna! The Lord resides in the heart of all beings; revolving all the beings through Maya, (as though they are) mounted on a machine.

So once you have chosen a profession, or any work through which you have decided to serve the society, because purity is only by giving; by taking mind can never be purified; tyāgēna ēva citta śuddhi; tyāgēna ēva mōkṣaḥ also; any kind of spiritual growth requires giving. Therefore through any type of profession; you contribute to the society. And that will be called karma; but it is not enough that you do karma; it has to be converted into yōgaḥ; and how do you convert karma into karma-yōga?

That method Kṛṣṇa gives in these two verses; and that method is converting that karma into an offering unto the Lord. The very profession should become a type of flower; and your performance should become an offering to the Lord. And if you convert it into an offering; two things will happen; the first thing is you should not do it with curse; because it is going to the Lord and therefore it should be done sincerely and wholeheartedly and not only that; it should be done cheerfully also. An indication of karma-yōgi is

cheerfulness and sincerity. You should not say that for the salary they give, this kind of work is enough! salary is incidental; salary we do not say not required; three times or four times we get hungry; nobody says money is not required; the quality of the work, should never be tied to the compensation; because compensation is looked upon as avāthanthara phalam or a by-product; the primary purpose is worship of the Lord; therefore be sincere and be cheerful; whatever be the profession.

And if I have to offer to the Lord to which temple I should go; in office there is no picture of the Lord etc. if you say; Lord Kṛṣṇa says: you need not go in search of any shrine or temple, because originally the residence of God; the original residence, you know what? you will say Vaikunṭham; or Kailsam; Badri, or Rāmēśvaram; Lord Kṛṣṇa says that the original residence of the Lord, is your own heart. And in the heart which is otherwise called the mind, the original Lord is there in the form of sākṣi caitanyam. Satyam, Jñānam Anantham Brahma; Yō Vēda Nihitam Guhāyam Paramēvyōman.

All the other residences, are not the real residences of the Lord, only place is your own heart; therefore Kṛṣṇa says: Hey Arjuna, Note this very clearly, īśvaraḥ sarvabhūtānāṃ hṛddēśē tiṣṭhati; to practice karma-yōga and to offer to the Lord, you do not require idols and pictures or shrines or temples; we were chanting; we are chanting daily before the class.

Ātmātvam giricamatim sahadaca, prāṇa śārīram grihaṃ, sārīram is the grihaṃ; dēhō dēvālaya prōkta; jīva dēva sanātana; body is the temple; the very jīvātma is none other than the paramātma. Therefore hṛddēśē, hṛdaya dēśē, why Kṛṣṇa says hṛdayam, because according to the scriptures, hṛdaya is the place of the mind. The location of the mind, according to the śāstra is not the brain, but it is the heart; which heart, right side or left side? One heart only you have.

Then the question will come, the Lord resides in the heart of Mahatmas and jñānis only; I should have a mahātma or jñāni around. Kṛṣṇa says; No No; Lord resides in the heart of everyone; sarvabhutanam hṛddēśē, whether one is a saint or a sinner; a criminal or a scholar, in everybody's heart, the Lord is there; the only difference in the case of the saint, he has purified the mind, and therefore Lord's presence more manifest; whereas in the case of people, whose minds are full of impurities, Lord is not absent, but Lord's presence is not manifest.

It is like a gold which is old one; old-gold and also gold that has been refurbished, that gold has extra shine; there is no difference in the gold; in one place, the gold is manifest because it has been cleaned, in the other it is not. Therefore Kṛṣṇa says that in your heart also, God is fortunately there.

Hey Arjuna, ḥṛddēśē, in antaḥkaraṇe, in what form he is there? śakṣi caitanya rupēṇa; in the form of witness consciousness; witness of what; the witness of presence of thoughts; as well as the absence of thoughts; every thought is known by me; and even the absence of thought is known by me; it is known because of which awareness; that awaring consciousness is Īśvaraḥ tiṣṭati.

What does the Lord do? What is his job? He says: sarvabhūtāni bhrāmayān; enlivening all the living being; remaining in the heart, the Lord enlivens every human being; by enlivening, we mean, the Lord lends consciousness; because the physical body by itself is inert principle; it does not have a life of its own; that is what we see after death; the body is decaying matter; the mind does not have consciousness of its own; the sense organs are also made up of subtle matter; and all these material vestures are now live and sentient; because of borrowed consciousness; if they enjoy borrowed consciousness, there must be somebody to lend.

So Kṛṣṇa says here the one who lends consciousness is called Ātma; therefore bhrāmayān means what: enlivening, energising; activating; which alone, we beautifully read in Kēnōpaniṣad; śrōtrasya śrōtraṁ manō yad vācō ha vācoṁ sa u prāṇasya prāṇaḥ. Eye is eye because of consciousness; ears are ears, because of consciousness; and if that consciousness or life is absent, the ears are there, but no hearing; Eyes are there, but no seeing; the doctor opens the eye lid and uses the torch and see and no response at all.

There is a beautiful Malayalam song; kaṇṇinu kaṇṇāya kaṇṇā കണ്ണിനു കണ്ണായ കണ്ണാ; You can understand; Kannā is the name of the Lord Kṛṣṇa; Hey Kṛṣṇa you are kaṇṇinu kaṇṇu, you are the eye of the eye. Therefore bhrāmayān, bhrāmayān means activating all the bhūtāni, here bhūtāni means what? Stūla, sūkṣma śarīrāṇi; which are jaḍa by themselves.

And how does the Lord activate? An example is given, yantrārūḍhāni māyayā; you have to supply the word ēva; like the dolls which are activated by a machine inside; like dolls which have been activated by a machine or battery; just wind and then leave the doll, it will talk, walk, and do everything; or even the robots; robo, robots are there; like that they do not have life of their own; but because of the battery inside; the fan does not have the power of its own; but there is the electricity inside. Similarly, the bodies are activated by the Lord.

But here a doubt may come; once we give the puppet example, one will misunderstand; we always misunderstand if one is not careful in any situation. So Swamiji you say all of us are puppets, and Bhagavān is making all us active; therefore all the bad karmas that are done by the individuals, who must take responsibility? Bhagavān is only making the

thief do the thievery. Then who should be imprisoned; doubt will arise; therefore very careful, I have analysed this elaborately in the 11th chapter; I will tell in the class itself, in the 11th chapter, I have discussed, nimittamātram bhava savyasācin; we should remember, Bhagavān is only lending general life or consciousness to us, but the type of action that we do is not determined by Bhagavān; but it is determined by our freewill only.

And what is the example that we give? Like the petrol in the car; petrol energises the car and gives the power to the car for its running; but petrol does not determine the direction of the running; it is determined by the driver. Bhagavān is not the driver; Bhagavān is like the petrol who enlivens; but whether I should do good or bad actions, who should decide? I should decide; Therefore Bhagavān is called sāmānya kāraṇam; our freewill is called viśēṣa kāraṇam. So this verse is talking about Bhagavān as the samānya kāraṇam; he is like the petrol who enlivens all the vehicles.

And how does Bhagavān does all these things? Māyaya; because of His Maya śakti; Bhagavān is not only able to create all the world and the body; but he is able to enliven also; because of his Māya śakti.

Verse 18.62

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिम् स्थानं प्राप्स्यसि शाश्वतम् ॥ १८.६२ ॥

[tamēva śaraṇam gaccha sarvabhāvēna bhārata |](#)
[tatprasādātparām śāntim sthānam prāpsyasi śāśvatam || 18.62 ||](#)

भारत bhārata **Oh Arjuna ! शरणं गच्छ** śaraṇam gaccha **surrender**, **तम् एव** tam ēva **to Him alone** सर्वभावेन sarvabhāvēna **whole heartedly** तत्प्रसादात् tatprasādāt **by His grace**, **प्राप्स्यसि** prāpsyasi **you shall attain** परां शान्तिम् parām śāntim **supreme peace** शाश्वतं स्थानम् śāśvatam sthānam **and the eternal abode**

62. Oh Arjuna! Surrender to Him alone whole heartedly. By His grace you shall attain peace and the eternal abode.

And what should you do? Since the Lord is there in your heart, enlivening your body and mind, you offer all the karmas to that Lord; and also take the support of the Lord in your spiritual progress. That Lord alone has to give you citta śuddhi, through your karma.

Because Bhagavān is the karma phala datha; every karma can produce two types of puṇyam; one is called spiritual puṇyam and another is called material puṇyam; material puṇyam is that which will give you all the material benefit, house, family, etc. and again spiritual puṇyam means what? Opportunity to study the Gīta. And also the capacity to

come here; if you are coming here, it is because of what: Puṇyam, may be of your last janma itself (if you have doubts of this janma); some time we have done.

So the Lord has to give you citta śuddhi, therefore surrender to the Lord by saying; māmōpatha samastha durithakṣaya dvāra; let rāgaḥ-dvēṣa kāma krōdhaḥ all go away. Therefore Kṛṣṇa says; tam ēva śaraṇam gaccha; May you take refuge in that Lord; by offering all the karmas to that Lord. Tam ēva; that Lord; What is meant by that Lord? The Lord described in the previous slōka; who is the Lord described in the previous slōkā? The heart resident Lord, give that to that Lord.

Tamēva śaraṇam gaccha; And what type of surrender it should be? sarvabhāvēna; wholeheartedly, sincerely, with śraddhā and bhakti; may you offer; whether that karma will give you material benefits or not, we do not know, but if you offer the karma to the Lord, spiritual growth is definite; material successes and failures are dependent on so many other factors. That is why in spite of our śaraṇāgati also, failures come materially. Swamiji, I broke the coconut to the Lord and then only stared, and yet I failed. Material results may come or may not come; because we do not how powerful is the obstacles; but spiritual growth is not a doubtful thing, it is definite;

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २.४० ॥

[nēhābhikramanāśō'sti pratyavāyō na vidyatē |](#)
[svalpamapyasya dharmasya trāyatē mahatō bhayāt || 2.40 ||](#)

In the second-chapter Bhagavān said. Therefore sarvabhāvēna, bhāva means what; bhakthi or reverential attitude; whole heartedly; whole heartedly (if you are writing, be careful of the spelling, it is w.. h... o.. l.... e; not h..o..l..e; there should not be a hole in the heart)! You should surrender to Me.

And tatprasādāt, and once you hand over the responsibility to the Lord; Lord will take you step by step; vivēkam, he will give in good measure; vairāgyam which is absent and given and replenished; śamādi ṣatka sampathi He will give; then mumukśatvam; all the four qualifications he will give; at the appropriate time Guru will be given; opportunity for knowledge, everything Bhagavān will give; you are in safe hands.

Tatprasādāt; by Īśvara anugrahaḥ; and even if you do not know what is the next step; Bhagavān will know about purchasing the right ticket for you and getting into the right train; you need not what are the stations to be crossed; the driver will take you through the appropriate stations. Bhagavān will accompany you and take you; tatprasādāt; you will reach the destination; what is the destination;

śāśvatam sthānam prāpsyasi; the permanent or the infinite goal of mōkṣa; the destination of mōkṣa, the eternal, you will attain. And what is the indication of mōkṣa? Whether it has come or not; how will you know; will there be any colour change in my skin?

Kṛṣṇa says the indication of mōkṣa is param śāntiḥ; spiritual progress is indicated by abiding relaxation, abiding peace; abiding poise, abiding equanimity is the indication of mōkṣa. Therefore Kṛṣṇa says: Param śānthim prāpyasi. How, by going through all the necessary steps which is citta śuddhi, then guru prāp̥thi, is the next step; then śṛavaṇa prāp̥thi, means what, listening and then it should lead to jñāna prāp̥thi; which will lead to mōkṣa prāp̥thi; these are the various stations that you will go through.

With this Kṛṣṇa concludes the karma-yōga summary, which he started from verse No.56.

Verse 18.63

इति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८.६३ ॥

[iti tē jñānamākhyātam guhyādguyataram mayā |
vimṛśyaitadaśēṣeṇa yathēcchasi tathā kuru || 18.63 ||](#)

इति iti **Thus ज्ञानम् jñānam (this) knowledge गुह्यतरम् guhyataram more secret गुह्यात् ākhyātam guhyāt than every (other) secret आख्यातम् ākhyātam has been imparted ते मया tē mayā to you by Me विमृश्य एतत् vimṛśya ētat having analysed this अशेषेण aśēṣeṇa completely कुरु kuru do तथा यथा इच्छसि tathā yathā icchasi as you like**

63. Thus (this) knowledge, more secret than every (other) secret, has been imparted to you by ME. Having analysed this completely, do as you like.

Now Kṛṣṇa wants to formally conclude the Gītā teaching in the four verses 63 to 66. He is formally concluding; because he has repeated karma-yōga three times; he started 18th chapter with karma-yōga; but with a new name; in the 18th chapter karma-yōga was presented with a new name (I do not know whether you remember), and that name was sāt̥vika sanyāsa; and thereafter he summarised karma-yōga a second time, from 41 to 49 and third time, He summarised from 56 to 62; Three times, he has given karma-yōga summary.

Then jñāna-yōga also he summarised twice; from verse 13 to 17, he summarised one time and then 50 to 55, he summarised again; now he feels summary I have repeated several times; and Arjuna is intelligent enough and therefore it is not necessary again, Kṛṣṇa himself concludes with Iti.

In this manner; jñānam tē ākhyātam; I have given you the Gīta teaching; So very valuable important Gīta teaching I have imparted to you; which started from 2nd chapter, 11th verse; Iti means from the 2nd chapter, 11th verse; you have to take that meaning. What is the verse; aśōcyān... the up to the previous verse. 18th chapter, 62nd verse; I have very elaborately taught you the Gīta śāstra, which is the sāra of the vēdās.

And do not take this teaching for granted; just because I have so easily given to you and also I have not charged you; for anything uncharged, the value is less!! so therefore just because I have not charged you, and just because I have immediately accepted to teach you; without showing graaki, when you said śiṣyastē'ham; therefore do not take this teaching for granted;

this is the rarest teaching; guhyataram jñānam; guhyataram means greatest secret; there are so many secrets in the world; and in the mantra śāstra; also the mantras are not revealed; all those secrets are there; but this ātma jñānam is more secret than all other secrets;

Therefore guhyādguyataram; rare teaching I have given to you; and ultimately I do not want to tell you what you should do.

Arjuna's question was what; should I fight; or should I not? Tadēkaṁ vada niścītya yēna śrēyō'hamāpnuyām (3.2).

Here Kṛṣṇa says: I do not want to tell you, do this or do that; because you are a thinking human being; you should not lead your life based on other people's advices. If you have to live by other people's advices, then why should I give you buddhi; I would not have given you buddhi. Since I have given you intellect and the thinking power, you draw information or knowledge from all sources; you use the other people to learn but every decision ultimately you yourself should make; you should be responsible for your life.

We are not like dogs; so you are not a puppet or a dog; you are a thinking human being, and not only that; if I take decisions for you, you will ultimately depend upon me for every small thing, including, what dress I should wear today. In India it happens; age is above 60; śaṣṭiabdapūrthi is over; but even for small decisions, I have to consult my amma and appa; they will say; that is not the correct thing; up to a particular age when I cannot think and decide, I can go by others' advices; but beyond that age, I have to decide. Then does that mean that I should not listen to other people. Listen to others, elders are there; gurus are there; parents are there; śāstras are there; gather input from everyone but you should decide and also you should face the consequences of your decision; and generally our problem is we do not the courage to face the consequences. Therefore we should blame someone, therefore we put the decision on others.

Here Kṛṣṇa says: Arjuna I am not going to decide for you. My aim is educate you and not to command you; and therefore *ētat aśēṣēṇa vimṛśya*; whatever I have taught you analyse; and you find out where you stand in spiritual ladder; because the decision will depend upon the level the spiritual level of the person; until *citta śuddhi*, karma is important. After *citta śuddhi*, one has to gradually reduce karma; whether I should do more karma, or more vēdāntic study; is not an uniform advice, since the level of the student vary; one person should increase the karma whereas the other should decrease the karma.

So how can we give uniform advice? A doctor cannot say that all the people with the headache should take aspirin; that is dangerous because, headache can be caused by 2500 causes; including family members; spouse itself can cause headache; So how will aspirin help. Therefore, remember, there is no uniform spiritual advice, for one *śṛavaṇam* is important; for one karma is important; for one japa is important; Therefore you should understand what is the role of every *sādhāna* and I should introspect and see where I stand and accordingly I have to decide. Therefore Kṛṣṇa says, *ētat vimṛśya*; understand this very well by analysis;

And thereafter *yathēcchasi*; whatever you decide as the appropriate course of action; for you, according to your need. *Yathēcchasi tathā kuru*; this is the job of every elderly person. So there are many people dependent on us for their decision; we can certainly help others in taking decisions; but ultimately, they should not depend on us; they should be able to decide by themselves; because we are not going to be permanently there; our children cannot eternally ask us for everything; they must be able to decide.

Giving independence to others is appropriate education; but if I have to give independence to others, I should be strong enough, because we are dependent on others depending on us. Do you understand; I will repeat. We are dependent on others depending on us; so our son regularly was asking; now after marriage he is not consulting us; but his wife; previously you are asking mother for advice; now the wife; But now the mother gets angry; angry with the daughter in law; as till her arrival, he used to ask the mother's advice for everything; now she feels neglected, because of the daughter-in-law.

Our problem is we want others to depend upon us. Wanting to be wanted is a form of *saṁsāra*. Wanting to be wanted by others, is a form of *saṁsāra*; and as long as I want to be wanted by others, I will keep them under my control; for each thing you should ask me and then only you should act. Thus we order.

Kṛṣṇa says: This is not correct; gradually help them to become independent of you; healthy parenting is making the children independent of the parent; healthy teaching is making the student independent of the teacher. Kṛṣṇa says I am a true teacher. Therefore I am not going to command you; yathēcchasi tathā kuru.

Verse 18.64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८.६४ ॥

Sarvaguhyatamaṁ bhūyaḥ śṛṇu mē paramaṁ vacaḥ |
iṣṭō'si mē dṛḍhamiti tatō vakṣyāmi tē hitam || 18.64 ||

भूयः bhūyaḥ **again** शृणु śṛṇu **listen** मे परमं वचः mē paramaṁ vacaḥ **to MY supreme word**,
सर्वगुह्यतमम् sarvaguhyatamam **the most secret of all** इति असि iti asi **since you are** दृढम्
इष्टः मे dṛḍham iṣṭaḥ **me very dear to ME** ततः tataḥ **hence** वक्ष्यामि vakṣyāmi **I shall tell** हितं
ते hitaṁ tē **what is good for you**.

64. Again listen to My supreme word, the most secret of all. Since you are very dear to Me, hence I shall tell what is good for you.

So Kṛṣṇa gave freedom to Arjuna in the previous slōkā; and that means what; now Arjuna has to use his freewill and remember freewill is that which can be used or which can be abused also. Swami Dayānanda describes freewill as that which can be abused. And therefore Kṛṣṇa gave the freedom, but still out of compassion, Kṛṣṇa is worried; Arjuna after learning all these 18 chapters, thoughtfully he may choose the wrong course.

Like that example, the ceiling is very low; the door is very low therefore, they said, be careful, ceiling is very low, therefore you have to bend your head; and this person wanted to be careful and he bent his head from here itself and then what did he do, and exactly when he came under the room, he raised his head and got hit.

So there are two mistakes; one is called thoughtless mistake; other is called; thoughtful mistake; Kṛṣṇa is worried; Arjuna may after 18 chapters, may decide wrongly, therefore once again, he does not want to command, you fight, he does not want to say; therefore he says once again I will summarise the Gīta; everything is over; **ബഹുമാന പാടിയാളി**. Maṅgalam has been sung; therefore once again. Bhūyaḥ; once again;

Guhyatamaṁ bhūyaḥ śṛṇu; the greatest secret of this teaching.

Paramaṁ vacaḥ; my supreme words; my greatest words, which is the rarest one, may śṛṇu; listen to me; hear from me.

And why Kṛṣṇa is repeating again and again; Kṛṣṇa wants to be wanted; or will Kṛṣṇa be affected by Arjuna's wrong decisions; When we try to give freedom to our children, what is our problem, we are willing to give freedom but our worry is what, if they make a wrong decision, we are going to be hurt, that is why we are hesitating to give freedom; I can give freedom to the children only when my heart is ready. I will not be affected when the children make wrong decisions. Similarly the Guru can give total freedom to the disciple, only when the guru is not going to be affected by the wrong decision.

Therefore Kṛṣṇa here says here that not because I will be affected by your wrong decision, whatever you decide, I will not be affected, still I am repeating because iṣṭō'si; because of my compassion towards you; and also you have taken refuge in me. Therefore I feel responsible; therefore may iṣṭaḥ asi

And that too not ordinarily dṛḍham; you are very very dear to me; and therefore, not because I will be affected by your decision; Bhagavān will never be affected by anybody's right or wrong decision; he has given us all freedom; He says you do what you want; be ready to face the consequences; I have given you the correct warning; I have written correctly in the board; you take the decision and face the consequences; ततः ते हितं वक्ष्यामि **tataḥ tē hitam vakṣyāmi**, I am telling you what is good for you; and what is that; he is going to summarise once again; the entire Gīta.

Verse 18.65

मन्मना भव मद्भक्तः मद्याजि मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८.६५ ॥

manmanā bhava madbhaktō madyājī māṃ namaskuru |
māmēvaiṣyasi satyaṃ tē pratijānē priyō'si mē || 18.65 ||

भव मन्मनाः manmanāḥ bhava **fix the mind on ME** मद्भक्तः madbhaktaḥ **(be) MY devotee**
मध्याजी madhyājī **(be) MY worshipper** नमस्कुरु माम् namaskuru mām **surrender to ME**
एष्यसि eṣyasi **you shall reach** माम् एव mām ēva **ME alone**, सत्यं प्रतिजाने satyaṃ pratijānē
truly do I promise ते tē **to you**, असि मे प्रियः asi me priyaḥ **you are dear to ME.**

65. Fix the mind on ME. (Be) MY devotee. (Be) MY worshipper. Surrender to ME. You shall reach ME alone. Truly do I promise to you. You are dear to ME.

These two verses are the final final final summary of the Gīta; considered to be one of the important slōkās; both 65 and 66; are very important; 65th verse summarises karma-yōgaḥ; and 66 verses summarises jñāna-yōgaḥ. Previously he had several verses to summarise to karma-yōga; and several verses to summarise to jñāna-yōga; here one verse summary of karma-yōga and one verse summary of jñāna-yōga. That means these

two verses contain the entire Gīta. So even if you forget the Gīta; which you should not, you should not forget these two verses are sāra sāra.

And in this karma-yōga summary, Kṛṣṇa tells a God-centered lifestyle is karma-yōga. An active God-centered life style in which I contribute to the Society; which is the first stage of life; an active God-centered lifestyle in which I contribute to the society is karma-yōga.

Then what will be jñāna-yōga; a withdrawn knowledge-centered life-style will be called jñāna-yōga; in the next verse. So this is the essence, the meaning of the verse, we will do in the next class.

Hari Om

236 Chapter 18, Verses 65-66

ॐ

Up to the 64 verse of the 18th chapter, Lord Kṛṣṇa summarised the entire bhagavad Gīta teaching consisting of two main sādhanās, viz., karma-yōga and jñāna-yōga; he summarised karma-yōga three times in this chapter and he summarised jñāna-yōga twice in this chapter and Lord Kṛṣṇa feels satisfied with his summary; And therefore he told Arjuna that I have told everything that I wanted to say. I do not want to impose any idea upon you; I do not want to impose any decision upon you; you have to make your decision based upon my teaching.

Therefore Kṛṣṇa said vimṛśyaitadaśēṣēṇa yathēcchasi tathā kuru; I am only a guru to enlighten you, but I am not here to take decisions on behalf of you. And after saying this much, Kṛṣṇa is still worrying in a corner of his mind. Even though predominantly he feels confident that he has taught him well; but still Kṛṣṇa feels diffident; after hearing all the 18th chapters, perhaps Arjuna may take a wrong decision, and therefore Kṛṣṇa feels like summarising the entire Gīta; for which he gave in the introduction in the 64th verse; sarva guhyatamam bhuyaḥ ṣṛṇu; even though I have completed my teaching, but still on parting I will summarise the whole teaching once again, which Kṛṣṇa wants to give in the next two verses; that is the 65th and 66th verse; which is going to be the final summary of the Bhagavad-Gīta. And as I said in the last class; the 65th verse is the summary of the karma-yōga and the 66th verse is the summary of the jñāna-yōga; both are very important verses; we will see now.

मन्मना भव मद्भक्तः मद्याजि मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८.६५ ॥

[manmanā bhava madbhaktō madyājī māṃ namaskuru|
māmēvaiṣyasi satyaṃ tē pratijānē priyō'si mē || 18.65 ||](#)

So in this verse, Lord Kṛṣṇa summarises karma-yōga which is nothing but a religious way of life; a God-centered way of life. And this religious way of life which Kṛṣṇa has been teaching in all these chapters, begins with two main sādhanās.

The religious way of life begins with two main sādhanās; one sādhanā is allotting exclusively sometime daily for prayer. So prayer is the first sādhanā for religious life, depending upon the convenience, it may be half an hour, or one hour or three quarter of an hour, it is compulsory for a religious way of life; no excuses are allowed. And preferably, the time allotted should be in the morning; so that the impact of the prayer will continue throughout the day. So if one can allot time twice a day; wonderful; but if it is only once, preferably in the morning, and that too preferably before or during the sunrise; which means we have to get up early.

So watching TV till 1 a.m. HBO or AXN and then getting up 10 a.m. in the morning, that business will not work. Get up either before or during the sunrise; and allot sometime for prayer; it can be in the form of pūja if one knows or it can be in the form of pārayaṇam; reading the scriptures or it can be in the form of japa; and if the nama japa is done mentally, it becomes a form of dhyanam also. Japa itself is dhyanam; when it is done mentally. So this is one important sādhanā, I will call it prayer.

And the second important sādhanā of religious life which people do not emphasise nowadays is a thorough study of the Bhagavad-Gīta; which is called the svadhyāya which is called brahma yajñāḥ; we are supposed to study the original vēdantham. Since the Bhagavad-Gīta is the essence of the vēdās, one Gīta book, thorough, complete, comprehensive study; by study I do not mean learning to chant; I mean the learning of the meaning of the śāstra is second compulsory and important religious sādhanā; so prayer and study of the Gīta.

गेयं गीता नाम सहस्रं
ध्येयं श्रीपति रूपमजस्रम् |

[gēyam gītā nāma sahasram](#)
[dhyēyam śrīpati rūpamajasram |](#)

Śankarācārya tells in Bhaja Govindam; every one of you should study the Gīta; so prayer and Gīta study is the beginning of religious life.

And if a person begins with this, sooner or later, a person finds a big transformation in life. because by the study of the scriptures; one begins to know more about oneself; more about the world and more about God: Jīva, jagat, Īśvara are understood more clearly and which brings about a total transformation in our perspective or outlook; And not only there is a transformation in the outlook, there is a transformation with regard

to our perspective of life and its goal; எதுக்காக வாழணம்; எதை அடையணம். For what purposes we live; what should we achieve. With regard to life and its goals also there will be a transformation in the outlook. This is the next stage of religious life.

And when a person continues these two; which two? Prayer and study; which are compulsory throughout, like the tāmrapa ṣṭuti it should be there, not only there will be a transformation in perspective, God enters the life of that person. God is no more someone distantly present beyond the cloud; God becomes an integral part of this life. God becomes a companion or partner in his or her life; and God in the form of Iṣṭa dēvathā; in the form of Rāma or Kṛṣṇa becomes an integral part; his regular prayer includes:

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी । श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥

[vanamālī gadī śāṅgī śaṅkhī cakrī ca nandakī | śrīmān nārāyaṇō viṣṇurvāsudēvō:'bhirakṣatu](#)

God is my primary companion and help. Other people may be available; may not be available; my primary companion and my primary relationship is God alone, in the form of my Iṣṭa dēvathā. This is the entry of God as a partner or companion; this is the next stage.

And if a person continues to the religious life; sooner or later, he discovers God is not only my companion in my life; the scriptures point out that God is the ultimate goal of life also. Previously I considered God is only a companion in accomplishing worldly goals; God was never considered a goal at all. Goals are different. God is only a companion to help me in achieving the goal; but sooner or later, God is discovered not only as a companion and a help, but God occupies the list of my goals of life. There are so many goals; 7847 goals are there; just a number, you can put any number, and in that list, previously God was not included; God is only a help in fulfilling these goals; but now God is not only a companion but God enters the list of my goals. The moment God enters the list of my goals, God gets a new name; God as a goal is called mōkṣa. The moment God enters the list of goals, God is given a new name. What is the name of God now? Mōkṣa.

And once God or mōkṣa has entered my list of goals; I am called a spiritually-religious-person. Until now, I am only an ordinary-religious-person; not spiritually-religious-person; an ordinary-religious-person is converted into spiritual-religious-person. When? When God is no more a mere companion; God is my goal also. When God or mōkṣa is one of the goals; I am called a mumukṣu. So this religious person has now become a mumukṣu; the moment God has become one of the goals of life; and still he will continue the fundamental religious sādhanā. What are the two? Remember; prayer and study; that should be continued.

Then what happens? God was occupying my list of goals as one of the goals of life; and in the list, it was occupying some remote position. If there are 7437 goals, God occupied the 7437th position, and if this religious life continues; the ranking of God improves; Poor God also is ranked by us; So from 7437th, it become 36th, then 35th God climbs the ladder, as my rating of God as human goals increases. And after several months or years or decades or perhaps janmas, God reaches the top of the list. So instead of being one of the goals of life; God becomes the top primary goal.

And as a mumukṣu also; he has evolved from mandha mumukṣu to madhyama mumukṣu; Mandha mumukṣu to Madhyama mumukṣu. What is the difference? For a mandha mumukṣu, God is one of the goals, somewhere down below; but for a madhyama mumukṣu, spiritual-seeker, God occupies the topmost position; it is the greatest puruṣārtha.

And still he should continue the religious life; consisting of two things. What are those two things? Prayer and study; which should not be left. Then what will happen? Once God-desire occupies the top goal of life, gradually the God-desire gets stronger and stronger and stronger; the religious life nourishes the God-desire; and as it is nourished, what will it do? The God-desire begins to eat up the other desires. God-desire begins to eat up the other desires; How many? 7437, till this class finishes, I will keep that number, 7436 down below are there; What will it do? This desire becomes so significant and all-consuming and obsessive. Then slowly, other worldly desires will begin to appear smaller and insignificant, just as for a grown up person, desire for toys will gradually drop, and you do not have any regret also; you do have any regret? In that days, I had desire for toys, now that desire is gone; are you sad about it, not only it has gone; you do not have any regrets; in fact, you do not publicise to everyone; I do not have toy desire. If you publicise, some problem. So this is called transcendence; or growing out of finite and smaller desires and all of them are consumed by what? mōkṣa iccha; Īśvara iccha or mumukṣutvam and a time comes when all other goals disappear and in the entire list, there is only one goal. And what is that? God or mōkṣa. And when it is only one goal; can you call it the topmost goal? Topmost when you say, there should be a list; then only top or bottom comes; there is no list at all; there is only one. From topmost goal to only goal.

How is the progress? One of the goals, to topmost goal, to only goal. When God is one of the goals, the person is called mandha mumukṣu; when God or mōkṣa is the topmost goal, is called madhyama mumukṣu; when God becomes the only goal, he or she is called, uttama mumukṣu. Thus karma-yōga or a religious way of life, will gradually nourish him and will take this person up to what? uttama mumukṣu and this uttama

mumukṣu is called sādhanā catuṣṭaya sampanna adhikāri. This is the height of karma-yōga.

And once a person has reached this stage; wherein there is only one goal in life and that is mōkṣa, karma-yōgaḥ has done its job. Now he is ready for what? The next level of sādhanā called jñāna-yōga. So the first level is presented in this slōkā; manmana bhava, etc. and this verse is almost the repetition of the last verse of the 9th chapter. In the 9th chapter last verse, Kṛṣṇa has said the same thing; I will give the running meaning of this verse. And I am not going to elaborate on this, c/of that 34th verse.

So what is this running meaning of this religious way of life?

Manmana bhava; keep me in your mind; let your life be God-centered life; may you not forget the role of God.

Mad-bhakthaḥ bhava; May you become my devotee; may you develop a devotion towards me; initially as a companion, love me; later as one of the goals of life, you should love me; later as the topmost goal of life you should love me; and finally as the only goal of life you should love me. Thus you nourish your love and devotion towards me; madbhaktha bhava;

and madyāji bhava; may you worship me; which alone I pointed out as the first religious discipline; allot sometime however busy you may be, preferably in the morning, for worship and prayer. And even those doctors who are talking about stress and strain, even they are talking about some time for prayer and meditation. And therefore madyāji bhava; may you worship me; and initially you allot exclusive time for worship and later you convert your regular life into a form of worship; yad yad karma karami, tat tat akilam, sambo tavaradhanam.

Two types of worship; one is exclusive worship which is direct worship and the second is indirect worship. And what is indirect worship? Converting your very life into a form of worship. Which is very important? Both are important; both direct and indirect should be there; madyaji bhava;

Mām namaskuru. And may you surrender unto me; may you take refuge in me; for facing the challenges of life; for facing the crisis of life; for facing the failures of life; for facing the losses of life; every moment of life is a challenge; if you want a shock absorber; may you have me; [mat cittaḥ](#); [sarva durgāni mat prasādāt tariṣyathi](#).

And if you follow this, mam ēva esyasi; you will reach the goal of life, which is myself, mōkṣa.

Ma ēva ēsyasi; not directly, but coming through jñāna-yōga, which is the next stage of life; so through jñāna-yōga; you will reach me.

Satyam; this is 100% guarantee, I am giving you a guarantee card, not 3 months valid or 6 months valid, eternally valid;

And tē pratijane, I am promising to change. You see the transformation in yourself; here the peculiar problem that the human being faces is only if he sees the transformation, he will study the Gīta; and only if he studies the Gīta, he will see the transformation; கல்யாணமானால் பைத்தியம் தெளியும்; பைத்தியம் தெளிந்தால் தான் இன்னொரு பைதியம் இவனைபண்ணிப்பா கல்யாணம் இவளை/. kalyanamānal paithiyam theliyum; paithiyam telindaal than another paithiyam will marry him; Therefore this is a catch 22 situation; he says I will study Gīta if you promise transformation; and I say I will promise transformation if you study Gīta; and people are not willing to see the transformation; Somewhere you have to experiment and see.

prathijānē; I am not promising; Kṛṣṇa is promising; you see the change in your life;

and His promise also is not a commercial promise; priya asi me, you are dear to me; therefore I will never give you a false promise; therefore it is reliable; believe me; start your religious life. This is the first stage called karma-yōga.

Now Kṛṣṇa is going to present the 2nd stage of jñāna-yōga.

Verse 18.66

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

sarvadharmān parityajya māmēkaṃ śaraṇam vraja |
āhaṃ tvā sarvapāpēbhyō mōkṣayīṣyāmi mā śucaḥ || 18.66 ||

परित्यज्य parityajya **Having renounced** सर्वधर्मान् sarvadharmān **all actions** व्रज माम् एकम् vraja mām ēkam **seek ME, the nondual**, शरणम् śaraṇam **(as your) shelter** अहं मोक्षयिष्यामि ahaṃ mōkṣa yiṣyāmi **I shall liberate** त्वा tvā **you** सर्वपापेभ्यः sarvapāpēbhyaḥ **from all sins** मा शुचः mā śucaḥ **do not grieve**

66. Having renounced all actions, seek ME, the nondual, (as your) shelter. I shall liberate you from all sins. Do not grieve.

So this is the final jñāna-yōga summary of the Gīta; and this is also the final teaching verse of the Gīta; the later verses are only winding up verses; and therefore this is called the carama slōkā; carama slōka means the final teaching verse. The teachings started from the 11 verse of the 2nd chapter, and the teaching is concluded in the 66th verse;

therefore this is called carama slōka; and therefore considered to be a very important slōkā.

And even though this is a summary of jñāna-yōga, Kṛṣṇa does not directly mention jñānam anywhere in the verse. If you look at the whole verse; nowhere the word jñānam or enquiry or teaching or vēdānta; or vicāra, no such word is used, Therefore jñāna-yōga is hidden in this verse; implicit in this verse; it is not explicitly available. This is last mischief of Kṛṣṇa. Can't he say neatly? This verse contains jñāna-yōga in implicit form. And therefore by superficial study, we will not be able to see any jñāna-yōga in that. And not only jñāna-yōga is not evident.

Superficially seeing this verse can be a confusing verse also, subject to different interpretations. If you look at this simple translation of this verse it will be startling; Kṛṣṇa startling; Sarva dharmān paritajya; renounce all dharma; dharma means, virtues, morals, ethics, punya karma whatever be the translations; literally the sentence means give up all the dharmas. In fact throughout the Gīta Kṛṣṇa has talked about the importance of dharma. In fact he told in the 4th chapter, my very arrival my very avathāra is for what purpose; do you remember the slōkā;

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४.८ ॥

[paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |
dharmasamsthāpanārthāya sambhavāmi yugē yugē || 4.8 ||](#)

My purpose of avathāra or the very purpose of My arrival is the promotion of dharma; 4th chapter He said that; And how does Kṛṣṇa promote dharma? All of you do dharma; satyam vada, dharmam cara. Here mischievous Kṛṣṇa says; give up all dharmas. How confusing it is; and he had said when dharma comes down, I will take avathāra; And the same Kṛṣṇa says: all of you give up dharma; and that too not one or two dharma; sarva dharma.

And this is the most comfortable line also. In kali yuga; all the immoral people, all those people who compromise with values, all unethical people can say that I follow the central teaching of the Gīta; which Kṛṣṇa has given in the carama slōka; give up all the values. Kṛṣṇa has said, that is what I have been doing all these years; and after reading this slōka; I do not have guilt also. Earlier I had some guilt; but now it is not there. So this is confusion no.1. How can Kṛṣṇa say: renounce dharma?

The next confusion is what? In the latter part He says: mām ēkam śaraṇam vrja; you approach Me as the only refuge or shelter; you approach Me as the only refuge or shelter; mām means Me; and śaraṇam means refuge of shelter; ēkam means the only

shelter; And therefore this also creates the confusion; what is the confusion; Only Kṛṣṇa is the ultimate refuge; He says that I am the only the ultimate refuge; All the Kṛṣṇa bhaktas declare and in fact, all the vaiṣṇavās declare and the Hare Kṛṣṇa people declare, Kṛṣṇa alone is the real God; Kṛṣṇa is the only protector; and therefore do not worship any other God; Śiva will not come to protect; Ganapathi will not come to protect; even Rāma they do not accept; they even change the Hare Rāma Mantra; reverse it; normal mantra is what?

Hare Rāma Hare Rāma. Rāma Rāma Hare Harē |
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Harē ||

They say you should not say like that, because primary God is Kṛṣṇa; therefore you should chant like this:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Harē.

This is another great confusion. People refusing to go to Śiva Temple; even they will not say the name; because why? This Kṛṣṇa has said; you will get mōkṣa only if you come to Me. Just this slōka read superficially; not only it does not bring out the implicit jñāna-yōga meaning, but it also confuses a person.

And therefore Śankaracārya comes to our rescue and brings out the jñāna-yōga meaning. Now we will see how this conveys the jñāna-yōga, step by step;

The first quarter; What is that? Sarvadharmān parityajya; the word dharma Śankaracārya tells in this context, must include adharma also. Kṛṣṇa does not mention that because it has been all the time talked about before; all the scriptures repeatedly say; you have to give up adharma; unethical activities and since it is very evident; even without Gīta study, everyone knows; Kṛṣṇa does not mention; therefore you add adharma also in the list and therefore you should read; sarva dharma-adharmān parityajaya.

Then the next question. What do you mean by the word dharma; different people give different meaning by studying the Sānskrīt dictionary. In the Sānskrīt dictionary if you see the word dharma, you will get a 108 meanings. How to do you which one should the meaning; Here the word dharma has a technical meaning, it is all punya karmani, all the vihitha karmas are dharma; all the proper activities; ethical activities prescribed in the śāstras; in the form of kāyika karmāṇi; proper physical activities; vāchika activities; proper verbal activities; and mānasa karmāṇi, proper mental activities; All put together we will call punya karmani.

Then naturally the word adharma will mean the opposite of that; all the unethical improper activities; kāyika, vācika, mānasa pāpa karmāṇi. So dharma is equal punya

karmāṇi; kāyika, vācika, mānasa puṇya karmāṇi and adharma means kāyika, vācika, mānasa pāpa karmāṇi.

And the word sarva means all puṇya pāpa karma. In short, all karmas; karma means what? Activities. Because all karmas should come under either proper and improper activities; therefore the literal meaning of the first quarter is: Renounce all activities; Renounce all actions is the literal meaning.

Now the problem is: How can a living being renounce all the actions? It is impossible for a living being to renounce all the actions which Kṛṣṇa himself has declared before:

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् | 3.4 |

[Nahi kascit kṣṇam api, jathu thiṣṭathi akarma kṛt |](#)

And in the 18th chapter; Kṛṣṇa said na hi dēhabhṛtā śakyaṁ tyaktuṁ karmāṇyaśēṣataḥ..18.11 No living being can give up all the activities totally.

In the fifth chapter Kṛṣṇa said; Even the survival requires certain basic minimum activities; even the greatest sanyasi who has given up all karmas will have to do the minimum activity of eating, drinking, drinking means water; not something else; you have to be careful; cleaning, all these activities are there. Total activities can be given up only at the time of death; when other people will become more active to dispose of the body.

Therefore the first mischief we find here is that Kṛṣṇa is giving an improper impossible advice. What is that? Give up all the karmas.

Now we have to find out what is the significance of this statement; and the significance of the statement you can understand only if you remember the teachings contained in all the previous chapters, because this is supposed to be summary. Therefore Kṛṣṇa assumes that you remember the teaching before and what is the teaching before; Kṛṣṇa said in the previous chapters that all the karmas or actions belong to the body-mind complex alone. It is a very important teaching that Kṛṣṇa gave; all the karmas belong only the body-mind complex; prakṛthē kriyamānāni guṇai sarvani sarvaśa; in Tatva bodha language, the śarīram alone has got karma.

And therefore, as long as I am identified with the body-mind complex, all the actions of the body-mind complex will belong to me alone; and the identification with the body-mind complex is called dēha-abhimāna; or ahaṁkāra. Ahaṁkāra vimūdhātma karta aham iti manyathē; When I have ahaṁkāra, when I have got dēha-abhimāna;

identification with the body mind complex, then all the karmas belonging to them; will become what? My karmas.

Therefore, if you have to give up all the karmas; it is possible in one way; and in fact it is possible only in one way. And what is that? Give up your dēha abhimāna; identification with the body mind complex; which means the notion that I am the body, I am the mind. Identification with body-mind complex means what? The notion the idea that I am the body, I am the mind.

Therefore karma tyāga is equal to dēha abhimāna tyāgaha. Again you see where he is going; Very technical verse; karma tyaga means dēha abhimāna tyāga; dēha means body-mind complex, abhimāna means identification; identification with what; the notion that I am the body and the mind.

Then the next step is: I can give up the dēha abhimāna; I can give up the body-mind identification only if I know that I am someone different from the body-mind complex. I can give up dēha abhimāna only if I know that I am someone different from the dēha; which is called dēhi. In the second-chapter itself; from the 12th verse up to the 25th verse, Kṛṣṇa takes lot of pains to teach that you are not the body, you are not the mind but you are the dehi, different from the dēha. Then who am I; I am the ātma caitanyam, the consciousness principle, and what type of consciousness; which is not part, product or property of the body, which is an independent entity which pervades and illumines the body, enlivens which is the limited by the boundaries of the body, and which survives even after the fall of the body; Very good: 100% marks; Therefore I am the ātma chaitanyam, which is akartā and abhōktā. So this is called ātma jñānam.

And when I get ātma jñānam; what is the consequence? I give up the dēha abhimānam and when dēha abhimāna is given up; then all the karmas of the body, that abhimāna also I give up, as said in the fifth chapter, paśyañśṛṇvan sprśaṅ jighrann aśnan gacchan svapan śvasan 5.8 aham naiva kincit karōmi.

Therefore, remember the three steps; I asked you to give up sarva karma; karma tyāga is accomplished by dēha-abhimāna-tyāga; dēha-abhimāna-tyāga is accomplished by ātma jñānam, which is called jīvātma-svarūpa-jñānam.

Therefore sarva dharmān parityajya means gaining the knowledge of the jīvātma svarūpam. Sarva dharmān parthyajya means gain the jīvātma svarūpa jñānam. What is the knowledge? No karma belongs to me; all the karmas belongs to the body mind complex, and I have no connection with the body mind complex; This is the first stage of jñāna-yōga; which is called jīvātma svarūpa jñānam. In technical language; tvam padartha jñānam.

Then the next stage of jñāna-yōga is paramātma aikya jñānam; which will come in Mam ēkam śaraṇam vrja; Mam ēkam śaraṇam vrja is paramatma aikya jñānam. Sarva dharmān parityajya is jīvātma svarūpa jñānam; mam ēka śaraṇam vrja is paramatma aika jñānam. How do you say so? That we will see in the next class.

Hari Om

237 Chapter 18, Verses 66-69

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In the verses 65 and 66 of the 18th chapter, Lord Kṛṣṇa gives the final summary of the Gīta teaching; 65th summaries the karma-yōga sādhanā; and the 66th verse summarises jñāna-yōga sādhanā; and with the 66th verse, the actual teaching part of the Gīta is over. From the 67th verse onwards, we get only some concluding verses, talking about the glory of the teacher, student, the teaching, etc. and since the 66th verse is the final teaching verse, it is called carama slōkā and because of the expression śaraṇam vrja occurring in this verse, it is also called śaraṇagathi slōkā.

Śankarācārya points out that through this śaraṇagathi slōkā, Lord Kṛṣṇa is talking about jñāna-yōga sādhanā and in this verse, the first line talks about jñāna-yōga and the second line talks about jñāna-yōga phalam, i.e. mōkṣa. Jñāna-yōga consists of two stages, and the two stages are presented in the first two quarters of the first line; sarva dharmān parityajya is the first stage of the jñāna-yōga and māmēkaṁ śaraṇam vraja is the second stage of the jñāna-yōga; sarva dharma parityajya is stage one; Īśvara śaraṇāgati is the stage two.

And I explained the stage one in the last class; sarvadharmā parityāga, ultimately means knowing the real nature of the jīvātma; jīvātma svarūpa jñānam alone is sarva dharma parityāga. How do you say that jīvātma svarūpa jñānam is sarva dharma parityāga?

And I explained in the last class; sarva dharma parityāga literally means renunciation of all the noble karmas; sarva dharma parityāga literally means renunciation of all the noble karmas; and here we should not take it literally, and the give up the noble karmas; doing noble karmas itself is little difficult and if at all someone does something; if we also drop that; what should we do? Therefore sarva dharma parityāga should not be literally taken; it should be understood in the figurative language.

What is the figurative meaning? Let the body-mind complex, continue to do puṇya karma, they should not drop the puṇya karmas; because dharma alone will save the society; an ajñāni has also to perform dharma, noble actions; even a jñāni should perform noble karmas; lōkasaṅgrahamēvāpi sampāśyan kartumarhasi; Kṛṣṇa said in the

3rd chapter, whether one is ajñāni or jñāni, dharma, puṇya karma, noble karmas, should not be given up, let the body mind complex, continue the dharma.

Then what do you do? You gain the knowledge of your true nature and when I gain the knowledge of my true nature, I know that I am not the body, I am not the mind also; but I am the sākṣi caitanyam, which is akartā and abhōkta . And when I gain the knowledge that I am akartā and abhōkta . What does it mean? I am neither a doer, nor an enjoyer, at once I know that all the karmas belong to anātma, no karma, puṇya karma or pāpa karma is related to me - the real-I. So jñāni will continue to do noble karmas, but a jñāni will never claim "I am doing noble karma".

Then what will a jñāni claim? In my presence; in the presence, me, the akartā, abhōkta, the ātma, the body-mind complex is performing the action. This disowning of the action, this dis-identification from the action is called jñāna karma sanyāsa. And this topic has been particularly discussed elaborately in the fourth chapter. The entire 4th chapter, you have to revise, because this is the summary and understand how the jñāni does dharma but does not claim I am doing the karma; I am the sākṣi caitanyam. So sarvadharmā parityāga is akartṛtva svarūpa jñānam. jīvātma svarūpa jñānam. This is the first part of the jñāna-yōga.

Now we will go to the second part of the jñāna-yōga. What is that? Māmēkaṁ śaraṇam vraja. Mām vraja means approach Me. Vraja means approach. Come or Reach. Mām means Me. And Who is making this statement? The Lord, Lord Kṛṣṇa, therefore mām vraja means approach the Lord.

Now the question is? What is the meaning of approaching the Lord? What is the meaning of the word Lord or Īśvara? And this also we have analysed throughout the Gīta and I would like to remind that the word Īśvara has three different meanings according to the context. The word Īśvara or God has three different meanings according to context. The first meaning is ēka rūpa Īśvaraḥ; God as a personal Īśvaraḥ. As Rāma or Kṛṣṇa or Vināyaka; a finite personal god is the meaning of Īśvaraḥ. The first meaning.

When our Lord Kṛṣṇa says that I am born on such and such time, and I have destroyed such and such asura and I am a friend of Arjuna, etc., there I-the-Lord means the ēka rūpa Īśvara, Dēvaki putra Īśvara; V. Kṛṣṇa, V means Vasudevan's son. V. Kṛṣṇa, localised-personalised-finite-God subject to arrival and departure. Aṣṭami and Navami. Kṛṣṇa Aṣṭami and Rāma Navami; that is the first meaning of God.

The second meaning of Īśvara or God is anēka rūpa or viśva rūpa Īśvaraḥ; whose description we saw in which chapter? ēkādaśōdhyāya; Lord said, I am the all-pervading universe; and all forms are My forms; this is called anēka rūpa Īśvaraḥ.

And the third meaning of God is the highest nature and in fact the real God (if this is real god, what about the other two, I am not telling). So the third meaning is the real God, real Īśvara; which is neither ēkā rūpa nor anēka rūpa, but arūpa Īśvaraḥ; nirguṇam brahma, which was presented as para prakṛti, in the 7th chapter. I will give the chapter reference and you can do the home work; para prakṛti it was mentioned.

Therefore when Kṛṣṇa says that you should approach me, in this context the question is which Me? Kṛṣṇa is referring to ēkā rūpa, anēka rūpa or arūpa? We conclude in this context, Mām refers to the arūpa Īśvara; the highest nature of God, which is called nirguṇam brahma; Kṛṣṇa the paramātma, or Kṛṣṇa paramātma, who is all pervading satcidānanda svarūpam; maya tata idam sarvam, jagat avyakta mūrthina. He said in the 9th chapter. So mām means Kṛṣṇa paramātmānam vraja.

And that is why, Kṛṣṇa uses an adjective Ekam; Ekam means without a second, that which is only One and that which is advitīyam; that which is without a second; therefore it means the infinite Brahman. Sajātīya vijāthīya, svagatha bhēda rahitam param Brahman. Upaniṣadic expressions. If you understand it is Ok, or leave it. Only remember this much; Mām ēkam refers to infinite formless Kṛṣṇa paramātma. And māmēkaṁ vraja; approach the all-pervading paramātma.

Now the question is how will the jīvātma approach the all-pervading paramātma? How will the jīvātma approach all-pervading paramātma? If you analyse, the very word approach is a wrong word; Why it is a wrong word? You can approach someone who is far away from you. If the Lord is in one place in Vaikunta or Kailasa, in the name of śaraṇāgati, you can travel, travel and you can go to the Lord and reach him. But if the real Kṛṣṇa is all pervading, where is the question of travelling and reaching and therefore here the word 'reaching' is also a figurative expression. Just as 'dharma parithyaga' is only figurative, 'reaching' the Lord is also figurative because the all-pervading Lord can never be reached because the all-pervading Lord is never away from Me. and if the Lord is never away from Me, what do you mean by 'reaching'?

By 'reaching' what we mean is at this moment, we have a notion, we have a false notion, that the Lord is different from me and away from me. At this moment, we have a false notion, that paramātma is different from and paramātma is away from me; both this difference and distance are false notions. And therefore 'reaching' paramātma is the dropping the false notion; that I am different from paramātma; and that I am away from paramātma, இந்த ரண்டு தப்பான எண்ணங்களை விடறதுதான், பகவானை அடையறது. This wrong notion dropping is reaching the Lord.

Now the question is: How do you drop these false notions? What are the two false notions? Division and distance between Jīvātma and Paramātma are the two false notion and how do you drop these two false notions?

The answer is: any false notion is dropped by right knowledge; right notion one should not say. And therefore I have to drop these two false notions; by the right knowledge; What is the right knowledge? Between jīvātma and paramātma; there is neither a division nor a distance. Between jīvātma and paramātma, there is neither a division nor a distance; and this knowledge is called jīvātma paramātma aikya jñānam.

Therefore what is ultimate śaraṇāgati? There are people who give different meanings to śaraṇāgati; but the ultimate śaraṇāgati is nothing but jīvātma paramātma aikya jñānam, by which I drop the idea that I have to reach paramātma and this is called mām ēkaṁ vraja. And this jīvātma paramātma aikya jñānam alone is called mahavākya jñānam; the knowledge of the vēdic-teaching; tat tvam asi.

And when the vēda teaches tat tvam asi, how does the student receive the knowledge? Student should not say tat tvam asi to the Guru; the student should convert tat tvam asi into aham brahmāsmi; இந்த ஞானம் தான் சரணாகதி. this jñānam is śaraṇāgati.

And how do you gain this knowledge? Vēdanta śravaṇa, manana, nidhidhyāsana dvāra; And how do you do śravaṇa, manana, nidhidhyāsanam? With the help of a guru; and who has said this?

Lord Kṛṣṇa himself; tadviddhi praṇipātēna paripraśnēna sēvayā; upadēkṣyanti tē jñānaṁ jñānina tatva darśinaḥ; Therefore may you gain this knowledge; aham brahma asmi.

And what is the advantage of this knowledge? What is the benefit of the knowledge; aham brahmāsmi? Lord Kṛṣṇa says: Mām ēkaṁ śaraṇaṁ. Paramātma alone is the ultimate refuge from saṁsāra. If you want to save yourselves from saṁsāra; paramātma alone is the ultimate refuge; because paramātma alone is beyond time and space. Other than paramātma, anywhere you go; any 'where' you go, it is a place; any 'where' I go; it may be Vaikunṭha or Kaiāsa or Brahma lōka, anywhere you go, it is a particular place, and place means, time also will be there; Therefore wherever you go, you cannot escape from time.

And Time is called saṁsāra; because time alone is responsible for birth, decay, disease, death, separation, etc. Therefore by going elsewhere you do not save yourselves; but by recognising the timeless space-less formless attributeless Brahman alone, by recognising that Brahman alone, you will save yourselves from saṁsāra. Therefore

śaraṇaṁ vraja; come to Brahman as your ultimate shelter. So with this jñāna-yōga summary is over.

Now in the second line Kṛṣṇa gives the jñāna phalam; if you gain this knowledge; what will happen; ahaṁ tvā mōkṣayiṣyāmi; I shall give you the phalam for your knowledge; because Bhagavān is both karma phala dātha and jñāna phala dātha. He alone gives the phalam all your sādhanās; whether it is in the form of karma or whether it is in the form of jñānam; Bhagavan alone will give the phalam for all your sādhanās; Therefore Kṛṣṇa says I will give you the jñāna phalam. And what is the phalam of jñānam? Sarvapāpēbhyō mōkṣayiṣyāmi. I shall release you from all the pāpam; sañcita pāpam; āgāmi pāpam; prārabhdā pāpam, I will release you.

And according to vēdānta, puṇyam also will come under pāpam only; only difference is pāpam is iron chain; puṇyam is golden chain; but both are shackles only. Puṇyam is also considered a shackle because puṇyam also is responsible for punarapi jananam, punarapi maraṇam. Neither puṇyam will save you from birth-death cycle; nor pāpam will save you from birth-death cycle; both of you will keep you within saṁsāra. Therefore if you want mōkṣa, you have to transcend both puṇyam and pāpam; tadā vidvān puṇyapāpē vidhūya nirañjanaḥ paramaṁ sāmīyamupaiti. Muṇḍakōpaniṣad beautifully says; jñāni transcends both puṇyam and pāpam; so sarva puṇya pāpēbhyā sañcita pāpam; āgāmi pāpam; prārabhdā karmēbhyāḥ; tvam pāpēbhyō mōkṣayiṣyāmi; I shall release you. And therefore mā śucaḥ; do not feel; there is a solution for the problem of saṁsāra.

And thus Śankarācārya in his commentary points out that śaraṇāgati, the ultimate, is the only jñānam; and there is no śaraṇāgati, other than jñānam. And this Śankarācārya elaborately establishes in his commentary by giving various reasons also. Why do we interpret saraṇāgati as jñānam? Because generally we think śaraṇāgati means namaskāram and lying down itself; or we think śaraṇāgati is nāma japa; various meanings various people give.

How dare Śankarācārya give the meaning of jñānam. And Śankarācārya gives reason. It is not my interpretation; but that is the correct meaning. And why do we say that it is the correct meaning?

Śankarācārya says firstly we should know that all the vēdās uniformly mention that jñānam alone will give mōkṣa; wherever mōkṣa phalam is mentioned, you should understand the sādhanā mentioned is jñānam. This is the declaration in the vēdās; not once or twice; hundreds of times. Tamēvaṁ vidvān amṛta iha bhavati; nānya panthā

ayanāya vidyatē. Jñānam alone will give mōkṣa; nothing else. Jñānam is not even one of the paths; this is the only path.

Not only that; in one place, the upaniṣad beautifully says that without jñānam you can get mōkṣa, if you fulfil one condition. And what is the condition? The upaniṣad says, you have to role the sky like a mattress. Are you understanding? You have to go to the eastern, western or northern end; there is blue sky like a canopy, and you have to roll it like a mattress; and bring it and then you will get mōkṣa without jñānam. Means what? You cannot roll the sky and therefore you cannot get mōkṣa by any other method. If Kṛṣṇa says śaraṇāgathi gives mōkṣa; śaraṇāgathi is equal to jñānam alone; because Vēdā repeatedly say that jñānēna ēva mōkṣa. This is one important point to be noted.

And then in the Bhagavad-Gīta itself Kṛṣṇa himself has repeatedly said jñānam alone gives liberation:

श्री भगवानुवाच ।
अशौचानन्वशौचस्त्वं प्रज्ञावादांश्च भाषसे
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

[Śrī Bhagavān uvāca |](#)
[aśocyānanvaśocatvaṃ prajñāvādāṃśca bhāṣase](#)
[gatāsūnagatāsūṃśca nānuśōcanti paṇḍitāḥ || 2.11 ||](#)

Jñānis alone will get liberation; this is the very beginning of the Gīta. And later Kṛṣṇa talks about varieties of sādhanās like karma, bhakthi, etc. There also Kṛṣṇa says karmas, all types of karmas, will not give you liberation, all your karmas have to culminate in ātma jñānam. Karmas themselves will never give jñānam; never give mōkṣa. Karmas should take you to jñānam and jñānam alone will give liberation. sarvaṃ karmākhilam pārtha jñānē parisamāpyatē.

If you do not come to jñānam; any amount of karma will not give liberation. Who says? Kṛṣṇa has said; and even when he comes to bhakthi in the 7th chapter, Kṛṣṇa clearly says that all the bhakthas are wonderful and great but I want to assert one thing; only that particular bhaktha is the greatest one. And who is that particular bhaktha? That bhaktha who has come to jñānam.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७.१८ ॥

[udārāḥ sarva ēvaitē jñānī tvātmaiva mē matam |](#)
[āsthitaḥ sa hi yuktātmā māmēvānuttamāṃ gatim || 7.18 ||](#)

You may practice varieties of bhakthi; but the ultimate level of bhakthi is what? Vēdānta śravaṇa, manana nidhidhyāsanam, and through that the ajñāni bhaktha has to convert

himself into jñāni bhaktha; and jñāni bhaktha alone will be liberated. Kṛṣṇa says in the 7th chapter, in the 9th chapter, in the 12th chapter, and therefore, you may practice any form of karma; any form of bhakthi; any form of śaraṅagathi; but the ultimate śaraṅagathi is what? Aham brahmāsmi iti jñānam. Kṛṣṇa also endorses that teaching.

And therefore Śankarācārya concludes that sarva dhārman parityajyā, is jñāna-yōga as the ultimate means of liberation.

And with this final summary Kṛṣṇa concludes the entire Gīta teaching and from the following verse, we get some other aspects of the Gīta teaching; we will read.

Verse 18.67

इदं ते नातपस्काय नाभक्त्या कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८.६७ ॥

idaṃ tē nātapaskāya nābhaktāya kadācana |
na cāśuśrūṣavē vācyam na ca mām yō'bhyasūyati || 18.67 ||

इदं ते idaṃ tē **This teaching given to you** न कदाचन na kadācana **should never be imparted** वाच्यम् अतपस्काय vācyam atapaskāya **to anyone who is without austerity,** न अभक्ताय na abhaktāya **nor to the one who is not a devotee** न च अशुश्रूषवे na ca aśuśrūṣavē **nor to the one who is not desirous of hearing,** न च यः अभ्यसूयन्ति na ca yaḥ abhyasūyanti **nor to the one who criticises** माम् mām **Me**

67. This (teaching given) to you should never be imparted to the one who is without austerity, nor to the one who is not a devotee, nor to the one who is not desirous of hearing, nor to the one who criticises ME.

In this verse Lord Kṛṣṇa talks about four qualifications required for Gīta study. If these four qualifications are there, Gīta study will be highly beneficial; and if the qualifications are lesser and lesser; proportionately the benefit also will be lesser and lesser. And if this qualification is zero, the benefit also will be zero; perhaps the benefit may be for the other members of the family, as for some time he would be out of the house; so they tell in their houses; why can't you go the Gīta class and why are you cutting our necks by staying here itself; giving us trouble; give some trouble also to the Swamiji!

So what are the four qualifications? Qualifications are presented in different ways; in

Tatva Bōdha, it was presented as sādhanā catuṣṭaya sampathi; but here Kṛṣṇa presents in a different form; what are those four?

1. Tapas or discipline; especially spiritual or religious discipline is the first qualification.

2. The second qualification is Bhakthi; Reverence or devotion to God and Guru. So bhakthi to God and Guru, the upaniṣad says:

yasya dēvē parābhakti, yatē dēvō tathā gurō,
tasyaitē katitāyārthaḥ prakāśantē mahātmanah

The one who has got Īśvara Bhakthi and Guru bhakthi, he will get the knowledge; it is said; therefore Bhakthi is a second qualification;

3. The third qualification is susṛūṣa; deep interest in the study of the Gīta; a desire for knowledge; which is called jijñāsa. So susṛūṣa; normally susṛūṣa is used in the meaning of service, guru susṛūṣa; pitru susṛūṣa; pathi susṛūṣa (in olden times!, I will not tell that now. இப்போ சொல்ல மாட்டேன்) varieties of susṛūṣa. Now you can say pathni susṛūṣa; serving the husband, serving the wife. susṛūṣa is generally translated as service, but the real meaning of the word susṛūṣa is: srōthum iccha; the root sru is to hear, to listen; and the suffix, ṣa is desire; susṛūṣa is desire to listen to Gīta teaching. So that is susṛūṣa.

And if that desire is not, even if you come and sit here; but you will be not hear. This is what happens when you force someone from your family and bring to the class; So somebody comes as a guest; you cannot leave them and come and so you bring them here; but that person is not interested and he will be suffering. So susṛūṣa, desire for study must be there.

4. And the fourth qualification is: anasūyaḥ. Anasūyaḥ is a non-critical mind; never approach the scriptures with a motive of criticising or finding fault with the scriptures. Just as the atheistic people, just as the nāsthikas, DMK or the DK people will study the vēdās, the Gīta; their aim is to find fault with them. Never approach that attitude; you will be the loser; and therefore anasūyaḥ means a healthy attitude of shradda, the scriptures are valid; And if I reverentially approach I will be benefitted; the scriptures are valid and if I approach reverentially, the scriptures will bless me. That positive attitude is called anasūyaḥ; this is not only required for Gīta; for any pursuit in life; even when you approach a doctor, if you do not have faith in the doctor, even the best medicine will not cure.

And if you have got faith in the doctor, even if he gives a dummy medicine; water injection, this doctor if he gives, I am cured instantly, that attitude is called śraddhaḥ. These are the four important qualifications.

And Lord Kṛṣṇa instructs all the Gīta teachers; Lord Kṛṣṇa addresses all the Gīta teachers and says: All Gīta teachers note it: if anyone who does not have these four qualifications and if he wants to study Gīta, do not teach; just avoid them at all. It will not bless; it will only be a waste of your time.

Therefore he says; idam tē, this Gīta teaching which I have given to you, tē prōktam (you have to supply), which has been given to you, imparted to you, He Arjuna, na vāchyam; should never be given to the following people; should never be given to the following people. And who are the people whom it should not be given?

athapskaya na vāchyam; the one who does not have discipline; and that too religious and spiritual discipline; and if you ask me what is religious and spiritual discipline, the answer is care of 17th chapter.

In 17th chapter, 3 types of āhāra, 3 types of yajña, 3 types of tapas also, kāyika tapaha, vāchikam tapaha, mānasam tapah; Not only that; sātvikam tapaḥ; rājasam tapaḥ and tāmasam tapaḥ; six types of tapas were mentioned in the 17th chapter. Those people who at least attempt to follow that; may not be able to follow 100%, at least there must be a sincere attempt to follow. Those disciplines, through those people, those who do not even attempt; never give the Gīta teaching.

Similarly na abhaktāya (add ah to everything) abhaktāya na vāchyam. Never give this Gīta to an atheistic person; abhaktā means who is a non-devotee; who is a nāsthika; that person also you do not give;

kadācana; at any time, he will only criticise. Somebody asked; Kṛṣṇa advises all the people to be humble; never to be arrogant; never to talk to of oneself, amānitvam, adambitvam; never glorify yourselves, be humble, He says; and in the entire Gīta Kṛṣṇa is talking about His Glory; this angle I did not know; how they think; Kṛṣṇa is all the time talking about his glory only; that means Kṛṣṇa is the most arrogant person in the world; in the 10th chapter throughout He talks about his vibūthi, 11th chapter He talks about himself. Therefore Kṛṣṇa is arrogant; therefore you should not study Gīta. Thus if he has a perverted mind; anything you can interpret wrong. In fact after I say this you also may get that idea and say that it is correct. What is wrong? Kṛṣṇa is arrogant. Remember, when you talk about your glory; identifying yourselves with Brahman, I, as brahman, you talk the glory, it is a fact, it is not arrogance. Identified with the body mind complex, as an Individual ahaṁkāra, if you talk about your glory, it is glory. We should know the difference what is fact and what is arrogance.

Therefore ābhaktāya na vācyam na cā śuśrūṣavē vācyam. Never give this teaching to one who is not interested in learning; not only it is true for Gīta for anything if a person does not have interest, how can you talk to that person. In fact, if you forcibly talk, next time, he sees you from a distance, he will take a different route, even if it means taking one mile extra.

Therefore never talk to one who is not interested in listening and ultimately, yaha mam abhyasuyathi; that person who criticises, finds fault with me and my teaching, he is also unfit to listen to Gīta; therefore these four people you never teach; on the other hand; those who have tapas, bhakthi, śuśrūṣa and anasūya, you give this knowledge.

Verse 18.68

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८.६८ ॥

**ya idaṁ paramaṁ guhyaṁ madbhaktēṣvabhidhāsyati |
bhaktiṁ mayi parāṁ kṛtvā māmēvaiṣyatyaśaṁśayaḥ || 18.68 ||**

कृत्वा परां भक्तिम् kṛtvā parāṁ bhaktim **with supreme devotion** मयि mayi **towards ME**, यः **अभिधास्यति** ya: abhidhāsyati **he who imparts** इमं परमं गुह्यम् imaṁ paramaṁ guhyam **this supreme secret** मद्भक्तेषु madbhaktēṣu **to my devotees** एष्यति eṣyati **shall reach** माम् एव mām ēva **ME alone** असंशयः aśaṁśayaḥ **there is no doubt.**

68. With supreme devotion towards ME, he who imparts this supreme secret to MY devotees, shall reach ME alone. There is no doubt.

In the following slōkā, Kṛṣṇa is glorifying three types of people, by saying that all these groups of people are dear to me. Even though everyone is dear to the Lord, these three groups are very dear; Who are they; No.1; anyone who teaches Bhagavat Gīta to other people is dear to me; a Gīta teacher, a Gīta guru is dear to me, Now you will be jealous of me!; do not worry; three groups are there;

Next one is a Gīta student is very dear to me; every Gīta student is very dear to me; this is the second group.

And the third group is even a casual Gīta listener is dear to me; that means one who just comes and sits in the class; whether he understands or does not understand; the one who casually sits in the class, even that person he is dear and great and will get benefit.

Therefore, teacher, the student and a casual listener all the three are glorified here; and of these three also; who is the dearest one? Unfortunately or fortunately Kṛṣṇa says a Gīta teacher is very very dear to me; because he is doing the work which I want to do. In fact, I took avathāra for spreading and reviving the vēdic wisdom and since all the Gīta ācāryas are assisting me in the preservation and propagation of the sanatana dharma, which is the aim of the Lord, Kṛṣṇa says they are all my group and therefore they are very very dear to me. Look at the slōkā; yaha imaṁ paramam guhyam abhidasyathi.

Suppose a person teaches or shares this most secret wisdom, Now and then Kṛṣṇa will say secret secret, etc. because when one says secret, we are curious; that is the human tendency and therefore to generate the interest; and therefore the paramam guhyam the great secret of self-knowledge; what is secret is sacred also; the most sacred spiritual wisdom, suppose a person shares with whom; mat bhaktasu, who has all the four qualifications; bhaktha represents those who have all the four qualifications; bhakthi, tapas, śuśrūṣa and anasūya; to those people, if a person shares,

and how does he shares, bhakthim mayi param kṛtham; with great reverence; indirectly Kṛṣṇa is instructing every Gīta ācārya; when you share this knowledge, do not be arrogant; remember that it is a teaching of the Lord; therefore, with that reverence a teacher should impart. Not only śiṣya should have bhakthi; guru also should have bhakthi; therefore param bhakthim; and guru's bhakthi is of which type of bhakthi; out of the four; arta, artārthi, jijñāsu, jñāni; the fourth type, jñāni. Therefore param bhakthi; cathurthim bhakthi; advaita bhakthim kṛtva. Suppose a person shares; māmēvaiṣyatyaśamśayaḥ; he is definitely liberated and he will become one with me. That means he will attain jīvan mukthi and vidēha mukthi.

Verse 18.69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥ १८.६९ ॥

na ca tasmānmanuṣyēṣu kaścinnē priyakṛttamaḥ |
bhavitā na ca mē tasmādanyaḥ priyatarō bhuvi || 18.69 ||

च ca **Moreover** मनुष्येषु manuṣyēṣu **among the people** न कश्चित् na kaścit **there is no one** प्रियकृत्तम् मे priyakṛttam me **who does a dearer service to ME** तस्मात् tasmāt **than him** न च भविता na ca bhavitā **nor will there be** अन्यः भूवि anyaḥ bhūvi **another on earth** प्रियतरः priyatarāḥ **who does a dearer service to Me, मे तस्मात् mē tasmāt than him.**

69. Moreover, there is no one among the people who does a dearer service to ME than him, nor will there be another on earth who does a dearer service to ME than him.

And in this verse, Kṛṣṇa places a Gīta teacher or Gīta instructor as the greatest and the dearest person. For he says; मनुष्येषु सः प्रियकृत्तमा manuṣyēṣu saḥ priyakṛttama; saḥ means what? Whoever preaches or shares the Gīta wisdom with other people, he is manuṣyēṣu, among all the human beings, priyakṛttama, he is the dearest person to me; because he is doing the dearest work of mine. Bhagavān does many things;

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे || ४- ८ ||

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām|
dharmasam sthāpanārthāya sambhavāmi yugē yugē||8||

but among various avathāra karmas, the dearest job for the Lord is perpetuation of the v̄edic tradition; Because of perpetuation of this teaching alone is the perpetuation of dharma; perpetuation of harmony, perpetuation of peace and therefore he is doing a work which is dearest to me, and therefore he himself is dearest to me;

And not only he is dearest; He says in the future also; there will be no one in the future dearer to me, than a Gīta ācārya; therefore bhagavad Gītā ca; in future also; there will not be anyone else anyaḥ, anyone else;

Priyatarah; who will be dearer to me than the Gīta ācārya.

From this also, you can also get a note; What is that? If there is a chance, catch hold of some victim; someone, pray for him first and share whatever knowledge you gather, you share with other person. It is Brahma yajña and Bhagavān will be very very happy. svadhyāya pravacanē ca; these two are our duties; only then the knowledge will be perpetuated. Therefore bhuvī in this world, there is no one who is dearer to me.

Hereafter the student has to be glorified; which we will do in the next class; so that you will come.

Hari Om

238 Chapter 18, Verses 70-78

ॐ

With the 66th verse, sarvadharmān parityajya of the 18th chapter, Lord Kṛṣṇa has formally concluded His Gīta teaching to Arjuna. And from the 67th verse onwards we are getting some winding up verses consisting of four topics.

Firstly, Kṛṣṇa talks about the sampradāya vidhiḥ; the rules for teaching the Gīta and the learning of the Gīta. What are the conditions for the successful transference of Gīta from a guru to a śiṣya. In short qualifications for Gīta study. We call it sampradāya vidhiḥ; this is one topic.

And the next topic is the glorification of Gīta ācāryaḥ; the teacher of the Bhagavat Gīta, guru sthuthiḥ.

Then the next topic we get is not only the guru is great; as I said in the last class, the śiṣyas are also really great; therefore śiṣya stuthi; the glorification of the student.

and finally upasamhārah; the conclusion in which Sañjaya comes and completes the discourse formally.

Of these four topics, we have completed the first topic, viz., the qualifications required and Lord Kṛṣṇa mentioned four of them in the 67th verse, and they are tapas, bhakthi, śuśrūṣa and anasūyaḥ.

And after that, in the two verses, 68 and 69, Lord Kṛṣṇa glorifies the Gīta teacher; whoever dedicates his life for the transmission or the propagation of the Gīta teaching; these two verses also we completed in the last class.

And Lord Kṛṣṇa said that the Gīta teacher would get two-fold result:

-one is of course he will attain liberation; he will merge into Me.

-and the second is even while living; that Gīta teacher is the dearest to Me; प्रियकृत्तमः priyakṛttamaḥ. This is the glorification of the Gīta teacher.

Now we have to see the glorification of the student; which is more important for you. Therefore I will not dwell upon the teacher glorification too much; I will come to the student glorification, which you are all waiting for.

Verse 18.70

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहं इष्टः स्यामिति मे मतिः ॥ १८.७० ॥

adhyēṣyatē ca ya imaṁ dharmyaṁ saṁvādamāvayōḥ |
jñānayajñēna tēnāhamiṣṭaḥ syāmiti mē matiḥ || 18.70 ||

च ca **moreover** ज्ञानयज्ञेन jñānayajñēna **through Jñāna yajñā** अहं स्याम् इष्टः ahaṁ syām iṣṭaḥ
I will be worshipped तेन tēna **by him** यः अध्येष्यते yaḥ adhyēṣyatē **who will study** इमं धर्म्यं
संवादम् imaṁ dharmyaṁ saṁvādam **this righteous dialogue** आवयोः āvayōḥ between us
इति मे मतिः iti me matiḥ **this is my view**

70. Moreover through Jñāna yajñēna I will be worshipped by him who will study this righteous dialogue between us -- this is My view.

These two verses 70 and 71 are śiṣya sthuthi or śiṣya mahimā. And Lord Kṛṣṇa divides the students into two categories. One is a qualified and serious student of the Gīta; Serious does not mean 102 degree temperature. Serious means committed student, who is uttama variety; serious qualified student;

And the second type of student is unprepared and therefore only a casual student; So the one whose approach to the Gīta is a casual approach, such a student is the inferior is the second one

-and the study of the qualified student, Kṛṣṇa calls adhyāyanam;

-and the study of the unqualified student Kṛṣṇa calls śṛavaṇam.

adhyāyanam means serious systematic study, śṛavaṇam means casual hearing, with the simple of thought of let some noble thoughts come to me; etc. so that is also another approach; casual, hobbish approach.

And Kṛṣṇa says both types of students are great and both are going to get great results; and you know what are the results; the higher students would get mōkṣa itself; and the casual student will get svarga. Definitely come to the class; whatever be the type of student, minimum promise is svarga, wonderful; and maximum promise is mōkṣa.

Kṛṣṇa says; Look at the slōkā; ya imaṁ saṁvādam adhyēṣyatē; suppose a qualified and a serious student studies the Bhagavat Gīta carefully, with attention and what is this Gīta; āvayōḥ saṁvādam, which is in the form of dialogue between Kṛṣṇa and Arjuna

And what type of dialogue it is? dharmyaṁ saṁvādam, dharmyaṁ means that which is based on the vēdic-teaching; any teaching of the vēdās is called dharmāḥ; and dharmyaṁ means that which is keeping with the vēdic-teaching; and the Bhagavat Gīta is not an independent philosophy of Kṛṣṇa, Kṛṣṇa himself has repeatedly admitted; Hey Arjuna I do not have a new philosophy, the vēdic wisdom has deteriorated; I am only reviving, resuscitating the vēdic-teaching in the new name of Bhagavat Gīta. Therefore dharmyaṁ means that which is in keeping with the vēdic-teaching. Such a great dialogue whoever seriously, systematically, regularly studies adhyēṣyatē. And what is he practicing, jñāna yajñēna, he is practicing a great yajña, yaghā called jñāna-yajña, where the fire is not the local fire; but it is the fire of knowledge.

In the Gīta class, what we are kindling is not the local fire; but we are kindling the jñānāgni; we saw in the Gīta itself; jñānāgni sarva karmāṇi bhasmasāt kurutē; And therefore this is called jñāna-yajña, in which the oblation is ignorance; we are not offering the local oblations, but our ignorance is offered; ignorance based confusions are offered; ignorance based ahaṁkāra, the ego is offered and every student is practising jñāna-yajña.

And in the fourth chapter Lord Kṛṣṇa said jñāna-yajña is the greatest yāgaḥ.

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञ प्रन्तपः.... ॥४.३३॥

śrēyān dravyamayādyajñājjñānayajñāḥ parantapa |... 4.33

Compared to all the other yāgās that people do, this jñāna-yajña is the greatest yajña and every serious student is practising jñāna-yajña ḥ and Kṛṣṇa says through that jñāna-yajña every student is worshipping the Lord. Even though there is no photo; even though, there is no idol; even though there is no picture; in this class also, we are all worshipping the Lord alone.

Therefore Kṛṣṇa says aham iṣṭaḥ; iṣṭaḥ means pūjithaḥ; I am worshipped. It is an invisible form of worship; because materials are not offered; the invisible ego is offered; And not only he is practising the greatest yajña, for this yajña the phalam is mōkṣa itself. That mōkṣa phalam is not mentioned in this verse; we have to add that; not only such a student worshipping Lord Kṛṣṇa says, for that jñāna-yajña is going to attain both jīvan mukthi as well as vidēha mukthi. Thus every serious Gīta student is a muktha puruṣaḥ; and whether you are a serious student or not; you have to decide; I do not want to pass a judgment on you. Now Kṛṣṇa is going to talk about the next level of the student, the casual and unprepared student. What will happen to him? Kṛṣṇa says:

Verse 18.71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात्पुण्यकर्म्माम् ॥ १८.७१ ॥

śraddhāvānanasūyaśca śṛṇuyādapi yō naraḥ |
sō'pi muktaḥ śubhān lokān prāpnuyāt puṇyakarmaṇām || 18.71 ||

अपि सः नरः api saḥ naraḥ **even that person** यः **अपि श्रृणुयात्** yaḥ api śṛṇuyāt **who merely hears (this), श्रद्धावान्** śraddhāvān **with faith,** च **अनसूयः** ca anasūyaḥ **and without criticism** मुक्तः muktaḥ **becomes free (from sins), प्राप्नुयात्** prāpnuyāt **he shall attain शुभान् लोकान्** śubhān lōkān **the sacred worlds** पुण्यकर्म्मणाम् puṇyakarmāṇām **belonging to the people of righteous action.**

71. Even that person who merely hears this with faith and without criticism becomes free from sins. HE shall attain the sacred worlds belonging to the people of the righteous actions.

Suppose there is a casual student, who does not have all the qualifications, who is not very serious about mōkṣaḥ itself. There are many people who openly confess, Swamiji, I want to make it clear that I am not interested in mōkṣa kīkṣaḥ, etc. Thus there are many people who have not understood or looked into the full significance of mōkṣa and therefore they are not interested in the ultimate spiritual goal; but they come to Gīta for some practical worldly benefits or at least to some efficiency in their profession; because Gīta promises that also; yōgaḥ karmasu kauśalam; they will all quote that; there are many people who prescribe Gīta for lowering the blood pleasure.

They are using the Gīta for whatever think; those people who do not have mumukṣatvam and have a casual approach, suppose such a student listens; but even though he is casual in his approach, he has got śraddhā and anasūya; otherwise he cannot even come to the class; he may not be interested in mōkṣa; but he has a reverence for the Gīta and the Lord. Therefore Kṛṣṇa says this person is casual, but the śraddhāvān; he has faith in the efficacy, in the validity of the Gīta.

And anasūyaḥ ca; one who does not approach the Gīta critically; with the motive of finding fault; that anasūyaḥ ca;

suppose such a person śṛṇuyāt api saḥ naraḥ; he is only casually listening; and not even fully, listens to 10 minutes and then travels all over the world, mentally, not physically, suppose such a casual listening takes place.

Kṛṣṇa says: saḥ api, even for such a student.

I have told you before how one old Andhra Telugu lady regularly attending my Gīta classes, without knowing one single English word. But she would regularly come because her faith is that the Gīta sound even if it falls in the ears, it is puṇyam. And I knew that she did not understand English, when one day, she brought to me a safety pin and I enquired for what? And she said that you are adjusting your angavasthram on and off, why can't you put a safety pin. Because she does not understand the language, and therefore she has been watching what all bhāratānāṭyānāṃ mudrāḥ I am doing.

And therefore even for that Telugu lady; anyone who sits here and even sleeping in this class does not matter; no problem.

saḥ api muktaḥ, he will be freed from all the pāpas for this puṇya karma; such a śṛgavaṇam will not come under jñāna-yōga, it will come under karma-yōga or puṇya karma; and for that puṇya karma which he does, muktaḥ, he gets rid of his pāpam.

and śubhān lokān prāpnuyāt; and after death he will get a better next janma; śubhān lokān means superior lōkā, puṇya lōkāḥ.

And what type of lōkāḥ, they are puṇyam karmanam, which higher lōkāḥ can be attained by doing big yāgāḥ; sōmayāgam; rudra ēkādaśini; athi rudram; maha rudram; for all those big big rituals, whatever higher lōkā will come, the same higher lōkā you can get without doing any ritual, if you are listening to Gīta. Who says? Kṛṣṇa. Do not ask me; Kṛṣṇa himself promises. Therefore svarga is the phalam for casual śṛgavaṇam. Thus in these two verses 70 and 71, śiṣya sthuthi has been done.

Now Lord Kṛṣṇa is curious to find out which category of student Arjuna is and Kṛṣṇa must be very curious, because he has only one student! 18 chapters and only one student and Arjuna is left off, nobody else to listen; Compared to that, my lot is better. Therefore Kṛṣṇa is asking Arjuna what category you are:

Verse 18.72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥ १८.७२ ॥

Kaccidētacchrutam pārtha tvayaikāgrēṇa cētasā |
kaccidajñānasammōhaḥ pranaṣṭastē dhanañjaya || 18.72 ||

पार्थ pārtha **Oh Arjuna ! कच्चिद् एतत् kaccida ētat has this श्रुतम् śrutam been heard त्वया tvayā by you एकाग्रेण चेतसा ekāgrēṇa cētasā with one-pointed mind? कच्चित् ते kaccit tē has your अज्ञानसंमोहः ajñānasammōhaḥ delusion born of ignorance प्रनष्टः pranaṣṭaḥ gone completely धनञ्जय dhanañjaya Oh Arjuna?**

72. Oh Arjuna ! Has this be heard by you with one-pointed mind? Has your delusion born of ignorance gone completely, Oh Arjuna?

So He Pārtha, Arjuna, did you listen to my teaching sincerely as an uttama adhikāri.

ēkāgreṇa cētasā śrutam kaccid? Pranaṣṭaḥ kaścid? Did you listen to my teaching ekāgreṇa cētasā? With one pointed mind; with total attention; wholeheartedly did you listen to my teaching.

And if you have been a serious student; then the result that you get will be ajñāna nāśaḥ jñāna prāp̥thi and therefore Kṛṣṇa asks, as a serious student; did you destroy your self-ignorance. Ajñānasammōhaḥ pranaṣṭaḥ kaccid?; Here also kaccid is question mark? Did you ignorance and ignorance caused conflicts. and what is the basic conflict Arjuna had? I hope that you have not forgotten the first chapter; whether to fight or not to fight; so ignorance and ignorance based conflict; did all of them pranaṣṭaḥ end; hey Dhanjaya; hey Arjuna.

I know that you are going to get definitely svarga phalam; but a true teacher does not a student to get an inferior svarga; but the teacher wants the student to get the sakshat mōkṣa itself. Arjuna are you a muktha puruṣa? In short, otherwise, am I a qualified teacher? Remember, it partly reflects upon the efficiency of the teacher also. Therefore Kṛṣṇa is concerned about himself as the jagat guru, Gītācārya. Therefore Arjuna, I am yearning to know whether you are muktaḥ or not.

Then Arjuna has to answer; for a change, Kṛṣṇa is very curious. All ears on what Arjuna is going to tell and thank God Arjuna says Kṛṣṇa I am a superior student and you are a

great teacher and the communication has been successful and my ignorance is gone and conflict is also gone and thank God Arjuna tells that; if Arjuna does not tell that; Chapter 19 will have to start; OK. Whether Chapter 19 is required is not wholly depends on Arjuna's answer.

Verse 18.73

अर्जुन उवाच --
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८.७३ ॥

Arjuna uvāca
naṣṭō mōhaḥ smṛtirlabdhā tvatprasādānmayā'cyuta |
sthitō'smi gatasandēhaḥ kariṣyē vacanaṃ tava || 18.73 ||

अर्जुन उवाच Arjuna uvāca **Arjuna said** ---मोहः नष्टः mōhaḥ naṣṭaḥ **(My) delusion is gone**
स्मृतिः लब्धा smṛtiḥ labdhā **and knowledge has been gained** मया mayā by **me** त्वत्प्रसादात्
tvatprasādāt **by Your grace** अस्मि स्थितः asmi sthitaḥ – **I remain** गतसन्देहः gatasandēhaḥ
free from all doubts करिष्ये kariṣyē **I shall carry out** तव वचनम् tava vacanam **Your**
instruction अच्युत acyuta **Oh infallible Lord.**

73. Arjuna said --- (My) delusion is gone and knowledge has been gained by me by your grace. I remain free from all doubts. I shall carry out Your instruction, Oh Lord !.

In this verse Arjuna gives the crucial answer for which Kṛṣṇa is curiously waiting, which Arjuna is aware. So he says; Gone is my delusion; he could have said: My delusion is gone, If he says My delusion; still Kṛṣṇa has to wait another extra second, because the answer could have been "My delusion 'is not gone". Therefore knowing Kṛṣṇa's impatience perhaps, Arjuna instead of saying delusion is gone; he says gone is my delusion. Just as Āñjanēya said; கண்டேன் ஸீதையை; kaṇṭēṇ sītaiyai. If he had said Sitaiyai first, there would have been an extra second to confirm the seeing or even the non-seeing கண்டேன் என்று ஆகலாம்; காணவில்லை என்றும் ஆகலாம். And Rāma would have to have waited for that extra second. And therefore he says; Kanden Sitaiyai; There: Dristah; here naṣṭaḥ. Naṣṭaḥ mean gone; mōhaḥ, both my delusion as well as ignorance; ajñānam, and delusion, in technical language; mōhaḥ is called adhyāsaḥ; ajñānam and adhyāsa, both of them are gone, for me.

And how did the ignorance go? Ignorance can go only by one method; what is that? By the arrival of knowledge; darkness can go only on the arrival of light; similarly, ignorance cannot go by the practice of śiraṣanam, so that the ignorance can be crushed; so when you stand on your head, the ignorance gets crushed; it would not work; perhaps because of extra blood circulation, ignorance may get more flourished; remember, ignorance can

go only by knowledge; smṛtiḥ labdhā; knowledge has been gained by me; whenever we say knowledge, remember, jīvātma paramātma aikya jñānam.

In the context of vādānta, jñānam means only jīvātma paramātma aikya jñānam; that is called smṛtiḥ; normally the word smṛtiḥ is memory, in this context, smṛtiḥ means knowledge.

And then Arjuna is worried. If he claims that he has gained knowledge and ignorance is gone and it may lead to arrogance; vidya garvaḥ can be the worst type of ego or arrogance. All other arrogance has got a cure; but arrogance born out of knowledge; there is no cure; therefore Arjuna is worried it may lead to arrogance, therefore he adds: Hey Kṛṣṇa, if I have gained knowledge and my delusion is gone; by your grace.

And what do you mean by the grace of the Lord in the Bhagavad-Gīta? The grace is only in the form of systematic teaching.

There are so many other types of grace, cakṣusu anugraḥ; sparśa anugraḥ; blessing through touch and sight, varieties of prasāda or anugraḥ are mentioned; if knowledge has to come; the prasāda or grace has to be only in the form of systematic teaching.

As I have repeatedly said, if knowledge can be transferred by touch, Kṛṣṇa could have easily done that in the battle field itself; which is very convenient, like touching the head like Bhasmāsura and Kṛṣṇa did not touch; Kṛṣṇa did not give knowledge through sight. From that it is clear; jñānam can be transferred only by systematic teaching. Perhaps the powers can be transferred; siddhis can be transferred; jñānam can never be transferred; if a shortcut is there; in all the colleges the physics teacher can ask all the physics students to stand in a line and keep the hand on the head, and say over. It is not happening. Our problem is in spite of teaching, one does not understand; how can just 'seeing' give you knowledge; Therefore remember, guru anugraha is teaching. Therefore tvat prasāda is equal to tvat upadēśāt or tvat bhōdhana. It has gone; my ignorance and delusion have gone and therefore sthitō'smi gatasandēśaḥ. Now I do not have any doubt whether fighting is dharma or adharma. That was his doubt.

पृच्छामि त्वाम् धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे.... ॥२.७॥

[pṛcchāmi tvāṃ dharmasammūdhacētāḥ
yacchrēyaḥ syānniścitaṃ brūhi tanmē..... 2.7](#)

I do not have any conflict, I have decided to fight this righteous war. Therefore Arjuna says: tava vacanam karisyē; I shall follow your instructions; if I am an ajñāni, I have to do my duty for the citta śuddhi, if I am a jñāni, I have to do my duty for I do not know

whether you remember, we saw in the third chapter, a jñāni has to continue to do his or her (that also has to be added) duties for lōka sangrahaḥ. Either way, you cannot escape from the duty. Kṛṣṇa has taught and therefore Arjuna says: I will fight this war, even though the duty happens to be unpleasant duty.

And when this was heard, Kṛṣṇa got liberation a second time as it were! Even though Kṛṣṇa is already liberated, He was in great ānanda on hearing this: My effort has fructified. So with this Kṛṣṇa also became silent, because Kṛṣṇa has nothing to teach, Arjuna also become silent because Arjuna has no more questions; if both of them become silent, what to do? Sañjaya, the master of ceremonies, comes and concludes the Gīta saṁvāda.

Verse 18.74

सञ्जय उवाच --

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषम् अद्भुतम् रोमहर्षणम् ॥ १८.७४ ॥

Sañjaya uvāca --

ityāhaṁ vāsudēvasya pārthasya ca mahātmanah |

saṁvādamimamaśrauṣamadbhutaṁ rōmaharṣaṇam || 18.74 ||

सञ्जय उवाच Sañjaya uvāca **Sañjaya said** --- इति iti **thus** अहम् अश्रौषम् aham aśrauṣam **I heard** इमम्, अद्भुतम् imamṁ adbhutam **this wonderful** रोमहर्षणं संवादम् rōmaharṣaṇam saṁvādam **and thrilling dialogue, (lit.-making the hair stand on their ends)** वासुदेवस्य vāsudēvasya **between Lord Kṛṣṇa च पार्थस्य महात्मनः** ca pārthasya mahātmanah **and Arjuna, the noble one**

74. Sañjaya said --- thus I heard this wonderful and thrilling dialogue between Lord Kṛṣṇa and Arjuna, the noble one.

So now the scene has changed; we are no more in the battlefield; now we are in front of Dhṛtarāṣṭra and Sañjaya; because Sañjaya is reporting the whole thing to the blind Dhṛtarāṣṭra. Therefore Sañjaya says: Hey Dhṛtarāṣṭra, hey Rajan, not only Arjuna was fortunate enough to receive the Gīta teaching; indirectly, I was also blessed enough to receive this teaching; because Vyāsā had given a special telepathy by which Sañjaya could know everything that is happening. Not only what is happening in the battlefield; what is happening even in the mind of Arjuna, Sañjaya could see.

And therefore Sañjaya expresses his gratitude; iti in this manner; imamṁ saṁvādam aham aśrauṣam; I heard this beautiful sacred dialogue which took place between Vasudēvasya Parthasyaca; between Vāsudēva Lord Kṛṣṇa and Pārtha, Arjuna.

And what type of Arjuna and Vāsudēva; Mahātmana, the great one, the glorious one, And this mahātmana adjective can be added to both Kṛṣṇa and Arjuna, Kṛṣṇa is of course Mahatma, the great one. Now Arjuna is also Mahatma because, he was fortunate enough to receive the teachings straight from the Lord. Straight from horse's mouth; Straight from Hayagriva; horse-headed Lord. Here Kṛṣṇa was not horse-headed; just used that expression because in English we have that idiom; straight from the horses' mouth;

and what type of dialogue; adbutam; there are no words to describe it; it is wonder of all wonders; most wonderful;

and also rōmaharṣaṇam; it is so wonderful that even my physical body feels the thrill and my hairs on the body are standing on end; they say horripulation taking place to indicate the extent of his feeling. So this thrilling and wonderful dialogue I also overheard;

And how could I get this capacity? Sañjaya says I am indebted to Vyāsācārya, because of whose grace alone, I developed this extra ordinary power; ESP. Extra sensory perception I got.

Verse 18.75

व्यासप्रसादाच्छ्रुतवान् एतद् गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात् साक्षात् कथयतः स्वयम् ॥ १८.७५ ॥

[vyāsaprasādācchrutavān ētadguhyamaham param |
yōgam yōgēśvarāt kṛṣṇāt sāksāt kathayataḥ svayam || 18.75 ||](#)

व्यासप्रसादात् vyāsaprasādāt **By the grace of Vyāsa** अहं श्रुतवान् aham śrutavāna **I regard**, एतत् परं गुह्यम् ētat param guhyam **this supremely secret** योगम् yōgam कृष्णात् स्वयम् yōga kṛṣṇāt svayam **from Kṛṣṇa Himself** योगेश्वरात् yōgēśvarāt **who is the lord of Yōga** कथयतः साक्षात् kathayataḥ sāksāt **(and) who was teaching directly.**

75. By the grace of Vyāsā, I heard this supremely secret Yōga from Kṛṣṇa himself, who is the Lord of Yōga (and) who was teaching directly.

vyāsaprasādācchrutavān. I could hear this dialogue only because of Vyāsācārya who blessed me with Divya cakṣu. Just as Kṛṣṇa blessed Arjuna with divya cakṣu in the 11th chapter, Vyāsā has blessed Sañjaya with this divya cakṣu; Therefore by Vyāsā's grace, śrutavān, I could hear,

What? ētat param guhyam; this supremely secret knowledge, because it is not easily available; all types of courses are available all over the world; Name a science is available; but brahma vidya is the rarest teaching and such a rare teaching, which is secret, and therefore only sacred; the upaniṣad says: śravanayabhir bhahubhir yōna labhyaḥ; many

people are yearning for this teaching; because of some obstacle or other, because of some obstacle or other; and I always observe; interesting teacher; wherever I take class; the immediately surrounding students does not come; exceptions are there; I was taking class in some quarters; they will come from so many places, including from Kancheepuram; but people from that colony would not come. At least to see whether chundal, vadai is available; even if it is closely available; we should have the mind to make use of. Just as they say: the one who lives on the shores of Gaṅga, rarely takes bath in it.

Therefore Sañjaya says: I was blessed enough to get this rare and sacred teaching; And I have got extra good fortune because I did not hear from a local human being but I listened from sākṣāt bhagavān himself; Yogēsvara Kṛṣṇa : From Lord who is the Lord of the all the yōgas; all the teachings; I heard this yōgam; this word yōgam should be connected with guhyam param of the first line; ētat param guhyam yōgam; Yōga here is the teaching; I heard and sākṣāt kathayataḥ; Is not an indirect teaching; but it is the direct teaching from the Lord.

And why did Arjuna get the teaching? Not Bhīṣma, Drōṇa, Karṇa, Dharmaputra, people have big debate to find out why Arjuna got the teaching; Patti Mandram, as they look for extra ordinary and rare reasons; but the reason is very simple, Arjuna got the teaching because he asked for it; only that; śiṣyaste'haṁ śādhi mām tvām prapannam. I am surrendering; please teach me; he said; those who ask, it will be given; so sākṣāt svayam kathayataḥ That is why pārthāya pratibōdhitām bhagavatā nārāyaṇēna svayam.

Verse 18.76

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केश्वार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८.७६ ॥

rājan saṁsmṛtya saṁsmṛtya saṁvādamimamadbhutam|
kēśavārjunayōḥ puṇyam hr̥ṣyāmi ca muhurmuḥuḥ || 18.76 ||

राजन् rājan **Oh King ! संस्मृत्य संस्मृत्य** saṁsmṛtya saṁsmṛtya **remembering again and again इमम् अद्भुतम्** imam adbhutam **this wonderful पुण्यं संवादम्** puṇyam saṁvādam (**and**) **sacred dialogue केशवार्जुनयोः** kēśavārjunayōḥ **between Lord Kṛṣṇa and Arjuna, हृष्यामि** hr̥ṣyāmi **I rejoice च मुहुः मुहुः** ca muḥuḥ muḥuḥ **again and again**

76. Oh King ! remembering again and again this wonderful (and) sacred dialogue between Lord Kṛṣṇa and Arjuna, I rejoice again and again.

Sañjaya says Hey Dhṛtarāṣṭra, when I look back and think of my good fortune, I am extremely ecstatic about that; muḥuḥ muḥuḥ hr̥ṣyāmi; I feel the ecstasy, extreme happiness; when I look back to the teaching, that I received; saṁsmṛtya saṁsmṛtya, when I again bring back to my mind;

What? Imāṁ adbhutam puṅyam saṁvadam, this wonderful sacred dialogue, when I go through flashback; the more I think of it; the more I feel thrilled and what type of dialogue?

kēśavārjunayoḥ, the dialogue took place between Lord Kṛṣṇa and Arjuna, aham hr̥ṣyāmi; like people having the reminiscences; like if you have gone to Kailas Manasarovar; Badrinath or Kedarnath; world tour even; when you look back and enjoy, reminiscences, Sañjaya provides here.

Then one question that people ask is if you like the Bhagavad-Gīta very much; tell me among the 18 chapters, which one you like the most. Everyone has this question. Like in a movie, which scene you liked the most; similarly, here also, Sañjaya tells, I liked all the chapters, Sañjaya's choice is the 11th chapter, which is said in the next verse.

Verse 18.77

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ १८.७७ ॥

tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ harēḥ |
vismayō mē mahān rājan hr̥ṣyāmi ca punaḥ punaḥ || 18.77 ||

च ca **moreover** महान् mahān **great (is)**, मे विस्मयः mē vismayaḥ **my wonder** संस्मृत्य संस्मृत्य saṁsmṛtya saṁsmṛtya **as I remember again and again**, तद् अत्यद्भुतम् tad atyadbhutam **that extremely wonderful** रूपम् rūpam **(universal) form** हरेः harēḥ **of Lord Kṛṣṇa** च हृष्यामि ca hr̥ṣyāmi **and I rejoice** पुनः पुनः punaḥ punaḥ **again and again** राजन् rājan **Oh King**

77. Moreover, great is my wonder as I remember again and again that extremely wonderful (universal) form of Lord Kṛṣṇa, and I rejoice again and again, Oh King.

Hey Rajan, Dhṛtarāṣṭra; when I look back into every chapter, of course Kṛṣṇa did not teach in the form of chapters, remember, when Kṛṣṇa taught Arjuna, he did not say prathamōdhya or dvidhya. It is Vyāsācārya who compiled and presented in this form, for the sake of communication I am using that expression;

When I look back into the entire teaching; harēḥ atyadbhutam rūpam; what strikes my mind; what is well itched in my mind, is harēḥ atyadbhutam rūpam, the wonderful viśva rūpam of the Lord; which the Lord is the limitless one; consisting of all forms and names; that alone comes to my mind. And when I think of this viśva rūpam, mahan vismayaḥ me; I am wonderstruck; I am stunned; I am thrilled; I am stupefied; I am overwhelmed, I have no words to describe. So vismayaḥ means āścaryam. He Rajan, Dhṛtarāṣṭra, and hr̥ṣyāmi ca punaḥ punaḥ; I bring that vision to my mind again and again and I enjoy

again and again. So with this Sañjaya also has expressed his feelings. Now Sañjaya concludes the whole Gīta in the last verse.

Verse 18.78

यत्र योगेश्वरः कृष्णा यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिः ध्रुवा नीतिर्मतिर्मम ॥ १८.७८ ॥

yatra yōgēśvaraḥ kṛṣṇō yatra pāṛthō dhanurdharaḥ |
tatra śrīrvijayō bhūtirdhruvā nītimatirmama || 18.78 ||

यत्र yatra **wherever** कृष्णः kṛṣṇaḥ **there is Kṛṣṇa** योगेश्वरः yōgēśvaraḥ **the Lord of Yōga** यत्र पार्थः pāṛthaḥ yatra **and wherever there is Arjuna,** धनुर्धरः dhanurdharaḥ **the bow-wielder,** तत्र tatra **there (will be)** ध्रुवा श्रीः dhruvā śrīḥ **permanent wealth** विजयः vijayaḥ **victory** भूतिः bhūtiḥ **prosperity** नीतिः nītiḥ **(and) justice** मम मतिः mama matiḥ **this is my view**

78. Wherever there is Kṛṣṇa, the Lord of Yōga and wherever there is Arjuna, the bow-wielder, there (will be) permanent wealth, victory, prosperity and justice – this is My view.

So here Sañjaya says the Gīta teaching is alive even now and at all times the Gīta teaching is alive, wherever Lord Kṛṣṇa is remembered, and wherever Arjuna is remembered; their remembrance, by the law of association, will bring the Gīta teaching.

Therefore yatra yōgēśvaraḥ kṛṣṇa; wherever Kṛṣṇa is there; as the Gīta ācāryā; as the Brahma vidya guruḥ; as the teacher of vēdānta; yōgēśvaraḥ, brahma vidya guruḥ;

and yatra pāṛthō dhanurdharaḥ; wherever Arjuna is there; wielding his bow; dhanurdharaḥ means wielding the bow, Bow represents svadharma anuṣṭānam; because of Arjuna, svadharma rakṣaṇam and dharma rakṣaṇam requires the bow and arrow.

And therefore wherever there is a person following the svadharma; so wherever such a student and a teacher are there; there the Gīta wisdom will be there; it will never die. So many thousands of years are gone; even now the Gīta is alive and kicking; What is the proof? We are still studying. Our very class is the proof the glory of the Gīta; and Kṛṣṇa says wherever Gīta teaching is there; all these benefits also will be there; the primary benefit is mōkṣa; Kṛṣṇa does not mention that because many are not interested in that. Mōkṣa they do not want.

So Kṛṣṇa enumerates the other benefits; śrīḥ means wealth; vijayaḥ; success, bhūtiḥ prosperity; all other forms of prosperity; and nītiḥ; justice or fairness; all these things, wealth, prosperity and success; and all of them will be there; iti mē matiḥ. This is my verdict; this is my observation; and all these will not be there for a short period; but

dhruvā; they will be permanently present; Therefore even if you do not want mōkṣa, you are interested in money, better read Gīta; if you want to examination, better read Gīta; If you are attending an interview, better read Gīta; just reading Gīta is not enough; you have study what is required for the interview also; Read Gīta also; prepare also; success is yours; this is my verdict; who says: Sañjaya tells and therefore Gīta is ever valid.

With this the entire Bhagavad-Gīta teaching is over.

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥

||ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstrē śrīkṛṣṇārjunasaṃvādē mōkṣasannyāsayōgō nāma aṣṭādaśō'dhyāyaḥ||

OM TAT SAT

Thus, in the Upaniṣad sung by the Lord, the science of Brahma, the scripture of Yōga, the dialogue between Sri Kṛṣṇa and Arjuna, ends the eighteenth chapter entitled "The Yōga of Liberation", Mōkṣa sanyāsa yōga.

Hari Om

239 Chapter 18, Summary

ॐ

Today I will give you a summary of the 18th chapter of the Gīta. In the Bhagavat Gīta; the second-chapter and the 18th chapter are considered to be very important chapters, because Lord Kṛṣṇa summarises the entire Gīta in these two chapters. In the second-chapter, Lord Kṛṣṇa summarises the whole Gīta, as an introduction. It is an introductory summary. upakrama sañkṣēpa. And this summary given in the second-chapter, Bhagavān magnifies from the third chapter onwards, up to the 17th chapter. 3rd to the 17th is the elaboration of the 2nd chapter; and then at the time of conclusion, the Lord summarises the entire Gīta once again in the 18th chapter; it is the concluding summary; upasañhāra sañkṣēpa; Thus introductory summary; expansion and concluding summary. This is the style of the Gīta.

I have talked about this before also. When you hear the news in the radio or television; they start the news with the summary and then they elaborate the initial summary and then at the time of conclusion, they recapitulate again. Thus summary, expansion, summary is the method of any teaching. And Bhagavān adopts the same method; and therefore the 18th chapter is considered to be a very important chapter and it is the biggest chapter also, consisting of 78 verses.

And this chapter is called mōkṣa sanyāsa yōgā; the chapter dealing with sanyāsa or renunciation. It is called mōkṣa sanyāsa yōgaḥ, to differentiate this chapter from the 5th chapter, the 5th chapter is also called sanyāsa yōgaḥ. To avoid confusion; the fifth chapter is called karma sanyāsa yōgaḥ and the 18th chapter is called mōkṣa sanyāsa yōgaḥ. But only we should be careful in understanding the meaning. Karma sanyāsa yōgaḥ; we know the meaning; the chapter dealing with the renunciation of karma. And then what is mōkṣa sanyāsa yōgā? The chapter dealing with the renunciation of mōkṣa? **மொக்சம் வரவே இல்லயே; எங் விடறது;** mōkṣa has not come, where to renounce; we have to be careful in translation; karma sanyāsa is renunciation of karma; mōkṣa sanyāsa is renunciation 'for' the sake of mōkṣa. There you cannot use 'of' for the sake of mōkṣa. This is the 18th chapter.

With this background, we will enter into the summary of the chapter. I will divide the entire chapter into five portions for the convenience of our analysis. First I will enumerate those five portions; thereafter I will summarise each part.

- The first portion is sanyāsaḥ or renunciation; sanyāsa; this is from verse No.1 to 12.
- Then the second part is from verse No.13 to 17; which Kṛṣṇa deals with ātma svarūpam; the nature of the real self; or the real nature of the Self; the nature of the real self; or the real nature of the Self; or the real nature of the real Self; whichever way you want to call it; ātma svarūpam is the second topic;
- And then from the 18th verse, up to the 40th verse; 18th to 40; Kṛṣṇa analyses six topics; six topics for analysis; or analysis of six topics; What are those six topics? I will explain later; this is just seeing the division;
- Then the fourth topic is from verse No.41 to 66; and in this portion Lord Kṛṣṇa summarises karma-yōgā and jñāna-yōgaḥ; the two yōgās which happen to be the central theme of the Gīta; the two yōgās; karma-yōgā plus jñāna yōgā; this is the fourth topic 41 to 66.
- And the fifth and final topic is the conclusion; upasamhāra; winding up of the 18th chapter; as well as the entire Gīta dialogue; this is from verse 67 to 78.

Thus sanyāsa; ātma svarūpam; analysis of six topics, two yōgās and conclusion; these are the five portions of the 18th chapter.

Now I will take up each one and give you the gist of the Lord's discussion.

The first portion is Sanyāsa. Lord Kṛṣṇa is forced to discuss the topic of Sanyāsa; because Arjuna wants a clarification regarding sanyāsa. So the chapter begins with Arjuna's

question in which Arjuna asked the Lord; Hey Kṛṣṇa, is there a difference between the words Sanyāsa and tyāga? Because dictionary-wise sanyāsa also means renunciation; tyāga also means renunciation. So Arjuna asks; are they different or the same and what is the significance of the words? In short, what is sanyāsa or renunciation? Lord Kṛṣṇa explains those terms by way of answering Arjuna's question.

Here, we have to note that the word Sanyāsa and Tyāga according to Kṛṣṇa are both one and the same; they are synonymous. Sanyāsa is equal to tyāga is equal to renunciation. Then the question is what is meant by renunciation?

And this word renunciation has two meaning; one is the primary meaning, the other is the secondary meaning; one is called mukhya sanyāsa and the other is called gauna sanyāsa; primary renunciation and secondary renunciation, there are two. Primary renunciation is prescribed only for those people who have attained all the qualifications for self-knowledge; evolved students; purified students; refined students; prepared students; who are called sādhana catuṣṭaya sampanna adhikāri. For those prepared students; the scriptures talk about primary renunciation; otherwise called mukya sanyāsaḥ.

And this primary renunciation is in the form of leaving the family; leaving the society; breaking all the relationship with everyone in the society; and dropping all the possessions; all these are the meaning of primary renunciation. What does it mean? Leaving the family, leaving the society; leaving the job; you have to leave the job when you leave the society; society includes job. Leaving the family, society, job, breaking all relationships and giving up all the possessions; not even extra dress; no bank balance, this total physical giving up is called mukya sanyāsa. This is accepted and permitted for those who are advanced spiritual students.

And according to Lord Kṛṣṇa, Arjuna is not an advanced student, which is proved from the 1st chapter; he could not even think of imaginary separation from kith and kin. Where is the question of renunciation for Arjuna, when Arjuna cannot even withstand imaginary separation from Bhīṣma and Drōṇa. Therefore according to Kṛṣṇa, Arjuna is not ready for primary renunciation. Kṛṣṇa therefore discusses primary renunciation in the 18th chapter.

In this Sanyāsa portion, Kṛṣṇa quietly avoids a discussion of Mukya sanyāsa. It is called āśrama Sanyāsa; it is called kāṣāya vastra sanyāsa. That Kṛṣṇa avoids and Kṛṣṇa deals with the second sanyāsa; which is the secondary sanyāsa; compromised version, figurative sanyāsa, in Sānskrīt it is called gauna sanyāsa.

And therefore Lord Kṛṣṇa in this portion strongly advises Arjuna; Arjuna you should not give up your family. You should not give up your karma. You should not give up anything; if you give up your karma, it will be a wrong renunciation in your case; because you are not ready for renunciation. Without being ready if you renounce things, it will come under tāmāsa sanyāsa; and rājāsa sanyāsa. Improper renunciation by an immature mind is called rājāsa tāmāsa sanyāsa. Improper renunciation by an immature person which is an escapism, Kṛṣṇa calls rājāsa, tāmāsa sanyāsa.

Therefore Arjuna never take to that; therefore you be in kurukṣētra and do your duty. And if you remain in Grihasthāśrama and do your duty, and renounce your rāga dvēṣa, which are binding expectations from the society. When we are in the family, in the āśrama, in the society, our greatest problem is expectations from others; these binding expectations alone are responsible for mental turbulence. If you renounce your saṅkalpa, which are in the form of binding expectations; building castles, fantasising future; how my son is going to become, that fantasising you give up; plus 2 itself is doubtful; we go on building dreams. Avoid the saṅkalpa and that is called sātvika sanyāsa; which is the sanyāsa required for immature people. Sātvika sanyāsa, which is remaining in the society; doing the duty and avoiding binding expectations. And thus Lord Kṛṣṇa says Arjuna give up your rāgaḥ-dvēṣaḥ; fight this war; you are a sātvika karma sanyāsi.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८.१२ ॥

[Aniṣṭamiṣṭam miśram ca trividham karmaṇaḥ phalam |
bhavatyatyāginām prētya na tu sannyāsinām kvacit || 18.12 ||](#)

And if you act in this manner, whatever be the outcome of the Mahābhāratha war, you will be willing to accept the outcome without anxiety; without fear or worry; this samatvam alone is the sanyāsa, which is required for you.

So thus saṅkalpa tyāga pūrvaka svadharma anuṣṭānam, Lord Kṛṣṇa prescribed from verse No.1 up to verse No.12. This is first topic. Sanyāsa in the secondary sense of the term.

Now we will go to the second topic, which is from verse No.13 to 17. We wish Lord Kṛṣṇa talked about our real nature, our higher-nature, which we do not know by ourselves and because of ignorance alone, we are suffering from problems and this higher-nature is called ātma svarūpam. And this ātma svarūpam is none other than caitanya svarūpam, pure consciousness.

And what is the nature of the pure consciousness? You ought to remember, but still for my satisfaction I will give enumerate, Consciousness is not a part, property or product of the body, consciousness is an independent entity which pervades and enlivens the body, consciousness is not limited by the boundaries of the body; therefore it is all-pervading like space, then fourthly and finally and importantly, this consciousness does not perish even when the body disintegrates.

So first note the presence of that consciousness in that body; if you have any doubt, pinch your body and see, whether you are consciousness of the pain and instantaneous realisation of the pain means that you are conscious of the pain. And having identified this consciousness, I have to learn to identify with that consciousness which means instead of claiming the body as myself, I have to start practising, body is a dress, which I am temporary wearing; *vāsāmsi jīrṇāni yathā vihāya navāni gṛhṇāti narō'parāṇi* (local dress we wear for a day or a half a day), this dress I have been wearing from the date of birth and there is a wear and tear, and one day I will cast off, how can the arriving departing body be myself; I am the formless consciousness, who am operating through this temporary body; body comes, body goes; I ever am. And then Lord Kṛṣṇa says Arjuna, that is not enough, you have to note another very important nature of this consciousness, and that is the consciousness is *akartha* and *abhōktha*. I, the consciousness, neither act in this world; nor does this I, the consciousness, reap the result of the action; because anything all-pervading cannot perform any action; this space does not perform any action; the space does not and cannot act; similarly, I am *akartā* and *abhōktā*; in my presence the material factors consisting of five components that alone performs

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८.१३ ॥

[pañcāitāni mahābāhō kāraṇāni nibōdha mē |](#)
[sāṅkhyē kṛtāntē prōktāni siddhayē sarvakarmaṇām || 18.13 ||](#)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक् चेष्टाः दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

[Adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham |](#)
[vividhāśca pṛthakcēṣṭā daivaṁ caivātra pañcamam || 18.14 ||](#)

शरीरवाङ् मनोभिर्यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१८.१५॥

[śārīravāṅmano bhiryat karma prārabhatē naraḥ |](#)
[nyāyyaṁ vā viparītaṁ vā pañcāitē tasya hētavaḥ ||18.15||](#)

तत्रैवं सति कर्तारम् आत्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वाद् न स पश्यति दुर्मतिः ॥१८.१६॥

Tatraivaṁ sati kartāramātmānam kēvalam tu yaḥ|
paśyatyakṛtabuddhitvāna sa paśyati durmatih||18.16||

यस्य नाहङ्कृतो भावः बुद्धिर्यस्य न लीप्यते ।
हत्वापि स इमाल्लोकान् न हन्ति न निबध्यते ॥१८.१७॥

yasya nāhaṅkṛtō bhāvō buddhiryasya na lipyatē|
hatvā'pi sa imāḥ||ōkāna hanti na nibadhyatē ||18.17||

These are very very important slōkās; from 14 to 17. Kṛṣṇa says the various pañca-kōśas are performing the action; kōśa means the material factors; the material body, the material prāṇa; the material mind; they perform the actions; in my presence, but I myself do not do any action; just as the light is pervading the hall; we do actions in the presence of the light, but the light itself does not perform any action. My hand is moving; light which illumines the hand does not move at all; Similarly, I am akartṛtva, abhōktṛtva caitanyam asmi; and this knowledge extremely significant because once I know I am akartā, abōktā. I know the sañcita, āgāmi, prārabdhā, none of them belongs to me. Because sañcita, āgāmi prārabdhā, all of them are what, karma-phalam; when karma itself is not mine, how come will its results? வினை விதைத்தவன்; வினை கொய்வான். viṇai vitaittavaṇ; viṇai koyvāṇ.

So the one who does alone has to reap, I am neither a doer nor a reaper, receiver of the karma phala; which means I am nithya muktha svarūpaḥ; puṇya pāpa athithaḥ; sañcita, āgāmi, prārabdhā varjitha; uttama, madhyama, adama janya rahithaḥ. Even janmas do not belong to me; even janmas do not belong to me; because janmas are determined by karmas. When karmas are not there; how will janma take place?

OK Janma is not there; would punar janmam will come? How will that be, when janma is not there? Therefore I am ever free; this knowledge is called ātma svarūpa jñānam. This Lord Kṛṣṇa has elaborately dealt with in the second-chapter, from verse No.12 to 25; Kṛṣṇa has highlighted this and therefore he summarises this topic in five verses 13 to 17. This is the 2nd topic ātma svarūpam.

Then from 18 to 40th verse, I said Lord Kṛṣṇa analyses six topics which will give a comprehensive picture of the entire Gīta teaching; Kṛṣṇa has ingeniously chosen six topics. If these six topics are understood properly, the entire Gīta teaching is understood. What are those six topics? Jñānam, means knowledge; karma means action; kartā, kartā means the doer; buddhihi means intellect, dṛitiḥ means will power, and sukham - happiness. Jñānam, karma, kartā, buddhi, dṛitiḥ, sukham; knowledge, action, doer, intellect, willpower and happiness. These are the six topics he takes and each one of

them Kṛṣṇa divides into sātvic, rājasic and tāmasic varieties; in each of these it is divided into three; and if we can understand this division, then we have got clarity regarding the Bhagavad-Gīta teaching; I am not going to elaborate each of them; then it will not be summary, it will be re-teaching of the 18th chapter.

But we can have a general understanding of this classification. I have pointed out this before. Whatever contributes to spiritual growth is sātvic variety. The criterion for classifying something as sātvic is that which promotes spiritual growth, the inner growth is called sātvic; whether it is food, whether it is action; whether it is relationship. Anything in the world, if it contributes to the growth, it is sātvic. Spiritual growth.

Then what is tāmasic? The opposite of it; whatever contributes to the spiritual downfall; whatever contributes to spiritual downfall, spiritual slip, spiritual retrogression; is called tāmasic variety. Whether it is food, whether it is dress, whether it is even relationship, you can classify into sātvic, rājasic and tāmasic. So these are the two opposites.

Then what is rājasic variety? Whatever contributes to material growth; but leads to spiritual stagnation. A lifestyle in which there is material growth; I am becoming richer and richer; I have got more and more number of industries and several houses and any number of cars; thus materially I am growing; but I am so much materially involved that there is no time:

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः |
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ||७||

[bālastāvatkrīḍāsaktah](#)
[tarunastāvattarunīsaktah](#) |
[vṛddhastāvaccintāsaktah](#)
[paramē brahmaṇi kō:'pi na saktah](#) ||7||

I am the richest person but there is no time for religion, no time for spirituality, no time for japa, no time for pūja, no time for Gīta class. And the society looks upon him as a successful person. Thus that which makes a person materially successful but spiritually the one who is stagnating; that person has got a rājasic lifestyle.

So thus, anything which leads to spiritual growth is sātvic, spiritual stagnation is rājasic, spiritual downfall is tāmasic; stagnation you are understanding I think, he will neither go up or comes down, he remains in the same position, spiritually.

If we remember this norm, we can adjust our life in such a way that first we make sure that we do not go down spiritually. First attend to that; whether you are earning gain or

not, see that you are not losing the capital லாபம் கிடைக்கிறதோ இல்லையோ; முதல் போகாத பாற்கணம். Because you have reached up to this level spiritually; at least we are human beings. That is a great accomplishment; see that you do not go down; and gradually trying to go upwards. This is the hint Lord Kṛṣṇa gives through these 6 topics from 18 to 40. And you should remember that even happiness Kṛṣṇa divides into sātvic, rājasic and tāmasic. There also a pleasure which contributes to spiritual growth, a pleasure which contributes to spiritual stagnation and certain types of lowly pleasures; they are pleasures and kicks alright, but they lead to spiritual downfall. All immoral pleasures are pleasures; but spiritually slipping down. This is the third portion of the 18th chapter.

Now we will go the fourth part, which is from verse No.41 to 66. In this portion alone, which is important and central part of the 18th chapter, Kṛṣṇa summaries these two main spiritual disciplines; namely karma-yōgaḥ; and jñāna-yōgaḥ; the entire spiritual journey can be divided into these two.

And what is the definition of karma yōgā? We have seen this often; proper-action plus proper-attitude is kama yōgaḥ; proper-action plus proper-attitude is karma yōgā. And what is proper action? Lord Kṛṣṇa defines svadharma anuṣṭānam; performance of one's own duty. Duty to oneself; duty to the family, duty to the society; duty to the religion and duty to the environment. I am born with many duties. No doubt I would like to enjoy life, our scriptures say you can enjoy life, but you have to fulfil your duties also.

And the next question is how to determine my duty. How to do it? In those days, the duties were determined based on varṇa and āśrama;

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणी प्रविभक्तानी स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

[Brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ ca parantapa |
karmāṇi pravibhaktāni svabhāvaprabhavaigūṇaiḥ || 18.41 ||](#)

Depending upon your varṇam, brāhmaṇa, kṣatriya, vaiśya or śūdra; similarly depending upon your stage of life, whether you are a student; householder or monk, a sanyāsi, you have to do your duty.

And if the varṇa āśrama dharma basis you do not accept, because varṇa āśrama dharma is declining, nobody follows that; then the next option is what; according to your nature; contribute to others; your life should involve giving, your life should involve contribution. That I have to take things from outside, scriptures need not teach. Why because we are experts in grabbing. So therefore Kṛṣṇa does not talk about that; Kṛṣṇa says you can take but more important than taking is, you have to give also. According to śāstra, your contribution must be more than your consumption; only then it is spiritual success.

There is a difference in the definition of spiritual success and material success. What is the definition of material success? When the contribution is less than the consumption. When I take more and give less, I am considered to be a successful person. This big book, just Rs.10, I just purchased, what is inside I do not know; ! So we always judge success in terms of getting a bigger share and giving the lesser. This is the definition of material success.

The definition of spiritual success is contribution is more than consumption; in terms of your knowledge, your energy, your time, your capacity, your good wishes, your smile; Contribution of smile; do we contribute smile; cheapest contribution is contribution of smile, even there we are very very stingy **அதுக்கு கூட கஞ்சனம்**. So this is the proper action. What is proper action? Any action in which I contribute;

Then what is proper attitude? Which is the second part of karma yōgā; the proper-attitude is whatever you do, see it as an offering to the Lord, and whatever be the consequence, accept it as the prasādam from the Lord. Any blessed action, you look upon as offering, it is called Īśvara arpaṇa bhāvana and whatever you receive, you have prasāda bhāvana.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥

[svē karman्यabhirataḥ saṁsiddhiṁ labhatē naraḥ |](#)
[svakarmanirataḥ siddhiṁ yathā vindati tacchr̥ṇu || 18.45 ||](#)

यतः प्रवृत्तिर्भूतानां येन सर्वमिदम् ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

[yataḥ pravṛttirbhūtānāṁ yēna sarvamidaṁ tatam|](#)
[svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ || 18.46 ||](#)

Whatever you do, do it as an arcāna to the Lord; this is the proper attitude; thus proper-action plus proper-attitude is equal to karma yōgā; And what is the benefit of karma yōgā? Purification of the mind.

Having condensed karma-yōgā in these portions, Lord Kṛṣṇa condenses jñāna yōgā sādhana also, which is the next stage, which everyone has to go through. They are not optional courses; everybody has to go through, both karma-yōgā as well as jñāna yōgā.

And jñāna yōgā consists of three-fold exercises:

- The first exercise or part of jñāna yōgā is consistent and systematic study of the vēdāntic scriptures for a length of time, under the guidance of a competent teacher, called śṛgavaṇam. Study Gīta regularly. This is part one.

- The second part of jñāna yōgā is whatever I have received, I dwell on it; and make sure that it is acceptable to my intellect; whatever I receive I make sure that it is acceptable to my intellect, so that there are no doubts; This is called mananam. śṛavaṇam; mananam.
- And then the third part of the jñāna yōgā is called nidhidhyāsanam. Even after conviction, I have to remain in that knowledge for a long time like the pickled mango in that water உறறத்துக்கு. Similarly in the Bhagavad-Gīta teaching one of us should become a pickle and it should through osmosis enter every cell of my personality that whatever I do this knowledge is there to help me. How? This internalisation is called nidhidhyāsanam; and Lord Kṛṣṇa in this portion emphasises nidhidhyāsanam.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८.५२ ॥

[viviktasēvī laghvāśī yataṅkāyāmanasaḥ |
dhyānayōgaparō nityaṁ vairāgyaṁ samupāśritaḥ || 18.52 ||](#)

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तः ब्रह्मभूयाय कल्पते ॥ १८.५३ ॥

[ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krōdhaṁ parigrahaṁ |
vimucya nirmamaḥ śāntō brahmabhūyāya kalpatē || 18.53 ||](#)

You have to assimilate. It is not for a day or two. A week or two a month or two or a year or two; it has to be for decades; that in svapna also I should see myself as a free person. Thus Kṛṣṇa summarises jñāna yōgā; highlighting the nidhidhyāsanam part.

Then he concludes his whole teaching in the most in the 66th verse:

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

[sarvadharmān parityajya māmēkaṁ śaraṇaṁ vraja|](#)

Arjuna give up, sarvadharmān parityajya. We saw giving up dharma is nothing but giving up of the dēha abhimāna; because all dharma, adharma etc. belong to the body alone, therefore dharma parityāga, is dēha-abhimāna-parityāga; give up your body identification.

After that do what? māmēkaṁ śaraṇaṁ vraja; choose to identify with the dēhi; ātma which is the real Kṛṣṇa; So dis-identify from the body is sarvadharmān parityajya; identify with the ātma is māmēkaṁ śaraṇaṁ vraja. And if you do this, ahaṁ tvā sarvapāpēbhyō mōkṣyayiṣyāmi. Then you are instantaneously free. Thus Lord Kṛṣṇa concludes the teaching; with the 66th verse; this is the 4th topic.

Now comes the fifth topic, from verse No.67 to 78; in which Vyāsācārya winds up the whole 18th chapter, as well as the Bhagavat Gīta. And in this four qualifications are mentioned for the study of the Gīta. And what are those four qualifications? Tapas, bhakthi, śraddhā and anasūya;

- tapas means life of discipline.
- bhakthi means devotion.
- then śraddhā means deep faith in the validity of the Bhagavad Gīta.
- and then finally śūsruṣa also he mentions; śūsruṣa is desire for learning.

Thus **d**iscipline, **d**evotion, **d**eep faith, and **d**esire for learning is four or important qualifications and then Lord Kṛṣṇa glories the Gīta teacher as well as the Gīta student.

He said the teacher will get mōkṣa, and the teacher is dearest to me; and the student depending upon what type of student he or she is, either he will get the minimum svarga or maximum mōkṣa. Therefore better continue your Gīta study.

And then Lord asks Arjuna: Arjuna which type of student you are? And Arjuna answers I am the best student and has grasped your teaching and I have got knowledge and I am free from all the conflicts.

अर्जुन उवाच --
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८.७३ ॥

[Arjuna uvāca](#)
[naṣṭō mōhaḥ smṛtirlabdhā tvatprasādānmayā'cyuta |](#)
[sthitō'smi gatasandēhaḥ kariṣyē vacanam tava || 18.73 ||](#)

And then Sañjaya comes and gives his final remarks; addressing Dhṛtarāṣṭra he says: Not only Arjuna was fortunate, I was also fortunate to listen because of the grace of Vyāsācārya; I got this ESP or telepathy; that I overheard the Bhagavat Gīta and I also enjoyed this teaching and Sañjaya says that the best chapter I liked, is the 11th chapter of Viśva rūpa Darśanam.

And then Sañjaya concludes with a remark:

यत्र योगेश्वरः कृष्णा यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिः ध्रुवा नीतिर्मतिर्मम ॥ १८.७८ ॥

[yatra yōgēśvaraḥ kṛṣṇō yatra pāṛthō dhanurdharaḥ |](#)
[tatra śrīrvijayō bhūtirdhruvā nītimatirmama || 18.78 ||](#)

The benefit is not only Arjuna and Sañjaya; whoever invokes Lord Kṛṣṇa and whoever invokes the Arjuna in him, the real seeker in him, and whoever invokes the Gīta teaching, he will have all success in life; material as well as spiritual success.

With this concluding remarks of Sañjaya, the 18th chapter as well as the entire Bhagavad-Gīta is over.

Hari Om

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