

Bagawad Geeta, Class 160: Verses

Shloka # 13:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १२.१३ ॥

**He who is not hateful towards any creature,
who is friendly and compassionate, who has no idea of 'mine'
and the idea of
egoism, who is the same under sorrow and happiness, who is
forgiving;**

Continuing his teachings

Swamiji said in first twelve shlokas of Ch. 12 Sri Krishna has talked about a range of sadhanas that together are called Bhakti Yoga.

And as I repeatedly said, bhakthi yoga includes the first two levels of karma yoga; bhakthi yoga includes the next two levels of upasana; and bhakthi yoga includes the last and final level of Gyana yoga as well. And by Gyana yoga we mean vedanta shravana manana nidhidhyasanam, and without this Gyana yoga, the bhakthi yoga series of sadhanas remain incomplete. Bhakthi yoga has to be capped or culminated only through vedanta shravana manana nidhidhyasana, which Sri Krishna calls aksharopasana.

At this stage he becomes a Gyani. He realizes Lord is never away from Me. The distance between Lord and me is only due to my delusion and this notional distance is removed by knowledge. Therefore I am not away from the Lord; Lord is not away from me, saha aham asmi; and aham saha asmi; and a person who has gained this knowledge is called parama hamsah; aham sah; and sah aham; the one who has clearly grasped this is called parama hamsah. And that is why the mantra is also

called parama hamsah mantra; soham hamsah; aham sah soham and therefore this culmination of bhakthi we called in the last class; advaita bhakthi or Gyana nishta.

From Shloka # 13- #19, Sri

Krishna is talking about nature of Gyani Bhakta. He talked about such a bhakti in in two shlokas in Ch.7 and they are further elaborated upon here.

Swami Chinmayananda beautifully says: When love or bhakthi increases, the distance decreases; and that is why we also say when we love someone very intensely; we have an expression he or she is very close to me.

When you love somebody, the greater the love is, lesser the distance. Highest love (infinite) has zero distance. So, in intense love, one embraces, it removes all distance. So also in advaitam, Jivatma paramatma distance is not there. Sri Krishna says Gyani is Me and I am Gyani. We are discussing such a gyani and how he behaves in the world. He has prarabhdha karmas. He also has punyam and papam. Hence he will also face favorable and unfavorable situations; so, how does he respond to them?

Adveshta (non hatred)

First Lakshanam of a Gyani

is, he is one who never justifies hatred, because there is no basis for it. We can disagree with a person or his actions; we may even take action; but hatred is not a method of expression of disapproval. Even criticism should not have a

hint of hatred. I do not reject anybody mentally. I should be able to pray for the well being of all. This inner non-rejection of a person should become natural to me; I may pray that he changes his behavior. This is test #1 for your self; don't test or judge others. We are no one to judge others. Even self-judgment should be used appropriately. It can cause inferiority complexes, self-condemnation etc. It can be used only as an inspiration for more effort. It should be a positive force.

Maitraha: Friend:

Gyani is a friend of everyone. What is definition of a friend. Bhrtahari defines it as: My friend will guide me if I am going in a wrong direction; a lamp throws light everywhere, but underneath itself it is dark. I may not know my problem; so, one who tells me my weaknesses, is a friend; he is one who puts me in a righteous path; My friend is a confidante, he even keeps secrets. He never reveals my private secrets. All my gunas he shares with others. In adversity, people tend to leave. When I lose money all people leave. A friend in need is a friend indeed. In crisis he does not leave you. He is willing to help in the best way he can. Bhrtahiri wrote Niti-Shastram and Vairagya shastram.

Karuna (Compassion)

Compassion means a

sensitive mind; that can place itself in other persons mind. We often do this, while watching a movie. When the hero dies, we also cry. A sensitive mind is empathetic. He feels pain of other person. He then wants to help resolve the pain, even as I help myself spontaneously. **One method is praying that I am willing to give benefit of my prayer to someone else. This also is Karuna. The prayer, here, must be sincere. He spontaneously helps the person in trouble.**

Nirmamaha: One without ownership to anything.

So how do you give up your ownership; there are two methods; one is the religious method; another is vedantic method; Religious method is relatively easier.

Vedantic method is when I know I am the atma; I come to know that atma is asangah; atma is like space; not related to or connected to anything; Therefore atma is nitya sambandha rahita; free from all relations and associations, and since I am the asanga atma; how can I be connected to anything; how can I claim anything as mine. And therefore nirmamatvam is owning up the asanga atma svarupam.

Religious method: By understanding that everything I possess is a temporary gift from God for use, after that I have to give it back. And after using that I have to leave it back; therefore whether they are people, children, mother, father, everything and every person is a gift; Therefore, I remember

Oh Lord I am grateful to you for giving me everything; and I will use them for my growth; However, when the appropriate time comes and when you choose to take them back, I will not make any complaint against you; I will only address a Thanks to you. It will say, Oh Lord; thank you for giving me my mother, father, the grand mother, grandfather, the spouse, children, anything ultimately including the body; therefore remembering that everything belongs to the Lord:

It is not a mere prayer but I must mean it from my innermost heart; and that is called nirmamatvam. We need not physically give up anything; we can use everything; with the awareness that they are meant for my use but they are not meant for my ownership; it has nothing to do with the physical possession;

Here, you need not physically give up anything. Just be aware that you have no ownership.

Nirahamakara:

Nirahankarah: When I have got ownership and **identification with the external world it is called mamakarah**; and when I have got ownership and identification with my own sharira trayam; sthula; sukshma; karana shariram; that ownership is called ahamkarah; **Identification with the body-mind-complex is ahamkara**; and identification with everything external is mamakara; and how do you give up the mamakara? The method is to remember that this body is a gift from the Lord. I have told you Bhirthari wrote Neethi shatakam and vairagya shatakam; in his Vairagya shatakam; in the end he writes a beautiful verse. This is the thank you note; given by an enlightened

person at the time of death; when everybody tries to cry and grieve, Bhrthari tells a wise person what will be his attitude; So in that beautiful verse he addresses all the five elements: akasha; vayu; agni; apah; prithvi;

And

addressing all of them, he says: Oh Elements; you have all given a portion of yours

for building up this body; body has got akasha;

a portion, and it has got vayu,

in the form of breath; it has got agni in the form of temperature; and it has got

jalam inside; water is there; we drink; and it has got earth; all the weight is

the earth; Therefore this physical body called pancha bhouthika shariram; is a gift from

the five elements given for me; so that I will use this body for attaining moksha; And Bhrthari addresses

the five elements and tells that I have intelligently made use of this body;

now I am returning the body to you;

I have no ownership of my sharira.

I am merging into Brahman.

This attitude is Nirahamkara.

Sama-dukha-sukha: One who has equipoise.

One who has a shock absorber

that absorbs shocks of life; shocks that are like potholes on a road. Gyanam is

the shock absorber that absorbs such dukha without trauma to mind. Aham Satyam,

Sarvam Mithya.

Everywhere

there is vedantic as well as

religious method; vedantic method is

too high; in this method; aham satyam; everything else is mithya or dream;
Therefore sukham is dream; dukham is dream; enjoying a poised mind, is the vedantic method but it requires lot of assimilation.

Religious method:

Everything in creation is given by God and is purposeful. Some, I know the purpose, but others I don't know their purpose. Having conviction that God does not create anything without purpose. The more you study, the more you realize everything has a purpose. We have to apply this for sukha dukha pair as well as they are an integral part of creation. Everyone goes through ups and downs; they have their purpose to polish my inner self.

Dukham is a process to improve my inner self. Once I have this conviction, I will receive everything with equanimity.

Kshami: is one

with Kshama, a difficult virtue also known as Titiksha. When I face a situation, I think is unfavorable to me, I try to change it to make it (situation) favorable. This conversion can be in two ways:

1. Violent: Verbal
or even physical to change a situation.
2. Non-violent:

Of the two, violence comes naturally to us. Kshamvan is one who postpones the violent method. He tries to

adopt non-violent method. The more you postpone, the more you have kshama.

While violent method is immediate, effective and quick; and it is easier; its side effects are more damaging.

Then, I avoid violent method. Here victim of violence also becomes violent. A

child in this situation becomes violent when they grow up.

Knowing this, I will

try to adopt violence as a last resort.

Shloka # 14:

12.14 He who is ever content, who is a yogi, who has self-control, who has firm conviction, who has dedicated his mind and intellect to Me-he who is such a devotee of Mine is dear to Me.

Santushtaha:

Inner fullness, both psychologically and intellectually, nothing is lacking. This is Santushtaha; one who is

contented. He has knowledge, Aham Purnaha. Question comes up, if one is

contented, why will one work? How will society prosper? Our answer is that only

contented people contribute to society. A person without contentment will not contribute,

as he is selfish.

Life of Gyani is dedicated

to contributing to others' welfare. When is he contented? We also obtain brief

moments of contentedness; but it is transient. Gyani has eternal contentment.

Yogi: means One who is a great Yogi.

It does not mean performing asanas. Yogi means one who has Gyanam. How is Yoga Gyanam? Yuj is the root word of Yoga; meaning combines. **Through knowledge distance between Jivatma and Paramtma is removed.** This distance is due to ignorance. If god is all-pervading, how can there be a distance from me. Vaikunta of puranas is our own Atma. The distance is due to my delusion. A child in mothers lap cries dreaming its mother is lost, but upon waking it stops. **Yoga is uniting process of Jivatma and paramatma.**

Miraculous power: Gyani need not have miraculous power; he only needs to have wisdom. So I have told you of four types of people, they are:

Fourth type: the one who has neither miraculous powers nor knowledge; majority; no siddhi or Gyanam.

Third type: one who has siddhi but no knowledge is the third variety.

The second type: has self-knowledge without any miraculous powers.

The First one: the one who has both Gyanam and the siddhi.

Of these four types, the first one is liberated because he has

got Gyanam; siddhi
is there of course and is a bonus; the second one is also
liberated; because he
or she has Gyanam; without even an iota of siddhi; and the
third one has got all siddhis
without Gyanam;

Gyanam is primary, while
siddhi is an obstacle to moksha. So yogi is with or without
Gyanam.

Yatatma:

Take away:

Qualities of a Gyani are:

Adveshta: Non-hatred

Mitra: A friend

Karuna: Compassion

Nirmamaha: Without
ownership of anything

Nirahamkara: without
ahamkara and mamakara.

Sama-dukha-sukha: Equipoise
in all situations

Kshami: One with Kshama

Santushta: Contented

Method of expressing

karuna: One method is praying that I am willing to give
benefit of my prayer to
someone else. The prayer, here, must be sincere.

Identification

with the external world it is called mamakarah.

Identification

with the body-mind-complex is ahamkara.

With Best Wishes,

Ram Ramaswamy