

Mandukya Upanishad, Class 64

Verses 40 - 46 – Vedantic negation of creation		
Karanam	Kariyam	Negation
Asat	Asat	A nonexistent thing can't produce a nonexistent things, because a nonexistent thing can't produce anything. A human horn produce a rabbit's horn
Asat	Sat	Asat vastu can't produce a sat vastu. A nonexistent thing can't produce an existent thing. From nothing, nothing can come.
Sat	Sat	An existent thing can't produce an existent thing. Clay and Pot example: Clay and pot are not two distinct substances to have a relationship. They are two different names given to the same substance. Previously it was called clay and now it is called pot because the shape has changed. Clay and pot are one and the same substance at different time.
Sat	Asat	A sat vastu can't produce an asat vastu. An existent thing can't produce a non existent thing. A nonexistent thing can't be produced. Saying a nonexistent thing is born is grammatically wrong.
This mistake of taking Brahman as world is committed by all people in jagradh and swapna avastha. First, I take the rope as snake, you get closer and call it as garland. You have progressed from mistake 1 to mistake 2. Similarly we only progress from swapna to jagradh. This mistake is corrected only by gyanam. Nothing wrong in pursue the mithya world as husband, wife etc. as long as we realize it is mithya. Perceiving mithya is not wrong, but taking it as sathyam is tragedy; erroneous perception. Samsara continues in both swapna avastha and jagrah avastha. This is one reason for exhausting karma in swapna avastha. In dream, even though the sick person has not died, we dream as though that person is dying. That dream experience shakes a person so much, that exhausts karma.		
There is nothing other than Brahman. Majority of humanity is not prepared to accept this teaching. This is because we all feel we need relationship with people around to feel secure and comfortable. Relationship is possible only in dwaidam and not in advaidam. As a result, everyone considers dwaidam as security.		
Vedanta introduces dwaidam as a compromise. The students of dwaidam are attached to a few deities instead of the world. . This dwaidam will take him out of it to advaidam. Therefore dwaidam is necessary compromise in the initial stages for the sake of immature students. This is similar to doctors prescribing medicine even though there are side effects.		
Chaitanyam is never cause or effect; since consciousness birthless, all jivas are birthless. If jivas are not born at all, there is no question of rebirth at all; there is no need to work to avoid puner jenma. We don't solve the problem of punar jenma but we dissolve the problem; there is no punar jenmam to avoid		

Beginning from 29 verse, Gowdapadha is giving the teaching of vedanta as presented by Mandukya Upanishad. The experienced universe has to be extended to jagradh prabajna and swapna prabanja. Both worlds are experienced universe and anything experienced is mithya. Even though the jagradh and swapna prabanja are different, they are mithya. We are only negating the absolute reality of the experienced universe and not the relative reality. Relative reality means for its own time and for its own observer that will be real. In swapna all the objects will be real because there will be relative validity will be there. When you find out absolute reality, all of them will be negated. For the dreamer the waker's world is invalid and for the waker the dreamer's world is invalid. The only validity is the consciousness. The practical benefit of this knowledge is whatever happens in mithya field can't affect the sathyam,

adhishtanam. The objects in this world, including time and space cannot affect or limit me. The freedom from this mithya world is the benefit.

Verse 40

The entire prabanja are mithya. The world is mithya, doesn't have absolute reality and therefore an absolutely real world has not come out of Brahman. Similar to half the cup is full or half cup is empty, you can say either unreal world is born, or a real world is not born. Therefore, you can't discuss karana kariya sambandha. Gowdapdha takes four types of possible kariya karana sambandha or cause effect relationship and negates every one of them:

1. Asat vasthu Can't' produce an asat vasthu. A nonexistent thing can't produce a nonexistent thing, because a nonexistent thing can't produce anything. A human horn produces a rabbit's horn; A human horn can't produce anything let alone a nonexistent rabbit horn.
2. Asat vasthu can't produce a sat vasthu. A nonexistent thing can't produce an existent thing. From nothing, nothing can come.
3. A sat vasthu can't produce a sat vasthu. An existent thing can't produce an existent thing. From clay we are able to produce pot; so, sat seems to be produced. So superficially looking, there appears to be kariya karana sambandha

between clay and pot. But there is no cause effect relationship between clay and pot. Any relationship requires two entities. Without duality you can't talk about any relationship. Clay and pot are not two distinct substances to have a relationship. They are two different names given to the same substance. Previously it was called clay and now it is called pot because the shape has changed. Clay and pot are one and the same substance at different time.

4. A sat vasthu can't product an asat vasthu. An existent thing can't produce a non-existent thing. A nonexistent thing can't be produced. This is also grammatically wrong; saying a nonexistent thing is born is grammatically wrong.

Conclusion is nothing is born; there is no creation at all. The creation we talk about is a wrong name for Brahman because of ignorance. An ignorant people call snake, a wise person calls rope. There are only two dhrishti – agya dhrishi and vigya dhrishti. Mistaken Brahman is world. Mistaken consciousness is matter. There is no matter at all.

Verse 41

This mistake of taking Brahman as world is committed by all people in jagradh and swapna avastha. We commit the same mistake in both jagrath prabanja and swapna

prabanja. First, I take the rope as snake, you get closer and call it as garland. You have progressed from mistake 1 to mistake 2. Similarly, we only progress from swapna to jagradh. In sushukthi, we do not commit the error, but when you wake up, we continue to commit the error. We continue to commit this error in the next jiva and shrishty. This mistake is corrected only by gyanam.

Nothing wrong in pursuing a mithya object if one has the knowledge it is mithya. Nothing wrong in going to movie, with the understanding it is a movie. the moment the movie is over, you understand that it is only a movie. Nothing wrong in pursue the mithya world as husband, wife etc. as long as we realize it is mithya. Perceiving mithya is not wrong; but taking it as sathyam is tragedy; erroneous perception. We commit this mistake not only in jagradh avastha but continue in swapna avastha. In dream also we perceive unreal objects, when I am actually in dream, they appear very real. If you can see the dream with the knowledge that it is dream, then you can enjoy it. Samsara continues in both swapna avastha and jagrah avastha. This is one reason for exhausting karma in swapna avastha. In dream, even though the sick person has not died, we dream as though that person is dying. That

dream experience shakes a person so much, that exhausts karma.

Verse 42

Ultimate truth is there is no duality at all. Brahman alone was, Brahman alone is and Brahman alone will be. There is nothing other than Brahman. Majority of humanity is not prepared to accept this teaching. How can I accept this tangible world as unreal? The world is outside, it is tangible, and it has its own functions perfectly according to order.

1. First problem is majority can't accept the negation of the world.
2. Second problem is that we all feel we need relationship with people around to feel secure and comfortable. Relationship is possible only in dwaidam and not in advaidam. As a result, everyone considers dwaidam as security. They consider advaidam is insecurity because in advaidam no relationship is possible. If there is a person with no relationship, the world looks up on those people negatively. Advaidam is looked up on as a status of orphan. When there is such a well-entrenched notion, people do not accept advaidam. That is why, advaidam is not discussed in the beginning. In the beginning veda accepts dwaidam and talks about jivatma, paramatma and world. At that point, it also accepts creation also. Brahman is accepted as cause and world is

accepted as result with a hope that the student will gradually become an uthama adhikari. Until then shrishti is accepted. They say experience is reality, but it is not a proof for reality e.g dream. They also say the world is in perfect order.

Mandukya Upanishad, Class 63

Verse	Swapna Avastha	Jagradh Avastha
36	Experienced by vasana maya sareeram, dream body, mithya body projected by mind. Swapna sareeram appears real in swapna avastha.	Physical body is stationery and does not move with the dream body. Jagradh sareeram is real only in jagradh prabanja
	Anything experienced is mithya. Because the absolute reality is never an object of an experience. Not experienceable with any instrument. From this we get that whatever we experience is not reality. Just as the dream body is unreal, any object of consciousness is unreal. Consciousness alone is real, and that consciousness is you tat twam asi. I the observer alone is absolute reality and whatever I experience is relative reality or mithya.	
37	There is desa (space), kala (time) and thritupdi (subject, object, instrument).	There is desa (space), kala (time) and thritupdi (subject, object, instrument).
	If they are similar in all respects, then you can extend to mithaythvam as well. Swapna prabanja is mithya, therefore jagradh prabanha is also mithya. Each prabanja will appear real in that condition. Swapna prabanha will appear real for the swapna observer during swapna avastha; Jagradh prabanja will appear real for jagradh observer during jagradh avastha.	
39	Experience a mithya jagradh prabanja which produces a mithya vasana which produces a mithya swapna prabanja. Similar to VCP. From the standpoint of Jagradh Prabanja, Swapna prabanja is mithya	Experience a mithya jagradh prabanja. Because of ignorance, I look up on it as sathyam. Similar to VCR. From thuriya dhrishti, jagradh prabanja is mithya. You should never try to negate jagradh prabanja from the standpoint of waker. When you become a gyani, the jagradh prabanja won't disappear; experiences will continue. It is like continuing the dream, knowing that it is a dream. Gyani will continue to see the world with the knowledge that it is another dream.
	We are only negating the absolute reality of the experienced universe and not the relative reality. Relative reality means for its own time and for its own observer that will be real.	

After negating the other dharshanam up to verse 28, now Gowdapadha is summarizing the Vedantic teaching, the teaching given in Mandukya Upanishad. The essence of this teaching is Brahman is alone is sathyam; Sathya Brahman is none other than jiva, I the consciousness principle alone is the ultimate reality and everything else is mithya. This mithya jagat consists of jagradh prabanja and swapna prabanja. Unreal does not mean it is not real, but not absolute reality but only empirical or relative reality. Relative reality means jagradh

prabanja is real from the standpoint of waker, but it is unreal from other standpoint of taijasa or thiruyum. Similarly, swapna prabanja is very real from the stand point of dreamer, but it is not real from the stand point of waker let alone the stand point of thuriyum. Relative standpoint means the relative standpoint of the observer. Even when it doesn't have absolute reality, the jagradh and swapna prabanja are experienceable and it can be experienced. Experience of the world will continue even though it does not have absolute reality. In waking state jagradh prabanja will be experienced; in dream state the swapna prabanja will be experienced. Vedanta does not negate experience. The utility of the objects is also not negated. The dream water, food etc. will have their utility in dreams. Divisions are not negated. Vedanta only removes the absolute reality which we attach to this world. After that we continue to experience the world, but it does not get the absolute reality. The world will give samsara only when you attach absolute reality. Whatever is not absolutely real, cannot give security. Whatever only relative reality can't be relied upon. You can rely upon only sathya vasthu – it is none other than I the witnessing changing jagradh and swapna prabanja. For all practical purposes jagradh and swapna are the same.

When you are in dream, you will not accept it is unreal. In dream, if someone asks about jagrath prabanja, they will state that there is no jagradh prabanja. If you wake up in one moment, everything in dream will all wake up. From Taijasa to viswa , swapna prabaja goes away. From viswa to thirium through wisdom, jagradh prabnaja will go away similar to swapna.

Verse 36

When you are in dream, we experience a body in dream. With that dream body alone, I do all the transaction. This body is called vasana maya sareeram, because that physical body, I have protected with my own mind or thoughts. During dream I do not look up on them thoughts body, but as tangible body. With that body I travel, eat etc. But that body is mithya body projected by mind. Because on waking up, there is another non traveling body, lying on the bed. From that it is clear, that body alone relatively real, swapna body is mithya. That body is stationery and does not move with the dream body. After waking up, I commit the same mistake and say this body is real. But this body is also exactly like swapna sareeram. Swapna sareeram appears real in swapna avastha; similarly, jagradh sareeram is real only in jagradh prabanja.

Anything experienced is

mithya. Because the absolute reality is never an object of an experience. Not experienceable with any instrument. From this we get that whatever we experience is not reality. Just as the dream body is unreal, any object of consciousness is unreal. Consciousness alone is real, and that consciousness is you tat twam asi. I the observer alone is absolute reality and whatever I experience is relative reality or mithya.

Verse 37

Generally, we accept that swapna prabanja is caused by jagradh prabanja. Because jagradh prabanja alone gives variety of experiences that registered in the mind, becomes vasana and those vasanas are activated in dream. We dream only what we experience in jagradh prabanja. Jagradh prabanja is karanam and swapna prabanja is kariyam. There is a kariya karana sambandha between jagradh prabanja and swapna prabanja. That is why the experiences in jagradh and swapna are similar. In jagradh prabanja also there is desa (space), kala (time) and thritupdi (subject, object, instrument). In swapna also we have these three. If they are similar in all respects, then you can extend to mithaythvam as well. Swapna prabanja is mithya, therefore jagradh prabanha is also mithya. Each prabanja will appear real in that

condition. Swapna prabanha will appear real for the swapna observer during swapna avastha; Jagradh prabanja will appear real for jagradh observer during jagradh avastha.

Swapna prabanja is a product of jagradh prabanja. Since swapna and jagradh have karana kariya sambandham, jagradh prabanja is real only for jagradh observer, just as swapna prabanja is real only for swapna observer.

Verse 38

There is no real creation at all, and Brahman can't be a cause or karanam. Brahman is kariya karana vilakshanam. A real creation can never be proved logically. Therefore, there is no creation. Everything which you look up on as creation is not creation – it was Brahman, it is Brahman and it will ever be Brahman.

While discussing sankya and gyana philosophy, we asked does an existent pot originate or a nonexistent pot originate. The answer is neither because an existent pot can't originate as it already exists. A nonexistent product can't originate because it doesn't exist.

Verse 39

Karana jagradh prabanja and kariya swapna prabanja is also mithya. You experience a mithya jagradh prabajna which product a mithya vasana which produces a mithya swapna

prabanja. In jagradhavastha I experience a mithya jagradh prabanja. Because of ignorance, I look up on it as sathyam. Out of that experience I get the vasanas – it gets registered in the memory. Jagrath avastha is like VCR and swapna prabanja is like VCP. Certain vasanas are feeble; certain vasanas are strong. With those vasanas, the same events appear in swapna. When you watch the jagrath, you swear that jagrath is real; when you see the same in swapna you will swear that is real; but both are mithya. From the thuriya dhrishti, you can boldly say this prabanja is mithay. Now we are trying to negate the world from the standpoint of waker. You should never negate the world from the waker standpoint. When you wake up from dream, the dream expreince will disappear. When you become a gyani, the jagradh prabanja won't disappear; experiences will continue. It is like continuing the dream, knowing that it is a dream. Gyani will continue to see the world with the knowledge that it is another dream.

Baghawad Gita, Class 186: Chapter 14, Verses 19 to 21

Shloka # 14.19

When the witness sees none other than the
activities as the agent, and knows that which is superior [i.e.
different from.]
to the activities, he attains My nature.

Continuing his teachings
Swamiji said today,
Sri Krishna has analyzed the
three gunas elaborately
from verse No.5 to 18, and pointed out that each guna binds a
person in one way or the other. Now, each guna demands a
particular set up. Thus:

if
it is satva guna, it demands
knowledge and a set up conducive for it.

If
it is rajo guna, it expects
activity and an infrastructure for activity.

If
it is tamo guna it wants to sleep
and wants a conducive atmosphere for sleeping.

Thus
each guna is a
demanding guna, asking for a
specific set up and if that set up is not provided, it throws
lot of tantrums,
and the creates lot of mental disturbances. And therefore, I
can never accept

the set up as a bhokta,
if it does not suit my particular guna and therefore there is
a struggle. Pravrtti means looking
for a conducive set up and while Nivritti means getting away
from the
unconducive set up. So, each guna
leads to lot of pravritti and Nivritti.

This,
favorable and unfavorable, classification is determined by the
type of guna. So, a
particular set up, satva will consider as favorable. The very
same set up, rajo guna will dislike.

And therefore, as a bhokta, I divide the set up into favorable
and unfavorable and I want to adjust and fine-tune the set up
and therefore, I develop strong raga and dvesha; and to change
the set up, I have to become a karta. As a bhokta I am not
satisfied; and therefore I want to change the set up and to
change the set up I have to become a karta. And having done a
few things, I again look up at the set up as a bhokta and
still find no satisfaction. And this goes on; dissatisfied
bhokta becomes a karta and again he becomes bhokta and again
he begins a karta; in short, he is never allowed to think of
his higher nirguna sakshi svarupa. The three gunas keep this
person busy with the body complex alone.

Thus
the three gunas tie me up to
the physical body, never allowing me to think of the
possibility of something
else.

Thus, the saguna physical body, the saguna mind and the saguna
set up, keeps me so busy all the time, that I can never think
of the Nirguna-I and this is caused by the three gunas, which
keeps me in deha abhimana, and therefore Sri Krishna said the
sakshi-I is tied down to the physical body and is never

allowed to think of the all-pervading Brahma svarupam; and I am made to think only of my limited ahamkara svarupam.

This

is called the guna dragging the Sakshi to the ahamkara level and by adjusting the set up you are never going to improve the situation, because there is no such thing called an ideal set up at all.

Thus, with the three gunas constantly fluctuating, set up also fluctuates. There is constant expansion/contraction of mind (you do not have to ask itself) now satvik, now rajasic, now tamasic, and therefore this person is in eternal struggle; and this a few people understand and the only remedy is transcending the triguna ahamkara; transcending the triguna body mind complex or anatma is the only remedy.

And how do you transcend the saguna ahamkara. As I said in the last class, ahamkara can never be made Nirguna. Because ahamkara, is body-mind complex and it is made up of prakrithi and therefore the three gunas are bound to be there.

Even

the MahaGyani will have a satvic, rajasic or tamasic mind. **A nirguna mind does not exist at all.** Is Gyani's mind is saguna or nirguna? Do you have doubt?

Even

Bhagavan's mind, Maya, is trigunathmakam, thus, the mind will be saguna, body will be saguna, and therefore there is no question of converting anatma into nirguna or transcending the guna. Then what about the sakshi? You cannot

make the sakshi nirguna either because
it need not be made Nirguna,
because it is already Nirguna.

**Therefore the only remedy is switching the
identification from saguna ahamkara to nirguna sakshi. This is
called atmanatma viveka and knowing the fact that I am not the
body with consciousness, but I
am the consciousness with a temporary body. I am not a body;
it is a temporary
bodywith permanent consciousness,
or I am the permanent consciousness with a temporary body. And
as atma, the sakshi, I am ever
Nirguna, I am ever
akarta, and I am ever
abhokta and this Gyanam
alone is the solution.**

And

therefore transcending the gunas is equal to atma Gyanam. And
atma Gyanam means
guru mukhathaha
vedanta shravana manana
nidhidhyasanam. You have to have shastra guru upadesha and
know that
I am ever the Nirguna
sakshi.

And

what is that sakshi chaitanyam?

It

is one beyond the three gunas,
which includes the physical body, which includes the mind,
which is beyond the
body-mind complex, beyond the anatma. So consciousness is
beyond the material body.

Now

the next question is what do you mean when we say beyond. Because we normally we use the word beyond to convey something farther in distance. If I say that particular house is beyond the car, a physical distance is understood.

Similarly, we may

Misunderstand,

when we say that Sakshi is beyond the body, as though sakshi is something that is somewhere in the clouds. So here beyond does not mean physically remote.

Then what is the meaning of the word beyond? It is in and through the body mind complex, but not related to or affected by the body-mind complex, just as the light principle is beyond my hand; here beyond means that light is in and through the hands, pervades the hands, but whatever happens to the hand, light is not affected.

In

Sanskrit it should be translated as asangatvam. The sakshi, the consciousness, is in and through the trigunatmaka shariram; it enlivens the trigunatmaka shariram; but it is not tainted by it.

Hence the shloka that says, the diseases of the body do not belong to the consciousness; the disturbances of the mind do not belong to the consciousness, this asangatvam, is said here as param and that sakshi chaitanyam I am.

Thus,

this person recognizes the consciousness

which

is beyond the three gunas

as himself.

And the day I know my purnatvam is not dependent on the set up, that day I stop all my struggles to change the set up. Changing the set up for practical purposes is different. If the table is in this place, and if you change to the other side, and it is convenient for working, that is a different thing, when I change the set up to improve my image, then that is called samsara, once I discover that I am purna sakshi, I do not expect a change in the set up for my improvement. I am perfectly satisfied with myself; whether the set up is satvic set up, or rajasic set up or tamasic set up. He is one who is not moved by set up.

And
therefore drashta, an
intelligent person changes himself, rather than set up. He
discovers that
higher I, the sakshi-I, the gunathitha-I.

And
here, in the word is anupashyati,
anu means in keeping with the teaching of guru and shastra.
This
discovery will never come independently, if I am left to
myself, without shastra; I will
continue my mistake of changing the set up all the time hoping
that one day
everything will be ideal. Wife will be exactly as I expect
here to be, the son will
be exactly as I expect him to be; the roads will be exactly as
I want to be; he
will be working towards the ideal set up, without questioning
his pursuit. Shastra alone gives
a jolt and asks: Did you ask or did you think whether there is
some other method
of discovery of fulfillment? And therefore that insight, the
shastra and guru
alone will give. So the intelligent seeker recognizes this

fact.

He

also recognizes the fact that all the karmas belong to the anatma; that the anatma will be eternally a karta. There is no retirement for anatma.

Retirement is what? taking up some other work and not only that, if anatma really retires, it will become sick also. Therefore, Anatma has to be eternally a karta and if you have to transcend kartrtvam, we have to come to atma alone.

Sri

Krishna uses a double negative language here. He wants to say that anatma is the karta, anatma being the body mind complex. If you put it in positive language, it will be Anatma alone is Karta. In negative language, there is no karta other than anatma. Both are the same. Anatma alone is karta, is equal to, there is no karta other than anatma. And who am I? atma or anatma? I am the atma; therefore eternally akarta and abhokta.

The

day a human being recognizes this fact; Only then, he will be free from the rat-race called life; the eternal journey of bhokta; not satisfied; therefore, becomes karta; improves the status of bhokta; improved but not totally satisfied; again becomes karta, again

becomes

bhokta, and at the

time of death also if you ask, are you satisfied: You say I am satisfied, But!

Only one small thing; Something or the other will be there.

Since the ahamkara dies with

dissatisfaction, the dissatisfied ahamkara again take birth and continue the struggle. Thus, the

never ending journey of punarapi

jananam, punarapi maranam

occurs. The struggle will end like the poori when it is in the oil, it will be

running around.

And

as it runs it expands and once it has become purnam, full, then you will find that it is atmana eva atmaiva thushta,

it will be floating there itself; it has become purnam. And that is why it is called puri; puri is shortened

form of purnam.

Similarly the day I discover I am the purna sakshi; the running about for purnatvam will stop. Thereafter also I may

run around, but not for purnatvam but it is out of purnatvam.

If I am acting for purnatvam, there is eternal anxiety and I cannot sleep properly. If I am acting out of purnatvam, there is no anxiety.

And therefore Sri Krishna says: The one who has discovered the sakshi, he attains Ishvara bhavam. Sri Krishna says madbhavam, he being the Lord, it is Ishvara bhavam; Ishvara Bhavam means Ishvara Svarupam. Ishvara Svarupam means purnatvam.

And

therefore Madbhavam means purnatvam, means jivan mukti.

The

most important point to be noted here is that Sri Krishna says

this purnatvam is only through knowledge. So the word Vetti should be underlined. Vetti means the one who knows; discovers purnatvam. And therefore how many paths are there for Moksha? Sri Krishna says even if there are many other yogas (karma, bhakti, Kundalini,..) and we are willing to accept all other yogas, and they are all for preparation of the mind; the ultimate discovery of purnatvam is only through vedanta shravana, manana, nidhidhyasana; otherwise called Gyana yoga.

Next is a very important verse. This verse is very important not only in the 14th chapter, but in the entire Bhagavat Gita as well.

Shloka

14: 20:

14.20 Having transcended these three alities which are the origin of the body, the embodied one, becoming free from birth, death, old age and sorrows, experiences Immortality.

In this shloka the Gyana phalam is clearly mentioned. Here dehi means this jiva, this individual, with the help of the knowledge learns to dis-identify from the three gunas. Athitya means transcending; here transcending means dis-identifying from the three gunas; and the three gunas represent the three sharirams, the five koshas, in short, the entire anatma. Instead of claiming I am the body, I say that I have a body; gifted by the Lord for the

temporary use.

And

what is the purpose of this temporary use? Not for eating, the body is given by

the Lord to a human being only for gathering knowledge. What is that knowledge?

The knowledge is that, I am not the body and I have this body only for my

temporary use. This is called athitya. In Taittiriya Upanishad, it was said all these three gunas belong to dehasamudbhavan.

Samudbhava means karanam, and deha means body. So

dehasamudbhava

means the cause for the physical body, and cause for the body means cause for janma, because janma

is defined as acquisition of

a new body. Therefore the three gunas have given me this body and the three gunas alone will

give me the next body also. And what type of body will be given will depend

upon the guna. Thus, Satva guna

will give a higher body. It will still be a perishable body.

Rajo guna will again

give body alone and not moksha.

Thus

all the three gunas are the

cause of the body; cause of punar janma.

Thus

the Gyani dis-identifies from the three gunas, which are the causes of repeated acquisition of bodies.

And when a

person dis-identifies from the gunas and the body, he is free from all the problems, which

belong to the body.

When I identify with the body; the body's problems are my problem. When I identify with the car, and if it is brand new car, every small scratch is like a scratch on my heart; It is my car; the conditions of the object of abhimana become my own condition. Similarly, the bodily conditions will be my conditions **when I identify with the body and therefore when the body is mortal, I say I am mortal.** Body being mortal is not a problem, as hundreds of bodies are mortal and dying daily; just read the obituary columns.

So mortality of the body itself is not problem. Death itself is not the problem, because hundreds and millions of death we are seeing and hearing about.

The problem is my thinking that I-am-mortal.

Mortality is not the problem; I-am-mortal is the problem. And Vedanta does not remove the mortality of the body; vedanta removes the idea that I-am-mortal. And how does it remove the idea; by teaching me the fact that I am not the mortal body, but I am the immortal-I, behind the mortal-body.

And therefore, vimuktah means he is free from all the problems of the body. What are the problems of the body; the first problem is janma, it is birth; birth itself is a problem in the sense, initially one has to be in solitary confinement, one has to remain in the womb of the mother, and coming out of womb is a problem for both the mother and the baby, and once there is janma, the inevitable consequence of maranam is the next

problem, then there are people who say: Swamiji I am not frightened of death and then they add my only prayer is that I should die instantly. I just should just pop off in sleep. So those people who say I am not afraid of Maranam, they are afraid of jara, meaning old age with all its consequent problems. I need not describe and remind you of all those problems.

The body being born, grows, decays and dies, these steps are really speaking not problems, and they are the nature of the body. Just as heat is the nature of the fire; it is svarupam of the fire, similarly, the cold is the nature of Ice. Similarly vikaraha, asthi, jayathe, vardathe, viparinamathe; the vikara, means modification is the nature of body. And a nature becomes a problem if I refuse to accept the nature of a thing as it is. Resistance to the fact is sorrow. Imagine I complain fire is hot, fire is hot, fire is hot; that is foolishness. Similarly, body's vikara becomes a problem, when I resist the vikara.

And I will resist the modification if I have got strong abhimana in the body.

Abhimana removes my objectivity; Identification removes my objectivity. I will say let everybody else die except people from my house, because that

is nature.

That's

why Sri Krishna warned in the second chapter shloka 2.27, when I discover the

fact that I am the sakshi; I learn to

look at my body objectively. And the moment I get the objectivity I accept this

body does not have any specialty; Therefore this body is like any other body,

therefore it has to grow and it has to go. Thus, the sakshi Gyanam gives me

objectivity with regard to my own body. Therefore old age is a fact; it is welcome;

even if it is not welcome, at least I have no resistance; And along with old age,

joint will say that I am here, I am here, and the ear will hear less, eye will

see less; buddhi is always a problem; therefore these things are natural. **I objectively see and accept. And once the**

objectivity comes, the intensity of the problem comes down. This is called

Abhibhava method; you do not remove the problems of the body; the body would

have to go through its condition. But you develop a different perspective and

from the new perspective problems will not appear to be a major tragedy in

life. Like when the sun rises, what happens to the stars? We know there are stars during the daytime too.

But what happens; stars are as though removed,

because of the powerful sunlight. So what does the sunlight do; it does not destroy the stars, but it makes

the stars as though non-existent by making their light extremely insignificant. Similarly, I am the Sakshi Gyanam,

will

not change the physical conditions;

will not change the family members, all the prarabhda conditions will be there, but I develop a new perspective from which they are not worth talking about.

That's why they give the example of Anjaneya. Anjaneya thought that crossing the ocean is big task. But the moment he thought of Rama, the ocean became a small pool of water; the ocean did not change its size; but because of the remembrance of the Lord, he got the extra strength and from that standpoint, the big ocean became small; Similarly, all the powerful rakshasas. became mosquitoes. So, even if they bite, it is not felt.

What

preparation do you need for destroying the mosquito? You do not require any great effort. You effortlessly destroy. Therefore this knowledge gives me a new perspective; from which all the so-called problems are insignificant pinpricks. And therefore vimuktaha; they are not worth talking about.

And this is called Jivan mukti. **So jivanmukti is making the lives' problems insignificant; and changing the perspective through knowledge is called Jivan mukthi.**

And a result of this knowledge, not only the mortality of the body is not a serious problem for him; he has also owned up to his immortal nature and therefore he attains immortality. And, again, what is meant by, attaining immortality? Is it the ahamkara that attains immortality or the sakshi that attains immortality? Ahamkara or body cannot become immortal. Atma need not become immortal. **Attaining immortality is shifting my abhimana identification from the mortal body to the immortal atma. This is called Jivan mukthi.** And this is also called gunathithatvam. Therefore, Gyani is called here gunathithaha.

Shloka 14:21

14.21 Arjuna said O Lord, by what signs is one (known) who has gone beyond these three alities? What is his behaviour, and how does he transcend these three alities?

Lord's teaching inspires Arjuna. And naturally he wants to know more about that Gyani who becomes a gunathitha. And therefore Arjuna asks the Lord:

So what are the characteristics of the indicators (Lingam) of a person, who has transcended the three gunas successfully. Exactly as he asked in the 2nd chapter: Will there be any change in his physical body; whether he will be slim or fat, or will there be a halo around him; because in the pictures, you see a halo on Gyani's back. Arjuna also is curious to know whether there will be any such indications.

Second question: How does he conduct himself? How does he relate to the people? How does he interact with the people; because a Gyani also lives in the same society; therefore will there be a change in his language; Will he start talking in Sanskrit suddenly? how will he walk? How does he eat? We have all kinds of misconceptions.

We have a misconception that there should be external change such as a shaven head etc.

We should look for what is inside the head rather than what is outside.

There is no mysticism connected to Vedanta. Any thing mystical belongs to non-vedantic subject. Vedanta has no mysticism, even an iota of it. This confusion even Arjuna has; therefore his question as to how does he conduct himself. This the

second question: What are his Characteristics? How does he conduct himself?

And

the third question is how does he transcend the three gunas?

Is it a

physical journey, some people expect some kind of a physical journey for

moksha; going to some other loka, some people expect

a transformation in time. And some people expect some kind of a sudden flashy

event. So there is no event called liberation; there is no time-wise transformation;

there is no spatial journey, it is nothing but a clean understanding of an ever-obtaining

fact. What is the fact? Fortunately, that I am ever free. So therefore, he asks

the question. How does he transcend the three gunas? So this is Arjuna's question for

which Sri Krishna now gives the answer in the following verses.

Take Away:

A nirguna mind does not exist at all Therefore the only remedy to transcend the three gunas is switching the identification from saguna ahamkara to nirguna sakshi. This is called atmanatma viveka and knowing the fact that I am not the body with consciousness, but I am the consciousness with a temporary body.

Therefore

transcending the gunas

is equal to atma Gyanam.

And

when a person dis-identifies from the gunas and the body, he is free from all the problems, which

belong to the body. When I identify with the body; the body's problems are my problem.

So
jivanmukti is
making the lives' problems insignificant; and changing the perspective through
knowledge is called Jivan mukthi.

There
is no mysticism connected to Vedanta.

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita, Class 185: Chapter 19, Verses 13 to 19

Shloka # 14.13:

0 descendant of the Kuru dynasty, when tamas predominates these surely [i.e. without exception.-M.S.] come into being: non-discrimination and inactivity, inadvertence and delusion.

Greetings,

Continuing his teachings
Swamiji said today,
analyzing the three Gunas Sri Krishna has
dealt with three topics: Lakshanam; Bandha Prakaraha; and

Lingam.

Finally Sri Krishna discussed the topic of lingam, the indicator to find out which particular guna is dominant in us. And there, he pointed out that when satva guna is dominant Gyanendriyas will be more operational, whereas when rajo guna is dominant, karmendriyas will be more functional; whereas when tamo guna is dominant, neither Gyanendriyas nor karmendriyas will be operational. I hope you remember that Gyanendriyas means instruments responsible for knowledge and karmendriyas means instruments responsible for activity; therefore Sri Krishna said in the 13th verse, Tamo guna will suppress the Gyanendriyas and therefore all the Gyanendriyas will be dull. And similarly when Tamo guna is predominant, it will suppress the karmendriyas also, and there will be no dynamism and there will be no activity and there will be no ambition as well and laziness will dominate. Therefore a tamo guni should never attempt to directly become satva pradhana. For, him only Karma can help where he has to start with Sakama Karma then graduate to Nishkama Karma.

Now Sri Krishna is going to discuss the fourth topic, Gathihi, what happens to Each Guna pradhana jiva after death?

Shloka # 14.14:

When an embodied one undergoes death while sattva is exclusively predominant, then he attains the taintless worlds of those who know the highest (entities).

Here Satvagati is discussed.

Dehabhrta in shloka means Jivatma; Pralayam means death.

Suppose a Jivatma dies

when Satva is dominant in it, is it a Gyani or Agyani?

Now, a Gyani does not travel

at all. His sukshma sharira does not travel at all. He just dissolves. So, here, we are dealing with an Agyani (Satva Guni). He will go to higher lokas. He will enjoy greater level of happiness. He reaches Loka of great Upasakas; of Saguna Ishvara Upasakas; so he has upward travel.

Shloka # 15:

When one dies while rajas predominates, he is born among people attached to activity. Similarly, when one dies while tamas predominates, he takes birth among the stupid species.

Here travel of Rajo guna and Tamo guna Pradhana Jivatma is discussed.

Rajo Guna Pradhana Jivatma, after death, will be reborn in a loka where people are given to karma or Manushya Loka or Bhu Loka. In Upper Lokas one can only exhaust Punya karmas but one cannot earn Punya or Papa Karmas. It is the same with lower Lokas as well.

Now if a Tamo Guna Pradhana Jivatma dies, he will be reborn in lower planes of existence; the seven lower lokas are: athala, vithala, suthala, rasatala, mahatala, talatala and pathala; either the people will go to the lower lokas, or even if they are born in Bhu loka, they will not get manushya janma where free will and buddhi are there; but they will be born as animals or plants where also they will never have a freewill to acquire

fresh karmas and
that is why they are called mudhayoni.

Thus Gathihi of the three
Gunas has been discussed.

Shloka # 16:

**They say that the result of good work is pure
and is born of sattva. But the result of rajas is sorrow; the
result of tamas
is ignorance.**

Here Sri Krishna comes to the
fifth topic of Phalam of each Guna.

Now,
Gathihi is consequence after death while Phalam is consequence
felt in this life itself.

A
Satvik person's activities are Punyam (balance, tranquility,
purity etc); one
can feel shanti when in front of such a person while his house
is a home.

Rajasik
person has great activity; but there is tension, anxiety and
intolerance. Sri
Krishna says Dukham is present; flare ups occur; Himsa is
present; it is not a
happy home; it is just a house. Home means a place where there
is harmony
amongst its members. In a house, material prosperity may be
there but inner
peace does not exist. Nimmadi (tamil word for inner peace) is
not there. In a
Satvic person material accomplishments are fewer but there is
greater inner

peace.

Tamasic

person; here ignorance is perpetuated; advantage of human birth is lost; they live like animals.

These

are the three Phalams of each respective guna. Thus fifth topic is also over.

Shloka # 17:

From sattva is born knowledge [Knowledge acquired through the sense-organs.], and from rajas, verily, avarice. From tamas are born inadvertence and delusion as also ignorance, to be sure.

So

the same idea is repeated in this verse also. That is the consequence of the predominance of the three gunas in this life itself.

Out of satva guna Gyana is born, because when satva guna is dominant, the Gyanendriyas are all operational and bright, and therefore the learning capacity; the absorbing capacity; the retaining capacity; the building up capacity, everything is high. Therefore, knowledge increases in leaps and bounds, whether it is material knowledge or even spiritual knowledge; for both knowledge; satva is required. So sattvatsanjayate Gyanam.

With

Rajo Guna, persons's Lobha (greed, ambitions) are dominant. He has no Tripti.

With

Tamo Guna, Pramadha is born in person. Pramadha means he becomes delusional, he has omissions, conflicts, and is indecisive; and perpetuation of ignorance continues.

Shloka # 18:

**People who conform to sattva go higher up;
those who conform to rajas stay in the middle; those who conform to tamas, who conform to the actions of the lowest ality, go down.**

Here

Sri Krishna is talking of Gathihi topic again.

People

with Satva Guna go to higher Lokas. Six higher lokas are: bhuvah, svah, mahaha, janaha, tapaha, and satyam. Out 14 lokas, 6 are up, 7 are down. Do not ask about the missing one.

What

about the rajasic people? They neither go up nor down, they remain in the manushya loka or bhu loka and they stagnate; here plus point is that they have not come down; the minus point is that they have not gone up; therefore both are there.

Those

who continue in the Tamo guna, they continue downwards.

Incidentally

we should remember, when we say **svarga loka is higher, patala loka is lower etc.**

the word higher and lower do not indicate any spatial location.

The

higher and lower discussed is a relative thing; **it means in a different time and space.** So, for the people who are in America, higher is different from for those who are in India.

Therefore,

higher and lower have nothing to do with particular time and space, because

according to shastra, each loka has a

different time and space. So we can never locate another loka in terms of our

time and space. If you have to understand this, it is like our dream objects.

So you experience objects in dream, they are all located in dream-time and

space; you can never talk about the location of dream object in terms of this

particular time and space.

You can never locate the objects of one loka in the time and space of another loka. Then how do you say svarga is higher?

There, the higher, does not mean spatial location at all. And similarly, time location also we cannot talk about and that is

why in dream, you obtain months of experience, in terms of waking time, in 1-1/2 minutes. During that brief time itself,

your grandson is married and had children and they also got married. Why so? because dream time is different from our

time. That is why when we offer food etc. for the pitrus or devas, we do not have to feed them every 3 hours; as in this

loka. For the deva lokas, our one year is just 1 day for them. That is why the word higher is not in terms of time and space

but in terms of quality. **higher loka means qualitative superior loka, which means the body and sense organs enjoyed by them is of a higher refinement.** And similarly the sense

objects also are of higher refinement. Like within the earth itself, in some country's, everything is good, including

water. They say in some other country, they can drink water directly from the tap. Here, even if you buy Bisleri, one has to suspect. Why? We are in this loka.

So, therefore, when we find the relative refinement within the bhu loka itself, what to talk of higher loka? where is this Loka? Svarga is here and now, you cannot say beyond the cloud, etc. In fact, you are able to change this body even while here; suppose you can remove this physical body and put on Indra Shariram, then, here itself you can experience svarga, therefore the field of experience depends upon the type of medium that you use. So if you have got a top body, then you hear certain sound, which you do not hear now. Now even the normal sound is itself difficult to hear. If you have 'dog-ears'; when everybody says it is silent for you it will be very noisy. And therefore remember, different lokas are different planes of experience. It has nothing to do with our time and space and that is why, by travelling in this loka, you can never reach svarga loka. Just as by taking the vehicle of the jagrat avastha, can you travel and reach the Kasi of the dream; there is no corridor or road connecting the jagrat prapancha and svapna prapancha; by travelling any amount of distance in svapna, you cannot reach jagrat avastha; **by travelling any amount of distance in waking state, you cannot reach svapna loka, there is no corridor connecting these two lokas.** Any amount of travel, you cannot reach svarga. For reaching svarga, what is the first qualification?

One has to die. With this body; in this time and this space and this vehicle, you can never, because it is in a totally different plane. Thus, they are all in terms of the quality, not in terms of spatial location.

Shloka # 14.19

When the witness sees none other than the alities as the agent, and knows that which is superior [i.e. different from.]

to the alities, he attains My nature.

So

with the previous shloka Sri Krishna completes the analysis of the three gunas, which he started from verse 5. Through this analysis, he revealed some fundamental points; the first point is that nobody can escape from these three gunas. The body mind complex is called the ahamkara, with the reflected consciousness, the cidabhasa.

This

ahamkara, which is my lower I, which is called the ego, can never escape from these three gunas. Either I have to be satva pradhana or I have to be Rajo pradhana or I have to be Tamo pradhana; you can only reshuffle the gunas; the ahamkara cannot escape from the gunas. That is point No.1.

And the second important point that Sri Krishna indicated is, whatever is the type of guna, bondage cannot be avoided. Because each guna binds a person and that is why the second topic discussed was as to how each guna binds a person. So, from that it is clear, each guna will bind; only difference is the method of binding would be different; like a person asking should I kill by shooting or cutting the head; which is better; this is better or that is better; the result is still death only. The mode of destruction may vary. Therefore all these three gunas are going to bind me, how the three gunas bind we saw, and a satvic ahamkara will naturally be addicted to a particular type of environment and if that is not available, it will be disturbed. And what is the environment we seek; one that is knowledge-friendly environment.

Similarly

rajasic ahamkara is going to seek another type of set up; it will be attached to; it will be addicted to; if not, it is going to be unhappy. You ask him to remain in a room for a long time; he will break down the wall.

Similarly

tamasic person; expects his own environment; and **therefore all the three gunas are going to bind;**

And therefore

what is the solution; the only solution is I should transcend the three gunas. I should transcend the three gunas; I should become guna athitha; that is the only solution.

Now the question is: How can I become guna athithaha? guna athithaha, is another word for Nirguna, remember. Now here alone, we face the problem. Ahamkara is nothing but the body-mind complex with the reflected consciousness and therefore ahamkara can never become guna athithaha. So the distressing news is that ahamkara can never escape from the three gunas. Ahamkara by a process of change can become only a satva guna pradhana to rajo guna pradhana to tama guna pradhana; therefore ahamkara cannot become guna athithaha.

Now

the next question is other than ahamkara, is there another entity in me? What is the other entity other than the body-mind complex and the reflected Consciousness?

What

else is there? Do not say there is nothing. If there should be a reflected

consciousness, (if the mirror and reflected face are there, there must be something other than the mirror and the reflected face); what is that? It is the original face, without which reflection is impossible. That original one, is called the chit, the original consciousness which I called sakshi chaitanyam; the higher nature of the personality.

And
this higher I, the sakshi has got what
guna; or Consciousness
has got which guna?

The consciousness fortunately or unfortunately is free from all the gunas and therefore, the higher I, is nirgunaha; and therefore the question is can the sakshi become gunathithaha? That is the question; What did we ask first? Can ahamkara become guna athithaha? The answer was ahamkara couldn't become gunathithaha.

Now
the question is: Can Sakshi become guna athithaha? What will be the answer?

If
you say it cannot, it is wrong; if you say, it can, it is also wrong. You cannot say that Sakshi cannot become guna athitha, you cannot say sakshi can become guna athitha, because there is no question of becoming guna athitha, because Sakshi is already guna athitha; therefore it need not become guna athithaha.

So,

ahamkara cannot become
guna athithaha, sakshi need not
become guna athithaha and
therefore who becomes guna
athitha. Nobody becomes guna
thitha; therefore the very question how to become guna athitha
is
wrong.

OK.

Now I have understood. Now tell me: how to become guna
athithaha? If
you insist upon an answer to that question, I can give you
only a compromised
version of the answer: **you become guna athithaha, by
shifting your identification from ahamkara to sakshi.** You
become guna athihaha,
“become” in quotation, you become guna athithaha, **when you
shift your identification from the lower I; the ego to the
higher I; the consciousness; From anatma to atma;
from body to consciousness; from kshetram to KshetraGnya. As
long as I take myself to be the bodymind complex, I will be
saguna ahamkara. As long as
I identify, with my body-mind complex, I will be saguna
ahamkara, and as
along as I am saguna ahamkara, I can never escape from
samsaara.**

Therefore the
only way is, to shift the identification from the body-mind-
complex to the sakshi chaitanyam.
Instead of saying I am the body with a sakshi, you have to
practice, reversing the statement; saying, I
am the sakshi, with an incidental and temporary body given by
the Lord.

And,
incidentally, for the sake of transaction, there is nothing

wrong in identifying; but this is done with an awareness; just like an actor identifies with the role; with the awareness that I am not the role.

So therefore you need not disclose this outside, but you remember the fact that I am ever the guna athitha sakshi, and I am functioning in the world through the saguna ahamkara, and as long as I am playing the role, I have to do everything properly, and therefore the only solution is knowing the higher nature and identifying with it.

And therefore, in these two verses; which are the most important verses of the 14th chapter, namely 19 and 20th, Sri Krishna tells you can become guna athithaha only by knowing your higher nature and it is not enough that you know, but you should learn to identify with your higher nature; and look upon the ahamkara as a temporary vesha. Make your life into a drama with the ahamkara role. ahamkara is only the vesha. Ahamkara atma viveka is going to be discussed in the next two verses.

Take Away:

When we say svarga loka is higher, patala loka is lower etc. the word higher and lower do not indicate any spatial location.

The higher and lower discussed is a relative thing; **it** means in a different time and space.

All

the three gunas bind us. And therefore the only solution is I should transcend the three gunas.

How

to transcend is addressed below:

As

long as I take myself to be the bodymind complex, I will be saguna ahamkara. As long as I identify, with my body-mind complex, I will be saguna ahamkara, and as long as I am saguna ahamkara, I can never escape from samsaara.

Therefore

the only way is to shift the identification from the body-mind-complex to the sakshi chaitanyam.

Instead of saying I am the body with a sakshi, you have to practice, reversing the statement; saying, I am the sakshi, with an incidental and temporary body given by the Lord.

With Best

Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 62

Class

62

Up to verse 28, Gowdabadha analyzed sankya dharshanam from asthika group and bowdhika dharshanam from nasthika group. From the analysis he stated that there is no independent world separate from the observer. The observer is I the Thuriua chaithanyam and not Viswa or Hiranyagarba or Pragma. We do not negate the experience of the world but only the reality. Similar to not negating the experience of dream but only the reality of dream. Experience cannot be proof for reality. In dream we see that law doesn't hold true. Dream is very well experienced but up on waking up we find out it is not real.

After refuting other dharshanam, Gowdabadha restates vedanta in verses 29 to 46. In the 29th verse, Gowdabdha mentions two important things:

1. Intrinsic nature of a thing can't undergo a change. Heat, which is the intrinsic nature of fire, will never change. Fire will always be hot under all circumstances.
2. The intrinsic nature of Brahman, nirvikaratvam – changelessness, beyond time and space. Whatever is subject to time is subject to onslaught of time. Brahman is not subject to time. Brahman is always ajam. If Brahman is intrinsic nature is nirvakaratvam, it can never become karanam of anything. To be a cause it has to undergo change. Therefore, Brahman

never produced a
world and therefore there is never a thing called
world. World is
crystallized confusion.

Verse 30

Gowdabadha wants to convey that
moksha can't be an event happening in time. If you look upon
yourself as
a samsari and working towards moksha, you will get it. Even
if you get
moksha in time, it will not be a moksha. If moksha is
something that
happens in future, then it will have a beginning and then it
should also have
an end. Moksha should be understood as dropping the notion
that I am
bound. There is no moksha other than an intellectual event,
dropping the
notion that I am bound now. The dropping that misconception
is figuratively
called moksha.

Gowdabahda gives an
assumption. Let us assume that there is an external world
outside, then
dwaidam will become reality – observed, observer. Then the
question will
be when did the dwaidam or the world come? Did karma come
first, or body
come first. You will have difficulty explaining when did the
world come.
If creation or world or samsara is anadhi – beginning less.
Will this
beginning-less samsara end or not? If samasara is beginning
less and therefore
it is endless, then no moksha is possible. If moksha is

impossible then
why should I do all the sadhanas. If samsara is beginning
less but it
will end when you keep doing sadhanas, then the end of samsara
will be
beginning of moksha. A moksha which has a beginning will have
an end
also. The moksha will be anithya moksha – temporary. It is
as good
as no moksha, because by definition moksha is nithya.
Therefore, you
should never accept moksha. Working for moksha should be
dropping the
notion that I have samsara.

Let us assume that the
beginning-less samsara ends, then moksha will have the
beginning. It will
be followed by an ending. There will not be permanence.
Therefore,
the correct approach is I am mukthaha, I was mukthaka and I
will be mukthaha

Verse 31

Gowdabadha repeats ideas given in
second and third chapter. Many verses are repeated from those
chapters.

This verse is repetition of sixth verse of the second
chapter.

Any product that you talk about
which has a temporary duration does not have a real existence
at
all. If you take the example of a pot, before the
manufacture the
pot was not there and after the destruction the pot was not
there.

Between the two the pot appears to be there. When you inquire deeply, we find that there is no pot all. Pot is a new name given to ever present clay. Pot is not a new substance, but a new name and shape given to clay. Every product only has a nominal verbal existence with no substance. When you remove the clay, you will not find the pot. The creation as a whole, it is a kariyam. The "Isness" of the world belong to Brahman. Every product is a word initiated by your tongue. The product is nonexistent in the past and it is nonexistent in the present also. It is considered as though real by ignorant people. From wise persons' perspective Brahman alone is permanent.

Verse 32

This verse is seventh verse of second chapter.

Previously we said experience is not the proof of reality. Here he says, even the utility is not the proof of reality. Vedanta accepts the utility of the world for eating, drinking etc. Vedanta never negates the utility of the world, similar to not negating the experience of the world. But vedanta says I accept the utility of the world, but it is not proof for reality, it is still mithya. Similar to dream where dream food alone is useful in dream. But on waking up, in spite of its utility we find out that dream world is mithya.

Even the utility of the world is relative utility and not absolute utility.

Because this jagrath prabanja is useful only for the waker, viswa only during jagradh avastha. When jagrath is changed to swapna this jagrath prabanja is utterly useless.

Verse 33

This is similar to verse 1 of the second chapter.

Previously we said experience is not the proof of reality. We generally take experience as proof for reality. Here vedanta goes one step further. Experience is the proof for unreality. Experience is the proof for mithya. Whatever experienced is mithya. Because sathyam is never an object of experience. There is sathyam but it is not an object of experience. It is ever the experiencer the subject. It is never the seen, but ever the seer. Never the heard, but ever the hearer. Experience is the proof for mithya. Swapna is the example. It is experienced but it is mithya. Extending this, jagrath prabanja is experience but it is mithya. All the objects in dream are mithya because they are experienced within limited time and space.

In verses 33 to 36, Gowdapadha says dream is mithya; with that example, he says jagradh prabanja

is also mithya
because they both are experienced.

Verse 34

Reminder of verse 2 of Second
chapter.

Dream objects are unreal because
they don't have sufficient space for unreality; When you wake
up in the middle
of a dream, you wake up where you went to sleep and not where
you were in
dream. By this we prove swapna is unreal. Gowdapdha goes out
of way
to prove dream unreal, when we already have the knowledge that
dream as
unreal. Many philosophers don't agree that dreams are mental
projection
but created by god specifically for you. Vishishta dwaidam
argue that
dream is also real. The swapna prabanja is as real as
jagradh.

Verse 35

Our own experinece will prove that
swapna is mithya. Suppose in dream, you go to your friends
house for an
important opinion. After waking up, you want to know if the
opinion is
real or not. But friend will say they did not meet. Whatever
you
receive in dream, one doesn't see after waking up. All this
prove swapna
is mithya. Similarly jagradh is also mithya

Mandukya Upanishad, Class 61

In the five verses 24 to 28,
Gowdapadha Chariya is refuting Buddhist system of philosophy.
The four
systems are:

1. Sowthranthika madham: This philosopher says that there is an external world different from the observer, the subject.
The external world is different from the observer and is real; this real distinct external world is proved by prathyaksha pramanam; therefore, this philosophy presented in a nutshell as bahya prathyaksha vadhinaha
2. Vaibashika madham: Close to first one and they also say there is an external world; it exists separate from the observer; the external world is real; This distinct real external world is proved by inference or reasoning. bahyana anumana vadhinaha
3. Yogachara madham: There is no independent real external world at all separate from the subject. Just there is no real dream world, separate from the observer, individual. This philosopher can be defined as Bahyartha abava vadhinaha. External is only an appearance
4. Madhyamika madham: This is similar to the third one; they also so there is no external at all; There is

no subject
observer also. Sarvartha abava vadhinaha. Soonya
vadhinaha.

The first two systems are refuted by
the third system. The first two systems claim there is a real
external
world whereas the third system says there is no external world
separate from
consciousness. This is close to advaidam, in establishing
mithyatvam of
the world, and therefore Gowdapadha chariya joined this system
to refute the
first two system. The first two systems quote the experiences
as proof for
the existence of an external world. This was refuted in
verses 26 to 29
by saying that experience does not prove reality. The best
example being
the dream. In dream we have clear experiences with
corresponding external
objects. During the dream we are very sure of experiences and
corresponding objects, but when we wake up, we find out there
is no external
objects at all separate from the dreamer. Similarly, there is
no external
world separate from the observer. When we look at the pot, we
see a pot
with weight etc. But up on inquiry you find out there is no
substance
called pot, the weight, attributes etc. belong to clay. When
you are
touching a pot, you really are touching clay. Because of lack
of inquiry
it appears as a substance. Similarly, the whole world looks
real.
In the first stage, we dismiss the object and retain the

word. Once you
dismiss the object, the word should also be dismissed.
Because without an
object there is no validity for the word. All the padham and
padhartham
are resolved into the the ahdishtanam, the chaithanyam.
Similar to
akaram, ukaram, and makaram getting resolved in silence.

Then how will you explain the
erroneous perception. If you are talking about error, there
should be a
right perception. If you want to talk about wrong perception,
there
should be a correct perception. If there is a correct
perception, then
there must be an external object. Without an external object,
the concept
of error can't be there at all. There is no right perception
at all
because there is no world for perception at all.

Verse 28

First, we will take the second
part. Because of the reasons given in the previous three
verses, the
external world is not at all born and therefore there is no
such thing called
external world or an object of an external experience. If it
is unreal
world, why does it feel real? Feeling is not a valid
knowledge – you may
feel like a prime minister, but you are not. In dream, you
feel the dream
world is real, but it is not.

The first part of the sentence is

addressing yogachara. Common features for both are that there is no object separate from consciousness. The difference is in arriving at the nature of consciousness. The yogachara philosopher says consciousness is a fleeting, flickering, temporary, momentary entity. Therefore, the meaning of the word I, the subject is this temporary consciousness. How am I momentary entity? I have been continually existing for my life. Yogachara will say that you are not one momentary consciousness but many momentary consciousness. Momentary consciousness are constantly replaced by another momentary consciousness. Because of the continuous flow, it looks as though there is a permanent atma. There is no permanent atma, but only a flow of temporary series of atma. He gives two examples:

1. Perennial river: If you look at Ganges, there is no permanent Ganges because the river is in constant flow. You feel that the Ganges you saw last year is same the Ganges this year. The water of Ganges you touch this moment is not the same water for the next moment. Ganges is only a flow of temporary flow of water. Similarly, atma. There is no permanent consciousness at all.
2. Flame: You feel that there is a permanent flame, but on inquiry you will find that the same flame does not continually exists. If the flame exists permanently, the oil will

be there permanent,
but oil is getting depleted. The flame is constantly
getting renewed
by oil. The flame of first moment and flame of the
second moment are
not the same; they are only similar.

Permanent river and flame are brama;
Yogachara bowdha says the permanent consciousness and
chaithanyam are
brama. Chaithanyam is born, gone, born, gone; there is a
constant flow of
chaithanyam. Gowdapadha refutes this philosophy in three
words.

Consciousness is not born at all, it is eternal; you can't
talk about temporary
consciousness. Sankarachariya elaborately argues for this
concept:

Sankarachariya asks the question, if
you are talking about the flow of fleeting consciousness and
according to you
this is atma. Consciousness number 1 appears and disappears;
then
Consciousness 2 comes and disappears; then 3 comes and
disappears and so
on. Who is talking about this arrival and departure? Is it
the
first one or second one or third one? Number 1 can never talk
about the
arrival of number 2. Because when number 1 is there number 2
is not
there. Similarly, number 2 cannot talk about number 1 or
number 3. Therefore,
no single member can talk about the flow of chanika
vigyanam, If somebody
has to talk about arrival and departure, there must be

somebody other than the
flow who is there permanently. So, the one who talks about,
who is the
witness of, who is aware of arrival and departure must not
arrive and
depart. Yogchara committed the mistake of taking
consciousness as the
thoughts of mind. These arriving and departing thoughts are
witnessed by
this nithya chaithanyam and this nithya chaithanyam does not
come and go.
Anithya vigyanam is the reality for yogachara. Nithhya
vigyanam is the
reality for us. Thoughts arrive and depart, what is permanent
is I the
witness principle. They are seeing the footprints of flying
birds in the
sky; they are seeing something that is not there; they are
seeing the
origination of consciousness; this is a wrong perception.

The fourth madhyamika says that
there is nothing in creation (soonyavadha); this means you are
not there which
means your philosophy is not there also.

Verse 29

For the sake of refutation, we
discussed all other systems. From verse 29 to 46, Gowdapadha
summarizes
the vedanta chidhantha; Consciousness alone is real and
eternal; the world
obtained in jagradha avastha and swapna avastha are both
mithya; I am not
matter but that eternal consciousness in which the mithya
matter appears and
disappears. Mithya includes body matter, mind matter and

world
matter. Consciousness does not produce a real world. Other
system
claim that eternal Brahman produce the external world. that
assume the
Brahman is subject to change. To be a karanam or a cause it
should be
subject to change – savikaram. The truth is Brahman is
changeless; therefore,
it is not a kranam at all and can't produce any real
creation. that is
the very nature of Brahman. Changelessness is the very nature
of
Brahman. This changeless nature of Brahman will ever be the
same. World was not born; world is not born; world will not
be born; What
was, what is and will be is all Brahman. This nature of
Brahman will
never change. If you accept that a world is born out of
Brahman, you will
never get out of samsara. Acceptance of real world is
invitation for
permanent bondage; therefore, you should not accept it if you
want moksha.

Baghawad Gita, Class 184: Chapter 14, Verses 19 to 14

Shloka # 14. 9:

**14.9 0 scion of the Bharata dynasty, sattva attaches one to
happiness, rajas to action, while tamas, covering up**

knowledge, leads to inadvertence als

Continuing his teachings

Swamiji said today,

in the last few classes, we saw that our higher nature known as the sakshi svarupam is ever

nirgunam and

therefore is free from the influence of the three gunas; but our vyavaharika nature,

our lower nature, which is called ahamkara is a mixture of the body-mind complex, as well as the

reflected consciousness. And till the ahamkara consists of the body-mind complex and till the body-mind

complex is born out of prakrti, the ahamkara can never escape from the three gunas. And

therefore, our body-mind complex is made up of three gunas and the

ahamkara which

consists of this body-mind complex is the necessarily made up of these three gunas, and therefore,

we can never escape from them. We have to live with this saguna ahamkara. And once we

are forced to live with this ahamkara, it is better that we understand the ahamkara well, so

that we know how to handle it properly.

Science

is able to handle the nature more and more only because science has been able

to know nature more and more. Knowledge gives the capacity for better handling.

And therefore Sri Krishna says: you have to understand your own ahamkara very well.

For that, you must know what type of ahamkara you have; which guna is dominant, which guna is in middle; the second place,

and which guna is the

lowest; better you understand and you also know how these

gunas influence
your vyavaharika life; both
material life, as well as the spiritual life.

And

therefore Sri Krishna started an enquiry into the three gunas
which we

divided into 5 topics: the first topic being the definition of
the three gunas where he

gave the definition that satva guna is Prakashatmakam
and rajo guna is ragatmakam; and tamo guna is mohanatmakam. By
the

word Prakashatmakam means, a

mind that is pre-disposed to the pursuit of knowledge. A mind
with more and

more knowing tendencies, a mind, which wants to use
Gyanendriyas more, is
called a satvika mind.

Whereas

rajo guna is said to

the ragatmakam, which

is a personality that has doing tendency, it is a dynamic
mind, which wants to

use the karmendriyas more

than the Gyanendriyas.

And

therefore, karma pre-disposition or karma tendency is rajo
guna lakshanam; knowledge

tendency is satva guna

lakshanam.

And

tamo guna is defined as

mohanatmakam, which

means a personality, which is always in doubt; always
indecisive; always

procrastinating; always not sure what to do. A mind which is in eternal conflict, delusion and procrastination and if you try to help them resolve the conflict; not only you do not resolve their conflict they will put conflict in your mind too. So powerful is their moha. So this constant vacillation tendency is the expression of tamo guna, which we called mohanatmakam. This is the first topic, the definition.

Then

the second topic that we did was bandha prakara, how the three gunas bind a person which we can easily infer, a calm mind has always a knowing tendency; learning tendency; therefore, naturally it is addicted to any infrastructure which is conducive for learning. It always loves learning infrastructure, which means quietude, which means seclusion, which means silence, which means withdrawal, which means reduction of relationships, because relationships requires extroverted-ness. And therefore, a calm mind is attached to knowledge infrastructure whereas a rajasic mind hates knowledge infrastructure of quietude, withdrawal etc.

A rajasic mind craves for a karma infrastructure. It wants to do something or the other; therefore it wants gadgets, it wants to go out, i.e. it wants an infrastructure in which karmendriyas can be active. And this is called bondage as it is addicted to such a set up and if such a set up is not available, that person feels like a fish out of water. He is unhappy and therefore, whether unhappiness is caused by silence, or whether unhappiness is caused by noise,

unhappiness is unhappiness and Vedanta defines moksha as that state of mind, in which there is no unhappiness, be it in noise or in silence; it is not bound by either noise or silence. Therefore, sattva's attachment is with Gyana while Rajo Guna is attached to Karma and tamo guna binds with nidra and alasya. It does not even know what it wants and is still groping in darkness. It also does not want to decide. Tamo Guna is attached to vagueness, negligence and carelessness.

Shloka # 14.10:

O scion of the Bharata dynasty, sattva increases by subduing rajas and tamas, rajas by overpowering sattva and tamas, and tamas by dominating over sattva and rajas.

The third topic that Sri Krishna is going to deal with is the lingam or the indicatory signs of whether one is satvic, rajasic or tamasic; but before entering into this topic Sri Krishna is taking a small diversion. The 10th verse is a diversionary verse.

It is a deliberate diversion, as Sri Krishna considers it important. Here Sri Krishna says everything and every being is made up of three gunas because everything and being is born of prakrti. From an inert object to the most intelligent human being, every blessed thing in the creation is the product of prakrti and therefore everyone has all the three gunas.

But there is one difference and that difference is that even though everything is made up of three gunas, the proportion is

not uniform. The proportion was uniform before the creation, in pralaya state all three gunas were in equilibrium, but once the creation started, there was no more equilibrium and in-equilibrium sets in.

And

therefore in the case of an inert object, all three gunas are present,

but tamoguna is dominant

hence the reason the object does not have a learning tendency;

which is why a

wall does not learn.

And

once you come to the plant kingdom, it has also has all three gunas but it has

more rajas and satva than an inert object. But you will still not see a plant

going to school or for a walk. So, the plant has more satva and rajas than an

inert object but still only in limited amounts.

And

when we come to animals, we find satva and rajas are still more dominant

relatively and their capacity to learn, and understand is more than the plant.

They are also not stationary living being as animals move, which means rajo guna is more.

And

once you come to the human being, satva and rajas are still more dominant and

therefore human beings have schools and colleges; books and knowledge goes on

increasing. Similarly, the number of activities undertaken by them are also many.

Sri Krishna points out that all the human beings do not have

the same proportion of gunas; among the human beings themselves, some of them have got more satva, some more rajas and some have more tamas, and therefore, their character varies.

And

therefore, a satvic person is defined as one who has got the predominance of satva; it does not mean he does not have rajas and tamas, it only means satva is dominant and similarly in rajasic person, rajas is dominant, and in a tamasic person, tamas is dominant.

And

this tamas can be so dominant that some people can be closer to animals and some people can be closer to plants; and some people can be closer to stones.

Then comes a very important question. If a person is Satvic, Rajasic or Tamasic, is it a fixed character or is it possible for us to change the character of a Person? Is it possible for a person to change the proportion of the gunas? If we cannot change the character of a person, we are doomed, because we are helpless; our future is already decided. Fortunately **scriptures point out that the character of a person can be transformed.** The rate of transformation will defer from individual to individual and the amount of transformation also will defer from individual to individual, but transformation is possible. In fact, all spiritual sadhanas are meant to change the proportion only because every sadhana requires a particular guna as a dominant factor. And according to shastra most people are born with tamo guna predominant because as a baby we only eat and sleep.

To convert from tamo guna pradhana person to rajo guna

pradhana person; the scriptures want us to be active in life; and that is why Veda begins not with Gyana kandam rather it begins with karma kandam. Your life has to start with karma or activity.

Vedas say, let your life start with selfish activity; you have any number of personal desires and Vedas say nothing wrong in fulfilling your personal desires And once a person has been selfishly active, Vedas say, and then gradually change the character of activity. If previously it was Rajas Tamas Satva (RTS) in composition then the composition should be changed to Rajas Satva and Tamas (RST).

So

when a person converts himself from RTS to RST, and the person's activity although self centered becomes more beneficial for more number of people.

So

one moves from sakama karma to nishkama karma.

Thereafter

Veda says, once mind becomes mature and a

time

should come when your rajasic tendency should be converted into satva guna.

Thus,

through activity what karma can give, upasana can never give. What upasana gives, karma can never give. And therefore karma yoga is a must, upasana is also a must; upasana will convert a person from RST to SRT.

Therefore, one goes from inactivity to selfish activity; and then to selfless activity; and then to enquiry. This is our gradual transformation. Inactivity to selfish activity to selfless activity to enquiry is our journey and in fact if you take the four ashramas, brahmacharya , grihastha, vanaprastha and sanyasa, all these four ashramas also represent the gradual transformation.

And then a person finally comes to enquiry. Even though predominantly knowledge, he does not have any regret, he has already contributed to society through karma yoga. If one contributes and then withdraws, there will be no guilt. Without contribution if I withdraw, I will always have guilt. What have I done for the world? And therefore, contribute, withdraw, learn, know and be free. And therefore character can be changed and final character required is satva guna pradhana. To use the 4th chapter language, we all should become guna brahmana. From a guna shudra to guna vaishya, to guna kshatriya to guna brahmana.

Guna shudra is lazy, guna vaishya is selfishly active; guna kshatriya is selflessly acting; guna brahmana is pursuing knowledge, withdrawn or contemplative.

Therefore, Arjuna you have to understand where you stand and you have to adopt the appropriate sadhana and finally come to self-knowledge. This analysis is required only to change our character, not to change others character. We are not here to study and judge other people unless they are or they are under our care. Our primary concern is how to change our svabhava. We have to find out as to what is my Guna? Am I a guna shudra; am I a guna kshatriya, am I a guna brahmana, which guna is dominant in me, how to know? Sri Krishna says I will give

you the clue to
find out, which is the third topic, also known as guna
lingaani, the indicator, to find out where I stand.

Shloka

14.11:

**14.11 When the illumination that is knowledge
radiates in this body through all the doors (of the senses),
then one should
know that sattva has increased greatly.**

Sri

Krishna says through our five sense organs (eyes, nose etc) we
gather the
knowledge of the external world. When all the five sense
organs are bright and
alert and we have great absorbing capacity, then we are able
to acquire
knowledge faster because the absorbing capacity is more. Such
a mind is always alert
and can absorb knowledge fast. Such a mind indicates satva
pradhana.

When

the sense organs are bright and therefore there is more
knowledge acquisition;
one can judge oneself to be a satvic
person.

Shloka

14.12

**14.12 O best of the Bharata dynasty, when
rajas becomes predominant, these come into being: avarice,
movement,
undertaking of actions, unrest and hankering.**

When

rajo guna is dominant,

lobha is present.

Lobha here means

inordinate greed to achieve worldly things; a super ambitious person; of course

such people accomplish so many things in the society, in fact, a country's

material progress is dependent on such people; we should be very careful here,

we are not criticizing rajasic

people here, because if a nation has to progress, we require lot of activity as

well. At least, Swami Vivekananda felt that our country required more rajas

than satvam as he thought our people were tamasic.

Therefore activity is very important for material progress, but the problem is, there should a limit and after some time a person should gradually change to satva pradhana. So these people are highly ambitious, even at an old age. They are workaholic people, they have no time for nithya karma; they have no time for japa, they have no time for puja, they have no time for Gita; they have no time to question what is the real goal of life. So therefore, they initiate many activities, without bothering whether they can take care of all of them.

Therefore

their mind is ever, a restless mind, an impatient mind; they also expect the

same amount of speed from the people around them.

Generally

rajasic people

are impatient; they are highly irritable, they cannot stand other people as

such they become very unpopular; they are very high achieving people, but generally

people who are close by, they know the problem of working with them.

Anger

is at the tip of their nose. Though they are great achievers, they are highly restless and short-tempered.

They have strong attachment to their accomplishments, and are highly egoistic. Dayananda Swami says, Self-made men are most dangerous type people. They keep telling everybody that as well; and if someone does not listen, they feel angry; this makes them subject to deep disappointments as well. Thus they are highly volatile. But on the positive side they are Great achievers.

Therefore

somebody has written about how rajasic people pray to God: Oh Lord! Give me Darshan right now! or else I will beat you.

Shloka 14.13:

14.13 O descendant of the Kuru dynasty, when tamas predominates these surely [i.e. without exception.-M.S.] come into being: non-discrimination and inactivity, inadvertence and delusion.

The

tamasic person does

not take part in living itself. Their Gyanendriyas and karmendriyas are

dull. There is an absence of Satva and Rajas in them meaning both Gunas are

overpowered by Tamas.

And

therefore, generally, he does not do anything. And if you force him to do

things, you will have to go behind and make him to get it done and if he does independently invariably you will have to rectify it later. You may conclude that it is better to have done it yourself.

So hallmarks of Tamo Guna are: Negligent attitude, Carelessness, Procrastination, delusion and indecision.

Shankaracharya answers as to why we require inference; inference is required because three gunas are not pratyaksham or visibly evident. Where pratyaksham does not work, anumana has to be made use of. If I cannot see the fire, I have to indirectly go to the indicator and through the smoke; I have to infer the fire, because the fire is not seen. Similarly which guna is dominant in me, I cannot see with the physical eyes, because gunas are not visible. So, we have to look for clues, indicators, and the indicators are the details of the lingam and therefore judge yourself, find out where you stand and choose appropriate sadhana but never develop a complex, **never compare yourselves with other people; be happy with what you are at present, and gradually progress.**

Take Away:

Scriptures point out that the character of a person can be transformed.

In
trying to decipher your own gunas, never compare yourselves
with other people;
be happy with what you are at present, and gradually progress.

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita, Class 183: Chapter 14, Verses 5 to 9

Shloka # 14.5:

**O mighty-armed one, the alities, viz sattva,
rajas and tamas, born of Nature, being the immutable embodies
being to the
body.**

Continuing his teachings
Swamiji said today,

For analyzing the three gunas, Sri Krishna has given the introduction and in the introductory portion we saw that every individual is a mixture of two portions; one is called sakshi-amsha, the higher part of the individual and second is ahamkara-amsha, the lower part of the individual. Of these two portions, the sakshi portion the higher part consists of only consciousness which is pure chaitanyam; whereas the ahamkara the lower part consists of two things, one is the inert-body-mind-complex, is part of ahamkara, and this inert-body-mind-complex, enjoys the reflected consciousness or borrowed

consciousness and because of that, the body-mind-complex has become sentient. It is just as a mirror, a non-luminous-mirror, becomes a bright-mirror when it gets reflected sunlight. So when I look at a bright-mirror, I should remember it has got two parts; one is the mirror part and the second is the reflected sun. In the same way, the ahamkara, like the bright-mirror, has got two parts, one is the inert body-mind-complex, like the mirror, and the second is the borrowed or reflected consciousness; in Sanskrit we call it Prathibhimbha chaitanyam plus the body. And this mixture prathibhimbha-chaitanyam plus the body together is called ahamkara and what is the sakshi? Sakshi is neither the body, nor is it the reflected consciousness.

Sakshi is different

from both the body and the reflected consciousness; it is the original

consciousness. If you remember Tatva Bodha, $RM + RC =$ Ahamkara. RM means

the reflecting medium, the body + RC, the reflected consciousness is equal to the ahamkara.

Then what is the sakshi? It is neither the RM, nor is it the RC, but it is OC. So this OC part is called the higher part, the sakshi-amsha, RC plus RM is called the lower part, the ahamkara amsha, the sakshi-amsha and the Ahamkara amsha are together inseparably. When I use the word, I, it is a mixture of both the sakshi and Ahamkara. And of these two amshas, the sakshi is the nirguna amsha, because it is pure consciousness, whereas the ahamkara contains the body mind-complex, and the body-mind-complex is matter. It is prakrti and therefore Ahamkara is endowed with three gunas. So Ahamkara amsha is saguna amsha, whereas Sakshi-amsha is nirguna(amsha means aspect, facet or part). So my lower nature is saguna nature and my higher nature is Nirguna sakshi.

And having said this much, Sri Krishna wants to point out that

the ahamkara can never escape from the three gunas; because ahamkara consists of prakrti, it is made up of the prakrti and therefore ahamkara, body-mind complex, is born out of prakrti principle. You have to remember that always, then only ahamkara and saguna can be understood clearly.

Therefore,
my lower part; the ahamkara
amsha can never
escape from these three gunas
and the only juggling that I can do is change the proportion
of the gunas.

Like some political parties do, they change the ministers to party work and from party work to ministry and then to governorship. The party consists of the same type of people. I am not telling whether they are good people or bad people. You can decide the composition.

Ahamkara can never escape from the three gunas. Ahamkara can only be dominant in satva guna; in which case it will be satvic ahamkara, dominant in rajo guna in which case it will be rajasic ahamkara or it can be tamasic ahamkara. And Sri Krishna wants to say that whether it is satvic, rajasic or tamasic, all these three gunas are bound to bind the individual. Only the type of samsara caused will change; the mode of bondage will change, one may be a golden shackle; another may be silver shackle; another may be an iron shackle; but all the three are shackles. Like in Saudi

Arabia, when a member of the royal family commits a crime and they have to behead, they will use a golden sword; what will be difference when it will be cut by a golden sword or a silver sword? Therefore Sri Krishna wants to say that all these three gunas would bind; therefore if you want to be free, you have to transcend the saguna ahamkara, and you have to own up your higher gunathitha, nirguna, sakshi-amsha.

But one thing that Sri Krishna admits is, to become a gunathitha, initially; you will have to use the three gunas as a stepping-stone, as I gave the example of the pole, used by the pole-vaulter. The pole will have to be used to go above the bar; but having gone above, the pole will have to be dropped. Not using the pole is also foolishness; not leaving the pole is also foolishness; use the pole, cross the bar and leave the pole. Similarly use the gunas and then drop the guna; drop means, transcend the guna. This is what Sri Krishna is going to teach. This analysis of Gunas is started from verse No.5, which will continue up to verse no.18. And Sri Krishna gave the introduction in fifth verse. There are three gunas associated with ahamkara. And that ahamkara, the jiva, is associated with all the three gunas in different proportions and all the three gunas will bind differently.

Shloka

14.6:

14.6 Among them, sattva, being pure, [Nirmala, pure-transparent, i.e., capable of resisting any form of ignorance, and hence as illuminator, i.e.a revealer of Consciousness.] is an illuminator and is harmless. O sinless one, it binds through attachment to happiness and attachment to knowledge.

For the sake of our convenience, this analysis of the three gunas

can be divided into five topics.

1. The first topic is the definition of each guna also called Lakshanam. What is the definition of Satva, Rajas and Tamas is the topic?
2. Mode or method of bondage of each Guna, also called Bandana Prakara.
3. Indication as to which Guna is dominant in a person also

known as Lingam; not to be confused with Shivalingam.

4. Type of travel or course of each Guna after death, also called Gathihi.
5. Consequence of the domination of each Guna in this life, also called Phalam. Now Gathi is the consequence after death while phalam is consequence before death.

Shloka

6 says when Satva is dominant in an Ahamkara the other two Gunas will not pollute. Thus if Tamoguna pollutes Satva Guna mind will become turbulent. But if it does not pollute Satva, mind will be clear in thinking. Clarity of thinking will be there.

If

Rajoguna pollutes Satva, mind will be restless and wavering. Without Rajoguna pollution, mind will be free from restlessness, a relaxed mind.

Satva

Guna is of the nature of brightness and calmness; quietude and tranquility And this seems to be a wonderful nature; if the mind is bright and calm, it is capable of learning things; it is capable of absorbing; it is capable of contemplation, it is capable of self-analysis.

If so, why does Satva Guna bind? Sri Krishna says, Satvik mind seeks seclusion, freedom from noise. The problem is that we cannot control our external atmosphere. If you cannot control it then you become disturbed. Thus, for him, quietude becomes a source of bondage.

Now a liberated person is defined as a person who does not depend on quietude or seclusion for fulfillment and happiness. Any type of dependence is bondage, satva guna leads to noble dependence, but noble dependence is also a dependence.

Satvic

mind is attached to knowledge it is introverted and wants to know more and more. Satvic mind is Gyanendriya Pradhana. What is wrong with greed for knowledge? Any amount of knowledge you gain and assimilate, omniscience is not possible. So, Satvic person is not happy with his material knowledge (not spiritual knowledge).

Sri

Krishna says, O Ananta, which means you, one with a pure mind.

Shloka # 14. 7:

14.7 Know rajas to be of the nature of passion, born of hankering and attachment. O son of Kunti, that binds the embodied one through attachment to action.

Rajoguna

is about attachment and passion. It wants to relate to things and people. It is extroverted. Satvic people prefer seclusion; while Rajasic people want action; they don't like quietude.

We

require each Guna for liberation. Thus Pancha maha yagya requires us to use all three Gunas.

Since

it is a restless, dynamic mind, it wants to acquire things. If husband and wife are of different Gunas it can be a difficult life says, Swamiji. Now desire may be selfish or selfless. Once he acquires something he wants to hold on to it. For Rajo Guna, possession is important, while Satva wants to drop possessions. Desire and attachment are hallmarks of Rajo Guna.

How does Rajoguna bind? By making him attached to Karma. It makes him a workaholic. What is wrong with work? Up to a certain stage Karma yoga is acceptable, but then one has to shift to Gyana Yoga. He is Karma Pradhana.

Shloka # 14. 8:

14.8 On the other hand, know tamas, which deludes all embodied beings, to be born of ignorance. O scion of the Bharata dynasty, that binds through inadvertence, laziness and sleep.

Tamoguna is born of Agyanam or out of Prakriti or Maya. So one cant escape it. Sleep in itself not a problem; if Sleeping itself is not a problem then what is the problem? Continuing to sleep is the problem. Everyone has to sleep. If one does not sleep, insomnia is a problem; for that person as well as for the other people as well. Therefore, we do not condemn tamo guna but we are talking about the problems created by predominance of tamo guna. They are:

The first problem is that it suppresses the satva guna and

rajo guna. Since satva guna is suppressed, there is no clarity of thinking. And therefore one even does not ask what is the purpose of life. Human life is never taken seriously. The precious time is never taken seriously. The young age is never taken seriously. All this happens because of lack of clarity of thinking. And because of mohanam or delusion; It means there is no clear thinking and also often there is no goal in life; it is just moving along with the current; there is no goal and even if goals are there; the priorities are not clear. How much money is important; how much health is important; how much knowledge is important; with regard to all these, there is no clarity and therefore it causes delusion for all those people, and the definition of tamo guna is delusional mind.

How

does Tamoguna bind? Carelessness with using body, laziness, and sleep are all qualities that bind Tamo guna. They cannot meditate.

Thus,

Tamo guna binds a

person. There is an advantage in Tamo Guna; this person does not acquire punyam or papam, why? punyam and papam are karma phalam; and this person does not do any karma; only by performing karmas one

gets you do karma punyam

and papam. Therefore

the advantage for this person, he will not acquire much agami, he will not

acquire fresh punyam and papam, but

remember that is not a great achievement, animals also do not acquire punyam or papam. If I say I

have not acquired any punyam

or papam, it means I

have been like a buffalo. Is it a credit, therefore it is perpetuation of bondage.

Shloka # 14. 9:

14.9 0 scion of the Bharata dynasty, sattva attaches one to happiness, rajas to action, while tamas, covering up knowledge, leads to inadvertence also.

Here,

Sri Krishna repeats how each Guna binds us. Each binds us by creating

addictions. Satva causes addiction to silence and or quietude.

Sukham in shloka

means seclusion.

Rajo

Guna causes addiction to Karma. Performing Karma is acceptable but addiction to

it is a problem. Addiction can even be to Guru, Shastra and even Ishwara.

Tamo

guna binds us via carelessness, lack of attention to the job etc, all due to

lack of clear thinking. So by covering the discriminative power, the tamo guna makes a

person addicted to lose jobs all the time. So that means you cannot make that

person responsible as there is no assurance that the job will be completed.

He

can never be a responsible person.

With Best

Wishes,

Ram Ramaswamy

Mandukya Upanishd, Class 60

Suppose I want to become chess champion in the world, I only have to defeat the number one person.

Similarly, among various ashtika dharsahanams, which accept creation, the most prominent one is the Sankya philosophy and by refuting Sankya philosophy, then we would have refuted all asthika philosophers.

From verse 24 to 28, Gowdapadha refutes all nasthiaka dharshanam, mainly bowdha madham or Buddhism.

1. Buddhism has four branches. Sowthranthika madham:
This philosopher says that there is an external world different from the observer, the subject. The external world is different from the observer and is real; this real distinct external world is proved by prathyaksha pramanam; therefore, this philosophy presented in a nutshell presented as bahya prathyaksha vadhinaha.
2. Vaibashika madham: Close to first one and they also say there is an external world; it exists separate from the observer; the external world is real; This distinct real external world is proved by inference or reasoning. This philosophy presented in a nutshell presented as bahyana anumana vadhinaha
3. Yogachara madham: There is no independent real

external world at all separate from the subject. Just there is no real dream world, separate from the observer, individual. This philosopher can be defined as Bahyartha abava vadhinaha. External is only an appearance

4. Madhyamika madham: This is similar to the third one; they also so there is no external at all; There is no subject observer also. Sarvartha abava vadhinaha. Soonya vadhinaha.

Of these four, the first two are refuted by the third one. The first two accept that there is a real creation separate from the observer. Third, yogachara, refutes both of them and establishes that there is no observed world separate from the observer. Since he negates the matter, the external world, and establishes that the observer consciousness alone is real, yogachara is very close to advaidham. With regard to negation of the world, advaidam and yogachara are same and call the world as mithya. Both also say consciousness alone is Sathyam and agree on refuting external world.

Refuting yogachara comes in verse 28.

24th verse presents the first two branches of Buddhism and assert that there is an external world.

First argument is if there is a variety of experiences, then there must be variety of objects

outside.

Internal variety proves external plurality. If external plurality is

dismissed, you will not be able to explain the plurality of experiences.

To explain internal plurality, you must accept external world. Every

experience must have a corresponding external object.

The second argument is that if there

is a pain feeling there must be an external object which causes the pain; same

thing is true for pleasure also. This also proves an external world. So, one has to accept the existence of an external

world accepted

by heenayana madham and all other systems of dwaida philosophies – philosophies

accepting real world.

In the next three verses heenayana

is refuted by yogachara; it should be taken as refutation by Gowdapadha.

Verse 25

Superficially looking, what heenyana

is saying is correct. Because every cognition, every experience and every

knowledge must have a corresponding object. But when I look into the

detail, I find the external object disappears. For example, bangle, chain

and ring. We have three different words, corresponding to that plurality

of thoughts. With each word, the understanding of object is different. There is plurality of words, cognition and there must be

plurality of object. There is a bangle, there is a chain and

there is a ring. There are three different words; three different knowledge and three different objects. But those three objects, really speaking, are non-existent. There is no substance called bangle or chain or ring.

There is only one substance called gold. There are no three substances. Bangle, chain and ring are three words for which there are no corresponding substances at all. There is only one word with a corresponding substance: gold. What is the meaning of using different words when there is no substance? When you negate substance, bangle, chain and ring and then you negate the corresponding words. Padhams and padhartham are both mithya. As you keep probing deeper and deeper, all the padhams and all the padharthas will go away; only adhistanam will remain – the observer, the consciousness.

If you inquire into reality, is there a thing called bangle? The so-called external substance will become non-substantial. Bangle does not have any weight. The weight belongs only to gold. Bangle is only a word. Similarly, world is only a word. There is no such thing called world other than the observer.

Another example is dream experience. For every dream experience, the dreamer sees a corresponding external object. After waking up, we find that there is no external object. Experience disappears, experienced

objects

disappear when you wake up. Similarly, the corresponding worldly objects also disappear.

Verse 26

There is no external matter at all. There is only consciousness which does not experience any external objects at all. Because there is no object for the consciousness to contact. The consciousness does not contact any real object because there are no real objects. Similar to not contacting an elephant in dream because there is no elephant. Can we say that consciousness contacts an unreal object? Consciousness does not contact with an unreal object also because an unreal object does not exist separate from consciousness. If there is no unreal object separately, how can it contact? Contact requires a separate object. For example, gold does not contact unreal bangle because there is no unreal bangle separate from gold. If gold has to touch the bangle, there must be two things – gold and bangle. Gold and bangle are only two names for only one substance. Then where is the question of contacting each other. Matter is not a substance; it is a name given to consciousness. Matter and consciousness are only two names for one and the same absolute reality. One who understood

gold, calls it
gold; one who misses the gold, calls it bangle. Two different
people call
it by two different names; but the substance is only one.
From wise
person's angle chaithanyam is called the truth; from an
ignorant person it is called
world. There is no object separate from consciousness; a real
object is nonexistent;
an apparent object does not exist separate from
consciousness. There is
no mithya padharthaha separate from sathyam. Only when there
are two independent
things contact is possible.

Verse 27

Consciousness does not come in
contact with any object at all in all the three periods of
time – in the past,
present or future. You do not come in contact with the dream
elephant
before dream, after dream or even during dream. Because there
is no
elephant even during dream because the elephant is only in
your mind and it is
only a feeling and feelings are not facts. The question is
(this question
is not in the sloka, but the answer is in the sloka) if you
don't accept an
external world, how do you differentiate right knowledge and
wrong
knowledge/error. Normally, we do use the expression right
knowledge or
wrong knowledge or error. Rope knowledge is right knowledge;
snake
knowledge is error. How do you say which is right knowledge

and which is wrong knowledge? You differentiate what is right and what is wrong based on outside object. When the object and knowledge is in concurrence, then it is right knowledge. When the knowledge I have and the object do not concur, then it is wrong knowledge or error. When the perception and object tally, it is right knowledge. When they do not, it is wrong knowledge. That means you need an external object to tally. But if you don't accept an external object at all, then you can't explain an error. The question is how do you explain an error? The yogachara says I do not accept right knowledge or wrong knowledge; there is no right/wrong division at all. In dream rope perception or snake perception is correct? There is no question of rope perception being correct or snake perception being correct because they both are projection; there is no snake outside. How can you talk about error when there is no object at all outside? There is no question of explaining the error. Since there is no external object and there is no question of explaining an error.

Baghawad Gita, Class 182: Chapter 14, Verses 4 & 5

Shloka # 14.4:

14.4 O son of Kunti, whatever forms are born
from all the wombs, of them the great-sustainer is the womb; I
am the father
who deposits the seed.

Continuing his teachings
Swamiji said today,
in this chapter 14 the first four verses were introductory
ones where Sri
Krishna mentioned that we are going to deal with topic of Self
Knowledge. He
glorified self-knowledge as a liberating knowledge. In third
and fourth shlokas
he talked about creation. He did so to point out that every
individual is made
up of two parts, the Prakriti and Purusha. He said Ishwara,
the cause of
creation is also a combination of Prakriti and Purusha; also
known as the
father-mother principle. Purusha cannot create without
Prakriti and Prakriti
too cannot create without Purusha. So God is a mixture of
father and mother
principle. Hence, the Puranas talk of Parvati
Shiva, Laxmi Vishnu and Saraswati Brahma. They can't be
separated from
each other and **this mixture alone is
called God. Since cause of creation
is a mixture of two the effect is also a mixture of both.**

Thus, if the Gold has got 6% silver or copper, then all the

ornaments also will have the same percentage; because the law of karana guna is that the features of the cause will inhere the effect also. And therefore every **individual Jiva, you and I, is also a mixture of Purusha tatvam and Prakrti Tatvam**, and therefore to understand oneself thoroughly, we should clearly know how to differentiate/distinguish these two features within ourselves. And therefore for the sake of self-study, Sri Krishna is introducing creation.

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Arjuna, I am the Purusha Tatvam and definition of Purusha Tatvam is:

Nirguna, Nirvikara, Sathya, Chetana tatvam.

Purusha means the changeless,

attributeless, consciousness principle, which is an independent and absolute

reality. Whereas prakrti tatvam is saguna, savikara, mithya, achetana tatvam,

that which has attributes, that which is subject to changes, and that which is

of the nature of jada, achetana or inert principle. In English we can say consciousness

plus matter is equal to Ishvara tatvam and Ishvara paramatma is karanam while jivatma is karyam. If a karanam is a mixture of consciousness and matter, karyam is also a mixture of consciousness-principle and matter-principle.

So in me too both are there, and therefore, I should understand both these features. And this analysis is going to be the subject matter of the 14th chapter. Thus you have both, changing feature and changeless features.

You have a nature which is attributed, saguna feature and you have got a nirguna feature as well, and similarly, you are a mixture of matter and consciousness and you are a mixture of lower Mithya principle and higher Sathyam principle. And, therefore, I should thoroughly understand both and that analysis is going to start hereafter.

So

from 5th shloka, the analysis is going to begin.

Shloka # 14.5:

**14.5 O mighty-armed one, the alities, viz
sattva, rajas and tamas, born of Nature, being the immutable
embodies being to
the body.**

Before

entering this analysis I would like to give you a bird's eye view of this analysis.

I said Bhagavan is a mixture of consciousness and matter, and therefore every one of us is also a mixture of both.

And what is the material aspect of the individual? The physical body is material in nature; it is made up of prakrti tatvam; because body is made up of matter and body has got attributes or saguna it is savikaram subject to change therefore body comes under the prakrti part of the individual; Similarly the mind also comes under the prakrti part of the individual; And other than the body mind complex, there is the purusha tatvam, which is the consciousness principle. And what is that consciousness? Consciousness is not part, product or property of the body, consciousness is an independent entity which pervades and enlivens the body and consciousness principle is not limited by the boundaries of the body, it goes beyond and the consciousness principle does not die when the body dies; and finally, this surviving consciousness principle cannot be contacted by us; not because it is non-existent, but because there is no medium of contact. I have given you the example of light, which is pervading this body and **this consciousness principle in me, which enlivens the body-mind-complex, is called purusha tatvam.**

And in vedanta, we use two technical words that I would like

to introduce. **The pure consciousness principle, which is nirguna and nirvikara, that consciousness, is called sakshi tatvam.** It is the witness principle; the changeless-witness of all the changes that happen. Now the mind is in peaceful condition; there is a witness of the peaceful state of mind; Next moment the mind is turbulent; the mind changes, but **there is a changeless witness-consciousness that is aware of the previous condition of the mind as well as aware of the present condition of the mind. This changeless witness consciousness is called sakshi tatvam, which is one aspect of mind.** This Vedanta calls my higher nature; my superior nature; my diviner nature; my loftier nature.

Then, of course, **I have got this body principle and the mind principle, both of whom are in themselves inert in nature.** Why is it inert? Because it is made up of matter, it is a bundle of chemicals; a bundle of five elements; this body by itself is inert; but even though intrinsically the body is inert, because of the pervasion of consciousness, **the body has got borrowed consciousness.** Just like now, my body is shining for you; not because the body has got its own luminosity; now my body is shining because of what? the light pervading the body.

Similarly, this body is inert; but because of the pervading consciousness, body has got borrowed consciousness; it is like the hot water. The hot water is hot not because heat is its intrinsic nature, but because water is pervaded by the invisible agni tatvam. You cannot see it with the visible eyes. If you put your finger, you will know. Water looks the same; hot water is hot, not because heat is its nature, but it is borrowed from the fire principle. Similarly, this body is now sentient; not because of the intrinsic-sentiency but because of borrowed-sentiency; in Sanskrit we call it; Chidabhasha pratibimba chaitanyam or reflected consciousness (RC); we had discussed this long ago in Tatva Bodha as OC, RC, RM.

So now this body has got borrowed sentiency; therefore it is a

live body. It is prakrti but a live prakrti. Similarly, the mind also is made up of subtle matter only, subtle Elements only and therefore the mind is also intrinsically insentient; but the mind has become sentient due to borrowed sentiency, which is technically called chidabhasha. So, thus, we have got a live body; with borrowed-consciousness and we have got a live mind with borrowed consciousness. In short we have a got a live prakrti, prakrti means the body mind complex, with borrowed consciousness. **And in Vedantic parlance, this body-mind-complex, otherwise called prakrti, with borrowed sentiency, borrowed-consciousness, this body-mind complex is called Ahamkara.**

Ahamkara is equal to body-mind complex; otherwise called prakrti-plus-borrowed consciousness; i.e. chidabhasha. **So, Shariram-plus-chidabhasha is equal to ahamkara. Prakrti-plus-chidabhasha is equal to ahamkara. Matter plus borrowed consciousness is called ahamkara.** And what is the name of the original consciousness? It is Sakshi Tatvam. **So sakshi is the name of the original consciousness; Ahamkara is the name of the body mind complex, plus the reflected or borrowed consciousness.** And every individual is a mixture of Sakshi and ahamkara. When I say, Sakshi, you should remember; OC, the original consciousness; ahamkara means the body plus reflected consciousness (RC). In Tatva Bodha we used the expression RM plus RC. RM means reflecting medium; what is the reflecting medium? It is the body-mind-complex. RC means the reflected consciousness.

So

now let us put the formula. OC is the sakshi, RC plus RM is equal to Ahamkara. I hope it is not confusing. And every individual is a mixture of Ahamkara and Sakshi.

So, when a Gyani says Aham brahmasmi, that Aham refers to the sakshi aspect, the original consciousness (OC), which is nirguna, nirvikara, sathya, chaitanyam, whereas when you take

the ahamkara aspect of mind, your mind should shift to the body mind complex, that is with borrowed consciousness. Now, Ahamkara being body mind complex, body mind complex being prakrti, ahamkara is saguna and Ahamkara is savikara. Ahamkara is intrinsically achetanam, but it has borrowed chetanatvam. And Sri Krishna wants to say O Arjuna you are a mixture of ahamkara and sakshi. And you should be able to differentiate between nirguna sakshi and saguna ahamkara.

And Sri Krishna wants to point out Ahamkara is your lower nature. It is your individuality, whereas Sakshi is your higher nature. And then Sri Krishna wants to point out that as long as you are taking yourselves as ahamkara, as long as you are remain as ahamkara alone, samsara cannot be avoided. Ahamkara is vulnerable to samsara and **the only way of getting out of samsara is for you to transcend your lower ahamkara-nature and to own up to your higher sakshi-nature.**

And for this purpose, Sri Krishna wants to point out, how the Ahamkara is poison; it is a problem. And why it is a problem, because it is saguna. The very saguna nature of ahamkara makes it a problematic aspect of yours. And naturally the question will come; how the gunas become responsible for samsara.

And for that Sri Krishna wants to talk about the various gunas of ahamkara. And he points out that **ahamkara has got three gunas**; because it is made up of prakrti, which has got three gunas.

The three Gunas are: Satvika ahamkara, rajasa ahamkara, and tamasa ahamkara, and Sri Krishna says all the three ahamkaras are samsari-ahamkaras. And each ahamkara is bound in a different way. Satvika

ahamkara is bound by satva guna;
rajasa ahamkara is bound by rajo guna;

and tamasa ahamkara is bound by tamo guna.

And therefore Sri Krishna wants to talk about the nature of each guna and how each guna binds a person and what are the indications of the presence of each guna and what will be the consequences of the respective bondage; all these Sri Krishna is going to analyze; hence name of Chapter as: guna traya vibhaga yoga. Domination of each guna binds the ahamkara.

And in Sanskrit language, the word Guna has two meanings; one meaning is it is a property or an attribute. And the second meaning is, it is a 'rope' or a shackle. So the very word guna indicates that it is a rope that will bind you to samsara and which will never allow you to be a free person. Therefore, you have to break the shackles of three gunas and discover the freedom of moksha.

And now, we will briefly see the expressions of each guna. At the time of creation, in the prakrti or in matter all the three gunas are present; but they are in equilibrium or in the same proportion.

And in equilibrium state, there is no creation. And when the time for creation comes, the gunas are disturbed; the proportions are disturbed, and in creation the proportion will vary and the percentage of these three gunas will vary.

And, according to the scriptures, even the most inert object in the creation has three gunas as well as the plants, animals and human

beings.

Every one is a mixture of three gunas;
the differences are in the proportions of the gunas.

And in the human being, how does the domination of each guna express itself?

Sri Krishna points out that satva guna make the character or the nature of the individual to be Gyana Pradhana Purusha. It makes a person a cognitive individual, an intellectual person interested in or thirsting for more and more knowledge. So in his case, the Gyanendriya, the five sense organs of knowledge, as well as the controlling intellect will be highly active.

And diagonally opposite is the raja pradhanam. In a rajasic character, it will be karma pradhana or activity oriented. So, here Gyanendriyas are generally passive; The Gyanendriyas are the eyes, the ears, nose, the tongue and the skin and the intellect; the analyzing-intellect; the thinking intellect, judging-intellect; that will be active, whereas in a rajasic personality, it will be karma pradhana, which means karmendriyas will be active.

So therefore vak, pani, pada, payu, upastha and behind that the pancha pranas, the energy is highly active.

So satva guna is Gyana pradhana while rajo guna gives a karma pradhana personality.

And Tamo guna will be the suppression of both. Neither the Gyanendriyas nor karmendriyas

are active; more inertia will be there; So tamas is the suppression of both Rajas and Satva.

And when a person is a Gyana pradhana person; generally that person will be turned inwards, internal oriented;

because a mind, which seeks knowledge, is always intellectually active, analyzing, thinking, hypothesizing, theorizing, in fact, intellectuals live in their own world of ideas; they are not even aware of the surroundings.

Therefore Satva dominant will express itself in the form of Nivritti pradhana.

Nivritti means turning inwards or withdrawal.

Whereas when rajoguna is dominant, it will be pravritti pradhana, the person will be highly turned outwards; One is inward, another is outward. When satva guna is dominant, and a person is thinking, contemplative, etc.; naturally that mind will not like to relate itself with the external world of objects, because very relationship or interaction or transaction will make the mind extrovert; whereas satvic mind being turned inward, it does not like sanga.

Therefore it is asanga- pradhana whereas a rajasic mind loves turning, outward. Socializing, interacting, talking to people. So, one is asanga, the other sasanga.

The fourth difference that we can see is that a thinking mind would naturally love a set up which is conducive for contemplation, and therefore it loves silence.

Tranquility, quietude; It wants nishabdhatya, whereas the silence is poison for the rajasic mind, it cannot withstand

silence.

And Tamoguna

is just the opposite, it suppresses both satva and rajas and Sri Krishna wants to point out that all the three gunas are bondage. All the three gunas cause bondage in different ways.

How do all the three gunas cause bondage? A satvic mind will love a set up which is quiet, and which is conducive for thinking, contemplation, study, etc. and if that set up is disturbed, by any sound or any visitor; then a satvic mind is upset. And therefore, it is a dukha-misritha condition, because as long as the set up is favorable to me, the satvic mind enjoys.

A satvic mind is also a bound-mind, because it cannot totally control the set up and when the set up is disturbed, it is disturbed.

Similarly, a rajasic mind, of course hates silence and quietude.

It cannot keep quiet because he cannot face silence. Therefore a rajasic mind also will face dukham. So long as it is able to order the set up as it wants, it is fine; but when the set up is disturbed, it is unhappy.

Tamasic mind also will have problems. Sri Krishna will talk of the details later; the greatest problem being there is no scope for progress at all. So, therefore, all the three gunas are mixed with pain or sorrow. And Sri Krishna points out that all the three gunas cause dependence. A person who loves silence is addicted to

silence. And he is not a free person because to enjoy happiness, he requires silence. So, Satvic person is also bound, because he is addicted to silence. What about rajasic person? That person is also bound, because he is addicted to noise and the company he wants.

Therefore, dependence and bondage are common to all the people; pain is common to all the people, wherever dependence is there; pain is also there.

And thirdly, all the people will have athrupthikarathvam . So common to all three are features of dukha-mishrithatvam, athrupthikarathvam, and bandhakatvam. Athrupthikarathvam is also common to all the three. A satvic person wants to gain more and more

knowledge. He has a got a great hunger for knowledge. And without knowledge, he feels a limited person; and therefore he wants to remove the knowledge-wise limitation. Satvic person alone will have the unique sense of limitation; what I know is less; and therefore, he goes on acquiring knowledge, because he wants to become omniscient. But to his utter desperation and dismay he finds out any amount of knowledge he gathers, his limitation, knowledge-wise limitation, does not go away.

In fact, the more you learn, the more you know that you do not know. Therefore greater your knowledge, more you know about your ignorance, and that is why in every field, he goes on specializing. Thus, Swamiji says, a dermatologist has only skin-deep knowledge.

So therefore, as somebody nicely defined it, a specialist is one who learns more and more about less and less things. And

therefore I am never going to become omniscient in the field of any branch of science and therefore samsara; this is called intellectual samsara. I want to know more about; and I am not able to know.

Similarly, a rajasic person also suffers from samsara, not in terms of knowledge but in terms of activity. He wants to do more and more; accomplish more and more. He becomes a workaholic. And at any time he looks at himself, he is not satisfied. Satvic person travels from finitude to finitude, rajasic person travels from to finitude to finitude, tamasic person does not travel at all.

And therefore Sri Krishna says: all the three gunas will bind you. And all the three forms of ahamkara are bondage. Satvic ahamkara is also bondage; rajasic ahamkara is also bondage, tamasic ahamkara is also bondage.

If you want to transcend bondage, you have to transcend ahamkara and own up to your higher nature. What is your higher nature? The Nirguna Sakshi is that higher nature.

But Sri Krishna wants to point out that even though the three gunas are causes of bondage, for liberation, you will have to use the three gunas alone as stepping-stones. Even though they are the causes of bondage, you will have to intelligently use them and transcend them; like a pole vaulter.

An intelligent person uses the pole, goes up, drops the pole and wins the Commonwealth gold medal.

Similarly use the ahamkara

pole. You require tamoguna as well. If you do not have tamoguna at all, if you are all the time Gyana pradhana and karma pradhana, you will never go to sleep. And if you have no sleep at all, that is a problem in itself.

Therefore we require Tamoguna for sufficient rest and recuperation.

Suppose in the class you have got tamasic ahamkara, you will end up dozing. If you have a rajasic ahamkara your mind will be wandering all over So a wandering mind cannot learn, a dozing mind cannot learn; only an alert, vigilant and non-wandering mind absorbs the teaching like sponge. And once it gets wisdom that I am not this inferior saguna ahamkara nature; because it is mithya and inferior; but my real nature is Aham gunathitha sakshi asmi.

Thus, we have to know the nature of the three gunas and how they bind us and we also should know how to intelligently use the three gunas, and become gunathitha and gunathitha is a liberated person. This is going to be the analysis in verses beginning from the 5th verse.

Take Away:

This mixture of Purusha and Prakriti alone is called God.

Individual Jiva, you and I, is also a mixture of Purusha tatvam and Prakriti Tatvam,

This consciousness principle in me, which enlivens the body-mind-complex, is called purusha tatvam.

The pure consciousness principle, which is nirguna and nirvikara, that consciousness, is called sakshi tatvam.

There is a changeless witness-consciousness that is aware of the previous condition of the mind as well as aware of the present condition of the mind. This changeless witness consciousness is called sakshi tatvam, which is one aspect of mind.

Ahamkara:

And in Vedantic parlance, this body-mind-complex, otherwise called prakrti, with borrowed sentiency, borrowed-consciousness, this body-mind complex is called Ahamkara.

The only way of getting out of samsara is for you to transcend your lower ahamkara-nature and to own up to your higher sakshi-nature.

**With Best
Wishes,**

Ram Ramaswamy