

# Pancha Maha Yagna

In 2017, we have started the donation of fresh fruits and vegetables to Inspiration Corp ([www.inspirationcorp.org](http://www.inspirationcorp.org)). This is part of our effort to fulfill one of the pancha maha yagna. We plan to continue to donate to Inspiration Corp or similar organization that serve humanity.

Our scriptures prescribe certain saatvika karmas for our inner and spiritual growth. These karmas are compulsory and they have to be performed whether we like them or not. They are the pancha maha yagna, the five sacred karmas.

1. Deva-yagna : Worship of the Lord. Deva-yagna is worship of the Lord in any form: puja, japa, going to the temple. It is not meant for monetary gain, but for spiritual gain.
2. Pitr- yagna : Worship of parents and forefathers. Pitr-yagna is respecting our parents and taking care of them. Forefathers, alive or dead, should be treated with reverence.
3. Brahma-yagna : Worship of the scriptures and the rishis who gave us the scriptures. Brahma-yagna is ensuring that we treat our scriptures properly. It also means regular reading of the scriptures and studying and promoting them whenever possible
4. Manusya-yagna : Worship of or service to humanity. Manusya-yagna is performing all types of social services: taking care of the needy, the poor, the sick and so on.
5. Bhuta-yagna : Worship and service of all other living beings. Bhuta-yagna is respect towards all life. This includes animals, birds, plants; in a nutshell, the earth.

All these saatvika karmas help us towards attaining moksha, even if we don't see it.

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# Bhaja Govindam Class 2

*Bhaja Govindam* is a work called *Moha Mūḍhākāra*—a text meant to remove our *moha* (delusion) with regard to the *means* and *ends* of life. A deluded person commits the mistake of treating the finite objects of the world as goals. This creates problems because finite objects cannot give lasting peace, happiness, and security. Only the Infinite can give that.

The first correction, therefore, is with regard to the goal: instead of treating the world as the goal, treat the Infinite as the goal. The Infinite is referred to by different names—*śreyas*, *mokṣa*, *brahman*, *Īśvara*. Choose *mokṣa* or *Bhagavān* as your goal. Whoever has done so is a *mumukṣu*—a spiritual person.

Are we to reject the world totally? No. Instead of seeing the finite things as the destination, use the world as a means to attain the end. Use every object to help in one's spiritual journey. Use the finite world as a *means* and the Infinite God as the *end*.

Currently, we use the Infinite God to gain the finite world—this is a reversal of values. The message of *Bhaja Govindam* is to reverse that reversal: converting a materialistic person into a spiritual person. This is the very *project* of *Bhaja Govindam*.

Even after becoming a *mumukṣu*, one should refine further so that the Vedāntic message becomes clearer. A *mumukṣu* can be of three types—*manda mumukṣu*, *madhyama mumukṣu*, and *tīvra mumukṣu*.

How do we differentiate these three?

- **Manda mumukṣu:** accepts God as the goal, but *mokṣa* is the last item in his list of desires. He has not yet discerned the full value of *mokṣa*. Perhaps after several years, decades, or even *janmas*, *mokṣa* will become the top priority.
- **Madhyama mumukṣu:** when *mokṣa* becomes top priority, it begins to overshadow other desires. The *mokṣa-icchā* (desire for liberation) becomes stronger and eventually turns into an obsession. In the end, there is only one priority—*mokṣa*.
- **Tīvra mumukṣu:** when a person has such intensity, he becomes a *tīvra mumukṣu*.

All three types of seekers will benefit from Vedānta, but the level of benefit will depend on the intensity of their *mumukṣutvam*.

Śaṅkarācārya wrote this work after meeting a very old pundit in Kāśī. This person was studying Sanskrit grammar, analyzing the original verbal roots (*dhātus*). When Śaṅkarācārya met him, he was repeatedly chanting the grammatical forms: *kṛ* is the verbal root from which many verbs originate. There are nine forms—one each for singular, dual, and plural; and for first person, second person, and third person. Each of these also changes according to tense—past, present, and future.

Using that old pundit as the background, Śaṅkarācārya composed this text.

Śaṅkarācārya addresses the Kāśī pundit as *mūḍhamate*—a person confused about the purpose of life. *Mūḍhamate* means a deluded human being. He instructs him: “Choose Lord Govinda as your permanent support, like an anchor.” There is nothing in this world that is stationary. If you wish to enjoy life in this world, you must hold on to something that does not move. Only then can you enjoy life. That stable anchor is *Govinda*, the Lord.

One meaning of the word *go* is “cow.” *Go* also means “earth.” *Go* also means “sense organs.” In short, *Govinda* means *Paramātmā*. All other relationships will come and go, but the relationship with the Lord—*Govinda*—is permanent. Strike that relationship first.

Every object in creation is constantly attacked by *kāla* or *Yama-rāja*. When *Yama-rāja* approaches, only the Lord can give true security. The conqueror of time is the Lord alone. If you wish to hold on to the Lord at that time, you must start practicing now. Pray: “O Lord, come into my mind along with *Pārvatī* and occupy my heart.” At the time of death, nothing else can rescue us.

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## Class 1 – Introduction

Faculty of choice or *free will* is one of the features of human beings. Animals do not have any goals in life; they eat, propagate, live for a few years, and die. But there are many human beings who question *free will* and argue that we do not have the choice of *free will* and that we are governed by destiny alone. Even if that is the view, then we have to divide humans into those who accept *free will* and exercise *free will*, and the other group who do not accept *free will*. According to the scriptures, those who do not accept *free will* are not much different from animals. Scriptures address those human beings who accept *free will*.

Once we accept *free will*, we have many goals to achieve and must work toward the fulfillment of those goals. In the *Kaṭhopanishad*, two mantras address this topic. The entire *Bhaja Govindam* text is based on these two mantras. All human goals can be classified into two varieties:

- **The limitless, eternal, immortal, and complete one.** This can be only one, because only one infinite is possible. One name for this infinite goal is *Bhagavān*, or *Īśvara*, or *Brahman*, or *mokṣa*. In the *Kaṭhopaniṣad*, this is called *śreyas*. All four words are synonymous.
- **Finite goal.** All other goals are finite—money, status, name, fame, political victory, relationships, position, possessions, etc. All these are limited by time and space. They are called *dharma*, *artha*, and *kāma*. These are called *preyas*.

Finite I is “world”; infinite I is “God.” Scriptures point out that those who choose *mokṣa* as the ultimate goal are intelligent and call them *vivekī*. Those who do not choose *mokṣa* as the goal are called *avivekī*. Scriptures want to educate people from *avivekī* to *vivekī*. Whoever chooses *mokṣa* as the ultimate goal, scriptures call them *mumukṣu*.

There are three sets of people—religious, spiritual, and atheistic.

We should differentiate spiritual people from religious people. Both accept God. The spiritual person accepts God and chooses Him as his destination. The religious person accepts God but does not accept God as the destination—rather as a means to an end. A third set of people do not accept God either as a means or as a goal; these are atheists. The scriptures say that non-spiritual people will remain in *saṃsāra*. This is described by Śaṅkarācārya in *Bhaja Govindam*.

This work consists of thirty verses, describing various problems faced by human beings in making wrong choices. The aim is to change the direction of our life—converting an atheist and a merely religious person into a *mumukṣu*. *Vedānta śāstras* are relevant only for a *mumukṣu*.

The real name of *Bhaja Govindam* is *Moha Mudha-karaṇa* (commonly referred to as *Moha-mūḍha-kara* or *Moha-mukha*). *Moha* means

delusion. The majority of humans are governed by *moha*—similar to moths attracted by the brightness of fire, or a fish attracted by bait at the end of a hook. Humans, despite intelligence, do not realize that a finite and perishable thing cannot give lasting security. Our intelligence is covered by illusion. A simple translation of *Bhaja Govindam* is “Choose the Infinite and discover lasting happiness.”

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## **Baghawad Gita, Class 203: Verses 15 to 19**

Continuing his teachings Swamiji said,

From the 7th verse of the 16th chapter, Sri Krishna is talking about asuri sampat, which we have to know as an obstacle to spiritual growth; and therefore, we should take all pains to avoid these traits; And asuri sampat includes, rakshasic Sampath. Asuri sampat means raga pradhāna life; a life in which raga or attachment is dominant; rajasic raga is dominant and rakshasic sampat is that in which dwesha pradhāna behavior, tamasic behavior is dominant. In raga pradhāna life, one is utterly selfish and in dwesha pradhāna life, a person harms other people. Only difference is when I am selfish, I do not directly and immediately harm the people, but in the long run, a selfish person affects the society because he takes more and gives less to the society. And therefore, this behavior will create a disharmony in the society in due course, and it will hurt the society and also the very selfish person himself. but this disturbance is not immediately felt, it is a gradually poisoning of the society. Thus, a raga pradhāna person hurts the society very gradually, whereas dwesha pradhāna person hurts the society immediately and

directly. But both of them harm the harmony of the society and both of them harm themselves, ultimately. And Sri Krishna is describing both asuri people as well as the rakshasic people; both are included.

And we generally call them materialistic people; or artha kama pradhāna people who do not value dharma and moksha. And we should remember when we criticize the materialistic people or materialism, we are not against the materialism totally.

Criticism of materialism must be carefully understood. We are not against materials, because we need them for our living; we require money for food, we require money for shelter. So, we are not against money and materials; we do not want to hate money and materials; but what we are criticizing is the over-emphasis of artha kama to such an extent, that this person has no time for dharma and moksha. And therefore, if we are not careful from attachment to money; we may go to the other extreme of hatred of money. If attachment to money is an evil; hatred of money is also equally an evil. And that is why in our culture money is seen as Lakshmi devi. Please give respect to money; even a sanyasi has to respect money, because money alone fetches the food that he eats; money alone fetches the dress that he is wearing; and if he has an ashram, money alone runs the ashram not Gita and Upanishads. Therefore, attachment is an evil; hatred is an equal evil. A balanced attitude towards money is what we are recommending and what is a balanced attitude? Use the money for spiritual growth; earn the wealth and use it for spiritual growth of yourselves as well as the other people. And these materialistic people do not have this balanced vision and therefore, they are obsessed with materialistic thing, they do not understand that behind the matter, there is spirit. Behind the body, there is atma, respect the body, respect the atma also. This is the balanced approach which the asuric people are missing.

And ,therefore, Sri Krishna is describing their thought pattern; what preoccupies their mind most of the time; they

are obsessed with what type of thinking most of the time; our scriptures point out that one should start the day with thought of the Lord, as I said; think of Lakshmi, but have some time to think of Narayana also. How can you be so selective concentrating on Lakshmi only and miss Narayana? These people do not have the balance. And therefore what happens, we were seeing from verse No.13, the pattern of their thinking all the time is calculative wondering what all things they have acquired in life, and what all things they plan to acquire and how they want to implement those desires; And not only they are interested in things, they are interested in wealth also, only for their wellbeing and anybody who obstructs this, they consider as a competitor; a rival and they do not have any scruples at all. They want to finish off all those obstacles without any compunction.

Just as big companies swallow the small companies. They say in globalization, at the end, there will be only a few international giant companies and they can adjust the market itself in such a way; because they can afford that all these small people will be swallowed and they will be so powerful that they can even change the government.

These are the materialistic people; and their thinking is, I am the most powerful person; I alone enjoy, power and money; I am the most successful person, the strongest and given to all types of enjoyment.

#### **Shloka 16.15:**

मम धनं बलं शक्तिश्च मे ॥  
ममैव भवति सर्वदा ॥ १६.१५ ॥

**16.15 'I am rich and high-born; who else is there similar to me? I shall perform sacrifices; I shall give, I shall rejoice,'-thus they are diversely deluded by non-discrimination.**

These are the thoughts of the materialistic people.



I am the richest person and I belong a noble family, although it is doubtful if he even knows the Gayathri.

A culture which has started from millennia before, all of them have been surrendered at the altar of money.

Bhrthari in his Vairagya shatakam looks back: Oh Lord in search of money what all I did; I dug all part of earth, hoping to get some wealth from ground; I went in search of all types of ores, to extract the metals, gold, silver, etc. I went in search of; I went all round the globe in search of the wealth and for this travel, I have to please so many bureaucrats and politicians and counsels and all types of people; I did not propitiate the devatas and gods; I propitiated all these arrogant human beings;

What all should not have been eaten, I ate, all for the purpose of business promotion; I went to the black money people , I ate all kinds of things which are banned in the religion, what all should not be drunk, eaten, everything I did contrarily, in concentrated form; At least am I happy now; at the fag end of my life; I have not improved anything at all; only losing the culture and tradition; is only the thing that happens; You read Bhrthari, you will feel like running away; so powerful is his writing;

So, he says; I belong to wonderful family but I did not make use of the advantage that I had; I squandered this manuṣya Jenma advantage and the rival won and I lost.

Bhrthari says such a person is the embodiment of arrogance. He does not believe in the scriptural study or puja, but still he wants to perform certain rituals, not for

inner growth; but for the publicity. And therefore, he says; I will do big rituals and make sure that it is captured in the photos and videos so that my name will

spread. Even puja is done only to pump his arrogance.

I will give charity but I will make sure that my name appears in the appropriate newspaper in the appropriate magazine;

When person after person comes and glorifies me, institutions glorify me, because they need my money, they will glorify and all adding to the ego which is the cause of spiritual destruction. More bloated the ego is, less the chances of spiritual growth.

And Sri Krishna says, thus, all these people are utterly deluded and confused; they do not know, they are digging their spiritual grave, they do not know what is good and what is bad; and they are suffering. In fact, Lord is angry with those people and only feels pity for them. And Lord has provided methods of avoiding these traps. We have got mahatmas to guide us; we have got the scriptures to guide us; from these traps; but the problem is that he does not make use of them, because his arrogance does not allow him to go to a Mahatma or even read a few verses of the Geeta.

And therefore, Bhagavan says, medicine is there; but he does not make use of it

And Bhagavan cannot come and force the medicine down his throat. Bhagavan has given us something called grey matter.

Therefore, Sri Krishna says: he is deluded by utter ignorance. And as I have often said, ignorance itself is not a sin; because all of us are born with ignorance; In

fact, that is our capital; that is the only wealth we all uniformly brought. Therefore, ignorance in itself is not sin; but perpetuation of ignorance is the greatest sin;

because Bhagavan has provided methods for the removal of ignorance, he has provided wonderful pramanams, but these people do not expose themselves to them.

**Shloka 16.16**

संसारमयं भवमयं जगदयं भवमयं

संसारमयं भवमयं जगदयं भवमयं 16.16

**16.16 Bewildered by numerous thoughts, caught in the net of delusion, (and) engrossed in the enjoyment of desirable objects, they fall into a foul hell.**

Therefore deluded by ignorance; carried away by the abovementioned thought patterns; given in the previous three slokas, 13, 14, and 15, they are immersed and lost in, a network of moha or delusion, or misconception, the misconception being that money and possessions will give the ultimate goal, will give the ultimate security, will give everything that I want. Thus, we have a set of beautiful sayings: **They say money can buy a house, but it cannot buy a home; money can buy bed, but money cannot buy sleep; money can buy people; but money cannot buy love. In fact, money can buy many things; but all-important things in life, like peace, knowledge, love, all these things money cannot buy; But these people do not understand this and it is called moha.**

A materialistic society will use all its resources only to improve methods of entertainment. That is the indication of a materialist society; whether there is material resources or scientific advancement, all

of them will be used to improve sense pleasures and they think that is the growth of the society; and that is why, you can find in India, any scientific improvement comes first, it will be used in religious field; TV, Ramayana and Mahabharata serials. All swamis will start appearing in TVs. that is our culture; any

scientific advancement, we imagine, we think of using for spiritual purpose; that is called a healthy society; a materialistic society will think of improving sense

pleasures; and these materialistic people are lost in entertainment and enjoyment of sense objects.

And even medical advancement, they want to use the body to become younger and younger so that again that the body can be used not for spiritual sadhana but for, how I can be young at the 90th year.

So, what will happen to them?

Sri Krishna gets so wild; he says they will go to hell. Animals are the only living beings which have got only two purusārthas; after-all animals work for their

security; animals work for their enjoyment; animals do not know what is dharma; animals do not know what is moksha; animals do not require veda purva; animals do

not require veda anta.

This inferior life is called is called narakam. Spiritually inferior life is called naraka for one's who are spiritually backward. Such a person falls.

### Shloka 16.17

**16.17**

Three rows of empty boxes for writing answers, each row containing 15 boxes.

**Self-conceited, haughty, filled with pride and intoxication of wealth, they perform sacrifices which are so in name only, with ostentation and regardless of the injunctions.**

When our dharma shastras talk about a dharmic way of life, it is a way of life in which I maintain harmony at all levels. It starts with internal harmony; harmony between my thought, word and deed, is internal harmony. Even my eating, sleeping, etc.

should have a harmony, even among the various organs of the body, there should be harmony. It starts with internal harmony; then I lead a lifestyle in which there is harmony in the family; among the various members. There is no stress;

strain or tension, I am not

uncomfortable I should feel at home. That is why it is called a home; inter-action should be smooth, well-oiled, there should not be any friction

And similarly, I should have harmony in the society; and therefore, social customs, social manners, politeness, etiquette; all of them are also part of dharma.

Dharma is not mere religious activity but even social interaction must be in keeping with harmony. And therefore, every refined civilized society has its own manners all indicating my refined conduct and behavior expressed in my body language.

The way you stand; the way you sit; the way you talk, the way you eat; because the body language communicates something and therefore in our culture, they say; we all have as children, we have experienced, when some mahatma or somebody comes, our parents will say sit properly, how you hold your hands, your head, your legs; therefore these are all body language should convey, respect, love, humility; and not only body language should convey my refinement; even my words should convey my refinement; that in a group, I do not dominate by talking all the time.

And Sri Krishna says when a materialistic person grows in money and power, chances are he becomes more and more puffed up with power and pride. He becomes more and more gross. He becomes more and more desensitized and he does not bother about his behavior; his conduct, his manners, his language and the

first causality is humility; and the unfortunate thing is when I become a man of power and wealth, there will be always a coterie of sycophants around me. They want to take advantage of my power and money; and therefore, they will come and they

will glorify me

An oft quoted shloka says: Once you have got money and power, everybody would come and say, that you are beautiful, you are cultured; and your language is

wonderful, you are educated, they will do namaskar. Already arrogant, these people already pumped and their ego gets bloated and bloated, First humility goes

and then devotion to God disappears. Arrogance and Īśvara bhakti cannot go together. You study the life of all our rakshasas, whether it is Ravana or Kamsa, or

Hiranyakashipu, or Hiranyaksha, as money and power comes, arrogance comes, humility goes, and then devotion goes.

Once humility and devotion goes, the mahatmas will begin to avoid me; because where there is ego, the great people do not go there, as God is absent; and therefore mahatmas avoid; Therefore my few chances of correcting myself is also gone; if I have at least some great people around; they will tell me as it is.

Brhathari says:

A few cultured and refined people you associate with; they will guide me; but in the case of this person, Mahatmas go away gradually; and sycophants surround me, and they will further see to it that all my culture, manner, politeness, all of them go away as well. As we have read in purana, Kamsa refused to even to get up, when Sri Krishna came. So, these are all the problem.

Therefore, Krishna says, every namaskara I receive from others, can bloat my ahamkara; that is why there are people who do not take namaskara from

others; there are some swamis who do not allow; or if at all they do, they say that you do not receive the namaskara,

quietly hand over to your guru; let him handle it; and what will your guru do, he will give his guru; and ultimately it will go to God, no problem, because God deserves all the namaskara.

Therefore, glorification is deadly and these people, they are egoistic, power hungry, arrogant, full of materialistic desires; and full of anger, because they can get away with any form of behavior; because money and power

compensates. Therefore, nobody will criticize me, nobody will correct me; They will be dominating any group.

Because of dhanam, wealth, they have these weaknesses; they do lot of puja alright, but the puja should give them more humility; but if puja is not approached properly, instead of giving humility, that puja itself will add to arrogance; he will say that I have done this, I have done that; means pujas for names sake only; there is no heart in the puja but for pomp and show.

### Shloka 16.18

ॐ नमो भगवते वासुदेवाय ॥ १६.१८ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १६.१८ ॥

**16.18 Resorting to egotism, power, arrogance, passion and anger, hating Me in their own and others' bodies, (they become) [As the finite verb is missing in the verse, we have supplied 'they become'. S. adds the verb prabhavanti, wax strong, from verse 9, and constructs the last portion thus: 'ॐ. the envious ones wax strong.' Following S. S., however, one may combine this verse with the preceding verse by taking 'perform sacrifices' as the finite verb.-Tr.'] envious by nature.**

So, all the refinement in his behavior is the causality; all the social etiquettes, humility, politeness in manners

everything goes away, because there is nobody to correct him; and he can get away with all those things. Therefore, what all things happen? His life is dominated by ego, power; born out of status; with resulting arrogance; and desire and anger. And gradually this will lead to a nasthika svabhava also; because it is unconducive to devotion and therefore devotion will gradually get eroded.

So, they begin to hate me, says Sri Krishna; not only he begins to hate the Lord, he begins to hate the scriptures also; he becomes highly critical of the scriptures, which are supposed to be the gifts from the Lord himself.

### Shloka 16.19:

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 0000000000000000000000000000 00000000**16.19**

**16.19 I cast for ever those hateful, cruel, evil-doers in the worlds, the vilest of human beings, verily into the demoniac classes.**

So thus, religious life disappears from them; religious life goes away; religious practices goes away; and of course, spirituality also disappears.

They feel bad declaring that I am a Hindu; I am a vaidhika; they consider themselves secular.

We do not want to declare to anyone, and even the names are chosen in such a way, and you

do not know what they are; original name is Meenakshi, Kamakshi, but now they keep pinky, chinky, etc. but they do not want to reveal their identity.

They are also very rude in their behavior, lacking politeness, culture, and refinement. So, they are representatives of ashubha; ashubha means deterioration in spirituality; amangalam, means dharma and moksha deterioration, they are



representatives of amangala.

And Sri Krishna says what can I do; I have to throw them into naraka. First, I try through scriptures and mahatmas; hoping that the scriptures and mahatmas will change the society; and when the society is so corrupted, that even the mahatmas and scriptures cannot change, I will take avathara and I will annihilate them.

### **Take away:**

They say money can buy a house, but it cannot buy a home; money can buy bed, but money cannot buy sleep; money can buy people; but money cannot buy love. In fact, money can buy many things; but all-important things in life, like peace, knowledge, love, all these things money cannot buy;

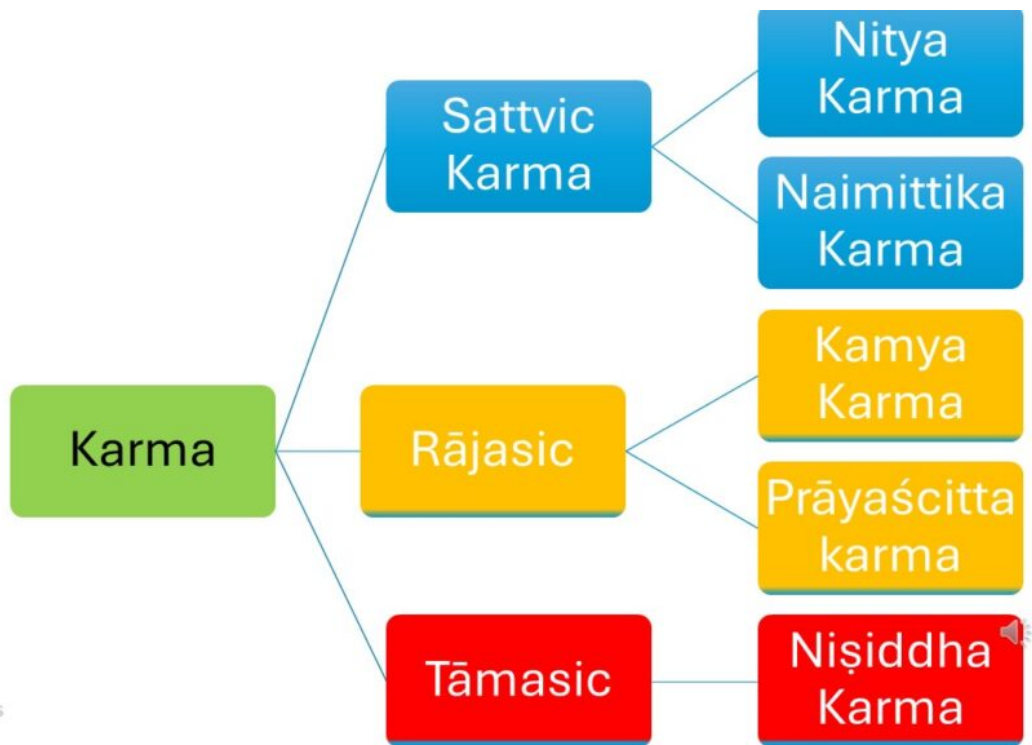
**With Best Wishes,**

**Ram Ramaswamy**

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## **Niyatha Karma 2**

In this second video discussing the concept of Karma in Vedanta, I detail Niyatha Karma – tapas (Austerity), DhAnam (Charity) and Pancha MahA Yajña (five essential practices) – as described in Bhagavad Gita. Bhagavan Krishna tells us in Bhagavad Gita that we should not renounce these niyatha karma. The slides used in this video:



## Tapas

- Moderation; avoid overindulgence
- Austerity; spiritual discipline
- Conviction, not compulsion

## DhAnam

- Charity
- Sharing Wealth, knowledge

## Yajña

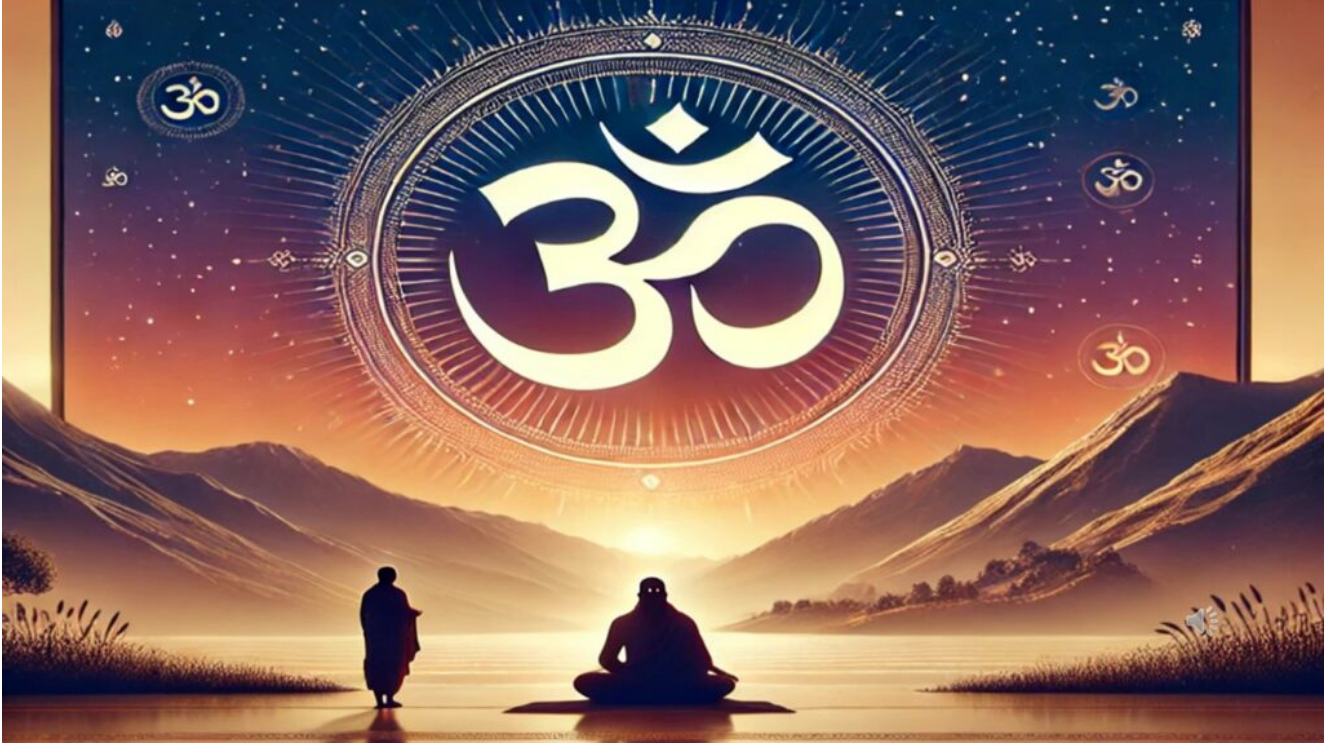
- Pancha MahA Yajña



### Pañcha MahA Yajña (Five Essential Practices)

Brahma Yajña	Pitr Yajña	Manusya Yajña	BhUta Yajña	Deva Yajña
Scriptural Studies	Duties to Ancestors	Social Services	Protecting Environment	Worship
Preserving and promoting scriptures	Reverential services to the preservation of family	Reverential service to society	Environmental infrastructure	Reverential appreciation of Eeswara
Allotting some time for the study of scriptures	Regular worship of the ancestors, both living and the dead	All types of social service	Protecting all non human beings	A portion of the day must be necessarily allotted for worship





## **Bhagwat Geeta, Class 186 – Chapter 14 Verses 19 and 20**

Each guna binds a person in one way or another, because each guna requires a particular set up. Satva guna requires a setup conducive to knowledge and tranquility, rājo guna requires a setup conducive to activity and tāmō guna requires a setup conducive to sleep. A particular set up that is favorable for sattva guna, is not favorable for rājo guna. As a boktha we divide the set up into favorable and unfavorable, developing strong rAga and dveSha. To change the set up, we become a kartA. But the setup is never satisfactory, so we constantly try to change the setup. But we never own by our infinite nature. SaguNa body mind complex keeps us so busy that we are not allowed to think of nirguNa sakshi. The three guNas constantly change, requiring constant change in the setup, resulting in a person being in eternal struggle. The

only remedy is transcending the three gunas and ahamkara. AhaMkAra can never be made nirguNa as the three guNas are bound to be there. NirguNa mind does not exist, as mind is subject to the three guNas. The only remedy is to switch the identification from SaguNa ahaMkAra to nirguNa consciousness.

Consciousness is beyond the body, but it is not physically beyond. Consciousness is not affected by body mind complex, even though it is in and through the body. This is similar to light is in and through an object, but it is not affected by the object. The disturbances of the mind do not affect the consciousness. I am that consciousness, beyond the three guNas and not affected by the body mind complex. The day I know that my pUrNatvam is not determined by the setup is the day I am free. An intelligent person changes himself rather than changing the setup.

AnAtma is the doer. To emphasize this, Lord Krishna says that there is no doer other than anAtma. Only when we recognize this fact, we will be free from the struggles of life. This is jivanmukti and this can be obtained only by knowledge or jñānam.

Verse 20

*Having gone beyond these three gunas which are the cause of rebirth, a person becomes free from birth, death, old age, and sorrow and attains immortality.*

Three guNas represent the three bodies, five koshas and the entire anatma. This body is a given by the lord, for gathering the knowledge that I am the body, but I have the body for temporary use. The three guNas have given me this body, they will also give me my next body. The three guNas are the cause of repeated acquisition of bodies. When a person disidentifies from the body, that person is free from all the problems belonging to the body. Body is mortal is not a problem; but I am mortal is problem. Vedanta does not



remove the idea that the body is mortal but teaches that I am not the mortal body but the immortal I, the atma behind the mortal body. The body being born, growing, decaying and dying are not a problem; it is the nature of the body. It becomes a problem for sorrow when I refuse to accept that nature. ShAkShi jñānam gives me objectivity with regards to my own body. Once this objectivity comes, the intensity of the problem comes down. The body will have to go through the condition, but you develop a different perspective and the events of life may not appear to be a tragic events. This is similar to the sunlight making the stars as though they do not exist.

JIvan mukti is making life's problem insignificant by changing the perspective through knowledge. As a result of this knowledge, the mortality of body is not a problem. We can attain immortality by shifting the identification from the mortal body to immortal atma. This is jivan mukthi and also called guNatheetha.

## Verse 21

*Arjuna asked – Oh Lord! With what characteristics does a person who is beyond these three guNas appear? What is his conduct? And how does he go beyond these three guNas?*

Arjuna is inspired by the Lord's teachings and asks three questions:

1. The first question is what are the characteristics or indicators of a person who has transcended the three guNas? Will there be any change in his physical body? Will there be any extraordinary powers?
2. The second question is how does he conduct himself and interact with other people?
3. The third question is how does he transcend the three guNas? Is it a physical journey?

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# Bhagwat Geeta, Class 185 – Chapter 14 Verses 10 to 19

When sattva guṇa is dominant jñānendryas will be more operational, whereas rājo guṇa is dominant, karmēndriyas will be more functional; whereas when tāmo guṇa is dominant, neither jñānendryas nor karmēndriyas will be operational. Tamo guna will suppress jñānendrya and make them dull. Tamo guna will also suppress karmēndriyas also and there will be no activities. A tamasic person should not go to vedanta vichAra, but start with sakama karma, then to niṣkāma karma, progress to Upasana and then only to vedanta.

The fourth topic is gathi or what direction each of dominant personalities will travel.

## Verse 14

*If a person dies when sattva is predominant, then, he attains those pure worlds belonging to the upsAakas of great deities.*

If a sattva guna pradhāna ajñāni dies, he will go to higher and purer loka or punya predominant loka. When a jñāni dies, his bodies merge with prabañcha and a jñāni does not travel after death.

## Verse 15

*Having died when Rajas is predominant, one is born amidst those who are attached to action. Likewise, having died when tamas is predominant, one is born in the wombs of deluded being.*

A rājo guna dominant person will be reborn in a loka in which people are given lot of karma, that is manuṣhya loka. In the

higher lokas and lower lokas you can't acquire new karma phalāḥṃ you can only exhaust karma phalāḥṃ. Only in manuṣya loka, a person can both acquire and exhaust karma phalāḥṃ.

When a tāmo guna predominant person dies, that person is reborn in lower planes of existence. It can be lower lokas or they will be born as animals or plants where they will have no free will to acquire fresh karma.

#### Verse 16

*Scriptures say that the result of sattvic action is pure punya. The result of rajasic action is sorrow. Whereas the result of tamasic action is ignorance.*

These verses discuss phalāḥṃ of each guna. Sattvic person's actions are free from anxiety, tension and there will be harmony and peace. There will be spiritual growth.

For a person is rajasic, there will be lot of activities, anxiety, tension, intolerance, stress and strain. There will be hurtful chain reaction among rajasic personalities. Even communication may breakdown after a while, and it will be a broken environment. There will be materialistic prosperity without spiritual growth and peace.

For a tamasic person, human life is wasted, and ignorance is perpetuated. Ajñānam or ignorance is the result of tamasic karma.

#### Verse 17

*Knowledge is born out of sattva. Greed is born out of rajas. Negligence and delusion along with ignorance are born out of tamas.*

Out of sattva guna jñāna is born, because jñānendryas are bright and operational. Knowledge increases by leaps and bounds.



When rājo guna is dominant there will be greed and ambition. Tāmo guna will result in forgetfulness, omission delusion conflict and indecisiveness. Perpetuation of ignorance will continue for a tamasic person..

#### Verse 18

*Sattvic people go up. Rajasic people remain in the middle. Tamasic people, abiding by the functions of the lowest guna go down.*

Sattva guna predominant person goes to higher loka. Rājo guna predominant person neither goes up nor goes down, and they stay stagnant. Tamo guna predominant person travel downward. Higher, middle and lower lokas refer to the quality of the lokas and not the physical location.

#### Verse 19

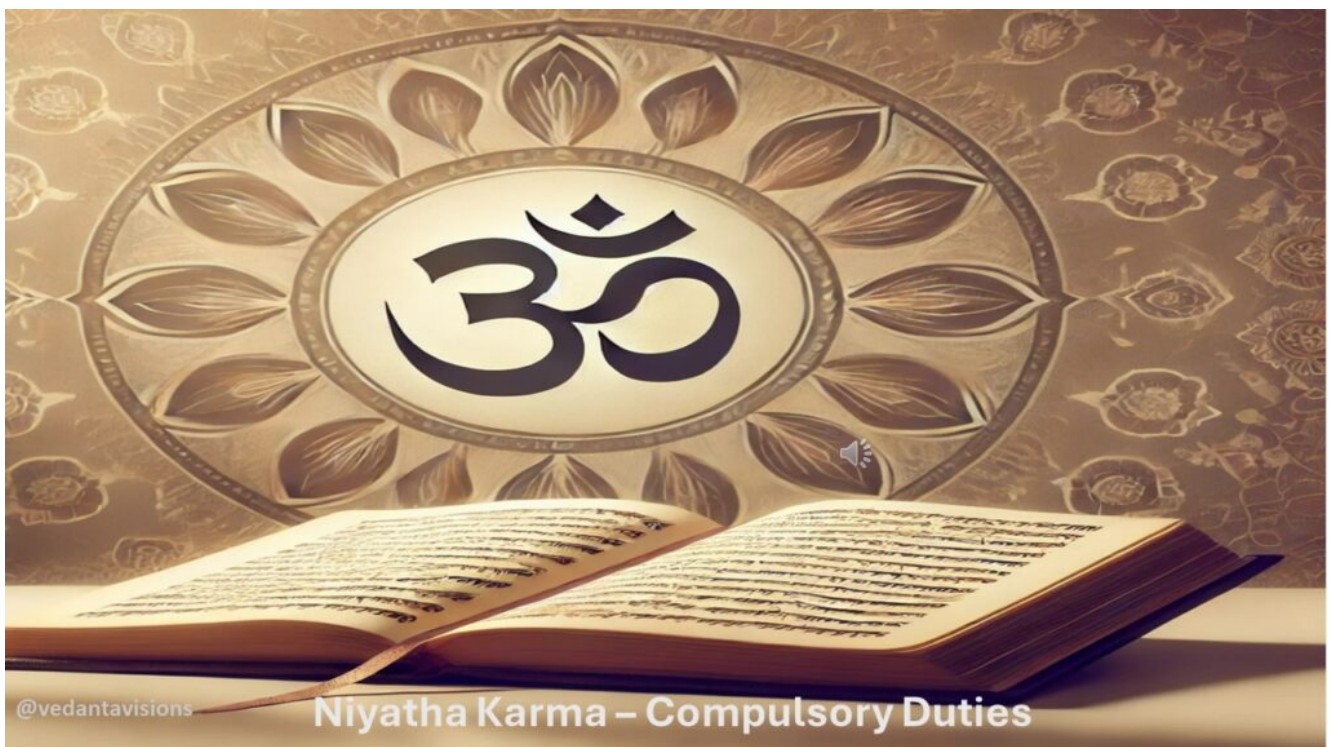
*When the seer understands the doer to be none other than the gunas and knows the self which is beyond the gunas, he attains My nature*

There is no escape from the bondage created by the three gunas; only the mode of bondage will be different. Sattva guna is addicted to knowledge predominant environment. A rājasa guna is addicted to activity predominant environment. AhaMkAra can never be free from gunas. It can only change the predominance of the gunas. The only way is to claim the higher nature of I, the sAkshi chaithanyam. sAkshi need not become guna free, because it never has any guna. So, there is no question of how to become guna free. You become guna free when you shift your identification from the lower I, the ego, ahaMkAra, anatma to higher I, consciousness, sAkshi chaithanyam, Atma. As long as I identify myself with body mind complex, I will be saguna ahaMkAra and I can never escape from saMsAra. The only solution is to know and identify with the higher nature and own up the higher nature.

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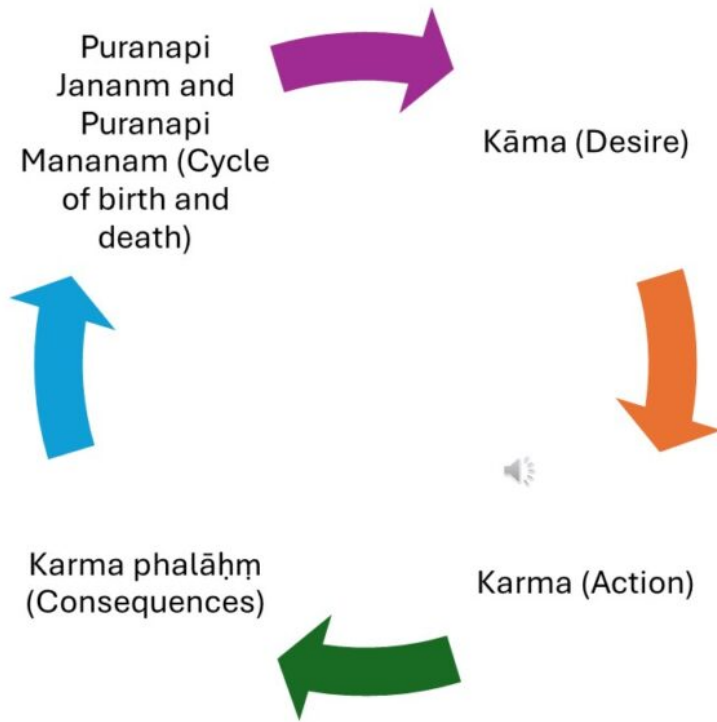
# Niyatha Karma: Compulsory Duties in Vedanta / Bhagavad Gita

Charts and graphs used in this video:

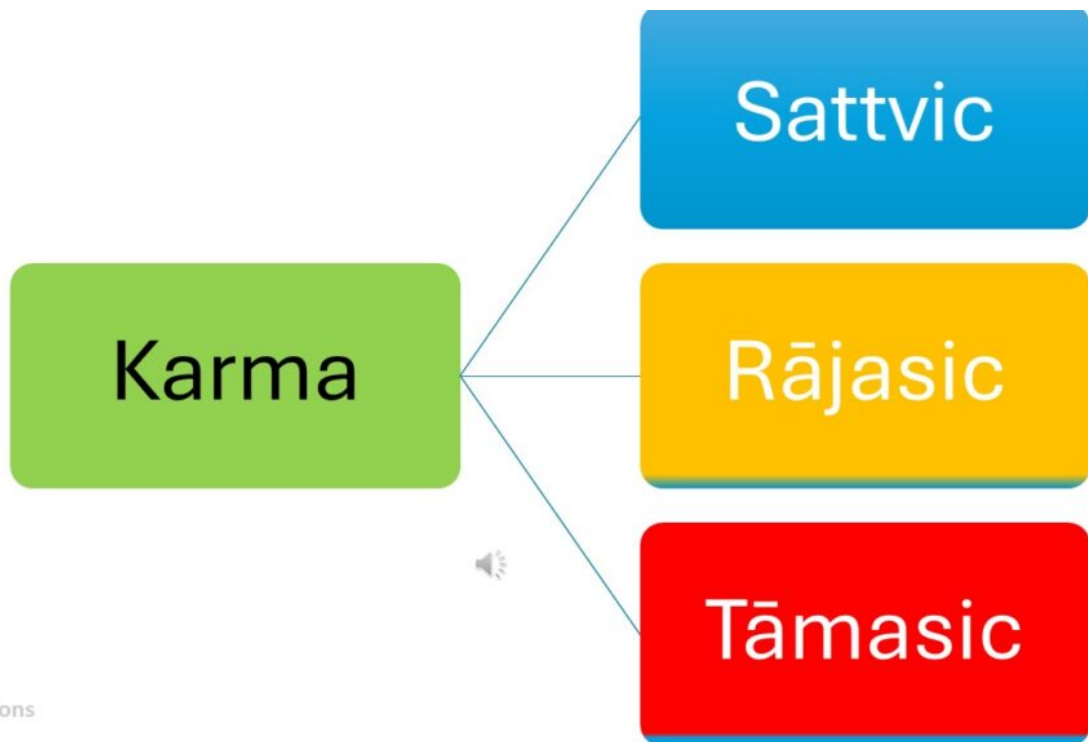


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Niyatha Karma – Compulsory Duties



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## Five-fold Classification of Karma

Nitya or Vihita Karma – Compulsory Obligations

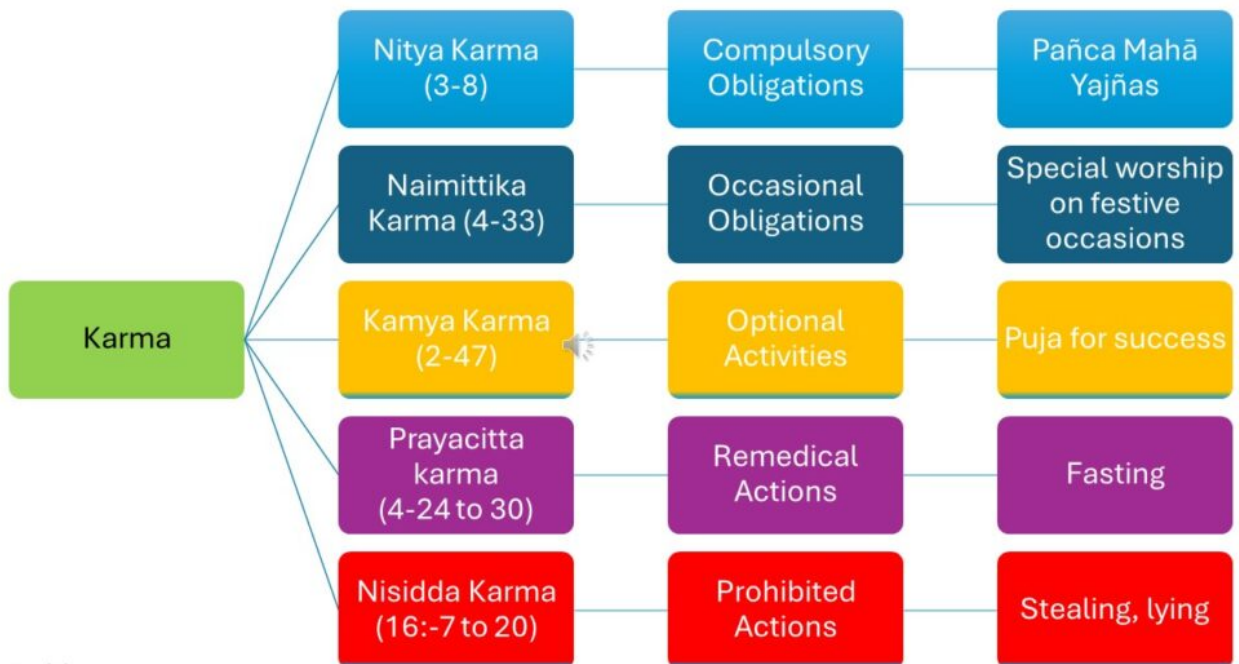
Naimittika Karma – Occasional Obligations

Kamya Karma or Sakāma Karma, Optional Activities

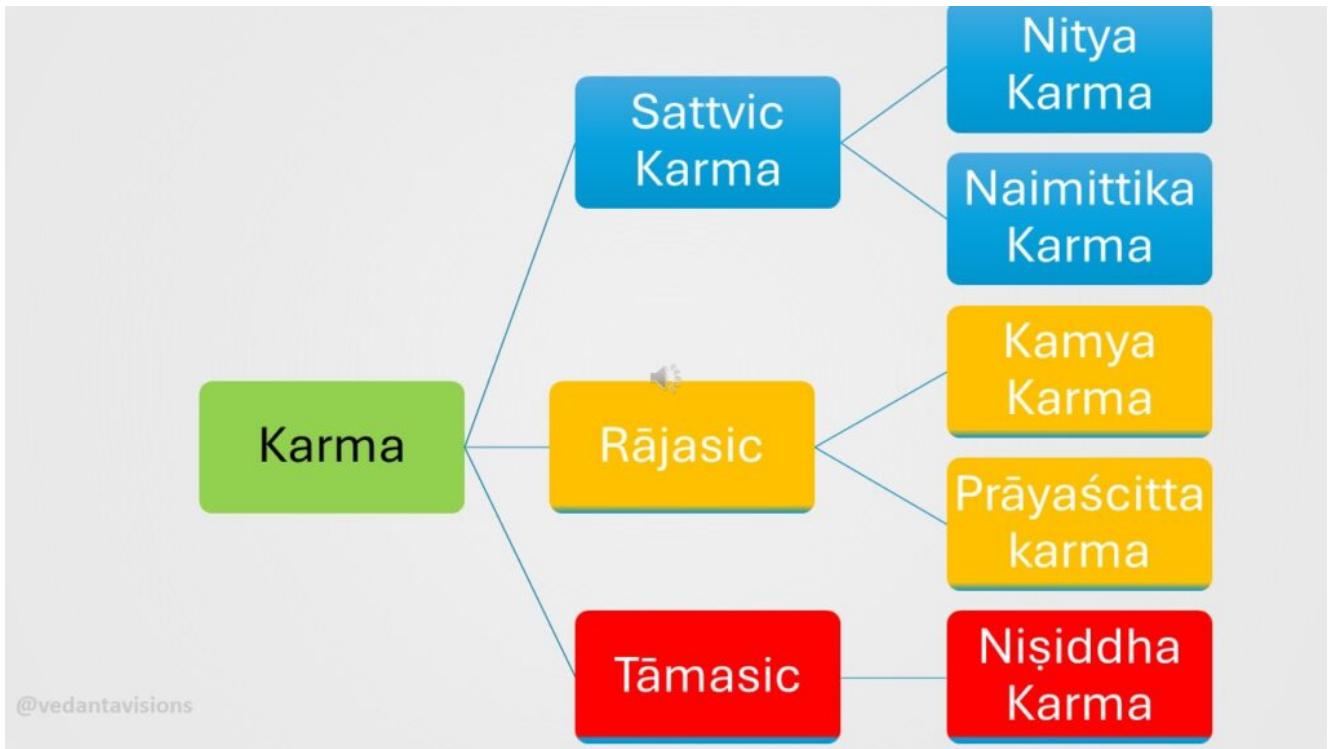
Prāyaścitta Karma, Remedial Activities

Niṣiddha Karma, Prohibited Activities

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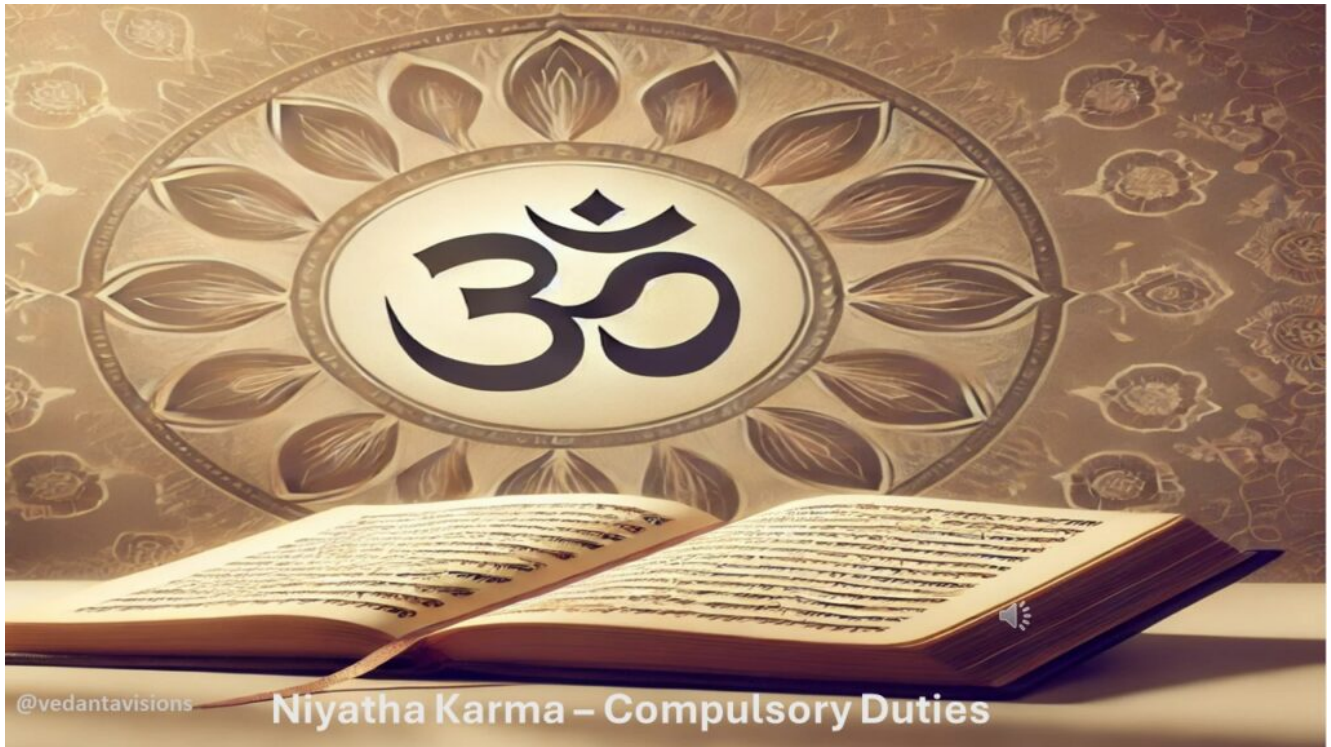
## Niyatha Karma (18-4 to 11)

- Pañca Mahā Yajñas
- Dhānam
- Tapaḥ

- Nitya Karma
- Naimittika Karma

- Sattvic Karma





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## Bhagwat Geeta, Class 184 – Chapter 14 Verses 10 to 13

Our body mind complex is made up of three gunas, and ahaMkAra is part of body mind complex. As a result, we can't escape the three gunas and we are forced to live with the three gunas and saguna ahaMkAra. To handle the ahaMkAra, we must understand ahaMkAra and which guna is dominant in us and how the three gunas behave. We must understand how the three gunas impact our material life and spiritual life.

Definition:

- Satvic guna is a personality inclined to learn more and more; predisposed to acquire more knowledge.
- Rajo guna is a personality that tends to act more; tends to do more; and wants to use karmēndriya more than

Jñānendriya;

- Tamo guna is a personality always in doubt, not sure what to do; in eternal conflict, delusion and procrastination.

How each guna bind:

- Satvic mind has a knowing tendency and naturally addicted to introspect, which is conducive to learning.
- Rajasic mind always wants to do something or other. And for that it needs infrastructure and karmēndriya. Rajasic mind is addicted to karma
- Tāmo guna mind is not sure about what infrastructure it needs. It is attached to negligence and carelessness.

Verse 10

*Sattva manifests by overpowering rajas and tamas. Rajas (manifests by overpowering) sattva and tamas. Tamas (manifests by overpowering) sattva and rajas, Oh Arjuna!*

Everything in creation is a product of prakriti and therefore everything has all three gunas, but the proportion is not uniform. Before creation, the three gunas were in equal proportion. After the creation, the distribution of the three gunas is disturbed and they are not in the equal proportion. Tāmo guna will be dominant in an inert object. Plant has a little bit more of sattva and rājo guna, but it doesn't have the capacity to learn and has a limited capacity of action like growing. Animals have more dominant rājo and sattva guna than plants. Humans have more rājo guna and sattva than animals. All human beings do not have the same proportion of gunas; some of them have more sattva guna, some of them have more rājo guna and some have more tāmo guna.

For satvic person, satvic guna is dominant overpowering, rājo guna and tāmo guna. For a rajasic person, rājo guna is

dominant overpowering sattva guna and tāmo guna. For a tamasic person tāmo guna is dominant, overpowering sattva guna and rājo guna.

However, a person's dominant guna (personality) can be transformed, but the rate of transformation may be different from person to person. All sadhanas in scriptures are meant for transforming gunas. Most people are born as tāmo guna predominant person (e.g. babies sleep more). Life has to start with karma and that is why scriptures prescribe karma yoga before jñāna yoga.

Rājo guna is of two types:

1. RTS: Rājo guna backed by Tāmo guna and followed by sattva guna. Such a person will be selfish for the fulfilment of his own desires. Scriptures say start with selfish activities.
2. RST: Once selfishly active, convert this order to Rājo guna, followed by sattva guna and then followed by Tāmo guna. For this person, actions are selfless actions. The activities are beneficial to more people, not just for himself.

When the mind has become a mature mind, then convert the rajasic tendencies to satvic tendencies. Convert to a sattva guna dominant mind, followed by rājo guna and then followed by Tamo guna. RTS to RST to SRT. Inactivity to selfish activity to selfless activities to inquiry is our journey. When a person comes to the stage of inquiry, that person has already contributed to society through karma yoga and he should not have any feeling of guilt.

Progress from Guna Sudhra (less active) to guna vaishya (Selfishly active) to guna kShatriya (Selflessly active) to Guna brAhmaNa (Pursuit of knowledge).



### Verse 11:

*When the light of knowledge grows in all the sense organs in this body, then, one should know that sattva is predominant.*

Lord Krishna is now entering the third topic, that is lingam: Indication or characteristics of gunas. How do we know which guna is dominant in us?

The five sense organs provide knowledge of external world. In a sattva guna dominant person, these five sense organs are bright, alert and have a great absorbing capacity.

### Verse 12

*Greed, activity, commencement of works, restlessness, and craving – these appear when rajas is predominant, Oh Arjuna!*

When rājo guna is dominant, that person will always be active and not have time for inquiry. They will initiate many activities and projects. Their mind is ever restless and impatient. They also expect the same amount of speed from the people around them. Rajasic activities are very important for materialistic growth of a country.

### Verse 13

*Dullness, inaction, negligence and delusion – these appear when tamas is predominant, Oh Arjuna!*

In a tamasic person, all the sense organs are dull. He is neither contemplative nor active. Both sattva guna and rājo guna are dominated by tāmo guna. He is negligent and careless. Does not know what he wants to do. Neither he can decide, nor will he take others advice.

Based on these lingam or indicators, we should infer the predominant guna in ourselves. Use this inference to gradually improve our character and gunas.

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# Bhagwat Geeta, Class 183 – Chapter 14 Verses 6 to 9

Every individual is made up of two part – sakshi part, higher nature and ahaMkAra, the lower nature; the higher nature made up only consciousness or atma; the ahaMkAra, the lower part, is made up of body mind complex and enjoys reflected consciousness, because of which it becomes sentient. This is similar to a mirror which has two parts – the reflected light and the object in front of the mirror. Sakshi is neither the body nor the reflected consciousness, but the original consciousness. The lower nature is saguna ahaMkAra and higher nature is nirguna sakshi. AhaMkAra is made up of prakriti. AhaMkAra is bound by the three gunas – satvic, rajasic or tamasic – only the proportion of each guna changes. That changes in proportion changes the type of bondage and samsara. AhaMkAra cannot escape the three gunas. We will have to renounce the three gunas and own up to higher nature. However, Lord Krishna states that to own up higher nature, we should use the three gunas – similar to a pole vaulter using the pole to cross the bar and then drop the pole.

## Verse 6

*Among them sattva is bright and harmless due to its purity. It binds by causing attachment to pleasure and by causing attachment to knowledge, Oh, Arjuna!*

In the following verses, Lord Krishna describes the three gunas. The analysis of three gunas will be discussed in the following topics:

### 1. Definition of each guna

2. Mode or method of bondage
3. Indication of clue to find out which guna is predominant in one person
4. Course of travel taken by a jiva after death, based on each guna.
5. Consequence of the domination of each guna in this life

In verse 6 Lord Krishna discusses sattva lakshasam and bandhanam, in verse 7, he discusses rājasa lakshanam and bandhanam and in verse 8, he discusses tamasic lakshanam and bandhanam.

A sattva pradhana mind will have clarity, because it is not polluted by tamasic guna.

When sattva guna is influenced by tāmō guna, the mind will be turbulent. But when sattva guna is not influenced by tāmō guna, the mind will be bright and calm, and have clarity in thinking. If rājo guna pollutes sattva guna, the mind will become restless. When rājo guna does not influence sattva guna, mind will be free from tension, stress, strain, and restlessness.

So, sattva guna is tranquil, bright and calm. But sattva guna is also bondage because a satvic mind seeks seclusion and tranquility. To be secluded and tranquil, external forces must be controlled. But external forces are difficult to control and when there is no seclusion, the satvic mind becomes disturbed and the quietude becomes raga. Sattva guna leads to noble dependence. A satvic mind is attached to tranquility and knowledge and is bound by greed for more knowledge or apara vidya. A satvic mind suffers from intellectual samsara.

Verse 7

*Understand Rajas to be of the nature of passion and to be cause of desire and attachment. It binds the Self by causing*

*attachment to activity, Oh Arjuna!*

A rajasic mind is highly extroverted and wants to relate to things and people. Each guna plays its own role in our life and each one of them is required for life. We need all three gunas to attain moksha. Rājo guna has an ambitious mind and desires for possessions. Mind is full of desires – selfish desires and selfless desires. A rajasic mind wants to hold on to all possession. Rājo guna desires for things not yet possessed and attaches to things already possessed.

Karma is required for karma yoga, after that one must shift to jñāna yoga. The problem with rajasic person is he can't shift to jñāna yoga.

Verse 8

*Understand tamas to be born of ajñānam and to be the deluder of all beings. It binds by causing negligence, indolence, and sleep, Oh Arjuna!*

Tāmo guna was born out ajñānam or prakriti. The predominance of tāmo guna suppresses sattva guna and rājo guna. Since sattva guna is suppressed, there is no clarity or goal in life but there is delusion. Even when there are goals, there is no clarity of goals. A tamasic person is either asleep or sleepy; as he does not do any karma, he does not acquire punyam or pavam. This is not as good as it sounds because animals also do not acquire pavam or punyam.

Verse 9

*Sattva binds one to pleasure. Rajas binds one to action. Whereas tamas binds one to negligence by veiling the discriminative power, Oh Arjuna!*

Each guna binds by creating an addiction. Sattva guna is addicted to knowledge and tranquility. Rājo guna is addicted to karma. Doing karma is not a problem but addiction to karma

is samsara. Each of the guna create samsara:

- Rajasic creates samsara by doing karma. Doing karma is wonderful, but addiction to karma is a problem.
  - Sattvic creates samsara by gaining knowledge. Gaining knowledge is wonderful, but addiction to knowledge is a problem.
  - Meditating is wonderful, but addiction to meditation is problem by covering clarity. (Tamasic).
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## **Bhagwat Geeta, Class 182 – Chapter 14 Verses 5**

The first four verses are introductory verses, dealing with self-knowledge. Self-knowledge is liberating wisdom. The third and fourth verses discuss creation; every product in creation is a mixture of two parts – purusha and prakriti; or called brahma and maya; or father and mother; Whenever we talk of Eeswara, that Eeswara is a mixture of the two. Since the cause of creation is a mixture of two principles, the effect is also a mixture of two. Therefore, we all are also a mixture of consciousness principle and matter principle; This analysis will be the subject matter of Chapter 14.

Verse 5

*Sattva, Rajas and tamas – these are the three gunas born out of prakriti. They fasten the changeless Self in the body, Oh Arjuna!*

Bhagavan is a mixture of consciousness and matter principles therefore we are also a mixture of the two. The physical body

is the material principle, and it is prakriti tatvam. The mind also comes under prakriti tatvam. Purusha tatvam is consciousness principle. The five features of consciousness:

- Is not a part, product or property of the body or any object.
- Is an independent entity which pervades the body and makes it existent
- extends beyond the body or object.
- survives the fall of the body or object
- surviving consciousness is not recognizable because of the absence of reflecting medium

This consciousness principle is me. Pure consciousness principle which is nirguna (attribute-less) and nirvikāra (changeless) and witness principle called sakshi tatvam or my higher nature. It is witness to all the changes that is happening. Body/mind principle by itself is inert in nature; but because it is pervaded by consciousness, it has borrowed consciousness. This is similar to hot water – water is not inherently hot, but it is hot because it borrows the heat from the fire or agni principle.

Sakshi is the original consciousness. Body mind complex is endowed with borrowed consciousness. This body mind complex (prakriti) with borrowed consciousness (chithAbAsha) is called ahamkArA. Whenever we use the word I, it includes the body with borrowed consciousness and sakshi with original consciousness. Sakshi part of mind is nirguna, nirvikāra and Sathya chaithanyam. The AhamkArA aspect of the mind is saguna, savikāra and mithya. You should be able to differentiate nirguna sakshi and saguna ahamkArA. AhamkArA is our lower nature and sakshi is our higher nature. As long as you claim your AhamkArA, samsara can't be avoided. The only way of getting out of samsara is by transcending from lower AhamkArA nature and owning up to your higher sakshi nature.

AhamkArA is a mixture of prakriti and purusha. Prakriti has three gunas, and hence ahamkArA also has three gunas – satvic, rajasic and tamasic. Each of these gunas binds a person with consequences. That is why this chapter is called gunathrayâ vibhāga yogaha.

Guna has two meaning – property or rope. or shackle. So guṇa is a rope that binds you to samsara. One has to break the shackles of each guna and seek moksham.

At the time of creation, the three gunas were in equilibrium or in equal proportion. At the equilibrium stage there is no creation. At the time of creation, this equilibrium is disturbed. After creation, everyone and everything are a mixture of three gunas, but in different proportions. Even the most inert object has the three gunas, but in different proportions.

In Satvic character is jñāna pradhāna personality and intellectually motivated. This person will be internally oriented, introverted; loves silence; when this silence is disturbed, a satvic mind is upset and that creates samsara. A satvic mind travels from finitude to finitude

In a rajasic character karma pradhāna will be activity oriented; highly turned outward; likes noisy activities; a rajasic mind is upset when there is no person is around or face silence, creating duḥkam and samsara. A rajasic mind ravel from finitude to finitude.

In Tamasic guna creates inertia or suppression of both jñāna and karma; suppresses both sattva and rājo gunas. For a tamasic character, there is no scope of progress at all. Remains in finitude and does not travel.

All three gunas creates bondage and mixed with pain and sorrow. All three gunas create dependence. All three gunas also create athripathi karathvam. A satvic person wants to get more and more knowledge. He goes on acquiring knowledge, but

any amount of knowledge he gathers, his knowledge limitation does not go away. This creates intellectual samsara. A rajasic person suffers samsara in terms of activities, as he wants to accomplish more and more. For liberation, we will have to use the three gunas as stepping stone and then transcend them.

This is similar to a pole vaulter. A high jumper uses the pole to reach the top and lets the pole go when he reaches the top of his jump; if he doesn't, he will not finish the jump; but if he does not use the pole, then he will not be able to do the jump at all. So an intelligent person needs to use the pole to reach the top and then let go of the pole. Similarly, we need to embrace AhamkArA (all three gunas) to reach moksham but let go the three gunas and AhamkArA once we get jñānam.

We also need all three gunas to live our life. We need to use tāmo guna for rest and relaxation. Rajasic guna is required for karma yoga. Satvic guna is required for jñāna yoga. But we should remember our real nature is sakshi which is free from all three gunas. A one who is free from all three gunas is a liberated person.