

Baghawad Gita, Class 202: Verses 9 to 14

Shloka 16.9:

16.9

Holding on to this view, (these people) who are of depraved character, of poor intellect, given to fearful actions and harmful, wax strong for the ruin of the world.

Greetings,

Continuing his teachings Swamiji said, In our scriptures, they talk about four goals of human life, known as purusharta's.

Purusha

meaning human being, artha means

goals. Therefore, purushartha means human goals. They are called human

goals; because human beings alone can fix a goal and work consistently to

accomplish that, because fixing the goal and working for that requires a

freewill and human beings alone are endowed with this freewill and therefore

they alone can have short-term and long-term goals and consistently work for

their accomplishment and since freewill and these goals are unique to human

beings, they are called purushartha; Of these four purusharta's, the

first one is well-known and every human being naturally goes after that; and it

is called artha; artha means material possession that make

sure that
the life is secure.

So material possessions for the sake of my
security is very natural for even animals and certainly it is
instinctive and
natural for human beings and all material possessions are
called artha; it may be in the form of money, in the form
of shares, land etc.

And the second is kama, kama means all forms of sense
pleasures or entertainment. This is a season of entertainment
and therefore people know what entertainment is; it is sense
pleasure. This artha and kama are called material pursuits and
this is very natural to human beings. One need not have any
special training; we do not require gurus; we do not require
scriptures to train people in these two pursuits.

But Vedas say that these two are human goals; but do
not stop with these two; there are two more human goals;
uniquely human, not
available to other animals and the third in that list is
called dharma, by
which we mean inner refinement; or refinement of the mind. In
Sanskrit we
call it samskara;
chitta samskara. In fact,
we have several ceremonies from conception to death; 41 such
ceremonies are
mentioned. Each ceremony is called a samskara.
Garbhaadharana, pumsavana samskara,
seemanthonanyana, jathakarma, nama karana,
choula, annaprasana,
upanayana, vedavrathini, vivaha; 41 such
samskaras are
mentioned; the culmination being the rituals done at the time
and immediately
after death. All of these are samskaras, because they are

supposed contribute to
the inner refinement;

And not only the rituals contribute to the inner samskara, even a life of values contribute to this inner refinement. All the ethical values are part of the inner samskara and not only rituals and values, even healthy attitudes contribute to the inner refinement; our attitude towards the parents; matru devo bhava; pitru devo bhava; Our attitude towards elders; which is unique to our culture, we are asked to do namaskara. Namaskara indicates our reverence for age; our reverence for experience; because certain type of refinement can come only through experience. Therefore, attitude towards wealth; attitude towards people, attitude towards the environment; attitude towards the world in general, they all form part of the lifestyle; contributing to inner refinement. **This chitta samskara is called dharma; Thus, the third unique human goal is mental refinement;** In Vedanta it is called sukshma buddhi.

But unfortunately, this inner refinement is not a tangible goal. Money is a tangible goal; people can understand it. And entertainment is tangible; I can switch on a show; but dharma is an intangible goal. Therefore, it takes time for the human beings even to know the value of this goal; Why is dharma an important human goal? Even to appreciate that it requires sensitivity. Plus, dharma is inner refinement, attained through combining religious life as well as ethics and morality. And this will lead to inner refinement. This is called dharma purushartha or in the language of sixteenth chapter; daivi Sampath or inner wealth or invisible wealth.

And then the fourth purushartha, which is the culmination of these three is moksha, otherwise called

spiritual enlightenment
or spiritual knowledge. Spiritual wisdom is the fourth
purushartha, which
is called moksha. Moksha means freedom from ignorance.
Knowledge
will give me freedom from ignorance. And freedom from
ignorance means freedom
from problems created by ignorance and according to our
scriptures; all human
problems are caused by ignorance. And this spiritual knowledge
or wisdom is
also an intangible goal; I also cannot show what is moksha.

Dharma is an intangible inner goal; moksha is also an
intangible inner goal; but the scriptures say they must be
included. And Vedas say, even if you do not know the worth of
these two higher goals, even if you do not understand what is
dharma; even if you do not understand what is moksha; it does
not matter; you follow the lifestyle that I prescribe; then if
you follow that; in due course you will know the value of
dharma and moksha. Like a mother, cannot teach everything to
the child; because child is too young to understand what is
hygiene. Child cannot understand; therefore, mother blindly
commands: wash your hands before eating. The child does not
understand the significance of washing, infection; hygiene;
bacteria and disease; mother cannot teach a small baby;
therefore, the mother says, do what I tell you now.

Even though the child may be unhappy because the mother is
forcing too many things; but mother does not feel bad, the
motive of the mother is the wellbeing of the child. Therefore
what the Veda's say is: You may not understand the
significance of inner growth; you may not understand the
significance of a value based life; you may not understand the
significance of religious life itself; even if you do not
understand, follow with faith in the Veda's; with the attitude
that veda is my mother; whatever it tells will be for my good.

And even if I do not understand the significance now; as I grow, I will understand. Thus, dharma and moksha purushartha's also should be included even as a person is pursuing artha and kama. Such a person is a religious person; a person given to daivi sampath.

And Sri Krishna says the problem with the materialist people is they will value only artha kama purusharta. A materialistic person is defined as that person, who looks upon only two goals in life; artha and kama alone. He will not understand what is dharma; he does not want to understand what is dharma; He will not understand what is moksha; He does not want to understand; At least if he blindly follows the vedas, it will be fine; but he does not have faith in the Vedas; So, no faith in god; no faith in vedas ; no faith in gurus; and himself, he cannot understand as well.

These people, artha kama pradhana, are called materialistic people.

Sri Krishna is very strongly criticizing these materialistic people; he said; their goal is work for 5 days, enjoy for 2 and then die.

They do not know the higher possibilities of human life, the wonderful ananda born out of dharma and moksha; they do not understand what is inner growth; they are short sighted people; And when I try to talk about dharma, they only argue.

They say, I do not value dharma or ethics, morality or devotion; I see many dharmic and religious people going through all types of problems. Devotees are suffering; ethical people are suffering; while all those adharmic people are enjoying. This is the argument

they give. They ask, what is the use of being a bhaktha?

This is the silliest argument, because, if you look at life in this manner, you cannot accept any law of life. For example, there are so many rules prescribed for good health in health magazines. They talk about do's and don'ts with regard to health. But if you observe, you will certainly find that there are many people who follow all the health rules and they fall sick. They do not smoke; they do not drink; they do not eat meat; they exercise regularly and yet they suffer heart attack. And, there are others who violate all the health rules and yet enjoy without any diseases.

Now can I argue, therefore, that all the health rules are meaningless. They say cigarette smoking is injurious to health; yet there are people who smoke, and who are healthy. And there are people who do not even touch a cigarette and have cancer. Therefore, can you say that rules of health are meaningless. We can never give such an argument. Similarly, we say dharma is good; adharma is bad. This is based on a shastric vision. To argue that dharmic people suffer while adharmic people enjoy, is the silliest approach.

So, we should not argue that dharmic suffer and adharmic people enjoy. Adharma is not good for our spiritual health. Dharma alone protects our spiritual health and this asuric people will not accept and they argue.

We can only pray for them.

Therefore, Sri Krishna says, they are short sighted and they will take to violent lifestyle; because even though himsa is adharma, they do not believe in adharma, whatever is an obstacle to them, they want to destroy; and thus, they are enemies of the world. As I said in the last class; violation of dharma will create an imbalance in the cosmic order; imbalance in the cosmic order will cause the destruction of the universe. And therefore, they are enemies of the world and they cause destruction.

Shloka 16.10:

Giving

themselves up to insatiable passion, filled with vanity, pride and arrogance, adopting bad abjectives due to delusion, and having impure resolves, they engage in actions.

There

is no limit to materialistic desires. Fulfilment of worldly desires can never give total satisfaction. So, it is like a mirage; from distance there seems to be water; when I go near, it recedes further. And similarly, we have a false hope that the fulfilment of materialistic desires will give us satisfaction, but we find once, one set of desires are fulfilled; the next set is ready; Swami Chinmayanand nicely says: Happiness is the Number of desires you fulfil divided by the Number of desires you have.

But

the problem is we only study the increase in the numerator

while we are
assuming that the denominator, the number of desires, will
remain stationery.

The
problem is that the denominator also increases very fast. You
will find that you have fulfilled so many
desires; but instead of increasing, the happiness decreases,
because there is
no end to the fulfilment of desires.

Therefore,
Sri Krishna says, nobody is satiated; and they say it is like
pouring ghee into
the fire; you want it to subside; you want it to quench;
reality is that they
will never quench by offering of ghee; it only increases. So,
having fulfilled
their petty desires; they get dambha, pomp and show,
ostentation; and mana meaning
pride and mada; meaning haughtiness or arrogance; they are
full of these
negative traits. All because of delusion. Now, what is the
delusion? Finite
plus finite is equal to finite only. By effort whatever I
achieve in life; will be limited both in time and in
size. I start as a finite being; by adding any number of
finite goals, I only
go from finitude to finitude; infinitude will not come. This
they do not
understand, because of delusion.

So, it means they believe in
false values that the external objects will give me security
not realizing that
the external object itself is insecure. Money is insecure;
inflation problem
and interest is coming down; And the expenditure is

increasing; cost of living increases, and the interest decreases; What security do we have? Therefore, money is insecure, property is insecure, people around are insecure; job is insecure; so, by holding on to other insecure things, how can I find security. But the human being never thinks.

They have all kinds of vratams; which are all asuchi or Evil resolves; So instead of taking the religious vratams, like sabarimala vratams they take to evil resolves. In the olden days 41 days Vratam was taken to go to Sabarimala; now no vratham are taken anymore.

But these people have got asuchi vratams; What is their resolve or Vratam? Resolves such as, I will finish that competitor. Their resolves are usually negative ones.

Their vratham are like those of rakshasas. They also follow religious discipline but for the destruction of the world.

Shloka 16.11

16.11

Beset with innumerable cares which end (only) with death, holding that the enjoyment of desirable objects is the highest goal, feeling sure that this is all.

These materialistic people learn only to depend more and more on external factors; their very acquisitions indicate they want happiness and security that are based on external factors. Therefore, the number of external factors they depend

upon increases gradually. Whereas the vedanta tells us to reduce dependences. The fundamental motto of **Vedanta is sarvam paravasham Dukham or dependence on external factors is sorrow.** External factors may be person; may be things; may be situations. **Vedanta says, sarvam atma vasham sukham or Non-dependence on external factors or self-dependence or independence is joy.** Whereas materialistic society is a consumerist society; And the more the number of external factors are, the more unpredictable my life will be; because which factor will fail, how and when, I do not know; so therefore, hidden variables will increase, unpredictability increases. Therefore, I do not know what will breakdown tomorrow and therefore whether I am happy or unhappy will depend upon perfect functioning of so many gadgets from telephone; computers and so many things. And, therefore, the problem is, the more life becomes unpredictable, the more the stress will be. Unpredictability leads to stress and strain; And the materialistic person depends upon more unpredictable external factors for his comfort and happiness; whereas the spiritual person requires only one thing; atmni eva atmana tushta; Fortunately, atma will not break down; and therefore, these materialistic people are full of stress and strain.

So, they have limitless worry and sleepless nights,
whereas, a devotee who is a karma yogi, a
man of daivi sampath, he says, let whatever happen, happen.
Let not my peace
depend upon these unpredictable factors, Oh Lord. Therefore,
Oh Lord give me
the inner strength, spiritual strength.

This devotion, the materialistic person does
not have. His worries have no end at
all.

He remains committed to money and entertainment.

These materialistic people are miserable and unfortunately,

they convert other people also to materialism because that is a more tempting philosophy.

Shloka 16.12:

16.12

Bound by hundreds of shackles in the form of hope, giving themselves wholly to passion and anger, they endeavour to amass wealth through foul means for the enjoyment of desirable objects.

So, these materialistic people are shackled by countless attachments; whereas the daivi sampth approach is, I do not own anything. His attitude is everything belongs to the Lord; I use them with the grace of the Lord, that is why when I build a house, I do not enter without placing the picture of the Lord. The idea is this house is not my house, it is a temple; and I am using that house with the grace of the Lord.

Therefore, a satvic person disowns everything; whereas the rajasic, tamasic and materialistic people; they hold on to things.

They are rich in kama and krodha. And unfortunately, a materialistic society praises only these rich people. When there is a humble person who has value for dharma; society does not honor him. Vedic society always valued renunciation. If Buddha was valued it was because he renounced everything.

A materialistic society will value possessions.

They are also given to kama and krodha as the ultimate thing.

They

are busy people, workaholics; and they have no time for pancha
maha yagna. They

work for amassing wealth and all is done for entertainment.

Earning money

itself is not bad; when you earn more and own less; you become
a blessing to

the society. In fact, a karma yogi is one who earns more and
owns less. A karmi

is one who earns more and owns more; because when I earn more
and own

everything I earn; he has no money to share with others.

While

Karma yogi is the most important person because he earns
plenty and owns less;

that means he has a big buffer which is available for pancha
maha yagna.

Therefore,

we are not against earning, but what we are against is earning
and owning all.

These are the people who earn wealth and but do not give to
others.

Shloka

16.13:

6.13

**'This has been gained by me today; I shall acquire this
desired object. This is
in hand; again, this wealth also will come to me.'**

So generally, these people are

busy and their philosophy is: Time is money.

Therefore, they do not waste time, they

utilize all the time to convert into money. This is the philosophy; therefore, generally they do not have free time; and even if they have some free time, they only think of how to increase their money and not about God.

In these three verses, Sri Krishna talks about the thought pattern of the materialistic person.

And what is their thought pattern?

They are always calculating the money they possess and planning to expand their possessions. They do not have time to think of anything other than artha and kama.

In short, the idea is: he also meditates; only

difference is the object of meditation is Lakshmi rather than Vishnu. Therefore, his is money dhyanam.

Shloka 16.14:

16.14

'That enemy has been killed by me, and I shall kill others as well. I am the lord, I am the enjoyer, I am well-established, mighty and happy.'

And once there is inordinate greed, naturally I will see all other people as my competitors. So, greed means I see enemies everywhere; as obstructing my goals; and therefore, shatrus increase; And in business field, liquidation of the competition is part of the program, and therefore different normal and

abnormal methods are used to finish off the other people. So big companies swallow the small ones.

They even use goondas and even physically liquidate the people, because of their inordinate greed.

Initially there may be some guilt but after sometime, their heart gets benumbed that there will be no regret or guilt also.

Once I have destroyed all the competitors and I have got the monopoly in that field, nobody can come in front of me. I am the one who will enjoy all the wealth as the Siddha or successful person; I am the most successful person, but how he attained success is a big question.

I am the strongest person, even the law cannot do anything because police are in my hands, because I know what is their rate; once I know the rate, everybody can be fixed. And politicians no problem. So therefore, I hear that all the politicians are in the hands of big business groups. So therefore, all are in my hands.

He thinks, I am the happiest person in the world; thus, these people dream their future.

Take Away:

Dharma means inner refinement or refinement of the mind.

Vedanta says

dependence on external factors is sorrow. External factors may be persons, things or situations.

Vedanta

also says, non-dependence on external factors or self-dependence or independence is joy.

With Best Wishes,

Ram Ramaswamy

Baghawad Gita, Class : Chapter , Verses 4 to 9

Shloka 16.4:

16.4

0 son of Prtha, (the attributes) of one destined to have the demoniacal nature are religious ostentation, pride and haughtiness, [Another reading is abhimanah, self-conceit.-Tr.], anger as also rudeness and ignorance.

Greetings,

Continuing his teachings Swamiji said,

In the 16th chapter of the Gita, Sri Krishna is talking about two types of lifestyles, one that is conducive to spirituality and moksha and the other one non-conducive to spiritual goal and these two lifestyles are called daivi sampath and asuri

sampath.

We can roughly translate it as spiritual value system and materialistic value system; and the based on this, the spiritual value systems were mentioned in the first three verses; and the materialistic value system, Sri Krishna summarized in the 4th verse and he will elaborately deal with that from the 7th verse up to 21st verse later on. But before elaborating the asuri sampath, Sri Krishna points out that if you want to gain moksha, then your life style should be governed by daivi sampath. This is mentioned in the 5th verse and we will read:

Shloka

16.5:

16.5

The divine nature is the Liberation, the demoniacal is considered to be for inevitable bondage. Do not grieve, O son of Pandu! You are destined to have the divine nature.

Sri Krishna says, the spiritual value system which I gave out in the first three verses will take you towards Moksha. It is conducive to self-knowledge. Whereas the asuri sampath, the materialistic value system; will keep you in Samsara and bondage. And naturally Arjuna is worried as to which category he belongs to, therefore, Sri Krishna pats Arjuna and says, Arjuna fortunately, you are with daivi sampath only.

You

are born with spiritual inclination. You have a value for spiritual growth; Interest in spirituality is possible only if inherited from the previous birth.

Sri Krishna

has said before that spiritual development takes place through

many janmas. If we had such a lifestyle in this birth, we will have a natural inclination for religious or spiritual life. Arjuna, you are born with such an inclination. You have got a satvic tendency; you are a guna brahmana by birth itself and therefore you can feel happy. And you can nourish that spiritual tendency more and more.

Shloka

16.6:

16.6

In this world there are two (kinds of) creation of beings: the divine and the demoniacal. The divine has been spoken of elaborately. Hear about the demoniacal from Me, O son of Prtha.

So, here, Sri Krishna says, O Arjuna, the entire humanity can be divided into two groups. Not merely Indians; not merely the vedic people, the entire humanity can be divided into two groups; based on their tendencies; their values.

One group of humanity we can call daiva group, which means naturally having a spiritual tendency. They might be born in a materialistic society; but something pulls them towards spiritual people, spiritual books, spiritual topics, something attracts them, they themselves do not know the reason.

And there is another group, asuric; utterly materialistic group, down to earth group, as a Yamadharma raja said in kathopanishad. Yamadharmaraja calls them Shreyas and Preyas

group. So Asura meaning People with materialistic tendencies; even though they born in a spiritual family; surrounded by Vedas, surrounded by Brahmanas, surrounded by temples; father himself may be a Gyani, but in spite of all these influences; these are people who turn towards materialism. Therefore, known as asuraha.

And, I have talked about the daiva group, the spiritual people, who have a spiritual value system, I have talked about them in the first three verses, but I have not elaborately talked about the materialistic value system. and I have briefly mentioned that in the fourth verse, but Sri Krishna feels that it should be elaborated. Therefore, he says the elaborate study of Asuri sampath, Arjuna, may you learn from me; so that you can avoid such a tendency. Thus, Sri Krishna gives an introduction to the asuri sampath; and hereafter He will elaborate on that.

Shloka 16.7

16.7

Neither do the demoniacal persons under-stand what is to be done and what is not to be done; nor does purity, or even good conduct or truthfulness exist in them.

All the human beings by nature and by birth are materialistic in character. Nobody knows that there is a such a goal called Moksha. And nobody knows that there is such a thing called dharma, because dharma is not visible to our eyes; moksha is also not visible to our eyes. Both of them are called apaurusheya purushartha; goals not available to our sense organs; or even to science. And since these two goals are not known, every human being has got only two purusharthas called artha and kama. Artha means money, and wealth. And the second thing is kama pleasure or enjoyment; therefore, everybody by birth has a value for artha kama purushartha's; and therefore,

our mind develops its own raga-dvesha's. raga means likes and dvesha means dislike. Right from birth, our life is governed by raga-dveshas, our instinctive likes and dislikes; which are again based on artha kama purushartha; and our scriptures point out that this raga-dvesha based life is OK in the beginning stages. But once a stage is reached when we are capable of discrimination and thinking, this raga-dvesha based life should be changed; and a new value system should replace the old value system; and the new value system that is prescribed by our scriptures is the spiritual value system. And we do not know the importance of spiritual goals, because we are immature people at that time. And, therefore, we should be guided by the scriptures which we look upon as Veda mata.

Just as a baby does not know what is good for it and what is bad, a baby surrenders to the mother, and the mother decides what is good for the child. And as long as the child goes by the mother's decision, it is ultimately for the good of the baby only. Just as mother decides what is good and bad for us, because we are immature. Similarly, Veda is the mother, who decides what is ultimately good for us and as per Veda the ultimate goal of human life has to be spiritual alone. Therefore, the shruti says: You do not know what is good for you. I am deciding what is good for you and therefore follow what I tell you. And the Shruti replaces the materialistic value system by a spiritual value system. It tells what is good and it is called vidhi. Vidhi means a thing which is good for me and nishedha means that which is not good for me. vidhi means kartavyam; Nishedha means akarthavyam and the **Shruti asks us to replace the raga- dvesha based life by vidhi-nishedha based life.** And this transformation from the materialistic value system to spiritual value system is considered the second birth of the human being. This transformation is from the prakrta to the samskrta purusha; and it is generally symbolized by the sacred thread ceremony.

Sri Krishna says that the asura purushas are

those people who do not go through this transformation of life. Because they do not want to follow the spiritual value system prescribed by the scriptures. And therefore, he says **people who are materialistic people, asuras, who are governed by raga-dveshas, likes and dislikes**, they do not educate themselves scripturally. They are literate materialistically, because they may know physics or chemistry or economics, but spiritually they are illiterate. And therefore, this transformation does not take place.

They do not know what is to be done, for spiritual growth.

They do not have dharma adharma viveka. And, therefore, they do what they like.

So, the vedic scriptures give us a daily routine to be followed for spiritual growth. The scriptures give us instructions on what we need to do from the moment we wake up every morning till we go to bed.

So, the first advice the scriptures give is to get up before Sunrise. Most of us don't follow this.

So, Shastra says wake up before sunrise so that Surya Bhagavan can bless us.

This is the first spiritual value or achara.

And thereafter **start the day with lighting the lamp and then doing some prayers, apply some tilakam, and this is supposed**

to be the greatest protection against materialism. The onslaught of materialism is so powerful that if you have to protect, they say put some kumkum or chandan or vibhuthi.

The vibhathi is prepared by chanting a lot of mantras. Vibhathi preparation is a very elaborate ritualistic process, and therefore, it is not an ordinary ash, it is an ash with lot of mantra. And not only it has mantras' spiritual values, even when a person is applying vibhuthi he is supposed to chant mantras or names of the Lord or namas. And that is why in vaishnava sampradhaya it is called nama.

Vibhuthi means Bhagavan mahima. When you are wearing the Vibhuthi, one has to chant the triyambaka mantra.

This mantra says that Vibhuthi means it is glory of the Lord. Since you remember the glory of the Lord, the ash itself got the name Vibhuthi and since this tilakam is associated with God, it is supposed to protect us from the onslaught of materialism. Therefore, get up early in the morning; do snanam, light up the lamp, chant the prayers, and remember the Lord and remember the goal of life as well. And until you complete all these things, not even a drop of water should be drunk.

Start your day with achara. There is no sense of religious purity at all for materialistic people; So, they walk with the night dress all over the world, with the half-cleaned teeth, with the brush in the mouth, with toothpaste, walking all over with a newspaper. It is certainly not a vedic lifestyle.

Even brushing the teeth is a religious rite and there is a prayer mantra addressed to vanaspathi devatha, because in the olden days, they used the twigs of the trees for cleaning the teeth and therefore prayer to the twig: Hey Vanaspathe, I am brushing my teeth to remove my danta malaha, the impurities of the teeth; along with that, Oh Devathe, cleanse my mind also". And for what purpose? For Atma Gyanam. All these are wonderfully designed by the Veda right from the very young age to be followed; materialistic people do not believe in any one of them.

So, they do not have the religious Discipline; what about values? They do not believe in the values also; their argument is, whatever is convenient is value; I will speak truth also when it is convenient.

So, values also they do not believe in. This is the beginning of materialism. Now we can imagine the details.

Shloka 16.8:

16.8

They say that the world is unreal, it has no basis, it is without a God. It is born of mutual union brought about by passion! What other (cause can there be)?

They are totally irreligious people. They do not connect with religion or spirituality, which is based on the vedic scriptures. First, they do not believe in the Vedas or believe

in Asthayam. Sathyam here means Veda pramanam, Asathyam means that they do not believe in Veda pramanam, even though Veda is like thousand mothers.

Shankaracharya tells us, elsewhere, that the Vedas are superior to thousand mothers and fathers; it is interested only in our wellbeing but in spite of that; they do not believe in Veda pramanam. They are utterly nastika people. And if they do not accept Veda pramanam; they also do not believe in Dharma. Pratishta means dharma; dharma means moral or ethical order of the universe. Vedas say Dharma or morality alone sustains the creation.

Dharma means that which sustains the universe. Moral order alone sustains. Once the morality goes from the society, there will be utter distress and confusion and a society cannot survive for long; And therefore, scriptures talk about Dharmas and these people do not believe in dharma because dharma is not visible to our eyes. They believe in the physical order of the universe, because it is scientifically provable. They believe in the scientific laws of the creation; like the law of gravitation; like the ecological laws, etc. but the laws of dharma they do not believe because it cannot be scientifically proved. And therefore they say there is no dharma or adharma; there is no punyam or papam and therefore, there is neither previous birth or next birth. Enjoy this life; following whatever you feel like doing.

And then who is the creator of this universe?

They do not believe in God as well.

They say creation can come by itself; the scientists have proved that the big bang took place at such and such time, thereafter the world has evolved by itself with the help of chemical and

physical laws; we do not see any intelligent principle behind it; and therefore we do not require a God.

They reject everything; they believe in only money and entertainment. Therefore five days of a week, earn and two days of a week, go all out and enjoy. Continue that till death. This is the philosophy of materialistic people.

Whereas what is the belief of the traditional people? We say, God is the creator of the world; and along with the world, God has created the Vedas also. And Vedas are the manuals which are meant to guide our life; so that we can extract the best out of this human life. And the best we can extract is moksha itself.

So, do not have materialistic friends; until you clearly understand the Vedas and understand the value of dharma. Until you understand the concept of pramanam, avoid materialistic people.

These people argue that there is no Ishvara; no Vedas and there is no dharma.

Then how did this creation come?

We are created by our parents because of the male-female union, which is caused by kama or passion, we are born. And how are our parents born? because of their parents; and how are their parents born; because of their parents. Why is God required for this? They argue that spending money on temples is useless, rather give money to the poor.

And when we listen to those arguments, we also start having doubts, perhaps they are correct; whereas Vedas says spending money on God or dharma or puja etc. can never be a waste; it is like pouring water at the root of the tree; when you pour water at the root of the tree; water directly goes to the root; but in an invisible manner the water goes to all the branches; I do not see it, but every cell of the tree gets the benefit.

Similarly, Bhagavan is the root of this creation; where did we see this? In Bhagavat Gita chapter 15.

Abhisheka you do, naivaidyam you do, nothing goes to waste, ultimately it is for the benefit of humanity. But a materialistic person will not accept that.

Shloka 16.9:

16.9

Holding on to this view, (these people) who are of depraved character, of poor intellect, given to fearful actions and harmful, wax strong for the ruin of the world.

So, these Asuric people hold on to the materialistic philosophy. Their philosophy is whatever sense organs can see that alone exists. That there are things, beyond our sense organs and which can be known through other means of knowledge, they do not accept. It is like a person with four sense organs. Imagine a person has only four sense organs by birth. He does not have eyes. He has got ears, tongue, nose and skin.

And I talk about the field of colors, I say that there is a world of colors. He says, I do not believe in that; I do not accept that; because I am not able to appreciate the colors with my four sense organs. And I say no, that you cannot know

that, because the available four sense organs do not have access to the colors. It has to be known through the fifth sense organs, eyes, I tell. But this person argues that I do not believe there is a fifth sense organ. I want to prove the colors with the help of the 4 sense organs I have; he wants the proof for the colors through the ears, or prove the color through the nose, through the tongue, skin, through the available four pramanas. He is not interested in the fifth sense organ which reveals a field not available for these four.

Similarly, our culture talks about a sixth sense organ. What is the sixth sense organ?

It is called Veda. And we want to prove that with the help of the available five sense organs, we can only say that the available sense organs do not have access to that; you have to use the sixth. And if a person refuses to use the eyes, which is the fifth sense organ, who is the loser? If I will not use the eyes, I alone am going to be the loser, neither the eye nor the world of colors. If I should benefit from the world of colors, I should be willing accept a fifth sense organ called the eye; which sense organ can never be proved by the other four sense organs. Veda is the sixth sense organ which can never be proved or disproved by the available five sense organs. You use the Veda pramana and study with faith, you will be opened to a new and wonderful field, which is not accessible to science; which is not acceptable to the sense organs.

By rejecting the Veda, Veda is not the loser; I am going to be the loser. But materialistic people will never understand the

significance of the sixth sense organ. They claim that they are rational people, they will believe in only those things which can be sensed through five sense organs. Like the fool who wants the proof for the color with the help of the other 4 sense organs; how can I prove it; it is not possible.

And therefore, the materialistic people will never understand.

They are lost souls, because they are losing a huge chunk of the creation which is accessible only through Veda pramana. The very definition of the Veda is what: Veda is a sixth sense organ as it were; which will reveal a new world which is not accessible to these regular five sense organs. How can you define the fifth sense organ the eye; eye is a fifth sense organ, which reveals the colors, which are not accessible to the other four sense organs. Similarly, Vedas reveals a completely new field. It is for you to operate or make use of the Vedas; otherwise you are going to be the loser.

So, they are lost souls. All because they do not understand the concept of pramana. What the eyes reveal, the ears can never prove; the ears can never disprove; what the eyes reveal. Suppose I say this is orange color is revealed by eyes; suppose the eyes want to verify the orange color. No, the ears are great; but the ears can never prove or disprove, because their field is different.

Similarly, Vedic field is different; scientific field is different. Science has got access only to a particular field; therefore, science has no right to prove or disprove the Vedic teaching. This is the significance of pramanam.

Therefore, they try to prove the Vedas scientifically. That is the greatest foolishness. It is like trying to prove the colors with the help of the ears. They will never succeed; and when they do

not succeed, instead of understanding their foolishness, they reject the Vedas.

Vedas are unscientific and therefore I won't believe. That is the greatest foolishness to have. Therefore, Sri Krishna says: idiots; they try to prove Vedas through science; They hold on to a materialistic philosophy and once artha and kama becomes dominant in life; when dharma is not valued, then compromise with values become natural. Violation of values become natural. Telling a lie will become very comfortable; first it will prick, second lie it does not matter, the third lie we are comfortable; thereafter, lying become natural, cheating becomes natural, himsa becomes natural; therefore, they will be hurting the moral order of the universe. Ugrakarmanaha means they are people of violence. Violating what? the ethical or moral order of the creation; violating dharma which is the health of the universe. It is like violating the rules of health; by following the rules of health; I keep my body fit. If I violate those rules, the body dharma is disturbed; which becomes sickness physically, similarly when dharma is violated, the society becomes sick. Adharma is the sickness of the society. A sick body cannot survive; a sick society cannot also survive.

And therefore ugrakarmanaha, they hurt dharma; and the society indirectly prabhavanthi;

And jagataha kshayaya; they become the cause of the destruction of the humanity; And the tragedy is when the scientific knowledge increases, and value for dharma decreases, the scientific knowledge also will be used for adharmic purposes. And science gives enormous power and the increased power will be used for consistent akramaha. If medical science increases and kidneys can be replaced; kidney racket comes up. Thus, Knowledge without wisdom becomes dangerous. Knowledge is material knowledge, wisdom is dharmic knowledge; When material knowledge increases, without dharmic knowledge, that society will have problems. They will then

cause destruction of universe. Militants will increase; terrorists will increase, train accidents will increase; naxals will increase. They will have even atom bombs and chemicals. Science will become a curse of humanity. Science will be blessing only when it goes along with dharma.

Therefore, these people will become a curse to the society.

Therefore, they become enemies of humanity.

Thus, educated people without dharma will become enemies.

Sakshara rakshasa bhavanti. Sakshara means literate people, they become Rakshasa.

Take Away:

Asuras means Materialistic people.

Shruti

asks us to replace the raga- dvesha (likes and dislikes) based life by vidhi-nisheda (good vs bad) based life.

With Best Wishes,

Ram Ramaswamy

Baghawad Gita, Class 200: Chapter 16, Verses 2 to 4

16.2

Non-injury, truthfulness, absence of anger, renunciation, control of the

**internal organ, absence of vilification, kindness to creatures,
non-covetousness, gentleness, modesty, freedom from restlessness;**

Continuing his teachings Swamiji said, in the beginning of the 16th chapter, in the first three verses, Sri Krishna is giving a list of virtues which He names daivi sampath; and when a person lives a way of life; taking into account these virtues; then it will become conducive to atma Gyanam. We completed first verse in the last class and in the first verse, I had left out one word and I am happy that the students noted the omission and pointed it out to me. First, I will take up the omitted word, tapaha, in the second line.

If you split it; the word tapas or Tapaha has several meanings. Sri Krishna will talk about tapa elaborately in the 17th chapter, and He will divide tapas into three types, satvika, rajasika, and tamasika tapas. Here we will see one of the meanings of the word tapa; it is deliberately and willfully going through a painful experience for toughening one's physical and mental personality. Voluntarily, deliberately going through some painful experience; of course, within a limit, in a controlled way; going through a painful experience, so that my body and mind will get toughened enough, immunized enough, to withstand pain or difficulty. So, immunization of the body, toughening of the body is the purpose of any form of tapas. And we have got many types of tapas, in the form of vrthams. For example, those who go Sabarimala, the Ayyappa temple in Kerala, they take a 41 day or 48 days of vow. And during these days; they willfully give up certain comforts. Certain types of physical comforts are given up, and the body is allowed to go through discomfort and similarly they walk 48 miles through thorns, stones and all those, without wearing a chappal; is a voluntary invitation of physical pain. Even though nowadays they can go through a very short route; they do that; Sometimes we can see people going

to the Himalayan shrines of the Kedarnath and Badrinath, at higher altitudes, very cold; there also they go without proper cover, without chappal they go; this is a clear invitation to physical pain; but you do not call it suffering. A suffering is a suffering only when it is forced upon me by somebody else.

Whereas a suffering becomes a tapas when I myself, voluntarily, force on myself for the sake of toughening my body and mind. I have talked about this before; the difference between fasting and starving, is purely based on the attitude. When I want to eat food, and food is not available, it is starving; but food is available, but deliberately today happens to be Ekadasi and one stays away from food.

In Srirangam there are people who fast the whole day, even when food is available; I deliberately forgo and go through the pang and discomfort of hunger; and this voluntary suffering is called tapas. Shankaracharya calls it sharira pidanam; pidanam word he is using; but it is voluntary. The benefit, advantage of this tapas is the body gets a capacity to tolerate; tolerance of heat; tolerance of cold; tolerance of pain; **so, increase of titiksha or tolerance is the benefit.** And in Vedanta, tolerance is considered to be a very useful sadhana. It will help a person in several ways spiritually. One benefit is that if I toughen myself and develop tolerance when I have to go through choiceless pain. Everyone will have to face pain in life. Sometimes there are remedies, but there are occasions when a person is forced to go through pain and there is no cure or remedy. Like incurable disease or anything, I have got tolerance, choiceless pain in life will not disturb me too much. Thus, tolerance prepares myself to face choiceless pains in life; which is caused by prabhala prarabhada.

Durbhala prarabhda, gives me pain but I have remedy for weaker prarabhda, but there are prabhala prarabhda, which will give me pain for which I can have no remedy. How to face such

choiceless pain? There is only one way; I have to raise my level of withstanding power; just as the military people develop that power; so, they have to learn to starve for days together; living with water; they have to survive with whatever they get; They have got endurance tests; thus, every human being requires increase in endurance power; And therefore, titiksha is useful to face choiceless situations.

The second benefit of tapas or increase of tolerance is we can avoid impulsive reactions to situations. Any impulsive reaction is because of lack of tolerance. I cannot tolerate nonsense. I cannot tolerate adharmic action; I am extremely sensitive; many people say. When I am sensitive and intolerant, the greatest disadvantage that I face, I impulsively and immediately react to the situation without thinking. Any thoughtless action is reaction; and any thoughtless reaction is improper; because we are not even judging whether our actions are right or wrong. The only solution for impulsive reaction is developing the tolerance power, so that even if somebody is doing improper action, I can wait, analyze, think well and react at the proper time. And when I react at proper time deliberately thoughtfully, it is no more a reaction; it is an action. If I have to postpone my reaction, and deliberately act, I require titiksha or tolerance and that tolerance comes by practicing tapas. This is the second benefit;

The third benefit of tolerance is this. Bhagavan has kept pain

in life; not merely for hurting us. The role of pain is not merely wounding us, but Bhagavan wants to teach certain important lessons through pain also. So, sufferings also have a very important role in human life. And the important role of suffering is teaching; especially spiritual teaching; and if I should have the capacity to learn from suffering, I should enjoy an undisturbed mind. If suffering emotionally disturbs me, I will not be able to learn from suffering. I will go through sufferings but will continue to be where I am. So how can I learn from suffering? Only when my mind is calm, I can go through suffering and learn; and that is possible only when there is titiksha; there is tolerance. Therefore, the third benefit of tolerance is developing the faculty of learning from pain. Learning from suffering.

In fact, the very first chapter of the Gita is Arjuna vishada yoga. So Arjuna's suffering taught a lot; At least he learned that he requires external help to solve the problem of raga, shoka and moha. And that is how he decided to surrender. Therefore, pain also has a role in spiritual growth; and I can make use of it only if I have tolerance. Thus, tapas plays a very important role in developing tolerance and therefore it is included in spiritual sadhana.

And now coming to the second verse, we saw the word Ahimsa, satyam, krodha and tyaga. The word tyaga, I pointed out, refers to renunciation; renunciation can be either external or internal. External renunciation is taking to a monastic life; internal renunciation is mentally dropping the ownership notion; I do not own anything. Bhagavan is the only owner; I am a trustee; I am supposed to only maintain things or maximize the use of things for the time being. This freedom from mamakara is called tyaga; mamakara tyaga.

The next value is shanti; shanti means the equanimity of mind; poise of mind; tranquility of mind; freedom from stress and strain. Another word they use is anayasa;

inner relaxation. And this Shanti is a virtue, which we have to try to maintain throughout the day, which Sri Krishna called samatvam yoga uchyate. The very karma yoga way of life is to maintain this poise. And why is this shanti important? Only when the mind has shanti, intellect will be active and functional.

When the mind is disturbed, it will jam the intellect and it will not work. A Vedantic student has to do sravanam, mananam and nidhidhyasanam, all the three require an equanimous mind; therefore shanti. We can say, it is the samatvam attained through karma yoga. It is otherwise called samaha.

Then the next virtue is: Apaishunam. apaishunam means not publicizing the defects of other people. It is very enjoyable thing; it is a very juicy topic; to talk about the things happening in the neighborhood. Therefore, whatever defects are there; whatever deficiencies are there; whatever weaknesses are there, I enjoy talking about and whatever virtues are there; I carefully avoid. Shastra says it is never correct. If at all you want to talk about others, talk about their virtues. Cover up your virtues; publicize others' virtues.

Therefore, he says apaishunam; never talk about the other people's weaknesses.

Then the next virtue is Daya bhuteshu. Daya means compassion, bhuta means all living beings; human beings, animals, towards all of them, have compassion, i.e. learn to look at their suffering by standing in their shoes. Temporarily imagine what will it be if I am in their position. So, then, certainly it will be impossible for us to injure others.

Therefore, bhuteshu daya, or bhuta daya is considered to be a very important virtue.

Then the next one is aloluptvam; aloluptvam means not yielding

to the temptations of sense objects. So the world is full of maya. And the world is full of temptations, my sense organs can very easily become an addict to anything. So even when such temptations are there; not yielding to them, that self-control is called aloluptvam. Previously we saw the word dama; dama is in a general sense control; aloluptvam is specific sense control; when there are temptations.

Saying No to drugs; because there are certain temptations like drug, liquor, cigarette, etc. We have to yield only once; first time it is a deliberate mistake, and second time, that object becomes the master and I become a slave. First, I am master, the cigarette is slave; second time, the cigarette become stronger; then time, it will still become stronger; after sometime, I am utterly helpless that I cannot even imagine giving it up.

You will find that once a person becomes an addict, it is almost impossible to get out. You have to read the book of Alcoholic Anonymous. They say God alone can help such an addict; For that, one has to surrender to God. even that becomes difficult. And therefore, always say No first.

Therefore, better not to go in front of it, at all; and therefore aloluptvam.

Then the next one is mardavam; mardavam means gentleness, in handling people, in handling things, gentleness or politeness in manners; Not being rude is called mardavam.

The mind of the wise people is very unique. It has got two

opposite virtues. One angle it is stronger and harder than even diamond; and from another angle they are tender; more tender than even flowers; How come one mind is both hard and tender. It is said when they are receiving experiences such as people insulting, people criticizing, people misbehaving; when they are facing adverse situations, their mind takes the mode of hardness; the mind is so strong that any adverse situation cannot affect it; like the rock of Gibraltar, it will not get affected; but the very same wise people when they are handling other people, when they are talking to other people, their language and behavior is more tender than even flowers. So, as a karta they have a tender mind; as a bhokta they have a diamond like hard mind. But the problem of the ignorant person is the other way around. He also has a hard and soft mind. When he faces situation, it is too soft; that at the slightest insult he is affected; When he handles people, it is so rock like and rude, neither he is happy nor the other people around are happy. So, gentleness in handling other people.

Then hrih means modesty, and also a sense of shame; a healthy sense of shame. There are two types of shame, one is a healthy shame. A healthy shame is defined as that, which obstruct a person from doing wrong actions. Sometimes we feel ashamed to do certain things in front of others, when that shame restrains us from doing adharmic actions, that sense of shame is a worthy sense of shame and it has to be cultivated. Shamelessness in that respect is an evil thing.

Therefore, healthy shame is called hrih or modesty.

Then the next virtue achapalam; chapalam means restlessness expressed at the body level. Restlessness which is primarily a mental condition and when the mind is highly restless, it overflows to the body level and through the body language, the

person shows he is uncomfortable. Hands and legs are moving; face is twitching. He is biting the finger; first nails then finger. They eat pencils and pens; all kinds of things happen; fidgety character is called chapalam; where the body does lot of movements purposelessly. Moving the legs purposelessly, moving the hands purposelessly. All of them are called cheshtai. When we are children, parents used to tell us sit quietly without doing any cheshtai. That indriya cheshta is called chapalam; achapalam is freedom from that; body also is relaxed.

Shloka 16.3:

16.3

Vigor, forgiveness, fortitude, purity, freedom from malice, absence of haughtiness-these, O scion of the Bharata dynasty, are (the alties) of one born destined to have the divine nature.

Then next virtue is tejaha. teja means not being a victim of exploitation; goodness; Simplicity, it does not mean ideocracy. Being simple does not mean, being simpleton, it is not required; Be gentle; be good; be tolerant; all these virtues are very good; that does not mean that we should become door mats of other's exploitation. If somebody is committing a mistake; if somebody is improperly behaving; it should not mean I should silently suffer and be a victim. I can certainly take appropriate action. I need not be taken for a ride in the name of being a Gita student. Do not cheat and do not get cheated.

It does not mean I should impulsively react and get angry. It is not necessary, we can study the situation and first, then we can use non-violent methods of handling and later, even if we have to take violent steps; by all means take violent steps. If that is the

ultimate necessary
evil.

So not victimizing one's self is called tejaha; because just as we should not hurt others, we should not hurt ourselves also. We have a duty to our own body; our own mind; it does not mean I should unnecessarily suffer; it does not mean I have to put up with non-sense. Need not. So, a no-nonsense attitude is tejaha.

Then the next virtue is Kshama. Kshama is otherwise called Shanti in the 13th Chapter and it is called titiksha in the 2nd chapter.

And this word Kshama has several meanings; one meaning is tolerance, which we saw before; Kshama is the benefit gained through tapas. While explaining Tapas I said, by practicing tapas, a person will get forbearance or tolerance. This is one meaning.

But, Shankaracharya gives another meaning for the word Kshama by contrasting it with the word akrodha. Akrodha means capacity to handle anger. When the anger rises inside; before it is expressed outside, I allow that it to go through the filter of discrimination. Before expressing, if I can use my discrimination, discreet expression of anger; or discreet non-expression of anger; or discreet partial expression of anger; that is the management of anger. This was called akrodha in the second verse; Shankaracharya says **kshama here means the mind becomes free from anger**. Very tough; In the first stage, anger was allowed but it should be under your control; let it be but it should be within your control; but **kshama means enjoying a mind in which anger does not rise at all**. So non-arrival of anger is kshama; management of arrived-anger is akrodha. Is it possible for a person to avoid the rise of anger at all; looks it is almost impossible. In fact, even psychologists say anger is a healthy sign; healthy part of a regular mind; psychologists will not accept that; But

Shankaracharya says it is possible. but he does not say how. We get a clue in the third chapter; we get the clue in the third chapter. There **he defined anger is nothing but expectations converted to irritation; when it is obstructed; obstructed expectation gets converted to irritation. And since irritation is the converted form of expectation, if you have to handle irritation, you have to handle your expectation. Lesser the expectation, lesser the scope for anger; and even if expectations are unavoidable, try to make them into preferences.**

And therefore, reduce the expectation and whatever minimum you have, have non-binding expectation or we can call it preference.

That is the only way to avoid anger. There is no other remedy. Therefore, Kshama is anger-lessness.

Dhrti means fortitude, perseverance, or will power is called dhrti; the capacity to continue a sadhana in spite of obstacles, in spite of hurdles, is called will power.

Sri Krishna will talk about the importance of willpower in the 18th chapter; And there He will talk about three types of willpower; satvic willpower; rajastic willpower and tamasic willpower. I will not talk about it now; I hope you will have the willpower to continue the classes until the 18Th. Therefore, dhrti; Dru means holding on to. Dru, dharane; holding power; willpower.

Then the next virtue is Shaucham. This also has come in the 13th chapter.

Shaucham is

cleanliness and orderliness. It should not stop with cleanliness only. We should include orderliness, of the surroundings, from our street, visible from the surroundings. We have the best teaching and least implementation; we have got the best scriptures in the world; but we never implement. And the other countries; they do not have such scriptures; and they seem to implement. We have the enclosure for putting the rubbish; but it is put everywhere else, but in that particular place. So, therefore, cleanliness of the surrounding; cleanliness of our dress; cleanliness of the body. And above all, the toughest is the purity of the mind;

I have talked in the 13th chapter, and therefore, I do not want to go to the details.

Then the next virtue is Adroha; adroha is ahimsa at the mental level; not even desiring to harm others; not even tending to harm others. So, they will not even think himsa.

Shankaracharya says, not only you should not hit others, even raising the hand saying that I will hit, not doing that is adroha; not even intending to harm others is called adrohaha;

Then the next one is natimanita. This is amanitvam of the 13th chapter.

Freedom from pride, freedom from superiority complex, or positively put, humility; humbleness is called natimanita. This is supposed to be a very important

virtue for a spiritual student. Because, a spiritual student has to do the namaskara to the guru.

If I have got arrogance, namaskara is the most difficult thing. And that too, namaskara to another human being is very difficult; and if a person does not have that humility; knowledge will not flow down; because if something has to flow down; it has to be from higher level to lower level. If the knowledge should come; I should bend humbly. And therefore, natimanita means Humility;

All these virtues will be present in a person who has got daivi sampath; who is born with daivi sampathi. So, one who is born with satva guna, or one who is a satvic person, he or she will have all these virtues and if these virtues are not there from birth; we have to cultivate them. Most of us do not have them. Therefore, in Vedanta, cultivating these virtues alone will take more time. **Vedantic study really does not take time; maximum time is in getting this daivi sampath;**

Shloka 16.4:

16.4

0 son of Prtha, (the attributes) of one destined to have the demoniacal nature are religious ostentation, pride and haughtiness, [Another reading is abhimanah, self-conceit.-Tr.], anger as also rudeness and ignorance.

So having talked about the daivi sampath, that is the virtues belonging to a spiritually oriented person. Now Sri Krishna

wants to talk about asuri sampath; which is naturally there; in a materialistic person. As I said asuri sampath does not mean a person who has got the protruding teeth like a demon, it means one with materialistic tendencies. And what are they? Sri Krishna is going to enumerate them in this verse, He presents them in a nutshell and later, from the seventh verse, He will elaborate the very same asuri sampath, till verse No.21.

What is materialism? We get a very beautiful list. What are they?

Dambhaha means

pomp and show; exhibitionism of their wealth; their position; their status etc.

which is also called ostentation;

Then the next materialistic tendency is darpaha. Along with money and power, comes arrogance. Disrespecting people, disrespecting elderly people etc.,

Therefore, darpaha means arrogance.

Then abhimana; superiority complex, looking upon oneself as puja yogyā. One who deserves honor, reverence etc.

The difference between darpah and abimana is; darpaha is externally expressed arrogance; manitvam is unexpressed internally thought. One is at bhavana level another is at the karma or action level;

Then krodha; krodha is

anger; because there is power; because there is position; and therefore, he

does not mind ill-treating anyone; krodha means anger; rudeness, harshness, impoliteness; mannerlessness; all are called krodha.

Then Agyanam, means ignorance and here the

word ignorance means ignorance of Dharma Shastra.
We are not talking about spiritual ignorance; because we are not dealing with philosophy in these two chapters. Chpaters 16 and 17 are dealing ethics and morality; And therefore, the word ignorance here means ignorance of ethics, ignorance of morals; dharmadharma aviveka.

These are all naturally there in a person who is born with rajasic and tamasic tendencies. Especially if he belongs to a rich family, then he may not know what is humility, and that becomes a very big obstacle.

Take Away:

Anger is nothing but expectations converted to irritation; when it is obstructed; obstructed expectation gets converted to irritation. And since irritation is the converted form of expectation, if you have to handle irritation, you have to handle your expectation. Lesser the expectation, lesser the scope for anger; and even if expectations are unavoidable, try to make them into preferences.

With Best Wishes,

Ram Ramaswamy

Baghawad Gita, Class 199:

Chapter 16, Verses 1 & 2

Shloka # 16.1:

**16.1 The Blessed Lord said Fearlessness,
purity of mind, persistence in knowledge and yoga, charity and
control of the
external organs, sacrifice, (scriptural) study, austerity and
rectitude;**

Greetings,

Continuing his teachings Swamiji said, as I said in the last class, Sri Krishna is dealing with the way of life that a spiritual seeker should lead, so that it is conducive to the reception of spiritual knowledge; as well as the assimilation of spiritual knowledge and this way of life, Sri Krishna calls Daiva marga. And this daiva marga, the spiritual path, the satvic path involves the observation of certain virtues in daily life, and Sri Krishna enumerates those virtues in these verses, which the Lord calls Daivi sampath. In the first three verses, we are getting the list of these virtues. We were seeing the first verse in the last class; abhayam, satvasamshuddhi, Gyanayogavyasthiti. Abhayam means spiritual courage; to cross all the hurdles which come in the way of my spiritual path; the inner courage, satvasamshuddhi is the purity of mind. Then Gyanayogavyasthiti, which means, Vedanta sravana manana nidhidhyasanam. Gyanam, means sravana, mananam, and yoga means nidhidhyasanam. So Gyana plus yoga is equal to sravana manana nidhidhyasanam, I have talked about this before, I hope you remember. And this one is the primary sadhana which should go along with the others, without Gyana yoga any amount of virtues will remain incomplete. Without morals, Gyana yoga is impossible, without Gyana yoga, a moral life is incomplete. It can never lead to liberation;

therefore, they are complimentary; therefore, they should be given due importance.

Gyanayogavyasthiti; the word vyasthiti means committed pursuit. It is nishta, it is a sincere and serious and pursuit therefore he uses the word vyasthiti; commitment.

Danam:

Now we will go to the second line; danam or charity is another important virtue highlighted in the scriptures. Brihadaranyaka Upanishad enumerates the three virtues of Yajna, danam and tapas as the most important disciplines and Sri Krishna himself highlights these three virtues again. So danam means charity and why do we say danam is a very important virtue and also a very difficult virtue; we can follow everything else but danam is difficult. Why do we consider this important?

Danam has significance from different angles; the first benefit of danam is that it serves as a remedy for a very serious mental problem called lobha. Lobha is a very serious mental problem; which is caused by the sense of insecurity. One fundamental human problem is continuous sense of insecurity.

This insecurity, continues all the time. And we do not know why the insecurity is caused; and the generally we have a misconception that this sense of insecurity will go away if we hold on to external possessions. We think that possessions are the only remedy for the problem of insecurity; even though there is no truth in that conclusion. Because there are people who have lot of possessions and continue to be insecure. And there are many people who do not have any possessions and they have full sense of security. From this it is very clear people with possessions continue to be insecure while people without

possessions feel secure; from this it is very clear, that the possessions and the security have no connection; but even though this is the truth; we have got the strongest moha that the insecurity will go away as we increase our possession. And this sense of possession is so strong; and this alone is called lobha; and this lobha or sense of possession expresses in two-fold ways; one way is, it wants to grab more and more; get more, get more, get more. The other expression is: whatever you get, you very carefully hold on to and never give away.

Therefore, get more and give less. This is lobha. In English we translate it as greed and miserliness is equal to lobha and this greed miserliness problem, lobha, is because of the misconception that the greater the possession, the greater the security.

And this lobha leads to several problems in life. The first problem is that a person wants to grab more and more; and therefore, unknowingly he begins to compromise with dharma; because beyond a limit; greed will force a person to cut corners to compromise with dharma. Thus, it will lead to adharma; it will lead to papam; it will lead to himsa; thus, lobha is a very serious mental problem. and not only this is the problem, this person with lobha begins to suspect every human being who comes near. Because we do not know whether he is coming for me or whether he is coming for my money. Whether he loves me or my money? Thus, the eye of suspicion will be there all around, even I look at my family members differently.

Thus, lobha is a serious problem and the only remedy for lobha is gradually developing the sense of charity. Danam is the only remedy for lobha disease. And therefore, danam is important.

And the second significance is, if danam is not there in society, a person goes on amassing and accumulating without

sharing, there will be a big disparity between the rich and the poor and when this gulf increases, then that society will have lot of problems like crime etc. Most of the crimes, economic crimes like kidnapping for ransom; murdering for gain, burglary, all these things will happen when there is a big gulf between the rich and the poor. And when we read such news items more and more in the newspapers, the rich person will feel, more and more insecure than secure. The irony is that he has got lot of money for security; the very same money has thus caused insecurity, because of the fear burglary, kidnapping and all those things. And therefore, a healthy social order requires people who are willing to able to share with one's who need. Therefore, danam takes care of social order.

And the third significance of danam is that it is the only touchstone to find out whether

I have detachment or not. If I do not have detachment, danam will be the most painful affair; even though for social purposes, I give, it will be with a lot of heart burn. If I have got

inner detachment, danam will be the happiest discipline or sadhana that I practice. Therefore, danam becomes a test for my detachment. And therefore, danam is significant.

And fourthly, danam is considered a very important prayascitha karma. We all have acquired lot of papams; durithams; for which we have to do prayaschittams and varieties of prayaschittams are mentioned in our Shashtra; and one of the prayaschittam karma is danam and that is why at the time of death; or immediately after death; varieties of danam are given. In fact, we are supposed to do that before we die; but we will not have that mind; we will rather lose our life rather than loosen the purse. So, Danam is a very important prayaschitta karma. This is the fourth significance;

And fifthly and finally, danam is a beautiful sadhana, which

makes our death peaceful; because death is an event in which everything that I have carefully earned will be taken away from me. Whether it is house or bank balance; anything I have earned, everything including my physical body; after death, I cannot even own my physical body; everything I have to give back to the World, God or Lord, as you look at. This release of all my possessions should be comfortable to me, I should have practiced danam in my earlier days; and if I have enjoyed danam in my life; I will look upon death also as a form of danam.

Till now, I held on to every possession and then Yamadharmaraja snatches them away and I die painfully.

Death will be peaceful for a person who has learned to enjoy giving away. **Therefore, danam is a very, very significant spiritual sadhana.** Initially at least we should give away what we do not want.

They say, among a hundred persons there will be one Suraha, courageous person; there will be one scholar at least among one thousand people, among one lakh people, at least you can find one good teacher. Even though they are rare, a real giver is very difficult to find. It is difficult, but we have to practice as I said, start giving what you do not want; and thereafter we can find whether we can give even those things that we want. If it is useful for somebody else more. Therefore, Sri Krishna says, danam.

Damaha:

Damaha means indriya nigraha or sense control. Sense control does not mean suppression of sense organs; we never encourage suppression, because any form of suppression is an oppression. It will lead to depression, we never encourage. By damaha, what we mean is voluntarily directing the sense organs which is born out of my conviction. I decide what is good for me for my spiritual growth and I decide what is not good for me; and with conviction, I myself turn away the sense organs. It is called mastery over the sense organs. But when I turn the sense organs away; because of somebody else's enforcement. then it is called suppression.

The difference between suppression and mastery is, when I do it for another's sake, it is suppression, when I do it out of my own conviction, it is never a suppression; It is called indriya jayaha. It is victory. Suppression will lead to mental health problems; mastery will lead to mental growth. Therefore, damaha is mastery of the sense organs.

Yagnaha:

Then the next virtue is yagnaha. Yagnaha literally means worship of the Lord. Yaj means to worship; yagnaha means the practice of worship and our scriptures talk about two forms of worship; one is the regular ceremonial worship, in the form of puja and homas or puja in the temple etc. which is the regular ceremonial ritualistic formal worship. And there is a second form of worship which is conversion of all our activities themselves into a form of worship. As the well-known saying goes; work itself is a worship and this conversion is brought about by a change of attitude which is called karma yoga attitude; **I look upon every karma as an offering to the Lord and therefore I cheerfully do all the karmas; Enthusiastically**

wholeheartedly, sincerely, cheerfully, I do, whether it is mundane action or the most important action. And that is called Ishvara arpana bhavana and more importantly I prepare my mind to face any consequences that will come out of my action. This is called prasada bhavana; Ishvara arpana bhavana with regard to karma; prasada bhavana with regard to karma phalam will convert every karma into a yagna.

And therefore, formal external puja is a must and in addition to that, we also require second type of puja, of converting every action into worship. Karma yoga rupa puja; and in this yagna itself, in the third chapter, I talked about pancha maha yagna.

Svadyaya:

svadyaya means scriptural study. So, this is waning from our society; previously these things were there; but slowly we are forgetting that; this was called in the third chapter, we named it Brahma yagna. All part of the Hindu society; it was all part of vedic karma. So therefore, scriptural study is called svadyayaha. This study is two-fold, one is called parayarana. Parayarana means recitation, which is considered to be a beautiful kavacham against any type of evils, including materialism. In fact, whether ghosts are there or not, I consider the most powerful ghost is materialism. It is catching up fast with our society and our culture is eroding; Everybody may not or need not know sandyavandanam; some prayer chanting is a must. It is called shabda avriti. And there is another type of svadyayaha; which is artha avriti; dwelling upon the meanings of the scriptures. So, first one is shabda pradhana, the second one is artha pradhana, the first one is simple recitation, even without knowing the meaning, the recitation will bless the home; This is svadyaya.

Arjavam:

Then the next virtue is Arjavam. Arjavam means integrity.

Uprightness, enjoying a harmonious personality; we have talked about five layers of personality in Tatva bodha; annamaya, the physical body; pranamaya, the pranic personality; manomaya, the emotional personality; vignana maya, the rational or intellectual personality; all the different layers of my personality, which is normally expressed as the thought, the word and the deed; all of them should be harmonious. So harmonization, integration, concordance of all my personality is called Arjavam; all my personalities are in one line. I do not have a crooked personality; There is no hypocrisy. A hypocritic person says one thing but does something else. They lead a very stressful life. Hence Arjavam is essential.

Shloka # 16.2:

16.2

Non-injury, truthfulness, absence of anger, renunciation, control of the internal organ, absence of vilification, kindness to creatures, non-covetousness, gentleness, modesty, freedom from restlessness;

Ahimsa:

The next virtue is Ahimsa. This also I have talked about elaborately in the thirteenth chapter; therefore, I do not want to go to the details and we also know its importance. **ahimsa is avoidance of non-violence at the kayika, vachika and manasa level. And the simple rule is what I give to the world, that alone I will get back ultimately. So therefore, it is like throwing a ball against a wall; when I throw the ball, it hits the wall and comes back to me only. And the force of the ball will be directly proportional to the force with which I throw. And therefore, we should remember that the ultimate truth is what I get will be what I give.** From the bank what I can take is what I have deposited in the bank. If I deposit violence in the bank called the world, it will come back to me

alone, if not now, later. And therefore, for my own peace of mind, I have to avoid himsa. Of course, we never say that ahimsa is absolute.

There may be occasions when himsa becomes a necessary evil. And the best example is the Bhagavad Gita itself.

In several places, Sri Krishna talks of Ahimsa, then he asks Arjuna to fight as well. Is Sri Krishna contradicting himself? Here we should remember, ahimsa is a general value, but every value has an exception, including ahimsa, as there are cases when nonviolent methods miserably fail. And when non-violent methods fail, and for the protection of dharma, the only available means is himsa; then there is nothing wrong in taking. In fact, Sri Krishna goes one step further and says: This dharma yuddha will not give you papam, on the other hand, it will give you punyam. And therefore, we should not blindly talk about ahimsa.

Misplaced ahimsa will have very, very negative consequences. Imagine a doctor who does not want to treat the patient, because it is painful. A Doctor has to do that; and therefore, judicious ahimsa is a value.

Satyam:

Then the next value is Satyam. Satyam means truthfulness; or more correctly, avoidance of untruth. Because if speaking the truth is going to hurt a person; then we have to follow the value of ahimsa and avoid speaking the truth; but that does not mean that we should speak untruth; avoid speaking untruth. So therefore, Satyam is equal to asatyavarjanam.

And suppose you have to tell the truth to correct a person, and telling the truth is going to be painful; what to do? We have to tell the truth for correcting the truth; it may hurt; may be your own child, may be your own family members. And what is the method; speak some other pleasant truth; there are unpleasant truths; but there are so many pleasant truths;

therefore, talk about the pleasant truth predominantly and when the person's mind is well-cushioned, speak the unpleasant truth; do not dwell upon the unpleasant truth. Speak more of pleasant truth; dwell upon pleasant truth; Therefore Satyam.

Akrodhaha:

Then the next one is Akrodhaha; akrodhah means learning to handle the problems of anger. Anger is a very powerful emotion; which can hurt the angry person, and which can hurt the people who are around the angry person. And therefore, one has to necessarily learn to handle anger. How to do that? Several methods are there; one of the methods is understanding anger as a form of emotional pain. Understanding anger as a form of expression of mental pain or emotional pain; because anger is the name of a mental condition. Anger is an emotion belonging to the mind; shouting cannot be called anger; Shouting is a consequence of anger. Hitting is not anger; it is a consequence of anger; anger has nothing to do with the body. Others know only the expressions of anger; anger is purely a mental condition; which is a form of pain. And this mental pain is very similar to physical pain. If you understand the role of physical pain, we can understand the role of mental pain or anger.

Any pain indicates that things are not functioning properly; therefore, it is red light. And therefore, management of anger is understanding anger as an internal signal. I should intelligently use it to find out a remedy to the cause of that anger; This is called akrodha; so, management of anger.

Tyaga:

Then the next one is Tyaga that means sanyasa or renunciation. The moment we say renunciation, everybody gets jittery. So the renunciation is two-fold, one is the external renunciation; such as taking taking to a monastic lifestyle; Monasticism is one meaning of tyaga.

And there is another meaning for the word tyaga; which is not external renunciation, but inner renunciation called detachment; so vairagya or detachment is called tyaga. And what is detachment; it is an appropriate attitude towards my possessions. A right attitude. What is the right attitude towards the possession? It is the understanding that I really do not possess anything; I really do not possess anything; everything belongs to the Lord and Lord alone; and God out of his infinite kindness, has provided me with certain possessions for my use; and growing spiritually; and I am supposed to use them and grow; and it has to go back to the Lord alone; I can never hold on to anything; including my own body. So, everything belongs to the God; and God can choose to take back anything as he wants.

And if God chooses to take away anything from me, I will voluntarily return it to the Lord, with a note of thanks. This attitude is called tyaga.

So, therefore, this readiness to lose anything is called renunciation.

Shanti:

Shanti is next virtue.; Shanti means equanimity of mind. Freedom from violent emotional disturbances. Balance of mind is called Shanti.

Take Away:

Ahimsa is avoidance of non-violence at the kayika, vachika and manasa level. And the simple rule is what I give to the world, that alone I will get back ultimately. So therefore, it is like throwing a ball against a wall; when I throw the ball, it hits the wall and comes back to me only. And the force of the ball will be directly proportional to the force with which I throw. And therefore, we should remember that the ultimate truth is what I get will be what I give.

With Best Wishes,

Ram Ramaswamy

Baghawad Gita, Class 198: Chapter 16, Verse 1

CHAPTER – 16: Yoga
of division of attributes, divine and demoniac.

Greetings,

Continuing his teachings Swamiji said, having completed the 15th chapter, now we will enter into the 16th chapter of the Gita. The two chapters 16th and 17th have a subject matter, which is different from the main subject matter of the previous three chapters, 13th, 14th, and 15th respectively.

There is a shift in Sri Krishna's teaching. And this shift in the subject matter is based on a very important principle and that principle is that the goal of life of a person; a person's goal of life and a person's way of life, both of them are closely related. The way of life and the goal of life; when I say goal, the primary top most goal of life, these two are closely connected; each one will influence the other; **the goal of life will influence my way of life, and my way of life in turn will influence my goal of life also.** Therefore, these two things cannot be

separated and
therefore, if a person wants to successfully accomplish his
goal of life, he
has to take into account his very way of life also. One cannot
ignore the way
of life, and fix the goal of life alone. One should pay
attention to the way of
life, and ensure, that there is alignment between the way and
the goal.

The way of life should be conducive to the accomplishment of
the goal. This our scriptures consider as very important. You
cannot hope to lead any way of life, and yet hope to
accomplish goal of Life. Just as the environment and the type
of plant, both are interconnected. You cannot grow any type of
plant in any type of atmosphere. It is impossible; both are
interconnected.

And therefore, the Veda purva bhaga, the beginning portion of
the Vedas concentrate upon the way of life while the final
portion of the Veda, the Vedanta concentrates on the goal of
life. Indian culture can never be understood without keeping
Vedanta in mind. And, therefore, Sri Krishna feels that he has
talked about the spiritual goal of life; He has talked about
the self-knowledge as the goal of life, in the 13th, 14th and
15th chapters, and now he feels that His teaching is complete
only when He talks about the complimentary part; viz., the way
of life, which is conducive and which will promote the goal
that He has presented in the previous chapters. Therefore,
previous three chapters deal with the goal, these two
chapters, 16th and the 17th deal with the way of life, because
they cannot be separated.

And the way of life, a person leads is heavily determined by
the character that a person possesses. The way of life is
heavily influenced by, determined by, controlled by, directed
by, the character, the personality, the make-up of an
individual.

Therefore character determines the way of life, and the way of life will determine the goal of life. Therefore all these three are inter-connected; Character, Way and Goal. And trying to tamper one alone, without taking into account the other two, will be a lopsided approach, which will not be successful. All the three, we should take into account. And based on this, our scriptures divide the character of the human being. Our scriptures have made a thorough study of the possible human characters; because character will determine life, which will in turn, determine the goal.

And this human character is divided into several types in different contexts; sometimes they classify into four types; sometimes they classify into three types; sometimes they classify into two types; different classifications are there, depending upon the context. And for our study, we will see the three-fold classification of human character. The three-fold classification of human character is:

The first classification is called dvesha pradhana svabhava, a character in which lot of dvesha or dislike is predominant. We do not know why; it may be because of purva janma; it may be because of present janma; it may be because of the childhood experiences; it may be because of the parental upbringing; it may be because of the friendship; whatever be the cause, that we do not study now, one type of character is dominantly dvesha pradhana; a character in which I dislike most of the things. I have complaint almost against everything, almost a cynical character. I have complaints against the government system; complaint against family members; complaint against television; and complaint against God as well.

And this dvesha pradhana character, as he accumulates this dvesha, because one is not able to express outside, because of suppression, parental suppression where child was asked to shut up often; the child has lot of complaints but could not express. And this accumulated dvesha leads to lot of anger suppressed inside; anger against everything. So dvesha

pradhana character is generally krodha pradhana character and this leads to himsa pradhana character; a person who is highly short tempered, highly volatile. Even the smallest incidents will cause an earthquake or volcano. The shastra class it rakshasa svabhava. Why does the shastra call this rakshasa svabhava? Because when a person is so volatile and short tempered, about to explode all the time, what will be the attitude of other people? Do the other people love to come near him; or will they try to run away from him? Try to avoid him at all cost. Swamiji says that in some houses, when the father comes from office, all the children say: appa has come, let us go inside; as though volcano is coming; In some cases, it may be an amma as well. So therefore, rakshasa svabhava is that svabhava from which people want to protect themselves; hence called rakshasa. It is derived from raksha to protect; a svabhava, from which people would love to run away. This is called dvesha pradhana svabhava.

It is generally, insensitive to others' feelings. Generally, rude and gross minded and generally goes on hurting people, often without awareness about it.

This character is not conducive to spiritual growth and still worse; this character brings a person down spiritually. It leads to spiritual regression. Not progression.

Then comes the second character is Raga pradhana svabhava. An svabhava, which is heavily raga-oriented; attachment oriented; which leads to lot of kama; lot of desires; what type of desire? Desire for name, fame, money, possession, position, revelry and merry making. Life is meant for enjoyment and therefore, they have no goal. It is a let go philosophy. They do not harm others; but they like raga and kama and this

svabhava are also supposed to be uncondusive to spiritual progress, because a person does not have time or inclination to turn inwards. Raga pradhana svabhava is an extrovert; all the time bothered about these few little things like my status, etc.

And this svabhava does not lead to spiritual downfall, because this person does not harm others. But this person or character will lead to spiritual stagnation. There is no downfall; but there is no scope for spiritual growth because generally, these people do not consider religion and spirituality is relevant for life. They wonder for earning money and enjoying life why do we require God. One lady was telling that she wanted to bring her husband also to Gita classes. And that person argued it seems: Religion is meant for the weak minded and sick minded people; I am healthy and fine; I do not have any problem at all; why are you unnecessarily introducing me to all these things? Most of these people, belonging to the second variety, they are harmless, even well behaved, and good mannered but they tend to be nasthikas. They consider religion is not required; Vedanta is not required to lead a comfortable and happy life. In fact, they may even go one step further and say religion is a problem. According to them, religion and spirituality contributes to only problems in society. In fact, they feel if they are banned or abolished; it is better. This is the second variety. They are Materialistic people, in simple language. They won't negate God often; but they feel God is not relevant to our life. Spirituality is not relevant, scriptures are not relevant; it does not appeal to them. And in fact, most of our youngsters are tending to this alone.

There was an article, somebody gave me, in Indian Express it seems, whether it was fact or fiction, I do not know. A couple had visited a family and it is in connection with some marriage proposal and after the visit, the couple had gone, this girl says, I do not want to get married to this family at all. Why; because they are all Talibans, Afghan Muslim

fundamentalists. This girl's parents were shocked; why are you calling them Talibans? The reason is that both the parents have come with lot of religious marks on their forehead. Our children do not believe in it. They think that it is religious fanaticism. And that girl argued that because of these clear cut religious marks alone, we are dividing the society as Hindus, Christians, Muslims and it is only causing, division, disparity and quarrel, therefore why do we require it. Simple application of the vibhuthi or kumkum, the younger generation looks upon as religious fundamentalism. It may be a fiction, but what I want to say is the tendency of the next generation. This is raga pradhana svabhava and they are not bad or evil or immoral. They are wonderful children; thinking children, but they end up as materialistic people; totally away from our culture, which is a non-materialistic culture. This is the second group of people and Sri Krishna calls them asura svabhava. Asura does not mean people with tusks and horns, and all; it is derived from asusu ramante iti asuraha. asusu means the sense organs. Ramante means revellery. Asurah means a person or a society or a group, which values sensory revelry; noise making, merry making alone. So this is asura svabhava. These people will not fall down in spirituality; but there is no scope for spiritual growth. Therefore the second character leads to spiritual stagnation while first one that leads to spiritual regression or downfall.

Then

comes the third character, which is Gyana pradhana. Which considers spiritual knowledge as the goal. That is why a child is initiated into Sandhya vandhana mantras, for knowledge. And knowledge, especially the spiritual knowledge, is symbolized, as lamp in our culture and therefore lighting the lamp is the first thing that we do, whatever be the undertaking. Early morning starts with lighting the lamp.

Any function starts with lighting the lamp; even the so-called secular functions such as Film festivals. They show all violence, but the cinema actors come nicely dressed, showing all the 32 teeth's and they light the lamp, because even when India turns materialistic, spirituality cannot be taken away from India. Therefore, Gyana pradhana, those who consider that Gyanam is the top priority and whatever is required for that Gyanam that also is top priority. Not that they dislike money or name or fame; it is not they are against them, but they never think of that; at the cost of spiritual growth. Keeping in mind the spiritual growth, whatever can be accomplished, whatever entertainment is there; or music, dance; the whole family can watch the dance, because the theme is Krishna, Bhagavatham, Ramayanam; and the Jivatma, pining for Paramatma; that is our dance theme, and the lyrics also written by saints and sages. There is a scope for all, but it is in keeping with spirituality, similarly, in dance. There is program called deepa pradakshinam as is Radha Kalyanam. Alternatively Overnight pubs are also coming up.

In our culture we have dancing and singing all centered on spirituality. It is Gyana pradhana way of life; that is the third svabhava; and Sri Krishna calls them daiva svabhava.

Daiva svabhava: means it stands for knowledge, wisdom and brightness.

So, these are the three svabhavas; deva or daiva; asura; and rakshasa svabhava. All these three characters are compared to a wealth that a person possesses. All these three people possess their own wealth, in the form of these characters. And these characters are compared to wealth because with that character, they can buy; they can accomplish their goals. How? Character decides the way of life. Way of life, decides the goal; therefore character purchases your goal. And therefore it is called sampath.

Therefore in the 16th chapter, Krishna wants to talk about daivi

sampath; otherwise called daiva svabhava; which is the inner wealth of character; which will accomplish a particular type of goal; then, asuri

sampath or asura svabhava, the 2nd type of inner wealth or character,

which will purchase another type of goal. And the third one is rakshasi
sampathi.

And having presented the three characters or inner wealths, Sri Krishna
wants to say:

O Arjuna, if your goal is spiritual knowledge, or moksha, the only conducive way is daiva svabhava. If you do not value, spiritual knowledge, I have nothing more to tell.

But Sri Krishna says if you value spiritual knowledge, if you value

Moksha

then the way of life, which is in alignment, which is conducive to it is daiva
svabhava. Therefore you have to take into account, your way of

life,
every small or big thing that you do, right from the food that
you eat, right
from the entertainment that you have, right from the type of
magazine that you
read, right from the TV programs that you watch, right from
the type of the
friends you move with, right from the type of the way you
spend your leisure
time. Every minute thing contributes to the way of life, which
is in the
long-term going to determine the goal; whether you reach it or
not.

And therefore Arjuna! I have talked about the goal;

I have talked about the Veda anta bhaga;

better let Me talk about the Veda purva

bhaga

also, because Veda purva and Veda anta are inseparably
interconnected and therefore the 16th and 17th chapters deal
with the way of

life conducive to this spiritual goal. And the subject matter
is picked from

the Veda purva bhaga. The previous three

chapters are about Veda anta bhaga. These two chapters are

about Veda purva bhaga. With this background, we will enter
into the

chapter.

Shloka

16.1:

16.1 The Blessed Lord said Fearlessness,

**purity of mind, persistence in knowledge and yoga, charity and
control of the**

**external organs, sacrifice, (scriptural) study, austerity and
recititude;**

Sri Krishna begins the teaching, even without Arjuna's asking for it, because he feels that this teaching is complete only when he talks about this topic.

Atma Gyanam can work only when a particular way of life is adhered to. That is why culture becomes very important. And in the olden days, when they glorified our culture, and banned our people from mixing with other cultures, it is not because, we look down upon other cultures, every culture is beautiful, but we had values, because this culture is designed for a particular goal. Others are designed for their particular other goals. There is no inferior or superior culture; but what you want in your life, and therefore Sri Krishna feels the teaching is complete, only when the way of life is also prescribed. Therefore in these three verses, he gives a list of virtues or traits, that are conducive to Vedantic study, initially, and later conducive to Vedantic assimilation. Both are equally important; reception of knowledge is important; assimilation of knowledge is equally important, only after reception and assimilation, transformation can take place. And therefore he gives a list of virtues called daivi sampath. And they are not new; Sri Krishna has talked about them, in the thirteenth chapter; from verse No.8 to 12th.

In the four or five verses, Sri Krishna even gave a name to those virtues, the name of Gyanam.

So the lists of virtues are as follows. The first virtue that Sri Krishna emphasizes is said abhayam. Abhayam means courage. Self-confidence. Faith in myself; faith in God is important; faith in Guru is important, faith in the scriptures is

important, but above all, faith in myself that I can follow and accomplish. **This self-confidence is important because spiritual life is an adventure. It is a greater adventure than reaching**

Everest, than going to Arctic circle or Antarctic circle. So many adventures are there; but this is the greatest adventure; the most challenging adventure. And therefore, it requires tremendous inner courage or inner strength.

Mundaka Upanishad says:

A man who does not have the inner courage cannot succeed in spirituality, and therefore it is an adventure or challenge. And a person can continue with perseverance only when he appreciates its value, which is not that easy. Value of money you can easily appreciate. Even a child knows that. Value of position everybody knows. Value of possessions everybody knows. Value of power, everybody knows.

If

I have to perseveringly continue I should know the worth of spiritual goal. And

since this requires lot of inner maturity, it is a very rarely understood thing.

Most of the people do not know its value; therefore most of the people will not

vote for this; Sri Krishna said in the 7th chapter that we are in the minority.

Spiritual seekers all are always in minority, and therefore the spiritual

journey is often a lonely journey. Therefore it requires tremendous courage to continue.

Therefore,

Abhayam, means self-confidence, courage to continue in spite of obstacles and

in spite of being in a minority. How to get Abhayam? One is, once I have a

value for the goal, I would not mind the obstacles. So the size of the obstacle will depend upon the value for the goal that you have. If the value is lukewarm, the obstacles appear bigger, and if the value is intense, the obstacles will appear smaller. Obstacles do not have a size of its own; the size and the weight are determined by your subjective projections. There are people who go to Everest while there are people who hesitate even to walk to the bus stand if there is a little rain.

Therefore
one method of discovering courage is learning to appreciate the value of the goal.

Courage
will come from somewhere. The second is of course, surrender to the Lord; seeking strength from the Lord.

Imagine
a person who becomes a sanyasi, without having any security around him. It is surrender to Lord that gave him courage. And therefore through Bhakthi and Viveka one has to discover abhayam, fearlessness.

The next virtue is satvasamshuddhi. Purity of mind, Satva here means antakaranam, samshuddhi means purity. And what do you mean by purity; these are types of thoughts that keep the mind healthy. Those which are not toxic to the mind or mental health; just as for the physical body, we have got items which are conducive to health and which are not conducive.

For the mind, the toxic ones are, certain patterns of

thinking; certain types of thoughts like jealousy; hatred, fear; These are all toxic thoughts, which if they remain in the mind for longer time, they will cause erosion and make the mind weaker. And therefore satvasamshuddhi means maintenance of healthy thoughts.

Then

the next virtue is Gyanayogavyasthiti.

In and through all this way of life, you should not forget what is the goal or

purpose for which this way of life I am following that is spiritual knowledge.

And knowledge never happens naturally; knowledge never happens naturally. Many

other things happen in time, you need not work for it; wrinkles, you did not

work; just survive; wrinkles will come; grey hair; you need not work, it will

come; Tooth loss, you do not require a sadhana;

it will come. Many things will happen in time; **knowledge is one thing, which can never naturally happen;** any

knowledge including physics knowledge does not happen in time it is a separate

pursuit you should undertake; you require a physics guru, a physics book and

you have to study and only then physics knowledge comes.

The word bhododayam

should not be misunderstood; Buddha got bhododayam,

Buddha got enlightenment under bodhi tree and many people sincerely believe that knowledge

happens; either a leaf might fall, or a fruit might fall, knowledge will not

fall or descend down, you have to work and work hard.

Therefore

Sri Krishna says: committed pursuit of Gyana yoga, which means sravanam, which is

consistent and systematic study of the Vedantic scriptures for a length of time, under the guidance of a competent teacher.

Therefore, sravanam, then mananam, reflecting over that and understanding and removing doubts and nidhidyasanam, internalizing to such an extent that between my life and my knowledge, there is no disparity; what I know and what I am, there is no disparity.

Vyavasthithi
means commitment to Gyana yoga.

Take Away:

The
goal of life (Vedanta) will influence my way of life (Veda purva), and my way
of life in turn will influence my goal of life also.

Abhayam:Self-confidence is important because
spiritual life is an adventure. It is a greater adventure than
reaching
Everest, than going to Artic circle or Antartic circle.

Vedantic
knowledge is one thing, which can never naturally happen. One
has to work at
it.

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita, Class 197:

Chapter 15 Summary

Continuing his teachings

Swamiji said, today

I will give you a summary of the fifteenth chapter of the Gita, which we completed in the last class. The 15th chapter, titled Purushottama yoga, is a very popular chapter. Many people learn it by-heart, because in

many places, people have to chant

it compulsorily to get food!! Therefore, many people learn it by-heart and some people learn it because it is one of the shortest

chapters, and therefore useful for regular parayanam and some people learn it because it is one of the most significant and complete chapters

of the Bhagavat Gita. This contains

all the important features of the Upanishads. The essence

of Upanishads is contained in this chapter and therefore this is a very significant

chapter. And for the convenience of

our summarization, I will divide the chapter into five portions and then

summarize each portion.

□

The

first topic is samsara

varnanam, the

description of samsara

or transmigration.

□

The

second topic is moksha sadhanani, the

spiritual disciplines leading to liberation.

□

The

third topic is Brahman sarvamatkatvam,
Brahman being in the form of everything, Brahman as
everything.

□

Then

the fourth topic is Brahmanaha purushottamatvam,
Brahman being purushottama,

□

And

then the fifth and final topic is Brahma Gyana phalam; the
knowledge of such a
Brahman and the benefit of such knowledge.

These

are the five topics of this chapter. We will take one by one
and summarize each.

1. Samsara varnanam.

The

first topic is samsara
varnanam, which we
get in the first 2-1/2 verses. In this, Sri Krishna compares
the whole universe
to a huge Ashvatta tree, a
huge fig tree or peepal tree, because of the several common
features between
the tree and the universe. And Sri Krishna himself mentions
several common
features between the tree and the whole universe; but I do not
want to go to into
those details. I have enumerated several common features. And
among several
common features, there is one significant feature, we have to

note and

remember. And Sri Krishna has not mentioned that feature in the 15th chapter

but we have to borrow that from the Upanishads, because this comparison is not Sri

Krishna's own invention but it is borrowed from two Upanishads. One is Kathopanishad and other is Mundako Upanishad where this comparison is elaborately given.

There

is a Kathopanishad mantra, from which Sri Krishna has borrowed this imagery.

Also

the same comparison comes in Mundaka Upanishad as well.

In Kathopanishad, the tree is called Ashvatta vrksha, and in Mundakopanishad, it is called pippalam; Ashvatta and pippalam means the same. In the Mundakopanishad, all the living beings are compared to the birds, which are seated or perched on the samsara tree. If the whole universe is comparable to a tree, all the living beings are comparable to the birds, which are seated on different branches of the tree, higher, lower and middle branches. And not only we are the birds seated on the samsara tree, we are constantly consuming the fruits which comes in the samsara vrksha and therefore the jiva bird is eating the fruit which comes in the samsara tree. And those fruits produced by the samsara tree, are of two types, and one is called sukha phalam and another is called dukha phalam, the fruit of pleasure and the fruit of pain. One is tasty fruit; another is a bitter fruit. And therefore through this imagery, Sri Krishna points out that the universe is going to constantly give us pleasures and pain. Even as the tree produces tasty and bitter fruits, the world will constantly produce pleasures and pains and as birds, we the jivas, will also have to constantly experience pleasure and pain. Which means nobody can uniformly expect pleasures, nobody need worry about uniform pain as well; life will give you a mixture of

pleasure and pain. And therefore pleasures and pains are like the two sides of one coin; you can never have one alone; just as a one-sided coin is impossible; mere pleasures also are impossible; mere pain also does not exist.

And
therefore in life, we have only two options.

Welcome the pleasures and be ready to consume the attendant pains as well, are first option.

And
the second option is to reject all the pains but along with the pains, you have
reject or forego the worldly pleasures as well. Either accept both or reject
both.

The
idea of welcoming one alone and giving up the other is simply
is not
impossible.

So
accept both or reject both.

But
the problem is if we have to accept both or reject both options it requires tremendous
mental strength.

Because
when you are accepting both, you should have the mental strength to withstand
the pain. When you reject both; you should have the mental strength to give up
the worldly pleasures. Both require mental strength.

And the problem of human being is, he is weak in his mind. The

problem is not with the world; the problem of the human being is, he is weak in mind and therefore neither is he able to accept both nor is he able to reject both. Sometimes he feels like accepting everything, so that he can enjoy a wonderful life; and when the pains also come, then he says, Swamiji, I want to run, leaving everything. When he runs away to a quiet place, he cannot stay there for more than a week. That then becomes a miserable life; then he feels coming to the city and living with everything is wonderful. **When in Chennai, Rishikesh seems to be wonderful and while in Rishikesh, Chennai seems to be wonderful. Problem is neither with Rishikesh nor with Chennai, the problem is inside us.**

And

therefore samsara is because

of the mental weakness of the human being, because of which he is neither able

to accept both pleasures and pain, nor is he able to renounce both pleasure and

pain. Neither he is able to take to grihastha ashrama nor is he able to take to sanyasa ashrama. In

Grihasthshrama, sanyasa ashrama seems better,

and in sanyasa ashrama, grihastha

ashrama seems the

best.

The problem is not with the ashrama; the problem is inside us.

And therefore the solution is not changing the world, because the nature of the world is that it is a mixture of pleasure and pain. Therefore the solution is removing the weakness from the mind by gathering and collecting inner strength. Once I gather inner strength; I can choose any of the option; I will have the strength to give up both; or I will have the strength to accept both; I will be able to remain in Grihastha ashrama or I will be able to remain in Sanyasa ashrama; I will be able to remain in an active life or I will be able to remain in a secluded life. So secluded life is also not better;

active life is also not better; problem is neither with activity nor with seclusion; the problem is with the mind; and therefore freedom from samsara is freedom from mental weakness. Therefore moksha is transformation of the mind. Mind alone is the cause of bondage; mind alone is the cause of liberation.

The weak mind

is the cause of bondage; strong mind is the cause of liberation. So this idea

is indirectly conveyed through samsara varnanam, in the first two and half verses of this chapter.

2. Moksha sadhanani.

Then

comes the second topic from the second half of the third verse up to the 6th

verse. Verse No.3 to verse No.6, is the next topic. How do you make the mind strong?

What is the method of strengthening the mind, so that I can be in grihastha ashrama and enjoy

the pleasures of the family members and also the problems caused by

relationship. Every relationship has two sides. Either I can give up all relationships

and take sanyasa or enjoy all

relationships. Sri Krishna prescribes four fold disciplines to strengthen the mind.

Four sadhanas are

mentioned: They are:

1.Vairagyam.

2.

Sadgunaha;

3.

Sharanaagathihi and

4.

Atma vichara or Shastra vichara

What

do you mean by vairagya?

Vairagya is freedom from addiction. Freedom from addiction to tamasic

and rajasic pursuits of life. What do you mean by tamasic pursuits? Any

adharmic activity, unrighteous activity, improper activity, unethical activity or

pursuit is called tamasic pursuit; I have to give up all such addictions and

pursuits of improper nature. That is de-addiction No.1.

And the second de-addiction is from rajasic pursuits. And that is dharmic materialistic activities are called rajasic pursuits. I take to dharmic activities only but they are all materialistic in nature. They are called rajasic pursuit. The tamasic addiction will lead to spiritual downfall, rajasic addiction will lead to spiritual stagnation.

And therefore

reduction of the adharmic activities and the reduction of dharmic materialistic

activities is called vairagya.

And how do you remove those two addictions; or at least reduce those two addictions. The method is forming a new addiction. You have to remove one thorn using another thorn.

Remove

addiction with addiction. **Tamasic and**

rajasic tendencies are balanced, or reduced by forming satvic addictions; like attending Gita class; I have to make sure that you keep coming. So, therefore, satvic addiction or good addiction will reduce tamasic and rajasic addiction.

Then

you will ask Swamiji how to handle satvic addiction. Let satvic addiction come first; why are you bothered about handling that now; we will see that when we face that problem.

We do have methods of handling satvic addictions also later and therefore, satsanga as well as Shastric study, etc. are satvic addictions, which will promote vairagyam.

Satsangatve, nissangatvam. This is Vairagyam.

The

second **sadhana is sadgunaha**. Developing vedanta friendly virtues. Developing virtues, which are conducive to Vedanta, conducive to

spiritual growth. We have already seen a big list in the 13th chapter, from the

8th verse up to the 12th verse, Amanitvam, adambitvam, etc. Sri Krishna reminds us of them in this chapter.

Thus

develop healthy virtues. Thus developing moral values is the second spiritual discipline.

Then

the third one is sharanagathi. What is sharanagathi? It is a very important spiritual discipline. It is developing a particular attitude in life.

What

is that attitude? Whatever choiceless situations, I face in life; whatever

helpless, choiceless situations I face in life, they are all specially sent by

the Lord for me, for the sake of my spiritual refinement and growth. It is a very

difficult attitude but we have to cultivate it. It will not come easily. You will only get angry with God whenever a choiceless situation comes, especially unfavourable choiceless situation. When any unfavourable choiceless situation comes, I cannot change the situation. Swamiji how to change the choiceless situation? I have said that it is choiceless; since **choiceless situations cannot be changed; work on changing your attitude. Intelligence is working to change what can be changed.**

Therefore in all choiceless and unfavourable situations, I have to work on 'my mind', because I can work only on my mind only. And what is the direction of the work? Changing the attitude. And what is the attitude? I require that situation for my improvement and the Lord has specially designed it and he has sent it to me. This is a very, very, difficult attitude. If you can develop that attitude, it is called sharanagathihi. This is the third sadhana.

And sharanagathi includes, seeking Lord's help for the spiritual growth, so that I will convert the choiceless situations into a spiritual ladder. **Seeking Lord's help so that I will convert choiceless situations into a spiritual ladder or stepping-stone. This is called sharanagathi.** Vairagyam, sharanagathi and sadguna are all over.

Then the fourth one is shastra vichara or study of Vedantic scriptures for a length of time under the guidance of a competent acharya or guru. All these four will cumulatively contribute to the reinforcement of the strengthening of the mind, which will lead to moksha. Moksha means freedom from mental weakness.

Arjuna, the bravest warrior, was tormented by mental pain when a crisis arose. And how does this work with the four-fold sadhana's? That also Sri Krishna says the four-fold sadhana's will lead you to Brahma prapthi. It will take you to Brahman, which is the only source of strength in the creation. It will lead you to Brahman, which is the only source of strength in this universe.

And of course you should make a note, when we say that it will lead you to Brahman, do not imagine, Brahman is sitting in Mumbai, Calcutta or somewhere, and the sadhana will lead you to Brahman, which is your inner higher real nature. You will fall back to yourselves. This Brahma prapthi is called moksha.

And then Sri Krishna defines that Brahman also in an important verse #15.6.

It is a very important definition of Brahman based on the upanishadic mantra, occurring in Kathopanishad and Mundakopanishad. Sri Krishna points out that Brahman **is nothing but the pure consciousness, which is a formless and all pervading entity; which objectifies everything and which itself cannot be objectified by anyone.** It is an unobjectifiable-subject. That consciousness; that witness chaitanyam is Brahman; Satyam, Gyanam, Anantham Brahma.

3.
Brahmana sarvatmakatvam.

Now we will go to the third topic, from verse No.7 to 15 and in this Sri Krishna points out that Brahman alone appears or

manifests in the form of the world. There is no world other than Brahman. Brahman is the only substance. Consciousness is the only basic substance. There is no such thing called matter. And this Brahman, this consciousness alone with different names and forms appears as the material universe. Consciousness plus names and forms is equal to space. Consciousness plus name and form is equal to air. Consciousness plus name and form is fire, akasha, vayu, agni, apaha, prthvi and all the elemental products.

Are

you understanding? So if you think that there is a substance called ornament, it is a delusion; there is no substance called ornament, the substance is only gold; we are wrongly attributing substantiality to ornament. We are wrongly attributing substantiality to the furniture. Furnitures are not there; then what is there; wood; This, the wooden headed fellow does not understand. Clay headed fellow does not understand that the clay is the truth. Wooden headed does not understand that the wood is the truth. Similarly Vedanta says that there is only one substance called Consciousness; the formless Consciousness manifests as the formed materials of the creation. The intangible consciousness manifests as the tangible material universe.

And

here also the whole world is nama rupa, but in this nama rupa also, there are two varieties. One variety of nama rupa is that which manifests the

existence-nature of Brahman. But, that nama rupa, is not able to manifest the chit aspect and therefore that part of the creation exists but it is only inert in nature.

But there is another set of nama rupa, which is able to manifest, not only the existence, the sat nature, but also it is able to manifest the chit or consciousness nature as well. Like the physical body it manifests Brahman's existence as well as consciousness. Here Sat and Chit, both are visible outside. Thus, when you look at this mike it's existence you are able to appreciate; but consciousness, it is not able to manifest.

To give another example, let us say, you heat a piece of metal and a glass of water. The heat principle, the fire principle will pervade the metal, the fire principle will pervade the water as well, when it comes in contact with fire. We know the fire has got two attributes; heat and light; it has got ushnatvam and prakashatvam; the fire pervades the metal also; the fire pervades the water also. But you find, interestingly, the metal, because of the contact with fire, borrows the heat from the fire. Therefore the metal becomes hot; if you have doubt, touch and see. And not only the metal borrows the heat, the metal

becomes bright as well,
shining, with a red-hot glow. Therefore metal manifests
ushnatvam and
prakashatvam of the
fire.

Whereas

water when it comes in contact with fire, it borrows only the
heat part of the fire,
water never becomes bright. It does not borrow the light. Both
are materials;
but one is capable of borrowing only one feature, the other is
capable of
borrowing two features.

Similarly, in the universe, some part will borrow the sat
amsha while another part borrows both the sat and the chit
amsha's. Thus, wherever sat and chit are there; it is called
sentient part of the universe, but wherever sat alone is
manifest, it is called insentient universe. **Thus Brahman is
manifest in the universe in the form of sat in some portions
and in the form of sat and chit in some; and when the chit is
manifest in some portion, it is called the jiva. while when
sat alone is manifest, it is called jagat.** Thus Brahman alone
is in the form of the insentient jagat; Brahman alone is also
in the form of sentient jiva as well. Thus Brahman is
everywhere.

And

Sri Krishna concludes that portion saying when Brahman is
manifest in this
whole creation, just as gold is manifest in all ornaments,
Brahman is also
manifest. If a person misses this Brahman, which is evident
everywhere, that
person must be a very gross and unrefined person. Like looking
at the ornaments
and missing the gold.

It is like looking at the electrical gadgets and missing the electricity. Similarly looking at all human beings, I miss the consciousness in everyone, My capacity to talk is an expression of the consciousness principle and your capacity to hear is an expression of consciousness principle; minus consciousness, I cannot talk and you cannot hear. And if a person misses this consciousness it is a problem. And for a person who has prepared the mind; Brahman is appreciated everywhere. So, this is the third topic: Brahman being chetana-achetana prapancha or sarvatmakatvam.

4.

Brahmana purushottamatvam.

Then

the 4th topic from the 16th to 18th verse is Brahmana purushottamatvam; Brahman being purushottama. And to convey this idea, Sri Krishna divides the whole universe into three parts;
three components.

First

part is manifest matter; the material universe which is manifest; manifest meaning visible to the sense organs.

Second

part is unmanifest matter; that matter which is not sensorily perceptible or tangible. You can call it energy. We will use the word unmanifest matter.

Third

part: And then beyond these two matter and energy, there is the third part, which is the all-pervading consciousness principle, which is a distinct entity;

which alone, we called in Tatva bodha, the original consciousness or OC.

It

is not part of matter; it is not product of matter,

it

is not property of matter, but it is an independent entity.

The first one is

called kshara purusha, the second

one is called akshara purusha and the third

one is called uttama purusha.

And

Sri Krishna says, of these three factors, the third one; consciousness alone is

the greatest principle. It is the highest principle. The word uttama means the greatest.

Why

greatest? Because, matter cannot exist independent of consciousness; whereas, consciousness can exist independent of matter. Consciousness alone lends

existence to the matter. Therefore, Kshara purusha and akshara purusha both are inferior. When I say

matter, it includes the reflected consciousness as well. Even if I do not say,

include it. RC is also included in Kshara purusha. And akshara purusha is also RC.

Just take it that, as matter is inferior, OC the original consciousness is uttamaha purusha. And this uttama purusha alone is reversed and called purushottama.

And

Sri Krishna says that uttama purusha or purushottama is My real and higher nature;

which was called in the 7th chapter, as Para prakrti. The
uttama purusha of the 15th
chapter is the para prakrithi of the 7th chapter. Therefore
Arjuna: real God is
formless consciousness and that God is not located in any one
place. That
formless, intangible consciousness, which is the real God, is
all pervading.
Thus all the forms attributed to God in the religious
scriptures are
temporarily given as a stepping-stone to go to the formless
god. From the form,
you go to the formless. Form is the steppingstone to the
formless one.

Every
person, in the beginning, is not capable of appreciating the
formless God. The attributeless
God, everybody cannot understand. For them you give a support
in the Rama form,
Krishna form, and that is why we have no quarrel with any form
that you choose
as a Ishta devatha; you
can choose any form, but form is only a steppingstone, the
destination is not
form. Destination is the formless. And when you reach the
destination,
formless-Vishnu is identical
with formless Shiva, who is identical with formless Krishna,
who is identical with
formless Rama. Why do you quarrel saying that I am Shaiva; I
am Vaishnava etc.
Religious quarrel is meaningless if religion is understood
properly. That is
why somebody said that we have enough religion for quarrel; we
do not have enough
religion to live harmoniously, because it is not understood.

Thus,
the formless purushottama
is the real Sri Krishna,

So
this is the purushottama topic. A
very important because of which the chapter is called
purushottama yoga.

5.
Brahma Gyanam.

Then
the last topic ends with verses, 19 and 20 and Sri Krishna
talks about Brahma
Gyanam.

O Arjuna, everyone has to attain this Brahma Gyanam to derive
mental strength, so that you can live a life of a grihastha or
you can live a life of sanyasi, without any burden. Therefore
Gyanam is the destination of all; and the benefit of this
Gyanam is that you will attain total fulfillment in life. You
will feel that the life has been a meaningful one. To make the
life meaningful, you have to attain this Gyanam. With this
Gyanam and phalam, the fifth and final topic of the 15th
chapter is over.

Thus
ends the fifteenth chapter named Purushottama Yoga in Srimad-
bhagavadgita which
is the essence of the Upanishads,
which deals with Brahman-knowledge as well as the preparatory
disciplines, and
which is in the form of a dialogue between Sri Krishna and
Arjuna.

Take Away:

And

therefore pleasures and pains are like the two sides of one coin; you can never have one alone; just as a one-sided coin is impossible; mere pleasures also are impossible; mere pain also does not exist.

When in Chennai, Rishikesh seems to be wonderful; while in Rishikesh, Chennai seems to be wonderful. Problem is neither with Rishikesh nor with Chennai, the problem is inside us.

And therefore the solution is not changing the world, because the nature of the world is that it is a mixture of pleasure and pain. Therefore the solution is removing the weakness from the mind by gathering and collecting inner strength

So secluded life is also not better; active life is also not better; problem is neither with activity nor with seclusion; the problem is with the mind; and therefore freedom from samsara is freedom from mental weakness. Therefore moksha is transformation of the mind. Mind alone is the cause of bondage, mind alone is the cause of liberation.

The weak mind is the cause of bondage; strong mind is the cause of liberation.

Reduction of the adharmic activities and the reduction of dharmic materialistic

activities is called vairagya.

Seeking Lord's help so that I will convert choiceless situations into a spiritual ladder or stepping-stone is called sharanagathi.

With Best
Wishes,

Ram Ramaswamy

Baghawad Gita, Class 196: Chapter 15, Verses 15 to 20

Shloka

15:15:

And I am seated in the hearts of all. From Me are memory, knowledge and their loss. I alone am the object to be known through all the Vedas; I am also the originator of the Vedanta, and I Myself am the knower of the Vedas.

Continuing his teachings Swamiji said, with this 15th shloka, which we completed in the last class, Sri Krishna completes the important topic of Brahmana sarvatmakatvam. **Brahman sarvatmakatvam means Brahman alone is in the form of everything. This is the essential teaching of all the upanishads.** In the Mundakopanishad we saw a shloka that says, what is in front is Brahman, what is behind is Brahman, what is on the right, on the left, above and below, everything is

Brahman, just with different names and forms, which causes only a superficial difference. So the world is superficially different, but in essence the whole is Brahman; there is nothing other than Brahman. And Sri Krishna has mentioned this in the 4th chapter; shloka 4.24 also conveys the same idea. Brahman alone is everything. And this topic Sri Krishna started from the 7th verse and he concluded this in the 15th verse, and we should remember that the ultimate discovery is that Sarvatmakam Brahma is nothing but myself. It is not enough that we say Brahman is everything; then the sadhana is incomplete; I should finally say that, "That Brahman I am". Then the statement would be reworded; instead of saying Brahman is everything; we say I am everything. Aham Annam, Aham Annadaha, Aham Slokakrt, Aham eva idagum sarvam. This is called sarvatmabhava and we completed that in the last class.

Now in the following three verses, 16, 17, and 18, Sri Krishna gives the definition of the word purushottama and based on this word alone, the very chapter is called purushottama yoga.

What is purushottama and who is purushottama, Sri Krishna tells us in these three verses.

Shloka

15:16:

15.16 There are these two persons in the world-the mutable and the immutable. The mutable consists of all things; the one existing as Maya is called the immutable.

First I will give the gist of these three verses, so that you will

get a total picture, then understanding these verses becomes easier. To reveal

Purushottama, Sri Krishna divides the whole universe into three portions

or three components or amsa trayam.

The first portion is the visible universe, which is accessible, perceptible to our sense organs. This sensorially visible, tangible universe is one component and this we can call the manifest matter. Manifest matter is this visible universe; is made up of matter, that we know of. Scientifically it has been shown that the world is made up of matter and even scripturally we know that the world is made up of pancha bhutani, akasha, vayu, apaha, prthvi, and all of them are matter, inert-matter principle. Therefore, the first component is manifest matter and Sri Krishna gives it a technical name and calls it Kshara purusha.

Normally,
matter is indicated only by the word prakrti. or referred to as prakrti tatvam,
but this is an exceptional context in which the manifest matter is called kshara purusha.

Then Sri Krishna talks about the second component. When matter is destroyed; what happens to matter? We know scientifically, logically and shastrically that matter cannot be totally destroyed due to the law of conservation of matter and therefore when matter is destroyed, it will get converted into an unmanifest form, you may call it energy form, but it goes to the invisible intangible, unmanifest form and therefore at the time of total destruction of this universe, at the time of pralaya, the matter will continue but not in the form of manifest matter, but it will survive in the form of unmanifest matter and therefore the second component of the universe is matter in unmanifest form. So unmanifest matter, which is also inert in nature, is the second component. Sri Krishna gives it the name of akshara purusha. This is also an exceptionally rare usage because normally, the word akshara purusha is used for Nirgunam Brahma or consciousness. That is the general usage; but in this exceptional context; the unmanifest matter, you may called it energy; is named akshara purusha; it is also called Maya, because in Vedanta, Maya is unmanifest universe,

and that maya tatvam, the unmanifest matter principle, in this context, is called aksharam purusha. So we have manifest matter; unmanifest matter; kshara purusha and akshara purusha.

Consciousness principle, chetana tatvam, is the third component, because according to our scriptures, consciousness is distinct from matter. Remember, consciousness is not a part, product or property of matter. Consciousness is a distinct and independent entity; it is neither a part of matter; nor a property of matter, nor is it a product of matter. Material sciences think that consciousness is a product or phenomenon in matter; Vedanta strongly rejects that view and vedanta says consciousness is independent of matter and this independent consciousness is the third component or part of this universe. And this consciousness principle, Sri Krishna names it Uttama purusha.

Now, if you make a comparative study of these three components, we will see certain important differences among them. The three are: manifest matter, unmanifest matter and consciousness. Of these three, the first two components being matter, both of them are achetana tatvam, inert principle, whereas the third one being consciousness, it is chetana tatvam. The first two, are inert, the third one is sentient. Then the first two principles being matter, or material, it is full of varieties of properties or attributes or qualities. In Sanskrit, we call it guna; therefore the first two components are sagunam in nature, whereas the consciousness according to vedanta is free from all the attributes; hence nirguna tatvam. So one is chetanam, the other is achetanam; one is sagunam and the other is nirgunam.

Then the third difference, both manifest and unmanifest matter is subject to modification and or violent changes. Matter can never remain the same. It is constantly undergoing changes. In fact, manifest and unmanifest matter themselves are inter-convertible.

Manifest matter can be converted into unmanifest matter; unmanifest matter can be converted into manifest matter. In scientific language, we say matter and energy are inter-convertible.

The whole $E=mc^2$, the equation, is only revealing the fact of the inter-convertibility of matter and energy. In fact, at the time of creation, unmanifest matter is getting converted into manifest matter and at the time of pralaya or dissolution, the manifest matter is getting converted into unmanifest matter.

We had seen a parallel idea in the 8th chapter.

Therefore the first two are savikaram, whereas consciousness is nirvikaram. You cannot say that manifest consciousness getting converted is into unmanifest consciousness. You cannot say that because if you talk about the transformation of consciousness into manifest and unmanifest matter, consciousness also will be subject to change, but it is not so. So achetanam, chetanam, sagunam, nirgunam, savikaram, nirvikaram are the qualities.

Then the fourth difference is, the matter principle, both manifest and unmanifest are subject to divisions. They are subject to divisions; it is divisible principle. This body itself can be divided. This carpet can be divided. In fact our

body gets divided; teeth is missing after some years; After some time, hair will disappear; one by one it will disappear; whereas consciousness principle is indivisible. One is savikalpam as matter, savikalpam is divisible; nirvikalpam is consciousness.

And

finally and most importantly, matter does not have an independent existence of its own. It does not have the svatantra satta. Therefore it is called mithya

Therefore kshara purusha and akshara purusha both are mithya whereasuttama purusha, the consciousness principle alone has independent existence and therefore it is called satyam and thereforeuttama purusha alone lends existence to kshara and akshara purusha; Just as the screen lends existence to the movie drama going on; similarly, theuttama purusha lends existence to the kshara, akshara purusha drama going on which is called creation and destruction. Matter manifests, then matter goes into unmanifest form; and this drama, is sustained by the screen calleduttama purush, the chaitanyam.

And therefore of these three components, Sri Krishna says that the third component is the supreme one. Why? Because that is sarva adharam; Vishvadharam gagana sadrsham isuttama purusha.

And having said this much, Sri Krishna adds that theuttama purusha, the consciousness alone, is my real nature; this chaitanya tatvam alone is my real nature and therefore I would like to claim myself not as kshara purusha, I won't claim myself as the akshara purusha also, but I would like to claim myself as Uttama purusha, which is chetana nirguna, nirvikara, nirvikalpa tatvam. And since I am theuttama purusha, whole world knows me as Purushottama.

This
is the saram; the
essence. Now we will go to the verses.

In this cosmos, in this creation; firstly there are two purushas. The third one will be introduced later. First he talks about two purushas, and they are known as; kshara purusha and akshara purusha. Sri Krishna himself defines them as all the things and beings, which are visible matter, the visible material universe. The word 'beings' represent our physical body, and the word 'things' represents all the objects. Both the body as well as the objects, comes under visible matter.

Remember the body also comes under matter principle, because the
body is made up of iron, sodium, carbon, nickel, cobalt, etc.
You will know it
when there is deficiency.

It is made of all those things; and therefore, sarvani bhutani, the entire visible matter is kshara purusha and kutastha, the unmanifest matter.

In this context, the word kutastha means
unmanifest matter or maya tatvam. And since this maya is
relatively eternal, it
is kutastha. kutastha means relatively eternal.

Kutastha, the unmanifest matter, is also called akshara purusha. So in this shloka He says; manifest matter is kshara purusha; and unmanifest matter is akshara purusha. After that:

Shloka 15:17:

**15.17 But different is the supreme Person who
is spoken of as the transcendental Self, who, permeating the
three worlds, upholds
(them), and is the imperishable God.**

Anyaha: means there is a different principle, a third principle, other than kshara and akshara purusha. Other than the manifest and unmanifest matter, there is a principle, which is called chaitanyam. Since we used the word consciousness, we have to supply anyaha that means the chetana tatvam.

And what is the chetana tatvam? Uttama purusha is the third component of this creation. And what is its nature? The uttama purusha or chaitanyam is nirgunam, nirvikaram, nirvikalpam and satyam. That satyam must be remembered very well.

Even though we have enumerated three tatvams, kshara, akshara and uttama, still we say advaitam because two of them are mithya; mithya means unreal; and therefore, those two cannot be counted. Satyam is only one. And therefore it is uttama purusha that is the satya tatvam.

And this uttama purusha, the chaitanyam, is known as paramatmetyudartaha. In all the upanishads, this consciousness principle is called paramatma.

What is the function of this uttama purusha? We know the functions of manifest and unmanifest matter, because all the sciences are dealing with matter and energy. And all the advancements are in the field of matter and energy.

Sri Krishna says: This uttama purusha is pervades (pervades, penetrates, inheres) all the three universes; all the three worlds. And here the word loka trayam represents kshara

and akshara purusha.

What does the *uttama purusha* do? *Bibarthi*, means sustains; supports, and lends existence; exactly like gold pervades all the ornaments and lends existence. Wood pervades all the furniture and lends existence. Water pervades all the waves and lends existence. Minus gold, no ornaments. Minus wood, no furniture; minus water, no wave; minus *uttama purusha*, there can be neither *kshara purusha* nor *akshara purusha*. No matter or energy is possible without consciousness principle. Consciousness is the substance behind both matter and energy. Even though the consciousness pervades the changing matter, consciousness itself does not undergo any change. In the movie, the characters may move, the vehicles may run, but the screen does not run. In fact, in the presence of the stationary screen alone, all the movements are possible. **Similarly in the presence of the motionless consciousness alone, all the changes of the universe are possible. That anchor of the universe is consciousness.**

Therefore

avyayaha; *avyayaha*

means

changeless it also means *Ishvara*.

Ishvara means this

consciousness, even though it pervades the changing matter, the consciousness

is not affected by, not tormented by, whatever happens in the material

universe. The body may be born; it may grow old, and it may die at the

individual level; upheavals may take place in the cosmos; there may be atomic

explosions; whatever happens to matter, consciousness is unaffected;

Therefore

it is called master; *Ishvaraha* means master of

matter; not the slave of matter. Consciousness is not a slave of matter; that means whatever happens to matter, consciousness is asangaha.

All the navagrahas may affect the body; Navagrahas cannot affect the chaitanya atma tatvam. Therefore, Consciousness is the real God or Ishvaraha.

Shloka 15.18:

15.18 Since I am transcendental to the mutable and above even the immutable, hence I am well known in the world and in the Vedas as the supreme Person.

This third component, viz., the consciousness principle is ksharam. Consciousness is superior to manifest matter. Consciousness is superior to even unmanifest matter. It is superior to even all forms of energy. That is why **we should remember that consciousness is not a form of energy.**

Consciousness

is a principle, distinct from and superior to all forms of energy, because energy is only unmanifest matter. Therefore Sri Krishna says consciousness is superior to manifest matter and unmanifest matter.

And
in Sanskrit, the word *uttama* means superior most.

Being
the superior most, the consciousness, is known as *uttama purush*, and if you reverse it, it is *Purushottama*.

The consciousness is well known as *Purushottama*, both in the world of people as well as in the scriptures.

Here

Sri Krishna does a small mischief, instead of saying Consciousness is superior, Sri Krishna quietly identifies with that consciousness, claiming it as His real nature. And therefore Arjuna, that consciousness is myself. Do not look at my body. My body is kshara purusha. I am the consciousness principle behind the Sri Krishna shariram and therefore that is My real nature and therefore I would say I am the Uttama purushaha. And therefore I am called purushottamaha.

Therefore

Sri Krishna says: Aham That is myself, instead of the word chaitanyam. Sri Krishna is purushottama.

We are referring to the nirguna Sri Krishna, who is chaitanya svarupa. And therefore, I am Purushottama.

So with this, Sri Krishna concludes the definition of the word Purushottama. And because of this reason alone, this chapter is called Purushottama yoga and now Sri Krishna says the aim of every spiritual seeker is the knowledge of Purushottama.

Shloka 15.19:

15.19 O scion of the Bharata dynasty, he who, being free from delusion, knows Me the supreme Person thus, he is all-knowing and adores Me with his whole being.

So here the Lord says all the intelligent people of the world will not go after kshara purusha; they will not go after akshara purusha, they will

go after uttama purusha; purushottama, the nirgunam brahma. Whereas deluded people alone will be materialistic people. What do you mean by materialistic people? The one's going after manifest matter or unmanifest matter; are the deluded people, whereas a viveki, a sadhana chatushtaya sampanna will go after uttama purusha, or Purushottama, by following karma, upasana and Gyana yoga.

Ultimately they will come to know purushottama; the nirguna, nirvikara, nirvikalpa, chetana, brahma tatvam. So intelligent people who know the purushottama, they are called the omniscient ones, because by knowing Brahman, they have known everything because Brahman alone is everything. And therefore, knowing Brahman is knowing everything. And thereafter he will continue to worship me, but his worship will be of a higher order. So Sri Krishna says such a Gyani will worship me in totality; wholeheartedly and fully.

And what do you mean by wholeheartedly or fully worshipping? Shankaracharya says the worship will be in the form of the knowledge that that purushottama is none other than "I", the atma chaitanyam. It is the all-pervading consciousness residing within my body-mind complex. And therefore, Gyani worships in the form of advaita bhakti. So sarva bhavena means advaita bhavena, abheda bhavena.

And in the 7th chapter, Sri Krishna talked about four layers of bhakti: artha bhakti, artharthi bhakti, jignasu bhakti and Gyani bhakti; and there Sri Krishna says Gyani bhakti is the highest bhakti and that is advaita bhakti.

Sri Krishna now concludes:

Shloka

15.20:

**15.20 O sinless one, this most secret
scripture has thus been uttered by Me. Understanding this, one
becomes wise and
has his duties fulfilled, O scion of the Bharata dynasty.**

This teaching about sarvatmakam brahma, this teaching about purushottama, both are one and same; sarvakatma brahma, or purushottama, are same. This teaching about Brahman or purushottama, is the greatest secret that is not easily available. You may go all over the world, there may be so many universities giving varieties of courses and there may be additions of newer and newer courses, but all those courses will be dealing with either kshara purusha or akshara purusha. All the researches in the world happening are dealing with kshara or akshara; all objective sciences are material sciences, all the material sciences are kshara, akshara purusha vidya, and Mundaka upanishad calls them, apara vidya, they are all inferior sciences; whereas para vidya is that which is the study of purushottama, the nirguna chaitanyam. In fact some of the scientists claim that the material sciences can never study consciousness.

Therefore, that rarely available knowledge, O Arjuna, I have told you. And why did I choose you for the teaching? Firstly, because you asked, that is important; and secondly you deserved the teaching as well as you are anagha or pure minded. Agam means papam, anagha means papa rahithaha or shuddha purusha. Since you are a pure one, I choose to give you this teaching.

May you receive this teaching and assimilate this teaching;
and
how should you assimilate it, by practising that uttama
purusha, I am. I am neither
the body, which is the kshara purusha, nor the mind, which is
also kshara purusha,
nor even the karana shariram, which is akshara purusha. I am
the Turiyam of
Mandukya Upanishad, which is the Uttama purushaha. May you
become buddhiman.
May you become a wise person.

Then you will ask the fundamental question what will I get out
of it? Sri Krishna says, there is a practical benefit that
this knowledge alone will give fulfillment in life. Krita
krithyaha bhava. Nothing else will give you fulfillment; even
if it gives fulfillment, it is a fake and temporary
fulfillment. Sooner or later, you are again ready for next
thing. Therefore the journey of fulfillment ends only when
you get this wisdom.

Thus
ends the fifteenth chapter named purushottama yoga in Srimad-
bhagavad Gita which
is the essence of the upanishads,
which deals with Brahman-knowledge as well as the preparatory
disciplines, and
which is in the form of a dialogue between Lord Sri Krishna
and Arjuna.

Take Away:

We
should remember that consciousness is not a form of energy.
Consciousness is a
principle, distinct from, and superior to, all forms of
energy, because energy
is only unmanifest matter.

Brahman sarvatmakatvam

means Brahman alone is in the form of everything. This is the essential teaching of all the upanishads.

Mandukya

Upanishad, the last chapter, shloka # 79, says that the benefit of this

knowledge is that one will not develop Raga and Dvesha towards material world.

He will not run after material objects. (not from Gita).

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita, Class 195: Chapter 15, Verses 12 to 15

Shloka

15:12:

**15.12 That light in the sun which illumines
the whole world, that which is in the moon, and that which is
in fire, -know
that light to be Mine.**

Continuing his teachings

Swamiji said, after

defining Brahman in the 6th verse of this chapter, Sri Krishna establishes in the

later verses, that Brahman alone is in the form of everything.
And in Sanskrit,
this is called sarvatmakatvam
and here Sri Krishna talks as one with Brahman; He says: I
alone am appearing
as everything.

I
am everything. He has already talked about this in the
seventh, ninth, tenth,
and eleventh chapters. In the fact the very vishvarupa
darshanam
is revealing this fact that Bhagavan is everything and that
sarvatmakatvam is briefly dealt with in
these verses and for this purpose, the whole universe is
divided into two, the
sentient, the living beings, and the insentient objects of the
creation. Sri Krishna
says that I alone appear in the form of chetana jiva, I alone
appear
in the form of the achetana
jagat also. Of these we have seen the first part, from verse
No.7 to verse
No.11. In the first part he says, I alone am in the form of
the chetana jiva. We have
entered into the second part, from verse no.12, which I
introduced in the last
class. And this part is I, the Brahman alone, am in the form
of achetana jagat
also. So from the 12th verse, up to the 15th verse, Brahman or
Bhagavan is everything.

And in this context, Sri Krishna does not give the logic
behind this conclusion because the logic has already been
given in the previous chapters. Why do we say that Bhagavan is
everything? Bhagavan being the cause of everything, Bhagavan
alone has to be everything. Remember the example, gold is the

cause of all ornaments and therefore gold alone is in the form of all the ornaments. So cause of the ornaments means, it is in the form of ornaments, because there are no ornaments other than gold. Wood is the cause of the furniture, means wood alone is in the form of furniture; there is no furniture separate from wood.

Generalizing, cause alone is in the form of all the effect; extending that, Brahman or Bhagavan being the cause of everything, Brahman or Bhagavan alone is in the form of everything. In short, there is no creation different or separate from Ishvara and this is the uniqueness of the vedic teaching, because that is why, we worship the Lord in any form and every form. We worship animals as God; we worship human beings as God; we worship trees as God; we worship rivers as God; we worship even the five elements as God; the reason is these do not exist separate from Bhagavan or Brahman. And therefore Bhagavan is in the form of everything. And therefore Sri Krishna has to say, I am the table, I am the chair, I am the pen, I am the book, I am you, I am he, I am mike; if Sri Krishna has to enumerate everything in the creation, the 15th chapter will not end at all.

And therefore Sri Krishna wants to take a few important things in the creation and he points out they are my own manifestation. Just a few samples are taken to point out that Bhagavan is in the form of them and from that you can extend to everything else also. And what are those few samples Bhagavan takes? They are the fundamental natural forces that we experience all the time, which we have not created, but they are very much part of this creation. Without these natural power or forces or energy, we cannot think of the creation or its survival. What are the natural forces that Sri Krishna takes up? He takes three of them. One is surya Shakti, The solar energy. The solar power called surya Shakti and the second one is the lunar power, the chandra Shakti. Sri Krishna uses the word tejaha instead of Shakti; therefore surya teja,

chandra teja, teja is Shakti, energy, power and the third one is Agni Shakti and Agni teja. The power of the fire. So these are the three natural and very important forces or energy; the more you study their glory, the more you admire. The scientists have been studying the sun for years, decades, for centuries and they are still studying; still they have not completed the glory of the Sun.

Sri Krishna enumerates them first and says I am in the form of Surya Shakti and I am in the form of chandra shakti and I am in the form of agni shakti. That is said in the 12th verse, which we read in the last class.

And

even those people who feel that all other sources of energy will be exhausted;

they think that ultimately we have to tap the solar energy only. And

especially, we the people in the tropical country, we have got solar battery,

solar cells; so many things are solar based.

Sri

Krishna says that energy belongs to me; the energy located in the sun, which illumines

the entire universe;

So

he says; akhilam

jagat

bhasayate; meaning

the energy of the sun never ends.

And

yat chandramasi; that energy, which obtains in the moon, the moonlight or the

lunar energy, of course it is borrowed from the sun.

The

original sunlight is getting reflected in the moon; that reflection itself is so powerful that on a full purnami day, you can even read a book.

And what is the third one, it is the energy which is stored in agni; agni means the fire principle, agni shakti, all these three powers belong to me.

That is why in the vedic discipline, the day begins with the worship of the sun. And all the prayers are surya prayers.

So this Sun alone sustains the living beings. Sun alone sustains the earth.

The brilliant light and energy and lot of nutrients like vitamin D, etc are there due to the sun. Our skin requires sunlight. And even our sleep and waking is connected to sunlight; And that is why they say, do not take heavy meal in the night, because, everything slows down including digestive power. So the more you study the Sun, the more its glory is. Therefore morning begins with the Surya Namaskara and on most pauranami days, we have got some festival or the other; every month you see pauranami is special for us, because we worship the moonlight. And then of course Agni worship is fundamental to vedic religion.

Do not take powers of Surya, Chandra and Agni for granted.

In the following verses, Sri Krishna is going to talk about the glory of each shakti. What is the contribution of sun light? What is the contribution of moonlight? He is going to explain in the following verses. We will read.

Shloka 15:13:

And entering the earth I sustain the beings through (My) power; and nourish all the plants by becoming Soma [According to S. and most other translators, Soma means the moon.-Tr.] which is of the nature of sap.

The first line talks about the contribution of the surya shakti, which is a blessing from the Lord. So Sri Krishna says: regularly the solar energy, through the rays of the Sun, penetrate or enter on to the surface of the earth;

It pervades all the directions and blesses all the jiva rashis with ojas or prana shakti.

Having entered the earth, the sun rays or the solar light penetrates into every being, that is why we are asked to get up before sun rise and we are supposed to expose ourselves to the morning sunlight and therefore they go to the rivers for bath.

We are all exposing our body to the solar energy; which is called pranic energy. And that is why the pranic healers talk about drawing

energy from the
Sun and handing over to our prana maya kosha.

The entire pranamaya kosha is sustained by
the Sun. And therefore, all the living beings, I sustain. Sri
Krishna says: I
sustain through the solar energy, by blessing the living
beings with ojas,
or prana Shakti or pranic energy or vital force.
And this is supposed to be responsible for the health of the
annamaya kosha. And
it is also responsible for the health of manomaya kosha.

directly pranamaya kosha; indirectly
annamaya and manomaya; **That is why, one of the
most powerful daily prayers is aditya hridayam. If you do not
know it, learn
it; and daily chant it in the morning; it will take care of
the annamaya kosha
health;**

pranamaya
kosha health; manomaya kosha health, and vignana
maya kosha health, those who do not know
gayathri mantra, those who do not chant gayathri, they can
replace their
sandhya vandhanam with Aditya Hridya, because it is invoking
aditya Shakti.

Then what is the contribution of the soma Shakti? or Moon
energy. He says: I myself become the moonlight or lunar
energy and what type of moonlight it is? It is a light which
is full of the plant nutrient; according to shastra, the
moonlight has got lot of energy or nutrition, which is
directly given to the plant kingdom. So here rasa means the
sap of the plants, the nutrient power for the plant is here
called rasa and I become that. And through that, I nourish all
the plants. **So through Surya Shakti I nourish the human**

beings; through Chandra Shakti, I nourish the plant kingdom; i.e. why they say, some of the farmers, they expose the seeds to the moonlight; they say it is very good, to expose the seeds to the moonlight; before sowing them; it will draw energy from the moon. So I am chandra teja. Then what is left out; it is agni teja.

Shloka

15:14:

Taking the form of Vaisvanara and residing in the bodies of creatures, I, in association with Prana and Apana, digest the four kinds of food.

So in this verse, the agni shakti or agni tejas or power is talked about. In the shastra, agni tatvam is divided into two types; one is called bhahya agni, the external fire principle; which is the popular one; and the shastra says there is another internal fire principle; which is within our stomach, which is called anthara agni; the internal fire; this anthara agnihi, is known by different names. It is called jataragni; jataram means stomach; jataram, means within the stomach; so jataragni, the fire within the stomach; And, it is also known by another name, vaishvanara agni and this fire is called the digestive fire, which cooks the eaten food, the second time; before the body assimilates the food, the food should go through two types of cooking; one is the external cooking; another is the internal cooking; and in each cooking; the food gets transformed. Initially you gather the food in the form of vegetables; grains, cereals etc. and you do not directly eat the grains; normally we do not eat directly, and vegetables also generally we do not eat directly unless you are a naturopath and all the time living on salads only. Cooking is banned for them. Eat with the skin is their motto. Skin has got more nutrients than the original fruit. There are some who eat the skin and leave the fruit.

The first transformation takes place in the external cooking; where the vegetables are converted into variety of foods, so that we have the taste; we have to do lot of 'dressing' so that it becomes eatable.

First conversion is make it edible, tasty for the tongue. and once you have eaten all the varieties of vegetables, it goes inside. but remember, idlis and dosas, cannot be directly taken; a second cooking has to take place, wherein the eaten food items have to go through second transformation. And after that alone the body can absorb; and this is done by the digestive fire; vaishvanara agni. In science they are called digestive juices, the enzymes and acids, and we have lot of acids and enzymes.

That is why if you do not feed the body, the acid begins to eat your own stomach, which is called ulcer.

Therefore you have to feed the internal fire, which cooks the food a second time.

And once the second time cooking takes place, all the idlis and dosas, have been converted into carbohydrates, fats, proteins, minerals; all these conversion takes place and the body absorbs this converted food alone. So first conversion is called cooking outside; the second cooking or conversion is inside; first cooking is done by bahya agnihi, the second cooking is done by anathara agnihi; vaishvanara agni.

And Sri Krishna says, that cooking power belongs to me alone, which is otherwise called samana prana; the digestive power is Bhagavan's power and that is why, before we eat the food, we worship Bhagavan and consider the food as an offering to the

Lord; the Lord who is in your stomach. And what type of Lord he is? vaishvanara agni; and that is why, that offering is also called another form of agni hotram. According to Chandogya upanishad, eating itself is a form of agni hotra ritual called pranagni hotram.

Therefore Sri Krishna says I am that power.

In Brihadarnya upanishad, there is a special upasana upon vaishvanara agni; you meditate upon your hunger, or digestive power as the Lord. Have you heard of Hunger upasana anywhere? And how do you detect your hunger. The Upanishad says, when you are hungry within the stomach, you hear of varieties of noises; so that noise represents the digestive power, the hunger that is asking for food, and therefore meditate upon the sound as Bhagavan.

So Sri Krishna reminds us of that; he says; I myself am in the form of anthara agni Shakti and the bahya agni Shakti as well.

Sri Krishna does not talk about here that we can supply; here he talks about only the internal digestive fire. And where do I reside?

I reside in the body of every pranani.

What is my job? I cook all forms of foods that are offered inside; in this second cooking; converting the food into the respective nutrients called carbohydrates; fats, etc. So I, digest the food, assimilate the food; What type of food;

There are four types of food; which a human being consumes; what

is the chaturvidham annam?

They say all the food consumed all the living beings can be classified into four types, based on the mode of consumption; not-based on the type of food, not like Gujarati food, Tamil food, etc. etc.;

Here we classify the food based on the type of consumption, method that we used to eat; and accordingly we use four types; they are called bhakshyam, bhojyam, lehyam and chokshiyam; these are the four types of eating. What are those four:

bhakshyam means, those types of food which are masticated, which you bite and masticate and swallow

Second type is bhojyam; those types of food, which you directly swallow; liquid type of food, like milk or soup or coffee or tea, which are directly swallowed. You do not require to masticulate them.

The third one is called lehyam; lehyam means that which has to be licked and consumed; You cannot directly pour into the mouth; like honey, honey you should not directly pour, it is viscous liquid, if you directly take, one could even be dead; it has to be licked; or lehyam.

The fourth one is chokshiyam, which has to be sucked inside, like the sugar cane, etc., or modern day

example is the way
you consume the soft drinks with a straw.

So
bhakshyam, bhojyam, lehyam and chokshiyam; these are the
only four types of eating; intravenous feeding, nasal feeding
are all irregular
and exceptions. Sri Krishna says all these types of foods, I
cook or I digest
in the form of digestive fire and naturally, the question is
how the external
fire is fanned; a normal fire is kindled by fanning.

So if the external fire is kindled by fanning; the question
comes
how is the digestive fire kindled; Sri Krishna says that is
also done by
fanning; You require another type of fanning; prana,
apana,
breathing in, and breathing out is the fanning of the
digestive fire; and
therefore, Whenever you do extra activity; breathing becomes
faster, and when
breathing becomes fast internal fire is kindled and the
vaishvanara
agni becomes big, when vaishvanara agni is kindled, you
feel hunger, therefore you eat more.

When the breathing slows down, hunger slows down; and
breathing increases; hunger increases; from that it is clear,
breathing is the fanning of the digestive fire; therefore Sri
Krishna says, prana, apana, prana means breathing out, or
exhalation; and apana here means breathing in, inhalation,
supported by, activated by the breathing, I, in the form of
vaishvanara agni, digest the food; and that is the agni
shakti. And therefore, O Arjuna appreciate me in the creation;
in the form of surya shakti, chandra shakti, and agni shakti.
And therefore I am everything. And now Sri Krishna concludes

that topic.

Shloka

15:15:

And I am seated in the hearts of all. From Me are memory, knowledge and their loss. I alone am the object to be known through all the Vedas; I am also the originator of the Vedanta, and I Myself am the knower of the Vedas.

So here concludes the topic, pointing out that I am everything; I am in everything; he says, sarvasya hrdis aham sannivishta. **O Arjuna, I, the paramatma, reside in the heart of everyone. So everybody is like a temple; the heart represents the mind, the mind represents the sanctum or garbhagriham; and in that mind, I, the paramatma, am present as the jivatma; witnessing every thought occurring in the mind.** Therefore, Hrdis sakshi chaitanya rupa; in the form of the very consciousness, I am in every living being; And mattah; because of me, the consciousness alone, all the functions of the body are going on and all the mental faculties are alive. What are some of the faculties; Gyanam means the capacity to learn, learning faculty; is alive because of me. Then smrtir, learning should be followed by remembering; remembering faculty is because of me.

And some people may say, I do not have remembering faculty, I have got forgetting faculty. Remember, we think forgetting is a curse, remember, forgetfulness is also important, we go through lot of painful experiences in life, in due course we have to forget; imagine if you remember all the painful experiences, you will be terrible; and that is why we say time is a healer;

because in time, we forget those things. So remembering is an important faculty. Forgetfulness is also an important faculty.

Sri Krishna says what is to be remembered and what is to be forgotten; both faculties are a blessing; and both of them are my glory alone. And one commentator (name not given) gives a special meaning to these words.

He says Gyanam refers to the waking state; because in the waking state we are gathering fresh experiences. Smrti represents the dream state; because in dream, we do not gather anything new, only what is already registered that is projected again; therefore smrtir indicates svapna avastha.

And apohanam means forgetfulness and forgetfulness represents sushupti

Avastha, as in sleep, we forget everything. Therefore Gyanam, jagrath, smrtir, svapna, apohanam, sushupti, all these three avasthas are because of me alone. So I am in everyone, responsible for their experiences in all the three states. And not only that; sarvai vedaiha aham eva vedhya; I am the subject matter of all the scriptures; because scriptures are dealing with the Lord alone, the veda purva bhaga is dealing with Saguna Ishvara; Veda antha bhaga is dealing with Nirguna Ishvara. In short the entire veda is dealing with Ishvara alone. Therefore, he says, through all the four vedas, I am the one to be known. And vedantakrt aham; and I am the one who is the initiator of the vedantic tradition; vedantic tradition includes the vedas and the entire vedic tradition; so, therefore, what is known through the veda, I am, and the vedas themselves are nothing but my creation; or myself

Then

what about the students of the vedic teaching; he says the students are also myself; so vedavit; the students; the knower of veda.

So the knower I am; the known I am; the means of knowledge, I am; pramata, pramanam, prameyam, the entire triputi I am. Therefore I am everything.

So

with this Krishna concludes the second topic that I am in the form of the insentient world too. Previously he said I am in the form of the sentient living beings also; therefore, chetana-achetana prapancha aham asmi. This is called sarvatmakatvam.

Take Away:

So

the knower I am; the known I am; the means of knowledge, I am; pramata, pramanam, prameyam, the entire triputi I am. Therefore I am everything.

I, the paramatma, reside in the heart of everyone. So everybody is like a temple; the heart represents

the mind, the mind represents the sanctum or garbha griham; and in

that mind, I, the paramatma, am present as the jivatma; witnessing every thought occurring in the mind.

One of the most powerful daily prayers is aditya hridayam. If you

do not know it, learn it; and daily chant it in the morning;

Baghawad Gita, Class 194:

Chapter 15, Verses 7 to 12

Shloka # 15.8:

5.8 When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from their receptacles.

Continuing his teachings Swamiji said in the first six verses of the 15th chapter, Sri Krishna talked about samsara and also the means of crossing the ocean of samsara; otherwise called moksha and he defined moksha as merging into Brahman; that brahman which happens to be the very root and base of the creation. Brahma aikya prapthi or merger into Brahman is not a physical event, it is only dropping the notion, that I, the Jivatman, am away from the Brahman. Dropping the notion, which is purely a cognitive or intellectual event, is called moksha, that is why Vedanta Gyanam and moksha are treated synonymously, because Moksha is dropping the notion or wrong notion and any wrong notion is removed by right notion (we cannot say that) or by right knowledge. And Sri Krishna gave the definition of Brahman in the 6th important verse, which is based on the well-known upanishadic mantra: na tatra suryo bhati na chandratarakam, which essentially means that Brahman is the all-pervading consciousness.

Chaitanya

svarupam Brahman is

one which can objectify everything but which itself can never be objectified by

any means; it is the unobjectifiable subject, unobserverable observer; chaitanya

svarupam brahma.

And having defined Brahman in the sixth verse, from the seventh verse onwards, Sri Krishna introduced two important topics to show that Brahman alone appears in the form of everything. Just as God alone appears as varieties of ornaments, wood alone appears as different kinds of furniture or waker alone appears in the form of the dream universe; similarly, Brahman alone appears in the form of the universe. This is called sarvatmakatvam; Sarvatmakatvam means Brahman is everything. For the sake of convenience, the entire universe is divided into two parts; one is the chetana Jivas, the sentient living beings, and the other achetana prapancha, the insentient objects. So the creation is chetanam plus achetanam, the sentient Jiva plus the insentient jagat and in these verses Sri Krishna points out Brahman alone appears in the form of jiva also; Brahman alone appears in the form of jagat also. Jiva api brahmaiva, jagat api brahmaiva, sarvam brahma mayam jagat; which is beautifully revealed in all the upanishads, especially in the well-known Mundaka Upanishad Mantra, II.11.

Whether

you experience a sentient living and you are experiencing an insentient object,
everything is Brahman alone and of this from verse No.7 up to 11, Sri Krishna says
Brahman alone is in the form of Jiva.

This

is from verse No.7 to 11. Then from verse no.12 to 15, Sri Krishna says Brahman
alone is in the form of the inert universe also. Of this we are now seeing the
first part. Brahman alone is in the form of jeeva. And in this particular portion,
as I said in the last class, Sri Krishna is referring to himself as Brahman and
therefore the Brahman is replaced by the word I, in the first

person singular; therefore
whenever we hear the word aham, or I, we should replace it by
the word Brahman.
Therefore Sri Krishna said,

Shloka 15.7 &

15.8:

**15.7 It is verily a part of Mine which,
becoming the eternal individual soul in the region of living
beings, draws (to
itself) the organs which have the mind as their sixth, and
which abide in
Nature.**

**15.8 When the master leaves it and even when
he assumes a body, he departs taking these, as wind (carries
away) odours from
their receptacles.**

I, the original all-pervading Consciousness, alone am present in every living being as the reflected consciousness; the chidabhasa chaitanyam obtaining in the mind. And this chidabhasa alone makes the body sentient and alive. Just as the pervading electricity alone makes the filament bright and the brightness of the light only makes the filament bright, appreciating the light, my mind has to appreciate the invisible electricity which is expressing as the light in the bulb; as the motion in the fan, as the magnifying power in the mike, as the heat in the ironing machine. So different expressions I experience, they are blessings of the one invisible electricity. Similarly, all our physical bodies are like bulbs, very fragile; and our subtle body, the sukshma shariram is like the filament; and atma or Brahman is like the electricity; or Brahman is comparable to electricity. Bulb is visible, filament is visible, and electricity is invisible. Similarly body is visible, mind is partially visible, whereas Consciousness is invisible. But the presence of electricity can

be discerned through the functions of the bulb, fan, mike, radio, television, etc. Similarly, if all of us are alive and sentient, as Taittiriya upanishad says: If our breath is going out and coming in; all these are because of the chidabhasa obtaining within and chidabhasa itself is possible because of the original chit. And therefore Sri Krishna says every function of every organ reveals the presence of Brahman. And this is said beautifully in Kenopanishad as: Prana is prana because of the presence of consciousness; Eye is an eye because of the presence of consciousness and Ear is ear because of it. And this chidabhasa alone leaves the physical body at the time of death; after which alone the body which is so sacred, which is so divine, which is very much decorated bathed and shampooed and painted and lipsticked and all those things we do because it is alive; but the moment that chidabhasa quits; chit quits (be careful) the moment reflected consciousness leaves along with the reflecting medium; the mind is the reflecting medium, the mind leaves the body, the chidabhasa leaves the body and the sacred body has become an impure corpse.

It has become asoucham and the sooner it is disposed the better it is. What makes the difference between the dead body and live body? The scientists, the doctors; can only say that the functions have stopped but they can never say what was responsible for this function and what has left the body, they do not know. They cannot understand what is life, they cannot understand what is death. All others they know. What all others? What others, when there is only two. When the chidabasa leaves, it takes the all the pancha Gyaendriyani, pancha karmendriyani, and goes to another body, and starts its new business in a small shop.

And when this Jiva leaves this body, and shariram takes another body; we make such a big fuss about this change. And the rent is karma. Punyapapam prarabhda is the rent and when that is gone; it goes to another body; how does it go; along

with a huge lorry of all the things. And he gave the example, just as the invisible wind carries the fragrance from the visible flower; the invisible chidabhasa carries the fragrance of life.

What

is the fragrance of life? Not powder and snow. The fragrance of body, is the very life in the visible body; it goes to another set up. What does it do there?

Again

start the old business of LKG, UKG, college, get married, get children, get grand children, then what? Pop off; then what; and again go to another place, it will go on like that.

Shloka 15.9:

15.9 This one enjoys the objects by presiding over the ear, eyes, skin and tongue as also the nose and the mind.

So

this invisible chidabhasa,
the reflected consciousness carries the entire sukshma shariram and
sukshma shariram includes all
the organs, pancha Gyanendriyani,
pancha karmendriyani panchca prana, manah, buddhi; and
all the sense organs. Sense organs means not the eye ball. It does not carry
the eye ball; but behind the eye ball, the perceptive power is there; which is
carried with the sense organ, that is taken.

When a new body comes, and there also only if the next body is a human body, where all the five sense organs can be used, if

it is a tree body, the tree does not have five sense organs; so the tree has only the skin; the other four sense organs are not utilized. So therefore this sukshma shariram of the tree has got all the sense organs but they do not have the physical medium for utilization.

Here, Sri Krishna assumes, the Jiva goes to another human body and in that human body, the chakshur indriyam is placed in the chakshur golakam; the srothram indriyam, the invisible part, is placed on the srothra golakam, which is called the physical part; **indriyam is the invisible part, golakam is the visible part.**

Similarly,
the srothra, tvak, chakshu,
rasana, all of them are placed in the respective slots that is said here. srothram,
ear, chakshu, the eye,
sparshanam, the skin,
invisible organ of touch, rasanam, the invisible organ of taste, grahnam, the organ
of smell, all of them are placed in the respective golakas and also adishtaya mana. All
the sense organs have to be backed by the mind and therefore the mind also must
be located appropriately and according to the shastra,
hrdyam is the location of the mind; not the brain. According to shastra,
hrdyam is the golakam for the indriyam called mind. Which hradyam? The physical
heart is golakam. The physical heart is the golakam, because golakam should be
visible Golakam must be the tangible part of the body, the tangible physical
heart is the golakam; mind is the indriyam; which is located there.

Adhishtaya means resorting to all these six organs, pancha

Gyanendriyani and plus one anthakaranam, resorting to all of them. What does the Jiva do; start experiencing the new environment. If the parents are wonderful parents, the child would have a gala time. If the parents are terrible, the child would have only misery; poor innocent child, has harsh experiences right from the birth itself and what determines the type of experience? It is not child's freewill, child was not consulted as to who should the parents; spouse can be chosen by svayamvaram; parents cannot be chosen, you are already born with parents; therefore what determines the innocent child's life? It is determined by the purva janma karma. If it is punya karma; wonderful mom, wonderful dad, wonderful siblings, wonderful neighbour, wonderful place; if karma's are not good, we are hearing lot of child abuse and all, and child cannot even protest; Now only some methods are suggested; child has to silently suffer. All because of purva janma punya and papa.

And remember all these are possible; the experience of pleasures or pain; both are possible because of the chidabhasa alone; A dead body cannot experience pleasure; nor can it experience pain. Therefore experience reveals the presence of life, which is chidabhasa. Which reveals the presence of Brahman, which is the chit, the all-pervading consciousness.

And therefore Sri Krishna says; every moment of life reveals Brahman, for a discerning mind. Every moment of life reveals Brahman. Just as every letter you read in your book, reveals the presence of the light all over; the presence of light is not revealed at a particular moment, every letter you read is because of the presence of light. Similarly every word I speak and every word you listen is because of Brahman. And a person asks for the proof of Brahman. It is like when mother asked her son to ask neighbor's house to see if they had power or not. And the child was an obedient child; the child enters the neighbors house and sees the fan is on; the light is there; TV is running; Yet he tells them: My mother asked me to check up

with you whether there is current in your house. A child can do that but if a grown up person asks, you will laugh. Similarly an immature person can ask for a proof of God; but for a mature person, the very question is a meaningless and ridiculous question. That is stated in the next verse.

Shloka 15.10:

15.10 Persons who are diversely deluded do not see it even when it is leaving or residing (in this body), or experiencing, or in association with the alities. Those with the eye of knowledge see.

So while the previous verses were preparatory verses, this is the crucial verse.

So here alone Sri Krishna says, for a discerning mind, Brahman is recognizable

in every activity of the individual, in every function of the Jiva. Just as the

invisible electricity is discerned in every function of the electrical gadgets,

in every function of the Jiva,

Brahman is discerned. Of course, directly discern the function from the

functions, we discern the chidabhasa; reflected consciousness; and from the reflected consciousness;

we discern the original Consciousness, because we know that the original

consciousness alone appears as the reflected consciousness.

When you want to apply kumkumam or chandanam or vibhuthi,

you see the mirror and you see the face upon the mirror in front of you, and

when you want to apply, you see the mirror but

apply the tilakam, where; on your face, and not on the mirror, because you know

that there is no difference between that face and this face.

What you see is
that face, but what you discern or recognize
is this face. And if you find a black dot on your face, but
you wipe here. What
does it mean? Seeing the abhasa
mukham, you
discern the original mukham. Similarly, I experience
the abhasa chaitanyam, every moment, I understand the original
consciousness
and therefore Sri Krishna says mature people appreciate God in
every breadth.

Gyanachakshu means people who have the eye of discernment,
because it is not the physical eye that sees the electricity.
Physical eye sees only the moving fan but I have got a third
eye, called Gyana chakshu that tells me that behind the
visible moving fan, there is an invisible electricity blessing
it; because I know a fan by itself cannot move. If a fan can
move by itself the increase in electricity tariff will not
affect you. Similarly, this body is like the fan; and I
discern through my third eye, the invisible Consciousness,
which touches the body. Gyana chakshusa means the people who
have the eye of understanding.

And what is the understanding? Body is inert by itself, mind
is inert by itself; but both are now as though sentient;
because of an extraneous factor. That is called chakshusa atma
anatma viveka. Gyana chakshusa, those people, pashyanti, they
discern, not through the physical eye, but the eye of
understanding. What do they discern? The chidabhasa, the Jiva,
which is none other than Brahman which has descended down;
Brahman's avataram is Jiva; because the original face alone
has descended down on the mirror; Similarly, chit alone is in
the form of chidabhasa, and that Brahman they recognize;
Brahman in the form of chidabhasa.

And in what all ways that chidabhasa is playing in the body?
sthitam; First we will take the word sthitam, which is very

much present in the body, keeping the body alive. So sthitam means residing in the body. What is the proof; that very question is possible because of the chidabhasa or Brahman is there.

Bhujanam means this Jiva alone, this consciousness alone, experiences everything including shabda, sparsha, rupa, rasa, gandha in the world.

I am aware of the sound; I am conscious of the So, Bhujanam means experiencing the world. So it resides in the body, experiences the world and as even the experience comes; every experience generates a response; some of joy and some of sorrow.

Responses are broadly divided into three types: satvic response, rajasic response and tamasic response.

Shankaracharya calls it sukha, dukha and moha responses. And that is called here as said gunanvitham.

Thus the Jivatma is endowed with these threefold reactions and every reaction reveals the presence of the Brahman in the body.

Therefore every response reveals the presence of the Jiva. Therefore gunanvitham, Jivam, all these words are adjective to Jiva, which is an image of what? Brahman. And such a Brahman, gyana chakshu perceives or mature people recognize.

But vimudha, the immature people, the indiscriminate people, don't see this. They think that the body has got consciousness of its own. Their philosophy is that consciousness is the property of matter, the material body. Such a philosophy is charuvaka matham, they do not believe in God. They say body

has got natural life; God need not enliven the body. That is called materialistic philosophy. What do we say? Body can never have a life of its own; If body has life it is the gift of the Lord alone. Therefore vimudha do not recognize this.

Shloka

15:11:

15.11 And the yogis who are diligent see this one as existing in themselves. The non-discriminating ones who lack self-control do not see this one-though (they be) diligent.

So here Sri Krishna talks of the two types of people; the discerning, the vivekis and the non-discerning, aviveki. Just as I see only one fan, but I have discrimination, I know that there are two things; what I see is one; what I understand is two. These two are, the **invisible** electricity and visible fan. They are both intimately associated, but they are not one and same; they are separate entities.

Even after the destruction of the fan, the visible fan, the electricity continues to be there. Immediately he will recognize if one puts the hand inside. What I see is one; what I recognize is two. Similarly what I see in every living being is only one, but if I study vedanta, I know, there is a visible body and an invisible consciousness. Body will perish; consciousness will survive. And consciousness is, you have to remember, is not a part, property, or product of the body; it is an independent principle.

So Sri Krishna says yoginaha; yoginaha means the discerning people, mature people recognize this Brahman, which is present in the body as Jiva. They recognize this paramatma, present in the body-mind complex.

Present in what form? It is in the form of the reflected consciousness, RC.

Here atma
has to be translated as body, mind complex.

Thus, body is a temple; Mind is the garbha griham, the sanctum;
and the consciousness is the deity.

Hence for moksha,
let me worship atma lingam residing in the body.

Thus sadhana chatushtaya
sampanna or qualified people, recognize this. And how do they accomplish that? Yathantaha
means putting appropriate effort. So, the discovery, this recognition is through
yathanta kurvanthaha. And what is prayathnam? All the spiritual sadhanas
are the prayathnam, which means what? One has to follow karma yoga, Upasana
yoga and Gyana yoga. In short by going through all the sadhanas,

Including attending the classes they recognize this great truth. Whereas
the other people who have not qualified, whose mind is not pure never recognize
the Lord in their hearts.

And that is why every day, before doing the puja, puja starts with atma puja, because the Lord is very much in the sanctum in the Mind and after atma puja, we invoke the Lord outside and they do bahya puja. So atma puja should be the beginning and the end as well.

Shloka

15:12:

**15.12 That light in the sun which illumines
the whole world, that which is in the moon, and that which is**

**in fire, -know
that light to be Mine.**

With the previous verse, the first topic that Brahman alone is present in every body as the chidabhasa, the Jivatma is over. Paramatma alone resides in every body as Jivatma and that is why in our culture, anybody we meet we greet with namaste; that means, tey namaha, my namaskaram to you; we know very well that person does not deserve namaskaram, but we still offer, because we know that behind this body mind, there is paramatma alone in the form of Jivatma, behind a unclean body mind; but paramatma, the Jivatma is ever shuddhaha.

Moving

to next topic, from 12th to 15th verse, we are entering topic that

Brahman alone is in the form of the jagat; the inert universe as well.

Baghawad Gita, Class 193: Chapter 15 Verses

Shloka : 15.

7

**15.7 It is verily a part of Mine, which
becoming the eternal individual soul in the region of living
beings, draws (to
itself) the organs which have the mind as their sixth, and
which abide in
Nature.**

Continuing his teachings Swamiji said, in the first 6 verses

of the 15th chapter, we saw the first part of the vedantic teaching. Sri Krishna described the nature of samsara, by comparing it to the ashvatta tree and then he talked about the **four important disciplines, by following which, a person will get out of samsara, the disciplines being, vairagyam, sharanagathi, satgunas, and vedanta vichara.** And by following these four, a person attains freedom from samsara, which is otherwise called attainment of moksha. Attainment of moksha is nothing but attainment of Brahman, which is the very substratum of the samsara tree and Sri Krishna concluded that discussion by defining the nature of Brahman through a very important upanishad mantra that defined Brahman as the consciousness principle, which objectifies everything but itself cannot be objectified through any instrument. And then finally Sri Krishna added a note pointing out, that this consciousness is my higher nature. I-the-Lord have two natures or features; as apara and para prakrti, the lower and the higher nature, the lower nature is the saguna Ishvara, and the higher nature is the nirguna Ishvara, which is the consciousness. And therefore, indirectly Krishna tells:

Hey Arjuna! Do not look upon me as a physical body; born as son of Devaki; this visible personality of mine is only my inferior lower material nature and my real higher nature is the Nirguna chaitanyam which is never subject to birth or death, or even travel. That is why, we use the word Sri Krishna Paramatma, and that paramatma; the chaitanya svarupam, cannot travel from one place to another, because that Lord is all pervading.

And

therefore Sri Krishna hereafter talks about himself as Nirguna Brahma Chaitanyam.

We have to remember that Sri Krishna uses the word I, but it has three different meanings, which has confused many students of the Gita. Sri Krishna is very loose in using the first person singular. In certain context he uses the word I as the

physical Krishna; having a date of birth and a date of death, and born as a contemporary of Arjuna and a friend of Arjuna

When

Krishna addresses Arjuna as his friend, Krishna is taking himself to be a

personal God.

So the word 'I' sometimes is also used as the all-pervading virat svarupam.

In Shloka 7.24 he says, People think I am human being; people think I was born, because people do not know my formless higher nature.

So

Sri Krishna has three natures: ekarupa Krishna, anekarupa virat Ishvara and arupa nirguna Brahma chaitanyam.

Therefore

whenever Krishna says, aham, maya, mama, we have to enquire and find out which

I is being referred to.

Shankaracharya says mam, neither

means ekarupa, nor anekarupa, but arupa, nirgunam brahma alone

Here

in the following portions when Krishna says tat damam paramam mama, here mama refers to

my own nirguna svarupam. Having

said this much in the first six verses from the seventh verse onwards, Sri Krishna

is entering into the next topic.

The

next topic is: I, the Nirgunam

Brahma alone with the help of Maya,

appear as both the jiva

as well as the jagat. The conscious experiencer in the world,

and the
experienced object; both of them are my own manifestation.
Just as in dream, we
divide ourselves into two; both the dream-world and the dream-
experiencer, and
we interact. Just as I bifurcate myself in dream, similarly, I
the Lord alone
divide myself into bhoktha and
bhogyam.

And therefore, I alone am everything. This is called sarva
Ishvara bhava or Sarva brahma bhava. That is the topic.

And there from the 7th verse up to the 11th verse, Sri Krishna
says that I am in the form of jiva; jiva means the individual
experiencer in the world and from the 12th verse onwards up to
15th verse Krishna says, I alone am in the form of universe
also. And therefore I am all. I am everything.

So
this is the topic now.

So
there in the 7th verse, I introduced how Bhagavan, the
consciousness alone is in the
form of every jiva. And how are
we to understand? Every jiva,
individual, has got primarily two bodies; the physical body
and the subtle
body. The causal body is not relevant at this time. Therefore,
we will ignore
that now; every individual consists of the physical body and
the subtle body
that we can take as the mind. And according to the shastras,
the
physical body is also inert, because it is made up of matter,
and mind is also
inert, because it is also made up of matter. We have seen in

tatva bodha, that
mind is also made up of panchca sukshma
bhuthani.

The
idea is that the mind is made of subtle matter or energy;
therefore body and mind
are both inert intrinsically. **However,**
now we find the body and mind are sentient; we are
experiencing the sentiency
of the body and mind. The scriptures point out that this
sentiency or life in
the body-mind complex is not natural to the body mind, but it
is borrowed from
Brahma chaitanyam. The original all-pervading consciousness
when it
pervades the mind, the mind becomes a live-mind. By itself it
is dead matter;
but pervaded by the consciousness, the mind becomes live. And
that
consciousness which pervades the mind is called pratibhimba
chaitanyam, or abhasa chaitanyam.
In the last class, I used the word, RC, the
reflectedconsciousness. So when the original consciousness
pervades the
individual mind, the mind becomes live. And what does the mind
do? It has
borrowed life fromBrahman, and out
of the borrowed consciousness, the mind lends consciousness to
the physical
body.

And
from that borrowed consciousness, mind lends consciousness to
the body, and therefore
now the body is also alive. Now the body is alive, because of
the mind and the

mind is sentient because of the OC.

And

at the time of death, the mind quits the body. You should not say consciousness quits as consciousness cannot quit because it is all pervading; whereas the mind quits, and hence the mind is no more available to lend consciousness to the body.

Why

can't the original consciousness lend consciousness to the body, if you ask; OC cannot directly lend to the body. If OC, the original all-pervading-consciousness can lend consciousness to the body, what will be the consequence? If OC can lend consciousness to the body, body will be eternally sentient. We will never die. You may say it is good.

Already

we have got 6 billion people and imagine nobody dies. So therefore for the good of the world, and for the good of others, we all should successfully die, which means the mind should quit the body; and thereafter the body will become insentient; and it will decay and then people will dispose it off.

So

therefore, the consciousness makes the mind sentient; the mind makes the body sentient. Therefore whenever I see a live body, I should remember that behind the live body, there is a live mind, even though I do not see the mind. That is why you can

escape, you can think of something else also, because I do not see your mind and
I do not know whether you are 'here'. I do not see your mind, whether you are listening
to me or not. It is my great optimism.

But
how do I know that there is a mind, because you are alive.

Therefore
every activity of the body is the proof to the presence of the mind, live-mind;
and the presence of the live-mind is the proof for the original consciousness,
this is so because, without the original consciousness lending consciousness,
mind will not be sentient. Therefore body helps me recognize the mind; mind
helps me recognize the original Consciousness, which is also called God.

Therefore Sri Krishna says every activity of a live person is a proof for the existence of the original consciousness, called God. Suppose somebody asks the question: Is there electricity in this hall; how do you know; you cannot perceive because electricity is invisible. So if somebody asks whether there is power or not, what do I do? Look at the bulb; the bulb is called sthoola shariram. So when I see a bright bulb, I know that the bulb does not have brightness of its own; therefore the brightness of the bulb is a borrowed brightness. And this brightness of the bulb is given by sthoola shariram, there is a sukshma shariram called the filament; tungsten filament; and that filament is very bright; and that bright filament alone lends brightness to the bulb.

Now the next question is: How is the tungsten filament is bright? Does the brightness belong to the filament itself or is it borrowed? The filament is not bright by itself; but now

it is bright because of an invisible power that pervades. I do not see it but I recognize it because I tell other people, there is power. I do not say that there is bulb. I am seeing the bulb; I do not say I see the filament; my reply is there is power. Power means electricity. How do I recognize this; electricity enlivens the filament makes it bright and that bright filament makes the bulb bright.

And some times the bulb is there; power is also there; but it is not burning. Why, electricity is there, bulb is there; but it is not burning. You say bulb is fused or Sukshma shariram out. The filament is gone. Similarly, there is a person till yesterday, walking talking, scolding; one day I see the bulb is there; the body is like a bulb (round!) and of course, Consciousness is there everywhere, but no life. Why, because the mind filament that borrows consciousness and lends to the body that mind has quit this place; also because mind is not all pervading. And therefore Sri Krishna says: whenever you see the activity of a living being, you remember that it is the touch of the all-pervading Consciousness called God. You do not require any special tapas to realize God. Sri Krishna says; for a mature mind, God is realizable in and through every movement. Even my ability to talk is because of God. Consciousness blesses the mind; the mind blesses the mouth and therefore the mouth speaks. And the consciousness blesses your mind and your mind blesses your ears and therefore you hear. That I talk that you listen is the most amply evident proof for the existence of God. And Sri Krishna says inspite of so much clear evidence, people ask, what is the proof for God.

This

is the essence. Now look at the shloka.

Sri Krishna says mamaiva amsa. Mama, my, when he is referring to arupa nirguna brahma chaitanam; amsa means reflection or prathibhimba. So my own reflection alone is formed in the inert mind of every one. Just as the electricity alone is behind every live bulb that is why we say the wire is live

wire. There also we use the word live wire. Therefore, He says, mamaiva amsa means prathibhimba. Is there in the jiva loka, in the world of living beings, which means in every body mind complex or jiva there is Ishvara in reflected form. Just as from the original sun we get a reflected bright sun depending on the many, many mirrors; similarly, as many minds are there; as many reflected paramatmas are also there. Each reflected paramatma is called the jivatma. And how long does this jiva live; it is sanatana or he is eternal. At the time of death also, jiva does not die; jiva quits or leaves the body, the death belongs to the physical body alone; because it does not have the blessing of the mind with RC and that mind with RC is called jiva. That jiva does not die, that jiva travels. And therefore, that jiva is eternal. When did that jiva begin? Anadi kala meaning the jiva is beginningless, the jiva will continue the journey endlessly also until liberation.

And

therefore jiva is called

sanatana, during death jiva does not die; even during pralaya the cosmos

dissolution, jiva does not

die, the mind does not die, the mind goes to dormant condition; as it happens

in sleep. In sleep, mind goes to dormant state. How do you

know? Because when we get up, we get up with the

same worry, if it is a different worry, we can say that it is a different mind

and that it has been switched.

But

we wake up with the same problem, indicating during sushupti, the mind

survives, during pralaya also the mind with Reflected Consciousness called the

jiva will

survive; therefore sanatana;
And what does that jiva
do, at the time of death; he says, at the time of death, not
only the reflected
Consciousness goes away, but it drags the entire sukshma
shariram also along with it. And what is the sukshma shariram;
it is all
the sense organs; sense organs do not mean the physical sense
organ, that is
called golakam; but behind the golakam, the sensory perception
faculty is there
called the indriyani. That is why in the dead body, physical
eye will be there,
but it cannot see; all the physical parts will be there. In
short, the anatomy
will be there; but the physiology will be missing; physiology,
the power of
acting, that is sucked by the RC.

The
word karshati means
dragged; not only the sense organs, mana sastani, which
includes the mind also are dragged. Not only the five
Gyanendriyas are dragged
away, but also the mind behind the sense organs as well. All
our sensory
faculties at the time of death, they are taken away. Who does
that? Jiva the RC takes
it away. It takes it away when the jiva leaves the body.

Then the next incidental question is: When will the jiva leave
the body? Is it arbitrary or does God decide or do the family
members decide. When does it happen? It is decided by karma.
So we have got a set of punyams and papams to be exhausted
through this medium. We have taken this specific medium called
the physical body to exhaust our punya-papam. And once those
punyams and papams are exhausted then death occurs and this

medium is left.

Then

what happens? Next bunch of punya-papam is waiting in queue. You get ready for next body based upon one's sanchita karmas. Your next bunch of karmas will determine what should be the type of next body.

Whether it should be uttama shariram, madhyama shariram or adama shariram. And that karma guides the jiva to the appropriate environment. And that is called the travel of the jiva.

Shloka # 15.8:

5.8 When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from their receptacles.

When the jiva leaves the body, it carries with it the sense the organs and the mind. Now the next question is: What will the jiva do next? We are all eager to know.

Whenever death occurs in the neighborhood or in our own family, you suddenly begin to think of, what happened to that person? Where will that person go; when will he go; how will he go; what will happen? etc.

Sri Krishna answers that question. Before looking at his answer a few clarifications are in order. Jiva

Is the Lord of the body, jiva itself is called here Ishvara.

Why is jiva called Ishvara? Because of two reasons: first reason is Ishvara alone is in the form of jiva when he is reflected; after all jiva is reflected version.

The second reason is Ishvara means the master, the Lord and jiva is called Ishvara the master, because jiva is the Lord of the individual body, because only his presence makes the body alive; and his absence makes the body dead and therefore Ishvara or swami Jiva. And this swami jiva, after leaving this body, what does he do?

He takes another body. There is no rule that human being will take only human birth; there is no rule;

Human being can become a deva, a human being; or even inferior janmas are all possible. Because there are some other philosophers who say that evolution is uniformly from lower to higher only; matsya, kurma, varaha, they take it as the Darwin's theory of evolution; first we were monkeys (Now also doubtful), and then man.

We think from lower forms of life, we uniformly go to higher form, but Veda does not accept that; the journey need not be always upwards, that is why we give the example of the snake and ladder. You may take a ladder. So a human being may take a lower janma also.

Then

the next question is; who determines the next janma? Is it Bhagavan?

Shastras says do

not blame anyone. It is totally dependent on karma, and karma is dependent on

karta, and you are

the karta and therefore

you alone determine your next janma. And in the 6th chapter, Sri Krishna gives

a great consolation for us; all the Gita students will never take lower janma. So be regular

in the class; that is better. So all the Gita students, of course, they will get liberation; no janma at all, but if at all they do not get liberation, the next janma will invariably be manushya janma only.

This is not my promise but Sri Krishna's promise. Therefore the next body is determined by punya papa karma. And when the jiva takes another body, what does he do? He has taken all the indriyas, sense organs from the previous body and all those sense organs, He, the jiva, will place in the respective physical plane; thus eye, the sense organ, must be placed in the chakshur golakam, chakshur indriyam must go to chakshur golakam.

Similarly, all Gyanendriya's are placed in respective Gyanendriya golakas, karmendriyas are placed in the karmendriya golakas; and one starts transactions in the new transferred body. So rebirth is nothing but a transfer.

Sri

Krishna provides us with a comparison for the death process.

Imagine there is a flower; the flower is compared to the physical body; because it is visible; and the flower has got the fragrance,

the fragrance is compared to the sukshma shariram, the invisible mind. So the invisible vayu, wind, carries the invisible fragrance from the visible flower and travels. And how do you know vayu carries the fragrance. You can feel the smell. Therefore, just as the invisible vayu carries the invisible fragrance; similarly the invisible jiva carries the invisible mind from the physical body. Asayat, means flower, gandha, means fragrance, vayu, the wind;

And the next question they will ask it, how long does it take to take the next body?

It all will depend upon the fructification of the next karma, it can be one day; one year, or one-lakh years, and it will vary from individual to individual. Therefore there is no regular rule and secondly, once the jiva quits this body, another important fact we should remember is, this particular time and space will become irrelevant for the jiva, which has quit this body.

You should remember that this time and space are relevant only when you function through this body; that shows how time and space are highly relative. That is why the moment you withdraw from this body, and enter the dream body, for your dream experiences, you have a different time, space field. So if

this is true for
your dream experiences, extend it to the other thirteen lokas.
Each loka is a distinctive world like your dream world, which means
the present time and space are meaningless. Therefore how can
you measure
the duration of jiva's
travel based on our present time and space? And what is 100
years for us, may
be one year or one day,

Therefore,
we cannot say and that is why shastra
says; when you are doing sradham,
do it for three generations; we simply obey them; it is not
based on when the jiva takes
rebirth.

Sri
Krishna wants us to remember is our primary topic.

What
Krishna wants to say that the sentiency of the body is the
proof for the presence
of the mind, and the presence of the live-mind is the proof
for the existence
of god, and therefore, life is the proof for the presence of
God and the death
is a bigger proof for the presence of the Lord; because when
the body becomes
dead body.

What
has happened? The Ishvara's
blessing in the form of reflected consciousness is withdrawn.
When Ishvara is there
in this body, I am alive, when Ishvara
has quit this body, Ishvara

means you should understand, Ishvara
in the form of chidabasa,
has quit the body, the body becomes dead. So life is the proof
for the Lord,
death is the proof for the Lord and in the next verse he will
say that between
life and death, whatever activities you undertake, they are
also the proof for
the presence

of
the Lord. How can you miss that Lord? It is like asking what
is the proof that there
is electricity? Sitting under the fan, sitting in a well-lit
room, what is the
proof for electricity; that he is able to see, that he is able
to feel the
breeze of the fan, is the proof for the invisible electricity.

Take Away:

Moksha:

Four
important disciplines, by following which, a person will get
out of samsara (moksha)
are: vairagyam, sharanagathi, satgunas, and vedanta vichara.

The
scriptures point out that this sentiency or life in the body-
mind complex is
not natural to the body mind, but it is borrowed from Brahma
chaitanyam.

Each
loka is a
distinctive world like your dream world, which means the
present time and space
are meaningless.

With Best Wishes,

Ram Ramaswamy