

Baghawad Gita, Class 191:

Chapter 15, Verses 4 and 5

Shloka 15.4:

15.4 Thereafter, that State has to be sought
for, going where they do not return again: I take refuge in
that Primeval

Person Himself, from whom has ensued the eternal Manifestation

Greetings,

Continuing his teachings Swamiji said, in the first part of the 15th chapter, Sri Krishna gave a description of samsara, so that a person would get a desire for moksha; because unless one diagnoses the human problem, there will never be an attempt to get out of the Problem, and therefore he gave the description of samsara by comparing samsara to a huge tree.

This was done in the first 2-1/2 verses and thereafter Sri Krishna has now entered into the sadhanas meant for obtaining moksha or samsara nivrtti.

And many disciplines are discussed in the shastras and Sri Krishna is here highlighting four disciplines, which I introduced in the last class; the first one is vairagyam; which Sri Krishna called asangatvam. And by the word vairagyam, we saw the idea conveyed is deciding to depend upon the Lord more than the world. So **shifting from world dependence to God dependence is vairagyam**. So that later, we can discover that the Lord is none other than my own higher nature. The scriptures do not reveal this fact in the beginning; in the beginning, Lord is presented as a third person, other than me. Thus he srishti and sthithi karta, he is omniscient, he is omnipotent, God is described as a parokshavastu, as someone different, and we are asked to depend upon that Lord in any form we like, in the form of

Ganesha, Shiva, Vishnu, etc. And thereafter alone, we discover the fact that the Lord is not away from me, that the Lord is my own higher nature, and therefore, God-dependence will later be converted into self-dependence, which is total freedom. So thus vairagyam is shifting the dependence from the world to the Lord.

The next one, the second one, that Krishna mentions is **sharanagathi or surrender to the Lord, to pursue the moksha marga**. This is based on the discovery of the fact that any human undertaking can be successful only when two factors are favorable. One is my sincere effort called prayathna. Without my effort, nothing can happen. As they say, ten people can take a horse to the water, but the horse alone has to drink. Similarly, if my effort is not there, even God cannot help me. Therefore, prayathna is one factor, and the second factor is Ishvara anugraha; the grace of the Lord, so that all the other factors are favorable to me. All the hidden factors are favorable to me, and to seek this grace of the Lord, I surrender to the Lord. Sharanagathi or prapathi is the second sadhana and the **third one is the development of healthy virtues**. So, **sadguna sampadanam** means only in the atmosphere of healthy virtues, self-knowledge can take place. Just as in chemistry, when they talk about various chemical reactions; they always specify the temperature and the pressure; in whose conditions alone the reactions can take place.

Vedanta says that self-knowledge can take place only in certain conditions. Therefore the ideal condition of the mind in which self-knowledge can take place is called sadhana chatushtaya sampathi or healthy virtues. Some of the virtues, Sri Krishna will Himself enumerate later, some we have already seen in the 10th. 12 th and 13th chapters.

The

fourth virtue is Vedanta vichara; enquiry into the scriptures or scriptural study. Unfortunately, this sadhana is not emphasized nowadays. Vedanta Vichara is a systematic study of shastras consisting of shravana, mananam and nidhidhyasanam, and Sri Krishna uses the word here parimarganam. Parimarganam means self-enquiry, through the instrumentality of scriptures.

Self-enquiry requires the instrument called shastra pramanam.

That is why we always say; self-enquiry is equal to shastric enquiry. Atma vichara is equal to Vedanta vichara. It is like looking at your own reflection in a mirror.

Similarly, the more you get into the shastras properly with the right guru, greater the shastric study, the greater the understanding of myself. **The deeper you penetrate into the shastras, the deeper is your understanding of yourselves.** So this is the fourth sadhana.

What is the most important virtue of the four?

Sri Krishna does not mention, but we should remember that the most important one is Vedanta vichara alone. The other three are only supportive causes, because they only prepare the condition of the mind.

And ignorance is removed only by knowledge generated by Vedanta vichara; sharanagathi cannot remove ignorance, all the virtues cannot remove ignorance. If you have all virtues, you

will be a virtuously ignorant; previously viciously ignorant;
now virtuously ignorant; virtues cannot remove ignorance.
Vairagyam cannot remove ignorance,

therefore
vairagyam, sharanagathi and
sadguna, they only
create the condition, the actual job is done by vedantic
study, which generates the
knowledge and in the process, removes the ignorance.

Therefore three are supporting causes and Vedanta vichara is
the primary cause. All these four are mentioned in the third
verse; vairagyam has been mentioned in the 4th verse; Sri
Krishna is mentioning Vedanta vichara and sharanagathi. So
look at the third line first.

**Without Ishvara bhakthi,
any amount of intellectual acumen will not bless a person, we
do require a
sharp intellect, no doubt, but bhakthi is very important.**

And
that is why we start the class with a prayer;

Therefore the last two lines are within quotation, the
surrender expressed by the devotee. He address the lord, Oh
Lord, I surrender to that Lord who is called purusha, the word
purusha has two meaning, one meaning is the all pervading one,
purayathi sarvam ithi.

Another
meaning is pure iti vasathi, iti purushaha; puram means the
body, vasathi, one
who dwells; therefore purusha means the one who indwells the
body and that is natural
because if the Lord is all pervading, the Lord will be in my
heart as well.

So Purusha also means that all pervading Lord who is in my heart to whom I surrender. And What type of Lord he is? The Lord from whom the creation originates

And when did all this start, when does this origination Begin? Sri Krishna says the most ancient creation proceeds or emerges from that Lord to whom I surrender to. So this is called sharanagathi. This is the second upayaha. And then we will go back to the first line, in which the third sadhana is mentioned, viz., Vedanta vichara, and means after preparing the mind very well or after sadhana chatushtaya sampathi anantharam. That is how brahma sutra also begins.

Vyasacharya wrote the famous brahma sutra, consisting of 555 sutras, most important vedantic literature and it begins with athatho brahma jijnasa. And Shankaracharya writes an elaborate commentary on the first word, atha, by reading which itself you get heated up. He analyzes various possible meaning of the word Athaha and dismisses all other possible meanings and arrives at the meaning thereafter.

For that 1-1/2 page commentary, for which 10 page sub-commentary and 100 pages of Others have written sub-sub-commentary for word athah. And once he establishes the meaning as thereafter, he himself asks the question, thereafter means where after?

Then shankaracharya himself answers the question, sadhana chatushtaya sampathi anantharam or after preparing the mind. In fact our entire religious life is for this preparation. All our rituals are called samskara, the very conception is a samskara, thus: garbhadhana samskara, pumsavana samskara, seemantha samskara, jatakarma samskara; samskara means refinement process. Everything that we do in our religion, including navarathri kolu and also chundal; all are meant for

refinement of the mind or samskara, what a beautiful name. And a mind, which is refined, is called samskrita anthakaranam. So here the word tataha means athaha of brahma sutra.

So, tataha is equal to athaha. What should you do? parimargitavyam; enter into vedantic study seriously, systematically. Find out what is sthula shariram, what is sukshma shariram; what is karana shariram; is there something beyond, if there is something beyond; what is its nature; it is a very elaborate enquiry.

In

Vyasa sutra it is

called Brahma jijnasaha. jijnasaha means parimarganam. What do you enquire into? We enquire into padam.

Padam

in the last class I explained; one meaning is the ultimate goal of every human being, which is Brahman.

There

is a second meaning as well meaning it is the basis or substratum. And according to the second meaning also, it is Brahman only. So Brahman, which is the destination and Brahman which is the substratum of the whole creation, which is the root of the samsara vrksha; of that Brahman may you enquire through Vedanta.

What is the advantage of reaching that destination. Sri Krishna tells that this is the best destination because this is the only destination reaching Which, there is nothing further to go to. A person has reached Home. So Brahman alone is the real home, where you can feel at Home. With any other goal you fulfill, for a day, you are fulfilled and relaxed; then you are ready for what next? Education over? what next?

Employment over? Getting married? Then what? Children? Then, what next? They should be settled.

Then what next? Grand children; they should be settled. I am eternally unsettled. Looking for some settlement or the other; I am always unsettled; the agenda never ends. And this has been going on from anadi kala.

Whereas this is the destination where you feel at home with yourselves and thereafter whatever you do, it is not a struggle, but it is a sport or enjoyment. And, therefore, Sri Krishna says yasmin gatha, reaching Brahman destination, moksha destination, one does not come back to samsara, which is the perpetual struggle. Perpetual struggle ends once and for all.

With this three sadhanas, have been talked about, that is Vairagyam; sharanagathi, and Vedanta vichara. Now the fourth is in next verse.

Shloka

15.5:

15.5 The wise ones who are free from pride and non-discrimination, who have conered the evil of association, [Hatred and love arising from association with foes and friends.] who are ever devoted to spirituality, completely free from desires, free from the dualities called happiness and sorrow, reach that undecaying State.

So the fourth discipline is sadgunaha; cultivation of healthy virtues; Vedanta-friendly virtues, which serve as a catalyst for the Moksha reaction to take place. So what are those

virtues? We have already enumerated in the thirteenth chapter, from verse No.8 to 12; amanitvam, adambitvam, etc. and Sri Krishna will again elaborate in the 16th chapter, in the form of daivi sampathi and later in the 17th chapter as well. So Sri Krishna wants only to give certain sample of virtues.

And what are they? Krishna says, nirmanamoha; first and foremost develop humility; get rid of arrogance; pride, vanity, which unknowingly creep into our personality; a few achievements can easily get into our head. And when a few people glorify us, we lose our balance. And therefore our scriptures emphasize Vinaya or humility as one of the most important virtues required and as I said, the thing in one of the classes before, one of the exercises prescribed is learning to do namaskara. The very physical prostration has the capacity to develop humility; and in our culture left and right, any occasion namaskara is there; Not only in front of the Lord, namaskara to parents, to elders, to teachers; So this is one method; and the second one is to constantly remember that there are people who are greater than me; and superior to me in any field. I am never the greatest one in the creation. If I remember this fact, humility will be automatic and secondly and more importantly I should remember; whatever glories or faculties I have, they are all gift from the Lord, it does not take much time to lose them; a wonderful voice can be easily lost with one ice-cream; or anything. So any faculty that I have can be lost at any time; Remember the 10th chapter of the Gītā; everything I possess is Bhagavan's gift. And any glorification I receive, you do not have that problem!!, It is OK, if no one curses! Any glorification I receive, any namaskara I receive, I directly handover mentally to the Lord.

If these two points I remember; first point, that there are people who are superior and greater and second point, whatever I have is Bhagavan's grace. If these two I remember in my mind, and physically I keep doing namaskara wherever

appropriate, without hesitation, satsanga namaskara, if there is a back-ache, pancanga namaskara, or at least the short cut namaskara, you do, nirmana is nothing but amanitvam of the 13th chapter, vinayaha. Then the next virtue is nirmoha, meaning freedom from delusion. And that means proper thinking or discrimination and what is proper thinking? We should remember, every individual is a mixture of a spiritual personality and a material personality. Spiritual personality is the atma tatvam and the material personality is the anatma personality and every individual is a mixture of spirit and matter.

We are both spiritual and materialistic. As Dayananda Swamiji says; even the greatest spiritual person when he is eating food, he is a materialist; because he is dealing with matter to nourish the matter; there is no atma involved in eating. So we have both the personalities; our growth is balanced growth in which I take care of my material needs and I should also take care of my spiritual growth. And that is why we have divided the purusharta into four: artha kama are also important; dharma moksha is also important. There should not be a lopsided approach. That is what Sri Krishna said in the 16th chapter; 100% spiritual pursuit nobody can have. 100% material pursuit is also lopsided. Therefore Sri Krishna says; Give balanced time for artha kama, earn well, eat well but at the same time have time for attending the Sunday classes. And therefore **mohaha means the misconception that pursuit of money alone will give me fulfillment in life. And therefore, nirmoha means the one who gives equal importance to spirituality as well.**

And the next virtue is jita sangha dosha. Sangha means emotional slavery; emotional attachment, emotional addiction, emotional leaning upon external factors is a risky proposition; because the external world is constantly changing; So leaning upon a changing support is not a healthy one and therefore use everything but do not lean on anything;

and if at all you want to lean upon something, lean upon something sashvatham. And that is why I told in the beginning itself, from world dependence to God-dependence. So jitasangadosha means those who have mastery, those who are not emotional slaves of people, of situations and of things. So this will take time, but we have to work on that. In fact all our vrithams prescribed in the scriptures are meant to develop that self-dependence only; whatever we are used to, we are asked to give up for a day. For a week; those people who take vrtham for Shabarimalai, they learn to live without those dependences. See what happens if coffee is not there for. You have start there. So therefore, freedom from slavery.

Then

the next one vinivrttakama that means not developing new dependencies.

Previous value is giving up present dependence and there are some people who give up, they say I have given up smoking and now I do; pan parag; you have left one and replaced by something equal or worse Therefore do not replace one dependence with another. So vinivrttakama means free from fresh attachments or desires.

Then the next virtue is dvandvai vimukta; those who can withstand the opposite experiences of life; the capacity to withstand the opposite experiences of life; which are inevitable in life. So there is prosperity, lot of money, and then there is also situation, lot of debts also, and health is there; ill-health is also there; and gain is there; and loss is there; victory is there; failure is there; mana apamana, in fact life is a series of opposites. In Sanskrit we call it dvandvam. Dvandvam means pair. And that is why reading puranic stories, which is useful because from the puranas we come to know that even the greater emperors and even great bhakthas and even avath aras have faced opposites;

When

faced with choice-less situations, irremediable situations,
how can I help
myself. I have toughen myself, I have to thicken my skin; that
is called shock absorber,
through viveka and bhakthi; discrimination and devotion will
give a mind with a
shock absorber. It frees us from violent reactions. You cannot
avoid reactions
totally, but the shock absorber would reduce the intensity. I
would not go Mad,
I would not think of committing suicide, I may be upset a
little bit; but it is
a withstandable, manageable condition. So those who are free
from violent
reactions with regard to adverse circumstances. And what are
the adverse
experiences, sukha dukham sama; in the form of pleasure and
pain; and others.
So when that well known proverb, you might have heard, when
going gets tough,
the tough gets going.

In Sanskrit, we have got a beautiful shloka, in which they
divide the human beings into two types of balls. One is a wet
clay ball; a ball made-up of wet clay; and another is a rubber
ball. The wet clay ball once it falls, never gets up. Fallen
for good. It does not have the capacity to bounce back. Low
resilience; permanently scarred and damaged; whereas the
rubber ball, the moment it falls, it bounces back; in fact,
the harder the fall, more is the bounce. I have to decide
whether I am clay or ball. And one who is like a ball, is
called dvandvairvimukta.

And the next and the most important virtue is
adhyatmanityaha; means regular study of scriptures; In fact
they nourish these virtues. Just as physical health requires a
consumption of regular nutritious food; physical health

requires regular consumption of nutritious food; not junk food, similarly, mental health requires regular consumption of nutritious food called scriptural study. It is a nutrition for the mind and the intellect. And if you read any other book such as star dust; what will happen, we will go to dust; that is all. That is called like junk food; therefore, reading Gita, reading the saying of the mahatmas. Remember, that is nourishment to the mind and intellect and therefore Sri Krishna says adhyatmanityaha that means regularly committed to adyatma or spiritual study. It can also be by sharing your knowledge of scriptures with others.

And if a person follows these virtues, along with the other three; that is vairagya, saranagathi and Vedanta vichara, then people who follow all these sadhanas, become wise people or amudhaha or they become Gyani's. And then they will reach the destination of Brahman, the destination of God or the destination of moksha; they will certainly attain; guaranteed.

Avyayam in shloka means

the destination is a permanent one, as the wisdom is never lost. Money

you gain, it gets depleted; exhausted; but knowledge when you share with others,

it will never get depleted. As I teach Gita more, reality is that, the more I

teach, the more I know.

The

more you use your knowledge, the more it increases; and therefore moksha is a permanent benefit. It is never lost.

Take Away:

Shifting

from world dependence to God dependence is vairagya.

Sharanagathi or

surrender to the Lord, to pursue the moksha marga.

Humility:

I should remember that there are people who are superior and greater and second point, whatever I have is due to Bhagavan's grace.

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita, Class 190: Chapter 15, Verses 1 to 4

Shloka 15.1:

**The Blessed Lord said They say that the peepul
Tree, which has its roots upward and the branches downward,
and of which the
Vedas are the leaves, is imperishable. He who realizes it is
knower of the
Vedas.**

Continuing his teachings Swamiji said, in the beginning of the 15th chapter, Sri Krishna gives a description of Samsara, so that a seeker will know what is moksha; because moksha is defined as samsara Nivriti; or as freedom from samsara. So if I do not know, what samsara is, I will not know what is samsara nivriti. And only when I know what is samsara, I can understand samsara moksha and only when I value moksha; I will turn my attention to the means of attaining moksha.

We will be committed to this spiritual sadhana only when we

clearly know what is the sadhyam, the destination, which we are attempting to reach. And therefore, we get the description of samsara in the first 2-1/2 verses of this chapter.

We have covered the first verse, in which Sri Krishna compared samsara to a huge and eternal tree of birth and death. And this tree comparison continues in the next verse as well

Shloka 15.2:

15.2 The branches of that (Tree), extending down-wards and upwards, are strengthened by the alities and have sense-objects as their shoots. And the roots, which are followed by actions, spread down-wards in the human world [According to A.G. and M.S. manusya-loke means a body distinguished by Brahminhood etc.].

In the previous verse Sri Krishna has mentioned that God or Brahman is the primary root of the samsara tree and the entire visible universe is the trunk as well as, the branches and all the karma kanda or the ritualistic portions of the veda are to be taken as the leaves of the tree, which sustain the samsara tree.

Now in this verse, more details about the branches of the samsara tree are given. Sri Krishna says the branches of the huge samsara tree, the tree of life, are spread far and wide.

Some of the branches are up above, and some of them are down below; and some of them are in the middle. All the 14 lokas are the branches of the huge samsara tree. Some lokas occupy the upper branches; some the lower branches; and some the middle branches. The branches are far spread.

Now in every loka there is a corresponding body to experience in the specific world. Higher lokas means the superior body

such as Deva Shariram, Pitr Shariram etc. These bodies have more refined physical bodies.

Similarly the middle body, the human body, is neither superior nor inferior; it is madhyama shariram.

Adho lokas have inferior bodies like the animal body, the plant body etc. And the jiva is not the body itself because we have seen body is not the individual rather body is the tenement or house in which the jiva comes for occupation. Now jiva consists of the subtle body with the reflected consciousness (RC). And this physical body is in madhyama branch; mediocre branch and occupying this branch the jiva is experiencing pleasures and pain. And at some point due to karmas the jiva leaves this branch and then the body dies. A jiva can occupy any shariram at any level.

Thus

Indra shariram is not the Indra, it is only an abode or tenement; even I can occupy the Indra shariram, a body which is superior.

So

we saw in Kathopanishad, 2.II, that a human being need not always progress. It is not that a jiva always goes higher and higher.

According to veda, after manushya janma, a person can come down to lower janma also. While the theory of evolution says one evolves to a higher-level veda does not accept the linear progression. If we do not lead a proper life, there is a chance of slipping as well.

But

our goal is freedom. We want to be free birds and therefore do not worry about upper branch or lower branches.

Now how are these branches, which include the three forms of bodies, how are they generated? We ourselves give our order for the type of body we want. What will be my next body is not decided by Bhagavan; not decided by fate, but decided by my freewill which I can use or abuse or misuse. So each body is determined by the three gunas.

All

the sense objects are like all the shoots, which are responsible for the branch; before a full fledged branch comes on the tree from the trunk of the tree, initially the branches emerge in the form of a small shoot and that shoot alone, it is called shoot, because it shoots forth, and this shoot is the rudimentary form of the branch and the shoot alone is gradually nourished and will become a full fledged branch.

Similarly

my next body must exist in this janma itself, in the form of a shoot. I am preparing my next body, now itself by the type of activity I perform. Sri Krishna says the sense objects of the world are responsible for the type of activity I choose to perform. Because these objects alone create a desire in me. Every sense object is the producer of a desire. That is why we have an overkill of advertisements; every time, they show something, they want to generate a want in you. And therefore sense objects are responsible for kama;

And

kama means

desire. Every sense organ is a potential kama. And Kama leads to desires that can be fulfilled only by activity. If you see a particular brand of Benz I have to start to save now to be able to afford it.

That means Vishaya leads to Kama; kama leads to karma; karma leads to karma phalam called punya papa, punya papa determines next shariram. See the grand connection: **Objects to desire, to action to punya papa to next shariram.** And once you get the next body, do we keep quiet. We continue the same process.

And therefore sense objects are the shoots that are responsible, for the next shariram. And not only that, any tree, will have several roots; one the main root, and several secondary roots, all-spreading all over. Bigger the tree, more the number of secondary roots and more vast it is.

The

samsara vrksha also must have primary as well as secondary roots.

Brahman

or Bhagavan is the primary root.

Sri Krishna says there are many secondary roots, spreading all over, as well. He does not actually name them but they are raga-dvesha or vasanas that are the spreading secondary roots. Raga-dvesha vasanas are Well-entrenched vasanas. These are tendencies, in the form of raga, I like these things, and I dislike these things. In fact, every experience makes me judge the experience. As I go forward in my life every experience makes my intellect classify things, as this is welcome, this is not welcome. You meet a person for two days or three days, you will classify. Even in the class if you do not like, you

will sit elsewhere. In the camp, do not put this person as my room mate.

Clear

slotting or categorization; such as, this is welcome; this is not welcome. And

every raga leads to pravrtti.

When I consider some thing as favorable, I have to chase that object. I have to

go after that object. Thus raga leads to

pravriti and once I dislike something, dvesha, that leads to nivrtti; withdrawal or

avoidance. So thus **raga-dvesha lead to pravrtti, nivrtti;**

pravrtti nivrttis are karma

and karma will lead to punya papa; punya papa will lead to punarjanma.

Anubhanda in shloka means consequences. Consequences of raga-dvesha vasanas are karmas. What type of karmas? Either pravrtti karma or nivrtti karmas; or going after or going away.

And all these are happening in manushyaloka. This wheel of samsara goes round and round and we as human beings are helplessly stuck in this wheel.

And why does Sri Krishna specifically use the mention manushya loka?

Because it is only in this loka that karma can be performed.

All other Lokas

are Bhoga Pradhana Lokas.

Shloka

15.3:

15.3 Its form is not perceived here in that way; nor its end, nor beginning, nor continuance, After

felling this Peepul whose roots are well developed, with the strong sword of detachment-;

In first half of this shloka Samsara description continues. Here Sri Krishna tells us a very important technical information. The more we try to understand this life, the more mysterious it becomes. Thus creation is a mystery and is also called Maya. Scientists have been thinking that they will have clear explanation to every phenomenon. They are all working for a theory of everything. It is called the TOE. They want a theory of everything. They solve certain mysteries and find

they are replaced by further and deeper mysteries. And therefore, Sri Krishna says the nature of the universe is not comprehensible. It is anirvachaniyam.

Question

comes up, why are you born; due to our Karma. Why did I do that karma, because of your previous janma. How did previous janma come; it came due to previous karma. How did first janma come? How did first Karma come? Gaudapada talks about this Theory of Causation in Mandukya Upanishad.

Now,

beginning of creation involves beginning of time, they are inseparable.

Beginning of time is a contradiction, as you need another time to measure it.

(Thus one may say the creation started at 9 0 clock. It is similar with space.

It is a paradox. Like the chicken or egg, which came first, this is also a

paradox. Even scientists say these questions may never be answered.

Maya

is samsara. So, we can't talk of beginning of universe nor its end (end of time). After time, before time, are all contradictions. Hence they say Na anthaha, na adihi. What about the middle? Citing example of a hall, if I ask you to mark the middle of the hall, the first thing you do is try to find out both the ends of the hall. Without locating the beginning and end, you cannot pinpoint the middle; therefore, if you do not know the beginning and end, you cannot talk about the middle.

So

never try to understand Samsara; only try to remove it. If dream creates a problem, there is no sense in trying to understand the dream; we just need to wake up from the dream. So how to get over Samsara is now described in the next line of this shloka. We are in the next topic of the chapter of how to get out of the Samsara Chakra. Sri Krishna talks about four disciplines and none of them is optional to achieve this.

They

are:

1. Vairagyam or Dispassion.
2. Brahma Vichara: Enquiry into Brahman.
3. Sharanagathi: Devotion or surrender. Prapatti is a very important concept in Vishnu Sampradya.
4. Sadgunaha: developing a healthy and refined mind.

The

above four Upayas or methods will now be described.

Sri

Krishna says with the axe of Vairagya learn to reduce your dependence on the world, as the world is unpredictable.

It

is not hatred of the world. It does not mean hatred rather it means from world dependence, gradually develop God-dependence. God in any form initially can be worshipped,

such as in the form of an ishta devatha. And later, when we discover that Lord

in our own heart, in the form of our own higher nature, then, from

God-dependence I will come to self-dependence, which is otherwise independence.

What is independence; it is independence of myself. And therefore turn your

attention from world dependence to God dependence. So:

World

dependent>God dependent>Self dependent.

What

should you cut?

May

you cut the dependence on this samsara vrksha.

And what type of samsara vrksha; one with very strong roots; this well rooted, well entrenched samsara, you are leaning upon, is a risky thing.

I

have often told you that when there is a cardboard chair; a well-decorated

cardboard chair is there; it is beautiful and nice, you can

keep for showcase it
but you can't sit on it. Similarly, love people, move with
people, and show
your care, everything you do; it is a gift from the Lord,
whatever I have, but when
you need stability and security, have the Lord as the source
of security. So stage

No.1. is **from world dependence to God**

dependence. This is called Vairagyam. Not hatred. Maturity.
Having done that, don't stop with
that; there are three more disciplines, which you have to
practice. What are
those three?

That
is given in the next verse.

Shloka 15.4:

**15.4 Thereafter, that State has to be sought for,
going where they do not return again: I take refuge in that
Primeval Person
Himself, from whom has ensued the eternal Manifestation.**

After getting vairagyam one goes to parimargitavyam, that is
towards Brahman. Vairagyam is not suppression, but mature
dispassion. Suppression is never correct; **it is growing out of
the dependence, just as we grow out of the attachment to the
dolls and play things we used in our childhood,** only thing is
the physical growth from childhood is a natural process. But
we need emotional growth as well. Emotional growth requires
working on it. That is called viveka janya vairagyam.

We
have to study our experiences and learn and after getting that
dispassion, healthy
dispassion; you have to go to the second upaya known as
parimargitavyam. Parimarganam

means enquiry. Vichara
means searching and seeking of padam. Padam here means that
ultimate
destination of life and also the ultimate substratum of the
samsara tree that is
the Brahman. So may you enquire into Brahman through Guru
Shastra Vichrara or
Vedanta Vichara.

Take Away:

Moving
from world dependence to God dependence is called Vairagyam.

Objects
lead to desire that lead to action that leads to punya papa
that leads to
next shariram.

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita Class 189: Chapgter 15, Verse 1

Greetings,

Continuing his teachings Swamiji said, having completed the
14th chapter, now we will enter into the 15th chapter, one of
the smallest chapters in the Gita, with only 20 verses; but
one of the most important and popular chapters of the Gita,
and it is often used as a prayer verse before taking food;

therefore generally, when this chapter is chanted, people remember the food, rather than the Lord, but it is a very important Vedantic chapter.

And

since it occurs in the last shatkam of the Gita, all the three important topics of the last shatkam are dealt with in this chapter. The three important themes of the last shatkam, if you remember, are:

Gyana

yoga as the sadhana,

Jivatma paramatma aikyam as the subject matter; the importance of values or sadgunaha as a preparatory step, for the aikya Gyanam.

All these three topics have been well dealt with in this chapter. And this chapter is titled Purushottama yoga and the word Purushottama here means Nirguna chaitanyam. It does not refer to saguna Ishvara, nor to Vishnu or Sri Krishna or Shiva. It refers to Nirgunam Brahma or Nirguna chaitanyam and this meaning Lord himself gives at the end of the chapter, so there can be no controversy, because Sri Krishna himself says Purushottama means attributeless consciousness and yoga here it means the subject matter. **So Purushottama yoga means the topic of Nirgunam brahma, which is the main teaching of this chapter.**

With

this background we will enter into the Chapter proper.

Shloka 15.1:

The Blessed Lord said They say that the peepul Tree, which has its roots upward and the branches downward, and of which the

Vedas are the leaves, is imperishable. He who realizes it is knower of the Vedas.

As
the very title of this chapter shows, the topic is Nirguna Brahma and by
the study of this chapter, one will get Nirguna Brahma Gyanam. And naturally a person
will have a question, why should I get nirguna Brahma Gyanam at all, because a person would not go after
any knowledge, unless he expects some benefit out of it.

The
subject we study in the college is from the standpoint of employment, so the question
will come, why should I get Brahma Gyanam? We should remember Sri Krishna is
giving here Brahma Gyanam as a means of moksha or freedom.

Then
the next question will come, what do you mean by moksha? We say Moksha is samsara nivrtti,
freedom from samsara. And naturally, the next question will be what is samsara? Samsara is the
varieties of problems that a human being continuously faces, and to get out of
the problem he continuously runs about.

So samsara means continuously facing problems and running about to get rid of the problem. And this struggle is called samsara. And freedom from that samsara is called Moksha and; Brahma Gyanam is the remedy for moksha. And according to the Vedanta, Brahma Gyanam is not one of the remedies, it is the only remedy available. And therefore, Brahma Gyanam is for moksha; moksha is freedom from samsara.

Now

the thing is: I would like to get rid of samsara, if only I think samsara is a problem.

If a person says I am very comfortable as a samsari he would not like moksha and for him Brahma Gyanam is irrelevant.

So

seeing the problem of samsara is the pre-requisite for the desire of moksha, and moksha iccha is a prerequisite to develop interest in Brahma Gyanam. And interest in Brahma Gyanam is a pre-requisite for continuously attending the class. So therefore Sri Krishna wants the students to continue and that is possible only if they have diagnosed the problem.

Without

diagnosing the disease, I will never attempt an appropriate treatment. And everybody has got this basic disease called bhava roga.

We

have to scan our life to discover the disease called bhava roga only then we can go through the treatment of Gyana Yoga. Therefore, Sri Krishna begins the 15th chapter with a description of samsara. Samsara means the whole life of change; the whole life of birth and death; the old age, disease and death; association and disassociation.

He

talks about this in the first 2-1/2 verses.

And in the 15th chapter, we do not find Arjuna asking any question. Therefore Sri Krishna himself volunteers to continue

the teaching.

Arjuna, (whether you like it or not), I love teaching, and Therefore, I would like to clarify further. And to give a description of this samsara, the ever-changing universe, Sri Krishna compares samsara to a huge Peepal tree (Arasha maram in tamil).

And

this comparative study is not Sri Krishna's own original version but this has been already done in Kathopanishad.

In Kathopanishad in mantra 2,3.1, the universe; the changing universe and life; is compared to a huge ashvatha tree. And Shankaracharya gives a very elaborate commentary on this, both in his Kathopanishad Bhashyam as well as the Gita Bhashyam. In his commentary, he studies the common features between the samsara and the ashvatha tree. Common features are called Sadhramyam.

The

common features are:

1. Mahatvam: both are very huge.
2. Adhyanta rahithatvam. You cannot trace the beginning of both.

People ask when did the

universe start? Why am I born? I came because of karma. Where did karma come from; from previous janma. Where did previous janma come from?

Why did God create me? The answer is there is no beginning for creation;

Universe ever was, is and will be.

Same questions come for the tree as well. How did tree come? It came due to the seed. How did seed come? So one soon gets caught in this

never ending paradox of which came first, the seed or the tree? Thus, Samsara is a cyclical phenomenon

3.

Anivarchaniyatvam: Inexplicability; Logically cannot be categorized; In what sense?

You can never say a thing is a cause or an effect. You can never pinpoint a thing

is a cause or an effect, because from one standpoint a thing is a cause, the

very same is an effect, from another standpoint. So today is cause or an

effect? From yesterday's standpoint today is an effect. From tomorrow's standpoint

it is a cause.

Fate

and free will also fall into this argument.

If

you look at a particular point and see as an effect of the cause, you will call

it fate. And if the very same point is seen as the cause of the future, you

will call it Freewill. You can never pinpoint whether a thing is absolutely

freewill or absolutely fate; absolutely cause or absolutely effect; or

absolutely parent or absolutely children; nobody is an absolute parent. Nothing

is logically classifiable. The more you probe the more mysterious it becomes.

4.

Moolavatvam: A tree has a root and it is not visible. But you are aware that

there is a root. Similarly, the universe also has a root

called Ishwara. He is
also not visible like the root. I know that without a root a
tree cannot stand;
similarly, the universe cannot stand without a god.

5.

Shakavatvam:

A huge tree has many branches, some at top, some in middle and
some at bottom. Similarly, Universe also has higher, middle
and lower Lokas. So the higher lokas and the higher bodies;
deva shariram, represents urdhva shakas, the upper branches;
manushya lokas comes under the middle branch and the athala,
vithala, suthala, rasatala mahatala, talatala, patala, all the
lower lokas will come under the lower branches. Thus, the
universe is a vast tree with the fourteen lokas as its
branches. So shakavatvam is the next common feature.

6.

Parnavatvam: Tree is so full of leaves that one cant even see
the trunk. Similarly, the
universal tree has got the leaves
in the form of karmani; or karma kanda of the vedas are
compared to the leaves of the
samsara tree. So
here you will require a slight explanation. Why do we

compare

karma kanda to the leaves

of the tree? The leaves are very important for the
perpetuation and the growth

of the tree. In fact, leaves protect the tree and help the
tree survive. And

you know the leaf alone has got chlorophyll; that is why it is
green, and it

does photosynthesis and it cooks food and because of that
alone, the tree

survives. And through osmotic pressure, it absorbs the water.

The

karma kanda of the vedas is called chandas because it protects the samsara tree like the leaves of the original tree.

How

does the karma kanda protect, perpetuate and help the growth of the tree? You must have inferred by now.

Karma kanda talks about varieties of karmas and also tempts all the people to do those karmas by promising

many varieties of results. If you perform this karma, you will get children. If you perform that karma, you will get money. You do that karma and you will go to heaven. Full of advertisements.

And

naturally a person is attracted to karma kanda; in fact Gyana kanda is never appealing.

If I ask, how is mandukya upanishad? You will probably say it is very dry.

So

Gyana kanda is generally not appealing,

Whereas, karma kanda is the most appealing thing, because he asks you to do varieties of karma to get varieties of results. And therefore this person will take to varieties of karmas and karmas will produce Karma phalam. And from karma phalam you get punya or papam. Punya papas, as they increase, will lead to punarapi jananam, punarapi maranam. Thus the samsara cycle of birth and death is perpetuated by karma kanda by tempting the people to do varieties of karma.

Punya karmas will

take you to higher lokas. Rajas karmas will take you to the middle loka or manushya loka; Tamo karmas will take you to lower lokas.

While

Gyana kanda puts an end to the samsara tree, karma kanda nourishes the samsara tree. And therefore they are like the leaves of a tree. Therefore parnavatvam.

7.

Phalavatvam: Now trees bear fruits; some are sweet, some sour and some a mixture of both. Samara tree also gives three types of phalam. It gives Sukham, Dukham and Mishra phalam, mixture of both sukha and dukha

8. Ashrayavathavam: The tree helps the birds by providing them with a nest. So the trees serves as the nesting site for the birds, which alone would eat the fruit. The tree is not going to eat; only the birds which occupy the tree, they alone enjoy this sukha dukha phalam; Similarly in the vast universe, all the jivas are like the birds. Some jivas are on the higher branches, or like svarga loka with Deva shariram, some of them are in the middle branch, meaning like in manushya loka with manushya shariram, some of them are in the lower branches, meaning adho loka with adho shariram and therefore the tree supports the birds. Similarly the samsara tree supports the jiva world. This same concept is referenced in Mundaka upanishadic mantra (III.1.1) as well.

9. Chalanavatvam: The huge tree moves because of the wind; especially when there is powerful cyclonic wind. Even though it is a huge tree, it moves up and down, here and there. In the same way, the whole samsara tree along with all the jivas are taken here and there by the wind of prarabdha karma. So we are all taken to various conditions, various places, various

situation, lashed by Prarabhdha's winds. A person wanted to be transferred to Madras but got transferred elsewhere. Such situations can affect life and is governed by the prarabdha karma wind and hence chalanatvam.

10.

Chedyathvam: Even

though the tree is very huge, by appropriate effort, this tree can be uprooted.

It is possible to put an end to this tree by using the appropriate axe.

Similarly, the special axe called Gyanam also can uproot the huge samsara

chakram. In fact the very word vrikshaha means

that which can be uprooted. It is derived from the root vrasch; Shankaracharya says the uprooting is not easy.

If

it is a small plant, we can effortlessly remove, but if

it

is ashvatha tree it is not that easy.

So,

all the above were common features between the tree and Samsara.

In

Shloka ashvattham

prahuhu means this entire samsara; the life of change is considered to be

similar to ashvattha tree. Urdhvam also means superior or sacred as well as

incomprehensible.

Urdhvamulam

means one, which has got a root. Urdhwam also means spatial aboveness. Thus

Brahman is superior and incomprehensible. This Brahman is the moolam or root of the samsara tree.

Avyaya:

means eternal. The beginning and end cannot be traced. Thus we have the seed and tree paradox; similarly human life is a paradox; we can't say when first jiva was born.

Chandamsi yasya parnani in shloka

means:

So

the protecting sustaining leaves of the samsara tree are none other than the veda prescribed karmas.

And

karma kanda always makes

the people to remain in the field of rituals. There are many who love the

rituals but they never like Gita and Upanishads.

They are highly religious people; they love the ritualistic portion, but never

come to Vedanta. Thus, they

successfully perpetuate the samsara.

It does not mean that karma kanda is our enemy to be thrown away. We say is, karma kanda must be used, up to a particular limit, and sooner or later, one should transcend the ritualistic portion and spend more time in philosophical portion.

Generally,

people tend to go to two extremes. One extreme is people never like religious

poojas or rituals. For them, they have no way of purifying the

mind. **Pooja is the only method of purification.**

And the other extreme are people who stay with puja alone; that is also not correct. One should enter karma kanda, purify the mind and then come to Gyana kanda.

Yah tam veda in shloka means, the one who understands this universal tree with its many branches, leaves, fruits etc. the one who knows this universal tree and Shankaracharya adds; along that knows that the root is Brahman. He says, He alone is a wise person, who has understood the scriptures properly. Vedavit in shloka means the one who is a Gyani.

Take Away:

Swamiji says that Puja (a part of Karma kanda) alone **is** the method of purification of the mind.

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita, Chapter 14 Summary

Continuing his teachings Swamiji presented the summary of the chapter today. He said the 14th chapter, like the previous chapter, falls within the third shadkam of the

Bhagavat Gita; the third group of six chapters and I had pointed out that in the third shadkham, Sri Krishna concentrates on Gyana yoga. And therefore we find the topic of Gyana yoga, the essential teachings of the Upanishads, condensed in these chapters, especially the 13th, 14th and 15th chapters. In the 16th and 17th chapters, we will see later, Sri Krishna deals with Gyana-yoga friendly virtues.

Gyana yoga is the pursuit of self-knowledge or atma Gyanam. Though, these three chapters are relatively small, they are very significant chapters and this is known as Gunathraya vibhaga yoga and in this chapter, Sri Krishna deals with the three gunas as the stepping-stones and through these three gunas he takes us to the gunathitha atma. Using the three gunas as stepping stones and going to the gunathitha atma, is the subject matter of this chapter and therefore, it is called guna thraya vibhaga yoga.

Shlokas

1-4:

And in the first four verses of this chapter, Sri Krishna gives an introduction in which he mentions the subject matter of atma Gyanam as the liberating wisdom and therefore the greatest knowledge. All the other disciplines of knowledge are called apara vidya; inferior knowledge; whereas this is the knowledge, which is called para vidya in the upanishad and raja vidya in the 9th chapter; this knowledge is the greatest knowledge because this alone releases a person from samsara. All the other disciplines of knowledge will make me only smaller and smaller because the more I study I come to know how little I know. So instead of growing bigger in terms of knowledge, I only feel smaller and smaller as I study more, further. This is the only wisdom, which makes me own the fact

that, I am Brahman, the biggest. Therefore, Sri Krishna says this is a liberating knowledge, which gives liberation while living and is called jivan-mukti; and it also gives liberation after death, which is then called videh mukti. And by videha mukti we mean freedom from punarjanma or cycle of birth and death.

Thus

having introduced the subject matter, later Sri Krishna gives the foundation

for the teaching and in that foundation he briefly mentions the process of creation.

He points out that God is the cause of the creation, and God consists of two

aspects, consciousness aspect and the matter aspect or Chetana and achetana.

In

the 7th chapter, Chetana

tatvam was called para prakrti; achetana tatvam was called apara prakrti.

In

the 13th chapter, Chetana

tatvam was called purusha and achetana tatvam is called prakrti.

And

in the upanishads, chetana tatvam is

called brahman and the achetana

tatvam is called Maya.

These two principles together are called Ishvara and he is anadi and from this Chetana- achetana mishram alone the entire universe has originated, including every individual as well. And from this we can easily infer that every individual also must be a mixture of Chetana – achetana tatvam because as the cause is, so the effect will be. As the parents are so the

children will be. So based on the same principle, I, the individual, is also a mixture of purusha and prakrti; brahman and maya; chetanam and achetanam. Otherwise, technically, I am atma-anatma mishraha.

And

from this we can infer that anatma is a part of the mind, which is born out of prakrti, as such it will have the three gunas, which belong to prakrti.

So

prakrti is responsible for the origination of my anatma part and therefore; my anatma part will have three gunas and that anatma part is the body-mind complex, otherwise also called ahamkara. So the body-mind complex is equal to the anatma part is equal to the ahamkara part, which is sagunaha, endowed with the three gunas, because it is a product, originating from the prakrti.

And

similarly I have got a purusha aspect also; the chetana aspect also; which is called the atma aspect; which is nirgunam in nature and this nirguna atma is technically called sakshi. **Therefore saguna ahamkara plus nirguna sakshi; Saguna matter plus nirguna consciousness, is the individual.**

Saguna means with guna or properties and nirguna means without guna; or properties or attributes. The pure ahamkara also cannot interact in the world. Pure sakshi also cannot interact

in the world. All the interactions are done by the mixture of sakshi + ahamkara.

And

the whole aim of this teaching is I should learn to own up more and more of my higher sakshi svarupam, which is the persistent and permanent nature of mine and I should not be over obsessed

with my inferior ahamkara

materialistic nature. Not that ahamkara should be neglected, because without ahamkara, pure sakshi cannot transact.

So ahamkara is needed;

but obsession

with ahamkara will lead to

all types of problem. And therefore instead of seeing myself as ahamkara, I should

learn to see myself as sakshi, now

transacting through ahamkara.

For this purpose, Sri Krishna talked about the creation and the essence of this

topic is, I am also a mixture of saguna and nirguna aspects.

And having presented this foundation, Sri Krishna begins the teaching from the 5th verse onwards. He talks about the three gunas of ahamkara, to show that all the three gunas are causes of bondage; we need to know how to make use of them properly, like anything in the creation. If I know how to handle things, it can help me grow; if I do not know how to handle, the very same thing will cause problems.

You

take fire, it is a blessing or a curse; it depends upon whether I know how to handle

fire. Electricity is a blessing or curse? By itself it is neither; but if I do

not know how to handle it, it becomes a curse. Similarly, the three gunas also; if I do not know how to make use of them, they can become binding chains. Word Guna has a second meaning, they is 'ropes' or "chains" that bind me.

Shloka's 5-18 (Analysis of Ahamkara)

And therefore I should have a thorough understanding of the three gunas. So from 5th verse, up to 18th verse, we get an analysis of the three gunas, essentially an analysis of the ahamkara; **because ahamkara has the three gunas.** And for the convenience of our study, Sri Krishna classifies this analysis into five parts.

First he gives the lakshanam or definition of the three gunas.

Second he gives the mode of bondage; how each guna binds us. This is called bandana prakaraha.

Third, he gives the lingam, indication to find out which guna is dominant in me.

Fourth is Gathi, which means post-death travel; the travel after life.

Fifth is phalam, the consequences of the predominance of each guna.

Sri

Krishna gives the definitions: satva is prakashatmakam; rajas is raghatmakam, tamas is mohanatmakam.

Satva

is that disposition of the mind, which makes the mind knowledge friendly. So satva makes the mind endowed with that disposition, which is knowledge friendly, which makes the mind a bright mind;

So

he is disposed to the acquisition of knowledge; whereas rajo guna makes the mind karma friendly; activity friendly; a disposition, which is suited for dynamism.

Whereas tamo guna makes the mind unfit for, inimical to both others, thus it is neither knowledge friendly nor activity friendly. Such a disposition of mind is called Satva, rajas and tamas are propensity-based definition that indicate disposition of one's mind.

Then

the next one is the mode of bondage. How does it bind? When my mind is knowledge friendly, naturally I become a bookworm; all the time interested in operating the Gyanendriyas; not karmendriya-active person; and therefore I look for an infrastructure, which is conducive to more and more study.

A

learning person will first look for those things. This becomes a bondage when such a conducive

atmosphere is not available; then this person becomes restless and unhappy. This is the bondage caused by satva guna.

Whereas
rajo guni does not like
library or knowledge.

He
wants to do a lot of things; and therefore he looks for activity friendly atmosphere; and, when such an atmosphere is there; that mind is very happy and if that is not there he becomes mad.

And
tamo Guna is looking for sleep and if it is not available he gets mad.

These
are the three types of bandana prakaraha.

Then
the lingam, the
indication of the three gunas;
this is a corollary we get from the previous discussions.

When
satva is dominant then Gyanam increases; reading increases; study increases; thinking increases; it is an indication of satva vritti.

Whereas
when activity increases, it is an indication of rajo vritti and when
sleep and sleepy condition increases, it is an indication of tamoguna vritti.

And then Sri Krishna talked about the gathi after death. When

a Satva dominant person dies he goes to higher lokas; when a Rajas dominant person dies he is born in the manushya loka; because manushya loka is meant for Karma. When tamo guna dominant person dies that person goes down; hence, urdhva gathi, madhyama gathi and adho gathi.

And

finally, the consequences of these three gunas were also pointed out; that is the phalam or the consequences in this life. When satva guna increases, Gyana vridhhi occurs; when rajo guna increases, the ambition and activities increase; and when tamo guna increases, nidra and negligence in life increases and his life will be closer to an animal. So thus, all five topics Sri Krishna discusses from the 5th verse up to 18th.

Shlokas 19 and 20

And then comes the crucial two verses #19 and 20, in which Sri Krishna talks about transcending the three gunas. And for transcending the three gunas one will have to make use of the three gunas. Just as a fruit requires skin for ripening and once it is ripened, it does not require the skin and naturally the skin is shed.

Similarly,

the entire spiritual sadhana is a gradual journey from tama pradhana life to raja pradhana life to satva pradhana life to gunathitha life. And how does the scripture accomplish that? The scripture prescribes lot of karma to a person who is now tama pradhana. And what type of karmas? It prescribes Sakama karma.

Selfish

activities to fulfill worldly and materialistic desires; In fact scriptures encourage such desires; because it wants to inject desires in the tamoguna person, who is always sleepy and refuses to get up and wants to make him rajo guni.

And

once a person has got into sakama karma, then the scriptures, gradually change his status.

At

first his rajo guna is tamo guna or tainted rajo guna, the first phase. Then satva guna tainted rajo guna should be the next phase.

What is the difference between the two? Both rajo gunas will activate a person. It will make the person extremely ambitious; it will whip up the ambition but the difference will be initially all desires are personal and selfish-oriented; that means the beneficiary of my activity will be only I, or my family.

Whereas

when that rajo guna is converted to the higher rajo guna, sakama karma will be converted into nishkama karma, which means the beneficiaries of my activity will be more and more people. Not only my family alone, but also others will also be benefited.

As the beneficiaries increase, sakama karma is getting converted into nishkama karma. This is travel from tamo guna;

from lower rajo guna to higher rajo guna. To use the 4th chapter language, one goes from guna shudra to guna vaishya to guna kshatriya. Guna kshatriya is a person whose life and activities will benefit the entire community and even the nation.

Once a person has lived a guna kshatriya life, which is otherwise called karma yoga, then the scriptures ask you to graduate you to the next stage of a satva guna pradhana life; after the peak of activity, gradually one has to withdraw; from Grihastha ashrama to vanaprastha ashrama may occur

And at this stage alone, the scriptures talk about more of upasana and less of karma. So upasana is the sadhana which converts an extroverted active person into a quiet and withdrawn; and self or atma oriented person. Thus, upasana sadhana makes me a satva pradhana purushaha.

When

I become a satva pradhana purusha, the activities are gradually dropped, and one does not feel any guilt because he has contributed to the society sufficiently.

He

is not a selfish person he has contributed for so many years. Now he can turn to concentrated spirituality. And not only that, physically also, this person becomes incapable of more activity, by this time.

Thus tama pradhana to raja pradhana to satva pradhana he has reached; by following karma yoga and upasana.

Then, the satva guna to nirguna travel, is a totally different type of travel. There is no corridor connecting satva guna and nirguna. Tamo **guna can be changed to rajo guna, rajo**

guna

can be changed to satva guna; but, satva guna can never be converted into nirguna. If satva guna is converted, it will again become tamo guna or rajo guna only. There is no corridor connecting guna thraya and Nirguna or gunathita and therefore the only sadhana available is Gyanam.

So after a person becomes a satva guna pradhana, karma yoga is dropped, upasana is dropped, because they have done their job by making me satva guna pradhana. In fact satva guna pradhana person is called sadhana chatushtaya sampanna adhikari. Then he has to move to Gyana yoga. That Sri Krishna tells us clearly.

As I said the crucial word in that 19th verse is Vetti; meaning, he comes to know. And Sri Krishnadoes not say how to get the knowledge, because he has already said that in the 4th chapter. Knowledge does not automatically happen. No knowledge, for that matter, can happen naturally. If you sit quietly in meditation, knowledge does not happen. Then, what should you do?

Gyanina

yoga means going to a guru. sthrothriya brahmanishta guru means systematic study of the Vedanta. Not a casual now and then listening to some satsanga here and there, and all of them are meant to inspire you, inspiration is different; teaching is different. Dayananda Swamiji says: **Preaching is different; teaching is different.**

And

systematic study of scriptures includes shravanam,

mananam and nidhidyasanam,
for a length of time, and there afterwards removing all the
doubts by proper
mananam or analysis and thereafter internalization of the
teaching. So through shravna, manana
and nidhidhyasana, I become
gunathitha.

Now the question is: How do I become gunathitha by shravanam?
As I said, the body, mind complex will be eternally saguna, it
would not become nirguna. Then what do I do through Gyana
yoga? **I learn to dis-identify from the body by knowing the
fact that body is only an incidental instrument I am using for
worldly transactions exactly like the spectacle and when I
remove the spectacles, I am not gone, but I am not able to see
the people, similarly when the body mind complex is not there,
I do not disappear, but I also do not have the medium to
interact with the people;** and we do experience such a
situation daily; When; during the deepsleep state. And in
sleep the body mind complex is temporarily used and then it
will be dropped, I should take the instrument as myself.

Then,
if I am not the body mind complex, who am I? For that Sri
Krishna gave the
answer:

**in Shloka 14:
20.**

**I am not the body, but I am the experiencer of the body; I am
not the mind; I am the experiencer of the mind; and therefore,
all the known attributes belong to the known body mind complex
only.** This is a very important law. You should remember. Any
experienced attribute, belong to the experienced object. If I
see green color, the color belongs to the eye or the object?
The seen color belongs to the seen object; it does not belong
to the seer eye. Whatever color I am seeing, they all belong

to the objectified-attribute that belong to the objectified-substances; no attribute belongs to the objectifier-I. **And therefore all the gunas belong to the body mind complex. "I" am free from all the three gunas.** So you do not contact the gunathitha atma, you do not become the gunathitha atma, you own up the fact that I was gunathitha; I am gunathitha, and I will be gunathitha. For how many days, will I be Gunathitha? I am incapable of becoming saguna. So this transformation in the I takes place and this knowledge based transformation is called mokshaha or jivan mukti.

So after death, will I have urdhva gathi or madhyama gathi or atho gathi? If I have satva guna I will have urdhva gathi; if I have rajo guna I will have madhya gathi; if I have tamo guna I will have atho gathi. However, if I am Nirguna, I will have no gathi. Aham agathihi asmi. I am agathihi, because I cannot move from one place to another, because **I am the atma, the chaitanyam, which is all pervading, in Me the consciousness, the saguna matter appears and in Me the consciousness the saguna matter resolves. And I am never affected by the three gunas. This is called moksha.**

And

naturally Arjuna is curious to know what will be the lifestyle of such a gunathitha person, and therefore he asked three questions in the 21st verse,

Shloka 14:21:

The three questions are: What are the indications of the gunathitha? Characteristics of gunathitha and then what is the conduct of the gunathitha: acharaha, and the method of becoming gunathithah.

And

Sri Krishna gives the answer, the indication is that the very knowledge makes the mind less and less reactive to the situation because the

mind has become an
enlightened mind and an enlightened mind learns to have the
right attitude
towards the saguna creation. And
what is the right attitude? Understanding that the the
proportion of the gunas varies from
individual to individual therefore no human being can be like
me. And therefore
there is no question of compatibility. So looking for
compatibility is the worst
thing that you can do and even if by chance there is any
compatibility between
two persons, it cannot be for long, because both have dynamic
and changing
mind; and therefore differences are natural in anatma.
Association and dissociation are
natural in anatma. Birth,
growth, declension and death are natural in anatma. And
therefore I cannot change the
anatma, I should
only change my attitude. And this changing of the attitude
takes place gradually
only because the old behavior continues.

And through Nidhidhyasanam, which is called dwelling upon the
teaching; I reduce my reactions gradually. Now, when the
reactions reduce, knowledge does not Improve; Knowledge does
not become brighter, but knowledge seems to improve, because
the reactions are decreasing. Just like on a purnami day, the
moon seems to be brighter and brighter in the evening, but you
know that moon is not becoming brighter but as the sunlight
recedes, sunlight is an obstacle to the brightness of the
moon; As the sun light recedes, the moon seems to be brighter
and brighter; similarly my reactions come down as a result of
the assimilation; as a result nidhidhyasanam.

And

as I had said before, we can see the decrease in reaction at three levels: frequency of unhealthy reactions, like frustration, like fear, like insecurity, anger, etc. the frequency of these comes down. Do not expect a flashy transformation. It is not going to happen immediately. It is a gradual assimilation.

Not

only frequency comes down, the intensity of the reactions also come down. The decrease in the intensity occurs at three levels; manasam, vachikam, and kayikam. That is why when there is extreme reaction, there is butterfly in the stomach. Before writing an examination, the stomach may get upset and with it mind, speech and body as well. Therefore Arjuna, mental intensity comes down and later even verbal and physical reactions come down.

So

this is reduction in intensity and finally there is a reduction in the recovery period also; previously once I got angry it continued for days; but now it comes down in hours; and then it comes down to minutes; then it comes down to seconds; so I get a mental resilience to bounce back, even though I reacted violently, I am able to forget that and continue with my life. So thus nidhidhyasanam, converts Gyanam into Gyana nishta, reducing the violent reaction. But we should remember, reactions can never become zero. Zero reactions are only in the case of a table,

the chair, etc. they do not have it; they do not get angry. So our mind is a live mind; therefore we can reduce the frequency, intensity, recovery period, but it can never become zero. Once I reach this state my meditation or nidhidhyasanam becomes slightly different; and that nidhidhyasanam is that I should not be too much obsessed with the mind and its reactions; because to be over obsessed with the mind, is again identification with the mind. That is ahamkara; and therefore, I reduce the reaction and thereafterwards, I learn to distance from my mind, and I do not worry too much about the reacting mind. That is reaction to the reaction.

So every Gita student has to face two reactions; one is the natural reaction to the situation; and the second is reaction to the fact that I reacted, leading to depression.

So, after a some time, I drop my secondary reactions as well; I am not over-obsessed with the reaction of the mind. And I say that I do not have any reaction because I am now the witness of the reacting mind. So one should first reduce the reactions and then give up the reactions to the reactions.

Shlokas 22-27:

This is called Gyana nishta that Sri Krishna tells us about in verses 22 to 27. In the 22nd verses, he is talking about the absence of reaction to the reaction. In one of the guru

purnima talks, I have dealt with this topic very, elaborately.
Reaction to the
reaction is a greater samsara
and a Gyani does not react to the reaction. And thereafter as
a Gyana nishta I
am not obsessed with my mind and its tendencies.

And
then the second question was how does he conduct himself in
life. Sri Krishna emphasizes
that the Gyani has equanimity of the mind; his mind is free
from violent
reactions and even if there are small reactions, he does not
react to those
reactions. So samatvam is his acharaha.

Final
question of Arjuna was how to become gunathitha? The answer is
Knowledge is gained
with the bhakthi to the Lord; surrender to the Lord and by the
grace of the Lord.
May you get Gyanam and that Gyanam is the only solution.

Through Bhakthi you do not get liberation. Through bhakthi you
get a conducive atmosphere for knowledge and a conducive
personality as well; and then through knowledge you will
attain mokshaha. So with this the answers to Arjuna's question
are complete and the 14th chapter is over.

Take Away:

Ahamkara has the
three gunas.

Therefore
saguna ahamkara plus nirguna sakshi; Saguna matter plus
nirguna
consciousness, is the individual.

Dayananda

Swamiji says: Preaching is different; teaching is different.

I
learn to dis-identify from the body by knowing the fact that
body is only an
incidental instrument I am using for worldly transactions
exactly like the
spectacle and when I remove the spectacles, I am not gone, but
I am not able to
see the people, similarly when the body mind complex is not
there, I do not
disappear, but I also do not have the medium to interact with
the people;

I
am the atma, the
chaitanyam, which is all pervading, in Me the consciousness,
the saguna matter
appears and in Me the consciousness the saguna matter
resolves. And I am never affected by the three gunas. This is
called moksha.

**With Best
Wishes,**

Ram Ramaswamy

Baghawad Gita, Class 187: Chapter 14, Verses 22 to 27

Shloka 14:21

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

Continuing his teachings

Swamiji said today, after elaborating about the three gunas, and how

they bind a human being, Sri Krishna pointed out the method of becoming gunathitha which is

the only means to liberation and that method was given to us in the two

important verses of 19 and 20. The anatma cannot become gunathitha while the atma is ever gunathitha; and

through knowledge and by using the saguna anatma

as a medium of transaction, I come to know that I am ever the gunathitha.

Now, Arjuna raised a question in the verse # 21 that we saw in the last class. His question has three parts: the first part is gunathitha lingam; the second part of the question is gunathitha acharaha; and the third part of the question is gunathithava sadhanam. Gunathitha lingam means what is the indicator by which I can know whether I have become gunathitha?

The

second question is what are the gunathithaha acharaha or the way of the life, or the conduct of the gunathitha purusha or the Gyani?

The

third question is: What are gunathithatva sadhanam or the means by which one can become a gunathithaha?

Sri

Krishna now gives the answer in the following verses.

Shloka # 14.22:

14.22 The Blessed Lord said O son of Pandu, he neither dislikes illumination (knowledge), activity and delusion when they appear, nor does he long for them when they disappear.

In the first two verses, that is 22 and 23, Sri Krishna answers the first question related to gunathitha lingam; then in verses, 24 and 25, he talks about the gunathitha acharaha, the conduct, and then in the 26th verse, Sri Krishna answers the last question gunathithatva sadhana.

Regarding the indicator to know whether I am gunathitha or not, Sri Krishna says a gunathitha is one who is detached from his own body-mind complex. So gunathitha is one, who is detached from this own body-mind complex, and therefore, he is able to look at his own body-mind complex as part of the world and therefore he enjoys objectivity with regard to his own body-mind complex. So this objectivity, freedom from too much worry and anxiety with regard to one's own body-mind complex is the indication of gunathitha. This Gyani, or this gunathitha, because of his very source of sadhana, enjoys a better health at the body and mind level, because he has gone through karma yoga, upasana yoga, etc. and therefore his mind is predominantly a satvic mind. A Gyani's mind is a predominantly satvic mind, which he has attained through sadhana. And because of the very same sadhana, Gyani has got a strong mind, a refined mind, and a mind, which is free from violent reactions. In fact that is the definition of the satva pradhana mind and therefore, the reactions are less, to life's situations, and even if there are reactions in the mind, they are milder and even if they are milder reactions, he has the capacity to recover quickly from them, as well. Thus a Gyani enjoys a healthy mind. But he knows that even if I enjoy a healthy mind as a result of the sadhanas, a 100% healthy mind is not possible even as there is no possibility of a 100 % healthy body.

Gyani

accepts the fact that his mind is subject to the fluctuations of the three gunas. Even towards such a mind, Gyani does not violently react or get upset. And therefore, he has got objectivity with regard to his own mind, and therefore, if the mind has got certain problems, Gyani always has a healthy response.

What do you mean by healthy response? He is neither too indifferent nor inactive. At the same time if mind has certain disturbances he is not going to be over-reactive to that situation. He remembers the fact that the conditions of the mind have nothing to do with my purnathvam, because I am the atma who is different from the mind.

And

therefore Sri Krishna says his mind enjoys prakasham, that is predominantly satva guna although Raji Guna and Tamo Guna also occur. Even a Gyani's mind has satva, rajas and tamo gunas; the only difference is that his mind is dominantly satvic. He realizes that his mind is not 100% satvic. For that matter, no mind is 100% satvic. He realizes that there are times when tamo guna is predominant; and other times when rajo guna is predominant. However, most of the time, he is satvic. And because of this the appreciation he does not hate his mind, based on its guna.

Furthermore,

he is neither attached to satva guna or rajo guna or tamo guna, nor does he hate any of them; he knows these three gunas are inevitable compositions of everything including my

own mind. And therefore he is able to accept his own mind. **Accepting one's own body and accepting one's own mind is the indication of gunathithatvam.**

Shloka 14.23:

14.23 He who, sitting like one indifferent, is not distracted by the three alities; he who, thinking that the alities alone act, remains firm and surely does not move;

Sri

Krishna explains the same idea in this verse again. What do you mean by the acceptance of one's own body-mind-complex; or objectivity, or a healthy response?

Generally, the problem an agyani faces is extreme response to situations. One extreme response is total indifference. It is a tamasic response. When the physical body has got some disease or sickness, imagine I do not feed the body at all; I am not careful at all, indifferent or carelessness or inaction is one extreme response, which is called tamasic response.

Then there is another extreme response, the moment the doctor says that you will have to go through the blood test, this fellow presses the panic button, this fellow is extremely worried about the body, the moment the body is sick, he imagines only the worst possible disease; would it be cancer etc?

So one extreme is inaction; another extreme is reaction. What is a healthy response; it is neither inaction nor reaction, but healthy action to improve the situation. If the body has some problem, there is no panic; at the same time there is no complacency as well; what needs to be done, I do.

Similarly, the mind is there; it is not going to be all the time sama, the mind will have disturbances and that I have to handle, neither inaction nor reaction, but whatever can be done to improve.

While the mind can be infinitely improved there is no question of 100% perfection of the mind, No Jivan muktha has got 100% perfect mind, just as he does not have 100% perfect body.

And therefore Sri Krishna says: Gyani appears as though he is indifferent, because when the body falls sick he does not violently react to the sickness, it appears as though he is indifferent to his health. But Sri Krishna says he is not indifferent; he is “as though” indifferent; as though indifferent, means there is no violent reaction but at the same time, there is no inaction also; whatever is to be done; he will do to the body; therefore, udasinavat means he is balanced with regard to his own body mind complex.

So even with the fluctuation of the three gunas he is not disturbed.

Then what is his attitude when these three gunas are there and fluctuate?

Even with this knowledge he remains balanced; without self-criticism, without self-judgment and without a low self-image. He remains with a balanced mind; So this objectivity with regards one's own body and mind, is the indication of the gunathitha or a Gyani.

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Shloka 14.24:

14.24 He to whom sorrow and happiness are

alike, who is established in his own Self, to whom a lump of earth, iron and gold are the same, to whom the agreeable and the disagreeable are the same, who is wise, to whom censure and his own praise are the same;

So

with the previous two verses, Sri Krishna has answered the first question. Now he answers the second question.

The second question is: How does he respond to the worldly situation? And answer is the same. Just as the body mind complex is made up of the three fluctuating gunas, the entire world is also made up of the three gunas alone and therefore you will have to interact with people who are satvic, which will be a happy interaction and you will have to interact with rajasic people, who are all the time tense and angry and irritable and you will also have to interact with those people who will not move at all. After half an hour of repetition, they will just ask what did you say? You will have to wait for eons for them to complete any job.

So,

these three types of people will be there eternally in the world; and not only that; one and the same person, himself or herself, will not be satvic all the time, or rajasic all the time, and therefore the people in your own family will change. And that is why they said with regard to marriage: Do not choose based on the character because nobody's character will remain the same; **Marriage is dharma based and not compatibility based according to our Shastra, because compatibility is impossible; and even if there is a compatibility, husband is also changing, wife is also changing, after a**

few years, the compatible couple would have changed sufficiently to become an incompatible couple.

Therefore

different people are different, and the situations are also made up of the fluctuating prakrti; therefore situations will change. And Gyani accepts this fact of the creation and the very acceptance gives him a balanced state of mind.

.

And

therefore Sri Krishna says Gyani is one who always abides in his higher nature that is Guna athita.

So he always abides in gunathitha atma svarupam. And what do you mean by abiding in atma? Abiding in the atma means not forgetting the fact that I am gunathithaha. Self-abidance is not forgetting one's real nature. Just as a sangita vidhvan, whatever song he sings, one corner of the mind is aware of the tamera sruti. It is not that he thinks of sruti alone; it is just that in one corner of the mind he is aware of the sruti and whenever there is a doubt he will go behind and check up. So, just as a musician is aware of the sruti, Gyani is aware of the sruti. What is sruti, here? Vedaha and what is the teaching of the sruti? It is that, I am not the changing guna. While the body is saguna and world is saguna, I am different from both the saguna body and saguna world. This constant awareness is called svasthaha.

And

because of this awareness, he is samadukhasukha. There is no resistance to favorable and unfavorable situations,

which are inevitable in life. Now desha, kala and prarabhdha, these three things will affect our life all the time. Desha: if you are in a tropical country, you are affected by weather.

Kala, the time will affect the situation, the body will grow older and the people around will grow older.

Finally
our own prarabhdha karmas will
also affect us.

So
the prarabhdha will also fluctuate
and they are bound to bring sukham and dukham. Health and ill health; financially better or adverse situation; they are bound to happen; and when such situations come; he is samaha. Samaha, is not indifference to the situation, nor is it overreaction to the situation but it is doing whatever can be done to improve the situation, all done with poise.

Therefore
samadukhasukha; he
will have neither
raga nor dvesha, because
things will come and go; gold will come; gold will go; wealth will come, wealth will go.

Previously,
it was said that he was balanced towards sukham and dukham, now he says, he is
balanced towards the sukha dukha
sadhanams or things
that are the cause of sukham and dukham; pleasant and

unpleasant situations.

He is balanced towards criticisms and glorification coming from people. Whatever you do some people will glorify; and there will be some other people to criticize, if you want 100% approval from all people, you can never do anything in life. Therefore, approval seeking is an indication of low self-image. And therefore a Gyani whatever be the course of action he has to take, he will see the pros and cons, the demerits and merits, and if he has to take opinion from known people, he will take, perhaps he will consult shastra, and thereafter, once he has decided a course of action, he will plunge into that; whatever be the opinion of others.

Sri

Rama has been

criticized; Sri Krishna has been criticized; Shankaracharya has been criticized. Nobody can escape the criticism of others; and therefore do not be carried away by ninda and stuti. And

if somebody criticizes and enjoys in the process he says, you be happy, because at least somebody is happy criticizing me.

So

he is one who is balanced in censure and praise.

Shloka 14.25

14.25 He who is the same under honour and dishonour, who is eally disposed both towards the side of the friend and of the foe, who has renounced all enterprise,-he is said to have gone beyond the alities.

Samatvam is further explained here.

Again you cannot escape maanam or apamanam. Thus a a sambhandi

may feel he is not respected.

The difference between Nindha sthuthi and Mana apamana is: Ninda Sthuti is at verbal level while mana apamana is at Kayika or body level.

Gyani is samaha or equanimous with both.

Again he is the same towards friends and foes.

While a Gyani does not have enemy, but there are people who look upon Gyani as their enemy.

Towards both types of people, he maintains samatvam.

He has given up binding activities.

Arambhaha means all the binding activities; and parityagi means the one who has given up. What do you mean by binding activity? A binding activity is that by the fulfillment of which I consider that I will become purnaha. When I expect purnatvam through an activity, it is a binding activity, because there are expectations.

Non-binding activity is one which is done out of purnatvam. And therefore the success of the activity and the failure of the activity has nothing to do with my purnatvam. At the anatma level activities are going on; but whatever happens at the anatma level, aham purnaha asmi. Even the activity to improve your own body mind should not be a binding activity. I should remember I tried to improve the body and mind, but that also has nothing to do with my purnatvam.

With this awareness, I enjoy improving everything, including the

improvement of the body mind complex. Such a lifestyle is a game.

This is the life of a jivan muktha. For him, whole life is a game; both the success and failure has nothing to do with my purnatvam.

So, he has samatvam and freedom from binding activities.

Shloka

14.26:

14.26 And he who serves Me through the unswerving Yoga of Devotion, he, having gone beyond these alities, alifies for becoming Brahman.

The third question as to what is the means of 'becoming' gunathitha

is answered here. In fact, Sri Krishna has already answered that question in verse No.19 and 20. He says Gyanam is the only means of "becoming" (becoming within quotes) gunathitha.

Arjuna's present question is what is the means of getting Gyanam;

or what is the means of becoming Gunathitha. What do we have to do?

Question can also be stated as how to attain Gyanam by which one can become gunathitha.

And Sri Krishna says the means of Gyanam is bhakthi. So bhakthi yoga consisting of karma and upasana, which we have, saw in the 12th chapter; that consists of five levels of bhakthi.

That bhakthi yoga is the sadhana.

Suppose a person worships me with bhakthi yoga consisting of five levels as explained in the 12th chapter, and and he worships me with unflinching devotion he will certainly cross over the three Gunas.

And what do you mean avyabhichara bhakthi? For that you have to go to the 7th chapter, where he talked about arta bhakthi, artharthi bhakthi and jignasu bhakthi.

That jignasu bhakthi is here called avyabhichari bhakthi. A bhakthi through which I seek the Lord and Lord alone; through that one who worships me that person will certainly cross over the three gunas.

In this Bhakti, he will be going through all levels of sadhana consisting of karma, upasana and the finally vedanta sravana, manana and nidhidhyasana.

Going through all these levels, he becomes eligible to become one with Brahman.

Brahma
bhava means Brahma
svarupam. Brahma
svarupa means nirguna svarupam, because
Brahman is nirgunam. Nirguna svarupam means gunathithatvam.
Such a person will attain Gyana and become gunathitha.

With
this all the three questions are answered. Now Sri Krishna concludes the teaching:

Shloka 14.27:

14.27 For I am the Abode of Brahman-the indestructible and immutable, the eternal, the Dharma and absolute Bliss.

Here

Sri Krishna says: Arjuna, that Brahman which you want to attain which is gunathitha is none other than I myself. So I myself am the embodiment of that Brahman.

What

type of Brahman am I? He is one who is immortal, free from decay, changeless and free from all forms of modifications. One who is beyond time, and one who is reached through dharma. One who is the goal of dharma. And the word dharma here means the vedic teaching. So, he is the one who is the destination of all the scriptural teachings and one who is unmixed with sorrow or the ananda swarupa.

So such a changeless and ananda svarupam Brahman,

I am, and that I, you will reach by following this sadhana.

So with this Sri Krishna concludes the teaching.

Thus is concluded the 14th chapter of the Gita, which is happily titled gunathraya vibhaga, the classification of the three gunas, satva, rajas and tamas, and also guna athitham brahma. Guna thraya, guna athitha vibhaga yoga.

Take Away:

**The three gunas
and marriage:**

Marriage

is dharma based and not compatibility based according to our

Shastra, because
compatibility is impossible; and even if there is a
compatibility, husband is
also changing, wife is also changing and after a few years,
the compatible
couple would have changed sufficiently to become an
incompatible couple.

**With Best
Wishes,**

Ram Ramaswamy

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

Shloka # 14.19

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

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

if
it is satva guna, it demands

knowledge and a set up conducive for it.

If

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

If

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

Thus

each guna is a
demanding guna, asking for a
specific set up and if that set up is not provided, it throws
lot of tantrums,
and the creates lot of mental disturbances. And therefore, I
can never accept
the set up as a bhokta,
if it does not suit my particular guna and therefore there is
a struggle. Pravrtti means looking
for a conducive set up and while Nivritti means getting away
from the
unconducive set up. So, each guna
leads to lot of pravritti and Nivritti.

This,

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

And therefore, as a bhokta, I divide the set up into favorable
and unfavorable and I want to adjust and fine-tune the set up
and therefore, I develop strong raga and dvesha; and to change
the set up, I have to become a karta. As a bhokta I am not
satisfied; and therefore I want to change the set up and to
change the set up I have to become a karta. And having done a
few things, I again look up at the set up as a bhokta and

still find no satisfaction. And this goes on; dissatisfied bhokta becomes a karta and again he becomes bhokta and again he begins a karta; in short, he is never allowed to think of his higher nirguna sakshi svarupa. The three gunas keep this person busy with the body complex alone.

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

Thus, the saguna physical body, the saguna mind and the saguna set up, keeps me so busy all the time, that I can never think of the Nirguna-I and this is caused by the three gunas, which keeps me in deha abhimana, and therefore Sri Krishna said the sakshi-I is tied down to the physical body and is never allowed to think of the all-pervading Brahma svarupam; and I am made to think only of my limited ahamkara svarupam.

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

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

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

and therefore the three gunas are bound to be there.

Even

the MahaGyani will

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

Even

Bhagavan's mind, Maya, is trigunathmakam, thus, the mind will be saguna,

body will be saguna,

and therefore there is no question of converting anatma into nirguna or

transcending the guna.

Then what about the sakshi? You cannot make the sakshi nirguna either because

it need not be made Nirguna,

because it is already Nirguna.

Therefore the only remedy is switching the identification from saguna ahamkara to nirguna sakshi. This is called atmanatma viveka and knowing the fact that **I am not the body with consciousness, but I**

am the consciousness with a temporary body. I am not a body; it is a temporary

bodywith permanent consciousness,

or I am the permanent consciousness with a temporary body. And as atma, the sakshi, I am ever

Nirguna, I am ever

akarta, and I am ever

abhokta and this Gyanam

alone is the solution.

And

therefore transcending the gunas is equal to atma Gyanam. And atma Gyanam means

guru mukhathaha

vedanta shravana manana

nidhidhyasanam. You have to have shastra guru upadesha and know that

I am ever the Nirguna
sakshi.

And

what is that sakshi chaitanyam?

It

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

Now

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

Similarly, we may

Misunderstand,

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

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

In

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

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

Thus,

this person recognizes the consciousness

which

is beyond the three gunas

as himself.

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

And

therefore drashta, an

intelligent person changes himself, rather than set up. He discovers that

higher I, the sakshi-I, the gunathitha-I.

And

here, in the word is anupashyati,

anu means in keeping with the teaching of guru and shastra.

This

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

He

also recognizes the fact that all the karmas belong to the anatma; that the anatma will be eternally a karta. There is no retirement for anatma. Retirement is what? taking up some other work and not only that, if anatma really retires, it will become sick also. Therefore, Anatma has to be eternally a karta and if you have to transcend kartrtvam, we have to come to atma alone.

Sri

Krishna uses a double negative language here. He wants to say that anatma is the karta, anatma being the body mind complex. If you put it in positive language, it will be Anatma alone is

Karta. In negative language, there is no karta other than anatma. Both are the same. Anatma alone is karta, is equal to, there is no karta other than anatma. And who am I? atma or anatma? I am the atma; therefore eternally akarta and abhokta.

The day a human being recognizes this fact; Only then, he will be free from the rat-race called life; the eternal journey of bhokta; not satisfied; therefore, becomes karta; improves the status of bhokta; improved but not totally satisfied; again becomes karta, again becomes bhokta, and at the time of death also if you ask, are you satisfied: You say I am satisfied, But! Only one small thing; Something or the other will be there. Since the ahamkara dies with dissatisfaction, the dissatisfied ahamkara again take birth and continue the struggle. Thus, the never ending journey of punarapi jananam, punarapi maranam occurs. The struggle will end like the poori when it is in the oil, it will be running around.

And as it runs it expands and once it has become purnam, full, then you will find that it is atmana eva atmaiva thushta, it will be floating there itself; it has become purnam. And that is why it is called puri; puri is shortened form of purnam.

Similarly the day I discover I am the purna sakshi; the running about for purnatvam will stop. Thereafter also I may run around, but not for purnatvam but it is out of purnatvam. If I am acting for purnatvam, there is eternal anxiety and I cannot sleep properly. If I am acting out of purnatvam, there is no anxiety.

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

And

therefore Madbhavam means purnatvam, means jivan mukti.

The

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

through knowledge. So the word Vetti should be underlined.

Vetti means the one who knows; discovers

purnatvam. And

therefore how many paths are there for Moksha? Sri Krishna says even if there

are many other yogas (karma,

bhakti, Kundalini,..) and we are willing to accept all other yogas, and they

are all for preparation of the mind; the ultimate discovery of purnatvam is only

through vedanta shravana, manana,

nidhidhyasana; otherwise

called Gyana yoga.

Next is a very important verse. This verse is very important not

only in the 14th chapter, but in the entire Bhagavat Gita as well.

Shloka

14: 20:

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

In this shloka the Gyana phalam is clearly mentioned. Here dehi

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

And

what is the purpose of this temporary use? Not for eating, the body is given by the Lord to a human being only for gathering knowledge. What is that knowledge?

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

temporary use. This is called athitya. In Taittiriya Upanishad, it was said all these three gunas belong to dehasamudbhavan. Samudbhavaha means karanam, and deha means body. So dehasamudbhava

means the cause for the physical body, and cause for the body means cause for janma, because janma is defined as acquisition of a new body. Therefore the three gunas have given me this body and the three gunas alone will give me the next body also. And what type of body will be given will depend upon the guna. Thus, Satva guna

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

Rajo guna will again
give body alone and not moksha.

Thus
all the three gunas are the
cause of the body; cause of punar janma.

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

**And when a
person dis-identifies from the gunas and the body, he is free
from all the problems, which
belong to the body.**

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

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

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

Mortality
is not the problem; I-am-mortal is the problem. And Vedanta
does not
remove the mortality of the body; vedanta removes the

idea that I-am-mortal. And how does it remove the idea; by teaching me the fact that I am not the mortal body, but I am the immortal-I, behind the mortal-body.

And
therefore, vimuktah
means he is free from all the problems of the body. What are the problems of the body; the first problem is janma, it is birth; birth itself is a problem in the sense, initially one has to be in solitary confinement, one has to remain in the womb of the mother, and coming out of womb is a problem for both the mother and the baby, and once there is janma, the inevitable consequence of maranam is the next problem, then there are people who say: Swamiji I am not frightened of death and then they add my only prayer is that I should die instantly. I just should just pop off in sleep. So those people who say I am not afraid of Maranam, they are afraid of jara, meaning old age with all its consequent problems. I need not describe and remind you of all those problems.

The
body being born, grows, decays and dies, these steps are really speaking not problems, and they are the nature of the body. Just as heat is the nature of the fire; it is svarupam of the fire, similarly, the cold is the nature of Ice. Similarly vikaraha, asthi, jayathe, vardathe, viparinamathe;

the vikara, means
modification is the nature of body. And a nature becomes a
problem if I refuse
to accept the nature of a thing as it is. Resistance to the
fact is sorrow.

Imagine I complain fire is hot, fire is hot, fire is hot; that
is foolishness.

Similarly, body's vikara
becomes a problem, when I resist the vikara.

And

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

Abhimana removes my

objectivity; Identification removes my objectivity. I will say
let

everybody else die except people from my house, because that
is nature.

That's

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

fact that I am the sakshi; I learn to

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

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

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

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

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

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

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

objectivity comes, the intensity of the problem comes down. This is called Abhibhava method; you do not remove the problems of the body; the body would have to go through its condition. But you develop a different perspective and from the new perspective problems will not appear to be a major tragedy in life. Like when the sun rises, what happens to the stars? We know there are stars during the daytime too. But what happens; stars are as though removed, because of the powerful sunlight. So what does the sunlight do; it does not destroy the stars, but it makes the stars as though non-existent by making their light extremely insignificant. Similarly, I am the Sakshi Gyanam, will not change the physical conditions; will not change the family members, all the prarabhda conditions will be there, but I develop a new perspective from which they are not worth talking about.

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

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

they are not worth talking about.

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

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

Shloka 14:21

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

Lord's

teaching inspires Arjuna. And naturally he wants to know more about that Gyani

who becomes a gunathitha. And

therefore Arjuna asks the Lord:

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

Second question: How does he conduct himself? How does he

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

We

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

We

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

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

And

the third question is how does he transcend the three gunas? Is it a
physical journey, some people expect some kind of a physical journey for
moksha; going to some other loka, some people expect
a transformation in time. And some people expect some kind of
a sudden flashy
event. So there is no event called liberation; there is no
time-wise transformation;
there is no spatial journey, it is nothing but a clean
understanding of an ever-obtaining
fact. What is the fact? Fortunately, that I am ever free. So
therefore, he asks
the question. How does he transcend the three gunas? So this
is Arjuna's question for

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

Take Away:

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

Therefore
transcending the gunas
is equal to atma Gyanam.

And
when a person dis-identifies from the gunas and the body, he is free from all the problems, which belong to the body. When I identify with the body; the body's problems are my problem.

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

There
is no mysticism connected to Vedanta.

**With Best
Wishes,**

Ram Ramaswamy

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

Shloka # 14.13:

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

Greetings,

Continuing his teachings

Swamiji said today,

analyzing the three Gunas Sri Krishna has

dealt with three topics: Lakshanam; Bandha Prakaraha; and Lingam.

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

For, him only Karma can help where he has to start with Sakama Karma then graduate to Nishkama Karma.

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

Shloka # 14.14:

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

Here Satvagati is discussed.

Dehabharta in shloka means Jivatma; Pralayam means death. Suppose a Jivatma dies when Satva is dominant in it, is it a Gyani or Agyani?

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

Shloka # 15:

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

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

Rajo Guna Pradhana Jivatma,

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

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

Thus Gathihi of the three Gunas has been discussed.

Shloka # 16:

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

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

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

A

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

Rajasik

person has great activity; but there is tension, anxiety and intolerance. Sri

Krishna says Dukham is present; flare ups occur; Himsa is present; it is not a

happy home; it is just a house. Home means a place where there is harmony

amongst its members. In a house, material prosperity may be there but inner

peace does not exist. Nimmadi (tamil word for inner peace) is not there. In a

Satvic person material accomplishments are fewer but there is greater inner peace.

Tamasic

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

These

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

Shloka # 17:

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

So

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

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

With

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

With

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

Shloka # 18:

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

Here

Sri Krishna is talking of Gathihi topic again.

People

with Satva Guna go to higher Lokas. Six higher lokas are: bhuvah, suvah, mahaha, janaha, tapaha, and satyam. Out 14 lokas, 6 are up, 7

are down. Do not ask about the missing one.

What

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

Those

who continue in the Tamo guna, they continue downwards.

Incidentally

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

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

The

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

Therefore,

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

according to shastra, each loka has a different time and space. So we can never locate another loka in terms of our

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

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

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

particular time and space.

You can never locate the objects of one loka in the time and space of another loka. Then how do you say svarga is higher? There, the higher, does not mean spatial location at all. And similarly, time location also we cannot talk about and that is why in dream, you obtain months of experience, in terms of waking time, in 1-1/2 minutes. During that brief time itself, your grandson is married and had children and they also got married. Why so? because dream time is different from our time. That is why when we offer food etc. for the pitrus or devas, we do not have to feed them every 3 hours; as in this loka. For the deva lokas, our one year is just 1 day for them. That is why the word higher is not in terms of time and space but in terms of quality. **higher loka means qualitative superior loka, which means the body and sense organs enjoyed by them is of a higher refinement.** And similarly the sense objects also are of higher refinement. Like within the earth itself, in some country's, everything is good, including water. They say in some other country, they can drink water directly from the tap. Here, even if you buy Bisleri, one has to suspect. Why? We are in this loka.

So, therefore, when we find the relative refinement within the bhu loka itself, what to talk of higher loka? where is this Loka? Svarga is here and now, you cannot say beyond the cloud, etc. In fact, you are able to change this body even while here; suppose you can remove this physical body and put on Indra Shariram, then, here itself you can experience svarga, therefore the field of experience depends upon the type of medium that you use. So if you have got a top body, then you hear certain sound, which you do not hear now. Now even the normal sound is itself difficult to hear. If you have 'dog-ears'; when everybody says it is silent for you it will be very noisy. And therefore remember, different lokas are different planes of experience. It has nothing to do with our time and space and that is why, by travelling in this loka, you can never reach svarga loka. Just as by taking the vehicle of the jagrat avastha, can you travel and reach the Kasi of

the dream; there is no corridor or road connecting the jagrat prapancha and svapna prapancha; by travelling any amount of distance in svapna, you cannot reach jagrat avastha; **by travelling any amount of distance in waking state, you cannot reach svapna loka, there is no corridor connecting these two lokas.** Any amount of travel, you cannot reach svarga. For reaching svarga, what is the first qualification?

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

Shloka # 14.19

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

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

This
ahamkara, which is my lower I, which is called the ego, can never escape from these three gunas. Either I have to be satva pradhana or I have to be Rajo pradhana or I have to be Tamo pradhana; you can only reshuffle the gunas;

the ahamkara cannot
escape from the gunas.
That is point No.1.

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

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

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

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

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

Now

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

What

else is there? Do not say there is nothing. If there should be a reflected consciousness, (if the mirror and reflected face are there, there must be something other than the mirror and the reflected face); what is that? It is the original face, without which reflection is impossible. That original one, is called the chit, the original consciousness which I called sakshi chaitanyam; the higher nature of the personality.

And

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

The consciousness fortunately or unfortunately is free from all the gunas and therefore, the higher I, is nirgunaha; and therefore the question is can the sakshi become gunathithaha? That is the question; What did we ask first? Can ahamkara

become guna athithaha? The answer was ahamkara couldn't become gunathithaha.

Now

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

If

you say it cannot, it is wrong; if you say, it can, it is also wrong. You

cannot say that Sakshi cannot become guna athitha, you

cannot say sakshi can become guna athitha, because there is no question of becoming guna athitha, because Sakshi is already guna athitha; therefore it need not become guna athithaha.

So,

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

OK.

Now I have understood. Now tell me: how to become guna athithaha? If

you insist upon an answer to that question, I can give you only a compromised

version of the answer: **you become guna athithaha, by shifting your identification from ahamkara to sakshi.** You become guna athihaha,

“become” in quotation, you become guna athithaha, **when you shift your identification from the lower I; the ego to the**

higher I; the consciousness; From anatma to atma;
from body to consciousness; from kshetram to KshetraGnya. As
long as I take myself to be the bodymind complex, I will be
saguna ahamkara. As long as
I identify, with my body-mind complex, I will be saguna
ahamkara, and as
along as I am saguna ahamkara, I can never escape from
samsaara.

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

And,
incidentally, for the sake of transaction, there is nothing
wrong in
identifying; but this is done with an awareness; just like an
actor identifies
with the role; with the awareness that I am not the role.

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

And
therefore, in these two verses; which are the most important
verses of the 14th
chapter, namely 19 and 20th, Sri Krishna tells you can become
guna athithaha
only by knowing your higher nature and it is not enough that
you know, but you

should learn to identify with your higher nature; and look upon the ahamkara as a temporary vesha. Make your life into a drama with the ahamkara role. ahamkara is only the vesha. Ahamkara atma viveka is going to be discussed in the next two verses.

Take Away:

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

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

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

How to transcend is addressed below:

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

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

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

**With Best
Wishes,**

Ram Ramaswamy

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

Shloka # 14. 9:

**14.9 O scion of the Bharata dynasty, sattva attaches one to
happiness, rajas to action, while tamas, covering up
knowledge, leads to inadvertence als**

Continuing his teachings

Swamiji said today,

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

nirgunam and

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

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

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

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

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

the
ahamkara which
consists of this body-mind complex is the necessarily made up
of these three gunas, and therefore,
we can never escape from them. We have to live with this
saguna ahamkara. And once we
are forced to live with this ahamkara, it is better that we
understand the ahamkara well, so
that we know how to handle it properly.

Science
is able to handle the nature more and more only because
science has been able
to know nature more and more. Knowledge gives the capacity for
better handling.
And therefore Sri Krishna says: you have to understand your
own ahamkara very well.
For that, you must know what type of ahamkara you have; which
guna is dominant, which guna is in middle; the second place,
and which guna is the
lowest; better you understand and you also know how these
gunas influence
your vyavaharika life; both
material life, as well as the spiritual life.

And
therefore Sri Krishna started an enquiry into the three gunas
which we
divided into 5 topics: the first topic being the definition of
the three gunas where he
gave the definition that satva guna is Prakashatmakam
and rajo guna is ragatmakam; and tamo guna is mohanatmakam. By
the
word Prakashatmakam means, a
mind that is pre-disposed to the pursuit of knowledge. A mind
with more and
more knowing tendencies, a mind, which wants to use

Gyanendriyas more, is called a satvika mind.

Whereas

rajo guna is said to be the ragatmakam, which is a personality that has doing tendency, it is a dynamic mind, which wants to use the karmendriyas more than the Gyanendriyas.

And

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

And

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

Then

the second topic that we did was bandha prakara, how the three gunas bind a person which we can easily infer, a calm mind has always a knowing tendency; learning tendency; therefore,

naturally it is
addicted to any infrastructure which is conducive for
learning. It always loves
learning infrastructure, which means quietude, which means
seclusion, which means
silence, which means withdrawal, which means reduction of
relationships, because
relationships requires extroverted-ness. And therefore, a calm
mind is attached
to knowledge infrastructure whereas a rajasic mind hates
knowledge infrastructure of quietude,
withdrawal etc.

A rajasic mind craves for a karma infrastructure. It wants to
do something or the other; therefore it wants gadgets, it
wants to go out, i.e. it wants an infrastructure in which
karmendriyas can be active. And this is called bondage as it
is addicted to such a set up and if such a set up is not
available, that person feels like a fish out of water. He is
unhappy and therefore, whether unhappiness is caused by
silence, or whether unhappiness is caused by noise,
unhappiness is unhappiness and Vedanta defines moksha as that
state of mind, in which there is no unhappiness, be it in
noise or in silence; it is not bound by either noise or
silence. Therefore, sattva's attachment is with Gyana while
Rajo Guna is attached to Karma and tamo guna binds with nidra
and alasya. It does not even know what it wants and is still
groping in darkness. It also does not want to decide. Tamo
Guna is attached to vagueness, negligence and carelessness.

Shloka # 14.10:

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

The

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

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

But there is one difference and that difference is that even
though everything is made up of three gunas, the proportion is
not uniform. The proportion was uniform before the creation,
in pralaya state all three gunas were in equilibrium, but once
the creation started, there was no more equilibrium and in-
equilibrium sets in.

And
therefore in the case of an inert object, all three gunas are
present,
but tamo guna is dominant
hence the reason the object does not have a learning tendency;
which is why a
wall does not learn.

And
once you come to the plant kingdom, it has also has all three
gunas but it has
more rajas and satva than an inert object. But you will still

not see a plant
going to school or for a walk. So, the plant has more satva
and rajas than an
inert object but still only in limited amounts.

And
when we come to animals, we find satva and rajas are still
more dominant
relatively and their capacity to learn, and understand is more
than the plant.
They are also not stationary living being as animals move,
which means rajo guna is more.

And
once you come to the human being, satva and rajas are still
more dominant and
therefore human beings have schools and colleges; books and
knowledge goes on
increasing. Similarly, the number of activities undertaken by
them are also many.
Sri Krishna points out that all the human beings do not have
the same proportion
of gunas; among the
human beings themselves, some of them have got more satva,
some more rajas and
some have more tamas, and therefore, their character varies.

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

And
this tamas can be so dominant that some people can be closer

to animals and some people can be closer to plants; and some people can be closer to stones.

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

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

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

So

when a person converts himself from RTS to RST, and the person's activity

although self centered becomes more beneficial for more number

of people.

So
one moves from sakama
karma to nishkama karma.

Thereafter
Veda says, once mind
becomes mature and a

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

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

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

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

become guna brahmana. From a guna shudra to guna vaishya, to guna kshatriya to guna brahmana.

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

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

Shloka

14.11:

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

Sri

Krishna says through our five sense organs (eyes, nose etc) we gather the knowledge of the external world. When all the five sense organs are bright and

alert and we have great absorbing capacity, then we are able to acquire knowledge faster because the absorbing capacity is more. Such a mind is always alert and can absorb knowledge fast. Such a mind indicates satva pradhana.

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

Shloka

14.12

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

When rajo guna is dominant, lobha is present. Lobha here means inordinate greed to achieve worldly things; a super ambitious person; of course such people accomplish so many things in the society, in fact, a country's material progress is dependent on such people; we should be very careful here, we are not criticizing rajasic people here, because if a nation has to progress, we require lot of activity as well. At least, Swami Vivekananda felt that our country required more rajas than satvam as he thought our people were tamasic.

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

Therefore
their mind is ever, a restless mind, an impatient mind; they also expect the
same amount of speed from the people around them.

Generally
rajasic people
are impatient; they are highly irritable, they cannot stand other people as
such they become very unpopular; they are very high achieving people, but generally
people who are close by, they know the problem of working with them.

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

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

Therefore

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

Shloka 14.13:

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

non-discrimination and inactivity, inadvertence and delusion.

The

tamasic person does

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

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

overpowered by Tamas.

And

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

things, you will have to go behind and make him to get it done and if he does

independently invariably you will have to rectify it later.

You may conclude that

it is better to have done it yourself.

So

hallmarks of Tamo Guna are: Negligent attitude, Carelessness, Procrastination,

delusion and indecision.

Shankaracharya answers as

to why we require inference; inference is required because three gunas are not

pratyaksham or visibly

evident. Where pratyaksham

does not work, anumana has to be made use of. If I cannot see the fire, I have to indirectly go to the indicator and through the smoke; I have to infer the fire, because the fire is not seen.

Similarly which guna is dominant in me, I cannot see with the physical eyes, because gunas are not visible. So, we have to look for clues, indicators, and the indicators are the details of the lingam and therefore judge yourself, find out where you stand and choose appropriate sadhana but never develop a complex, **never compare yourselves with other people; be happy with what you are at present, and gradually progress.**

Take Away:

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

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

**With Best
Wishes,**

Ram Ramaswamy

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

Shloka # 14.5:

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

Continuing his teachings
Swamiji said today,

For analyzing the three gunas, Sri Krishna has given the introduction and in the introductory portion we saw that every individual is a mixture of two portions; one is called sakshi-amsha, the higher part of the individual and second is ahamkara-amsha, the lower part of the individual. Of these two portions, the sakshi portion the higher part consists of only consciousness which is pure chaitanyam; whereas the ahamkara the lower part consists of two things, one is the inert-body-mind-complex, is part of ahamkara, and this inert-body-mind-complex, enjoys the reflected consciousness or borrowed consciousness and because of that, the body-mind-complex has become sentient. It is just as a mirror, a non-luminous-mirror, becomes a bright-mirror when it gets reflected sunlight. So when I look at a bright-mirror, I should remember it has got two parts; one is the mirror part and the second is the reflected sun. In the same way, the ahamkara, like the bright-mirror, has got two parts, one is the inert body-mind-complex, like the mirror, and the second is the borrowed or reflected consciousness; in Sanskrit we call it Prathibhimbha chaitanyam plus the body. And this mixture prathibhimbha-chaitanyam plus the body together is called ahamkara and what is the sakshi? Sakshi is neither the body, nor is it the reflected consciousness.

Sakshi is different
from both the body and the reflected consciousness; it is the
original
consciousness. If you remember Tatva Bodha, $RM + RC =$
Ahamkara. RM means
the reflecting medium, the body + RC, the reflected
consciousness is equal to
the ahamkara.

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

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

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

Like some political parties do, they change the ministers to

party work and from party work to ministry and then to governorship. The party consists of the same type of people. I am not telling whether they are good people or bad people. You can decide the composition.

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

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

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

proportions and all the three gunas will bind differently.

Shloka

14.6:

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

For the sake of our convenience, this analysis of the three gunas can be divided into five topics.

1. The first topic is the definition of each guna also called Lakshanam. What is the definition of Satva, Rajas and Tamas is the topic?
2. Mode or method of bondage of each Guna, also called Bandana Prakara.
3. Indication as to which Guna is dominant in a person also known as Lingam; not to be confused with Shivalingam.
4. Type of travel or course of each Guna after death, also called Gathihi.
5. Consequence of the domination of each Guna in this life, also called Phalam. Now Gathi is the consequence after death while phalam is consequence before death.

Shloka

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

thinking will be there.

If

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

Satva

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

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

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

Satvic

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

knowledge (not
spiritual knowledge).

Sri

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

Shloka # 14. 7:

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

Rajoguna

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

We

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

Since

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

How

does Rajoguna bind? By making him attached to Karma. It makes
him a workaholic.

What is wrong with work? Up to a certain stage Karma yoga is acceptable, but then one has to shift to Gyana Yoga. He is Karma Pradhana.

Shloka # 14. 8:

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

Tamoguna

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

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

delusional mind.

How

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

Thus,

Tamo guna binds a

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

gets you do karma punyam

and papam. Therefore

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

acquire fresh punyam and papam, but

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

have not acquired any punyam

or papam, it means I

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

Shloka # 14. 9:

14.9 0 scion of the Bharata dynasty, sattva

attaches one to happiness, rajas to action, while tamas, covering up knowledge,

leads to inadvertence also.

Here,

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

addictions. Satva causes addiction to silence and or quietude.

Sukham in shloka

means seclusion.

Rajo

Guna causes addiction to Karma. Performing Karma is acceptable but addiction to it is a problem. Addiction can even be to Guru, Shastra and even Ishwara.

Tamo

guna binds us via carelessness, lack of attention to the job etc, all due to lack of clear thinking. So by covering the discriminative power, the tamo guna makes a person addicted to lose jobs all the time. So that means you cannot make that person responsible as there is no assurance that the job will be completed.

He

can never be a responsible person.

With Best
Wishes,

Ram Ramaswamy

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

Shloka # 14.4:

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

Continuing his teachings

Swamiji said today,

in this chapter 14 the first four verses were introductory ones where Sri

Krishna mentioned that we are going to deal with topic of Self Knowledge. He

glorified self-knowledge as a liberating knowledge. In third and fourth shlokas

he talked about creation. He did so to point out that every individual is made

up of two parts, the Prakriti and Purusha. He said Ishwara, the cause of

creation is also a combination of Prakriti and Pursuha; also known as the

father-mother principle. Purusha cannot create without Prakriti and Prakriti

too cannot create without Pursuha. So God is a mixture of father and mother

principle. Hence, the Puranas talk of Parvati

Shiva, Laxmi Vishnu and Saraswati Brahma. They can't be separated from

each other and **this mixture alone is**

called God. Since cause of creation

is a mixture of two the effect is also a mixture of both.

Thus, if the Gold has got 6% silver or copper, then all the ornaments also will have the same percentage; because the law of karana guna is that the features of the cause will inhere the effect also. And therefore every **individual Jiva, you and I, is also a mixture of Purusha tatvam and Prakrti Tatvam**, and therefore to understand oneself thoroughly, we should clearly know how to differentiate/distinguish these two features within ourselves. And therefore for the sake of self-study, Sri Krishna is introducing creation.

0

Arjuna, I am the Purusha Tatvam and definition of Purusha

Tatvam is:

Nirguna, Nirvikara, Sathya, Chetana tatvam.

Purusha means the changeless,

attributeless, consciousness principle, which is an independent and absolute

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

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

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

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

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

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

So

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

Shloka # 14.5:

14.5 O mighty-armed one, the alities, viz

sattva, rajas and tamas, born of Nature, being the immutable embodies being to the body.

Before

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

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

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

And in vedanta, we use two technical words that I would like to introduce. **The pure consciousness principle, which is nirguna and nirvikara, that consciousness, is called sakshi tatvam.** It is the witness principle; the changeless-witness of all the changes that happen. Now the mind is in peaceful condition; there is a witness of the peaceful state of mind; Next moment the mind is turbulent; the mind changes, but **there is a changeless witness-consciousness that is aware of the previous condition of the mind as well as aware of the present condition of the mind. This changeless witness consciousness is called sakshi tatvam, which is one aspect of mind. This**

Vedanta calls my higher nature; my superior nature; my diviner nature; my loftier nature.

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

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

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

sentientcy, borrowed-consciousness, this body-mind complex is called Ahamkara.

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

So

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

So, when a Gyani says Aham brahmasmi, that Aham refers to the sakshi aspect, the original consciousness (OC), which is nirguna, nirvikara, sathya, chaitanyam, whereas when you take the ahamkara aspect of mind, your mind should shift to the body mind complex, that is with borrowed consciousness. Now, Ahamkara being body mind complex, body mind complex being prakrti, ahamkara is saguna and Ahamkara is savikara. Ahamkara is intrinsically achetanam, but it has borrowed chetanatvam. And Sri Krishna wants to say O Arjuna you are a mixture of ahamkara and sakshi. And you should be able to differentiate between nirguna sakshi and saguna ahamkara.

And Sri Krishna wants to point out Ahamkara is your lower

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

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

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

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

ahamkara is bound by satva guna;
rajasa ahamkara is bound by rajo guna;
and tamasa ahamkara is bound by tamo guna.

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

And in Sanskrit language, the word Guna has two meanings; one meaning is it is a property or an

attribute. And the second meaning is, it is a 'rope' or a shackle. So the very word guna indicates that it is a rope that will bind you to samsara and which will never allow you to be a free person. Therefore, you have to break the shackles of three gunas and discover the freedom of moksha.

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

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

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

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

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

Sri Krishna points out that satva guna make the character or the nature of the individual to be Gyana Pradhana Purusha. It makes a person a cognitive individual, an

intellectual

person interested in or thirsting for more and more knowledge. So in his case, the Gyanendriya, the five sense organs of knowledge, as well as the controlling intellect will be highly active.

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

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

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

And Tamo guna will be the suppression of both. Neither the Gyanendriyas nor karmendriyas are active; more inertia will be there; So tamas is the suppression of both Rajas and Satva.

And when a person is a Gyana pradhana person; generally that person will be turned inwards, internal oriented; because a mind, which seeks knowledge, is always intellectually active, analyzing, thinking, hypothesizing, theorizing, in fact, intellectuals live in

their own world of ideas; they are not even aware of the surroundings.

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

Nivritti means turning inwards or withdrawal.

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

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

So, one is asanga, the other sasanga.

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

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

And Tamoguna

is just the opposite, it suppresses both satva and rajas and Sri Krishna wants

to point out that all the three gunas

are bondage. All the three gunas cause bondage in different ways.

How do all the three gunas cause bondage? A satvic mind will love a set up which is quiet, and which is conducive for thinking, contemplation, study, etc. and if that set up is

disturbed, by any sound or any visitor; then a satvic mind is upset. And therefore, it is a dukha-misritha condition, because as long as the set up is favorable to me, the satvic mind enjoys.

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

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

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

Tamasic mind also will have problems. Sri Krishna will talk of the details later; the greatest problem being there is no scope for progress at all. So, therefore, all the three gunas are mixed with pain or sorrow. And Sri Krishna points out that all the three gunas cause dependence. A person who loves silence is addicted to silence. And he is not a free person because to enjoy happiness, he requires silence. So, Satvic person is also bound, because he is addicted to silence. What about rajasic person? That person is also bound, because he is addicted to noise and the company he wants.

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

there; pain is also there.

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

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

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

So therefore, as somebody nicely defined it, a specialist is one who learns more and more about less and less things. And therefore I am never going to become omniscient in the field of any branch of science and therefore samsara; this is called intellectual samsara. I want to know more about; and I am not able to know.

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

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

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

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

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

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

Therefore we require Tamoguna for sufficient rest and recuperation.

Suppose in the class you have got tamasic ahamkara, you will end up dozing. If you have a rajasic ahamkara your mind will be wandering all over So a wandering mind cannot learn, a

dozing mind cannot learn; only an alert, vigilant and non-wandering mind absorbs the teaching like sponge. And once it gets wisdom that I am not this inferior saguna ahamkara nature; because it is mithya and inferior; but my real nature is Aham gunathitha sakshi asmi.

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

Take Away:

This mixture of Purusha and Prakriti alone is called God.

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

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

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

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

Ahamkara:

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

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

**With Best
Wishes,**

Ram Ramaswamy