Bhagwat Geeta, Class 168 – Chapter 13 Verses 8 to 12

In verses 2 to 7, Lord Krishna elaborates kṣetram and kṣetrajña. These topics are also discussed in Chapter 2 as consciousness and matter principles.

Verses 8 through 12

Humility, simplicity, non-violence, forbearance, uprightness, service to the teacher, purity, steadfastness, self-control, detachment from sense objects, absence or egoism, constantly seeing the defect of identification with son, wife, house, etc., always being Equanimeous in desirable and undesirable situations, unswerving devotion to Me with constant self-inquiry and not losing sight of the fruit of self-knowledge – all this is said to be gyanam. That which is opposed to this jñānam*.*

In verses 8 to 12, Lord Krishna deals with jñānam. In this context jñānam means group of mental virtues required to enjoy a fit mind for gaining spiritual knowledge. In the presence of these virtues mind will be jñāna yoga. An unfit mind will resist jñānam and it will receive the jñānam and even it receives the knowledge it will not be unassimilated. This can be counterproductive. So, one should focus more on the values required for moksha/ jñānam. These values are otherwise known as dharma. Dharma is the steppingstone for moksha purusärtha. Without going through dharma, a person can't hope to obtain jñānam or moksha.

In these verses, about twenty virtues are given by Krishna.

1. Amänitvam: Mänitvam is self-glory, looking upon oneself as a great person. Amänitvam is freedom from self-admiration or self-conceit or humility.

1. Self-admiration is a big obstacle for jñānam, because it is addictive, and we will need it all the time. Deprivation of admiration by society causes problems like any other addiction. While it is the duty of society to admire accomplishments, we ourself should not join that admiration.
1. Self-discriminative power is lost by self-glorification and excitement. Once the discriminatory power is lost, I lose sight of important facts:
    1. Whatever the accomplishment, there are enumerable other factors and people involved. My contribution is only one of the factors, but in excitement I take full credit for the accomplishment. Whatever the name and fame, most of the credit goes to other factors.
    1. Whatever the accomplishment, it is because of the talent I was born which is a gift from God; I forget god's contribution. Self-conceit and bhakti cannot co-exist.
    1. However great I am, I can never claim myself to be the greatest one, because I live in a world where there are people, there were people and there will be people who are greater than me. Because I forget this fact, I can never admire another person who is greater than me. A self-conceited person can't admire another person. When this self-conceit is replaced by anger and jealousy. Once self-conceit sets in the door of devotion is gone.

In our purna there are many stories illustrating amänitvam.

- Adhambithvam: Dhambithvam is physical expression of mänitvam. Adhmbithvam is not requiring admiration at physical level. Not seeking attention; simplicity; inconspicuous in a crowd.
- Ahimsa: Nonviolence; not hurting other beings. We have three weapons for hurting others:
    - Body – kayikam or action
    - Speech (animals don't have this weapon). Humans have this weapon which can be used wisely or abused.
    - Mental. Mentally cursing others, hurting others through thoughts.

In ashtanga yoga, the first vow to be followed by a spiritual seeker is ahimsa. The significance of ahimsa:

1. I do not want to do anything to others that I don't want other to do to me. This is our instinctive feeling, so this is also instinctive feeling for others. This is the universal law and anytime we violate universal law, we are violating dharma. When we violate dharma, nothing happens to dharma, but we hurt ourselves.
2. Whatever I contribute to the world now that alone I can withdraw later. If I contribute himsa, I only get himsa back. If I don't want to be injured by the world, then we should follow ahimsa.
3. The tendency to hurt others is impulsive and natural. When expectations are not fulfilled then I am hurt. Then the immediate reaction is to hurt that object which is the cause of my hurt. An injured person injures others and there is no gap between my injury and causing injury to others. If this natural reaction can stop only when my mind becomes sensitive, that when I hurt

someone else, the sensitive mind should feel the pain of others. For a sensitive person, hurting another person is like causing self-injury. Sensitized mind and empathy are required to follow ahimsa. A sensitive mind is required to understand sensitive topics of vedanta. Crime itself becomes punishment for a sensitive mind.

4. Shanti: One meaning of shanti is mental resistance or immunity so mind is not disturbed when expectations are not fulfilled. Shanti is developing that mental immunity so that I am not vulnerable to external fluctuations.

Bhagwat Geeta, Class 167 – Chapter 13 Verses 5 to 8

In the beginning of 13th chapter, Arjuna asked for the clarification of six technical terms: Of these six terms, Lord Krishna defines Kṣetram as the body which includes any object of experience in the creation and Kṣetrajña as the experiencer or the subject.

Now Krishna gives simple elaboration of these two words. What is kṣetram, what is the cause of kṣetram and what is the effect of kṣetram. All the causes come under kṣetram, and the effects also come under kṣetram. The entire kāriya kāraṇa prabañca comes under kṣetram. The corollary of this statement is kṣetrajña should be other than cause and effect. The knowledge of these two alone is real knowledge.

Verse 5

This has been taught by the sages variously. This has been

revealed distinctly through various Vedic hymns. This has been taught through logical and well ascertained upaniṣadic statements which reveal Brahman.

Kṣetram includes the entire material world; kṣetrajña is consciousness. The entire creation is the mixture of these two, that is consciousness and matter. All the rishis and vedic mantras distinctly explain these two. Consciousness is sathyam or reality and matter is mithya, and I am the consciousness principle.

Verses 6 and 7

The five subtle elements ahankara, mahat, prakriti, the ten sense organs, the mind, the five gross elements, desire hatred, pleasure, pain, the body mind complex, sentiency, fortitude – all this enumerated above briefly, is kṣetram, together with its modification.

The vedic philosophers have categorized the universe into various tattvas. Here the universe is categorized into 24 tatvam.

1. The first basic matter principle is prakriti; potential form of universe; this prakriti is basic matter and does not have origination. In scientific language it is the condition before big bang.
2. Mahat is the total matter in the first stage of evolution.
3. Next is Ahankara. Ahankara is the name of total matter and not individual ego, cosmic ego.
4. 16 tatvam originate from ahankara:
    1. Cosmic mind.
    1. Ten indriyam; ten sense organs or powers of perceptions.
    1. Panca sukshma budhani; five subtle elements.

5. From the subtle elements five sthūla budhani originate

These 24 are matter or kṣetram, the inert material objects. All these tatvam undergo constant change. Due to the constant changes gunas are created.

Our physical body and the mind are modification of the subtle elements so they both are matter. The mind is an inert matter, but it has the ability to reflect the consciousness and appear to be sentient. Reflected consciousness makes the mind appear to be sentient; this borrowed sentiency is chethana. This reflection can exist wherever there is a reflecting medium, which is kṣetram. So, the reflected consciousness is also kṣetram or the material universe. The objective world created by the Lord is replaced by the subjective world created by me. Raga and dwesha, desirable and undesirable worlds, are the result of this creation. This results in sugam and duḥkam. No object in the public world does produce sugam and duḥkam, however every object in my private world produces sugam and duḥkam. Every object produces joy by arrival, and it produces sorrow by departure. So, every object produces sugam and duḥkam. Every undesirable object produces sugam when it departs from me and produces duḥkam when it arrives. This capacity of this world is not intrinsic, but only because of my classification of the world as desirable and undesirable. So, every object is not capable of producing joy and sorrow; world produces sorrow or joy only after we classify them desirable and undesirable by attaching raga and dwesha. This list constantly changes, and lifelong struggle is to take care of this list.

Verse 8

With verse 7, Krishna concludes the analysis of kṣetram, but he does not elaborate kṣetrajña. He will elaborate the discussion of jñānam and purusha later. Now Krishna comes to the third topic, jñānam from verse 8 to 12. In these verses,

jñānam means spiritual knowledge in these verse and it represents sat guna or virtue. If these virtues are there, self-knowledge is automatically obtained.

Bhagwat Geeta, Class 166 – Chapter 13 Verses 3 and 4

Arjuna asked for the clarification of six technical terms. The six terms are:

1. Prakriti
2. Purusha,
3. kṣetram,
4. *kṣetrajña*
5. jñeyam.
6. jñānam

Lord Krishna takes up the two words kṣetram and kṣetrajña. The word kṣetram means the entire objective universe experienced by us. It includes the world, the body and mind. Among these three, the world is away from us and the body/mind is intimately associated with me the observer. So, the body and mind appear to be integral part of me.

An object which serves as an instrument is integrally connected to the subject and we include that with the observer. Similar to how we include spectacles as part of us. Similarly, body and mind are instruments, but they appear to be an integral part of the observer. But both of them should be included in kṣetram, the objective universe consists of three: Body, mind and universe. Kṣetrajña is different than the body but makes the body an enliven body. The

principle behind kṣetram is kṣetrajña. We should understand that an individual is a mixture of body and consciousness or dheha and dhehi or atma and anatma. Generally, we tend to identify with the body only. After the study of vedanta, we say that we are body and behind the body there is an eternal consciousness or atma. That is not the right approach. The right approach is saying that I am the consciousness and body is only an incidental medium through which we transact with the world. We are using the body temporarily and should be willing to give it back to the world. This shift of identification from kṣetram to *kṣetrajña* called aparoksha jñānam.

Verse 3

Oh Arjuna! Moreover, know the kṣetrajña to be Myself, obtaining in all bodies. The knowledge which deals with kṣetram and kṣetrajña is true knowledge. This is My teaching.

The steps in understanding ourselves:

1. First, we identify ourselves with body and say I am the body.
2. Then we say that I am the body backed by consciousness.
3. Then we say I am not the body with consciousness, but I am the consciousness with an incidental body.
4. Finally, we say I am the consciousness not only behind my body but also the consciousness behind every body. The consciousness is also there in between the bodies. The consciousness in between the bodies is not recognizable because there is no medium to transact the consciousness. Consciousness pervades everywhere. Wherever body is there, consciousness manifests itself and wherever body is not there, consciousness does not manifest itself.

Consciousness has two names. From the standpoint of a single

body or individual body, it is called jivatma. The very same consciousness from the standpoint of all the body or totality, it is called paramatma. From a micro standpoint it is jivatma and from the macro standpoint it is paramatma. If you negate micro and macro, it is atma. Jivatma is atma, paramatma is atma, both are essentially the same. This recognition is jivatma paramatma aikya Jñānam. This is similar to wave and ocean; they both are water only and the wave and ocean are different names and forms given to water. The containers (different bodies) are different, but the content is only one atma. This is the real knowledge that must be acquired by everyone. This is para vidya and all other knowledge are apara vidya. Shankaracharya boldly says apara vidya is ignorance.

How does this knowledge change our lives? Consider two waves; one wave knows that I am the wave; the other wave knows that it is water. The first wave keeps growing as it approaches the shores, but it knows that it will be no more when it reaches the shore. As long as it thinks itself as wave, it can't evade this insecurity. But the second wave knows that the wave is only a name and form but in reality, it is water and therefore does not have the same insecurity. Similarly, as long as we consider ourselves as the mortal body, there will be insecurity. When we see ourselves as atma, that knowledge will give security. All other knowledge only will give only a false sense of security.

But we must note that vedanta does not give security; Vedanta removes the sense of insecurity by revealing that you don't need any support from outside to be secure.

Verse 4

What is kṣetram? Of what nature is it? Of what effects is it? Which effect comes out of which cause? What is that kṣetrajña. And of what glory is it? Hear that from me briefly.

In the previous two verses, Krishna briefly described kṣetram and kṣetrajña. In this verse, he elaborates the following:

What is kṣetram?

What is the nature of kṣetram?

What are the causes of kṣetram?

What are the effects of kṣetram?

Krishna also elaborates kṣetrajña.

What is kṣetrajña or consciousness?

What are the glories or features o kṣetrajña?

A scientist says consciousness is that which is not subject to the laws of creation and it does not have a physical location; it is beyond time and space.

Bhagwat Geeta, Class 165 – Chapter 13 Verses 1 and 2

In the 12th chapter makes the end of madhyama śatakam of Bhagavat Gita. Each śatakam consists of six chapters. The three śatakam and the topics highlighted are:

Prathama śatakam: First part of Gita (First to 6th Chapter); Topics:

1. Jiva swaroopam,
2. Karma yoga,
3. Importance of individual effort or prayarthana.

Everything is not pre-determined; we also have free will. Fate alone does not determine our future and we should not embrace fatalism. Vedic approach is fate is only one of the contributors to our future. In addition to fate, the other important factor is our free will or purusärtha or parayarthana. Only when you work for your own upliftment, God will come to your help.

Madhyama śatakam: Seventh to 12th Chapter Topics:

1. Eeswara swaroopam.
2. Eeswara upasana yoga. Meditation up on eeswara. This can be in the form of ishta devata upasanam or in the form of viśvarũpa upasanam, meditating up on the lord as the very universe itself.
3. Importance of Eeswara anugraha or the help from the Lord. Even the greatest advaidin should value the role of eeswara anugraha.

Charama śatakam (13th to 18th)

1. Eeswara jiva swaroopa aikyam. The essential oneness of eeswara swaroopam and jiva swaroopam. We indirectly convey there is superficial difference between jiva and eeswara, similar to wave and ocean. The difference between the two (like size, length of time etc..) are only superficial. The essential nature of ocean and wave is water. There are no waves without water and there is no ocean without water. If you shift your focus to water, then waves and ocean are essentially one and the same. Similarly, jivatma is essentially atma; paramatma is essentially also atma.
2. jñāna Yoga as a sadhana, meant to discover the essential oneness. Once the wave discovers that it is water, then there is no end for the wave. jñāna yoga is

understanding the equation that jivatma equals paramatma. When you look it eeswara and when you look at jiva, they are very different. paramatma is omniscient, omnipotent, omnipresence. Jivatma is exactly the opposite of this. But the differences are only superficial. When you arrive at the essence of jivatma and paramatma, you discover that they are essentially one and the same. The inquiry you make to arrive at this conclusion is jñāna yoga or vedanta sravana, manana nidhithyasanam.

3. Importance of values; developing sat guna, noble virtues. Just like we prepare the ground, before sowing the seeds, we should develop noble virtues to understand vedanta; these values are also known as sadhana catuṣṭaya saṃpatti.

Verse 1:

Arjuna asked – Oh Lord! I desire to know the following: prakriti, purusha, kṣetram, kṣetrajña, jñānam *and* jñeyam*.*

Arjuna gives six technical words of vedanta and asks for clarification. The words are:

1. Prakriti
2. Purusha,
3. kṣetram,
4. *kṣetrajña*
5. jñeyam.
6. jñānam

Some of these words are synonymous. The words prakriti and kṣetram, are synonymous, both of them are products of material world and are the objects of our experience. According to vedanta, it includes the world, energy, body, and mind.

Purusha, kṣetram and jñeyam are all synonymous, they all stand

for chaithanyam or consciousness.

jñānam is the only word left out. In this chapter, jñānam means virtues or values or sat guna.

So, the six technical words are condensed into three concepts:

1. Prakriti and kṣetram. These two words stand for material aspects.
2. Purusha, kṣetram and jñeyam; they all stand for consciousness.
3. Jñānam, meaning sat guna in this context.

Verse 2

Lord Krishan said Oh Arjuna! This body is known as kṣetra (There is a conscious principle) which knows this (body). Wise men declare that knower principle to be kṣetrajña.

Krishna rearranges the questions, Krishna starts with the third item, kṣetram. This body you are experiences is kṣetram. Meanings of kṣetra as told by Sankarachariyar:

- One that is subject to decay; disintegrates and dies. The word śarīram also means the same thing. The word śarīram or dehaha refers to suffering from threefold factors:
    - Internal, (body getting old, getting decease, etc.).
    - External.
    - Nature or dharma

- Any agricultural field is called kṣetram and our physical body is comparable to a field. Just like the seeds grow at different times, our karma also fructifies at different times. Just like seeds require land to grow into plants, we require body to convert pavam into

suffering and punyam into sugam. We also should include the mind and external world as kṣetram. Body, mind, and external world are all called kṣetram; whatever you experience is kṣetram. All the three are objects of experience and made up of matter. All the three are subject to constant change. World, body, and mind are all subject to change and savikaram. Krishna focusses on the body because we are focused mostly on body.

The second topic is whatever illumines the kṣetram. An experience presupposes a sentient experiencer or perceiver or conscious principle and that is called *kṣetrajña.* In short, *kṣetrajña* means consciousness principle. kṣetram means material principle.

What is the nature of this consciousness is a fundamental question. According to vedanta, consciousness has the following principles:

1. It is not a part, product, or property of the body.
2. It is an independent entity that pervades the inert body and makes it sentient.
3. It is not limited by the boundaries of the body; it extends beyond the periphery of the body.
4. It will continue to exist even after the body perishes; it is eternal.
5. The surviving consciousness is not recognizable because there is no body for it to manifest or express.

Bhagwat Geeta, Class 164 – Chapter 12 Bhakti Yoga Summary

The 12th chapter is Culmination of middle section of Bagawad Gita, called madhyama śatakam. Bhakti or love or devotion is possible only towards someone who is known. Out attitude towards God will also depend on our knowledge of God. Knowledge alone can contribute towards a healthy attitude.

Five chapters are devoted to give knowledge of God. This 12th chapter is the culmination of the previous five chapters. In this chapter Lord Krishna has condensed entire vedantic teachings, both Veda Poorva and Vedanta concepts. This chapter has two topics – bhakti yoga and bhakti yoga palam.

This chapter begins with a question from Arjuna (verses 1 to 3), based on the previous chapter – viśvarũpa eeswara, which comes under saguna eeswara. Arjuna has heard about nirguna eeswara also and he has a question of superiority of saguna and nirguna eeswara. Generally, we are attracted to saguna eeswara because we are not capable of conceiving nirguna eeswara. This question is relevant only when there is a question of choice. In this case, there are no choices. One must follow both saguna dhyānam and nirguna dhyānam. Without saguna dhyānam, one can not come to nirguna dhyānam. Without nirguna dhyānam, saguna dhyānam is not complete. Nirguna eeswara is the ultimate reality.

Bhakti yoga is not the name of a particular sadhana, but a range of sadhana that everyone must go through (Verses 3 to 12). This range consists of five levels.

1. Sakama Karma Pradhāna Karma Yoga: This is the beginning stage where a person is allowed to do any karma to

fulfil personal desire. For the maintenance of acquired karmas (yoga shema pradhāna karma), transfer some of the yoga shema to lord. Then only we will have time for the other activities which is meant for chitha siddhi.

2. Nishkama Karma Pradhana Yoga or chitha siddhi pradhāna karma yoga. Accept to live with whatever comes our way.

1 plus 2 is kama yoga.

- Ishta Devata Upasana: Transfer yoga shema to lord, enabling the mind to turn inward, forgetting family, and other samsara. In 12th chapter, this is called abyāsaḥ yoga; look at ishta devata as viśvarũpa eeswara.
- Viśvarũpa dhyānam is aneka roopa dhyānam. Once, I look upon as total universe, there are not many gods. The Lord is not bound by any form, and this helps in the expansion of mind. At this point he is Sadhana Catuṣṭaya Saṃpatti. This is the mental preparedness for knowledge.
- jñāna Yoga: The final level of bhakti is self-inquiry. This consists of vedanta sravanam manana Nidhithyasanam, consistent systematic study of vedantic scriptures for a length of time under the guidance of competent guru (sravanam). Krishna states this in the fourth chapter. That nirguna eeswara is not different from me, the real me. Any doubt that obstructs this knowledge should be removed (mananam). Internalize and assimilate vedanta that I am the higher nature (nidhithyasanam).

When the five levels are completed, there will be a transfer of emotional personality. The first four levels belong to veda poorva and the fifth level belong to Vedanta. These five levels do not have clear cut division. We will be following all the sadhanas, but one of them will be predominant.

Verses 13 to 19: Bhakti Yoga Palam:

1. Direct benefit of bhakti yoga is atma jñānam; aham brahma asmi; I am pūrṇaḥ; I am complete.
2. Removal of ignorance: What is the connection between intellectual knowledge and emotional benefit. Vedanta says we are complete and pūrṇaḥ. Due to self-ignorance, we don't realize that we are complete. Ignorance leads to erroneous conclusion that we are incomplete. This erroneous conclusion is at an intellectual level. When we feel we are incomplete, we go on struggling in life and we go after other material benefits, searching for something that will make us complete. This is kama and it is at emotional level. When there is obstruction to kama, there is krōdha. Fulfilment of kama leads to more kama. Unfulfillment of kama leads to krōdha. Fulfilled kama leads to lōbha. Kama is caused by ignorance – that I am incomplete – apurna. This ignorance is at the intellectual level, but the result is at emotional level – kama and krōdha.

All our transactions are at three different levels:

1. As a kartha – doer
2. As a boktha – experiencer
3. As a Pramada or witness/observer

Benefits of bhakti yoga are:

1. As a kartha, all my actions are not meant for fulfilment but done with fulfilment (poornatvam) – acceptance of the result.
2. As a boktha, my mind has fullness, love and compassion; that mind is not vulnerable to emotional disturbances, like anger, impulsive actions etc.
3. As a Pramada, the action comes from love and compassion without expectations, the quality of actions are excellent. The action is sound and appropriate. As an

observer the perspective of the experiencer is tranquility not subject to raga and dwesha.

To get these benefits, everyone has to go through all five stages.

Bhagwat Geeta, Class 163 – Chapter 12 Bhakti Yoga Verses 17 to 20

In the second part of the 12th chapter, beginning of 13th verse, Lord Krishna talked about the highest bhakta who has gone through all the five levels of bhakti yoga. This bhakta will necessarily be jñāni. This Jñāni is sthira pragya. Jñāni's source of love is himself. He is efficient in all situations and takes appropriate actions in every situation. Generally, a samsari takes two extremes. The first extreme is when there is a problem, impulsively takes action and often unjust or inappropriate actions, because discriminative power is not used when making this action. The other extreme is whatever is the situation, he puts up with all the problems and allows other people to be exploited. Inaction and passivity is the other extreme. One is reaction and the other is inaction. Vedanta says both are wrong and what is required is appropriate action. Punishment should be given only after proper inquiry.

Verse 17

That devotee who neither rejoices nor grieves, neither desires nor hates, and gives up good and evil is dear to Me.

The one who is free from extreme emotional reactions to situations is dear to Krishna. The reactions to favorable and unfavorable situations should not be extreme. It is this discriminating power is what distinguishes humans from animals. Emotional upheaval clouds discriminating power. We should have enough discriminating power to know that our discriminating power is getting clouded and postpone any response. We should have mental balance to know that the mental balance is out of balance. We must be free from binding raga dwesha and binding expectations. Have expectations but be prepared for their fulfillment as well as their non-fulfilment. You can contribute to your future, but you can't control your future.

From vedantic angle, both punyam and pavam are bondage. Since punyam is finite in nature, it is also bondage. Punyam is golden shackle and pavam is iron shackle. A jñāni does punya karma for jñāna nishta.

Verse 18

He is the same towards friend and foe, as well as honor and dishonor. He is the same in cold and heat as well as comfort and discomfort and is free from attachment.

The one who has the same attitude towards friend and foe is jñāni. jñāni does not develop raga or dwesha towards friend or foe. A Jñāni's goal always is to correct the other person and not to punish the other person. Compassion does not mean putting up with wrong actions. With compassion we can take appropriate steps. Honor and dishonor are not totally under our control. We have to be mentally prepared to treat honor and dishonor with equanimous.

Life nothing but a series of opposing events. If there is birth, there is death. If there is health, there is illness. We can only prepare to accept all opposing events. Until jñānam comes only option is bhakti towards ishta devata. We

should strengthen our bhakti until we get jñānam. When a favorable situation comes, don't expect it to be permanent.

Verse 19

That devotee, who is the same towards censure and praise, who is a person of limited speech, who is content with anything, who is homeless, and who has firm knowledge of the Self is dear to Me.

Whatever you do, there will be somebody to criticize because criticism does not involve any expenditure. If there are people willing to advise you, they will tell you directly. The uniqueness of Jñāni's mind is easy to please. Self-knowledge gives him this strength and it is the most powerful knowledge.

Verse 20

Those devotees who keep Me as the primary goal and who faithfully pursue this righteous and immortal teaching as mentioned are very dear to Me.

How can I attain such a state of mind? One must go through the five stages of bhakti yoga:

1. Sakama Karama yoga.
2. Nishkama karma yoga.
3. Eka roopa bhakti.
4. Aneka roopa bhakti.
5. Nirguna eeswara jñānam.

Krishna says that this teaching is based on veda and not contrary to the revelation given in vedas.

Bhagwat Geeta, Class 162 – Chapter 12 Bhakti Yoga Verses 15 and 16

After talking about the five stages of bhakti yoga, Lord Krishna is talking about a person who has successfully gone through all five stages and therefore he is the highest bhakta who is para bhakta or advaida bhakta or jñāni bhakta or one who has jivan mukthi.

Moksha is not a benefit which we get after death, but it is a benefit here and now. This benefit is at mental level and not mystical or miraculous powers. Jivan mukthi is freedom from samsara or free from kama, krōdha, moha and permanent disturbances we endure during waking stage.

Four fundamental disturbances are:

1. Harsha: We saw this in last class.
2. Amarshaha: Intolerant at many levels. Intolerance is that I can't accept the success of other party. We look for something to criticize of others and find something to put the other party down. This envy or jealousy is Amarsha. It is very difficult to find remedy to jealousy. To free from that and admire another person's superiority in my field, is very difficult. Moksha is freedom from this envy or jealousy.
3. Bayam: Innate fear that starts from birth to the end. Fear is because we hold on to wrong things. Most of the things we hold on to cause fear. Whatever we like usually creates a variety of problems. If I am very proud of my family, but there is a fear that our children protect the name of the family. Our biggest fear is what others will think. When we have money, we are afraid of tax. If I become famous, I am worried

about my dishonor. For a person who is honored, losing that honor is worse than death. Fear of competition and rivalry is common in any field. If I love my body and its beauty, then I am afraid losing that beauty in old age. When I am committed to various sciences and theories, I am afraid of others challenging my theories. If I am dharmic person, other adharmic people start putting me down. If I am attached to physical body, I am afraid of death. Learning to depend on yourself is the only solution.

4. Uthevga: Mental disturbances and sorrow.

All these disturbances are happening without my control, and these are called samsara. Our travel out of all these mental disturbances is gradual – world dependence to god dependence to self-dependence. Self-dependence is independence.

Verse 16

The devotee of Mime who is independent, pure, resourceful, impartial, undisturbed of all action is dear to Me.

The one who is not emotionally dependent on any external factors to be happy, does not have any expectations. Freedom from dependence is freedom from expectations. Freedom from frustrations is possible only when there are no expectations. If at all you want to have expectations, let them be non-binding expectations. If it is fulfilled, great; if it is not fulfilled, be willing to accept it. This resilience of mind is required to come out of frustrations.

One must be pure both internally and externally. One must be indifferent, meaning the one who is not partial and must not belong to any groups; one who belongs to everyone. The one who is free from sorrow. We do not have control over our experiences. Experiences are controlled by desa (space), kala (time) and praraptha. After jñānam all experiences do not become favorable, but jñānam makes me endure those

experiences. We all require different experiences for spiritual growth. Every experience is specially chosen by an eeswara. Let me not judge what experiences given by eeswara; my spiritual lesson should be to learn from those experiences. From tragic experiences we learn more. That is why sorry is a spiritual lesson or sadhana, if I am willing to learn from a tragic experience. So, a jñāni welcomes all experiences. Any action you do, thinking that once that action is successful, my life will be complete, that action is a binding karma. Because no karma or karma phalāḥṃ gives poornatvam.. Action is finite, result is finite. Finite plus finite cannot become infinite. If I am expecting poornatvam, that will not happen with more and more action; life becomes a struggle or bondage. Jñāni has understood this fact; and therefore, he does not do anything for poornatvam, but he does everything from poornatvam. Poornatvam becomes a way of life, and it is not destination. Poornatvam as a destination makes life miserable, poornatvam as a way of life is liberation.

Bhagwat Geeta, Class 161 – Chapter 12 Bhakti Yoga Verse 15

In the second part of the 12th Chapter, Lord Krishna talks about the characteristics of highest bhakta, the one who has completed all five levels of bhakti yoga or who is a jñāni. What are the characteristics of such a bhakta? That is the topic for now.

This bhakta has understood that he is not different from poorna eeswara. When I understand that I am purnam, I do not

miss anything in life. In this context, purnam is sathyam, Jñānam and anandam. I don't miss anything. As long as I miss something, there will be a struggle to make me complete. Dissatisfaction can be three:

- Physical dissatisfaction. Not being satisfied with physical appearance.
- Emotional dissatisfaction.
- Intellectual dissatisfaction. There are many basic questions for which I don't have answers.

In the case of jñāni, he is involved in the activities, but the activities do not come from an incomplete mind and therefore they are not struggle. Jñānam is in the primary purpose and karma and upasana are in the secondary purposes.

Yoga is the means that brings jivatma and paramatma together. The yoga that really brings jivatma and paramatma together is the knowledge that they were never away from each other.

Atma here is the body mind sense organ complex or sthūla, sukshma kāraṇa śarīram that has been managed well. He knows how to use and not enslaved by them and has self-discipline. For this self-discipline, we have ashtanga yoga.

- Yama and niyama take care of my moral integration.
- Asana takes care of physical integration.
- Prana takes care of energy integration.
- Prathyagara takes care of sense organ integration.
- Dharana, dhyānam and samadhi takes care of mental integration.

This self-integration is required before coming to vedanta. During the study of vedanta, we require this integration for reception. A man or woman without self-discipline will not be able to accomplish anything in life. Because of this self-

discipline alone a jñāni was able to achieve self-knowledge with conviction.

Vedanta requires two processes:

- Sravanam: Listen to vedanta systematically, for a length of time, without asking questions or raising doubts; keep doubts and questions aside. Many questions and doubts will be answered when you continue to listen and complete comprehension.
- Mananam: You remove the doubts at intellectual level. Raise questions and doubts until they are removed. The greatest bhaktas must have the greatest vedantic knowledge. Without this knowledge, there will be distance between atma and paramatma.

The greatest bhakta will have complete knowledge of vedanta.

Next characteristic of para-bhakta

God is appreciated in three levels.

- Eka rūpa eeswara
- Viśvarũpa eeswara
- Aroopa eeswara

The important point to note here is that the higher levels of bhakti do not displace lower levels of bhakti. A jñāni who appreciates formless god, can also appreciate a ishta devata. When there is emotional need, personal relationship is important. Ishta devata fulfils this need. Advaida bhakti cannot destroy dvaida bhakti.

At times, our intellect is dominant, God with absolute reality, nirgunam brahman fulfil the intellectual need. At emotional level ishta devata will be useful and at intellectual level, nirguna brahman or Aroopa eeswara will be

useful. Use both of them. Ishta devata bhakti is developed through puranic literature.

Verse 15

He by whom the world is not disturbed, who is not disturbed by the world, and who is free from elation, envy, fear and anxiety is dear to Me.

There are two types of people:

1. One who has rock like heart, nothing affects him. These people have the advantage of not being hurt by other or any situation. But they may keep hurting others. They are not hurt, but they keep hurting others.
2. One who are extremely sensitive people who can sense other's pain. They are always careful with regard to handling others. Since they are too sensitive, they get very easily hurt by others.

Jñāni is like a flower when he handles others and like a rock when he receives experience from the world. As a kartha he is a like a flower and a boktha he is like a rock. Jñāni is so sensitive to others feeling, he does not hurt others. Even though he is so tender like a flower, when it comes to receiving criticism, his heart becomes like a rock, and he does not get disturbed. Many people in the world are the other way around. When they handle others, they are like rock, when they receive experience, they are like a flower.

Since a jñāni doesn't hurt, he doesn't have any guilt either. Jñāni is free from both guilt and hurt and he is relived and liberated. Jñāni has internal freedom from four:

1. Harsha: Elation or over excitement. Over excitement is that type of happiness where we lose our discriminative power. When I lose the discriminative power, I lose the

fact that the greatest excitement is also temporary. This is wrong expectation because of lack of discrimination.

2. Amarsha: Intolerance, impatience. The more dynamic and perfect a person is, the more disturbed that person is.
3. Bhayam: Insecurity, which is innate in everyone.
4. Udhvitha: Mental disturbances and sorrow.

Bhagwat Geeta, Class 160 – Chapter 12 Bhakti Yoga Verses 13 and 14

In the first 12 verses of the 12th chapter, Lord Krishna talked about the entire range of sadhanas that should be followed and these sadhanas are bhakti yoga. Bhakti yoga includes the first two levels and the second two levels of upasana yoga and the last two levels of jñāna yoga. Bhakti yoga should be culminated by vedanta sravana, manana nidhithyasanam. If a person has gone through all five stages of bhakti yoga, he would have gone through jñāna yoga, and he will be a jñāni. A person who has gained this jñānam is called Paramahamsa. Jñāni is the greatest bhakta. In advaida, the distance between jivatma and paramatma is zero and the level of bhakti or love is infinite.

Jñānis praraptha is a mixture of punyam and pavam, because he would have committed pavam when he was an ajñāni.

From the verse 13th to 19th verse, Lord Krishna talks about the qualities of this Paramahamsa. We can test ourselves to see

how many of the qualities we have assimilated. But self-judgement should be used for improvement of ourselves. It should be an exhilarating force and not a retarding force.

Qualities of Paramahamsa or parameters to test myself:

1. Never justifies hatred because there is no justifiable hatred. Hatred can never be a sign of disapproval. I should be able to pray for the benefit of all. That is the inner non-exclusion of any person.
2. A friend to all. A friend is one:
    1. Who will guide and direct me when I follow the wrong path and tells me what my problems are.
    1. Who puts me in a righteous path.
    1. With whom I can share my intimate secrets and have the confidence that he will not share it with others.
    1. Who shares my virtues with others.
    1. Who is there to help me (with money, moral support etc.) when I am in crisis.

3. Mind having empathy. A mind having the ability to place ourselves in the position of others. When the other person goes through painful experiences, they become my experience. I go out to help spontaneously, just like I help myself spontaneously.
4. Give up ownership (mamakara).There are two methods to achieve this:
    1. One method is vedantic method – that is to recognize atma is asaṅgaḥ like space, not related to or connected to anything. Free from all relations and associations.
    1. Another method is religious – that is to understand that whatever I have is a temporary gift from the Lord for temporary use and ready to return it anytime.

5. Give up ahangara – Ahangara is identification with the three bodies (sthūla, sūkṣma and kāraṇa śarīram) or body mind complex (identification with everything else is mamakara).
6. Be able to treat everything in life is purposeful and endowed with both sugam and duḥkam. The vedantic method is to understand aham sathyam and everything else is mithyā. The religious method is to understand that everything in creation is given by the Lord and is purposeful. This conviction must be very strong to understand everything in creation is purposeful. We must have this conviction for sugam and duḥkam also.
7. Shama or titikṣā: When I face a situation which I consider unfavorable to me the tendency is to change the situation to make it favorable to me. This conversion is done either by a violent method (verbal or physical) or a nonviolent method. Our immediate reaction is mostly the violent method. A person who postpones this method and tries to adopt nonviolent method is shama. To develop shama, we must understand that violent methods are natural and give more effective results. But the side effects are worse as the victim of the violence also becomes violent.

Verse 14:

That devotee of Mine whose mind and intellect are fixed up Me and who is ever content, tranquil, self-restrained and with clear knowledge is dear to Me.

If there is contentment, how would I contribute to the world? But contented people alone can contribute, and the discontented people will not be able to contribute. The entire life of jñāni is to contribute to the world.

There is no distance between jivatma and paramatma, because Bhagavän is all pervading. If I still feel distance, is

notional delusion caused by ignorance and the ignorance is removed by jñānam.

Four types of people: The last two are Jñānis the other two are not Jñānis, but people with samsara.

1. One who has neither miraculous power or jñānam.
2. One who has siddhi but no jñānam.
3. One who has gyanam but without any miraculous power.
4. One who has both gyanam and miraculous power.

Taking Decisions: Swamiji Special Talk for New Years 2024

This is Swamiji’s special talk for New Year 2024 and highlights how Bagawad Gita is practical even today. I believe many of the guidelines can be followed in today’s world – whether we are managing our lives or a company or a part of a company and make it better.