

Saddharshanam, Class 7

Greetings All,

Shloka # 9:

The world arises and sets with the “I” thought. Therefore, this world is illumined by the “I” thought. The Reality is the abode of the birth and death of the “I” thought and the world. It is One, complete and without birth and decay.

Continuing his teaching and refreshing our memory of last class, Swamy Paramarthananda said, in all these shlokas Bhagawan Ramana Maharishi is stressing the importance of Ahamkara Vichara that leads to Brahman. At that moment Ahamkara and Jagat are reduced to nama and roopa. This is what we learnt in last class.

In the next shloka there is an incidental diversion but an important one.

Shloka # 10:

Let the worship of names and forms of the Supreme , be the means to the vision of Truth. Know that abidance in Reality as “It is me” alone is the vision of truth.

Third and fourth lines of this shloka are discussed first. In previous shloka Bhagawan Ramana Maharishi said Ahamkara Vichara should lead to Adishtana Gyanam or Brahma Nishta. This is Sad Darshanam. Aim of Ahamkara Vichara is Sad Darshanam. What is Sad? It is Brahman. It is Ahamkara Adishtanam. It is the title of this text. When we say Sad Darshanam or Brahma Gyanam, one can mistake it as knowledge about an object called Brahman. Knowledge of anything means there is an object to know and a subject who knows. One may think of Brahma Gyanam as an object or also as an experience of Brahman. To remove this misconception, Bhagawan Ramana Maharishi says, it is

actually abidance in Brahman and not the knowing of Brahman. In Sad is Vastu. **Vastu in Vedanta parlance means Reality.** In common parlance Vastu means things. Meaning of Vasa is "to exist". Vastu means that which remains always or Brahman. Therefore abiding in Brahman is Gyanam. To avoid objectification of Brahman the word abiding is used. The word abidance can also cause confusion as one can think of it as going deep down and sitting on a Brahman, like a carpet. One has to understand the meaning of abidance properly.

What is Brahma Nishta? Abidance is a stage of knowledge where one knows, "that Brahman I am". It is not an object. It is not below for me to sit upon. Brahman is Me. The word Bhava means Gyanam. It is a state of effortless knowledge. It is acquired through Ahamkara Vichara. Brahma Gyanam is Brahma Nishta or abidance in Brahman. It is a stage in which one enjoys the knowledge that I am Brahman, acquired through Ahamkara Vichara.

Once you acquire this knowledge, it is always present. If you say you have experienced Brahman keep in mind it can be displaced by another experience. Any experience is displaceable. Knowledge, however, cannot be displaced. Citing an example, knowledge of your phone number cannot be displaced. Even a great sorrow cannot displace knowledge of your phone number. That is why we work for this knowledge. Once you get the knowledge, you don't have to work for it anymore. It is always there for you. You are in a state of knowledge. Just as you know your phone number all the time, so also you know you are in a state of knowledge because it is retrievable in your mind. It does not require remembering. It should be available at all times. Nishta is a state of knowledge. You know who you are. Even as we know Ahamkara Gyanam, Atma Gyanam is also now known to us. Atma Gyanam is also available, on demand.

Brahman is neither an object nor an object under me. Brahman is Me. As per Bhagawan Ramana Maharishi this is Saddarshanam.

It is called Vichara Marga.

Now comes a question? This is raised in first two lines of the shloka. Is Vichara Marga (Gyana Marga) easy or difficult? Some say it is easy and others say it is difficult. Some parts of the Scriptures say it is easy while others say it is difficult. Gyana Marga is compared to walking on razors edge. The answer is that it depends upon who the person concerned is. For a prepared person it is easy while for an unprepared person it is difficult. For many people, sitting is difficult, for others it is not. The question then is who is considered prepared and who is not? It is a Sadhana Chatushtaya Sampana person who can be considered reasonably prepared. In humanity probably 99% of people are not prepared. The most important quality required is detachment. Detachment means free from Kama, Krodha, Raga and Dvesha. Most of us are not prepared. That is the reason Vedas have kept Gyana Sadhana as the last one. Therefore, Upanishads occur in Veda Anta. So, Gyana Marga is not easy. Bhagawan Ramana Maharishi cannot be considered an example, as he is an exception.

Bhagawan Ramana Maharishi says a person should go through a religious life. One should lead a Dvaita life before advaita. Ramana Cult people miss this point. May you remain in Mithya until Ahamkara matures to pluck you down. Raw fruit is difficult to pluck. When you pluck it oozes in sorrow at the separation. It is not ready for separation. A tree is required for the ripening. At that point Dvaitam loses its charm.

Never criticize puja. Bhagawan Ramana Maharishi was the greatest Bhakta of Arunachala. How to do puja of Brahman? Worship Saguna Brahman in form of Ishta Devata such as Shiva, Krishna etc.

Bhagawan Ramana Maharishi cannot be quoted as an example as he was genius. Ramana Cult people commit this mistake. Bhagawan Ramana Maharishi warns that do not give up puja. Puja helps with Nirguna Gyanam.

He gives another warning. Dvaita Puja is very important, but never take it as an end in itself. You have to go beyond it. Use Dvaitam to go beyond Dvaitam.

What is the connection between Puja and Vichara? Puja is an indirect means also known as Parampara Sadhana. Vichara is direct means known as Sakshat Sadhana. Puja helps Vichara. Vichara helps Gyanam. Religious life leads to philosophical enquiry. This enquiry then leads to Moksha. It is a very important verse as it teaches the majority of us that we need both Puja and Vichara.

Shloka # 11:

All pairs of opposites and all triads shine, taking the support of some entity. When that is searched, all will get dropped. To them who see the Truth, there is never any wavering.

Now back to Vichara, after emphasizing puja. The entire cosmos that we experience is nothing but Brahman with name and form. On this Brahman appear many names and forms. We look at it as subject and object also called Dvandam. We can also look at it as Triputi (The division of the knower, the known and the knowing instrument or the act of knowing – the pramata, the prameyam and the pramanam). All are one Brahman. Of this Brahman, part is Satyam and another part is Mithya. Mithya has Nama and Roopa. Thus, the entire cosmos is a mixture of Satyam and Mithya (nama and roopa).

Shankaracharya has said: You can never experience pure Brahman. Nor does pure Mithya exist. Whatever we experience is a mixture of the two.

The very “I”, singular, is also a mixture of Satya Atma and Mithya Ahamkara. Therefore, when we talk of Self-enquiry, the enquiry is into a mixture of Atma and Ahamkara. Therefore, in shastras the word used is Viveka or sorting it out rather than Vichara. Atma Ahamkara Viveka is self-enquiry. Since “I ‘ is a

mixture of both it is called Ahamkara Vichara and sometimes Atma Vichara. If both descriptions are right which is a more accurate one? One may ask what do we care?

Swamiji said this information is required to change our attitude. Bhagawan Ramana Maharishi says Atma Vichara is more accurate although Ahamkara Vichara is also acceptable. Enquiry into Mithya won't lead us anywhere as it is a mystery. It leads us only to further mysteries. You get lost going round and round. Don't enquire into Mithya, say the Vedas.

Therefore Atma Vichara will lead you somewhere.

The second answer is Mithya is nourished by ignorance, as it is a false entity. Like in the snake and rope analogy, the snake exists because of ignorance of rope. Rope enquiry leads to rope knowledge that removes the snake. Therefore Vichara is Adishtana Vichara, leading to Adishtana Gyanam destroying Adishtana Agyanam. With this the Mithya serpent is destroyed.

Questions such as: How did the universe come into being? How did the first Karma occur? This is mystery leading to more mystery. Jagat Vichara is not the goal of Vedanta. So, Atma Vichara is Self-enquiry. This is the essence of this Shloka.

With Best Wishes,

Ram Ramaswamy

Three Gunas

In Chapters 14, 17 and 18 of Bagawat Geeta, Bagawan Krishna discusses the three gunas – Satvic, Rajasic and Tomasic.

Swamiji has presented many aspects of these gunas in a chart form in his book on Bagawat Geeta. I prepared a chart based on Swamiji's chart and added other aspects of the gunas based on Swamiji's teaching. I presented these charts to Swamiji for his blessing and presenting them, with his permission, for your use.

Please click on the link below to access the chart.

Three Gunas

Bagawat Geeta, Class 50

Greetings All,

Shloka # 36:

अर्जुन उवाच

यत् किं कुरुष्वेति चेन्न विदुः कुरुष्वेति चेन्न विदुः
कुरुष्वेति चेन्न विदुः कुरुष्वेति चेन्न विदुः 3.36

Arjuna said:

Now impelled by what does man commit sin? O Krishna, though loath to sin, he is driven to it forcibly, as it were.

Continuing his teachings, Swami Paramarthananda said, with shloka # 35 the topic of Karma Yoga has completed. Recapping previous class he said Karma yoga is the first step of spiritual sadhana. Although it does not lead to liberation it gives a person Gyana Yogyata. Once he has Gyana Yogyata he does not need Karma Yoga anymore. He can take to Sanyasa ashrama or Grihasta Ashrama with reduced Karma Yoga. Only in Gyana Yoga can one get liberation.

A karma Yogi is one who leads a Dharmic way of life, with dharmic actions dedicated to God. Dharma is an ethical and moral way of life. **It's very definition is leading a life where every action is performed as worship of the divine or as Deva-arpanam.** If one fails to follow Karma Yoga one is spiritually destroyed.

Now, Arjuna asks his question. Setting the stage for this question, swamiji says, every human being has discriminating power and they know ethics. These ethics are common sense rules. Even a thief knows ethics, which is why he steals secretly. Even a thief does not like his own money to be stolen. Everyone knows telling lies is wrong. **Dharma can be summarized as "What I do not want others to do to me, same I should not do to others"**. This is dharma. If I want everybody to love me then I should not hate anybody. Similarly, I want everybody to help me, which means that I should be helping others. Everybody knows dharma. I clearly know what is dharma. Here Arjuna asks, why do I still not follow it? What is the force that makes me violate my own conscience?

In many religions they place this force as external such as devil or Shaitan. Some think God himself makes me do it. Some think the devil makes me do it. Some think fate makes me do it. Hence the saying: Vinasha Kale Viparitha Buddhi. If this force is in me, can I control it? Do we have the will?

Some say there is no will. Everything is fatalistic. Some say will is feeble, in front of such forces.

Shloka # 37:

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय 3.37

Sri Krishna said:

This is craving, this is wrath, born of the constituents of Rajas. He is voracious, a great sinner, know him to be the foe in this context.

From this shloka and till the end of the Chapter, Sri Krishna now answers Arjuna's question.

He says there is no external force controlling us. It is all within us. There is no external devil. What is this basic force? It is our Ignorance that is the root cause. Ignorance works at two levels. They are:

1. Ignorance with respect to dharma and adharma.
2. At a higher level, it is our Atma Anatma Agyana.

Sri Krishna does not talk of Agyanam. Agyanam however expresses itself in two forces. They are Kama and Krodha. They both are the problems. Therefore, in the following verses, Sri Krishna is going to discuss the problem of Kama Krodhaḥ, the source of Kama Krodhaḥ, and the remedy or the medicine to the disease of Kama Krodhaḥ. Thus, the three topics are: kama krodhah svarupam; kama krodhah karanam; kama krodhah pariharaha. This is now going to be discussed.

Kama is desire. Krodha is anger. Every human being experiences desire, intimately. The object of desire may vary from individual to individual. The anger too, you feel intimately. It is at the tip of your nose. It is experienced intimately. Both of them are born out of our Rajo Guna. They obstruct Karma Yoga and Dharmic way of life. Desire is a glutton. There is no way to fulfill all desires. They never end. Actually it continues to expand and increase.

Why is it so?

All desires are expressions of one basic desire. Right now, I feel incomplete with myself. My struggle is, how to become complete within myself. All desires are superficial. Finally, I want to become one with infinite. I do not want Kuraiva

(Tamil, feeling of want) but want Niraiva (Tamil, feeling of fullness).

Vedanta says the incomplete one (finite) can never become infinite. You can never become poornaha. Our approach is illogical. Finite is trying to become infinite.

Swami Chinmayananda described happiness as follows:

Happiness=desires fulfilled/number of desires you have.

Unfortunately the numbers of desires you have keep expanding and this causes happiness to keep falling.

Finite wanting to become infinite is not possible. So what? As long as I am struggling to fulfill desire we have to remember that it takes time to fulfill desires. Thus, your mind is always distracted by worldly desires. The basic problem can only be solved if you lead a religious and enquiring life. Desire is your enemy. It sucks away all your time and you are not able to ask all the fundamental questions required for enquiring.

Kama takes you towards materialism. People have no time to ask questions. Not only is Kama a problem, krodha is also a problem. Anger makes you a violent person. Violence is Himsa and it is a papam. It harms others. Violence in any form, physical or verbal causes papam and brings down spirituality.

Kama makes a person an extrovert. Krodha makes him violent. An extrovert and violent person cannot follow Karma yoga.

So, these two principles are your enemy. Handling these two should be a life long effort. There are three roads to hell. They are Kama, Krodha, and Lobha.

It is important to note that Sri Krishna is talking about two enemies. One is Kama and the other is Krodha. He says both are one and the same, like two sides of one coin. Obstructed desire turns into anger.

Fulfilled desire turns into greed. Therefore anger is a different version of desire. The intensity of anger is directly proportional to the desire.

Shloka # 38:

आग्नौ धूमोऽग्निं विधाय तस्मिन् निधाय
अथ हविर्धत्ते तदा भस्मो भवति ॥ 3.38 ॥

Just as fire is obscured by smoke, a mirror by dirt and embryo by the womb, so is knowledge by craving.

In the previous shloka Sri Krishna said Kama and Krodha are your enemies. So, if you can handle Kama you can control anger. How does desire cause problems for humans? Sri Krishna says desire causes problems by blunting one's reasoning power. A person blinded by desire cannot think or discriminate. Buddhi has to decide what action to take. It has to decide whether to give importance to spirituality or go after materialism. Every moment in life one has to decide this. Life is full of choices. Kama covers our Vivek Shakti. How does Kama cover Vivek Shakti? Citing examples:

1. Like smoke covering fire. Agni has brightness and can enlighten. It is covered by smoke that covers the light.
2. Mirror covered by dust. Dust cannot reflect my face.
3. Child in a fetus covered by the womb cannot function fully. It does not have enough space.

In the same way covered by desire, Buddhi cannot think.

All three examples have significance. When covered by smoke, you just need to fan it. With a dirty mirror you have to wipe it off. With a child you cannot do anything but wait. It has to mature for 10 months and then come out. Some desires can be easily removed. If desire is of some intensity one has to go through fulfillment of desire. When desire is intense, you have to allow it to go through and hope that one grows out of it. It may take time.

Take away from class:

This definition of dharma was new to me. It is something we should all follow.

“ What I do not want others to do to me, same I should not do to others”.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 49

Greetings All,

Shloka # 33:

सर्वज्ञो भूत्वा संशुद्धो कर्माभ्यां संशुद्धो
संशुद्धो भूत्वा संशुद्धो कर्माभ्यां संशुद्धो 3.33

“Even a man of knowledge behaves according to his nature. All living beings conform to nature. What can repression do?”

Continuing his teachings, Swami Paramarthananda said, after talking about karma yoga Sri Krishna is summing up karma yoga in verses 31 through 35. In the last two verses he discussed the benefits and losses of following karma yoga.

Benefit includes: One who follows Karma Yoga will get his mind purified and then proceed to Gyana Yoga which will lead him to knowledge and then liberation.

Losses include: One who does not follow Karma yoga faces spiritual loss and destruction.

Now, in shloka # 33, Sri Krishna discusses our innate nature. Everybody has an innate nature based upon his or her Rajas, Tamas and Sattva Gunas. This is called Svabhava. One's life should be based upon one's Svabhava. Even a Gyani's life is based upon his Svabhava. Each Gyani has a different Svabhava, thus we have writing, speaking, and teaching Gyani's. Even the Gods have their own svabhava; Brahmaji is sṛiṣṭi karta, using rajo guṇa; vishṇu is sthithi karta, using satva guṇa; and Shiva is laya karta using tamo guṇa. It should be noted that Shiva is using Tamo guna but is not under its spell. So, Arjuna, don't violate your Svabhava. You are Rajoguna Pradhani. So accept your nature, your duty and convert duty to karma yoga. Karma Yoga is the attitude one brings to work, be it a Brahmin or Kshatriya. All types of work can become worship. Karma yoga is not dependent on the type of action, rather on our attitude towards it. A commercial minded brahmaṇa would not be a karma yogi; whereas non-commercial business man; a business man who conducts business as a worship of God is a karma Yogi. To the Karma Yogi Chitta-shuddhi is more important than say making profit. Sometimes even the noblest of jobs may not suit Karma Yoga. Therefore, Arjuna, why should you change your profession. You are a warrior, so fight. Offer it to the lord; purify your self and become free. All this was covered in last class.

Shloka # 34:

संयुक्तमिन्द्रियैर्बुद्धिर्बलमव्ययम् ।
संयुक्तमिन्द्रियैर्बुद्धिर्बलमव्ययम् ॥3.34॥

“Senses have attachment and aversion to their respective objects; none should be swayed by them. They indeed are obstacles”

Previous shloka can create doubt in mind of student. If

everybody is to act according to one's svabahva why control svabhava at all? If one cannot control one's svabahva we don't have control on nature meaning we do not have free will. Trying to control it is futile, says Sri Krishna. Citing example of an onion, a man wanted to change the smell of an onion. He placed the onion in a camphor bath and applied a lot of scented waters on top of the onion. Even after immersing the onion in this environment for a long time when he peeled the onion it still smelled the same. Onion's svabahva cannot be controlled.

So the question is, can we transform ourselves?

Answering this question, Sri Krishna establishes free will. Animals do not have free will. Humans, however, do have it and we can control our nature.

We all have certain basic characteristics that dictate our mind. These thoughts saturate us, then translate into words and then finally into action.

Thus:

Svabhava>Thought>Words>Action.

The thoughts are Raga and Dvesha. We divide the world into likes and dislikes based upon our Svabhava. Swamiji says, if you place a group of children in a room and give them a variety of toys, you will see Raga and Dvesha in action. Svabhava produces Raga and Dvesha Vriithihi and we cannot control it. Some thoughts are attractive while others are not. We are all bundles of Raga (likes) and Dvesha (dislikes). Even in TV interviews of stars one common question asked is what are their likes and dislikes. Even Gods have their likes and dislikes. Thus, the huge Ganesha likes for his vehicle the small mouse while Kartikeya likes his peacock. With regard to every sense object we have preferences. In fact you cannot define a person without his likes and dislikes; you define a person in terms of his likes and dislikes.

Arrival of thought depends upon Svabhava. One has no control over it. However, whether to let a thought remain or not is in our control. Here, there is free will. Those thoughts that are nourished, become stronger, then they become words. Every word is based on a build up thought. We can control perpetuation of thoughts and thus control words. Those thoughts then convert to action. Action is the grossest product of the subtlest thought. If I can control thought, I can control action. This is free will. So Arjuna, don't feel guilty about thoughts that arise in you, do not allow them to linger on, ask yourself if they are worthy of nourishment? If not, nip them in the bud. Don't allow them to become a tidal wave. Don't fall under spell of thoughts.

Two things must always be destroyed at source. One is a shatru (enemy) and other is disease. Our inner enemies are Kama, Krodha, Raga and Dvesha. Free will exists and we can control perpetuation of thoughts.

Shloka # 35:

सुखं दुःखं तदुभयं तदुभयं तदुभयं तदुभयं तदुभयं
तदुभयं तदुभयं तदुभयं तदुभयं तदुभयं 3.35

“Superior is the law of one's nature, though lacking in merits, to that of another even though well- observed. Death in working out the law of one's nature is superior; but an alien law is fraught with risk.”

Sri Krishna concludes by saying, Arjuna, go according to your prakriti. You are Rajoguna Pradhani. Let your activities be dharmic. Any Adharmic activity, nip it in the bud. Respect dharma and svabhava. When both are matched, it is right action.

Just as in travel one has to follow traffic rules, so also let your desires follow dharma (rules). Prakriti and Dharma should govern life. This is called Svadharma. Thus:

Prakrithi+Dharma=Svadharm

Svdahrma, even imperfectly performed is better than
Paradharma.

Citing a story Swamiji said: A man was about to go to an event, when his watchman stopped him. He told him that if he went on his travel, his plane would have an accident. The man believed in soothsaying so he did not travel. It so happened that the plane he was to travel on had an accident and many people died. The next day he called the watchman, thanked him and rewarded him as well for saving his life. He also fired the watchman as his dream was Paradharma. Even death in Svadharma is acceptable. Paradharma is harmful.

So Arjuna your Svadharma is to fight .

With this Sri Krishna concludes Karma Yoga.

Now Arjuna has a question.

Shloka # 36:

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“Now, impelled by what does man commit sin? O Krishna! Though loath to sin, he is driven to it forcibly, as it were.”

Arjuna asked: Oh Sri Krishna , scriptures are there for direction. I agree following Karma yoga is healthy while not doing so is harmful. God has given us the power of discrimination between right and wrong. Dayananda Swamy used to say that every human being knows what is right and what is wrong. Even the thief knows what he does is wrong, that is the reason he does it in secret.

Citing a story of two thieves, who after stealing in a house began dividing the loot and in this process fell asleep. One thief got up in the middle of the night and took off with the

entire loot. When the second thief got up in the morning he was very upset that the second thief stole from him. Ignorance of value is not the problem. Ravana is quoted as having said: I know values, but I cannot follow them.

In spite of knowing what is right or wrong how do humans commit such mistakes or adharma? There is some force in us that pushes us towards adharmic action. What is that force Oh Sri Krishna?

Sri Krishna now answers this question.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 48

Greetings All,

Shloka # 30:

सर्वं ध्यायन् सर्वं विचिन्तयन् सर्वं सत्कृत्वा मे भज
सर्वभूतानि भजन्तं यो भजतः सर्वदा ॥3.30॥

“Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.”

Continuing his teaching on Gita, Swami Paramarthananda said, up to shloka # 35 Sri Krishna is summarizing Karma Yoga. In the 30th Shloka he is presenting the five conditions to become

a Karma Yogi. They are:

1. **Adhyatma Chetasa:** Priorities of life must be clear. Spiritual progress must be primary goal; material progress only a secondary goal. Nithya Anithya Vastu Viveka must be there. Nithya means Moksha. Anithya means Dharma, Artha and Kama. I must use dharma, artha and kama to reach moksha. This clarity of the primary goal of life is called Adhyatmachetasa. Shankaracharya calls it viveka budhi.
2. **Mayi sarvani karmani sanyasyadhyatmacetasa:** means purification of mind. The first thing done once an Ashrama is decided upon is to plant trees and dig a well. This is done well before a building comes up. The path to Vedanta is also similar. So let me start purification of mind right away. Only way to purification is by involving God. Everything else is impure. There is only one purifying source and it is God. And therefore the immediate procedure is to associate your self with God. How do you do that? For this, one should convert every action into a worship.
3. **Nirashi:** Every karma results in some phalam. I have no way of knowing what the result will be. So Karma Yogi has to prepare to receive any result. Know that God cannot do injustice. If there is a gap, it is due to my mistake. God's computer does not make mistakes. Therefore the third condition is preparedness to accept all the consequences that we call as prasada buddhi. Thus we have Viveka Buddhi, Ishvararpana Buddhi and Prasada Buddhi. This is the third condition.
4. **Nirmamaha** If you are successful it is because of invisible factors. Most of them are not under your control. Even success of our class depends on these factors. We depend upon power or its outage. Ishwara Anugraham is very important. This is nirmamaha. So the

four factors now are Viveka buddhi, Isvara arpaṇa buddhi, Prasada buddhi, and Amanitvam or Mamatva abhava (nirmamaha).

5. **Samatvam or Vigatjvara.** A natural consequence of first four factors is Samatvam. Jigatjvara means fever. Manasjvara means mental fever. Vigatjvara means Samtavam or equanimity. Equanimity can be disturbed in two ways. First way equanimity can be disturbed is as a **kartha** of a variety of actions. Second as a **bhoktha**. When asked what is life, some one said, it is what happens when you are doing other things. We function in both ways as Kartha and Bhokta. When I perform actions I don't like, I have tensions. There is resistance every moment. When I have a job I don't like, I look forward to the weekend. I dread Sunday nights. I am not happy as a Kartha. If you cannot do what you like, learn to like whatever you have to do, so that you are enjoying whatever you do. A Karma Yogi must be an embodiment of **Utsaha or enthusiasm**. This is equanimity as a Kartha.

As Bhoktha I have resistance, I blame every one including god. I have to learn to accept results in equanimity. I know I have to accept, but how to do it? Surrender to God and pray for strength. Pray to him "Oh God, I know you are only doing justice, but I do not have the strength to accept this; please bless me with strength to face what I should face". This is called

Vigatajvaratvam. One has to learn to face consequences. So, Samatvam is the fifth condition.

Shloka # 31:

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Those men who invariably conform to this doctrine of Mine-men faithful, un-envious- are also liberated from works.

In these two shlokas Sri Krishna talks of advantages of following Karma yoga and disadvantages of not following Karma Yoga.

Advantage: There are some lucky people who follow his teaching. They place sincere effort constantly. Every moment one is either a kartha or bhoktha and they follow ,in both states, with total faith. Benefit of Karma Yoga is spiritual as such subtle and often intangible. It is not material success. If it is sakama karma, the invisible benefit is adrshta punyam. Punyam cannot be seen. If it is Nishkama karma, the benefit is purification of mind, this too cannot be seen. I can only say that you practice and see it for Yourself.

So Arjuna, Sraddavantah, with faith in the efficacy of the teaching and Anusuyantah, without Asuyah, follow my teaching.

The word Anasuya means without a criticizing mentality or a proofreader's mentality. Critical mindedness is a very bad tendency. In this we reject scriptures. Only we will suffer when we do this. Suppose I see some defect in Gita, should I accept it? Two answers come up. **First one**, Let us assume there is a defect. Don't worry about the defect follow the good. Like gold, it is always with some impurities, yet we still hold on to the gold. So take good part of the scriptures. **Second one** is if you feel there are defects in it, it means I have not understood it well enough with help of a Sampradaya Guru. This attitude is called Anasuya and it is a very important attribute of a Karma Yogi.

They will get moksha or become a Jivanamukta. Keep in mind that Karma yoga can only purify the mind. He will still need to through Gyana Yoga and obtain Gyanam.

Shloka # 32:

॥ कर्मयोगं विना न सिद्धिं लभते नरः ॥
॥ कर्मयोगं विना न सिद्धिं लभते नरः ॥ ३.३२ ॥

“Know them to be an inert and a ruined lot, who, deluded in respect of all knowledge, carp at this doctrine of Mine and refuse to conform to it.”

Having talked about followers of his teaching, Sri Krishna now talks about people who do not follow his teaching. Refusal to follow is easy. Following his teaching is difficult. Karma yoga is teaching us to go by Shastra. It is a Samskrita life. To follow a samskrita life, I have to always fight against my own nature. It is an uphill task. Most religious practices are peculiar. During one month of the year, when you would like to sleep one hour extra, Shastra's tell us to go to the temple at 4 a.m. The Shastra's have kept such rules, as they want to break our laziness or our Tamo Guna.

Such people find excuses to not follow my teachings. They are utterly deluded with respect to knowledge. Knowledge is of two types.

1. Dharma Adhrama Gyana. It is the first step towards Apra Vidya.
2. Atma Anatma Gyanam. It is the next step towards Para Vidya.

These people are confused about both. They don't discriminate.

The shastra's reaching can be taken positively or negatively.

Positive: Shastras teaching can be taken as a prescription for my own good. Shatsra say they will never mislead anyone. Shankaracharya says, the Shruti, the veda, is equal to thousand mothers; just as a mother will not prescribe anything, which is not good for me; shastra will never mislead me.

Negative: Shatra is restricting my freedom. I will follow my own approach. All such people are destroyed spiritually, per Sri Krishna. So Arjuna you must decide the path you want to follow.

Shloka # 33:

सर्वे सर्वान् कर्माणां प्रकृतिर्नान्यथा
प्रकृतिर्नान्यथा प्रकृतिर्नान्यथा ३.३३

“Even a man of knowledge behaves according to his nature. All living beings conform to nature. What can repression do?”

Here Sri Krishna points out that every one is born with a particular personality. Rajas, Tamas and Satva guna proportions decide the personality in each one of us. Satva representing the knowledge faculty; Rajas representing the dynamism or the activity faculty; and Tamas represents the dullness or inertia faculty.

Based upon this, human beings are classified as Brahmana, Kshatriya, and Vaishya etc. Some are withdrawn, some are extrovert, and some are suited for unskilled mechanical work.

And once we know our personality, the ideal thing will be to take up a work that is in keeping with our personality. As I said only when the personality and profession tally properly, I will love what I am doing. Otherwise there will be a strain; and therefore Shashtra's first preference is we take up any action that is in keeping with our gunas.

That is why Vishwamitra became a Brahma Rishi. So, Arjuna go by your prakrithi. You are a Kshatriya. You cannot sit and meditate. You must act.

One acts according to one's prakrithi. Psychologists say a child should be guided along its natural inclinations. Even a Gyani's life is guided by his prakrithi. Each one's life style is different. Even a passive Gyani contributes through his silence.

Even Gods have their different personalities. Even the very musical instruments they keep vary.

Thus, Saraswati can't she have the flute and Krishna can't

keep the veena. All beings including animals have their nature they follow. What can restraint do against one's nature? So, go with your Parkrithi.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 47

Greetings All,

Shloka # 28:

॥ अर्जुन उवाच ॥ ज्ञानं विना कर्मणोपपन्नं भक्त्या कुरुष्वेति चेन्न
॥ कुरुष्वेति चेन्न ॥ कुरुष्वेति चेन्न ॥ कुरुष्वेति चेन्न ॥ 3.28 ॥

“O Hero! On the contrary, the knower of truth of the distinction between constituents of Prakrti and their operation does not attach himself to works knowing that constituents operate amidst constituents.”

Continuing his teaching of the Gita and refreshing our memory of last class Swami Paramarthananda said Sri Krishna is talking about the duties of a Gyani, who continues to be a grihastha and who continues to be in the society. Since he is in society, he must be careful with respect to his lifestyle. He will still do things although he does not benefit from them. By performing Karma he is not benefited, nor is he affected by not performing them. Nevertheless, he has to perform Karma for society's benefit.

Difference between Agyani's action and Gyani's action are: That one acts without happiness while other acts in happiness. Gyani has discovered Atma and he is able to see Ahamkara as an insignificant and incidental I. For Agyani, Ahamkara is very important. He feels Ahamkara's ups and downs as his own. In case of Gyani although he has recognized his higher Self he does not neglect Ahamkara. He just puts it in its place.

Ahamkara as the body-mind complex is called Prakriti Guna.

Shloka # 27 describes how an ignorant person identifies with Ahamkara and is enamored with it and suffers in the process. He is a Karta and Bhogta. Bhokta always enters a mess. Having talked about an Agyani who is lost in the ahamkara, now in this verse, Sri Krishna talks about the Gyani who sees the ahamkara and gives it its importance, but not over-importance. So Gyani is one, who knows the truth about the guṇa and karma; guṇa means prakṛti guṇa; prakṛti guṇa means ahamkara; therefore guṇa karma means ahamkara and its actions. Gyani knows the truth about ahamkara and its actions. The truth is that ahamkara can never escape from action.

Ahamkara will have to be eternally active.

The Phalam's of action can be painful. The Gyani lets Ahamkara have its own life. Ahamkara as the Prakriti Guna (body-mind complex) is material in nature. The world is also Prakriti Guna (a product of matter). The Ahamkara and world will eventually interact. This interaction produces pleasure and pain. One cannot escape them. People try to escape through drinks and drugs and get into even worse conditions. Gyani knows he has to interact with the world.

Even though he interacts with world, he is in Chaitanyam and as such is not affected. This is just as in a movie the characters do not affect the movie screen. Discover your higher self. Let Ahamkara interact with the world without

affecting yourself. Gyani can observe Ahamkara objectively. Our problem is not death of body. I accept death of another body, but cannot accept my own body's or near and dear ones body's death. This is not objective. Vedanta is able to look at my own body objectively as well. Problem is not with God or World.

If nobody dies, consider all great –great- grand fathers who will be surviving. God had kept physical mortality correctly. We are not objective. Others may die, but I and mine should not, is our thinking.

In Tirupati when the Que is slow we curse, but when I am in front of God, why don't I get enough time? We look at our body mind complex subjectively. Gyani looks at body mind complex everywhere objectively without criticism. He accepts every thing without resistance. This is Jivan Mukti. He remains detached.

Shloka # 29:

Those who are deluded by Prakrti's constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers.3.29

“Those who are deluded by Prakrti's constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers.”

Sri Krishna talks of Agyani. Agyani does not have objectivity with respect to prakriti Guna or the body-mind-complex. They want two sets of laws. One for themselves and another for others. And because of this delusion, they are totally immersed in guṇa karmasu. So they are immersed in ahamkara and its activities. So

Immersed that they have no time to even ask the question, am-I this karta& bhokta? That question does not come up because ahamkara keeps that person busy throughout his life; from boyhood, youth, adult and old age they are immersed in

ahamkara without ever taking time to ask the question “Who am I?” Ahamkara keeps them busy through out their life.

What can you do? What advice can a Gyani give to an Agyani? Sri Krishna says, never ask them to renounce Karma. While Karma phalam is bondage, it is still required to ripen the Ahamkara. Karma has negatives but it also has great positives. Fruit in it's initial stages is when the skin is raw the skin won't peel off. But once it ripens the skin comes off easily. That is why there are four Ashramas. They are like skin to ripen a person. Once he has gone through family life, he ripens. I had five theories of growing children. Now I have five children and no theories. Once Jivatma has ripened we will get detached from everything we are attached to.

In this shoka some meanings are:

Krishnavid: Total knowledge of Ahamkara and Atma. Akrishnavid means Agyani. They know Ahamkara but not Atma.

Manda means Agyan.

Gyani should not confuse Agyani by emphasizing Sanyasa. Unripe person taking Sanyasa is not good for him or for society. Encourage him to remain in duty. Once he ripens, attachments will naturally drop off. In this ripe state you will drop a lot of things and you will do it naturally. You will grow out of attachment.

Shloka # 30:

सर्वं शरीरं सर्वं शरीरं सर्वशरीरं सर्वशरीरं
सर्वशरीरं सर्वशरीरं सर्वशरीरं सर्वशरीरं 3.30

“Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.”

With the previous verse, Krishna's advice to Gyani is over; which started from the

21st verse. Krishna's first advice was to Agyanis and the second advice is to Gyanis. Agyanis have to do karma for Chitta Shuddhiḥ; Gyanis have to do karma for loka sangrahaḥ.

Gyani's karma is not that of a Karma yogi. Agyani's karma is that of a karma yogi. Gyani's duty related topic has now concluded.

In Shloka # 30, Sri Krishna comes back to Karma Yoga . Shloka # 29 was for Gyani. Shloka # 30 is now for an Agyani. It sums up Karma Yoga.

Arjuna, either way you have to perform karma Yoga. Karma Yoga is a five-fold discipline.

They are:

1. **Adhyatma Chetasa:** Viveka Budhi or right knowledge or discrimination. It is awareness that spiritual goal is primary goal of life. The awareness that spiritual goal alone is the primary goal of life. My life is meaningful, purposeful, and valid, only if it is dedicated to the primary of spiritual knowledge or mokṣaḥ. ◌Brihadaranya Upanishad says that only that person whose spends his life for self-knowledge, and dies after gaining self-knowledge, only that person deserves the title brahmaṇa; Goal is to be dedicated to Moksha. It does not mean Dharma, Artha, Kama should not be pursued. These four should not be an end in itself. Our primary effort should be towards Self Enquiry.
2. **Mayi sarvaṇi karmaṇi sannyasyadhyatmacetasa.** Sri Krishna says, offer all actions at my feet with Ishwara arpana budhi. Offer everything to me. Entire creation is manifestation of God. Anything, anywhere, you offer to God becomes worship. Convert work to worship. Naturally

then I do my best. The actions must be wholehearted, sincere, done without grumbling and without grudging. Even the grossest of jobs, he does with love. So therefore the second condition is worship. Convert work into a worship.

3. **Nirashi:** Being not concerned about results. Nirashi also means dropping kartr̥va. Sri Krishna does not say that one should not plan for result. Every action is towards a result. He objects to worrying about it. He says plan, implement and leave rest to God. Planning is a deliberate action at a particular time. You can also change it. Worry is something that just happens. It is a reaction. Planning makes you efficient. Worry makes you inefficient. Both are for future. Vedanta does not criticize planning. It criticizes worrying. Swamiji, I do not want to worry; but what to do, it is there in my mind, especially when I sit in meditation. Whether Bhagavan comes or not, worry always comes first. What should I do? Worry is because of our inability to face the future. It is born out of mental weakness. Worry is our unpreparedness to face the adverse situation that may come; therefore the only solution for worry is preparedness. I have made plans and hope for the best and be prepared for the worst. Therefore, Nirashiḥ here means preparedness for the future.

4. **Nirmamaha:** Freedom from Mamakara. When success comes, I take all the credit. The moment failure happens you blame somebody else. So when your success comes, don't take credit. It is due to many factors and many hidden variables. Because they are favorable, it was a success. This was due to Bhagawan. Bhagawan is all the hidden variables put together. Be grateful to God for success. Let humility be there.

With Best Wishes,

Bagawat Geeta, Class 46

Greetings All,

Shloka # 27:

कार्यं कुरुते सर्वं प्राकृतिरिति धिमांसोऽपि ।
अहंकारेण मग्नो भवति तस्मात्प्रवृत्तयः ॥ ३.२७ ॥

Works are being done in all ways by the constituents of Prakriti. He whose mind is deluded by egoism thinks, “ I am the agent”.

Continuing his teaching of Gita and recapping last week's class Swami Paramarthananda said, in beginning of chapter 3, Sri Krishna pointed out that an Agyani has to perform Karma's to purify his mind. From Shloka # 20 onwards he said even a Gyani has to perform Karma. The purpose a Gyani performs Karma is different. He performs Karma, not to purify his mind but for Lokasangraha or welfare of society. While purpose may be different both have to perform Karma.

What is the difference in Karma they perform? The first difference is an artificial one. An Agyani performs karma for happiness while a Gyani performs it with happiness. Agyani performs Karma for fulfillment while a Gyani performs it out of fulfillment. Whatever the Agyani seeks the Gyani already has.

For Gyani, Karma is a leela while for an Agyani it is a burden. In one, the tension is visible while in the other he is free of all tensions.

Now the same karma is explained from a Vedantic point of view. Everybody has a lower Self-called Ego and a higher Self-called Atma. What is Ahamkara? It is the body mind complex blessed by Atma. Atma has made Ahamkara sentient. The word Ahamkara is usually used in two contexts.

First one is as pride versus humility as in Dharama Shastra.

In the second, in Vedanta, Ahamkara means body mind complex. By nature, the body mind complex is inert Body is made up of matter, pancha bhutani, mind is also made up of matter, pancha sukshma bhutani, the only difference is body is made of gross matter, mind is made up of subtle matter, therefore the body-mind-complex, is inert material according to Vedanta. It is sentient because of borrowed sentiency. Just as a fan revolves because it is blessed by electricity that is invisible. In a similar manner Atma Tatvam blesses the body mind complex. This borrowed body mind complex is Ahamkara. The blessing principle is Atma. Therefore we can say:

Everybody=Atma + Ahamkara.

Ego is our lower nature; Atma is our higher nature; Ego is our incidental nature; Atma is our intrinsic nature.

There are several differences between Atma and Ahamkara. They are:

1. Ahamkara is a limited entity. It is also called Alpa. While Atma is an infinite and all pervading entity. It is also called Ananta.
2. Ahamkara is Anitya and subject to arrival and departure. In sleep you don't see Ahamkara. The moment you sleep Ahamkara is resolved. Atma is however Nitya.
3. Ahamkara is subject to modifications, Savikara. While Atma is Nirvikara.
4. Ahamkara is Karta and Bhokta. Atma is Akarta and Abhokta.
5. Ahamkara is ever a Samsari producing papam and punyam.

Atma is never a Samsari.

As said before every individual is a mixture of Atma and Ahamkara. Now shastra's say you can claim anyone of these two as your Self. It is your choice. If we own Ahamkara, be prepared for Samsara. It will bring all Karmas (Prarabhda, Sanchita and Agami). There will be ups and downs. There will be no moksha.

Then what can one do? There is only another alternative like the riddle that was given to Birbal in Akbar's court. A line was drawn and he was told to shorten the line without rubbing it off. People were wondering how can one do that? Birbal said it is simple, draw another bigger line in front of that line. Even though I have not made any change to this line, the new bigger line makes it insignificant.

Ahamkara brings Samsara. So, like Birbal draw another line. Discover another Self, the higher Self. With this discovery the smaller Self looks insignificant.

The sufferings of small self appears small and insignificant in front of the great freedom the Gyani obtains. So, Gyani has discovered a higher Ananda where Samsara is insignificant. While, for the Samsari, the Agyani, everything looks big.

Swamiji explained Shloka 27 further. Some terms used in this shloka were explained.

Prakriti: means basic matter. It is the principle of Maya, a subtle form of energy.

Gunaha: means a Product.

Prakriti Gunaha: means a product of matter or material.

It may be any inert material such as cloth, book etc. In context of this shloka prakriti according to Sri Krishna means the body-mind complex. The complex itself is inert material.

Thus, per Tatva Bodha:

From the maya the five subtle elements were born.

Thereafter five gross elements were born and from the five subtle elements, the mind and other organs are created. From the gross elements, the body is created; and from the individual satva guna; the gyanendrias were created and from the total satva guna the mind is created.

Thus:

From Maya> 5 subtle elements> 5 gross elements and the body.

Even though the body mind complex is inert it is now alive due to the energy borrowed from Atma. This is called Ahamkara. Body mind complex with sentience is Ahamkara.

The body mind complex or Ahamkara alone performs all actions. Under all conditions Ahamkara alone acts. Atma does perform any action.

Life enables everything but it does not perform any action. Without Atma, Ahamkara cannot perform any action. Therefore Ahamkara does all actions.

This Ahamkara deludes all ignorant people. It means we are lost in Ahamkara to such an extent that we don't have time to think of higher nature.

It is like a beggar who is so busy begging that when somebody tells of a big treasure in his house he tells him I am so busy begging, that I have no time to spend for claiming my treasure. Ahamkara makes you lost in Karma. This is known as Ahamkara Vimudatama.

Like when watching a movie, initially I see the white screen. Then I get lost in the characters. I forget that they are all imaginary. So also an Agyani thinks he is the Karta of all Karmas.

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥ ३.२८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३.२८ ॥

0 Hero! On the contrary, the knower of truth of the distinction between constituents of Prakrti and their operations does not attach himself to works knowing that constituents operate amidst constituents.

Agyani is caught in the lower Self. Now a Gyani also has Ahamkara. Gyani also has a body mind complex. Many people wrongly think a Gyani does not have a mind. In fact he has a beautiful mind. Gyani is compassionate. Manonasha is only a figurative concept.

When you are hurt, you will remember the wound. When healthy you don't feel the body. When the shoe fits you don't feel the presence of the shoe. It is the same with a dress.. When it fits you don't feel it. One who does not have Raga Dvesha does not feel the mind. For a Gyani the mind is not a Bharam. Since he discovered Atma, Ahamkara is not burdensome .When the mind is peaceful, it is not a burden and the Gyani is free from the mind. It means, for him, the mind is not a bharah. This is called mano nashah.

It is like a roasted seed, it cannot germinate. Gyani's Ahamkara becomes more of an Alankara. It does not affect the Gyani. Siva's snake is Ahamkara become an Alankara.

Swamiji Explained Shloka # 28 further.

Gyani knows the reality.

Tatva: means reality.

Guna: means body mind complex or Ahamkara.

All the actions belong to Ahamkara. No Karma belongs to Atma. This knowledge is known as Gyanam.

Just remember the example, when I move the hand, the motion belongs to the hand alone and the light does not and cannot move. The light is there pervading all over, but it is nityah, sarvagatah, and sanatanah.

In re-birth Ahamkara travels to find another body. Atma does not travel, as it is all pervading.

Therefore, he knows Ahamkara cannot give up action. One set of actions is replaced by another set of actions.

Gyani knows actions have to continue. He lets Ahamkara continue as per the Ashrama he is in (grihasta etc.) This is the difference between a Gyani and an Agyani.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 45

Greetings All,

Shloka # 25:

[illegible]

Prince of the Bharata line! Just as the ignorant work with attachment to that work, so should the wise work, unattached, seeking the world's integration.

Continuing his teaching Swami Paramarthananda says, after shloka # 20 Sri Krishna talked about Karma with respect to an Agyani. Agyani has to perform Karma to purify his mind. He then talked about Karma from perspective of a Grihastha Gyani.

A Sanyasi Gyani renounces all religious activity by symbolically removing his thread. He cannot perform the many Karmas performed by a Grihastha.

So, Sri Krishna is not talking about a Sanyasi-Gyani here; but a Grihastha Gyani, who is very much in the society. And the question is whether such a Gyani can renounce all the karmas, because he does not require purification or

Knowledge, because he is already a Grihastha Gyani. Sri Krishna says, even a Grihastha Gyani will have to continue with his karmas such as Sandhya Vandanam. He may reduce his Karmas but he will still have to continue performing at least some of them. Only by renouncing and taking Sanyasa can he get out of performing Karmas.

Why should he, then, continue with his Karma's? Sri Krishna says, he has to continue his Karmas for Lokasangraha or benefit of society. Shankaracharya says a Gyani has to perform Karmas so that society moves away from the materialistic world. So, Arjuna, perform your Karmas.

What is the difference in attitude between a Gyani performing Karmas and an Agyani performing them? Gyani performs it for benefit of society while Agyani performs it for his own benefit. The Agyani performs it with attachment while Gyani performs with detachment. Agyani does it to obtain happiness. While Gyani does it in a state of happiness. Agyani has lingering unhappiness. The main difference is in their attachment (or detachment) to the karma.

Shloka # 26:

॥ कर्मणो यो न मोक्षोऽस्ति न च विमुक्त्ययं ॥
कर्मणो यो न मोक्षोऽस्ति न च विमुक्त्ययं ॥ 3.26 ॥

The integrated man of wisdom should not bewilder the mind of ignorant attached to works; performing them all, let him cause them (also) to do so.

Here, Sri Krishna gives an important advice to a Gyani.

This is an important shloka. When we study our scriptures we find a unique phenomenon. It seems to have many seeming contradictions. Meaning there are really no contradictions. Scriptures are addressing many people at different stages of spiritual evolution. Thus, a doctor cannot give a uniform advice to all his patients. This is known as Adhikari (seeker) Bheda. So, what is food for one person is poison for another; Thus, the scriptures glorify certain sadhanas for a certain group of people and the very same scriptures criticize the very same things in a different context. For example if you go to the karma kanda, the initial portion of the veda, you will find that karma is glorified very much.

Karma, at one stage it is a blessing later, however, it becomes an obstacle. A child can stay in womb only for nine months, after that even nature ejects it. Therefore, up to the tenth month the womb is a blessing; after the tenth month, it is an obstacle for its further growth. A green fruit has a firm skin but when it ripens the skin peels off easily. That is why even a wedding is considered only an intermediary womb stage; that is why we have the four ashramas. We grow out of each one to the other.

Active life is a spiritual womb, where one serves society, performs Pancha Maha Yagna and then grows out of it. Active life is such that you may get into the whirlpool of activity, and you keep running around like catching the tail of the tiger. Now the problem is the tiger never gets tired; but after some time, you are tired. Every karma can become a tiger's tail; therefore make use of karma, and then you should know how to grow out and spend time in Vedanta Sravanam, Mananam and Nidhidhyasanam.

A Gyani has to be careful about the advice he gives. He cannot ask everybody to drop Karma. When an immature person drops his Karma he can become a Mithyachara or one who thinks

only of sense pleasures. Vedanta is not for all. They have to continue with Karma.

Explaining shloka # 26, those people who are still attached to worldly activities or Artha Kama Pradhana, encourage them to enjoy legitimate pleasures. In the encouragement also introduce God along with Karma. So, pursue artha kama but also follow dharma. At an appropriate time, study scriptures. A spiritual teacher should not discourage karmas such as puja, japa etc.

Don't create conflict by encouraging renunciation. It will come naturally. The Raga and Dvesha will come with growth. Forced detachment means he will become melancholic. So, along with philosophy religion must be encouraged.

In this context Swamiji mentioned that Gayathri is the greatest mantra of all. There is a Gayathri mantra for the initiated as well as one for the uninitiated.

The Grihasta Gyani (Vidwan) should persuade people to act. He should persuade people by example of his works. Acharyas in Mathas perform long pujas to demonstrate this. He, the Vidwan, should perform actions wholeheartedly to persuade others.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ३.२७ ॥

Works are being done in all ways by the constituents of Prakriti. He whose mind is deluded by egoism thinks , “ I am the agent.”

Shloka # 27 and 28 are very important Shlokas. They contain the essence of all Upanishads and the Gita. Here Sri Krishna discusses the technical difference between the Gyani and Agyani's actions.

Every individual has two “I”s. One, the lower “I”, is called

the ego, which is the Karta, Bhokta and is limited. This "I" is also called Ahamkara. There is another "I", called the higher "I," also called the Atma or Sakshi. What is this higher "I"? It is pure Consciousness, Atma or Purusha. The atma is neither male nor female. So the properties of this Consciousness are:

1. Consciousness is not a part, a property or product of the body.
2. Consciousness is an independent entity, which pervades and enlivens the body.
3. This consciousness which is different from the body, which pervades and enlivens the body, this consciousness is not limited by the boundaries of the body; the limitations of the body, dimensions of the body and it extends beyond the body.
4. This consciousness, which is an independent entity, and not limited by the dimensions of this body, does not die even when the body perishes; it is the eternal all pervading principle;

This Atma has been described in detail in chapter 2, shlokas 12-25, of the Gita. It is like the light pervading this body that illumines this hand. This light also has all properties of the Atma and is called Jyoti.

This Consciousness is the real " I". The purpose of all sadhanas is to own up to the higher " I". Hence the shloka: Asto Ma Sat Gamaya. A Gyani is one who has owned up to Aham Brahma Asmi.

What is the lower self? It is the mind. It is located in the body. It is enlivened by the higher "I". Mind by itself is inert. It is Jiva due to Chaitanya. It is called Ahamkara. This Ahamkara operating through this body, experiences sukham, duḥkham, pain and pleasure. This Ahamkara is the one that drops and takes another body.

Each one us is: Atma + Ahamkara.

The question is should we continue with Ahamkara or should we choose our right to claim the infinite? The infinite can be claimed; it is our higher "I". The higher "I" and lower "I" are two different things. Agyani remains in lower "I" and dissatisfied. He suffers Ahamkara and thus Samsara. One who has discovered the higher "I", in his vision, the problems of lower "I" seem insignificant. A Gyani is established in higher "I" . He is not disturbed.

Shloka # 27 talks of an ignorant man in Ahamkara.

Shloka # 28 talks of a wise man established in Atma.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 44

Greetings All,

Continuing his teaching Swami Paramarthananda says, after shloka # 20, Sri Krishna talked about Karma or doing one's duty. Arjuna has to do Karma to purify his mind. Only a wise person can obtain liberation. Once liberation is obtained he does not need to do Karma. This was conclusion of shloka # 20.

Shloka # 21:

[illegible]

Whatever is done by the best of men, others also do; the world

conforms to the standard that he sets.

Here Arjuna may raise an argument that he is a wise person, as such he not need to perform Karma. He could claim that as a Gyani that he does not need to do his duty, which is unpleasant one in this context. It is a plausible argument from Arjuna. To this, from shloka # 21 onwards, Sri Krishna, answering his objection says, even a Gyani has to do Karma. You don't need Karma for purification, knowledge or liberation; however, as long as you are in the society you have to be a role model. Since others need Karma, you need to do Karma to teach them about it.

There are several ways to learn the Dharmic way of living. If not, one will go along his Raga & Dvesha and lead a life of a Prakrita. He needs to change to a Samskrita way of life. Dharma Pramanani, dharmic way of life has three sources. They are:

Veda: Original source

Smrithi: Secondary source

Lifestyle of ideal models or led by elders of society.

Of these three, life style of elders is most effective way of communication. One action equals a thousand books.

A man teaches his son Satyam Vada. Then one day a person from his office comes to the door. The father does not want to see him. He tells his son to tell him my father is not home. The son tells the visitor my father told me to tell you, he is not home. What is the use of teaching Sayam Vada to his son? The actions of elders speak louder than all scriptures.

Mother is the most important influence for a child. Then come father and then the schoolteacher.

So, Arjuna, whether you like it not you are a hero in society. Along with this status comes responsibility. It can be crushing. Therefore do your duty, not for your sake but to

lead society. Sri Krishna gives himself as an example. I am an avatar, as such a born Giyani. I will still follow my duties as your Sarathi as a part of my Svadharma. For Kuchela, I had to perform Atithi puja. Even as I accept my duties, so also, you have to do yours.

Shloka # 22:

मम कर्तव्यं किञ्च न हि मे विदुः कश्चिद् भवति ।
मम कर्तव्यं किञ्च न हि मे विदुः कश्चिद् भवति ॥3.22॥

I have Arjuna! no duty whatever to discharge in all the three worlds; there is nothing I have not won, and nothing remains to be won by Me; still I ceaselessly work.

Sri Krishna says I need to perform my duties even though I have nothing to get from my actions. There is nothing for me left to accomplish. All four Purushartha's are a part of me. Hence in the word Bhagawan, Bhaga means six fold wealth possessor. The six fold wealth's are: Aishwaryam (power, ruler, Ishwarabhava), Veeryam (courage), Yashaha (fame), Sree (Prosperity), Gyanam (Knowledge) and Vairagyam (Freedom from dependence). All these are present in full measure. Each is in absolute measure. Such a person is Bhagawan.

Even though I have nothing to accomplish, still I am busy doing my duty as per my Varna and Ashrama. If I can't escape from my duties, how can you?

Shloka #23:

अहं कुरुष्वेह कुरुष्वेह कुरुष्वेह कुरुष्वेह ।
अहं कुरुष्वेह कुरुष्वेह कुरुष्वेह कुरुष्वेह ॥3.23॥

Indeed Arjuna! if at any time, I do not work tirelessly, men will in all possible ways , tread that path of mine.

Here Sri Krishna says: O Arjuna, What will happen if elders are irresponsible? Society wants to follow sheepishly the role models. If role model's are not good, there will be confusion.

Violation of harmony occurs at many levels.

If I don't discharge my duties enthusiastically, sincerely, whole heartedly, I am teaching others as well. Whole society is waiting to follow me. If I go wrong it, will affect entire society.

There was a Brahmin who went to Rameshwaram to take a bath. He took along a copper vessel. He was worried it would be stolen. He buried it in the beach sand and erected a Shiva Linga over it as an identifier. Another Brahmin came along saw the Shiv Linga and thought it was custom to erect one. He also erected one. Soon everybody who came erected a Linga. The Brahmin when he came back saw Lingas all over the beach.

The whole world is sheepish. No human being likes to think. So, if children follow you, it is an advantage as well as a disadvantage. You can teach them more by your actions, which is an advantage.

Shloka # 24:

अस्यैवमस्मिन्लोकस्य यथाहं करोमि तथा कुरुष्वते
अस्यैवमस्मिन्लोकस्य यथाहं करोमि तथा कुरुष्वते 3.24

If I don't work the worlds will perish; I may cause confusion, and may ruin these living beings.

Here Sri Krishna says, once I violate my Svadharma (Pancha Maha Yagna included), others will also do it. Consequences won't be immediate. Consequences will come slowly, after some time. Even ecological disharmony will not happen immediately. When trees are cut and cars increase on the road the result will deteriorate slowly and sometimes irreversibly. There is in Bombay a phenomenon called the Chembur fog, caused by pollution. People live with it. We will be destroying the creation gradually. Nowadays "natural" food costs more. Many diseases are caused by our unhealthy way of living. If I do not set an example I will destroy by creating confusion in

society with respect to their duties.

What should be the basis for choice of a profession? Varnashrama has an answer. All areas such dance, music, etc., must be protected. Shastra says, when one chooses a profession it should be based upon:

1) One's inclinations or Guna Anusari karma.

Here I will enjoy what I am doing and money is incidental. I look forward to Monday. When I hate what I am doing, I look forward to Friday. Many teachers come for salary without any love for the job. This affects the children.

2) Janma: Based upon caste or birth. If you can't choose based on Guna this is an option. The child is exposed to father's profession at an early age. It is the same with a musician's child. Advantage is all professions are protected.

Shastra says preference of a profession should preferably not be based on money. In many professions people want less work and more money. Brahmins today have taken to many professions such as those of Vaishya and Kshatriya. Increasingly Brahmins are walking away from their own profession of learning and teaching Vedas and Sanskrit. If this will continue, both Vedas and Sanskrit will die and with it the religious mantras as well. So, money based preference is not good. Svadharma should be based upon Guna or father's Profession.

Arjuna, your Guna is of a warrior. You are a Kshatriya. So, stand up and fight.

Shloka # 25:

॥ अर्जुन उवाच ॥ यत्किञ्चिद्विद्वद्विद्वत्सु ॥
॥ यत्किञ्चिद्विद्वद्विद्वत्सु ॥ यत्किञ्चिद्विद्वद्विद्वत्सु ॥ ३.२५ ॥

Prince of Bharatha line! Just as the ignorant work with attachment to that work, so should the wise work, unattached, seeking the world's integration.

Sri Krishna has pointed out that Arjuna and Gyani both should perform Karmas. Their reasons though are different. Agyani wants purity and liberation. Gyani should perform Karma to be a role model to society. If both are performing karma what is the difference in their respective attitudes.

Sri Krishna says, since Agyani has not got liberation, he is not happy with himself. So all his actions are to discover fullness and happiness. In these actions there is anxiety. Everything is done out of incompleteness. Thus, actions are performed because of a lack of wealth, money, children etc. In all actions there is attachment.

A Gyani is one with knowledge. His nature is of fullness and freedom. I am free. Aham Purnaha Asmi. He performs actions with happiness (not for happiness). This is the only difference.

When I do it for happiness, it is a struggle. When I do it in happiness it is a Leela. This is the attitudinal difference.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 43

Greetings All,

Shloka # 19:

कर्मणो यः प्राप्नोति मुक्तिं स योगी कर्मसु कौशलम्
योगयोगी योगयोगी योगयोगी योगयोगी3.19

Therefore, unattached, always do the work that has to be done;

for, doing work with detachment, man attains the supreme.

Continuing his teaching of the Gita and refreshing our memory of the last class, Swami Paramarthananda said, Sri Krishna talked about the important topic of Karma Yoga from Shloka's 8 through 18. The essence of Karma Yoga can be described as giving more and taking less. A life of contribution need not only be monetary. It can even be in the form of knowledge, one's energy or even kind words. Sri Krishna looked at this way of life from different angles. They were:

Agya: Command

Yagya: Worship

Chitta Shodhakam: Preparation of mind

Dharma: Means of maintaining harmony at all levels. This includes at the individual, family, societal, and ecological levels.

So, You have to take to a life of Karma Yoga. Since it is required for all people for spiritual progress, you, Arjuna, should also follow it. Through this you will attain the highest progress, that of Moksha.

Note that Karma yoga has to be followed by Gyana yoga to attain Moksha. Karma yoga prepares one for Gyana Yoga. Karma Yoga involves doing one's duty and maintaining harmony. As a Kshatriya you need to remove obstacles to harmony and hence you need to fight the battle.

Shloka # 20:

कर्मण्येवाङ्मया जगदन्तरोत्पद्यते
कर्मसु कौशल्यं कुरु कुरु ॥ ३.२० ॥

Janaka and others achieved perfection through works alone. At least to promote the welfare of the world, you ought to do works.

After hearing this Arjuna may still feel diffident. Many people say being tied to a family life makes liberation impossible. They say only Sanyasa can help us. Arjuna is also in a similar state of mind. Right now, he also wants to take Sanyasa. How can a ruler think of spirituality? Sri Krishna tells Arjuna, don't feel diffident. Even a Grihastha can attain liberation. Grihastha has the advantage that he can become a Sanyasi, while a Sanyasi cannot become a Grihastha. That is why in our culture every stage is called an Ashram. You can convert a house into an ashram. What is difference between a house and an ashram? It is the attachment that makes a difference. If attached, it becomes a house. If detached, it becomes an ashram. It is a difference caused by the person who resides in the house. Even a ruler with responsibility can attain liberation. Sri Krishna gives example of Janak Maharaja. In Brihadaranyaka Upanishad it is a dialogue between Gargya (a Brahmin) and Ajata Shatru (a Kashatriya). Ajata Shatru teaches Brahma Vidya to Gargya. Ajat Shatru and Janaka are examples of Grihastha Ashrami's attaining liberation.

Therefore, Arjuna, continue to be a Grihastha Gyani.

And with this example, Krishna has given confidence for Arjuna and with this example the topic of karma yoga is over. Now from the 2nd line of this verse, Sri Krishna is changing into another topic. Karma yoga topic is over, with the 20th verse 1st line.

Now, a new topic starts with Shloka # 21. In Shloka's 17 and 18 respectively, Karma Yoga is shown as important for purification of mind and attaining knowledge. After liberation one does not need Karma yoga. Gyani may or may not perform Karma Yoga. He does not need to perform Karma Yoga; he can be a passive Gyani.

So, Arjuna too wants to get out of this painful Karma or duty. He can claim to be a Gyani. There is no test for a Gyani. Gyanam is the only criteria and it is not a visible one.

Anticipating this objection, Sri Krishna says, Arjuna, even if you are a Gyani, you should continue doing Karma Yoga. Even though you do not require Karma after Gyanam, for the sake of society and Dharma you need to follow Karma yoga.

In our tradition there are three sources of knowledge to know if a situation is Dharmic or not. If not we will have a let-go Philosophy (Laissez faire) or a Raga Dvesha based life also called Prakritha Purusha. It is not a life of a cultured person called Samskruta Purusha. So one goes back to Dharma Adharma life. So, how to know if it is Dharma or Adharma?

If I have to be a refined person, I should not do what I like to do; I should do what is proper. Propriety is more important. Naturally, I should know what is proper. And

I should know what is improper. So the question, what is the source of knowing dharma and adharma? Poorva Mimamsa sutra says Vedokilam Dharmamulam or that the entire vedas are our scriptures and are the primary source of dharma-adharma jnanam..

Thus:

1) Sruthi: The Vedas are the primary source of Dharma/ Adharma Gyanam. The human being can never know totally because, human beings' knowledge is Limited.

- Smrithi: All secondary literature based upon Vedas are also a source. They have to be interpreted according to the times. The interpreters have the freedom to interpret. They must, however, have no axe to grind. Ramayana and Bhagawatham are examples of Smrithi's.
- Shishta Achara: A life led by cultured elders who show by example. They serve as role models of Dharma. They are called Shishta's. Of the three sources the Shishta Achara is the most important. Sruthi and Smrithi are only literature. Live models have greater impact on society.

Shloka # 21:

शुद्धेन कृतं कृतं शुद्धेन कृतं कृतं कृतं
॥ शुद्धेन कृतं कृतं शुद्धेन कृतं कृतं कृतं ॥ 3.21 ॥

Whatever is done by the best of men, others also do; the world conforms to the standard that he sets.

Who are Shishta's? The most powerful person is the mother. She is the greatest influence on a child. Even in the womb the child knows mothers' thoughts. It knows if it is wanted or not. Ceremonies such as Simantham are meant for welcoming the child. The child knows the atmosphere in the house.

Next role model is the father. A father should perform noble things in the house. He should not swear. A child is deeply influenced by a father's action as well. Others will follow a good man's actions.

Shloka # 22:

॥ अहं अर्जुन! न कश्चिदपि कार्यं विद्यते
॥ अहं अर्जुन! न कश्चिदपि कार्यं विद्यते ॥ 3.22 ॥

I have Arjuna! no duty whatever to discharge in all the three worlds; there is nothing I have not won, and nothing remains to be won by Me; still I ceaselessly work.

Here Sri Krishna cites himself as an example. A society that gives healthy models to children is a healthy one. One example is Anjaneya. His story is full of morals. His attitude of respect towards women is taught. Human ingenuity alone is not enough; the grace of God is essential to succeed. Hanuman's Bhakti is an example of this devotion. Lakshmana was another exemplar. He could only recognize Sita's anklet, as he never looked above her feet. They had healthy attitude towards women, wealth and society.

Elders are responsible for the next generation. So, Arjuna you too should act.

With Best Wishes,

Ram Ramaswamy