

# Bagawat Geeta, Class 59, Chapter 4

Greetings All,

**Shloka # 13:**

चतुर्वर्ण्यं प्रकृत्यैव विधातुं प्रवक्ष्यामि ते  
सर्वं धर्मकर्म विनाशकं कुरु ॥ ४.१३ ॥

**The fourfold class-system according to the divisions of Prakrti's constituents and works, has been ordained by Me. Though I am its author, know Me to be the immutable non-agent.**

Continuing his teachings of Gita, Swami Paramarthananda said, Sri Krishna is talking about Varna Ashrama Dharma as described by him through the Vedas. According to Vedas, society is divided into four classes. Brahmana, Kshatriya, Vaishya and Shudra. These four classes can also be seen from three other perspectives. They are: Jati (parentage), Karma (profession) and Guna (character) respectively.

When a Jati Brahmana becomes an elected MP, he has become a Kshatriya by Karma. He could even become a Vaishya if he spends a lot of time chasing after money. Thus, there are many permutations and combinations that are possible.

Are there any gradations among the three?

In Jati, all four are created equal.

In karma too all occupations are equally important for the peace and progress of society. The mantra Purushasuktham says all four are parts of God. The four parts are Face (Knowledge, Brahmana), Arm ( Soldier, Kshatriya), Thighs and Knees ( Money, Vaishya) and legs (Movement or work, Shudra).

Every organ is important. You realize this only when an organ

does not function. Thus, there is no difference between professions. Swamiji says India's caste problems exist because this equality in professions has been violated.

However, in Guna there is gradation. A Noble person is superior to others. He will not demand it but people will themselves respect him. All of us should strive to become Guna Brahmana. Guna Brahmana is superior to Guna Kshatriya, Guna Vaishya or Guna Shudra. This is because he is the one closest to knowledge. He is a Satva Guna Pradhana. Guna Kshatriya is a little away, as he still has to attain knowledge. Guna Vaishya is even further away as he is still selfish, although very active. Guna shudra is lowest. He has not even started selfish activity. He has a long way to go.

Puranic stories such as Nandanar are about a non-brahmin although he was a Guna Brahmana.

**Jati: Do we have a choice regarding Jathi?**

In Jati, there is no choice. We can't change our parentage. Moksha does not require Jati as a basis for it.

**Guna: Do we have a choice regarding our Guna?**

Can a Guna shudra become a Guna Brahmana? Here there is choice. Character change is possible. All sadhanas are to help us in this process. We are born Tamo Guna Pradhana. It is the intrinsic nature of our body to be lazy. In Tatva Bodha we learnt that body is made from Tamas Amsha.

So, we have to move from Tamas pradhana to Rajas Pradhana. Rituals (karmakanda) can help us in this process. And then, move from Rajas to Satva Guna. One should learn to be contemplative. Upasana kanda helps with this change. Thus, after I become a Guna Brahmana, one has to go to the Nirguna state (Ishwara Aikyam) through Gyana Kanda.

**Do we have a choice regarding Karma or occupation?**

We do have a choice. We can choose our occupation based upon:

1. Jathi or hereditary profession
2. Guna: based upon inclination.

Both have advantages and disadvantages.

### **Advantages:**

With jathi, there is no need to choose. One is already exposed to the atmosphere. Even a child listens to its mothers singing in its womb. Preparation takes place early, including food.

**Disadvantages:** If he does not like the profession he choses, life can be miserable. Even today, Jathi based jobs are quite common.

### **Guna:**

**Advantages:** There is no strain in person. He looks forward to Monday. Doing what I enjoy is important to a healthy life.

**Disadvantages:** I can never get an early training. Inclination becomes evident later in life. I may not choose correctly.

Drona and Vishwamithra are examples where Jathi was dominant.

Shastra warns us; let not money be a basis for profession. If this happens arts and crafts may die.

This is the Varna Vyavastha per Vedas and as per God.

Sri Krishna says even though I have created the four-fold class of humanity; still I am active all the time. However, these actions do not bind me. So, Arjuna do not escape your Karma. You can, even performing your Karmas, enjoy peace. Even though I do all activity they don't disturb me. I am not affected.

### **Shloka # 14:**

॥ कर्म फलं हि मम न भवितुं शक्यम् ॥  
॥ अहो भवतु कर्मफलं तेषां ततस्तदा ॥  
॥ मोक्षयेत्तान्मांश्चैव तेन गन्तव्यं तत्र ॥॥4.14॥

**Works do not taint me; I desire not their fruits. Whoso knows Me to be such, is not bound by works.**

Sri Krishna says Karma and its phalam cannot disturb me. I am not concerned about the results of action. Lord will not do any injustice to me.

As per Vedas planning for result is different from worrying about the result. Planning makes me efficient in the present, while worrying about result will make me deficient in present.

How to know if I am planning or worrying? Planning is a deliberate action. Worrying is not deliberate rather it is only a mechanical reaction. We cannot deliberately worry. It just happens.

Once planned and implemented, don't worry. I am not concerned about outcome of Mahabharata war. I have knowledge, which is the best remedy for all problems. My knowledge is my weapon. It is my Sudarshana chakra. You can also get this Chakra.

“ So, this is freedom in spite of responsibility. This is the greatest secret. Such a Gyani is not bound by Karma.

#### **Shloka # 15:**

॥ अहो भवतु कर्मफलं तेषां ततस्तदा ॥  
॥ मोक्षयेत्तान्मांश्चैव तेन गन्तव्यं तत्र ॥॥4.15॥

**Knowing thus was work done by ancient seekers after liberation. Therefore you too do only work, as was done by the ancients in bygone days.**

Sri Krishna says your forefathers knew this secret knowledge. They did not run away from responsibility. They had inner peace despite external activity. Therefore Arjuna staying in Grihastashrama perform your Jathi based Karma just like your

forefathers did.

With Best Wishes,

Ram Ramaswamy

---

## Bagawat Geeta, Class 58 – Chapter 4

Shloka # 12:

लोकानामपि सर्वेषां भूतानां कामयते  
लोकानां कामयते ते भूतानां कामयते 4.12

**People in the world offer scarifices to gods, desiring the success of their works. For, in this human world, quick is the success born of works.**

Continuing his teachings of Gita, Swami Paramarthananda said, up to shloka # 12 Sri Krishna talked about Avatara's. He began the chapter by glorifying Vedas. Once Sri Krishna stopped, Arjuna raised a doubt. Answering him Sri Krishna explained how an Avatara happens. And thereafter Krishna said that even by this avathara gyanam one can get

Liberation although most of the people are not interested in Ishvara gyanam, they are only interested in karmas which will produce material result; He said most people are not interested in moksha; rather most are interested in karma. To

obtain moksha is not Bhagawan's decision, rather it is our decision to make. Most people are interested in material goals only. With this Avatara rahasyam is over.

Now Sri Krishna is entering Gyana-Karma-Sanyasa teaching. Arjuna is not interested in doing his duty as a Kshatriya on the battlefield. Rather, he wants to take sanyasa. Arjuna is afraid of Karma. Sri Krishna wants to take the fear of Karma from Arjuna. As long as a human is alive one has to perform Karma. We cannot live even a moment without action. The types of actions we perform may be different. You will always have one job or another. Sri Krishna says you cannot escape Karma. Only death can cease karma. Even the smallest of atoms is active as is the huge Sun. Both at micro and macrocosmic level there is constant action and it is inevitable. Now with Karma there are always side effects. Karma means responsibility, tension, and the end result may not be always the way we desired. Because of this there is also mental disturbance. Sri Krishna says we must accept Karma as a part of life but we also need to find solutions for the side effects. This is much like some of the drugs we take. I should remain in action without being disturbed. To accomplish this one method is adopting Karma Yoga. Here Sri Krishna also talks of Gyanam as another solution. With Gyanam one is not affected by action or its results. Citing example of the ooze coming out of a Jackfruit, Swamiji says this white ooze sticks to your hands. People apply oil in their hands so that the ooze does not stick. So also Gyanam is the oil that prevents Karma from sticking to us. And this is the topic of this chapter as well.

Sri Krishna says look at me and my life. I have gone through a lot including failures. In spite of my activities I remain untouched by action or results of my karma.

Sri Krishna as creator also had a lot of duties. He was a creator, sustainer and destroyer. I also designed a way of life for human beings to lead and it is in a manual called the Vedas. It teaches a life of harmony for both the individual as

well as society. Such a life style is the Varna Ashrama Plan. **It has Varna**, the four fold division of society. This division allows social harmony and growth in individual, community, nation and cosmos.

**Ashrama**, describes the four stages of life of an individual that is: Brahmacharya, Grihastashrama, Vanaprastha and Sanyasa ashrama.

In this shloka Sri Krishna talks of Varna Ashrama.

Swamiji described Ashrama as follows:

**Brahmacharya:** This is the life of a student. In this stage he learns about the human goals. One goal is a material goal of how to earn a living. The second goal is a spiritual goal for inner growth. One goal is outward facing while other is inward facing. A balance has to be struck between outer and inner growth.

**Grihastashrama:** Life as a householder. This is the implementation stage of the learning from Brahmacharya. It is a Karma Pradhana life. Activities are extrovert in nature. Hinduism also supports material growth and is not just a religion of escapism, as some would have us believe. All desires are fulfilled in a legitimate manner. Background should be spiritual. His desires will gradually be refined. It is a stage full of activity. Pancha Maha Yagna is usually practiced in this stage to purify the mind. Pancha Maha Yagna was detailed in Chapter 3.

3) **Vanaprashta:** is a stage of turning the mind inward. This is an Upasana Pradhana Ashrama. Inside or outside his house he will turn inwards.

4) **Sanyasa Ashrama:** He takes Sanyasa either in the house or leaving the house. Either way he will dissociate mentally. He will handover everybody's responsibility to Ishwara. He is in a more detached state of mind. This is a Gyana Pradhana stage.

Through these four ashramas the individual has catered to Self and Society. This is like a tree that gives fruits for the benefit of others but also produces seeds to ensure its own propagation.

This is known as ashrama vyavastha.

### **Shloka # 13:**

चतुर्वर्ण्यं ब्रह्मणो विसृज्य धर्मप्रवृत्तिः  
सर्वत्रापि धर्मो नियोज्यः॥४.१३॥

**The fourfold class-system according to the divisions of Prakrti's constituents and works, has been ordained by Me. Though I am its author, know Me to be the immutable non-agent.**

### **Varna Vyavastha:**

Broadly there are four varnas. They are Brahmana, Kshatriya, Vaishya and Shudra. While these are the four divisions there are three perspectives on how they are based.

The first basis is Character or Guna or Svabhava. Thus there is Guna Brahmana, Kshatriya etc.

Second is based upon profession or Karma. Thus we have Karma Brahmana, Karma Kshatriya etc.

The third is based upon birth or Janma or Jathi. Thus we have Jathi Brahmana, Jathi Kshatriya etc. Swamiji clarified that Jathi is not the same as caste.

### **Guna Perspective:**

What character makes what?

Guna Brahmana is one in whom Satva dominates, or it is Satva Pradhana. Rajas and then Tamas follow it. Satva pradhana represents tranquility and intellectual efficiency. It has been detailed in chapter # 14 of the Gita. Rajo Guna is a state of hyper activity. Tamo guna is a state without Satva



or Rajas or during sleep. It suppresses inner and outer activity.

Swamiji classified them as follows:

SRT: Thus in Guna Brahmana it is Satva (S), followed by Rajas (R) and then Tamas (T).

RST: In Guna Kshatriya it is RST. Here one is active, but selflessly.

RTS: Rajo Guna dominant backed by Tamo Guna. He is also active but is very selfish. This is Guna Vaishya.

TRS: Tamo Guna pradhana. Most of his time is spent in sleeping. Unskilled, mechanical person. This is Guna Shudra.

### **Profession or Karma perspective:**

1. Karma Brahmana: All intellectual work. Teaching, research, spiritual and non spiritual etc.
2. Karma Kshatriya: Maintenance of law and order, defense etc.
3. Karma Vaishya: Producing wealth, Industry, Trade and business.
4. Karma Shudra: All activities that help all three above. Unskilled work.

Thus karma Brahmana need not be a Guna Brahmana. A Karma Brahmana selling Gita books may be more a Karma Vaishya.

### **Jathi Perspective ( by birth):**

- Jathi Brahmana. He can also become a Karma Kshatriya.
- Jathi Kshatriya
- Jathi Vaishya
- Jathi Shudra

Thus there are many permutations and combinations of these Varnas.

From Jathi (birth) perspective all four Varnas are considered equal. Thus, birth does not provide any superiority. All jathi's should be equally respected.

From Karma Perspective as well all professions are equally important. None is superior. Purushasuktham shows the four parts of the body of God as representing the four Varnas.

With Best Wishes,

Ram Ramaswamy

---

## Bagawat Geeta, Class 57

Chapter 4 Sloka 10

Chapter 4 Sloka 10  
Sloka 4.10

freed from attachment, fear and anger  
absorbed in Me  
Me  
taking refuge in  
many  
by the fire of knowledge  
purified  
My Being  
have attained.

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained to My Being.

In Verse 10, Krishna talks about the spiritual disciplines followed by the people of the past. He talks about the various stages that one goes through.

Obsessed with the thought of Me (God). Keeping Godhood as the primary goal of life. It is an obsession born out of intense yearning; the obsession is Godhood – the primary goal.

From the Vedantic angle, Godhood is nothing but our own higher, superior or healthy nature. Vedanta presents God as an external goal but ultimately Godhood is my own secure, healthy, full, contented self symbolized as God. So, sometimes that they are tired of their own mental sickness in the form of raga, dvesha, kama, krodha, that they want to convert that sick mind into a mind of compassion and a mind of love and security. This inner conversion is called attainment of Godhood.

This is not an easy task. No doubt your effort is a must, but it should also be backed by Ishvara anugraha. This is indicated in the words sometimes taking refuge in Me or surrendering unto Me. With determination, there is appropriate use of freewill. Freewill corresponds to our freewill and Ishvara anugraha corresponds to Ishvara anugraha.

Once these two are there, you are ready for the journey but what is the direction? Sometimes you should learn to handle these inborn weaknesses that are in the form of raga, bhayam and krodha.

According to Vedanta, the world is neither a source of joy nor a source of sorrow. I, myself, am the source of joy and sorrow. An intelligent person will understand that the problem is within them and this leads to having raga and dvesha being managed. One who handles (raga and dvesha); not a slave of likes and dislikes. The first direction is to manage raga-dvesha. Convert all desires into non-binding desires. Consequent to this is fear wherever there is attachment, there is fear. Krodha is the result of obstructed desires. The anger is directed at the person who has thwarted the desire. Anger is also directly proportional to the attachment. Raga-dvesha-krodha-bhayam all go together. The first stage in spirituality is learning to handle them. This can be handled by the wisdom of knowing that I am a contributor not a controller of future events.

If this understanding is not there, the next method is devotion or surrendering to the Lord. Oh Lord, the future is not in my control. At least give me sufficient strength to face the inevitable. As Krishna has said in Chapter 2, Verse 27, 2<sup>nd</sup> line: An intelligent person is prepared for the inevitable or choicelessness. Take the help of the Lord.

Either rely on yourself through wisdom or rely on God through surrender to handle intense attachment/hatred/fear/anger. The one who has mastered this is called **सर्वभूतहितं** |

Once the mind is purified and is no longer a slave of these four, it is only a pure mind. It is not yet a wise mind. Karma yoga can only give you purity but not wisdom. So, having handled the raga-dvesha of the mind, you have to separately work for knowledge. Krishna calls this **सर्वभूतहितं** because this is a type of austerity. To come regularly to Gita class, to remember, study and progress, etc. requires austerity.

By the practice of **सर्वभूतहितं** , **सर्वभूतहितं** got completely purified. Handling the raga-dvesha is only partial purification. Handling the kama-krodha is also only partial purification. You have to remove the basic impurity of self-ignorance for complete purification. Krishna says that by the practice of jnaana yoga, they rid themselves of the final layer of impurity. Grosser method is used to remove the grosser impurity and subtler method for removing the subtler impurity and the subtlest method to remove the subtlest impurity. It has to follow the stages in order.

The grossest impurity is raga-dvesha, the first layer called **malam**.

The subtler impurity is extrovertedness, the second layer called **vikshepa**.

The finest impurity is ajnaanam, the third layer called **aavaranam**

Malam is likes and dislikes.

Vikshepa is the wandering mind which is subtler.

Self-ignorance is the subtlest one.

We have to use three processes in the appropriate order to remove the three different types of impurities.

Karma yoga removes malam.

Upaasanam removes vikshepa.

Jnaana yoga removes aavaranam.

Therefore, ஐயம் ஐயத்தொழிதல் ஐயம் many people have totally purified themselves by finally practicing the jnaana yoga. By removing all the impurities, they found ஐயத்தொழிதல் ஐயம் they discovered that “I minus impurities” is God. God plus impurity is I, the jeevaatma. Jeevaatma minus impurity is Paramaatma. Paramaatma plus impurity is jeevaatma.

So, Arjuna, you also have to go through these four stages:

Spiritual goal must become top priority. The material goals need not be eliminated but they should be remembered as subservient to spiritual goals. This is setting direction in life.

Resorting or taking the help of the Lord in this grand journey because you can never travel this individually. Surrender to the Lord.

Purification of the mind by reducing the impact of raga-dvesha-bhaya-krodha.

Study the scriptures and gain self-knowledge.

Arjuna, many have done this and you can too.

ஐயத்தொழிதல் Chapter 4 Sloka 11

॥ ॐ नमो भगवते वासुदेवाय ॥  
॥ श्रीकृष्णार्पणं कर्तव्यं कृष्णाय नमः ॥ ॥4.11॥

॥ who ॥ in whatever way ॥ Me ॥ approach ॥  
them ॥ so ॥ even ॥ reward ॥ I ॥ My ॥ path  
॥ follow ॥ men ॥ 0 Partha ॥ in all  
ways.

In whatever way people surrender unto me, I reciprocate with them accordingly. Everyone follows my path, knowingly or unknowingly, O son of Pritha.

Krishna gives the suggestion that spiritual goal must be the primary goal but He says that He doesn't want to impose this goal upon you. Not everyone may be interested in spirituality or in attaining moksha. Krishna says "I suggest and recommend to you that moksha is a worthwhile goal". Krishna's philosophy is "As a person seeks, so I will bless him".

॥ ॐ नमो भगवते वासुदेवाय ॥ let any seeker approach Me with any desire. Let a person seek anything and I will help him. The only condition is for the desires to be legitimate and the means of accomplishing them to also be legitimate. Enjoy life following the rule of dharma. In fact, enjoyment is part of life and then to finally grow out of it. Otherwise it can lead to suppression.

॥ ॐ नमो भगवते वासुदेवाय ॥ I will approach them only with the object they desire. As Vivekananda has said, to a hungry person, the Lord should approach with food. Let a poor person seek money. And for a moksha seeker, Bhagavan will give moksha.

Why do I bless them with all these goals?

Because ॥ ॐ नमो भगवते वासुदेवाय ॥ all my devotees approach me through appropriate effort (like puja, karma, japa, upasana).

॥ ॐ नमो भगवते वासुदेवाय ॥ they have come in the proper method.

## Chapter 4 Sloka 12

Those who long for success in this world worship the celestial gods quickly because success is attained born of action.

Chapter 4.12

those who long for success in this world worship the celestial gods quickly because success is attained born of action.

In this world, those desiring success in material activities worship the celestial gods, since material rewards manifest quickly.

Krishna says I have presented two paths in the Vedic scriptures.

The first path is karma maarga – a life of activity; a life of effort where you go through certain processes. The second path of jnaana maarga is presented in the final part of the Veda (called Veda-anta).

Krishna presents both paths which produce the end. The difference in the result is that all the results of karma are finite in nature and it's full of defects.

Accomplishment is a pain, preservation is a greater pain, and the final loss is the greatest pain. Any amount of accomplishment will not give satisfaction; they will become more dependent on the external factors. These are all defects of karmaphalam.

Krishna says in this sloka, many people are interested only in karma phalam, the finite results or dharmaarthakaamaa. Both the finite and infinite are available for human beings but the intelligent ones choose the infinite whereas the unintelligent or mandaH chooses the finite. Krishna says they seek finite results. And once you choose karma phalam, the





the creator of this system, know me to be the non-doer and eternal.

Krishna says by following the prescribed lifestyle, a person can accomplish both material and spiritual end. Normally, spiritual and material ends are diagonally opposite but Bhagavan says He has designed a unique lifestyle by which a person can accomplish both the spiritual end and material ends. This should be such a lifestyle that a person must be able to fulfill materialistic desires. Vedic lifestyle encourages one to fulfill their desires. While fulfilling these desires, it presents certain disciplines to be followed. If you fulfill your materialistic desires following the Vedic discipline, the beauty is that you gradually grow out of these materialistic desires without suppression. And in that place, you discover the spiritual desire as the most natural one. And you discover this desire to such an extent that the pursuit of spiritual desire will not be considered as a denial of materialistic desires. So, when you come to spirituality, you will not miss anything in life. This gradual conversion must take place. Such a life design is the Vedic life design called varnaashrama dharma.

---

## **Bagawat Geeta, Class 56**

In the beginning of Chapter 4, Lord Krishna talked about the glory of the Gita as vedasaarah and that He alone taught the Vedic wisdom in the beginning of creation and is teaching the same Vedic wisdom now, in the name of Gita.

Upon hearing this, Arjuna has a doubt due to the teacher being the same with a great gap in time. Lord Krishna introduces the topic of avatara to answer this question. He says “I am the

original Vishnu who gave out the Vedic wisdom then, and that Vishnu is now in the form of Bhagavan Krishna". Not only is the Lord teaching now but he says I am aware of the fact that I am Bhagavan. I alone have taken all the janmas as Matsya, Kurma, Varaha, etc. I have now taken Krishna shariram. I know all my previous avataras, therefore I am Bhagavan Vishnu's avatara.

Both the avatara and the jeeva-janma take a body. However, there are fundamental differences between the two in the Cause, Nature and Purpose.

The Cause: Jnaanam is the cause of Ishvara avatara. Ajnaanam is the cause of jeeva-janma.

The Nature: The Lord's shariram is directly born out of maya. Jeeva's body is not directly born out of maya but through the intermediary process of the five elements.

The Purpose: Jeeva arrives to exhaust his prarabhda punya-paapa. Ishvara arrives to uplift the world.

Lord Krishna points out these three differences. The third difference of purpose is in Verse 7.

□ □ □ □ □ □ □ □ □ □ □ □ □ □

## Chapter 4 Sloka 7

[illegible]

ॐ ॐ whenever ॐ surely ॐ of righteousness ॐ  
 decline ॐ is ॐ 0 Bharata ॐ rise ॐ  
 of unrighteousness ॐ then ॐ Myself ॐ  
 manifest ॐ I.

Whenever there is decline of righteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself.

□□□ □□□ □□ □□□□□□ □□□□□□ □□□□ whenever there is a decline in dharma. Dharma, as seen in Chapter 3, means cosmic harmony or rhythm. If you take the whole universe as a body, the cosmic orderliness is called cosmic health. At the cosmic level, if there is harmony, it is called dharma. And this harmony alone protects the universe. Dharma alone is the health of the world. It alone sustains the world. Once the orderliness is disturbed, the whole cosmos will be destroyed and we will not be able to survive. And if this inbuilt system doesn't work, Bhagavan will have to interfere.

Krishna says here, as a sthiti karta of the universe, I will come. Not very often but □□□ □□□ □□ □□□□□□ □□□□□□ whenever there is a declension of dharma. And naturally, □□□□□□□□□□□□ □□□□□□□□ when the adharma, corruption increases. Then, □□□□ □□□□□□□□ □□□□□□ I myself will consciously, deliberately, voluntarily, take the body.

□□□□□□□□□□□□□□□□

## Chapter 4 Sloka 8

□□□□□□□□□□ □□□□□□ □□□□□□ □ □□□□□□□□□□ □  
□□□□□□□□□□□□□□□□□□ □□□□□□ □□□□ □□□□ □□4.8□□

□□□□□□□□□□ for the protection □□□□□□□□ of the good □□□□□□□  
for the destruction □ and □□□□□□□□□□ of the wicked  
□□□□□□□□□□□□□□□□□□□□□□ for the establishment of righteousness  
□□□□□□□□ (I) am born □□□□ □□□□ in every age.

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.

How will the Lord protect dharma and destroy adharma? Krishna says that dharma is protected by protecting the people who follow dharma. Therefore, Krishna says, □□□□□□□□ □□□□□□□□□□ – I take an avatara to protect the dharmaic people. How is adharma destroyed? Only by destroying the people that are the

cause of adharma.

We should note that the adhaarmic people can be destroyed in two ways.

One method is by converting them from adharma to dharma by sama, dana, bheda. When you convert a person from adharma to dharma without doing himsa, you have destroyed the adharmic person. The second is by destroying the adharmic person itself. Bhagavan tries this first, giving them sufficient opportunity to change. Krishna goes as a messenger to Duryodhana and suggests to compromise with the Pandavas but he refuses. This means that sama, dana and bheda have failed. Therefore, Krishna said **अधर्मोऽध्यात्मविनाशकः** (from Chapter 2, Verse 18). Arjuna, destroy them!

Krishna says, **अधर्मोऽध्यात्मविनाशकः** and **अध्यात्मोऽधर्मविनाशकः** |

Bhagavan established dharma in a different way. A kshatriya and a brahmana can establish dharma, each in their own way. A kshatriya promotes the dhaarmic people and punishes the adhaarmic people. A brahmana sustains dharma by teaching which is the better form of promoting dharma. Punishment is only temporary and will not promote dharma permanently. The ultimate promotion of dharma is for a person to have value for dharma. To know the long term effects of violating dharma requires a sensitive mind. Sensitive mind is developed only by teaching not by advising. A kshatriya protects dharma by protecting the dharmic people and punishing the adhaarmic people. A brahmana protects dharma by teaching. Bhagavan's avatara has done both. Krishna protected dhaarmic people like Dharmaputra and destroyed adhaarmic people like Duryodhana. This was Krishna's kshatriya job. Then he taught Gita, or taught dharma. This is why he said **अध्यात्मोऽधर्मविनाशकः** | This is the reason that among the 10 avataras, Rama avatara and Krishna avatara are considered the most important ones. Teaching dharma is involved only in these two avataras. Rama taught by living dharma and Krishna, by teaching dharma.

Ramayana is Rama ayanam means the way of life led by Rama.

मम जन्म कदाचित् अवतारं । कदाचित् कदाचित् every yuga or every time it is required.

मम जन्म कदाचित् अवतारं । कदाचित् कदाचित्

## Chapter 4 Sloka 9

मम जन्म कदाचित् अवतारं । कदाचित् कदाचित्  
मम जन्म कदाचित् अवतारं । कदाचित् कदाचित् ॥4.9॥

मम जन्म कदाचित् अवतारं । कदाचित् कदाचित् My divine जन्म  
thus मम who कदाचित् knows कदाचित् in true light कदाचित्  
having abandoned कदाचित् the body कदाचित् again कदाचित् birth मम  
not मम gets कदाचित् to Me मम comes मम he कदाचित् 0 Arjuna.

He who thus know, in their true light, My divine birth and action, having abandoned the body, is not born again, he comes to Me, 0 Arjuna.

In this verse, Krishna tells, knowing the nature of God also leads to liberation.

However, Krishna had mentioned that atmajnaanam is the means of liberation in Chapter 2, Verse 55. Which actually leads to liberation? Are there two paths? Is there a choice?

The scriptures have mentioned that there is only one means of liberation. Therefore, it must be that self-realization and God-realization are identical. Swamiji gives an example of a wave. When a wave knows its true nature, the realization is that it is water. The ocean's true nature is also water.

Therefore, whether you talk about the true nature of the wave or the true nature of the ocean, the true nature is one alone; there is only one central truth. Similarly, whether you realize your true nature which is the self or whether you realize the true nature of God, you arrive at one "sat chit Ananda svaroop".

If a person says, I have realized the self but not God or vice versa; it means he knows neither God nor the self.

Krishna says in this verse, **॥ श्रीगणेशाय नमः ॥** suppose a person knows or realizes, **॥ श्रीगणेशाय नमः ॥** or understands the true nature of my avatara. The true nature is that Krishna shariram is not the real Krishna because Krishna shariram is subject to arrival and departure.

Real Krishna is, as we saw in Verse 6:

☐ ☐ ☐ ☐ ☐ ☐    ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐    ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐    ☐ ☐

□□□□□□ □□□□□□□□□□ □□□□□□□□□□□□□□□□ || 6 ||

Real Krishna is **अमृत** (birth less), **अमोक्ष** (imperishable)  
 real Krishna is free from birth and death; whereas Krishna  
 shariram is subject to arrival and departure.

What is the real Krishna? Not the shariram but the Krishna Paramaatma behind the body. The one who knows this fact, and **ब्रह्मविद्** **ब्रह्म** the one who knows Bhagavan's sports (the divine sport is **ब्रह्मविद्या** **ब्रह्मविद्या** **ब्रह्मविद्या** **ब्रह्मविद्या** from Chapter 4, Verse 8); the one who really understands the Lord, **ब्रह्मविद्** means in His true nature.... **ब्रह्मविद्** **ब्रह्मविद्** **ब्रह्मविद्** **ब्रह्मविद्** **ब्रह्मविद्** that person does not take a body again after death; he will attain liberation. So, the knowledge of the real Krishna will lead to liberation. What is liberation? **ब्रह्मविद्** **ब्रह्मविद्** **ब्रह्मविद्** he will become one with Me. After death, he will have **ब्रह्मविद्या** or **ब्रह्मविद्या** |

□ □ □ □ □ □ □ □ □ □ □ □ □ □

## Chapter 4 Sloka 10

□□□□□□□□□□ □□□□□ □□□□□□□□□□ □  
□□□□ □□□□□□□□ □□□□ □□□□□□□□□□ □□4.10□□

解脱了 解脱了 解脱了 解脱了 解脱了 解脱了 解脱了 解脱了 解脱了 解脱了  
 freed from attachment fear and anger 解脱了  
 absorbed in Me 解脱了 Me 解脱了 解脱了 解脱了 解脱了 解脱了 解脱了 解脱了 解脱了  
 taking refuge in 解脱了

many      by the fire of knowledge      purified  
My Being      have attained.

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained to My Being.

Realization of God has two stages.

First it is the realization of the Lord with a form.

The next is the realization of the Lord without a form.

This topic will be elaborated from Chapter 7 onwards.

The realization of the Lord with a form is in two stages.

One is appreciating the Lord with one form, as Rama or as Krishna or as Devi. We should all start with this for emotional health. Talk to God privately, as your confidante. The more you build this relationship, the more the Lord will become real. Then expand it further into realizing Bhagavan as One with the whole universe as his form. The final stage is the formless Ishvara. Every one has to go through these three stages, as they mature in their understanding.

The stages a seeker goes through is described in this sloka.

the first stage is to have realization of God in form and follow karma yoga by dedicating all your duties to the Lord and by accepting all situations as Ishvara prasada. The first stage is to surrender to Ishvara and converting the life into worship. By following a karma yoga way of life, we will purify the mind. This will result in getting rid of certain unhealthy ways of thinking. The mental impurities are of raga, bhaya and krodha. Raga is attachment. The attachment will gradually be shifted from the risky and fluid world to the permanently and secure God. The second stage is going from world dependence to God dependence. The raga or attachment to the world has shifted to attachment to Bhagavan. Then Bhagavan

dependence will be converted into self-dependence. From world dependence to God dependence to self-dependence – where you discover the Bhagavan as the very self. When raga comes down, bhayam also comes down because fear is directly proportional to the attachment. Then krodha also will come down.

---

## Bagahwat Geeta, Class 55

In Chapter 2, Krishna gave a gist of Karma Yoga and Jnana Yoga.

In Chapter 3, Karma Yoga was elaborated.

In Chapters 4 and 5, Jnana Yoga is elaborated.

The 4<sup>th</sup> Chapter is the “jnana yoga pradhana”. There is a small diversion in the first 8 verses before diving into jnaana yoga. In the first three verses, Lord Krishna glorifies this knowledge consisting of Karma Yoga and Jnana Yoga. The very essence of karma and jnana has already been taught in Veda at the beginning of the creation and this was received by Surya Bhagavan. This same wisdom is revived again in the name Gita. Veda was received by Surya Bhagavan and Gita is received by Arjuna. Therefore, it is an ancient and time-tested wisdom making it a reliable and a valid one.

Arjuna has a doubt about the timeline between creation and his current time. The times are different by few millennia, students are different yet the teacher is the same!

Krishna says in Chapter 4, Sloka 1:

मया तदात्मनो ज्ञानं प्रोक्तं तदात्मा तदात्मना तदात्मना । (मया तदात्मना ज्ञानं प्रोक्तं I taught)



And now also, Chapter 4, Sloka 3:

00 00 0000 000 00 0000 0000 00000000 00000000 | (000 00000000  
 taught by Me).

Arjuna asks “Your birth is recent but your initial student’s birth was too long ago. How can a recent person teach an ancient student?”

Krishna answers Arjuna from Verse 5 through Verse 8.

Chapter 4 Sloka 5

□ □ □ □      □ □ □ □ □ □ □ □ □ □

□□□□ □ □□□□□□□ □□□□□ □ □□□□□ □  
□□□□□□ □□ □□□□□□ □ □□□ □□□□ □□□□ □□4.5□

ॐ may ॐ My ॐ have passed away ॐ births ॐ  
 thy ॐ and ॐ ॐ ॐ Arjuna ॐ them ॐ I ॐ know ॐ all  
 ॐ not

□□□□ thou □□□□ knowest □□□□ 0 Parantapa.

The Blessed Lord said Many births of Mine have passed as well as of thine, O Arjuna; I know them all but thou knowest not, O Parantapa (scorcher of foes).

Lord Krishna introduces the topic of avatara in his answer to Arjuna. The Lord's incarnation is different from a human birth. Human birth is called janma but when the Lord appears in creation, it is called avatara. Krishna wants to point the differences between janma and avatara.

Swamiji elaborates on the topic of birth and incarnation before explaining Verse 5.

The differences between manushya janma and Ishvara avatara are:

## Cause, Nature and Purpose

FIRST: the cause; at the cause level there is “kaaraNa bheda”.

In the case of the birth of a jeeva, it is caused by ignorance of the jeeva.

Because of ignorance, the jeeva has the problem of ahankaara (ego).

Because of ego, there is the problem of karma.

Because of karma, there is the problem of punyam and paapam.

Because of punyam and paapam, there is the janma.

The birth of a jeeva is due to ignorance, so we can call this as a “fall of a jeeva”.

In the case of Ishvara, His birth takes place never because of. It is because of His omniscience. Because of the knowledge alone, Bhagavan chooses to appear on Earth. This is knowledge and compassion based. Avatara means coming down out of compassion. There is a difference between falling into a well (helpless phenomenon) and going down the well. kaaraNa bheda is the first difference.

SECOND: the nature; svaroopam is different; “svaroopam bheda”.

Since jeeva-janma is because of ignorance, jeeva continues to be a samsaari. He is a bound person, born with sorrow. He is helpless, not a master of himself. Janma is samsaaraH.

Since Ishvara avatara is backed by knowledge, it is nitya mukta svaroopam or asamsaari.

Jeeva is samsaari while Avatara is asamsaari.

Another technical difference that Krishna points out is that all the bodies are made up of matter whether it is manushya shariram or avatara shariram. But the scriptures say that

there is a difference between the two sharirams. The jeeva shariram is not directly born out of prakrti or maya. Jeeva shariram is indirectly born out of maya. Maya or prakriti gets converted into five elements called pancha bhutani and these five elements get converted into paancha bhoutika shariram. Thus maya does not directly produce the body (jeeva shariram) but it produces through the five elements alone. Jeeva shariram is called paancha bhoutika shariram. From maya to bhutaas to the physical body.

In the case of Ishvara avatara, the maya does not go through the intermediary stage of five elements. Maya directly gets converted into Ishvara avatara shariram. Avatara shariram is called mayika shariram. From maya to the physical body.

So the second difference is in the nature of jeeva shariram and avatara shariram.

Jeeva shariram is bound or samsaari shariram; paancha bhoutika shariram.

Avatara shariram is free or asamsaari shariram; mayika shariram.

This is the svaroopo bheda.

THIRD: the purpose; “karya” or “udheshya bheda”.

When a jeeva is born, it is purely to exhaust the punyam and paapam, which have been acquired in the past, called prarabdha. The prarabdha has to be exhausted. Prarabdha punyam is exhausted through sukham and prarabdha paapam is exhausted through dukham. To experience pleasure and pain, we require the body medium. It is the prarabdha that determines the type of the body for exhausting punya-paapa. The very design of the body is for the purpose of punya-paapa exhaustion. The purpose of jeeva-janma is for the depletion of punyam and paapam.

What is the purpose of an avatara? Avatara is not ignorant, not a samsaari, and does not suffer from the problem of ego. Since there is no ego, there is no question of punyam or paapam. Therefore, Ishvara does not need to take an avatara to exhaust punya-paapa.

Krishna tells an avatara's purpose in Chapter 4, Verse 8:

ॐ नमो भगवते वासुदेवाय ।

ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma I appear on this earth, age after age.

Ishvara Avatara's purpose is for the protection of dharma and destruction of adharma by protecting the dharmaic people and destroying the adharmaic people. This is why the very nature of avatara shariram is designed for protecting the people and establishing dharma. The design is determined by the type of protection that is required. Before every avatara comes, there is a portion in the Puranas, where all the noble people pray to the Lord to save them from some rakshasa (Hiranyakashipu, Ravana, etc). Rama Avatara's purpose was destruction of Ravana. The design of the body depends upon the situation.

Ravana's peculiar boon is that he cannot be killed by anyone or anything, except he didn't include humans, out of over-confidence. So, if Ravana had to be destroyed, Bhagavan's avatara had to be human. Hence the design of the body is determined by the purpose of the avatara. When the atrocities were done by Hiranyakashipu, the design for the avatara had to fit the loop holes of his boon. He could not be killed by humans nor animals nor any weapons; and not during the day nor night. The avatara was Narasimha with sharp nails.

In summary: the difference between janma and avatara:

Cause: kaaraNa bheda – ajnaanam vs jnaanam

Nature: svaroopā bheda – samsaari vs asamsaari

Purpose: udheshya bheda – depletion of punya-paapa vs protection of dharma

Krishna tells in this sloka that since avatara is not restricted by ignorance, the avataras know the past, present and future. Krishna says that He knows all his previous incarnations. However, in the case of jeeva-janma, since ignorance limits the jeeva, the jeeva cannot know the past janmas.

How do you know if one is avatara or janma? We really don't have a method of knowing. We accept one as avatara wherever there is scriptural support ie. Rama is an avatara as written in the scriptures. If it is not mentioned in the scriptures, we cannot prove if one is an avatara or janma. It then becomes our personal belief.

If you consider people with extraordinary powers to be an avatara; then rakshasas will also fall under this. Having extraordinary powers is not proof that this person is an avatara.

Limitations does not disprove avatara. Certain avataras showed limitations. For example, Rama, who is accepted as an avatara, had several natural limitations. It is one's personal belief to accept someone as an avatara even with limitations and not accept someone with extraordinary powers as an avatara.

One consolation is that we do not need to know if one is an avatara or not for our spiritual growth. We need purity of mind! To attain purity of mind, worshipping any form of God is good enough.

The next thing required for spiritual growth is knowledge. This requires a Guru; who need not be an avatara. Even if an

avatara has to bless, the blessing can be only by becoming a Guru. Krishna can never give moksha to Arjuna by any method other than by being his Guru.

Swamiji recites from Dhyana Slokas:

□□□□□□-□□□□ □□□□ □□□-□□□□□-□□□□□□□□ |

□□□□-□□□□□□□□ □□□□□ □□□□□ □□□□□□□□□□ | |

And

☐ ☐ ☐ ☐ ☐ ☐ ☐    ☐ ☐ ☐ ☐ ☐ ☐ ☐    ☐ ☐ ☐ ☐    ☐ ☐ ☐ ☐ ☐    ☐ ☐ ☐ ☐ ☐

□□□□□□□□ □□□□□□ □□□□□□ □□□ □□: ||

Therefore, for **वैदिक विद्वान्** we don't require an avatara. Nor for knowledge. There may or may not be an avatara right now. I may be willing to accept someone as an avatara. The important aspect is to purify, know and be free.

We all uniformly accept Krishna as an avatara. Krishna says, “Arjuna, I am an avatara, different from you. My cause of birth is knowledge, my nature is moksha, my purpose is **सर्वलोकहिताय** (Chapter 4, Verse 8). This is the topic of avatara given in this portion.

With this background, let's look at Verse 5.

Krishna says, Hey Arjuna, भूतानि भूतवन्तानि भूतवन्तानि | Many janmas have gone by भूत for you. भूत I have also taken many sharirams. The number of sharirams does not prove superiority. So what is the difference between you and me? भूत भूत भूतवन्तानि भूत | I continue to be a free person; a भूतवन्तानि therefore I know all the past sharirams. What about you? भूतवन्तानि भूत भूतवन्तानि | You do not know your past sharirams. भूतवन्तानि 0 Parantapa (Arjuna).

Chapter 4 Sloka 6

□□□□□□ □□□□□□□□□□□□ □□□□□□□□□□□□□□□□ □□□□ □□□□

सर्वज्ञः सर्वभूतेशः सर्वलोकेशः सर्वव्यापकः ॥4.6॥

unborn I also being of imperishable nature the Lord I also being Nature My own governing come into being by My own Maya.

Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet, governing My own Nature, I am born by My own Maya.

Krishna talks about the nature of the avatara.

मम ज्ञानं | मम स्वभावः | मम प्रकृतिः सर्वज्ञः |

I know that I am birth less Brahman; I know my nature. I know I am birthless reality and this shariram is a simple (assumed appearance) I have put on for a certain purpose. I know I am meaning I (no birth). I am of changeless nature, not subject to decay and death; I (devoid of old age and death).

मम means मम स्वभावः and सर्वज्ञः means मम ज्ञानं | Not only am I free from birth and death, मम प्रकृतिः सर्वज्ञः | I am the master of all living beings. I am not a limited entity but I am सर्वज्ञः – I am the master. I have not helplessly come down to this world, I have chosen to come.

How do I manage to come down? मम प्रकृतिः सर्वज्ञः – by keeping the prakriti, the matter, the material body under my control I am born. I am surrounded by matter; just as the jeeva also is surrounded by matter. The difference, however, is that I am the master of the matter whereas the jeeva is the slave of the matter (or shariram). Both the avatara (Bhagavan) and the jeeva are surrounded by the body-mind complex (शरीरमनः) but Bhagavan is in control of the body-mind complex whereas the jeeva is controlled by the body-mind complex.

मम शरीरमनः I take a body. How? मम प्रकृतिः सर्वज्ञः with the help of maya tattvam; by producing मम प्रकृतिः सर्वज्ञः | This means that I

don't require the five elements. Instead from maya I can directly convert into the shariram. This is why Bhagavan does not require the regular process of creation. Even ऋषिर्मातृ in case of Rama avatara is not the regular process. This is why it is said that the Lord entered into the garbha. In the case of Narasimha avatara, etc., there is no question of a father or mother. From where did the body come? They appear in full-fledged form. How is this possible? It is because of direct conversion of maya, otherwise called ऋषिर्मातृ | Therefore, Krishna says ऋषिर्मातृ ऋषिर्मातृ | And when do I take an avatara? See Sloka 7.

Chapter 4 Sloka 7

धर्मो रक्षति रक्षितः ऋषिर्मातृ ऋषिर्मातृ  
धर्मो रक्षति रक्षितः ऋषिर्मातृ ऋषिर्मातृ 4.7

धर्मो रक्षति रक्षितः whenever धर्मो surely रक्षितः of righteousness रक्षितः  
decline रक्षितः is रक्षितः 0 Bharata रक्षितः rise रक्षितः  
of unrighteousness रक्षितः then रक्षितः Myself रक्षितः  
manifest रक्षितः I.

Whenever there is decline of righteousness, 0 Arjuna, and rise of unrighteousness, then I manifest Myself.

The purpose of the avatara is explained in this verse.

धर्मो रक्षति रक्षितः ऋषिर्मातृ | Whenever dharma declines, values  
decline. ऋषिर्मातृ ऋषिर्मातृ रक्षितः | And ऋषिर्मातृ ऋषिर्मातृ  
whenever adharma increases, unrighteousness and corruption  
increases. रक्षितः ऋषिर्मातृ रक्षितः | Then, I create myself. I  
choose whenever it is required.

From a scientific viewpoint, the world can be compared to human body, a cosmic body. Like a body or an organism, it functions in harmony. Any harmonious system, will have its own intrinsic protection device. Our body has built in self protection. Suppose something enters your nostril, you sneeze automatically. The sneeze is involuntary; it is intrinsically



built into the system. A natural system has natural protection. This faculty will not be operative all the time (like sneezing). Whenever the system's harmony is disturbed, the system itself produces an appropriate remedy. The universe is a cosmic system, the Bhagavan's shariram, and whenever there is a disturbance, the world itself will find an appropriate method of defending the dharma. It will become active whenever it is required. The avatara is like the immunity system of the universe, the cosmic immunity system. Whenever it is required, an avatara will automatically happen.

---

## **Bagawat Geeta, Class 53 – Summary of Chapter 3**

In the second chapter Lord Krishna discussed karma yoga and gyana yoga, focusing more on gyana yoga. Lord Krishna begins second chapter with gyana yoga and concludes the second chapter with sthira pragya. In between the two, he discusses karma yoga and asks Arjuna to do his karma, which is to fight the Mahabaratha war. Lord Krishna glorifies gyana yoga but asks Arjuna to do karma yoga. Arjuna finds this unacceptable.

### **Introduction Verses 1 to 7**

Arjuna asks should I follow Gyna Yoga or Karma Yoga. If you consider Gyana Yoga is better, then why should I fight the war? In answering this question, we should note the following points:

1. There is no choice between karma yoga and gyna yoga. It is apples to orange comparison.
2. Qualifications for gyana yoga can be obtained only through karma yoga. Qualifications are detachment,

purity, maturity. Many of us do not have these qualifications.

3. Moksha can be obtained only through gyana yoga.

Follow karma yoga to obtain qualifications; Use the qualification to acquire gyana yoga; Use Gyana yoga to obtain moksham. All other yogas like japam, parayanam etc. are all part of karma yoga. There are no other yogas other than karma yoga and gyana yoga.

Arjuna's question was wrong; both yogas should be followed. There is a choice regarding marga or life style; one can follow sanyasa asrama or gragasthasram; but both sanhyasi and grahastha should follow karma yoga and gyana yoga.

Which is better? Grahasthasram or sanyasa asram? Krishna is clear that grahasthasram is better for most people.

### **Karma Yoga Verses 8 to 20**

In these verses, Krishna elaborately discusses Karma yoga. Karma: Proper action; Yoga: Proper attitude. So proper action with proper attitude is karma yoga.

Types of actions:

1. Satvic – Promotes the spiritual progress the most; Best action; beneficiaries are more; unselfish
2. Rajesic – Mediocre; promotes some spiritual growth; Beneficiaries are less; confined only to family; selfish actions.
3. Tamasic – Does not promote spiritual growth, but results in degradation of spiritual growth; Harmful action; worst action. I get the benefits, but others get harmed.

Perform panca maha yagya to improve spiritual progress and become satvic. The goal is to become samtvm by accepting all results as a eeswara prasada.

Reasons to follow Karma Yoga, in four different angles:

1. Follow karma yoga as the command of God; follow out of fear of god
2. Follow karma yoga as a sense of gratitude or yagyaha
3. Follow karma yoga as a purifier of kama and soga
4. Follow karma yoga as dharma by which cosmic harmony can be maintained.

### **Verse 20, second line to verse 29: Duties of a Gyani**

Gyani does not require any sadhana (karma yoga, gyana yoga etc.) because he already achieved the goal of gyanam. But as long as he is in the society, he should follow karma yoga as a model to the society. In this verse, Lord Krishna is indirectly advising all elderly people to be role models for rest of the society.

### **Verses 30 to 35: Summarizes karma yoga; verse 30 is most important;**

Krishna gives five-part process of Karma Yoga:

1. Make the Spiritual goal as the primary goal; all other goals are subservient to this goal.
2. Eeswara arpana buddhi: Dedicate all your actions to god so you don't hate any of your duty
3. Eeswara prasadha budhhi: Be prepared for any future situations because future is not under your control. You are not the only one responsible for your success. Accept any result as Eeswara prasadham.
4. Nirmamaha: when success comes don't claim total credit
5. Maintain mental poise/balance

### **Verses 36 to 43: Obstacles of karma yoga:**

Arjuna asks Lord Krishna what are the obstacles of karma yoaga.

Lord Krishna answers Kama/krodha or raga dvesha; materialistic

attractions; Artha kama is important, but dharma moksha is also important. But when artha kama becomes more important than dharma mokhsa, that becomes an obstacle. There are two stages handle this obstacle:

First Stage: handle in relative measures;

1. Dhamaha – Mastery of sense organs; don't let anything enter your mind without control.
2. Shamaha – Discipline of mine and thought pattern. Undisciplined mind has a tendency to get attracted to anything.
3. Vivekaha – Discrimination; understanding that finite plus finite is always finite; insecurity plus insecurity is more insecurity. Understand that I am complete (poornatvam) with myself and I will not be full with any amount of acquisition.

Second Stage: Obsolete solution is to discover fullness and security within myself.

---

## Bagawat Geeta, Class 52

Arjuna's, asks in verse 32 what is the obstacle to the practice of Karma Yoga and ultimately Gyana Yoga? Why is that many people are not able to follow karma yoga? Lord Krishna's answers that it is because of raga dwesha kama krodha or moha and delusion. This is due to confusion regarding priority of life. Artha and kama becomes more important than dharma and moksha.

Goals of humans are Artha, Kama, Dharma and Moksha or Wealth, Entertainment, values and spiritual freedom. On one side, we have wealth and entertainment and the other side we have

values and mokshas. One who has clarity that moksha and dharma is more important is a viveki. Kama is the main problem and krodha is only kama in a different form. Struggling to complete myself with wealth, family etc. is kama. Since obstructed kama is krodha, controlling kama is required.

Solution to Kama:

- Dhamaha: Discipline of sense organs; filtering what enters mind through sense organs at every level
- Samaha: Mental discipline; Discipline at mental level; unhealthy thoughts should be nipped in the bud, like how the enemies and diseases are nipped in the bud. Unhealthy thoughts are like a terrorist or internal enemy and should be controlled.
- Vivekaha: Discipline at intellectual level. I, the finite thing, will remain a finite thing with the acquisition of any finite thing. Security and fullness must be found in myself. Mistaken I is the source of all sorrow.

Verse 42

*They declare the sense organs to be superior to the sense objects. The mind is superior to the intellect. The intellect is indeed superior to the mind. That which is superior to the intellect is indeed that Self.*

These three-fold solutions are temporary and not a permanent solution. Self-knowledge is the only permanent solution. Desire is a symptom or expression of incompleteness. It will go away only with poornatvam or the knowledge that I don't lack anything and I don't miss anything.

Dhayananda Saraswathi states that "converting everything around me into luxury is moksha". When things around me are necessities, it is samsara; when they luxury, it is moksha.

Paraha (superior) Atma signifies three:

1. Sukshma; subtle; a subtler thing is called superior.
2. Mohanthaha: Ever pervading
3. Prathyaha: Closer to you

A subtle thing (atma) controlling gross body etc.

- Sense organs are superior to sense object. Because of the existence of sense objects are revealed by sense organs.
- Superior to sense organs is the mind because sense organs can function only with mind. If the mind is not functioning properly, sense organs can't function.
- Superior to mind is intellect. Mind has two functions: doubting and emotions. Both can be controlled by knowledge or discriminating intellectual power. Gyani is the one who is not under the grip of emotion because he can control it; note that he does have emotion, but he knows how to control it. This was very well explained in Katho Upanishad by comparing the body to a chariot, the sense organs to the horses, the mind to the charioteer.
- Atma is superior to intellect. Atma is the consciousness because of which I know the intellect. I the subject can't be questioned, because only the subject makes the object aware. That awareness is atma.

Verse 43

*Oh Arjuna! This knowing the Self which is beyond the intellect, and steadying the mind with the mind, conquer the elusive enemy which is in the form of desire.*

The ultimate object is to know the chaithanyam or atma which is:

- Not a part or product of the body Atma
- Atma is independent of the body;

- Atma is limitless;
- Atma is eternal;
- Atma survives the fall of the body, but not available for transactions because there is no medium.

Atma is like light. When light pervades the hand, you see the hand but not the light; but the light is there. It is also there beyond the hand. Similarly, atma is not only in your body but also extends beyond your body. One should know this and own up to the fact that this formless consciousness is the real I. The real transformation is the transcending the form, that I am the formless consciousness. Body and mind are like the instruments I use to transact with the world. By claiming the new identity, we should change our orientation from physical body to formless consciousness. This new orientation is gyana nishta. The physical body is limited, but I am not limited.

Gyana Nishta is internalizing this knowledge and ready availability of this knowledge at the time of difficulty. This comes by dwelling on the teaching in any form – by teaching, writing, thinking, sharing etc.

---

## 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 49

Greetings All,

**Shloka # 33:**

एवमपि ज्ञानवान् प्रकृत्या व्यवहर्तते  
प्रकृत्या ज्ञानवान् प्रकृत्या व्यवहर्तते 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; viṣṇu 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:**

संयमोऽयं कर्मयोगो ज्ञानयोगो विदुषां  
सर्वदा संयमो भवति स्वभावोऽयं कर्मयोगः॥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:

॥ सुप्रीयं स्वभावस्य नियमः प्रकृतिः स्वधर्मः ॥  
॥ अस्मिन्मार्गेऽपि भ्रमः भवति ॥ ३.३५ ॥

**“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=Svadharma

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:**

॥ अहं कुरुष्वेति चेन्न हि कुरुष्वेति चेन्न हि कुरुष्वेति चेन्न हि  
कुरुष्वेति चेन्न हि कुरुष्वेति चेन्न हि कुरुष्वेति चेन्न हि॥3.36॥

**“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 कुरुष्व मे आर्पयन् आत्मनः शरीरम्  
सर्वं कुरुष्व मे आर्पयन् आत्मनः शरीरम् 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 arpana 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:

□□ □□ □□□□□ □□□□□□□□□□□□ □□□□□□  
 □□□□□□□□□□□□□□□□ □□□□□□□ □□□□ □□□□□□□□3.31□□

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:

॥ अनासूयास्तथा श्रद्धावान् अनुसूयास्तथा ॥  
॥ अनासूयास्तथा श्रद्धावान् अनुसूयास्तथा ॥ 3.32 ॥

**“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 Shashtra. 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:**

सर्वज्ञः सर्वभूतहिते रतः ॥  
सर्वभूतहिते रतः सर्वज्ञः सर्वभूतहिते रतः ॥ 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

