

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) **Vanaprashtha:** 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:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 4.13 ॥

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

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.

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.

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, 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 **शुद्धमनोः** taking refuge in Me or surrendering unto Me. With determination, there is appropriate use of freewill. **शुद्धमनोः** corresponds to our freewill and **शुद्धमनोः** corresponds to Ishvara anugraha.

Once these two are there, you are ready for the journey but what is the direction? **शुद्धमनोः** 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. **शुद्धमनोः** 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 **शुद्धमनोः** wherever there is attachment, there is fear. KrodhaH 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, 2nd 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 **शुद्धमनोः** |

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 `अस्तीत्यसौ` 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 `अस्तीत्यसौ` , `अस्तीत्यसौ` 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, many people have totally purified themselves by finally practicing the jnaana yoga. By removing all the impurities, they found 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.

Chapter 4 Sloka 11

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

Who 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, 0 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".

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.

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 all my devotees approach me through appropriate effort (like puja, karma, japa, upasana).

they have come in the proper method.

Chapter 4 Sloka 12

4.12

those who long for success of actions sacrifice in this world 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, कर्मफलं प्राप्नुयन्त्यासौ कर्मणः प्राणैर्वापि न विमुक्तये many people are interested only in karma phalam, the finite results or dharmarthakaamaa. 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 कर्मणोऽपि न विमुक्तये कर्मणोऽपि न विमुक्तये they seek finite results. And once you choose karma phalam, the Vedic rituals are elaborate. It specifies that you should go to that temple, you should offer this item and on certain days; numerous conditions and if you fulfill all these conditions, you may get the result (it's not definite).

कर्मणोऽपि न विमुक्तये they go after varieties of Deities. Why?

कर्मणोऽपि न विमुक्तये कर्मणोऽपि न विमुक्तये because the karma phalam is quicker compared to jnaana marga. In jnaana marga, jnaana phalam is quicker – the result of knowledge is very quick (getting knowledge is very easy) but preparation for knowledge

is a tough job. Like a wedding which takes place in one day but the preparation for it starts months ahead. Similarly, jnaanam only requires one statement. "I am what I am seeking". Drop seeking and own up your true nature. This alone is Vedanta. But for this statement to work, (Swamiji recites Chapter 6, Verse 45, 2nd line:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 45 ॥

you have to start from many janmas before.

Krishna says ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ people are not interested in purification which takes a lot of time. They are interested only in the limited fruits of action.

ॐ नमो भगवते वासुदेवाय Chapter 4 Sloka 13

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 4.13 ॥

ॐ नमो भगवते वासुदेवाय the fourfold caste ॐ नमो भगवते वासुदेवाय be Me ॐ नमो भगवते वासुदेवाय has been created ॐ नमो भगवते वासुदेवाय according to the differentiation of Guna and Karma ॐ नमो भगवते वासुदेवाय thereof ॐ नमो भगवते वासुदेवाय the author ॐ नमो भगवते वासुदेवाय also ॐ नमो भगवते वासुदेवाय Me ॐ नमो भगवते वासुदेवाय know ॐ नमो भगवते वासुदेवाय nondoer ॐ नमो भगवते वासुदेवाय immutable.

The four categories of occupations were created by me according to people's qualities and activities. Although I am 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 the 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

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

for the protection of the good for the destruction 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 dharmic people. How is adharma destroyed? Only by destroying the people that are the cause of adharma.

We should note that the adharmic 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

My birth and action and My divine nature thus who knows in true light having abandoned the body again birth not gets to Me comes he 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 svaroopam".

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, suppose a person knows or realizes, 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:

शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं शरीरं |

शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं शरीरं || 6||

Real Krishna is शरीरं (birth less), $\text{शरीरं जन्ममृत्योरुत्थं}$ (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 $\text{शरीरं जन्ममृत्योरुत्थं}$ the one who knows Bhagavan's sports (the divine sport is $\text{शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं}$ from Chapter 4, Verse 8); the one who really understands the Lord, $\text{शरीरं जन्ममृत्योरुत्थं}$ means in His true nature... $\text{शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं}$ 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? $\text{शरीरं जन्ममृत्योरुत्थं}$ he will become one with Me. After death, he will have $\text{शरीरं जन्ममृत्योरुत्थं}$ or $\text{शरीरं जन्ममृत्योरुत्थं}$ |

$\text{शरीरं जन्ममृत्योरुत्थं}$

Chapter 4 Sloka 10

$\text{शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं}$
 $\text{शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं शरीरं जन्ममृत्योरुत्थं}$ 4.10

$\text{शरीरं जन्ममृत्योरुत्थं}$ freed from attachment fear and anger $\text{शरीरं जन्ममृत्योरुत्थं}$ absorbed in Me $\text{शरीरं जन्ममृत्योरुत्थं}$ Me $\text{शरीरं जन्ममृत्योरुत्थं}$ taking refuge in $\text{शरीरं जन्ममृत्योरुत्थं}$ many $\text{शरीरं जन्ममृत्योरुत्थं}$ by the fire of knowledge $\text{शरीरं जन्ममृत्योरुत्थं}$ purified $\text{शरीरं जन्ममृत्योरुत्थं}$ My Being $\text{शरीरं जन्ममृत्योरुत्थं}$ 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.

Saddarshanam, Class 11

I, the atma becomes ahangara because of ignorance. I become temporarily localized I, known as ahangara and this is the first product of ignorance. This is the foundation for space, time and plurality and this is alone is the cause of samsara.

Space is the first tyranny. Because of space alone I feel localized and distanced and struggle to reach people and places. In sleep, there is no space or distance and there is not necessary for travel.

Second tyranny is time. I want to complete my duties before die. Worry of old age, decease and ultimate death is all because of time.

Division is the third tyranny. Division causes raga, dwesha and asuya. Asuya is pain caused by comparison. Comparison caused by duality or plurality.

Samsara is caused by space, time and division. These three are possible because of ahangara foundation and ahangara is caused by ignorance and ignorance is resting on atma. Ahangara itself is caused by identifying I with the body.

There are two types of I:

1. The original I, the consciousness, this is atma.
2. Second I is the limited by body or anatma. Bagawan also falls into body but we call it avatara meaning it is a deliberate ahangara role Bagawan chooses to play. Avataras are vyvaharika lela which is mithya. If you start identifying with ahangara, the kala leela starts. This is the beginning of samsara and fighting against old age, death, decay etc. Solution is to tackle the foundation, which is ahangara. In Jagra and swapna vastha, there is time, space and duality tyranny. In deep sleep the ahangara is temporarily suspended and

there is not time space duality.

First stage is knowing the cause of samsara which is ahangara.

Second stage is to find the cause of ahangara. Cause of ahangara is the notion that I am the body. Remove the false notion by right knowledge. I am not the mind or body or sense organs. This knowledge is the only solution.

We don't exist in any particular time and space; We, the original atma, exist everywhere; in fact, space itself exist in me. Never trace outward.

Verse 19

In the state of oneself being the body, the Wise Man and ignorant man are the same. For one, in the heart, in the body, the Self is lit up, full, encompassing the body and the world. For the other the Self is measurable only as the body.

Experience of the body requires a medium, e.g., sense organs. But sense organs can only sense some of the experiences. I can feel the experiences of my body but I can't feel another body's pain.

Intimate experience of a particular body is (devatma бага) common to gyani and agyani. The confusion we may have for example, whether gyani will feel hungry and whether gyani will feel the hunger of everyone else. Ramana Maharishi says gyani will continue to have biological experiences. With regard to biological experiences, gyanam will not make any experience. A gyani has to go through prarabtha karma; he may avoid further agami karma or future rebirth's sanjitha karma.

One may hear that gyani does not have devatma бага and may conclude that gyani will not have biological experience. This is a misconception. Vedanta is not solution for biological pains, but is a solution for psychological pain, which is

caused by samsara. Sorrow, the emotional pain, which is response to biological pain, is not experienced to have the emotional pain. Gyani is similar in that respect and does not have emotional pain as a response to biological pain.

Based on the sunrise, biological experience, we may conclude that the earth is in the middle and the sun is traveling around earth. Based on science, we know now that the sun is not moving around the earth, but the sun rise and sun set is caused by the earth spinning. After this intellectual knowledge, the experience of sunrise and sunset does not change, but the conclusion is changed. In the same way, the biological experiences will continue, but the wrong conclusion that I am the body will change for a gyani. Vedanta is not meant to give you an experience change but a cognitive change or knowledge based change.

Gyani says I am not the body, but I am the consciousness in the body, consciousness in the mind and the consciousness in the sense organs. I am not only the consciousness, I remain pervading my own body and the whole universe. But biologically I experience only this localized body. This statement can take place only in a body. All pervasiveness can never be experienced, but can only be understood. You can never experience limitlessness as it is contradictory term because when you become an experiencer, you are localized and limited.

Saddarshanam, Class 10

When I say the I is the cause of all problem, that I represents the ahangara. "I am the cause of all problem" or "the I is the cause of all problem" are different. The HE and

The You are dependent on The I. Second and third person are dependent on first person, that is the finite ahangara I. As long as I exist as ahangara, I am susceptible to the second and third person. The Aham in Aham Brahma Asmi, is not first person, not second person and not third person, but it is the person or purushaha. Ahangara is needed to teach Brahma Gyanam Gyani continues to have ahangara, but it is seen as mithya or vyavahariha sathyam.

How do you falsify ahangara or rope snake? For rope snake the adhishtanam is rope similarly for ahangara adhishtanam is sathyam. Ahangara is vyavarika sathyam and not paramarthika sathyam. The false notion that there is a third person, the false notion that there is a first person and the false notion that there is a second person is the notion of division. This notion of division goes away for a gyani but the experience of the notion will continue. Experience of stationary earth does not displace the knowledge that the earth keeps moving. Similarly the gyani goes through many experiences but does not let that displace his brahma gyanam.

Verse 17

The past and the future are, in their own time, the present. Giving up the truth of that present, will not discussion on the past and the future be laughable, like counting without the number one in the world?

So far Ramana Maharishi has been discussing spacial division. In this version, he is discussing time division.

Spacial division is horizontal division; time division is vertical division.

Kala division or time division is also mithya and is caused by Ahangara. The very idea of three division of time is myth. There is no thing called past existing outside. Yesterday is the past which does not exist today, but it did exist yesterday. When yesterday existed outside yesterday, it was

not called yesterday. You only experience as a series of today. What is outside is today and today only. Similarly when you experience tomorrow, it is experienced only as today. So tomorrow does not exist outside. Yesterday is only a name for your memory and tomorrow is only a name for your projection. When you say past is hurting, it is not that past that is hurting, it is the memory that is hurting you. Memory exists in the past or present? Memory regarding the past exist in the present. What hurts is not future but the thought of the future that hurts you. The future thought exist in the present. So you only have memories and projections and not past and future.

Past and future exist as present in their own time. Present alone exist. If you want to analyze time, you have to analyze past, present and future. Since there is no past and future, you have to analyze only present. Every present has its own time line. For example, for a day, 24 hours are not present. Only one of those hour can be present. Others are past or future. Similarly the hour itself is made up of past, present and future. Only one minute is present. Not the entire minute is present, only part of it is present. What is a point is a mystery in mathematics and similarly what is present is a mystery in vedanta; it is apparent notion caused by ahangara. The timeless consciousness is localized as finite present because of the ahangara, which is caused by deha abimana. The truth of kala thrayam is ahangara and the truth of hanagara is atma. Atma appears as desa thrayam and atma appears as kala thrayam.

Trying to understand time without understanding atma is like trying to understand the number without knowing the number one.

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

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 dharmic people and destroying the adharmic 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: svaroopA 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 is 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:

ॐ नमो भगवते वासुदेवाय ।

ॐ नमो भगवते वासुदेवाय ॥

And

ॐ नमो भगवते वासुदेवाय ।

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

Chapter 4 Sloka 6

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.

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.

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

`जन्म` means `जन्म` `मरण` and `अमर` means `अमर` `अमर` | Not only am I free from birth and death, `अमर` `अमर` | I am the master of all living beings. I am not a limited entity but I am `अमर` – 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? `अमर` `अमर` `अमर` – 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 (`शरीर`) but Bhagavan is in control of the body-mind complex whereas the jeeva is controlled by the body-mind complex.

`जन्म` `जन्म` I take a body. How? `अमर` with the help of maya tattvam; by producing `शरीर` `शरीर` | 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 `अमर` 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 `अमर` | Therefore, Krishna says `अमर` `अमर` | And when do I take an avatara? See Sloka 7.

`अमर` Chapter 4 Sloka 7

Bagawat Geeta, Class 54

In the first chapter of Geeta, Vyasa chariyar revealed the human problem of samsara in the form of raga (emotional dependents of external factors), sogaha (grief or sorrow) and moga (delusion or conflict or indiscriminate). When Arjuna had this problem in the battlefield, he tried to solve this problem himself and was not successful and took the action of surrendering to the Lord. Lord Krishna accepted the role of Guru

In the second chapter, Krishna took the approach that the self-knowledge is the only solution. No other solution can solve the problem. And therefore, Krishna tried to give the self-knowledge to Arjuna. Geeta talks about many topics but Gaeta's primary teaching is atma vidhya. In this chapter, Krishna gives the entire range of sadhanas for this knowledge. In this chapter, Krishna taught the two sadhanas: Karma yoga and gyana yoga. Karma yoga is prescribed as a means of mental purity. Krishna makes it clear that karma yoga can only give preparatory knowledge. Gyana yoga involves self-inquiry through the scriptures under the guidance of a competent guru. The second chapter is the summary of Geeta.

The third chapter is elaboration of karma yoga. The fourth and fifth chapters are expansion of gyana yoga.

Krishna takes a small diversion initially to discuss two topics of chapter 4. The two topics are and glorification of Geeta and avatara ragasyam. Krishna wants to emphasize that the teachings of Geeta are vedic teachings and are beginning-less.

Verse 1

The Lord said I imparted this eternal yaga to Lord Sun. Lord Sun taught the same to Manu. Manu taught it to Ikshvaku.

I have given the same teaching in the form of Veda. Krishna says Geeta is the new name for Veda. I revealed this wisdom to Surya Bagawan. This teaching can never go out of date. It is relevant even now in the 20th century.

Surya Bagawan taught this teaching to Manu. Manu taught this to the King Ikshvaku.

Verse 2

Oh Arjuna! The royal sages knew this which was thus traditionally handed down. Due to long passage of time that yaga is lost in this world.

All the raja rishis (kings) knew this teaching. Gradually people started losing interest in this teaching. Therefore, Krishna is revising this teaching in the form of Geeta.

Verse 3

That very same ancient yoga in this which has been taught by Me to you now, because you are My friend and devotee. This indeed is the highest secret.

Veda Purva teaches karma yoga and called karma kandam. Veda Anta teaches gyana yoga and is called gyana kandam. This is the oldest teachings. Krishna chose Arjuna for this teaching, because Arjuna asked for it and because Arjuna is the friend of Krishna.

Self-knowledge is the greatest secret, because what we are searching for is within ourselves. Therefore this wisdom is called uthama ragasiyam.

Verse 4

Arjuna asked: Your birth is later. The birth of Lord Sun is

much earlier. How am I to understand this statement of Yours that You have taught Lord Sun in the beginning of the creation?

Vedas are called sruthi because the Rishis heard internally; all other scriptures are called smirhti.

Arjuna says that I can understand that you are teaching me Geeta, but I can't understand how you can also teaching Surya Bagawan at the time of creation, when we both are of the same age. What is the secret of your contrary statement? If you have taught Surya Bagawan, you can't teach me. If you are teaching me, you can't teach Surya Bagawan. As an answer to this question, Krishna will discuss Avataras.

Swamiji's New Year Message

Swamiji's gave a special talk on the new years day and the topic for this year was "Power of Prayer". Please click on the link below to listen to this special class:

Swamiji Talk on Power of Prayer

Saddharshanam, Class 9

Verse 13

Can that be true knowledge when the knower does not know himself? To one who knows oneself, the support of knowledge and the object of knowledge the two will vanish.

How para vidhya is different from apara vidhya? How abatma vidhya is different than atma vidhya

Verse 14

Sleep is not knowledge. Perception of objects is not knowledge. In the knowledge as it is, one does not hold anything. True knowledge is other than sleep and the perception of objects. It is awareness alone, shining, not void.

Any wordy knowledge is a process in which the intellect grasps something. Brahma vidhya is a knowledge in which the intellect does not grasp anything new. So drop the idea of grasping something new as Brahman. It may lead to the conclusion that Brahma vidhya is something where we don't grasp anything, so it must be nithra or state of blankness or thoughtlessness. But it is not a state of blankness or thoughtlessness. If thoughtlessness is Brahma vidhya, then sleep will be Brahma vidhya. Perception, knowing, objectification are also not Brahma vidhya and no perception, not knowing and not objectifying are also not Brahma Vidhya. Then what is Brahma vidhya – it is chaithanyam or consciousness itself.

This creates more confusion in that everybody already has consciousness so everybody is already liberated and no need for sravana manana nidhidhyasanam. Brahma vidhya is dropping the two fold misconception. It is not a thoughtless state or it is not grasping something. It is a state where thought arises which removes two misconceptions. What is that thought that arises in the mind is aham brahma asmi. At the time of brahma vidhya, I don't have thoughtless mind, but I have an unique thought that I am aham brahma asmi. This thought removes the following two misconceptions:

1. I am jiva different from Brahman.
2. Brahman is an object to be grasped, but it is the very

subject which grasps everything.

The thought that eliminates these two misconception is Brahma Vidhya.

Verse 15

The Consciousness that is the Self is the Truth. The knowledge which is of various forms is entirely different nor can it exist without consciousness. Here, in the world, can the various gold ornaments exist without gold?

One gold associated with different forms and names appear as ornaments. In the same way, when consciousness is associated with any particular thought, the consciousness becomes particular knowledge. General consciousness becomes particularized consciousness. Pot outside enters my mind through sense organs, generating pot thought. This is different than any other thought. Before this thought entered the mind, the general consciousness was in the mind. When I opened my eyes, I saw pot, creating pot thought and general consciousness became pot consciousness. This pot consciousness is pot knowledge. When turn my eyes to some other object, the pot knowledge disappears and replaced by the knowledge of that object.

Consciousness is called knowledge when it is associated with a thought. Plurality does not belong to consciousness, it belongs to thoughts. Every knowledge is consciousness associated with a relevant thought. If you extend this principle, Brahma Vidhya is also a consciousness associated with the relevant thought "Aham Brahma Vidhya". Consciousness itself appears as manifold cognition. Consciousness is one but cognition are many. These cognition can never exist separate from consciousness, because consciousness alone is appearing as cognition. Without consciousness, there is no knowledge of pot, ornament, wall etc. Just as ornaments do not exist separate from gold. Gold can exist without

ornaments, but ornaments can't exist without gold. Consciousness can exist without cognition, but cognition can't exist without consciousness. Consciousness is sathyam and cognition are mithya. Without real gold, ornaments exists? Similarly without consciousness, the unreal cognition exist? Brahma Vidhya is also a cognition, can it exist without consciousness. We boldly says that is also mithya. Brahman is sathyam, but Brahma vidhya is mithya. But this mithya gyanam is enough to remove the mithya samsara. To remove dream thirst, it is enough if you have dream water and dream water alone remove dream thirst. Similarly for mithya samsara, mithya gyanam and mithya gyanam alone is required. Vyavahariga sathyam not paramarthika sathyam is required.

Verse 16

"That" and "thou" are based firmly "I". From the knowledge of their origin, when that "I" has perished, for one without the notion of "that", "thou" and "I", that natural state of oneself that is shining, will emerge.

This thought is not generated by meditation but by guru sashtra pramanam. Misconception dropping is brahma vidhya. First misconception is that I am a finite localized individual. This misconception is ahangara creating individuality. Once I create this first person ahangara, then second a's and third person arrives. The finite second person and finite third person arise because of finite first person called ahangara. When gyani says aham, it denotes infinite first person and so there is not second or third person. The word first person is not relevant to gyani.

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 samtvam 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 prasadh 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 prasadh.
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.