

# Baghawat Geeta, Class 79 – Chapter 5 Summary

Gita, Class # 79, Ch 5, 7/15/17:

Continuing his teaching of Gita and concluding chapter five Swami Paramarthananda summarized the chapter today.

Sri Krishna has given us the entire teaching of the Gita in chapters 2, 3 and 4 respectively. Chapter 5 is a summary of all the previous three chapters and in a sense it gives us the very essence of the Gita and the Vedas. This chapter can be classified into following four parts.

- Nishta Dvayam or two types of life styles.
- Sadhana Dvayam or two types of spiritual disciplines.
- Sadhana phalam or benefits of these sadhanas.
- Introduction to meditation as foundation for chapter six.

**The Nishta- dvayam** are: 1) Grihasthashrama, and 2) Sanyasashrama. In grihasthashrama one has possessions and is part of society while in Sanyasashrama one has no possessions nor is one a part of society. Grihasthashrama is called Pravritthimarga, an active life, and Sanyasashrama is called Nivritthimarga, a secluded life.

The other two ashramas, Brahmacharya and Vana-prastha, are preparations for these two lifestyles. Thus brahmacharya is a preparation for grihasthashrama. vanaprastha is a preparation for sanyasashrama. These ashramas are called nishtas. The two lifestyles have been prescribed by the Vedas.

In chapter five, Arjuna starts off the chapter saying he is confused about Sanyasa. He wants to know if Sanyasa is a requirement for liberation. Answering him, Sri Krishna says that Sanyasa is not compulsory. Any one of the two life styles

can be chosen. Thus, we have a choice with respect to ashrama or lifestyle. One has to decide if one wants to be a monk or get married. There are advantages and disadvantages to both lifestyles. In Grihasthashrama the advantage is that one has wealth and supportive people. This gives him a feeling (real or unreal) of security. Sanyasi does not have wealth nor people and thus no security as well.

The disadvantage in grihasthashrama is that one has a lot of responsibility that can be burdensome. Sanyasi does not have this responsibility. In life, whenever a choice is involved, conflict always comes in.

Sri Krishna tells Arjuna that the Grihasthashrama is more suitable for him. He says this ashrama is suitable for most of the people. Human relationship is very important in maintaining mental sanity. Thus, both ashramas are acceptable. However, only a prepared person should consider taking up sanyasashrama. Shloka 1 through # 6 discusses this topic of lifestyle.

2) **Sadhana Dvayam:** They are Karma yoga sadhana and Gyana yoga sadhana. Both sadhanas are required to be followed. Sri Krishna says there is no choice between the sadhanas.

Swamiji says there is a very big misconception in this area that there are several paths to liberation. Thus, some people feel karma yoga alone will lead to moksha while others feel bhakti yoga alone will lead to moksha. Others think raja yoga will get them moksha while still others think kundalini yoga will also get them moksha.

He clarified that neither the Vedas nor Gita supports this point of view.

Everybody has to go through Karma yoga followed by Gyana yoga. They should be performed, in sequence, one after the other, that too gradually. Karma Yoga has to be learnt and adopted first, as it is a required preparation for Gyana yoga. Then,

through Gyana yoga, one obtains liberation. This is the Vaidic margaha. Thus, in first phase, karma yoga is dominant while in second phase Gyana yoga is dominant.

Karma Yoga: Shlokas # 7 through 12 deals with karma yoga. Chapter # 3 also discussed karma yoga at great length. **Karma Yoga can be defined as Proper action performed with a Proper attitude.**

**Proper action:** Proper action can be graded based on the spiritual progress that it can provide. In this gradation, selfless actions come on top, as most people are benefited by such actions. Nishkama karmani also called satvika karmani are the best kind of actions that contribute to the maximum purity and spiritual progress.

Therefore, a karma yogi should give utmost importance to satvika karmani and then to rajasa karmani and lastly to tamasa karmas. Performance of Tamas karmani should be negligible or none at all. This is called proper action.

Sakama karma is action that leads to benefits for one-self. They are Rajasic in nature and provide least benefit spiritually.

Tamasic karmani are actions that are harmful to society. Here I get the benefit but society is injured. They pull down a person spiritually.

Therefore, in karma yoga, our focus should be on actions that are Satvic in nature.

**Proper Attitude:** Here I perform all actions as worship to God. All my actions (satvic, tamasic and rajasic) are dedicated to God. And then, whatever the consequences of my action, I accept it as a prasadam. This is the proper attitude.

Citing an example, swamiji says, even thieves in India were devotees. They prayed to God before going on a theft. Even

their mind changes with time through association with God. Shankaracharya says even a nishidha karma should be performed as an offering to God.

**Every experience in life is a result of my own actions. What have I done for this great suffering, when I have not done any great wrong, is a question that comes to our mind.** Remember our experiences include ones from our previous lives as well. Whatever I get, I deserve. Don't ask, "why me", at all. Rather ask, O God, give me the strength to go through this and learn. This attitude called padmapatram iva ambasa and has been defined in chapter 5, shloka # 10. This is proper action with the proper attitude.

And what will happen as a result of karma yoga? The result is that the mind becomes oriented towards the spirit, materialistic tendencies weaken, spiritual tendencies strengthen and interest in Gita increases. With this interest in the shastra also increases.

Thus, everyone has to go through purifying actions. Even a Sanyasi has to go through them. While the type of actions may differ, between a Sanyasi and a Grihastha, both have to go through karma yoga.

Gyana Yoga Sadhana: Shlokas # 13 through 21 deals with this topic. Gyana yoga is a requirement for moksha. Many consider Gyana yoga a dry path while they consider Bhakti yoga as a wet path. It is considered a wet path as you shed tears in a state of bhakti. Swamiji says this again is a misconception. Chapter # 7 discusses Bhakti yoga.

So, what is Gyana yoga? It is Vedanta vichara consisting of sravanam, mananam and nidhidhyasanam. It consists of the systematic, consistent and continuous study of scriptures under a competent acharya. Jumping from one Guru to another is not recommended as each Guru will have a different way of communication.

What will such a study lead to? This study will lead to the recognition of atma, the real nature of every individual. This study will lead to the recognition of atma, which is the real nature, the essential nature, the core nature and the higher nature of the individual.

What is the nature of this discovery or the nature of atma?

We have studied this elaborately in the Chapter 2.

Krishna hints at it here again as follows. The atma is of the nature of consciousness. What is the nature of consciousness? Important features of consciousness include:

- Consciousness is not a part, property or product of the body.
- Consciousness is an independent entity that pervades and enlivens the body.
- Consciousness is not limited by the boundaries of the body. In short, it is all pervading.
- Consciousness survives or continues to exist even after the fall of the body.
- Consciousness is the only one, that pervades all the bodies of the creation, which means bodies are many, but the pervading consciousness is one.
- Consciousness being one and all pervading like space; it is free from all the actions.
- Consciousness is not only an akarta but also an abhokta as well.
- Consciousness is, thus, also free from all karmas. Therefore, it also does not have papam or punyam.

Citing an example, while all actions occur in space, space itself does not act. Similarly while light illumines, it does not act. So also with consciousness, it does not act.

**The stages of Gyana yoga:**

**First stage** is identification with this consciousness. Citing

an example, when I ask you what is here you will say there is a hand. Even if I ask you 100 times you will still say it is only a hand. Then, when I tell you that this hand itself is seen because of a light principle that is pervading the hand only then you realize that the light alone is pervading.

Consciousness is like the light. This is the teaching of the Upanishad.

**Second stage** is learning to identify with the consciousness as myself. At present we have learnt to identify with the body; and this learning is so intense and so ingrained in our mind; that the moment we use the word I, we remember, I am a male, I am a female, I am so many years old; I am the child of so and so. In fact, you remember all the bio-data associated with the body alone. So, therefore, we have to do a lot of unlearning. And the new process is learning to identify with the consciousness and instead of saying I-am-the-body I have to learn to say that I-am-the-consciousness-pervading-the-body. This body is subject to arrival and departure. This body belongs to the material world. This body is a temporary gift from the Lord. I can use it for sometime, as a medium of transaction but I cannot hold on to it permanently. So, I have to learn to say that “ I am the consciousness in the body” and not “I am the body”. This is shifting the “I”.

If I know I am consciousness, I will look at you as well as the consciousness of your body. Right now I only see your physical personality. I am atma, You are also atma. This unity of vision is possible only through unity of spiritual wisdom. All other talk of unity is only lip service. On one side we all say we are Indians, but we still fight and kill others. We can never have a true transformation without getting this wisdom.

With this knowledge the fear of mortality also goes. I realize that I am the immortal consciousness functioning through this body. Our problem is not with mortality of body, rather it is that I think “ I” am mortal. This notion changes with Gyanam.

I realize "I" am immortal. This leads to wisdom and poornatvam.

With this, Sri Krishna concludes the topic of gyana yoga, shlokas #13. to 21. Here karma yoga was the first stage and gyana yoga the second stage. Gyana yoga leads to the wisdom that I am full, that I am immortal and Aham poornah. This is freedom from limitation.

Benefits of Gyana Yoga :

Shloka 21 through 26 discusses benefits. One benefit is the development of the spiritual value known as Vairagyam. Vairagyam is independence from external factors for happiness. We normally tend to depend upon external factors for our happiness and this poses a big problem. External factors are not in my control. Most situations that we come across related to family, servant, children etc. are not in our control. Psychological dependence is sorrow. Physical dependence may be difficult to avoid. The problem is with us and not with the world. The solution is to go from dependence to independence. Learn to depend upon your Self (higher self) for security, shanti and poornatvam. This attitude is called Vairagyam. This is dropping psychological dependence.

The benefits include: Jivan mukti. It means inner independence here and now. Regarding outer freedom, I am still bound by rules of society. Chapter # 2 discusses Sthitha Pragya Lakhanani. So this is jivan mukthi and he will live like that until the prarabdha karma is over. Until then the physical body will continue.

Therefore, as long as karma is there the body survives. Once the karma is gone, body also goes and thereafter he is one with Brahman, without any individuality. This stage is called videha mukthi and Sri Krishna calls it brahma nirvana.

With shlokas # 22 through # 26 the chapter five's main purpose is over.

In Shloka's 27-29 Sri Krishna introduces meditation.

The last three shloka are beeja shlokas. They are seed verses for the tree of 6th chapter, which is to come next.

This chapter, the sixth, is called sanyasa yogah or karma sanyasa yogah. Here Sri Krishna clarifies what is sanyasa to Arjuna. What is this clarification? That, the outer sanyasa is not important rather it is the inner sanyasa alone that is real. That external renunciation is not compulsory, however, inner renunciation is the real renunciation.

### **Take Away:**

1. Karma Yoga can be defined as Proper action performed with a Proper attitude.
2. Every experience in life is a result of my own actions. What have I done for this great suffering is a wrong question to ask. Karmas from our past lives are also a factor.
3. " I am the consciousness in the body" and not "I am the body". This is shifting of the "I".

With Best Wishes

Ram Ramaswamy

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# **Bhagawat Geeta, Class 78,**



# Chapter 5, Verses 25 to 29

Shloka # 25:

सर्वभूतहितं रताः प्राप्नुयन्ति ब्रह्मसंन्यासं  
सर्वद्वन्द्वं त्यक्त्वा सर्वभूतहितं रताः ॥5.25॥

**The seers win the peace of Brahman, their sins attenuated, doubts cut through, the inner sense controlled; they are busy promoting the welfare of all living beings.**

Continuing his teaching of Gita, Swami Paramarthananda said, Sri Krishna has been talking about Gyana Yoga in this chapter. Now in shlokas 24 through 26, Krishna is talking about the Gyana yoga phalam or the benefit of self-knowledge. While talking about Gyana phalam, he also summarizes the various stages of spiritual sadhanas required to reach Gyanam. Shloka # 25 describes these stages. The stages are:

**SarvaBhutaHita Rataha** in the shloka means leading an ethical and moral life. Being interested in the well being of all beings rather being selfish. Through this life I should expand my mind to feel the pain of others as well. Only one who feels the pain of others will not hurt anybody.

Now why do I hurt others? I hurt others because I do not feel anything at all, because I am such a gross human being. I need to sensitize my mind so that I feel the emotions of others. **Psychologists call it the capacity of empathy. It is a fundamental quality that is required. It is the foundation for all other virtues of life. The entire human character is based on this one capacity. I should be able to sense the feelings of other people.** So when the other person is happy I am able to identify and share the happiness and similarly when the other person feels the pain; I should be able to appreciate that feeling and share it. This capacity of feeling others' feeling is called empathy and it is referred to here as sarvabhutahite ratatvam. In this process, initially, I feel

the pain of my own family, my wife, my children etc. This itself expands the mind. It continues to expand. A shortsighted person does not sense even his wife's pain. A person with an expanded mind even feels the pain of animals and plants.

In Pathanjali's ashtanga yoga, the first value emphasized is ahimsa or not hurting others physically, verbally or even mentally. This is where our spirituality begins.

Shankaracharya in his commentary says such an evolved person does not hurt others; he is incapable of hurting others, because even as he hurts others, he can

immediately feel the pain of the other and therefore he withdraws from such an action. Thus, morality or ethics is the first stage, without which moksha is not possible and therefore Sri Krishna says sarvabhutahite ratatvam. Once I feel others' feelings I will spend my life in helping others.

Nishkama karma is natural to such a person with a sensitive mind. Only a gross-minded person will ignore the fellow human being but a sensitive minded person would certainly help other people. He may not be able to help financially or physically but at a minimum he will at the least wish "Oh Lord, let everyone be happy".

By his Nishkama karma and pancha maha yagya, he becomes a **Kshina Kalmasha** or one who is free from papam. What is papam as per Vedanta? Anything that obstructs our spiritual progress is papam. Our very desire for spirituality is due to our punyams. Nevertheless, there can be obstructions in life such as health, family, external situations etc. Nishkama karma will make all such obstacles go away.

**Yatatmanaha:** means one who develops the necessary discipline. I have to work for spiritual growth. Liberation is not based upon God's will. It is based upon our desire. God is not the one who decides upon liberation of a person. God is not a

partial God. I have to make use of Gods grace as my free will. While sunlight is there using solar energy is in my hands.

God's grace is available to all. Some have tapped into it and others have not. Vivekam and Vairagya do not happen on its own, I have to make it happen. I have to make the effort. The tendency to say, " everything is in his hands" is an escapist one.

Yatatmanaha also means working for qualification or knowledge. In chapter 4 Sri Krishna advises that for this knowledge one has to seek a Guru and shastram.

**Rishayaha** means a rishi. Once I perform all sadhanas I become a rishi or a Gyani. Even a person living in society can be rishi. It does not mean every ochre robed swami is necessarily a Rishi.

**Chhinna dvaidda** means knowledge that is free from all doubts or having conviction in the knowledge. Am I convinced about the teaching? Vedantic knowledge is revolutionary in that it deals with world, the God and me. Am I really immortal? Remember Shankaracharyas shloka of Chiddananda Roopa Shivoham Shivoham. There should not be an iota of doubt about my immortality.

"You are God" is a very difficult concept to accept.

" the world you experience is less real than You", another difficult concept to accept. Do you accept all of them? Conviction comes from reflection and questioning. This process is called mananam. So removal of all doubts is called mananam. Chhinadvaida means without a doubt.

**Brahmanirvanam Labhante:** means such a person attains oneness with Brahman. What is attaining one-ness with Brahman? Here there is no physical merger with God. If that were the case Brahman will have to be a separate entity. Vedanta says Brahman is all pervading. Therefore, here merger with Brahman means dropping the notion that I am separate from Brahman due

to my ignorance. This is merger.

Summarizing the stages to reach Gyanam:

1. Follow values of life
2. Become pure
3. Take initiative for spiritual growth and this involves acquiring sadhana chatushtaya sampathi and guru pra
4. Gain knowledge
5. Gain conviction
6. Merger in Brahman

In this context Swamiji cited an advice:

For saving one family, you can sacrifice a member.

For saving one village you can sacrifice one family.

For saving the nation; you can sacrifice one village;

For the sake of moksha; you must be prepared to sacrifice everything;

**Shloka # 26:**

॥ ब्रह्मसमाधिं प्राप्नुयान् ब्रह्मसमाधिं प्राप्नुयान् ॥  
॥ ब्रह्मसमाधिं प्राप्नुयान् ब्रह्मसमाधिं प्राप्नुयान् ॥ 5.26 ॥

**On both sides, the peace of Brahman is there for the self-restrained ascetics, who are released from lust and wrath, and have known the Self.**

So the same idea as in the previous shloka is repeated here for further clarity. Here also various stages of spiritual growth are pointed out. The first stage is kamakrodhaviyuktanam. Kamaha means desire for acquisition and krodhaha means anger caused by the obstacle in acquiring things or anger caused by the loss of things acquired. So kama will invariably lead to krodhaha. We also discussed this in detail in the third chapter under shloka 3.37.

And this management of kama and krodha is possible when I know a basic principle of Vedanta. What is that basic principle? It is that my happiness does not depend upon what I have but it depends upon what I am. So always focus on what I am, not on what I have. So if this is understood, our worry for yoga and kshema will come down otherwise kama will lead to more and more preservation such that I will have no time for spirituality. Life will be spent on yoga and kshema; yoga here means acquisition; kshema means preservation; in this process only our stress will increase as something or the other in life will always not work out.

We have to manage kama and krodha for getting Vairagya.

**Yatchetasam:** means those who have integrated their mind. Mind is required for the spiritual journey. The mind has to be focused. Unless my mind is focused enough I will not be able to pursue spirituality. The capacity to focus is also known as Samadhi. Satka sampatti is essential so that all my organs cooperate with me in my spiritual journey.

We saw in the Katho Upanishad, wherein Yama dharma raja compared our life itself to a journey; body was compared to a car and the sense organs were compared to the wheels and the mind compared to the steering; and intellect compared to the driver. Only if the car, the wheels, the steering and the driver are all healthy only then can I reach the destination. Similarly, body must be fit; sense organs must be fit; emotional mind should be fit; intellect must be fit; and they should be available for my use and that is called here yata cetatvam. It is an organized personality, an integrated personality. Samadhi Satka Sampatti is the next stage.

**Yathi:** Means one has to become a Sanyasi. Purpose of Sanyashrama was to be immersed in study of scriptures. He was to have no other duty than study of scriptures. Committed study of scriptures is the duty of a Sanyasi. All people whose priority is spiritual growth are also Sanyasi's.

Therefore, for a Yathi, spirituality is a priority.

**Viditatmanam:** is a Sanyasi who goes through a systematic study of scriptures for a length of time under a competent Guru.

**Brahmanirvanam vartate:** means merger with Brahman results from such a study of scriptures. This merger is a cognitive intellectual event. The knowledge of Aham Brahma Asmi occurs. This knowledge can happen both ways. First it happens before death and later continues even after death as well. Before death it is called Jivan mukti and after death it is called Videha mukti. Citing an example, Swamiji says, it is like pot-space merging into total space. In reality there are no different spaces in existence. The one space was as it was before and after in presence of the body. I am one consciousness, indivisible and all pervading.

#### **Shloka # 27:**

॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥  
अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ 5.27 ॥

#### **Shloka # 28:**

॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥  
अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ अहं ब्रह्मास्मि ॥ 5.28 ॥

**Keeping out external contacts, fixing the eye between the eyebrows, and equalizing the in-breath and the out-breath that move within the nostrils;**

**Controlling the senses, mind and intellect, and free from desire, fear, wrath, the silent sage intent on liberation is eternally emancipated, indeed.**

With previous shloka Gyana Phalam is over. With shloka # 26 the fifth chapter is also over. Sri Krishna introduces one more topic before concluding the chapter. He introduces this subject to get Arjuna interested. He now talks about meditation. Chapter #6 also discusses meditation.

Meditation is prescribed for assimilation of Gita teaching. The teaching must enter the subconscious and unconscious mind. Most of our reactions occur from the inner mind. Anger is not a thoughtful action. In life most of our actions are not thoughtful actions. Why did I talk like this? Why did I do this? Why did I use such angry words? It is my inner mind that is causing all this. While the Gita teaching is in my conscious mind, my subconscious is still as of old. Gita teaching has not yet penetrated at this deep level, hence the cause of my anger. So Gita has to penetrate into my inner personality. This way all my actions will be based upon Gita. So Gita has to mix in just like mixing sugar in coffee. Sometimes while sugar has been added it has not been mixed. So also with Gita, it has to mix into our deepest level of thought.

So, Sri Krishna is going to talk about meditation, as a means of assimilation. Gita has to penetrate deep into you. Currently, this knowledge is not accessed. Meditation helps in assimilation of this knowledge. Sri Krishna describes the process and result of meditation in chapter 6. Here he briefly touches upon it.

Sitting in a proper posture, evening out the breath, he regulates his mind. The eye should be focused between the eyebrows and withdrawn from the mind. This removes all sense objects from the mind. Don't think of external objects during meditation.

### **Shloka # 28:**

Meditation is to be performed with all organs withdrawn from external world. Get rid of all emotional disturbances. One should focus on moksha alone. In this stage the teaching is assimilated.

### **Shloka # 29:**

ॐ नमो भगवते वासुदेवाय ॥





## Shloka # 22:

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॥॥॥॥॥॥॥॥॥ ॥॥॥॥॥॥ ॥ ॥॥॥॥ ॥॥॥॥ ॥॥॥॥॥॥॥5.22॥॥

**Enjoyments born of objective contacts, indeed, cause pain only. Son of Kunti! They have a beginning and end; the sage does not delight in them.**

Continuing his teaching of Gita, Swami Paramarthananda said, from shlokas # 13 to # 21 Sri Krishna has been discussing Gyana yoga, which is the central theme of this chapter. This Gyana yoga concluded with shloka # 21. Now, the next two shloka's # 22 and 23 respectively deal with the mental preparation required for Self Knowledge. Shloka # 24 onwards Sri Krishna discusses the benefits that one gets from Self Knowledge. While Sri Krishna discusses a variety of mental disciplines, now he is discussing two specific disciplines.

In Shloka # 22, Sri Krishna says, a spiritual seeker has to know about the existence of the basic human problem called Samsara and he should try to get out of it. All sense objects when contacted by sense organs can give pleasure and pain. And Sri Krishna calls all those pleasures born out of those sense objects as samsparshajaha bhogaha. All these pleasures are born out of contact between sense organs and sense objects. Mere presence of sense organ or a sense object does not provide pleasure. Both have to come in contact with each other. When the word sense object is used it also includes living beings. We also develop emotional contacts. Thus, all objects and situations are known as Vishayaha. While all these pleasures are wonderful they also bring along with them some pain as well.

Shastras define three types of pain. They are: 1) pain from acquisition, 2) Pain from preservation and 3) Pain from loss.

There is no such thing as pure joy as all have dukha along with it. The reason for this is that all contact born

pleasures have a beginning and an end. With arrival one gets pleasure but when they depart they leave pain. All objects are a mixture of pleasure and pain.

So, what can we do about it? There are two options says Swamiji.

Option # 1: If I possess the object I should have the capacity to face the pain coming from it as well. It is when I am not prepared for it that I get pain.

Option # 2: Renounce the object. However, when one renounces, emptiness and loneliness sets in. I have to face the emptiness without the object. It is due to this emptiness that we run after objects. When I have a lot work, I complain. When I don't have any work also I complain. When I have things, I get pain from them. When I renounce objects, I feel empty.

Thus, we have two solutions.

- I should decide not to possess anything. I will still have the desire for saying you are mine or I am yours. However, with this decision, I will have to face loneliness. Here I must discover fulfillment in myself. If I discover it, it is the alone-ness or advaitam. I learn to be happy with myself as I discover poornatvam.
- I like to have everything including a wife. We have to remember that all possessions will give pleasure but also give pain. Here one should have the mental strength to withstand the pain. One has to develop the strength to face pain.

If above two solutions do not work for you then you will have problems. We have to pick one solution.

How to discover the poornatvam or inner strength? For both scenarios there is only one solution and it is called Self Knowledge. Self Knowledge gives us two faculties. 1) You will be able to give up objects and 2) You will have strength of

mind to face the pain.

Citing an example, King Dasharatha and Queen Kaushalya got Rama for a son after a lot of Yagas. Yet, when Rama had to go into exile Kaushalya felt it was better not have had Rama. Having and not having are both problems. A wise person is not carried away by the pleasure and pain of the world.

### **Shloka # 23:**

मनसोऽपि बलवान् विदुर्लोकमपि विजयते  
शरीरपतनोऽपि कालोऽपि विजयते ॥ ५.२३ ॥

**The man, strong enough to resist in this world, before the fall of his body, the urge of lust and wrath, is integrated; he is happy.**

In previous shloka value of mental preparation was pointed out. Having things and not having things both cause problems in life. This **mental awareness is one value.**

**Second value is handling of Kama Krodha or Raga Dvesha** (Likes and dislikes). Raga Dvesha are both born out of wrong notions. Raga (Likes, attachments) is born out of the misconception that the attached person will give permanent security and fulfillment. We should remember that Raga has a beginning and an end as well.

Dvesha is also a misconception. Aversion is born out of the feeling “ the world is capable of giving me sorrow”

Let us remember that Gyani’s are people who live in this world without sorrow.

Citing an example: music is played. It makes one person unhappy while others are happy. The music is not the cause of the disturbance. The world is neither source of joy or sorrow. **Therefore, dividing the world into source of joy and source of sorrow, according to Vedanta, is the fundamental misconception. It is I who make the world a source of joy, and**

**it I who makes the world a source of sorrow as well.**

And as long as I do not discover this fact, I am going to blame the world. And as long as I blame the world, I will try to correct the world. Then, I will try to change the world. That is the reason you see changes in fashion often. So, my rationale for understanding the world is wrong. **I cannot change the world.**

Problem is not with the world. It is in me. Once I know it, immediately, I change and transform. When I look at the world through the spectacles of attachment and aversion, I am living in a private world of mine and therefore I am constantly affected. However, when I remove the raga-dvesha spectacle, I live in the objective world of God, which is neither a source of sorrow nor a source of joy;

The wise person is not affected by joys or sorrows. The world is seen as a creation of God. Until this realization dawns Vedanta will not work.

Vedanta requires objectivity. Thus, from jiva srishti we have go to ishvara srishti; from ishvara srishti alone we can go to asrishti, that is the Absolute. Another way of saying it is: from my creation to god's creation to no creation. "No creation" is the absolute wisdom.

Sri Krishna says you have to work all your life to work out Raga and Dvesha. It is a life long project.

In chapter 3, Sri Krishna says, Raga and dvesha cannot be completely be wiped out. You can only manage and control them. Even if they rise they should not enslave me. One who can control raga and dvesha before death he is a master of himself. Such a master is called a Yuktaha. So, learn to manage my self that is the body mind thought complex. Emotional sanity is a prerequisite for Vedantic knowledge. Sri Krishna says only such a person is a human being. One who does not have self-control he is like an animal. Only such a person

can progress inwardly.

Therefore, learn self-management or Raga Dvesha management. Self- knowledge can occur only in intellect. For this the emotional mind also has to cooperate.

### Shloka # 24:

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**With joy within, sporting within, and likewise, with light within, the Yogin becomes Brahman and wins the peace of Brahman.**

In previous two shlokas mental preparation was discussed. The emotional mind was also discussed. Now, in this shloka, Gyana Phalam is being discussed. Here one has become emotionally sound.

What do you mean by emotional soundness? When things are there, you do not complain and when things are not there too, you do not complain. If so, what is emotional weakness? When things are there; you complain; when things are not there; you complain. You cry for both, your problem as well as for affected people around you. You distribute sorrow freely.

Therefore, a person who develops that emotional soundness (ability to be without things), thereafter comes to self-knowledge and because of the self-knowledge he gets that inner strength and fulfillment.

So what kind of life does such a person lead? Gyani is a person who has discovered his inner essence. All his entertainment is inside himself. I am happy with myself.

What is the benefit of self-knowledge; I am happy with myself also called antaha sukhaha. He is the one who is aware of his poornatvam all the time. He is consciousness of the Atma; awareness of his inner fullness; so he is one who does not

have self-forgetfulness.

He can be, with things or without things. Even amongst people he does not lose his inner consciousness. He is a yogi or Gyani. He has discovered the fact that he is none other than Brahman (or fullness). I don't need anything anymore. Once his body falls he becomes the un-embodied consciousness that is one with Brahman or a videha mukti.

### Shloka # 25:

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The seers win the peace of Brahman, their sins attenuated, doubts cut through, the inner sense controlled; they are busy promoting the welfare of all living beings.

In this shloka benefit of self-knowledge is further discussed. Here Sri Krishna talks about stages of spiritual evolution.

- Kshina kalmasha: Getting rid of mental weakness or Raga and dvesha. In tapas, one learns to be without, say, the habitual morning coffee.

## Take Away:

The world is neither the source of joy or sorrow. Dividing the world into source of joy or sorrow is the great misconception. It is I who make the world a source of joy and it I who make the world a source of sorrow as well.

With Best Wishes

Ram Ramaswamy

# Bhagawat Geeta, Class 76, Chapter 5 Verses 19 – 22

Greetings All,

**Shloka # 19:**

एतदत्र जन्ममर्त्यं जित्वा ब्रह्मैव तेन गन्तव्यं

ब्रह्मसमाधिमाप्नुयान् न तत्र शोको भवेत् 5.19

**Even here is birth vanquished by them whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.**

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th to # 21 shloka Sri Krishna has been discussing Gyana yoga, which is the central theme of this chapter. Gyana Yoga is the process of discovery of my real self. This process happens in two stages.

- 1) Realizing that I am not the body mind complex, rather that I am Consciousness itself.
- 2) I discover that “I” the consciousness not only pervades my body but also pervades all bodies.

Bodies are many but consciousness is one. I discover my real nature is consciousness. I also see that your real nature too is also consciousness. If I see myself as a physical body, I will see you too as a physical body. As I see myself, so I see the world and if my vision of myself has undergone a radical change, my vision of the world also will change.

As I see the world, so I see everything in it as well. If my vision changes I will see everything as Atma.

Citing example of a sentient wave, if wave sees itself as a

wave, it will see other waves as perishable waves. If I see myself as water and the wave-ness as an incidental feature that comes and goes, it confirms I am essentially water. This water-ness will not come and go. If the wave discovers this fact, then the wave will look upon itself as water and the wave will look upon the other waves also as water as well.

**I “see” the atma in myself and everybody through the eyes of wisdom. When I see myself as immortal atma, I will look at you as shuddha atma and as the ever-secure Atma as well. I see myself as the nitya**

shuddha budha mukta svaroopaha.

And having discovered this beautiful inner nature; a wise man will never like to come down to this perishable incidental and superficial body. After having lived in a wonderful house I will not want to go back to that slum dwelling.

The wise man only abides in this body. He is not obsessed with the physical body. He takes care of the physical body as the Lord’s property, but he is not obsessed with the incidental superficial mortal physical nature.

**Shloka # 20:**

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**With a steady intellect, undeluded, knowing and abiding in Brahman, one should neither be elated when gaining the pleasant nor shrink when meeting with the unpleasant.**

A Gyani even after gaining knowledge will have to live in the same world. Mukti is here and now, not after death. The same laws that govern an Agyani also govern a Jivan Mukta’s life. Three factors govern life. They are:

1. Deshaha: Place



2. Kalaha: Time. Time flows and body ages. We discover our wrinkles, pains and graying hair.
3. Prarabhda Karma: It varies from individual to individual. Different people have different experiences. This is due to their past karmas. So, both gyani and agyani's lives are governed by above three factors.

If there is no difference between a gyani and an agyani what is the benefit of Gyanam? Sri Krishna says, the difference is in the response to situations in life. Gyanam gives one the ability to provide a balanced response to a situation. He is not carried away by good experiences as they will come and go. He is not hooked to or addicted to a favorable situation. And what is the difference between appreciation and addiction? When I get addicted to something I am not prepared to loose that experience. And when that experience is lost, I go through a tremendous vacuum. Gyani is one who appreciates a favorable situation and when that situation goes away, it does not create a vacuum in him.

For a Gyani, loss does not happen. Citing example of the ocean, the ocean is ever full. Whether the water is taken away or added ocean continues to be full and its inner fullness continues. Sri Krishna says a Gyani does not get elated nor carried away by favorable situations.

Similarly, when the situation is unfavorable he retains the same balance. Citing example of Sri Rama who got the news one day he was going to be crowned as the king. Next day, however, he had to lose his kingdom and go into exile. While people around him were deeply affected, Sri Rama, himself, was not. Instead he spoke about his prarabhda karma. **Prarabhda is a choice less situation. So, advises Swamiji, for such choice less situations , put your effort into changing your attitude rather than changing the situation. This is possible only to one with Self Knowledge. This knowledge must be a conviction. If there is no conviction, this knowledge will not come through in a crisis.**

If law of karma is understood and assimilated the question “why me” will not arise. If it is a choiceful situation I try to change it. If it is a choice less situation I accept it. **Self-knowledge and laws of Karma should be deep convictions (doubtless knowledge).** “ Am I convinced I am consciousness different from this body?” Until this conviction comes we have to continue our sravanam and mananam.

Every experience I go through is perfect as per nature’s laws. I do not see the all dimensions of my experience as I do not have the total picture. Hence, I can’t talk of justice or injustice.

Even Gyanis like Ramakrishna paramahansa or Ramana Maharishi had bodily suffering. So we do not say Gyanam will stop physical ailment; Gyanam will give you the inner strength to face it; or to have a proper perspective of it. This requires conviction.

You get knowledge through sravanam and conviction through mananam. Until you get both one has to continue the quest by asking questions about your doubts. These questions are your mananam. Even after conviction we will still continue to have our habitual responses. We have to perform Nidhidhyasanam , keeping teaching in mind and leading an alert life. The next chapter discusses this aspect in greater detail. Even a mechanical life should be an alert one. Thus:

Sravanam: is required for Gyanam.

Mananam: is required for establishing conviction.

Nidhidhyasanam: is required for elimination of habitual negative tendencies. I know I should not get angry , but I get angry. One has to be constantly alert and remember the teachings. Chapter 6 elaborates on this process.

Such a person is a jivan mukta.

### Shloka # 21:

[illegible][illegible]

**The sage whose inner sense is unattached to objective contacts wins bliss in the Self; his inner sense is united with Brahman; he enjoys inexhaustible bliss.**

In Shlokas 18 through 20 Sri Krishna talks about the transformation a Gyani enjoys. The transformations in a Gyani are:

1. a) Samadarshanam
2. b) Conquering mortality or fear of death
3. c) Right perspective in facing ups and downs of life.

Citing example of a football player where they are taught how to fall during a game without getting hurt. So also in life we will face psychological falls from which we need to come out without hurting ourselves. I should be able to start life again. Life must be lived.

The shloka # 21 talks about a Gyani's ananda or joy or fulfillment. This ananda is a result of his knowledge of his higher nature. He has learned to tap into his higher nature.

Citing an example of how an Ashrama got city water piped in with great difficulty. A devotee who was an engineer visited the ashrama and suggested there was under ground water there. The Swami of the ashrama was delighted, now that he did not have to depend on somebody for water.

So, we also have our own ananda swaroopa. Gyani taps into his own poornatvam. While Agyani depends on external factors as source of ananda the Gyani's source is the Atma. Sri Krishna says that all pleasures of external objects are included in the Atmananda.

Brahma Gyanam is “ I am Brahman”. Through this gyanam, a Gyani has uninterrupted supply of ananda. He has psychological independence. Akshayam sukham means inexhaustible sukham. All worldly pleasures are included in the atmananda. They include music, dance, art, science etc.

Many people sympathize with us Sanyasis. They think the poor chap has no wife, no children as such who will take care of him? While so many people sympathize with us inwardly I sympathize with them. I would like to tell them that by getting spiritual ananda one is not missing any other pleasures, because all the pleasures in the world are included in it.

Thus, a Gyani does not miss anything in life, while an Agyani with all his possessions is still unhappy. The Gyani does not hate anything.

#### **Shloka # 22:**

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**Enjoyments born of objective contacts, indeed, cause pain only. Son of Kunti! They have a beginning and end; the sage does not delight in them.**

With the previous shloka Gyana yoga is over. Shlokas 13 through 21 are the essence of chapter 5 and the chapter is called by many names including Gyana Yoga, Inner detachment, Psychological independence or Inner independence.

In shlokas 22 and 23 Sri Krishna talks about Sadhanas for Self Knowledge.

#### **Take Away:**

1. I “see” the atma in myself and everybody else through the eyes of wisdom. When I see myself as the immortal

atma, I will look at you as shuddha , ever-secure Atma as well.

2. For choice less situations, put your effort into changing your attitude rather than changing the situation.
3. Self-knowledge and laws of Karma should be deep convictions (doubtless knowledge).

With Best Wishes

Ram Ramaswamy

# Baghawat Geeta Class 75, Chapter 5, Verses 17 to 19

Greetings All,

### Shloka # 17:

[illegible]

With intellect set on It as the Self, perceiving It as the Self, devoted to It, It being the supreme abode, the sages, their sins routed by knowledge, proceed to that status whence there is no return.

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th shloka onwards, Lord Krishna has been discussing Gyana yoga, which is the central theme of this chapter.

It is this Gyana yoga that leads to inner detachment, which alone is real renunciation. External renunciation does not lead to complete renunciation as we still depend on material things. We still need a roof over our head we need food etc. We cannot renounce these things. External renunciation is possible, however, it will always be partial. Internal renunciation can, however, be total.

And what is that **internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.** It is similar to space that accommodates everything but space is not connected to anything. If space is connected to any object, when the object travels the space also will travel.

This nature of space by which it is close to everything but not connected to anything is called Asanga svabhava. In the movie screen while a fire is projected, it does not burn the screen. Similarly water also does not wet the screen. The screen is asanga. Atma is called asanga swaroopa. I am not related to anything. This understanding of relation-less-ness is Sanyasa. Such a person loves everyone but is not attached to anyone. He loves every person but is not hooked to any person. He lives in every place but he is not rooted to any place, which is born out of inner renunciation and this inner renunciation is only possible through Gyanam which is called here vidvat sanyasaha. For this reason alone, this chapter is named Sanyasa Yoga or yoga of renunciation.

In last class, in shloka # 17, we saw Sri Krishna describing the four stages of knowledge as follows:

1. First, **value the discovery of the higher self** or value discovery of wisdom. This requires Parayana-tvam or a deep yearning from the heart and soul for such wisdom. It is like being submerged in water and desiring to breathe. This is called Tat Parayanam.
2. Then the next stage is **discovering the higher self** or

**Atma and knowing that it is the “consciousness” in the body**

3. Then the next stage is **learning to identify with the higher self and gradually dis-identify from the lower self**. Here identification with Atma means knowing “ I am the Atma and that I have an incidental body which may be taken away at any time without notice. I am the eternal consciousness that Lord will not take away.” Here one owns and claims, “ I am Atma”.
4. And then the fourth and **final stage is the identification with the higher self becomes natural**. Owning up to Atma becomes natural. It is like the actor who plays many roles but knows his true Self. Just as fatherhood is a role, mother, wife is all roles. All these roles are from the physical body’s point of view. They are merely roles. This constant awareness of true Self is called Nishta. **Any knowledge is spontaneous if it is available during a crisis**. This effortless accessibility is called Aham Gyana Nishta. This is Jivan mukti. Upon death that person attains Videha mukti.

#### **Shloka # 18:**

ब्रह्मज्ञानं ब्रह्मसत्त्वं ब्रह्मैवमात्मनो  
ब्रह्मैवमात्मनो ब्रह्मैवमात्मनो 5.18

**The sages perceive the same truth in the Brahmana, rich in knowledge and culture, a cow, an elephant, a dog and a dog-eating outcaste.**

In the next two shlokas Sri Krishna is talking about benefits from this knowledge.

The transformation that occurs in a Gyani is in the manner in which he looks at people and things. Our problem is not due to people or the world. Gyani also lives in the same world. For a Gyani, the whole world is a relaxation ground, a nandanavanam, and all trees are kamadhenu and all places are Varanasi and

all rivers, including coovam is ganga. The world remaining the same, the people remaining the same, if the

Gyani can enjoy ananda, it means the problem is not with the world but the problem is in the way that we see the world or our perspective of it. World being same Gyani still enjoys it, while others don't. **Thus, Vedanta does not transform the world. It transforms my view of the world.**

Citing an example, the world is like a mirror, I see only myself in the mirror. So, I see the world as I see myself. If I am bothered about how I look and dress, I will look to see how other people are dressing? If I am physical oriented I try to see beauty in others. If I am the emotional personality oriented; I will see the emotional

personality of people. If I am an intellectual, again I will look for intellectuality in others. Even the God I visualize, I see him based on my obsession with beauty, emotion and intellectual orientation. If I am Saguna Jiva, then I see God as Saguna Ishwara. If I see him as nirguna chaitanyam, **Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.** What about physical organs? He will see differences as superficial differences. Samatvam will be more pronounced than differences.

This change of perspective is like a hundred rupee note in the hands of a child versus in your hand. For the child, all the papers are the same or Sama darshanam; a five hundred-rupee note also is a piece of paper, it may tear it and throw or it will try to eat. You, however, see something different in that piece of paper. **Therefore, a Gyani is Samadrishti while Agyani is Bhede Drishti.**

The word Panditaha means Atma Gyani. Sri Krishna uses this



word in second chapter as well. The definition of panditaha given in this verse is panditaha sama samadarshinaha. And therefore Sri Krishna says, gyani looks upon himself as atma. He looks at the body as a temporary dress. Gyani looks at everyone as atma as well; every one is chaitanyam; and just as I am the atma with an incidental body; similarly, all of you are atma with an incidental body; Krishna says there is no difference at all; sarvatra sama darshanam. He is not seeing through the physical eyes. He sees through eyes of wisdom or Gyana Chakshu. The physical eye still sees the differences. This eye if it sees samatvam, one has to go hospital; if gyana eye sees samatvam, you are ready for moksha. In Pandithaha Sama Samadarshinaha the word sama means sama atma darshinaha. And where do they see the samatvam; he gives a big list of widely different things in the world from a Brahmana to a dog eater.

A brahmana is a cultured person in whom the satva guna is pradhana. After Sravnam, Mananam and Nidhidhysanam one becomes a brahman. He is rich in Gyanam. Money can only buy finite things while knowledge can purchase the infinite moksha.

So here a brahmana is one who is endowed with the character of vidya-vinaya-sampanna meaning Gyanam.

Brahmana is supposed to practice poverty voluntarily. He is supposed to lead a simple life. Gyana Dhanam compensates material poverty. He is an embodiment of humility (vinayaha). Water flows from high to low. When I bend I accept others as higher. Without humility wisdom cannot come.

Then Sri Krishna talks of the Cow, respected as a satvic animal. All devas are in the body of the cow. That is the reason pradakshina of a cow is performed. Sri Krishna enumerates them all to show they are all seen as one.

Hastathi: Elephant is worshipped as Vinayaka.

Shuni is dog. It is considered a lowly animal. Dogs are not

supposed to be kept in a house. Today, of course people adore dogs.

Shvapaka: A dog eater. In our culture meat eating is not accepted as it involves himsa. This is especially true if you are a spiritual seeker. Meat eating promotes Tamo Guna. A dog eater is considered the worst among meat eaters.

So from Brahman to dog-eater all are seen as one by the Gyani. While they are widely different, they are so only in Sthula sharira and sukshma shariras. **Even a person's character belongs to the sukshma shariram. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha. Gyani's vision is only of one Atma.**

Samdarshnam is only in the back of the mind. During transactions, however, differences have to be accommodated. There he has to follow dharma or Vyavahara.

Shankaracharya says, let advaitam be in background, practice dvaitam in Vyavahara. Samdarshanam is only in subconscious mind. While there are many ornaments, gold is the basis in all of them.

### **Shloka # 19:**

एतदत्र जन्मं हन्ति ब्रह्मणोऽस्मिन् समं  
ब्रह्मणोऽस्मिन् समं ब्रह्मणोऽस्मिन् समं ॥5.19॥

**Even here is birth vanquished by htem whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.**

Another important shloka, looked at, from a particular angle. Does liberation occur before death or after death is a question discussed among philosophers. Some say, only after death does one get liberation when one goes to Shivaloka.

In advaita, liberation is possible, here and now. In this shloka Sri Krishna says so as well. Liberation is possible for

a person of Samadrishti or a person who has mastered samsara. Samsara does not affect him. His vision has changed. The wave was conscious of itself thinking, “ I am born out of ocean. I am older. I will disintegrate and merge into the ocean. I am a mortal wave subject to winds (prarabhdha karmas).”

But imagine that very wave has shifted it's vision and instead of mistaking itself to be a wave, it claims that I am water with an incidental form; the wind has not created me; I have been there all the time; wind has only given a shape to me; and that shape is incidental; and the shape is bound to go. So whether the shape is there or not, whether form is there or not; I am the eternal water; and even when the Sun evaporates me; I the water will continue in the form of steam or

humidity; and even when I am pouring down; I continue as a rain, and when it pours into streams, I am called rivers; my names are different; but I am the eternal water; then that wave is an enlightened wave.

Similarly, because of my shift in attention, end of transactions is not my end. I still survive. Fear of mortality goes away.

Even for one moment if the wave forgets it is water, it becomes mortal again. Samadarshanam must be established in mind even as worldly transactions continue.

The same inherent thing is chaitanyam. Hence the reason we say “ I am” when we introduce ourselves. “I” is the consciousness and “am” is existence. This is common to all of us.

“I am” is Atma alone. This consciousness is in every being. Water is in all waves. Body is located but consciousness is in all beings. What is nature of Brahman? It is ever pure, beautiful and secure. Why do you claim the ever-impure body? Claim the ever-pure Brahman.

**Take Away:**

1. that internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.
2. Vedanta does not transform the world. It transforms my view of the world.
3. Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.
4. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha.

With Best Wishes

Ram Ramaswamy

# Baghawat Geeta, Class 74

## Chapter 5, Verses 15 to 17

Greetings All,

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**The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.**

Continuing his teaching of Gita, Swami Paramarthananda said, after talking about karma yoga as the first stage of sadhanas,

now Sri Krishna is talking about Gyana yoga, as the second stage of sadhanas. In Karma yoga, we have something to do and in Gyana yoga, we have something to know. We should know the difference very clearly. Gyanam is only the knowledge of Atma. In Vedanta, however, Gyanam means jivatma paramatma aikyam.

Karma Yoga also requires knowledge. It is a different type of knowledge related to Karma, Karma phalam etc. It is not knowledge of Atma. Here, we are discussing about Atma and not Karma.

So, we have to obtain knowledge about Karma and then practice karma yoga and then come Gyana Yoga. Gyanam gives us Advaita Gyanam as well as jivatma paramatma aikya gyanam. It is the jivatma paramatma aikya gyanam that is bring discussed from Shloka # 13 to # 21 in this chapter.

Now, talking about Atma, Sri Krishna says, it is our higher Self. Our lower self is the ahamkara. The higher Self is an akarta, an abhokta, thus free from punyam and papam as well as the Samsara. Sri Krishna says all our problems are due to our ignorance about our higher Self. We are like the man in the dream who is wandering the streets in hunger, harassed by people. All that he has to do is wake up to discover that he is not at all suffering, rather, that he is sleeping in an air conditioned room with all the comforts. So, the dream suffering belongs to the unreal lower self, the Waker is my higher nature, which is free from all suffering. And from vedantic angle, the Waker himself is the lower self, compared to which we have a still higher self, which is identical with Ishvara himself. Shankaracharya tells in his Manisha panchakam that I am that param-brahma, which has created this whole universe and which has also created this small physical body. Having created this world and the body, I have chosen to come down and identify with this body to play a drama. In fact, we are all avatharams of Lord. We have created this world and this body and we have chosen to identify with the body and play a drama. However, what has happened is, the drama has

become so serious that we have even forgotten the fact, that we alone are responsible for all this drama. We are **like the person suffering in the dream who has forgotten the fact that I, the Waker, have created this dream.**

Sri Krishna says, all our problems are due to our ignorance about our higher Self. Krishna calls all such ignorant people animals (Jantavaha), as we are subject to repeated births and deaths. Whereas the wise person knows he is beyond life and death.

Sri Krishna diagnosing our Samara Rogaha says identification with the body has consequences. They include the desire for wishing to travel, as, I feel I am a finite entity.

Also, I mistake myself to be the body, resulting in a wish not to die and to survive. Even at deathbed, I wish to live one more day. I do not wish mortality. Therefore identification with body leads to spatial and time-wise limitations. Sri Krishna calls all of them as mohaha or as delusions.

So, what is the solution to this delusion? Swamiji says the next two shlokas 16 and 17 are very important ones in this context.

#### **Shloka # 16:**

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**For them ignorance has been destroyed by knowledge, that very knowledge, like the sun, illumines the supreme reality.**

Here the solution is discussed. The problem was identified as ignorance of the higher Self. Therefore, the solution is to remove the ignorance. How to remove ignorance? Gyanam is the only solution to removing ignorance. Shankaracharya says darkness can be removed only by light. How many methods are there to remove darkness? Only light can remove darkness.

It is like sun at dawn when it still dark. When the sun rises, I suddenly see everything. I don't fall (due to darkness) any more. The falling is a figurative way to express stress, worry and anxiety. There is no more fall because the life is well lit up.

**5.17**

This is another beautiful shloka. Here again Sri Krishna talks about various stages of sadhana.

I am ego or Ahamkara. It is dependent on external factors. Anything can upset me. As my family expands more opportunities for getting upset arise. Some people even use Swamiji to influence others such as their children. At the age of ninety I learn I cannot change others. I should be happy and secure in spite of external problems. In fact, this inner free self is called moksha; this independence is called Brahman. Do not think moksha is going to forest; or moksha is some event happening after death. Moksha is the capacity to be comfortable even when the situations are not to my expectations. And, therefore, the advantage is, I am not afraid of my future. Future does not bother me.

The ocean does not depend on the river for fulfillment. Rather, the ocean knows, it is the one supplying the rivers through the rainfalls. I am like the ocean, while experiences are like rivers. I am ever poornaha. Once I understand this, I will not try to change people or the world. Rather, I will try to change myself. I then come to scriptures and come to know the higher nature of mine.

The next stage, even after knowing my higher nature, I am still identified with the lower Self. I am still in love with my body mind complex and my individuality. Like the slum dweller who when offered a nice house by the government, rents the new house and goes back to his thatched hut, I also keep coming back to this body. I am addicted to this body mind complex also called senses or Vasanas. I have to shift my identification from lower Self (father, brother, son, husband, devotee) to higher Self.

What is the next sadhana; I have to train myself to switch my identification from the lower individuality, the father I, the wife I, the mother I, the husband I, the Phd I, the devotee I, all these are egotistic I's.

The sharira abhimana has to leave me. Ego will not leave easily. We have to shift identification. Dropping abhimana is



not easy. Sanyasashrama's goal is to facilitate the shift in identification. All relationships have a corresponding ego. Thus, wife invokes husband ego; son invokes parent ego; parent invokes son ego; and every relationship thus invokes an ego. Each is an ego and they have to be dropped.

This does not mean you go home today and say that you are no more wife or husband. Rather, having understood the higher nature, you decide to play the role of a husband; you decide to play the role of a wife; role of a brother; and thus convert every action into role-playing; this is called nidhidhyasanam. So during day I can play the roles but at night on my own I should remember that all this was only playing a role.

So, identify with higher Self. Having identified with higher Self convert every action into a "Role play". This role-playing is called Nidhidhyasanam. Shankaracharya's shloka "Chidannada roopa shivoham shivoham" is about the role-playing and nidhidhyasanam. **This body is an incidental instrument that I use. "I" am not the instrument. I am the consciousness behind it.**

Internal change takes time. When we are given sanyasa we are given a new name as well. The external change happens quickly, but the internal transformation takes time; and when the transformation is complete, it is called tannishthaha. Thus, one gets established in his higher nature.

Thus the four stages of knowledge are:

1. First value the discovery of the higher self.
2. Then the next stage is discovering the higher self.
3. Then the next stage is learning to identify with the higher self and gradually dis-identify from the lower self.
4. And then the fourth and final stage is the identification with the higher self becomes natural.

And such people are called brahma nishtaha, Gyana nishtah and gyananirdhutakalmashah. They are free from all the impurities. All impurities are gone washed off by knowledge. A variety of impurities exist within us. They include:

- ignorance of higher Self
- doubts after studying the scriptures

-Vasanas

Such person is called gyananirdhutakalmaṣah. They are free of all impurities including ignorance. Doubts are all gone.

Vasanas or habitual body identification are wiped out. Knowledge brings Jivan mukti. Once Prarabhda karma is over, the body falls. They don't have rebirth. This is Videha mukti.

### **Take Away:**

1. We cannot change others. We have to change ourselves. The root cause of all problems is our expectations of others. When they do not meet our expectations it causes us anger.
2. Nidhidhyasanam means playing a role. Thus, we should play our role as father, brother, son etc., always keeping our mind on the higher Self. When we go back to the green room we are not the role we play. We are our true self, the Atma.

With Best Wishes

Ram Ramaswamy

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# Baghawat Geeta, Class 73, Chapter 5 Verses 13 to 15

Greetings All,

**Shloka # 13:**

मानसं श्रित्वा कार्यं न विनाशकं कुरु ॥  
निराकारं ध्यात्वा नित्यं तस्य तस्य ॥ ५.१३ ॥

**Mentally renouncing all works, and self-controlled, the embodied being happily sits in the nine-gated city, neither working nor causing others to work.**

Continuing his teaching of Gita, Swami Paramarthananda said, in first part of Chapter 5, Sri Krishna pointed out that there is a choice with respect to life style. One can chose a lifestyle of seclusion (Nivriti marga or Sanyasa) or a lifestyle of activity amidst society (Pravriti marga or Grihastha ashrama).

These are the only two main ashramas. All other ashramas such as Brahmacharya and Vanaprastha are a part of these two. Thus, Brahmacharya is a part of Grihasthashrama while Vanaprastha is a part of Sanyasashrama. Thus, our choice is between a lifestyle of “Life of possessions” or a “life without possessions”.

Having pointed out that there is a choice with regard to the lifestyle, Sri Krishna pointed out that whatever be one's lifestyles, there is no choice with regard to sadhanas; everyone has go through two stages of sadhanas; The two sadhanas are:

1. First one is for purification of mind or Chitta Shiddhi. Many methods were described including, Kayika, Vachika and Manasa karmani. Each one of them in turn has many

more choices with in them. Many physical, verbal and mental sadhanas are available for one to perform. In Grihasthashrama, if one has, one can spend money. For a poor man too there are Sadhanas without much expenditure and they too purify the mind. So, according to one's means and physical capabilities one can perform Sadhanas. Through these sadhanas one obtains Gyanayogyatha.

2. Then one enters Gyana Yoga to discover our higher Self. We have two Selves, the ego, the lower self, and the Atma, the higher Self. The body mind and sense complex with the reflected consciousness (RC) is the ego "I". This ego "I" is a Karta and Bhokta. This ego "I" incurs all three karmas that is Prarabhda, Sanchita and Agami karmas.

At this stage, that is in Gyana Yoga, we are trying to discuss the Superior " I". This is Chaitanyam or Atma Tatvam. Shloka's 13-21 are related to Gyana Yoga. In chapter # 2, previously, Consciousness was discussed. Thus, the characteristics of Consciousness are:

1. Consciousness is **an independent principle**. It is just like the light on the hand, however, the light is independent of the hand. Thus, my higher nature is pure Chaitanyam
2. Consciousness **is Ekam**; bodies are many, minds are many, but the consciousness, which pervades the body mind, is ekah. Then, Sri Krishna pointed out that this consciousness is **sarvagataha or all pervading** like space.
3. Consciousness is **nityaha or eternal**. Even after body goes, it continues. When hand is removed, light is still there but we cannot perceive it.
4. Consciousness is **Nirvikaraha, not subject to modification**. It is like the light. Light does not move, while the hand moves. It just seems to be moving. The

reflecting medium, the body, has got 6-fold modifications: existence in the womb of the mother, birth; growth, transformation, decay and death. However, the chaitanyam pervading the body is nirvikaraha.

If consciousness won't change it means it can't perform action. Action involves change. Even mental activity sees action in thought. It is like Akasha; the all-pervading space also cannot act. Does space ever move? The answer is No. Therefore, consciousness is akarta. Therefore, consciousness has no punyam or papam. It is also, therefore, an abokhta. If not a Karta then it is also not a bhokta.

The Wiseman has owned up to his higher Self as his own by constantly claiming the higher Self. The lower ego has become insignificant. As a Karta, I am obsessed with my action and its results. **Wiseman, however, looks at Ahamkara from a mountaintop called Atma. All problems, even greatest ones, looked at from Atma's standpoint, all appear very small and insignificant.** If I am looking at the body from ahamkara's standpoint, naturally I am worried about old age and death. However, when I shift my "I" from the body to Atma, I look at this body objectively and realize it is one among the billions of bodies that have appeared and disappeared in this creation. Atma sees many bodies. Bodies come and go. So, will this one too. I learn to look at Ahamkara, objectively. Just as the dream is insignificant, when we wake up, so also are all our problems. Gyani has claimed Atma to himself. So, what you are depends on what you identify with. **Identification with lower self, makes one a Samsari. Identification with higher Self makes one a Gyani.** Gyani says, I am pervading this body and I am blessing this body. Even if body disappears, so what?

**Gyani has shifted identification from body to Atma. He renounces abhimana of body. He does it through wisdom. Wisdom is "I am the higher Self, not the lower".** As body, I am a slave. As consciousness, I am the controller. As dream, I am a creature of the dream. As Waker, I am controller of the dream.

He leads a happy life. If you ask him where are you? He will not say I am the body rather he will say, I am in the physical body that has nine doors.

**Thus, the body's outer skin is the wall; there are seven holes in the face (two eyes, two nostrils, two ears, one mouth) and two gates below for excretion.**

The mouth is a two-way gate. It can speak, ideas go out. It can eat, thus food goes in. The body has roads, arteries, capillaries, etc. All pranas are workers in the body. Atma is the king of this body city. Once Atma's blessings are not there the body has to go. Therefore, Atma is Raja. Therefore, Gyani is master of body.

The word Dehi in this shloka means Gyani.

Light illumines action, however, it is not involved in the action itself. It is called Sakshi Bhava. In light, a Doctor can perform surgery. In the same light, a thief can also steal. Both punyam and papam are performed in the same light. However, these actions do not involve the light. The Gyani too, like the light, just witnesses his actions. He is not involved in them. Direct action is called Karta. Indirect action is called Karayitha (instigator). Even an instigator can be tainted by an action. Does Atma instigate? If so, every criminal will blame the Atma for the crime. A knife is never punished, the user of the knife is. If Atma is an instigator it will have punyam and papapam. Therefore, Atma does not instigate. It is simply present as a witness, just like the light. So illumining something without involvement is called sakshi bhava. **Thus, Gyani remains as a sakshi.** Good and bad belong to the lower I. Higher I does not have good or bad qualifications.

**Shloka # 14:**

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**The Lord creates neither agency nor objects for the world; nor contact with the fruits of works; rather, the nature of things operates.**

Discussing this shloka, Swamiji said, chanting of shlokas has rules. Thus, in this shloka:

Lokasya Srijathi should be read without a gap. A short vowel is followed by a consonant, hence this method of reading.

In Svabhavastu Pravartate, there is a gap as after the vowel U there is a double consonant.

Sri Krishna now says, **Atma does not produce anything** at all. Body and mind have natural doership. Ahamkara also has doership. The Atma does not create the doership. Atma also does not produce. Prabhu in shloka means master.

Atma does not produce Karta, Karma, karma phalam and association between karta and karamaphalam. If so, who is responsible for all these actions? Sri Krishna says, it is the innate nature of body and mind to be active. Electricity blesses all gadgets. It does not ask the fan to rotate. Fan rotates due to its inbuilt nature. Atma does not determine functions. Mind senses and body do their own activities while **Atma is just a witness. Light is not responsible for saintliness of saint or criminality of criminal.**

**Shloka # 15:**

विष्णुर्देवर्षिर्ब्रह्मा  
विष्णुर्देवर्षिर्ब्रह्मा विष्णुर्देवर्षिर्ब्रह्मा 5.15

**The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.**

In previous shloka we learned that Atma is neither the doer nor instigator. Here Sri Krishna now says, he is also the abhokta. Atma does not take papam nor does it acquire any punyam. In the shloka the word Vibhuhu means all

pervading. Just as space is not made wet by rain or burned by fire the consciousness, like space, is not tainted by papam nor is it improved by punyam. So, Atma is not touched by anything. Citing example of criminal who committed a crime. In court he, however, quoted this shloka and said I should not be punished. Here, the devil was quoting the scripture. The Judge, who was a learned man, agreed with him that he was the Atma. He, however, said, I am giving imprisonment only to the body. Can you withdraw from the body, he asked? If you are able to withdraw from the body when a wrong action is done you should be able to withdraw from the body when the body suffers the result of wrong action.

When you are doing karma, you say you are not the body but when the body suffers you say that you are the body. This then is a problem. Either identify with the body throughout or dis-identify from the body throughout; partial identification is dangerous.

Identification with body or misidentification with body is the issue. At the body level, Karma functions. At the Atma level, Punyam and Papam do not affect it. What is the cause of suffering? Sri Krishna says, it is Deha Abhimana. It occurs due to ignorance of higher Self. This is the reason all Jivas are suffering. For an Agyani, Gyanam is the only solution.

Take Away:

1. Gyani looks at the world and all actions in a shakshi bhava or as a witness. In this state, he is not involved with the actions anymore.
2. To achieve this sakshi bhava Gyani shifts the identification from body to Atma. He renounces abhimana of body. He does it through wisdom. Wisdom is " I am the higher Self, not the lower".
3. It is the identification with higher self that makes him a Gyani.



Ram Ramaswamy

Greetings All,

[illegible]

Continuing his teaching of Gita, Swami Paramarthananda said, we saw in the beginning of chapter 5 that Sri Krishna talked about the two lifestyles of Pravrithimarga ( Grihasthashrama) and Nivrithimarga ( Sanyasashrama) and that one has freedom to choose any one of the paths. Sri Krishna himself prefers Grihasthashrama as it is less risky and one can change over to Sanayashrama later, if one wishes. In Sanyashrama one cannot revert back to Grihasthashrama.

Now, Sri Krishna takes up the topic of Sadhanas. Sadhanas are applicable to both ashramas. First, one has to obtain Gyanayogyatha and then one has to go to Gyanam. Gyana yogyatha can be obtained only by performing Karmas. Three

types of Karmas are available to a person to follow. They are:

Kayika (by body),

Vachika (verbal) and

Manasa(mental) Karmani.

Physical body or mind can perform Puja. Shankaracharya has written several manasa Puja shlokas. Mental visualization is manasika puja. Chanting is Vachika Karma. Karma alone purifies a person and gives him Chitta Shudhi. After that one comes to Vedanta Vichara and then comes to Gyanam. So, follow karma yoga and purify the mind; then follow scriptures and acquire knowledge and then obtain Gyanam and be liberated.

Mechanical performance of Karma is not enough. The attitude while performing the karma is very important for purification.

**Karma performed with proper attitude is known as Karma Yoga.**

Karma Yoga purifies. What makes a Karma, Karma Yoga? The following make Karma, a Karma yoga:

1. The Karma should be dedicated to God as a Samarpanam. This will bring a change in personality. It is a Sankalpa that converts Karma into worship. What ever I do, I will do with purity, wholeheartedly, and do my very best for God.
2. When remembrance of God is there in the karma, it becomes a Puja.
3. Nishkama karma: means our attitude towards results of our karmas should be one of dedication to God or Samarpanam. Sandhyavandanam, going to temple, Japas, Pancha Maha Yagna, are all exclusive Karmas for purification. They are dedicated to God and meant for Chitta Shudhi. The results of these karmas will not disturb me.
4. Sakama Karma: Examples of this include when one is working for a salary or building a house etc. The

activity here too should be dedicated to the Lord and one accepts the results as a prasadam. That is why the monthly salary check or a new sari is placed in front of God. Therefore, the karma is performed as an Ishwararpanam and the results of the karma are taken as Devaprasadam.

In this manner in both Nishkama and Sakama Karmas, the anxieties over actions go away. My life goes on smoothly as there is no violent reaction. I accept everything as God's gift to me. I accept everything as my karmaphalam, as what I deserve and not as what I desire. Everything is accepted as prasadam.

Sri Krishna says give up anxiety over future (Sangam Tyaktva). This is Bandha Tyaga. The sign of a devotee is that he is calm at all times.

What is the benefit of all this?

Such a Karma Yogi will not be affected by papam even if there are some defects in it. Karma Yogi has no papa bhayam. His life is like a lotus leaf in water that is not tainted by the water. The karma yogi too, amidst all his responsibilities, is not tainted by society.

### **Shloka # 11:**

॥ शरीरं मनो बुद्धिं चैव कर्माणि कुरु ॥  
॥ अविद्वान् कुरुते कर्मणां भवति भयम् ॥ ५.११ ॥

**With body, mind, intellect and mere senses, Yogins perform work without attachment, for the purification of the Self.**

Here Sri Krishna says Karma yoga can be performed at any level such as Kayika, Vachika or Manasika according to one's convenience. Even patram, pushpam, phalam and toyam are all acceptable. Our Vedic religion alone offers so many options to us. Bhakti is also important. Thus, everybody can perform

Karma yoga.

Kayika karmas are physical actions. Vachika karmas are verbal actions such as nama-japa and parayanam.

One of the benefits of kayika karma, is beating laziness. One of the worst enemies of the human being is laziness and kayika karma helps us overcome this laziness. Manasika karmas include meditation, upasana, manasa japa and puja. Budhi karma includes understanding Gita and the scriptures with help of Indriyas.

Kevalaihi in the shloka means we tend to claim success as our own while failure we tend to disown. This can lead to arrogance. Even in success we must remember that it is due to the organs given to us by God. Be humble even in success, exhorts god. Do all activities without stress and in calmness. All these sadhanas are meant for Atma or Chitta Shudhi. In this shloka Atma means mind.

Because of the many meanings of scriptures there is a special way to learn scriptures. It is called the Mimasa method that is used to extract the meaning of the scripture.

Karma Yoga is only to purify the mind it cannot give us Gyanam.

### Shloka # 12:

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**Giving up the fruits of works, the Yogin attains disciplined peace; the non-Yogin, attached to fruits by the force of cravings is bound.**

Both Karma yoga and Gyana yoga will give us peace of mind. The mental peace resulting from Karma yoga is relative while the one obtained from Gyana Yoga is permanent. It is like a first aid versus a permanent treatment. The first aid is important,

but it is limited. It indicates the need for more aid.

In the shloka Yukthaha means Karma yogi. Karma Yogi obtains peace of mind. Money can never gives us peace

of mind. Material objects can give us physical comfort but not mental comfort. Dropping concerns for karma phalam or the anxiety about future will certainly help in this area. Planning for future is useful as it makes me more efficient. However, worry about future will make me inefficient.

It is the same with the past. Regrets about past become a burden. On the other hand, if I learn lessons from the past, it makes me more efficient in the present.

Therefore, the karma Yogi is one who uses his past and present intelligently.

Ayukthaha means one who is not a karma yogi. He does not know how to use his past and future. Such a person tends to be pessimistic or fatalistic. He is always anxious about the future. He does not realize that everything in life is a risk. True security lies only in surrendering to God. Our real insurance is God and he alone. The Kami is a shackled Samsari. Therefore, Arjuna, become a Karma Yogi.

Shloka # 13:

सर्वकर्मण्यप्यसङ्गो योगी भूत्वा निश्चलः  
सर्वद्वारप्रबन्धो नृणां स एव साधुः॥5.13॥

**Mentally renouncing all works, and self-controlled, the embodied being happily sits in the nine-gated city, neither working nor causing others to work.**

With shlokas 7 through 12 Sri Krishna has completed the various stages of Sadhanas. The Shloka's 13 through 21 are all about Gyana Yoga. Swamiji says most of the people are not aware about Gyana Yoga. Many think one does not have to study scriptures. Sri Krishna now says without study of scriptures

one cannot get knowledge. It is a choiceless choice. Thus, Gyana Yoga is the central theme of chapter # 5.

Gyana yoga is a systematic study of Vedantic scriptures for a length of time under a competent Guru. We should note that Dharma shastras too do not deal with knowledge.

Vedanta alone asks questions about who am I? What is our goal in life? What is God? Thus, Vedanta deals with the five topics of Jiva, Jagat, Ishwara, Bandha and Mukti. Once **one goes through Gyana Yoga, you discover that I am not the body, I am not the mind but I am the consciousness. It is the "I" or consciousness that is functioning through the body. "I" am transacting through the body-mind thought complex, but I am not the body mind complex.** When the body dies my transactions stop. In sleep too our body stops transacting. We know sleep is not my end, but it is only end of transactions.

Therefore, "I" am the consciousness who is behind the body. The body may end, but "I" do not die at all. Not only I-am-the pure-consciousness, I am akarta and abhokta; I do not perform any action at all.

Like the light on the hand, the light cannot move, as it is all pervading. Similarly the Gyani discovers the fact that I am the action-less Atma. Therefore, all the actions are transferred to the body mind complex; **it is a shift in the identification; and therefore instead of claiming the actions as mine,** I hand over the actions to the body-mind-complex; the body-mind-complex will have to act in the world and it will have to reap the result also. It is the body mind complex that acts, not the "I".

Thus, the Gyani renounces all actions. How does he renounce the actions? Shankaracharya quotes this shloka often. It is one of the very important shlokas of the Gita. So, how does he renounce the action? He renounces through knowledge and detachment. He does not physically renounce the action.

Actions will continue at the body and mental level. He, however, does not claim the actions as his actions, because he is detached from the body mind complex and therefore he says I do not act rather in my presence the body-mind-complex acts. Previously I said I act, but the new perspective is that, in my presence, the body-mind-complex acts. It is also a fact that the body-mind-complex cannot avoid action.

Thus, the Gyani renounces through knowledge. Physical immortality does not exist. "I am not the mortal body" is the true knowledge. Once I know the immortal Atma and I know the body is mortal then my biggest fear is gone. With this fear of death gone, the mind becomes light.

This knowledge removes the weight in my mind. He remains a man of control without involving in any action directly or indirectly because he does not perform any action. In his presence the body mind complex acts.

### **Take Away:**

1. Only Karma performed with a proper attitude is known as Karma Yoga.
2. Once one goes through Gyana Yoga, you discover that I am not the body, I am not the mind but I am the consciousness. It is the consciousness that is transacting through the body-mind complex.
3. How does one renounce the action? He renounces through knowledge and detachment. Through a shift in identification he becomes detached from the body mind complex and he does not claim the actions as his actions.

With Best Wishes

Ram Ramaswamy

# Baghawat Geeta Class 71, Chapter 5, Verses 7 to 10

### Shloka # 7:

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Established in Yoga, his mind purified, his self and senses controlled, his Self becomes the Self of all living beings, he is not tainted though he works.

Greetings All,

Continuing his teachings of Gita, Swami Paramarthananda said, in previous six shlokas Sri Krishna clarified Arjunas doubts about Grihasthashrama and Sanyasashrama, respectively. He says there is a choice between the two and that both ashramas are good. Sri Krishna himself prefers Grihasthashrama as he feels Sanayashrama poses some risks. He says it is a one-way street. Even Bhagavatham criticizes a Sanyasi who renounces his sanyasa later, as a vomit-eater. In Grihasthashrama this risk is lower. In this ashrama, one can take Sanyasam in grihasthashrama itself or go the separate route of Sanyasashrama. This opportunity does not exist in Sanayasashrama; hence, Sri Krishna's preference for Grihastashrama.

After this clarification, now Sri Krishna talks about Sadhanas. He says one has to go through the rituals of purification. Both ashramas prescribe purification rituals



called ashrama dharmas.

Following one's own ashrama dharma can purify everybody. After chitta shuddhi one then goes to Gyana Yoga.

This is the content of shloka # 7. Here, Sri Krishna is talking about Grihasthashrama, as he prefers this ashrama. Yoga Yuktha here means Karma Yogi. Chapter # 3 talks of the factors that affect a Karma Yogi. The factors are:

- He is one who gives priority to inner growth although he also knows value of material possessions.
- He considers spiritual growth more important.
- He thinks, what I am is more important than what I have.
- His security depends on what I am and not what I have.
- His happiness too depends on what I am and not what I have.
- He dedicates his life to God.
- All his actions are an offering to God and all his experiences he takes it as prasadam.

He is a Karma Yogi. This sadhana changes the personality of the individual. Vedanta measures by personality changes and not changes in possessions. The transformation is to become pure minded. What is this purity about? It is freedom from all unhealthy ways of thinking or from Kama, Krodha, Mada, and Moha. It is removal of Asuri sampathi and allowing Daiviha sampathi to come in. He develops positive virtues and gives up negative ones.

In the words ,in the shloka,Vishud-Atma (pure minded) and Vijith atma , the word atma has two meanings. One means mind and the other the body. Vishudh atma means one who has purified his mind. Vijithatma means one who has mastered the sense organs. It is like damming a river. While damming the river saves water, if you do not channel it properly the water will flood. Therefore, it is important to store and direct the physical, mental, emotional and intellectual energies in a

proper manner and this is called mastery over sense organs.

Therefore, one who has purified his mind and mastered his sense organs, he is now qualified for knowledge or he is Gyana Yogya. Purity of mind and mastery over organs is essential before Gyanam. Vedapoorva is Gyana Yogyatha and then comes Vedanta or Karma Kanda or Gyana Kanda.

Sarvabhutatma means the active person is converted to a quiet person or one transforms from an extrovert to an introvert. He says following are the stages of Gyana Yoga:

- "I" am consciousness, different from the body. It is like the light is different from my hand. The light continues even after removal of the hand. It is independent of the body. Shloka 12-25 in chapter 2 describe them as well.
- "I" the consciousness behind this body is the same behind every body. Just as the same light is in everything a book, a mike, me etc. **It is the one indivisible, one formless light that is illuminating all forms. Thus, the one formless Consciousness is pervading every formed body.**

So, the first stage is I-am-the-consciousness behind-my-body.

The second stage of knowledge is I-am-the-consciousness behind-every-body.

The third stage of Gyanam, Swamiji said, he will describe at a later time.

Gyana Yogi is one who knows I am the Atma behind my body as well as all bodies (Sarvabhutatma). This is repeated in chapter 6 again. Because of this knowledge what benefit accrues to one? He obtains detachment from Dehabhimanam. I normally tend to see everything from point of my body. Thus, one thinks, I am son of so and so; I am so many years old; etc. Our entire life is based upon Dehabhimana. Now, after

Gyanam, I see consciousness functioning but not the body. From this process, detachment from my Karma also comes or Karmabhimana also leaves me. Karmabhimana is body dependent. Shankaracharya says our problems are based on two abhimanas. They are:

- Identification with body
- Identification with properties of the body.

Kurvanapi na Lipyathe means he does not identify with any action. Even in a fast car You are not the speeder. Here there is no ahamkara abhimana bhava or no Karma abhimana. One who identifies with the body becomes a karta and consequently becomes a bhokta as well.

**Thus, Gyani is one who is able to objectify his own body as a part of creation.** He looks at it just like another body. We are normally objective with respect to other bodies but not our own. This objectivity leads to Gods laws while subjectivity leads to resistance.

He accepts God's laws of birth, growth, decay and death.

### **Shloka # 8 & 9:**

॥ अहंकारं त्यज्यते तदा तत्त्वज्ञानं प्राप्नुयान्महेश्वरं ॥  
॥ तदा तत्त्वज्ञानं प्राप्नुयान्महेश्वरं तदा तत्त्वज्ञानं प्राप्नुयान्महेश्वरं ॥ ५.८ ॥

॥ तदा तत्त्वज्ञानं प्राप्नुयान्महेश्वरं तदा तत्त्वज्ञानं प्राप्नुयान्महेश्वरं ॥  
॥ तदा तत्त्वज्ञानं प्राप्नुयान्महेश्वरं तदा तत्त्वज्ञानं प्राप्नुयान्महेश्वरं ॥ ५.९ ॥

**Let the integrated sage who knows the truth think “ I work not at all” even when he sees, hears, touches, smells, eats, walks, sleeps, breathes, talks, evacuates, grasps, opens, and closes the eyes, knowing that the senses operate vis-à-vis their objects.**

In these shlokas a wise person's way of life is discussed. He is one who has gone through Karma Yoga and Gyana Yoga, He can be a Grihasta Gyani or a Sanyasi Gyani. He may be an active

Gyani or a quiet Gyani. Bhagawan Ramana Maharishi was a quiet Gyani, while Shankaracharya moved around the whole of India several times and did so much work. Yet, both were detached.

The real "I" does not do anything at all. It is an Akarta and as such an Abhokta. It does not perform any action. It is exactly like when the hand moves, the light does not move at all; the light appears to move; but it does not. Even while understanding he is an Akarta, he still allows body to function according to his designation in life. He functions according to needs of society. His motivation in life is love and compassion towards the ignorant society. This love is a natural part of Gyanam. Ignorance suppresses Love and compassion. When abhimana goes, natural love and compassion automatically express themselves. He helps the needy, the one requiring knowledge and thus allows the body mind complex to function according to the requirement without Dehabhimana. He does not have selfishness. In this state he is identified totally with creation. In this state, I am with God. All his actions are Dharmic.

The five Gyanendriyas of seeing, hearing, touching, tasting and smelling are allowed to function. The five Karmendriyas of breathing, talking, excreting, taking, opening and closing the eyes, breathing in and out and even sleeping (svapan, svasan, pralapan, visarjan, grhnan, unmisan nimisan) continue to function. The gyani functions just like a normal person. The only difference is that he has Gyanam. This, nevertheless, brings about a radical change in his attitude. This also changes his responses to situations. Citing the story of lottery winner, the Lottery Company wanted his doctor to convey his winning to him, as they were concerned he may not be able to bear the shock. The doctor contacted him and asked him what he would do if he won five lac rupees in a lottery? The man replied, O great Doctor, you are the reason I am still alive and I really planned on leaving you half my lottery prize. The Doctor was so shocked by his comment that he died.

For a Gyani

there is nothing called shock, even if it arrives, it does not take much time, for changing from “what !”, to so what? That is Gita; Gita is going “from what” to “so what”?

My body is made up of matter. Interaction of body is inevitable. One may consider staying away from the world for peace of mind. Sri Krishna asks how long can you escape the world? Your Prarabhdha Karma will make you act. Gyani acts knowing sense organs and objects will interact creating sensations. So, Gyani remembers this through all such interactions in an alert manner. He is a Yukta. “ I have a higher Self” in front of which the lower self is insignificant.

#### **Shloka # 10:**

ब्रह्मणि सर्वं कर्माणि समाधाय न संशयः  
न च संशयः न च संशयः ॥ ५.१० ॥

**Reposing all works in Brahman, he operates without attachment;  
he is not stained by sin as a lotus is not by water**

What happens to a Gyani was discussed in previous shlokas. He has discovered a higher “I” in front of the lower “I”. Citing an example, during freedom struggle many Indians were sent to Andamans. What made them put up with this severe punishment? They too had two I’s. The physical I suffered but the Indian I was predominant and therefore suffering was insignificant. You discover something far superior. Citing another example, Swamiji says, when we add water in salt and keep diluting it until salt is not felt at all. Gyanam does not give freedom from biological pain. Gyanam, however, frees you from the psychological pain. The “I” becomes insignificant. So, discovering the higher “I” is very important. Sri Krishna says, until you discover the higher “I” till then you should develop develop a love for God. Thus: From World Dependent>God Dependent>Self Dependent.

Here Sri Krishna comes back from Gyana yoga to karma yoga again. In Gyana yoga one is dependent on higher "I", while in Karma Yoga one is dependent on God.

Until you discover your higher Self, stay in Saguna Brahman or Ishta Devata. I discover Bhakti and surrender to the Lord. I dedicate all actions to that lord. Kama karma and Nish kama karma , both are dedicated to God. In kama karma, when you get results, accept them as prasadam.

### **Take Away:**

1. Gyani is one who is able to objectify his own body as a part of creation. He looks at it just like another body. We are normally objective with respect to other bodies but not our own.
2. Our problems in life are based on two abhimanas. They are:
  1. Identification with body (Dehabhimana)
  2. Identification with properties of the body.
3. The one formless Consciousness is pervading every formed body.

With Best Wishes,

Ram Ramaswamy

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## **Bagawat Geeta, Class 70:**

# Chapter 5, Verses 3 to 7

## Shloka # 3:

ॐ नमो भगवते वासुदेवाय ॥ ५.३ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ५.३ ॥

**Know him to be a perpetual renouncer who neither shuns nor seeks, O mighty-armed! One who is above such contraries is really liberated from bondage.**

Continuing his teachings of Gita, Swami Paramarthananda said that the teaching of previous three chapters was that there is no choice between Karma Yoga and Gyana Yoga. The Spiritual Sadhanas are:

- Gyana Yoga for liberation and
- Karma Yoga for preparation of mind.

All forms of sadhanas including Patanjali's yoga of meditation come under these sadhanas. Even Bhakti Yoga, depending on the type of practice, comes under one of these two sadhanas. When Bhakthi yoga is understood as pooja, or any type of saguna dhyanam it will come under karma yoga. When bhakti yoga is performed as a Shastric study, it becomes Gyana Yoga, a higher level of Bhakti Yoga. Thus, Bhakthi yoga is common to both karma yoga and gyana yoga. Lower level of bhakthi yoga is called karma yoga. Higher level of bhakthi yoga is called Gyana yoga; there is no exclusive bhakthi yoga, separate from Karma yoga and Gyana yoga. Therefore, all the sadhanas will fall within these two alone.

Regarding life style, Sri Krishna says, there is a choice. We can be in society and follow both sadhanas or be out of society and follow both sadhanas. There is even a third choice in lifestyle. One can follow karma Yoga as a Grihasta then become a Sanyasi and follow Gyana Yoga. This third option is the one preferred by the Vedas.

The question is asked, how can one follow spirituality in Grihasthashrama where there are so many distractions? Sri Krishna says, in itself there is nothing wrong with Grihasthashrama. **The primary problem for a Grihasta is Raga and Dvesha.** We have expectations about everything, our children, wife, house, friend etc. One has an ideal in mind and when others do not meet that ideal, one is disturbed. We need to manage our Raga Dvesha. Such a person is a Nithya Sanyasi.

The advantage of Sanyasahrama is that the Sanyasi has no attachments. Therefore, he usually has a light mind. Even a Grihasta can enjoy a light mind if he does not have Raga and Dvesha.

Citing king Janaka as a model of Grihasthashrama, once the king was with his Guru amidst other Sanyasis. The Sanyasis looked down upon the King, as he was a Grihasta. The Guru wanted to teach the Sanyasis a lesson. He created an illusory fire in the ashram and immediately all Sanyasi's ran to protect their possessions. When they came back they found the king still sitting alone listening to the Guru's teaching. Swamiji says, wearing a saffron robe does not guarantee Sanyasa. Therefore, even a Grihasta can be a Sanyasi internally.

Swamiji clarified that Sri Krishna is not saying that one should not have Raga Dvesha. Human beings will have likes and dislikes. Even Gods have their likes and dislikes. See how Sri Krishna loves his flute and Saraswathi Devi loves her Veena and Sri Ganesha loves his carrier, the Mouse. Preferences in life will be there. Our personality is actually defined by our preferences or likes and dislikes. Sri Krishna, however says, do not become a slave to Raga and Dvesha. If you can fulfill them fine, if not convert it into a non-binding desire. What is a non-binding desire? Citing through an example, it is not unusual for a parent to dream of a child becoming an IAS officer. They try everything to help the child in this



process. However, in the end, the child could become a Sanyasi. Sri Krishna says, have dreams; but be ready to face whatever happens; this is called management of ragah-dvesha. If you have this capability you are a Sanyasi.

O Arjuna, one who has managed the Dvandas (pairs of opposites or Raga Dvesha), he will definitely attain Moksha even in Grihasthashrama. Even such a person will have to follow Karma yoga and then come to Gyana Yoga.

#### Shloka # 4:

अविद्वानां न विद्वानां च विद्वत्पुण्यं  
अविद्वानां विद्वानां च विद्वत्पुण्यं 5.4

**The thoughtless, not men of discrimination, affirm that Samkhya and Yoga are different. Properly resorting to either of them, one wins the fruit of both.**

Sri Krishna concludes by saying that both ashramas are equally efficacious. He calls Grihasthashrama as Pravriithi marga and Sanyasashrama as Nivriithi marga. Sri Krishna has combined the four ashramas into two. Thus, Grihasthashrama includes Bramhacharya and Sanyasashrama includes Vanaprastha. Both ashramas are good and neither is superior. Only an ignorant person will say that one of them is superior or that they are not equal. A wise person will certainly not say such a thing.

There is in Grihasthashrama a guru shishya paramapara as there is one in Sanyashrama as well. And in fact, among all the Upanishads, the most important portion is called **tatvamasiprakaranam**, where the teaching of tatvamasiprakaranam comes. This teaching usually took place between a father and son. Thus, the scriptures talk about the Grihasthashrama Gyani parampara, as well as Sanyasashrama Gyani parampara. That these two paramparas existed indicate that you can get Gyanam in any of the ashramas.

In both ashramas Gyanam is possible. Sri Krishna advises that

one should take the ashrama most suitable to one's inclinations and Prarabhda Karmas.

Many factors influence the type of ashrama one chooses. But once a choice is made one should follow the requirements of that ashrama implicitly. It is very important that finally the inner transformation occurs. Gyanam is also the goal of a Grihastha Sanyasi.

### Shloka # 5:

संख्यया योगयोगेनैव मोक्षोऽस्ति  
संख्यया योगयोगेनैव मोक्षोऽस्ति 5.5

**The status won by the Samkhyas is attained by the Yogins also. Only he perceives who perceives that Samkhya and Yoga are one.**

Here again Sri Krishna reinforces the same ideas.

Samkhya Sanyasi's do attain moksha following Karma Yoga and then Gyana yoga. Purificatory sadhanas are many including the Sanyasi's Danda. A sanyasi does not have sacred thread he uses a danda instead. A danda puja is also performed daily. Both Sanyasi and Grihastha attain moksha through purification.

While both ashramas are equally efficient each has its plus and minus points exactly like having your own house versus a rented house. The one who sees this fact, that person alone, sees that other people have wrong perceptions.

Sri Krishna says all this so that Arjuna does not run away from the battlefield. Arjuna, on the other hand, somehow or the other wants to run away. There is a tension between the two. If Sri Krishna says sanyasa ashrama is superior then Arjuna will run away; therefore he says that the one who sees both as equal, he alone has got the right vision.

### Shloka # 6:

संख्यया योगयोगेनैव मोक्षोऽस्ति  
संख्यया योगयोगेनैव मोक्षोऽस्ति

**Indeed, renunciation, mighty armed! Is hard to win without Karma Yoga. With Yoga, the silent sage attains Brahman without much delay.**

Sri Krishna now adds some new information. He has already said that both ashramas are equal and efficient. This is like asking which subject is better, physics or chemistry? All sciences are equally important. Now, if I have to choose one of them it is because of my mental make up and inclination. One of them may be more conducive. Some places are humid and others very dry. Some may prefer one or the other. In this context, a prepared mind is better for Sanyasa. An unprepared mind may feel very lonely in Sanyasa. There will be nobody to ask him how he feels.

Citing an example, an Indian couple was residing in a small town USA. The lady was a housewife and was often left alone. Due to loneliness she gradually became clinically depressed. Her house was a not a silent ashrama rather it was the silence of an Shmashana (cremation ground). After some time they came back to India. Here, now, she feels much better although it is very noisy.

So, to enjoy Sanyasahrama one needs a level of mind that is different. So, only a contemplative person and one who likes Maunam, a Muni, will find it compatible. Such a person, by practicing Yoga, will attain moksha before long. So, Sri Krishna says, for majority of people, Grihasthashrama is the best choice. Sanyasahrama should be taken up only with advice of a Guru and consent of the shishya.

It is when this is not followed that one reads of the many problems with Sanyasi's today.

**Shloka # 7:**

**Established in Yoga, his mind purified, his self and senses controlled, his Self becomes the Self of all living beings, he is not tainted though he works.**

Upto shloka # 7, it was a comparative study of the two ashramas. While both are considered good, a life of activity is considered better. Now, Sri Krishna talks of Sadhanas that both Grihastha and Sanaysi have to practice. What are those sadhanas? This shloka is all about sadhanas and the actions one has to take in his ashrama. Sri Krishna talks of Grihasthashrama first, as he prefers it.

Stages:

1. Karma Yoga Yukta: Become a karma Yogi as described in chapter # 3. Such a person is one who balances materialistic pursuit with spiritual pursuit. He does not spend all his time going after material aspects of life.

Every individual is a mixture of matter (anatma) and spirit (atma). One should find time to pursue Pancha Maha Yagna for inner growth. There is nothing wrong in acquiring money. However, one should also pursue Dharma and Moksha and not only Artha and Kama. One may have to climb the corporate ladder initially, but at some point he must change to spirituality. In his last stages attention should be given totally to spirituality. Pray to God that just as a mango ripens and once ripe, falls, while initially I am stuck with worldly things, later I should be able to detach and become spiritual. This is called Yoga Yuktatvam. What I am is more important than what I have. If one can understand this itself one has become a Karma Yogi.

Vishudhatma in the shloka is one who depends less on external factors. Dependence is Samsara. Independence is moksha. Thus, less dependence psychologically is Vairagyam. Thus, detachment

is purity. Raga Rahit Atma is same as Vishudhatma, which is same as Vairagyam.

**Take Away:**

We have expectations about everything, our children, wife, house, friend etc. One has an ideal in mind and when others do not meet that ideal, one is disturbed. This is Raga Dvasha. We have to overcome this.

With Best Wishes,

Ram Ramaswamy