

# Bagawat Geeta, Class 57

Chapter 4 Sloka 10

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

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

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

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

Obsessed with the thought of Me (God). Keeping Godhood as the primary goal of life. It is an obsession born out of intense yearning; the obsession is Godhood – the primary goal. From the Vedantic angle, Godhood is nothing but our own higher, superior or healthy nature. Vedanta presents God as an external goal but ultimately Godhood is my own secure, healthy, full, contented self symbolized as God. So, that they are tired of their own mental sickness in the form of raga, dvesha, kama, krodha, that they want to convert that sick mind into a mind of compassion and a mind of love and security. This inner conversion is called attainment of Godhood.

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

□□□□□□□□ corresponds to Ishvara anugraha.

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

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

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

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

Once the mind is purified and is no longer a slave of these four, it is only a pure mind. It is not yet a wise mind. Karma yoga can only give you purity but not wisdom. So, having handled the raga-dvesha of the mind, you have to separately

work for knowledge. Krishna calls this **उपवास** because this is a type of austerity. To come regularly to Gita class, to remember, study and progress, etc. requires austerity.

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

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

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

The finest impurity is ajnaanam, the third layer called aavaranam

Malam is likes and dislikes.

Vikshepa is the wandering mind which is subtler.

Self-ignorance is the subtlest one.

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

Karma yoga removes malam.

Upaasanam removes vikshepa.

Jnaana yoga removes aavaranam.

Therefore, **अविद्या** **उपवास** **उपनिषद्** many people have totally purified themselves by finally practicing the jnaana yoga. By

removing all the impurities, they found  $I - \text{impurities} = \text{God}$ . They discovered that “I minus impurities” is God. God plus impurity is I, the jeevaatma. Jeevaatma minus impurity is Paramaatma. Paramaatma plus impurity is jeevaatma.

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

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

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

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

Study the scriptures and gain self-knowledge.

Arjuna, many have done this and you can too.

Chapter 4 Sloka 11

Who who in whatever way approach Me I reciprocate with them accordingly. Everyone follows my path, knowingly or unknowingly, O Partha, in all ways.

Who who in whatever way approach Me I reciprocate with them accordingly. Everyone follows my path, knowingly or unknowingly, O Partha, in all ways.

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

Krishna gives the suggestion that spiritual goal must be the primary goal but He says that He doesn't want to impose this goal upon you. Not everyone may be interested in spirituality

or in attaining moksha. Krishna says “I suggest and recommend to you that moksha is a worthwhile goal”. Krishna’s philosophy is “As a person seeks, so I will bless him”.

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

भगवान् भक्तान् तान् भवतिष्ठान् भवतिष्ठान् I will approach them only with the object they desire. As Vivekananda has said, to a hungry person, the Lord should approach with food. Let a poor person seek money. And for a moksha seeker, Bhagavan will give moksha.

Why do I bless them with all these goals?

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

□□□□□□□□ □□□□□ □□□□□□ they have come in the proper method.

Chapter 4 Sloka 12

[illegible]

□□□□□□ □□ □□□□□ □□□□ □□□□□□□□□□ □□□□□ □□4.12□□

Those who long for success sacrifice in this world gods quickly because in the human world (in the) success is attained born of action.

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

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

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

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

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

Krishna says in this sloka, **ॐ कर्मफलमपि धर्मादर्थकामादपि** many people are interested only in karma phalam, the finite results or dharmarthakamaa. Both the finite and infinite are available for human beings but the intelligent ones choose the infinite whereas the unintelligent or mandaH chooses the finite. Krishna says **ॐ कर्मफलमपि धर्मादर्थकामादपि** they seek finite results. And once you choose karma phalam, the Vedic rituals are elaborate. It specifies that you should go to that temple, you should offer this item and on certain days; numerous conditions and if you fulfill all these conditions, you may get the result (it's not definite).

**ॐ कर्मफलमपि धर्मादर्थकामादपि** they go after varieties of Deities. Why?

**ॐ कर्मफलमपि धर्मादर्थकामादपि** because the karma phalam is quicker compared to jnaana marga. In jnaana marga, jnaana phalam is quicker – the result of knowledge is very quick (getting knowledge is very easy) but preparation for knowledge is a tough job. Like a wedding which takes place in one day but the preparation for it starts months ahead. Similarly, jnaanam only requires one statement. "I am what I am seeking".

Drop seeking and own up your true nature. This alone is Vedanta. But for this statement to work, (Swamiji recites Chapter 6, Verse 45, 2<sup>nd</sup> line:

॥ अनेकजन्मभोग्योऽयं कुरु ॥

॥ अनेकजन्मभोग्योऽयं कुरु ॥ ॥ 45 ॥

you have to start from many janmas before.

Krishna says ॥ अनेकजन्मभोग्योऽयं कुरु ॥ people are not interested in purification which takes a lot of time. They are interested only in the limited fruits of action.

॥ अनेकजन्मभोग्योऽयं कुरु ॥ Chapter 4 Sloka 13

॥ अनेकजन्मभोग्योऽयं कुरु ॥ ॥ अनेकजन्मभोग्योऽयं कुरु ॥  
॥ अनेकजन्मभोग्योऽयं कुरु ॥ ॥ अनेकजन्मभोग्योऽयं कुरु ॥ ॥ 4.13 ॥

॥ अनेकजन्मभोग्योऽयं कुरु ॥ the fourfold caste ॥ अनेकजन्मभोग्योऽयं कुरु ॥ Me ॥ अनेकजन्मभोग्योऽयं कुरु ॥ has been created ॥ अनेकजन्मभोग्योऽयं कुरु ॥ according to the differentiation of Guna and Karma ॥ अनेकजन्मभोग्योऽयं कुरु ॥ thereof ॥ अनेकजन्मभोग्योऽयं कुरु ॥ the author ॥ अनेकजन्मभोग्योऽयं कुरु ॥ also ॥ अनेकजन्मभोग्योऽयं कुरु ॥ Me ॥ अनेकजन्मभोग्योऽयं कुरु ॥ know ॥ अनेकजन्मभोग्योऽयं कुरु ॥ nondoer ॥ अनेकजन्मभोग्योऽयं कुरु ॥ immutable.

The four categories of occupations were created by me according to people's qualities and activities. Although I am the creator of this system, know me to be the non-doer and eternal.

Krishna says by following the prescribed lifestyle, a person can accomplish both material and spiritual end. Normally, spiritual and material ends are diagonally opposite but Bhagavan says the He has designed a unique lifestyle by which a person can accomplish both the spiritual end and material ends. This should be such a lifestyle that a person must be able to fulfill materialistic desires. Vedic lifestyle encourages one to fulfill their desires. While fulfilling these desires, it presents certain disciplines to be followed. If you fulfill your materialistic desires following the Vedic

discipline, the beauty is that you gradually grow out of these materialistic desires without suppression. And in that place, you discover the spiritual desire as the most natural one. And you discover this desire to such an extent that the pursuit of spiritual desire will not be considered as a denial of materialistic desires. So, when you come to spirituality, you will not miss anything in life. This gradual conversion must take place. Such a life design is the Vedic life design called varnaashrama dharma.

---

## Bagahwat Geeta, Class 55

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

In Chapter 3, Karma Yoga was elaborated.

In Chapters 4 and 5, Jnana Yoga is elaborated.

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

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



Krishna says in Chapter 4, Sloka 1:

मम जन्म कथं विदुः शिष्योऽपि मे भवति । (मम जन्म कथं विदुः I taught)

And now also, Chapter 4, Sloka 3:

तव जन्म नूतनं तव शिष्यस्य जन्म वृद्धम् । (तव जन्म नूतनं taught by Me).

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

Krishna answers Arjuna from Verse 5 though Verse 8.

Chapter 4 Sloka 5

मम जन्म कथं विदुः शिष्योऽपि मे भवति ।  
तव जन्म नूतनं तव शिष्यस्य जन्म वृद्धम् ।  
तव जन्म नूतनं तव शिष्यस्य जन्म वृद्धम् ॥4.5॥

मम जन्म कथं विदुः शिष्योऽपि मे भवति ।  
thy and 0 Arjuna तव जन्म नूतनं तव शिष्यस्य जन्म वृद्धम् I know तव जन्म नूतनं तव शिष्यस्य जन्म वृद्धम् all  
not

तव जन्म नूतनं तव शिष्यस्य जन्म वृद्धम् ॥4.5॥

The Blessed Lord said Many births of Mine have passed as well as of thine, 0 Arjuna; I know them all but thou knowest not, 0 Parantapa (scorcher of foes).

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

Swamiji elaborates on the topic of birth and incarnation

before explaining Verse 5.

The differences between manushya janma and Ishvara avatara are:

Cause, Nature and Purpose

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

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

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

Because of ego, there is the problem of karma.

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

Because of punyam and paapam, there is the janma.

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

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

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

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

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

Jeeva is samsaari while Avatara is asamsaari.

Another technical difference that Krishna points out is that all the bodies are made up of matter whether it is manushya shariram or avatara shariram. But the scriptures say that there is a difference between the two sharirams. The jeeva shariram is not directly born out of prakrti or maya. Jeeva shariram is indirectly born out of maya. Maya or prakriti gets converted into five elements called pancha bhutani and these five elements get converted into paancha bhoutika shariram. Thus maya does not directly produce the body (jeeva shariram) but it produces through the five elements alone. Jeeva shariram is called paancha bhoutika shariram. From maya to bhutaas to the physical body.

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

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

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

Avatara shariram is free or asamsaari shariram; mayika shariram.

This is the svaroopo bheda.

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

When a jeeva is born, it is purely to exhaust the punyam and paapam, which have been acquired in the past, called prarabdha. The prarabdha has to be exhausted. Prarabdha punyam is exhausted through sukham and prarabdha paapam is exhausted through dukham. To experience pleasure and pain, we require the body medium. It is the prarabdha that determines

the type of the body for exhausting punya-paapa. The very design of the body is for the purpose of punya-paapa exhaustion. The purpose of jeeva-janma is for the depletion of punyam and paapam.

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

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

सर्वपापहर्त्रं सर्वदुःखहर्त्रं सर्वभूतहिते रतम् ।

एतच्छरीरमात्मनो यन्मया धारितमात्मनः ॥ ८ ॥

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

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

Ravana's peculiar boon is that he cannot be killed by anyone or anything, except he didn't include humans, out of over-confidence. So, if Ravana had to be destroyed, Bhagavan's avatara had to be human. Hence the design of the body is determined by the purpose of the avatara. When the atrocities were done by Hiranyakashipu, the design for the avatara had to fit the loop holes of his boon. He could not be killed by

humans nor animals nor any weapons; and not during the day nor night. The avatara was Narasimha with sharp nails.

In summary: the difference between janma and avatara:

Cause: kaaraNa bheda – ajnaanam vs jnaanam

Nature: svaroopā bheda – samsaari vs asamsaari

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

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

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

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

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

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

good enough.

The next thing required for spiritual growth is knowledge. This requires a Guru; who need not be an avatara. Even if an avatara has to bless, the blessing can be only by becoming a Guru. Krishna can never give moksha to Arjuna by any method other than by being his Guru.

Swamiji recites from Dhyana Slokas:

गुरुं शिरसां नमस्कृत्य गुरुं शिरसां नमस्कृत्य |

गुरुं शिरसां नमस्कृत्य गुरुं शिरसां नमस्कृत्य ||

And

गुरुं शिरसां नमस्कृत्य गुरुं शिरसां नमस्कृत्य |

गुरुं शिरसां नमस्कृत्य गुरुं शिरसां नमस्कृत्य ||

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

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

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

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

Parantapa (Arjuna).

## Chapter 4 Sloka 6

unborn also being of imperishable

nature of beings the Lord also being

Nature My own governing  
come into being by My own Maya.

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

Krishna talks about the nature of the avatara.

I know | I know my nature | I know my nature |

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

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

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





human body, a cosmic body. Like a body or an organism, it functions in harmony. Any harmonious system, will have its own intrinsic protection device. Our body has built in self protection. Suppose something enters your nostril, you sneeze automatically. The sneeze is involuntary; it is intrinsically built into the system. A natural system has natural protection. This faculty will not be operative all the time (like sneezing). Whenever whenever the system's harmony is disturbed, the system itself produces an appropriate remedy. The universe is a cosmic system, the Bhagavan's shariram, and whenever there is a disturbance, the world itself will find an appropriate method of defending the dharma. It will become active whenever it is required. The avatara is like the immunity system of the universe, the cosmic immunity system. Whenever it is required, an avatara will automatically happen.

---

## Bagawat Geeta, Class 54

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

In the second chapter, Krishna took the approach that the self-knowledge is the only solution. No other solution can solve the problem. And therefore, Krishna tried to give the self-knowledge to Arjuna. Geeta talks about many topics but Gaeta's primary teaching is atma vidhya. In this chapter, Krishna gives the entire range of sadhanas for this

knowledge. In this chapter, Krishna taught the two sadhanas: Karma yoga and gyana yoga. Karma yoga is prescribed as a means of mental purity. Krishna makes it clear that karma yoga can only give preparatory knowledge. Gyana yoga involves self-inquiry through the scriptures under the guidance of a competent guru. The second chapter is the summary of Geeta.

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

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

#### Verse 1

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

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

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

#### Verse 2

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

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

#### Verse 3

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

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

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

Verse 4

*Arjuna asked: Your birth is later. The birth of Lord Sun is much earlier. How am I to understand this statement of Yours that You have taught Lord Sun in the beginning of the creation?*

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

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

---

# Swamiji's New Year Message

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

Swamiji Talk on Power of Prayer

---

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

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

### Introduction Verses 1 to 7

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

1. There is no choice between karma yoga and gyna yoga. It is apples to orange comparison.
2. Qualifications for gyana yoga can be obtained only through karma yoga. Qualifications are detachment, purity, maturity. Many of us do not have these qualifications.

3. Moksha can be obtained only through gyana yoga.

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

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

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

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

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

Types of actions:

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

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

Reasons to follow Karma Yoga, in four different angles:

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

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

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

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

Krishna gives five-part process of Karma Yoga:

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

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

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

Lord Krishna answers Kama/krodha or raga dvesha; materialistic attractions; Artha kama is important, but dharma moksha is

also important. But when artha kama becomes more important than dharma mokhsa, that becomes an obstacle. There are two stages handle this obstacle:

First Stage: handle in relative measures;

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

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

---

## Saddharshanam, Class 8

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

The idea given in this verse is self-inquiry always means atma vichara, even though we can loosely describe it as ahangara vichara:

- Atma vichara will lead to atma gyanam
- Atma Gyanam will lead to destruction of atma agyanam
- Atma agyanam is all the errors committed regarding atma; Destruction of these errors is technically called

adhyasa nasa. These errors are called ahangara. The false I, born out of ignorance of real I, is ahangara.

When the rope in front of me is not clearly known, there is rope ignorance. Rope ignorance leads to snake. The rope is the substratum of the snake. You tackle the snake by inquiry into rope adhishtanam. Never attack unreal always attack or inquire into the real adhishtanam. Rope inquiry will lead to rope knowledge. Rope knowledge will lead to rope ignorance destruction. Rope ignorance destruction will lead to the destruction of snake knowledge. In the place of rope, we have atma and in the place of snake we have ahangara. Once ahangara is destroyed, all forms of dualities (subject and object) and thirupidies or triads (subject, object and instrument) are destroyed. Thirupudi and dwandams are unreal and require an adhistanam or substratum, which is atma vasthu.

All dwandas or pair or subject object pairs are born out of ahangara. All of them are supported by atma. If these unreal dwandam or triads are to be destroyed, don't attack the ahangara; attack the adhishtanam, the support which is atma. No dream activity will remove the dream; you must wake up to destroy dream. Similarly, to destroy ahangara, you need to get the knowledge of atma. When knowledge comes, ignorance goes away; when ignorance goes away, all the unreal dvida and triad get resolved. This results in the establishing the adhishtanam, atma.

In this instance, Ramana Maharishi only talks about the significance of atma vichara and not the procedure for atma vichara. Any pursuit requires employment of appropriate instrument for the pursuit of knowledge. For example, to know the color of crow you need eyes. Simple process of questioning will not generate knowledge. For atma vichara, the regular instruments (mind and sense organs) are incapable, insufficient and irrelevant. They are extrovert, turned outside. The instrument of atma vichara is guru sashtra upadesa. Inquiring to atma is exposing to traditional



teaching or Vedanta vichara. The procedure for atma vichara is vedanta sravana manana nidhidhyasanam.

## Verse 12

*If there is no ignorance, how does knowledge shine? Without knowledge, does ignorance shine? And whose are the two? Thus, having inquired, abidance in the original nature is the knowledge of the Truth.*

If darkness is the problem, light is the only solution. Similarly, to remove ignorance (internal darkness), gyanam is the only solution. Gyanam is a relative entity falling within duality, opposing ignorance and therefore gyanam is also mithya. You can't conceive of gyanam without the concept of ignorance and therefore knowledge and ignorance also come under Dvaidam. Arrival of one displaces the other. Initially we should pursue gyanam and destroy ignorance and after gaining gyanam we should disown gyanam because claiming gyanam is also a form of ahangara. You should say I am the adhishtanam of gyanam and ignorance and different from both. If knowledge, vidhya is also a mithya, why should I pursue it? Vidhya mithya is required to remove avidhya mithya. Once avidya is removed, you should disown both. It is like using soap to remove dirt. You apply the soap to remove the dirt but after that you wash off the soap. Similarly, to remove ignorance, you obtain knowledge. But after removing the ignorance, you disown knowledge.

Both gyanam and agyanam are associated with ahangara and this is the real knowledge. Gyana nishta is the availability of this knowledge, effortlessly. We can recall our phone number, names etc. when needed, without any effort. Gyana Nisha is the availability of gyanam effortlessly.

## Verse 13

*Can that be true knowledge when the knower does not know himself? To one who knows oneself, the support of knowledge*

*and the object of knowledge, the two will vanish.*

Without understanding ourselves, we are trying to understand one anatma after another. Without knowing about oneself, knowing about everything else is a fruitless pursuit. Apara vidhya is as good as avidhya (ignorance). Apara vidhya, without para vidhya is mithya. Atma alone functions as a knower, without knowing that knower, all other knowledge is false.

Knowledge of anatma is not useful because:

1. It is knowledge of anatma and anatma being mithya and knowledge of a mithya will not be a great knowledge.
2. Anatama gyanam will not free the individual from the sense of limitation which is the problem of samsara.

---

## **Bagawat Geeta, Class 52**

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

Goals of humans are Artha, Kama, Dharma and Moksha or Wealth, Entertainment, values and spiritual freedom. On one side, we have wealth and entertainment and the other side we have values and mokshas. One who has clarity that moksha and dharma is more important is a viveki. Kama is the main problem and krodha is only kama in a different form. Struggling to complete myself with wealth, family etc. is

kama. Since obstructed kama is krodha, controlling kama is required.

Solution to Kama:

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

Verse 42

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

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

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

Paraha (superior) Atma signifies three:

1. Sukshma; subtle; a subtler thing is called superior.
2. Mohanthaha: Ever pervading

### 3. Prathyaha: Closer to you

A subtle thing (atma) controlling gross body etc.

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

Verse 43

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

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

- Not a part or product of the body Atma
- Atma is independent of the body;
- Atma is limitless;
- Atma is eternal;
- Atma survives the fall of the body, but not available for transactions because there is no medium.

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

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

# Bagawat Geeta, Class 51

Greetings All,

### Shloka # 38:

[illegible]

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

Continuing his teachings of Gita, Swami Paramarthananda said, now Arjuna asked a question “how come a person violates Dharma in spite of his desire to be a good person? Everybody knows dos and don’ts. In spite of this knowledge of right and wrong,

how come this corruption comes in?"

Sri Krishna says it is nothing but Kama and Krodha. He however, does not explain how they rise in us. They are actually products of Self-Ignorance. Without Self Knowledge this problem will continue. So long as I feel I am a limited person, a sense of incompleteness will be there, and this problem will continue. It may manifest in a vague form (not happy but do not know why) or in a crystallized form such as I have no wife, no house etc. Ragas may change but Sruthi will not. Self -Ignorance is the cause of Kama and Krodha. They are the cause of violation of Dharma. How do they affect Dharma? Since desire and anger cloud discriminative power, our capacity to know what is Dharma and Adharma is clouded. Dharmaputra had the same problem, as did Ravana. Ravana was after all a great Shiva Bhakta. It is not lack of intelligence. It is temporary clouding of our discriminating power. How Kama covers Vivek Shakthi was discussed in Shloka # 38. This is the reason Kamo Karishe, Manyur Karishe is chanted during Amaniavattam ceremony.

### Shloka # 39:

ज्ञानं कुरुसुत उग्रहस्तं कुरुसुतं कुरुसुतं कुरुसुतं  
कुरुसुतं कुरुसुतं कुरुसुतं कुरुसुतं कुरुसुतं 3.39

**Knowledge, O son of Kunti, is obscured by this persistent foe of the knower, i.e. by craving, as by an insatiable fire.**

In previous shloka, Sri Krishna said, Kama and Krodha cover our judgment faculty. Both Kama and Krodha are like two sides of a coin. They are the same. What type of Kama? It is a desire that is similar to fire. Fire will destroy its locus. Desire destroys the mind. It is an insatiable desire like a fire. Oblations cannot fulfill it. Fulfillment of desire leads to even more desire. It can't be satisfied.

Citing story to illustrate this desire, Swamiji said, there was lottery where the prize of the day was a watch. A man won

the watch. However, the next day the prize was a scooter. The man who won the watch felt hurt that he had not won the scooter and only got a watch. This is Kama and it is insatiable. The fire is called Kama Rupena. The Kama is an eternal enemy of a scriptural student. It is not an enemy of a non-student. A non-student does not consider desire a weakness and he fully indulges in fulfilling his desires. Now, after studying Gita, I will feel guilty. Citing another example, a man has Diabetes. He nevertheless enjoys all sweets. He also suffers from the consequences. But if a man knows eating sweets is bad for him, even as he eats he feels guilty. Such a person with knowledge suffers before, during and after. While, the ignorant one suffers only afterwards. So either be ignorant or be Knowledgeable. For all those in between, Kama is an eternal enemy. This desire clouds our discriminative power. For a spiritual student, power of discrimination is very important. This power is the first stage of Dharma and Adharma Viveka.

The Gyani needs to know Satya and Asatya. Discrimination is required through out spiritual life. Sadhana Chatushtaya Sampana is required. Kama robs Vivek Shakti.

#### **Shloka # 40:**

संसारमयं कमादित्येकं कमादित्येकं कमादित्येकं  
 संसारमयं कमादित्येकं कमादित्येकं कमादित्येकं 3.40

**His abode is said to be the senses, mind and intellect. BY means of these he obscures knowledge and deludes the embodied man.**

I am a spiritual seeker and Sri Krishna has pointed out that Kama is my enemy. If so, how to win the war against Kama? Arjuna is a warrior, Sri Krishna is also a Warrior, and hence the analogy of war is used. When a country attacks another country the attacker needs a base. Without a base they cannot support the army. A nourishing base is required. I have to

know the enemy bases. This will destroy enemy capabilities. Kama also needs a base to nourish it. They have to be destroyed. What are the bases of Kama? There are three bases. They are:

- The five sense organs introduce sense objects. Thus advertisements are targeted at our Shabda, Sparsha, Roopa, Rasa and Gandha.
- Manaha: The Mind. Ads are only for 20 seconds. They push sense objects to our mind. Mind records the object. It creates a strong Samskara. Mind keeps dwelling on the sense objects. Mind produces Vasana (this is very nice. I want to try it. I want more of it. I cannot survive without it.) Mind does it by avrithi.
- Budhihi: Intellect, contributes to desire by its wrong thinking. What is wrong judgment? The judgment that an external object will make my life happier and more secure. This is the worst judgment, per Vedanta. External world is not a source of joy or sorrow. I alone am source of both Joy and Sorrow. How can I be cause of both? Citing an example, a garland is lying in a semi-dark room. I mistake it for a snake. It becomes a source of sorrow or fear. When I understand myself as I am, it is Ananda. But not understanding myself is Dukha. So, how to prove that the world is not a source of joy or sorrow.

Citing another example Swamiji says, while one object may cause sorrow one, for another person it may bring joy. Thus, when a person sells his house, he does so probably because he was not happy with it. However, another person buys the house because he likes it. Same thing happens when a man divorces his wife. He now does not like her. She does not bring him joy anymore. She in turn, turns around and marries somebody else, who finds her very interesting and likable.

Thus, the mind, by repeated thinking of an object and the Buddhi, by its wrong judgment, both support Kama.



Shankaracharya's Bhaja Govindam is all about this subject.

These three bases overpower the person and delude him. For a thinking person sense objects become a source of sorrow. Acquiring, maintaining and losing the object, all cause pain. Instead of enjoying what I have, I am reminded of the missing scooter. The more I am used to external crutches the more dependent I become. By covering intelligence, a man becomes deluded.

How Kama attacks and what are its bases were discussed. Now Sri Krishna tells us how to handle Kama?

Shloka # 41:

संयमयित्वा शरीरं मनश्च विदुषः  
संयमयित्वा कामं विदुषः ॥ ३.४१ ॥

**Therefore, mighty prince! First controlling the senses, give up this wicked craving that destroys knowledge and realization.**

Sri Krishna says you have to handle and conquer Kama. Kama covers discriminative power. It destroys Atmagyanam and Atma Vigyanam.

Atma Gyanam is gained in two stages. In first stage, one gets Gyanam. In second stage one gets Vigyanam.

**First Stage:**

Gyanam consists of Atma (consciousness) and Anatma Viveka. Consciousness is the Nithyaha, Akarta, Abhokta, Nirvikaraha, Aprameya, Sanatanaha, Avyaktha etc. It survives death. Seeker now knows he has Atma. I am the body and I have the spirit. This is first stage.

**Second Stage:**

In second stage instead of saying I am the body and I have

Atma, now we have a shift to “ I am the Atma with a body”. Body is a temporary medium. In waking, I function in this body. In sleep, I don’t feel the body. When I set aside the body, I don’t experience the world. I am not the body. I am the user of the body. This requires Sravanam, Mananam and Nididhyasanam. This is known as Vigyanam or AparokshaGyanam.

Kama does not allow Gyanam and Vigyanam to come in. When I am immersed in making money, it means Kama has won. One has to find the time for Gyanam and Vigyanam. Scriptural study is compulsory for all, of all ages. Kama obstructs scriptural study. Time is money but nobody says time is moksha. Handle Kama by handling these three bases.

With Best Wishes,

Ram Ramaswamy

---

## Saddharshanam, Class 7

Greetings All,

**Shloka # 9:**

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

Continuing his teaching and refreshing our memory of last class, Swamy Paramarthananda said, in all these shlokas

Bhagawan Ramana Maharishi is stressing the importance of Ahamkara Vichara that leads to Brahman. At that moment Ahamkara and Jagat are reduced to nama and roopa. This is what we learnt in last class.

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

### **Shloka # 10:**

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

Third and fourth lines of this shloka are discussed first. In previous shloka Bhagawan Ramana Maharishi said Ahamkara Vichara should lead to Adishtana Gyanam or Brahma Nishta. This is Sad Darshanam. Aim of Ahamkara Vichara is Sad Darshanam. What is Sad? It is Brahman. It is Ahamkara Adishtanam. It is the title of this text. When we say Sad Darshanam or Brahma Gyanam, one can mistake it as knowledge about an object called Brahman. Knowledge of anything means there is an object to know and a subject who knows. One may think of Brahma Gyanam as an object or also as an experience of Brahman. To remove this misconception, Bhagawan Ramana Maharishi says, it is actually abidance in Brahman and not the knowing of Brahman. In Sad is Vastu. **Vastu in Vedanta parlance means Reality.** In common parlance Vastu means things. Meaning of Vasa is “to exist”. Vastu means that which remains always or Brahman. Therefore abiding in Brahman is Gyanam. To avoid objectification of Brahman the word abiding is used. The word abidance can also cause confusion as one can think of it as going deep down and sitting on a Brahman, like a carpet. One has to understand the meaning of abidance properly.

What is Brahma Nishta? Abidance is a stage of knowledge where one knows, “that Brahman I am”. It is not an object. It is not below for me to sit upon. Brahman is Me. The word Bhava

means Gyanam. It is a state of effortless knowledge. It is acquired through Ahamkara Vichara. Brahma Gyanam is Brahma Nishta or abidance in Brahman. It is a stage in which one enjoys the knowledge that I am Brahman, acquired through Ahamkara Vichara.

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

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

Now comes a question? This is raised in first two lines of the shloka. Is Vichara Marga (Gyana Marga ) easy or difficult? Some say it is easy and others say it is difficult. Some parts of the Scriptures say it is easy while others say it is difficult. Gyana Marga is compared to walking on razors edge. The answer is that it depends upon who the person concerned is. For a prepared person it is easy while for an unprepared person it is difficult. For many people, sitting is difficult, for others it is not. The question then is who is considered prepared and who is not? It is a Sadhana Chatushtaya Sampana person who can be considered reasonably prepared. In humanity

probably 99% of people are not prepared. The most important quality required is detachment. Detachment means free from Kama, Krodha, Raga and Dvesha. Most of us are not prepared. That is the reason Vedas have kept Gyana Sadhana as the last one. Therefore, Upanishads occur in Veda Anta. So, Gyana Marga is not easy. Bhagawan Ramana Maharishi cannot be considered an example, as he is an exception.

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

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

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

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

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

**Shloka # 11:**

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

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

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

The very “I”, singular, is also a mixture of Satya Atma and Mithya Ahamkara. Therefore, when we talk of Self-enquiry, the enquiry is into a mixture of Atma and Ahamkara. Therefore, in shastras the word used is Viveka or sorting it out rather than Vichara. Atma Ahamkara Viveka is self-enquiry. Since “I ‘ is a mixture of both it is called Ahamkara Vichara and sometimes Atma Vichara. If both descriptions are right which is a more accurate one? One may ask what do we care?

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

Therefore Atma Vichara will lead you somewhere.

The second answer is Mithya is nourished by ignorance, as it

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

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

With Best Wishes,

Ram Ramaswamy

---

## Bagawat Geeta, Class 48

Greetings All,

**Shloka # 30:**

सर्वं ध्यात्वा मे भक्त्या संन्यस्त्य  
सर्वकर्मफलं त्यक्त्वा ॥ ३० ॥

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

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

1. **Adhyatma Chetasa:** Priorities of life must be clear.

Spiritual progress must be primary goal; material progress only a secondary goal. Nithya Anithya Vastu Viveka must be there. Nithya means Moksha. Anithya means Dharma, Artha and Kama. I must use dharma, artha and kama to reach moksha. This clarity of the primary goal of life is called Adhyatmachetasa. Shankaracharya calls it viveka budhi.

2. **Mayi sarvani karmani sanyasyadhyatmacetasa:** means purification of mind. The first thing done once an Ashrama is decided upon is to plant trees and dig a well. This is done well before a building comes up. The path to Vedanta is also similar. So let me start purification of mind right away. Only way to purification is by involving God. Everything else is impure. There is only one purifying source and it is God. And therefore the immediate procedure is to associate your self with God. How do you do that? For this, one should convert every action into a worship.
3. **Nirashi:** Every karma results in some phalam. I have no way of knowing what the result will be. So Karma Yogi has to prepare to receive any result. Know that God cannot do injustice. If there is a gap, it is due to my mistake. God's computer does not make mistakes. Therefore the third condition is preparedness to accept all the consequences that we call as prasada buddhi. Thus we have Viveka Buddhi, Ishvararpana Buddhi and Prasada Buddhi. This is the third condition.
4. **Nirmamaha** If you are successful it is because of invisible factors. Most of them are not under your control. Even success of our class depends on these factors. We depend upon power or its outage. Ishwara Anugraham is very important. This is nirmamaha. So the four factors now are Viveka buddhi, Isvara arpana buddhi, Prasada buddhi, and Amanitvam or Mamatva abhava (nirmamaha).



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

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

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

### Shloka # 31:

2022 年 12 月 31 日 2023 年 12 月 31 日  
 2022 年 12 月 31 日 2023 年 12 月 31 日

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

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

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

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

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

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

### Shloka # 32:

॥ ज्ञानं कुरुष्व त्वं कुरुष्व त्वं कुरुष्व त्वं कुरुष्व ॥  
॥ ज्ञानं कुरुष्व त्वं कुरुष्व त्वं कुरुष्व त्वं कुरुष्व ॥ 3.32 ॥

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

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

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

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

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

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

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

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

**Shloka # 33:**

ॐ नमो भगवते वासुदेवाय ॥

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

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

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

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

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

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

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

Thus, Saraswati can't she have the flute and Krishna can't keep the veena. All beings including animals have their nature they follow. What can restraint do against one's nature? So,

go with your Parkrithi.

With Best Wishes,

Ram Ramaswamy