

Bagawat Geeta Class 62, Chapter 4

Greetings All,

Shloka # 20:

कार्मुकस्य कर्मणोऽपि फलं न भवति ।
कर्मणोऽपि फलं न भवति ॥ ४.२० ॥

Giving up attachment to the fruits of works, eternally content, independent, the man, engaged in works as he is, does nothing at all.

Continuing his teachings of Gita, Swami Paramarthananda said, in shlokas # 18-24 Sri Krishna is giving us the essence of Gita and the Upanishads or the Atma Swaroopa Gyanam. Once a person gets this knowledge, Karma, action and action-less, both do not shackle him. Both action and inaction don't affect him. If this knowledge is not there (Agyani), when he is lacking any action, he starts thinking of work again. When an Agyani does not work he will want to work and vice versa. The problem is in our mind. Therefore, never try to change the external world or your action. Rather change your self.

Once a person gets this knowledge as Grihasta or Sanyasi, there will be freedom. It is the knowledge that gives the freedom.

A Grihasta Gyani is liberated in spite of an active life. Sanyasi is also liberated by his way of life.

Grihasta Gyani is liberated because of his Gyanam not due to his work. Work comes to him in waves, one after the other. He finds rest despite it all. He is a Nithyapatya. He is a Nirashayaha. He does not depend on people. Even in action he is free. The popular saying, " When shoe fits, you don't feel

its presence. You feel it when it does not fit" fits him perfectly. For Gyani Karma is not a hurdle.

संन्यासि ग्यानि कर्म न बाधते
संन्यासि ग्यानि कर्म न बाधते 4.21

Free from expectations, controlling mind and self, renouncing all possessions, one who does an exclusive form of bodily work incurs no sin.

In this shloka Sri Krishna talks of a Sanyasi Gyani. This person is also free. He has renounced everything including relationships. Renunciation does not mean suppression. He does not lack anything. He has mastered the body-mind –thought complex. His body is made fit for this renunciation as well. He has to keep himself fit, as there is nobody to take care of him. In this shloka Atma means body. Since he does not have responsibilities he also does not have possessions.

In Grihastha ashrama the advantage is that one has security from children, money, wealth etc. The disadvantage is he has to take care of all of them.

In Sanyasa Ashrama the advantage is that there is no responsibility, no wife, no children and no property. The disadvantage is that there is no security. He is in the hands of God.

Both ashramas have positives and negatives. Sanyasa Ashrama is a civic death. He does not even vote. He has a body given by God. He has to take care of it as hard as possible till the very end. He has to accept whatever is given to him as food. However, since he has no ego, he also does not have Karmaphalam.

अपेक्षारहितं मनो नियंत्रितं स्वयं
अपेक्षारहितं मनो नियंत्रितं स्वयं 4.22

Content with what is gained by chance, beyond dualities, rid

of competitive spirit, equanimous in gain and loss, one is not bound in spite of working.

This shloka can be for both Grihastha Gyani as well as Sanyasi Gyani. Shankaracharya says it is for Sanyasi gyani. Swamiji says he will interpret it as for Grihastha Gyani.

He welcomes everything in life as a result of his actions. Events in our life are not totally controllable by us. My future is not in my total control. Some claim, "I can control my future". This is arrogance until one is hit by a misfortune. Even God cannot claim it. Other type is the fatalistic one who says I have no control over my future. This approach is also wrong. Gita says I am one of the important contributors to my future. I do have control to some extent. All other factors that control (war, weather, etc.) are called Daivam. The whole world is interconnected. All such external factors are called Daivam or Prarabdham. I prepare to do my best and accept whatever happens as Karma phalam.

If the karmaphalam is a failure, accept it. I still have to work for the future. Accept the present and work (hard) for the future. Worry cannot change the present; worry cannot change the future also. Worrying does not help.

Such a Gyani is one who is beyond the pairs of opposites. Life is facing a series of opposites. What does it mean? It means you cannot physically go beyond the pairs of opposites because, wherever you go, there will be pairs of opposite. Therefore, what is going beyond the pairs of opposites? It is nothing more than not allowing the pairs of opposites to disturb the mind. Making the pairs of opposites incapable of disturbing me too much.

You can strengthen yourself. The protection is Gyanam that will protect you from the pair of opposites. He is one who has gone beyond competition. Current thinking is that competition brings the best in people. Shastra says competition is bad.

An Agyani expects results. He acts for Poornatvam. Gyani acts out of Poornatvam. His actions dissolve punyam and papam like a roasted seed. It is like a normal seed but it cannot germinate. Gyani's karma does not produce punyam or papam.

ब्रह्मसंज्ञायाः साक्षात्कारो ब्रह्मसंज्ञायाः साक्षात्कारो ब्रह्मसंज्ञायाः साक्षात्कारो
ब्रह्मसंज्ञायाः साक्षात्कारो ब्रह्मसंज्ञायाः साक्षात्कारो ब्रह्मसंज्ञायाः साक्षात्कारो 4.24

The means of sacrificial offering is Brahman; Brahman is the oblation placed in the fire of Brahman and Brahman makes the sacrifice. This sacrificer, who concentrates on the act that is Brahman, reaches Brahman alone.

With this shloka Sri Krishna concludes Gyanam topic. It is a deeply philosophic shloka. A big leap of Vedantic significance is now made here.

Until now he said Gyanam is Atma-Anatma Vichara. Everyone is a mixture of the two, that is Consciousness and Body-mind-thought principle.

Consciousness is all pervading, unlimited, survives after death of body, and surviving consciousness cannot interact without a body. This we learnt from Second chapter shlokas 12-25. This was also discussed in chapter four, shloka 18.

First step of vedantic knowledge is Chetana-Achetana vibhaga. After this knowledge, I must now claim Consciousness as myself. I must now say, " I am" rather than " I have".

I must know I am not a part, product or property of the body. The body does not limit me. I will survive this body. This " I " cannot transact in the world as medium of transaction (body) is not there.

First stage: So, the first stage of vedanta is seeing "I"-as-Consciousness, and body-mind-and-the-world as matter. I am consciousness while

Body, mind-and-world is matter. Unfortunately, this knowledge is not complete. The knowledge that “ I am Atma” and everything else is “Anatma” is still Dvaitam.

Next Stage: The next stage of Vedanta is knowing that there is no matter other than consciousness; matter is a myth; matter is non-substantial; even though it appears as tangible solid substance; matter does not have a substantiality of its own. The substance is consciousness alone. Atma alone is the substance. Matter does not exist separate from consciousness. There is no material world separate from me, the observer.

How can I swallow this? Vedanta now gives an example. In dream you experience an external world that is so real that you have nightmares. It comes from within you, in you and resolves in you. On waking up you understand it was a dream.

So also in waking, it is another dream state. Vedanta says this world is also dream of another level. We have got two levels of dreams; one is called pratibhashika dream; another is called vyavaharika dream; and when we look at this from the body's standpoint, it has got a reality. It is a prathibhashika and Vyvaharika dream. Vedanta says you are in a dream state even in waking state. Therefore Sri Krishna wants to say that everything is nothing but Atma; there is no anatma separate from atma. This is the essence of this shloka.

With Best Wishes,

Ram Ramaswamy

Saddarshanam, Class 16

Greetings All,

Shloka #26:

The body does not know. Of the Truth, there is no birth. In the middle of these two, another of the size of the body rises, which is of the names ego, knot, bondage, subtle mind, mind, the realm of becoming and the individual.

Continuing his teaching, Swami Paramarthananda said, from shloka # 23 onwards Bhagawan Ramana Maharishi is analyzing the mysterious and mystical nature of Ahamkara. He wants to show us that it is a false entity created by features of both Atma and Anatma. In creation there is the Chetana Atma and the Achetana Anatma. Ahamkara is a mysterious third entity with features of both Atma and Anatma. The sentiency of Ahamkara is a feature borrowed from Atma. Modifications of Ahamkara such as Kartritvam are a feature borrowed from Anatma. Thus, a new mythical Ahamkara is created. While my face is reflected and the mirror reflects my face, the Reflected face itself is a third entity. It is a false entity. It has features of the original face as well as the mirror as well. Thus, while the mirror moves, my face does not move. Motion is a feature of the mirror. This motion is transferred to the reflected face. The motion property is borrowed from mirror. Thus, the reflected face has a location not determined by original face. Location is determined by mirror. Location and motion are both borrowed from mirror. Now, Bhagawan Ramana Maharishi says, Ahamkara is similar to this mirror, with features borrowed from Atma and Anatma. Thus, you have the changing features of Ahamkara. Attributes like young, old etc. are features borrowed from the Anatma Body. Ahamkara is neither Shariram nor Atma. It is a mysterious and fraudulent entity. Ahamkara has birth and death although it is sentient. It is like Narasimha, who has features of man as well as a lion. When you

try to get to the reflected face it disappears. Whatever disappears on enquiry is a fraudulent entity.

Ahamkara has the size of the body but is different from the body. Body is insentient while Ahamkara is sentient. It arises only in proximity of the Atma (face) and Anatma (the mirror). If you separate the Atma and Anatma, Ahamkara does not rise. Because it is a fraudulent entity, like a cheat, Ahamkara assumes different names. These names include:

- Ahamkara: Or one who says Aham Karomi Iti. Who says this? Anatma cannot say it. Body is matter. It is inert. How about Atma? Atma does not have a mouth. It is all pervading, like space. Neither say this. So, Ahamkara alone says Aham Brahma Asmi.
- Granthi: Knot. Ahamkara is a knotty entity. It cannot be easily disentangled. It has been there since time started. Actually time itself is a concept generated by Ahamkara. In sleep, Ahamkara dissolves, so time dissolves as well. Even time transcendence requires Ahamkara. Even Bhakthi cannot remove Ahamkara. A Bhakta can still feel he is a great Bhaktha. Thus, we have Narada Bhakthi Bhanga story. Hence it is called Granthi.

Knot also means combining of two things, Atma and Anatma. A wedding also has three knots.

- Vibhanga: means strong bondage or strong Samsara. Here Ahamkara is the problem. Moksha cannot happen if Ahamkara or individuality remains. In some philosophies they say individuality can be retained. Vedanta however says individuality and Moksha cannot go together. Moksha cannot happen, if one still has individuality.
- Sukshma Shariram: It is a thought arising in the subtle body. It is the "I" thought. In sleep, the "I" thought gets resolved. Thought is Sukshma Shariram.
- Cetaha: It is the Mind. Ahamkara is also known as the Mind. When mind is active, Ahamkara rises. It is,

however, passive in sleep. So, the mind is figuratively called the Ahamkara.

- Bhava: means Samsara. It can also mean God Shiva, although here it not used to denote Shiva. Individuality is Samsara. Individuality and freedom cannot go together. Individuality means differences, gradations, and resulting jealousies. In some philosophies the individual soul sits in front of God with other souls. This is sure to lead to jealousies. Jealousy can never get us Moksha. Therefore, individuality has to be falsified.
- Jiva: The individual. The one who is born, lives and dies. This is also Ahamkara.

Shloka # 27:

This ghost of the ego is born amidst forms, based on a group of forms, the eater of forms, who has given up and held forms, is by itself formless and runs away at the time of inquiry into itself.

In previous shlokas it was said that Ahamkara is an entity produced from Atma and Anatma. The expression “ I am “ means sentiency. A Conscious entity alone can say so. It is a borrowed sentiency from the Atma. Ahamkara comes in when you say: I am so and so. The “ I am” itself is Atma. However, when an attribute is attached to the “ I am” it becomes Ahamkara. Thus, we say: I am fat; I am angry; I am sleepy etc. The fat, angry, sleepy are all attributes borrowed from Anatma. Attributes from Anatma keep changing. The “ I am” does not change at any age. It is the attribute alone that changes. Ahamkara has many manifestations depending on properties of Anatama. It becomes a Karta and Bhokta. Ahamkara exists due to Anatma.

Ahamkara rises with rising attributes of the body, mind and thought complex. In sleep it gets resolved. Ahamkara moves in the field of attributes such as: Body is fat, body is thin,

Continuing his teachings of Gita, Swami Paramarthananda said, by way of introducing the nature of karma, Sri Krishna is discussing the essence of the Upanishads in shloka's 18 to 24. Of these shlokas, 18th is considered a key shloka; wherein Sri Krishna talks about atma-anatma viveka; the difference between the higher-I in me, and the lower-I in me; the higher-I is called Atma; and the lower-I is called Ahamkara.

The higher-I atma has been talked about in the second chapter, where Sri Krishna pointed out that this atma is of the nature of consciousness, distinct from the body and all pervading. It is an akarta as it does not perform any action. It is only a witness. And this akarta-atma, this eka-atma; this poorna atma is my higher nature; and I have got a lower-I also called ahamkara; and this lower-I is nothing but the mind. The mind-principle is called the lower-I. Mind by itself is inert. It becomes sentient through the blessing of Atma. Citing example of a bulb, it is similar to the filament in a bulb that needs electricity to energize it. Such a mind when blessed by Atmatvam becomes sentient and is called Ahamkara. This finite Ahamkara is my inferior "I" or ego. Ahamkara has to perform action, as it is its nature. Ahamkara, thus, accumulates Punyam and Papam. And this ahamkara alone takes another body and again exhausts the punya papam and in the process acquires fresh punya papam; and thus the punarapi jananam; punarapi maranam, samsara cycle continues for ahamkara. There is no way of stopping this ahamkara, because this ahamkara is motivated, activated, because of our identification. Sri Krishna says, by self-knowledge, we learn to own up to the higher-I, rather than the lower-I.

The moment the shift to higher "I" happens, the lower "I" loses momentum and it will stop. A Gyani is not a patron of Ahamkara. This shift from lower "I" to higher "I" is called wisdom. I own up to my Akarta nature, even while Ahamkara is active. This detachment from Ahamkara is the benefit of the

Once a Gyani has discovered poornatvam , will he be motivated to work? Generally activities are born out of necessity or dissatisfaction. If all people are satisfied then there will be no motive to work. The general belief is that discontentment leads to action or work. This is a misconception, says Swamiji. Sri Krishna says a person can also work out of fullness. Such a person has no axe to grind. A gyani can contribute with contentment. What drives him? Compassion drives him. He has universal identification and universal compassion. It becomes his nature.

Heat can't be separated from fire or light from the Sun. So also, compassion is intrinsic to a Gyani. It is compassion without motives. Backed by compassion, he acts according the need of the situation. It is like a mother with a child. Compassion crystallizes into action.

His actions are not due to lacking anything or loneliness. Without performing activity too he is full. He is free from the desire to fulfill himself. He is free from future projections. Thus, we are not comfortable with ourselves. Thus, one asks: How will I look in this dress; with this girl; with this house; etc? There is a big gulf between the small "I" and the higher "I" in such a person. This causes restlessness in him. I am not happy with the present, I am a dissatisfied "I". That is why Swami Dayananda Saraswathi says: I have rejected myself and when I cannot accept myself, I cannot accept the world also; I find fault with every person, every job, every set up and every house. The problem is not with the world rather the self-rejection expresses itself in the form of world rejection. Conversely, self-acceptance, expresses itself in the form of world acceptance. Again Swamiji beautifully says: a Gyani is at home with himself as he is and therefore at home with the world as it is. There is no dreaming and projections. He lives in the present. I am fine as I am; and enjoy doing whatever I can do, and whatever I have to do. He does not travel from unhappiness to

happiness. He is always in a state of happiness.

There is no connection between set up and poornatvam. Set up belongs to the lower level, egoistic level and poornatvam belongs to a higher level. To put it in Upanishadic language, the set up belongs to vyavaharika satya; poornatvam belongs to paramarthica satya; he does not mix up order of reality. And another interesting thing happens to such a person, the Gyani. When he dwells in the lower "I", the karmas, the actions, do not produce punyam or papam. Only when I am identified with ahamkara or when there is a sankalpa, only then punyam and papam are produced. Since Gyani does not have the crystallized-ego, it does not

produce punyam and papam. That is why in Tatva Bodha, we saw, Gyani does not generate agami karma. All his karmas are destroyed. Citing example of a roasted seed although it looks like a normal seed it cannot germinate anymore. So too a Gyani cannot produce any more karma's.

For roasting Ahamkara you need the Gyana Agni. By this fire Ahamkara is burned down. Such a person is called Pandita. Panda means self knowledge. Chapter 2, shloka 11, also refers to Pandita.

Shloka # 20:

सर्वकर्मफलं त्यक्त्वा तत्त्वज्ञानं समाप्तम्
सर्वकर्मफलं त्यक्त्वा तत्त्वज्ञानं समाप्तम् 4.20

Giving up attachment to the fruits of works, eternally content, independent, the man, engaged in works as he is, does nothing at all.

Sri Krishna pointed out that a Gyani is free from karma and sankalpa. He is a free person. Citing analogy of Thermometer (slave of surrounding) and thermostat (controller of surroundings), Agyani is like a thermometer while Gyani is like a thermostat. Therefore in one, he is a slave of the set

up, in

the other, he is the master of the set up and what makes you a master is only Gyanam. Sri Krishna says any person of any status can obtain Gyanam. A gyani is at peace even amidst society while an Agyani is miserable even in an Ashrama. Varna, ashrama, religion, sex, profession and nationality do not matter for obtaining Gyanam. There two types of Gyani's:

- GrihasthaGyani: A householder can also become a Gyani. Shlokas 20,22,23 and 24 discuss Grihastha Gyani.
- Sanyasi Gyani: Shloka # 21 talks of Sanyasi Gyani.

Shloka # 20, second line:

Grihastha Gyani:

He has to perform pancha maha yagyaha. He is also extremely active. The difference is that he does not feel fulfillment through activities. Gyani does not connect fulfillment with his pursuit. His fulfillment is in the higher "I". Gyani's satisfaction does not come from the set up. He is equally happy without it. If I give support, it is love. If I seek support, it is attachment.

Once he has poornatvam he does not lean on any external factor. Strength comes from knowledge. He does not have any psychological dependence although he may have physical dependence. He expects results from his actions but he is not concerned about them. In effect he does not worry about results. If expectation is not met what to do? Swami Dayananda Saraswathi used to say, " Success in life is preparation for failure". With such a healthy mind a Gyani performs his actions. In philosophical sense, he remembers his higher Self. In a psychological sense, he is free, as his actions do not create any anxiety in him.

With Best Wishes,

Bagawat Geeta Class 60 – Chapter 4

Greetings All,

Shloka # 15:

ॐ कर्मणो भवति धर्मः कर्माणां भवति मृतमृत्युः ।
कर्मणो भवति धर्मः कर्माणां भवति मृतमृत्युः ॥4.15॥

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

Continuing his teachings of Gita, Swami Paramarthananda said, Arjuna wanted to escape his Sva-dharma that is killing his own kith and kin. It was causing him great mental distress. And also it is said in the scriptures “By actions one is bound”. Whenever we take up any action there is a strain on our personality. Will we succeed or not is a question that bothers us. This causes anxiety. Also the result of action is not fully dependent on our efforts. Result depends on other factors some of which are not in our control. So, future is uncontrollable. Also, results may not be up to our expectation.

Arjuna is experiencing all this on the battlefield. He wants to escape his Karma. Sri Krishna, however, is teaching him not

to escape karma. Maximum you can do is you can change the karma from one action to another action; and often you find that when you change

the field of action, it ends up like falling from the frying pan into the fire. While you can change the action you cannot give up the action. Therefore Krishna wants to teach Arjuna how to be involved in action but not be affected by the action.

Sri Krishna says, only through Gyanam can one insulate his or her mind from the tyranny of action. Once insulated, the action will appear like a game, a leela. For a Gyani it becomes a sport while for an Agyani it is a major undertaking. This method of insulation is available to every being. The method is not a new one. Your own forefathers have used it. Why don't you use it as well?

Shloka # 16:

कर्म कर्मणो विमुक्तये कर्मणो विमुक्तये कर्मणो विमुक्तये
कर्मणो विमुक्तये कर्मणो विमुक्तये कर्मणो विमुक्तये 4.16

What is work? What is non-work? In respect of these questions the sages even are deluded. Therefore, I shall elucidate the nature of work, by knowing which you will be delivered from evil.

Sri Krishna presents Gyanam as armor. Once you say Gyanam, the question arises Gyanam about what? It is knowledge of the nature of Karma. Where does it arise? Who does it belong to? This enquiry is important, as we have taken it for granted. Once we thought everything went around the earth. Then science discovered that everything goes around the sun. Thus, when we take action we feel "I am" doing the action. Sri Krishna says "you" are not doing the action.

If you want to get out of stressful situations you need to know about the nature of Karma. It is a very subtle topic.

all problems. This shloka is the core of chapter #4. It is a very impotent shloka in the entire Gita. It condenses the teaching of all Upanishads. Hence Gita is also considered an Upanishad. Essence of Upanishad is Gyanam. It is discussed in chapter # 2 of Gita and now in Chapter # 4 as well. Shloka # 18 is very significant and a difficult one to understand. This shloka has language of contradictions.

The literal translation is as follows:

“Wise person sees action in in-action.

Wise person also sees in-action in action.”

The contradiction:

If you see a thing wrongly, can you be a wise person?

Shankaracharya has written a large commentary on this shloka. This shloka has also been called a knotty shloka of Gita. In chapter 2, shloka 2.69 is also a knotty shloka. These verses are called the knotty verses because when Vyasa wanted Mahaganapathy to become the scribe; Mahaganapathy put a condition that once I start writing, I cannot stop. Therefore, you have to continuously dictate and if you stop for some reason I will leave. Vyasa agreed to this condition of Ganapathy but he placed a condition on Ganapathy as well. He said when you take down my commentary you should know the meaning of it, as well.

Thus, Vyasa composed knotty verses intermittently, to gain some time and Ganapathy some time to grasp them. Such shlokas are called Grantha Grandhi.

As per Vedanta every individual's personality consists of two parts:

- 1) Anatma: Consisting of the body, mind thought complex.
- 2) Atma: consisting of the Conscious principle that makes the

body, mind and thought complex sentient. It can be compared to the electricity that makes the bulb illumine. This invisible principle is all pervading and independent and it continues even when the body is gone. There may be many bulbs but the electricity illumining them is one and the same. Similarly the Atma blesses the body, mind and thought complex and thus makes it sentient.

Wise person also sees in-action in action."

We discussed Atma and Anatma in chapter 2. While there is only Atma, Anatma's are many. Atma is all pervading while Anatma is limited in nature.

The Atma being all pervading cannot perform any action. Action involves physical or mental movement. So also it is with space, which cannot perform any action. While air, water, and fire can move, space cannot. Therefore, the all-pervading Consciousness is action-less. Hence, it need not renounce Karma. Consciousness is ever free from Karma.

The Anatma (Ahamkara) can never be free from action. It is a material entity. Matter is in eternal motion. Even a standing wall is full of atoms that are in motion.

In the book " Tao of Physics" the author describes Nataraja's eternal Dance. How do you know that he is eternally dancing? If you look at his jata, it is always parallel to the ground; when will the jata be parallel to the ground, it is possible only under one condition; when it is fiercely moving; that is why it is Natarāja's picture as vishwa roopa that is in eternal motion.

Thus, the smallest of atoms and the largest of galaxies are in motion.

Anatma's motion can never stop. Even if you see it at rest, it is still in motion in a potential form. Karma cannot be given up in Anatma.

Therefore, focusing on Atma own up to the permanent state of its rest. This inaction is called Gyana Karma Sanyasa.

A wise person sees the permanent peace of Atma even though there is action in Anatma. He discovers peace even in Anatma. So, discover peace amidst outer activity. Citing an example, even when the hand moves, the light illumining the hand is not moving. Similarly even when the body moves, the awareness does not move. Actors move but the screen does not move. Therefore, turn your attention to the screen.

“Wise person sees action in in-action.

Discussing the second part of the shloka, action in inaction, when Anatma is resting (sleep) it appears action-less although actions reside in it in potential form. Thus, in sleep, all actions are waiting in seed form. The wise person sees the potential action in the action less-ness of the body mind complex. It means it is explicitly active or potentially active. Atma is ever inactive.

When action overwhelms me we don't know how to get out of it. We feel overwhelmed. It is like catching the tail of a tiger, after sometime you will tire while the tiger will not. You then look for a place without action or shantam or shivam. This place is my own shanta swaroopam. So a wise person knows how to dip into his own tranquility. Sri Krishna wants to give us a taste of this shantam. This is provided to us during sleep. At that time you don't have a Karta personality. Deep sleep is absolute Ananda. This is Atma Swaroopam.

For Gyani, this atma ananda is available all the time. He is called a real Yogi or person of fulfillment.

Shlokas # 19-24 are commentaries on shloka # 18.

With Best Wishes,

Ram Ramaswamy

Saddarshanam, Class 15

Greetings All,

Shloka # 24:

The Supreme, having distributed light to the intellect, Himself shines hidden inside the intellect. Having turned the intellect inwards, here within the intellect, by uniting, the vision of the Lord takes place, not by any other method.

Continuing his teaching, Swami Paramarthananda said, in this shloka Bhagawan Ramana Maharishi is pointing out that the Atma alone lends consciousness to the mind. Thus, the mind with this borrowed consciousness appears as if it is Self-effulgent. This mind is then capable of illuminating the external world. It has to work to know the external world. It, however, does not have to work to know the Atma, as the Atma is self-evident. Therefore, Self-knowledge involves turning attention to the ever-experienced Consciousness and understanding the fact that the ever-experienced consciousness is limitless. Intellect is not required for understanding Self Consciousness.

The word Dhiye in the shloka means giving Consciousness to the mind.

This ever-experienced Consciousness is ever present behind the mind. So, how does Atma remain hidden? If Atma is ever experienced, how can it remain hidden? This is a contradiction, says Swamiji. Citing an example, it is like

the movie screen. Without the movie screen the characters in the movie cannot be experienced. In life the screen is never noticed because of our preoccupation with the movie. Experiencing a thing is different from deliberately paying attention to something. This also true with space to which we do not pay attention to. If asked, what is on my hand, most of us will mention the hair, the fingernail etc. We will never mention the light on the hand that allows us see the hand. Due to our extroverted-ness we are preoccupied with the movie and don't pay attention to the screen. The same phenomenon occurs with our mind. We are so busy with our thoughts that we don't pay attention to the Consciousness, which is silence. So the two steps towards Self-knowledge are:

1. To pay attention to the ever experienced Consciousness.
2. With the help of scriptures negate all limitations of Atma and become aware of its limitless nature.

So, turn your attention away from all inert things (Samsara, body, mind and thought) and turn your attention to the ever-experienced Consciousness that illumines (makes known) the thought. Just as during watching the movie, you are asked to pay attention to the screen, the process followed here is also similar. It is one of changing the attention of the intellect. This is not a new experience rather it is just new information that the screen is not affected by the events in the movie. Tragedies and comedies do not affect it. Similarly, I, the ever-experienced Consciousness, is not affected by the events going on in my life. Don't be carried away by the events happening to you. Intellect alone can reveal this to you.

Guptaha in shloka means not paid attention to.

Na Anya means no other darshanam.

Therefore, turn your attention within your mind and connect the Budhi to the ever-experienced Consciousness.

This alone is Ishwara Drishti. Conscious attention to Consciousness is this Drishti. Bhagawan Ramana Maharishi does not consider all other Darshanam's real. He says they don't liberate you. Therefore, change your understanding of yourself. Anatma Ishwara is only a Prathibhashika Ishwara or Vyavaharika Ishwara.

Shloka # 25:

The body does not say, "I am". Nobody says, "I was not", in deep sleep. Search with your intellect, the birthplace of that "I", upon whose rise, everything rises!

Here Bhagwan Ramana Maharishi talks about the mysterious nature of the ego. Ego is a misconception born out of ignorance. On enquiry it will disappear. Discussing Ahamkara, Bhagwan Ramana Maharishi asks, who is saying, "I am"?

Body can't say it and Atma can't say it either. Anatma body is inert as such it cannot say, "I am". Atma cannot say, "I am" as it does not have a mouth. Saying involves an action, the motion of the mouth. Therefore Atma can't say it. If so, who is saying it? It must be an entity different from Atma or Anatma. Unfortunately there is no other such entity. If so, then who is saying it? The answer is it must be an entity that is a mixture of Anatma and Atma. This is called Ahamkara. It is the one that says, "I am". Citing example of a bowl of salad, one can say there is mango, there is orange, there is cucumber etc., but there is no substance called salad. Salad is only a verbal expression. Ahamkara is also a mysterious entity with only a verbal existence.

If body had sentiency, death will never happen. So, someone else is saying, "I am this body". Nobody would say I was non-existent in sleep. We know "I" exist in three states of existence. If sleep becomes our death (a state of death), we will never sleep. So, the real "I" exists in all three states. Does Atma say, "I am"? Atma also does not and cannot

say that. If it said so, in Sushupthi, Atma does not say, "I am". Therefore there is someone other than Atma and Deha, called Ahamkara that is asleep in sleep, but awake in waking state. It is the cause of "I am". The Samsari "I" is neither body nor Atma.

All transactions and limitations arise with Ahamkara. So, attack Ahamkara. So, find the source of Ahamkara (by enquiry) with the help of intellect. Swamiji says it is a misconception that one has to transcend the intellect. As per Bhagwan Ramana Maharishi you require intellect for Self-Knowledge. Intellect is, however, not required to experience the Atma. The Atma is ever experienced. Intellect is required to pay attention to the ever-experienced Consciousness.

Knowledge comes to us during Vedanta Sravanam. In meditation this does not happen. No new knowledge comes from meditation. For knowledge, one needs Guru Shashtra Upadesa. This is the Vedantic parampara.

Shloka #26:

The body does not know. Of the Truth, there is no birth. In the middle of these two, another of the size of the body rises, which is of the names ego, knot, bondage, subtle mind, mind, the realm of becoming and the individual.

Bhagwan Ramana Maharishi continues on the mysterious Ahmakara. Ahamkara has some features of Atma as well as some features of Anatma. Upto Shloka # 27, he discusses Ahmakara.

The inert body can never say, I am. If it can say so, then it will become sentient and it wont die. Can Atma say "I am" the Conscious Being? Atma cannot undergo any modification. If it were to say, it would be " I am the eternal Consciousness" because it is birth-less. Atma is not mortal.

So this entity has taken properties of body and Atma and is called Ahamkara. It is the one that says I am a mortal

sentient being. So this third entity comes into being. It is of the size of the body. It is a localized Ahamkara. It is an imposter I or false I. It has several names. It is called the Knot, as it cannot be easily removed. It has been placed a long time ago. Ahamkara cannot be removed easily.

In spite of Vedantic knowledge Ahamkara will be difficult to remove, hence it is called Granthi. Ahamkara is formed by joining of the two (Mortal + Consciousness). It is called a Knot or Granthi. A third name is bondage. So, Ahamkara is bondage or Vibhandi. Ahamkara is not freedom.

With Best Wishes,

Ram Ramaswamy

Foot Note:

1. Pāramārthika (paramartha, absolute), the absolute level, “which is absolutely real and into which both other reality levels can be resolved”.^[web 5] This experience can’t be sublated by any other experience.^[20]
2. Vyāvahārika (vyavahara), or samvriti-saya^[17] (empirical or pragmatical), “our world of experience, the phenomenal world that we handle every day when we are awake”.^[web 5] It is the level in which both *jiva* (living creatures or individual souls) and *Iswara* are true; here, the material world is also true.
3. Prāthibhāsika (pratibhasika, apparent reality, unreality), “reality based on imagination alone”.^[web 5] It is the level in which appearances are actually false, like the illusion of a snake over a rope, or a dream.

It is at the level of the highest truth (*paramārtha*) that there is no origination.^[7] Gaudapada states that, from the absolute standpoint, not even “non-dual” exists.^[2]

Bagawat Geeta, Class 59, Chapter 4

Greetings All,

Shloka # 13:

चतुर्वर्ण्यस्यैव हि प्रकृत्यैव धर्मोऽयं
व्यवस्थितः कर्मणोऽपि न विद्वान् ॥४.१३॥

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

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

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

Are there any gradations among the three?

In Jati, all four are created equal.

In karma too all occupations are equally important for the

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

Every organ is important. You realize this only when an organ does not function. Thus, there is no difference between professions. Swamiji says India's caste problems exist because this equality in professions has been violated.

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

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

Jati: Do we have a choice regarding Jathi?

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

Guna: Do we have a choice regarding our Guna?

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

So, we have to move from Tamas pradhana to Rajas Pradhana. Rituals (karmakanda) can help us in this process. And then,

move from Rajas to Satva Guna. One should learn to be contemplative. Upasana kanda helps with this change. Thus, after I become a Guna Brahmana, one has to go to the Nirguna state (Ishwara Aikyam) through Gyana Kanda.

Do we have a choice regarding Karma or occupation?

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

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

Both have advantages and disadvantages.

Advantages:

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

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

Guna:

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

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

Drona and Vishwamithra are examples where Jathi was dominant.

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

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

Sri Krishna says even though I have created the four-fold class of humanity; still I am active all the time. However,

liberation. Therefore you too do only work, as was done by the ancients in bygone days.

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

With Best Wishes,

Ram Ramaswamy

Saddarshanam, Class 14

Greetings All,

Shloka # 22:

That vision of the Lord which is without seeing the Seer can only be a mental vision. Indeed the Supreme is not other than Seer. His vision is absorption and abidance in one's own source.

Continuing his teaching and refreshing our memory of last class, Swami Paramarthananda said, in this shloka Bhagawan Ramana Maharishi is pointing out that real god realization is not possible without Self -realization. The reason is that the real Ishwara is the Atma itself. This is the central teaching of the Upanishad's as well. Both Keno Upanishad and

Brihadaranyaka Upanishad say that whatever God one objectifies such as external (worship of god such in a temple) or internal (during meditation), all these forms are not the Absolute Reality. The God whom you worship outside is Vyavaharika Satyam while the God one worships inside is Pratibhashika Satyam. Both are not Paramarthika Satyam. Thus, both Vyavaharika (outside) and Partibhashika (inside) are both Mithya. Bhagawan Ramana Maharishi calls it Manasika Ikshanam.

Brihadaranyaka, Chapter 3, Section 8, dealing with Akshara Brahmana says absolute Brahman is never experienced; rather it is the Experiencer or Knower. It is ever the Thinker in the thought. Real God is "I" the subject. Bhagawan Ramana Maharishi says real God being "you" how can you objectify it. So, know your "Self". Puranas do talk of objectified Gods. However, these Gods are not the real ones. Real one is "you". Ignoring the subject consciousness (the seer) and seeking any other darshanam is called Manasika Ikshanam.

How do we know if God who came in our dream is real or mithya? It is also a Vyavahrika God as such it is also a Mithya. There is no god other than Atma the experiencer. This is Consciousness (Sakshi Chaitanyam). Experiencer means that which illumines the mind by its mere presence or Chaitanyam. So, how can I experience the real God? Tasya Viksha? It is by abiding in real Consciousness after resolving the very seeker who wants to know. The very attempter (I want to experience God) has to be resolved and focus on "I" am the Consciousness. It is neither Pramata nor Prameya. Abiding in consciousness is abiding in knowledge that " I " am . This is the knowledge.

Shloka # 23:

The meaning of the sayings of the Vedas, "one should see the Self"; one should see the Lord" is not easy. If the Self is not seen, then what can be the talk of the Lord? The vision of Him is oneself becoming food unto Him.

Self-realization does not require knowing Self as a new thing. Experiencing anything other than Self requires effort. Thus, if one wants to see a wall, one has to turn and use our eyes to see. Every object in the world is experienced using effort and time. Only Self is experienced as Consciousness all the time. No instrument is required. No process or time is required to experience the Atma. Although Atma is ever experienced, we still need the mind to turn attention to this ever-experienced Atma.

Vedanta asks us to turn our attention to this ever experienced Atma by asking if " Are you conscious or not". "I am a conscious being", once you claim this, then shastra is required to talk about the nature of Consciousness.

Thus, again:

Mind is required to turn attention to Consciousness.

Shastra is required to talk about nature of Consciousness.

Mind and shastra both are not required to experience Consciousness as it is ever Experienced.

When I turn my attention, when I study Shastra, I realize this ever experienced Consciousness is independent, not limited by the body, survives even after body's death and is non-transacting as well. This ever-experienced Consciousness exists all the time.

This Atma, the Consciousness, lends its sentiency or life or Chiddabsha to the mind. Mind is like a mirror. This mirror becomes bright with this borrowed sentiency and thus becomes capable of performing many things. The inert mind becomes sentient.

Atma continues, as it is all pervading. Reflected Consciousness (RC) and Original Consciousness (OC) remain. OC remains hidden in RC.

So how to discover the OC?

With Best Wishes,

Ram Ramaswamy

Saddarshanam, Class 13

Shloka # 21:

It is possible to talk of fate and self-effort for them who know not the source of the two. To them who know well the source of fate and effort, there is neither fate nor effort.

Continuing his teaching and refreshing our memory of last class, Swamy Paramarthananda said, in this shloka Bhagawan Ramana Maharishi is pointing out that any discussion of fate and free will is a useless one. A discussion with an Agyani will never have an end. One can never say if fate influences free will or vice versa. If you say fate is the original influence, we will never be able to trace the beginning as to which is first. It is a like a chicken and egg paradox. That is why it is called Maya or Mithya. In Chapter # 3 of Manduka Upanishad there is a discussion if Janma produces Karma or if it is the other way around.

Bhagawan Ramana Maharishi says for a wise person there is no creation at all, no duality, and no cause and effect. Therefore never enter into a discussion.

Why do we say such a discussion will be inconclusive? This is because fate cannot be established without free will. Who gives fate to an individual? God does not do it. If god does

it, he will be charged with partiality. The world is not responsible for fate. Chance also is not responsible for fate. Since the world is harmonious and orderly, fate cannot be an accident or chance. None of them determine my fate. I determine my fate alone. My past actions are now coming as my fate.

My body, mind, parentage, etc determine my past actions. Therefore my actions are determined by my surroundings. So which determines fate versus freewill is not possible to establish. It is like asking: does body control the mind or vice versa? Is individual controlling society or vice versa? It is impossible to say. Hence such a discussion is futile.

Even though a discussion is futile, we must, as Sadhakas, give importance to one it. We must focus on one. The choice need not be based on logic but more as a working arrangement. Therefore we must decide if the life we wish to lead is a Freewill-based life or fate-based life.

Visishta advaitam and Dvaitam philosophies:

Followers of Visishta advaitam and Dvaitam philosophies feel the following:

I am eternally dependent on God for moksha. You are never free. Only God is free. We are all dependent. Moksha is recognizing that I am a Dasa.

Now, Moksha itself means freedom. So there is a contradiction. So, free will is never our focus here. I am a small person. I have no free will. Therefore, fate dominates my life. Therefore, I learn to use a new language. "Everything is his will etc." " I am a Dasa and enjoy serving the lord in moksha". Here **free will is suppressed and fate is expressed.**

Advaitam Philosophy: The Advaita Guru teaches us, " I am cause of my karmaphalam". "I am responsible for everything" Later this also leads to the claim that Aham Bramha Asmi. Everything

is born out of me and everything rests in me. I am the Swamy. I don't depend on time. Shankaracharya says, in this world (Jiva-Jagat-Ishwara), the Ishwara depends on me. Therefore if you want to know advaita, assimilate free will. Start practicing this now.

Therefore do not get into a debate.

Shloka # 21 (continued):

Discussion of fate and free will occurs only among ignorant. Vidhi is past action by a past "I". Prayatna denotes the present "I". So, this is a time connected "I". Time connected I is Ahamkara. This discussion occurs, as we do not know the moolam of Ahamkara. The timeless I, Atma, is the moolam of Ahamkara.

A debate of Ahamkara is only possible when they do not know the Ahamkara moolam. Once they know it, Ahamkara vanishes.

Note: Shloka # 15 or 17 (depends upon book) discusses time, which is imaginary. Past and future, both are myths. Present is also a myth as it is in relation to past and present. Thus, there is no Karta "I" or Bhoktha "I". Therefore in advaita, Aham must be emphasized.

Shloka # 22:

That vision of the Lord which is without seeing the Seer can only be a mental vision. Indeed the Supreme is not other than Seer. His vision is absorption and abidance in one's own source.

In this shloka all upanishadic teachings are condensed. For some it may even be disturbing. It captures the essence of Keno and Brihadaranyaka Upanishads.

What we experience is not absolute reality. It is only a relative reality. Relative reality means it is Mithya. " I" the observer alone am the absolute reality. Whatever is

observed is a mithya. This world is mithya, as is my body and as is my mind. We can train the mind to understand this. But what about God? Is God a Mithya or Sathyam?

Upanishad says, it will not answer this question rather it asks you to determine the answer based on the norms it has provided.

What does God mean? If God is someone who is experienced by me (devotee), then God is Anatma. This may disturb some devotees. Upanishad though says a seeker of truth does so without emotions.

Therefore an objective God is a Mithya.

The absolutely real God can only be discussed in one way. When you understand him as " I" the Experiencer.

Aham Asmi, this is God. The Aham is not the body or the mind. Therefore Ishwara Darshana as an object is a myth. However Darshanam of "I" is real.

For a Karmakandin this Shloka will be disturbing. Vedanta says duality is acceptable till you mature. During Karma and Upasana Yoga duality is acceptable, however, ultimately the objective god has to be negated.

The shloka: Ignoring I, the Atma, who is the real God and instead going after a God vision (darshanam) as an object does not make sense. God vision is only a mental projection or Mithya. There is no other God than " I" the observer. Saddarshana is heavily influenced by Manduka karika. Upanishad does not see God as He. Non-advaitic philosophies downplay Upanishads by focusing on shakthi.

With Best Wishes,

Ram Ramaswamy

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

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

Sri Krishna as creator also had a lot of duties. He was a creator, sustainer and destroyer. I also designed a way of life for human beings to lead and it is in a manual called the Vedas. It teaches a life of harmony for both the individual as well as society. Such a life style is the Varna Ashrama Plan. **It has Varna**, the four fold division of society. This division allows social harmony and growth in individual, community, nation and cosmos.

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

In this shloka Sri Krishna talks of Varna Ashrama.

Swamiji described Ashrama as follows:

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

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

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

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

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

This is known as ashrama vyavastha.

Shloka # 13:

वर्णव्यवस्था चतुर्वर्ण्यस्य चतुर्वर्ण्यस्य चतुर्वर्ण्यस्य चतुर्वर्ण्यस्य
वर्णव्यवस्था चतुर्वर्ण्यस्य चतुर्वर्ण्यस्य चतुर्वर्ण्यस्य चतुर्वर्ण्यस्य 4.13

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

Varna Vyavastha:

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

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

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

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

Guna Perspective:

What character makes what?

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

Swamiji classified them as follows:

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

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

selflessly.

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

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

Profession or Karma perspective:

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

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

Jathi Perspective (by birth):

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

Thus there are many permutations and combinations of these Varnas.

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

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

With Best Wishes,

Ram Ramaswamy

Saddharshanam, Class 12

As far as dehatma bava (experience of limitation caused by physical body) is concerned it is same for gyani and agyani. This experience of limitation is common on jagrada avastas and swapna avasta. But in sushukthi avasta, there is absence of experience. There is no third experience in sushukthi as the experience of limitlessness does not exist. The very word experience presupposes thripudi (experience, the experiencing instrument and the experienced object). The moment thripudi comes, there is limitation. Experience of limitlessness is a contradiction. In sushukthi what we have is not experience of limitation (because the experiencer himself is not there) but the absence of experience of limitation.

You cannot make a difference between gyani and agyani based on their experiences. Difference between gyani and agyani is not in experience but in gyanam or knowledge that I am the consciousness that pervade the body and universe and as a result, I am poornatvam. Gyani also experiences but he attributes to the body and not to I the subject. This is a conclusion and not an experience. Knowledge need not change the experience. For example, the experience of sun going around the earth continues even after we gain the knowledge it is actually the earth that goes around the sun. Knowledge can falsify the experience, even after that the experience can continue. I am a limited body is a fact for agyani and it is a fiction for gyani. Therefore, don't expect experiential difference after the study of vedanta.

Verse 20

The world exists for the ignorance and the Wise Man. To the former the seen world alone is real. To the other, the one that has become substratum of the seen, the full, formless Truth shines.

As long as there is duality, there will be limitation. As long as there is limitation, there will be mortality. As long as there is mortality, there will be insecurity. As long as there is insecurity, there will be samsara.

If samsara must be negated, insecurity must go away.

If insecurity must be negated, limitation must go away.

If limitation must be negated, duality must go away.

If duality must be negated, object must go away.

The objective world must be negated for the negation of samsara. The I the subject alone will be there.

Negation of the world is not the negation of the experience of the world. It is only the negation of the reality that we have attributed to the world. Vedanta only changes my perceptive of the world. That perspective is that the world enjoys a reality which is lesser than my reality. The world includes the external objects, our own body, our own mind. Objects plus body plus mind has lower order of reality. Pradhibathika Sathyam and vyavaharika Sathyam are many, but paramarthika Sathyam is one. Pradhibathika sathyam and vyavaharika sathyam will continue but I, the paramarthika sathyam will not be affected. World will be experienced by both gyani and agyani.

Perceived world is common to both gyani and agyani and experientially there is no difference, but the gyani knows that the perceived world is mithya and the agyani thinks it is real.

Verse 21

It is possible to talk of fate and self-effort for them who know not the source of the two. To them who know well the source of fate and effort, there is neither fate nor effort.

Experiential change is not required for liberation. Cognitive change is enough. Experiential change can't give liberation because they are temporary. If liberation is based on knowledge. it will be permanent because knowledge is permanent.

I create my own fate with my own free will and efforts; free will alone control my destiny. The counter argument is free will controls your future, but current free will by your past free will. A debate between fate and effort will be inconclusive and therefore we should never enter into this debate. Both fate and effort are mithya for a gyani.