

Bagawat Geeta, Class 48

Greetings All,

Shloka # 30:

सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते
सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते 3.30

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

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

1. **Adhyatma Chetasa:** Priorities of life must be clear. Spiritual progress must be primary goal; material progress only a secondary goal. Nithya Anithya Vastu Viveka must be there. Nithya means Moksha. Anithya means Dharma, Artha and Kama. I must use dharma, artha and kama to reach moksha. This clarity of the primary goal of life is called Adhyatmachetasa. Shankaracharya calls it viveka budhi.
2. **Mayi sarvani karmani sanyasyadhyatmacetasa:** means purification of mind. The first thing done once an Ashrama is decided upon is to plant trees and dig a well. This is done well before a building comes up. The path to Vedanta is also similar. So let me start purification of mind right away. Only way to purification is by involving God. Everything else is impure. There is only one purifying source and it is God. And therefore the immediate procedure is to associate your self with God. How do you do that? For this, one should convert every action into a worship.

3. **Nirashi:** Every karma results in some phalam. I have no way of knowing what the result will be. So Karma Yogi has to prepare to receive any result. Know that God cannot do injustice. If there is a gap, it is due to my mistake. God's computer does not make mistakes. Therefore the third condition is preparedness to accept all the consequences that we call as prasada buddhi. Thus we have Viveka Buddhi, Ishvararpana Buddhi and Prasada Buddhi. This is the third condition.
4. **Nirmamaha** If you are successful it is because of invisible factors. Most of them are not under your control. Even success of our class depends on these factors. We depend upon power or its outage. Ishwara Anugraham is very important. This is nirmamaha. So the four factors now are Viveka buddhi, Isvara arpana buddhi, Prasada buddhi, and Amanitvam or Mamatva abhava (nirmamaha).
5. **Samatvam or Vigatjvara.** A natural consequence of first four factors is Samatvam. Jigatjvara means fever. Manasjvara means mental fever. Vigatjvara means Samtavam or equanimity. Equanimity can be disturbed in two ways. First way equanimity can be disturbed is as a **kartha** of a variety of actions. Second as a **bhoktha**. When asked what is life, some one said, it is what happens when you are doing other things. We function in both ways as Kartha and Bhokta. When I perform actions I don't like, I have tensions. There is resistance every moment. When I have a job I don't like, I look forward to the weekend. I dread Sunday nights. I am not happy as a Kartha. If you cannot do what you like, learn to like whatever you have to do, so that you are enjoying whatever you do. A Karma Yogi must be an embodiment of **Utsaha or enthusiasm**. This is equanimity as a Kartha.

As Bhoktha I have resistance, I blame every one including god. I have to learn to accept results in equanimity. I know I have

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:

ॐ ऋषिर्गणेशाय नमः ॥ ३२ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३.३२ ॥

“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 Aparavidya.

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 teaching can be taken positively or negatively.

Positive: Shastras teaching can be taken as a prescription for my own good. Shastras 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:

एतन्मनुष्योऽपि ज्ञानवानपि कर्मणोऽनुष्ठानं प्रकृत्य
सर्वथा कुरुष्व कर्मणोऽनुष्ठानं प्रकृत्य 3.33

“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