

Bagawat Geeta, Class 67

Chapter 4

Greetings All,

Shloka # 36:

Even if, among all sinners, you are the very worst, by this raft of knowledge you will go beyond sin. 1.36

Even if, among all sinners, you are the very worst, by this raft of knowledge you will go beyond sin.

Continuing his teachings of Gita, Swami Paramarthananda said, from shloka # 36 onwards Sri Krishna is talking about Gyana phalam. In shloka # 36 he talked about the following benefits by obtaining Gyanam: 1) Sarva moha nasha, 2) Sarvatra Jivatma Paramatma Aikyam and 3) Sarva Papa Nasha.

Shloka # 37:

As a kindled fire reduces all fuels to ashes, so, Arjuna ! does the fire of knowledge reduce all works to ashes. 4.37

As a kindled fire reduces all fuels to ashes, so, Arjuna ! does the fire of knowledge reduce all works to ashes.

4. Sarva Karma Nasha:

Now in this shloka Sri Krishna talks about a fourth benefit of Gyanam called Sarva Karma Nasha. All three karmas, Sanchita, Prarabhda and Agami Karmas are all destroyed with knowledge. Just as a glove insulates one from an electric shock so also Gyanam insulates one from the effects of Karma. While our karmic events don't change, our response to them now changes.

The karma cannot affect a Gyani anymore. He is insulated from its effects. It is as though stopped.

Sri Krishna also compares knowledge to a huge conflagration.

will notice that all your doubts are answered at some point during the study. Every Acharya also accepts questions.

Siddhi Grantha is a text that raises a lot of questions and clarifies doubts. This attitude of faith is called Sradha. Such a person is called Sradhavan. Such a person gets knowledge. It should be noted that Vedanta also accepts questions from current situations as well.

Another sadhana mentioned is **Tatparam** or sincere commitment to the Teacher. Explaining this, Swamiji said in the early stages of his Gita lectures he had Q & A sessions at the end of the class. However, he found, most people did not come prepared. They would ask questions that were not relevant to the teaching in the class. One should revisit the teaching and this is known as manaha. Only from this process can legitimate doubts arise. This is showing commitment to the teacher.

The next sadhana discussed by Sri Krishna is Sense control and focusing capacity or **Samyatindriyaha**. So, all above-mentioned sadhanas are required. They are:

- Samsidhaha, a qualified person.
- Sradha, faith in validity of scriptures.
- Tatparam, sincere commitment to the teacher.
- Samyatindriyaha, control of senses and a capacity for focus.

All four are required for Gyanam. Such a person gets peace that surpasses all understanding. Sri Krishna promises this benefit in this very life.

He also says with Gyanam we also need to address or overcome some of our deeply entrenched Vasanas as well. This may take some time.

Our actions and responses are governed by two factors, one is our knowledge; and another is our vasana; knowledge will take care of part of the problem, but we have to handle our

vasanas, or habits as well.

Habit changing requires deliberate effort. It is not that easy to change well entrenched habits like emotional problems, inferiority complex, lack of self-image jealousy, anger, irritation etc. They are all well entrenched and one needs to handle one of them at a time. Only by controlling our Vasanas can we attain true knowledge.

Shloka # 40:

अज्ञानं अश्रद्धां संशयं च त्रिभुवनं नृणां
नैव कदाचिन्नश्यति नैव कदाचिन्नश्यति ॥४.४०॥

The ignorant, the unfaithful, the doubting self perishes. Neither this world nor the next nor happiness accrues to the doubter.

In the previous shloka Sri Krishna talked about positive traits. Here, now, he talks about negative traits. He describes them as follows:

1. Ignorance: with respect to the world. He says every human being has to be informed about the world to lead a normal life. Worldly knowledge is required.
2. Ashradha: Lack of faith in scriptures.
3. Samshayaha: Doubt.

Of the three Samshayaha or the doubting Thomas is the most problematic. Suppose a person is not worldly he may not get worldly ananada, however, due to his shraddha he will obtain Parloka Sukham. One who does not believe in scriptures but believes in worldly pleasures, he may not get Paraloka sukham but he will get Iha Loka sukham. However, a Samshaya Atma even with worldly knowledge will not obtain Iha loka Sukham nor Para Loka Sukham.

So Samshaya is the worst enemy. Trust in family member, co-workers, even own driver etc., is required. Trust involves

risk. Trust is very important in life. It is required for Vedanta as well.

Shloka # 41:

Arjuna! works bind not him who is vigilant, who through yoga,
has renounced works and who has slain doubts with knowledge. 4.41

Arjuna! works bind not him who is vigilant, who through yoga, has renounced works and who has slain doubts with knowledge.

Here Sri Krishna is summing up the sadhanas and the phalams. A person has to go through three stages of sadhana:

- 3. First Stage:** Yogaha or yoga-samnyasta-karmanam. This means Gyanam and what is the Gyanam? Remembering at all times that I am the Atma, which is an Akarta. A person gets detached from all actions. Since actions belong to the body-mind-complex, he allows the body-mind-complex to function in the world; but he does not have attachment or identification and therefore he has renounced the karma identification.
- 4. Second Stage:** This stage called Gyana-sanchina-samshayam is where he negates all his doubts by gaining conviction through mananam. Gyanam means conviction; I should be convinced of this knowledge and I should study until I am convinced.
- 5. Third stage:** is Atmavantam. This is thenidhidhy asanam stage. In this stage, a person is alert and remembers the teaching at all times. Through the teaching, Gyanam must be available in my day-to-day life. So, Atmavan is one who leads an alert life and one who keeps himself in this state of knowledge during all transactions. Due to his alertness, Karma cannot bind the one who has done the shravana, manana and nidhidhyasanam.

Shloka # 42:

Arjuna! works bind not him who is vigilant, who through yoga,
has renounced works and who has slain doubts with knowledge. 4.42

