

Baghawat Geeta, Class 94: Chapter 6, Verses 28 to 32

Greetings All,

Shloka # 28:

योगीनामो यो यो गीतं श्रुत्वा
योगीनामो यो यो गीतं श्रुत्वा 6.28

Thus integrating himself always, the sinless Yogin easily achieves contact with Brahman or infinite bliss.

Continuing his teaching of the Gita, Swami Paramarthananda said, in this chapter of the Gita, Sri Krishna is talking about benefits of Vedantic meditation. Vedantic meditation is dwelling on the teaching received from Guru. By dwelling, the teaching gets assimilated. The indication that the assimilation of teaching is happening is when I don't forget the teaching during my day-to-day transactions. When teaching is not assimilated, it is available to me only during Sravanam because, later, my old personality comes back. While I have Gyanam it does not help me during transactions or crisis. Knowledge that does not help me in day-to-day life is useless. Therefore, I should be able to assimilate the teaching. Only with enough time, can I assimilate the teaching. Just as when they construct the wall or a roof, to make the wall well-set, they do the job of curing, that is pouring water; the more the water is poured and gets absorbed in the wall or roofing; the more well-set it is; and therefore the question is am I willing to give time for Vedanta? Giving time to Vedanta is Nidhidhyasanam. **And, what is this teaching of Vedanta? The teaching is:**

1. The first stage of teaching is I am not the body mind

complex; but I am the consciousness inhering the body, mind complex. I am the atma, not the anatma; I am the dehi; not the deha; I am the spirit; not the matter.

2. The second stage of teaching is I, the consciousness, which inheres this body, not only inheres this body, but the very same consciousness is inherent in all the bodies; Therefore I the consciousness is in every body. First lesson is I the consciousness am different from the body and pervading the body; the second level of teaching is, not only, I pervade this body; but I pervade, I inhere every body,
3. And the third and final level of teaching is in fact, I am not in everybody; on the other hand, all the bodies are in Me; the space like Consciousness.

When I say I am in every body, it is called antaryamitvyam; when I say everybody is in me, it means sarva adharatvam;

Thus, initially, atma is sarva antaryami; then later atma is sarva adharah or adhishtanam.

It is like understanding space that I have spoken about before. First I talk about the space, which is other than the wall, which is confined within this room. I say space is that which is available within this room. And then I say the space is not only in this room; space is in every room. And finally I say in fact space is not in the hall, on the other hand, all the halls are within the one all-pervading space. **When you say space is within the room; it is called antaryamitvyam. When you say all the rooms are in one-all pervading space, it is called sarvadharatvam.**

I should never forget this teaching even at the time of a great tragedy. I should remember it all the time so that it entrenches in me as Nidhidhyasanam. The mind should get saturated with this knowledge. So, Nidhidhyasanam is giving time for Vedanta. The more you invest the better.

Shloka # 29:

सर्वत्र दृष्ट्वात्मनो यदात्मनि यदात्मनि
सर्वत्र दृष्ट्वात्मनो यदात्मनि यदात्मनि 6.29

With equality of vision everywhere, he whose inner sense has been attuned to Yoga beholds the Self in all beings and beings in the Self.

Gyani is one whose mind is saturated with this knowledge. Mind invokes the knowledge it is saturated in. A scientist is also one with a saturated knowledge that is how Newton saw the universal law in the falling apple. If you are a Vedantin, you will only see Vedanta. In the shloka, Yoga means Nidhidhyasanam and Yukta means saturated. This saturation occurs through Vedantic meditation. He sees the Atma in everyone, even in normal interactions. The Atma is like a thread that keeps all beads together. While he does see the physical, intellectual and emotional differences; but in and through the differences, he does not lose sight of the oneness of atma. It is like seeing the one gold inherent in all ornaments.

And what is his vision? **He sees the atma as residing in every living being. It is like seeing that space is present in every hall.** This is also called Sarva-Anataryami-darshanam. And he also sees the reverse vision. What is reverse vision? Instead of space is within the hall, you begin to say, all the halls, all the planets, all the stars, all the galaxies, they are all in one space.

All bodies are in one Atma. And he is aware of the fact, that atma is imperishable while bodies are perishable and anatma is perishable. And when he is looking for security in life he hold on to atma; when ananda is needed; holds on to atma; when limitlessness is needed; holds on to atma; and for everything else holds on to anatma.

Thus, there are the two channels of atma and anatma. We should

know how to use them. The tragedy of human being is he expects security from insecure things, insecure people and insecure relationship. He seeks security in the insecure anatama.

Gyani knows what to seek from where. If he is hungry, he will not go to atma; atma will not help you there. But when you want permanence, when you want immortality; He knows he can obtain it only from atma.

He gets this benefit by giving time to Vedanta.

Shloka # 30:

अहं न लोप्ये तस्मिन् भक्त्या शृणुयाद्भक्त्या न भक्त्या
न भक्त्या न भक्त्या न भक्त्या न भक्त्या न भक्त्या न भक्त्या 6.30

I am not lost to him who beholds Me everywhere and beholds everything in Me; Neither is he lost to Me.

In this shloka Sri Krishna makes a small note. He refers to a topic, which he discusses later, that is Bhakti. Bhakti starts in chapter # 7. This appreciation of Atma everywhere is the greatest form of Bhakti. The atma in every being is the atma in me as well. I am the atma that is everywhere. This is Ishwara Darshanam. This is the highest form of Bhakti possible through Self Knowledge. All others are lower forms such as bhakti for a God. And God is subject to arrival; gives darshanam to the devotee and make the devotee excited; and then the very same God tests the devotee by disappearing and making the devotee cry. In Bhagavatham the Gopikas cry when God left them. Lord is seen as a finite entity. Such a form of bhakthi is a wonderful form of bhakthi as a stepping-stone only. However, it is only an inferior bhakthi called apara bhakthi, dvaita bhakthi or bheda bhakthi. And after this apara bhakthi I still have to gain self-knowledge, atma gyanam and through that, I begin to recognize the atma everywhere and Sri Krishna says the all-pervading atma is really Bhagavan.

So, I still have to get Atma Gyanam. Personal God is not atma

Gyanam. What is a higher form of God? It is atma swaroopam.

One who sees Me everywhere is seeing God everywhere. The personal God is not ultimate. God is in everybody as consciousness. When you see sentiency of body you see God. You are experiencing God as life principle in all beings. You see every being (bodies) in God. This God is the formless Atma. **Then, why do we worship form?** To appreciate formless, mind has to be made subtle and has to be prepared. Then it realizes formed God is not permanent rather it is the formless one that is. What is the benefit of this? Advantage is you are always with God. The all-pervasive God is not subject to arrival and departure. I will never go away from him. Such a Gyani can't be blackmailed by anybody. Why should I depend on anyone when I have God with me?

Citing story of Birbal, Birbal told Akbar, "You can do something even God cannot do. You can banish anyone from your kingdom."

God cannot banish anyone. Where will he push you? He is everywhere. For such a devotee I never disappear. We are inseparable. In other forms of Bhakti, God comes and goes. I am He and He is I.

In the shloka Pranashyati means does not disappear from me. Nash means disappear.

Shloka # 31:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.31 ॥

Conforming to unity, the Yogin who adores Me, present in all beings, lives in Me, no matter how he appears to live.

At this level of highest bhakti experiences of bhakti differ. Before, I saw God as a human with all attributes and so was my experience of Bhakti. I took bath, so I gave bath to God. God

also needs decoration, thus we have Shodash Upachara. Shankaracharya, in a work of his "para puja" says," When I know You as an absolute God how can I offer you asanam when the whole world is in you?" Offering regular puja appears irrelevant. Inviting God does not make sense to him. His appreciation is the very Gyanam of God.

" He worships me by his perception of Me everywhere".

By seeing Gods one-ness, ekatvam, one present in every being in life, remaining in advaita drishti, he worships Me.

Such a person, a Sanyasi, need not do a formal worship. In a Math he may perform a formal worship for sake of devotees. His puja is the very Gyana Yagna, appreciation of God. Even though he does not practice regular rituals (sandhyavandanam etc.) his bhakti has reached invisible dimensions. Gyani's bhakti is the highest and most refined bhakti. He can be leading any life style or be in any ashrama. His transformation is within him and not external to him. "Such a Gyani is in Me". The words Mayi vartate means he is in Me.

Citing another example, a Gyani was sitting in a temple in front of God with his feet stretched out towards God.

People objected and told him you are disrespecting god. He asked them, show me a direction where God is not there and I will move my leg in that direction. Everywhere he turned his leg a shivalinga appeared. "We are inseparable", said the Gyani.

Shloka # 32:

सर्वत्रैवैवमिदं भवति सर्वत्रैवैवमिदं
सर्वत्रैवैवमिदं भवति सर्वत्रैवैवमिदं 6.32

Arjuna! He, who sees alike pleasure or pain in all beings, on the analogy of his own self, is deemed the supreme Yogin.

Here Sri Krishna says a Gyani's mind expands to such an

extent that he identifies with all bodies as his own. And therefore all the bodies become like my bodies, my hands, and my legs. Such a Gyani can't hurt anyone, as he will be hurting himself. Gyani becomes an embodiment of compassion and sympathy. He sees and empathizes with the pain of others. He cannot cause pain to others and if there is pain to anyone; then immediately and automatically, he goes to his rescue. He looks at every human being as himself. He has no partiality or selfishness. And therefore he follows **the universal value of, what I do not want others to do to me; I should not do to others.**

He is happy with others' happiness as well. Anybody's sorrow is his sorrow. And therefore the universal identification of a gyani is indicated; universal love of a gyani is indicated. Such a Gyani is the greatest person in the world; he is the greatest yogi, he is the most accomplished person.

Complaint of Vedanta is that it is selfish to pursue only self-knowledge. Sri Krishna says Gyani is never selfish. He withdraws from one family to identify with all families; from one house to identify with all; it is a withdrawal to expand. **Self-knowledge is withdrawal from finite to identify with infinite.**

Tragedy is that now we identify with just a few. Sanyasa is withdrawal from limited identification. He does not identify with nationality, caste etc. This universal expansion and compassion is the result of Gyana Nishta.

Take away:

1. Teaching of Vedanta:

- **first stage** of teaching is I am not the body mind complex; but I am the consciousness inhering the body, mind complex.
- I the consciousness am different from the body.
- I am the atma, not the anatma; I am the dehi; not the

deha; I am the spirit; not the matter.

- **second stage** of teaching is I, the consciousness, which inheres this body, not only inheres this body, but the very same consciousness is inherent in all the bodies;
- **the third** and final level of teaching is in fact, I am not in everybody; on the other hand, all the bodies are in Me; the space like consciousness.

2. The universal value: what I do not want others to do to me; I should not do to others.
3. Swamiji says, one should remember the teaching again and again until it saturates me. In this saturated state one day the knowledge suddenly becomes reality within me. This is Nidhidhyasanam.
4. Gyani sees the atma as residing in every living being. It is like seeing that space is present in every hall. Think, do we ever consciously see the space in a hall? Try seeing the space rather than the room or the hall. It will give you a different perspective.
5. Self-knowledge is withdrawal from finite to identify with infinite.

With Best Wishes

Ram Ramaswamy