

Bagawad Geeta, Class 159: Chapter 12, Verses 12 & 13

Shloka # 11:

ॐ कर्मणो भक्त्या चोत्थिताः
ॐ कर्मणो भक्त्या चोत्थिताः ॥१२.११॥

If you are unable to do even this, in that case, having resorted to the Yoga for Me, thereafter renounce the results of all works by becoming controlled in mind.

Continuing his teachings

Swamiji said, in chapter 12, from shloka # 3 to # 11, Sri Krishna talked about the five stages of Bhakti Yoga. Bhakti yoga is not a separate Sadhana rather it is a common name for the five stages of Karma Yoga, Sadhana Yoga and Gyana Yoga. All five stages, starting with the fifth stage, down to first one, were discussed.

The first stage, described in shloka # 11, is Sakama Karma, the lowest stage of Bhakti Yoga. Here one can be a materialistic person but nevertheless he has to observe two points:

1. Do not adopt immoral methods for material gains. Follow dharmic methods.
2. When you accomplish your material desire and when you are about to enjoy it; before enjoying it, take a moment to say a prayer to God with a

proper attitude; this
is known as Ishwara Prasada Bhavana.

This itself will start
the purification of mind. This Ishwara sambandha will purify
the mind. When performed
over a long period of time, the mind will mature and your
desires will also
undergo a change; it will become subtle; it will become a
desire to serve
others. The most Satvic desire one can have is the desire for
knowledge.

Once I graduate to
stage two, my desire becomes Nishkama karma, or selfless
desire. It should
benefit more people and the overall environment I live in.
This leads to an
expanded mind. It will lead to a Pancha Maha Yagya karma mind.
The second stage
is Nishkama karma yoga.

The next level, the third
stage, is Ishta Devata Upasana Yoga. Mind withdraws from
extrovert activities
and becomes more introverted. Then I am ready for Eka Rupa
Ishwara Upasana.

Then I come to Nirguna Ishwara Gyanam, the highest stage of
Bhakti Yoga. And if I
successfully pass through all the five levels of

bhakthi
yoga; I will
become a Brahma Gyani; I will become a sthira pragnaha; I will
become an
advaita bhakthaha.

Now Sri Krishna concludes

Dhyanam: It is a combination of both above; one who has understood scriptures and then dwells upon god. It is meditation with knowledge.

Karmaphala Tyagaha: Sri Krishna talked about this topic in Shloka # 11 as well. Here one dedicates all Karma phala's to god and takes back Ishwara prasadam. This Sadhana was there in the previous list of five sadhanas as the lowest one. But here Sri Krishna places it as highest one, in this list of four. He openly contradicts the previous shloka.

Shankaracharya says, it is an open contradiction; but Sri Krishna's intention is that while Karma phala thyaga is lowest step; unfortunately, most people are ready only for this lowest level alone. We are still materialistic people. We are ready for this stage only. Sri Krishna does not want to give such people an inferiority complex. Hence he is saying something like the phrase "small is beautiful"; so he glorifies this sadhana. This whole shloka is called Arthavada Shloka, which means

exaggerating the value of a sadhana to encourage the people to practice that value.

Of the four sadhanas:

1. Lowest is abhyasa; a mechanical meditation.

2. Gyanam: is better than Abyasa Yoga. Meditation-less knowledge is better than Knowledge-less Meditation.
3. Dhyanam: Meditation practiced after gaining knowledge, is superior to Gyanam.
4. Karma Phala
Thyaga: is better than all three above, although it is lowest in list of previous five sadhanas. This ranking is meant to encourage people to practice Sakama Karmas.

What will Karma Phala

Thyaga lead to? Dedicating fruits of effort to God is an acknowledgement;

Nivedanam, informing God, that everything is due to his grace; this awareness is karmaphala thyaga. Whatever phalas I get, I accept it as Ishwara Prasada.

The word Prasada in

Sanskrit means tranquility of mind. If every experience is a prasada in my

mind, I will have no resistance to the experience. I give up resistance, hence

called Thyagaha. This leads to shanti. With this Bhakti Yoga Sadhanas are over.

First part of chapter one is over as well.

Second part of Chapter one

is from Shloka # 13 to the end.

Shloka # 13:

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥ 12.13 ॥

**He who is not hateful towards any creature,
who is friendly and compassionate, who has no idea of 'mine'
and the idea of
egoism, who is the same under sorrow and happiness, who is
forgiving;**

Say a person goes through
all five stages of Bhakti yoga successfully; how long will it
take? Swamiji
says, it depends on the person; it may take one life or
several lives; he then
becomes a Gyani or a Parabhakta or the highest bhakta. He has
Gyanam because he
reached the fifth stage. He knows Eka Rupa, Vishwa Rupa and
finally Arupa
Ishwara. Once he knows Arupa Ishwara, he knows that he is not
a subject, rather
he realizes that, " I am He, Soham".

He realizes that God is
non-different from me; that, he is an Advaita Gyani. He
realizes Paramatma and
Jivatma are not different; they are just one word used for the
same entity;
like wave and ocean are names of water; there is no substance
known as wave or
ocean; it is all water. So, he is highest Bhakta, an Advaita
Gyani. He is
called Sthita Pragyaha; one who has conviction regarding
Advaita Gyanam.

How does such an Advaita
Gyani face different situations in life? How does he respond?
This is known as
Parabhakta Lakshanani. Sri Krishna talks on this subject. Why
does he talk
about it?

It is a marketing tool used
by Sri Krishna.

The first benefit is, once I know the benefit of this
knowledge; I will be tempted to follow the Sadhana.

Then

the second benefit is; whatever are the natural traits of the
Gyani; they
should become a sadhana for me, to be
deliberately practiced. Whatever is a natural trait of a
realized person; I
should take them as a sadhana to be
deliberately practiced.

So

whatever be his natural trait, they should be taken as a list
of sadhanas, which I
should deliberately and gradually practice. Therefore, we can
take this as a
list of virtues to be cultivated. And from this we come to
know another important
thing also; and that is, when a person practices spiritual
sadhana and attains
liberation; he is going to survive in this world.

So

moksha is not a
benefit, which is promised after death. So Krishna
makes it very clear; moksha is a state of
mind, that you will enjoy while you are living in this world.
And therefore our
moksha is called jivan mukthi;
therefore the description that we get is jivan mukthihi; jivan
muktha lakshanani; sthira prajnana lakshanani; para
bhaktha lakshanani, is the
topic now.

And

this is from this thirteen shloka to the 19th shloka and 20th shloka is the conclusion.

Traits of a Gyani:

How do I know if I am a Gyani? You can check for these traits in a Gyani.

First Virtue: Non-hatred (Adveshta)

He does not hate any being in universe; he has freedom from hatred. See, how many people you hate, and you will know your status. So we should ask do I hate anyone; Not anyone? We have got a very big list; starting from neighbor onwards; there is a very big list; bigger the list; farther from moksha I am;

There is an interesting phenomenon, whenever the shastra says: you should not hate anyone; our first immediate reaction is we try to justify our hatred; so we give a big description of the person; and what all negative traits he has got; what all akramas he is doing; Swamiji that is why I am hating; they expect Swamiji to OK that person deserves hatred. So according to shastras there is no such thing called justified or justifiable hatred, any form of hatred is unjustifiable. And why do we say so; because according to shastra; every person is intrinsically a good divine and pure person. There is no impure person in the world; there is no evil character in the world; every single jeevatma is essentially none other than suddha paramatma; therefore nobody deserves hatred. No person deserves hatred; because every person is a Saint; the worst sinner is also a saint.

A person's actions maybe

corrupt, although he is pure. Can we hate actions of a person?

Shankaracharya

says, even wrong action or behavior of a person does not deserve hatred. **Hatred is not a remedy for misbehavior.**

No action or character can

be enhanced by hatred. **Neither a person**

nor his behavior deserves hatred. Hatred is an utterly useless tendency.

Further, hatred damages the

mind of the hater. It corrodes the mind.

Shastra's say every person deserves love; misbehavior deserves an appropriate response.

What is the response?

Hatred is not the right response. Shastra's suggest using Sama (education),

Dana, Bheda and Danda. Even application of Danda should be performed with love

alone and not hatred.

Is it possible to give Danda with love? Shastra's say even punishment can be given with love. Citing an example: a mother beating her child, even here, the mother can't hate her child.

So misbehavior requires appropriate action with love.

Therefore, even Sri Krishna may choose to destroy kamsa; and He may ask Arjuna to destroy Duryodhana. Therefore whatever

appropriate action is to be taken we should take; but the advice is, it should not be motivated by hatred; but it must

be motivated by love and to change or correct the person.

Freedom from hatred is the first trait of a Gyani.

Take away:

Bhakti Yoga is not a particular

Sadhana; rather it is a range of sadhanas that everyone has to go through.

On hatred:

First virtue of a saint is
Non-hatred (Adveshta)

Hatred is not a remedy for
misbehavior.

Neither a person nor his
behavior deserves hatred. Hatred is an utterly useless
tendency.

Shastras say every person
deserves love; misbehavior deserves an appropriate response.

With Best Wishes,

Ram Ramaswamy