

Taitreya Upanishad, Class 35

Chapter 2, Anuvakaha # 6, Shloka # 3:

He desired, " I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse"

Continuing his teaching of the Upanishad Swamiji said, in Anuvakaha six of Brahmanandavalli, the teacher is dealing with topic of Creation as well as answering questions posed by a student.

He says Brahman is the nimitha karanam. Brahman is the intelligent cause. Brahman descends, as it were, and takes avatara as Jiva. That Brahma Chaitanyam has to come down as the Experiencer Consciousness. This Brahma Chaitanyam is the jiva atma. This Brahman alone experiences this world. Waker comes to swapna prapancha. Waker becomes the experiencer of dream world. Waker becomes a part of the dream

Citing an example, some cinema directors also become heroes in their movie. We are all producers, directors and hero's of our swapna prapancha. Even as Waker is proof of the dream, the very existence of the Waker is proof of Brahman.

Just as Waker is material cause of swapna prapancha Brahman is the material cause of the universe.

Describing the four pairs of words in the shloka: Sat, Tayat; Niruktam and aniruktam; Nilayam and Anilayam; and Vigyanam and Avigyanam, they all prove that Sthula and Sukshma prapancha are created by Brahman. Karana prapancha is not

created; it is already present in Brahman as Maya. Thus, tonight's dream is already present in you as a potential dream. This potential dream is called Vasana. The tiger of the dream is in you, as a tiger vasana. Any vasana not in you can never come up as a dream. So also in Brahman, Maya is present and it comes out as his dream of this world.

Sthula prapancha (sthula sharira) is thus, Sat or Nirukta or Nilayam while Sukshma prapancha (sukshma sharira) is Tayat, Anirukta or Anilayam.

For sthula prapancha, physical world and body are all tangible. Niruktham means well defined, thus physical body can be clearly seen.

Sukshma sharira, however, is not clearly defined. It is vague. Hence the statement when we say, " I am not able to understand his mind."

Nilayam means supporter or tangible while Anilayam means non-supporter or supported one. Example cited was, gas (intangible) for cooking needs a container (tangible). Thus, also, Ayatanam (tangible physical body) encloses Sukshma shariram (intangible).

Describing usage of verbs, Upanishad says Brahman "becomes" the world. However, it also says, Carpenter "creates" furniture and wood "becomes" furniture.

The word Vignana means chetana prapancha while Avignana means insentient matter, which is also Brahman. Insentient matter is of two types. Stone, wood etc are insentient matter (without RC). Mind is also an insentient matter, but a very subtle one. Because it is very subtle, mind can reflect or borrow consciousness. Due to this property the material mind appears sentient. It is a borrowed sentiency.

Citing another example: Difference between body and a table is that, body is with Chidabasha (RC) while table is without

Chidabasha. When body dies it is also without Chidabasha. Both are however, Brahman alone.

Universe has two fields, Jagrit prapancha and Swapna prapancha. From point of view of swapna prapancha, Jagrit is real.

Expanding on the word Satyam in the shloka, there are three types of satyam:

Prathibhashika satyam: Swapna prapancha or subjective reality.

Vyavaharika satyam: Empirical reality or waking state.

Paramarthika satyam: Absolute reality. It never becomes mithya. Absolute reality alone appears as empirical as well as subjective reality. Once we wake up, it is all absolute reality alone.

The word Anrithum means dream world.

Absolute truth alone appears as Vyavaharika and Prathibhashika satyam. It is similar to gold that appears to us as jewelry or the wood that appears as furniture. Similarly, the Brahman also appears as the Universe.

The third reason then is that Brahman is existent as the material cause of creation or the upadana karanam.

Recapping the three reasons for Brahman, so far:

First reason: Brahman is the nimitha karanam.

Second reason: Brahman is Jivatma.

Third reason: Brahman is material cause or Upadana karanam. Thus, Brahman is existent as the universe.

Explaining the third reason further, when gold has become an ornament, the existence of ornament is proof of existence of gold. How so? Gold alone is existent as ornament. Therefore,

the very existence of ornament is proof of gold. Similarly, Brahman is existent as the world. Existence of world is proof of existence of Brahman.

When we say, ornament "is", the is-ness of ornament is borrowed from gold alone. If ornaments have their own existence, not borrowed from gold, then we can say a watch has its own existence, as does a bangle. The question is, does a bangle have its own existence even after removal of gold? Reality is that bangle cannot exist without the gold.

Thus existence of every product belongs to the cause alone. When I appreciate the aksha, vayu, agni, bhumi etc., the "is ness" of all these things does not belong to any one of them. The "is ness" belongs to the Brahman alone.

Shanakaracharya commenting on Dakshinamurthy stotram says, when you see existence, it is Brahman.

With regard to this idea (Brahman has become creation) there is the following Rig mantra.

Ch 2, Anuvakaha # 7, shlokas # 1 and # 2:

In the beginning was verily this non-existence. From that existent was born. That created Itself by Itself. Therefore, it is called the self-made or the well made. (shloka 1)

This which was self-made.....that is taste(joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. (shloka 2)

According to the Rig mantra, the whole creation was existent before its arrival. Thus, creation was not created. Creation is a very confusing word. Nothing can be created by anyone including God. Science says, matter cannot be created or destroyed. We, in Vedic religion, knew this millennia ago as Satkaryavada. It means matter cannot be created or destroyed.

Then why use the word creation? It is used, because creation existed before its arrival in a potential form or as Avyakta Rupam. Anything in its un-manifest form can become manifest. This manifestation is called Creation. Manifestation is a better word than create.

Thus:

Unmanifest to manifest > creation or birth.

Manifest to unmanifest > Destruction or death. (wrongly called destruction)

Both are only transformations of the ever-existent universe. Hence janmam and maranam are called modifications or known as janma vikara and marana vikara. Before manifestation it was in un-manifest form called Maya. Maya was potentially in Brahman. Thus, dream is potentially in Me the Waker.

Before its manifestation the creation was un-manifest. The word Asat is used but it means non-existent or potentially existent.

Shankaracharya has written a commentary on this. He says, whatever is potentially existent is as good as non-existent. Why so? Potentially existent object is not available for utility or transaction. If you have milk but no butter, you say I don't have butter, although the butter is existent in a potential form in the milk.

Similarly a lump of clay has all potential forms of pot. We however say, we don't have a pot. Similar analogy is also made for coconut and its oil.

Therefore Upanishads say un-manifest universe is practically non-existent.

Describing creation: Maya+Brahman=Ishwara.

Our vasanas come out as our dream. When God dreams, the world

comes out, just as dream world emerges from our vasanas and they become tangible in dream.

That Ishwara converted himself into Creation just as the Waker converted himself into dream world

In dream, I convert myself into subject, object and instrument world. Similarly, Ishwara converted himself by himself to Himself; meaning he did not use any other material cause.

God does not use any instrument. I am raw material, I am creator and I am the instrument as well. With a carpenter, however, it is different. He is different from the wood as well as the chisel.

Because of this extraordinary feat (subject/object/instrument, all in one)

Brahman is called Sukritam or Self Creator. He multiples himself, enjoys the drama and then withdraws.

Now God does not forget himself in his creation; I, however, forget myself in my dream.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 103: Chapter 7, Verses 7 to 10

Shloka # 7:

ॐ नमो भगवते वासुदेवाय ॥
ॐ श्रीकृष्णाय नमः ॥ ७.७ ॥

Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread.

Continuing his teaching of the Gita, Swami Paramarthananda said, after introducing the subject matter in the first three shlokas of chapter 7, Sri Krishna has now entered the main topic of the Gita. This topic continues up to Ch 12. It is the topic of Ishwara swarupam. It discusses what is God and what is his function.

God is the Jagat Karanam. He is the cause of the universe. God is the intelligent cause and the material cause. God alone has created the world; he also has evolved into this creation. God is not a person sitting in a place; rather the world itself is a manifestation of God. This view of the world is Vishwarupa darshanam. It requires understanding and maturity to look at this world as Ishwara's manifestation.

Until now we understand and assume that God is a person and Ishwara darshanam is coming in contact with a personal God. Sri Krishna wants to remove this idea. He wants to present Ishwara Darshanam as God's Vishwarupam. In Chapters 7 through 10, Sri Krishna prepares our mind, so that in the 11th chapter, we do not ask for the arrival of God, but we understand that God has already arrived in the form of akasha, vayu, agni, jalam and prithvi. So, thus, not only I should understand what is God but also I should reorient the mind to see the very world as God. When I look upon God as a person, it is ekarupa Ishwara; Krishna does not want us to confine to ekarupa Ishwara; Krishna want us to know the aneka rupa Ishwara, the entire Gita is aiming at aneka rupa Ishwara darshanam or Vishvarupa Ishwara darshanam. Sri Krishna considers this Ishwara darshanam as superior because ekarupa Ishwara or a personal God is subject to arrival as well as departure.

A Personal God is subject to arrival and departure as can be seen from the Gopika's attitude towards Sri Krishna when he appeared and when he departed. They cried in distress whenever he departed. We do not decry this devotion, but this is a lower level of appreciation of God. Sri Krishna wants us to see the higher level of Vishwa Darshanam as sarvam Vishnumayam jagat or sarvam Shivamayam jagat or sarvam Devimayam jagat. He presents himself as jagat karanam.

Thus this Vishwa rupa god has two aspects, Para prakriti (consciousness) and Aparaprakriti (material cause). Sri Krishna points out that this Ishwara consists of two aspects or amshas; one is called the para prakriti (PP), the consciousness part; the chetana amsha, and apara prakriti (AP), the achetana amsha. Thus the higher and lower nature put together; consciousness and matter put together is God. And how does this God evolve into the universe. Sri Krishna said that it happens in two stages; in the initial stage, it is one para prakriti and one apara prakriti; then in the intermediary stage, the apara prakriti divides itself into 8-fold ashtadha prakriti while para prakriti continues as one; and then in the final stage the 8 fold apara prakriti becomes the manifold creation.

Thus, wherever you see the changing matter, you appreciate it as the apara prakriti of Ishwara; and wherever you see consciousness which you can feel in your body, if you have doubt, you can touch; it is para prakriti.

It is because of consciousness that you can hear my words. All the five elements (shabda, sparsha, roopa, and rasa and gandha) that provide awareness of my words is PP.

Citing example of Mahabali story; with one step the Lord has measured the entire world, with another step the Lord has measured the entire apara prakriti; and after that there is nothing else other than your problematic ego, which claims this is my body; this is my mind; this is my property.

Therefore bhagavan takes the third step and removes that ignorance, the ego, to indicate that there is nothing other than God.

He says there is nothing other than God. There is neither jiva nor jagat other than Ishwara.

Shloka # 7, continued: There are no ornaments other than gold, no furniture other than wood, no wave or ocean other than water. River is only a name, there is no substance called river.

Therefore the teaching is there is no product other than the cause and the Lord being the cause, the world being the product, Sri Krishna wants to say the world is only a word; there is no substance called world; Then what is the substance? The substance alone is the cause and that cause is God.

Just as the thread is inherent in the garland, I am the sutra-atma or the thread inherent in creation.

Shloka # 8:

□□□□□□□□□□ □□□□□□ □□□□□□□□□□ □□□□□□□□□□
□□□□□□ □□□□□□□□□□ □□□□ □□ □□□□□□ □□□□□□7.8□□

I am the essence of water, 0 Arjuna, as also the light of the moon and the sun. (I am) the sacred syllable AUM in all the Vedas, the sound inherent in space and the manhood of men.

Sri Krishna wants us to not only understand this fact but he also wants our attitude to change as well. Attitude can change only through understanding. Our love for our parents is based upon the fact of all the things they have done for us; proportionally in keeping with that understanding; I develop the attitude of reverence. **Any attitude is based on knowledge.** When we meet a stranger we have no attitude, no Ragaha or Dveshaha towards him as we do not know him. Once we know the

person we develop an attitude such as reverence. **As you understand the world so is your attitude. As your understanding of this world changes, so does your attitude change as well.**

When I look upon world as world, my attitude is ragah or dveshah; but when I understand the world as vishvarupa, the manifestation of God, then my attitude is one of reverence. In fact the basic teaching of Hinduism is reverence to the creation as manifestation of God.

Citing example of the mantra, Rudram, it is all about Vishwadarshanam. It says I worship the Shiva who is mud, fresh leaf, etc. We are asked to look at everything reverentially; it is same with sunrise. Thus, I worship the sun.

Similarly, we have got twofold job of understanding the teaching and also bringing about an attitudinal change, a perspective change or divinization of the world. When the world is seen as world, it will persecute you; it will create fear; it will disturb you; so the world as world will cause samsara; but the very same world as Ishwara will not cause any samsara. In fact, this is the first mantra of Ishavasya Upanishad; Ishavasyam

idagum sarvam. May you learn to look upon the very world as Ishwara svarupa, paint the world with Ishwara bhavana.

Now, knowledge can be gathered immediately but attitudinal change is slow. Understanding the teaching and bringing about an attitudinal change is called divination of the world.

“Arjuna, when you drink water, consider that the essence of water is myself.” Hence in sandhya vanadanam water is worshipped.

This way I look at everything as God. I am the radiance in the sun and moon. This radiance is worshipped in gayathri mantra. This radiance is consciousness. I worship that brilliant

sunlight, that consciousness alone that makes my inert brain into a live knowing instrument.

I am the aumkara, the essence of all vedas. Vedas are condensed at three levels.

First: At Gayathri mantra. Chanting gayathri is like chanting the entire vedas.

Second: Gayathri condensed into Vyahrithi mantra called the bhuhu, bhuva, suvaha, mantra.

Third: Vyahrithi is then condensed into AUM.

Therefore, Veda is condensed in AUM kara while AUM kara diluted is Vedas. AUM kara is essence of vedas, It is also myself. I am the essence of all pervading space (akasha brahman), the sound principle (shabda brahman); I am the very manliness (humaneness) in every human being.

Shloka # 9:

ॐ अमृतं पृथिवीं अमृतं अमृतं अमृतं अमृतं
अमृतं अमृतं अमृतं अमृतं अमृतं७.९००

I am pure odor in the earth; splendour in the fire; life in all beings; and austerity in ascetics.

The essential nature of prithvi, the earth is its fragrance or smell; among the five elements the earth alone has got gandha gunaha; the other four elements do not have gandha; so akasha has got shabda gunaha, Vayu has got shabda and sparsha; sparsha means touch, agni has got

Shabda, sparsha and rupam, visible; jalam has got shabda, sparsha, roopa, and rasa; and prithvi has got shabda, sparsha, roopa, and rasa and gandha.

This gandha or fragrance of earth is Myself as felt during a fresh rain in the mud.

austerity; like knowledge, if anyone of these virtues is in me; I should remember they really do not belong to me; but they are the manifestation of God. Credit is to God and not me. **I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.**

Story of Yaksha. Kenopanishad has this story. When the devas got a victory over asuras, they became arrogant. Now Bhagavan came in the form of a mysterious yaksha to teach Devas a lesson. Yaksha asks Agni Devata to burn a blade of grass. Agni tries to burn the blade of grass but cannot do so. Agni realizes that the agni principle is God. God asks Vayu devata to lift a blade of grass. He is not able to. All this shows the essential nature of God.

Any award that we get is really due to God so place it in front of him as an offering. Knowing this will lead to humility. Ignorance of God leads to arrogance. This way, I don't feel jealousy when I know all glory is God's. I do not compare; it is comparison that leads to jealousy. When I appreciate God, there cannot be jealousy. We are only pipelines; the water belongs to God. All glory belongs to God. Whenever I see glory, appreciate it as Lord's glory. Humility, non-jealousy are benefits of Ishwara Gyanam. I am the seed, the primal cause. Let us always Keep this corollary in mind: **understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.**

Causes are either intermediate or ultimate. Our parents are our cause. They had their parents, their cause. God is absolute primal cause, which is cause of everything. God himself is, however, a parentless cause (or parent) of creation.

The word sanatnam means without a beginning or causeless cause of creation.

Take away:

1. Sri Krishna says there is nothing other than God. There is neither jiva nor jagat other than Ishwara.
2. Therefore the teaching is there is no product other than the cause and the Lord being the cause, the world being the product, Sri Krishna wants to say the world is only a word; there is no substance called world; then what is the substance? The substance alone is the cause and that cause is God.
3. Any attitude is based on knowledge. As you understand the world so is your attitude. As your understanding of this world changes, so does your attitude change as well.
4. I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.
5. Understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta Class 102: Chapter 7, Verses 4 to 7

Greetings All,

Shloka # 4:

space parameters and because of this the para prakruti (PP) continues to be the one changeless principle. It is also an indivisible principle.

Change is possible only when something is within time; and the division is possible only when something is within space; and what is beyond time and space, is unchanging and indivisible; therefore the higher principle remains undivided and unchanged; whereas the lower principle called apara prakruti (AP), which is the basic matter principle or energy principle that, divides itself into eight fold sub-principles.

Thus 1PP+ 8 AP's=9, this is at the intermediate stage of creation.

In the final stage the 8 AP's become the multifaceted creation. At that time the solar system, body, mind etc., all come into being. Mind is also matter. It is very subtle matter. Mind is part of AP as is the body as well as the entire creation.

Sri Krishna enumerates the eightfold principle consisting of earth, water, air, fire and space. Scriptures talk of two types of pancha mahabhutani. Five are sthula Bhutani that are concrete products and another five are sukshma Bhutani or subtle elements. Subtle are at intermediate stage, while gross are at final stage. Here Sri Krishna is talking about intermediate stage. He is talking about sukshma bhutani or subtle matter. They include: Bhumi, apaha, agni, vayu and akasha. Three other principles of manaha, budhi, and ahamkara are also mentioned. These three are a part of samkhya philosophy. They are also part of intermediate stage of evolution.

Manaha is a technical word and does not mean mind.

Ahamkara is also a technical word

Budhi is also a technical word and does not mean intellect.

You the experiencer is the PP, says Sri Krishna.

Therefore the Observer, the Jiva is the PP, while observed world is AP. Hence the phrase, " Tat Tvam Asi".

The whole creation is a mixture of the experiencer and the experienced; observer and observed.

Electrical energy is converted into mechanical energy, in the fan and it is further converted into sound energy. Energy is subject to modification, whereas consciousness is that principle which is not subject to modification. Therefore consciousness is neither matter nor energy.

Then what is consciousness? Consciousness is consciousness. Just as electricity activates a gadget, so also the mind body complex is activated by this consciousness.

What is the glory of this consciousness?

Because of this Consciousness principle the entire material universe is sustained. "It" is experienced as the "life" principle.

At the physical body level; the consciousness is experienced in the form of the very life principle; if you have any doubt, touch your body, the body is sentient, means that the body is blessed by the consciousness principle; and as long as there is life, the body is together and functioning; the moment the life principle is not there; the body disintegrates; the dearest body has to be disposed at the earliest; now this body is bathed, dressed and perfumed and all kinds of things are done; it is together; but without life, this will disintegrate. Extend this to the cosmic level; the

whole cosmos is in harmony, only because of the intelligence principle, the chaitanya tatvam; the world is functioning as though a cosmic human being; because of the para prakriti alone, the world is in harmony; and that is why in our

religion; we look at the universe itself as a cosmic person; the visible part of the creation is apara prakriti; the invisible sustaining principle is called para prakriti; and the creation itself is called a cosmic person.

Thus, Purusha suktam means the cosmic person; or in Tamil, it becomes Perum All; the whole cosmos is Perum All; combine it and it becomes Perumal, which is same as Bhagavan.

Shloka # 6:

○○○○○○○○○○○○ ○○○○○○ ○○○○○○○○○○○○○○○○○○○○○
○○○ ○○○○○○○○○○○ ○○○○ ○○○○○○ ○○○○○○○○○○○○○○7.6○○

Know all beings to be born of this My dual nature. I am the source of the entire world as well as that into which it is dissolved.

In this shloka Sri Krishna talks of conversion of intermediate stage to final cosmos. In intermediate stage 1 PP+8 AP's were there. From these 9 came the creation or gross elements plus elementals. Elementals are produced by the elements. Thus body is an elemental made up of earth, water, fire, vayu and akasha (empty space), all elements. Elements are known as Bhutas while elementals are known as Bhautikam.

Bhuta> Bhautika. It is a PP+ AP mixture. PP+AP is known as Yoni.

And therefore God alone has evolved in the form of this creation. So Sri Krishna is revolutionizing the concept of God. Until we study this, our concept of God is of a person, sitting beyond the cloud; either shiva; sitting in Kailasam; or Vishnu, lying on the adhishesha etc.

So we have an idea of god that is in its infancy. We cannot appreciate God in his true nature in the beginning. Therefore the scriptures introduce God at three levels; God as a person, God as the universe, and God as the nirguna chaitanyam; the

property-less Consciousness or the abstract truth.

Very few understand God as an abstract truth. Now Sri Krishna says do not look upon God as a person, learn to look at everything as my own manifestation. Therefore assert in your mind, digest and assimilate this teaching that not only the whole universe evolves out of me; the whole universe rests in me alone.

Pralayam always follows Srishti. Thus the process of expansion and contraction is an ongoing one for the universe. Everything goes to unmanifest state and then comes back as manifestation.

Thus, when we wake up, our thought and actions, all evolve. During night at sleep, everything is withdrawn. This process starts every day and closes every day. When did this all start?

A cycle or circle has no beginning or an end. It is an eternal process. But you can get out of the cycle through moksha.

“ I am the source, origin of the entire universe. In the same manner I am also the graveyard of creation. The whole thing will come to Me alone.”

Scriptures give another example. Out of my mind emerges the dream world. Here even time and space is generated. In a few minutes, the dream (REM) projection comes on. In these few minutes I get married, have children and grand children as well. This is because dreamtime is different from waker's time. When I wake up, I swallow the whole thing. Similarly God is srishti-sthithi-layam karta of the whole cosmos and therefore srishti-sthithi-laya karanam.

Shloka # 7:

ननु च तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं
तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं 7.7

Nothing whatsoever is beyond Me. All this is strung on Me like

clusters of gems on a thread.

Normally when we study creation there is one law we observe. Every cause has its own cause. Thus our parents were products of our grand parents. I am product of my parents. Every cause also has its own cause.

If God is the cause, then who caused God? In effect who is God's parent? Sri Krishna says I am the parentless cause of creation. Thus:

PP: is anadi or without beginning.

AP: is also anadi or without beginning.

PP+AP: God is also anadi without a beginning.

I am the ultimate cause of creation.

In second line of this shloka an important philosophy is communicated.

God is material cause of creation. God has manifested as creation. Material cause is inherent in all products. All products exist because of material cause.

Thus Pot exists because of the inherent clay. Ornaments exist because of inherent gold.

I being the material cause of creation, I am its inherent cause as well. A mala (garland) has an inherent thread (sutram) that keeps it together. I am inherent in creation, just like the thread of a mala.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 101: Chapter 7, Verses 2 to 4

Shloka # 2:7.2

Exhaustively I shall set forth that knowledge together with
its realization; once it is grasped, nothing more will remain
to be known.7.2

**Exhaustively I shall set forth that knowledge together with
its realization; once it is grasped, nothing more will remain
to be known.**

Continuing his teaching of the Gita, Swami Paramarthananda said, in the first three shlokas of chapter 7, Sri Krishna is introducing the subject of the Ishwara Svarupam. It is discussed in chapters 7 through 12. This topic discusses who is God; what is God etc. This knowledge of God introduces us to two aspects of god; God as Gyanam (lower nature, Saguna) and God as Vigyanam (higher nature, Nirguna). Where God is seen as Saguna, there is duality; with form comes duality. Saguna swarupam is also known as Bheda swarupam. Thus Rama, Krishna and Shiva all have plurality. This is God's lower nature.

Higher nature is without form; all attributes are eliminated; there is no division. Thus, formless space represents advaitam (nirguna). Since higher nature is without attributes it is difficult for a beginner to conceive. It is too abstract for a

artha and kama but not moksha. Even if one has desire for moksha, most do not know how to get it. Sri Krishna says the only method obtaining Ishwara Gyanam is through Guru Shastra Upadesha Sravanam.

Now number of people wanting moksha are few; among them number of people, who want Ishvara Gyanam are fewer still; and even among majority does not know how to get Ishvara Gyanam. While they try all kinds of things for getting knowledge. They are still not able to obtain it. If there are say six billion people; out of this four billion are not interested in moksha; of the one billion left, fifty percent, they want moksha but they do not know the means to obtain it. And half of that, they know that Ishvara Gyanam is the means but they do not know guru shastra Upadesha is the means; therefore they are all gone; after filtering; there are only very few who know that Shastra Vichara is important. Among thousands of people only a few strive in right direction of guru shastra sravanam to obtain inner freedom.

Now the word Siddhi in shloka means inner freedom; inner security; because according to shastras; ultimately insecurity is only a notion in our mind born out of ignorance; insecurity is a sense and that is why as long as we do not attack that inner sense of insecurity; whatever be the security you have outside; that will never give the sense of security, because really security does not come from outside. In India, one of our prime ministers was killed by her own security detail.

So a few people have understood and they want to get rid of inner sense of security, but among them also, very few people succeed in discovering that inner security; and therefore even among those who strive in the right direction; a few people gain my knowledge. Here My knowledge is Ishvara Gyanam. So very few people know Ishvara Gyanam in reality; in totality; which should include both saguna, nirguna Ishvara Gyanam. Having glorified this knowledge Sri Krishna now wants to enter the topic proper hereafter.

Shloka # 4:

पृथिवी, वायु, अग्नि, जल, अकाश, मन, बुद्धि, अहंकार
एते अस्मिन्ममैवाष्टौ भेदोऽस्ति ॥ ७.४ ॥

The earth, water, fire, air, space, mind, intellect and the ego-sense constitute My distinctive eight fold nature.

Now Sri Krishna enters the main topic of the chapter or its central teaching. Shlokas 4-12 discuss this topic. It is one of the most important portions of the Gita discussing Ishwara Swarupam. All teachings of Gita in this area are based upon Upanishads. Nothing is considered Sri Krishna's own philosophy. Here he is reviving Upanishadic teachings. To understand this section we have to recapitulate the upanishadic background and upanishadic view.

All Upanishads define God as jagat karanam, or cause of the universe. Everything has two causes. Citing example of a desk, it has: 1) raw materials needed to make a desk; this is known as upadana karanam and 2) An intelligence principle to convert the raw material known as nimitha karanam.

Citing example of a hall, its nimitta karanam is an architect or an engineer while the upadana karanam are the bricks and mortar and all such things, Now the Upanishads point out that the Lord is the cause of the universe; and before the creation came into being; this Lord, which is the cause of the creation or who was the creation alone, was existent Creation includes time and space. If he was alone before creation, what kind of a cause was he? It presents a dilemma. Scriptures say, since he was alone, he was both the causes, intelligent and material. From the standpoint of the intelligent cause, we say God created the world; from the standpoint of the material cause, we say God evolved into this universe. As intelligent cause, God is the creator, and as the material cause, God Himself has evolved into this creation.

How can I accept this as a fact?

Normally intelligent cause and material cause are different. The rice is different from the cook. Cook is different; rice is different; is there any doubt that rice is the material cause and the cook, the intelligent cause? They are also not identical.

How can one principle be, both causes? Upanishads say exceptions to the general law do exist. Mundako Upanishad cites example of a spider. All beings create their living space from external raw materials. A spider's web, however, is strong, light and is different. It is a wonder of creation. Spider spins the raw material from within itself; thus it is it's on material and intelligent cause. It is the Abhinna nimitha upadana karanam. God also is such a karanam.

What is nature of such a God? Upanishads say God consists of two principles put together. In our religion Ardhanarishwara symbolizes the two principles.

The two principles are:

- 1) Apara Prakriti (AP); the lower nature.
- 2) Para prakriti (PP); the higher nature.

Both have some common features and some uncommon features.

Common features: Both are eternal. Both are never created or destroyed. We can only transform matter.

Uncommon features:

1. PP is chetana Tatvam or the conscious principle. It can't be created or destroyed. Even some scientists are coming around to this conclusion. AP is material principle. Matter is also never created or destroyed and is known as Achetana. This conscious and material principle mixture is known as God.

2. Consciousness (PP) in pure form is without any attributes. Physical and chemical properties belong to matter. Consciousness is nirguna chaitanyam. AP is saguna; it has all properties. All of science is studying AP. PP, however, is not available for study. Some scientists also believe it will always be a mystery.
3. Chetana nirguna Tatvam does not undergo change under any conditions. It is free from any modifications.

Whatever changes are happening occur only at matter level; that is why some of the scientists have come to the conclusion that all our studies which are based on the physical and chemical properties will deal with only matter; consciousness will never be available for scientific study.

PP: Nirvikara, no change possible.

AP: Savikara, subject to change all the time.

The book Tao of physics also discusses this phenomenon. It says Nataraja represents the eternal dance of creation.

- PP is said to be Satyam; meaning it has independent existence. AP is dependent on PP and is a Mithya. PP+AP=Ishwara, the cause of creation.

Now you can imagine the state of evolution when God alone was there with both AP and PP within him. Then creation evolved and is called Srishti Prakaranam. It happens in two stages:

- Seed to plant;
- Plant to tree.

How does it happen or how does cosmology occur? Cosmology is mindboggling. Many theories exist for cosmology.

Sri Krishna presents evolution as per Samkhya philosophy of Kapila. It is a slightly different view from Vedic point of view. According to this, creation happened at two levels:

At **the first level** is there is only one para prakriti and one apara prakriti; this is at the pralaya or deluge stage;

Then came **the intermediary stage**; here the one-apara prakriti multiplies itself into eight-fold principle. It is similar to amoeba that multiplies itself into many.

All the while Para Prakriti, the consciousness principle remains the same. It is the material aspect alone that multiplies into ashtada or 8-fold apara prakriti.

Thus there were 8 fold apara prakriti's plus one fold para prakriti; totalling 9 at the intermediary stage of God.

And there afterwards comes **the final explosion**; final magnification wherein the ashtada prakriti multiplies into the manifold universe and now purusha comes into being.

During all this what happens to PP? Nothing happens to PP. It does not change. Conscious principle remains same. Only the materials cause changes.

Where is that para prakriti now? **Sri Krishna says stop running; that para prakriti is You the observer. So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is apara Prakriti.**

Take away:

So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is apara Prakriti.

With Best Wishes

Ram Ramaswamy

Swamiji's New Year Talk for 2018: Glory of Sanatana Dharma

Namathe:

Swamiji has given a special talk for the New Year and the subject of the talk is Glory of Sanatana Dharma. Please listen to this talk by clicking below:

New Year 2018 Special Talk

Baghawat Geeta, Class 100: Chapter 7, Verses 1 and 2

Greetings All,

Continuing his teaching of the Gita, Swami Paramarthananda started chapter 7 today. He said Gita consists of 18 chapters and they are divided into three groups. Chapters one through

six are known as prathama. Chapters seven through twelve are known as madhyama and chapters thirteen through eighteen are known as charama. Since each group consists of six chapters they are known as shatakam. Thus, Shankaracharya's nirvana shatakam verses are famous.

Each of the six chapter segments deals with three specific topics respectively.

Thus prathama shatakam deals with:

1. **Jiva swaroopam** or nature of the individual. Individual is neither the body nor mind. Individual is the chaitanya that is in the body mind container. This satchidananda was brilliantly discussed in the second chapter, from verse 12 to 25; in the third chapter pancha kosha viveka was discussed; in the fourth chapter also, the chaitanya atma was pointed at akarta and abhokta; in the fifth chapter it said (5.13) that consciousness is the essential nature of the individual which does not perform any action. So this Satchidananda atma which is Jiva svarupam was one of the topics which was there throughout the prathama shatakam; the first six chapters.
2. **Karma yoga** as an important sadhana was discussed. It was discussed in chapters 2,3,4 and 6 respectively. Chapter 6 discussed karma yoga at the very beginning. Importance of individual effort and initiative was also discussed. There is a big confusion that Karma theory is fatalistic. Many people say Hinduism is a fatalistic religion and that it is holding back India. **The law of karma, however, says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do; You are responsible for your life.** All four destinations of life known as purusharthas are all goals chosen by human beings.
3. **Self Effort:** Sri Krishna says you have to lift yourself;

I can help you when you do so. Therefore, individual effort, free will is emphasized in choosing a course of action. **When you choose action you are also responsible for the results. Hence the saying:**

Watch your thoughts, it will become your words and actions;

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

Therefore destiny is decided by character; which is decided by habit; which is decided by your words and actions and which are decided by your thoughts; therefore watch your thoughts; and direct your thoughts; and **by directing your thoughts in the present, you are ultimately determining your destiny. All is decided by thought.**

Thus three topics are highlighted by prathama shatakam.

Now in madhyama shatakam three more topics are highlighted. They are:

1. **Ishwara swaroopam** or nature of God. It represents macro aspect while Jiva swaroopam represents micro aspect of God. Therefore throughout the six chapters, Krishna talks about the definition of God, the nature of God, the function of God; the glory of God, all about God alone. And while discussing Jiva svarupam we saw that the body mind complex is the container; the cabinet, but the content, the essential Jiva, is satchidananda atma. Similarly for Ishwara also we have got aspects of the container or superficial aspect of God, and then the essential inner nature of God; deha and dehi; Shariram and shariri; anatma and atma. Just as Jiva as a mixture of anatma and atma; Ishwara is also a mixture of both; saguna and nirguna svarupam. So Ishwara svarupam is

topic No.1.

2. **Upasana:** In prathama while karma yoga is shown as sharira pradhana; physical body is active in karma yoga; whereas upasana is mana pradhana, we are gradually going from the grosser instrument to the subtler instrument. In Karma yoga, you are heavily active serving the society, contributing through pancha maha yagnas; whereas in upasana, you learn to withdraw and focus; So saguna Ishvara dhyanam; upasana; this is the second topic.
3. **Grace of God** is an important factor. Ishwara kripa or anugraha is very important. Individual effort alone does not accomplish everything. So one should not be overconfident or arrogant about it. Over confidence means I can do anything. Then he faces failure. He then lapses into fatalism. Reality is, " I accomplish things through my effort boosted by grace of god." When we start our classes we say the dhyana shloka. It says that my effort boosted by god's grace is needed. Thus three aspects of Ishwara swaroopam, Ishwara Upasana and Ishwara Kripa were discussed.

Now moving on to chapter # 7, the first three shlokas are introductory.

Shloka # 1:

ॐ नमो भगवते वासुदेवाय ॥ ७.१ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.१ ॥

With mind set on Me and dependent on Me and performing Yoga, O Arjuna! hear how you will know Me wholly without any doubt whatsoever.

Sri Krishna says, " if you follow my teachings, you will come to know Me". You will get Ishwara Gyanam. There are two aspects to discovering God. First, you will know me completely. I have two natures. A lower nature that is evident

in the bodies like Rama and Krishna.

The lower nature is the visible physical nature of God; like Rama shariram; Krishna shariram; which people worship as God. In fact majority of devotees when they think of God; they think only of God only in a particular form; particular body; that is why the dhyana shlokams describe the physical form alone. Sri Krishna says that the visible, tangible form, known as saguna svarupam is also my lower nature.

Saguna svarupam is however subject to arrival and departure. It is limited in space and time and is known as aparaprakriti. And Arjuna I have got a higher nature as well; which is invisible, intangible, eternal, all pervading nature, which is called the nirguna svarupam; paraparakriti; and only when you know both; saguna and nirguna svarupam; finite and the infinite nature of God; your Ishvara Gyanam is complete. And therefore through this chapter, I am going to give you both saguna and nirguna gyanam; only then your Ishvara Gyanam is complete.

Sri Krishna asks how am I going to teach? I will teach so that you are left without any doubts. What are the conditions you need to fulfill? You should have a desire to know Me; else you will be bored. You should have a desire to know if God is your destination. "I" or God must be your goal. Should God be my goal or moksha? God and moksha are identical. In the language of spirituality it is called moksha while in religion it is called Bhagawan.

Every person wants independence; wants security; wants ananda and wants peace. Therefore peace, security; fulfillment; these are the destinations of everyone.

God alone is ever secure. Anything finite is bound by time and space; anything bound by time and space is subject to fluctuations and destruction; even the stars cannot escape destruction; they might have a very long life; but you ask the

astronomers; they will say that even the Sun will collapse but in a few billion years!; therefore we are saved. But remember, the stars explode which is known as nova; and supernova; which indicates that anything finite is insecure; seeking security from finite thing is the most unintelligent approach; Even stars die eventually. Anything finite is insecure. So true security is available only in the infinite called bhagawan. So, it has a symbol in the form of Rama and Krishna etc. Infinite is called Bhagawan in Religion. Moksha and Bhagawan are synonymous.

If your mind is fixed on Me as the ultimate destination and you work, it is known as devotion. This condition one.

When you fulfill an earthly goal you get fulfillment but you start on another goal; as such they are only intermediary goals. Poornatvam alone gives you complete fulfillment.

Yoga in shloka means all the required sadhanas depending on my level. Thus all children cannot be admitted into the same class; depending upon the level of the student; he is admitted in the first standard or sixth standard etc. Therefore depending upon my need, I have to take to karma, or upasana, or sravanam; whatever is required and practice those relevant sadhanas **or put individual effort with the grace of God**. A devotee should not challenge God. Take refuge in God. Citing an example of a long train being hauled by two engines one in the front and another in the back. Spirituality is similarly an uphill climb and while you can be engine that is pulling you still need God's push. This God's push is bhakti.

Thus conditions imposed by Sri Krishna are:

- Keep God as destination.
- Do what you should or exert self-effort.
- Seek grace of God.

With these three you will attain Me. The secret of knowing Me is same as attaining Me.

Shloka # 2:

शुद्धं ज्ञानं तद्विनाशकं तद्विनाशकं तद्विनाशकं
तद्विनाशकं तद्विनाशकं तद्विनाशकं तद्विनाशकं 7.2

Exhaustively I shall set forth that knowledge together with its realization; once it is grasped, nothing more will remain to be known.

Sri Krishna continues with the introduction. In shloka # 1, he said you would get divine knowledge or saguna and nirguna Ishwara Gyanam.

Saguna Ishwara Gyanam is Dvaita Gyanam.

Nirguna Ishwara Gyanam is Vigyanam or advaita.

A secret: When a person is at Saguna Ishwara Gyanam, there is a difference between God and the individual.

At nirguna Ishwara Gyanam level the difference between God and individual is removed.

Citing example of wave and ocean, as long as you look at the wave and ocean; from the name and form standpoint; they are different; names are different; one is called wave; other is called ocean; forms are also different; wave has got a small wavy form; whereas ocean has got an ocean of vast magnitude; So when you observe at the name and form level you see the difference; but when you go to the essential nature of both; wave is essentially water; ocean is essentially water; or satchidananda; and you find that wave and water are no more distinct. Similarly saguna gyanam means bheda gyanam; nirguna Gyanam means abheda gyanam. Bheda means difference between God and Jiva; and abhedananda means oneness; thus Gyanam is equal to bheda gyanam.

Sri Krishna says I will give you this knowledge thoroughly.

What is the benefit of this knowledge? Having gained this

knowledge you have nothing more to know. All your intellectual questions are resolved. Samsara is experienced at three levels:

1. At the gross body level people for whom samsara is only at the physical level; they talk about their diseases; they talk about their old age; they talk about their death; their samsara is at the grossest body level.
2. At the emotional level they are not bothered about the physical condition; but they feel the emotional needs of life more; they say, I am very fine; my health is very good; my children take care of me very well; but they do not spend time with me; they do not even know whether I am alive or not.
3. At the intellectual level, such as quest of a scientist. He is intellectual. They have questions, regarding the creation; when did the creation come; when did the first human being come; how did life start; what is the individual; what is consciousness; etc.

Vedanta solves all three levels of fulfillment. it gives you emotional fulfillment; it gives you even intellectual fulfillment; you find all the fundamental questions regarding Jiva, Jagat and Ishvara get resolved.

Take away:

1. When you choose action you are also responsible for the results.
2. Hence the saying:

Watch your thoughts, it will become your words and actions;

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

3. By directing your thoughts in the present, you are ultimately determining your destiny.

Everything is decided by thought.

4. The law of karma says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do. You are responsible for your life.

With Best Wishes

Ram Ramaswamy

Taitreya Upanishad, Class 31

Greetings All,

Ch 2, Anuvakhaha 5, Shloka # 2:

Of that, of the former, this one is verily is the embodied self. Different from this self made up of intellect (vignanamaya) is another self within., formed of bliss (anandamaya). By this, that is filled (by anandamaya the vignanamaya is full). It also has the shape of man. According to the human form of that, is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this vaidika verse about it.

Swamiji said we are in the middle of anuvakaha # 5 of Brahmanandavalli. We have gone from vignanamaya to anandamaya. Vignanamaya has now become a kosha. The moment you understand it is a kosha or anatma it means anatma is born out of atma. Vignanamaya is Karyam or it has nama and roopa. Thus, it is not a substantial entity. It only has a borrowed existence. It is Mithya. As such, it is as good as non-existent. This understanding in us is known as Pravailapanam or dissolution. Mithya is dissolved in satyam. Vignanamaya is dissolved in anandamaya.

What is the shape of anandamaya? It is in the container called Vignanamaya, which has the shape of manushya. Thus, anandamaya also is in the shape of the manushya. Anandamaya does not have a shape of its own as such it borrows its shape from the container. Thus of all the Koshas only annamaya has its own shape, all others borrow from annamaya.

Now coming to the factors, anandamaya atma's head is priyam. Priyam means happiness. It's right hand side is Moda. Moda means more happiness. Its left hand side is Pramoda. Pramoda means highest happiness.

How to understand these three terms of happiness being used? It is like happy, happier and happiest. Citing an example: You go to a restaurant and see gulabjamun on menu. You like gulabjamun. The pleasure of seeing gulabjamun is priyam, also known as Ishta darshanaja sukham.

Now you order the gulabjamun and it is brought to you. This owning of object of desire is known as Moda or Ishta grahanaja sukham. Then, when you finally taste the gulabjamun you obtain Pramoda or Ishta anubhavajam sukham. This is highest pleasure when the object of desire and one who desires it, become one. Swamiji says, the food and you become one, reflecting advaita. All these three experiential pleasures are anandamaya. The word maya means it is subject to change. Thus all conditional pleasures are anandamaya. Now the Upanishad says, anandamaya

is not atma.

In case of anandamaya there are only three factors instead of the normal five. In fact anandamaya is also not the real atma. The real atma is anandaha. The suffix maya is not added to it. Ananda is the non-fluctuating pleasure, the real atma. It is not a changing, experiential pleasure. Once I know ananda is atma then anandamaya also becomes a kosha. Thus all experiential pleasures are anatma. They are subject to arrival and departure. Thus, they have nama and roopa as well. This anandamaya is a mithya. It is also known as kosha ananda.

Then, what is atma-ananda? It is not an object of experience. It has to be understood as myself. Not only is it myself, it has the support of (pucha) in Brahman. Really speaking the Brahman is only an apparent support rather than a real one. Citing an example, Swamiji says, it is like saying outer space is the support of inner space in a pot. Really speaking outer and inner space is one and the same. It is only a superficial difference.

How do we know that Brahman seemingly supports that atmananda? In beginning of this chapter Brahman was defined as Satyam, Gyanam and Anantam. From this Brahman the creation comes into being. Brahman and Atma are identical.

What is the difference between anandamaya kosha and atmananda?

Anandamaya is an object while atmananda is the subject.

Koshanada is subject to change while atmananda is my self with no arrival or departure.

How can I experience atmanada? Whatever I experience is koshananda. "I" am the experiencer, not the experience.

How can I see my own original eye?

I can never see my own original eye. Even in a mirror we see only the reflected eye. Reflected eye is visible, while

original eye is not. Reflected eye can come and go with the mirror while original eye does not change. Even the mirrors reflective quality can change the reflection. The original eye has no arrival or departure.

If original eye cannot be seen and I can see only the reflected eye; if so, what is the proof of the original eye?

The very experience of the reflected eye is proof of the original eye. Every experiential experience is proof of atmananda. So, who am I? I am Satyam, Gyanam, Anantam and Anandaha.

Now the Rig mantra comes in.

Ch 2, anuvakaha # 6,shloka #1:

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence.

The Rig mantra talks about a serious problem faced by Vedantic students. The student understands annamaya, pranamaya, manomaya, vignanamaya, anandamaya and now seeks the experience of atmananda as well. In general we all wish to seek to experience the objects we come in contact with.

While Atmananda is eternal, I am seeking for the arrival of the eternal atmananda. How can I look for experience of eternal atmananda? Even in Nirvikalpa Samadhi, ananda goes away when you come out of Samadhi and you feel pain. Highest mystic pleasure is really koshananda. Atmananda, you never experience. Students are not able to accept this fact. This is a universal problem. We conceptualize everything. Our study of Vedanta is often an intellectual exercise.

Nastika is one who says Brahmananda is not a subject of experience. Suppose a person negates Brahmananda, it is

equivalent to negating himself. Because, Brahmananda is Yourself. Most contradictory statement is, " I am not existent". Therefore, never negate existence of Brahman. Accept Brahmananda is existence even though it can't be experienced. There is only one thing in creation that is without objectification. It is, "I am". He himself is existence.

There is another meaning to this shloka as well. Suppose a man says Brahman is not existent, Shankaracharya says, such a person is adharmic. It is adharmic because he can't have Brahmgyanam as a goal in his life. For such a person all shastras are redundant. The very purpose of dharma shastras is to prepare one for Brahma gyanam.

In a society that values only money and entertainment, god does not exist. Such a society has no dharmic values. Such a society is exclusively focused on artha and kama.

In our culture artha and kama are perfectly acceptable until one reaches his middle age at around 40 or 50 years of age. After that one's goal is pursuit of god.

Materialists thus become asurah's. Asu means organs and raha means protector. One who protects his organs for long life. Asuraha is also called Asata.

On the other hand if one believes in Brahman, then Chitta shuddhi and Gyanam become important. He is a spiritual person. He is called a Suraha. Chapter 16 of the Gita discusses asura's and sura's.

If a family is only into material pleasures then it can become separated very easily through divorces, remarriages and inter-racial marriages. In India, family was strong although the trend is changing. In all stages of life family is required when the goal is dharma and moksha. So, accept Brahman. One day you will understand that Brahman is " I am".

Now the Yajurveda Upanishad has completed Pancha Kosha. This is pancha kosha viveka.

In the beginning three questions were raised. They were:

- 1) What is Brahman?
- 2) How to know Brahman?
- 3) What do you mean by knowing the greatest?

We have discussed what is Brahman and how to know Brahman. Now we move to discussing the third question.

However, before answering the third question, a student interrupts with a question. Questions related to a topic being taught are known as Anu-Prashna. We will discuss this first

Baghawat Geeta, Class 99: Chapter 6 Summary

Greetings All,

Continuing his teaching of the Gita, Swami Paramarthananda summarized chapter six. It deals with one of the most important topics of spirituality, namely meditation. This chapter is also very important as in the entire body of scriptures it is the only one that has dealt with meditation so extensively. Meditation has two roles to play.

- Meditation to be performed before Vedantic Sravanam. This is an upasana to prepare the mind for Sravanam. It includes a variety of saguna ishvara dhyanam. This upasana will lead to self-knowledge through Guru

Upadesha.

Suppose a person has not performed this preparatory upsana? His mind is not considered qualified enough to receive the teaching, when he performs sravanam. In such a person while he will receive the knowledge, it will not assimilate within him. It will be like oil and water, each standing separately. What that person knows and what he is will be different. If it is an unprepared mind gyana-nishta does not occur. For such cases Nidhi dhyasanam or Vedantic meditation is a compulsory requirement.

- Nidhidhyasanam is nirguna ishvara dhyanam. It is also known as atma dhyanam. Let us remember that Upasana is saguna ishvara dhyanam.

In Vedantic meditation; **a person dwells upon the teaching received during sravanam; and this dwelling is done for a length of time; so that the knowledge enters my mind; enters my sub-conscious personality. In short, it irrigates my whole personality so that I and the knowledge have become one;** and thus Vedantic meditation does not produce knowledge but Vedantic meditation helps in the assimilation of knowledge; it is not the cause of Gyanam; but it is cause of Gyana nishta.

Thus we can summarize the process as follows:

Upasana: Is for obtaining gyana yogyata.

Gyanam: Is to obtain Gyanam.

Nidhidhyasanam : Is to obtain Gyana Nishta.

The word dhyana is used in all three instances, such as upasana dhyanam.

What is the topic of chapter six? Is it upsana or nidhidhyasana dhyanam? Chapter six is focused only on Vedantic meditation or Nidhidhyasana dhyanam. Why does Sri Krishna introduce Vedantic meditation here?

Because, Sri Krishna feels, Arjuna has already done sravanam in chapters 2, 3, 4 and 5 so this chapter is for assimilation of the teaching.

There are six parts to chapter six. They are:

- Bahiranga sadhanani, general disciplines to be followed daily.
- Antaranga sadhanani: Specific disciplines to be followed just before meditation.
- Dhyana Swaroopam: Actual process of meditation.
- Dhyana Phalam.
- Dhyana Pratibhanda Pariharau; remedies to obstacles to meditation.
- Yoga Bhrashta: Sri Krishna answers a pessimistic question of Arjuna.

Detailing each one of them:

- Bahiranga sadhanani: (Shloka 1-9, 16 and 17).

The general disciplines to be followed daily include: a) Practice karma yoga; it is very important. A karmi cannot practice meditation.

Sri Krishna says a karma yogi is one who is able to accept all the actions that he has to do in life without grumbling. One source of mental disturbance is doing things without loving that job; when I keep on doing things; without having a love for that; there is a split in my personality; mind does not want to do it; body has to do it; therefore there is a stress and strain.

Karma Yogi accepts and performs all actions without love or hate for the action.

He performs all actions with Ishwararpana budhi. He also accepts all fruits with Prasada Bhavana. Thus he has a stress free mind. It is a mind without conflict. It is a mind of

samatvam. In such a mind there is no violent reaction. Therefore Karma yoga is a must for a dhyana yogi. Sri Krishna says such a man is as good as a Sanyasi.

Have self-confidence. Never look down upon yourself. Even if you feel you don't have any qualifications, remember that you are a part of the divine. If you feel diffident, surrender to God. God, Guru and Shastra will help you.

Do not be fatalistic; fatalism is un-vedantic. We think karma theory is fatalism; this is the biggest misconception. Nowhere in the Vedas, fatalism is talked about; it always says, take charge of your life.

1. Practice self-control. When you use an instrument you should have control. Sri Krishna says God has given us this body with all the indriyas. All of them will help, if you control them. Make sure that they do not control you.
2. Practice moderation in everything. Don't indulge too much. Sense pleasures are allowed but don't over do it. Check yourself once in a while by saying "no" to something you like. If there is a protest it means it is getting hold of you.
3. Antaranga sadhanani: (shlokas 10-15). These are specific disciplines to be practiced before a meditation. Eight disciplines are mentioned. They are:
 1. Place of meditation should be clean, secluded and spiritual.
 2. Time should be satvik. Early morning or evening hours are acceptable. The time of meditation should not be one, when you are rajasic or tamasic.
 3. Proper seat to sit upon. Shastras don't recommend sitting on the floor.
 4. Condition of body. It should be straight but not stiff.
 5. Condition of sense organs. They should be withdrawn. Eyes partially closed focusing on nose

- or between eyebrows.
6. Breathing should be smooth and slow. Breath and mind are connected.
 7. Condition of mind, one should become a mental Sanyasi for the duration of meditation. Drop all relationships such as husband, wife, child, son etc. Drop all roles. Just be a bhakta or shishya during meditation.
 8. Condition of intellect or budhi: I must be convinced of the value of meditation. I must have conviction in meditation. I must be convinced that it will transform my personality.

These are the eight factors to be taken care of before meditation.

Dhyana Swaroopam: Shlokas 18-32. Dhyana swaroopam is the process of meditation. Mind dwelling upon a chosen object is meditation; which means the mind is there in meditation; mind is functioning in meditation; and mind entertains thoughts in meditation; therefore never think meditation is silencing the mind. Vedantic meditation is not silencing the mind; it is not stopping the mind; it is not curbing the mind; it is not restraining the mind; but it is directing the mind; which means thoughts are there; but the thoughts are dealing with the subject matter that I chose. And that subject matter is whatever I have learned from the scriptures. And what have I learned? That the body is not the real I; it is an incidental instrument which will be there for a few years and will disappear; similarly sense organs, similarly the mind; they are all instruments that I handle, my higher nature is the very chaitanyam; the consciousness principle, which is aware of all of them.

This topic is discussed extensively in Chapter 2, shlokas 12-25 in the Gita. All the knowledge learned from this Sravanam is the recording process. Meditation is the retaining and reliving the teaching. Thus:

Dharana is focus.

Dhyanam is retaining the focus.

Samadhi is becoming absorbed in the subject. Here will is not required.

Sri Krishna gives example of a protected flame to describe the process.

Now seven definitions of Samadhi are provided. They are:

1. Samadhi is that stage, in which chitta uparamanam, mind subsides; mind is absorbed in itself;
2. Atma darshanam; the one's mind is absorbed in the atma darshanam; owning up one's own higher nature;
3. Atyantika sukham, I see my own higher nature.
4. Tatva nishta, is being established in one's higher nature.
5. Atyantika labha, it is a stage in which one has attained highest in life;
6. Atyantika dukkha Nivrittihi; it is stage in which one has withdrawn from and thus one is free from all the sorrows.
7. dukkha samyoga viyogah; a stage in which a person is no more identified with the gains of anatma.

Sri Krishna then discussed Gyana phalam. This meditation transforms a person. The way I look at the world changes. The world does not change; my way of looking at it changes. One obtains freedom from ragah and dvesha. I do not get attached nor do I hate anything. I may have preferences but no attachments. As I said preferences are different from ragah-dvesha. I would prefer to have a cup of coffee is one thing; I need a cup of coffee is quite different. If you say I prefer; it is available, welcome and good; or else, OK. But when I say I need it means if that is not available; I become non-functional.

One obtains samadarshanam. One obtains equanimity. One obtains jivan mukti.

Shlokas 33-36 discusses obstacles to meditation. The specific obstacle of Vikshepa or restless mind is discussed. Two remedies are suggested for Vikshepa. First is Vairagya and second is abhyasa. Vairagya reduces raga and dvesha. **Raga dvesha is the single most important internal enemy of a spiritual seeker. We don't have any external enemies at all.** It is raga dvesha that disturbs us. It is our loves and hates that disturb us. I have provided this capacity to disturb me to Raga and dvesha. Vairagyam means reducing the ragah-dveshah slavery.

Abhyasa means practice. So practice of the meditation; here practice makes a man perfect; sheer abhyasa will improve the meditation.

The topic of meditation is now over. Arjuna , now asks a question.

Shlokas 37-45 is a discussion of this question.

“Suppose I fail in my spiritual journey, what will happen to me?” is Arjuna's question to Sri Krishna.

Sri Krishna answers who ever come to spirituality will gain knowledge and then moksha. Even if he does not obtain moksha he will still obtain swarga. After swarga he will obtain a very conducive birth and continue his spiritual journey taking up from where he left off in previous birth. So don't be pessimistic Arjuna; enjoy the spiritual journey.

Shlokas 47 and 48 are the concluding verses of the chapter. They are glorification of Vedantic meditation. Of all meditators the Vedantic meditator is closest to liberation, says Sri Krishna.

This chapter is called dhyana yogah; or atma samyama yoga,

because the central theme is directing the mind towards Vedantic teaching.

Take away:

1. Raga dvesha is the single most important internal enemy of a spiritual seeker.
2. Nidhidhyasanam: A person dwells upon the teaching received during sravanam; and this dwelling is done for a length of time; so that the knowledge enters my mind; enters my sub-conscious personality. In short, it irrigates my whole personality so that I and the knowledge have become one

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 98: Chapter 6, Verses 43 to 47

Shloka # 43:

तस्मिन् काले स्मरन्तस्मिन् काले स्मरन्तस्मिन् काले
तस्मिन् काले स्मरन्तस्मिन् काले स्मरन्तस्मिन् काले 6.43

There he acquires memory of the ideas relating to his previous body, and he labors harder, O Bharata prince! to achieve perfection.

Continuing his teaching of the Gita, Swami Paramarthananda said, in spite of Sri Krishna's encouragement Arjuna became pessimistic with respect to his own spiritual journey. He understood that this journey requires knowledge and purification of the mind. He feels he cannot master his own mind. Mind is after all the most difficult thing to master. That is why victory over mind is considered the greatest victory. Sri Krishna says it is a pre-requisite for gyanam. Arjuna feels he will never be able to obtain it, certainly not in this lifetime. Therefore, he has already started thinking of his preparations for the next life. It is like children who take an exam and know they have not done well, thinking of taking the exam again.

Yogabhrashta is spiritual failure. Sri Krishna has started answering Arjuna's question in shlokas 40 through 45. He points out that a person on this path has no fall at all. Shankaracharya says, once spiritual teaching is received, it cannot be destroyed. There, however, maybe a stage of temporary stagnation. It is like the glowing ember covered by ashes, even with a little fanning the fire comes back. So also such a seekers' spiritual vasanas come back to life. He picks up the thread in his next life. Spiritual failure of this janma becomes spiritual genius in next janma.

Even if one has failed in spiritual life in this life, he will still get swarga. Then he comes back in another birth to pursue spiritual life. Spiritual life can be clearly obtained only in two lokas. They are Manushya loka and Brahma Loka. If so, why not all go to Brahma Loka? Shankaracharya says going to Brahma Loka is very difficult. Getting manushya loka is also not easy. In manushya loka he or she gets the ideal continuation of his spiritual journey.

How does this continuation occur?

First, an environment for scriptural study should be available. Second, I should have an interest in such a study.

Yoga Bhrashta will have both in next life, the environment and inclination. In that ideal environment (India is ideal for spirituality) the spiritual inclination arrives early in a yoga bhrashta. Swamji says any genius in any field (music, science, arts) was a bhrashta in his previous life. At death, jiva takes poorva vasanas with it to the next birth. His inclination towards materialistic world is less. He cannot explain his own inclination other than attribute it to his poorva janma vasana.

Once he has the inclination he can't take this new life for granted. He has to use his free will to promote spirituality. This inclination has to be nourished. Therefore, the Yogabhrashta strives more and more in this new life. Due to his vasanas his effort is considerably reduced. Success of his spiritual journey is assured even with lesser effort.

Shloka # 44:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.44 ॥

Though not a master of himself, he is attracted by his prior discipline. Even he who desires to know about Yoga goes beyond the sphere of Vedic injunctions.

How does this spiritual inclination express itself? Where ever and whenever spirituality is practiced in any form, he has an automatic interest in it. He is helplessly drawn to it. Parents often discourage a child's inclination in this area. They don't understand that child's attraction is due to his or her vasanas. Sri Aurobindo is a good example.

They say of Aurobindo that his parents did not want him to be in Indian culture at all; they liked the western culture; therefore he was given western education and sent to England; and to a materialistic atmosphere. There he comes in contact with people who are working for the freedom of India and he gets associated with those people, and he begins to feel and

if I am working for the freedom of my motherland, should I not know about India, what is its culture, what is its history; philosophy and he gradually gets sucked into it and he comes to freedom struggle and goes to Pondicherry and becomes a yogi.

Therefore, if the spiritual fire is there; nobody can stop; and if the spiritual fire is not there; whatever you do it will not work.

People who don't have the spiritual fire within them, should be allowed to follow their materialistic tendencies. Encourage them to worship god. **Spiritual maturity is an evolution, not a revolution.**

Due to his vasanas, a yogabhrashta, starts his interest in spirituality as a casual (hobby) student. But his fire catches on later. Spiritual fires are of three types: karpura buddhi (camphor), Kari buddhi (coal) and vazhathandu buddhi (banana trunk).

He becomes a camphor student. He transcends shabda brahma or karma kanda. Karma kanda is finite result. He transcends anitya phalam and obtains nithya phalam or moksha.

Shloka # 45:

योगभ्रष्टोऽपि बहुजन्मैर्मायायां
सकृत्कृत्य योगं परमं तदात्मना
सकृत्कृत्य योगं परमं तदात्मना
सकृत्कृत्य योगं परमं तदात्मना 6.45

The Yogin who strives hard and who has been perfected in the course of many lives attains the supreme goal, all his sins having been washed away.

What happens to Yogabhrashta in the present life (as a spiritual genius)? How does he feel the advantage of his vasanas? Sri Krishna says, he is free from impurities; he has a shudha antahakarana or mental purity.

How does mental purity express itself?

In chapter # 5, in the beginning, this topic is discussed. **His natural inclination towards spirituality shows his mental purity.**

How did he get it? Is God partial to him? This advantage he enjoys because he has obtained it from his many, many past lives. He has clarity about life's purpose. He is not hoodwinked by materialistic goals.

Therefore, being an evolved person, he requires very limited effort in this life. His spiritual journey is a most enjoyable one. He effortlessly reaches his destination of moksha. He enjoys following Shruti-viddhi.

Shloka #46:

योगिनोऽपि श्रेष्ठोऽस्ति कर्मणां श्रेष्ठोऽपि
वेदान्तोऽपि श्रेष्ठोऽस्ति कर्मणां श्रेष्ठोऽपि॥6.46॥

The Yogin is superior to the performance of austerities; he is deemed superior even to the knower of the Vedas; he excels those who do works. Therefore, O Arjuna! be a Yogin.

With the previous shloka Sri Krishna's answers to Arjunas's question is complete. Arjuna need not be pessimistic. Just listening to Gita gets him swarga. The question is raised, if a person has a past dosha (Sanchita karma) what happens to a Yoga bhrashta? His spiritual samskara is so strong that they keep poorva doshas at bay. They are not destroyed, as one needs gyanam to destroy past karmas, but they are kept at bay. So, don't worry about sanchita papam. Don't be pessimistic. Don't ask, when will I get moksha? Rather, enjoy the spiritual journey.

In next two shlokas Sri Krishna comes back to meditation. Here he glorifies Vedantic meditation. He also glorifies the meditator. He says, among all sadhakas the Vedantic meditator is the greatest one.

Yogi's are of four kinds.

- 1) Tapasvi: He is an upsaka, a saguna yogi;
- 2) Gyani: One who has gone through sravanam and mananam;
- 3) Karmi: He is a karma yogi;
- 4) Nidhidhyasanam: Vedantic meditator.

All four are yogis. Among them the Nidhidhayasana Yogi is best of all as he is closest to reaching the goal of moksha.

Therefore Arjuna, to get moksha, you have to do Nidhidhyasanam all by yourself. Unlike in sravanam and mananam no Guru can help you here. So recollect and assimilate the teachings.

Shloka # 47:

ॐ नमो भगवते वासुदेवाय ॥ ६.४७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६.४७ ॥

Among even these Yogins, he who, full of faith, worships Me, his inner self, absorbed in Me, him – I deem the most integrated.

Now Sri Krishna concludes the chapter by glorifying the meditator.

Almost same idea as in shloka # 46 is communicated. The one who meditates upon Me, Atma or God as Atma, with shraddha, he will become a jivan mukta. His mind remains absorbed in Me in total concentration.

He is the greatest sadhaka among Yogi's. This is my teaching. This concludes Ch # 6 on Dhyanam. The chapter is also known as Atma Samyama chapter or one on control of mind.

Take away:

1. Spiritual maturity is an evolution, not a revolution.

2. A natural inclination towards spirituality shows one's mental purity.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 97: Chapter 6, Verses 37 to 43

Greetings All,

Shloka # 37:

कर्मणो भवति फलमसिद्धम्
कर्मणो भवति फलमसिद्धम्
कर्मणो भवति फलमसिद्धम् 6.37

Arjuna said:

What fate, Krishna! is in store for the lax practitioner of Yoga whose mind is rich in faith but who fails to reach perfection in Yoga?

Continuing his teaching of the Gita, Swami Paramarthananda said, Sri Krishna has comprehensively discussed all aspects of Vedantic meditation, which has to be practiced after a thorough study of Vedantic scriptures. Nowhere else is meditation discussed in such great detail. For this reason

alone Chapter 6 is an important chapter. He has also talked about obstacles to meditation including mental distraction and its remedy. To succeed in meditation one has to develop Vairagyam or detachment. Without Vairagyam meditation is not possible. Without meditation an assimilation of teaching does not take place. Without assimilation of teaching one cannot obtain mukti. Hence Vairagyam is very important, per scriptures. Now Arjuna seeing himself wonders if he can ever get Vairagyam. He becomes pessimistic about obtaining moksha in this life. Swamiji says this is a universal problem. Every seeker becomes pessimistic, at some point or other, wondering, "Can I ever obtain moksha in this life?" **Pessimism is a common obstacle for every seeker.**

Arjuna has identified with majority of people and thus presents his problem. Shlokas 37, 38 and 39 respectively deal with Arjuna's pessimism. After shloka # 37, Arjuna asks what happens to a person who comes to Gyana yoga without going through Karma marga. In this process such a person faces obstacles and is not able to complete the path of knowledge. It is not due to lack of faith but mainly because of obstacles that he is not able to obtain moksha. His is a situation of incomplete effort although he had the faith.

So ayathihi means alpa prayathnah; a person of incomplete effort; not because of lack of faith, faith is there; sincerity is there; but because of obstacle, one could not get Gyanam. And, therefore, naturally, gyana phalam of moksha he could not attain. Then at least should have attained the karma phalam of svarga. Arjuna feels that he would not get karma phalam also, because he left the karma and spend the karma time for Gyana; with the hope of getting a higher result; I do not want svarga and came to moksha; and svarga he dropped and moksham also he did not get; which is called typical trishanku.

Trishanku left the earth for the sake of attaining heaven and he was not granted entry in the svarga loka, and therefore he

came down and Vishvamitra said do not come here and go up and Vishvamitra pushing up,

Indra pushing down; he was caught between heaven and earth.

What will be his lot? Arjuna clarifies his pessimism next.

Shloka # 38:

ॐ नमो भगवते वासुदेवाय ॥ ३८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३८ ॥ 6.38 ॥

Having fallen off from both (karma and yoga) confounded and un-established in the path of Brahman. O hero does he not perish, like a scattered cloud?

In the previous shloka Sri Krishna said a seeker who places insufficient effort would not get moksha; also because he came to Gyana marga without going through karma marga he will not get swarga. Why did he not perform karmas; because, he chose to spend his time on gyana marga. Thus, neither did he have the support of karmas that could have given him swarga nor did he have complete gyana to give him moksha.

Citing an example his condition is likened to a small cloud that has been separated from the larger cloud. Wind cannot disperse a large cloud. However, wind will dissipate a small cloud. Vedantic teachings usually give examples from nature. In those times people spent a lot of time in nature and with nature unlike today. So this seeker is also like a small cloud without support of Karma or Gyanam.

Imagine a person gets out of the society and he does not have the support of a guru or ashrama; what will happen; the mind does not have karma hold; the mind does not have shastra hold, shastram has been dropped; svadharma has been dropped; thus his mind will dwell upon only sensory pleasures or other immoral things and the person ends up a mithyachari and that person can fall. That is the reason they say Sanyasa is such a

highly risky ashrama because one can go out of both shastram and Varna ashrama dharma and like the cloudlet will he not get into destruction?

Hey Krishna, having fallen from the path of brahman or brahma marga or Gyana margah and from karma marga too, will he not perish; this is Arjuna's fear.

Shloka # 39:

○○○○○○ ○○○○○ ○○○○○ ○○○○○○○○○○○○○○○○○○○○○○○
○○○○○○○○○○ ○○○○○○○○○○○ ○○○○○○○ ○ ○○○○○○○○○○○○○○○○○○○6.39○○

0 Krishna! You ought to dispel this doubt of mine in its entirety. None but You can possibly dispel this doubt.

So Arjuna is desperate now; he says; Oh Krishna, I have a great fear as to why I came to Vedanta? Oh Krishna, you should destroy this doubt of mine, because if I am going to be a trishanku, at least I can try to do some pooja, even though moksha may not come, at least some punyam may come.

Why am I asking you? There can be no other person who can destroy this doubt. Why so? Whether a man gets moksha or not can be determined only after a new birth. What will happen to us in the next janma; we do not know; why, even in this janma we do not know what will happen next year; or tomorrow itself. So bhagavan alone is karma phala dhata; therefore he alone is fit

enough to answer this question and therefore what type of janma, such a person will get later. And therefore you should answer. So, thus, in these three verses

Arjuna's pessimistic question has been given. Now Sri Krishna is going to give an optimistic answer; we will read happily.

Shloka # 40:

○○○○ ○○○○○○○○○○○

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय 6.40

Sri Krishna said:

Arjuna! neither in this world nor in the world to be does he come to ruin; for no evil betides the doer of good, My son!

First of all, consoling Arjuna, Sri Krishna says, “don’t worry”. Then he elaborates. Suppose a man comes to gyana yoga, the Vedanta sravanam alone gives him two benefits:

- Mukhya phalam, primary benefit and
- Avantara phalam, secondary benefit or by-product

Explaining the two phalams, when you plant a mango tree; the primary benefit you expect is mango fruit; but there are so many by-products, you get the shade of the tree; and the temperature will be lesser; the roots of the tree retain some water; and therefore in the surrounding area, there is more coolness.

Mukhya phalam: If a person has all required qualifications, he will get gyanam and punyam. If he does not have sufficient qualifications, he will just get the secondary phalam of punyam alone. **In chapter # 18, Sri Krishna says even if a person listens to Gita , without understanding it, it produces punyam.** It is similar to sahasra nama japa. Punyam here means one gets swargam.

Oh Partha: for a Gyana margi, a person who has come to shastra sravanam, there is no downfall at all either in this janma or after death; there is no question of spiritual fall. What is the reason? Because such a person happens to be mangala-karta, he is doing a noble action, even listening to Gita is a mangala karma, which

Sri Krishna called in the fourth chapter, as Gyana yagna.

Even though no homa kunda is involved; even though no

oblations are involved; this Gyana yagna will give as much punyam as any other vaidika karma; and that punyam is the minimum result that one will get. But if he has got qualification, he would not require this punyam; because Gyanam itself is going to give him moksha; therefore kalyana krit is equal to mangala karta.

Such a person will never have a downfall.

Shloka # 41:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ६.४१ ॥

Reaching the spheres of the meritorious, and after sojourning there long lasting years, the one who has slipped from Yoga is born in a home of pure and prosperous householders.

This shloka discusses what happens to such a seeker, a Yoga Bhrashta, after death. Such a person, who has accrued punyam by listening to scriptures, obtains as secondary benefit, swarga.

Madhusudhana Saraswathy Swami quotes a verse and he says that one minute of Vedanta sravanam is equal to 100 of yagas and it is equal to giving the danam of the entire earth; not one acre or two acre; the entire earth is gifted; all those punyams will come by Vedanta sravanam ; the idea is that this itself is a very sacred karma.

He will remain in swarga for many years. He will enjoy pleasures as well. Then God gives him an appropriate birth to continue his spiritual journey.

He will be born in a prosperous and cultured family. **Only in such a family can one pursue spirituality. If one is born in poverty, one does not have time for spirituality.**

Suppose one is born in a family with prosperity but without culture? Sri Krishna says, this will not help him. Money

without culture is dangerous; because all the money will be used on purely materialistic pursuits such as clubs, alcohol etc. Such a person performs no pooja, has no religion, has nothing; that is in fact worse than being born poor.

In the new life he will use all his prosperity for spiritual growth. He will perform more of nishkama karma; he can do more of service because dharma is there in the mind; money is there; when dharma and artha come together, he will use all the money for noble activities; nishkama karma will be more and all those karmas will give him more purity and sadhana chatushtaya sampathi. In the purva janma he failed because of his incomplete qualifications; now all those qualifications will be completed in the next janma and he will be ready for Gyanam.

Now, Sri Krishna gives a second possibility although it is a rare one.

Shloka # 42:

योगिनो यो जन्मते योगिनो यो जन्मते
योगिनो यो जन्मते योगिनो यो जन्मते 6.42

Or , he is born in a family of wise yogins. This sort of birth , however, is far rarer in the world.

He is born to a Gyani, although they may not be in prosperity. Not born in prosperity here means they lead a very simple life. **When there is Gyanam, poverty is not a curse.**

It will be considered as an ideal thing for following tapas. You do not have to specially practice sanyasa; because you have to have something to renounce; therefore I need not work for sanyasa. Being born to Yogi's he need not go in search of a guru as well.

Fewer possessions mean less to worry about.

Thus, such a birth, as child of a gyani, is a rare one. It is

rare because Gyani's themselves are rare and a grihasta gyani is rarer still.

The next question was: Will I start my spiritual sadhanas from scratch again or is it a continuation of my knowledge into the next birth?

Sri Krishna says, "You will be born with spiritual knowledge of the previous birth." He is thus a spiritual genius. So, a spiritual genius was probably a Yoga Brashta in his previous birth.

Shloka # 43:

ॐ नमो भगवते वासुदेवाय ॥ ६.४३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६.४३ ॥

There he acquires memory of the ideas relating to his previous body, and he labors harder, O Bharata prince! to achieve perfection.

In the new birth, in a prosperous family or Gyani's family, this jiva gets associated with spiritual gains of his previous birth.

Why is it so?

As per shastras, between the two janmas, body is different but not the mind. While body dies, the mind does not. Sukshma shariram does not die.

A mother gives birth to a body but not the mind. Every child comes into this world with his or her own Vasanas. In the early years the vasanas remain dormant but manifest themselves in later years.

How do you know a child is a spiritual genius? From its inclinations. In Vedanta class's people who attend are of various age groups, young and old. Age is of the body, not the mind. Gyana Vrudha (old) is a mature person. Body is 15 but

Gyanam maybe 95 years old.

Take away:

1. Pessimism is a common obstacle for every seeker. Will I ever get moksha in this life?
2. In chapter # 18, Sri Krishna says even if a person listens to Gita without understanding it, it produces punyam.
3. If one is born in poverty, one does not have time for spirituality.
4. When there is Gyanam, poverty is not a curse. Poverty here means leading a simple life.
5. A mother gives birth to a body but not the mind. Every child comes into this world with his or her own vasanas.

With Best Wishes

Ram Ramaswamy