

# Dharma

Dharma is a unique Vedic statement with immense hidden meaning. The word Dharm is derived from the root Dhru – which means that supports, protects, sustains, holds, – “Dhrayathe yat dharmaha”.

Dharma is that principal which protects sustains the cosmic law and order. There is no single equivalent English word, which justifies the full and complete meaning of Dharma. So a combination or a set of words are used to explain it. Righteousness, Morality, Religion, Sathyam, Charity, Character, Law abiding, Duty bound, Luck, Punyam, Swabhavam (abiding in real nature) etc.

Dharma has to be understood according to the context in which it is used

1. Dharma is the first of four Purusharthas (human goals): Dharma, Artha, Kama and Moksha. The Artha (security) and Kama (Entertainment) are the goals for experiencing in this life. Dharma in this context is called Punyam and it is a goal for the next life. According to Law of Karma, every action invariably produces a result (Phalam) – either favorable or unfavorable. The Karma Phalam thus generated can be experienced partly or wholly in this life or carried forward to the next life. The Phalam that is experienced in this life is called Drista Phalam (visible result). If it is favorable result, then it is sukam and if it is unfavorable, then it is Dhukkam. The Phalam that is generated but not experienced in this life is transferred to the next life. This is called Adhrista Phalam (Invisible result). The results of noble activities of this life are accumulated to be experienced in the next life are registered as Punyam. Similarly the results of evil activities of this life

are carried to the next life as Papam. This concept is very important for Hindus who believe in Punarjanma.

“Arthae Gruhe nivartante Smasane mitra bhadhavaah

Sukrutham Dhuskrutham chiva Gaccantham anu gacchathi”

“At the time of death, all wealth is left at home.

Only thing that the departed carries with him is the Punyam and Papam one accumulates in this life”

So the accumulation of punyam in this life is the goal of dharma purushartha.

2. Dharma maintains and protects universal harmony. Whenever Dharma declines and Adharma escalates, the cosmic harmony suffers. Unless the Universal harmony is re-established, serious consequences ensue.

The process of establishing dharma is two fold:

1. Parithranaya Sadhunam (Sista Rakshana) – By promoting dharmic population by spreading values through teaching.
2. Vinasaya Dhuskrutham (Dusta Sikshana) – Converting the adharmic people to dharmic people through teaching if that fails to eliminate them.

By the above two methods dharma is re-established. Lord Krishna accomplished these goals by giving out Gita and also by eliminating the wicked.

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# Bhagawat Geeta, Class 80, Chapter 6

Greetings All,

Continuing his teaching of Gita and having completed chapter 5, Swami Paramarthananda started chapter 6 today. This chapter is titled Dhyana yoga or Gyana Samyama yoga. This chapter will deal with dhyanam, a very important spiritual sadhana.

Before going into the text proper let us get some basic ideas regarding meditation as given in the Upanishads. We should remember that the Bhagavat Gita is based upon the Upanishads alone; it is not an independent text. Therefore, we should clearly understand the role of meditation in spiritual sadhana. Before knowing the role or purpose of meditation we need to understand what meditation is not meant for. There are many ideas and misconceptions regarding the role of meditation. Therefore, let us first see what it is not meant for.

There are three things meditation is not meant for. They are:

1. It is not a means for liberation. According to Upanishads, liberation is not a goal rather Liberation is our own intrinsic nature. It is a siddha vasthu. It is however, not a sadhyam. It is just a matter of us owning up to it. Knowledge alone can liberate. Knowledge reveals that liberation is already an accomplished truth. Nowhere is it said that meditation is a means of liberation.
2. Meditation is not prescribed for knowledge as well. It is not a means of knowledge. In scriptures six means of knowledge have been discussed and they are known as Shat pramanas. They are: Pratyaksha, anumana, upamana, arthapatti, aupalabdhi, and shastram. Meditation is not

mentioned as a pramanam. It is not a means for material or spiritual knowledge.

For a spiritual seeker meditation is also not prescribed for mystic or extraordinary experiences. All experiences ordinary, extraordinary and mystic all deal with the finite realms of time with a beginning and an end. They deal with the objective universe. Ordinary experiences deal with ordinary objective experience while mystic experiences deal with mystic-objective experiences. However, the Experiencer, the subject of the experience can never be an object of any experience. Swamiji added that he is not questioning the possibility of mystic or extraordinary experiences. They, however, cannot deal with the Subject, the experiencer. Thus, they all fall under objective knowledge and are not under Self- Knowledge. Thus, they are incapable of giving liberation. Therefore, the seeker should not run after mystical experiences. In those experiences he will only continue to be in the objective world or in anatma or remain a Samsari.

For a spiritual seeker meditation is not prescribed for mystic experiences. Gaudapada, Shankaracharya's guru's guru, says one should reject them even if they come to you. Gaudapadacharya says, ask the question: is this an object or is this a subject? And the very fact that the experience arrived, you had the experience and the experience departed, indicates that it belongs to the objective field. The Experiencer does not arrive or depart. Self is the subject behind all experiences. So, seeker should be interested in the Self.

If meditation is not meant for above three then what is it meant for? Meditation has two roles.

The preparation of mind for spiritual knowledge or Gyanayogyata praptihi. It is like preparation of land for sowing the seed. This is preparatory meditation. There are other preparatory exercises for the mind as well. Preparatory meditation is called upasana dhyanam for knowledge. It can be

compared to washing the plate, washing one's hands etc., in preparation for eating.

Following that we still have to gain spiritual knowledge through pramanam. My eyes can see everything but they can't see themselves. The Seer can't be seen. For this one needs a mirror. Thus, when the knower has to be known, the scriptures prescribe mirrors of Upadesha pramanam, Shabda pramanam and Shastra pramanam. However, they need to be available and need to be used appropriately. How to use the mirror? To learn to use the mirror properly, one has to go through sravanam and mananam also known as Vedanta vichara.

Sravanam: It is the systematic and consistent study of vedantic scriptures for a length of time under a competent acharya. This will produce Self-knowledge. Now, through sravanam, as I obtain this knowledge, doubts will arise. Vedanta's teachings, when not fully understood, are very difficult to believe for a layperson. Vedanta says: You are the Seeker you are seeking. It says, You alone are the truth. Thus, per Vedanta, the Seer is the truth and not the Seen. These unbelievable declarations of Vedanta raise doubts in our mind.

So when many questions come up, the instruction is not to ask the question immediately. One should listen to the teaching completely, receive all the important features of the teaching and until then keep your doubts aside or in modern parlance place them in a parking lot.

Listening is the most difficult task in the world, says Swamiji. Furthermore, Knowledge received is weakened by ongoing doubts. Why should I believe this knowledge, is a question that can come up? It is called Samshayasahita Gyanam or knowledge with doubts. Doubtful knowledge is not knowledge, it is still ignorance. Citing an example, imagine a live electric wire. Just as you are about to touch it, someone says I am 99% sure it is not live. Will you still touch it?

Probably not, as the 1% that you do not know can be fatal. Hence, it cannot be considered as knowledge.

Mananam: This second stage is meant to remove doubts or samshaya nivriti. During mananam, I try to answer my own questions. I ask other co-students to clarify my doubts. Thus, discussions may remove some doubts. Lastly, the Guru is always available to answer any questions. Vedantic books may also remove some of our doubts. Thus, mananam converts the knowledge into conviction or makes it Dridha Gyanam. Now, knowledge is the job of intellect. Upanishads say Intellect alone can get knowledge. The word Chetaha means intellect. The knowledge " I am the sub-stratum of this creation" must come into me.

In this context Swami Chinmayananda told us a story. A man felt he was a worm. He had a phobia. As a treatment, he was shown a mirror and a worm. When he was a worm, he used to be scared about birds. So he kept away from birds. After treatment, he came out, saw a bird and ran. When asked why he was running away, he asked, does the bird know I am a human being now? My conviction should not be dependent on what others think of me. "I am that Brahman from which the whole world arises; and in whom the whole world rests and to whom the whole world resolves; that Brahman I am." This is called Self-knowledge. And how do you obtain it? You obtain Self-knowledge through shravanam and mananam. What do you obtain from this process? One gets dridha gyanam or nis-samshaya gyanam.

Starting with upsana meditation, then through sravanam and mananam we obtain clear knowledge. This knowledge alone can give liberation. It is a total transformation of life. Liberation is freedom from ragah, dveshah; kamah, krodhah; lobhah, mohah; and madah, matsaryah. It is also freedom from all internal problems, irrespective of external situations.

The mind is freed from problems and this transformation can be

called jivan mukthih or it can be called saintliness. The person attains sainthood.

How to define saintliness? He is one who is incapable of getting hurt by external situations. He is also incapable of hurting other people. Simply stated, he does not hurt others and he is not hurt by external situations. This is jivan mukti.

This knowledge has to produce jivan mukti. In the normal course, this conviction should give me liberation but often in spite of the conviction my mind does not enjoy the benefit of knowledge. I seem to continue to be as bitter as before; as jealous as before; as frustrated as before; as afraid as before and as samsari as before. Why is this so? Why has the transformation not taken place in me? What is the obstacle?

Citing an example, there is water in a tank. The tap is open but water does not flow. Why? The reason is there is an obstruction in the tap. So, one has to remove the obstacle. This happens with knowledge as well. We need to remove obstacle (s) to knowledge. So, pay attention to psychological personality, examine your mind. Mind has habitual notions, strongly ingrained called Viparit Bhavana. They are in our deep subconscious mind. Different people have different problems. Citing an example, in a family there are two children. One gets good grades while other does not. The child with good grades is always praised. Even if nothing was said to the other child, he feels neglected and his feelings will likely reappear in future as well. This will cause anger and frustration. Therefore, Viparit Bhavana has to be removed. Removal of Viparit Bhavana is called Nidhidhyasanam. Here the transformation occurs.

The first type of meditation was called upasana dhyanam; which comes before shraavanam and mananam; then we have to get into the second type of exercise called nidhidhyasanam in which alone, the transformation of the personality has to take

place; and nidhidhyasanam consists of two exercises. They are:

#### Alert Living:

It requires an alert living. One should lead a Vedanta friendly life. All my transactions are Vedanta friendly as well. Vedanta friendly living means I live the Vedantic teachings. Whenever I don't have peace of mind that is Vedanta unfriendly. Vedanta tells peace is not something far away for you to go and acquire. Peace is your own nature. In fact, if peace is not here, it is never in any place else. Therefore, I change the way I live to ensure no thought or transaction is against vedantic teaching. This is called alert living.

#### Meditation:

Second part of nidhidhyasanam is meditation in which I exclusively spend some time for revising my opinion about myself. Until I came to Vedanta, my opinion about myself was very poor. I felt: I am mortal; I am useless; etc. Even my family reminded me constantly of this. Society too made me feel small.

This state of low self-esteem is samsara

Now, I revise my opinion about myself. " I" am the consciousness, blessing the mortal body; and "I" the consciousness, am immortal. Similarly, when I feel I need the world to be happy and complete; I meditate on the fact that I do not need the world; rather it is the world that depends on me.

Thus, for every unhealthy self-opinion, I neutralize it with the opposite. This is called atma dhyanam or self-meditation. It should go deep into my sub-conscious that even in dream; I should see myself as a wonderful free beautiful and healthy being. This is meditation No.2.

#### Take Away:

1. "I am that Brahman from which the whole world arises; and



in whom the whole world rests and to whom the whole world resolves; that Brahman I am.” This is called self-knowledge.

2. How to define saintliness? He is one who is incapable of getting hurt by external situations. He is also in capable of hurting other people. Simply stated, he does not hurt others and he is not hurt by external situations.

3. Nidhidhyasanam has two parts they are:

- I change the way I live to ensure no thought or transaction is against Vedantic teaching. This is called alert living.
- For every unhealthy self-opinion, I neutralize it with the opposite. This is called atma dhyanam or self-meditation. With Best Wishes Ram Ramaswamy

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## **Baghawat Geeta, Class 79 – Chapter 5 Summary**

Gita, Class # 79, Ch 5, 7/15/17:

Continuing his teaching of Gita and concluding chapter five Swami Paramarthananda summarized the chapter today.

Sri Krishna has given us the entire teaching of the Gita in chapters 2, 3 and 4 respectively. Chapter 5 is a summary of all the previous three chapters and in a sense it gives us the very essence of the Gita and the Vedas. This chapter can be classified into following four parts.

- Nishta Dvayam or two types of life styles.
- Sadhana Dvayam or two types of spiritual disciplines.
- Sadhana phalam or benefits of these sadhanas.
- Introduction to meditation as foundation for chapter

six.

**The Nishta- dvayam** are: 1) Grihasthashrama, and 2) Sanyasashrama. In grihasthashrama one has possessions and is part of society while in Sanyasahrama one has no possessions nor is one a part of society. Grihasthashrama is called Pravrithimarga, an active life, and Sanyasashrama is called Nivrithimarga, a secluded life.

The other two ashramas, Brahmacharya and Vana-prastha, are preparations for these two lifestyles. Thus brahmacharya is a preparation for grihasthashrama. vanaprastha is a preparation for sanyasashrama. These ashramas are called nishtas. The two lifestyles have been prescribed by the Vedas.

In chapter five, Arjuna starts off the chapter saying he is confused about Sanyasa. He wants to know if Sanyasa is a requirement for liberation. Answering him, Sri Krishna says that Sanyasa is not compulsory. Any one of the two life styles can be chosen. Thus, we have a choice with respect to ashrama or lifestyle. One has to decide if one wants to be a monk or get married. There are advantages and disadvantages to both lifestyles. In Grihasthashrama the advantage is that one has wealth and supportive people. This gives him a feeling (real or unreal) of security. Sanyasi does not have wealth nor people and thus no security as well.

The disadvantage in grihasthashrama is that one has a lot of responsibility that can be burdensome. Sanyasi does not have this responsibility. In life, whenever a choice is involved, conflict always comes in.

Sri Krishna tells Arjuna that the Grihasthashrama is more suitable for him. He says this ashrama is suitable for most of the people. Human relationship is very important in maintaining mental sanity. Thus, both ashramas are acceptable. However, only a prepared person should consider taking up sanyasashrama. Shloka 1 through # 6 discusses this topic of

lifestyle.

2) **Sadhana Dvayam**: They are Karma yoga sadhana and Gyana yoga sadhana. Both sadhanas are required to be followed. Sri Krishna says there is no choice between the sadhanas.

Swamiji says there is a very big misconception in this area that there are several paths to liberation. Thus, some people feel karma yoga alone will lead to moksha while others feel bhakti yoga alone will lead to moksha. Others think raja yoga will get them moksha while still others think kundalini yoga will also get them moksha.

He clarified that neither the Vedas nor Gita supports this point of view.

Everybody has to go through Karma yoga followed by Gyana yoga. They should be performed, in sequence, one after the other, that too gradually. Karma Yoga has to be learnt and adopted first, as it is a required preparation for Gyana yoga. Then, through Gyana yoga, one obtains liberation. This is the Vaidic margaha. Thus, in first phase, karma yoga is dominant while in second phase Gyana yoga is dominant.

Karma Yoga: Shlokas # 7 through 12 deals with karma yoga. Chapter # 3 also discussed karma yoga at great length. **Karma Yoga can be defined as Proper action performed with a Proper attitude.**

**Proper action**: Proper action can be graded based on the spiritual progress that it can provide. In this gradation, selfless actions come on top, as most people are benefited by such actions. Nishkama karmani also called satvika karmani are the best kind of actions that contribute to the maximum purity and spiritual progress.

Therefore, a karma yogi should give utmost importance to satvika karmani and then to rajasa karmani and lastly to tamasa karmas. Performance of Tamas karmani should be

negligible or none at all. This is called proper action.

Sakama karma is action that leads to benefits for one-self. They are Rajasic in nature and provide least benefit spiritually.

Tamasic karmani are actions that are harmful to society. Here I get the benefit but society is injured. They pull down a person spiritually.

Therefore, in karma yoga, our focus should be on actions that are Satvic in nature.

**Proper Attitude:** Here I perform all actions as worship to God. All my actions (satvic, tamasic and rajasic) are dedicated to God. And then, whatever the consequences of my action, I accept it as a prasadam. This is the proper attitude.

Citing an example, swamiji says, even thieves in India were devotees. They prayed to God before going on a theft. Even their mind changes with time through association with God. Shankaracharya says even a nishidha karma should be performed as an offering to God.

**Every experience in life is a result of my own actions. What have I done for this great suffering, when I have not done any great wrong, is a question that comes to our mind.** Remember our experiences include ones from our previous lives as well. Whatever I get, I deserve. Don't ask, "why me", at all. Rather ask, O God, give me the strength to go through this and learn. This attitude called padmapatram iva ambasa and has been defined in chapter 5, shloka # 10. This is proper action with the proper attitude.

And what will happen as a result of karma yoga? The result is that the mind becomes oriented towards the spirit, materialistic tendencies weaken, spiritual tendencies strengthen and interest in Gita increases. With this interest in the shastra also increases.

Thus, everyone has to go through purifying actions. Even a Sanyasi has to go through them. While the type of actions may differ, between a Sanyasi and a Grihastha, both have to go through karma yoga.

Gyana Yoga Sadhana: Shlokas # 13 through 21 deals with this topic. Gyana yoga is a requirement for moksha. Many consider Gyana yoga a dry path while they consider Bhakti yoga as a wet path. It is considered a wet path as you shed tears in a state of bhakti. Swamiji says this again is a misconception. Chapter # 7 discusses Bhakti yoga.

So, what is Gyana yoga? It is Vedanta vichara consisting of sravanam, mananam and nidhidhyasanam. It consists of the systematic, consistent and continuous study of scriptures under a competent acharya. Jumping from one Guru to another is not recommended as each Guru will have a different way of communication.

What will such a study lead to? This study will lead to the recognition of atma, the real nature of every individual. This study will lead to the recognition of atma, which is the real nature, the essential nature, the core nature and the higher nature of the individual.

What is the nature of this discovery or the nature of atma?

We have studied this elaborately in the Chapter 2.

Krishna hints at it here again as follows. The atma is of the nature of consciousness. What is the nature of consciousness? Important features of consciousness include:

- Consciousness is not a part, property or product of the body.
- Consciousness is an independent entity that pervades and enlivens the body.
- Consciousness is not limited by the boundaries of the body. In short, it is all pervading.

- Consciousness survives or continues to exist even after the fall of the body.
- Consciousness is the only one, that pervades all the bodies of the creation, which means bodies are many, but the pervading consciousness is one.
- Consciousness being one and all pervading like space; it is free from all the actions.
- Consciousness is not only an akarta but also an abhokta as well.
- Consciousness is, thus, also free from all karmas. Therefore, it also does not have papam or punyam.

Citing an example, while all actions occur in space, space itself does not act. Similarly while light illumines, it does not act. So also with consciousness, it does not act.

### **The stages of Gyana yoga:**

**First stage** is identification with this consciousness. Citing an example, when I ask you what is here you will say there is a hand. Even if I ask you 100 times you will still say it is only a hand. Then, when I tell you that this hand itself is seen because of a light principle that is pervading the hand only then you realize that the light alone is pervading. Consciousness is like the light. This is the teaching of the Upanishad.

**Second stage** is learning to identify with the consciousness as myself. At present we have learnt to identify with the body; and this learning is so intense and so ingrained in our mind; that the moment we use the word I, we remember, I am a male, I am a female, I am so many years old; I am the child of so and so. In fact, you remember all the bio-data associated with the body alone. So, therefore, we have to do a lot of unlearning. And the new process is learning to identify with the consciousness and instead of saying I-am-the-body I have to learn to say that I-am-the-consciousness-pervading-the-body. This body is subject to arrival and departure. This body

belongs to the material world. This body is a temporary gift from the Lord. I can use it for sometime, as a medium of transaction but I cannot hold on to it permanently. So, I have to learn to say that " I am the consciousness in the body" and not "I am the body". This is shifting the "I".

If I know I am consciousness, I will look at you as well as the consciousness of your body. Right now I only see your physical personality. I am atma, You are also atma. This unity of vision is possible only through unity of spiritual wisdom. All other talk of unity is only lip service. On one side we all say we are Indians, but we still fight and kill others. We can never have a true transformation without getting this wisdom.

With this knowledge the fear of mortality also goes. I realize that I am the immortal consciousness functioning through this body. Our problem is not with mortality of body, rather it is that I think " I" am mortal. This notion changes with Gyanam. I realize "I" am immortal. This leads to wisdom and poornatvam.

With this, Sri Krishna concludes the topic of gyana yoga, shlokas #13. to 21. Here karma yoga was the first stage and gyana yoga the second stage. Gyana yoga leads to the wisdom that I am full, that I am immortal and Aham poornah. This is freedom from limitation.

Benefits of Gyana Yoga :

Shloka 21 through 26 discusses benefits. One benefit is the development of the spiritual value known as Vairagyam. Vairagyam is independence from external factors for happiness. We normally tend to depend upon external factors for our happiness and this poses a big problem. External factors are not in my control. Most situations that we come across related to family, servant, children etc. are not in our control. Psychological dependence is sorrow. Physical dependence may be

difficult to avoid. The problem is with us and not with the world. The solution is to go from dependence to independence. Learn to depend upon your Self (higher self) for security, shanti and poornatvam. This attitude is called Vairagyam. This is dropping psychological dependence.

The benefits include: Jivan mukti. It means inner independence here and now. Regarding outer freedom, I am still bound by rules of society. Chapter # 2 discusses Sthitha Pragyaha Lakhanani. So this is jivan mukthi and he will live like that until the prarabdha karma is over. Until then the physical body will continue.

Therefore, as long as karma is there the body survives. Once the karma is gone, body also goes and thereafter he is one with Brahman, without any individuality. This stage is called videha mukthi and Sri Krishna calls it brahma nirvana.

With shlokas # 22 through # 26 the chapter five's main purpose is over.

In Shloka's 27-29 Sri Krishna introduces meditation.

The last three shloka are beeja shlokas. They are seed verses for the tree of 6th chapter, which is to come next.

This chapter, the sixth, is called sanyasa yogah or karma sanyasa yogah. Here Sri Krishna clarifies what is sanyasa to Arjuna. What is this clarification? That, the outer sanyasa is not important rather it is the inner sanyasa alone that is real. That external renunciation is not compulsory, however, inner renunciation is the real renunciation.

### **Take Away:**

1. Karma Yoga can be defined as Proper action performed with a Proper attitude.
2. Every experience in life is a result of my own actions. What have I done for this great suffering is a wrong





beings rather being selfish. Through this life I should expand my mind to feel the pain of others as well. Only one who feels the pain of others will not hurt anybody.

Now why do I hurt others? I hurt others because I do not feel anything at all, because I am such a gross human being. I need to sensitize my mind so that I feel the emotions of others. **Psychologists call it the capacity of empathy. It is a fundamental quality that is required. It is the foundation for all other virtues of life. The entire human character is based on this one capacity. I should be able to sense the feelings of other people.** So when the other person is happy I am able to identify and share the happiness and similarly when the other person feels the pain; I should be able to appreciate that feeling and share it. This capacity of feeling others' feeling is called empathy and it is referred to here as sarvabhutahite ratatvam. In this process, initially, I feel the pain of my own family, my wife, my children etc. This itself expands the mind. It continues to expand. A shortsighted person does not sense even his wife's pain. A person with an expanded mind even feels the pain of animals and plants.

In Pathanjali's ashtanga yoga, the first value emphasized is ahimsa or not hurting others physically, verbally or even mentally. This is where our spirituality begins.

Shankaracharya in his commentary says such an evolved person does not hurt others; he is incapable of hurting others, because even as he hurts others, he can

immediately feel the pain of the other and therefore he withdraws from such an action. Thus, morality or ethics is the first stage, without which moksha is not possible and therefore Sri Krishna says sarvabhutahite ratatvam. Once I feel others' feelings I will spend my life in helping others.

Nishkama karma is natural to such a person with a sensitive

mind. Only a gross-minded person will ignore the fellow human being but a sensitive minded person would certainly help other people. He may not be able to help financially or physically but at a minimum he will at the least wish "Oh Lord, let everyone be happy".

By his Nishkama karma and pancha maha yagya, he becomes a **Kshina Kalmasha** or one who is free from papam. What is papam as per Vedanta? Anything that obstructs our spiritual progress is papam. Our very desire for spirituality is due to our punyams. Nevertheless, there can be obstructions in life such as health, family, external situations etc. Nishkama karma will make all such obstacles go away.

**Yatatmanaha:** means one who develops the necessary discipline. I have to work for spiritual growth. Liberation is not based upon God's will. It is based upon our desire. God is not the one who decides upon liberation of a person. God is not a partial God. I have to make use of Gods grace as my free will. While sunlight is there using solar energy is in my hands.

God's grace is available to all. Some have tapped into it and others have not. Vivekam and Vairagyam do not happen on its own, I have to make it happen. I have to make the effort. The tendency to say, " everything is in his hands" is an escapist one.

Yatatmanaha also means working for qualification or knowledge. In chapter 4 Sri Krishna advises that for this knowledge one has to seek a Guru and shastram.

**Rishayaha** means a rishi. Once I perform all sadhanas I become a rishi or a Gyani. Even a person living in society can be rishi. It does not mean every ochre robed swami is necessarily a Rishi.

**Chhinna dvaida** means knowledge that is free from all doubts or having conviction in the knowledge. Am I convinced about the teaching? Vedantic knowledge is revolutionary in that it deals

with world, the God and me. Am I really immortal? Remember Shankaracharya's shloka of Chiddananda Roopa Shivoham Shivoham. There should not be an iota of doubt about my immortality.

"You are God" is a very difficult concept to accept.

"the world you experience is less real than You", another difficult concept to accept. Do you accept all of them? Conviction comes from reflection and questioning. This process is called mananam. So removal of all doubts is called mananam. Chhinadvaida means without a doubt.

**Brahmanirvanam Labhante:** means such a person attains oneness with Brahman. What is attaining one-ness with Brahman? Here there is no physical merger with God. If that were the case Brahman will have to be a separate entity. Vedanta says Brahman is all pervading. Therefore, here merger with Brahman means dropping the notion that I am separate from Brahman due to my ignorance. This is merger.

Summarizing the stages to reach Gyanam:

1. Follow values of life
2. Become pure
3. Take initiative for spiritual growth and this involves acquiring sadhana chatushtaya sampathi and guru pra
4. Gain knowledge
5. Gain conviction
6. Merger in Brahman

In this context Swamiji cited an advice:

For saving one family, you can sacrifice a member.

For saving one village you can sacrifice one family.

For saving the nation; you can sacrifice one village;

For the sake of moksha; you must be prepared to sacrifice everything;







process and result of meditation in chapter 6. Here he briefly touches upon it.

Sitting in a proper posture, evening out the breath, he regulates his mind. The eye should be focused between the eyebrows and withdrawn from the mind. This removes all sense objects from the mind. Don't think of external objects during meditation.

### **Shloka # 28:**

Meditation is to be performed with all organs withdrawn from external world. Get rid of all emotional disturbances. One should focus on moksha alone. In this stage the teaching is assimilated.

### **Shloka # 29:**

शान्तिं प्राप्नुयान्मन्त्रं शान्तिं प्राप्नुयान्मन्त्रं  
शान्तिं प्राप्नुयान्मन्त्रं शान्तिं प्राप्नुयान्मन्त्रं 5.29

**He attains peace knowing Me, the partaker of sacrifices and penances, the supreme Lord of the whole world and friend of all living beings.**

The object of meditation is to meditate on “ me” or God the ultimate lord of creation, who is located in the heart of all beings. Meditating thus, you will attain shanti.

### **Take Away:**

1. Empathy or feeling for others is a foundational requirement for a seeker. It is the foundation for all other virtues of life. The entire human character is based on this one capacity. Do you feel your wife's pain? Do you feel your children's pain? You have to develop empathy.
2. Meditation is recommended for assimilation of Gita teachings. This way the teachings enter deep into your subconscious mind.





Samsara and he should try to get out of it. All sense objects when contacted by sense organs can give pleasure and pain. And Sri Krishna calls all those pleasures born out of those sense objects as samsparshajaha bhogaha. All these pleasures are born out of contact between sense organs and sense objects. Mere presence of sense organ or a sense object does not provide pleasure. Both have to come in contact with each other. When the word sense object is used it also includes living beings. We also develop emotional contacts. Thus, all objects and situations are known as Vishayaha. While all these pleasures are wonderful they also bring along with them some pain as well.

Shastras define three types of pain. They are: 1) pain from acquisition, 2) Pain from preservation and 3) Pain from loss.

There is no such thing as pure joy as all have dukha along with it. The reason for this is that all contact born pleasures have a beginning and an end. With arrival one gets pleasure but when they depart they leave pain. All objects are a mixture of pleasure and pain.

So, what can we do about it? There are two options says Swamiji.

Option # 1: If I possess the object I should have the capacity to face the pain coming from it as well. It is when I am not prepared for it that I get pain.

Option # 2: Renounce the object. However, when one renounces, emptiness and loneliness sets in. I have to face the emptiness without the object. It is due to this emptiness that we run after objects. When I have a lot work, I complain. When I don't have any work also I complain. When I have things, I get pain from them. When I renounce objects, I feel empty.

Thus, we have two solutions.

- I should decide not to possess anything. I will still

have the desire for saying you are mine or I am yours. However, with this decision, I will have to face loneliness. Here I must discover fulfillment in myself. If I discover it, it is the alone-ness or advaitam. I learn to be happy with myself as I discover poornatvam.

- I like to have everything including a wife. We have to remember that all possessions will give pleasure but also give pain. Here one should have the mental strength to withstand the pain. One has to develop the strength to face pain.

If above two solutions do not work for you then you will have problems. We have to pick one solution.

How to discover the poornatvam or inner strength? For both scenarios there is only one solution and it is called Self Knowledge. Self Knowledge gives us two faculties. 1) You will be able to give up objects and 2) You will have strength of mind to face the pain.

Citing an example, King Dasharatha and Queen Kaushalya got Rama for a son after a lot of Yagas. Yet, when Rama had to go into exile Kaushalya felt it was better not have had Rama. Having and not having are both problems. A wise person is not carried away by the pleasure and pain of the world.

### **Shloka # 23:**

ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು  
ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು ಉತ್ತಮವಾದವನು 5.23

**The man, strong enough to resist in this world, before the fall of his body, the urge of lust and wrath, is integrated; he is happy.**

In previous shloka value of mental preparation was pointed out. Having things and not having things both cause problems in life. This **mental awareness is one value.**

**Second value is handling of Kama Krodha or Raga Dvesha** (Likes and dislikes). Raga Dvesha are both born out of wrong notions. Raga (Likes, attachments) is born out of the misconception that the attached person will give permanent security and fulfillment. We should remember that Raga has a beginning and an end as well.

Dvesha is also a misconception. Aversion is born out of the feeling “ the world is capable of giving me sorrow”

Let us remember that Gyani's are people who live in this world without sorrow.

Citing an example: music is played. It makes one person unhappy while others are happy. The music is not the cause of the disturbance. The world is neither source of joy or sorrow. **Therefore, dividing the world into source of joy and source of sorrow, according to Vedanta, is the fundamental misconception. It is I who make the world a source of joy, and it I who makes the world a source of sorrow as well.**

And as long as I do not discover this fact, I am going to blame the world. And as long as I blame the world, I will try to correct the world. Then, I will try to change the world. That is the reason you see changes in fashion often. So, my rationale for understanding the world is wrong. **I cannot change the world.**

Problem is not with the world. It is in me. Once I know it, immediately, I change and transform. When I look at the world through the spectacles of attachment and aversion, I am living in a private world of mine and therefore I am constantly affected. However, when I remove the raga-dvesha spectacle, I live in the objective world of God, which is neither a source of sorrow nor a source of joy;

The wise person is not affected by joys or sorrows. The world is seen as a creation of God. Until this realization dawns Vedanta will not work.

Vedanta requires objectivity. Thus, from jiva srishti we have go to ishvara srishti; from ishvara srishti alone we can go to asrishti, that is the Absolute. Another way of saying it is: from my creation to god's creation to no creation. "No creation" is the absolute wisdom.

Sri Krishna says you have to work all your life to work out Raga and Dvesha. It is a life long project.

In chapter 3, Sri Krishna says, Raga and dvesha cannot be completely be wiped out. You can only manage and control them. Even if they rise they should not enslave me. One who can control raga and dvesha before death he is a master of himself. Such a master is called a Yuktaha. So, learn to manage my self that is the body mind thought complex. Emotional sanity is a prerequisite for Vedantic knowledge. Sri Krishna says only such a person is a human being. One who does not have self-control he is like an animal. Only such a person can progress inwardly.

Therefore, learn self-management or Raga Dvesha management. Self- knowledge can occur only in intellect. For this the emotional mind also has to cooperate.

**Shloka # 24:**

आनन्दो जगदन्तरेण यो योगी ब्रह्मण्युतमया ॥  
॥ आनन्दो जगदन्तरेण यो योगी ब्रह्मण्युतमया ॥ 5.24 ॥

**With joy within, sporting within, and likewise, with light within, the Yogin becomes Brahman and wins the peace of Brahman.**

In previous two shlokas mental preparation was discussed. The emotional mind was also discussed. Now, in this shloka, Gyana Phalam is being discussed. Here one has become emotionally sound.

What do you mean by emotional soundness? When things are

there, you do not complain and when things are not there too, you do not complain. If so, what is emotional weakness? When things are there; you complain; when things are not there; you complain. You cry for both, your problem as well as for affected people around you. You distribute sorrow freely.

Therefore, a person who develops that emotional soundness (ability to be without things), thereafter comes to self-knowledge and because of the self-knowledge he gets that inner strength and fulfillment.

So what kind of life does such a person lead? Gyani is a person who has discovered his inner essence. All his entertainment is inside himself. I am happy with myself.

What is the benefit of self-knowledge; I am happy with myself also called antaha sukhaha. He is the one who is aware of his poornatvam all the time. He is consciousness of the Atma; awareness of his inner fullness; so he is one who does not have self-forgetfulness.

He can be, with things or without things. Even amongst people he does not lose his inner consciousness. He is a yogi or Gyani. He has discovered the fact that he is none other than Brahman (or fullness). I don't need anything anymore. Once his body falls he becomes the un-embodied consciousness that is one with Brahman or a videha mukti.

### **Shloka # 25:**

शुद्धं चित्तं ब्रह्मैवास्मिन् ब्रह्मैव कुर्वन् ब्रह्मैव भुञ्जन्  
ब्रह्मैवैवास्मिन् ब्रह्मैवैवास्मिन् ब्रह्मैवैवास्मिन् 5.25

**The seers win the peace of Brahman, their sins attenuated, doubts cut through, the inner sense controlled; they are busy promoting the welfare of all living beings.**

In this shloka benefit of self-knowledge is further discussed. Here Sri Krishna talks about stages of spiritual evolution.

- Kshina kalmasha: Getting rid of mental weakness or Raga and dvesha. In tapas, one learns to be without, say, the habitual morning coffee.

### **Take Away:**

The world is neither the source of joy or sorrow. Dividing the world into source of joy or sorrow is the great misconception. It is I who make the world a source of joy and it I who make the world a source of sorrow as well.

With Best Wishes

Ram Ramaswamy

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# **Taitreya Upanishad, Class 8**

Greetings All,

**Chapter # 1, Anuvakaha # 4, Shloka # 1:**

**He whose form is manifold, who is preeminent among the sacred hymns of the Vedas and who has sprung up from the sacred Hymns which are immortal, that Indra (omkara) may fill me with intellectual vigor. O lord, may I become the possessor of the immortal revelations. May my body become able and active, my speech sweet and agreeable to the utmost. May I listen abundantly with my ears. Thou art the sheath of Brahman. May you preserve my learning.**

Continuing his teaching of the Upanishad, Swami Paramarthananda said, Shikshavalli, Chapter 1, Anuvakaha # 4, is a relatively bigger section. It has two spiritual sadhanas. They are: 1: Mantra Japa sadhana and 2) Homa sadhana, a physical ritual on fire.

## **Japa Sadhana:**

In this sadhana the seeker is asking for Gyana Yogyatha Prapthihi. This prayer is addressed to God in the Omkara form. Therefore seeker glorifies Omkara first, then asks Omkara roopa parameshwara to strengthen him and immunize him from Samsara by giving him Medha shakti & dharana shakti. Medha Shakti is the capacity to absorb and Dharana Shakti is ability to retain the teaching.

Now, he says, O Lord, I should be possessor of amritam. Amritam here means atma gyanam. Amritam means immortality, which also means moksha. Atma gyanam is the giver of immortality. Therefore, let amritam as self-knowledge happen to me. Let me be a gyani.

Atma Gyanam requires a lot of preparation. Atma Gyanam is not a physical substance. It can only be given by a systematic consistent study by a teacher. After all it is only after 20 years of education that one becomes knowledgeable in a field such as physics or chemistry. So, systematic sravanam is required.

To perform sravanam one must be physically be fit. For speaking, my tongue must be the sweetest one. The tongue is a gyanendriya (as for eating) as well as for karmendriya (as for speaking). Let my tongue be sweet. What is a sweet tongue? It means words uttered must be sweet. What is a sweet word? Noble (mangala) and auspicious words are considered sweet. How to define a mangala shabda? Chapter # 17 of the Gita addresses this topic in detail and it describes four criteria for words to be mangala. They are:

1. Words should **not be hurtful**. Speech should be in a relaxed manner, spoken slowly, at a mild pitch using right choice of words.
2. Words should be **positively pleasant**, encouraging, and pleasing. Appreciative words should be more than



criticizing words.

3. Words should be truthful or **Satyam**.

4. Words should provide **Hitam** or must be beneficial to both speaker and listener.

If all above four criteria are met the words will be mangalam. This is result of a honeyed tongue. How do I know if I am honey tongued? If people like to speak to me I am probably honey tongued. If people do not like to speak to me I need to work on my speech.

Let my ears also be fit to be able to perform Sravanam. Ears must be used for listening to shastras. Therefore without obstacles let me listen again and again to shastras.

The student concludes by glorification of Omakara again. Kosha means box. He says this box called Omkara is the container of Brahman. But Brahman cannot be contained? If so, why is Omkara a container? The enquiry into the word Omkara can arrive at the truth of Brahman. Since Omkara is the means of discovering Brahman, it is known as a box.

How can Omkara enquiry lead to Brahman? Mandukya Upanishad discusses this topic in detail. If Omkara contains Brahman, how come I cannot see it? The reason I cannot see it is because Brahman is covered and we need to uncover it. What covers Brahman? Anatma Gyanam covers Brahman. In shloka the word Medha is now used to mean Anatma as well. Most people are interested only in Anatma Gyanam. Therefore, they are extrovert. Therefore, they don't have time for Vedanta Vichara. Extroverted-ness is an obstacle for Vedanta Sravanam. Thus, time is also an obstacle. Even if we have time we tend to read Stardust and such non-spiritual material. The Seeker cries, O Omakara , help me move my mind inwards. Therefore, Brahman is covered by my extroverted-ness.

The student prays that whatever he hears in the class let it be preserved in his mind. With this the Japa Sadhana is over.

This mantra is supposed to be repeated again and again.

## Chapter # 1, Anuvakaha # 4, Shloka # 2:

### Homa Sadhana:

O Lord , afterwards let prosperity be mine, consisting of hairy animals along with cattle. May fortune produce for me without delay and for all time, bringing continuous and in ever multiplying proportions food, clothing and cattle. All along, may celibate students, thirsty to know, come to me. Svaha! May they come to me from distant places and from all directions. May they come in large numbers. May the students , anxious to gain the knowledge of Brahman control their senses. May the students, anxious to live the knowledge of Brahman, be peaceful. Svaha!

Svaha in shloka means offering of oblation is involved. Here too Omkara is being addressed. This homa is known as Aavahanti Homa. It is a common homa. This homa is the topic till end of this fourth Anuvakaha. In this homa student asks for four things. They are:

- Dhanam prapthihi or wealth.
- Chitta Shuddhi prapthihi
- Gavaha Prapthihi
- Shishya prapthihi. After getting knowledge I must share the Gyanam with other people.

The order in which the student asks is also importa. Money is required for Karma Yoga in the form of contribution to society. For Pancha Maha Yagna too money is needed. Dharma-anushtartham (for dharma) also we need money. Dharma will lead to Chitta shuddhi. Viveka and vairagya will also come in. Grihasthashrama should lead to urge for Vedanta Gyanam. It means mind is pure. **Only a pure mind has an interest in Vedanta.**

After Chitta shudhi I should get a guru and obtain Gyanam.

After Gyanam I must enjoy sharing this knowledge with others. Therefore, Gyanam must be preserved.

Student asks for prosperity to arrive. Shankaracharya has said money is a two edged sword. It can lead to spiritual growth but it can also lead to spiritual destruction as well. It all depends on whether money is a master or servant. I have to decide this. How to make the decision? For this I must have knowledge of Dharma shastras (ethics and morality). Shastras say money is not to be utilized for purposes such as gambling or racing. Shankaracharya says don't ask for money first rather ask for knowledge of Dhamashastra first, and then ask for money. This is the reason our parents did not give us pocket money. We should not touch money until we are educated. Even in gurukula only after teaching is money given.

After Medha prapthihi money should be given. Lakshmi (acquisition of wealth) should come to me with a lot of things. Later it should expand and I should be able to preserve it as well.

In the shloka, Aavahanti means acquisition. Vitnavana means multiplying of wealth. Kurvana means wealth must be preserved.

What materials should Lakshmi Devi bring or bestow?

Clothing also called here Vasamsi.

Gavaha: Cattle.

Annam: Food.

Panam, water.

All four should be with me in plenty. When should Lakshmi arrive? She should come immediately (Achiram).

Artha is used mainly for Dharma and then later for moksha. A cultured man is Dharma pradhana. Student asks for many wooly animals such as sheep as well. Lomashaha means wooly animal.

May I become prosperous. It is clear from this shloka that Vedas do not look down upon money. Some religions do so. Criticism of money is not part of Vedic culture, although one must know how to handle it. Big ashramas do require wealthy patrons. Brahmachari, Vanaprastha and Sanyas ashramas all require Grihasta ashrama's patronage. Shastra say share the money. "Ownership" is not critical, Earner-ship is. Earn plenty but give.

**Take Away:**

Only a pure mind has an interest in Vedanta.

With Best Wishes,

Ram Ramaswamy

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## **Bhagawat Geeta, Class 76, Chapter 5 Verses 19 – 22**

Greetings All,

**Shloka # 19:**

एतन्मृगं शूराणां ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो

एतन्मृगं शूराणां ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो 5.19

**Even here is birth vanquished by them whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.**

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th to # 21 shloka Sri Krishna has been discussing Gyana yoga, which is the central theme of this chapter. Gyana

Yoga is the process of discovery of my real self. This process happens in two stages.

1) Realizing that I am not the body mind complex, rather that I am Consciousness itself.

2) I discover that "I" the consciousness not only pervades my body but also pervades all bodies.

Bodies are many but consciousness is one. I discover my real nature is consciousness. I also see that your real nature too is also consciousness. If I see myself as a physical body, I will see you too as a physical body. As I see myself, so I see the world and if my vision of myself has undergone a radical change, my vision of the world also will change.

As I see the world, so I see everything in it as well. If my vision changes I will see everything as Atma.

Citing example of a sentient wave, if wave sees itself as a wave, it will see other waves as perishable waves. If I see myself as water and the wave-ness as an incidental feature that comes and goes, it confirms I am essentially water. This water-ness will not come and go. If the wave discovers this fact, then the wave will look upon itself as water and the wave will look upon the other waves also as water as well.

**I "see" the atma in myself and everybody through the eyes of wisdom. When I see myself as immortal atma, I will look at you as shuddha atma and as the ever-secure Atma as well. I see myself as the nitya**

shuddha budha mukta svaroopaha.

And having discovered this beautiful inner nature; a wise man will never like to come down to this perishable incidental and superficial body. After having lived in a wonderful house I will not want to go back to that slum dwelling.

The wise man only abides in this body. He is not obsessed with

the physical body. He takes care of the physical body as the Lord's property, but he is not obsessed with the incidental superficial mortal physical nature.

### Shloka # 20:

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**With a steady intellect, undeluded, knowing and abiding in Brahman, one should neither be elated when gaining the pleasant nor shrink when meeting with the unpleasant.**

A Gyani even after gaining knowledge will have to live in the same world. Mukti is here and now, not after death. The same laws that govern an Agyani also govern a Jivan Mukta's life. Three factors govern life. They are:

1. Deshaha: Place
2. Kalaha: Time. Time flows and body ages. We discover our wrinkles, pains and graying hair.
3. Prarabhda Karma: It varies from individual to individual. Different people have different experiences. This is due to their past karmas. So, both gyani and agyani's lives are governed by above three factors.

If there is no difference between a gyani and an agyani what is the benefit of Gyanam? Sri Krishna says, the difference is in the response to situations in life. Gyanam gives one the ability to provide a balanced response to a situation. He is not carried away by good experiences as they will come and go. He is not hooked to or addicted to a favorable situation. And what is the difference between appreciation and addiction? When I get addicted to something I am not prepared to loose that experience. And when that experience is lost, I go through a tremendous vacuum. Gyani is one who appreciates a favorable situation and when that situation goes away, it does not create a vacuum in him.

For a Gyani, loss does not happen. Citing example of the ocean, the ocean is ever full. Whether the water is taken away or added ocean continues to be full and its inner fullness continues. Sri Krishna says a Gyani does not get elated nor carried away by favorable situations.

Similarly, when the situation is unfavorable he retains the same balance. Citing example of Sri Rama who got the news one day he was going to be crowned as the king. Next day, however, he had to lose his kingdom and go into exile. While people around him were deeply affected, Sri Rama, himself, was not. Instead he spoke about his prarabhdha karma. **Prarabhdha is a choice less situation. So, advises Swamiji, for such choice less situations , put your effort into changing your attitude rather than changing the situation. This is possible only to one with Self Knowledge. This knowledge must be a conviction. If there is no conviction, this knowledge will not come through in a crisis.**

If law of karma is understood and assimilated the question "why me" will not arise. If it is a choiceful situation I try to change it. If it is a choice less situation I accept it. **Self-knowledge and laws of Karma should be deep convictions (doubtless knowledge).** " Am I convinced I am consciousness different from this body?" Until this conviction comes we have to continue our sravanam and mananam.

Every experience I go through is perfect as per nature's laws. I do not see the all dimensions of my experience as I do not have the total picture. Hence, I can't talk of justice or injustice.

Even Gyanis like Ramakrishna paramahansa or Ramana Maharishi had bodily suffering. So we do not say Gyanam will stop physical ailment; Gyanam will give you the inner strength to face it; or to have a proper perspective of it. This requires conviction.

You get knowledge through sravanam and conviction through mananam. Until you get both one has to continue the quest by asking questions about your doubts. These questions are your mananam. Even after conviction we will still continue to have our habitual responses. We have to perform Nidhidhyasanam , keeping teaching in mind and leading an alert life. The next chapter discusses this aspect in greater detail. Even a mechanical life should be an alert one. Thus:

Sravanam: is required for Gyanam.

Mananam: is required for establishing conviction.

Nidhidhyasanam: is required for elimination of habitual negative tendencies. I know I should not get angry , but I get angry. One has to be constantly alert and remember the teachings. Chapter 6 elaborates on this process.

Such a person is a jivan mukta.

### **Shloka # 21:**

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**The sage whose inner sense is unattached to objective contacts wins bliss in the Self; his inner sense is united with Brahman; he enjoys inexhaustible bliss.**

In Shlokas 18 through 20 Sri Krishna talks about the transformation a Gyani enjoys. The transformations in a Gyani are:

- 1. a) Samadarshanam
- 2. b) Conquering mortality or fear of death
- 3. c) Right perspective in facing ups and downs of life.

Citing example of a football player where they are taught how to fall during a game without getting hurt. So also in life we



will face psychological falls from which we need to come out without hurting ourselves. I should be able to start life again. Life must be lived.

The shloka # 21 talks about a Gyani's ananda or joy or fulfillment. This ananda is a result of his knowledge of his higher nature. He has learned to tap into his higher nature.

Citing an example of how an Ashrama got city water piped in with great difficulty. A devotee who was an engineer visited the ashrama and suggested there was under ground water there. The Swami of the ashrama was delighted, now that he did not have to depend on somebody for water.

So, we also have our own ananda swaroopa. Gyani taps into his own poornatvam. While Agyani depends on external factors as source of ananda the Gyani's source is the Atma. Sri Krishna says that all pleasures of external objects are included in the Atmananda.

Brahma Gyanam is " I am Brahman". Through this gyanam, a Gyani has uninterrupted supply of ananda. He has psychological independence. Akshayam sukham means inexhaustible sukham. All worldly pleasures are included in the atmananda. They include music, dance, art, science etc.

Many people sympathize with us Sanyasis. They think the poor chap has no wife, no children as such who will take care of him? While so many people sympathize with us inwardly I sympathize with them. I would like to tell them that by getting spiritual ananda one is not missing any other pleasures, because all the pleasures in the world are included in it.

Thus, a Gyani does not miss anything in life, while an Agyani with all his possessions is still unhappy. The Gyani does not hate anything.

**Shloka # 22:**

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**Enjoyments born of objective contacts, indeed, cause pain only. Son of Kunti! They have a beginning and end; the sage does not delight in them.**

With the previous shloka Gyana yoga is over. Shlokas 13 through 21 are the essence of chapter 5 and the chapter is called by many names including Gyana Yoga, Inner detachment, Psychological independence or Inner independence.

In shlokas 22 and 23 Sri Krishna talks about Sadhanas for Self Knowledge.

**Take Away:**

1. I "see" the atma in myself and everybody else through the eyes of wisdom. When I see myself as the immortal atma, I will look at you as shuddha , ever-secure Atma as well.
2. For choice less situations, put your effort into changing your attitude rather than changing the situation.
3. Self-knowledge and laws of Karma should be deep convictions (doubtless knowledge).

With Best Wishes

Ram Ramaswamy





screen. Similarly water also does not wet the screen. The screen is asanga. Atma is called asanga swaropa. I am not related to anything. This understanding of relation-less-ness is Sanyasa. Such a person loves everyone but is not attached to anyone. He loves every person but is not hooked to any person. He lives in every place but he is not rooted to any place, which is born out of inner renunciation and this inner renunciation is only possible through Gyanam which is called here vidvat sanyasaha. For this reason alone, this chapter is named Sanyasa Yoga or yoga of renunciation.

In last class, in shloka # 17, we saw Sri Krishna describing the four stages of knowledge as follows:

1. First, **value the discovery of the higher self** or value discovery of wisdom. This requires Parayana-tvam or a deep yearning from the heart and soul for such wisdom. It is like being submerged in water and desiring to breathe. This is called Tat Parayanam.
2. Then the next stage is **discovering the higher self or Atma and knowing that it is the "consciousness" in the body**
3. Then the next stage is **learning to identify with the higher self and gradually dis-identify from the lower self**. Here identification with Atma means knowing " I am the Atma and that I have an incidental body which may be taken away at any time without notice. I am the eternal consciousness that Lord will not take away." Here one owns and claims, " I am Atma".
4. And then the fourth and **final stage is the identification with the higher self becomes natural**. Owning up to Atma becomes natural. It is like the actor who plays many roles but knows his true Self. Just as fatherhood is a role, mother, wife is all roles. All these roles are from the physical body's point of view. They are merely roles. This constant awareness of true Self is called Nishta. **Any knowledge is spontaneous if**

**it is available during a crisis.** This effortless accessibility is called Aham Gyana Nishta. This is Jivan mukti. Upon death that person attains Videha mukti.

### **Shloka # 18:**

सर्वज्ञानानुभवोऽयं तत्रैकं तत्रैकं तत्रैकं  
सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं सर्वज्ञानं 5.18

**The sages perceive the same truth in the Brahmana, rich in knowledge and culture, a cow, an elephant, a dog and a dog-eating outcaste.**

In the next two shlokas Sri Krishna is talking about benefits from this knowledge.

The transformation that occurs in a Gyani is in the manner in which he looks at people and things. Our problem is not due to people or the world. Gyani also lives in the same world. For a Gyani, the whole world is a relaxation ground, a nandanavanam, and all trees are kamadhenu and all places are Varanasi and all rivers, including coovam is ganga. The world remaining the same, the people remaining the same, if the

Gyani can enjoy ananda, it means the problem is not with the world but the problem is in the way that we see the world or our perspective of it. World being same Gyani still enjoys it, while others don't. **Thus, Vedanta does not transform the world. It transforms my view of the world.**

Citing an example, the world is like a mirror, I see only myself in the mirror. So, I see the world as I see myself. If I am bothered about how I look and dress, I will look to see how other people are dressing? If I am physical oriented I try to see beauty in others. If I am the emotional personality oriented; I will see the emotional

personality of people. If I am an intellectual, again I will look for intellectuality in others. Even the God I visualize,

I see him based on my obsession with beauty, emotion and intellectual orientation. If I am Saguna Jiva, then I see God as Saguna Ishwara. If I see him as nirguna chaitanyam, **Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.** What about physical organs? He will see differences as superficial differences. Samatvam will be more pronounced than differences.

This change of perspective is like a hundred rupee note in the hands of a child versus in your hand. For the child, all the papers are the same or Sama darshanam; a five hundred-rupee note also is a piece of paper, it may tear it and throw or it will try to eat. You, however, see something different in that piece of paper. **Therefore, a Gyani is Samadrishti while Agyani is Bhede Drishti.**

The word Panditaha means Atma Gyani. Sri Krishna uses this word in second chapter as well. The definition of panditaha given in this verse is panditaha sama samadarshinaha. And therefore Sri Krishna says, gyani looks upon himself as atma. He looks at the body as a temporary dress. Gyani looks at everyone as atma as well; every one is chaitanyam; and just as I am the atma with an incidental body; similarly, all of you are atma with an incidental body; Krishna says there is no difference at all; sarvatra sama darshanam. He is not seeing through the physical eyes. He sees through eyes of wisdom or Gyana Chakshu. The physical eye still sees the differences. This eye if it sees samatvam, one has to go hospital; if gyana eye sees samatvam, you are ready for moksha. In Pandithaha Sama Samadarshinaha the word sama means sama atma darshinaha. And where do they see the samatvam; he gives a big list of widely different things in the world from a Brahmana to a dog eater.

A brahmana is a cultured person in whom the satva guna is

pradhana. After Sravnam, Mananam and Nidhidhyanam one becomes a brahman. He is rich in Gyanam. Money can only buy finite things while knowledge can purchase the infinite moksha.

So here a brahmana is one who is endowed with the character of vidya-vinaya-sampanna meaning Gyanam.

Brahmana is supposed to practice poverty voluntarily. He is supposed to lead a simple life. Gyana Dhanam compensates material poverty. He is an embodiment of humility (vinayaha). Water flows from high to low. When I bend I accept others as higher. Without humility wisdom cannot come.

Then Sri Krishna talks of the Cow, respected as a satvic animal. All devas are in the body of the cow. That is the reason pradakshina of a cow is performed. Sri Krishna enumerates them all to show they are all seen as one.

Hastathi: Elephant is worshipped as Vinayaka.

Shuni is dog. It is considered a lowly animal. Dogs are not supposed to be kept in a house. Today, of course people adore dogs.

Shvapaka: A dog eater. In our culture meat eating is not accepted as it involves himsa. This is especially true if you are a spiritual seeker. Meat eating promotes Tamo Guna. A dog eater is considered the worst among meat eaters.

So from Brahman to dog-eater all are seen as one by the Gyani. While they are widely different, they are so only in Sthula sharira and sukshma shariras. **Even a person's character belongs to the sukshma shariram. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha. Gyani's vision is only of one Atma.**

Samdarshnam is only in the back of the mind. During transactions, however, differences have to be accommodated. There he has to follow dharma or Vyavahara.

Shankaracharya says, let advaitam be in background, practice dvaitam in Vyavahara. Samdarshanam is only in subconscious mind. While there are many ornaments, gold is the basis in all of them.

### **Shloka # 19:**

एतन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं  
तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं तन्निर्वाणं 5.19

**Even here is birth vanquished by htem whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.**

Another important shloka, looked at, from a particular angle. Does liberation occur before death or after death is a question discussed among philosophers. Some say, only after death does one get liberation when one goes to Shivaloka.

In advaita, liberation is possible, here and now. In this shloka Sri Krishna says so as well. Liberation is possible for a person of Samadrishti or a person who has mastered samsara. Samsara does not affect him. His vision has changed. The wave was conscious of itself thinking, “ I am born out of ocean. I am older. I will disintegrate and merge into the ocean. I am a mortal wave subject to winds (prarabhdha karmas).”

But imagine that very wave has shifted it’s vision and instead of mistaking itself to be a wave, it claims that I am water with an incidental form; the wind has not created me; I have been there all the time; wind has only given a shape to me; and that shape is incidental; and the shape is bound to go. So whether the shape is there or not, whether form is there or not; I am the eternal water; and even when the Sun evaporates me; I the water will continue in the form of steam or

humidity; and even when I am pouring down; I continue as a rain, and when it pours into streams, I am called rivers; my names are different; but I am the eternal water; then that



wave is an enlightened wave.

Similarly, because of my shift in attention, end of transactions is not my end. I still survive. Fear of mortality goes away.

Even for one moment if the wave forgets it is water, it becomes mortal again. Samadarshanam must be established in mind even as worldly transactions continue.

The same inherent thing is chaitanyam. Hence the reason we say "I am" when we introduce ourselves. "I" is the consciousness and "am" is existence. This is common to all of us.

"I am" is Atma alone. This consciousness is in every being. Water is in all waves. Body is located but consciousness is in all beings. What is nature of Brahman? It is ever pure, beautiful and secure. Why do you claim the ever-impure body? Claim the ever-pure Brahman.

### **Take Away:**

1. that internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.
2. Vedanta does not transform the world. It transforms my view of the world.
3. Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.
4. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha.

With Best Wishes

Ram Ramaswamy

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# Baghawat Geeta, Class 74

## Chapter 5, Verses 15 to 17

Greetings All,

शुद्धचित्तो शुद्धचित्तोऽपि न कस्य चित्तोऽपि शुद्धोऽपि  
शुद्धचित्तोऽपि न कस्य चित्तोऽपि शुद्धोऽपि 5.15

**The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.**

Continuing his teaching of Gita, Swami Paramarthananda said, after talking about karma yoga as the first stage of sadhanas, now Sri Krishna is talking about Gyana yoga, as the second stage of sadhanas. In Karma yoga, we have something to do and in Gyana yoga, we have something to know. We should know the difference very clearly. Gyanam is only the knowledge of Atma. In Vedanta, however, Gyanam means jivatma paramatma aikyam.

Karma Yoga also requires knowledge. It is a different type of knowledge related to Karma, Karma phalam etc. It is not knowledge of Atma. Here, we are discussing about Atma and not Karma.

So, we have to obtain knowledge about Karma and then practice karma yoga and then come Gyana Yoga. Gyanam gives us Advaita Gyanam as well as jivatma paramatma aikya gyanam. It is the jivatma paramatma aikya gyanam that is bring discussed from Shloka # 13 to # 21 in this chapter.

Now, talking about Atma, Sri Krishna says, it is our higher Self. Our lower self is the ahamkara. The higher Self is an

akarta, an abhokta, thus free from punyam and papam as well as the Samsara. Sri Krishna says all our problems are due to our ignorance about our higher Self. We are like the man in the dream who is wandering the streets in hunger, harassed by people. All that he has to do is wake up to discover that he is not at all suffering, rather, that he is sleeping in an air conditioned room with all the comforts. So, the dream suffering belongs to the unreal lower self, the Waker is my higher nature, which is free from all suffering. And from vedantic angle, the Waker himself is the lower self, compared to which we have a still higher self, which is identical with Ishvara himself. Shankaracharya tells in his Manisha panchakam that I am that param-brahma, which has created this whole universe and which has also created this small physical body. Having created this world and the body, I have chosen to come down and identify with this body to play a drama. In fact, we are all avatharams of Lord. We have created this world and this body and we have chosen to identify with the body and play a drama. However, what has happened is, the drama has become so serious that we have even forgotten the fact, that we alone are responsible for all this drama. We are **like the person suffering in the dream who has forgotten the fact that I, the Waker, have created this dream.**

Sri Krishna says, all our problems are due to our ignorance about our higher Self. Krishna calls all such ignorant people animals (Jantavaha), as we are subject to repeated births and deaths. Whereas the wise person knows he is beyond life and death.

Sri Krishna diagnosing our Samara Rogaha says identification with the body has consequences. They include the desire for wishing to travel, as, I feel I am a finite entity.

Also, I mistake myself to be the body, resulting in a wish not to die and to survive. Even at deathbed, I wish to live one more day. I do not wish mortality. Therefore identification with body leads to spatial and time-wise limitations. Sri

Krishna calls all of them as mohaha or as delusions.

So, what is the solution to this delusion? Swamiji says the next two shlokas 16 and 17 are very important ones in this context.

### Shloka # 16:

ज्ञानं विना मोहात्तदज्ञानं तदज्ञानं तदज्ञानं तदज्ञानं  
तदज्ञानं तदज्ञानं तदज्ञानं तदज्ञानं तदज्ञानं 5.16

**For them ignorance has been destroyed by knowledge, that very knowledge, like the sun, illumines the supreme reality.**

Here the solution is discussed. The problem was identified as ignorance of the higher Self. Therefore, the solution is to remove the ignorance. How to remove ignorance? Gyanam is the only solution to removing ignorance. Shankaracharya says darkness can be removed only by light. How many methods are there to remove darkness? Only light can remove darkness. Shankaracharya says, action is not opposed to ignorance, as such it cannot remove ignorance. Thus puja, archana and all such karmas cannot remove ignorance. For this I have to study. **Ignorance alone is Samsara Karanam.** Gyanam alone can liberate. There are many paths to purify the mind, but only one path for Gyanam. Which knowledge is this Gyanam? It is only through Self-knowledge that ignorance goes. How to obtain Self-knowledge? Sri Krishna has already mentioned it in chapter # 4, shloka # 34, that it is the systematic consistent study of Vedas for a length of time under a competent Guru. This is called Gyana Yoga. What will this do? This knowledge will reveal the higher nature of that self. It is a wonderful higher nature. In this higher nature you are ever pure, secure, full and complete. In fact, whatever things you seek in life; they are within you. You seek love; you realize you are the embodiment of love. If someone says, I do not love you; I can happily say that it is your problem. I still love you and just you, but everyone in the world. Self- knowledge



to change myself. I then come to scriptures and come to know the higher nature of mine.

The next stage, even after knowing my higher nature, I am still identified with the lower Self. I am still in love with my body mind complex and my individuality. Like the slum dweller who when offered a nice house by the government, rents the new house and goes back to his thatched hut, I also keep coming back to this body. I am addicted to this body mind complex also called senses or Vasanas. I have to shift my identification from lower Self (father, brother, son, husband, devotee) to higher Self.

What is the next sadhana; I have to train myself to switch my identification from the lower individuality, the father I, the wife I, the mother I, the husband I, the Phd I, the devotee I, all these are egotistic I's.

The sharira abhimana has to leave me. Ego will not leave easily. We have to shift identification. Dropping abhimana is not easy. Sanyasashrama's goal is to facilitate the shift in identification. All relationships have a corresponding ego. Thus, wife invokes husband ego; son invokes parent ego; parent invokes son ego; and every relationship thus invokes an ego. Each is an ego and they have to be dropped.

This does not mean you go home today and say that you are no more wife or husband. Rather, having understood the higher nature, you decide to play the role of a husband; you decide to play the role of a wife; role of a brother; and thus convert every action into role-playing; this is called nidhidhyasanam. So during day I can play the roles but at night on my own I should remember that all this was only playing a role.

So, identify with higher Self. Having identified with higher Self convert every action into a "Role play". This role-playing is called Nidhidhyasanam. Shankaracharya's shloka

“Chidannada roopa shivoham shivoham” is about the role-playing and nidhidhyasanam. **This body is an incidental instrument that I use. “I” am not the instrument. I am the consciousness behind it.**

Internal change takes time. When we are given sanyasa we are given a new name as well. The external change happens quickly, but the internal transformation takes time; and when the transformation is complete, it is called tannishthaha. Thus, one gets established in his higher nature.

Thus the four stages of knowledge are:

1. First value the discovery of the higher self.
2. Then the next stage is discovering the higher self.
3. Then the next stage is learning to identify with the higher self and gradually dis-identify from the lower self.
4. And then the fourth and final stage is the identification with the higher self becomes natural.

And such people are called brahma nishtaha, Gyana nishtah and gyananirdhutakalmashah. They are free from all the impurities. All impurities are gone washed off by knowledge. A variety of impurities exist within us. They include:

- ignorance of higher Self
- doubts after studying the scriptures

-Vasanas

Such person is called gyananirdhutakalmaṣah. They are free of all impurities including ignorance. Doubts are all gone. Vasanas or habitual body identification are wiped out. Knowledge brings Jivan mukti. Once Prarabhda karma is over, the body falls. They don't have rebirth. This is Videha mukti.

**Take Away:**

1. We cannot change others. We have to change ourselves. The root cause of all problems is our expectations of others. When they do not meet our expectations it causes us anger.
2. Nidhidhyasanam means playing a role. Thus, we should play our role as father, brother, son etc., always keeping our mind on the higher Self. When we go back to the green room we are not the role we play. We are our true self, the Atma.

With Best Wishes

Ram Ramaswamy

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## **Baghawat Geeta, Class 73, Chapter 5 Verses 13 to 15**

Greetings All,

**Shloka # 13:**

मनसं त्यज्य सर्वं कामं कर्माणि चित्तमस्थाय  
निराकारं निर्गुणं निर्द्वन्द्वं तन्मयम् 5.13

**Mentally renouncing all works, and self-controlled, the embodied being happily sits in the nine-gated city, neither working nor causing others to work.**

Continuing his teaching of Gita, Swami Paramarthananda said, in first part of Chapter 5, Sri Krishna pointed out that there is a choice with respect to life style. One can chose a



lifestyle of seclusion (Nivriithi marga or Sanyasa) or a lifestyle of activity amidst society (Pravrithi marga or Grihastha ashrama).

These are the only two main ashramas. All other ashramas such as Brahmacharya and Vanaprastha are a part of these two. Thus, Brahmacharya is a part of Grihasthashrama while Vanaprastha is a part of Sanyasashrama. Thus, our choice is between a lifestyle of "Life of possessions" or a "life without possessions".

Having pointed out that there is a choice with regard to the lifestyle, Sri Krishna pointed out that whatever be one's lifestyles, there is no choice with regard to sadhanas; everyone has go through two stages of sadhanas; The two sadhanas are:

1. First one is for purification of mind or Chitta Shiddhi. Many methods were described including, Kayika, Vachika and Manasa karmani. Each one of them in turn has many more choices with in them. Many physical, verbal and mental sadhanas are available for one to perform. In Grihasthashrama, if one has, one can spend money. For a poor man too there are Sadhanas without much expenditure and they too purify the mind. So, according to one's means and physical capabilities one can perform Sadhanas. Through these sadhanas one obtains Gyanayogyatha.
2. Then one enters Gyana Yoga to discover our higher Self. We have two Selves, the ego, the lower self, and the Atma, the higher Self. The body mind and sense complex with the reflected consciousness (RC) is the ego "I". This ego "I" is a Karta and Bhokta. This ego "I" incurs all three karmas that is Prarabhda, Sanchita and Agami karmas.

At this stage, that is in Gyana Yoga, we are trying to discuss the Superior " I". This is Chaitanyam or Atma Tatvam. Shloka's

13-21 are related to Gyana Yoga. In chapter # 2, previously, Consciousness was discussed. Thus, the characteristics of Consciousness are:

1. Consciousness is **an independent principle**. It is just like the light on the hand, however, the light is independent of the hand. Thus, my higher nature is pure Chaitanyam
2. Consciousness **is Ekam**; bodies are many, minds are many, but the consciousness, which pervades the body mind, is ekah. Then, Sri Krishna pointed out that this consciousness is **sarvagataha or all pervading** like space.
3. Consciousness is **nityaha or eternal**. Even after body goes, it continues. When hand is removed, light is still there but we cannot perceive it.
4. Consciousness is **Nirvikaraha, not subject to modification**. It is like the light. Light does not move, while the hand moves. It just seems to be moving. The reflecting medium, the body, has got 6-fold modifications: existence in the womb of the mother, birth; growth, transformation, decay and death. However, the chaitanyam pervading the body is nirvikaraha.

If consciousness won't change it means it can't perform action. Action involves change. Even mental activity sees action in thought. It is like Akasha; the all-pervading space also cannot act. Does space ever move? The answer is No. Therefore, consciousness is akarta. Therefore, consciousness has no punyam or papam. It is also, therefore, an abokhta. If not a Karta then it is also not a bhokta.

The Wiseman has owned up to his higher Self as his own by constantly claiming the higher Self. The lower ego has become insignificant. As a Karta, I am obsessed with my action and its results. **Wiseman, however, looks at Ahamkara from a mountaintop called Atma. All problems, even greatest ones, looked at from Atma's standpoint, all appear very small and**

**insignificant.** If I am looking at the body from ahamkara's standpoint, naturally I am worried about old age and death. However, when I shift my "I" from the body to Atma, I look at this body objectively and realize it is one among the billions of bodies that have appeared and disappeared in this creation. Atma sees many bodies. Bodies come and go. So, will this one too. I learn to look at Ahamkara, objectively. Just as the dream is insignificant, when we wake up, so also are all our problems. Gyani has claimed Atma to himself. So, what you are depends on what you identify with. **Identification with lower self, makes one a Samsari. Identification with higher Self makes one a Gyani.** Gyani says, I am pervading this body and I am blessing this body. Even if body disappears, so what?

**Gyani has shifted identification from body to Atma. He renounces abhimana of body. He does it through wisdom. Wisdom is " I am the higher Self, not the lower".** As body, I am a slave. As consciousness, I am the controller. As dream, I am a creature of the dream. As Waker, I am controller of the dream. He leads a happy life. If you ask him where are you? He will not say I am the body rather he will say, I am in the physical body that has nine doors.

**Thus, the body's outer skin is the wall; there are seven holes in the face (two eyes, two nostrils, two ears, one mouth) and two gates below for excretion.**

The mouth is a two-way gate. It can speak, ideas go out. It can eat, thus food goes in. The body has roads, arteries, capillaries, etc. All pranas are workers in the body. Atma is the king of this body city. Once Atma's blessings are not there the body has to go. Therefore, Atma is Raja. Therefore, Gyani is master of body.

The word Dehi in this shloka means Gyani.

Light illumines action, however, it is not involved in the action itself. It is called Sakshi Bhava. In light, a Doctor

can perform surgery. In the same light, a thief can also steal. Both punyam and papam are performed in the same light. However, these actions do not involve the light. The Gyani too, like the light, just witnesses his actions. He is not involved in them. Direct action is called Karta. Indirect action is called Karayitha (instigator). Even an instigator can be tainted by an action. Does Atma instigate? If so, every criminal will blame the Atma for the crime. A knife is never punished, the user of the knife is. If Atma is an instigator it will have punyam and papam. Therefore, Atma does not instigate. It is simply present as a witness, just like the light. So illumining something without involvement is called sakshi bhava. **Thus, Gyani remains as a sakshi.** Good and bad belong to the lower I. Higher I does not have good or bad qualifications.

#### **Shloka # 14:**

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**The Lord creates neither agency nor objects for the world; nor contact with the fruits of works; rather, the nature of things operates.**

Discussing this shloka, Swamiji said, chanting of shlokas has rules. Thus, in this shloka:

Lokasya Srijathi should be read without a gap. A short vowel is followed by a consonant, hence this method of reading.

In Svabhavastu Pravartate, there is a gap as after the vowel U there is a double consonant.

Sri Krishna now says, **Atma does not produce anything** at all. Body and mind have natural doership. Ahamkara also has doership. The Atma does not create the doership. Atma also does not produce. Prabhu in shloka means master.

Atma does not produce Karta, Karma, karma phalam and association between karta and karamaphalam. If so, who is responsible for all these actions? Sri Krishna says, it is the innate nature of body and mind to be active. Electricity blesses all gadgets. It does not ask the fan to rotate. Fan rotates due to its inbuilt nature. Atma does not determine functions. Mind senses and body do their own activities while **Atma is just a witness. Light is not responsible for saintliness of saint or criminality of criminal.**

**Shloka # 15:**

विभूतुः कर्तुः कर्मणोः प्रकृतौ प्रकृतौ  
विभूतुः कर्तुः कर्मणोः प्रकृतौ प्रकृतौ 5.15

**The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.**

In previous shloka we learned that Atma is neither the doer nor instigator. Here Sri Krishna now says, he is also the abhokta. Atma does not take papam nor does it acquire any punyam. In the shloka the word Vibhuhu means all pervading. Just as space is not made wet by rain or burned by fire the consciousness, like space, is not tainted by papam nor is it improved by punyam. So, Atma is not touched by anything. Citing example of criminal who committed a crime. In court he, however, quoted this shloka and said I should not be punished. Here, the devil was quoting the scripture. The Judge, who was a learned man, agreed with him that he was the Atma. He, however, said, I am giving imprisonment only to the body. Can you withdraw from the body, he asked? If you are able to withdraw from the body when a wrong action is done you should be able to withdraw from the body when the body suffers the result of wrong action.

When you are doing karma, you say you are not the body but when the body suffers you say that you are the body. This then is a problem. Either identify with the body throughout or dis-

identify from the body throughout; partial identification is dangerous.

Identification with body or misidentification with body is the issue. At the body level, Karma functions. At the Atma level, Punyam and Papam do not affect it. What is the cause of suffering? Sri Krishna says, it is Deha Abhimana. It occurs due to ignorance of higher Self. This is the reason all Jivas are suffering. For an Agyani, Gyanam is the only solution.

Take Away:

1. Gyani looks at the world and all actions in a shakshi bhava or as a witness. In this state, he is not involved with the actions anymore.
2. To achieve this sakshi bhava Gyani shifts the identification from body to Atma. He renounces abhimana of body. He does it through wisdom. Wisdom is " I am the higher Self, not the lower".
3. It is the identification with higher self that makes him a Gyani.

With Best Wishes

Ram Ramaswamy