

Bagawat Geeta Class 66, Chapter 4

Greetings All,

Shloka # 34:

ज्ञानं प्राप्नुयान्मया श्रद्धापूर्वकं कुरुष्व
श्रद्धापूर्वकं कुरुष्व श्रद्धापूर्वकं कुरुष्व 4.34

Know it by means of obeisance, exhaustive questionings, service to the (teacher). Knowers who have realized the truth impart to you that knowledge.

Continuing his teachings of Gita, Swami Paramarthananda said, in shlokas 26 to 33, Sri Krishna talked about the glory of knowledge. Now in shloka # 34 he wants to complete the topic with a description of how to acquire this knowledge. He says our normal instruments of perceptions are all extrovert and meant to reveal the exterior world. Knowledge of Self is not possible with these extroverted instruments.

Citing an example, he says one cannot see one's own eyes. To see one's own eyes one needs a mirror. So also to see one's Atma a special mirror is required. A regular mirror can only reflect the Sthula-Sharira or the gross body. It cannot reflect the Atma. For the Atma one needs the Shastra-darpanam. We also need to know how to use this darpanam. This darpanam must also be clean and free of dust or the image reflected will be dull.

This requires another assistant called the Guru. He teaches us how to use the mirror. He allays all our misunderstandings and helps remove dust like obstacles and clears the mirror.

One requires a Guru. Obtaining knowledge without Guru is an exception. There are many types of Gurus. One type is the one

who initiates by giving mantras. Another guru offers inspiration. All Gurus are useful and required. However, the Guru Sri Krishna talks about is the Gyana Guru. Sri Krishna did not give mantra Upadesha to Arjuna. He functioned as a teaching Guru. He systematically taught Vedanta. He did not say he was God. He did not ask for blind acceptance. He wanted Arjuna to listen to his teaching. Learning involves active listening. Teacher reconciles every statement. Chapter after chapter Arjuna asks questions. He does not accept Sri Krishna's teaching in blind faith. He challenges the contradictions in the teaching.

Citing example of the equation $e=mc^2$, Swamiji says, it is not meant for japa. Each item in it namely the E, the M, and the C all have to be understood in detail. This requires many years of learning. So also it is with Vedanta's equation " You are the ultimate reality". This is not a mantra Japam. One has to know it. Until you are convinced, the teaching is not complete. That is the reason that Sri Krishna went through each chapter until the end of chapter 18. Then Arjuna said, Oh Sri Krishna, my confusion is gone; I have now clearly understood your teaching. This is the Guru referred to here by Sri Krishna.

Describing such a Guru further, Sri Krishna says, such a Gyani, man of knowledge, must also have very good communication skills. In a shloka by poet Kalidasa from his treatise "Malvikgnamitra", the poet emphasizes that simply being a scholar is not sufficient. Imparting the knowledge to other seekers is more important and a scholar who does this is the scholar of highest order. Such a person is also called Stotriya Brahma Nishta Guru or a Gyani or a Tatva Darshi. Just as a doctor who smokes does not have moral authority to advise a smoker, a Guru must have the moral authority. A Tatva Darshi has the true knowledge and as such he can give knowledge. The method of communication used by such Guru's followed Sampradaya. Therefore, a Sampradaya Guru alone is considered

fit to give knowledge. Asampradaya Guru is not accepted as a teaching Guru.

The Shishya also has to be deserving of knowledge. Milk in the wrong vessel will split. The shishya has to be a patram. The Patram's requirements are:

1. Intense desire for knowledge or Jignasa.
2. Humility or accepting one's ignorance. It is also called Vinayaha.

An egocentric person cannot get knowledge. The shishya should express his humility by prostrating before the Guru. He should ask questions. He should perform service or Seva to the Guru. This service will remove his impurities.

Swamiji says it was common for a new shishya to spend some time performing only seva to the Guru. This gave both of them an opportunity to know each other, get acclimatized and build rapport. This was a requirement before starting the teaching. This was also a time of service. During this period both Guru and Shishya are judging each other. This period could even last up to a year. Dayananda Saraswathi in his ashram would ask students to submit their notes. He wanted to see if they understood his teaching or not. It is in this manner a shishya became a patram.

Shloka # 35:

ॐ नमो भगवते वासुदेवाय ॥ १.३५ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.३५ ॥

By grasping that knowledge, O Pandava prince! You will no longer be deluded as you are now; and through that, you will behold all beings in the Self and then in Me.

With Shloka # 34 the glorification and how to get Gyanam is over. Shlokas # 35- # 37 deal with Gyana phalam. Sri Krishna presents Gyana phalam as follows:

2. **Moha Nasha:** Arjuna surrendered to Sri Krishna due to his internal conflict in the battlefield. Arjuna was trained in Dharma Shastras. He was a man of knowledge. Yet, he is not able to resolve his internal conflict. He becomes indecisive. This conflict is caused by his attachment. He does not want to face the consequences of his action. He was not ready to accept the death of Bhishma and Drona. He also does not want to stay in the forest. This is Arjuna's dilemma. Our inability to face future because of our emotional attachments is the cause of conflict. Because of this we postpone our decisions. (Go to America or not? Marry or not? Etc.) . Some people go to an astrologer. Unfortunately two astrologers can never agree. This makes the decision even more difficult. The reality is that a decision has to be made. So, internal conflict is a big weakness. With Self-knowledge, I am ready to face any future. I know the outcome can go either way. Still I jump into it anyway. I am ready to face the consequences. Self - knowledge gives one the strength to face consequences. You will not get into internal conflicts anymore. Arjuna, decision-making is always difficult. Self Knowledge helps you and keeps you sane.
3. **Jivatma Paramatma Aikyam:** You will have Jivatma paramatma Aikya darshanam. How? Sri Krishna says, after this knowledge you will know the entire creation rests in God. He is like space, all- pervading. You will also know that the whole world is in "You". Therefore "You" are God. Just like the wave, it was told; you and the ocean are one and the same. Both are essentially water. Therefore, Water is the essence.

Ishwara is Chaitanya. You are Chaitanya. Everything is Chaitanyam.

Shloka # 36:

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

Two Gyana phalams were mentioned in last shloka. Here Sri Krishna communicates the third benefit.

- 3. Sarva Papa Nashaha:** Self-knowledge destroys all your papams. Nothing else destroys papams. Destroying papams acquired through many janmas is very difficult through prayaschittams. Not only are there too many old Papams, we are also constantly acquiring new ones. Citing an example, Swamiji says, Shastra's say by leaving a young wife a man gets papam for seven Janmas. Self-knowledge, however, destroys all past papams as well as future ones.

Even the worst sinner will cross over the ocean of papam. The Gyanam boat will help you cross over the ocean-of-sins.

Take Away: Our emotional attachments are the cause of internal conflicts. This makes us unable to face the future. This was also Arjuna's dilemma.

With Best Wishes,

Ram Ramaswamy