

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

Greetings All,

**Shloka # 19:**

एतन्मिदं जन्ममृत्योर्ध्वं येषामिन्द्रियनिग्रहोऽसौ  
सर्वत्र समो भूतबन्धुः सः सः सः सः सः सः सः सः

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





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