

Bhagawat Geeta, Class 83: Chapter 6, Verses 5 – 7

Shloka # 5:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.5 ॥

Elevate the self by the self; do not weaken the self. Self is indeed the friend of the self. Self-alone is self's foe.

Continuing his teaching of Gita Swami Paramarthananda said, in the beginning of chapter six, Sri Krishna is dealing with the general disciplines to be observed throughout his transactions so that he will enjoy a mind, which is conducive to meditation. These disciplines are called samanya sadhanani or bahiranga sadhanam.

The first Bahiranga sadhana is maintenance of Samatvam of mind even when we go through many experiences. I have no control over the experience itself, which is a product of the external world. I don't even know how my family will react at any point in time. Even after fifty years of marriage a wife is not sure of her husbands reaction to situations. I can only control my response to experiences of life. This control is a Karma Yoga mind. So, having a poised mind is a first discipline. Such a mind is free of violent emotions and it does not get out of control. This capacity to recover from emotional trauma is called Samatvam. If we have that, we are reasonably healthy, psychologically. Psychological health is Samatvam. It is brought about by karma yoga in which the Lord himself plays the primary help or role. So Lord is the backup. We talked of this samatvam up to the 4th shloka of this chapter.

In shloka # 5 Sri Krishna introduces another Bahiranga Sadhana called self-effort. Scriptures say human beings have free

will. Plants don't have free will. Animals also don't have choice; as such they also don't have punya and papam. Many people however are fatalistic and don't accept concept of free will. They consider everything as pre-determined. It is difficult to argue with them. To them we say everything is destiny or Prarabhdam. Now, there are two types of prarabhdams, one is punya and other is papam.

If a person has got punya prarabhdham meaning if he has a good destiny, that good destiny will influence the mind in such a way that he will accept the concept of freewill. And when the destiny is negative meaning papa prarabhdham, the very destiny will influence the mind in such a way that he will not accept freewill. Therefore, we say, those who have got punya destiny will accept freewill. Those who have papa destiny, they will not accept freewill and Sri Krishna is addressing those people who have got punya and accept the concept of freewill. Shastra's want us to accept freewill as well.

Once you accept free will do you also accept destiny or do you think it is free will alone that functions at all times? Shastra's say both free will and destiny play a role in our lives. Fate is the result of our own past actions while freewill is the course of action that we choose to take because of our thinking or because of our buddhi. Between these two, which is more powerful, is it Vidhiya (fate) or Madiya (free will)? We cannot answer this question as we do not know when fate comes in and when free will actuates, as their relative strengths vary. Fate is determined by a particular action of ours and the intensity of this action will vary.

Thus, prarabhdha can occur as prabala (strong), madhyama (middling) or as durbala (weak). So also it is with free will, the intensity of free will varies, as does the result.

Prabal Prarabhdha: Free will is helpless. It can only ask for inner strength to face such a powerful fate.

Madhyama prarabhda: Free will can manage the prarabhda. It can reduce the impact of fate.

Durbala Prarabhda: Prayaschitam (as free will) can wipe out the Prarabhda karma.

So, fate can be changed depending upon its intensity. Citing an example, it is like going to a doctor. The doctor will never say, "I can or I cannot." He will desire to examine you first then pronounce his diagnosis. In some cases he will say it is curable, in some cases he will say it can be controlled and in other cases he may say medicine may not be able to help you. Thus, our future is neither controlled by fate or free will. Rather it is controlled by a resultant of the intensities of fate and free will respectively.

Therefore, freewill has got a contributory role in determining our future; and since the freewill has got a contributory role, an asthika purushah, one who follows vedic teaching, he always has an attitude that I can take charge of my life. This is the reason why our goals are called purushartah. Purushartah means goals, which are sought after by human beings; and the goals, which are accomplished by human beings.

Moksha is such a purushartah and it is to be chosen and accomplished by me.

Sri Krishna says, "And Arjuna, I expect you to be the chooser of your future; and once you believe in free will and you have decided to choose your future, I am ready to help you".

God can help only those who are willing to put forth the necessary effort. A guru can help only those students who believe in themselves. Therefore, first, you should have faith and confidence in yourself.

Swami Vivekananda said that " I believe in a man who believes in himself". Such a man is an Astika.

So take charge. For whatever goal you have to accomplish, you

The Self is the friend of that self by which the self has been subdued. The Self alone operates as the foe of one unsubdued by the self.

In previous shloka we noted that this mind body complex is our best friend. If so, how can I be my own friend as well as enemy? How can opposite attributes remain in one person in life? Sri Krishna says any instrument can be a friend or an enemy. An instrument is a friend if I know how to operate it. Atomic energy and electricity are good examples of this. On the other hand, if I don't know how to use the instrument, it can be deadly. Thus, wrong use of atomic energy or electricity can kill. Thus, a managed body mind complex is a friend while an unmanaged one is an enemy. It is like a militant within one's own country. So real victory is self-victory. Therefore, Self- Management is most important.

A body-mind-complex that is under my control is my friend. The body-mind-complex that is beyond my control becomes my own enemy. I do not know what to do? Whatever the body wants I give; whatever sense organs want I give; whatever the emotions want

I give. I consider it my friend; but I do not realize that my own organs are enslaving me and a time comes when I cannot even proceed further nor withdraw. It is like an addiction. If I continue the addiction, the addiction destroys me. If I withdraw from the addiction the withdrawal systems create problems for me.

Who has created this condition? I alone have created this condition.

Shloka # 7:

सर्वशक्तिं प्रकृत्या प्रकृत्या प्रकृत्या प्रकृत्या
सर्वशक्तिं प्रकृत्या प्रकृत्या प्रकृत्या प्रकृत्या 6.7

The supreme Self is concentrated for one who has subdued the

self and is quiescent, in cold and heat, in pleasure and pain, and in honor and disgrace.

Let us assume there is such an integrated person, a jitaatma (one who has learned sense discipline). The more I win myself over, the calmer I become. Jitatma is a Prashanta purusha. He is gyana yogyaha. He is not liberated yet. He is, however, ready for Gyana yoga or Vedantic enquiry.

How do I know that I am master of myself? What is the sign? Sri Krishna says prashantah; the more I win a victory over myself the more my life is calm. This calmness (prashantaha) of mind is the acid test. Otherwise, my mind will be turbulent and I am not able to control this turbulence. Therefore, a jitatma is a prashantah purushah and Sri Krishna calls such a person yogarudhah. He is a sadhana chatushtaya sampannah person or a Gyana yogyaha person. He is not yet liberated though. He will have to take Gyana Yoga to obtain moksha.

Only a person who reaches this stage will find Vedanta appealing. The different types of intellects (budhi) are described below.

Karpura Budhi: It catches fire immediately.

Kari (coal) Budhi: It will catch fire slowly.

Plantain Budhi: It won't catch fire rather it will put out the fire.

Vedanta also classifies students as: Manda, Madhyama and Uttama. An uttama budhi student gets knowledge very easily. He will get Mukti as well.

And, therefore Arjuna, first develop self-belief in free will and develop the confidence that the future is in my hands. Then, with self-confidence, put forth self-effort. The first stage of self-effort is attunement of my own instruments (body mind complex). If you do this, rest will be taken care of.

Take away: Scriptures believe in free will and so should you.

With Best Wishes

Ram Ramaswamy