

# Baghawad Gita, Class 192: Chapter 15, Verses 5 to 7

Continuing his teachings  
Swamiji said,

**Shloka**

**15.5:**

**15.5 The wise ones who are free from pride and non-discrimination, who have conered the evil of association, [Hatred and love arising from association with foes and friends.] who are ever devoted to spirituality, completely free from desires, free from the dualities called happiness and sorrow, reach that undecaying State.**

After

giving a description of samsara in the first few verses, Sri Krishna dealt with the samsara nivrtti upaya, the means or methods for removal of samsara or attaining mokshaha.

What

are the disciplines to be followed to attain moksha were described. Four disciplines were highlighted.

The first one is vairagyam or dispassion; the second one is sharanagathi, surrendering to the Lord in the form of any Ishta devatha; the third discipline is the acquisition or cultivation of healthy values, which we called sadgunaha also discussed in the 16th chapter as daivi sampathi. Cultivating healthy virtues is the third discipline and the fourth and the primary discipline are vedantic enquiry, Vedanta vichara, vedanta sravana manana nidhidhyasanam. And the word Sri Krishna uses for this vichara is parimarganam.

And enquiry into Brahman is possible only through Vedantic scriptures and therefore Brahman enquiry automatically means vedantic enquiry. Of these four, the first three are supporting sadhanas, and vedantic enquiry alone is the primary sadhana, which alone removes the self or Brahman ignorance. And if a person follows all these four disciplines, the seekers will benefit from becoming wise people or Gyani and they will attain Brahman.

Previously Brahman was presented as the root of the world and now Brahman is presented as the destination of the seeker. So what is the substratum of the world alone is the destination of the seeker, and that is why the word padam is a versatile word; it has got two meanings. One meaning is the substratum; the other meaning is the destination. So Brahman is padam, the support of the world and Brahman is padam, the destination of the seeker, that Brahman they attain.

## **Shloka**

**# 15. 6:**

**15.6 Neither the sun nor the moon nor fire  
illuminates That. That is My supreme Abode, reaching which they  
do not return.**

In the previous verse it was mentioned that the seekers who follow the four fold disciplines will attain that undecaying padam, which is called Brahman, which is the root of the universe. Now in this verse, Sri Krishna tells us the nature of that Brahman; which is the destination of the seekers; which is the substratum of the universe.

So this verse is the Brahma lakshana shloka. A shloka, which defines Brahman. Wherever Brahman is defined that verse is considered

important.

And

while defining Brahman in this verse, Sri Krishna is borrowing from a well-known

upanishad mantra. I

have often said that the entire Gita is a borrowed teaching,

Sri

Krishna does not give anything original rather the whole Gita is extracted

from the upanishads. That is

why you should remember the verse, sarvopanishado gavo dogdha gopala-nandana, partho vatsa sudhirbhokta dugdham gitamrtam mahat. This

verse is based on a well-known upanishad mantra, which occurs both in the Mundaka

upanishad and Kathopanishad and it is so

well known that it is used in all the temples regularly, at the time of deeparadhana.

And that mantra is:

na

tatra suryo bhāti na candratarakam

nema vidyuto bhanti kuto yamagnih |

tameva bhantamanubhāti sarvam

tasya

bhasa sarvamidam vibhāti || 2.II.10

||

It is one of the very important definitions of Brahman, which we use at the time of arathi. The essence of the shloka is that, any instrument of knowledge cannot objectify Brahman. Brahman is not objectifiable through any instrument of knowledge. Brahman cannot be illumined by anything. And to convey this idea, the Upanishad uses the example of light.

Light in Vedanta is that in whose presence things are known. For example, this is called light, because in its presence I am able to know you are seated in front. Imagine light goes away; I will not know whether you are continuing to sit or quietly walk off. I won't know. Therefore light is that in whose presence things are known. And keeping this definition, the Upanishads mention or point out that every sense organ can be compared to a light. Every sense organ can be compared to a light, because sense organ is that in whose presence things are known. Therefore ear is a light, in whose presence sounds are known; therefore ear becomes a light (light with quotation, it is figurative expression)' nose is a light in whose presence smells are known; tongue is a light in whose presence, tastes are known and if you extend further, any pramanam or instrument of knowledge is called a light. Any pramanam; any instrument of knowledge; is also called light, because in the presence of instrument of knowledge the objects are known. Thus inference is also a form of light, through which you can know things and even words are a form of light. Even a lecture is a form of light. Hence the expression: Can you throw some light upon that particular topic?

Thus

even words are a form of light called shabda pramanam through which we come to know

things and the upanishads says that there are so many lights in the world. Sun is

a light; moon is a light; stars are light; fire is light.

There are so many

lights, and there are many sense organs, which are also light and in addition

to that, there is shabda pramanam, which is light. **Thus**

**there are so many lights and Brahman is that which can never be illumined by or**

**known through any light. No light can objectify that Brahman.**

To use a

technical language, anything that can be known through a

light, an instrument of knowledge, anything that is known through a pramanam is called a prameyam. Anything that is objectified, known, illumined through any pramanam is called a prameyam. Sri Krishna says **Brahman is that which is not an object of knowledge; it is not a prameyam at all.**

**And then finally, we will have a question. If Brahman cannot be objectified through any instrument of knowledge, does that Brahman exist at all?**

If you say that it cannot be tasted, touched, seen, heard, etc.; if it cannot be inferred or described; if it cannot be known through any instrument of knowledge, does it exist at all? The upanishads however say that it does exist.

**So while Brahman is not an object of knowledge, Brahman does exist. If so, what is that Brahman?**

**You can have only one answer, if Brahman exists, and if it is not an object, there can be only one answer; That, it is the very subject; it is the very conscious being, which objectifies everything but which can never be objectified.**

**Which is the experiencer of everything, but which is never experienced. It is this seer of everything but never seen. The unseen seer; the unseen hearer, the unsmelled smeller; the untasted taster, the untouched toucher, these are all not my expressions. These are all upanishadic expressions.**

So

therefore, adrshto drashtaha asrto srota, amato manto, avijjato vijnata, this

subject that is never objectified and objectifiable is Brahman. **In short, Brahman is the consciousness-principle.**

**It illumines the inert world; but it is not illumined by the inert world. It illumines**

**matter but; it is never illumined by matter. It knows the matter; but the**

**matter does not know it.** So thus Brahma lakshana is finally chaitanya swaroopam brahma or Chid

rupam brahma. Satyam Gyanam anantham brahma;

this is the essence of this verse.

And why do we use this mantra at the time of deeparadhana. We use this mantra to expose our foolishness. Oh Lord you are the illuminator of everything while I am using this miserable camphor light tri illuminate you. So therefore, the pujari says, I am trying to illumine you through this fire, but the fact is fire does not illumine you. On the other hand, it is you the consciousness, which is illumining this fire. And that is the significance of such a prayoga.

Now

look at the shloka. Sri Krishna says:

The

sunlight does not illumine the Brahma chaitanyam, the Consciousness; on the other

hand, the sunlight itself is known because of the Consciousness alone. The

moonlight does not illumine that Brahma chaitanyam.

So

the fire does not illumine that Brahman. On the other hand, Brahman illumines

the fire; illumines, means makes the fire known. In vedanta, the word illumine

is equal to making something known. So Brahman illumines the fire means,  
Brahman alone makes  
the fire known because the Brahman is the Consciousness principle because of which I am  
conscious of the fire's existence.

And in the original mundaka mantra, two more are added that means Stars do not illumine; flashes of lightening, do not illumine that Brahman.

And if that Brahman is Consciousness, which can never be objectified, I said that Brahman has to be the very subject itself. Now the question is if Brahman happens to be I, the subject; how many kilometers, I should travel to reach that Brahman?

I have to understand that Brahman is the subject, the Subject, I, the observer, the conscious-principle. In short the very atma. Once I know Brahman is the very atma, or aham, how far should I travel to reach Brahman? I need not travel even a millimeter, because by the very knowledge I have discovered the fact that there is no distance between Brahman and me. And therefore, we get a very important idea that we should know. Reaching Brahman is not a physical event.

**Reaching Brahman is not a physical event, which requires a time or a process; reaching Brahman is an intellectual event.** Reaching brahman is an intellectual event; what type of intellectual event is it? It is an event, which involves dropping a misconception. Dropping a misconception is that event; and what is the Misconception? That there is a misconception that between Brahman and me there is a difference; this is my false notion. This false notion, which is distancing me from Brahman, is neither a physical distance nor a temporal distance; rather it is a notional distance. **What is that false notion? The false notion is that Brahman is somewhere and I should reach there.** All the movies will

reinforce our misconception. A Bhakta will die in the movie or the TV serial and you will see a jyothi rising from the bhakta, a flame from the body, the jivatma flame, and the flame will travel, come out of door, (all the modern technology are used), flame will be travelling, travelling, and will rise and rise and paramatma will be sitting there, and jivatma will travel and travel and merge. All these things will reinforce my misconception, that there is a distance between God and me. What Vedanta says is that if God is all pervading, there cannot be a distance between God and me. And if at all there is a distance, it is a distance caused by a false notion; that Bhagavan is in Kailasa or Vaikuntha.

If

the distance is caused by a false notion, how do you remove the distance? By removing the false notion. **And how do you remove the false notion; only by knowledge.**

**Therefore knowledge is equal to merger.** Other than Gyanam, there is no other merger with Lord. Therefore Sri Krishna says yat gatva, having merged into that Brahman; "merge" within quoting, by dropping the notion that there is a distance between Brahman and Me and knowing that I was never away from Brahman and I can never be away from Brahman, having removed the notion, na nivartante. There is no question of coming back to samsara once again. When merger is in the form of knowledge; it is permanent merger. If merger is in the form of a physical event, that merger will be temporary; you will merge and remain there for some time; thus, every union will end in separation. Any physical merger is not permanent. That is why we all have come together between 6 and 7 am. Samyoga at 6 o' clock and viyoga at 7 o clock. Samyoga in svarga loka and afterwards what viyoga; any physical merger is temporary. That is why we say if merger is going to vaikuntha, you will go alright, but after some time, if merger is going to Kailasa, you will come back; Physical merger is temporary. But



Vedantic merger is not physical. It is in the form of Gyanam. And knowledge based merger is permanent, because ignorance once gone, is gone for good.

And having merged into Brahman, that person does not come back again. That destination Brahman is nothing but, Sri Krishna says, my own higher nature; Hey Arjuna Brahman is my own higher nature. So, by saying higher nature, Sri Krishna indirectly indicates I have got a lower nature also. When you say that person is more intelligent, this person is less. When Bhagavan has got higher nature and lower nature and that has already been described in a previous chapter . And therefore Arjuna my body is my lower nature, and the Consciousness is my higher nature.

Para

Prkriti we defined as Nirguna,

nirvikara, satya, and

chetana tatvam. And apara prakrti

we defined as saguna, savikara, mithya, and chetana tatvam.

**Shloka : 15.**

**7**

**15.7 It is verily a part of Mine, which becoming the eternal individual soul in the region of living beings, draws (to itself) the organs which have the mind as their sixth, and which abide in Nature.**

So with the previous verse the topic of the moksha upaya is over. The methods or disciplines to be followed for attaining moksha, which is the four-fold discipline and by following that one will attain Brahman.

The second topic was called Brahma nirvanam. Nirvanam

means merger. So with that, the first part of the 15th chapter is over.

Now from the 7th verse onwards, Sri Krishna is entering into another very important topic and that topic is Brahman alone is in the form of the whole universe. **Brahman alone is in the form of whole universe, which means there is no universe at all, other than Brahman.** Just as saying there are no ornaments other than the gold, ornaments are nothing but different names that we use, but they are not substances. There is no substance called bangle. Substance is gold alone. There is no substance called chair; the chair is nothing but wood alone. Similarly there is no substance called world. Brahman alone is known by the name world. And this idea has been hinted in the fourth chapter of the Gita. In the well known shloka:

brahmarpanam brahma  
havirbrahmagnau brahmana hutam

brahmaiva  
tena gantavyam brahma karma  
samadhina.

And

if we chant this verse, you will get hungry, because it is used for eating. But the idea, the content of this shloka is: Brahman alone is in the form of everything.

And to convey this idea, Sri Krishna divides the entire world into two parts; one part is the jiva rupa; jivas; so the conscious experiencers are known as jiva, and the second part is the inert objects of experience, called jagat. So universe is nothing but jiva plus jagat. The experiencer plus the experienced, if you remember the Mandukya Upanishad, it calls it, the pramata and the prameya, or the jiva and jagat. And Sri Krishna wants to say that one Brahman alone is appearing

in the form of jiva and the same Brahman is in the form of jagat, the inert world as well.

And for this purpose, we should know what is the definition of jiva. **What is the definition of jiva? For this purpose, you should remember tatva bodha. And Sri Krishna defines jiva as all pervading brahma chaitanyam, all pervading consciousness, which is reflected or manifest in our body mind-reflecting medium.** In Sanskrit, we call it chaitanya prathibhambam, jiva. The original all pervading Consciousness is called Brahman or paramatma. In Tatva Bodha, we used the expression, OC. **OC means original consciousness. And that original consciousness when it is expressing through the body, expressing through the mind that reflected or manifest consciousness is called RC; the reflected consciousness.**

**And this body**

**mind matter medium, is called the RM, the reflecting medium.**

So OC, RC and

RM.

And to understand this, I will give you an example, which also we have seen before; I am reminding you of that example. Imagine during the daytime there is the original sun in the sky, that we will call as OS. Original sun is OC and OS, or the original sun in the sky. And imagine there is a room down below or a hall down below, and because there is roof and also the doors are closed, the room is dark within. There is no light. And original sunlight is not able to illumine the light because there is a roof obstructing the sunlight. And you take a mirror. A darpanah, a reflecting mirror and you open one of the windows of the room, and you keep the mirror at a 45 degrees angle that you keep outside. You know that the mirror does not have a light of its own.

Therefore,

mirror is not an illuminating principle; it is not a luminous principle at all.

But when you keep the mirror down below, the original sunlight gets reflected in the mirror and now the mirror has got Reflected sunlight (RS). And what is the mirror? The mirror is the reflecting medium. Therefore OS, RS, RM. RM is common to both and this RM which is not luminous by itself has now become luminous because of the reflecting sunlight. And not only the mirror has become bright, it is capable of illumining the dark room.

Now

I ask you a question; what is illumining the dark room; the mirror, or the original sunlight? Suppose you say, original sunlight is illumining; not the mirror, then I will ask you to remove the mirror and you will find that once the mirror is removed, the hall gets dark. It cannot be illumined.

Suppose

another person says, the mirror alone is illumining, original sunlight is not required; then I will ask you in the night you try. So, it is not the mirror alone nor the original sunlight alone; but you require the combination of both. You require the combination of both to illumine the dark room.

Now in this combination you can focus on any one of them. You can give importance to any one of them because both are equally important. In a particular context, you can highlight; like father and mother; who is important for the child to be born; both are required; But at some time, the mother takes the credit; at some time the father takes the credit.

Therefore,  
you can focus any one of them.

Based on this, we have got two ways of presentation. One way is I say the mirror illumines the dark room; blessed by the original sun; so in this the importance is given to the mirror, when the mirror illumines the dark room; but I add quietly blessed by the original sun. But who is the illuminator? When the mirror illumines importance is given to the mirror. Or I can present in a different language also; the Sun alone illumines the dark room; not directly but through the mirror. The sun alone illumines the dark room, not directly; but through the mirror and therefore the credit of illumination goes to ultimately the sun alone.

In the same way, our body mind complex is like the mirror. The original consciousness is Brahman and the reflected consciousness is Jiva. The body-mind complex is RM; the reflecting medium, it does not have sentiency of its own; body is inert matter, mind is inert matter. Just as the mirror by itself is non-luminous and this body mind complex has got the reflected consciousness, we call the Jiva, and the reflected consciousness is possible because of the original consciousness called Brahman. And therefore we say: Brahman alone is available in the body-mind complex as the jiva. OC-Brahman alone is present in the body mind complex as the RC-jiva and as the jiva; Brahman alone illumines or experiences the dark room, what is the dark room? The entire world is comparable to dark room.

And

suppose you remove the mirror, what happens? Original sunlight will be there; but since there would not be reflection, mirror is removed; the room will become darker. Similarly, during sleep, what happens? The mind-mirror is removed, and therefore the reflected consciousness is not available and therefore the world becomes

what? Dark,  
means during sleep, there is total darkness. Why there is  
darkness? Not because  
Brahman is not there, the original consciousness is, but the  
reflecting medium  
the mind has resolved, therefore the world is not illumined.

And  
therefore in these verses, from the 7th up to the 11th,  
Krishna says Brahman the  
OC alone is in the form of jiva,  
the RC. Thus Brahman the original consciousness alone is in  
the form of Jiva, the  
Reflected consciousness (RC).

And  
now in the shloka, Sri Krishna says: Jivaloke, in the world  
of Jivas, I, the  
Brahman alone am in the form of reflection and this reflected-  
consciousness  
alone makes the body mind complex alive and sentient. And once  
the RC is not  
there; the body will become dead matter. So this is the  
description, which is  
going to come, the details we will see in the next class.

### **Take Away:**

Brahman  
is that which can never be illumined by or known through any  
light. No light  
can objectify that Brahman.

Brahman  
is that which is not an object of knowledge; it is not a  
prameyam at all.

Brahman  
is the very subject; it is the very conscious being, which

objectifies

everything but which can never be objectified. Which is the experiencer of everything, but which is never experienced. It is this seer of everything but never seen; the unseen seer; the unseen hearer, the un-smelled smeller; the un-tasted taster and the untouched toucher.

In

short, Brahman is the consciousness-principle. It illumines the inert world; but it is not illumined by the inert world. It illumines matter but; it is never illumined by matter. It knows the matter; but the matter does not know it.

Reaching

Brahman is not a physical event, which requires a time or a process; reaching Brahman is an intellectual event.

We have

the false notion that Brahman is somewhere and I should reach there.

And

how do you remove the false notion; only by knowledge. Therefore, knowledge is equal to merger.

Brahman alone is in the form of whole universe, which means there is no universe at all, other than Brahman.

**With Best  
Wishes,**

# Baghawad Gita, Class 191: Chapter 15, Verses 4 and 5

Shloka 15.4:

15.4 Thereafter, that State has to be sought  
for, going where they do not return again: I take refuge in  
that Primeval  
Person Himself, from whom has ensued the eternal Manifestation  
Greetings,

Continuing his teachings Swamiji said, in the first part of the 15th chapter, Sri Krishna gave a description of samsara, so that a person would get a desire for moksha; because unless one diagnoses the human problem, there will never be an attempt to get out of the Problem, and therefore he gave the description of samsara by comparing samsara to a huge tree.

This was done in the first 2-1/2 verses and thereafter Sri Krishna has now entered into the sadhanas meant for obtaining moksha or samsara nivritti.

And many disciplines are discussed in the shastras and Sri Krishna is here highlighting four disciplines, which I introduced in the last class; the first one is vairagyam; which Sri Krishna called asangatvam. And by the word vairagyam, we saw the idea conveyed is deciding to depend upon the Lord more than the world. So **shifting from world dependence to God dependence is vairagyam**. So that later, we can discover that the Lord is none other than my own higher nature. The scriptures do not reveal this fact in the



beginning; in the beginning, Lord is presented as a third person, other than me. Thus he srishti and sthithi karta, he is omniscient, he is omnipotent, God is described as a parokshavastu, as someone different, and we are asked to depend upon that Lord in any form we like, in the form of Ganesha, Shiva, Vishnu, etc. And thereafter alone, we discover the fact that the Lord is not away from me, that the Lord is my own higher nature, and therefore, God-dependence will later be converted into self-dependence, which is total freedom. So thus vairagyam is shifting the dependence from the world to the Lord.

The next one, the second one, that Krishna mentions is **sharanagathi or surrender to the Lord, to pursue the moksha marga**. This is based on the discovery of the fact that any human undertaking can be successful only when two factors are favorable. One is my sincere effort called prayathna. Without my effort, nothing can happen. As they say, ten people can take a horse to the water, but the horse alone has to drink. Similarly, if my effort is not there, even God cannot help me. Therefore, prayathna is one factor, and the second factor is Ishvara anugraha; the grace of the Lord, so that all the other factors are favorable to me. All the hidden factors are favorable to me, and to seek this grace of the Lord, I surrender to the Lord. Sharanagathi or prapathi is the second sadhana and the **third one is the development of healthy virtues**. So, **sadguna sampadanam** means only in the atmosphere of healthy virtues, self-knowledge can take place. Just as in chemistry, when they talk about various chemical reactions; they always specify the temperature and the pressure; in whose conditions alone the reactions can take place.

Vedanta says that self-knowledge can take place only in certain conditions. Therefore the ideal condition of the mind in which self-knowledge can take place is called sadhana chatushtaya sampathi or

healthy virtues. Some of the virtues, Sri Krishna will Himself enumerate later, some we have already seen in the 10th. 12 th and 13th chapters.

The fourth virtue is Vedanta vichara; enquiry into the scriptures or scriptural study. Unfortunately, this sadhana is not emphasized nowadays. Vedanta Vichara is a systematic study of shastras consisting of shravana, mananam and nidhidhyasanam, and Sri Krishna uses the word here parimarganam. Parimarganam means self-enquiry, through the instrumentality of scriptures.

Self-enquiry requires the instrument called shastra pramanam.

That is why we always say; self-enquiry is equal to shastric enquiry. Atma vichara is equal to Vedanta vichara. It is like looking at your own reflection in a mirror.

Similarly, the more you get into the shastras properly with the right guru, greater the shastric study, the greater the understanding of myself. **The deeper you penetrate into the shastras, the deeper is your understanding of yourselves.** So this is the fourth sadhana.

**What is the most important virtue of the four?**

**Sri Krishna does not mention, but we should remember that the most important one is Vedanta vichara alone.** The other three are only supportive causes, because they only prepare

the condition of  
the mind.

And ignorance is removed only by knowledge generated by Vedanta vichara; sharanagathi cannot remove ignorance, all the virtues cannot remove ignorance. If you have all virtues, you will be a virtuously ignorant; previously viciously ignorant; now virtuously ignorant; virtues cannot remove ignorance. Vairagyam cannot remove ignorance,

therefore

vairagyam, sharanagathi and  
sadguna, they only

create the condition, the actual job is done by vedantic study, which generates the knowledge and in the process, removes the ignorance.

Therefore three are supporting causes and Vedanta vichara is the primary cause. All these four are mentioned in the third verse; vairagyam has been mentioned in the 4th verse; Sri Krishna is mentioning Vedanta vichara and sharanagathi. So look at the third line first.

**Without Ishvara bhakthi,  
any amount of intellectual acumen will not bless a person, we  
do require a  
sharp intellect, no doubt, but bhakthi is very important.**

And

that is why we start the class with a prayer;

Therefore the last two lines are within quotation, the surrender expressed by the devotee. He address the lord, Oh Lord, I surrender to that Lord who is called purusha, the word purusha has two meaning, one meaning is the all pervading one, purayathi sarvam ithi.

Another

meaning is pure iti vasathi, iti purushaha; puram means the

body, vasathi, one  
who dwells; therefore purusha means the one who indwells the  
body and that is natural  
because if the Lord is all pervading, the Lord will be in my  
heart as well.

So Purusha also means that all pervading Lord who is in my  
heart to whom I surrender. And What type of Lord he is? The  
Lord from whom the creation originates

And when did all this start, when does this origination  
Begin? Sri Krishna says the most ancient creation proceeds or  
emerges from that Lord to whom I surrender to. So this is  
called sharanagathi. This is the second upayaha. And then we  
will go back to the first line, in which the third sadhana is  
mentioned, viz., Vedanta vichara, and means after preparing  
the mind very well or after sadhana chatushtaya sampathi  
anantharam. That is how brahma sutra also begins.

Vyasacharya wrote the  
famous brahma sutra, consisting of 555 sutras, most important  
vedantic literature  
and it begins with athatho brahma jijnasa. And Shankaracharya  
writes an elaborate commentary on the first word, atha, by  
reading which  
itself you get heated up. He analyzes various possible meaning  
of the word Athaha and dismisses  
all other possible meanings and arrives at the meaning  
thereafter.

For that 1-1/2 page commentary, for which 10 page sub-  
commentary and 100 pages of Others have written sub-sub-  
commentary for word athah. And once he establishes the meaning  
as thereafter, he himself asks the question, thereafter means  
where after?

Then shankaracharya himself answers the question, sadhana  
chatushtaya sampathi ananatharam or after preparing the mind.

In fact our entire religious life is for this preparation. All our rituals are called samskara, the very conception is a samskara, thus: garbhadhana samskara, pumsavana samskara, seemantha samskara, jatakarma samskara; samskara means refinement process. Everything that we do in our religion, including navarathri kolu and also chundal; all are meant for refinement of the mind or samskara, what a beautiful name. And a mind, which is refined, is called samskrita anthakaranam. So here the word tataha means athaha of brahma sutra.

So, tataha is equal to athaha. What should you do? parimargitavyam; enter into vedantic study seriously, systematically. Find out what is sthula shariram, what is sukshma shariram; what is karana shariram; is there something beyond, if there is something beyond; what is its nature; it is a very elaborate enquiry.

In

Vyasa sutra it is

called Brahma jijnasaha. jijnasaha means parimarganam. What do you enquire into? We enquire into padam.

Padam

in the last class I explained; one meaning is the ultimate goal of every human being, which is Brahman.

There

is a second meaning as well meaning it is the basis or substratum. And according to the second meaning also, it is Brahman only. So Brahman, which is the destination and Brahman which is the substratum of the whole creation, which is the root of the samsara vrksha; of that Brahman may you enquire through Vedanta.

What is the advantage of reaching that destination. Sri

Krishna tells that this is the best destination because this is the only destination reaching which, there is nothing further to go to. A person has reached Home. So Brahman alone is the real home, where you can feel at Home. With any other goal you fulfill, for a day, you are fulfilled and relaxed; then you are ready for what next? Education over? what next?

Employment over? Getting married? Then what? Children? Then, what next? They should be settled.

Then what next? Grand children; they should be settled. I am eternally unsettled. Looking for some settlement or the other; I am always unsettled; the agenda never ends. And this has been going on from anadi kala.

Whereas this is the destination where you feel at home with yourselves and thereafter whatever you do, it is not a struggle, but it is a sport or enjoyment. And, therefore, Sri Krishna says yasmin gatha, reaching Brahman destination, moksha destination, one does not come back to samsara, which is the perpetual struggle. Perpetual struggle ends once and for all.

With this three sadhanas, have been talked about, that is Vairagyam; sharanagathi, and Vedanta vichara. Now the fourth is in next verse.

## **Shloka**

### **15.5:**

**15.5 The wise ones who are free from pride and non-discrimination, who have conered the evil of association, [Hatred and love arising from association with foes and friends.] who are ever devoted to**

**spirituality, completely free from desires, free from the dualities called happiness and sorrow, reach that undecaying State.**

So the fourth discipline is sadgunaha; cultivation of healthy virtues; Vedanta-friendly virtues, which serve as a catalyst for the Moksha reaction to take place. So what are those virtues? We have already enumerated in the thirteenth chapter, from verse No.8 to 12; amanitvam, adambitvam, etc. and Sri Krishna will again elaborate in the 16th chapter, in the form of daivi sampathi and later in the 17th chapter as well. So Sri Krishna wants only to give certain sample of virtues.

And what are they? Krishna says, nirmanamoha; first and foremost develop humility; get rid of arrogance; pride, vanity, which unknowingly creep into our personality; a few achievements can easily get into our head. And when a few people glorify us, we lose our balance. And therefore our scriptures emphasize Vinaya or humility as one of the most important virtues required and as I said, the thing in one of the classes before, one of the exercises prescribed is learning to do namaskara. The very physical prostration has the capacity to develop humility; and in our culture left and right, any occasion namaskara is there; Not only in front of the Lord, namaskara to parents, to elders, to teachers; So this is one method; and the second one is to constantly remember that there are people who are greater than me; and superior to me in any field. I am never the greatest one in the creation. If I remember this fact, humility will be automatic and secondly and more importantly I should remember; whatever glories or faculties I have, they are all gift from the Lord, it does not take much time to lose them; a wonderful voice can be easily lost with one ice-cream; or anything. So any faculty that I have can be lost at any time; Remember the 10th chapter of the Gītā; everything I possess is Bhagavan's gift. And any glorification I receive, you do not have that problem!!, It is OK, if no one curses! Any glorification I

receive, any namaskara I receive, I directly handover mentally to the Lord.

**If these two points I remember; first point, that there are people who are superior and greater and second point, whatever I have is Bhagavan's grace.** If these two I remember in my mind, and physically I keep doing namaskara wherever appropriate, without hesitation, satsanga namaskara, if there is a back-ache, pancanga namaskara, or at least the short cut namaskara, you do, nirmana is nothing but amanitvam of the 13th chapter, vinayaha. Then the next virtue is nirmoha, meaning freedom from delusion. And that means proper thinking or discrimination and what is proper thinking? We should remember, every individual is a mixture of a spiritual personality and a material personality. Spiritual personality is the atma tatvam and the material personality is the anatma personality and every individual is a mixture of spirit and matter.

We are both spiritual and materialistic. As Dayananda Swamiji says; even the greatest spiritual person when he is eating food, he is a materialist; because he is dealing with matter to nourish the matter; there is no atma involved in eating. So we have both the personalities; our growth is balanced growth in which I take care of my material needs and I should also take care of my spiritual growth. And that is why we have divided the purusharta into four: artha kama are also important; dharma moksha is also important. There should not be a lopsided approach. That is what Sri Krishna said in the 16th chapter; 100% spiritual pursuit nobody can have. 100% material pursuit is also lopsided. Therefore Sri Krishna says; Give balanced time for artha kama, earn well, eat well but at the same time have time for attending the Sunday classes. And therefore **mohaha means the misconception that pursuit of money alone will give me fulfillment in life. And therefore, nirmoha means the one who gives equal importance to spirituality as well.**



And the next virtue is jita sangha dosha. Sangha means emotional slavery; emotional attachment, emotional addiction, emotional leaning upon external factors is a risky proposition; because the external world is constantly changing; So leaning upon a changing support is not a healthy one and therefore use everything but do not lean on anything; and if at all you want to lean upon something, lean upon something sashvatham. And that is why I told in the beginning itself, from world dependence to God-dependence. So jitasangadosha means those who have mastery, those who are not emotional slaves of people, of situations and of things. So this will take time, but we have to work on that. In fact all our vrithams prescribed in the scriptures are meant to develop that self-dependence only; whatever we are used to, we are asked to give up for a day. For a week; those people who take vrtham for Shabarimalai, they learn to live without those dependences. See what happens if coffee is not there for. You have start there. So therefore, freedom from slavery.

Then

the next one vinivrttakama that means not developing new dependencies.

Previous value is giving up present dependence and there are some people who give up, they say I have given up smoking and now I do; pan parag; you have left one and replaced by something equal or worse Therefore do not replace one dependence with another. So vinivrttakama means free from fresh attachments or desires.

Then the next virtue is dvandvai vimukta; those who can withstand the opposite experiences of life; the capacity to withstand the opposite experiences of life; which are inevitable in life. So there is prosperity, lot of money, and then there is also situation, lot of debts also, and health is there; ill-health is also there; and gain is there; and loss is there; victory is there; failure is there; mana apamana, in fact life is a series of opposites. In Sanskrit we call it

dvandvam. Dvandvam means pair. And that is why reading puranic stories, which is useful because from the puranas we come to know that even the greater emperors and even great bhakthas and even avath aras have faced opposites;

When

faced with choice-less situations, irremediable situations, how can I help myself. I have toughen myself, I have to thicken my skin; that is called shock absorber, through viveka and bhakthi; discrimination and devotion will give a mind with a shock absorber. It frees us from violent reactions. You cannot avoid reactions totally, but the shock absorber would reduce the intensity. I would not go Mad, I would not think of committing suicide, I may be upset a little bit; but it is a withstandable, manageable condition. So those who are free from violent reactions with regard to adverse circumstances. And what are the adverse experiences, sukha dukham sama; in the form of pleasure and pain; and others. So when that well known proverb, you might have heard, when going gets tough, the tough gets going.

In Sanskrit, we have got a beautiful shloka, in which they divide the human beings into two types of balls. One is a wet clay ball; a ball made-up of wet clay; and another is a rubber ball. The wet clay ball once it falls, never gets up. Fallen for good. It does not have the capacity to bounce back. Low resilience; permanently scarred and damaged; whereas the rubber ball, the moment it falls, it bounces back; in fact, the harder the fall, more is the bounce. I have to decide whether I am clay or ball. And one who is like a ball, is

called dvandvairvimukta.

And the next and the most important virtue is adhyatmanityaha; means regular study of scriptures; In fact they nourish these virtues. Just as physical health requires a consumption of regular nutritious food; physical health requires regular consumption of nutritious food; not junk food, similarly, mental health requires regular consumption of nutritious food called scriptural study. It is a nutrition for the mind and the intellect. And if you read any other book such as star dust; what will happen, we will go to dust; that is all. That is called like junk food; therefore, reading Gita, reading the saying of the mahatmas. Remember, that is nourishment to the mind and intellect and therefore Sri Krishna says adhyatmanityaha that means regularly committed to adyatma or spiritual study. It can also be by sharing your knowledge of scriptures with others.

And if a person follows these virtues, along with the other three; that is vairagyam, saranagathi and Vedanta vichara, then people who follow all these sadhanas, become wise people or amudhaha or they become Gyani's. And then they will reach the destination of Brahman, the destination of God or the destination of moksha; they will certainly attain; guaranteed.

Avyayam in shloka means

the destination is a permanent one, as the wisdom is never lost. Money

you gain, it gets depleted; exhausted; but knowledge when you share with others,

it will never get depleted. As I teach Gita more, reality is that, the more I

teach, the more I know.

The

more you use your knowledge, the more it increases; and therefore moksha is a permanent

benefit. It is never lost.

## **Take Away:**

Shifting

from world dependence to God dependence is vairagyam.

Sharanagathi or

surrender to the Lord, to pursue the moksha marga.

Humility:

I should remember that there are people who are superior and greater and second

point, whatever I have is due to Bhagavan's grace.

**With Best**

**Wishes,**

**Ram Ramaswamy**

---

# **Baghawad Gita, Class 190: Chapter 15, Verses 1 to 4**

**Shloka 15.1:**

**The Blessed Lord said They say that the peepul**

**Tree, which has its roots upward and the branches downward,  
and of which the**

**Vedas are the leaves, is imperishable. He who realizes it is  
knower of the**

**Vedas.**

Continuing his teachings Swamiji said, in the beginning of the 15th chapter, Sri Krishna gives a description of Samsara, so that a seeker will know what is moksha; because moksha is defined as samsara Nivriti; or as freedom from samsara. So if

I do not know, what samsara is, I will not know what is samsara nivriti. And only when I know what is samsara, I can understand samsara moksha and only when I value moksha; I will turn my attention to the means of attaining moksha.

We will be committed to this spiritual sadhana only when we clearly know what is the sadhyam, the destination, which we are attempting to reach. And therefore, we get the description of samsara in the first 2-1/2 verses of this chapter.

We have covered the first verse, in which Sri Krishna compared samsara to a huge and eternal tree of birth and death. And this tree comparison continues in the next verse as well

### **Shloka 15.2:**

**15.2 The branches of that (Tree), extending down-wards and upwards, are strengthened by the alities and have sense-objects as their shoots. And the roots, which are followed by actions, spread down-wards in the human world [According to A.G. and M.S. manusya-loke means a body distinguished by Brahminhood etc.].**

In the previous verse Sri Krishna has mentioned that God or Brahman is the primary root of the samsara tree and the entire visible universe is the trunk as well as, the branches and all the karma kanda or the ritualistic portions of the veda are to be taken as the leaves of the tree, which sustain the samsara tree.

Now in this verse, more details about the branches of the samsara tree are given. Sri Krishna says the branches of the huge samsara tree, the tree of life, are spread far and wide.

Some of the branches are up above, and some of them are down below; and some of them are in the middle. All the 14 lokas

are the branches of the huge samsara tree. Some lokas occupy the upper branches; some the lower branches; and some the middle branches. The branches are far spread.

Now in every loka there is a corresponding body to experience in the specific world. Higher lokas means the superior body such as Deva Shariram, Pitr Shariram etc. These bodies have more refined physical bodies.

Similarly the middle body, the human body, is neither superior nor inferior; it is madhyama shariram.

Adho lokas have inferior bodies like the animal body, the plant body etc. And the jiva is not the body itself because we have seen body is not the individual rather body is the tenement or house in which the jiva comes for occupation. Now jiva consists of the subtle body with the reflected consciousness (RC). And this physical body is in madhyama branch; mediocre branch and occupying this branch the jiva is experiencing pleasures and pain. And at some point due to karmas the jiva leaves this branch and then the body dies. A jiva can occupy any shariram at any level.

Thus

Indra shariram is not the Indra, it is only an abode or tenement; even I can occupy the Indra shariram, a body which is superior.

So

we saw in Kathopanishad, 2.II, that a human being need not always progress. It is not that a jiva always goes higher and higher.

According to veda, after manushya janma, a person can come down to lower janma also. While the theory of evolution says one

evolves to a higher-level veda  
does not accept the linear progression. If we do not lead a  
proper life, there is a chance of  
slipping as well.

But  
our goal is freedom. We want to be free birds and therefore do  
not worry about upper  
branch or lower branches.

Now how are these branches, which include the three forms of  
bodies, how are they generated? We ourselves give our order  
for the type of body we want. What will be my next body is not  
decided by Bhagavan; not decided by fate, but decided by my  
freewill which I can use or abuse or misuse. So each body is  
determined by the three gunas.

All  
the sense objects are like all the shoots, which are  
responsible for the  
branch; before a full fledged branch comes on the tree from  
the trunk of the  
tree, initially the branches emerge in the form of a small  
shoot and that shoot  
alone, it is called shoot, because it shoots forth, and this  
shoot is the rudimentary  
form of the branch and the shoot alone is gradually nourished  
and will become a  
full fledged branch.

Similarly  
my next body must exist in this janma itself, in the form of a  
shoot. I am  
preparing my next body, now itself by the type of activity I  
perform. Sri Krishna says the sense objects of the world  
are responsible for the type of activity I choose to perform.  
Because these objects  
alone create a desire in me. Every sense object is the

producer of a desire.

That is why we have an overkill of advertisements; every time, they show something, they want to generate a want in you. And therefore sense objects are responsible for kama;

And

kama means

desire. Every sense organ is a potential kama. And Kama leads to desires that can be fulfilled only by activity. If you see a particular brand of Benz I have to start to save now to be able to afford it.

That means Vishaya leads to Kama; kama leads to karma; karma leads to karma phalam called punya papa, punya papa determines next shariram. See the grand connection: **Objects to desire, to action to punya papa to next shariram**. And once you get the next body, do we keep quiet. We continue the same process.

And therefore sense objects are the shoots that are responsible, for the next shariram. And not only that, any tree, will have several roots; one the main root, and several secondary roots, all-spreading all over. Bigger the tree, more the number of secondary roots and more vast it is.

The

samsara vrksha also must have primary as well as secondary roots.

Brahman

or Bhagavan is the primary root.

Sri Krishna says there are many secondary roots, spreading all over, as well. He does not actually name them but they are raga-dvesha or vasanas that are the spreading secondary roots. Raga-dvesha vasanas are Well-entrenched vasanas. These are



tendencies, in the form of raga, I like these things, and I dislike these things. In fact, every experience makes me judge the experience. As I go forward in my life every experience makes my intellect classify things, as this is welcome, this is not welcome. You meet a person for two days or three days, you will classify. Even in the class if you do not like, you will sit elsewhere. In the camp, do not put this person as my room mate.

Clear

slotting or categorization; such as, this is welcome; this is not welcome. And

every raga leads to pravrtti.

When I consider some thing as favorable, I have to chase that object. I have to

go after that object. Thus raga leads to

pravriti and once I dislike something, dvesha, that leads to nivrtti; withdrawal or

avoidance. So thus **raga-dvesha lead to pravrtti, nivrtti; pravrtti nivrttis are karma**

**and karma will lead to punya papa; punya papa will lead to punarjanma.**

Anubhanda in shloka means consequences. Consequences of raga-dvesha vasanas are karmas. What type of karmas? Either pravrtti karma or nivrtti karmas; or going after or going away.

And all these are happening in manushyaloka. This wheel of samsara goes round and round and we as human beings are helplessly stuck in this wheel.

And why does Sri Krishna specifically use the mention manushya loka?

Because it is only in this loka that karma can be performed. All other Lokas are Bhoga Pradhana Lokas.

## Shloka

### 15.3:

**15.3 Its form is not perceived here in that way; nor its end, nor beginning, nor continuance, After felling this Peepul whose roots are well developed, with the strong sword of detachment-;**

In first half of this shloka Samsara description continues. Here Sri Krishna tells us a very important technical information. The more we try to understand this life, the more mysterious it becomes. Thus creation is a mystery and is also called Maya. Scientists have been thinking that they will have clear explanation to every phenomenon. They are all working for a theory of everything. It is called the TOE. They want a theory of everything. They solve certain mysteries and find

they are replaced by further and deeper mysteries. And therefore, Sri Krishna says the nature of the universe is not comprehensible. It is anirvachaniyam.

### Question

comes up, why are you born; due to our Karma. Why did I do that karma, because of your previous janma. How did previous janma come; it came due to previous karma. How did first janma come? How did first Karma come? Gaudapada talks about this Theory of Causation in Mandukya Upanishad.

Now,

beginning of creation involves beginning of time, they are inseparable.

Beginning of time is a contradiction, as you need another time to measure it.

(Thus one may say the creation started at 9 0 clock. It is similar with space.

It is a paradox. Like the chicken or egg, which came first, this is also a paradox. Even scientists say these questions may never be answered.

Maya

is samsara. So, we can't talk of beginning of universe nor its end (end of time). After time, before time, are all contradictions. Hence they say Na anthaha, na adihi. What about the middle? Citing example of a hall, if I ask you to mark the middle of the hall, the first thing you do is try to find out both the ends of the hall. Without locating the beginning and end, you cannot pinpoint the middle; therefore, if you do not know the beginning and end, you cannot talk about the middle.

So

never try to understand Samsara; only try to remove it. If dream creates a problem, there is no sense in trying to understand the dream; we just need to wake up from the dream. So how to get over Samsara is now described in the next line of this shloka. We are in the next topic of the chapter of how to get out of the Samsara Chakra. Sri Krishna talks about four disciplines and none of them is optional to achieve this.

They  
are:

1. Vairagyam or Dispassion.
2. Brahma Vichara: Enquiry into Brahman.
3. Sharanagathi: Devotion or surrender. Prapatti is a very important concept in Vishnu Sampradya.
4. Sadgunaha: developing a healthy and refined mind.

The  
above four Upayas or methods will now be described.

Sri  
Krishna says with the axe of Vairagya learn to reduce your dependence on the world, as the world is unpredictable.

It  
is not hatred of the world. It does not mean hatred rather it means from world dependence, gradually develop God-dependence. God in any form initially can be worshipped, such as in the form of an ishta devatha. And later, when we discover that Lord in our own heart, in the form of our own higher nature, then, from God-dependence I will come to self-dependence, which is otherwise independence. What is independence; it is independence of myself. And therefore turn your attention from world dependence to God dependence. So:

World  
dependent>God dependent>Self dependent.

What  
should you cut?

May  
you cut the dependence on this samsara vrksha.

And what type of samsara vrksha; one with very strong roots;

this well rooted, well entrenched samsara, you are leaning upon, is a risky thing.

I have often told you that when there is a cardboard chair; a well-decorated cardboard chair is there; it is beautiful and nice, you can keep for showcase it but you can't sit on it. Similarly, love people, move with people, and show your care, everything you do; it is a gift from the Lord, whatever I have, but when you need stability and security, have the Lord as the source of security. So stage No.1. is **from world dependence to God dependence. This is called Vairagyam.** Not hatred. Maturity. Having done that, don't stop with that; there are three more disciplines, which you have to practice. What are those three?

That is given in the next verse.

#### **Shloka 15.4:**

**15.4 Thereafter, that State has to be sought for, going where they do not return again: I take refuge in that Primeval Person Himself, from whom has ensued the eternal Manifestation.**

After getting vairagyam one goes to parimargitavyam, that is towards Brahman. Vairagyam is not suppression, but mature dispassion. Suppression is never correct; **it is growing out of the dependence, just as we grow out of the attachment to the dolls and play things we used in our childhood,** only thing is the physical growth from childhood is a natural process. But we need emotional growth as well. Emotional growth requires

working on it. That is called viveka janya vairagyam.

We

have to study our experiences and learn and after getting that dispassion, healthy dispassion; you have to go to the second upaya known as parimargitavyam. Parimarganam means enquiry. Vichara means searching and seeking of padam. Padam here means that ultimate destination of life and also the ultimate substratum of the samsara tree that is the Brahman. So may you enquire into Brahman through Guru Shastra Vichrara or Vedanta Vichara.

**Take Away:**

Moving

from world dependence to God dependence is called Vairagyam.

Objects

lead to desire that lead to action that leads to punya papa that leads to next shariram.

**With Best**

**Wishes,**

**Ram Ramaswamy**

---

**Baghawad Gita Class 189:**

# Chapgter 15, Verse 1

Greetings,

Continuing his teachings Swamiji said, having completed the 14th chapter, now we will enter into the 15th chapter, one of the smallest chapters in the Gita, with only 20 verses; but one of the most important and popular chapters of the Gita, and it is often used as a prayer verse before taking food; therefore generally, when this chapter is chanted, people remember the food, rather than the Lord, but it is a very important Vedantic chapter.

And

since it occurs in the last shatkam of the Gita, all the three important topics of the last shatkam are dealt with in this chapter. The three important themes of the last shatkam, if you remember, are:

Gyana

yoga as the sadhana,

Jivatma paramatma aikyam as the subject matter; the importance of values or sadgunaha as a preparatory step, for the aikya Gyanam.

All these three topics have been well dealt with in this chapter. And this chapter is titled Purushottama yoga and the word Purushottama here means Nirguna chaitanyam. It does not refer to saguna Ishvara, nor to Vishnu or Sri Krishna or Shiva. It refers to Nirgunam Brahma or Nirguna chaitanyam and this meaning Lord himself gives at the end of the chapter, so there can be no controversy, because Sri Krishna himself says Purushottama means attributeless consciousness and yoga here it means the subject matter. **So Purushottama yoga means the topic of Nirgunam brahma, which is the main teaching of this**

**chapter.**

With

this background we will enter into the Chapter proper.

**Shloka 15.1:**

**The Blessed Lord said They say that the peepul Tree, which has its roots upward and the branches downward, and of which the Vedas are the leaves, is imperishable. He who realizes it is knower of the Vedas.**

As

the very title of this chapter shows, the topic is Nirguna Brahma and by

the study of this chapter, one will get Nirguna Brahma Gyanam. And naturally a person

will have a question, why should I get nirguna Brahma Gyanam at all, because a person would not go after any knowledge, unless he expects some benefit out of it.

The

subject we study in the college is from the standpoint of employment, so the question

will come, why should I get Brahma Gyanam? We should remember Sri Krishna is

giving here Brahma Gyanam as a means of moksha or freedom.

Then

the next question will come, what do you mean by moksha? We say Moksha is samsara nivrtti, freedom from samsara.

And naturally, the next question will be what is samsara? Samsara is the

varieties of problems that a human being continuously faces, and to get out of



the problem he continuously runs about.

So samsara means continuously facing problems and running about to get rid of the problem. And this struggle is called samsara. And freedom from that samsara is called Moksha and; Brahma Gyanam is the remedy for moksha. And according to the Vedanta, Brahma Gyanam is not one of the remedies, it is the only remedy available. And therefore, Brahma Gyanam is for moksha; moksha is freedom from samsara.

Now

the thing is: I would like to get rid of samsara, if only I think samsara is a problem.

If a person says I am very comfortable as a samsari he would not like moksha and for him Brahma Gyanam is irrelevant.

So

seeing the problem of samsara is the pre-requisite for the desire of moksha, and moksha iccha is a prerequisite to develop interest in Brahma Gyanam. And interest in Brahma Gyanam is a pre-requisite for continuously attending the class. So therefore Sri Krishna wants the students to continue and that is possible only if they have diagnosed the problem.

Without

diagnosing the disease, I will never attempt an appropriate treatment. And everybody has got this basic disease called bhava roga.

We

have to scan our life to discover the disease called bhava roga only then we can go through the treatment of Gyana Yoga. Therefore, Sri Krishna begins the 15th chapter with a description of samsara. Samsara means the

whole life of  
change; the whole life of birth and death; the old age,  
disease and death;  
association and disassociation.

He  
talks about this in the first 2-1/2 verses.

And in the 15th chapter, we do not find Arjuna asking any question. Therefore Sri Krishna himself volunteers to continue the teaching.

Arjuna, (whether you like it or not), I love teaching, and Therefore, I would like to clarify further. And to give a description of this samsara, the ever-changing universe, Sri Krishna compares samsara to a huge Peepal tree (Arasha maram in tamil).

And  
this comparative study is not Sri Krishna's own original version but this has  
been already done in Kathopanishad.

In Kathopanishad in mantra 2,3.1, the universe; the changing universe and life; is compared to a huge ashvatha tree. And Shankaracharya gives a very elaborate commentary on this, both in his Kathopanishad Bhashyam as well as the Gita Bhashyam. In his commentary, he studies the common features between the samsara and the ashvatha tree. Common features are called Sadhramyam.

The  
common features are:

1. Mahatvam: both are very huge.
2. Adhyanta rahithatvam. You cannot trace the beginning of both.

People ask when did the

universe start? Why am I born? I came because of karma. Where did karma come from; from previous janma. Where did previous janma come from?

Why did God create me? The answer is there is no beginning for creation;

Universe ever was, is and will be.

Same questions come for the tree as well. How did tree come?

It came due to the seed. How did seed come? So one soon gets caught in this

never ending paradox of which came first, the seed or the tree? Thus, Samsara

is a cyclical phenomenon

3.

Anivarchaniyatvam: Inexplicability; Logically cannot be categorized; In what sense?

You can never say a thing is a cause or an effect. You can never pinpoint a thing

is a cause or an effect, because from one standpoint a thing is a cause, the

very same is an effect, from another standpoint. So today is cause or an

effect? From yesterday's standpoint today is an effect. From tomorrow's standpoint

it is a cause.

Fate

and free will also fall into this argument.

If

you look at a particular point and see as an effect of the cause, you will call

it fate. And if the very same point is seen as the cause of the future, you

will call it Freewill. You can never pinpoint whether a thing is absolutely

freewill or absolutely fate; absolutely cause or absolutely

effect; or

absolutely parent or absolutely children; nobody is an absolute parent. Nothing is logically classifiable. The more you probe the more mysterious it becomes.

4.

Moolavatvam: A tree has a root and it is not visible. But you are aware that there is a root. Similarly, the universe also has a root called Ishwara. He is also not visible like the root. I know that without a root a tree cannot stand; similarly, the universe cannot stand without a god.

5.

Shakavatvam:

A huge tree has many branches, some at top, some in middle and some at bottom. Similarly, Universe also has higher, middle and lower Lokas. So the higher lokas and the higher bodies; deva shariram, represents urdhva shakas, the upper branches; manushya lokas comes under the middle branch and the athala, vithala, suthala, rasatala mahatala, talatala, patala, all the lower lokas will come under the lower branches. Thus, the universe is a vast tree with the fourteen lokas as its branches. So shakavatvam is the next common feature.

6.

Parnavatvam: Tree is so full of leaves that one cant even see the trunk. Similarly, the universal tree has got the leaves in the form of karmani; or karma kanda of the vedas are compared to the leaves of the samsara tree. So here you will require a slight explanation. Why do we compare

karma kanda to the leaves  
of the tree? The leaves are very important for the  
perpetuation and the growth  
of the tree. In fact, leaves protect the tree and help the  
tree survive. And  
you know the leaf alone has got chlorophyll; that is why it is  
green, and it  
does photosynthesis and it cooks food and because of that  
alone, the tree  
survives. And through osmotic pressure, it absorbs the water.

The  
karma kanda of the vedas is called  
chandasa because it protects the samsara tree like the leaves  
of the original  
tree.

How  
does the karma kanda protect,  
perpetuate and help the growth of the tree? You must have  
inferred by now.

Karma kanda talks about varieties  
of karmas and also tempts all the people to do those karmas by  
promising

many varieties of results. If you perform this karma, you will  
get children. If you perform that karma, you will get money.  
You do that karma and you will go to heaven. Full of  
advertisements.

And  
naturally a person is attracted to karma kanda; in fact Gyana  
kanda is never appealing.

If I ask, how is mandukya upanishad? You will probably say it  
is very dry.

So  
Gyana kanda is generally

not appealing,

Whereas, karma kanda is the most appealing thing, because he asks you to do varieties of karma to get varieties of results. And therefore this person will take to varieties of karmas and karmas will produce Karma phalam. And from karma phalam you get punya or papam. Punya papas, as they increase, will lead to punarapi jananam, punarapi maranam. Thus the samsara cycle of birth and death is perpetuated by karma kanda by tempting the people to do varieties of karma.

Punya karmas will take you to higher lokas. Rajas karmas will take you to the middle loka or manushya loka; Tamo karmas will take you to lower lokas.

While

Gyana kanda puts an end to the samsara tree, karma kanda nourishes the samsara tree. And therefore they are like the leaves of a tree. Therefore parnavatvam.

7.

Phalavatvam: Now trees bear fruits; some are sweet, some sour and some a mixture of both. Samara tree also gives three types of phalam. It gives Sukham, Dukham and Mishra phalam, mixture of both sukha and dukha

8. Ashrayavathavam: The tree helps the birds by providing them with a nest. So the trees serves as the nesting site for the birds, which alone would eat the fruit. The tree is not going to eat; only the birds which occupy the tree, they alone enjoy this sukha dukha phalam; Similarly in the vast universe, all the jivas are like the birds. Some jivas are on the higher branches, or like svarga loka with Deva shariram, some of them are in the middle branch, meaning like in manushya loka with

manushya shariram, some of them are in the lower branches, meaning adho loka with adho shariram and therefore the tree supports the birds. Similarly the samsara tree supports the jiva world. This same concept is referenced in Mundaka upanishadic mantra (III.1.1) as well.

9. Chalanavatvam: The huge tree moves because of the wind; especially when there is powerful cyclonic wind. Even though it is a huge tree, it moves up and down, here and there. In the same way, the whole samsara tree along with all the jivas are taken here and there by the wind of prarabdha karma. So we are all taken to various conditions, various places, various situation, lashed by Prarabhdha's winds. A person wanted to be transferred to Madras but got transferred elsewhere. Such situations can affect life and is governed by the prarabdha karma wind and hence chalanatvam.

10.

Chedyathvam: Even

though the tree is very huge, by appropriate effort, this tree can be uprooted.

It is possible to put an end to this tree by using the appropriate axe.

Similarly, the special axe called Gyanam also can uproot the huge samsara

chakram. In fact the very word vrikshaha means

that which can be uprooted. It is derived from the root vrasch; Shankaracharya says the uprooting is not easy.

If

it is a small plant, we can effortlessly remove, but if

it

is ashvatha tree it is not that easy.

So,

all the above were common features between the tree and

Samsara.

In

Shloka ashvattham

prahuhu means this entire samsara; the life of change is considered to be similar to ashvattha tree. Urdhvam also means superior or sacred as well as incomprehensible.

Urdhvamulam

means one, which has got a root. Urdhwam also means spatial aboveness. Thus Brahman is superior and incomprehensible. This Brahman is the moolam or root of the samsara tree.

Avyaya:

means eternal. The beginning and end cannot be traced. Thus we have the seed and tree paradox; similarly human life is a paradox; we can't say when first jiva was born.

Chandamsi yasya parnani in shloka

means:

So

the protecting sustaining leaves of the samsara tree are none other than the veda prescribed karmas.

And

karma kanda always makes

the people to remain in the field of rituals. There are many who love the

rituals but they never like Gita and Upanishads.

They are highly religious people; they love the ritualistic portion, but never



come to Vedanta. Thus, they successfully perpetuate the samsara.

It does not mean that karma kanda is our enemy to be thrown away. We say is, karma kanda must be used, up to a particular limit, and sooner or later, one should transcend the ritualistic portion and spend more time in philosophical portion.

Generally, people tend to go to two extremes. One extreme is people never like religious poojas or rituals. For them, they have no way of purifying the mind. **Pooja is the only method of purification.**

And the other extreme are people who stay with puja alone; that is also not correct. One should enter karma kanda, purify the mind and then come to Gyana kanda.

Yah tam veda in shloka means, the one who understands this universal tree with its many branches, leaves, fruits etc. the one who knows this universal tree and Shankaracharya adds; along that knows that the root is Brahman. He says, He alone is a wise person, who has understood the scriptures properly. Vedavit in shloka means the one who is a Gyani.

**Take Away:**

Swamiji says that Puja (a part of Karma kanda) alone **is** the method of purification of the mind.

**With Best Wishes,**

**Ram Ramaswamy**

---

# Baghawad Gita, Chapter 14 Summary

Continuing his teachings

Swamiji presented the summary of the chapter today. He said the 14th chapter, like the previous chapter, falls within the third shadkam of the

Bhagavat Gita; the third

group of six chapters and I had

pointed out that in the third shadkam,

Sri Krishna concentrates on Gyana yoga. And therefore we find the topic of Gyana yoga, the essential teachings of the Upanishads,

condensed in these chapters, especially the 13th, 14th and 15th chapters. In

the 16th and 17th chapters, we will see later, Sri Krishna deals with Gyana-yoga friendly virtues.

Gyana yoga is the pursuit of self-knowledge or atma Gyanam. Though, these three chapters are relatively small, they are very significant chapters and this is known as Gunathraya vibhaga yoga and in this chapter, Sri Krishna deals with the three gunas as the stepping-stones and through these three gunas he takes us to the gunathitha atma. Using the three gunas as stepping stones and going to the gunathitha atma, is the subject matter of this chapter and therefore, it is called guna thraya vibhaga yoga.

Shlokas

# 1-4:

And in the first four verses of this chapter, Sri Krishna

gives an introduction in which he mentions the subject matter of atma Gyanam as the liberating wisdom and therefore the greatest knowledge. All the other disciplines of knowledge are called apara vidya; inferior knowledge; whereas this is the knowledge, which is called para vidya in the upanishad and raja vidya in the 9th chapter; this knowledge is the greatest knowledge because this alone releases a person from samsara. All the other disciplines of knowledge will make me only smaller and smaller because the more I study I come to know how little I know. So instead of growing bigger in terms of knowledge, I only feel smaller and smaller as I study more, further. This is the only wisdom, which makes me own the fact that, I am Brahman, the biggest. Therefore, Sri Krishna says this is a liberating knowledge, which gives liberation while living and is called jivan-mukti; and it also gives liberation after death, which is then called videh mukti. And by videha mukti we mean freedom from punarjanma or cycle of birth and death.

Thus

having introduced the subject matter, later Sri Krishna gives the foundation for the teaching and in that foundation he briefly mentions the process of creation.

He points out that God is the cause of the creation, and God consists of two aspects, consciousness aspect and the matter aspect or Chetana and achetana.

In

the 7th chapter, Chetana tatvam was called para prakrti; achetana tatvam was called apara prakrti.

In

the 13th chapter, Chetana tatvam was called purusha and achetana tatvam is called prakrtihi.

And

in the upanishads, chetana tatvam is called brahman and the achetana tatvam is called Maya.

These two principles together are called Ishvara and he is anadi and from this Chetana- achetana mishram alone the entire universe has originated, including every individual as well. And from this we can easily infer that every individual also must be a mixture of Chetana – achetana tatvam because as the cause is, so the effect will be. As the parents are so the children will be. So based on the same principle, I, the individual, is also a mixture of purusha and prakrti; brahman and maya; chetanam and achetanam. Otherwise, technically, I am atma-anatma mishraha.

And

from this we can infer that anatma is a part of the mind, which is born out of prakrti, as such it will have the three gunas, which belong to prakrti.

So

prakrti is responsible for the origination of my anatma part and therefore; my anatma part will have three gunas and that anatma part is the body-mind complex, otherwise also called ahamkara. So the body-mind complex is equal to the anatma part is equal to the ahamkara part, which is sagunaha, endowed with the three gunas, because it is a product, originating from the prakrti.

And

similarly I have got a purusha aspect also; the chetana aspect

also; which is called the atma aspect; which is nirgunam in nature and this nirguna atma is technically called sakshi. **Therefore saguna ahamkara plus nirguna sakshi; Saguna matter plus nirguna consciousness, is the individual.**

Saguna means with guna or properties and nirguna means without guna; or properties or attributes. The pure ahamkara also cannot interact in the world. Pure sakshi also cannot interact in the world. All the interactions are done by the mixture of sakshi + ahamkara.

And the whole aim of this teaching is I should learn to own up more and more of my higher sakshi svarupam, which is the persistent and permanent nature of mine and I should not be over obsessed with my inferior ahamkara materialistic nature. Not that ahamkara should be neglected, because without ahamkara, pure sakshi cannot transact. So ahamkara is needed; but obsession with ahamkara will lead to all types of problem. And therefore instead of seeing myself as ahamkara, I should learn to see myself as sakshi, now transacting through ahamkara. For this purpose, Sri Krishna talked about the creation and the essence of this topic is, I am also a mixture of saguna and nirguna aspects.

And having presented this foundation, Sri Krishna begins the teaching from the 5<sup>th</sup> verse onwards. He talks about the three

gunas of ahamkara, to show that all the three gunas are causes of bondage; we need to know how to make use of them properly, like anything in the creation. If I know how to handle things, it can help me grow; if I do not know how to handle, the very same thing will cause problems.

You

take fire, it is a blessing or a curse; it depends upon whether I know how to handle

fire. Electricity is a blessing or curse? By itself it is neither; but if I do

not know how to handle it, it becomes a

curse. Similarly, the three gunas also; if I do not know how to

make use of them, they can become binding chains. Word Guna has a second meaning, they is 'ropes' or "chains"

that bind me.

### **Shloka's 5-18**

#### **(Analysis of Ahamkara)**

And

therefore I should have a thorough understanding of the three gunas. So from 5th

verse, up to 18th verse, we get an analysis of the three gunas, essentially

an analysis of the ahamkara;

**because ahamkara has the**

**three gunas.** And for the convenience of our study, Sri Krishna classifies

this analysis into five parts.

**First** he gives the

lakshanam or

definition of the three gunas.

**Second** he gives the

mode of bondage; how each guna

binds us. This is called bandana prakaraha.

**Third**, he gives the lingam, indication to find out which guna is dominant in me.

**Fourth** is Gathi, which means post-death travel; the travel after life.

**Fifth** is phalam, the consequences of the predominance of each guna.

Sri

Krishna gives the definitions: satva is prakashatmakam; rajas is raghatmakam, tamas is mohanatmakam.

Satva

is that disposition of the mind, which makes the mind knowledge friendly. So satva makes the mind endowed with that disposition, which is knowledge friendly, which makes the mind a bright mind;

So

he is disposed to the acquisition of knowledge; whereas rajo guna makes the mind karma friendly; activity friendly; a disposition, which is suited for dynamism.

Whereas tamo guna makes the mind unfit for, inimical to both others, thus it is neither knowledge friendly nor activity friendly. Such a disposition of mind is called Satva, rajas and tamas are propensity-based definition that indicate disposition of one's mind.

Then

the next one is the mode of bondage. How does it bind? When my mind is knowledge friendly, naturally I become a bookworm; all the time interested in operating the Gyanendriyas; not karmendriya-active person; and therefore I look for an infrastructure, which is conducive to more and more study.

A learning person will first look for those things. This becomes a bondage when such a conducive atmosphere is not available; then this person becomes restless and unhappy. This is the bondage caused by satva guna.

Whereas rajo guni does not like library or knowledge.

He wants to do a lot of things; and therefore he looks for activity friendly atmosphere; and, when such an atmosphere is there; that mind is very happy and if that is not there he becomes mad.

And tamo Guna is looking for sleep and if it is not available he gets mad.

These are the three types of bandana prakaraha.

Then the lingam, the indication of the three gunas; this is a corollary we get from the previous discussions.



When

satva is dominant then Gyanam increases; reading increases; study increases; thinking increases; it is an indication of satva vritti.

Whereas

when activity increases, it is an indication of rajo vritti and when sleep and sleepy condition increases, it is an indication of tamo vritti.

And then Sri Krishna talked about the gathi after death. When a Satva dominant person dies he goes to higher lokas; when a Rajas dominant person dies he is born in the manushya loka; because manushya loka is meant for Karma. When tamo guna dominant person dies that person goes down; hence, urdhva gathi, madhyama gathi and adho gathi.

And

finally, the consequences of these three gunas were also pointed out; that is the phalam or the consequences in this life. When satva guna increases, Gyana vridhhi occurs; when rajo guna increases, the ambition and activities increase; and when tamo guna increases, nidra and negligence in life increases and his life will be closer to an animal. So thus, all five topics Sri Krishna discusses from the 5th verse up to 18th.

**Shlokas 19 and**

**20**

And then comes the crucial two verses #19 and 20, in which Sri Krishna talks about transcending the three gunas. And for transcending the three gunas one will have to make use of the three gunas. Just as a fruit requires skin for ripening and once it is ripened, it does not require the skin and naturally

the skin is shed.

Similarly,

the entire spiritual sadhana is a gradual

journey from tama pradhana

life to raja pradhana

life to satva pradhana

life to gunathitha life. And

how does the scripture accomplish that? The scripture prescribes lot of karma

to a person who is now tama pradhana. And what type of karmas?

It prescribes Sakama karma.

Selfish

activities to fulfill worldly and materialistic desires; In fact scriptures

encourage such desires; because it wants to inject desires in the tamoguna person, who

is always sleepy and refuses to get up and wants to make him rajo guni.

And

once a person has got into sakama

karma, then the scriptures, gradually change his status.

At

first his rajo

guna is tamo guna or tainted

rajo guna, the first

phase. Then satva guna

tainted rajo guna should be the

next phase.

What is the difference between the two? Both rajo gunas will activate a person. It will make the person extremely ambitious; it will whip up the ambition but the difference will be initially all desires are personal and selfish-oriented; that means the beneficiary of my activity will be

only I, or my family.

Whereas

when that rajo

guna is converted

to the higher rajo guna, sakama karma will

be converted into nishkama karma, which

means the beneficiaries of my activity will be more and more people. Not only my

family alone, but also others will also be benefited.

As the beneficiaries increase, sakama karma is getting converted into nishkama karma. This is travel from tamo guna; from lower rajo guna to higher rajo guna. To use the 4th chapter language, one goes from guna shudra to guna vaishya to guna kshatriya. Guna kshatriya is a person whose life and activities will benefit the entire community and even the nation.

Once a person has lived a guna kshatriya life, which is otherwise called karma yoga, then the scriptures ask you to graduate you to the next stage of a satva guna pradhana life; after the peak of activity, gradually one has to withdraw; from Grihastha ashrama to vanaprastha ashrama may occur

And at this stage alone, the scriptures talk about more of upasana and less of karma. So upasana is the sadhana which converts an extroverted active person into a quiet and withdrawn; and self or atma oriented person. Thus, upasana sadhana makes me a satva pradhana purushaha.

When

I become a satva pradhana purusha, the

activities are gradually dropped, and one does not feel any guilt because he

has contributed to the society sufficiently.

He

is not a selfish person he has contributed for so many years.

Now he can turn to concentrated spirituality. And not only that, physically also, this person becomes incapable of more activity, by this time.

Thus tama pradhana to raja pradhana to satva pradhana he has reached; by following karma yoga and upasana.

Then, the satva guna to nirguna travel, is a totally different type of travel. There is no corridor connecting satva guna and nirguna. Tamo **guna can be changed to rajo guna, rajo guna can be changed to satva guna; but, satva guna can never be converted into nirguna.** If satva guna is converted, it will again become tamo guna or rajo guna only. There is no corridor connecting guna thraya and Nirguna or gunathita and therefore the only sadhana available is Gyanam.

So after a person becomes a satva guna pradhana, karma yoga is dropped, upasana is dropped, because they have done their job by making me satva guna pradhana. In fact satva guna pradhana person is called sadhana chatushtaya sampanna adhikari. Then he has to move to Gyana yoga. That Sri Krishna tells us clearly.

As I said the crucial word in that 19th verse is Vetti; meaning, he comes to know. And Sri Krishnadoes not say how to get the knowledge, because he has already said that in the 4<sup>th</sup> chapter. Knowledge does not automatically happen. No knowledge, for that matter, can happen naturally. If you sit quietly in meditation, knowledge does not happen. Then, what should you do?

Gyanina

yoga means going

to a guru. sthrothriya brahmanishta

guru means systematic study of the Vedanta. Not a casual now and then listening to some satsanga here and

there, and all of them are meant to inspire you, inspiration is different;

teaching is different. Dayananda Swamiji says: **Preaching is different; teaching is different.**

And

systematic study of scriptures includes shravanam,

mananam and nidhidhasanam,

for a length of time, and there afterwards removing all the doubts by proper

mananam or analysis and thereafter internalization of the teaching. So through shravna, manana

and nidhidhasana, I become

gunathitha.

Now the question is: How do I become gunathitha by shravanam?

As I said, the body, mind complex will be eternally saguna, it would not become nirguna. Then what do I do through Gyana

yoga? **I learn to dis-identify from the body by knowing the fact that body is only an incidental instrument I am using for**

**worldly transactions exactly like the spectacle and when I remove the spectacles, I am not gone, but I am not able to see**

**the people, similarly when the body mind complex is not there, I do not disappear, but I also do not have the medium to**

**interact with the people;** and we do experience such a situation daily; When; during the deepsleep state. And in

sleep the body mind complex is temporarily used and then it will be dropped, I should take the instrument as myself.

Then,

if I am not the body mind complex, who am I? For that Sri Krishna gave the

answer:

in Shloka 14:

20.

**I am not the body, but I am the experiencer of the body; I am not the mind; I am the experiencer of the mind; and therefore, all the known attributes belong to the known body mind complex only.** This is a very important law. You should remember. Any experienced attribute, belong to the experienced object. If I see green color, the color belongs to the eye or the object? The seen color belongs to the seen object; it does not belong to the seer eye. Whatever color I am seeing, they all belong to the objectified-attribute that belong to the objectified-substances; no attribute belongs to the objectifier-I. **And therefore all the gunas belong to the body mind complex. "I" am free from all the three gunas.** So you do not contact the gunathitha atma, you do not become the gunathitha atma, you own up the fact that I was gunathitha; I am gunathitha, and I will be gunathitha. For how many days, will I be Gunathitha? I am incapable of becoming saguna. So this transformation in the I takes place and this knowledge based transformation is called mokshaha or jivan mukti.

So after death, will I have urdhva gathi or madhyama gathi or atho gathi? If I have satva guna I will have urdhva gathi; if I have rajo guna I will have madhya gathi; if I have tamo guna I will have atho gathi. However, if I am Nirguna, I will have no gathi. **Aham agathihi asmi. I am agathihi, because I cannot move from one place to another, because I am the atma, the chaitanyam, which is all pervading, in Me the consciousness, the saguna matter appears and in Me the consciousness the saguna matter resolves. And I am never affected by the three gunas. This is called moksha.**

And

naturally Arjuna is curious to know what will be the lifestyle of such a gunathitha person, and therefore he asked three questions in the 21st verse,

## **Shloka 14:21:**

The three questions are: What are the indications of the gunathitha? Characteristics of gunathitha and then what is the conduct of the gunathitha: acharaha, and the method of becoming gunathithah.

And

Sri Krishna gives the answer, the indication is that the very knowledge makes

the mind less and less reactive to the situation because the mind has become an

enlightened mind and an enlightened mind learns to have the right attitude

towards the saguna creation. And

what is the right attitude? Understanding that the the proportion of the gunas varies from

individual to individual therefore no human being can be like me. And therefore

there is no question of compatibility. So looking for compatibility is the worst

thing that you can do and even if by chance there is any compatibility between

two persons, it cannot be for long, because both have dynamic and changing

mind; and therefore differences are natural in anatma. Association and dissociation are

natural in anatma. Birth,

growth, declension and death are natural in anatma. And therefore I cannot change the

anatma, I should

only change my attitude. And this changing of the attitude takes place gradually

only because the old behavior continues.

And through Nidhidhyasanam, which is called dwelling upon the teaching; I reduce my reactions gradually. Now, when the reactions reduce, knowledge does not Improve; Knowledge does

not become brighter, but knowledge seems to improve, because the reactions are decreasing. Just like on a purnami day, the moon seems to be brighter and brighter in the evening, but you know that moon is not becoming brighter but as the sunlight recedes, sunlight is an obstacle to the brightness of the moon; As the sun light recedes, the moon seems to be brighter and brighter; similarly my reactions come down as a result of the assimilation; as a result nidhidhyasanam.

And

as I had said before, we can see the decrease in reaction at three levels: frequency of unhealthy reactions, like frustration, like fear, like insecurity, anger, etc. the frequency of these comes down. Do not expect a flashy transformation.

It is not going to happen immediately. It is a gradual assimilation.

Not

only frequency comes down, the intensity of the reactions also come down. The decrease in the intensity occurs at three levels; manasam, vachikam, and kayikam. That is why when there is extreme reaction, there is butterfly in the stomach. Before writing an examination, the stomach may get upset and with it mind, speech and body as well. Therefore Arjuna, mental intensity comes down and later even verbal and physical reactions come down.

So

this is reduction in intensity and finally there is a reduction in the recovery period also; previously once I got angry it continued for days; but now it comes down in hours; and then it comes down to minutes; then



it comes down to seconds; so I get a mental resilience to bounce back, even though I reacted violently, I am able to forget that and continue with my life. So thus nidhidhyasanam, converts Gyanam into Gyana nishta, reducing the violent reaction. But we should remember, reactions can never become zero. Zero reactions are only in the case of a table, the chair, etc. they do not have it; they do not get angry. So our mind is a live mind; therefore we can reduce the frequency, intensity, recovery period, but it can never become zero. Once I reach this state my meditation or nidhidhyasanam becomes slightly different; and that nidhidhyasanam is that I should not be too much obsessed with the mind and its reactions; because to be over obsessed with the mind, is again identification with the mind. That is ahamkara; and therefore, I reduce the reaction and thereafterwards, I learn to distance from my mind, and I do not worry too much about the reacting mind. That is reaction to the reaction.

So every Gita student has to face two reactions; one is the natural reaction to the situation; and the second is reaction to the fact that I reacted, leading to depression.

So, after a some time, I drop my secondary reactions as well; I am not over-obsessed with the reaction of the mind. And I say that I do not have any reaction because I am now the witness of the reacting mind. So one should first reduce the

reactions and then give up the reactions to the reactions.

### **Shlokas 22-27:**

This is called Gyana nishta that Sri Krishna tells us about in verses 22 to 27. In the 22nd verses, he is talking about the absence of reaction to the reaction. In one of the guru purnima talks, I have dealt with this topic very, elaborately. Reaction to the reaction is a greater samsara and a Gyani does not react to the reaction. And thereafter as a Gyana nishta I am not obsessed with my mind and its tendencies.

And then the second question was how does he conduct himself in life. Sri Krishna emphasizes that the Gyani has equanimity of the mind; his mind is free from violent reactions and even if there are small reactions, he does not react to those reactions. So samatvam is his acharaha.

Final question of Arjuna was how to become gunathitha? The answer is Knowledge is gained with the bhakthi to the Lord; surrender to the Lord and by the grace of the Lord. May you get Gyanam and that Gyanam is the only solution.

Through Bhakthi you do not get liberation. Through bhakthi you get a conducive atmosphere for knowledge and a conducive personality as well; and then through knowledge you will attain mokshaha. So with this the answers to Arjuna's question are complete and the 14th chapter is over.

## **Take Away:**

Ahamkara has the  
three gunas.

Therefore  
saguna ahamkara plus nirguna sakshi; Saguna matter plus  
nirguna  
consciousness, is the individual.

Dayananda

Swamiji says: Preaching is different; teaching is different.

I  
learn to dis-identify from the body by knowing the fact that  
body is only an  
incidental instrument I am using for worldly transactions  
exactly like the  
spectacle and when I remove the spectacles, I am not gone, but  
I am not able to  
see the people, similarly when the body mind complex is not  
there, I do not  
disappear, but I also do not have the medium to interact with  
the people;

I  
am the atma, the  
chaitanyam, which is all pervading, in Me the consciousness,  
the saguna matter  
appears and in Me the consciousness the saguna matter  
resolves. And I am never affected by the three gunas. This is  
called moksha.

**With Best  
Wishes,**

**Ram Ramaswamy**

---

# Baghawad Gita, Class 187: Chapter 14, Verses 22 to 27

Shloka 14:21

**14.21 Arjuna said O Lord, by what signs is one (known) who has gone beyond these three alities? What is his behaviour, and how does he transcend these three alities?**

Continuing his teachings

Swamiji said today, after elaborating about the three gunas, and how

they bind a human being, Sri Krishna pointed out the method of becoming gunathitha which is

the only means to liberation and that method was given to us in the two

important verses of 19 and 20. The anatma cannot become gunathitha while the atma is ever gunathitha; and

through knowledge and by using the saguna anatma

as a medium of transaction, I come to know that I am ever the gunathitha.

Now, Arjuna raised a question in the verse # 21 that we saw in the last class. His question has three parts: the first part is gunathitha lingam; the second part of the question is gunathitha acharaha; and the third part of the question is gunathithava sadhanam. Gunathitha lingam means what is the indicator by which I can know whether I have become gunathitha?

The

second question is what are the gunathithaha acharaha or the way of the life, or the conduct of the gunathitha

purusha or the Gyani?

The

third question is: What are gunathithatva sadhanam or the means by which one can become a gunathithaha?

Sri

Krishna now gives the answer in the following verses.

**Shloka # 14.22:**

**14.22 The Blessed Lord said O son of Pandu, he neither dislikes illumination (knowledge), activity and delusion when they appear, nor does he long for them when they disappear.**

In the first two verses, that is 22 and 23, Sri Krishna answers the first question related to gunathitha lingam; then in verses, 24 and 25, he talks about the gunathitha acharaha, the conduct, and then in the 26th verse, Sri Krishna answers the last question gunathithatva sadhana.

Regarding the indicator to know whether I am gunathitha or not, Sri Krishna says a gunathitha is one who is detached from his own body-mind complex. So gunathitha is one, who is detached from this own body-mind complex, and therefore, he is able to look at his own body-mind complex as part of the world and therefore he enjoys objectivity with regard to his own body-mind complex. So this objectivity, freedom from too much worry and anxiety with regard to one's own body-mind complex is the indication of gunathitha. This Gyani, or this gunathitha, because of his very source of sadhana, enjoys a better health at the body and mind level, because he has gone through karma yoga, upasana yoga, etc. and therefore his mind is predominantly a satvic mind. A Gyani's mind is a predominantly satvic mind, which he has attained through sadhana. And because of the very same sadhana, Gyani has got a strong mind, a refined mind, and a mind, which is free from

violent reactions. In fact that is the definition of the satva pradhana mind and therefore, the reactions are less, to life's situations, and even if there are reactions in the mind, they are milder and even if they are milder reactions, he has the capacity to recover quickly from them, as well. Thus a Gyani enjoys a healthy mind. But he knows that even if I enjoy a healthy mind as a result of the sadhanas, a 100% healthy mind is not possible even as there is no possibility of a 100 % healthy body.

Gyani

accepts the fact that his mind is subject to the fluctuations of the three gunas. Even

towards such a mind, Gyani does not violently react or get upset. And

therefore, he has got objectivity with regard to his own mind, and therefore,

if the mind has got certain problems, Gyani always has a healthy response.

What do you mean by healthy response? He is neither too indifferent nor inactive. At the same time if mind has certain disturbances he is not going to be over-reactive to that situation. He remembers the fact that the conditions of the mind have nothing to do with my purnathvam, because I am the atma who is different from the mind.

And

therefore Sri Krishna says his mind enjoys prakasham, that is predominantly satva guna although Raji

Guna and Tamo Guna also occur. Even a Gyani's mind has satva, rajas and tamo gunas; the only

difference is that his mind is dominantly satvic. He realizes that his mind is

not 100% satvic. For that matter, no mind is 100% satvic.

He realizes that there are times when tamo guna is

predominant; and other times when rajo guna is predominant. However, most of the time, he is satvic. And because of this the appreciation he does not hate his mind, based on its guna.

Furthermore,  
he is neither attached to satva guna or rajo guna or tamoguna, nor does he hate any of them; he knows these three gunas are inevitable compositions of everything including my own mind. And therefore he is able to accept his own mind. **Accepting one's own body and accepting one's own mind is the indication of gunathithatvam.**

**Shloka 14.23:**

**14.23 He who, sitting like one indifferent, is not distracted by the three alities; he who, thinking that the alities alone act, remains firm and surely does not move;**

Sri

Krishna explains the same idea in this verse again. What do you mean by the acceptance of one's own body-mind-complex; or objectivity, or a healthy response?

Generally, the problem an agyani faces is extreme response to situations. One extreme response is total indifference. It is a tamasic response. When the physical body has got some disease or sickness, imagine I do not feed the body at all; I am not careful at all, indifferent or carelessness or inaction is one extreme response, which is called tamasic response.

Then there is another extreme response, the moment the doctor says that you will have to go through the blood test, this fellow presses the panic button, this fellow is extremely worried about the body, the moment the body is sick, he imagines only the worst possible disease; would it be cancer

etc?

So one extreme is inaction; another extreme is reaction. What is a healthy response; it is neither inaction nor reaction, but healthy action to improve the situation. If the body has some problem, there is no panic; at the same time there is no complacency as well; what needs to be done, I do.

Similarly, the mind is there; it is not going to be all the time sama, the mind will have disturbances and that I have to handle, neither inaction nor reaction, but whatever can be done to improve.

While the mind can be infinitely improved there is no question of 100% perfection of the mind, No Jivan muktha has got 100% perfect mind, just as he does not have 100% perfect body.

And therefore Sri Krishna says: Gyani appears as though he is indifferent, because when the body falls sick he does not violently react to the sickness, it appears as though he is indifferent to his health. But Sri Krishna says he is not indifferent; he is "as though" indifferent; as though indifferent, means there is no violent reaction but at the same time, there is no inaction also; whatever is to be done; he will do to the body; therefore, udasinavat means he is balanced with regard to his own body mind complex.

So even with the fluctuation of the three gunas he is not disturbed.

Then what is his attitude when these three gunas are there and fluctuate?



Even with this knowledge he remains balanced; without self-criticism, without self-judgment and without a low self-image. He remains with a balanced mind; So this objectivity with regards one's own body and mind, is the indication of the gunathitha or a Gyani.

.

#### **Shloka 14.24:**

**14.24 He to whom sorrow and happiness are alike, who is established in his own Self, to whom a lump of earth, iron and gold are the same, to whom the agreeable and the disagreeable are the same, who is wise, to whom censure and his own praise are the same;**

So

with the previous two verses, Sri Krishna has answered the first question. Now he answers the second question.

The second question is: How does he respond to the worldly situation? And answer is the same. Just as the body mind complex is made up of the three fluctuating gunas, the entire world is also made up of the three gunas alone and therefore you will have to interact with people who are satvic, which will be a happy interaction and you will have to interact with rajasic people, who are all the time tense and angry and irritable and you will also have to interact with those people who will not move at all. After half an hour of repetition, they will just ask what did you say? You will have to wait for eons for them to complete any job.

So,

these three types of people will be there eternally in the world; and not only that; one and the same person, himself or herself, will not be satvic all the time,

or rajasic all the time, and therefore the people in your own family will change. And that is why they said with regard to marriage: Do not choose based on the character because nobody's character will remain the same; **Marriage is dharma based and not compatibility based according to our Shastra, because compatibility is impossible; and even if there is a compatibility, husband is also changing, wife is also changing, after a few years, the compatible couple would have changed sufficiently to become an incompatible couple.**

Therefore different people are different, and the situations are also made up of the fluctuating prakrti; therefore situations will change. And Gyani accepts this fact of the creation and the very acceptance gives him a balanced state of mind.

.

And therefore Sri Krishna says Gyani is one who always abides in his higher nature that is Guna athita.

So he always abides in gunathitha atma svarupam. And what do you mean by abiding in atma? Abiding in the atma means not forgetting the fact that I am gunathithaha. Self-abidance is not forgetting one's real nature. Just as a sangita vidhvan, whatever song he sings, one corner of the mind is aware of the tampura sruti. It is not that he thinks of sruti alone; it is just that in one corner of the mind he is aware of the sruti and whenever there is a doubt he will go behind and check up. So, just as a musician is aware of the sruti, Gyani is aware

of the sruti. What is sruti, here? Vedaha and what is the teaching of the sruti? It is that, I am not the changing guna. While the body is saguna and world is saguna, I am different from both the saguna body and saguna world. This constant awareness is called svasthaha.

And

because of this awareness, he is samadukhasukha. There is no resistance to favorable and unfavorable situations, which are inevitable in life. Now desha, kala and prarabhdha, these three things will affect our life all the time. Desha: if you are in a tropical country, you are affected by weather.

Kala, the time will affect the situation, the body will grow older and the people around will grow older.

Finally

our own prarabhdha karmas will also affect us.

So

the prarabhdha will also fluctuate and they are bound to bring sukham and dukham. Health and ill health; financially better or adverse situation; they are bound to happen; and when such situations come; he is samaha. Samaha, is not indifference to the situation, nor is it overreaction to the situation but it is doing whatever can be done to improve the situation, all done with poise.

Therefore

samadukhasukha; he will have neither raga nor dvesha, because

things will come and go; gold will come; gold will go; wealth will come, wealth will go.

Previously,  
it was said that he was balanced towards sukham and dukham, now he says, he is balanced towards the sukha dukha sadhanams or things that are the cause of sukham and dukham; pleasant and unpleasant situations.

He is balanced towards criticisms and glorification coming from people. Whatever you do some people will glorify; and there will be some other people to criticize, if you want 100% approval from all people, you can never do anything in life. Therefore, approval seeking is an indication of low self-image. And therefore a Gyani whatever be the course of action he has to take, he will see the pros and cons, the demerits and merits, and if he has to take opinion from known people, he will take, perhaps he will consult shastra, and thereafter, once he has decided a course of action, he will plunge into that; whatever be the opinion of others.

Sri

Rama has been criticized; Sri Krishna has been criticized; Shankaracharya has been criticized. Nobody can escape the criticism of others; and therefore do not be carried away by ninda and stuti. And if somebody criticizes and enjoys in the process he says, you be happy, because at least somebody is happy criticizing me.

So

he is one who is balanced in censure and praise.

**Shloka 14.25**

**14.25 He who is the same under honour and dishonour, who is equally disposed both towards the side of the friend and of the foe, who has renounced all enterprise,-he is said to have gone beyond the activities.**

Samatvam is further explained here.

Again you cannot escape maanam or apamanam. Thus a sambhandi may feel he is not respected.

The difference between Nindha sthuthi and Mana apamana is: Ninda Sthuti is at verbal level while mana apamana is at Kayika or body level.

Gyani is samaha or equanimous with both.

Again he is the same towards friends and foes.

While a Gyani does not have enemy, but there are people who look upon Gyani as their enemy.

Towards both types of people, he maintains samatvam.

He has given up binding activities.

Arambhaha means all the binding activities; and parityagi means

the one who has given up. What do you mean by binding activity? A binding activity is that by the fulfillment of which I consider that I will become purnaha. When I expect purnatvam through an activity, it is a binding activity, because there are expectations.

Non-binding activity is one which is done out of purnatvam.

And therefore the success of the activity and the failure of the activity has nothing to do with my purnatvam. At the anatma level activities are going on; but whatever happens at the anatma level, aham purnaha asmi. Even the activity to improve your own body mind should not be a binding activity. I should remember I tried to improve the body and mind, but that also has nothing to do with my purnatvam.

With this awareness, I enjoy improving everything, including the improvement of the body mind complex. Such a lifestyle is a game.

This is the life of a jivan muktha. For him, whole life is a game; both the success and failure has nothing to do with my purnatvam.

So, he has samatvam and freedom from binding activities.

## **Shloka**

### **14.26:**

**14.26 And he who serves Me through the unswerving Yoga of Devotion, he, having gone beyond these alities, alifies for becoming Brahman.**

The third question as to what is the means of 'becoming' gunathitha is answered here. In fact, Sri Krishna has already answered that question in verse No.19 and 20. He says Gyanam is the only means of "becoming" (becoming within quotes) gunathitha.

Arjuna's present question is what is the means of getting Gyanam; or what is the means of becoming Gunathitha. What do we have to do?

Question can also be stated as how to attain Gyanam by which one can become gunathitha.

And Sri Krishna says the means of Gyanam is bhakthi. So bhakthi yoga consisting of karma and upasana, which we have, saw in the 12th chapter; that consists of five levels of bhakthi.

That bhakthi yoga is the sadhana.

Suppose a person worships me with bhakthi yoga consisting of five levels as explained in the 12th chapter, and and he worships me with unflinching devotion he will certainly cross over the three Gunas.

And what do you mean avyabhichara bhakthi? For that you have to go to the 7<sup>th</sup> chapter, where he talked about arta bhakthi, artharthi bhakthi and jignasu bhakthi.

That jignasu bhakthi is here called avyabhichari bhakthi. A bhakthi through which I seek the Lord and Lord alone; through that one who worships me that person will certainly cross over the three gunas.

In this Bhakti, he will be going through all levels of sadhana consisting of karma, upasana and the finally vedanta sravana, manana and nidhidhyasana.

Going through all these levels, he becomes eligible to become one with Brahman.

Brahma  
bhava means Brahma  
svarupam. Brahma

svarupa means nirguna svarupam, because  
Brahman is nirgunam. Nirguna svarupam means gunathithatvam.  
Such a person will attain Gyana and become gunathitha.

With

this all the three questions are answered. Now Sri Krishna  
concludes the  
teaching:

**Shloka 14.27:**

**14.27 For I am the Abode of Brahman-the  
indestructible and immutable, the eternal, the Dharma and  
absolute Bliss.**

Here

Sri Krishna says: Arjuna, that Brahman which you want to  
attain which is gunathitha is none  
other than I myself. So I myself am the embodiment of that  
Brahman.

What

type of Brahman am I? He is one who is immortal, free from  
decay, changeless  
and free from all forms of modifications. One who is beyond  
time, and one who is reached through dharma. One who is the  
goal  
of dharma. And the word dharma here means the vedic teaching.  
So, he is the one who is the destination of all the scriptural  
teachings and one who is  
unmixed with sorrow or the ananda svarupa.

So such a changeless and ananda svarupam  
Brahman,

I am, and that I, you will reach by following this sadhana.

So with this Sri Krishna concludes the teaching.

Thus is concluded the 14th chapter of the Gita, which is



happily titled gunathraya vibhaga, the classification of the three gunas, satva, rajas and tamas, and also guna athitham brahma. Guna thraya, guna athitha vibhaga yoga.

**Take Away:**

**The three gunas  
and marriage:**

Marriage

is dharma based and not compatibility based according to our Shastra, because compatibility is impossible; and even if there is a compatibility, husband is also changing, wife is also changing and after a few years, the compatible couple would have changed sufficiently to become an incompatible couple.

**With Best  
Wishes,**

**Ram Ramaswamy**

---

## **Baghawad Gita, Class 186: Chapter 14, Verses 19 to 21**

**Shloka # 14.19**

When the witness sees none other than the alities as the agent, and knows that which is superior [i.e. different from.]  
to the alities, he attains My nature.

Continuing his teachings

Swamiji said today,

Sri Krishna has analyzed the

three gunas elaborately

from verse No.5 to 18, and pointed out that each guna binds a person in one way or the other. Now, each guna demands a particular set up. Thus:

if

it is satva guna, it demands

knowledge and a set up conducive for it.

If

it is rajo guna, it expects

activity and an infrastructure for activity.

If

it is tamo guna it wants to sleep

and wants a conducive atmosphere for sleeping.

Thus

each guna is a

demanding guna, asking for a

specific set up and if that set up is not provided, it throws lot of tantrums,

and the creates lot of mental disturbances. And therefore, I can never accept

the set up as a bhokta,

if it does not suit my particular guna and therefore there is a struggle. Pravritti means looking

for a conducive set up and while Nivritti means getting away from the

unconducive set up. So, each guna

leads to lot of pravritti and Nivritti.

This,

favorable and unfavorable, classification is determined by the type of guna. So, a

particular set up, satva will consider as favorable. The very same set up, rajo guna will dislike.

And therefore, as a bhokta, I divide the set up into favorable and unfavorable and I want to adjust and fine-tune the set up and therefore, I develop strong raga and dvesha; and to change the set up, I have to become a karta. As a bhokta I am not satisfied; and therefore I want to change the set up and to change the set up I have to become a karta. And having done a few things, I again look up at the set up as a bhokta and still find no satisfaction. And this goes on; dissatisfied bhokta becomes a karta and again he becomes bhokta and again he begins a karta; in short, he is never allowed to think of his higher nirguna sakshi svarupa. The three gunas keep this person busy with the body complex alone.

Thus

the three gunas tie me up to  
the physical body, never allowing me to think of the  
possibility of something  
else.

Thus, the saguna physical body, the saguna mind and the saguna set up, keeps me so busy all the time, that I can never think of the Nirguna-I and this is caused by the three gunas, which keeps me in deha abhimana, and therefore Sri Krishna said the sakshi-I is tied down to the physical body and is never allowed to think of the all-pervading Brahma svarupam; and I am made to think only of my limited ahamkara svarupam.

This

is called the guna dragging the  
Sakshi to the ahamkara level and by  
adjusting the set up you are never going to improve the  
situation, because  
there is no such thing called an ideal set up at all.

Thus, with the three gunas constantly fluctuating, set up also

fluctuates. There is constant expansion/contraction of mind (you do not have to ask itself) now satvik, now rajasic, now tamasic, and therefore this person is in eternal struggle; and this a few people understand and the only remedy is transcending the triguna ahamkara; transcending the triguna body mind complex or anatma is the only remedy.

And how do you transcend the saguna ahamkara. As I said in the last class, ahamkara can never be made Nirguna. Because ahamkara, is body-mind complex and it is made up of prakrithi and therefore the three gunas are bound to be there.

Even

the MahaGyani will

have a satvic, rajasic or tamasic mind. **A nirguna mind does not exist at all.** Is Gyani's mind is saguna or nirguna? Do you have doubt?

Even

Bhagavan's mind, Maya, is trigunathmakam, thus,

the mind will be saguna,

body will be saguna,

and therefore there is no question of converting anatma into nirguna or

transcending the guna.

Then what about the sakshi? You cannot

make the sakshi nirguna either because

it need not be made Nirguna,

because it is already Nirguna.

**Therefore the only remedy is switching the**

**identification from saguna ahamkara to nirguna sakshi. This is called atmanatma viveka and knowing the fact that I am not the body with consciousness, but I**

**am the consciousness with a temporary body.** I am not a body; it is a temporary

bodywith permanent consciousness,

or I am the permanent consciousness with a temporary body. And

as atma, the sakshi, I am ever  
Nirguna, I am ever  
akarta, and I am ever  
abhokta and this Gyanam  
alone is the solution.

And

**therefore transcending the gunas is equal to atma Gyanam.** And  
atma Gyanam means  
guru mukhathaha  
vedanta shravana manana  
nidhidhyasanam. You have to have shastra guru upadesha and  
know that  
I am ever the Nirguna  
sakshi.

And

what is that sakshi chaitanyam?

It

is one beyond the three gunas,  
which includes the physical body, which includes the mind,  
which is beyond the  
body-mind complex, beyond the anatma. So consciousness is  
beyond the material body.

Now

the next question is what do you mean when we say beyond.  
Because we normally  
we use the word beyond to convey something farther in  
distance. If I say that  
particular house is beyond the car, a physical distance is  
understood.  
Similarly, we may

Misunderstand,

when we say that Sakshi is beyond the  
body, as though sakshi is something

that is somewhere in the clouds. So here beyond does not mean physically remote.

Then what is the meaning of the word beyond? It is in and through the body mind complex, but not related to or affected by the body-mind complex, just as the light principle is beyond my hand; here beyond means that light is in and through the hands, pervades the hands, but whatever happens to the hand, light is not affected.

In

Sanskrit it should be translated as asangatvam. The sakshi, the consciousness, is in and through the trigunatmaka shariram; it enlivens the trigunatmaka shariram; but it is not tainted by it.

Hence the shloka that says, the diseases of the body do not belong to the consciousness; the disturbances of the mind do not belong to the consciousness, this asangatvam, is said here as param and that sakshi chaitanyam I am.

Thus,

this person recognizes the consciousness

which

is beyond the three gunas

as himself.

And the day I know my purnatvam is not dependent on the set up, that day I stop all my struggles to change the set up. Changing the set up for practical purposes is different. If the table is in this place, and if you change to the other side, and it is convenient for working, that is a different thing, when I change the set up to improve my image, then that is called samsara, once I discover that I am purna sakshi, I do not expect a change in the set up for my improvement. I am perfectly satisfied with myself; whether the set up is satvic set up, or rajasic set up or tamasic set up. He is one who is

not moved by set up.

And

therefore drashta, an intelligent person changes himself, rather than set up. He discovers that higher I, the sakshi-I, the gunathitha-I.

And

here, in the word is anupashyati, anu means in keeping with the teaching of guru and shastra. This discovery will never come independently, if I am left to myself, without shastra; I will continue my mistake of changing the set up all the time hoping that one day everything will be ideal. Wife will be exactly as I expect here to be, the son will be exactly as I expect him to be; the roads will be exactly as I want to be; he will be working towards the ideal set up, without questioning his pursuit. Shastra alone gives a jolt and asks: Did you ask or did you think whether there is some other method of discovery of fulfillment? And therefore that insight, the shastra and guru alone will give. So the intelligent seeker recognizes this fact.

He

also recognizes the fact that all the karmas belong to the anatma; that the anatma will be eternally a karta. There is no retirement for anatma. Retirement is what? taking up some other work and not only that, if anatma really retires, it will become sick also. Therefore, Anatma has to be

eternally a karta and if you  
have to transcend kartrtvam,  
we have to come to atma  
alone.

Sri

Krishna uses a double negative language here. He wants to say that anatma is the karta, anatma being the body mind complex. If you put it in positive language, it will be Anatma alone is Karta. In negative language, there is no karta other than anatma. Both are the same. Anatma alone is karta, is equal to, there is no karta other than anatma. And who am I? atma or anatma? I am the atma; therefore eternally akarta and abhokta.

The

day a human being recognizes this fact; Only then, he will be free from the rat-race called life; the eternal journey of bhokta; not satisfied; therefore, becomes karta; improves the status of bhokta; improved but not totally satisfied; again becomes karta, again becomes bhokta, and at the time of death also if you ask, are you satisfied: You say I am satisfied, But! Only one small thing; Something or the other will be there. Since the ahamkara dies with dissatisfaction, the dissatisfied ahamkara again take birth and continue the struggle. Thus, the never ending journey of punarapi jananam, punarapi maranam



occurs. The struggle will end like the poori when it is in the oil, it will be running around.

And

as it runs it expands and once it has become purnam, full, then you will find that it is atmana eva atmaiva thushta, it will be floating there itself; it has become purnam. And that is why it is called puri; puri is shortened form of purnam.

Similarly the day I discover I am the purna sakshi; the running about for purnatvam will stop. Thereafter also I may run around, but not for purnatvam but it is out of purnatvam. If I am acting for purnatvam, there is eternal anxiety and I cannot sleep properly. If I am acting out of purnatvam, there is no anxiety.

And therefore Sri Krishna says: The one who has discovered the sakshi, he attains Ishvara bhavam. Sri Krishna says madbhavam, he being the Lord, it is Ishvara bhavam; Ishvara Bhavam means Ishvara Svarupam. Ishvara Svarupam means purnatvam.

And

therefore Madbhavam means purnatvam, means jivan mukti.

The

most important point to be noted here is that Sri Krishna says this purnatvam is only through knowledge. So the word Vetti should be underlined. Vetti means the one who knows; discovers purnatvam. And therefore how many paths are there for Moksha? Sri Krishna says even if there are many other yogas (karma, bhakti, Kundalini,..) and we are willing to accept all other yogas, and they are all for preparation of the mind; the ultimate discovery of

purnatvam is only  
through vedanta shravana, manana,  
nidhidhyasana; otherwise  
called Gyana yoga.

Next is a very important verse. This verse is very important  
not  
only in the 14<sup>th</sup> chapter, but in the entire Bhagavat Gita as  
well.

## **Shloka**

**14: 20:**

**14.20 Having transcended these three alities  
which are the origin of the body, the embodied one, becoming  
free from birth,  
death, old age and sorrows, experiences Immortality.**

In this shloka the Gyana phalam is clearly mentioned. Here  
dehi  
means this jiva, this individual, with the help of the  
knowledge learns to dis-identify  
from the three gunas. Athitya means transcending;  
here transcending means dis-identifying from the three gunas;  
and the three gunas represent the three sharirams,  
the five koshas, in short, the entire anatma. Instead of  
claiming I am  
the body, I say that I have a body; gifted by the Lord for the  
temporary use.

And

what is the purpose of this temporary use? Not for eating, the  
body is given by  
the Lord to a human being only for gathering knowledge. What  
is that knowledge?  
The knowledge is that, I am not the body and I have this body  
only for my  
temporary use. This is called athitya. In Taitariya Upanishad,

it was said all these three gunas belong to dehasamudbhavan. Samudbhavaha means karanam, and deha means body. So dehasamudbhava means the cause for the physical body, and cause for the body means cause for janma, because janma is defined as acquisition of a new body. Therefore the three gunas have given me this body and the three gunas alone will give me the next body also. And what type of body will be given will depend upon the guna. Thus, Satva guna will give a higher body. It will still be a perishable body.

Rajo guna will again give body alone and not moksha.

Thus all the three gunas are the cause of the body; cause of punar janma.

Thus the Gyani dis-identifies from the three gunas, which are the causes of repeated acquisition of bodies.

**And when a person dis-identifies from the gunas and the body, he is free from all the problems, which belong to the body.**

**When I identify with the body; the body's problems are my problem.** When I identify with the car, and if it is brand new car, every small scratch is like a scratch on my heart; It is my car; the conditions of the object of abhimana become my own condition. Similarly, the bodily conditions will be my conditions **when I identify with the body and therefore when the body is mortal, I say I am mortal.** Body being mortal is not a problem, as hundreds of bodies are mortal and dying daily; just read the obituary columns.

So mortality of the body itself is not problem. Death itself is not the problem, because hundreds and millions of death we are seeing and hearing about.

**The problem is my  
thinking that I-am-mortal.**

Mortality

is not the problem; I-am-mortal is the problem. And Vedanta does not

remove the mortality of the body; vedanta removes the idea that I-am-mortal. And how does it remove the idea; by teaching me the fact that I am not the mortal body, but I am the immortal-I, behind the mortal-body.

And

therefore, vimuktah

means he is free from all the problems of the body. What are the problems of

the body; the first problem is janma, it is birth; birth itself is a problem in

the sense, initially one has to be in solitary confinement, one has to remain

in the womb of the mother, and coming out of womb is a problem for both the

mother and the baby, and once there is janma, the inevitable consequence of maranam is the next

problem, then there are people who say: Swamiji I am not frightened of death

and then they add my only prayer is that I should die instantly. I just should just

pop off in sleep. So those people who say I am not afraid of Maranam, they are

afraid of jara, meaning old

age with all its consequent problems. I need not describe and remind you of all

those problems.

The

body being born, grows, decays and dies, these steps are really speaking not

problems, and they are the nature of the body. Just as heat is the nature of

the fire; it is svarupam of the fire, similarly, the cold is the nature of Ice.

Similarly vikaraha, asthi, jayathe, vardathe, viparinamathe;

the vikara, means

modification is the nature of body. And a nature becomes a problem if I refuse

to accept the nature of a thing as it is. Resistance to the fact is sorrow.

Imagine I complain fire is hot, fire is hot, fire is hot; that is foolishness.

Similarly, body's vikara

becomes a problem, when I resist the vikara.

And

I will resist the modification if I have got strong abhimana in the body.

**Abhimana removes my**

**objectivity; Identification removes my objectivity.** I will say let

everybody else die except people from my house, because that is nature.

That's

why Sri Krishna warned in the second chapter shloka 2.27, when I discover the

fact that I am the sakshi; I learn to

look at my body objectively. And the moment I get the objectivity I accept this

body does not have any specialty; Therefore this body is like any other body,

therefore it has to grow and it has to go. Thus, the sakshi

Gyanam gives me objectivity with regard to my own body. Therefore old age is a fact; it is welcome; even if it is not welcome, at least I have no resistance; And along with old age, joint will say that I am here, I am here, and the ear will hear less, eye will see less; buddhi is always a problem; therefore these things are natural. **I objectively see and accept. And once the objectivity comes, the intensity of the problem comes down. This is called Abhibhava method; you do not remove the problems of the body; the body would have to go through its condition. But you develop a different perspective and from the new perspective problems will not appear to be a major tragedy in life.** Like when the sun rises, what happens to the stars? We know there are stars during the daytime too. But what happens; stars are as though removed, because of the powerful sunlight. So what does the sunlight do; it does not destroy the stars, but it makes the stars as though non-existent by making their light extremely insignificant. Similarly, I am the Sakshi Gyanam, will not change the physical conditions; will not change the family members, all the prarabhda conditions will be there, but I develop a new perspective from which they are not worth talking about.

That's why they give the example of Anjaneya. Anjaneya thought that crossing the ocean is a big task. But the moment he thought of Rama, the ocean became a small pool of water; the ocean did not change its size; but because of the remembrance of the Lord, he got the extra strength and from that standpoint, the big ocean became small; Similarly, all the powerful rakshasas became mosquitoes. So, even if they bite, it is not felt.

What

preparation do you need for destroying the mosquito? You do not require any great effort. You effortlessly destroy. Therefore this knowledge gives me a new perspective; from which all the so-called problems are insignificant pinpricks. And therefore vimuktaha; they are not worth talking about.

**And this is called Jivan mukti. So jivanmukti is making the lives' problems insignificant; and changing the perspective through knowledge is called Jivan mukthi.**

And a result of this knowledge, not only the mortality of the body is not a serious problem for him; he has also owned up to his immortal nature and therefore he attains immortality. And, again, what is meant by, attaining immortality? Is it the ahamkara that attains immortality or the sakshi that attains immortality? Ahamkara or body cannot become immortal. Atma need not become immortal. **Attaining immortality is shifting my abhimana identification from the mortal body to the immortal atma. This is called Jivan mukthi.** And this is also called gunathithatvam. Therefore, Gyani is called here gunathithaha.

**Shloka 14:21**

**14.21 Arjuna said O Lord, by what signs is one (known) who has gone beyond these three alities? What is his behaviour, and how does he transcend these three alities?**

Lord's

teaching inspires Arjuna. And naturally he wants to know more about that Gyani

who becomes a gunathitha. And therefore Arjuna asks the Lord:

So what are the characteristics of the indicators (Lingam) of

a person, who has transcended the three gunas successfully. Exactly as he asked in the 2nd chapter: Will there be any change in his physical body; whether he will be slim or fat, or will there be a halo around him; because in the pictures, you see a halo on Gyani's back. Arjuna also is curious to know whether there will be any such indications.

Second question: How does he conduct himself? How does he relate to the people? How does he interact with the people; because a Gyani also lives in the same society; therefore will there be a change in his language; Will he start talking in Sanskrit suddenly? how will he walk? How does he eat? We have all kinds of misconceptions.

We

have a misconception that there should be external change such as a shaven head  
etc.

We

should look for what is inside the head rather than what is outside.

**There is no mysticism connected to Vedanta.** Any thing mystical belongs to non-vedantic subject. Vedanta has no mysticism, even an iota of it. This confusion even Arjuna has; therefore his question as to how does he conduct himself. This the second question: What are his Characteristics? How does he conduct himself?

And

the third question is how does he transcend the three gunas? Is it a physical journey, some people expect some kind of a physical journey for moksha; going to some other loka, some people expect a transformation in time. And some people expect some kind of a sudden flashy



event. So there is no event called liberation; there is no time-wise transformation; there is no spatial journey, it is nothing but a clean understanding of an ever-obtaining fact. What is the fact? Fortunately, that I am ever free. So therefore, he asks the question. How does he transcend the three gunas? So this is Arjuna's question for which Sri Krishna now gives the answer in the following verses.

### **Take Away:**

A nirguna mind does not exist at all Therefore the only remedy to transcend the three gunas is switching the identification from saguna ahamkara to nirguna sakshi. This is called atmanatma viveka and knowing the fact that I am not the body with consciousness, but I am the consciousness with a temporary body.

Therefore  
transcending the gunas  
is equal to atma Gyanam.

And  
when a person dis-identifies from the gunas and the body, he is free from all the problems, which belong to the body. When I identify with the body; the body's problems are my problem.

So  
jivanmukti is  
making the lives' problems insignificant; and changing the perspective through knowledge is called Jivan mukthi.

There  
is no mysticism connected to Vedanta.

With Best  
Wishes,

Ram Ramaswamy

---

## **Baghawad Gita, Class 185: Chapter 19, Verses 13 to 19**

**Shloka # 14.13:**

**0 descendant of the Kuru dynasty, when tamas predominates these surely [i.e. without exception.-M.S.] come into being: non-discrimination and inactivity, inadvertence and delusion.**

Greetings,

Continuing his teachings

Swamiji said today,

analyzing the three Gunas Sri Krishna has

dealt with three topics: Lakshanam; Bandha Prakaraha; and Lingam.

Finally Sri Krishna discussed the topic of lingam, the indicator to find out which particular guna is dominant in us. And there, he pointed out that when satva guna is dominant Gyanendriyas will be more operational, whereas when rajo guna is dominant, karmendriyas will be more functional; whereas when tamo guna is dominant, neither Gyanendriyas nor karmendriyas will be operational. I hope you remember that Gyanendriyas means instruments responsible for knowledge and karmendriyas means instruments responsible for activity; therefore Sri Krishna said in the 13th verse, Tamo guna will

suppress the Gyanendriyas and therefore all the Gyanendriyas will be dull. And similarly when Tamo guna is predominant, it will suppress the karmendriyas also, and there will be no dynamism and there will be no activity and there will be no ambition as well and laziness will dominate. Therefore a tamo guni should never attempt to directly become satva pradhana. For, him only Karma can help where he has to start with Sakama Karma then graduate to Nishkama Karma.

Now Sri Krishna is going to discuss the fourth topic, Gathihi, what happens to Each Guna pradhana jiva after death?

#### **Shloka # 14.14:**

**When an embodied one undergoes death while sattva is exclusively predominant, then he attains the taintless worlds of those who know the highest (entities).**

Here Satvagati is discussed.

Dehabharta in shloka means Jivatma; Pralayam means death. Suppose a Jivatma dies when Satva is dominant in it, is it a Gyani or Agyani?

Now, a Gyani does not travel at all. His sukshma sharira does not travel at all. He just dissolves. So, here, we are dealing with an Agyani (Satva Guni). He will go to higher lokas. He will enjoy greater level of happiness. He reaches Loka of great Upasakas; of Saguna Ishvara Upasakas; so he has upward travel.

#### **Shloka # 15:**

**When one dies while rajas predominates, he is born among people attached to activity. Similarly, when one**

**dies while tamas  
predominates, he takes birth among the stupid species.**

Here travel of Rajo guna and  
Tamo guna Pradhana Jivatma is discussed.

Rajo Guna Pradhana Jivatma,  
after death, will be reborn in a loka where people are given  
to karma or  
Manushya Loka or Bhu Loka. In Upper Lokas one can only exhaust  
Punya karmas but  
one cannot earn Punya or Papa Karmas. It is the same with  
lower Lokas as well.

Now if a Tamo Guna Pradhana  
Jivatma dies, he will be reborn in lower planes of existence;  
the seven lower  
lokas are: athala,  
vithala, suthala, rasatala, mahatala, talatala and pathala;  
either the people  
will go to the lower lokas,  
or even if they are born in Bhu loka,  
they will not get manushya  
janma where free will and buddhi are there; but they will be  
born as animals or  
plants where also they will never have a freewill to acquire  
fresh karmas and  
that is why they are called mudhayoni.

Thus Gathihi of the three  
Gunas has been discussed.

**Shloka # 16:**

**They say that the result of good work is pure  
and is born of sattva. But the result of rajas is sorrow; the  
result of tamas  
is ignorance.**

Here Sri Krishna comes to the fifth topic of Phalam of each Guna.

Now,

Gathihi is consequence after death while Phalam is consequence felt in this life itself.

A

Satvik person's activities are Punyam (balance, tranquility, purity etc); one can feel shanti when in front of such a person while his house is a home.

Rajasik

person has great activity; but there is tension, anxiety and intolerance. Sri

Krishna says Dukham is present; flare ups occur; Himsa is present; it is not a

happy home; it is just a house. Home means a place where there is harmony

amongst its members. In a house, material prosperity may be there but inner

peace does not exist. Nimmadi ( tamil word for inner peace) is not there. In a

Satvic person material accomplishments are fewer but there is greater inner

peace.

Tamasic

person; here ignorance is perpetuated; advantage of human birth is lost; they

live like animals.

These

are the three Phalams of each respective guna. Thus fifth topic is also over.

**Shloka # 17:**

**From sattva is born knowledge [Knowledge acquired through the sense-organs.], and from rajas, verily, avarice. From tamas are born inadvertence and delusion as also ignorance, to be sure.**

So the same idea is repeated in this verse also. That is the consequence of the predominance of the three gunas in this life itself.

Out of satva guna Gyana is born, because when satva guna is dominant, the Gyanendriyas are all operational and bright, and therefore the learning capacity; the absorbing capacity; the retaining capacity; the building up capacity, everything is high. Therefore, knowledge increases in leaps and bounds, whether it is material knowledge or even spiritual knowledge; for both knowledge; satva is required. So sattvatsanjayate Gyanam.

With Rajo Guna, persons's Lobha (greed, ambitions) are dominant. He has no Tripti.

With Tamo Guna, Pramadha is born in person. Pramadha means he becomes delusional, he has omissions, conflicts, and is indecisive; and perpetuation of ignorance continues.

**Shloka # 18:**

**People who conform to sattva go higher up; those who conform to rajas stay in the middle; those who conform to tamas, who conform to the actions of the lowest quality, go down.**

Here

Sri Krishna is talking of Gathihi topic again.

People

with Satva Guna go to higher Lokas. Six higher lokas are: bhuvah, suvah, mahaha, janaha, tapaha, and satyam. Out 14 lokas, 6 are up, 7 are down. Do not ask about the missing one.

What

about the rajasic people? They neither go up nor down, they remain in the manushya loka or bhu loka and they stagnate; here plus point is that they have not come down; the minus point is that they have not gone up; therefore both are there.

Those

who continue in the Tamo guna, they continue downwards.

Incidentally

we should remember, when we say **svarga loka is higher, patala loka is lower etc.**

**the word higher and lower do not indicate any spatial location.**

The

higher and lower discussed is a relative thing; **it means in a different time and space.** So, for the people who are in America, higher is different from for those who are in India.

Therefore,

higher and lower have nothing to do with particular time and space, because

according to shastra, each loka has a

different time and space. So we can never locate another loka in terms of our

time and space. If you have to understand this, it is like our

dream objects.

So you experience objects in dream, they are all located in dream-time and space; you can never talk about the location of dream object in terms of this particular time and space.

You can never locate the objects of one loka in the time and space of another loka. Then how do you say svarga is higher? There, the higher, does not mean spatial location at all. And similarly, time location also we cannot talk about and that is why in dream, you obtain months of experience, in terms of waking time, in 1-1/2 minutes. During that brief time itself, your grandson is married and had children and they also got married. Why so? because dream time is different from our time. That is why when we offer food etc. for the pitrus or devas, we do not have to feed them every 3 hours; as in this loka. For the deva lokas, our one year is just 1 day for them. That is why the word higher is not in terms of time and space but in terms of quality. **higher loka means qualitative superior loka, which means the body and sense organs enjoyed by them is of a higher refinement.** And similarly the sense objects also are of higher refinement. Like within the earth itself, in some country's, everything is good, including water. They say in some other country, they can drink water directly from the tap. Here, even if you buy Bisleri, one has to suspect. Why? We are in this loka.

So, therefore, when we find the relative refinement within the bhu loka itself, what to talk of higher loka? where is this Loka? Svarga is here and now, you cannot say beyond the cloud, etc. In fact, you are able to change this body even while here; suppose you can remove this physical body and put on Indra Shariram, then, here itself you can experience svarga, therefore the field of experience depends upon the type of medium that you use. So if you have got a top body, then you hear certain sound, which you do not hear now. Now even the



normal sound is itself difficult to hear. If you have 'dog-ears'; when everybody says it is silent for you it will be very noisy. And therefore remember, different lokas are different planes of experience. It has nothing to do with our time and space and that is why, by travelling in this loka, you can never reach svarga loka. Just as by taking the vehicle of the jagrat avastha, can you travel and reach the Kasi of the dream; there is no corridor or road connecting the jagrat prapancha and svapna prapancha; by travelling any amount of distance in svapna, you cannot reach jagrat avastha; **by travelling any amount of distance in waking state, you cannot reach svapna loka, there is no corridor connecting these two lokas.** Any amount of travel, you cannot reach svarga. For reaching svarga, what is the first qualification?

One has to die. With this body; in this time and this space and this vehicle, you can never, because it is in a totally different plane. Thus, they are all in terms of the quality, not in terms of spatial location.

#### **Shloka # 14.19**

**When the witness sees none other than the alities as the agent, and knows that which is superior [i.e. different from.] to the alities, he attains My nature.**

So

with the previous shloka Sri Krishna completes the analysis of the three gunas, which he started from verse 5. Through this analysis, he revealed some fundamental points; the first point is that nobody can escape from these three gunas. The body mind complex is called the ahamkara, with the reflected consciousness, the cidabhasa.

This

ahamkara, which is my  
lower I, which is called the ego, can never escape from these  
three gunas. Either I  
have to be satva pradhana  
or I have to be Rajo pradhana  
or I have to be Tamo pradhana;  
you can only reshuffle the gunas;  
the ahamkara cannot  
escape from the gunas.  
That is point No.1.

And the second important point that Sri Krishna indicated is,  
whatever is the type of guna, bondage cannot be avoided.  
Because each guna binds a person and that is why the second  
topic discussed was as to how each guna binds a person. So,  
from that it is clear, each guna will bind; only difference is  
the method of binding would be different; like a person asking  
should I kill by shooting or cutting the head; which is  
better; this is better or that is better; the result is still  
death only. The mode of destruction may vary. Therefore all  
these three gunas are going to bind me, how the three gunas  
bind we saw, and a satvic ahamkara will naturally be addicted  
to a particular type of environment and if that is not  
available, it will be disturbed. And what is the environment  
we seek; one that is knowledge-friendly environment.

Similarly  
rajasic ahamkara is going to  
seek another type of set up; it will be attached to; it will  
be addicted to; if  
not, it is going to be unhappy. You ask him to remain in a  
room for a long time;  
he will break down the wall.

Similarly  
tamasic person; expects his own environment; and **therefore all  
the three gunas are going to bind;**

**And therefore**

**what is the solution; the only solution is I should transcend the three gunas.** I should transcend the three gunas; I should become guna athitha; that is the only solution.

Now the question is: How can I become guna athithaha? guna athithaha, is another word for Nirguna, remember. Now here alone, we face the problem. Ahamkara is nothing but the body-mind complex with the reflected consciousness and therefore ahamkara can never become guna athithaha. So the distressing news is that ahamkara can never escape from the three gunas. Ahamkara by a process of change can become only a satva guna pradhana to rajo guna pradhana to tama guna pradhana; therefore ahamkara cannot become guna athithaha.

Now

the next question is other than ahamkara, is there another entity in me? What is the other entity other than the body-mind complex and the reflected Consciousness?

What

else is there? Do not say there is nothing. If there should be a reflected consciousness, (if the mirror and reflected face are there, there must be something other than the mirror and the reflected face); what is that? It is the original face, without which reflection is impossible. That original one, is called the chit, the original consciousness which I called sakshi chaitanyam; the higher nature of the personality.

And

this higher I, the sakshi has got what

guna; or Consciousness  
has got which guna?

The consciousness fortunately or unfortunately is free from all the gunas and therefore, the higher I, is nirgunaha; and therefore the question is can the sakshi become gunathithaha? That is the question; What did we ask first? Can ahamkara become guna athithaha? The answer was ahamkara couldn't become gunathithaha.

Now  
the question is: Can Sakshi become guna athithaha? What will be the answer?

If  
you say it cannot, it is wrong; if you say, it can, it is also wrong. You cannot say that Sakshi cannot become guna athitha, you cannot say sakshi can become guna athitha, because there is no question of becoming guna athitha, because Sakshi is already guna athitha; therefore it need not become guna athithaha.

So,  
ahamkara cannot become guna athithaha, sakshi need not become guna athithaha and therefore who becomes guna athitha. Nobody becomes guna thitha; therefore the very question how to become guna athitha is wrong.

OK.  
Now I have understood. Now tell me: how to become guna athithaha? If

you insist upon an answer to that question, I can give you only a compromised version of the answer: **you become guna athithaha, by shifting your identification from ahamkara to sakshi.** You become guna athihaha, "become" in quotation, you become guna athithaha, **when you shift your identification from the lower I; the ego to the higher I; the consciousness; From anatma to atma; from body to consciousness; from kshetram to KshetraGnya. As long as I take myself to be the bodymind complex, I will be saguna ahamkara. As long as I identify, with my body-mind complex, I will be saguna ahamkara, and as long as I am saguna ahamkara, I can never escape from samsaara.**

**Therefore the only way is, to shift the identification from the body-mind-complex to the sakshi chaitanyam. Instead of saying I am the body with a sakshi, you have to practice, reversing the statement; saying, I am the sakshi, with an incidental and temporary body given by the Lord.**

And, incidentally, for the sake of transaction, there is nothing wrong in identifying; but this is done with an awareness; just like an actor identifies with the role; with the awareness that I am not the role.

So therefore you need not disclose this outside, but you remember the fact that I am ever the guna athitha sakshi, and I am functioning in the world through the saguna ahamkara, and as long as I am playing the role, I have to do everything properly, and therefore the only solution is knowing the higher nature and identifying with it.

And

therefore, in these two verses; which are the most important verses of the 14<sup>th</sup> chapter, namely 19 and 20th, Sri Krishna tells you can become guna athithaha only by knowing your higher nature and it is not enough that you know, but you should learn to identify with your higher nature; and look upon the ahamkara as a temporary vesha. Make your life into a drama with the ahamkara role. ahamkara is only the vesha. Ahamkara atma viveka is going to be discussed in the next two verses.

### **Take Away:**

When

we say svarga loka is higher, patala loka is lower etc.

the word higher and lower do not indicate any spatial location.

The

higher and lower discussed is a relative thing; **it** means in a different time and space.

All

the three gunas bind us. And

therefore the only solution is I should transcend the three gunas.

How

to transcend is addressed below:

As

long as I take myself to be the bodymind complex, I will be saguna ahamkara. As long as I identify, with my body-mind complex, I will be saguna

ahamkara, and as  
along as I am saguna  
ahamkara, I can never  
escape from samsaara.

Therefore  
the only way is to shift the identification from the body-  
mind-complex to the sakshi chaitanyam.  
Instead of saying I am the body with a sakshi,  
you have to practice, reversing the statement; saying, I am  
the sakshi, with an  
incidental and temporary body given by the Lord.

**With Best  
Wishes,**

**Ram Ramaswamy**

---

## **Baghawad Gita, Class 184: Chapter 14, Verses 19 to 14**

**Shloka # 14. 9:**

**14.9 0 scion of the Bharata dynasty, sattva attaches one to  
happiness, rajas to action, while tamas, covering up  
knowledge, leads to inadvertence als**

Continuing his teachings  
Swamiji said today,  
in the last few classes, we saw that our higher nature known  
as the sakshi svarupam is ever  
nirgunam and  
therefore is free from the influence of the three gunas; but

our vyavaharika nature,  
our lower nature, which is called ahamkara is a mixture of the  
body-mind complex, as well as the  
reflected consciousness. And till the ahamkara consists of the  
body-mind complex and till the body-mind  
complex is born out of prakrti, the ahamkara can never escape  
from the three gunas. And  
therefore, our body-mind complex is made up of three gunas and  
the  
ahamkara which  
consists of this body-mind complex is the necessarily made up  
of these three gunas, and therefore,  
we can never escape from them. We have to live with this  
saguna ahamkara. And once we  
are forced to live with this ahamkara, it is better that we  
understand the ahamkara well, so  
that we know how to handle it properly.

Science

is able to handle the nature more and more only because  
science has been able  
to know nature more and more. Knowledge gives the capacity for  
better handling.

And therefore Sri Krishna says: you have to understand your  
own ahamkara very well.

For that, you must know what type of ahamkara you have; which  
guna is dominant, which guna is in middle; the second place,  
and which guna is the

lowest; better you understand and you also know how these  
gunas influence

your vyavaharika life; both  
material life, as well as the spiritual life.

And

therefore Sri Krishna started an enquiry into the three gunas  
which we

divided into 5 topics: the first topic being the definition of



the three gunas where he gave the definition that satva guna is Prakashatmakam and rajo guna is ragatmakam; and tamo guna is mohanatmakam. By the word Prakashatmakam means, a mind that is pre-disposed to the pursuit of knowledge. A mind with more and more knowing tendencies, a mind, which wants to use Gyanendriyas more, is called a satvika mind.

Whereas rajo guna is said to be the ragatmakam, which is a personality that has doing tendency, it is a dynamic mind, which wants to use the karmendriyas more than the Gyanendriyas.

And therefore, karma pre-disposition or karma tendency is rajo guna lakshanam; knowledge tendency is satva guna lakshanam.

And tamo guna is defined as mohanatmakam, which means a personality, which is always in doubt; always indecisive; always procrastinating; always not sure what to do. A mind which is in eternal conflict, delusion and procrastination and if you try to help them resolve the conflict; not only you do not resolve their conflict they will put conflict in your mind too. So powerful is their moha. So this constant vacillation tendency is the expression

of tamo guna, which we called mohanatmakam. This is the first topic, the definition.

Then

the second topic that we did was bandha prakara, how the three gunas bind a person which we can easily infer, a calm mind has always a knowing tendency; learning tendency; therefore, naturally it is addicted to any infrastructure which is conducive for learning. It always loves learning infrastructure, which means quietude, which means seclusion, which means silence, which means withdrawal, which means reduction of relationships, because relationships requires extroverted-ness. And therefore, a calm mind is attached to knowledge infrastructure whereas a rajasic mind hates knowledge infrastructure of quietude, withdrawal etc.

A rajasic mind craves for a karma infrastructure. It wants to do something or the other; therefore it wants gadgets, it wants to go out, i.e. it wants an infrastructure in which karmendriyas can be active. And this is called bondage as it is addicted to such a set up and if such a set up is not available, that person feels like a fish out of water. He is unhappy and therefore, whether unhappiness is caused by silence, or whether unhappiness is caused by noise, unhappiness is unhappiness and Vedanta defines moksha as that state of mind, in which there is no unhappiness, be it in noise or in silence; it is not bound by either noise or silence. Therefore, sattva's attachment is with Gyana while Rajo Guna is attached to Karma and tamo guna binds with nidra and alasya. It does not even know what it wants and is still groping in darkness. It also does not want to decide. Tamo Guna is attached to vagueness, negligence and carelessness.

## Shloka # 14.10:

**0 scion of the Bharata dynasty, sattva increases by subduing rajas and tamas, rajas by overpowering sattva and tamas, and tamas by dominating over sattva and rajas.**

The third topic that Sri Krishna is going to deal with is the lingam or the indicatory signs of whether one is satvic, rajasic or tamasic; but before entering into this topic Sri Krishna is taking a small diversion. The 10th verse is a diversionary verse.

It is a deliberate diversion, as Sri Krishna considers it important. Here Sri Krishna says everything and every being is made up of three gunas because everything and being is born of prakrti. From an inert object to the most intelligent human being, every blessed thing in the creation is the product of prakrti and therefore everyone has all the three gunas.

But there is one difference and that difference is that even though everything is made up of three gunas, the proportion is not uniform. The proportion was uniform before the creation, in pralaya state all three gunas were in equilibrium, but once the creation started, there was no more equilibrium and in-equilibrium sets in.

And therefore in the case of an inert object, all three gunas are present, but tamo guna is dominant

hence the reason the object does not have a learning tendency; which is why a wall does not learn.

And

once you come to the plant kingdom, it has also has all three gunas but it has more rajas and satva than an inert object. But you will still not see a plant going to school or for a walk. So, the plant has more satva and rajas than an inert object but still only in limited amounts.

And

when we come to animals, we find satva and rajas are still more dominant relatively and their capacity to learn, and understand is more than the plant. They are also not stationary living being as animals move, which means rajo guna is more.

And

once you come to the human being, satva and rajas are still more dominant and therefore human beings have schools and colleges; books and knowledge goes on increasing. Similarly, the number of activities undertaken by them are also many. Sri Krishna points out that all the human beings do not have the same proportion of gunas; among the human beings themselves, some of them have got more satva, some more rajas and some have more tamas, and therefore, their character varies.

And

therefore, a satvic person is defined as one who has got the predominance of satva; it does

not mean he does

not have rajas and tamas, it only means satva is dominant and similarly in rajasic person, rajas is dominant, and in a tamasic person, tamas is dominant.

And

this tamas can be so dominant that some people can be closer to animals and some people can be closer to plants; and some people can be closer to stones.

Then comes a very important question. If a person is Satvic, Rajasic or Tamasic, is it a fixed character or is it possible for us to change the character of a Person? Is it possible for a person to change the proportion of the gunas? If we cannot change the character of a person, we are doomed, because we are helpless; our future is already decided. Fortunately **scriptures point out that the character of a person can be transformed.** The rate of transformation will defer from individual to individual and the amount of transformation also will defer from individual to individual, but transformation is possible. In fact, all spiritual sadhanas are meant to change the proportion only because every sadhana requires a particular guna as a dominant factor. And according to shastra most people are born with tamo guna predominant because as a baby we only eat and sleep.

To convert from tamo guna pradhana person to rajo guna pradhana person; the scriptures want us to be active in life; and that is why Veda begins not with Gyana kandam rather it begins with karma kandam. Your life has to start with karma or activity.

Vedas say, let your life start with selfish activity; you have any number of personal desires and Vedas say nothing wrong in fulfilling your personal desires And once a person has been selfishly active, Vedas say, and then gradually change the

character of activity. If previously it was Rajas Tamas Satva (RTS) in composition then the composition should be changed to Rajas Satva and Tamas (RST).

So

when a person converts himself from RTS to RST, and the person's activity although self centered becomes more beneficial for more number of people.

So

one moves from sakama karma to nishkama karma.

Thereafter

Veda says, once mind becomes mature and a

time

should come when your rajasic tendency should be converted into satva guna.

Thus,

through activity what karma can give, upasana can never give. What upasana gives, karma can never give. And therefore karma yoga is a must, upasana is also a must; upasana will convert a person from RST to SRT.

Therefore, one goes from inactivity to selfish activity; and then to selfless activity; and then to enquiry. This is our gradual transformation. Inactivity to selfish activity to selfless activity to enquiry is our journey and in fact if you take the four ashramas, brahmacharya , grihastha, vanaprastha and sanyasa, all these four ashramas also represent the gradual transformation.

And then a person finally comes to enquiry. Even though

predominantly knowledge, he does not have any regret, he has already contributed to society through karma yoga. If one contributes and then withdraws, there will be no guilt. Without contribution if I withdraw, I will always have guilt. What have I done for the world? And therefore, contribute, withdraw, learn, know and be free. And therefore character can be changed and final character required is satva guna pradhana. To use the 4th chapter language, we all should become guna brahmana. From a guna shudra to guna vaishya, to guna kshatriya to guna brahmana.

Guna shudra is lazy, guna vaishya is selfishly active; guna kshatriya is selflessly acting; guna brahmana is pursuing knowledge, withdrawn or contemplative.

Therefore, Arjuna you have to understand where you stand and you have to adopt the appropriate sadhana and finally come to self-knowledge. This analysis is required only to change our character, not to change others character. We are not here to study and judge other people unless they are or they are under our care. Our primary concern is how to change our svabhava. We have to find out as to what is my Guna? Am I a guna shudra; am I a guna kshatriya, am I a guna brahmana, which guna is dominant in me, how to know? Sri Krishna says I will give you the clue to find out, which is the third topic, also known as guna lingaani, the indicator, to find out where I stand.

## **Shloka**

**14.11:**

**14.11 When the illumination that is knowledge radiates in this body through all the doors (of the senses),**

**then one should  
know that sattva has increased greatly.**

Sri

Krishna says through our five sense organs (eyes, nose etc) we gather the knowledge of the external world. When all the five sense organs are bright and alert and we have great absorbing capacity, then we are able to acquire knowledge faster because the absorbing capacity is more. Such a mind is always alert and can absorb knowledge fast. Such a mind indicates satva pradhana.

When

the sense organs are bright and therefore there is more knowledge acquisition; one can judge oneself to be a satvic person.

**Shloka**

**14.12**

**14.12 0 best of the Bharata dynasty, when rajas becomes predominant, these come into being: avarice, movement, undertaking of actions, unrest and hankering.**

When

rajo guna is dominant,  
lobha is present.

Lobha here means

inordinate greed to achieve worldly things; a super ambitious person; of course

such people accomplish so many things in the society, in fact, a country's

material progress is dependent on such people; we should be



very careful here,  
we are not criticizing rajasic  
people here, because if a nation has to progress, we require  
lot of activity as  
well. At least, Swami Vivekananda felt that our country  
required more rajas  
than satvam as he thought our people were tamasic.

Therefore activity is very important for material progress,  
but the problem is, there should a limit and after some time a  
person should gradually change to satva pradhana. So these  
people are highly ambitious, even at an old age. They are  
workaholic people, they have no time for nithya karma; they  
have no time for japa, they have no time for puja, they have  
no time for Gita; they have no time to question what is the  
real goal of life. So therefore, they initiate many  
activities, without bothering whether they can take care of  
all of them.

Therefore  
their mind is ever, a restless mind, an impatient mind; they  
also expect the  
same amount of speed from the people around them.

Generally  
rajasic people  
are impatient; they are highly irritable, they cannot stand  
other people as  
such they become very unpopular; they are very high achieving  
people, but generally  
people who are close by, they know the problem of working with  
them.

Anger  
is at the tip of their nose. Though they  
are great achievers, they are highly restless and short-  
tempered.

They have strong attachment to their accomplishments, and are highly egoistic. Dayananda Swami says, Self-made men are most dangerous type people. They keep telling everybody that as well; and if someone does not listen, they feel angry; this makes them subject to deep disappointments as well. Thus they are highly volatile. But on the positive side they are Great achievers.

Therefore

somebody has written about how rajasic people pray to God: Oh Lord! Give me Darshan right now! or else I will beat you.

### **Shloka 14.13:**

**14.13 O descendant of the Kuru dynasty, when tamas predominates these surely [i.e. without exception.-M.S.] come into being: non-discrimination and inactivity, inadvertence and delusion.**

The

tamasic person does

not take part in living itself. Their Gyanendriyas and karmendriyas are

dull. There is an absence of Satva and Rajas in them meaning both Gunas are

overpowered by Tamas.

And

therefore, generally, he does not do anything. And if you force him to do

things, you will have to go behind and make him to get it done and if he does

independently invariably you will have to rectify it later.

You may conclude that

it is better to have done it yourself.

So

hallmarks of Tamo Guna are: Negligent attitude, Carelessness,

Procrastination,  
delusion and indecision.

Shankaracharya answers as  
to why we require inference; inference is required because  
three gunas are not  
pratyaksham or visibly  
evident. Where pratyaksham  
does not work, anumana has to be  
made use of. If I cannot see the fire, I have to indirectly go  
to the indicator  
and through the smoke; I have to infer the fire, because the  
fire is not seen.

Similarly which guna  
is dominant in me, I cannot see with the physical eyes,  
because gunas are not  
visible. So, we have to look for clues, indicators, and the  
indicators are the  
details of the lingam and therefore judge yourself, find out  
where you stand and  
choose appropriate sadhana but never  
develop a complex, **never compare yourselves  
with other people; be happy with what you are at present, and  
gradually progress.**

**Take Away:**

Scriptures  
point out that the character of  
a person can be transformed.

In  
trying to decipher your own gunas, never compare yourselves  
with other people;  
be happy with what you are at present, and gradually progress.

**With Best  
Wishes,**

# Baghawad Gita, Class 183: Chapter 14, Verses 5 to 9

Shloka # 14.5:

**O mighty-armed one, the alities, viz sattva,  
rajas and tamas, born of Nature, being the immutable embodies  
being to the  
body.**

Continuing his teachings  
Swamiji said today,

For analyzing the three gunas, Sri Krishna has given the introduction and in the introductory portion we saw that every individual is a mixture of two portions; one is called sakshi-amsha, the higher part of the individual and second is ahamkara-amsha, the lower part of the individual. Of these two portions, the sakshi portion the higher part consists of only consciousness which is pure chaitanyam; whereas the ahamkara the lower part consists of two things, one is the inert-body-mind-complex, is part of ahamkara, and this inert-body-mind-complex, enjoys the reflected consciousness or borrowed consciousness and because of that, the body-mind-complex has become sentient. It is just as a mirror, a non-luminous-mirror, becomes a bright-mirror when it gets reflected sunlight. So when I look at a bright-mirror, I should remember it has got two parts; one is the mirror part and the second is the reflected sun. In the same way, the ahamkara, like the bright-mirror, has got two parts, one is the inert body-mind-complex, like the mirror, and the second is the borrowed or

reflected consciousness; in Sanskrit we call it Prathibhimbha chaitanyam plus the body. And this mixture prathibhimbha-chaitanyam plus the body together is called ahamkara and what is the sakshi? Sakshi is neither the body, nor is it the reflected consciousness.

Sakshi is different from both the body and the reflected consciousness; it is the original consciousness. If you remember Tatva Bodha,  $RM + RC = Ahamkara$ . RM means the reflecting medium, the body + RC, the reflected consciousness is equal to the ahamkara.

Then what is the sakshi? It is neither the RM, nor is it the RC, but it is OC. So this OC part is called the higher part, the sakshi-amsha, RC plus RM is called the lower part, the ahamkara amsha, the sakshi-amsha and the Ahamkara amsha are together inseparably. When I use the word, I, it is a mixture of both the sakshi and Ahamkara. And of these two amshas, the sakshi is the nirguna amsha, because it is pure consciousness, whereas the ahamkara contains the body mind-complex, and the body-mind-complex is matter. It is prakrti and therefore Ahamkara is endowed with three gunas. So Ahamkara amsha is saguna amsha, whereas Sakshi-amsha is nirguna(amsha means aspect, facet or part). So my lower nature is saguna nature and my higher nature is Nirguna sakshi.

And having said this much, Sri Krishna wants to point out that the ahamkara can never escape from the three gunas; because ahamkara consists of prakrti, it is made up of the prakrti and therefore ahamkara, body-mind complex, is born out of prakrti principle. You have to remember that always, then only ahamkara and saguna can be understood clearly.

Therefore,  
my lower part; the ahamkara

amsha can never  
escape from these three gunas  
and the only juggling that I can do is change the proportion  
of the gunas.

Like some political parties do, they change the ministers to  
party work and from party work to ministry and then to  
governorship. The party consists of the same type of people. I  
am not telling whether they are good people or bad people. You  
can decide the composition.

Ahamkara can never escape from the three gunas. Ahamkara can  
only be dominant in satva guna; in which case it will be  
satvic ahamkara, dominant in rajo guna in which case it will  
be rajasic ahamkara or it can be tamasic ahamkara. And Sri  
Krishna wants to say that whether it is satvic, rajasic or  
tamasic, all these three gunas are bound to bind the  
individual. Only the type of samsara caused will change; the  
mode of bondage will change, one may be a golden shackle;  
another may be silver shackle; another may be an iron shackle;  
but all the three are shackles. Like in Saudi

Arabia, when a member of the royal family commits a crime and  
they have to behead, they will use a golden sword; what will  
be difference when it will be cut by a golden sword or a  
silver sword? Therefore Sri Krishna wants to say that all  
these three gunas would bind; therefore if you want to be  
free, you have to transcend the saguna ahamkara, and you have  
to own up your higher gunathitha, nirguna, sakshi-amsha.

But one thing that Sri Krishna admits is, to become a  
gunathitha, initially; you will have to use the three gunas as  
a stepping-stone, as I gave the example of the pole, used by  
the pole-vaulter. The pole will have to be used to go above  
the bar; but having gone above, the pole will have to be  
dropped. Not using the pole is also foolishness; not leaving  
the pole is also foolishness; use the pole, cross the bar and  
leave the pole. Similarly use the gunas and then drop the

guna; drop means, transcend the guna. This is what Sri Krishna is going to teach. This analysis of Gunas is started from verse No.5, which will continue up to verse no.18. And Sri Krishna gave the introduction in fifth verse. There are three gunas associated with ahamkara. And that ahamkara, the jiva, is associated with all the three gunas in different proportions and all the three gunas will bind differently.

## **Shloka**

**# 14.6:**

**14.6 Among them, sattva, being pure, [Nirmala, pure-transparent, i.e., capable of resisting any form of ignorance, and hence as illuminator, i.e.a revealer of Consciousness.] is an illuminator and is harmless. O sinless one, it binds through attachment to happiness and attachment to knowledge.**

For the sake of our convenience, this analysis of the three gunas can be divided into five topics.

1. The first topic is the definition of each guna also called Lakshanam. What is the definition of Satva, Rajas and Tamas is the topic?
2. Mode or method of bondage of each Guna, also called Bandana Prakara.
3. Indication as to which Guna is dominant in a person also known as Lingam; not to be confused with Shivalingam.
4. Type of travel or course of each Guna after death, also called Gathihi.
5. Consequence of the domination of each Guna in this life, also called Phalam. Now Gathi is the consequence after death while phalam is consequence before death.

Shloka

# 6 says when Satva is dominant in an Ahamkara the other two Gunas will not pollute. Thus if Tamoguna pollutes Satva Guna mind will become turbulent. But if it does not pollute Satva, mind will be clear in thinking. Clarity of thinking will be there.

If Rajoguna pollutes Satva, mind will be restless and wavering. Without Rajoguna pollution, mind will be free from restlessness, a relaxed mind.

Satva Guna is of the nature of brightness and calmness; quietude and tranquility And this seems to be a wonderful nature; if the mind is bright and calm, it is capable of learning things; it is capable of absorbing; it is capable of contemplation, it is capable of self-analysis.

If so, why does Satva Guna bind? Sri Krishna says, Satvik mind seeks seclusion, freedom from noise. The problem is that we cannot control our external atmosphere. If you cannot control it then you become disturbed. Thus, for him, quietude becomes a source of bondage.

Now a liberated person is defined as a person who does not depend on quietude or seclusion for fulfillment and happiness. Any type of dependence is bondage, satva guna leads to noble dependence, but noble dependence is also a dependence.

Satvic mind is attached to knowledge it is introverted and wants to



know more and more. Satvic mind is Gyanendriya Pradhana. What is wrong with greed for knowledge? Any amount of knowledge you gain and assimilate, omniscience is not possible. So, Satvic person is not happy with his material knowledge (not spiritual knowledge).

Sri

Krishna says, O Ananta, which means you, one with a pure mind.

### **Shloka # 14. 7:**

**14.7 Know rajas to be of the nature of passion, born of hankering and attachment. O son of Kunti, that binds the embodied one through attachment to action.**

Rajoguna

is about attachment and passion. It wants to relate to things and people. It is extroverted. Satvic people prefer seclusion; while Rajasic people want action; they don't like quietude.

We

require each Guna for liberation. Thus Pancha maha yagya requires us to use all three Gunas.

Since

it is a restless, dynamic mind, it wants to acquire things. If husband and wife are of different Gunas it can be a difficult life says, Swamiji. Now desire may be selfish or selfless. Once he acquires something he wants to hold on to it. For Rajo Guna, possession is important, while Satva wants to drop

possessions. Desire  
and attachment are hallmarks of Rajo Guna.

How

does Rajoguna bind? By making him attached to Karma. It makes him a workaholic.

What is wrong with work? Up to a certain stage Karma yoga is acceptable, but

then one has to shift to Gyana Yoga. He is Karma Pradhana.

**Shloka # 14. 8:**

**14.8 On the other hand, know tamas, which deludes all embodied beings, to be born of ignorance. O scion of the Bharata dynasty, that binds through inadvertence, laziness and sleep.**

Tamoguna

is born of Agyanam or out of Prakriti or Maya. So one cant escape it. Sleep in

itself not a problem; if Sleeping itself is not a problem then what is the

problem? Continuing to sleep is the problem. Everyone has to sleep. If one does

not sleep, insomnia is a problem; for that person as well as for the other

people as well. Therefore, we do not condemn tamo guna but we are talking about the problems created by predominance of tamo guna. They are:

The first problem is that it suppresses the satva guna and rajo guna. Since satva guna is suppressed, there is no clarity of thinking. And therefore one even does not ask what is the purpose of life. Human life is never taken seriously. The precious time is never taken seriously. The young age is never taken seriously. All this happens because of lack of clarity of thinking. And because of mohanam or delusion; It means there is no clear thinking and also often there is no goal in

life; it is just moving along with the current; there is no goal and even if goals are there; the priorities are not clear. How much money is important; how much health is important; how much knowledge is important; with regard to all these, there is no clarity and therefore it causes delusion for all those people, and the definition of tamo guna is delusional mind.

How

does Tamoguna bind? Carelessness with using body, laziness, and sleep are all qualities that bind Tamo guna. They cannot meditate.

Thus,

Tamo guna binds a

person. There is an advantage in Tamo Guna; this person does not acquire punyam or papam, why? punyam and papam are karma phalam; and this person does not do any karma; only by performing karmas one

gets you do karma punyam

and papam. Therefore

the advantage for this person, he will not acquire much agami, he will not

acquire fresh punyam and papam, but

remember that is not a great achievement, animals also do not acquire punyam or papam. If I say I

have not acquired any punyam

or papam, it means I

have been like a buffalo. Is it a credit, therefore it is perpetuation of bondage.

**Shloka # 14. 9:**

**14.9 0 scion of the Bharata dynasty, sattva**

**attaches one to happiness, rajas to action, while tamas, covering up knowledge,**

**leads to inadvertence also.**

Here,

Sri Krishna repeats how each Guna binds us. Each binds us by creating

addictions. Satva causes addiction to silence and or quietude. Sukham in shloka means seclusion.

Rajo

Guna causes addiction to Karma. Performing Karma is acceptable but addiction to

it is a problem. Addiction can even be to Guru, Shastra and even Ishwara.

Tamo

guna binds us via carelessness, lack of attention to the job etc, all due to

lack of clear thinking. So by covering the discriminative power, the tamo guna makes a

person addicted to lose jobs all the time. So that means you cannot make that

person responsible as there is no assurance that the job will be completed.

He

can never be a responsible person.

**With Best**

**Wishes,**

**Ram Ramaswamy**