

Baghawad Gita, Class 193: Chapter 15 Verses

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.

Continuing his teachings Swamiji said, in the first 6 verses of the 15th chapter, we saw the first part of the vedantic teaching. Sri Krishna described the nature of samsara, by comparing it to the ashvatta tree and then he talked about the **four important disciplines, by following which, a person will get out of samsara, the disciplines being, vairagyam, sharanagathi, satgunas, and vedanta vichara.** And by following these four, a person attains freedom from samsara, which is otherwise called attainment of moksha. Attainment of moksha is nothing but attainment of Brahman, which is the very substratum of the samsara tree and Sri Krishna concluded that discussion by defining the nature of Brahman through a very important upanishad mantra that defined Brahman as the consciousness principle, which objectifies everything but itself cannot be objectified through any instrument. And then finally Sri Krishna added a note pointing out, that this consciousness is my higher nature. I-the-Lord have two natures or features; as apara and para prakrti, the lower and the higher nature, the lower nature is the saguna Ishvara, and the higher nature is the nirguna Ishvara, which is the consciousness. And therefore, indirectly Krishna tells:

Hey Arjuna! Do not look upon me as a physical body; born as

son of Devaki; this visible personality of mine is only my inferior lower material nature and my real higher nature is the Nirguna chaitanyam which is never subject to birth or death, or even travel. That is why, we use the word Sri Krishna Paramatma, and that paramatma; the chaitanya svarupam, cannot travel from one place to another, because that Lord is all pervading.

And

therefore Sri Krishna hereafter talks about himself as Nirguna Brahma Chaitanyam.

We have to remember that Sri Krishna uses the word I, but it has three different meanings, which has confused many students of the Gita. Sri Krishna is very loose in using the first person singular. In certain context he uses the word I as the physical Krishna; having a date of birth and a date of death, and born as a contemporary of Arjuna and a friend of Arjuna

When

Krishna addresses Arjuna as his friend, Krishna is taking himself to be a personal God.

So the word 'I' sometimes is also used as the all-pervading virat svarupam.

In Shloka 7.24 he says, People think I am human being; people think I was born, because people do not know my formless higher nature.

So

Sri Krishna has three natures: ekarupa Krishna, anekarupa virat Ishvara and arupa nirguna Brahma chaitanyam.

Therefore

whenever Krishna says, aham, maya, mama, we have to enquire and find out which I is being referred to.

Shankaracharya says mam, neither means ekarupa, nor anekarupa, but arupa, nirgunam brahma alone

Here

in the following portions when Krishna says tat damam paramam mama, here mama refers to my own nirguna svarupam. Having said this much in the first six verses from the seventh verse onwards, Sri Krishna is entering into the next topic.

The

next topic is: I, the Nirgunam Brahma alone with the help of Maya, appear as both the jiva as well as the jagat. The conscious experiencer in the world, and the experienced object; both of them are my own manifestation. Just as in dream, we divide ourselves into two; both the dream-world and the dream-experiencer, and we interact. Just as I bifurcate myself in dream, similarly, I the Lord alone divide myself into bhoktha and bhogyam.

And therefore, I alone am everything. This is called sarva Ishvara bhava or Sarva brahma bhava. That is the topic.

And there from the 7th verse up to the 11th verse, Sri Krishna says that I am in the form of jiva; jiva means the individual experiencer in the world and from the 12th verse onwards up to 15th verse Krishna says, I alone am in the form of universe also. And therefore I am all. I am everything.

So

this is the topic now.

So

there in the 7th verse, I introduced how Bhagavan, the consciousness alone is in the form of every jiva. And how are we to understand? Every jiva, individual, has got primarily two bodies; the physical body and the subtle body. The causal body is not relevant at this time. Therefore, we will ignore that now; every individual consists of the physical body and the subtle body that we can take as the mind. And according to the shastras, the physical body is also inert, because it is made up of matter, and mind is also inert, because it is also made up of matter. We have seen in tatva bodha, that mind is also made up of panchca sukshma bhuthani.

The idea is that the mind is made of subtle matter or energy; therefore body and mind are both inert intrinsically. **However, now we find the body and mind are sentient; we are experiencing the sentiency of the body and mind. The scriptures point out that this sentiency or life in the body-mind complex is not natural to the body mind, but it is borrowed from Brahma chaitanyam.** The original all-pervading consciousness when it pervades the mind, the mind becomes a live-mind. By itself it is dead matter; but pervaded by the consciousness, the mind becomes live. And that consciousness which pervades the mind is called pratibhimba chaitanyam, or abhasa chaitanyam.

In the last class, I used the word, RC, the reflected consciousness. So when the original consciousness pervades the individual mind, the mind becomes live. And what does the mind do? It has borrowed life from Brahman, and out of the borrowed consciousness, the mind lends consciousness to the physical body.

And from that borrowed consciousness, mind lends consciousness to the body, and therefore now the body is also alive. Now the body is alive, because of the mind and the mind is sentient because of the OC.

And at the time of death, the mind quits the body. You should not say consciousness quits as consciousness cannot quit because it is all pervading; whereas the mind quits, and hence the mind is no more available to lend consciousness to the body.

Why can't the original consciousness lend consciousness to the body, if you ask; OC cannot directly lend to the body. If OC, the original all-pervading-consciousness can lend consciousness to the body, what will be the consequence? If OC can lend consciousness to the body, body will be eternally sentient. We will never die. You may say it is good.

Already

we have got 6 billion people and imagine nobody dies. So therefore for the good of the world, and for the good of others, we all should successfully die, which means the mind should quit the body; and thereafter the body will become insentient; and it will decay and then people will dispose it off.

So

therefore, the consciousness makes the mind sentient; the mind makes the body sentient.

Therefore whenever I see a live body, I should remember that behind the live

body, there is a live mind, even though I do not see the mind.

That is why you can

escape, you can think of something else also, because I do not see your mind and

I do not know whether you are 'here'. I do not see your mind, whether you are listening

to me or not. It is my great optimism.

But

how do I know that there is a mind, because you are alive.

Therefore

every activity of the body is the proof to the presence of the mind, live-mind;

and the presence of the live-mind is the proof for the original consciousness,

this is so because, without the original consciousness lending consciousness,

mind will not be sentient. Therefore body helps me recognize the mind; mind

helps me recognize the original Consciousness, which is also called God.

Therefore Sri Krishna says every activity of a live person is a proof for the existence of the original consciousness,

called God. Suppose somebody asks the question: Is there electricity in this hall; how do you know; you cannot perceive because electricity is invisible. So if somebody asks whether there is power or not, what do I do? Look at the bulb; the bulb is called sthoola shariram. So when I see a bright bulb, I know that the bulb does not have brightness of its own; therefore the brightness of the bulb is a borrowed brightness. And this brightness of the bulb is given by sthoola shariram, there is a sukshma shariram called the filament; tungsten filament; and that filament is very bright; and that bright filament alone lends brightness to the bulb.

Now the next question is: How is the tungsten filament is bright? Does the brightness belong to the filament itself or is it borrowed? The filament is not bright by itself; but now it is bright because of an invisible power that pervades. I do not see it but I recognize it because I tell other people, there is power. I do not say that there is bulb. I am seeing the bulb; I do not say I see the filament; my reply is there is power. Power means electricity. How do I recognize this; electricity enlivens the filament makes and it bright and that bright filament makes the bulb bright.

And some times the bulb is there; power is also there; but it is not burning. Why, electricity is there, bulb is there; but it is not burning. You say bulb is fused or Sukshma shariram out. The filament is gone. Similarly, there is a person till yesterday, walking talking, scolding; one day I see the bulb is there; the body is like a bulb (round!) and of course, Consciousness is there everywhere, but no life. Why, because the mind filament that borrows consciousness and lends to the body that mind has quit this place; also because mind is not all pervading. And therefore Sri Krishna says: whenever you see the activity of a living being, you remember that it is the touch of the all-pervading Consciousness called God. You do not require any special tapas to realize God. Sri Krishna says; for a mature mind, God is realizable in and through

every movement. Even my ability to talk is because of God. Consciousness blesses the mind; the mind blesses the mouth and therefore the mouth speaks. And the consciousness blesses your mind and your mind blesses your ears and therefore you hear. That I talk that you listen is the most amply evident proof for the existence of God. And Sri Krishna says inspite of so much clear evidence, people ask, what is the proof for God.

This

is the essence. Now look at the shloka.

Sri Krishna says mamaiva amsa. Mama, my, when he is referring to arupa nirguna brahma chaitanam; amsa means reflection or prathibhimba. So my own reflection alone is formed in the inert mind of every one. Just as the electricity alone is behind every live bulb that is why we say the wire is live wire. There also we use the word live wire. Therefore, He says, mamaiva amsa means prathibhimba. Is there in the jiva loka, in the world of living beings, which means in every body mind complex or jiva there is Ishvara in reflected form. Just as from the original sun we get a reflected bright sun depending on the many, many mirrors; similarly, as many minds are there; as many reflected paramatmas are also there. Each reflected paramatma is called the jivatma. And how long does this jiva live; it is sanatana or he is eternal. At the time of death also, jiva does not die; jiva quits or leaves the body, the death belongs to the physical body alone; because it does not have the blessing of the mind with RC and that mind with RC is called jiva. That jiva does not die, that jiva travels. And therefore, that jiva is eternal. When did that jiva begin? Anadi kala meaning the jiva is beginningless, the jiva will continue the journey endlessly also until liberation.

And

therefore jiva is called

sanatana, during death jiva does not die; even during pralayam the cosmos

dissolution, jiva does not die, the mind does not die, the mind goes to dormant condition; as it happens in sleep. In sleep, mind goes to dormant state. How do you know? Because when we get up, we get up with the same worry, if it is a different worry, we can say that it is a different mind and that it has been switched.

But

we wake up with the same problem, indicating during sushupthi, the mind survives, during pralayam also the mind with Reflected Consciousness called the jiva will survive; therefore sanatana; And what does that jiva do, at the time of death; he says, at the time of death, not only the reflected Consciousness goes away, but it drags the entire sukshma shariram also along with it. And what is the sukshma shariram; it is all the sense organs; sense organs do not mean the physical sense organ, that is called golakam; but behind the golakam, the sensory perception faculty is there called the indriyani. That is why in the dead body, physical eye will be there, but it cannot see; all the physical parts will be there. In short, the anatomy will be there; but the physiology will be missing; physiology, the power of acting, that is sucked by the RC.

The

word karshati means dragged; not only the sense organs, mana sastani, which

includes the mind also are dragged. Not only the five Gyanendriyas are dragged away, but also the mind behind the sense organs as well. All our sensory faculties at the time of death, they are taken away. Who does that? Jiva the RC takes it away. It takes it away when the jiva leaves the body.

Then the next incidental question is: When will the jiva leave the body? Is it arbitrary or does God decide or do the family members decide. When does it happen? It is decided by karma. So we have got a set of punyams and papams to be exhausted through this medium. We have taken this specific medium called the physical body to exhaust our punya-papam. And once those punyams and papams are exhausted then death occurs and this medium is left.

Then what happens? Next bunch of punya-papam is waiting in queue. You get ready for next body based upon one's sanchita karmas. Your next bunch of karmas will determine what should be the type of next body.

Whether it should be uttama shariram, madhyama shariram or adama shariram. And that karma guides the jiva to the appropriate environment. And that is called the travel of the jiva.

Shloka # 15.8:

5.8 When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from their receptacles.

When the jiva leaves the body, it carries with it the sense the organs

and the mind. Now the next question is: What will the jiva do next? We are all eager to know.

Whenever death occurs in the neighborhood or in our own family, you suddenly begin to think of, what happened to that person? Where will that person go; when will he go; how will he go; what will happen? etc.

Sri Krishna answers that question. Before looking at his answer a few clarifications are in order. Jiva

Is the Lord of the body, jiva itself is called here Ishvara.

Why is jiva called Ishvara? Because of two reasons: first reason is Ishvara alone is in the form of jiva when he is reflected; after all jiva is reflected version.

The second reason is Ishvara means the master, the Lord and jiva is called Ishvara the master, because jiva is the Lord of the individual body, because only his presence makes the body alive; and his absence makes the body dead and therefore Ishvara or swami Jiva.

And this swami jiva, after leaving this body, what does he do?

He takes another body. There is no rule that human being will take only human birth; there is no rule;

Human

being can become a deva,
a human being; or even inferior janmas are all possible.
Because there are some
other philosophers who say that evolution is uniformly from
lower to higher
only; matsya, kurma, varaha, they take it as the Darwin's
theory of evolution;
first we were monkeys (Now also doubtful), and then man.

We think from lower forms of life, we uniformly go to higher
form, but Veda does not accept that; the journey need not be
always upwards, that is why we give the example of the snake
and ladder. You may take a ladder. So a human being may take a
lower janma also.

Then

the next question is; who determines the next janma? Is it
Bhagavan?

Shastras says do

not blame anyone. It is totally dependent on karma, and karma
is dependent on
karta, and you are
the karta and therefore
you alone determine your next janma. And in the 6th chapter,
Sri Krishna gives
a great consolation for us; all the Gita students
will never take lower janma. So be regular

in the class; that is better. So all the Gita students, of
course, they will get liberation; no janma at all, but if at
all they do not get liberation, the next janma will invariably
be manushya janma only.

This is not my promise but Sri Krishna's promise. Therefore
the next body is determined by punya papa karma. And when the
jiva takes another body, what does he do? He has taken all the

indriyas, sense organs from the previous body and all those sense organs, He, the jiva, will place in the respective physical plane; thus eye, the sense organ, must be placed in the chakshur golakam, chakshur indriyam must go to chakshur golakam.

Similarly, all Gyanendriya's are placed in respective Gyanendriya golakas, karmendriyas are placed in the karmendriya golakas; and one starts transactions in the new transferred body. So rebirth is nothing but a transfer.

Sri

Krishna provides us with a comparison for the death process.

Imagine there is a flower; the flower is compared to the physical body; because it is visible; and the flower has got the fragrance, the fragrance is compared to the sukshma shariram, the invisible mind. So the invisible vayu, wind, carries the invisible fragrance from the visible flower and travels. And how do you know vayu carries the fragrance. You can feel the smell. Therefore, just as the invisible vayu carries the invisible fragrance; similarly the invisible jiva carries the invisible mind from the physical body. Asayat, means flower, gandha, means fragrance, vayu, the wind;

And

the next question they will ask it, how long does it take to take the next body?

It

all will depend upon the fructification of the next karma, it can be one day; one year, or one-lakh years, and it will vary from individual

to individual.

Therefore there is no regular rule and secondly, once the jiva quits this body, another important fact we should remember is, this particular time and space will become irrelevant for the jiva, which has quit this body.

You

should remember that this time and space are relevant only when you function through

this body; that shows how time and space are highly relative.

That is why the

moment you withdraw from this body, and enter the dream body, for your dream

experiences, you have a different time, space field. So if this is true for

your dream experiences, extend it to the other thirteen lokas.

Each loka is a distinctive world like your dream world, which means

the present time and space are meaningless. Therefore how can you measure

the duration of jiva's

travel based on our present time and space? And what is 100 years for us, may

be one year or one day,

Therefore,

we cannot say and that is why shastra

says; when you are doing sradham,

do it for three generations; we simply obey them; it is not based on when the jiva takes

rebirth.

Sri

Krishna wants us to remember is our primary topic.

What

Krishna wants to say that the sentiency of the body is the proof for the presence of the mind, and the presence of the live-mind is the proof for the existence of god, and therefore, life is the proof for the presence of God and the death is a bigger proof for the presence of the Lord; because when the body becomes dead body.

What has happened? The Ishvara's blessing in the form of reflected consciousness is withdrawn. When Ishvara is there in this body, I am alive, when Ishvara has quit this body, Ishvara means you should understand, Ishvara in the form of chidabasa, has quit the body, the body becomes dead. So life is the proof for the Lord, death is the proof for the Lord and in the next verse he will say that between life and death, whatever activities you undertake, they are also the proof for the presence

of the Lord. How can you miss that Lord? It is like asking what is the proof that there is electricity? Sitting under the fan, sitting in a well-lit room, what is the proof for electricity; that he is able to see, that he is able to feel the breeze of the fan, is the proof for the invisible electricity.

Take Away:

Moksha:

Four

important disciplines, by following which, a person will get out of samsara (moksha)

are: vairagyam, sharanagathi, satgunas, and vedanta vichara.

The

scriptures point out that this sentiency or life in the body-mind complex is

not natural to the body mind, but it is borrowed from Brahma chaitanyam.

Each

loka is a

distinctive world like your dream world, which means the present time and space

are meaningless.

With Best Wishes,

Ram Ramaswamy

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 nivritti 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 Kathopaniṣad 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 bhāti 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 ananthambrahma;

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 illuminating the dark room; the mirror, or the original sunlight? Suppose you say, original sunlight is illuminating; 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 illuminating, 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,**

Ram Ramaswamy

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 nivrtti.

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 anantharam 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 Nivrithi; or as freedom from samsara. So if
I do not know, what samsara is, I will not know what is
samsara nivrithi. 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 Prarabhda'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 5th 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 4th 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 nidhidyanam,
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 nidhidhyasana, 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 gunatitha. 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 tamo guna, 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.

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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 tamera 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 eally 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 alities.

Samatvam is further explained here.

Again you cannot escape maanam or apamanam. Thus a 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 activities, qualifies 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 7th 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 swarupa.

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
activities as the agent, and knows that which is superior [i.e.
different from.]
to the activities, 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. Pravrtti 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 14th 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 prarabhdha 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 ality, 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

athitha; 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

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.

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 14th
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

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 self-lessly 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 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.**

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,**

Ram Ramaswamy