

Baghawat Geeta Class 102: Chapter 7, Verses 4 to 7

Greetings All,

Shloka # 4:

पृथिवी पानी अग्नि वायु अकाश मन इन्द्रिय अहंकार
एते अष्टात्मनो भेदाः ७.४

The earth, water, fire, air, space, mind, intellect and the ego-sense constitute My distinctive eight-fold nature.

Continuing his teaching of the Gita, Swami Paramarthananda said, after the first three shlokas of chapter 7, Sri Krishna has now entered the topic of Ishwara Svarupam in shlokas # 4-12. He defines god as the cause of the universe. God is the intelligent cause and the material cause. Just as material cause evolves into effect, so also God alone becomes creation. God is manifested as creation.

What is God? He is a mixture of PP (para prakriti) and AP (apara prakriti). Both of them are eternal principles. They also have some differences.

PP, higher nature, is nirguna, meaning without properties.

AP, lower nature, is saguna, meaning with properties.

PP is changeless and not a subject of time.

AP is subject to change.

AP is dependent on PP and hence called mithya.

Thus, chetana-achetana; nirguna-saguna; nirvikara and savikara, sathyamithya, this para and apara prakriti put together is God. Symbolically it is presented in our religion as ardhhanarishvara tatvam. And this mixture existed even

before the evolution of the world.

Sri Krishna now wants to talk about how the universe emerges. Sri Krishna is now presenting the intermediate stage of evolution in shlokas 4 & 5.

In evolution PP remains the same and is not affected by time. In Narayaniyam, Bhattathiri defines God as beyond time and space parameters and because of this the para prakriti (PP) continues to be the one changeless principle. It is also an indivisible principle.

Change is possible only when something is within time; and the division is possible only when something is within space; and what is beyond time and space, is unchanging and indivisible; therefore the higher principle remains undivided and unchanged; whereas the lower principle called apara prakriti (AP), which is the basic matter principle or energy principle that, divides itself into eight fold sub-principles.

Thus $1PP + 8 AP's = 9$, this is at the intermediate stage of creation.

In the final stage the 8 AP's become the multifaceted creation. At that time the solar system, body, mind etc., all come into being. Mind is also matter. It is very subtle matter. Mind is part of AP as is the body as well as the entire creation.

Sri Krishna enumerates the eightfold principle consisting of earth, water, air, fire and space. Scriptures talk of two types of pancha mahabhutani. Five are sthula Bhutani that are concrete products and another five are sukhma Bhutani or subtle elements. Subtle are at intermediate stage, while gross are at final stage. Here Sri Krishna is talking about intermediate stage. He is talking about sukshma bhutani or subtle matter. They include: Bhumi, apaha, agni, vayu and akasha. Three other principles of manaha, budhi, and ahamkara are also mentioned. These three are a part of samkhya

philosophy. They are also part of intermediate stage of evolution.

Manaha is a technical word and does not mean mind.

Ahamkara is also a technical word

Budhi is also a technical word and does not mean intellect.

They are all matter principles of the intermediate stage.

With regards to these terms from Samkhya philosophy, Shankaracharya says, Manaha should be replaced by the word Avyaktam.

Thus there are eight principles at intermediate stage. Physical world has not yet come into being. It is still at the subtle stage. It is like the big bang moment where 100 th of a second after big bang is talked about. These eight are the AP.

Now Sri Krishna introduces the PP (Para Prakriti).

Shloka # 5:

अविद्यात्मिका मया प्रकृतिरुच्यते
अविद्यात्मिका मया प्रकृतिरुच्यते 7.5

This is the lower nature; but My higher nature, know to be other than it. That constitutes, mighty armed! The living being by which this world is upheld.

This is an important and significant shloka of the Gita. The eightfold principle is AP, the lower nature. Matter and energy are both part of AP. Scriptures consider consciousness as superior and as PP. Consciousness is neither energy nor matter. Energy is subject to change. Mechanical and electrical energy are thus inter-convertible. Consciousness is however not subject to any change. Conscious as the PP is beyond physical and chemical laws of nature.

Where is this PP located?

It is within creation. If so, where is it? Whatever changes is AP. Anything that does not change is PP. Even space expands and changes, per scientists. They are all AP. Even body changes. Mind also changes. World changes. Whatever I observe is AP.

So, again, where is PP? Whatever you experience is AP; while You the experiencer is the PP, says Sri Krishna.

Therefore the Observer, the Jiva is the PP, while observed world is AP. Hence the phrase, "Tat Tvam Asi".

The whole creation is a mixture of the experiencer and the experienced; observer and observed.

Electrical energy is converted into mechanical energy, in the fan and it is further converted into sound energy. Energy is subject to modification, whereas consciousness is that principle which is not subject to modification. Therefore consciousness is neither matter nor energy.

Then what is consciousness? Consciousness is consciousness. Just as electricity activates a gadget, so also the mind body complex is activated by this consciousness.

What is the glory of this consciousness?

Because of this Consciousness principle the entire material universe is sustained. "It" is experienced as the "life" principle.

At the physical body level; the consciousness is experienced in the form of the very life principle; if you have any doubt, touch your body, the body is sentient, means that the body is blessed by the consciousness principle; and as long as there is life, the body is together and functioning; the moment the life principle is not there; the body disintegrates; the dearest body has to be disposed at the earliest; now this body is bathed, dressed and perfumed and all kinds of things are

sitting beyond the cloud; either shiva; sitting in Kailasam; or Vishnu, lying on the adhissha etc.

So we have an idea of god that is in its infancy. We cannot appreciate God in his true nature in the beginning. Therefore the scriptures introduce God at three levels; God as a person, God as the universe, and God as the nirguna chaitanyam; the property-less Consciousness or the abstract truth.

Very few understand God as an abstract truth. Now Sri Krishna says do not look upon God as a person, learn to look at everything as my own manifestation. Therefore assert in your mind, digest and assimilate this teaching that not only the whole universe evolves out of me; the whole universe rests in me alone.

Pralayam always follows Srishti. Thus the process of expansion and contraction is an ongoing one for the universe. Everything goes to unmanifest state and then comes back as manifestation.

Thus, when we wake up, our thought and actions, all evolve. During night at sleep, everything is withdrawn. This process starts every day and closes every day. When did this all start?

A cycle or circle has no beginning or an end. It is an eternal process. But you can get out of the cycle through moksha.

“ I am the source, origin of the entire universe. In the same manner I am also the graveyard of creation. The whole thing will come to Me alone.”

Scriptures give another example. Out of my mind emerges the dream world. Here even time and space is generated. In a few minutes, the dream (REM) projection comes on. In these few minutes I get married, have children and grand children as well. This is because dreamtime is different from waker's time. When I wake up, I swallow the whole thing. Similarly God is srishti-sthithi-layam karta of the whole cosmos and

therefore srishti-sthithi-laya karanam.

Shloka # 7:

श्रीकृष्णः पञ्चमोऽङ्गः पञ्चमोऽङ्गः पञ्चमोऽङ्गः पञ्चमोऽङ्गः
श्रीकृष्णः पञ्चमोऽङ्गः पञ्चमोऽङ्गः पञ्चमोऽङ्गः पञ्चमोऽङ्गः 7.7

Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread.

Normally when we study creation there is one law we observe. Every cause has its own cause. Thus our parents were products of our grand parents. I am product of my parents. Every cause also has its own cause.

If God is the cause, then who caused God? In effect who is God's parent? Sri Krishna says I am the parentless cause of creation. Thus:

PP: is anadi or without beginning.

AP: is also anadi or without beginning.

PP+AP: God is also anadi without a beginning.

I am the ultimate cause of creation.

In second line of this shloka an important philosophy is communicated.

God is material cause of creation. God has manifested as creation. Material cause is inherent in all products. All products exist because of material cause.

Thus Pot exists because of the inherent clay. Ornaments exist because of inherent gold.

I being the material cause of creation, I am its inherent cause as well. A mala (garland) has an inherent thread (sutram) that keeps it together. I am inherent in creation, just like the thread of a mala.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 101: Chapter 7, Verses 2 to 4

Shloka # 2:7.2

Exhaustively I shall set forth that knowledge together with
its realization; once it is grasped, nothing more will remain
to be known.7.2

**Exhaustively I shall set forth that knowledge together with
its realization; once it is grasped, nothing more will remain
to be known.**

Continuing his teaching of the Gita, Swami Paramarthananda said, in the first three shlokas of chapter 7, Sri Krishna is introducing the subject of the Ishwara Svarupam. It is discussed in chapters 7 through 12. This topic discusses who is God; what is God etc. This knowledge of God introduces us to two aspects of god; God as Gyanam (lower nature, Saguna) and God as Vigyanam (higher nature, Nirguna). Where God is seen as Saguna, there is duality; with form comes duality. Saguna swarupam is also known as Bheda swarupam. Thus Rama,

Krishna and Shiva all have plurality. This is God's lower nature.

Higher nature is without form; all attributes are eliminated; there is no division. Thus, formless space represents advaitam (nirguna). Since higher nature is without attributes it is difficult for a beginner to conceive. It is too abstract for a beginner. Therefore, everyone has to start with Saguna Ishwara. Therefore scriptures prescribe Gyanam and the Vigyanam. Thus one goes from dvaitam to advaitam. Sri Krishna says, Arjuna, I will give you knowledge of both completely and convincingly. This knowledge will be so comprehensive that all your questions regarding God and yourself will be answered.

Three questions arise within us. They are:

- What is this world?
- What is God? Is there a God?
- Why am I born? Where am I going?

We have asked these questions of our parents but never got a clear answer. Until these questions are answered humans will be curious. Sri Krishna says, I will answer all these questions for you.

Mundaka Upanishad asks, what is that, knowing which everything else will be known? The Upanishad says, it is Paravidya, knowing which everything is known.

Shloka 3:7.3

ಉಪಾಸ್ಯಮನ್ಯುಷ್ಯಃ ಉಪಾಸ್ಯಮನ್ಯುಷ್ಯಃ ಉಪಾಸ್ಯಮನ್ಯುಷ್ಯಃ ಉಪಾಸ್ಯಮನ್ಯುಷ್ಯಃ
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Just one man among thousands strives to win it; among those who know and strive, only one comes to know Me in truth.

In this shloka Sri Krishna talks about the glory of knowledge of God as Saguna and Nirguna. This knowledge is glorified as "rare knowledge". Anything rare, we want to possess. You want

something nobody else has. Why is this knowledge rare? Majority of people are busy pursuing other things than Gyanam. The scriptures talk about four purusharthas; dharma, artha; kama, and moksha; artha meaning security or wealth; kama means entertainment; dharma means punya for higher loka, and moksha means, inner freedom. Most people are running after dharma, artha and kama but not moksha. Even if one has desire for moksha, most do not know how to get it. Sri Krishna says the only method obtaining Ishwara Gyanam is through Guru Shastra Upadesha Sravanam.

Now number of people wanting moksha are few; among them number of people, who want Ishwara Gyanam are fewer still; and even among majority does not know how to get Ishwara Gyanam. While they try all kinds of things for getting knowledge. They are still not able to obtain it. If there are say six billion people; out of this four billion are not interested in moksha; of the one billion left, fifty percent, they want moksha but they do not know the means to obtain it. And half of that, they know that Ishwara Gyanam is the means but they do not know guru shastra Upadesha is the means; therefore they are all gone; after filtering; there are only very few who know that Shastra Vichara is important. Among thousands of people only a few strive in right direction of guru shastra sravanam to obtain inner freedom.

Now the word Siddhi in shloka means inner freedom; inner security; because according to shastras; ultimately insecurity is only a notion in our mind born out of ignorance; insecurity is a sense and that is why as long as we do not attack that inner sense of insecurity; whatever be the security you have outside; that will never give the sense of security, because really security does not come from outside. In India, one of our prime ministers was killed by her own security detail.

So a few people have understood and they want to get rid of inner sense of security, but among them also, very few people succeed in discovering that inner security; and therefore even

among those who strive in the right direction; a few people gain my knowledge. Here My knowledge is Ishvara Gyanam. So very few people know Ishvara Gyanam in reality; in totality; which should include both saguna, nirguna Ishvara Gyanam. Having glorified this knowledge Sri Krishna now wants to enter the topic proper hereafter.

Shloka # 4:

पृथ्वीवायुअग्निमहाकाशमनोबुद्धिः
इहोक्तं मे भूतैर्दशैर्गुणैर्दशैः॥७.४॥

The earth, water, fire, air, space, mind, intellect and the ego-sense constitute My distinctive eight fold nature.

Now Sri Krishna enters the main topic of the chapter or its central teaching. Shlokas 4-12 discuss this topic. It is one of the most important portions of the Gita discussing Ishwara Swarupam. All teachings of Gita in this area are based upon Upanishads. Nothing is considered Sri Krishna's own philosophy. Here he is reviving Upanishadic teachings. To understand this section we have to recapitulate the upanishadic background and upanishadic view.

All Upanishads define God as jagat karanam, or cause of the universe. Everything has two causes. Citing example of a desk, it has: 1) raw materials needed to make a desk; this is known as upadana karanam and 2) An intelligence principle to convert the raw material known as nimitha karanam.

Citing example of a hall, its nimitta karanam is an architect or an engineer while the upadana karanam are the bricks and mortar and all such things, Now the Upanishads point out that the Lord is the cause of the universe; and before the creation came into being; this Lord, which is the cause of the creation or who was the creation alone, was existent Creation includes time and space. If he was alone before creation, what kind of a cause was he? It presents a dilemma. Scriptures say, since he was alone, he was both the causes, intelligent and

material. From the standpoint of the intelligent cause, we say God created the world; from the standpoint of the material cause, we say God evolved into this universe. As intelligent cause, God is the creator, and as the material cause, God Himself has evolved into this creation.

How can I accept this as a fact?

Normally intelligent cause and material cause are different. The rice is different from the cook. Cook is different; rice is different; is there any doubt that rice is the material cause and the cook, the intelligent cause? They are also not identical.

How can one principle be, both causes? Upanishads say exceptions to the general law do exist. Mundako Upanishad cites example of a spider. All beings create their living space from external raw materials. A spider's web, however, is strong, light and is different. It is a wonder of creation. Spider spins the raw material from within itself; thus it is it's on material and intelligent cause. It is the Abhinna nimitha upadana karanam. God also is such a karanam.

What is nature of such a God? Upanishads say God consists of two principles put together. In our religion Ardhanarishwara symbolizes the two principles.

The two principles are:

- 1) Apara Prakriti (AP); the lower nature.
- 2) Para prakriti (PP); the higher nature.

Both have some common features and some uncommon features.

Common features: Both are eternal. Both are never created or destroyed. We can only transform matter.

Uncommon features:

1. PP is chetana Tatvam or the conscious principle. It can't be created or destroyed. Even some scientists are coming around to this conclusion. AP is material principle. Matter is also never created or destroyed and is known as Achetana. This conscious and material principle mixture is known as God.
2. Consciousness (PP) in pure form is without any attributes. Physical and chemical properties belong to matter. Consciousness is nirguna chaitanyam. AP is saguna; it has all properties. All of science is studying AP. PP, however, is not available for study. Some scientists also believe it will always be a mystery.
3. Chetana nirguna Tatvam does not undergo change under any conditions. It is free from any modifications.

Whatever changes are happening occur only at matter level; that is why some of the scientists have come to the conclusion that all our studies which are based on the physical and chemical properties will deal with only matter; consciousness will never be available for scientific study.

PP: Nirvikara, no change possible.

AP: Savikara, subject to change all the time.

The book Tao of physics also discusses this phenomenon. It says Nataraja represents the eternal dance of creation.

- PP is said to be Satyam; meaning it has independent existence. AP is dependent on PP and is a Mithya.
PP+AP=Ishwara, the cause of creation.

Now you can imagine the state of evolution when God alone was there with both AP and PP within him. Then creation evolved and is called Srishti Prakaranam. It happens in two stages:

- Seed to plant;
- Plant to tree.

How does it happen or how does cosmology occur? Cosmology is mindboggling. Many theories exist for cosmology.

Sri Krishna presents evolution as per Samkhya philosophy of Kapila. It is a slightly different view from Vedic point of view. According to this, creation happened at two levels:

At **the first level** is there is only one para prakriti and one apara prakriti; this is at the pralaya or deluge stage;

Then came **the intermediary stage**; here the one-apara prakriti multiplies itself into eight-fold principle. It is similar to amoeba that multiplies itself into many.

All the while Para Prakriti, the consciousness principle remains the same. It is the material aspect alone that multiplies into ashtada or 8-fold apara prakriti.

Thus there were 8 fold apara prakriti's plus one fold para prakriti; totalling 9 at the intermediary stage of God.

And there afterwards comes **the final explosion**; final magnification wherein the ashtada prakriti multiplies into the manifold universe and now purusha comes into being.

During all this what happens to PP? Nothing happens to PP. It does not change. Conscious principle remains same. Only the materials cause changes.

Where is that para prakriti now? **Sri Krishna says stop running; that para prakriti is You the observer. So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is apara Prakriti.**

Take away:

So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is apara Prakriti.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 100: Chapter 7, Verses 1 and 2

Greetings All,

Continuing his teaching of the Gita, Swami Paramarthananda started chapter 7 today. He said Gita consists of 18 chapters and they are divided into three groups. Chapters one through six are known as prathama. Chapters seven through twelve are known as madhyama and chapters thirteen through eighteen are known as charama. Since each group consists of six chapters they are known as shatakam. Thus, Shankaracharya's nirvana shatakam verses are famous.

Each of the six chapter segments deals with three specific topics respectively.

Thus prathama shatakam deals with:

1. **Jiva swaropa** or nature of the individual. Individual is neither the body nor mind. Individual is the chaitanya that is in the body mind container. This satchidananda was brilliantly discussed in the second chapter, from verse 12 to 25; in the third chapter pancha kosha viveka was discussed; in the fourth chapter also, the chaitanya atma was pointed at akarta and abhokta; in the fifth chapter it said (5.13) that consciousness is the essential nature of the individual which does not perform any action. So this Satchidananda atma which is Jiva svarupam was one of the topics which was there throughout the prathama shatakam; the first six chapters.
2. **Karma yoga** as an important sadhana was discussed. It was discussed in chapters 2,3,4 and 6 respectively. Chapter 6 discussed karma yoga at the very beginning. Importance of individual effort and initiative was also discussed. There is a big confusion that Karma theory is fatalistic. Many people say Hinduism is a fatalistic religion and that it is holding back India. **The law of karma, however, says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do; You are responsible for your life.** All four destinations of life known as purusharthas are all goals chosen by human beings.
3. **Self Effort:** Sri Krishna says you have to lift yourself; I can help you when you do so. Therefore, individual effort, free will is emphasized in choosing a course of action. **When you choose action you are also responsible for the results. Hence the saying:**

Watch your thoughts, it will become your words and actions;

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

Therefore destiny is decided by character; which is decided by habit; which is decided by your words and actions and which are decided by your thoughts; therefore watch your thoughts; and direct your thoughts; and **by directing your thoughts in the present, you are ultimately determining your destiny. All is decided by thought.**

Thus three topics are highlighted by prathama shatakam.

Now in madhyama shatakam three more topics are highlighted. They are:

1. **Ishwara swaroopam** or nature of God. It represents macro aspect while Jiva swaroopam represents micro aspect of God. Therefore throughout the six chapters, Krishna talks about the definition of God, the nature of God, the function of God; the glory of God, all about God alone. And while discussing Jiva svarupam we saw that the body mind complex is the container; the cabinet, but the content, the essential Jiva, is satchidananda atma. Similarly for Ishvara also we have got aspects of the container or superficial aspect of God, and then the essential inner nature of God; deha and dehi; Shariram and shariri; anatma and atma. Just as Jiva as a mixture of anatma and atma; Ishvara is also a mixture of both; saguna and nirguna svarupam. So Ishvara svarupam is topic No.1.
2. **Upasana:** In prathama while karma yoga is shown as sharira pradhana; physical body is active in karma yoga; whereas upasana is mana pradhana, we are gradually going from the grosser instrument to the subtler instrument. In Karma yoga, you are heavily active serving the society, contributing through pancha maha yagnas; whereas in upasana, you learn to withdraw and focus; So

saguna Ishvara dhyanam; upasana; this is the second topic.

3. **Grace of God** is an important factor. Ishwara kripa or anugraha is very important. Individual effort alone does not accomplish everything. So one should not be overconfident or arrogant about it. Over confidence means I can do anything. Then he faces failure. He then lapses into fatalism. Reality is, “ I accomplish things through my effort boosted by grace of god.” When we start our classes we say the dhyana shloka. It says that my effort boosted by god’s grace is needed. Thus three aspects of Ishwara swaroopam, Ishwara Upasana and Ishwara Kripa were discussed.

Now moving on to chapter # 7, the first three shlokas are introductory.

Shloka # 1:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.१ ॥

With mind set on Me and dependent on Me and performing Yoga, O Arjuna! hear how you will know Me wholly without any doubt whatsoever.

Sri Krishna says, “ if you follow my teachings, you will come to know Me”. You will get Ishwara Gyanam. There are two aspects to discovering God. First, you will know me completely. I have two natures. A lower nature that is evident in the bodies like Rama and Krishna.

The lower nature is the visible physical nature of God; like Rama shariram; Krishna shariram; which people worship as God. In fact majority of devotees when they think of God; they think only of God only in a particular form; particular body; that is why the dhyana shlokams describe the physical form alone. Sri Krishna says that the visible, tangible form, known as saguna svarupam is also my lower nature.

Saguna svarupam is however subject to arrival and departure. It is limited in space and time and is known as aparaprakriti. And Arjuna I have got a higher nature as well; which is invisible, intangible, eternal, all pervading nature, which is called the nirguna svarupam; paraprakrithi; and only when you know both; saguna and nirguna svarupam; finite and the infinite nature of God; your Ishvara Gyanam is complete. And therefore through this chapter, I am going to give you both saguna and nirguna gyanam; only then your Ishvara Gyanam is complete.

Sri Krishna asks how am I going to teach? I will teach so that you are left without any doubts. What are the conditions you need to fulfill? You should have a desire to know Me; else you will be bored. You should have a desire to know if God is your destination. "I" or God must be your goal. Should God be my goal or moksha? God and moksha are identical. In the language of spirituality it is called moksha while in religion it is called Bhagawan.

Every person wants independence; wants security; wants ananda and wants peace. Therefore peace, security; fulfillment; these are the destinations of everyone.

God alone is ever secure. Anything finite is bound by time and space; anything bound by time and space is subject to fluctuations and destruction; even the stars cannot escape destruction; they might have a very long life; but you ask the astronomers; they will say that even the Sun will collapse but in a few billion years!; therefore we are saved. But remember, the stars explode which is known as nova; and supernova; which indicates that anything finite is insecure; seeking security from finite thing is the most unintelligent approach; Even stars die eventually. Anything finite is insecure. So true security is available only in the infinite called bhagawan. So, it has a symbol in the form of Rama and Krishna etc. Infinite is called Bhagawan in Religion. Moksha and Bhagawan are synonymous.

If your mind is fixed on Me as the ultimate destination and you work, it is known as devotion. This condition one.

When you fulfill an earthly goal you get fulfillment but you start on another goal; as such they are only intermediary goals. Poornatvam alone gives you complete fulfillment.

Yoga in shloka means all the required sadhanas depending on my level. Thus all children cannot be admitted into the same class; depending upon the level of the student; he is admitted in the first standard or sixth standard etc. Therefore depending upon my need, I have to take to karma, or upasana, or sravanam; whatever is required and practice those relevant sadhanas **or put individual effort with the grace of God**. A devotee should not challenge God. Take refuge in God. Citing an example of a long train being hauled by two engines one in the front and another in the back. Spirituality is similarly an uphill climb and while you can be engine that is pulling you still need God's push. This God's push is bhakti.

Thus conditions imposed by Sri Krishna are:

- Keep God as destination.
- Do what you should or exert self-effort.
- Seek grace of God.

With these three you will attain Me. The secret of knowing Me is same as attaining Me.

Shloka # 2:

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
ॐ नमो भगवते वासुदेवाय ॥ १ ॥ 7.2 ॥

Exhaustively I shall set forth that knowledge together with its realization; once it is grasped, nothing more will remain to be known.

Sri Krishna continues with the introduction. In shloka # 1, he said you would get divine knowledge or saguna and nirguna

Ishwara Gyanam.

Saguna Ishwara Gyanam is Dvaita Gyanam.

Nirguna Ishwara Gyanam is Vigyanam or advaita.

A secret: When a person is at Saguna Ishwara Gyanam, there is a difference between God and the individual.

At nirguna Ishwara Gyanam level the difference between God and individual is removed.

Citing example of wave and ocean, as long as you look at the wave and ocean; from the name and form standpoint; they are different; names are different; one is called wave; other is called ocean; forms are also different; wave has got a small wavy form; whereas ocean has got an ocean of vast magnitude; So when you observe at the name and form level you see the difference; but when you go to the essential nature of both; wave is essentially water; ocean is essentially water; or satchidananda; and you find that wave and water are no more distinct. Similarly saguna gyanam means bheda gyanam; nirguna Gyanam means abheda gyanam. Bheda means difference between God and Jiva; and abhedananda means oneness; thus Gyanam is equal to bheda gyanam.

Sri Krishna says I will give you this knowledge thoroughly.

What is the benefit of this knowledge? Having gained this knowledge you have nothing more to know. All your intellectual questions are resolved. Samsara is experienced at three levels:

1. At the gross body level people for whom samsara is only at the physical level; they talk about their diseases; they talk about their old age; they talk about their death; their samsara is at the grossest body level.
2. At the emotional level they are not bothered about the

physical condition; but they feel the emotional needs of life more; they say, I am very fine; my health is very good; my children take care of me very well; but they do not spend time with me; they do not even know whether I am alive or not.

3. At the intellectual level, such as quest of a scientist. He is intellectual. They have questions, regarding the creation; when did the creation come; when did the first human being come; how did life start; what is the individual; what is consciousness; etc.

Vedanta solves all three levels of fulfillment. it gives you emotional fulfillment; it gives you even intellectual fulfillment; you find all the fundamental questions regarding Jiva, Jagat and Ishvara get resolved.

Take away:

1. When you choose action you are also responsible for the results.
2. Hence the saying:

Watch your thoughts, it will become your words and actions;

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

3. By directing your thoughts in the present, you are ultimately determining your destiny.

Everything is decided by thought.

4. The law of karma says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do. You are responsible for your life.

With Best Wishes

Baghawat Geeta, Class 99: Chapter 6 Summary

Greetings All,

Continuing his teaching of the Gita, Swami Paramarthananda summarized chapter six. It deals with one of the most important topics of spirituality, namely meditation. This chapter is also very important as in the entire body of scriptures it is the only one that has dealt with meditation so extensively. Meditation has two roles to play.

- Meditation to be performed before Vedantic Sravanam. This is an upasana to prepare the mind for Sravanam. It includes a variety of saguna ishvara dhyanam. This upasana will lead to self-knowledge through Guru Upadesha.

Suppose a person has not performed this preparatory upasana? His mind is not considered qualified enough to receive the teaching, when he performs sravanam. In such a person while he will receive the knowledge, it will not assimilate within him. It will be like oil and water, each standing separately. What that person knows and what he is will be different. If it is an unprepared mind gyana-nishta does not occur. For such cases Nidhi dhyasanam or Vedantic meditation is a compulsory

requirement.

- Nidhidhyasanam is nirguna ishvara dhyanam. It is also known as atma dhyanam. Let us remember that Upasana is saguna ishvara dhyanam.

In Vedantic meditation; **a person dwells upon the teaching received during sravanam; and this dwelling is done for a length of time; so that the knowledge enters my mind; enters my sub-conscious personality. In short, it irrigates my whole personality so that I and the knowledge have become one;** and thus Vedantic meditation does not produce knowledge but Vedantic meditation helps in the assimilation of knowledge; it is not the cause of Gyanam; but it is cause of Gyana nishta.

Thus we can summarize the process as follows:

Upasana: Is for obtaining gyana yogyata.

Gyanam: Is to obtain Gyanam.

Nidhidhyasanam : Is to obtain Gyana Nishta.

The word dhyana is used in all three instances, such as upasana dhyanam.

What is the topic of chapter six? Is it upsana or nidhidhyasana dhyanam? Chapter six is focused only on Vedantic meditation or Nidhidhyasana dhyanam. Why does Sri Krishna introduce Vedantic meditation here?

Because, Sri Krishna feels, Arjuna has already done sravanam in chapters 2, 3, 4 and 5 so this chapter is for assimilation of the teaching.

There are six parts to chapter six. They are:

- Bahiranga sadhanani, general disciplines to be followed daily.
- Antaranga sadhanani: Specific disciplines to be followed

just before meditation.

- Dhyana Swaroopam: Actual process of meditation.
- Dhyana Phalam.
- Dhyana Pratibhanda Pariharau; remedies to obstacles to meditation.
- Yoga Bhrashta: Sri Krishna answers a pessimistic question of Arjuna.

Detailing each one of them:

- Bahiranga sadhanani: (Shloka 1-9, 16 and 17).

The general disciplines to be followed daily include: a) Practice karma yoga; it is very important. A karmi cannot practice meditation.

Sri Krishna says a karma yogi is one who is able to accept all the actions that he has to do in life without grumbling. One source of mental disturbance is doing things without loving that job; when I keep on doing things; without having a love for that; there is a split in my personality; mind does not want to do it; body has to do it; therefore there is a stress and strain.

Karma Yogi accepts and performs all actions without love or hate for the action.

He performs all actions with Ishwararpana budhi. He also accepts all fruits with Prasada Bhavana. Thus he has a stress free mind. It is a mind without conflict. It is a mind of samatvam. In such a mind there is no violent reaction. Therefore Karma yoga is a must for a dhyana yogi. Sri Krishna says such a man is as good as a Sanyasi.

Have self-confidence. Never look down upon yourself. Even if you feel you don't have any qualifications, remember that you are a part of the divine. If you feel diffident, surrender to God. God, Guru and Shastra will help you.

Do not be fatalistic; fatalism is un-vedantic. We think karma theory is fatalism; this is the biggest misconception. Nowhere in the Vedas, fatalism is talked about; it always says, take charge of your life.

1. Practice self-control. When you use an instrument you should have control. Sri Krishna says God has given us this body with all the indriyas. All of them will help, if you control them. Make sure that they do not control you.
2. Practice moderation in everything. Don't indulge too much. Sense pleasures are allowed but don't over do it. Check yourself once in a while by saying "no" to something you like. If there is a protest it means it is getting hold of you.
3. Antaranga sadhanani: (shlokas 10-15). These are specific disciplines to be practiced before a meditation. Eight disciplines are mentioned. They are:
 1. Place of meditation should be clean, secluded and spiritual.
 2. Time should be satvik. Early morning or evening hours are acceptable. The time of meditation should not be one, when you are rajasic or tamasic.
 3. Proper seat to sit upon. Shastras don't recommend sitting on the floor.
 4. Condition of body. It should be straight but not stiff.
 5. Condition of sense organs. They should be withdrawn. Eyes partially closed focusing on nose or between eyebrows.
 6. Breathing should be smooth and slow. Breath and mind are connected.
 7. Condition of mind, one should become a mental Sanyasi for the duration of meditation. Drop all relationships such as husband, wife, child, son etc. Drop all roles. Just be a bhakta or shishya during meditation.

8. Condition of intellect or budhi: I must be convinced of the value of meditation. I must have conviction in meditation. I must be convinced that it will transform my personality.

These are the eight factors to be taken care of before meditation.

Dhyana Swaroopam: Shlokas 18-32. Dhyana swaroopam is the process of meditation. Mind dwelling upon a chosen object is meditation; which means the mind is there in meditation; mind is functioning in meditation; and mind entertains thoughts in meditation; therefore never think meditation is silencing the mind. Vedantic meditation is not silencing the mind; it is not stopping the mind; it is not curbing the mind; it is not restraining the mind; but it is directing the mind; which means thoughts are there; but the thoughts are dealing with the subject matter that I chose. And that subject matter is whatever I have learned from the scriptures. And what have I learned? That the body is not the real I; it is an incidental instrument which will be there for a few years and will disappear; similarly sense organs, similarly the mind; they are all instruments that I handle, my higher nature is the very chaitanyam; the consciousness principle, which is aware of all of them.

This topic is discussed extensively in Chapter 2, shlokas 12-25 in the Gita. All the knowledge learned from this Sravanam is the recording process. Meditation is the retaining and reliving the teaching. Thus:

Dharana is focus.

Dhyanam is retaining the focus.

Samadhi is becoming absorbed in the subject. Here will is not required.

Sri Krishna gives example of a protected flame to describe the

process.

Now seven definitions of Samadhi are provided. They are:

1. Samadhi is that stage, in which chitta uparamanam, mind subsides; mind is absorbed in itself;
2. Atma darshanam; the one's mind is absorbed in the atma darshanam; owning up one's own higher nature;
3. Atyantika sukham, I see my own higher nature.
4. Tatva nishta, is being established in one's higher nature.
5. Atyantika labha, it is a stage in which one has attained highest in life;
6. Atyantika dukkha Nivrittihi; it is stage in which one has withdrawn from and thus one is free from all the sorrows.
7. dukkha samyoga viyogah; a stage in which a person is no more identified with the gains of anatma.

Sri Krishna then discussed Gyana phalam. This meditation transforms a person. The way I look at the world changes. The world does not change; my way of looking at it changes. One obtains freedom from ragah and dvesha. I do not get attached nor do I hate anything. I may have preferences but no attachments. As I said preferences are different from ragah-dveshah. I would prefer to have a cup of coffee is one thing; I need a cup of coffee is quite different. If you say I prefer; it is available, welcome and good; or else, OK. But when I say I need it means if that is not available; I become non-functional.

One obtains samadarshanam. One obtains equanimity. One obtains jivan mukti.

Shlokas 33-36 discusses obstacles to meditation. The specific obstacle of Vikshepa or restless mind is discussed. Two remedies are suggested for Vikshepa. First is Vairagya and second is abhyasa. Vairagya reduces raga and dvesha. **Raga**

dvesha is the single most important internal enemy of a spiritual seeker. We don't have any external enemies at all. It is raga dvesha that disturbs us. It is our loves and hates that disturb us. I have provided this capacity to disturb me to Raga and dvesha. Vairagyam means reducing the ragah-dveshah slavery.

Abhyasa means practice. So practice of the meditation; here practice makes a man perfect; sheer abhyasa will improve the meditation.

The topic of meditation is now over. Arjuna , now asks a question.

Shlokas 37-45 is a discussion of this question.

“Suppose I fail in my spiritual journey, what will happen to me?” is Arjuna's question to Sri Krishna.

Sri Krishna answers who ever come to spirituality will gain knowledge and then moksha. Even if he does not obtain moksha he will still obtain swarga. After swarga he will obtain a very conducive birth and continue his spiritual journey taking up from where he left off in previous birth. So don't be pessimistic Arjuna; enjoy the spiritual journey.

Shlokas 47 and 48 are the concluding verses of the chapter. They are glorification of Vedantic meditation. Of all meditators the Vedantic meditator is closest to liberation, says Sri Krishna.

This chapter is called dhyana yogah; or atma samyama yoga, because the central theme is directing the mind towards Vedantic teaching.

Take away:

1. Raga dvesha is the single most important internal enemy of a spiritual seeker.
2. Nidhidhyasanam: A person dwells upon the teaching

received during sravanam; and this dwelling is done for a length of time; so that the knowledge enters my mind; enters my sub-conscious personality. In short, it irrigates my whole personality so that I and the knowledge have become one

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 98: Chapter 6, Verses 43 to 47

Shloka # 43:

ॐ कर्मणो भवतु धर्मो धर्मस्य चेतनमवतारणम् ॥
ॐ कर्मणो भवतु धर्मो धर्मस्य चेतनमवतारणम् ॥6.43॥

There he acquires memory of the ideas relating to his previous body, and he labors harder, O Bharata prince! to achieve perfection.

Continuing his teaching of the Gita, Swami Paramarthananda said, in spite of Sri Krishna's encouragement Arjuna became pessimistic with respect to his own spiritual journey. He understood that this journey requires knowledge and purification of the mind. He feels he cannot master his own mind. Mind is after all the most difficult thing to master. That is why victory over mind is considered the greatest

victory. Sri Krishna says it is a pre-requisite for gyanam. Arjuna feels he will never be able to obtain it, certainly not in this lifetime. Therefore, he has already started thinking of his preparations for the next life. It is like children who take an exam and know they have not done well, thinking of taking the exam again.

Yogabhrashta is spiritual failure. Sri Krishna has started answering Arjuna's question in shlokas 40 through 45. He points out that a person on this path has no fall at all. Shankaracharya says, once spiritual teaching is received, it cannot be destroyed. There, however, maybe a stage of temporary stagnation. It is like the glowing ember covered by ashes, even with a little fanning the fire comes back. So also such a seekers' spiritual vasanas come back to life. He picks up the thread in his next life. Spiritual failure of this janma becomes spiritual genius in next janma.

Even if one has failed in spiritual life in this life, he will still get swarga. Then he comes back in another birth to pursue spiritual life. Spiritual life can be clearly obtained only in two lokas. They are Manushya loka and Brahma Loka. If so, why not all go to Brahma Loka? Shankaracharya says going to Brahma Loka is very difficult. Getting manushya loka is also not easy. In manushya loka he or she gets the ideal continuation of his spiritual journey.

How does this continuation occur?

First, an environment for scriptural study should be available. Second, I should have an interest in such a study. Yoga Bhrashta will have both in next life, the environment and inclination. In that ideal environment (India is ideal for spirituality) the spiritual inclination arrives early in a yoga bhrashta. Swamji says any genius in any field (music, science, arts) was a bhrashta in his previous life. At death, jiva takes poorva vasanas with it to the next birth. His inclination towards materialistic world is less. He cannot

explain his own inclination other than attribute it to his poorva janma vasana.

Once he has the inclination he can't take this new life for granted. He has to use his free will to promote spirituality. This inclination has to be nourished. Therefore, the Yogabhrashta strives more and more in this new life. Due to his vasanas his effort is considerably reduced. Success of his spiritual journey is assured even with lesser effort.

Shloka # 44:

ॐ नमो भगवते वासुदेवाय ॥ ६.४४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६.४४ ॥

Though not a master of himself, he is attracted by his prior discipline. Even he who desires to know about Yoga goes beyond the sphere of Vedic injunctions.

How does this spiritual inclination express itself? Where ever and whenever spirituality is practiced in any form, he has an automatic interest in it. He is helplessly drawn to it. Parents often discourage a child's inclination in this area. They don't understand that child's attraction is due to his or her vasanas. Sri Aurobindo is a good example.

They say of Aurobindo that his parents did not want him to be in Indian culture at all; they liked the western culture; therefore he was given western education and sent to England; and to a materialistic atmosphere. There he comes in contact with people who are working for the freedom of India and he gets associated with those people, and he begins to feel and if I am working for the freedom of my motherland, should I not know about India, what is its culture, what is its history; philosophy and he gradually gets sucked into it and he comes to freedom struggle and goes to Pondicherry and becomes a yogi.

Therefore, if the spiritual fire is there; nobody can stop;

and if the spiritual fire is not there; whatever you do it will not work.

People who don't have the spiritual fire within them, should be allowed to follow their materialistic tendencies. Encourage them to worship god. **Spiritual maturity is an evolution, not a revolution.**

Due to his vasanas, a yogabhrashta, starts his interest in spirituality as a casual (hobby) student. But his fire catches on later. Spiritual fires are of three types: karpura buddhi (camphor), Kari buddhi (coal) and vazhathandu buddhi (banana trunk).

He becomes a camphor student. He transcends shabda brahma or karma kanda. Karma kanda is finite result. He transcends anitya phalam and obtains nithya phalam or moksha.

Shloka # 45:

योगभ्रष्टोऽपि कर्मफलं प्राप्नुयान्मोक्षं
यत्प्रैतिसंन्यासोऽपि तस्मात्प्राप्तमिदं ॥६.४५॥

The Yogin who strives hard and who has been perfected in the course of many lives attains the supreme goal, all his sins having been washed away.

What happens to Yogabhrashta in the present life (as a spiritual genius)? How does he feel the advantage of his vasanas? Sri Krishna says, he is free from impurities; he has a shudha antahakarana or mental purity.

How does mental purity express itself?

In chapter # 5, in the beginning, this topic is discussed. **His natural inclination towards spirituality shows his mental purity.**

How did he get it? Is God partial to him? This advantage he enjoys because he has obtained it from his many, many past

lives. He has clarity about life's purpose. He is not hoodwinked by materialistic goals.

Therefore, being an evolved person, he requires very limited effort in this life. His spiritual journey is a most enjoyable one. He effortlessly reaches his destination of moksha. He enjoys following Shruti-viddhi.

Shloka #46:

योगिनोऽपि श्रेष्ठः कर्मणां श्रेष्ठतमः
वेदान्तज्ञोऽपि श्रेष्ठः कर्मणां श्रेष्ठतमः॥६.४६॥

The Yogin is superior to the performance of austerities; he is deemed superior even to the knower of the Vedas; he excels those who do works. Therefore, O Arjuna! be a Yogin.

With the previous shloka Sri Krishna's answers to Arjunas's question is complete. Arjuna need not be pessimistic. Just listening to Gita gets him swarga. The question is raised, if a person has a past dosha (Sanchita karma) what happens to a Yoga bhrashta? His spiritual samskara is so strong that they keep poorva doshas at bay. They are not destroyed, as one needs gyanam to destroy past karmas, but they are kept at bay. So, don't worry about sanchita papam. Don't be pessimistic. Don't ask, when will I get moksha? Rather, enjoy the spiritual journey.

In next two shlokas Sri Krishna comes back to meditation. Here he glorifies Vedantic meditation. He also glorifies the meditator. He says, among all sadhakas the Vedantic meditator is the greatest one.

Yogi's are of four kinds.

- 1) Tapasvi: He is an upsaka, a saguna yogi;
- 2) Gyani: One who has gone through sravanam and mananam;
- 3) Karmi: He is a karma yogi;

4) Nidhidhyasanam: Vedantic meditator.

All four are yogis. Among them the Nidhidhayasana Yogi is best of all as he is closest to reaching the goal of moksha.

Therefore Arjuna, to get moksha, you have to do Nidhidhyasanam all by yourself. Unlike in sravanam and mananam no Guru can help you here. So recollect and assimilate the teachings.

Shloka # 47:

सर्वयोगिषु यो योऽसौ समाविष्टो मे
सर्वभूतानां सत्त्वगुणैर्मातृशरीरानुसृतो ॥६.४७॥

Among even these Yogins, he who, full of faith, worships Me, his inner self, absorbed in Me, him – I deem the most integrated.

Now Sri Krishna concludes the chapter by glorifying the meditator.

Almost same idea as in shloka # 46 is communicated. The one who meditates upon Me, Atma or God as Atma, with shraddha, he will become a jivan mukta. His mind remains absorbed in Me in total concentration.

He is the greatest sadhaka among Yogi's. This is my teaching. This concludes Ch # 6 on Dhyanam. The chapter is also known as Atma Samyama chapter or one on control of mind.

Take away:

1. Spiritual maturity is an evolution, not a revolution.
2. A natural inclination towards spirituality shows one's mental purity.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 97: Chapter 6, Verses 37 to 43

Greetings All,

Shloka # 37:

योगीनां योगिनो
योगिनो योगीनां योगिनो योगीनां
योगीनां योगिनो योगिनो योगीनां योगीनां 6.37

Arjuna said:

What fate, Krishna! is in store for the lax practitioner of Yoga whose mind is rich in faith but who fails to reach perfection in Yoga?

Continuing his teaching of the Gita, Swami Paramarthananda said, Sri Krishna has comprehensively discussed all aspects of Vedantic meditation, which has to be practiced after a thorough study of Vedantic scriptures. Nowhere else is meditation discussed in such great detail. For this reason alone Chapter 6 is an important chapter. He has also talked about obstacles to meditation including mental distraction and its remedy. To succeed in meditation one has to develop Vairagyam or detachment. Without Vairagyam meditation is not possible. Without meditation an assimilation of teaching does not take place. Without assimilation of teaching one cannot obtain mukti. Hence Vairagyam is very important, per scriptures. Now Arjuna seeing himself wonders if he can ever

get Vairagyam. He becomes pessimistic about obtaining moksha in this life. Swamiji says this is a universal problem. Every seeker becomes pessimistic, at some point or other, wondering, "Can I ever obtain moksha in this life?" **Pessimism is a common obstacle for every seeker.**

Arjuna has identified with majority of people and thus presents his problem. Shlokas 37, 38 and 39 respectively deal with Arjuna's pessimism. After shloka # 37, Arjuna asks what happens to a person who comes to Gyana yoga without going through Karma marga. In this process such a person faces obstacles and is not able to complete the path of knowledge. It is not due to lack of faith but mainly because of obstacles that he is not able to obtain moksha. His is a situation of incomplete effort although he had the faith.

So ayathihi means alpa prayathnah; a person of incomplete effort; not because of lack of faith, faith is there; sincerity is there; but because of obstacle, one could not get Gyanam. And, therefore, naturally, gyana phalam of moksha he could not attain. Then at least should have attained the karma phalam of svarga. Arjuna feels that he would not get karma phalam also, because he left the karma and spend the karma time for Gyana; with the hope of getting a higher result; I do not want svarga and came to moksha; and svarga he dropped and moksham also he did not get; which is called typical trishanku.

Trishanku left the earth for the sake of attaining heaven and he was not granted entry in the svarga loka, and therefore he came down and Vishvamitra said do not come here and go up and Vishvamitra pushing up,

Indra pushing down; he was caught between heaven and earth.

What will be his lot? Arjuna clarifies his pessimism next.

Shloka # 38:

श्रीकृष्णस्यैवमोक्षमार्गोऽस्ति
श्रीकृष्णस्यैवमोक्षमार्गोऽस्ति 6.38

Having fallen off from both (karma and yoga) confounded and un-established in the path of Brahman. O hero does he not perish, like a scattered cloud?

In the previous shloka Sri Krishna said a seeker who places insufficient effort would not get moksha; also because he came to Gyana marga without going through karma marga he will not get swarga. Why did he not perform karmas; because, he chose to spend his time on gyana marga. Thus, neither did he have the support of karmas that could have given him swarga nor did he have complete gyana to give him moksha.

Citing an example his condition is likened to a small cloud that has been separated from the larger cloud. Wind cannot disperse a large cloud. However, wind will dissipate a small cloud. Vedantic teachings usually give examples from nature. In those times people spent a lot of time in nature and with nature unlike today. So this seeker is also like a small cloud without support of Karma or Gyanam.

Imagine a person gets out of the society and he does not have the support of a guru or ashrama; what will happen; the mind does not have karma hold; the mind does not have shastra hold, shastram has been dropped; svadharma has been dropped; thus his mind will dwell upon only sensory pleasures or other immoral things and the person ends up a mithyachari and that person can fall. That is the reason they say Sanyasa is such a highly risky ashrama because one can go out of both shastram and Varna ashrama dharma and like the cloudlet will he not get into destruction?

Hey Krishna, having fallen from the path of brahman or brahma marga or Gyana margah and from karma marga too, will he not perish; this is Arjuna's fear.

Shloka # 39:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.39 ॥

0 Krishna! You ought to dispel this doubt of mine in its entirety. None but You can possibly dispel this doubt.

So Arjuna is desperate now; he says; Oh Krishna, I have a great fear as to why I came to Vedanta? Oh Krishna, you should destroy this doubt of mine, because if I am going to be a trishanku, at least I can try to do some pooja, even though moksha may not come, at least some punyam may come.

Why am I asking you? There can be no other person who can destroy this doubt. Why so? Whether a man gets moksha or not can be determined only after a new birth. What will happen to us in the next janma; we do not know; why, even in this janma we do not know what will happen next year; or tomorrow itself. So bhagavan alone is karma phala dhata; therefore he alone is fit

enough to answer this question and therefore what type of janma, such a person will get later. And therefore you should answer. So, thus, in these three verses

Arjuna's pessimistic question has been given. Now Sri Krishna is going to give an optimistic answer; we will read happily.

Shloka # 40:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.40 ॥

Sri Krishma said:

Arjuna! neither in this world nor in the world to be does he come to ruin; for no evil betides the doer of good, My son!

First of all, consoling Arjuna, Sri Krishna says, "don't worry". Then he elaborates. Suppose a man comes to gyana yoga,

the Vedanta sravanam alone gives him two benefits:

- Mukhya phalam, primary benefit and
- Avantara phalam, secondary benefit or by-product

Explaining the two phalams, when you plant a mango tree; the primary benefit you expect is mango fruit; but there are so many by-products, you get the shade of the tree; and the temperature will be lesser; the roots of the tree retain some water; and therefore in the surrounding area, there is more coolness.

Mukhya phalam: If a person has all required qualifications, he will get gyanam and punyam. If he does not have sufficient qualifications, he will just get the secondary phalam of punyam alone. **In chapter # 18, Sri Krishna says even if a person listens to Gita , without understanding it, it produces punyam.** It is similar to sahasra nama japa. Punyam here means one gets swargam.

Oh Partha: for a Gyana margi, a person who has come to shastra sravanam, there is no downfall at all either in this janma or after death; there is no question of spiritual fall. What is the reason? Because such a person happens to be mangala-karta, he is doing a noble action, even listening to Gita is a mangala karma, which

Sri Krishna called in the fourth chapter, as Gyana yagna.

Even though no homa kunda is involved; even though no oblations are involved; this Gyana yagna will give as much punyam as any other vaidika karma; and that punyam is the minimum result that one will get. But if he has got qualification, he would not require this punyam; because Gyanam itself is going to give him moksha; therefore kalyana krit is equal to mangala karta.

Such a person will never have a downfall.

Shloka # 41:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.41 ॥

Reaching the spheres of the meritorious, and after sojourning there long lasting years, the one who has slipped from Yoga is born in a home of pure and prosperous householders.

This shloka discusses what happens to such a seeker, a Yoga Bhrashta, after death. Such a person, who has accrued punyam by listening to scriptures, obtains as secondary benefit, swarga.

Madhusudhana Saraswathy Swami quotes a verse and he says that one minute of Vedanta sravanam is equal to 100 of yagas and it is equal to giving the danam of the entire earth; not one acre or two acre; the entire earth is gifted; all those punyams will come by Vedanta sravanam ; the idea is that this itself is a very sacred karma.

He will remain in swarga for many years. He will enjoy pleasures as well. Then God gives him an appropriate birth to continue his spiritual journey.

He will be born in a prosperous and cultured family. **Only in such a family can one pursue spirituality. If one is born in poverty, one does not have time for spirituality.**

Suppose one is born in a family with prosperity but without culture? Sri Krishna says, this will not help him. Money without culture is dangerous; because all the money will be used on purely materialistic pursuits such as clubs, alcohol etc. Such a person performs no pooja, has no religion, has nothing; that is in fact worse than being born poor.

In the new life he will use all his prosperity for spiritual growth. He will perform more of nishkama karma; he can do more of service because dharma is there in the mind; money is

there; when dharma and artha come together, he will use all the money for noble activities; nishkama karma will be more and all those karmas will give him more purity and sadhana chatustaya sampathi. In the purva janma he failed because of his incomplete qualifications; now all those qualifications will be completed in the next janma and he will be ready for Gyanam.

Now, Sri Krishna gives a second possibility although it is a rare one.

Shloka # 42:

योगी भवेत्पुत्रो वा यदा भवेत्सुखी वा
यदा भवेत्सुखी वा यदा भवेत्सुखी वा 6.42

Or , he is born in a family of wise yogins. This sort of birth , however, is far rarer in the world.

He is born to a Gyani, although they may not be in prosperity. Not born in prosperity here means they lead a very simple life. **When there is Gyanam, poverty is not a curse.**

It will be considered as an ideal thing for following tapas. You do not have to specially practice sanyasa; because you have to have something to renounce; therefore I need not work for sanyasa. Being born to Yogi's he need not go in search of a guru as well.

Fewer possessions mean less to worry about.

Thus, such a birth, as child of a gyani, is a rare one. It is rare because Gyanis themselves are rare and a grihastha gyani is rarer still.

The next question was: Will I start my spiritual sadhanas from scratch again or is it a continuation of my knowledge into the next birth?

Sri Krishna says, "You will be born with spiritual knowledge

of the previous birth.” He is thus a spiritual genius. So, a spiritual genius was probably a Yoga Brashta in his previous birth.

Shloka # 43:

ॐ नमो भगवते वासुदेवाय ॥ ६.४३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६.४३ ॥

There he acquires memory of the ideas relating to his previous body, and he labors harder, O Bharata prince! to achieve perfection.

In the new birth, in a prosperous family or Gyani’s family, this jiva gets associated with spiritual gains of his previous birth.

Why is it so?

As per shastras, between the two janmas, body is different but not the mind. While body dies, the mind does not. Sukshma shariram does not die.

A mother gives birth to a body but not the mind. Every child comes into this world with his or her own Vasanas. In the early years the vasanas remain dormant but manifest themselves in later years.

How do you know a child is a spiritual genius? From it’s inclinations. In Vedanta class’s people who attend are of various age groups, young and old. Age is of the body, not the mind. Gyana Vrudha (old) is a mature person. Body is 15 but Gyanam maybe 95 years old.

Take away:

1. Pessimism is a common obstacle for every seeker. Will I ever get moksha in this life?
2. In chapter # 18, Sri Krishna says even if a person listens to Gita without understanding it, it produces

punyam.

3. If one is born in poverty, one does not have time for spirituality.
4. When there is Gyanam, poverty is not a curse. Poverty here means leading a simple life.
5. A mother gives birth to a body but not the mind. Every child comes into this world with his or her own vasanas.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 96: Chapter 6, Verses 35 to 37

Greetings All,

Shloka # 34:

मनोमयं हि मन क्लृप्तं धीमता
मनोमयं हि मन क्लृप्तं धीमता 6.34

The mind is indeed fickle, O Krishna! a tormentor, powerful and hard. I deem its control as extremely difficult as that of the wind.

Continuing his teaching of the Gita, Swami Paramarthananda said, in the first part of Chapter six Sri Krishna has completed his discussion of topic of meditation. This topic

has four parts to it. They are the general disciplines to be followed before meditation (Bahiranga Sadhanani), specific disciplines (Antaranga Sadhanani) to be followed before meditation (Dhyana swaroopam), the actual process of meditation and finally benefits of meditation (Dhyana Phalam). After completion of this topic, Arjuna asks a question about obstacles to meditation. Scriptures discuss four types of obstacles. Arjuna, however, mentions one of them namely the wandering nature of the mind. With a wandering mind it is difficult to focus during Vedantic meditation. Mind should focus, but it does not. This is known as Vikshepa or chanchalatvam. This was discussed in shlokas 33 and 34 respectively. Arjuna says, I have the mental steadiness to receive your teaching but I am not able to retain it. Arjuna is a Madhyama adhikari. In such a person Gyana Nishta does not take place. What should I do? This mind is a slimy thing. I am not able to control it. In shloka # 34, Arjuna cries out to Sri Krishna, saying the mind wanders. It goes where it wants not where I want it to go. Its disturbance gets passed on to my sense organs as well. In a disturbed mind, the hand, feet, and other organs are agitated and move. This transfer of disturbance to sense an organ is known as Pramathi. Pramathi is a nature of the mind.

The disturbance of mind is also very strong. I thought I was the master; I now realize I am only a helpless servant. Mind even overrules the intellect. Even arguing with the mind does not help. The mind gets stuck on a topic to its liking. Its hold on external world, Anatma, is very strong. Unless I pull the mind from anatma how can I channel it towards the atma? An extrovert mind cannot perform Atma dhyanam. I find it difficult to discipline my mind. Mano jayah is biggest victory in life, per scriptures. I need your help. In shloka Sudushkaram means very difficult to control.

Shloka # 35:

□□□□ □□□□□□□□

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.35 ॥

Doubtless, O hero! The mind is difficult to control and fickle. But by means of practice and detachment, son of Kunti! It may be held in check.

Sri Krishna said:

Here Sri Krishna presents the remedies to Arjuna's problem in shlokas 37-39. It is also known as Vikshepa Parihara. Vikshepa is extroverted-ness of mind while parihara means its remedy. Sri Krishna tells Arjuna his problem is not unique. It is a universal problem. That is the reason it is addressed by the shastras. First, one has to acknowledge the problem, and then the solution comes.

Sri Krishna says while handling the mind is difficult, it is not impossible. He presents two methods to overcome the mind problem. They are:

- 1) Abhyasa and
- 2) Vairagyam.

What is abhyasa? Abhyasa means practice. We should remember the mind dwells on anything it has an interest in without distraction. Thus, while reading a novel one can get so engrossed in it that one forgets time. In this case the mind is able to focus fully & effortlessly. We as humans do have the ability to concentrate; the question is concentrating on what? How to develop an interest in the field? By learning of its value says Swamiji.

Thus, interest leads to love; and love leads to concentration. This is called viveka abhyasa and leads to Nithya-Anithya viveka.

And how do you develop a value; only by trying to understand its superiority; and this process is called viveka abhyasah.

One sees the superiority of something by repeatedly reading about it; talking about it; sharing it; you develop a value for it; it is called nitya anitya vasthu vivekah. So develop healthy habits by knowing the greatness of dharma, by knowing the greatness of moksha. This will lead to developing an interest in dharma and moksha; and this is called viveka abhyasah. It is all about the study of scriptures. Scriptural study initially talk about the superiority of God and how depending upon God is the only worthwhile thing in life; and how dependence on any other unpredictable factors in life is going to be risky.

The more I understand that dependence on unpredictable fluctuating factors is unintelligent, and dependence on the predictable and infinite God alone is worthy in life, means I am in the right path.

One learns to move from World dependence to God dependence to Self -dependent.

World is highly fluctuating as such risky. Sorrow is because of dependence on something. What is Nithyam and anithyam, one has to learn from shatras. We learn God dependence is good. My life style changes depend on God more. Religious life is God dependence. God dependence is considered Shubha Vasana.

You live among perishable? Citing an example, suppose there is a cardboard chair. You can do a lot of things with it except you can't sit on it. The only chair you can sit on is God dependent.

So sitting on a strong chair is viveka; coming out

of the weak chair is vairgyam. Giving up of emotional dependence, giving up of that weakness is called, vairagyam. Another way of presenting it is to say drop the attachment.

People say Vedanta is dry but once you get into it is very juicy.

Shloka # 36:

ॐ नमो भगवते वासुदेवाय ॥ ३६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३६ ॥

I hold that for the man whose self is uncontrolled, Yoga is hard to achieve. On the contrary, it can be won by him who has disciplined it by employing appropriate means.

So the same idea Krishna is clarifying further. Viveka and vairagya are only the two methods by which the mind changes its interest from the perishable to

the imperishable. It changes its interest from something fake to something real. And if that mind has not practiced viveka and vairagya; such a mind is called asamyatatma mind;

Atma here means mind; asamyatam means not channelized; channelized from the perishable to imperishable; from the unhealthy to healthy; from artha kama pradhana to dharma moksha pradhana.

In shloka, atma means mind. For such a person, without control of mind, meditation is difficult.

Whereas when you have got interest for something your mind will be only dwelling upon that; whatever I love, the mind effortlessly dwells on that; pasyan, srinnvan, sprrsan jignan; it will think of that only; similarly when I have got a value for that; the mind will naturally run towards that.

When I have high value for spirituality mind runs towards it. One becomes like a new mother who has given birth to a child. A mother's mind is always on her newborn baby. A mother values her child. So, also does the person who has discovered a new value in life.

Thus, one with Viveka and vairagya, will have a mind without distractions and he will be able to able to perform Vedantic meditation. One who has disciplined his mind through viveka

and vairgyah should read the scriptures, dwell upon the basic teachings of our scriptures, and understand how from world dependence one moves to God dependence and then to self-dependance. He should see the abstract benefit of scriptural knowledge. Sri Krishna says, have whatever you want but depend upon Ishwara.

Shloka # 37:

शुद्धचित्तं योगिनः
शुद्धचित्तं योगिनः शुद्धचित्तं योगिनः
शुद्धचित्तं योगिनः शुद्धचित्तं योगिनः शुद्धचित्तं योगिनः 6.37

Arjuna said:

What fate, Krishna! is in store for the lax practitioner of Yoga whose mind is rich in faith but who fails to reach perfection in Yoga?

With previous shloka Sri Krishna concludes his answer to Arjuna's question on how to handle a restless mind. What is the solution? Solution is viveka and vairagyam, which means developing an interest in the object of meditation; which is possible only by reading those books which talk about the glory of those objects; and also through satsanga; having friends who have got such values.

Satsang is very important. Shankaracharya says the following about Satsang:

satsaṅgatvē nissaṅgatvaṁ;

nissaṅgatvē nirmōhatvam |

nirmōhatvē niścalatattvaṁ

niścalatattvē jīvanmuktiḥ ||

Nissangatvam means Vairagyam.

The Satsang's values also come to you. Thus, your values

change. Anything you get addicted to, you find a way to get out of it. Satsang helps with our addiction. Instead of Viveka the word abhyasa is used in shloka. With Chapter # 6 topic of meditation is over. Now Arjuna asks a question. He is pessimistic about managing his mind. This pessimism is also a human weakness. Sri Krishna says faith in one self is very important. In the beginning of the 6th chapter, Krishna said never look down upon yourself; never be diffident; because if I do not have self-confidence; atma kripa is not there. Arjuna's question is, will all the sadhanas that I have performed in this life be wiped out in next life and do I start anew?

Shlokas 37, 38 and 39 are Arjuna's pessimistic questions. Those who struggle in spirituality are called Yoga Bhrashta. Failure comes only to those who attempt. What happens to them in next birth?

Yoga bhrashta is described as one who has fallen from spirituality. Chalit manas means he has fallen. He fell due to lack of insufficient effort. Effort was not enough due to many obstacles. Obstacles are of three types. They are:

- Supernatural;
- Surroundings; and
- One Self, such as ill health etc.

Even though he could not put in enough effort, he was sincere. What happens to him? He could not obtain moksha despite his sincerity. To be born a human being with interest in spirituality and being able to pursue it requires a lot of punyam. So, what happens in his next birth? Arjuna explains his pessimism in this shloka.

Take away:

1. Viveka Abhyasa and Vairagyam are essential for control of mind.
2. Control of mind is difficult. Mind likes to focus on

things it likes. Thus, we can get absorbed in a novel or a movie we like. The mind has to develop a liking for Vedanta. Over time the mind will come to love Vedanta. It will then be able to focus on the teachings.

3. Satsanga is also important to bring about Vairagyam.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 95: Chapter 6, Verses 32 to 34

Greetings All,

Shloka # 32:

सर्वभूतानि भूयानि सर्वत्र मानुषानि चैव
पशून्पक्षींश्चैव तानि भूतानि ह्यसृजत्
सर्वत्रानि भूयानि सर्वत्र मानुषानि चैव
पशून्पक्षींश्चैव तानि भूतानि ह्यसृजत्6.32

Arjuna! He, who sees alike pleasure or pain in all beings, on the analogy of his own self, is deemed the supreme Yogin.

Continuing his teaching of the Gita, Swami Paramarthananda said, with this shloka Dhyana Phalam is completed. In these 32 shlokas of chapter #6, Sri Krishna talked about general disciplines to be followed before meditation (Bahiranga Sadhanani), specific disciplines (Antaranga Sadhanani) to be followed before meditation and finally Dhyana swaroopam, the

actual process of meditation or dwelling on the teaching. The final topic Dhyana swaroopam is also the Dhyana Phalam. The benefit of this vedantic meditation is that the knowledge gets totally assimilated in the personality. It transforms the core personality. Due to this my attitude, towards people and world experiences, goes through a big change. This change is due to Vedantic meditation. Now, the world does not unsettle me anymore. World does not determine if it unsettles me; it is I alone who determine this. Vedanta makes the world incapable of disturbing me. This change of attitude is due to change in understanding of the world and myself.

Thus, through **shravanam and mananam, one gets Gyanam; through nidhidhyasanam, one converts gyanam into gyana nishta.** Elaborating, Sri Krishna points out the benefits of Nidhidhyasanam as:

- One obtains samadarshanam,
- One reaches the highest ananda,
- Devotion towards the Lord reaches its peak,
- Universal compassion arises

These are all the benefits of nidhidhyasanam; which is otherwise called jivanmukti; I am no more under the tyranny of the world and its people. And this inner psychological freedom is jivanmukti phalam. Thus four topics have been completed in the first 32 verses; bahiranga sadhanam; and antaranga sadhanam; dhyana svarupam and dhyana phalam.

Shloka # 33:

ॐ नमो भगवते वासुदेवाय
यद्यथा ज्ञानमसिद्धं तद्वदन्ति तदात्मनाम्
तद्वदन्ति तद्वदन्ति तद्वदन्ति तद्वदन्ति 6.33

O Krishna ! Of this Yoga, elucidated by You as consisting in sameness, I do not see firm certitude, the mind being fickle.

The fifth topic is now introduced with a question from Arjuna.

It starts from shloka # 33 and ends at Shloka # 36. The topic is obstacles to the practice of meditation and their remedies. Scriptures mention four types of obstacles in Manduka Upanishad. Gaudapada dealing with them talks of Mano-nigraha or discipline of the mind. If mind is undisciplined the Vedantic study remains intellectual. Mano-nigraha is prescribed for certain people; one's who study and understand Vedanta but whose mind is not disciplined. When should I incur mental discipline? When I study Vedanta and Vedanta remains in one corner in my day-to-day life while my emotional problems continue. There is a gap between what I know and what I am. My problem is not knowledge but lack of mental discipline. Vedanta says such a person needs mano-nigraha. And since many people face this problem, shastra discusses mano-nigraha as a discipline to be practiced after the study of Vedanta.

Why do some people have this problem and others don't? Shastra says qualifications for studying Vedanta known as Sadhana Chatushtaya Sampathihi have been prescribed. For people who are qualified, mano-nigraha is not prescribed. For those who are not qualified but still study Vedanta, they need to perform Mano-nigraha. Sri Krishna knows Arjuna has this problem hence he prescribes it. Arjuna confesses he has this problem as well.

In Mandukya karika, in the name of mano-nigraha, Vedantic meditation is prescribed, and the karika mentions four obstacles. Sri Krishna does not deal with all the four obstacles here. However, I thought, I will just briefly mention them. They are: layah, vikshepa, kashaya and rasasvada. These are the four obstacles, which stand between my meditation and me.

Explanation of the four types of obstacles is:

1. Layah: Layah means the dullness of the mind or sleepiness of the mind. This is a universal complaint when we sit for meditation. So sleep is a common problem

and it is tamas dominant.

2. Vikshepa: Indicates an overactive mind. It makes the mind wander.
3. Kashayaha: Mind is non-functional. It is between dull and active. Shock, trauma, separation etc., can stun the mind into this state. Extreme happiness can also cause this state.
4. Rasasvadaha: Pleasant feeling felt during meditation. It is not atmananda or Brahmananda. It is a condition of joy at quietude. The difference is brahmannanda is enjoyed at all times while rasasvada is only present during meditation. Don't be enamored by this state. It can be addictive. It is an obstacle to meditation. In this state if somebody disturbs your meditation, you get upset.

Gyani's pleasure is in pashyan srinvan, sparshan, jignan; therefore rasasvadaha, enjoying meditation pleasure is an obstacle.

What can one do about rasasvadaha? Instead of enjoying the pleasure, you have to dwell upon the teaching; which says you are ananda; not only during meditation, but also during an active life.

So these are four obstacles and what are the remedies?

Gaudapada himself says: the sleep should be countered by two methods; one is removing the cause of sleep and also by practice.

1. Following are causes of Laya.

- Over eating and then meditating; or Bahu Ashnan.
- Upset stomach or Ajirna.
- Sleep deficit or Nidra Sheshaha.
- Mind not habituated to meditation or abhyasaha.

Pavlovian association of mind; Mind should not go to sleep

during meditation. The mind associates closing the eyes and withdrawal from the activities with the sleep alone. Therefore in meditation when you do all these things; mind thinks, Oh he is going to sleep sitting; the mind has to be trained; and the mind should know that this is the time of meditation; So by abhyasah the mind learns. This is the method of remedying the problem of sleep.

3. Vikshepa: Here too practice of Vairagyam is recommended as remedy. Sri Krishna discusses Vairagyam at a later stage when we will also get into it.
4. Kashayaha: Anger, jealousy, suppressed emotions. One is not aware of these emotions. In loneliness they surface such as while at an Ashram. Guadapada says let the steam out and release the emotions.
5. Rasasvada: By proper discrimination or understanding that this pleasure is conditional. I should remember that I am poornaha all the time.

Shloka # 34:

मनसोऽहं ह्यहं मनसोऽहं ह्यहं मनसोऽहं ह्यहं
मनसोऽहं ह्यहं मनसोऽहं ह्यहं मनसोऽहं ह्यहं 6.34

The mind is indeed fickle, O Krishna! a tormentor, powerful and hard. I deem its control as extremely difficult as that of the wind.

The hyperactive mind is intense in my case, O Sri Krishna, says Arjuna. It makes other organs turbulent as well.

The mind is like a churning rod. When mind is active mouth becomes active, talking and eating; eyes become active without concentration and wanders; legs walk up and down.

When mind is disturbed it disturbs all indriyanis. Mind is very powerful. Mind does not obey nor follow the intellect. Normally intellect drives the mind.

Citing an example: initially the coffee drinking is intellectual. Later body demands it and even later this can cause withdrawal symptoms, when you stop coffee. While you wish to withdraw from coffee, your mind does not. This is the split personality every Vedantin goes through. This re-orienting the mind or vasana is a painful affair. It is like stopping drinking of alcohol. Remaining sober is painful. Vedanta considers us drunk from our many habits. It requires time and effort to withdraw from our ingrained habits.

Arjuna says I find it difficult, like controlling the wind. O Sri Krishna, You have to help me.

Take away:

1.Through shravanam and mananam, one gets Gyanam; through nidhidhyasanam, one converts gyanam into gyana nishta.

2.Nidhidhyasanam is also called jivanmukti. I am no more under the tyranny of the world and its people. I achieve inner psychological freedom.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 94: Chapter 6, Verses 28 to 32

Greetings All,

Shloka # 28:

योगिनो योऽपि सदात्मनो योऽपि सदात्मनो
योगिनो योऽपि सदात्मनो योऽपि सदात्मनो 6.28

Thus integrating himself always, the sinless Yogin easily achieves contact with Brahman or infinite bliss.

Continuing his teaching of the Gita, Swami Paramarthananda said, in this chapter of the Gita, Sri Krishna is talking about benefits of Vedantic meditation. Vedantic meditation is dwelling on the teaching received from Guru. By dwelling, the teaching gets assimilated. The indication that the assimilation of teaching is happening is when I don't forget the teaching during my day-to-day transactions. When teaching is not assimilated, it is available to me only during Sravanam because, later, my old personality comes back. While I have Gyanam it does not help me during transactions or crisis. Knowledge that does not help me in day-to-day life is useless. Therefore, I should be able to assimilate the teaching. Only with enough time, can I assimilate the teaching. Just as when they construct the wall or a roof, to make the wall well-set, they do the job of curing, that is pouring water; the more the water is poured and gets absorbed in the wall or roofing; the more well-set it is; and therefore the question is am I willing to give time for Vedanta? Giving time to Vedanta is Nidhidhyasanam. **And, what is this teaching of Vedanta? The teaching is:**

1. **The first stage of teaching is I am not the body mind**

complex; but I am the consciousness inhering the body, mind complex. I am the atma, not the anatma; I am the dehi; not the deha; I am the spirit; not the matter.

2. The second stage of teaching is I, the consciousness, which inheres this body, not only inheres this body, but the very same consciousness is inherent in all the bodies; Therefore I the consciousness is in every body. First lesson is I the consciousness am different from the body and pervading the body; the second level of teaching is, not only, I pervade this body; but I pervade, I inhere every body,
3. And the third and final level of teaching is in fact, I am not in everybody; on the other hand, all the bodies are in Me; the space like Consciousness.

When I say I am in every body, it is called antaryamitvyam; when I say everybody is in me, it means sarva adharatvam;

Thus, initially, atma is sarva antaryami; then later atma is sarva adharah or adhishtanam.

It is like understanding space that I have spoken about before. First I talk about the space, which is other than the wall, which is confined within this room. I say space is that which is available within this room. And then I say the space is not only in this room; space is in every room. And finally I say in fact space is not in the hall, on the other hand, all the halls are within the one all-pervading space. **When you say space is within the room; it is called antaryamitvyam. When you say all the rooms are in one-all pervading space, it is called sarvadharatvam.**

I should never forget this teaching even at the time of a great tragedy. I should remember it all the time so that it entrenches in me as Nidhidhyasanam. The mind should get saturated with this knowledge. So, Nidhidhyasanam is giving time for Vedanta. The more you invest the better.

Shloka # 29:

सर्वत्र समं दृष्ट्वा योगी सर्वान् भूतान्
सर्वत्रैव च दृष्ट्वा योगी सर्वान् भूतान् ॥6.29॥

With equality of vision everywhere, he whose inner sense has been attuned to Yoga beholds the Self in all beings and beings in the Self.

Gyani is one whose mind is saturated with this knowledge. Mind invokes the knowledge it is saturated in. A scientist is also one with a saturated knowledge that is how Newton saw the universal law in the falling apple. If you are a Vedantin, you will only see Vedanta. In the shloka, Yoga means Nidhidhyasanam and Yukta means saturated. This saturation occurs through Vedantic meditation. He sees the Atma in everyone, even in normal interactions. The Atma is like a thread that keeps all beads together. While he does see the physical, intellectual and emotional differences; but in and through the differences, he does not lose sight of the oneness of atma. It is like seeing the one gold inherent in all ornaments.

And what is his vision? **He sees the atma as residing in every living being. It is like seeing that space is present in every hall.** This is also called Sarva-Anataryami-darshanam. And he also sees the reverse vision. What is reverse vision? Instead of space is within the hall, you begin to say, all the halls, all the planets, all the stars, all the galaxies, they are all in one space.

All bodies are in one Atma. And he is aware of the fact, that atma is imperishable while bodies are perishable and anatma is perishable. And when he is looking for security in life he hold on to atma; when ananda is needed; holds on to atma; when limitlessness is needed; holds on to atma; and for everything else holds on to anatma.

Thus, there are the two channels of atma and anatma. We should

know how to use them. The tragedy of human being is he expects security from insecure things, insecure people and insecure relationship. He seeks security in the insecure anatama.

Gyani knows what to seek from where. If he is hungry, he will not go to atma; atma will not help you there. But when you want permanence, when you want immortality; He knows he can obtain it only from atma.

He gets this benefit by giving time to Vedanta.

Shloka # 30:

मम नमो भगवते वासुदेवाय ।
सर्वत्र त्वमस्यैकमेवमत्मा ।
सर्वत्र त्वमस्यैकमेवमत्मा ॥6.30॥

I am not lost to him who beholds Me everywhere and beholds everything in Me; Neither is he lost to Me.

In this shloka Sri Krishna makes a small note. He refers to a topic, which he discusses later, that is Bhakti. Bhakti starts in chapter # 7. This appreciation of Atma everywhere is the greatest form of Bhakti. The atma in every being is the atma in me as well. I am the atma that is everywhere. This is Ishwara Darshanam. This is the highest form of Bhakti possible through Self Knowledge. All others are lower forms such as bhakti for a God. And God is subject to arrival; gives darshanam to the devotee and make the devotee excited; and then the very same God tests the devotee by disappearing and making the devotee cry. In Bhagavatham the Gopikas cry when God left them. Lord is seen as a finite entity. Such a form of bhakthi is a wonderful form of bhakthi as a stepping-stone only. However, it is only an inferior bhakthi called aparabhakthi, dvaita bhakthi or bheda bhakthi. And after this aparabhakthi I still have to gain self-knowledge, atma gyanam and through that, I begin to recognize the atma everywhere and Sri Krishna says the all-pervading atma is really Bhagavan.

So, I still have to get Atma Gyanam. Personal God is not atma

Gyanam. What is a higher form of God? It is atma swaroopam.

One who sees Me everywhere is seeing God everywhere. The personal God is not ultimate. God is in everybody as consciousness. When you see sentiency of body you see God. You are experiencing God as life principle in all beings. You see every being (bodies) in God. This God is the formless Atma. **Then, why do we worship form?** To appreciate formless, mind has to be made subtle and has to be prepared. Then it realizes formed God is not permanent rather it is the formless one that is. What is the benefit of this? Advantage is you are always with God. The all-pervasive God is not subject to arrival and departure. I will never go away from him. Such a Gyani can't be blackmailed by anybody. Why should I depend on anyone when I have God with me?

Citing story of Birbal, Birbal told Akbar, "You can do something even God cannot do. You can banish anyone from your kingdom."

God cannot banish anyone. Where will he push you? He is everywhere. For such a devotee I never disappear. We are inseparable. In other forms of Bhakti, God comes and goes. I am He and He is I.

In the shloka Pranashyati means does not disappear from me. Nash means disappear.

Shloka # 31:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.31 ॥

Conforming to unity, the Yogin who adores Me, present in all beings, lives in Me, no matter how he appears to live.

At this level of highest bhakti experiences of bhakti differ. Before, I saw God as a human with all attributes and so was my experience of Bhakti. I took bath, so I gave bath to God. God

also needs decoration, thus we have Shodash Upachara. Shankaracharya, in a work of his "para puja" says," When I know You as an absolute God how can I offer you asanam when the whole world is in you?" Offering regular puja appears irrelevant. Inviting God does not make sense to him. His appreciation is the very Gyanam of God.

" He worships me by his perception of Me everywhere".

By seeing Gods one-ness, ekatvam, one present in every being in life, remaining in advaita drishti, he worships Me.

Such a person, a Sanyasi, need not do a formal worship. In a Math he may perform a formal worship for sake of devotees. His puja is the very Gyana Yagna, appreciation of God. Even though he does not practice regular rituals (sandhyavandanam etc.) his bhakti has reached invisible dimensions. Gyani's bhakti is the highest and most refined bhakti. He can be leading any life style or be in any ashrama. His transformation is within him and not external to him. "Such a Gyani is in Me". The words Mayi vartate means he is in Me.

Citing another example, a Gyani was sitting in a temple in front of God with his feet stretched out towards God.

People objected and told him you are disrespecting god. He asked them, show me a direction where God is not there and I will move my leg in that direction. Everywhere he turned his leg a shivalinga appeared. "We are inseparable", said the Gyani.

Shloka # 32:

सर्वत्रैवैकं भवेत्सुखं दुःखं च तदात्मनः
सर्वत्रैवैकं भवेत्सुखं दुःखं च तदात्मनः 6.32

Arjuna! He, who sees alike pleasure or pain in all beings, on the analogy of his own self, is deemed the supreme Yogin.

Here Sri Krishna says a Gyani's mind expands to such an

extent that he identifies with all bodies as his own. And therefore all the bodies become like my bodies, my hands, and my legs. Such a Gyani can't hurt anyone, as he will be hurting himself. Gyani becomes an embodiment of compassion and sympathy. He sees and empathizes with the pain of others. He cannot cause pain to others and if there is pain to anyone; then immediately and automatically, he goes to his rescue. He looks at every human being as himself. He has no partiality or selfishness. And therefore he follows **the universal value of, what I do not want others to do to me; I should not do to others.**

He is happy with others' happiness as well. Anybody's sorrow is his sorrow. And therefore the universal identification of a gyani is indicated; universal love of a gyani is indicated. Such a Gyani is the greatest person in the world; he is the greatest yogi, he is the most accomplished person.

Complaint of Vedanta is that it is selfish to pursue only self-knowledge. Sri Krishna says Gyani is never selfish. He withdraws from one family to identify with all families; from one house to identify with all; it is a withdrawal to expand. **Self-knowledge is withdrawal from finite to identify with infinite.**

Tragedy is that now we identify with just a few. Sanyasa is withdrawal from limited identification. He does not identify with nationality, caste etc. This universal expansion and compassion is the result of Gyana Nishta.

Take away:

1. Teaching of Vedanta:

- **first stage** of teaching is I am not the body mind complex; but I am the consciousness inhering the body, mind complex.
- I the consciousness am different from the body.
- I am the atma, not the anatma; I am the dehi; not the

deha; I am the spirit; not the matter.

- **second stage** of teaching is I, the consciousness, which inheres this body, not only inheres this body, but the very same consciousness is inherent in all the bodies;
- **the third** and final level of teaching is in fact, I am not in everybody; on the other hand, all the bodies are in Me; the space like consciousness.

2. The universal value: what I do not want others to do to me; I should not do to others.
3. Swamiji says, one should remember the teaching again and again until it saturates me. In this saturated state one day the knowledge suddenly becomes reality within me. This is Nidhidhyasanam.
4. Gyani sees the atma as residing in every living being. It is like seeing that space is present in every hall. Think, do we ever consciously see the space in a hall? Try seeing the space rather than the room or the hall. It will give you a different perspective.
5. Self-knowledge is withdrawal from finite to identify with infinite.

With Best Wishes

Ram Ramaswamy

Vedic Quote: Watch your thoughts....

“Watch your thoughts, they become words;
watch your words, they become actions;
watch your actions, they become habits;
watch your habits, they become character;
watch your character, for it becomes your destiny.”

This is a quote one often sees in the class rooms and other public places and attributed to many scholars like Ralph Waldo Emerson, Lao Tzu, Frank Outlaw, Gautama Buddha, Bishop Beckwaith, Father of Margaret Thatcher and Mahatma Gandhi. Sometimes it is attributed to anonymous.

This is also a quote often mentioned by Swami Paramarthananda in his Upanishads and Baghawat Geeta classes. When I inquired, Swamiji indicated that the origin is from Taitreya Aranyaka of Krishna Yajur Veda. Subsequently, I traced the origin of the quote to Taitreya Aranyaka, Chapter 1, Anuvaga 23, Verse 1. Here is a part of the verse in Sanskrit:

अथ यथा चिन्तयति तथैवाकरोति तथैवाचरति

तथा चिन्तयति तथैवाकरोति

तथा चिन्तयति तथैवाचरति

तथा चिन्तयति तथैवाकरोति तथैवाचरति

तथा चिन्तयति तथैवाकरोति तथैवाचरति

तथा चिन्तयति तथैवाकरोति तथैवाचरति

Shri Jayanthilal Patel, who is my Sanskrit teacher, gave the literal meaning of the verse as:

अथ यथा चिन्तयति तथैवाकरोति तथैवाचरति तथैवाचरति

Because of that whatever one thinks by mind

एतत् तद्वदन्ति एतद्वदन्ति

that one does

एतत् तद्वदन्ति एतद्वदन्ति एतद्वदन्ति

What is first in the mind as seed

एतत् तद्वदन्ति एतद्वदन्ति एतद्वदन्ति

that later forms as desire

एतत् तद्वदन्ति एतद्वदन्ति ए

That is what this proclaimed

The quote, as currently formulated and presented at the beginning of the post, has practical applications by asking to us watch our thoughts, words and action. These three form our habit and character which ultimately determine our destiny. But in Vedanta, it has deeper meaning:

- Each of us control our destiny as we control our thoughts, words and action. We and we alone control our destiny.
- Katha Upanishad states that, atma, our non-changing consciousness, witnesses every one of our thoughts. We generally lose sight of the consciousness and act on our thoughts. This, in turn, impacts our destiny.
- Katha Upanishad gives a wonderful example comparing a chariot to our life's journey. In this example, control over thought patterns and mastery of sense organs are equated to pulling in the reins of the horses drawing the chariot.
- Taitreya Upanishad states that consciousness (atma) is the witness of the arrival and departure of our thoughts, indicating we, our consciousness, control our thoughts.

We may never know who the author of the quote as currently formulated, but it's wisdom is based on the Vedas, specifically Taitreya Aranyaka, Chapter 1, Anuvaga 23, Verse 1 of Krishna Yajur Veda. Maybe that is why sometimes this quote is attributed to Buddha or anonymous.