

Bhagawat Geeta, Class 82, Chapter 6, Verses 2 to 5

Shloka # 2:

ॐ ऋषिर्गणेशाय नमः ॥ श्रीकृष्णाय नमः ॥
ॐ श्रीकृष्णाय नमः ॥ ॐ श्रीकृष्णाय नमः ॥ 6.2 ॥

That which they call renunciation, know to be yoga, O Pandava Prince! None indeed who has not discarded mental constructions can become a yogin.

Continuing his teaching of Gita Swami Paramarthananda said, I had pointed out in the last class that in the 6th chapter of the Gita, Sri Krishna deals with five important topics with regard to the dhyanam or meditation and those five topics are:

1. Bahiranga sadhanani or general disciplines to be observed throughout one's transactions, so that one can practice meditation successfully.
2. Antaranga sadhanani or specific disciplines to be observed just before the starting of the meditation;
3. Dhyana svarupam, the actual process of meditation;
4. Dhyana phalam, the benefit of meditation;
5. Dhyana pratibhanda pariharau; obstacles to meditation, and their remedy.

Bahiranga sadhanani: are preparations before taking up dhyanam. If we don't have discipline during a transaction mind can be disturbed. Such disturbances, also known as Samskara's, can scar the mind. This Samskara will bubble up later when the mind is quiet. They are a like piece of wood held down under water that pops up the moment you release it. Our subconscious mind has many such Samskaras that can come up at any time the conscious mind is resting. During meditation the conscious mind withdraws then the subconscious impressions come up. Violent disturbances during the day can come up as

well.

How to stop such disturbances from occurring in the mind?

Training the mind for Samatvam can stop this. Citing an example, a philosopher and businessman was told, "you have lost everything." He said in agitation, "What"? Calming down, later, he said, "So what?" This change from "what" to "so what" requires great training of the mind to maintain Samatvam. In Samatvam, the mind does not get too high or too low. Practice of Karma Yoga helps with Samatvam. Sri Krishna thus glorifies a Karma Yogi or a Grihasta. Chapter six begins with glorification of householder, and through this glorification God is glorifying Karma Yoga as well and thus Samatvam too.

We can say: Grihasthashrama=Karma Yoga=Samatvam.

How does Sri Krishna glorify? He says the householder is the real Sanyasi. He says regular Sanyasis are not the real Sanyasi's. Then, again, Sri Krishna points out that a conventional meditator is not a real meditator. Who is a conventional meditator? It is one who has withdrawn from all the activities; taken to a quiet place, taken the proper posture; closing his eyes and keeping the body straight; such a person is a conventional meditator. Krishna says that conventional meditator is not true a meditator. Then who is a true meditator? Sri Krishna says, it is the karma yogi, the grihasta, who is a true meditator.

Shankaracharya, a champion of Sanyasis is disturbed by this criticism of Sri Krishna. He says, Sri Krishna does not want to criticize a Sanyasi rather he wants to glorify the Grihasta. He is using "Nahi Ninda Nyayaha", a process where you criticize something to glorify something else. So, the focus is on glorification. Sri Krishna is glorifying Karma Yoga.

In the second shloka he justifies why he calls a Grihasta a

real Sanyasi. The Grihastha has after all not renounced anything. He has all kinds of possessions (house, money, land..), family etc. How can such a person be a Sanyasi? What makes him a Sanyasi?

Sri Krishna clarifies that Sanyasa means renunciation. The word renunciation does not always mean renouncing wife and children; or one's home and job. Sri Krishna says a Karma Yogi Grihastha is a renouncer because he has renounced concerns for the future. **Biggest concern of people is what happens in the future. One who drops such worry is a Sankalpa Sanyasi.**

Worrying versus planning. Planning is acceptable. It is a deliberate action at a stipulated time. Worry is not deliberate. It is a reaction or obsession that happens at any time. It makes us inefficient. Karma Yogi may plan but he does not worry, hence he is a Sankalpa Sanyasi.

Shloka # 2: In the second shloka Sri Krishna says, "O Arjuna, by the word sanyasa or renunciation, I do not mean the conventional renunciation". Swamiji says Gita is a Grihastha book. Sri Krishna was a Grihastha as was Arjuna. Vyasa too was a Grihastha. So, he says, if you are a good Karma Yogi you will get benefit of both Grihastha and Sanyasa. So, if one has to become a Karma Yogi one has to renounce Sankalpa or our obsession with future. So, renounce worry.

Shloka # 3:

कर्मयोगोऽस्यैव कारणं तदा तदा
कर्मयोगोऽस्यैव कारणं तदा तदा 6.3

Work is said to be the cause in the case of the silent sage who seeks to scale the peak of Yoga; as regards this very sage who has scaled it, quiescence is said to be the cause.

How long should one follow karma Yoga? Is it an end or is it an intermediate step? Karma Yoga is not an ultimate sadhana.

It only makes you Gyana Yogyata Prapthihi. It purifies the mind. Limitation of Karma Yoga is it cannot give liberation.

Some people claim Karma Yoga alone will give liberation. The other extreme is Karma Yoga is useless and should not be taken up. Citing an example one person says I will never enter the college; his argument is after all finally I have to come out, so why even enter?

Sri Krishna says, use Karma yoga then transcend and get liberation.

So, initially follow Karma yoga. In the shloka Yogam means Dhyana Yogam. No scripture prescribes meditation in the beginning. Sri Krishna recommends meditation only after five chapters. Patanjali recommends meditation only after sixth stage of Yoga. There are eight stages of his Yoga.

Without studying scriptures the only meditation recommended is Nama japam.

Yama and Niyama of Patanjali, the Do's and Don't of Yoga, are the same as Karma Yoga. If one has to purify the mind he should perform Karma Yoga. Therefore, Vedas begin with Karma kandam. How long do you perform Karma Yoga? Once you have the necessary mental preparation then you grow out of it. It is like the life of a fetus in a womb, after nine months, nature will throw the baby out. So withdrawing from Karma Yoga can be done in two ways:

1. Taking to Sanyasashrama or Sanyasavidhi, a formal process. Just as the sacred thread ceremony is used for initiation, this process is used for withdrawal from life. Sanyasavidhi's goal is to get out of rituals and start the process of self-enquiry.
2. There is another form of withdrawal in which a person reduces the amount of activity remaining in grihastha ashrama itself. So, if he was doing rituals for many

hours he now reduces the duration. Even mundane activities, he reduces, handing them over to someone else. This requires detachment. Thus, this is also a kind of a vanaprastha ash

Therefore, either by becoming a sanyasi or by taking to vanaprastha one withdraws. Both of them involve reduction of extrovert activities. Now, I spend my time in sravanam, mananam and nidhidhyasanam.

Shloka # 4:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 6.4 ॥,

When the sage is no longer attached to sense objects and works; he discards all mental constructions; then he is said to have scaled the peak of Yoga.

In previous shloka we learn that one should follow karma yoga also known as Pravrithi marga and then follow up with Gyana Yoga or Nivrithi marga. How do I know when to switch to Gyana Yoga? Swamiji said, for going to a college we have pass examinations that tell us our next step. Similarly nature also tells us the next step when it expels a baby from the womb after nine months. Unfortunately, the rate of inner spiritual maturity is not uniform for all. The rate of acquiring inner maturity is also not uniform for all. Some people become mature within short while other people even after 95 years of life experiences don't mature. Citing an example, a child asked its grandfather, are you ready to marry? He answered, who will give me a girl?

Sri Krishna says **a mature mind is free from obsession of sense pleasures**. Here the emphasis is on obsession. Artha and Kama are allowed but obsession with them is wrong. Until mind is preoccupied with money and entertainment, you are not ready for Vedanta. The key is obsession. **If you don't get what you want, you should not be upset**. Preference is acceptable but

not need. Craving after sense pleasures should not overwhelm me. Hating sense objects is also not good. This too can be an obsession.

Dayananda Swamiji said, when you are a child and play with marbles, one tends to be possessive of the marbles. Now, when you are much older, you don't have a problem of playing without attachment. Thus, playing and not playing both should be acceptable. This is known as Vairagyam. Artha kama (wealth and entertainment) are Sadhyam. Karma is Sadhanam. He is not attached to both. He is attracted to moksha purushartha's. Therefore sign of maturity is "detachment". Such a person is called Sarva Sankalpa Sanyasi. He is not obsessed with the coming and going of material things.

Security never depends on external conditions. It is an internal state of mind. Even possession of wealth can cause insecurity. So, better surrender to Lord. Such a person becomes a Sankalpa Sanyasi. When a person enters Sanyasashrama his only security is God. This is also true for a Karma Yogi.

Shloka # 5:

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

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

With previous shloka Sri Krishna has completed Bahiranga sadhanani. Enjoy equanimity and maintain balance of mind. Avoid worry about the future. This is Samatvam. In this shloka Sri Krishna introduces two more Bahiranga sadhanas. They are:

Self-Effort: or using one's free will, appropriately. **He says we have our own free will.** Many think everything is predetermined or believe in fatalism. Scriptures, however, do

not support this fatalism. While scriptures do talk about fate as that which affects the future the following should be considered. Fate is poorva karma phalam. Fatalism means that fate is the only factor that determines future. **Fate, in reality, is only one of the factors. The other factor is our own free will or self-effort.** Our free will can eliminate or reduce the intensity of fate. Thus:

Powerful fate: Cannot be stopped by free will

Medium fate: Can be controlled by free will.

Feeble fate: Can be stopped by free will.

Take Away:

1. Sri Krishna says we have our own free will. Fate, in reality, is only one of the factors. The other factor is our own free will or self-effort.
2. A mature mind is free from obsession of sense pleasures. Here the emphasis is on obsession. If you don't get what you want, you should not be
3. One who drops worry of the future is a Sankalpa Sanyasi. Worry is not deliberate. It is a reaction or obsession that happens at any time.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 81, Chapter 6, Verses 1 & 2

Greetings All,

Continuing his teaching of Gita and the introduction to chapter 6, Swami Paramarthananda said, in last class we talked about the role of meditation for a Vedantic seeker. It is purely from point of seeking liberation. There are meditations meant for extraordinary powers as well. A Vedantic seeker is not interested in such powers. Extraordinary powers place one in bondage or in samsara. Such powers can lead to fights and jealousy. So, here we are only interested in Self-Knowledge and liberation. This does not require extraordinary powers. Thus, there are Gyani's without such extraordinary powers, while there are Agyani's with such powers. Rakshasas are a good example of Agyani's with extraordinary powers. Our interest is only in purity of mind and assimilation of knowledge.

Thus, meditation has two roles. The roles are:

- Meditation before study of scriptures is called Upasana
- Meditation after study of scriptures is called Nidhidhyasanam.

The study process itself is called shravana mananam or gyana yoga. Study of scriptures itself is called sravanam. And therefore the entire spiritual journey can be presented in three stages: Upasana, Gyana yoga and Nidhidhyasanam.

Upasana: This upasana is saguna ishvara upasana. It is performed for Gyana yogyata prapthihi or for purification of mind.

Gyana Yoga: is consistent and systematic study of the scriptures for a length of time, under the guidance of a competent acharya and this study alone gives self-knowledge.

If one does not get knowledge through scriptures there is no other way to obtain this knowledge. Scriptural study is the only means of knowledge.

Nidhidhyasanam meditation is meant for assimilation of knowledge. I would like to add a few more ideas with regard to the assimilation, because doubts do come up in this area.

After gaining knowledge one contemplates on the knowledge received that "That I am not the Body. I am not the mind. I am not the senses. However, I am the awareness which is aware of all of them ". This contemplation is not meant for converting knowledge into Brahman. Rather this meditation after scriptural study is for experiencing the Gyana phalam.

Scriptures point out that we experience Brahman all the time as consciousness. No special effort is required to experience the light in the hall. So also it is with consciousness. Everything else is evident to us because of consciousness. Every word I hear now is due to consciousness. Consciousness is self evident and ever evident. It is Brahman. So, Brahman anubhavam is not an issue. Therefore meditation after scriptural studies is only for Gyana Phalam. The benefit that knowledge brings is shanti, tripthi and abhayam. This experience of peace, fullness, contentment, fearlessness and security is called assimilation or jivan mukti.

Sri Krishna will tell us how to meditate in this chapter. However an overview is as follows:

- Upasana Meditation is to purify the mind.
- Study of scriptures is to attain knowledge
- Meditate to experience benefit of knowledge, which is peace and fullness.

The first meditation is called upasanam. The second meditation is called nidhidhyasanam. The sixth chapter of the Gita is focusing on nidhidhyasanam, which I translate as Vedantic meditation. The sixth chapter is nidhidhyasana yoga or

Vedantic meditation. This chapter can be divided into five main topics. They are:

1. General preparation for meditation or called Bahiranga sadhana. These are disciplines that have to be observed throughout the transaction. These are meant for day-to-day transactions or Samanya sadhanani.
2. Specific disciplines: Vishesha Sadhanani are disciplines to be observed just before meditation. They are also known as antaranga or vishesha sadhanani.
3. Dhyana swaroopam: What is meditation? The process of meditation? Is it concentrating on something or is it remaining thoughtless? Is it destruction of the mind or is it transcending the mind? All these points are clarified here.
4. Benefit of Vedantic meditation: Is it reading other peoples mind or predicting the future? All these points are clarified.
5. Obstacles to meditation: What are the obstacles and how to remedy them are discussed. Dhyana pratibhanda parihara, here pratibhanda means obstacles and parihara means remedy, are discussed. One such obstacle is sleeping during meditation. Sri Krishna describes such obstacles and how to overcome them.

A sixth topic is also discussed which Swamiji preferred to bring up later.

General preparation for meditation:

Why have this preparation? We have only one mind for our day-to-day transactions and meditation. In our daily transactions we go through all kinds of experiences. Before meditation one must free one self from all these experiences and meditate with a fresh mind. The daily transactions leave strong impressions on us that affect meditation. Violent emotional disturbances adversely impact meditation. Both the winner and loser of Wimbledon cannot get sleep. One should learn the art

of keeping a balanced mind. This does not mean an emotionless mind. An emotionless mind is like a wall. Rather it is a mind without violent upheavals. So, one has to keep a balanced mind or Samatvam and not get carried away by joys and sorrows. I should have mental mastery. It is one of the pre-conditions of meditation.

So, how to get Samatvam? Sri Krishna has talked about this extensively in chapters 2 and 3 respectively. A Karma yoga way of life leads to samatvam. It is the art of living for a balanced mind. What is karma yoga? It is a means for Dhyana yoga.

Swamiji said that while Sri Krishna has not classified the chapter into five topics, he has done so done to better present the information in the chapter.

Shloka # 1:

शुद्धचित्तो योगी शान्तचित्तो योगी शान्तचित्तो योगी
शुद्धचित्तो योगी शान्तचित्तो योगी शान्तचित्तो योगी 6.1

Not depending on the fruits of it, whoever performs the work that has to be done is the renouncer and Yogin; not he who has rejected the household fires and is a non-worker.

Sri Krishna starts at the general preparation or Samanya sadhana. It is Karma yoga for keeping the mind poised or as a means for Dhyana yoga.

Karma Yogi is one who considers spiritual growth as a priority in life. Material growth is subservient to spiritual growth. He prefers the spiritual to material. For him dharma and moksha are a priority rather than artha and kama.

Citing an example, Swamiji says, it is like eating curd rice with pickle. Usually a little pickle is used with rice to eat. The problem comes when one eats a lot of pickle with a touch of rice. Thus, in life we require money as well as

entertainment. But they should not be our primary activity. Spiritual growth should be our priority.

The karma yogi does not focus on material benefits. He performs actions specified by scriptures for inner growth.

Scriptures prescribe two types of activities.

- Enjoy life, eat well etc., that are artha kama pradhana.
- Perform spiritual activities like pancha maha yagna that contribute to inner growth and Chitta shuddhi. Through these activities more people are benefitted by selfless activities. These are nishkama karmas or selfless activities. The selfless actions are performed only for spiritual growth. Spiritual growth is often subtle and not visible while material growth is often visible. Spiritual growth will change how you look at yourself.

Sri Krishna says such a karma yogi is as good as a sanyasi. Why? He is considered a sanyasi because he has renounced concerns for material growth. What can come out of such renunciation? Such renunciation may result in failure in the material world, nevertheless, inner growth will occur. Sri Krishna says for a karma yogi there is never a failure because he is growing inwardly, whatever be the external outcome of his actions. As such he has no anxiety. He accepts whatever is going to come as Ishvara prasadam or God's will. Each experience is considered a lesson, good or bad. Sri Krishna says such a person can also be considered a meditator.

After all meditation is mind dwelling on a field. A karma Yogi is not agitated about past or worried about future. He is fully available to the present.

He is not worried about result. He has a focused mind. He is practicing open-eyed meditation. He offers all his actions to god (see ch.3, shloka # 30 and ch.5 shloka #10). Every action is an offering to god. This is nothing but meditation. He is a karma yogi.

A sanyasi in ochre robe, while in meditation, is thinking about his foreign trip, number of disciples etc., he is only an external sanyasi. He is not a karma yogi. However, a householder who is active is a karma yogi, if his activity is focused.

Shloka # 2:

ॐ ऋषिर्गुरुर्ब्रह्मसमाख्यं ॥
ॐ ऋषिर्गुरुर्ब्रह्मसमाख्यं ॥ ६.२ ॥

That which they call renunciation, know to be yoga, O Pandava Prince! None indeed who has not discarded mental constructions can become a yogin.

In previous shloka we learnt that a Karma yogi is the real sanyasi and not the person in ochre robe. Here Sri Krishna justifies it.

What is renunciation? Sri Krishna wants to say that external renunciation can never be considered a real renunciation; because self-knowledge is not connected with the external body rather self-knowledge is connected with the mind or intellect. So by making a few external changes if the mind continues to be the same what is the use? External renunciation is not real renunciation. Many take sanyasa and regret the decision, as it is a one-way traffic, one cannot go back to grihasthashrama again. For real renunciation, one needs to be free from concerns about future. What will happen to me? What will my wife do? If wife dies, what will I do? Most of our time is spent in planning for the future. Until one gives up thought of the future, you cannot have meditation. This is true for Sanyasi as well as Grihasta. Renunciation of the worry regarding future is true renunciation. Such a person is a karma yogi and a sankalpa sanyasi (one who has given up worry about future).

Now worrying about future is different from planning for future. Planning is a deliberate action. Worrying, however, is

impulsive and can happen at any time. While planning is acceptable worrying is an obstacle. Worrying makes one inefficient. **One who does not worry is a Sanyasi.**

Take Away:

1. Meditation is mind dwelling on a field. Thus, anybody, performing any activity, totally immersed in it, is in meditation and as such a karma yogi.
2. A Karma Yogi is not agitated about past or worried about future. He is fully available to the present. One who does not worry is a Sanyasi.

With Best Wishes

Ram Ramaswamy

Dharma

Dharma is a unique Vedic statement with immense hidden meaning. The word Dharm is derived from the root Dhru – which means that supports, protects, sustains, holds, – “Dhrayathe yat dharmaha”.

Dharma is that principal which protects sustains the cosmic law and order. There is no single equivalent English word, which justifies the full and complete meaning of Dharma. So a combination or a set of words are used to explain it. Righteousness, Morality, Religion, Sathyam, Charity, Character, Law abiding, Duty bound, Luck, Punyam, Swabhavam (abiding in real nature) etc.

Dharma has to be understood according to the context in which it is used

1. Dharma is the first of four Purusharthas (human goals): Dharma, Artha, Kama and Moksha. The Artha (security) and Kama (Entertainment) are the goals for experiencing in this life. Dharma in this context is called Punyam and it is a goal for the next life. According to Law of Karma, every action invariably produces a result (Phalam) – either favorable or unfavorable. The Karma Phalam thus generated can be experienced partly or wholly in this life or carried forward to the next life. The Phalam that is experienced in this life is called Drista Phalam (visible result). If it is favorable result, then it is sukam and if it is unfavorable, then it is Dhukkam. The Phalam that is generated but not experienced in this life is transferred to the next life. This is called Adhrista Phalam (Invisible result). The results of noble activities of this life are accumulated to be experienced in the next life are registered as Punyam. Similarly the results of evil activities of this life are carried to the next life as Papam. This concept is very important for Hindus who believe in Punarjanma.

“Arthae Gruhe nivartante Smasane mitra bhadhavaah

Sukrutham Dhuskrutham chiva Gacantham anu gacchathi”

“At the time of death, all wealth is left at home.

Only thing that the departed carries with him is the Punyam and Papam one accumulates in this life”

So the accumulation of punyam in this life is the goal of dharma purushartha.

2. Dharma maintains and protects universal harmony. Whenever Dharma declines and Adharma escalates, the cosmic harmony suffers. Unless the Universal harmony is re-established, serious consequences ensue.

The process of establishing dharma is two fold:

1. Parithranaya Sadhunam (Sista Rakshana) – By promoting dharmic population by spreading values through teaching.
2. Vinasaya Dhuskrutham (Dusta Sikshana) – Converting the adharmic people to dharmic people through teaching if that fails to eliminate them.

By the above two methods dharma is re-established. Lord Krishna accomplished these goals by giving out Gita and also by eliminating the wicked.

Bhagawat Geeta, Class 80, Chapter 6

Greetings All,

Continuing his teaching of Gita and having completed chapter 5, Swami Paramarthananda started chapter 6 today. This chapter is titled Dhyana yoga or Gyana Samyama yoga. This chapter will deal with dhyanam, a very important spiritual sadhana.

Before going into the text proper let us get some basic ideas regarding meditation as given in the Upanishads. We should remember that the Bhagavat Gita is based upon the Upanishads alone; it is not an independent text. Therefore, we should

clearly understand the role of meditation in spiritual sadhana. Before knowing the role or purpose of meditation we need to understand what meditation is not meant for. There are many ideas and misconceptions regarding the role of meditation. Therefore, let us first see what it is not meant for.

There are three things meditation is not meant for. They are:

1. It is not a means for liberation. According to Upanishads, liberation is not a goal rather Liberation is our own intrinsic nature. It is a siddha vasthu. It is however, not a sadhyam. It is just a matter of us owning up to it. Knowledge alone can liberate. Knowledge reveals that liberation is already an accomplished truth. Nowhere is it said that meditation is a means of liberation.
2. Meditation is not prescribed for knowledge as well. It is not a means of knowledge. In scriptures six means of knowledge have been discussed and they are known as Shat pramanas. They are: Pratyaksha, anumana, upamana, arthapatti, aupalabdhi, and shastram. Meditation is not mentioned as a pramanam. It is not a means for material or spiritual knowledge.

For a spiritual seeker meditation is also not prescribed for mystic or extraordinary experiences. All experiences ordinary, extraordinary and mystic all deal with the finite realms of time with a beginning and an end. They deal with the objective universe. Ordinary experiences deal with ordinary objective experience while mystic experiences deal with mystic-objective experiences. However, the Experiencer, the subject of the experience can never be an object of any experience. Swamiji added that he is not questioning the possibility of mystic or extraordinary experiences. They, however, cannot deal with the Subject, the experiencer. Thus, they all fall under objective knowledge and are not under Self- Knowledge. Thus, they are incapable of giving liberation. Therefore, the seeker should

not run after mystical experiences. In those experiences he will only continue to be in the objective world or in anatma or remain a Samsari.

For a spiritual seeker meditation is not prescribed for mystic experiences. Gaudapada, Shankaracharya's guru's guru, says one should reject them even if they come to you. Gaudapadacharya says, ask the question: is this an object or is this a subject? And the very fact that the experience arrived, you had the experience and the experience departed, indicates that it belongs to the objective field. The Experiencer does not arrive or depart. Self is the subject behind all experiences. So, seeker should be interested in the Self.

If meditation is not meant for above three then what is it meant for? Meditation has two roles.

The preparation of mind for spiritual knowledge or Gyanayogyata praptihi. It is like preparation of land for sowing the seed. This is preparatory meditation. There are other preparatory exercises for the mind as well. Preparatory meditation is called upasana dhyanam for knowledge. It can be compared to washing the plate, washing one's hands etc., in preparation for eating.

Following that we still have to gain spiritual knowledge through pramanam. My eyes can see everything but they can't see themselves. The Seer can't be seen. For this one needs a mirror. Thus, when the knower has to be known, the scriptures prescribe mirrors of Upadesha pramanam, Shabda pramanam and Shastra pramanam. However, they need to be available and need to be used appropriately. How to use the mirror? To learn to use the mirror properly, one has to go through sravanam and mananam also known as Vedanta vichara.

Sravanam: It is the systematic and consistent study of vedantic scriptures for a length of time under a competent acharya. This will produce Self-knowledge. Now, through

sravanam, as I obtain this knowledge, doubts will arise. Vedanta's teachings, when not fully understood, are very difficult to believe for a layperson. Vedanta says: You are the Seeker you are seeking. It says, You alone are the truth. Thus, per Vedanta, the Seer is the truth and not the Seen. These unbelievable declarations of Vedanta raise doubts in our mind.

So when many questions come up, the instruction is not to ask the question immediately. One should listen to the teaching completely, receive all the important features of the teaching and until then keep your doubts aside or in modern parlance place them in a parking lot.

Listening is the most difficult task in the world, says Swamiji. Furthermore, Knowledge received is weakened by ongoing doubts. Why should I believe this knowledge, is a question that can come up? It is called Samshayasahita Gyanam or knowledge with doubts. Doubtful knowledge is not knowledge, it is still ignorance. Citing an example, imagine a live electric wire. Just as you are about to touch it, someone says I am 99% sure it is not live. Will you still touch it? Probably not, as the 1% that you do not know can be fatal. Hence, it cannot be considered as knowledge.

Mananam: This second stage is meant to remove doubts or samshaya nivriti. During mananam, I try to answer my own questions. I ask other co-students to clarify my doubts. Thus, discussions may remove some doubts. Lastly, the Guru is always available to answer any questions. Vedantic books may also remove some of our doubts. Thus, mananam converts the knowledge into conviction or makes it Dridha Gyanam. Now, knowledge is the job of intellect. Upanishads say Intellect alone can get knowledge. The word Chetaha means intellect. The knowledge " I am the sub-stratum of this creation" must come into me.

In this context Swami Chinmayananda told us a story. A man

felt he was a worm. He had a phobia. As a treatment, he was shown a mirror and a worm. When he was a worm, he used to be scared about birds. So he kept away from birds. After treatment, he came out, saw a bird and ran. When asked why he was running away, he asked, does the bird know I am a human being now? My conviction should not be dependent on what others think of me. "I am that Brahman from which the whole world arises; and in whom the whole world rests and to whom the whole world resolves; that Brahman I am." This is called Self-knowledge. And how do you obtain it? You obtain Self-knowledge through shravanam and mananam. What do you obtain from this process? One gets dridha gyanam or nis-samshaya gyanam.

Starting with upsana meditation, then through sravanam and mananam we obtain clear knowledge. This knowledge alone can give liberation. It is a total transformation of life. Liberation is freedom from ragah, dveshah; kamah, krodhah; lobhah, mohah; and madah, matsaryah. It is also freedom from all internal problems, irrespective of external situations.

The mind is freed from problems and this transformation can be called jivan mukthih or it can be called saintliness. The person attains sainthood.

How to define saintliness? He is one who is incapable of getting hurt by external situations. He is also incapable of hurting other people. Simply stated, he does not hurt others and he is not hurt by external situations. This is jivan mukti.

This knowledge has to produce jivan mukti. In the normal course, this conviction should give me liberation but often in spite of the conviction my mind does not enjoy the benefit of knowledge. I seem to continue to be as bitter as before; as jealous as before; as frustrated as before; as afraid as before and as samsari as before. Why is this so? Why has the transformation not taken place in me? What is the obstacle?

Citing an example, there is water in a tank. The tap is open but water does not flow. Why? The reason is there is an obstruction in the tap. So, one has to remove the obstacle. This happens with knowledge as well. We need to remove obstacle (s) to knowledge. So, pay attention to psychological personality, examine your mind. Mind has habitual notions, strongly ingrained called Viparit Bhavana. They are in our deep subconscious mind. Different people have different problems. Citing an example, in a family there are two children. One gets good grades while other does not. The child with good grades is always praised. Even if nothing was said to the other child, he feels neglected and his feelings will likely reappear in future as well. This will cause anger and frustration. Therefore, Viparit Bhavana has to be removed. Removal of Viparit Bhavana is called Nidhidhyasanam. Here the transformation occurs.

The first type of meditation was called upasana dhyanam; which comes before shraavanam and mananam; then we have to get into the second type of exercise called nidhidhyasanam in which alone, the transformation of the personality has to take place; and nidhidhyasanam consists of two exercises. They are:

Alert Living:

It requires an alert living. One should lead a Vedanta friendly life. All my transactions are Vedanta friendly as well. Vedanta friendly living means I live the Vedantic teachings. Whenever I don't have peace of mind that is Vedanta unfriendly. Vedanta tells peace is not something far away for you to go and acquire. Peace is your own nature. In fact, if peace is not here, it is never in any place else. Therefore, I change the way I live to ensure no thought or transaction is against vedantic teaching. This is called alert living.

Meditation:

Second part of nidhidhyasanam is meditation in which I exclusively spend some time for revising my opinion about myself. Until I came to Vedanta, my opinion about myself was

very poor. I felt: I am mortal; I am useless; etc. Even my family reminded me constantly of this. Society too made me feel small.

This state of low self-esteem is samsara

Now, I revise my opinion about myself. " I" am the consciousness, blessing the mortal body; and "I" the consciousness, am immortal. Similarly, when I feel I need the world to be happy and complete; I meditate on the fact that I do not need the world; rather it is the world that depends on me.

Thus, for every unhealthy self-opinion, I neutralize it with the opposite. This is called atma dhyanam or self-meditation. It should go deep into my sub-conscious that even in dream; I should see myself as a wonderful free beautiful and healthy being. This is meditation No.2.

Take Away:

1. "I am that Brahman from which the whole world arises; and in whom the whole world rests and to whom the whole world resolves; that Brahman I am." This is called self-knowledge.
 2. How to define saintliness? He is one who is incapable of getting hurt by external situations. He is also incapable of hurting other people. Simply stated, he does not hurt others and he is not hurt by external situations.
 3. Nidhidhyasanam has two parts they are:
 - I change the way I live to ensure no thought or transaction is against Vedantic teaching. This is called alert living.
 - For every unhealthy self-opinion, I neutralize it with the opposite. This is called atma dhyanam or self-meditation.
- With Best Wishes
Ram Ramaswamy

Baghawat Geeta, Class 79 – Chapter 5 Summary

Gita, Class # 79, Ch 5, 7/15/17:

Continuing his teaching of Gita and concluding chapter five Swami Paramarthananda summarized the chapter today.

Sri Krishna has given us the entire teaching of the Gita in chapters 2, 3 and 4 respectively. Chapter 5 is a summary of all the previous three chapters and in a sense it gives us the very essence of the Gita and the Vedas. This chapter can be classified into following four parts.

- Nishta Dvayam or two types of life styles.
- Sadhana Dvayam or two types of spiritual disciplines.
- Sadhana phalam or benefits of these sadhanas.
- Introduction to meditation as foundation for chapter six.

The Nishta- dvayam are: 1) Grihasthashrama, and 2) Sanyasashrama. In grihasthashrama one has possessions and is part of society while in Sanyasashrama one has no possessions nor is one a part of society. Grihasthashrama is called Pravrithimarga, an active life, and Sanyasashrama is called Nivrithimarga, a secluded life.

The other two ashramas, Brahmacharya and Vana-prastha, are preparations for these two lifestyles. Thus brahmacharya is a preparation for grihasthashrama. vanaprastha is a preparation for sanyasashrama. These ashramas are called nishtas. The two lifestyles have been prescribed by the Vedas.

In chapter five, Arjuna starts off the chapter saying he is

confused about Sanyasa. He wants to know if Sanyasa is a requirement for liberation. Answering him, Sri Krishna says that Sanyasa is not compulsory. Any one of the two life styles can be chosen. Thus, we have a choice with respect to ashrama or lifestyle. One has to decide if one wants to be a monk or get married. There are advantages and disadvantages to both lifestyles. In Grihasthashrama the advantage is that one has wealth and supportive people. This gives him a feeling (real or unreal) of security. Sanyasi does not have wealth nor people and thus no security as well.

The disadvantage in grihasthashrama is that one has a lot of responsibility that can be burdensome. Sanyasi does not have this responsibility. In life, whenever a choice is involved, conflict always comes in.

Sri Krishna tells Arjuna that the Grihasthashrama is more suitable for him. He says this ashrama is suitable for most of the people. Human relationship is very important in maintaining mental sanity. Thus, both ashramas are acceptable. However, only a prepared person should consider taking up sanyasashrama. Shloka 1 through # 6 discusses this topic of lifestyle.

2) **Sadhana Dvayam:** They are Karma yoga sadhana and Gyana yoga sadhana. Both sadhanas are required to be followed. Sri Krishna says there is no choice between the sadhanas.

Swamiji says there is a very big misconception in this area that there are several paths to liberation. Thus, some people feel karma yoga alone will lead to moksha while others feel bhakti yoga alone will lead to moksha. Others think raja yoga will get them moksha while still others think kundalini yoga will also get them moksha.

He clarified that neither the Vedas nor Gita supports this point of view.

Everybody has to go through Karma yoga followed by Gyana yoga.

They should be performed, in sequence, one after the other, that too gradually. Karma Yoga has to be learnt and adopted first, as it is a required preparation for Gyana yoga. Then, through Gyana yoga, one obtains liberation. This is the Vaidic margaha. Thus, in first phase, karma yoga is dominant while in second phase Gyana yoga is dominant.

Karma Yoga: Shlokas # 7 through 12 deals with karma yoga. Chapter # 3 also discussed karma yoga at great length. **Karma Yoga can be defined as Proper action performed with a Proper attitude.**

Proper action: Proper action can be graded based on the spiritual progress that it can provide. In this gradation, selfless actions come on top, as most people are benefited by such actions. Nishkama karmani also called satvika karmani are the best kind of actions that contribute to the maximum purity and spiritual progress.

Therefore, a karma yogi should give utmost importance to satvika karmani and then to rajasa karmani and lastly to tamasa karmas. Performance of Tamas karmani should be negligible or none at all. This is called proper action.

Sakama karma is action that leads to benefits for one-self. They are Rajasic in nature and provide least benefit spiritually.

Tamasic karmani are actions that are harmful to society. Here I get the benefit but society is injured. They pull down a person spiritually.

Therefore, in karma yoga, our focus should be on actions that are Satvic in nature.

Proper Attitude: Here I perform all actions as worship to God. All my actions (satvic, tamasic and rajasic) are dedicated to God. And then, whatever the consequences of my action, I accept it as a prasadam. This is the proper attitude.

Citing an example, swamiji says, even thieves in India were devotees. They prayed to God before going on a theft. Even their mind changes with time through association with God. Shankaracharya says even a nishidha karma should be performed as an offering to God.

Every experience in life is a result of my own actions. What have I done for this great suffering, when I have not done any great wrong, is a question that comes to our mind. Remember our experiences include ones from our previous lives as well. Whatever I get, I deserve. Don't ask, "why me", at all. Rather ask, O God, give me the strength to go through this and learn. This attitude called padmapatram iva ambasa and has been defined in chapter 5, shloka # 10. This is proper action with the proper attitude.

And what will happen as a result of karma yoga? The result is that the mind becomes oriented towards the spirit, materialistic tendencies weaken, spiritual tendencies strengthen and interest in Gita increases. With this interest in the shastra also increases.

Thus, everyone has to go through purifying actions. Even a Sanyasi has to go through them. While the type of actions may differ, between a Sanyasi and a Grihastha, both have to go through karma yoga.

Gyana Yoga Sadhana: Shlokas # 13 through 21 deals with this topic. Gyana yoga is a requirement for moksha. Many consider Gyana yoga a dry path while they consider Bhakti yoga as a wet path. It is considered a wet path as you shed tears in a state of bhakti. Swamiji says this again is a misconception. Chapter # 7 discusses Bhakti yoga.

So, what is Gyana yoga? It is Vedanta vichara consisting of sravanam, mananam and nidhidhyasanam. It consists of the systematic, consistent and continuous study of scriptures under a competent acharya. Jumping from one Guru to another is

not recommended as each Guru will have a different way of communication.

What will such a study lead to? This study will lead to the recognition of atma, the real nature of every individual. This study will lead to the recognition of atma, which is the real nature, the essential nature, the core nature and the higher nature of the individual.

What is the nature of this discovery or the nature of atma?

We have studied this elaborately in the Chapter 2.

Krishna hints at it here again as follows. The atma is of the nature of consciousness. What is the nature of consciousness? Important features of consciousness include:

- Consciousness is not a part, property or product of the body.
- Consciousness is an independent entity that pervades and enlivens the body.
- Consciousness is not limited by the boundaries of the body. In short, it is all pervading.
- Consciousness survives or continues to exist even after the fall of the body.
- Consciousness is the only one, that pervades all the bodies of the creation, which means bodies are many, but the pervading consciousness is one.
- Consciousness being one and all pervading like space; it is free from all the actions.
- Consciousness is not only an akarta but also an abhokta as well.
- Consciousness is, thus, also free from all karmas. Therefore, it also does not have papam or punyam.

Citing an example, while all actions occur in space, space itself does not act. Similarly while light illumines, it does not act. So also with consciousness, it does not act.

The stages of Gyana yoga:

First stage is identification with this consciousness. Citing an example, when I ask you what is here you will say there is a hand. Even if I ask you 100 times you will still say it is only a hand. Then, when I tell you that this hand itself is seen because of a light principle that is pervading the hand only then you realize that the light alone is pervading. Consciousness is like the light. This is the teaching of the Upanishad.

Second stage is learning to identify with the consciousness as myself. At present we have learnt to identify with the body; and this learning is so intense and so ingrained in our mind; that the moment we use the word I, we remember, I am a male, I am a female, I am so many years old; I am the child of so and so. In fact, you remember all the bio-data associated with the body alone. So, therefore, we have to do a lot of unlearning. And the new process is learning to identify with the consciousness and instead of saying I-am-the-body I have to learn to say that I-am-the-consciousness-pervading-the-body. This body is subject to arrival and departure. This body belongs to the material world. This body is a temporary gift from the Lord. I can use it for sometime, as a medium of transaction but I cannot hold on to it permanently. So, I have to learn to say that " I am the consciousness in the body" and not "I am the body". This is shifting the "I".

If I know I am consciousness, I will look at you as well as the consciousness of your body. Right now I only see your physical personality. I am atma, You are also atma. This unity of vision is possible only through unity of spiritual wisdom. All other talk of unity is only lip service. On one side we all say we are Indians, but we still fight and kill others. We can never have a true transformation without getting this wisdom.

With this knowledge the fear of mortality also goes. I realize

that I am the immortal consciousness functioning through this body. Our problem is not with mortality of body, rather it is that I think " I" am mortal. This notion changes with Gyanam. I realize "I" am immortal. This leads to wisdom and poornatvam.

With this, Sri Krishna concludes the topic of gyana yoga, shlokas #13. to 21. Here karma yoga was the first stage and gyana yoga the second stage. Gyana yoga leads to the wisdom that I am full, that I am immortal and Aham poornah. This is freedom from limitation.

Benefits of Gyana Yoga :

Shloka 21 through 26 discusses benefits. One benefit is the development of the spiritual value known as Vairagyam. Vairagyam is independence from external factors for happiness. We normally tend to depend upon external factors for our happiness and this poses a big problem. External factors are not in my control. Most situations that we come across related to family, servant, children etc. are not in our control. Psychological dependence is sorrow. Physical dependence may be difficult to avoid. The problem is with us and not with the world. The solution is to go from dependence to independence. Learn to depend upon your Self (higher self) for security, shanti and poornatvam. This attitude is called Vairagyam. This is dropping psychological dependence.

The benefits include: Jivan mukti. It means inner independence here and now. Regarding outer freedom, I am still bound by rules of society. Chapter # 2 discusses Sthitha Pragyaha Lakhanani. So this is jivan mukthi and he will live like that until the prarabdha karma is over. Until then the physical body will continue.

Therefore, as long as karma is there the body survives. Once the karma is gone, body also goes and thereafter he is one with Brahman, without any individuality. This stage is called

videha mukthi and Sri Krishna calls it brahma nirvana.

With shlokas # 22 through # 26 the chapter five's main purpose is over.

In Shloka's 27-29 Sri Krishna introduces meditation.

The last three shloka are beeja shlokas. They are seed verses for the tree of 6th chapter, which is to come next.

This chapter, the sixth, is called sanyasa yogah or karma sanyasa yogah. Here Sri Krishna clarifies what is sanyasa to Arjuna. What is this clarification? That, the outer sanyasa is not important rather it is the inner sanyasa alone that is real. That external renunciation is not compulsory, however, inner renunciation is the real renunciation.

Take Away:

1. Karma Yoga can be defined as Proper action performed with a Proper attitude.
2. Every experience in life is a result of my own actions. What have I done for this great suffering is a wrong question to ask. Karmas from our past lives are also a factor.
3. " I am the consciousness in the body" and not "I am the body". This is shifting of the "I".

With Best Wishes

Ram Ramaswamy

Bhagawat Geeta, Class 78, Chapter 5, Verses 25 to 29

Shloka # 25:

सर्वभूतहितं रताहं ब्रह्मणोऽपि सुखं
सर्वभूतहितं रताहं ब्रह्मणोऽपि सुखं 5.25

The seers win the peace of Brahman, their sins attenuated, doubts cut through, the inner sense controlled; they are busy promoting the welfare of all living beings.

Continuing his teaching of Gita, Swami Paramarthananda said, Sri Krishna has been talking about Gyana Yoga in this chapter. Now in shlokas 24 through 26, Krishna is talking about the Gyana yoga phalam or the benefit of self-knowledge. While talking about Gyana phalam, he also summarizes the various stages of spiritual sadhanas required to reach Gyanam. Shloka # 25 describes these stages. The stages are:

SarvaBhutahita Rataha in the shloka means leading an ethical and moral life. Being interested in the well being of all beings rather being selfish. Through this life I should expand my mind to feel the pain of others as well. Only one who feels the pain of others will not hurt anybody.

Now why do I hurt others? I hurt others because I do not feel anything at all, because I am such a gross human being. I need to sensitize my mind so that I feel the emotions of others. **Psychologists call it the capacity of empathy. It is a fundamental quality that is required. It is the foundation for all other virtues of life. The entire human character is based on this one capacity. I should be able to sense the feelings of other people.** So when the other person is happy I am able to identify and share the happiness and similarly when the other person feels the pain; I should be able to appreciate that feeling and share it. This capacity of feeling others'

feeling is called empathy and it is referred to here as sarvabhutahite ratatvam. In this process, initially, I feel the pain of my own family, my wife, my children etc. This itself expands the mind. It continues to expand. A shortsighted person does not sense even his wife's pain. A person with an expanded mind even feels the pain of animals and plants.

In Pathanjali's ashtanga yoga, the first value emphasized is ahimsa or not hurting others physically, verbally or even mentally. This is where our spirituality begins.

Shankaracharya in his commentary says such an evolved person does not hurt others; he is incapable of hurting others, because even as he hurts others, he can

immediately feel the pain of the other and therefore he withdraws from such an action. Thus, morality or ethics is the first stage, without which moksha is not possible and therefore Sri Krishna says sarvabhutahite ratatvam. Once I feel others' feelings I will spend my life in helping others.

Nishkama karma is natural to such a person with a sensitive mind. Only a gross-minded person will ignore the fellow human being but a sensitive minded person would certainly help other people. He may not be able to help financially or physically but at a minimum he will at the least wish "Oh Lord, let everyone be happy".

By his Nishkama karma and pancha maha yagya, he becomes a **Kshina Kalmasha** or one who is free from papam. What is papam as per Vedanta? Anything that obstructs our spiritual progress is papam. Our very desire for spirituality is due to our punyams. Nevertheless, there can be obstructions in life such as health, family, external situations etc. Nishkama karma will make all such obstacles go away.

Yatatmanaha: means one who develops the necessary discipline. I have to work for spiritual growth. Liberation is not based

upon God's will. It is based upon our desire. God is not the one who decides upon liberation of a person. God is not a partial God. I have to make use of Gods grace as my free will. While sunlight is there using solar energy is in my hands.

God's grace is available to all. Some have tapped into it and others have not. Vivekam and Vairagyam do not happen on its own, I have to make it happen. I have to make the effort. The tendency to say, " everything is in his hands" is an escapist one.

Yatatmanaha also means working for qualification or knowledge. In chapter 4 Sri Krishna advises that for this knowledge one has to seek a Guru and shastram.

Rishayaha means a rishi. Once I perform all sadhanas I become a rishi or a Gyani. Even a person living in society can be rishi. It does not mean every ochre robed swami is necessarily a Rishi.

Chhinna dvaida means knowledge that is free from all doubts or having conviction in the knowledge. Am I convinced about the teaching? Vedantic knowledge is revolutionary in that it deals with world, the God and me. Am I really immortal? Remember Shankaracharyas shloka of Chiddananda Roopa Shivo ham Shivo ham. There should not be an iota of doubt about my immortality.

"You are God" is a very difficult concept to accept.

" the world you experience is less real than You", another difficult concept to accept. Do you accept all of them? Conviction comes from reflection and questioning. This process is called mananam. So removal of all doubts is called mananam. Chhinadvaida means without a doubt.

Brahmanirvanam Labhante: means such a person attains oneness with Brahman. What is attaining one-ness with Brahman? Here there is no physical merger with God. If that were the case Brahman will have to be a separate entity. Vedanta says

Brahman is all pervading. Therefore, here merger with Brahman means dropping the notion that I am separate from Brahman due to my ignorance. This is merger.

Summarizing the stages to reach Gyanam:

1. Follow values of life
2. Become pure
3. Take initiative for spiritual growth and this involves acquiring sadhana chatushtaya sampathi and guru pra
4. Gain knowledge
5. Gain conviction
6. Merger in Brahman

In this context Swamiji cited an advice:

For saving one family, you can sacrifice a member.

For saving one village you can sacrifice one family.

For saving the nation; you can sacrifice one village;

For the sake of moksha; you must be prepared to sacrifice everything;

Shloka # 26:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.26 ॥

On both sides, the peace of Brahman is there for the self-restrained ascetics, who are released from lust and wrath, and have known the Self.

So the same idea as in the previous shloka is repeated here for further clarity. Here also various stages of spiritual growth are pointed out. The first stage is kamakrodhaviyuktanam. Kamaha means desire for acquisition and krodhaha means anger caused by the obstacle in acquiring things or anger caused by the loss of things acquired. So kama

will invariably lead to krodhaha. We also discussed this in detail in the third chapter under shloka 3.37.

And this management of kama and krodhaha is possible when I know a basic principle of Vedanta. What is that basic principle? It is that my happiness does not depend upon what I have but it depends upon what I am. So always focus on what I am, not on what I have. So if this is understood, our worry for yoga and kshema will come down otherwise kama will lead to more and more preservation such that I will have no time for spirituality. Life will be spent on yoga and kshema; yoga here means acquisition; kshema means preservation; in this process only our stress will increase as something or the other in life will always not work out.

We have to manage kama and krodha for getting Vairagyam.

Yatchetasam: means those who have integrated their mind. Mind is required for the spiritual journey. The mind has to be focused. Unless my mind is focused enough I will not be able to pursue spirituality. The capacity to focus is also known as Samadhi. Satka sampatti is essential so that all my organs cooperate with me in my spiritual journey.

We saw in the Katho Upanishad, wherein Yama dharma raja compared our life itself to a journey; body was compared to a car and the sense organs were compared to the wheels and the mind compared to the steering; and intellect compared to the driver. Only if the car, the wheels, the steering and the driver are all healthy only then can I reach the destination. Similarly, body must be fit; sense organs must be fit; emotional mind should be fit; intellect must be fit; and they should be available for my use and that is called here yata cetatvam. It is an organized personality, an integrated personality. Samadhi Satka Sampathi is the next stage.

Yathi: Means one has to become a Sanyasi. Purpose of Sanyashrama was to be immersed in study of scriptures. He was

to have no other duty than study of scriptures. Committed study of scriptures is the duty of a Sanaysi. All people whose priority is spiritual growth are also Sanyasi's.

Therefore, for a Yathi, spirituality is a priority.

Viditatmanam: is a Sanyasi who goes through a systematic study of scriptures for a length of time under a competent Guru.

Brahmanirvanam vartate: means merger with Brahman results from such a study of scriptures. This merger is a cognitive intellectual event. The knowledge of Aham Brahma Asmi occurs. This knowledge can happen both ways. First it happens before death and later continues even after death as well. Before death it is called Jivan mukti and after death it is called Videha mukti. Citing an example, Swamiji says, it is like pot-space merging into total space. In reality there are no different spaces in existence. The one space was as it was before and after in presence of the body. I am one consciousness, indivisible and all pervading.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.27 ॥

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.28 ॥

Keeping out external contacts, fixing the eye between the eyebrows, and equalizing the in-breath and the out-breath that move within the nostrils;

Controlling the senses, mind and intellect, and free from desire, fear, wrath, the silent sage intent on liberation is eternally emancipated, indeed.

With previous shloka Gyana Phalam is over. With shloka # 26

the fifth chapter is also over. Sri Krishna introduces one more topic before concluding the chapter. He introduces this subject to get Arjuna interested. He now talks about meditation. Chapter #6 also discusses meditation.

Meditation is prescribed for assimilation of Gita teaching. The teaching must enter the subconscious and unconscious mind. Most of our reactions occur from the inner mind. Anger is not a thoughtful action. In life most of our actions are not thoughtful actions. Why did I talk like this? Why did I do this? Why did I use such angry words? It is my inner mind that is causing all this. While the Gita teaching is in my conscious mind, my subconscious is still as of old. Gita teaching has not yet penetrated at this deep level, hence the cause of my anger. So Gita has to penetrate into my inner personality. This way all my actions will be based upon Gita. So Gita has to mix in just like mixing sugar in coffee. Sometimes while sugar has been added it has not been mixed. So also with Gita, it has to mix into our deepest level of thought.

So, Sri Krishna is going to talk about meditation, as a means of assimilation. Gita has to penetrate deep into you. Currently, this knowledge is not accessed. Meditation helps in assimilation of this knowledge. Sri Krishna describes the process and result of meditation in chapter 6. Here he briefly touches upon it.

Sitting in a proper posture, evening out the breath, he regulates his mind. The eye should be focused between the eyebrows and withdrawn from the mind. This removes all sense objects from the mind. Don't think of external objects during meditation.

Shloka # 28:

Meditation is to be performed with all organs withdrawn from external world. Get rid of all emotional disturbances. One

should focus on moksha alone. In this stage the teaching is assimilated.

Shloka # 29:

शान्तिं प्राप्नुयान् मया ज्ञानं मे भक्त्या यदा
सर्वलोकेश्वरं भक्त्या भक्त्या भक्त्या भक्त्या 5.29

He attains peace knowing Me, the partaker of sacrifices and penances, the supreme Lord of the whole world and friend of all living beings.

The object of meditation is to meditate on “ me” or God the ultimate lord of creation, who is located in the heart of all beings. Meditating thus, you will attain shanti.

Take Away:

1. Empathy or feeling for others is a foundational requirement for a seeker. It is the foundation for all other virtues of life. The entire human character is based on this one capacity. Do you feel your wife’s pain? Do you feel your children’s pain? You have to develop empathy.
2. Meditation is recommended for assimilation of Gita teachings. This way the teachings enter deep into your subconscious mind.

With Best Wishes

Ram Ramaswamy

pain as well.

Shastras define three types of pain. They are: 1) pain from acquisition, 2) Pain from preservation and 3) Pain from loss.

There is no such thing as pure joy as all have dukha along with it. The reason for this is that all contact born pleasures have a beginning and an end. With arrival one gets pleasure but when they depart they leave pain. All objects are a mixture of pleasure and pain.

So, what can we do about it? There are two options says Swamiji.

Option # 1: If I possess the object I should have the capacity to face the pain coming from it as well. It is when I am not prepared for it that I get pain.

Option # 2: Renounce the object. However, when one renounces, emptiness and loneliness sets in. I have to face the emptiness without the object. It is due to this emptiness that we run after objects. When I have a lot work, I complain. When I don't have any work also I complain. When I have things, I get pain from them. When I renounce objects, I feel empty.

Thus, we have two solutions.

- I should decide not to possess anything. I will still have the desire for saying you are mine or I am yours. However, with this decision, I will have to face loneliness. Here I must discover fulfillment in myself. If I discover it, it is the alone-ness or advaitam. I learn to be happy with myself as I discover poornatvam.
- I like to have everything including a wife. We have to remember that all possessions will give pleasure but also give pain. Here one should have the mental strength to withstand the pain. One has to develop the strength to face pain.

If above two solutions do not work for you then you will have problems. We have to pick one solution.

How to discover the poornatvam or inner strength? For both scenarios there is only one solution and it is called Self Knowledge. Self Knowledge gives us two faculties. 1) You will be able to give up objects and 2) You will have strength of mind to face the pain.

Citing an example, King Dasharatha and Queen Kaushalya got Rama for a son after a lot of Yagas. Yet, when Rama had to go into exile Kaushalya felt it was better not have had Rama. Having and not having are both problems. A wise person is not carried away by the pleasure and pain of the world.

Shloka # 23:

ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು
ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು ಉತ್ತಮವಿಧಿಯು 5.23

The man, strong enough to resist in this world, before the fall of his body, the urge of lust and wrath, is integrated; he is happy.

In previous shloka value of mental preparation was pointed out. Having things and not having things both cause problems in life. This **mental awareness is one value.**

Second value is handling of Kama Krodha or Raga Dvesha (Likes and dislikes). Raga Dvesha are both born out of wrong notions. Raga (Likes, attachments) is born out of the misconception that the attached person will give permanent security and fulfillment. We should remember that Raga has a beginning and an end as well.

Dvesha is also a misconception. Aversion is born out of the feeling “ the world is capable of giving me sorrow”

Let us remember that Gyani's are people who live in this world without sorrow.

Citing an example: music is played. It makes one person unhappy while others are happy. The music is not the cause of the disturbance. The world is neither source of joy or sorrow. **Therefore, dividing the world into source of joy and source of sorrow, according to Vedanta, is the fundamental misconception. It is I who make the world a source of joy, and it I who makes the world a source of sorrow as well.**

And as long as I do not discover this fact, I am going to blame the world. And as long as I blame the world, I will try to correct the world. Then, I will try to change the world. That is the reason you see changes in fashion often. So, my rationale for understanding the world is wrong. **I cannot change the world.**

Problem is not with the world. It is in me. Once I know it, immediately, I change and transform. When I look at the world through the spectacles of attachment and aversion, I am living in a private world of mine and therefore I am constantly affected. However, when I remove the raga-dvesha spectacle, I live in the objective world of God, which is neither a source of sorrow nor a source of joy;

The wise person is not affected by joys or sorrows. The world is seen as a creation of God. Until this realization dawns Vedanta will not work.

Vedanta requires objectivity. Thus, from jiva srishti we have go to ishvara srishti; from ishvara srishti alone we can go to asrishti, that is the Absolute. Another way of saying it is: from my creation to god's creation to no creation. "No creation" is the absolute wisdom.

Sri Krishna says you have to work all your life to work out Raga and Dvesha. It is a life long project.

In chapter 3, Sri Krishna says, Raga and dvesha cannot be completely be wiped out. You can only manage and control them. Even if they rise they should not enslave me. One who can

control raga and dvesha before death he is a master of himself. Such a master is called a Yuktaha. So, learn to manage my self that is the body mind thought complex. Emotional sanity is a prerequisite for Vedantic knowledge. Sri Krishna says only such a person is a human being. One who does not have self-control he is like an animal. Only such a person can progress inwardly.

Therefore, learn self-management or Raga Dvesha management. Self- knowledge can occur only in intellect. For this the emotional mind also has to cooperate.

Shloka # 24:

ॐ नमो भगवते वासुदेवाय ॥ ५.२४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५.२४ ॥

With joy within, sporting within, and likewise, with light within, the Yogin becomes Brahman and wins the peace of Brahman.

In previous two shlokas mental preparation was discussed. The emotional mind was also discussed. Now, in this shloka, Gyana Phalam is being discussed. Here one has become emotionally sound.

What do you mean by emotional soundness? When things are there, you do not complain and when things are not there too, you do not complain. If so, what is emotional weakness? When things are there; you complain; when things are not there; you complain. You cry for both, your problem as well as for affected people around you. You distribute sorrow freely.

Therefore, a person who develops that emotional soundness (ability to be without things), thereafter comes to self-knowledge and because of the self-knowledge he gets that inner strength and fulfillment.

So what kind of life does such a person lead? Gyani is a

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

Greetings All,

Shloka # 19:

एतन्मन्त्रं श्रुत्वा ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो

ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो 5.19

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

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th to # 21 shloka Sri Krishna has been discussing Gyana yoga, which is the central theme of this chapter. Gyana Yoga is the process of discovery of my real self. This process happens in two stages.

- 1) Realizing that I am not the body mind complex, rather that I am Consciousness itself.
- 2) I discover that “I” the consciousness not only pervades my body but also pervades all bodies.

Bodies are many but consciousness is one. I discover my real nature is consciousness. I also see that your real nature too is also consciousness. If I see myself as a physical body, I will see you too as a physical body. As I see myself, so I see the world and if my vision of myself has undergone a radical

change, my vision of the world also will change.

As I see the world, so I see everything in it as well. If my vision changes I will see everything as Atma.

Citing example of a sentient wave, if wave sees itself as a wave, it will see other waves as perishable waves. If I see myself as water and the wave-ness as an incidental feature that comes and goes, it confirms I am essentially water. This water-ness will not come and go. If the wave discovers this fact, then the wave will look upon itself as water and the wave will look upon the other waves also as water as well.

I “see” the atma in myself and everybody through the eyes of wisdom. When I see myself as immortal atma, I will look at you as shuddha atma and as the ever-secure Atma as well. I see myself as the nitya

shuddha budha mukta svaroopaha.

And having discovered this beautiful inner nature; a wise man will never like to come down to this perishable incidental and superficial body. After having lived in a wonderful house I will not want to go back to that slum dwelling.

The wise man only abides in this body. He is not obsessed with the physical body. He takes care of the physical body as the Lord’s property, but he is not obsessed with the incidental superficial mortal physical nature.

Shloka # 20:

□ □□□□□□□□□□□□□□ □□□□□□ □□□□□□□□□□□□□□ □□□□□□□□□□

□□□□□□□□□□□□□□□□ □□□□□□□□□□□□□□ □□□□□□□□5.20□□

With a steady intellect, undeluded, knowing and abiding in Brahman, one should neither be elated when gaining the pleasant nor shrink when meeting with the unpleasant.

A Gyani even after gaining knowledge will have to live in the same world. Mukti is here and now, not after death. The same laws that govern an Agyani also govern a Jivan Mukta's life. Three factors govern life. They are:

1. Deshaha: Place
2. Kalaha: Time. Time flows and body ages. We discover our wrinkles, pains and graying hair.
3. Prarabhda Karma: It varies from individual to individual. Different people have different experiences. This is due to their past karmas. So, both gyani and agyani's lives are governed by above three factors.

If there is no difference between a gyani and an agyani what is the benefit of Gyanam? Sri Krishna says, the difference is in the response to situations in life. Gyanam gives one the ability to provide a balanced response to a situation. He is not carried away by good experiences as they will come and go. He is not hooked to or addicted to a favorable situation. And what is the difference between appreciation and addiction? When I get addicted to something I am not prepared to loose that experience. And when that experience is lost, I go through a tremendous vacuum. Gyani is one who appreciates a favorable situation and when that situation goes away, it does not create a vacuum in him.

For a Gyani, loss does not happen. Citing example of the ocean, the ocean is ever full. Whether the water is taken away or added ocean continues to be full and its inner fullness continues. Sri Krishna says a Gyani does not get elated nor carried away by favorable situations.

Similarly, when the situation is unfavorable he retains the same balance. Citing example of Sri Rama who got the news one day he was going to be crowned as the king. Next day, however, he had to lose his kingdom and go into exile. While people around him were deeply affected, Sri Rama, himself, was not. Instead he spoke about his prarabhda karma. **Prarabhda is a**

choice less situation. So, advises Swamiji, for such choice less situations , put your effort into changing your attitude rather than changing the situation. This is possible only to one with Self Knowledge. This knowledge must be a conviction. If there is no conviction, this knowledge will not come through in a crisis.

If law of karma is understood and assimilated the question "why me" will not arise. If it is a choiceful situation I try to change it. If it is a choice less situation I accept it. **Self-knowledge and laws of Karma should be deep convictions (doubtless knowledge).** " Am I convinced I am consciousness different from this body?" Until this conviction comes we have to continue our sravanam and mananam.

Every experience I go through is perfect as per nature's laws. I do not see the all dimensions of my experience as I do not have the total picture. Hence, I can't talk of justice or injustice.

Even Gyanis like Ramakrishna paramahansa or Ramana Maharishi had bodily suffering. So we do not say Gyanam will stop physical ailment; Gyanam will give you the inner strength to face it; or to have a proper perspective of it. This requires conviction.

You get knowledge through sravanam and conviction through mananam. Until you get both one has to continue the quest by asking questions about your doubts. These questions are your mananam. Even after conviction we will still continue to have our habitual responses. We have to perform Nidhidhyasanam , keeping teaching in mind and leading an alert life. The next chapter discusses this aspect in greater detail. Even a mechanical life should be an alert one. Thus:

Sravanam: is required for Gyanam.

Mananam: is required for establishing conviction.

Nidhidhyasanam: is required for elimination of habitual negative tendencies. I know I should not get angry , but I get angry. One has to be constantly alert and remember the teachings. Chapter 6 elaborates on this process.

Such a person is a jivan mukta.

Shloka # 21:

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

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 5.21 ॥

The sage whose inner sense is unattached to objective contacts wins bliss in the Self; his inner sense is united with Brahman; he enjoys inexhaustible bliss.

In Shlokas 18 through 20 Sri Krishna talks about the transformation a Gyani enjoys. The transformations in a Gyani are:

1. a) Samadarshanam
2. b) Conquering mortality or fear of death
3. c) Right perspective in facing ups and downs of life.

Citing example of a football player where they are taught how to fall during a game without getting hurt. So also in life we will face psychological falls from which we need to come out without hurting ourselves. I should be able to start life again. Life must be lived.

The shloka # 21 talks about a Gyani's ananda or joy or fulfillment. This ananda is a result of his knowledge of his higher nature. He has learned to tap into his higher nature.

Citing an example of how an Ashrama got city water piped in with great difficulty. A devotee who was an engineer visited the ashrama and suggested there was under ground water there. The Swami of the ashrama was delighted, now that he did not have to depend on somebody for water.

there is no return.

Continuing his teaching of Gita, Swami Paramarthananda said, from the 13th shloka onwards, Lord Krishna has been discussing Gyana yoga, which is the central theme of this chapter.

It is this Gyana yoga that leads to inner detachment, which alone is real renunciation. External renunciation does not lead to complete renunciation as we still depend on material things. We still need a roof over our head we need food etc. We cannot renounce these things. External renunciation is possible, however, it will always be partial. Internal renunciation can, however, be total.

And what is that **internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.** It is similar to space that accommodates everything but space is not connected to anything. If space is connected to any object, when the object travels the space also will travel.

This nature of space by which it is close to everything but not connected to anything is called Asanga svabhava. In the movie screen while a fire is projected, it does not burn the screen. Similarly water also does not wet the screen. The screen is asanga. Atma is called asanga swarupa. I am not related to anything. This understanding of relation-less-ness is Sanyasa. Such a person loves everyone but is not attached to anyone. He loves every person but is not hooked to any person. He lives in every place but he is not rooted to any place, which is born out of inner renunciation and this inner renunciation is only possible through Gyanam which is called here vidvat sanyasaha. For this reason alone, this chapter is named Sanyasa Yoga or yoga of renunciation.

In last class, in shloka # 17, we saw Sri Krishna describing the four stages of knowledge as follows:

1. First, **value the discovery of the higher self** or value

discovery of wisdom. This requires Parayana-tvam or a deep yearning from the heart and soul for such wisdom. It is like being submerged in water and desiring to breathe. This is called Tat Parayanam.

2. Then the next stage is **discovering the higher self or Atma and knowing that it is the "consciousness" in the body**
3. Then the next stage is **learning to identify with the higher self and gradually dis-identify from the lower self.** Here identification with Atma means knowing " I am the Atma and that I have an incidental body which may be taken away at any time without notice. I am the eternal consciousness that Lord will not take away." Here one owns and claims, " I am Atma".
4. And then the fourth and **final stage is the identification with the higher self becomes natural.** Owing up to Atma becomes natural. It is like the actor who plays many roles but knows his true Self. Just as fatherhood is a role, mother, wife is all roles. All these roles are from the physical body's point of view. They are merely roles. This constant awareness of true Self is called Nishta. **Any knowledge is spontaneous if it is available during a crisis.** This effortless accessibility is called Aham Gyana Nishta. This is Jivan mukti. Upon death that person attains Videha mukti.

Shloka # 18:

ब्रह्मसत्त्वमिदं ब्रह्म ज्ञानं ब्रह्मविद्याम्
ब्रह्मैतन्नान्यथा ॥ ५.१८ ॥

The sages perceive the same truth in the Brahmana, rich in knowledge and culture, a cow, an elephant, a dog and a dog-eating outcaste.

In the next two shlokas Sri Krishna is talking about benefits from this knowledge.

The transformation that occurs in a Gyani is in the manner in which he looks at people and things. Our problem is not due to people or the world. Gyani also lives in the same world. For a Gyani, the whole world is a relaxation ground, a nandanavanam, and all trees are kamadhenu and all places are Varanasi and all rivers, including coovam is ganga. The world remaining the same, the people remaining the same, if the

Gyani can enjoy ananda, it means the problem is not with the world but the problem is in the way that we see the world or our perspective of it. World being same Gyani still enjoys it, while others don't. **Thus, Vedanta does not transform the world. It transforms my view of the world.**

Citing an example, the world is like a mirror, I see only myself in the mirror. So, I see the world as I see myself. If I am bothered about how I look and dress, I will look to see how other people are dressing? If I am physical oriented I try to see beauty in others. If I am the emotional personality oriented; I will see the emotional

personality of people. If I am an intellectual, again I will look for intellectuality in others. Even the God I visualize, I see him based on my obsession with beauty, emotion and intellectual orientation. If I am Saguna Jiva, then I see God as Saguna Ishwara. If I see him as nirguna chaitanyam, **Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.** What about physical organs? He will see differences as superficial differences. Samatvam will be more pronounced than differences.

This change of perspective is like a hundred rupee note in the hands of a child versus in your hand. For the child, all the papers are the same or Sama darshanam; a five hundred-rupee note also is a piece of paper, it may tear it and throw or it

will try to eat. You, however, see something different in that piece of paper. **Therefore, a Gyani is Samadrishti while Agyani is Bhede Drishti.**

The word Panditaha means Atma Gyani. Sri Krishna uses this word in second chapter as well. The definition of panditaha given in this verse is panditaha sama samadarshinaha. And therefore Sri Krishna says, gyani looks upon himself as atma. He looks at the body as a temporary dress. Gyani looks at everyone as atma as well; every one is chaitanyam; and just as I am the atma with an incidental body; similarly, all of you are atma with an incidental body; Krishna says there is no difference at all; sarvatra sama darshanam. He is not seeing through the physical eyes. He sees through eyes of wisdom or Gyana Chakshu. The physical eye still sees the differences. This eye if it sees samatvam, one has to go hospital; if gyana eye sees samatvam, you are ready for moksha. In Pandithaha Sama Samadarshinaha the word sama means sama atma darshinaha. And where do they see the samatvam; he gives a big list of widely different things in the world from a Brahmana to a dog eater.

A brahmana is a cultured person in whom the satva guna is pradhana. After Sravnam, Mananam and Nidhidhysanam one becomes a brahman. He is rich in Gyanam. Money can only buy finite things while knowledge can purchase the infinite moksha.

So here a brahmana is one who is endowed with the character of vidya-vinaya-sampanna meaning Gyanam.

Brahmana is supposed to practice poverty voluntarily. He is supposed to lead a simple life. Gyana Dhanam compensates material poverty. He is an embodiment of humility (vinayaha). Water flows from high to low. When I bend I accept others as higher. Without humility wisdom cannot come.

Then Sri Krishna talks of the Cow, respected as a satvic animal. All devas are in the body of the cow. That is the

reason pradakshina of a cow is performed. Sri Krishna enumerates them all to show they are all seen as one.

Hastathi: Elephant is worshipped as Vinayaka.

Shuni is dog. It is considered a lowly animal. Dogs are not supposed to be kept in a house. Today, of course people adore dogs.

Shvapaka: A dog eater. In our culture meat eating is not accepted as it involves himsa. This is especially true if you are a spiritual seeker. Meat eating promotes Tamo Guna. A dog eater is considered the worst among meat eaters.

So from Brahman to dog-eater all are seen as one by the Gyani. While they are widely different, they are so only in Sthula sharira and sukshma shariras. **Even a person's character belongs to the sukshma shariram. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha. Gyani's vision is only of one Atma.**

Samdarshnam is only in the back of the mind. During transactions, however, differences have to be accommodated. There he has to follow dharma or Vyavahara.

Shankaracharya says, let advaitam be in background, practice dvaitam in Vyavahara. Samdarshanam is only in subconscious mind. While there are many ornaments, gold is the basis in all of them.

Shloka # 19:

एतन्मन्त्रं ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो
ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो ब्रह्मणो 5.19

Even here is birth vanquished by htem whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.

Another important shloka, looked at, from a particular angle.

Does liberation occur before death or after death is a question discussed among philosophers. Some say, only after death does one get liberation when one goes to Shivaloka.

In advaita, liberation is possible, here and now. In this shloka Sri Krishna says so as well. Liberation is possible for a person of Samadrishti or a person who has mastered samsara. Samsara does not affect him. His vision has changed. The wave was conscious of itself thinking, " I am born out of ocean. I am older. I will disintegrate and merge into the ocean. I am a mortal wave subject to winds (prarabhdha karmas)."

But imagine that very wave has shifted it's vision and instead of mistaking itself to be a wave, it claims that I am water with an incidental form; the wind has not created me; I have been there all the time; wind has only given a shape to me; and that shape is incidental; and the shape is bound to go. So whether the shape is there or not, whether form is there or not; I am the eternal water; and even when the Sun evaporates me; I the water will continue in the form of steam or

humidity; and even when I am pouring down; I continue as a rain, and when it pours into streams, I am called rivers; my names are different; but I am the eternal water; then that wave is an enlightened wave.

Similarly, because of my shift in attention, end of transactions is not my end. I still survive. Fear of mortality goes away.

Even for one moment if the wave forgets it is water, it becomes mortal again. Samadarshanam must be established in mind even as worldly transactions continue.

The same inherent thing is chaitanyam. Hence the reason we say " I am" when we introduce ourselves. "I" is the consciousness and "am" is existence. This is common to all of us.

"I am" is Atma alone. This consciousness is in every being.

Water is in all waves. Body is located but consciousness is in all beings. What is nature of Brahman? It is ever pure, beautiful and secure. Why do you claim the ever-impure body? Claim the ever-pure Brahman.

Take Away:

1. that internal renunciation; it is discovery of our higher nature, the Atma and that the Atma is not associated with anything in the creation.
2. Vedanta does not transform the world. It transforms my view of the world.
3. Gyani looks upon himself, as "I am Atma". He sees everyone as Atma Chaitanyam. All of us are Atma's with incidental bodies. This is Sarvatra Samdarshanam. This samdarshanam is seen through the eyes of wisdom (divya chakshu) and not the physical eye.
4. Thus, Satva, Rajo and Tamo gunas belong to the body alone. Atma itself is nirgunaha.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 74 Chapter 5, Verses 15 to 17

Greetings All,

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

The mighty Being accepts nobody's sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.

Continuing his teaching of Gita, Swami Paramarthananda said, after talking about karma yoga as the first stage of sadhanas, now Sri Krishna is talking about Gyana yoga, as the second stage of sadhanas. In Karma yoga, we have something to do and in Gyana yoga, we have something to know. We should know the difference very clearly. Gyanam is only the knowledge of Atma. In Vedanta, however, Gyanam means jivatma paramatma aikyam.

Karma Yoga also requires knowledge. It is a different type of knowledge related to Karma, Karma phalam etc. It is not knowledge of Atma. Here, we are discussing about Atma and not Karma.

So, we have to obtain knowledge about Karma and then practice karma yoga and then come Gyana Yoga. Gyanam gives us Advaita Gyanam as well as jivatma paramatma aikya gyanam. It is the jivatma paramatma aikya gyanam that is bring discussed from Shloka # 13 to # 21 in this chapter.

Now, talking about Atma, Sri Krishna says, it is our higher Self. Our lower self is the ahamkara. The higher Self is an akarta, an abhokta, thus free from punyam and papam as well as the Samsara. Sri Krishna says all our problems are due to our ignorance about our higher Self. We are like the man in the dream who is wandering the streets in hunger, harassed by people. All that he has to do is wake up to discover that he is not at all suffering, rather, that he is sleeping in an air conditioned room with all the comforts. So, the dream suffering belongs to the unreal lower self, the Waker is my higher nature, which is free from all suffering. And from vedantic angle, the Waker himself is the lower self, compared to which we have a still higher self, which is identical with Ishvara himself. Shankaracharya tells in his Manisha panchakam

that I am that param-brahma, which has created this whole universe and which has also created this small physical body. Having created this world and the body, I have chosen to come down and identify with this body to play a drama. In fact, we are all avatharams of Lord. We have created this world and this body and we have chosen to identify with the body and play a drama. However, what has happened is, the drama has become so serious that we have even forgotten the fact, that we alone are responsible for all this drama. We are **like the person suffering in the dream who has forgotten the fact that I, the Waker, have created this dream.**

Sri Krishna says, all our problems are due to our ignorance about our higher Self. Krishna calls all such ignorant people animals (Jantavaha), as we are subject to repeated births and deaths. Whereas the wise person knows he is beyond life and death.

Sri Krishna diagnosing our Samara Rogaha says identification with the body has consequences. They include the desire for wishing to travel, as, I feel I am a finite entity.

Also, I mistake myself to be the body, resulting in a wish not to die and to survive. Even at deathbed, I wish to live one more day. I do not wish mortality. Therefore identification with body leads to spatial and time-wise limitations. Sri Krishna calls all of them as mohaha or as delusions.

So, what is the solution to this delusion? Swamiji says the next two shlokas 16 and 17 are very important ones in this context.

Shloka # 16:

ज्ञानं विना भ्रमो भवति विज्ञानं विना भ्रमो भवति
ज्ञानं विना भ्रमो भवति विज्ञानं विना भ्रमो भवति 5.16

For them ignorance has been destroyed by knowledge, that very knowledge, like the sun, illumines the supreme reality.

Self, devoted to It, It being the supreme abode, the sages, their sins routed by knowledge, proceed to that status whence there is no return.

This is another beautiful shloka. Here again Sri Krishna talks about various stages of sadhana.

I am ego or Ahamkara. It is dependent on external factors. Anything can upset me. As my family expands more opportunities for getting upset arise. Some people even use Swamiji to influence others such as their children. At the age of ninety I learn I cannot change others. I should be happy and secure in spite of external problems. In fact, this inner free self is called moksha; this independence is called Brahman. Do not think moksha is going to forest; or moksha is some event happening after death. Moksha is the capacity to be comfortable even when the situations are not to my expectations. And, therefore, the advantage is, I am not afraid of my future. Future does not bother me.

The ocean does not depend on the river for fulfillment. Rather, the ocean knows, it is the one supplying the rivers through the rainfalls. I am like the ocean, while experiences are like rivers. I am ever poornaha. Once I understand this, I will not try to change people or the world. Rather, I will try to change myself. I then come to scriptures and come to know the higher nature of mine.

The next stage, even after knowing my higher nature, I am still identified with the lower Self. I am still in love with my body mind complex and my individuality. Like the slum dweller who when offered a nice house by the government, rents the new house and goes back to his thatched hut, I also keep coming back to this body. I am addicted to this body mind complex also called senses or Vasanas. I have to shift my identification from lower Self (father, brother, son, husband, devotee) to higher Self.

What is the next sadhana; I have to train myself to switch my identification from the lower individuality, the father I, the wife I, the mother I, the husband I, the Phd I, the devotee I, all these are egotistic I's.

The sharira abhimana has to leave me. Ego will not leave easily. We have to shift identification. Dropping abhimana is not easy. Sanyasashrama's goal is to facilitate the shift in identification. All relationships have a corresponding ego. Thus, wife invokes husband ego; son invokes parent ego; parent invokes son ego; and every relationship thus invokes an ego. Each is an ego and they have to be dropped.

This does not mean you go home today and say that you are no more wife or husband. Rather, having understood the higher nature, you decide to play the role of a husband; you decide to play the role of a wife; role of a brother; and thus convert every action into role-playing; this is called nidhidhyasanam. So during day I can play the roles but at night on my own I should remember that all this was only playing a role.

So, identify with higher Self. Having identified with higher Self convert every action into a "Role play". This role-playing is called Nidhidhyasanam. Shankaracharya's shloka "Chidannada roopa shivoham shivoham" is about the role-playing and nidhidhyasanam. **This body is an incidental instrument that I use. "I" am not the instrument. I am the consciousness behind it.**

Internal change takes time. When we are given sanyasa we are given a new name as well. The external change happens quickly, but the internal transformation takes time; and when the transformation is complete, it is called tannishthaha. Thus, one gets established in his higher nature.

Thus the four stages of knowledge are:

1. First value the discovery of the higher self.

2. Then the next stage is discovering the higher self.
3. Then the next stage is learning to identify with the higher self and gradually dis-identify from the lower self.
4. And then the fourth and final stage is the identification with the higher self becomes natural.

And such people are called brahma nishtaha, Gyana nishtah and gyananirdhutakalmashah. They are free from all the impurities. All impurities are gone washed off by knowledge. A variety of impurities exist within us. They include:

- ignorance of higher Self
- doubts after studying the scriptures

-Vasanas

Such person is called gyananirdhutakalmaṣah. They are free of all impurities including ignorance. Doubts are all gone. Vasanas or habitual body identification are wiped out. Knowledge brings Jivan mukti. Once Prarabhdha karma is over, the body falls. They don't have rebirth. This is Videha mukti.

Take Away:

1. We cannot change others. We have to change ourselves. The root cause of all problems is our expectations of others. When they do not meet our expectations it causes us anger.
2. Nidhidhyasanam means playing a role. Thus, we should play our role as father, brother, son etc., always keeping our mind on the higher Self. When we go back to the green room we are not the role we play. We are our true self, the Atma.

With Best Wishes

Ram Ramaswamy

