

# Swami Paramarthananda lectures

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## **BHAGAVAD GITA SUMMARIES – Chaps 1–11**

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Friday, May 15, 2009

## **Chapter 1 — Arjuna-vishaada-yogah** **(The Yoga of Dejection of Arjuna)**

The cause of SORROW is due to DEPENDENCE on others. It always arises out of our EXPECTATION of others, or circumstances to satisfy us.

But true HAPPINESS is to find it in ourselves. It is only an INDEPENDENT person who is free from expectations that can be happy.

There are 3 types of dependence:

- a) Security (Artha) — job, promotion, bank balance, stock market
- b) Entertainment ( Kama ) — movies, TV, cricket, passion
- c) Dharma — one’s own dharma is only thing that will accompany me after death + children’s duties.

A “jeevan mukta” is a free person; one who depends on oneself. Rather he finds the 3 goals in himself.

Veda Purva [Earlier Portion of Veda] is the first half of study that teaches us to grow into independence. We can initially be dependent but it should grow less and less over time. A baby learns to walk using the mother’s finger, or chair, or wall before it realizes its own strength in the legs.

Any dependence that grows more and more is UNHEALTHY. It leads to addiction. So dependence must lead to independence. It would be stupid for a student to say, “I like this teacher so much that I am going to be in class II for the rest of my lives”.

**Axiom one:** One must understand this completely: as a human being you CANNOT avoid pain. But you can LEARN to manage it. Why? Even kings and Avatars - like Rama and Krishna - could not escape pain and suffering.

**Axiom two:** Future is ever unpredictable; who is wise enough to know as to when “pleasure” would accrue or “pain”. Why? Because pleasure and pain depend on an infinite number of factors and there are many which are not in our control. Can anyone fix all the external circumstances to suit oneself totally? And even if it is possible, is there any guarantee that it will stay that way?

**Axiom three:** We have seen earlier: Future is unpredictable  
And what is more, future is unavoidable.  
Therefore, I must learn to deal with it in the PRESENT.

Since PAIN is a choiceless, unavoidable; one must learn how to handle/manage it. Do what you can to avert it; but when it is unavoidable face it bravely.

What is emotional balance?

A mind that has learnt to be stable in emotional situations; it seems to enjoy an immunity against a hijack. This is tranquility and mental balance.

Anyone can cultivate such a mind if only they RESOLVE themselves for a stronger mind. Mental culturing is an everyday affair; you can't dig a well when the house has caught fire!!!!

How can one strengthen one's mind?

- a) By auto-suggestion (sankalpa or a strong resolve)
- b) By tapping into one's higher nature or strengthening one's faith in God. (One's higher nature inside is equivalent to an external God; so take recourse to any one tool and fortify your mind to meet the pain)

Why should anyone suffer in the first place?

Any suffering can be traced to one's past karma coming back!!! It is the karmaphalam [fruit of karma] and it can never go wrong. You cannot pray to GOD to reduce the severity; God cannot do that even if he wishes!!! If HE is partial to you, then some other devotee may want to reverse that. God is NOT capable of changing HIS own laws. But you can always pray for a stronger mind.

What are the two kinds of Karma?

**Sakama Karma** is those actions that are motivated for material gains; you want more income, faster promotions, bigger cars, your children to get into IIT etc,

We are not saying that "Sakama Karma" is bad; except that it comes with a lot of weaknesses (doshas).

**Dosa number one:** Any material acquisition is mixed with pain; there is pain in acquisition (remember your EMIs for your car purchase), pain in maintenance, and pain on loss. Even Bill Gates will have to lose all his wealth one day!!!

**Dosa number two:** There is no contentment in material pursuits; your demands keep increasing. A beggar wants to find Rs.10 for a next meal, a clerk slaves for thousands, businessmen work for lacs, and crores. Then one wants to be a Member of Legislative Assembly or Member of Parliament (that way, more money!!!) and then become a Minister and then aspire to become a Prime Minister. The devas aspire to be Brahma; Brahma wants to become Vishnu; and Vishnu wants to be Shiva!!! There is no contentment at all; I want to go to a higher level.

**Dosa number three:** Anything that I buy enters my house as a luxury (say an air-conditioner or a car) and after sometime, it becomes a necessity. Can a person owning a car ever be comfortable in a bus? Which means; earlier I was a master and now I have become its servant!!!!

Sakama Karma is required to sustain life and nothing more. Then convert sakama (selfish) to nishkama (selfless)!!

Learn to mature your mind from gross things to spiritual; do the Panchamaha Yagna everyday; honour your pitrus, rishis, devas, plants, animals, and be a benefactor in society. How? By understanding what karma yoga is.

Next class we shall discuss that!!!

Posted by Sathyanarayanan at [9:19 PM](#)

**Friday, May 15, 2009**

## **Chapter 2 — Sankhya-yogah** **[The Yoga of Knowledge]**

The second chapter deals with 4 topics:

Saranagati (Arjuna's surrender)  
Karma yoga  
Jnana yoga  
Mukti

The word “yoga” means “Samatvam” or “equanimity”.

The mind loses its equanimity due to “anxiety over the future”. So the mind must learn to develop strength through devotion to God. Or the mind could be agitated over present choiceless situations. Brooding over the past also disturbs the mind. So either be “prepared” for the future or learn to “accept” the present.

Astanga Yoga of Patanjali is also recommended as Karma yoga calls for actions; actions are extrovert and makes the mind outside-focused. Such a mind can never introspect or come to Jnana yoga [yoga of self-investigation]. A mind must learn to be without its constant diet of people and actions.

What is the benefit of Karma Yoga?

Jnana yoga yogyatha!!!!

To come to Jnana Yoga there are four important qualifications.

a) Discrimination between what is slavery and what is liberty; dependence and independence. I must realize this clearly, “I must depend on myself more and more and less and less on outside people and events”.

b) Dispassion: I must not lean (have dependence) on anything. This is a stage for giving up strong dependences.

c) Discipline: The body-mind complex is just tools and I must learn to discipline them. The body must be kept fit, and the mind strong. Sense organs must obey you and not drag you everywhere. Lastly, you also need to have language skills to understand the scriptures

d) Desire: The desire for freedom is “mumukshutvam”. I must have the intellect to give it more priority, than get caught in the snare of the world.

What is Jnana yoga?

- Discovery of Self-dependence
- Freedom from the clutches of Artha, Kama, and Dharma; I discover all these in myself

There are two selves in a person: the lower self is the “Ahankara”, it makes me “Kartaa” [doer] and “Bhokta” [enjoyer]. I become the miserable me!!!

But there is a higher self too. Depending on the higher self, we don't seek external pleasures.

Let us examine two laws here:

**Law 1 : I am a conscious being different from whatever I experience.**

The Experiencer is different from the experienced.

Subject is different from the object.

Your eyes can see everything except themselves. Your phone can call any number except itself. Therefore, the experiencer is always different and distinct from the experienced.

Based on this rule, we can derive many corollaries:

- a) The whole world is experienced by me. Therefore, I am not the world. I understand this clearly; I am not the book, I am not the pen, I am not this desk.
- b) My body is also experienced by me as much as the world. So, I cannot be the body. Staggering but true; this body which you take so much trouble to slim down, go to a gym or beauty parlour and pampering it all the time. How do you experience the body? You feel numb sitting down on the floor a long time; your body feels hunger etc
- c) Mind is also something you experience all the time. That is why you say, “Today my mind is calm and I understood the class. Yesterday it was too agitated and it did not follow a thing. So, you can have a confused mind, a determined mind, an ignorant mind, etc. Since your mind itself is changing so fast, you always end cribbing, “no one understands me”!!! Therefore mind is an object of experience.  
For instance: are spectacles a part of me or not? They are so close to me that I almost mistake them to be a part of me.

Similarly, the body and mind are like spectacles. I drop both away in sleep like I take off spectacles.

So, if I am not the body and the mind, who am I?

I am the **conscious principle** different from the body-mind complex. What is my nature?

Let us explore law 2.

**Law 2 : All the experienced attributes belong to the experienced objects and never to the subject.**

For example: Take this cloth in front. It is of orange colour, it is this thick, and it is a

cotton cloth. The colour, material, thickness are all attributes belonging to the object (the cloth) and not to me (the experiencer or subject).

So anything you experience, its attributes don't belong to you.

And if you don't experience, then you won't know about it.

Which means, you are different from anything you know or experience.

In fact, you are free from any attributes.

You are the "subject" and "nirgunah" (free from attributes)

My body is an object and it has its own attributes. They are NOT my attributes.

So too is the world and mind; they have their own attributes.

Using this law, we can draw many corollaries:

a) Every object in this world has a "time" location. People are born on a certain date and at a certain time. Since I am the "subject" I don't have this attribute; I am timeless, free from "time" location. Therefore I am free from birth, growth, decay, and death. My body is an object and these attributes belong to it. As for me, I am an eternal conscious being.

b) Any object located in "time" is either a cause or an effect. Therefore I am NOT cause (Kartaa) or effect (Bhokta)

c) Every object has spatial dimensions. Therefore I have no spatial dimensions at all. I am all-pervading.

I am BRAHMAN; the eternal ATMA

I am just using the body/mind complex temporarily.

I must understand this clearly: All my sorrows arise because of identification with this body/mind complex.

There are three stages to acquiring this knowledge:

**Shravanam:** Consistent and Systematic study of scriptures under the guidance of a competent Acharya.

**Mananam:** Getting the doubts cleared at the intellectual level. In our scriptures, the students and guru always have a dialogue (Upadesah)

**Nididhyasanam:** Assimilation and making scriptures work in me!!! This is to ensure that my **emotional responses** are in the light of this Vedantic knowledge.

If I successfully assimilate, then I become a "Jeevan-Mukta"; enjoying peace and happiness "here and now".

It would be foolish to think that there will be physical changes in the body after gaining this wisdom; thankfully you will not develop that halo around the face. A jnani still has no control as to the situations he will encounter but in any circumstances he will not lose his "samathvam" or "equanimity".

So all this spiritual discipline is only to CHANGE YOUR RESPONSES and not change the situations. For a jnani is happy in himself. He realizes that he needs nothing to be happy for he is "purnah" [full] himself. Let people/things be around, I will be fine. Let them

not be there, I am fine too.

Freedom from Ragah (attachment or leaning on something). Ragah always generates fear (fear born out of losing even what is at hand) or anger (reaction after losing). This knowledge makes one handle the ragah levels; one learns to be dispassionate through “viragya”.

Wednesday, May 20, 2009

### **Chapter 3 — Karma-yogah** **(The Yoga of Action)**

The first chapter deals with the problem of Ragah (attachment), Shokha (grief), and Moha (delusion)

Arjuna’s problem is not restricted to him alone, but to all the human beings in the universe.

It is a delusion to think that “I belong to these people” (Ahamkara) & “These people belong to me” (Mamakara).

Attachment leads to psychological dependence on the external world, which is unreliable, unpredictable; and impermanent. Sorrow is directly proportional to attachment.

Whenever one is happy, people don’t think of a solution.  
And whenever one is sad, one cannot think of a solution.

So a **Guru's upadesam** [teaching] is required.

Moksha is not some imaginary state but a **FREEDOM** from shokha (grief).

The second chapter gives the essence of the entire Gita; it deals with Jnana yoga and Karma yoga as “Jnana yoga Yogyatha”. Here Jnana yoga is called as “Sankhya yoga”.

In the third chapter, Lord Krishna elaborates on Karma Yoga (or Jnana yoga yogyatha)

- a) verse-1 to verse-20 deal with Karma Yoga
- b) verse-20 to verse-34 deal with Shrestta Acharah (Lifestyle of an elder to serve as role-model)
- c) The last verses deal with Kama-Krodha jayah.

What is Karma yoga?

Karma yoga is nothing but “proper action” + “proper attitude”.

What is **proper action**?

Any action can be classified into:

1) Nishkama Karma: These are compulsory actions prescribed in the scripture based on one’s varna [caste] and ashrama [stage of life]. Pancha Maha Yagna can be applicable to everyone in this modern world. It consists of:

- a) Devah Yagna: Regular worship of Gods
- b) Pitri Yagna: Worship of one's parents; either dead or alive. (irrespective of whether they are deserving or not)
- c) Rishi/Brahma Yagna: Worship of rishis by regular study of scriptures. One can honour our scriptures in two ways: either chanting of slokhas or propagation.
- d) Manushya Yagna: Service to fellow human beings
- e) Bhootah Yagna: Service to lower beings; trees (tulasi) and animals (cow).

II) Sakama Karma: These are Karmas or actions born out of one's desires. Veda does not condemn possession of a house, car, and material possessions. But follow these three conditions:

- a) Let all the desires be legitimate (both the ends and means).
- b) Let the desires be moderate (allocate some time for spiritual activity also)
- c) Let the desires be non-binding (if they are fulfilled, attribute it to the Lord's grace. If not fulfilled, accept that too as Bhagawan's will).

III) Nishida Karma: These are actions one must drop immediately; here and now. You can wait for an auspicious date or time!!!

What is "proper attitude"?

- Perform all actions as Ishwara Arpanam [an offering to God]. This will offset boredom (everyday you are doing the same thing). With a mind devoted to God, your actions will not be half-hearted at all but full of enthusiasm. This makes you a dharmic kartaa [worker]
- Receive everything (karmaphalam [fruits of action]) as Ishwara Prasada [gifts from God]. Remember what you get is what you deserve. Surrender to the justice of the world and never ask, "why me?" Nobody is to be blamed for your present state except yourself. You alone are responsible. That makes me a dharmic bhokta [enjoyer].

There is an immediate benefit from such an attitude: I learn to "accept without resistance". Resistance is the cause for all sorrow, depression, and fear. When my mind learns to accept. then it grows in tranquility; from an implicit faith that God can never be wrong and I am only undergoing my karma.

There are "four" standpoints as to why one must follow Karma Yoga:

- a) It is Bhagawan's commandment or "vidhih" (destiny). We fear the Lord; HE becomes a threatening figure. This is for the most immature minds; at least do the right action from fear of God.
- b) It is a "Yagna" in which one expresses gratitude to the Lord. The Lord has given us so many things for our existence - food, water, air, fire, parents, school etc - and the least we can do is to be grateful. So, think of God or thank God before eating your meals. Offer that as "naivedyam" [food offering]. Ingratitude is the worst sin for which there is expiation.
- c) It is Dharmah; karma yoga is a harmonising or stabilizing force in nature. I should take all the time but also start giving. The universe is a cyclical process and we must



ensure that we play our part. All these problems of global warming, ozone depletion, changing climates are all due to man's grabbing tendency. So, learn to live a dharmic life in which you balance out "receiving" and "giving".

d) It is Samskara karma; karma yoga is for refining the mind. Keep adding positive virtues and dropping negative ones. It is here that rituals like upanayanam, sandhya vandanam, tharpanam, shraddam, aid in removing impurities from the mind. The second section of this chapter is "**Shrestta Acharah**". Arjuna's asks the question as to whether a pure person or a self-realized one must still continue to perform karma yoga.

Krishna's answer is YES. Even though you may have no relevance to karma yoga, one must serve as an example to others particularly the younger generation. The reasons are:

- Dharma is a very subtle thing and cannot always be verbally communicated. Children learn less from lectures and more from observations. So, continue to perform karma yoga so that they too can imbibe its nature.
- Human beings always need a role-model; hero-worship is natural while growing up. The biggest role-models are mother, father, teacher, raja, and elders. Otherwise they will continue to run after actors, cricketers, and Michael Jackson. No doubt these people might have some talent but they usually don't have any values.
- No values or no dharma is absolute. Rama symbolizes total devotion to parents while Prahlad was instrumental in getting his father killed. So, any value depends on so many factors. Therefore, it is important the elders follow a lifestyle of karma yoga so as to set an example for the next generation.

The third section of this chapter is **Kama-Krodha jayah**; which is mastery over desires and anger. Krishna only deals with Kama mastery and not krodha; because controlling or managing desires automatically impacts krodha. Anger is just another modified form of kama.

- First control or manage sense organs. (Avoid anything that provokes adharmic desires. Desist from reading certain kinds of books, movies). This is indriyah nigraha.
- Second control or manage the mind: Don't encourage unwholesome thoughts in the mind. They may appear but learn not to give fodder to them; every thought is like a cycle but don't keep pedaling "unhealthy" thoughts.
- Finally, "vivekah" [proper discrimination]: The mind must have no doubts as to what is real and what is relative; permanent versus impermanent etc.

Tomorrow we shall see the summary of 4th chapter.

Thursday, May 21, 2009

## **Chapter 4 — Jnana-karma-sannyasa-yogah** **[The Yoga of Knowledge & disciplines of Action and Knowledge]**

This chapter deals with these 3 topics:

- I) Avatara Rahsyam (secret behind avataras) (1-18)
- II) Jnana Yoga (16-24)
- III) Jnana Yoga Sadhanani (preparatory disciplines) (25-34)

I) **Avatara Rahsyam:** We revere the Vedas and it is not the invention of a human intellect; it comes from the Lord Himself.

The Lord created Brahma and gave the vedic wisdom to HIM as symbolized by HIS 4 heads (for each of the 4 vedas). Brahma gave it to his disciples in the guru-sishya parampara [guru-disciple succession]. That is why, the primary Vedas are called “Shruthi” (that which is heard).

It is not even the product of rishi’s intellect; they only captured the sound for they were pure. So, Vedas are only a “discovery” and not an “invention”.

Vedas are given to benefit mankind; as to how to live in this world and lead a more purposeful life. It is like a manual; a guidebook to humanity on “does” and “don’ts”.

The Lord had assigned certain duties to a group of people to ensure that the Vedas are followed: To the brahmanas who lead their life by learning, living, and propagating Vedika Dharma. Kshathriyas for maintenance of Vedika Dharma by punishing those people who violate it.

Bhagawan has taken a lot of care to maintain dharma in this universe, and yet we are capable of mischief. People become more materialistic, extrovert (MTV, movies, sports are now available 24 hours on television) and swallowed by every distraction. The Brahmins are no longer learning and living while the Kshathriyas are busy in Hawala (financial) transactions.

So whenever dharma is under peril or the world is in a catastrophe, then the Lord HIMSELF will come down to earth for protection of dharma. In the form of an avatara; Rama protected dharma by living it while Krishna came to uplift dharma through teaching.

The Bhagawad Gita is just another version of Veda; it is not different.

The teacher is one and the same. (Vishnu at the time of creation and now Krishna); only the names have changed. The Karma Kanda and Jnana Kanda of Vedas have become Karma yoga and Jnana yoga.

What is the difference between an avatara and jiva?

There are 4 main differences:

- a) Cause of birth: The avatara is not a product of karma. In fact the Lord has no

karma; HE is the master and comes into this world for the sake of protection and compassion. He takes any appropriate body for that purpose. If Ravana could only be destroyed by a human body, HE took the body of a human being. For Hiranyakhasupu, HE took the form of Narasimha.

In the case of a jiva, the cause of birth is due to his SLAVERY. He or she is helplessly born and repeatedly born too; for exhaustion of papa-punya karma [sinful and virtuous acts].

b) The nature is different: The Lord is mukta svarupah. He is never bound by anything and ever free. In contrast the jiva is bound by karma, ignorance, time, space, moha [delusion].

c) The Lord uses “Maya” shakti to create a body and this has nothing to do with the Pancha Bhutas (5 elements). In the case of a jiva, the body is created out of 5 elements; they are born in the womb of a mother; she has to take food, etc.

d) The purpose for an avatara is world protection (loka rakshana). Since HE has no karma; there is not question of karma exhaustion. HE “chooses” to come to earth of his own free will. A jiva is born owing to bondage; to punya-papa exhaustion. The jiva experiences dukkha (pain) and shokha (grief) all the time while the avataras are ever free and tranquil

## II) Jnana Yoga:

We understand clearly that karma yoga cannot give liberation by itself; it is only a preparatory discipline for Jnana yoga (**which alone gives liberation**).

The Jnana yoga begins by asking the question, “who am I?”

The scripture deals with self-knowledge because it knows that we are bound and enslaved by time and space. It does that by negating all that one knows.

The first delusion is, “I am the body”. That defines your height, weight, nationality, date of birth, gender, place of domicile etc.

The second delusion is, “I am the mind”. You use self-descriptors like, “I am educated or I am ignorant, I am happy or sad, I am emotional or anger etc”.

It is so easy to erroneously conclude that “I am the body-mind complex”.

The task of scriptures is to first negate these: I am not the body and I am not the mind.

The body and mind are temporary instruments given to me to transact with the world.

It is like the spectacles. If you are bespectacled and asked to describe what is in front of you, you will enumerate everything except specs. Because of constant use, you erroneously conclude that it has become part of you.

The Body/Mind are similar, except that they are more intimate than specs. Why am I not the body or the mind? Because they are created from Pancha Bhutas; born out of 5 elements exactly like the world. A jiva is born out of Pancha Bhutas, maintained by Pancha Bhutas, and resolve into Pancha Bhutas. Even the mind is nothing but subtle matter; does it not get influenced by chemicals, medicines, food etc.?

Therefore the Vedas conclude that body and mind are only temporary instruments; they don't define me at all.

We can also see this clearly from the avastha trayam; the three states of consciousness. In the waking world, the physical body transacts with the physical world in front. In the dream state, the mind transacts with a dream world (created by the mind itself). In this state the physical body has resolved itself and only the mind operates. In the deep sleep state, there is no body or the mind. You do not use either of the instruments and abide in your "original" svarupah ['own-form']. I am SAT and I am CHIT; I am conscious principle ever existent and ever aware.

The scripture uses another logic too;

It says that whatever is incidental, that cannot be my real nature.

And whatever is **permanent** is my real nature.

The physical body transacts in the waking world, mind in the dream world. Only in all the 3 states, the conscious principle is available. Therefore, that is my real nature.

If Atma is my real nature, what then is the size of my Atma?

"I am fat, dark, thin, fair, tall, short" are attributes of the body; these are not my attributes.

Since "I" am different from both Body/Mind, the limitations of Body/Mind do not belong to me.

Example, in deep sleep you do not experience the limitations of body and mind.

Therefore, I am nityah; eternal.

I am "purnah" (fulfilled)

I am free from all actions ( Akartaah). The actions belong to Body/Mind

What is the benefit of knowing this?

Every human struggle can be traced to ignorance of this fact.

If one understands that he is "purnah" (full) and "anantah" (endless) then there will be no sorrow at all.

Because every human pursuit is a struggle to attain purnatvam (fullness), dissatisfaction leads to even more desires. The mind wavers without any direction and is always in quest of something. As a small child, you were dissatisfied with your toys and now the toys have only changed to bigger jobs, bigger cars, homes etc. Each one searches in different modes: some are power and position hungry, others would drown in entertainment and most in wives and children.

Avidya (ignorance) ... Apurnah (unfulfillment) ... Karma (struggle) ... papa-punya [sin and virtue].. Sukha-Duhkha [pleasure-pain].... Next janma [birth]....thus the cycle of samsara continues....

A wise man (man of realization) whether he has property or not, people alongside or not "sports" in the world while the ignorant man in spite of billions of dollars, struggles. A man of realization does not depend on any external thing for his happiness; for he knows he is purnah (full) and nityah (eternal, unlimited) and anandah (blissful) too.

So, gain this knowledge; for it liberates. You have a choice between eternal struggle and eternal bliss.

### III) Jnana Sadhanani:

Here in this chapter, 4 disciplines are highlighted.

a) **Guru Upadesam:** Nothing will work without a guru. When even simple game like tennis or football needs a coach, what to talk of spiritual pursuits? One requires a live (must be contemporary), wise, trained in guru-sishya parampara as one's guru. The sampradaya or methodology is very important.

b) **Shradda:** Have faith in the guru and the scriptures. The teacher cannot go wrong, full stop – this must be one's attitude. If the teaching looks illogical, I put the blame entirely on my lack of grasping and not being able to understand. I will wait for an opportunity to clarify my doubts. I must learn to approach the guru with humility. Arjuna asks the same question in chp3, chp5, and even in the last chapter and not once does Krishna lose his temper. On the other hand, he answers the question cheerfully and presents them differently. He even compliments Arjuna for asking intelligent questions!!!! A guru always has infinite compassion.

c) **Commitment:** Take an expert carnatic singer or violinist; they must have practised for hours and for years to reach that level of proficiency. Spiritual studies can never be a hobby or a casual retirement age occupation. Put in your efforts wholeheartedly.

d) **Self-Mastery:** Your body and mind are the only tools you have for acquiring self-knowledge. So keep them in good condition; for you to hear, ears must be okay. The mind must be calm etc. For an aircraft each time, it must be air-worthy and, similarly, a car must be road-worthy. Therefore, train your body and mind to be spiritual-worthy.

Saturday, May 23, 2009

## **Chapter 5 — Sannyasa-yogah (The Yoga of Action and Knowledge)**

Chapter 4 and 5 almost have similar content and deal with Jnana Yoga. Chapter 5 deals with three topics:

- I) Nishtta Dwayam (2 types of lifestyle)
- II) Yoga Dwayam ( 2 types of yoga; Karma Yoga and Jnana Yoga)
- III) Sadhanani (preparatory disciplines)

**I) Nishtta Dwayam.** One must necessarily go through karma yoga for mental purification and through Jnana yoga to attain liberation. That self-knowledge alone gives moksha.

Without mental purification, self-knowledge is impossible.

Without self-knowledge, moksha is impossible.

There might be spiritual geniuses who might have taken janma after mental purification

in the previous birth. In some cases, there might even be janmas who have incomplete jnana yoga (they are called yoga-bhrashtas) where they might learn even in a mother's womb. For these geniuses, Karma Yoga is not required, even a guru or scriptures are not required. These are but rare exceptions. The rule is go through Karma Yoga attain mental purity, enter Jnana Yoga and attain liberation.

The two lifestyles are prescribed here:

Prakriti marga (lifestyle of activity in society)

Nivritti marga (lifestyle of withdrawal & seclusion)

Based on these two lifestyles prescribed in the scriptures, a person can have 3 options in terms of ashrama [stage of life]. Before choosing the one best fit for an individual, the scriptures expects us to know the goals of life, purusharthas, primary goals, secondary goals, routes and destination, means and ends (sadhana and sadhyam).

This is introduced for everyone - Brahmana, Kshatriya, Vaisya, Sudra - in the **Brahmacharya Ashrama**. This is mandatory knowledge and only after this can a person exercise their choice.

a) **Grihasta Ashrama**: This is life of activity in society and avoids Sannyasa ashrama. Since veda has cremation rituals, it does not expect everyone to be a sannyasi. One has a family, labours for a living, thus contributing to society, and is bound by relatives and friends. One can perform the rishi yagna, deva yagna, pitri yagna etc.

Advantages: It very easy to pursue Karma Yoga in this ashrama. There is a conducive setup, lot of people around, and financial resources. But this ashrama does not blend itself to Jnana Yoga where a quieter lifestyle is preferred for one has to learn and meditate. Example: Imagine studying in Central station!!! But there are people who manage to study and work at the same time.

b) **Sannyasa Ashrama**: This is not conducive for Karma Yoga; there is no opportunity for service, no panchamaha yagna, the scriptures prohibit karma for a sannyasi, and he does not have resources. He can only engage in japa, do ashrama work, or serve the guru. So "mental purification" can be difficult, for there are no prescribed duties; care must be taken to keep the mind engaged. Otherwise an idle mind can turn more extrovertish. But for Jnana Yoga this ashrama is ideal.

c) One becomes a **grihasta** and then **later turns to sannyasa**; this is one way traffic as there is no coming back vice-versa. Here one can avail the advantages of both Karma Yoga (in grihasta ashrama) and Jnana Yoga (in sannyasa ashrama).

This is ideal except that once an individual enters grihasta ashrama, it is impossible to get out.

Which is the best? It depends on the individual; there is no uniform advice for all people are not the same. But whatever you choose the path is the same.

Grihasta ashrama => Karma Yoga => Mental purification => get viragya => Jnana Yoga

through scriptures and guru.

Astanga yoga is also prescribed for integrating the personality. What matters is jnanam and not ashrama; a grihasta jnani is superior to a sannyasi ajnani.

## II) Yoga Dwayam:

Karma Yoga is the sadhana [means] and Jnana Yoga is the sadhyam [result].

A doubt may arise: if one performs actions will it not bind? It depends on the attitude; any action performed as Ishwara arpanam does not bind.

Jnana Yoga is the knowledge that I am not the body nor the mind but I am consciousness principle that enlivens everything. It is this ignorance that leads to sorrows in life.

Ignorance => unfulfillment (apurnah) => Kama (desire) => Krodha (anger) => Karmaphalam (fruit of karma) => Duhkha/Shoka (pain/grief)

Atma does not have varna (caste) ashrama (stage of life) affiliation; therefore gain this knowledge and enjoy the inner freedom.

The benefit of Jnana Yoga is “Samadarsham” - Vision of equality (freedom from attachment/hatred):

The misconception is that the world around gives me happiness or sorrow.

Attachment is the conclusion that this “object” gives happiness.

And Hatred is caused by the conclusion that it gives sorrow.

This is erroneous, as scriptures advise us; these descriptors of happy and sorrow is our identification. One might love Michael Jackson’s music and to another it might give great unhappiness. The source being the same, it causes different reactions in different people.

## III) Sadhanani:

Kama-Krodha jayah; mastery from the prosecution of desire and anger

As discussed in chp3, Indriya Nigrah, Mano Nigrah (nip unhealthy thoughts in the bud and encourage noble thoughts in the mind) and Vivekah (proper judgement/discrimination).

Proper judgement is an understanding of the nature of objects in the world. They are always mixed with pain: Duhkha Mishritvam (the pain is directly proportional to pleasure that you derive from the sense object), Athrithivam (dissatisfaction) and Drithatvam (Earlier I needed 2 things to make me happy and now I need 20; scriptures says that I am descending further down!!!). Once I gain mastery over the hold of sense objects on me, I gain “Vairagyam”.

Krodha is another modified form of kama. Anger is of two kinds:

a) Violent anger bursting out and affecting the surroundings.

Tips for managing “Akrodah”:

Get away from the place

Do something physical (Bang a pillow, clean the house, go to the beach and shout)  
Keep the mouth engaged (drink water or have a gum!!!)

b) Suppressed anger can lead to psychosomatic illness. Find the cause of anger. Each time you fight with someone on a trivial matter and start dating back to 1985 incidents, it means that these conflicts have not been resolved.

Kama jayah means not expecting anything from this world; any expectation leads to desire and then the chain of samsara.

The next disciplines Lord Krishna mentions are:

- Sravanam (where you only receive knowledge from a guru and no questions; just have faith in guru and scriptures). Systematic and consistent study on these 7 subjects: nature of jiva, nature of world, nature of god, what is bondage, causes of bondage, what is liberty and causes of liberty.
- Mananam (reflect on the teaching and ask questions humbly to clear doubts; this is at an intellectual level)
- Nididhyasanam (assimilation of knowledge at an emotional level; there should not be even 1% doubt. Any doubtful knowledge is no knowledge at all; will you ever touch a live-wire which is probably 99% safe).

Tuesday, May 26, 2009

## **Chapter 6 — Atmasyanyama-yogah (The Yoga of Self-Control)**

The essence of the Gita and the essence of the Vedas is the same; which is moksha alone is Parama Purushartha [Supreme Goal]. It does also talk of Artha/Kama/Dharma but these are secondary purusharthas. Therefore we can conclude that Gita is moksha sadhana [means to liberation] only.

Jnanam is the only means of moksha praapti [attainment]. Arjuna in the battlefield faces the problem of Ragah-Duhkha-Moha; which is nothing but dependence on external factors. Sorrow arises when the external factors are not favourable. The mind is overpowered by attachment and greed, and the intellect clouded. It sees dharma as adharma and vice versa. Attachment- grief- conflict is a vicious cycle.

One must understand clearly that material acquisitions do not solve the problem; wasn't Arjuna wealthy, skilled, and possessed everything that a person can aspire for. In spite of all these worldly achievements, he is not able to overcome sorrow and even contemplates suicide. Therefore, worldly accomplishments do not solve grief.

Arjuna does a very intelligent thing; he falls at the feet of the Lord; Please instruct me and take me as your disciple. So, Gita is a guru-shishya samvadah only. Never attempt to gain self-knowledge independently, be humble enough to approach a guru.

We soon realize that bondage is never there; it is only self-hypnosis, self-deception, self-



disowning. Moksha is not an event in space and time or a process through effort. It is a **discovery; a waking up from the dream state**. Remove the delusion and claim; I was free, I am free, I will ever be free.

Chapter 6 deals with meditation, dhyanam. This is an integral part of self-discipline along with Shravanam, Mananam. Lord Krishna deals with meditation exclusively here.

We can divide the chapter into 6 topics:

- a) Qualifications for meditation
- b) Preparation for meditation
- c) Process of meditation
- d) Object of meditation
- e) Obstacles in meditation and their remedies and finally
- f) Benefits of meditation

**a) Qualifications:** Krishna mentions 3 qualifications:

i) **Tranquillity/Equanimity** in day-to-day transactions. The mind must not be either too elated or depressed, otherwise it cannot remain quiet during meditation. Imagine the excitement of a player winning Wimbledon; he will be too excited to sleep that night. One cannot ask him to meditate then!!

How is equanimity attained in daily transactions? Through reducing ragah [likes] and dvesha [dislikes].

How to reduce ragah and dvesha? Learning to accept all situations as the will of the Lord for my own growth.

Why should HE will in that manner? It is for my growth only. I must develop that implicit faith and trust. Therefore surrender to the Lord and ragah and dvesha are neutralized and samatvam maintained.

ii) **Vairagyam** is the second qualifications. There is this maxim: whatever you give top priority, that will occupy the mind automatically. Example, a chess player whatever he does, he will always be thinking of the game or the lover would always be absorbed in her love despite doing so many things outside.

If the top priority is Bhagawan/Ishwara/Moksha/Brahman, mind will automatically go there. Example: Gopis!!! This is called mumukshutvam. Then other purusharthas will become secondary. Vairagyam is the maturity of an aspirant who clearly understands the priorities of life. All things are required in life but Govinda is the top priority; says Bhaja Govindam.

iii) **Self-confidence:** Never look down upon yourself. This inferiority complex will be one of the biggest obstacles coming from oneself as though there are not enough external obstacles to tackle. Even God cannot help such a person; “don't you know who I am?”!!! There is a difference between arrogance and self-confidence.

Arrogance is: “I can achieve on my own”; while self-confidence is: “I can achieve through the grace of God and guru”.

**b) Preparation for meditation:**

**Physical preparation and Mental preparation:**

First choose a quieter or secluded place; that which is associated with spirituality. If you meditate in the dining room you will always have thoughts of food!!!

Fix the asanam neither too high nor too low; neither too hard nor soft. The idea is that breathing must not be disturbed. The mind and prana are interconnected. Body should be relaxed and straight. Observe the breathing for a few moment and feel its smoothness and evenness. Then the sense-organs need to be taken care of; concentrate on the tip of the nose or in the middle of the eyebrows; the essence is that the eyes should be closed or half closed and withdrawn from the external world.

Mental preparation: Even when the sense-organs the mind is capable of wandering away. You can concentrate the mind in one way: surrender all your thoughts at the feet of the Lord. We always worry about yoga schema; worry over past mistakes or future insecurity. The only thing we do efficiently all the time is worry, chitta!!! These twin rakshasas – past regrets and future anxiety– hijack our mind. The only remedy is “Surrender to the Lord”; Please forgive me for my past mistakes and Please give me strength to face the future. Now let me dwell on the present and meditate!!!

**c) Process of meditation:**

Meditation can be defined as a constant flow of similar thoughts centred on an object of meditation. The thoughts can change but they must be centred on the object of meditation; when unobstructed by dissimilar thoughts this is called Dhyanam. Meditation is definitely not blankness or empty or shunyam; meditation is a mental activity.

There are 3 stages of meditation: i) Dharanam (focusing the mind on the object of meditation), ii) Dhyanam (maintenance or retention of the mind on the object of meditation) and iii) Samadhi (because of the above the mind is absorbed in the object of meditation and in time without effort the mind dwells there). Samadhi is not a mysterious state; we are all the time in samadhi; job worry, children’s worry, business worries etc. An absorbed mind is like the glass cover placed on a flame; it protects it from the wind. The fluttering flame becomes steady!!

**d) Object of Meditation:**

It can either be Saguna Ishwara; meditate on the Lord’s attributes and this is called Upasana Dhyanam. And if you are exposed to Shravanam and Mananam then meditate on Nirguna Brahman. Then a mysterious thing happens: the object becomes the subject itself. The subject-object division goes away. This is Brahman meditation or Nidhidhyasanam.

**e) Obstacles to Meditation:**

**l) Dozing off/Nidra.**

Remedies for overcoming sleep during meditation: give sufficient rest to the body; don’t

meditate after a meal nor when physically exhausted or mentally overwrought).

The mind must be given time to develop a taste and habit for meditation; it should not confuse with its old patterns; I close the eyes only to sleep!!! I must keep telling the mind; this is not the time for sleep. Constant auto-suggestion is required in the initial stages.

ii) The second obstacle is **Vikshepah** (wandering mind). The mind must not swing between two extremes: sleep (tamo guna ) or overactiveness (rajo guna). It must come to Sattva. If the mind wanders, first don't feel guilty and it is a universal problem. Practice auto-suggestion and vairagyam (mind wanders on objects the mind is attached to. So shift your focus from jagat to Ishwara)

**f) Benefits of meditation:**

Saguna Ishwara: it converts my mind into a temple; I feel the strength that I am not alone. Fear goes.

In Nirguna Dhyanam, I also think that I am ever full and complete. Purnah!!!

In the end, Arjuna asks a query: What happens if a meditator does not attain moksha and dies in between. Krishna says, " In spiritual sadhana there is no loss or going back. In the next month, he will be born a spiritual genius and learn what is left over".

Friday, May 29, 2009

**Chapter 7 — Jnana-vijnana-yogah**  
**[The Yoga of Jnana (Knowledge of Nirguna Brahma) and**  
**Vijnana (Knowledge of Manifest Divinity)]**

The BG can be divided into 3 shadgams of 6 chapters each.

The first shadgam (chapters 1-6) deal with jiva svarupam; importance of Karma Yoga as a sadhana, and emphasize on "self-effort" (prayatnah).

The second shadgam (chp. 7 -12) deal with Ishwara svarupam, Upasana yoga or meditation on saguna Ishwara, and the role of Ishwara Anugrah.

Chapter 7 deals with two topics: Ishwara Svarupah and Bhakti.

Krishna begins this chapter by emphasizing the role of "God's grace". Everything is because of my GRACE. Therefore, take shelter in ME and pursue your sadhana. Both effort and grace must go hand in hand like the two wheels of a cart.

What is the nature or definition of God?

God is jagat karanam; the cause of this universe.

If God is the cause of the universe, what type of cause is HE?

For any product, two types of causes are required.

- raw material cause or material cause or upadana karanam

- Intelligent cause who possess both skill and knowledge; nimitta karanam.

Unless there is a carpenter, they can be no furniture. Bricks on their own cannot form into a house, it needs a mason.

Material + Maker = Creation.

Now the question is, what type of cause is the Lord for creation?

If HE is the maker, what is the material?

If HE is the material, who is the maker then?

Normally in our experience both the material and maker are different; but every rule has an exception. In the case of creation, the Lord is both the material and maker; abina nimitta upadhana karanam.

Example: Spider. It does not go anywhere to find the material; within itself it takes the substance and creates the web. It is so intelligent that it creates a web in a remote corner where no one looks, for catching the insects. It is both the material and maker of its web.

Similarly the Lord is both the material cause and maker cause of creation.

The Lord consists of two parts: Para Prakriti and Apara Prakriti.

Para Prakriti is the higher nature of the Lord while Apara Prakriti is the lower nature.

Both Para Prakriti+Apara Prakriti is GOD.

There are some differences between Para Prakriti and Apara Prakriti; chiefly:

- Para Prakriti is consciousness or spirit principle (Chetana tattvam) while Apara Prakriti is matter principle (Achetana tattvam).
- Para Prakriti is Nirguna tattvam (attributeless principle) while Apara Prakriti is Saguna tattvam.
- Para Prakriti is Nirvikarah tattvam (changeless principle) while Apara Prakriti is Savikarah tattvam.
- Para Prakriti is Satyam (absolute reality and independent) while Apara Prakriti is Mithya and it depends on Para Prakriti for its existence.

Spirit and matter are eternal; they both existed at the time of creation.

Apara Prakriti modifies into the 5 elements, which becomes the 5 elementals (modification of Pancha Bhutas).

Our body is God's Apara Prakriti; so is our mind – inert objects.

Whatever undergoes change in the universe is God's Apara Prakriti. Changing universe is a modification of changing Apara Prakriti part of the Lord. While Para Prakriti continues to remain the same throughout; same in the past, present, and the future.

So wherever you see Apara Prakriti, Para Prakriti is also there; inseparable.

Every individual Body-Mind complex contains the changeless Para Prakriti and a changing Apara Prakriti. Everyone is a container with two parts; Para Prakriti enclosed in an individual container is called Jivatma and Para Prakriti without the container is called Paramatma.

Example: A lump of clay exists in space. It is converted into a pot. What happens to space? That continues to exist while clay was in lump form, where there was a transformation and after the pot has been made. In pot, space is enclosed inside the pot!!!

There is a change in language; first clay “in” space and now space “in” pot. But space in reality does not change at all.

Similarly new name of an enclosure after creation is Jivatma; break the enclosure and Paramatma is there.

**Law: Any product is ESSENTIALLY non-different from its cause.**

E.g. Take clay and pot. Pot is non-different from clay. There is no substance other than clay. Pot is just a word; it has a nominal existence only for there is no substance called pot). Names and forms (nama rupa) are many but the substance is one. E.g. Cloud, rain, brook, lake, river, ocean are all words only for the substance is ONE water.

If the entire creation is a product; then creation is non-substantial and just a word only. It has only a verbal existence. What is the tangibility or solidity of the world that I experience? It all belongs to the Lord (the cause). It is the Lord manifesting as the world.

So, Arjuna. Don't cry about this world; you are just crying for a word for I ALONE MANIFEST AS THE UNIVERSE. There is nothing else in creation but Ishwara. It would be foolish to look for Ishwara darshanam [vision of Ishwara]; like ornament doing tapas for gold darshanam or wave for water darshanam!!! It is Ishwara manifesting as Viswa rupa Ishwara or Virat Ishwara in the world.

There is no need for a new darshanam of a new God. You just need to have a new attitude; look at the world as Ishwara's manifestation. See the divinity in everything. This is DIVINIZATION of the universe. Whenever you see matter, it is the Apra Prakriti of the Lord; consciousness (sentiency) is Para Prakriti; other than these two there is nothing in creation.

### **Bhakti**

Even though Apra Prakriti+Para Prakriti is available, people commit a big mistake. They are enamoured by Apra Prakriti. Why? Para Prakriti is Nirgunam (attributeless and hence not attractive at all). Apra Prakriti is enticing as it is full of gunas (Sattva [balance], Rajas [activity], Tamas [inertness]) and varieties of experiences (rasa [taste], rupa [form], gandha [smell], sparsha [touch] etc.). Apra Prakriti draws our attention through its sheer variety and spread. But unfortunately, attached to Apra Prakriti we forget or lose sight of Para Prakriti. It is much like getting lost in a movie and getting attached and forgetting the screen. Initially it will be wonderful but you will end up screaming and crying. A non substantial movie moves me; you lose balance.

Once immersed in Apra Prakriti - you enjoy change - the human mind needs something steady to hold on; something permanent (need for security).

If I lose sight of Para Prakriti and hold on to dying/changing Apara Prakriti then I lose my balance and become a samsari. Example, holding on to a crutch I fall; money, status, people are all changing things. The trick is to hold on to Para Prakriti and appreciate Apara Prakriti; then it becomes a sport. Love everyone; have transactions but for security depend on Para Prakriti.

Is swimming enjoyable or frightening? It depends on an individual and whether he knows swimming. Para Prakriti frees you while Apara Prakriti will freeze you.

How to come to Para Prakriti?

Bhakti is the means; it means “love of God”. Which form of Lord?

It can be any form: Shiva or Vishnu or Rama or Krishna or Ganesha.

Bhaktas have a lot of problems fighting amongst themselves. Some Vaishnavas will not go to a Shiva temple. This is wrong attitude. In truth, any form of God is appropriate as Ishwara is in all forms (nama and rupa), so any form represents God.

Choose any form you like, for no form is superior or inferior to another. The mind cannot conceive totality and hence we take recourse to a form. Much like a country symbolized by a flag and anthem. You choose any form from a human being or trees or animals (cows), mother or father. There is only ONE Ishwara manifest through all the different symbols. In our religion it is not there are many gods but there are gods only everywhere.

So accept any God. The god is not the 6 inches idol in front; it stands for the limitless Ishwara.

Bhakti is in three stages and everyone must go through all the stages.

A) Sakama Bhakti: Worship Ishwara to acquire worldly things. Ishwara becomes the means the worldly goals the end, either Sukha Praapti [seek pleasure] or Duhkha Nivritti [avoid pain]. Ishwara is the sadhana and worldly ends the sadhyam.

Between sadhana and sadhyam which one do you love more? Obviously the “ends” So this bhakti is a business deal,” Lord let me get a job and I shall do angapradakshanam”. Such a kind of bhakti should not be scoffed at; it is not nishida karma. It is perfectly allowed to pray to the Lord for worldly ends.

Artha Bhakta is a sakama bhakta praying to get rid of something.

Artatha Bhakta is a sakama bhakta who wishes to acquire something.

B) Jijnasu: The mind becomes more and more matured as desire for material things comes down. I realize that by acquiring things I am not necessarily making my life any better. How one can insecure person holding on to another insecure person find security.

Insecurity + insecurity == More insecurity.

The world of objects is not really a worthy end; my end changes. Now I use the world to attain God. The world becomes the sadhana and Lord the sadhyam. I realize that family life is not an end in itself but an incidental thing we go through to attain the Lord.

No more of worldly pursuits (Nishkama) and desire for Ishwara (desire for God); Apashika Nishkama Bhakti.

Final Stage: I discover that the Lord is never away from me; the Lord is Apra Prakriti+Para Prakriti. The goal is already reached; no desire even for the Lord. There is no further desire for the worldly things or God. I discover security in myself; purnatvam [fullness] and moksha [liberation]. Jnani alone is the greatest bhakta; Krishna avers.

This chapter is titled, “Jnana Vijnani”; the first jnanam refers to seeing Ishwara as different from me. The second “Vijnani” is seeing that the Lord is no more different from me.

Friday, May 29, 2009

## **Chapter 8 — Akshara-brahma-yogah (The Yoga of the Indestructible Brahma)**

This is an odd chapter; we need some background knowledge before we can go into it.

Vedas can be classified into 3 Kandams; Karma Kandam; Upasana Kandam; and Jnana Kandam.

**Karma Kanda;** deals with Karma and rituals. There are two types of karma; sakama karma [desire-based] and nishkama karma [desireless]. In sakama, the rituals are performed to fulfil worldly desires of the people. These are kama-based desires and not compulsory in nature. It depends on different needs of people and their temperament. Pitri problem? IIT problem?

Nishkama Karma is not based on kama; whether you like it or not it is compulsory. The benefit is not material in nature but spiritual; mental purity and refinement (Chitta Shudhti). These include daily sandhya vandanam and pancha maha yagna. Sakama is for immature people while Nishkama is for more matured minds for it reduces Ragah [likes] and Dvesha [dislikes]; or instilling vairagyam [detachment] in the mind.

Karma Kanda can only make a person Jnana yugyatha [fit for pursued Jnana] it cannot give liberation.

**Upasana Kanda:** This primarily is a mental activity; physical body does not play much of a part; mana pradhana or manasa vyavahara. Mental activity in the form of meditation on the Lord’s attributes. Meditation is a flow of similar thoughts unobstructed by dissimilar thoughts.

Sakama Upasana is desire-based for worldly benefits including siddhis, while Nishkama, unpleasant, is for jnana yugyatha – fit for knowledge by making the mind sharp and subtle.

Upasana is recommended because Karma Kanda makes the mind extrovert in nature; it needs to develop the faculty of introspection and concentration.

**Jnana Kanda:** Have the qualifications; go to a guru; study scriptures and gain liberation.

This is the bird's eye view, or the grand design, of the Vedas.

Even the ashramas are designed keeping this in mind:

Brahmacharya ashrama – get the roadmap

Grihasta – Karma Kanda

Vanaprastha – Upasana Kanda

Sannyasa – Jnana Kanda

But there could be a peculiar situation. Suppose after Karma Kanda and Upasana Kanda, a person may face some obstacles. He may not find a guru or his body is not fit for Jnana Kanda or whatever.

In such cases, continue with Nishkama Ishwara Upsana throughout and develop vairagyam. He will not get moksha here but upon death go straight on Brahma Loka as special consideration and attain liberation there.

Whenever you have a yearning for knowledge, those noble desires will always be fulfilled. He will effortlessly go to Brahma Loka and get ideal conditions for study (there is no escaping studies!!!). Such a moksha is called krama mukti (as opposed to jeevan mukti here and now).

The eighth chapter deals with three topics:

- a) Bhakti
- b) Nishkama Upasana
- c) Krama Mukti

### **I) Bhakti [Devotion]:**

Sakama [desire-based] Bhakti uses the Lord as a means for worldly ends. Not at all are interested in the Lord as an end. Example; you are praying for drinking water, and suppose the Lord comes to you and says, "I am going to come to your house". You will desist HIM from the thought for it would mean adding one more person for limited drinking water. One is so caught up in one's circumstances.

In the Nishkama [desireless] form, Bhakti is not the means for anything. He is the end in itself. This state of a devotee is called mumukshutvam or moksha Ichcha [desire for liberation].

God and moksha [liberation] are synonymous; otherwise God will become a samsari [migrant].

One has to choose between Sakama Bhakti and Nishkama Bhakti through Vivekah [discrimination]; superiority of Ishwara over inferiority of jagat [the world]. Nitya-Anitya Vastu Vivekah [discrimination between eternal and non-eternal]. Joy arising out of anitya vastu [non-eternal] is potential sorrow. Delusion is the wrong choice we make enamoured by this bewitching world. But with clear understanding we will never have a



doubt; choose the Lord all the time!!!

Any goal you choose will end one day. Brahmaji's one day is equal to 2000 chatur yugas,  
One kali yuga is 4,32,000 years

One chatur yuga is 43,20,000 times 2000

The present age of Brahmaji is 51; even he has to come down to earth one day!!!!

Bhakti is the faculty of choice; choosing Ishwara as the goal; not out of fashion but clear understanding.

## **II) Nishkama Upasana [Desireless practise]:**

Choose any symbol (alambanam in Sanskrit); salagrama, linga, tumeric Ganesha, Rama/Krishna rupam. From this limited form, visualize the limitless Ishwara. The mind is soaked with thoughts of the Lord. You can also meditate on Omkara.

From Nishkama Karma there are two routes: Go to a guru and through jnanam attain moksha (Sadhyur Mukti) or continue with Nishkama Bhakti.

Whatever thoughts a person has prior to death; that determines the path for next janma [birth]. This is called Anta Kalam. You can't wait to think of God only at the last stage; you cannot cheat God that way. As we grow older and older, freewill gets weaker and weaker. The conscious mind becomes weak and is taken over by subconscious mind; if that is soaked with samsara thought then it would be impossible to summon "God thoughts" in the end.

Once Parvati took pity on a devotee and told Shiva that they would go to the man and help him at the time of his death. If he said, "amma" the goddess would go to rescue and if he uttered "appa", Lord Shiva would rush forth. He said "aa" and both were waiting for the next syllable. He said "ayyo". So think of God all the time and in that case, it becomes natural to think of the Lord at the time of death. Then it does not matter whether we are conscious or in coma, but thought on God would predominate in the mind.

If I have to think of the Lord all the time, how can I have the time for daily living? Even when you are engaged in the affairs of the world, it is possible for the mind to think of the Lord. Like a musician; he will have one part of the mind on Shruti [the basic tone] always. Always remind yourself that all these worldly activities are only incidental; my top priority is the Lord or moksha.

A yogi when he dies thinks of the Lord and withdraws all the sense-organs (he sends all the relatives away and concentrates on the Lord. Like Bhisma). Through yoga he withdraws from the body and sense-organs and brings the mind to the heart.

## **III) Krama Mukti: [Gradual Liberation]**

Both Sakama Upasaka [desire-based devotee].and Nishkama Upasaka [desireless devotee] travel after death; the nucleus containing the sukshma shariram [subtle body] –i.e. mind, papa-punya karma [impressions left by sinful & virtuous acts] and samskaras [general impressions]– travels with the jivatma at departure from physical body. You

cannot rely on anybody after your death except your dharma quotient.

There are two routes this nucleus can take:

- a) Krishnagati [Dark route]: This is for Sakama Upasakas. They will fulfil all the desires in different lokas. They reach Swarga Loka (heavenly sphere) and exhaust all the punyas [accumulated virtue] and then come back to mosquito Chennai.
  - b) Shuklagati [Light route]: This is path of a Nishkama Upasaka; aided by Agni [fire] and shukla [light] he reaches Brahma Loka [sphere of Brahma] where Brahmaji will be the guru. Gain Jnanam [self-knowledge] and achieve liberation.
- (Both these routes are not available for human perception or logic. We get this idea from the scriptures only).

Lastly, has time of death got anything to do with the path? Whether one dies in uttaranayanam or dakhshinayanam, it does not matter. What matters is the type of life an individual lives.

Now Arjuna what do you choose: Swarga Loka [Heaven] or attaining me?

Between Jeevan Mukti and Krama Mukti, Jeevan mukti is better (for liberation is here and now)

Friday, May 29, 2009

## **Chapter 9 — Rajavidya-rajaguhya-yogah (The Yoga of the Sovereign Science and Sovereign Secret)**

In the Gita Dhyana sloka, the Upanishads are compared to a cow; Gita is the milk; milker in Lord Krishna and Arjuna the calf. The essence of the Upanishads and the essence of Gita is one and the same – it is Tat Tvam Asi [That thou art].

The Bhagawad Gita can be divided into 3 shadgams; the first 6 chapters (Prathama Shadgam) deal with the nature of jivatma (Tattvam); the next 6 chapters deal with Ishwara Svarupam (Madhyama Shadgam) and the last 6 chapters deal with Jiva-Ishwara Aikyam. This is the broad vision of the Gita.

The 9th chapter deals with Rajya Vidya and Rajya Guhyam; the greatest knowledge which is the nature of the Lord. This knowledge is not easily available and almost a secret; so guhyam.

The first topic of this chapter deals with Ishwara Svarupam; Lord as the cause of creation (Jagat Karanam). What does the Lord consist of?

Ishwara is a mixture of two parts:

- a) Para Prakriti otherwise called Brahman in Upanishadic literature
- b) Apra Prakriti otherwise called Maya.

The nature of Para Prakriti and Apra Prakriti have many differences; there is one

commonality between them and that is both are anadhi (beginningless).

The key differences are:

- Para Prakriti is chetana tattvam or conscious principle (Spirit) while Apara Prakriti is Achetana tattvam or matter principle
- Para Prakriti is free from all attributes; Nirgunam, while Apara Prakriti is Saguna and endowed with attributes either in the potential form (unmanifest form) or manifest form.
- Para Prakriti is Nirvikarah (changeless and remains the same eternally) while Apara Prakriti is Savikarah; it always keeps changing.
- Para Prakriti exists independently (Satyam) while Apara Prakriti can never exist without Para Prakriti and has a dependent existence. Para Prakriti is superior while Apara Prakriti is inferior as it has dependency status.

Para Prakriti is consciousness principle and “Sakshi” tattvam. It is like the screen of movie; heroes come and go, villains come and go and it is totally unaffected; it provides existence to everything. On the other hand, Apara Prakriti keeps changing from unmanifest to manifest state and from manifest to unmanifest; manifest form is called universe. It is Apara Prakriti that creates the 5 elements, the mind, physical bodies, bundle of karmas, papa [sin] and punya [virtue] and repeated births.

Para Prakriti is like space. Just like space is unaffected by whatever happens in space; the fire cannot burn space nor water wet space so too is Para Prakriti. It is Asangah; ever unsullied and unpolluted.

The Ishwara is Akartaa [non-doer] and Abhokta [non-enjoyer]; it is a witness principle and uninvolved while Apara Prakriti keeps changing all the time. Kartaa [doership] and Bhokta [enjoyership] belong to Apara Prakriti alone.

Krishna says in one stanza, the world exists in Me. In another stanza HE says, actually the world does not exist at all. Because the world has got only an apparent reality; it is much like the dream state. The Lord supports this mithya jagat.

II) The second topic deals with Bhakti and its 3 stages. Bhakti is used as a means to liberation.

Every being faces a grave problem; it realizes the Apara Prakriti part of the Lord. He holds on to this aspect of the Lord for peace and security. Even a baby holds on to a piece of cloth from the mother’s saree or jeans!!! Since Apara Prakriti keeps changing all the time (as it is fleeting) there is happiness in this for the devotee. Example; first buy a house for security and later you worry about the house’s security. There is eternal anxiety; you can always be unhappy in this samsara.

One person went to Mahamagam and lost his ring while bathing in a tank. That tank was dark and full of people while the next tank was bright and spacious. He went there and started searching the ring. Soon many people came to help him until one wise man asked, “Where did you lose the ring?” Holding on Apara Prakriti is like looking for a wrong thing at the wrong place.

Happiness, peace, security can only be experienced by knowing Para Prakriti; so hold on to Para Prakriti. Enjoy sunrise, relations with people but remember that purnatvam [fullness] can never be had here. So play with Apra Prakriti, nothing wrong but go beyond.

What is Bhakti?

It is a series of Sadhana which will take one closer to God (or Para Prakriti). There are 3 stages of bhakti:

Karma Lashana Bhakti (Karma Yoga, active life contributing to society or Ishwara Arpanam. This will purify and refine the mind).

Upasana Lakshana Bhakti ( Bhakti in form of meditation. Karma Yoga makes the mind extrovert and “meditation” will expand the mind - from Ekkaha Rupa Ishwara dhyanam [on individual form] to Vishwa Rupa Ishwara dhyanam [on universal form] to Arupa Ishwara dhyanam [on formless]). Learn to see the Lord in all forms.

Jnana Lakshana Bhakti is the enquiry into Para Prakriti; study of scriptures.

Are all the three compulsory? Or is there a choice of sadhana?

There is no choice at all; our fundamental problem is ignorance. Ignorance will go away only with knowledge; but then the mind must be prepared. Karma Yoga and Upasana are preparatory disciplines aimed to make the mind “ogyahah” or qualified. A baby cannot straightaway go to college without going to primary school and secondary school.

III) The third topic deals with two types of Bhakti; if Bhakti has to fructify into moksha there is one condition. It must be Nishkama Bhakti and not Sakama Bhakti. The latter is a worship for Apra Prakriti; material acquisitions. Nishkama Bhakti is the devotion and the motive is the attainment of the Lord and nothing else; mumukshutvam.

Samsara is a travel between pain and pleasure; after pain, pleasure is most wonderful. From pleasure, pain is big knock. One might enjoy the pleasures of Swarga [heaven] but they have to come back to mosquito Madras one day. So, which is better? Swarga or Ishwara Praapti [attainment of Ishwara] People come to spirituality after undergoing many knocks in life; they realize that peace and happiness cannot be found in this jagat [world]. Anything which is so fleeting, is dangerous to rely on. So Krishna advises that one must not be enamoured by this impermanent world.

One must develop nitya-anitya vivekah –learning to discriminate between what is real and what is apparent– and develop vairagyam [renunciation] to transcend Ragah [likes] and Dvesha [dislikes]

**iv) Glories of Nishkama Bhakti [desireless devotion]**

If I go through spiritual disciplines then who will look after me? Here we are only asking for a change in focus.

First we go through God, for getting things from the Lord. Now shift the focus to; go through the experiences of the world to attain the Lord.

Krishna affirms that a spiritual aspirant will never be abandoned. “I will take care”.

Actually security and insecurity are both mental conditions. One person feels security with whatever he has and another might have everything and yet feel insecure. “I feel I am protected by the Lord”.

In Sakama Bhakti, I have to observe all the rules and regulations; for getting material things or have a child etc. (When, how, how many priests, kinds of food, naivedyam etc.)

In Nishkama Bhakti there are no rules or regulations; I can offer anything even a flower or leaf to the Lord.

Anybody can practice Bhakti; unlike Jnanam where the mind must be trained.

Sunday, May 31, 2009

## **Chapter 10 — Vibhuti-yogah (The Yoga of the Divine Glories)**

This chapter deals with vibhuti yoga; introduces the Lord as jagat karanam (the cause of the universe).

In any object, there are 2 causes: Take a pot; it needs an intelligent cause (nimitta karanam) who is the pot-maker and it also needs a material cause (upadana karanam) which is clay, the raw material in this case. Every product needs both nimitta karanam and upadana karanam.

If the Lord is the cause of creation, what cause is HE? Nimitta karanam or upadana karanam? If he is intelligent cause; where did the material come from? If he is material cause; who was the intelligent principle behind creation? Before the creation of 5 elements and elementals; there was only Lord. So Lord cannot be either nimitta karanam or upadana karanam. He is both.

From our experience, in every product nimitta karanam and upadana karanam are distinct (goldsmith is distinct from gold, carpenter is distinct from wood etc.), but take the case of a spider. It produces its own web taking material from itself. It has the intelligence as to where to spin the web and how to spin it. It is both the intelligent cause (nimitta karanam} and material cause (upadana karanam).

How do you describe or what language do you use with respect to nimitta karanam and upadana karanam?

We use the verb “create” in the case of nimitta karanam; the potter creates the pot. And we use the verb “appear” for upadana karanam; the clay itself appears as the pot. Similarly the Lord is both nimitta karanam and upadana karanam.

The Lord as Nimitta Karanam created the world. (Beginning of creation)

The Lord as Upadana Karanam Himself appears as the world. (the entire world is an

expression and manifestation of God). So to see God, one need not go anywhere else if I learn to look upon any object in creation as God's manifestation. To appreciate gold, where should you go? Then you will discover gold in all the ornaments. Actually there is no ornament without gold.

So, where do you see gold? Your answer will be: How can you miss gold?

imilarly God is everywhere and not confined to just a place; we need not close our eyes or stand on one leg to see God. Through this wisdom born out of understanding you can see God everywhere. A person who understands God as a material cause will see the Lord everywhere in creation. Therefore learn to appreciate the world as God's manifestation. All the glories of the world are only the special manifestation of the Lord. (Ordinary manifestation -bhuti-, and special manifestations -vibhuti-, categorized as per the maturity of the seeker).

So whenever you see any glory in creation; one should remember it as Lord's glory. Like when you see a great building; you remember the architect. Therefore every special object in creation becomes a means for worshipping the Lord.

Arjuna asks for all the special manifestation and the Lord enumerates some of them. However, we shall mention only all the Vedic portions.

The meaning of the word "Vibhuti" is cowdung and it is the abode of Lakshmi. Another meaning is ash; that which is left after everything has been burnt. What remains after everything is resolved in creation; the Lord.

a) All the Vedas are manifestations of the Lord; Krishna says that among them I am Sama. While Rig is in form of poetical verse; Yajur prose, Sama is musical. Since music is attractive, Krishna identifies himself with Sama Veda.

b) Veda Vidya: Veda Purvah [Earlier Portion of Veda] is the section of Vedas that stems from the premise: how to manipulate jagat [world] to be happy? Here one is trying to change one's wife, get a job, house etc. You take your horoscope to various astrologers and each one will say differently and different appeasement rituals, Adjusting the world or planets is an unintelligent approach. Even should something change, it will not remain that way, for the world keeps on changing.

In Vedanta [End Portion of Veda] one does not seek to change the world, but oneself. I must have the inner strength not to be affected by circumstances. It is like walking wearing shoes on a pebble pathway.

So, among Veda Purvah and Vedanta, I am Vedanta; being Para Prakriti and Apara Prakriti, I am Para Prakriti

c) Among Vaidika yagna [Vedic sacrifices], I am japha [practice of unceasing repetition {of certain words and sounds}]. Why?

- Easily accessible to all without discrimination of gender, varna [caste], or ashrama [stage of life].

- It does not involve any expenditure
- Does not involve any himsa [violence] (no cutting plants or animals)

It is a mental activity; if your mouth is tired, better still do japa mentally.

d) Among all the mantras [sacred invocations], I am Gayatri.

One Gayatri is equal to the entire Vedas; each line of Gayatri represent one Veda.

Tat Savitur varenyam – is taken from Rig

Bhargo devasya dhimahi – is from Yajur

Dhiyo yo nah prachodayat – is from Sama

The chanting of Gayatri converts an animal-man to a man-man.

One who lives by instinct is an animal man; if he is hungry on waking up he will immediately eat. Whereas a man-man will do all the ablutions, bathe, pray and offer naivedyam before eating. He has a certain regard to values and customs.

Gayatri is initiated at the time of upanayanam [sacred thread ceremony] . The parents are the cause for the physical body while, for a cultured person, Gayatri is the mother and Acharya the father.

If you are initiated into Gayatri but chant other slokas, then it is futile!!!

Gayatri mantra is so beneficial that it confers all the benefits; health, prosperity, protection etc. It is a mahavakya and deals with Ishwara-Jivatma Aikyam. (The essence of the sun is the same as the essence of the jiva; the macrocosm is identical to the microcosm)

e) Among all the vedic words, I am Omkara. I am “Om” contained in the words of the Vedas. Why Om? It is the last condensation of the Vedas.

In the earlier yugas [creation periods], one was supposed to know all the four Vedas; then Brahmins started complaining that it was too laborious. Brahmaji assigned one Veda out of the 4 for each section. In the Kali yuga [the current creation period], the Lord condensed even that because people complained that they were busy and so HE gave the Gayatri. The condensed form of Gayatri is “Om”. If you still claim that you are busy, Brahmaji will throw you by the scruff of the neck to hell!!!

Om is from bhu; bhuvah, and suvah; If a person chants “om” he/she will derive the benefit of chanting the entire Vedas. “Om” chanting protects a person from all ills

Ah - represents the jagrat avastha or prapancha

Oh - represents the svapna prapancha

Hm - represent sushupti

So this word represents the entire viswarupa [cosmic form] of the Lord; all the names of the gods.

Om is the best word from Vedas; and Krishna is that.

f) Veda Akshara: Vedas has many letters and the most glorious is “Aa” . That is the basic sound produced by any being on opening the mouth in any culture or civilization. All

other sounds are modifications of that only. “Aa Kattu”, a mother urges while asking the child to open their mouth.

But unfortunately there is no “aa” sound in English

Krishna enumerates some of HIS glories. He is:

Indra {of Devas), Prahlada (of Daityas), Brighu (of Rishis), Lion (of Animals), Ganga (of Rivers), Himalayas (of Mountains), Ocean (of Reservoirs), Aswatta (of Trees), Arjuna (of Pandavas), etc.

Which means, whatever is the best in any field, those glories are the Lord’s glory only. Every glory in this world must remind you of the Lord; they represent the Lord only.

Sunday, June 7, 2009

## **Chapter 11 — Vishvarupa-darshana-yogah (The Yoga of the Vision of the Universal Form)**

The Vedas present “God” depending on the stage of maturity of the seeker. In the beginning there is a “personal god”, Ekkah Rupa Ishwara or Ishta Devata Ishwara. A personal god with attributes. This is valid and helps a seeker to grow. Every person faces a lot of emotional problems in the rigour of life; a devotee can tell the Lord all his problems; he is allowed to share all his troubles if no one is available or all are so absorbed with their own problems or they are terribly busy. Nobody has the time to listen but a personal god has all the time!! My relations with my Ishta Devata is an ideal relation; a God is conceptualized with human attributes. A personal god is required in the initial stages.

Then the Vedas say that one must not stop at this stage only. Don’t stop with just one form but include the whole of creation; all human beings, animals, trees, animate and inanimate things. This is Samashti Rupam Ishwara or Vishwa Rupa Ishwara or Anekkah Ishwara. This will expand the mind of the devotee to totality but even this is not sufficient. Vishwa Rupa Ishwara is still yet another form within the realm of time and space; and subject to change.

In Bhagawad Gita, Ekkah Rupa Ishwara is not emphasized too much (Krishna feels that maturity of a Gita student is more!!!)

As gold is expressed in all ornaments; wood is expressed in all furnitures. Both gold and wood are “material cause”. Similarly, as one God HE is expressed in all beings; both the formless (like space, vayu, mind) and formed (fire, water, earth, physical body). Bhagawan expresses HIMSELF as the world. Our Sadhana is to train the mind to appreciate the Lord in every form. First learn to appreciate the Lord in an idol and temple; and then graduate to appreciate Lord in creation.

We don’t see the Lord “in” creation, but the Lord IS creation HIMSELF.



To appreciate the Lord thus, we need to go through 2 stages:

a) We have divided the world into good and bad; virtuous and evil. We must understand that everything in creation is HIS vision. It is difficult to appreciate the bad things (cows versus mosquitoes, scorpions).

In the first stage, I shall take only the best things in creation; Ganga and not Coovam!! This is God's vibhuti and dealt with in the 10th chapter.

In the 11th chapter, every blessed thing is included. Develop enough maturity that everything is beautiful, valid, and has a purpose to serve. I learn that if I hate any particular aspect of creation not because it is defective but due to my own short sightedness. I have a wrong appreciation.

It is a private, coloured, selfish "I"; which is looking out and dividing the world into good, bad, wicked, and evil. We must look at the world as a "complementary whole" and then your mind will TOTALLY perceive a different version; in which everything has a place and nothing is distasteful.

Example: a devotee stands in a queue in Tirupathi and he finds the line moving very slowly. A supervisor asks; what do you want? The devotee feels that the line should move faster. It immediately moves very fast and when he has the darshan; then shoves him out in 5 seconds!!! "Jarugandi". Accepting one law for others and a different law for oneself is jivatma samsara!!!!

In Vishwa Rupa Ishwara, we drop our deep-rooted selfishness and short-sightedness and learn to see totality everywhere. Arjuna was immature to even accept the vision; one has to drop one's individuality. Though Krishna was willing to give it for free!!! As Arjuna was not yet ready," Thanks, but withdraw the Viswa Rupa Ishwara".

Arjuna says," I know that you are the material cause of creation and appear in every part of creation". In fact there is no creation other than YOU as there is no ornament other than gold. "I have also understood that whatever glory belongs to creation it is in fact your glory alone". Therefore if the whole universe is "Ishwara", I should be able to see divinity everywhere; enjoy viswa rupa darshanam everywhere".

Krishna says," I will bless you with viswa rupa darshanam [vision of the totality]". But you cannot appreciate it with ordinary eyes. You need "Divya Chakshuh".

Arjuna enjoys viswa rupa darshanam; the Lord has thousands of eyes, hands, legs. Generally, Viswa rupa is assumed as another form of the Lord that God created temporarily for Arjuna's benefit. Such an interpretation is incorrect.

Space, Vayu are already there; The Lord's form is in the form of the very universe. The universal form is already there. Bhagawan cannot be present at a particular 'time' and 'space'. The universe only dissolves at the time of pralayam [universal dissolution].

Even in the Upanishads, virat darshanam is described; sun and moon as eyes of the Lord; Vedas as mouth, earth as the feet of the Lord, 10 directions as the ears of the Lord, and Vayu the prana. The Viswa Rupa form of the Lord is always in front of us; all the time almost helplessly. So, one need not work for Viswa Rupa darshan.

Then why should Arjuna ask for it and why should Krishna give a special darshan? Even though we see the world all the time, we don't have the attitude/reverence to the world as Bhagawan Himself. Take an idol at a temple; for a foreigner it is just a stone (granite or marble or 14th century sculpture) but for a devotee he will do namaskara and even talk to the stone. He sees divinity in that. Similarly, we see the world but we don't have that reverence. Everything in creation must be respected and revered; even a mosquito.

This attitudinal change is based on understanding; developing reverence is a divinization process. That is "divya chakshuh" or divine eyes wherein my Raga and Dvesha [like & dislike] is eliminated. Removal of Raga & Dvesha is to efface one individuality or private vision. Therefore learn to see every face as the face of the Lord including my own face. Respect pancha bhootas [5 elements] as Lord and respect every aspect of creation; both animate and inanimate.

Arjuna experiences 3 emotions on seeing the Viswa Rupa darshanam.

a) Ashcharyam (Surprise), wonderment: Ocean is a wonder; e.g. Niagara Falls though it is just water falling. Why? Sheer magnitude! So is Everest! In our daily life, we never get an opportunity to appreciate nature always bothered with gas cylinders, water motor etc. Learn to appreciate the beauty of blue sky; it is the neck of Shiva. The mouth of the Lord is the kala tattvam [time factor]; it swallows everything....srishti, sthithi, and laya [projection, maintenance & dissolution]. Never criticize old age and death. The moment individuality comes, death is seen as a great tragedy. But from totality, death is a blessing. It is only when one generation goes, another comes into being for life is a cyclic process. With this perception death becomes a blessing for it paves the way for new creation.

b) For Arjuna this wonderment soon gives way to fear as he sees Bhishma, Drona,—their prarabdha karma [current-birth destiny] is coming to an end— go into the mouth of the Lord. So kind and karunamaya Lord; how can HE be the worst cannibal and so cruel? Learn to appreciate Lord as Kala Tattvam; both day and night, birth and death, summer and winter; see everything as Ishwara Mahima.

Krishna says, "I shall devour them all and you are my instrument".

This can give rise to many misconceptions.

Are we only puppets in the hands of the Lord? Is everything predestined? Do we have no choice at all? These can lead to fatalistic conclusions. But it is not true at all, for "the 4 purusharthas [goals]" are human accomplishment using freewill. What is bondage and liberation; is it in the hands of the jivatma or the Lord?

If it is in Lord's hands then HE is partial; therefore the choice is always yours.

Fallacies of Bhagawan as kartaa [doer] and jivas as bhoktas [enjoyer]:

-All karmaphalam [fruit of action] accrues to the kartaa [doer]; therefore Bhagawan will accumulate papa-punya [sin-virtue]. Then jivas will become asamsaris [non-

migrants] and Lord the will be mahasamsari [great world-migrant]!!! When there is an accident the driver is punished and not the scooter.

- Some are happy and rich and others are criminals and poor. If all the differences are caused by the Lord; then that means HE is partial.

- Wherever there is suffering; who should remove the suffering? If HE does not then HE is a cruel and sadistic God.

- If Bhagawan decides everything, then there will no choice at all; conflicts arises only out of choice. But everyday we have conflicts; therefore that infers choice and that points to freewill.

- If everything is predestined, then there is no need for dharma sastra [the manuals that regulate daily life].

So, what does “nimitta matram” (instrument) mean?

We can always lead our lives according to our will; through our Raga and Dvesha or lead a life according to Dharma or God’s will.

There is always a choice between “my personal will” and “God’s will”. When one is aligned to God’s will, then he becomes an instrument of the Lord. Even though you might not like to follow God’s will –like killing Bhishma and Drona– it is always better to go by God’s Ichcha [will].

Suppose you love getting up at 8 in the morning whereas Dharma says that you must wake up before sunrise; then learn to follow that by sleeping in early in the night. But if you naturally get up 5 in the evening then continue following your will!!!

c) The first emotion of Arjuna on seeing Viswa Rupa darshanam was wonder and next fear. The last emotion is “saranagati [surrender]”; accept Lord as kalatattvam [factor of time]. Arjuna does namaskara [prostrates] to the Lord.

Even if you see the Lord in the form of Yama; have reverence for HE is only doing God’s job. Arjuna finds the fear of death overwhelming - he can accept the deaths of everybody else except Bhishma and Drona. Fear of death can never be conquered as long as there is attachment to the body or to anybody. (Body is common!!!). So Arjuna requests the Lord to withdraw the Viswa Rupa darshanam [universal vision]. This removes the objectivity (divya chakshuh) to restore the personal vision.

Arjuna glorifies devotion, for “Bhakti” is the greatest sadhana. If one has bhakti they can definitely come to moksha.

Krishna says that even though you were immature, I showed you my Vishwa Rupa form. Continue in bhakti and grow in bhakti and then you will graduate to Arupa Ishwara darshanam [vision of formless Ishwara]. Then there is no sense of separation from the Lord for I am never away from the Lord. Using bhakti as a tool, convert all your actions with God as the goal; convert your life into a worship.

**End of Summeries  
of Gita Chapters 1-11  
by Swami Paramarthananda**

August 16, 2009 Satyanarayan said other transcripts may follow....

Blog Source <http://bhagavadgitabyswamiparamarthananda.blogspot.com/>

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**Note by JM:**

The original blog by Satyanarayan has been edited, where necessary, for typos, omissions etc., and translations for several sanskrit terms added within square brackets to make the text usable by non-Sanskrit-literate readers.

The titles of the remaining chapters, which may be added later, are shown below. Nevertheless, the substance of the 11 Chapters given above is a sufficiently complete, essential and practical presentation of the unique, grand rational scheme of Sanatana Dharma (aka "Hinduism"), which makes intelligent use of concepts that enable man to find his place in the universe and progress towards true happiness and freedom..

12. bhaktiyogaH
13. kshetrakshetraGYavibhaagayogaH
14. guNatrayavibhaagayogaH
15. purushhottamayogaH
16. daivaasurasaMpadvibhaagayogaH
17. shraddhaatrayavibhaagayogaH
18. mokshasa.nnyaasayogaH



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