

Swami Dayatmananda on Bhagavad Gita Class 57 date 09/03/19
(Lecture is delivered online from Bagaluru India)

Class begins with chanting of slokas and prayers

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ 5 ॥

Vasudeva sutham devam kamsa Chanooora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum ॥ 5

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः । पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ 4 ॥

Sarvaopanishadho gaavo dogdhaa Gopala Nandana,
Parthoo vathsa sudheer bhokthaa dugdam Geetamritham mahath ॥ 4 ॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥ 8 ॥

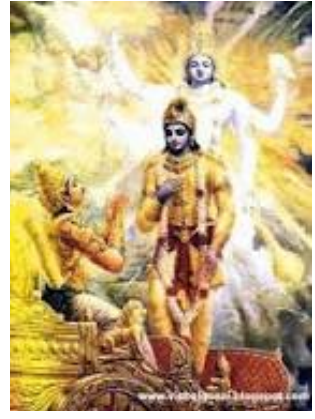
Mookam karothi vaachalam, pankhum lankayathe girim,
Yath krupa thaham vandhe Paramananda madhavam. ॥ 8 ॥

Recapitulation of previous class 56 on Bhagavat Gita Chapter 3

We have been discussing the third chapter of the Bhagavat Gita.

In our last class we discussed some most important points - not only useful for a spiritual life but that which are profoundly useful even in a family or societal life.

- First of all we discussed the importance of role models.
- Even when a person is performing Karma-Yoga. He does it before realisation for the (achievement of) Self-knowledge or God-realisation. But, after he reaches the goal, some of them would continue to function in this world. So that they can enjoy themselves as it were, because when they continue to serve (*this world*) then first of all there is no (*selfish*) motive and secondly when they are serving then they also act as a role model to the entire society.
- We also quoted the examples of Shri Ramakrishna etc.
- Now, if society is behaving in an odd manner or abnormal manner, and according to statistics more than 40% of the people are insane, some of the influences can directly be attributed to lack of role models either in parents, or in the leaders of the society or even more important in the life of their own religious leaders. And
- The Lord Himself is giving His own example. As we all know, God is eternal and infinite, therefore He does not lack anything. He has been called by a beautiful name "पूर्ण *Purna*"- mean He is perfect, He is full and yet He incarnates Himself in this world. One of the reasons is - to show by His example how each and every human being irrespective of whatever religious path which he or she is following should live in this world. Even though it is not necessary for Him to behave as a moral leader, He does all these things to set up a most wonderful role model.



- The Lord Himself says "I have nothing to gain, as well as I have nothing to lose and yet I continue to work in this world because if I misbehave then there is a very peculiar phenomenon - that when a person is behaving properly then very few will try to emulate him but, when a person is trying to misbehave then he will have umpteen numbers of fans. So, the Lord has to be extremely careful about this. So,
- All realised souls who remain on the Earth - who are called *Jivan-Muktas* do exactly the same thing.
- Therefore, Lord says "All wise people should work to set an example as well as for "लोकसंग्रह *Lok-Sangraha*" and then He gives another reason.
- There are some ignorant people and these people do not know what the right way is but unfortunately, they are convinced that certain behaviours are the most righteous way. The Lord is giving advice "Let not, the wise man unsettle the minds of these ignorant people, who are attached to action." Obviously here, attachment to the action means that it is not karma-yoga. These ignorant people will be acting purely in a selfish manner. The Lord advises that even a wise person should engage himself in every action, himself fulfilling them with devotion to set an example for others that one should never take the life of inaction even though the person himself or herself might not require to do any action.
- I cited, the example of Holy Mother - She used to do so much japam, when asked "Why do you need to do so much japam?" Holy Mother had emphatically said "This is not for my sake, but if I do so much japam then at least other people will be able to emulate me and do a little bit."

Vedantic Philosophy of *Purusha* पुरुषा & *Prakruti* प्रकृति

Now, The Lord is coming to the very crux of the matter - whether a person is wise or unwise, every action is done only by two instruments - the body and the mind. Every personality when we analyse will be consisting of three parts.

Dichotomous - Western philosophy:

Western science or Western philosophy divides personality into two parts only that is why it is called dichotomous - the mind + the body / body + the soul, body obviously includes the mind. Mind is considered by many people in the West as the soul, as if it is the natural quality of the mind to have the consciousness or awareness.

Trichotomous - Vedantic philosophy:

Whereas, Vedanta with conclusive proof declares that man's nature is trichotomous which means it has three parts -> Body, Mind and Atman.

Body and mind which are inert or consciousness-less. But, they behave as if they have consciousness. But, they do not have consciousness. So, they must be borrowing it

from somewhere. This means, as we know, if there is a borrower then there must be a lender as well. For example, if there is a lending bank then that lending bank itself must be borrowing it from some other bank.

The Atman, the mind plus the body is the threefold division of every individual according to the Vedanta.

Before Vedanta became common, there are six schools of Indian philosophies.

(6 school of philosophies in Hinduism are called *Purva Mimansa* पूर्व मीमांसा, *Uttar Mimansa* उत्तर मीमांसा, *Sankhaya* सांख्य, *yoga* योग, *Nayaya* न्याय & *Vaisheshika* वैशेषिका.)

One of the most important school of philosophy is called the ***Sankhaya Philosophy***, especially the cosmological view of *Sankhaya* has been bodily lifted up and adopted by Vedanta, in fact, adopted by almost all the school of philosophies.

Two realities of Sankhaya philosophy:

According to *Sankhaya philosophy*, there are two realities,

1. ***Purusha*** पुरुषा: The Purusha which is the conscious principal and also called the 25th principal and,
2. ***Prakruti*** प्रकृति: 24 other principals which are the offsprings of *Prakruti*. *Prakruti* means inert nature.

Relationship and differences between Sankhaya philosophy and Vedanta

The only problem with this Sankhaya Philosophy is that there are two eternal principals.

According to Vedanta, there cannot be two eternal principals. The logic behind this is if anything is eternal and eternal means changeless then it has to be infinite. It is illogical to have two infinities. Infinite can only be one. So, whatever is eternal must be infinite. Infinite must be one. Obviously, the Sankhaya school of philosophy has updated itself with a new name and that is what we call now as Vedanta.

Vedanta uses the cosmological knowledge of the Sankhaya Philosophy with the greatest extract.

Beautiful harmonisation of *Prakruti* प्रकृति and *Purusha* in Bhagavat Gita

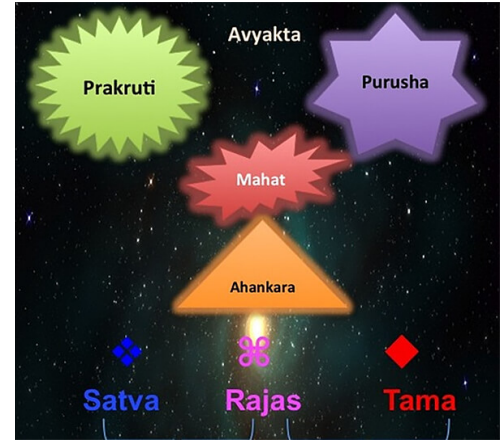
Here, Bhagwan Shri Krishna in the Bhagavat Gita has beautifully harmonised both purusha and prakruti and He said that "The *Purusha* and The *Prakruti* are not two eternally separated principals but *Prakruti* is the lower nature of *Purusha* and *Purusha* is the higher nature of *Prakruti*."

Three components of व्यवहारिक सत्या *Vaivharika Satya*

But, when we are talking about the world of transactions called *Vaivharika Satya* then there are three components:

1. There is a soul.
2. There is a body. and
3. There is a mind.

Sankhya Evolution of *Prakruti* प्रकृति



- This Prakruti without any change - it transforms itself into what is called ***Mahat*** -> then to ***Aahankara*** -> then mind etc 24 other principal elements.
- Lowest of which is what we call as five gross elements.
- All the actions that has been done, that is being done, will be done only by the Prakruti.
- We have to clearly understand here that, by Prakruti means body and mind complex.

-----Recording 12 minutes

Classification of 24 Elements of Prakruti	Names of 24 Elements of Prakruti
5 Sense Organs (Jnānendriyas)	ear, skin, eyes, tongue, touch,
5 Organs of actions (Karmendriyas)	mouth, arms, legs, excretory, reproductive organs
5 Subtle elements (<i>Tanmatras</i>)	form (<i>rupa</i>), sound (<i>shabda</i>), smell (<i>gandha</i>), taste (<i>rasa</i>), touch (<i>sparsha</i>)
5 Gross elements (<i>Pancha-Bhutas</i>)	earth (<i>prithvi</i>), water (<i>jala</i>), fire (<i>agni</i>), air (<i>vayu</i>), ether (<i>akasha</i>)
4 Internal Instruments (<i>Antahakarna</i>)	mind (<i>manas</i>), intellect (<i>buddhi</i>), memory (<i>chitta</i>), ego sense (<i>Ahamkara</i>)
Total = 24	

What is the role of pure consciousness called Purusha?

- I have already hinted about it that *Purusha* means pure consciousness / pure awareness / pure knowledge.
- So unless, body and mind which are by nature inert but if they have to function then they have to borrow this knowledge or this consciousness from *Purusha*.
- The reflection of the pure consciousness on to the mirror of the *Prakruti* प्रकृति in the form of the mind, appears as if mind by nature / naturally is endowed with consciousness. But,

What is the proof that mind is inert?

Human experiences have been divided into three parts.

1. Waking
2. Dream

3. Dreamless / Deep sleep

Waking and dream state: We clearly see this simple fact that body and mind seem to appear to be endowed with consciousness during the waking state as well as dream state.

Sushupti सुषुप्ति or deep sleep: But, when it (*Individual soul or Jiva*) is in the state called 'Sushupti' - at that time there is no relationship with body and mind - as if 'Individual soul / Jivatma' is without either the body consciousness or mind-consciousness.

Now, the question is if there is no body-mind (*identity during deep sleep*) and still consciousness is there during deep sleep then this means this (consciousness) is an independent principal.

But suppose, if the body-mind has got the consciousness!! then with the absence of the body-mind identity, the consciousness!! that belongs to body-mind should be naturally and automatically be absent in the deep sleep state. But,

Two important factors need to be noted:

The first factor is - upon waking up every soul says two things "I did not know anything. I did not have any experience". These two things it says.

"I did not have any experience but why?" because every experience comes through the body and mind. There is a very important fact here and that is - even in *Nirvikalp samadhi* experience should come only through the help of mind. So, if there is no mind, there should be no consciousness at all. Yet, pure consciousness is there in the form of "I did not know." This is the first factor.

The second factor is - if there is body-mind then we seem to derive so much experience in the form of happiness as well as unhappiness. But look here, when we are in deep-sleep state then we are in a state of non-duality and we are extremely happy. That is why it is aptly named ' आनन्दमयाकोशा *Anandamayakosha*'.

The point we are trying to discuss.

Every individual soul called जीवात्मा Jivatma in Sanskrit, is consisting of three layers or personalities - trichotomous.

1. Pure consciousness or I would say reflection of pure consciousness called awareness.
2. The Mind
3. The Body.

Three qualities of all actions performed during waking and dream state:

All the actions which are done during the waking and dream state - that is when body and mind are seemingly endowed with consciousness - seem to acquire three qualities:

1. The quality of knowing,
2. The quality of desiring, and
3. The quality of acting.

Identification of *Jivatma* जीवात्मा with body and mind

Most of us and we are all called ignorant people or अज्ञानी *Ajyanies* from the Vedantic point of view.

We seem to think that it is our body and mind which are activating because our Jivatman is completely identified with the body and mind. Whatever body does or whatever mind does the person thinks that I am doing - I am sitting - I am eating - I am hearing - I am seeing - I am smelling and I am touching etc.

When this consciousness is identified with our mind then what are the experiences?

I am a knower - I am an ignorant person - I am a knowledgeable person - I am an enthusiastic person - I am dull - I am stupid - I am an idiot - I am happy - I am unhappy.

Mind you, these qualities do not belong to the body. Our body can only do some physical activities but experiences of converting these physical activities into experiential feelings is the state of the mind.

Kartritva कर्त्तृत्वा or doer-ship & *Bhogtritva* भोगत्रतवा or enjoyer-ship

When an ignorant person is completely identified with his body and mind then he feels -

I am acting - I am knowing - I am desiring - I am experiencing.

The act of knowing and wishing is called *Kartritva or doer-ship*.

The experience of - I am happy or I am unhappy is called *enjoyer-ship or Bhogtritva*.

These are the two facets of ignorance.

By one facet, 'I' attribute to myself with doer-ship and, with the other facet, 'I' attribute to myself with enjoyer-ship.

So the Individual soul or Jiva goes on swinging between happiness and unhappiness, between being knowing and being ignorant and that is called **Bondage or *Sansara-bandana***.

So, here follows a beautiful discussion separating these two.

What is the difference between the wise-man and the ignorant-man?

The enlightened man is the one who knows that I am the Self. He has no sense of agency, no sense of enjoyer-ship and therefore he is 'Free' from bondage.

The ignorant-man on the other hand thinks that he is the knower - he is the desirer - he is the enjoyer and so he is the agent therefore, he has bondage arising from the good and bad fruits of his actions.

What is the way to attain detachment?

The way to attain detachment is the next topic The Lord brings out here.

Karma-Yoga means perform all actions but know for certain that you are neither the knower, nor the desirer, nor the enjoyer.

A question arises here, in what way does the enlightened person perform these actions?

He thinks, there is this body, there is this mind and they are doing all these things and activities - I have got nothing to do with them.

What is the way to attain Self-realisation or Liberation?

The way to attain self-realisation, is to develop this particular spiritual attitude of the mind.

The way to attain to this detachment, is not by keeping quiet without doing anything but by discharging all one's duties but surrendering their fruits, the sense of agency and enjoy-ship to the Divine Lord. This is called Liberation.

Karma-Yoga and Jyana-Yoga are not contradictory but complementary.

Non-attachment to the work which is called *Karma-Yoga* and discriminative understanding of one's own basic nature as the completely, eternally un-attached Self which is called *Jyana-Yoga*, are not at all contradictory but complimentary.

But, non-attachment in work is impossible unless one's practices simultaneously the understanding, that one is basically the unattached Self.

This idea had been explored earlier that it is impossible for a person to go beyond action without doing anything or being inactive.

To attribute to oneself action and this is to be remembered that action always manifests in the form of I know - I desire - and I enjoy. That is called bondage. In order to get rid of this bondage, one has to perform *Nishkama-Karma* निष्काम कर्मा

To recollect even though we have discussed these points very elaborately about Nishkama Karma.

Nishkama-karma निष्काम कर्मा is comprised of three conditions:

1. First condition is, one must discharge one's duties with the greatest concentration and with the greatest joy.

2. Second condition is, he must bring in complete concentration of the mind and at the same time, not at all desire the fruits of the actions.
3. Third condition is, it should be done with two particular attitudes. Whatever a karma-yogi wants to do, should be done with *Ishwara-Arpana-Buddhi*. This means, with an attitude that I am not doing this for my sake but doing this for pleasing the Divine Lord. So, that Lord can grant me the discriminative knowledge that I am not the body-mind complex.

Brahm-Satyam Jagat-Mithaya ब्रह्म सत्यम् जगत मिथ्या

If we wish to squeeze the very essence of the Vedanta and as the great Shankaracharya had put it earlier - *Brahm-Satyam Jagat-Mithaya*. ब्रह्म सत्यम् जगत मिथ्या To put it in a simple way in the context of our present topic, the meaning of the above sanskrit phrase is -> "I am the Self and this is the only truth. This body and mind are but just the instruments for me to realise this grand truth."

So, except in the face of a few rare aspirants, the practice of discriminative understanding about the Self, without the support of unselfish work, will end up inevitably in pure idleness and failure to do one's duty.

Summary of importance of Karma- Yoga

That is what, The Lord is clarifying to Arjuna that -

1. " If you think that you will attain to the highest Self just by putting on some ochre robes and sitting in the forest, blowing your nose in the name of pranayama then you will be profoundly mistaken. You will be going down and down to clay or rocks."
2. "One who fails to do his own duties and runs after the race of life that is alien to his inherent nature and attitude, only incurs sin."
3. To do what one's duty, what one ought to do is the greatest virtue. Avoiding one's duty out of a sense of idleness or stupidity or to waste passion is nothing but sin. Sin means ignorance. Such a person day by day goes into the mire of sin.

Now, I will quote some of these slokas with their meanings. We are now in a better position to understand these slokas with the above back ground.

Who is an ignorant person?

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ 27॥

prakṛiteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahankāra-vimūḍhātmā kartāham iti manyate

Meaning: All actions, O'Arjuna, are performed in all cases without exception merely by the gunas, qualities of nature but, he who's mind is deluded by egoism thinks that I am the doer.

Whatever a body does, he (the ignorant person) says "I am the doer". Whatever mind does - it says "I am the doer". Whatever the body experiences - it says "I am the experiencer. Whatever happens - happiness or unhappiness, good or evil, that also he feels that I am the doer.

But then, The Lord is very clearly separating this kind of (ignorant) people.

Who are these (ignorant) people?

अहङ्कारविमूढात्मा ahankāra-vimūḍhātmā - first of all he is full of egotism and his ego has no relationship with his true Self.

There is also a possibility that I am the Atman and I am the true Self which is called enlightenment. But,

The ignorant man says simply " I am the body, I am the mind."

But, what about a wise person and who is a wise person?

तत्त्वित्तु महाबाहो गुणकर्मविभागयोः |

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते || 28||

tattva-vit tu mahā-bāho guṇa-karma-vibhāgayoḥ
guṇā guṇeṣhu vartanta iti matvā na sajjate

Meaning: But, he - the wiseman, who knows the truth, O' Mighty-Arm, about the divisions of the qualities of the nature and their functions and he who knows that the gunas of the prakruti or nature as senses move amidst gunas as objects - is not attached.

Sense objects and sense organs both are the manifestations of प्रकृति Prakruti.

Here, we have a beautiful expression about how the gunas of the prakruti are divided into two clear classification.

First of all: it is the gunas of the prakruti which manifest as the sense organs. and

Secondly: it is the gunas of the prakruti again, which manifests for the sense organs to act upon in other words as sense objects.

Sense organs belong to the body and sense objects seems to belong to the world, but both are the manifestations of the gunas or the qualities of prakruti only.

How is this possible that one and the same truth can divide itself, both as the experiencer and also the experienced?

That is what we are doing every single day. Whenever we have a dream then we divide ourselves as the experiencer as well as experienced.

So, the Lord is telling " He is the wise person तत्त्ववित्तु tattva-vit tu (*who knows the truth*)"
Tattva तत्त्वा means the truth.

Summary of What is the truth?

- Self has nothing to do with either the knower-ship, agent-ship, enjoyer-ship, or desirer-ship.
- Whereas it is the nature prakruti in the form of the sense organs.
- In the other simple words - the body and mind - that desires, - that knows and that enjoys, and also feels - sometimes feels miserable, sometimes feels very happy. and
- Both experiences of happiness as well as un-happiness are called ' भवबंधना *Bhava-Bandhana*'

Then Lord also is clarifying, " OK, Arjuna' Arjuna might be thinking, what about most of the people in this world are only ignorant people. So should you go on giving the summons.

Recording from 30:00 minutes

The Lord says, that is not going to really help.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु |
तानकृत्स्नविदो मन्दान्कृत्स्नविन् विचालयेत् || 3.29||

*prakṛiter guṇa-sammūḍhāḥ sajjante guṇa-karmasu
tān akṛitsna-vido mandān kṛitsna-vin na vichālayet*

“Those deluded by the qualities of nature, are attached to the functions of the qualities. The man of such knowledge, should not unsettle the foolish, who are after all, of imperfect knowledge.”

So what is the Lord trying to tell us?

That you encourage the ignorant people, to say that “yes, yes – you are the Knower, you are the Desirer and you are also the Enjoyer”. Slowly, upgrade them.

There are lower types of knowledge and higher types of knowledge. For example, when a man wants to eat, he can go and start gobbling up food. But the wise man says, “My friend, I guarantee you much more happiness – you just bring your favourite food, take it to the temple, offer it to the Lord, meditate and pray to Him, and then feel that you are a devotee of God and then enjoy it to your heart’s content as *prasada!*”

In the 2nd chapter, we have seen what is prasada, and what is the effect of prasada.

प्रसादे सर्वदुःखानां हानिरस्योपजायते |
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते || 2.65||
prasāde sarva-duḥkhānām hānir asyopajāyate
prasanna-chetaso hyāśhu buddhiḥ paryavatīṣṭhate

Now, we are not born as devotees, we are made into devotees by imitating the footsteps of great people. Our parents go to the temple, we go to the temple; our parents bow down, we also bow down; our parents offer something to the Divine, we also do so; and our parents teach us that the prasada of the Lord is very sacred and he'll be very happy with you, and then with naivety, we imitate that.

Why do I say naivety....naivety means doing something without understanding why?

But when we grow up we understand that this way, I squeeze more juice from the same apple than before.

So this is why the wise man, should never teach something to ignorant people, which they are anyway incapable of understanding. On the contrary, encourage them to do exactly the same by telling them, “ Ok – before you start anything, you do namaskara to the Divine Lord. After finishing the job, do namaskara. Also, exercise a little more concentration and offer it to the Divine Lord. And ultimately, enjoy the prasada.” So a gradual evolution comes about – evolution always means a movement from a lower state to a higher state. This is how we have become evolved and it is a granted truth, that no saint falls from the sky. We were all ignorant people, but in the course of time, nature teaches us better things, it purifies us – it makes us refined, संस्कृता [saMskRta].

And this saMskRta in fact is done in the form of samskaras.

So, slowly, we come to know, that from the same actions, from the same offering, from the same activities, we can derive much, much greater benefit.

Enlightening conversation between Swami Vivekananda & Robert Ingersoll

Perhaps our devotees can recollect, once Swami Vivekananda met Robert Ingersoll, who was supposed to be a non-believer in God.

So Swamiji asked, “What is your philosophy?”

Ingersoll replied, “ My philosophy is to squeeze as much juice from an orange, the orange called this world, as possible”.

Swami Vivekananda said, “Why squeeze just one orange? Because if you squeeze one orange, it becomes juiceless. But I have a secret – I can squeeze the same orange, again and again and again and get much more juice than you can ever hope to get.”

How does this happen?

Do everything in this world as a divine offering to the Lord and enjoy that prasadam :-

- Not only offering food, but also,
- whatever we are seeing through our eyes,
- whatever we are hearing through our ears,
- whatever we are smelling through the nose,
- whatever we are tasting through the tongue,
- and whatever we are capable of experiencing through the skin and sense organs of touch.

Everything I offer to the Divine Lord, and that means 24 hours a day, as long as I live, whatever I do,

यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्

yadyatkarma karōmi tattadakhilam śambhō tavārāadhanam

[Whatever activities I am doing O Shiva, is all the greatest offering to You.]

This how a wise person, slowly encourages the ignorant person, to turn himself into a gradual knower of Self.

The question that now comes is, “why should this wise man, take so much of trouble, what is the benefit?”

When a man becomes wise, he understands that there is only one God, one Self, nothing else. That means that the people who appear to be not only ignorant, but evil and ferocious in nature, the nature of asuri *prakruti*, [demonic nature] – they are also nothing but the tamasic manifestation of the Divine Mother, *prakruti*.

Here, let me deviate a little bit, and explain what is this *prakruti*.

Prakruti evolves into whole world, consisting of 2 things :-

- the experiencer and,
- the experience.

The experiencing instrument is called body-mind and the experienced object is called the world, all the objects in this world.

But then, the *prakruti* most famously manifests itself in the 3 gunas – *Sattva*, *Rajas* and *Tamas*.

So, now what is termed as evolution, is the gradual promotion of ourselves :-



Sattva guna manifests itself in the form of knowledge, in the form of the highest bliss.

Raja guna manifests itself in the form of insatiable activity and terrible restlessness of the mind.

Tamas guna of course manifests itself as stupidity, taupur, laziness, idleness, ignorance, mistaking untruth as truth, and truth as untruth.

But the important point for us to remember is this – *Prakruti*, or maya or avidya or shakti is not an enemy of human beings. Therefore, as we discussed earlier, in the context of every wise man being a role model, what a wise person does and what he should do is this :-

- if a person is found to be full of *Tamas*, slowly he will direct him to be a little more active, a little more *Rajas*.
- And when a person acquires *Rajas*, then he will show that *Rajas* is ok, but if you want more happiness, you have to evolve further.
- And this he does by cultivating more *Sattvic* qualities.
- How does he do that ? Through food, through sleep, through activity, through entertainment etc.

Let me give you a wonderful example.

Teachings of Swami Vivekananda for East and West.

Swami Vivekananda studied Western society when he travelled to the West, commented that “these people are full of tremendous *Rajas*, activity, are trying to evolve but could not do so.” this was because there was no way for them and no-one wanted to show them the way. *Rajas* was a wonderful quality but you have to mix it slowly with *Sattva* guna.

How do you imbibe *Sattva* guna? You can :-

- Meditate
- Pray to God
- Do service to society in the spirit of non-attachment.

Now, at the time of Swamiji, Indian people used to think they are very wise people! They didn't realise that they were suffering from the ultimate manifestation of *Tamas* guna – pure ignorance and idleness, priding themselves that they are very wise people etc.

Swamiji's riposte to them was, “It is time for you to eat meat!”

Why did he say this – because eating meat is one of the good ways for promoting *Rajas*. Naturally, one of the stupid people countered this with a question :-

Devotee : “ Swami – our scriptures tell *Himsa* is maha papa and you are advocating us to commit more sin by killing animals?”

Swamiji : “ No! You are committing the greatest sin by choosing to remain as idle people – घोर तामसिक *gora tamasic* people, terribly tamasic people. I don't see any other way. You had better kill animals! You had better eat meat and then you will hopefully get a bit of *Raja* guna, You will get very active, you become very selfish, you will trample everybody down, you try to cheat everybody and all those things!”

This is exactly what is happening in India today. The only limit is : “Thou shalt not be caught!”

Otherwise you can break all the 10 Commandments, with the 11th Commandment – thou shalt not be caught!

If perchance, Swami Vivekananda were to come to India today, would he be sad to see the condition of India or would he be glad to see this condition?

My personal opinion is that he would be extremely happy because previously these fellows were sleeping, now at least they very awake in life! This is because even to cheat, you have to be very alert, otherwise you will be caught in the very first instance as some stupid people have already demonstrated.

So the point Swami Vivekananda makes is not to do with eating or not eating meat, the point He was making then was :-

- You are a human being,
- It is your divine right to manifest your divinity,
- At the moment you are in the lowest state of *Prakruti* called *Tamo* guna,
- So now you have to develop *Rajo* guna.

So Swamiji would be very happy to see that most of the Indians are extremely happy in being so active, but He knows that once *Rajo* guna comes, it has to work itself out after a period of time.

This is happening in the West – many people are seeking something else and actively trying to calm themselves down. How has this come about? This because for several centuries, they have been enjoying the bounty that they could create through their technological and scientific knowledge – and the same thing will happen to India today – if Indians also follow their lead.

There is no other way!

Swamiji's point is not advocating eating meat – his point is that you evolve yourself from *Tamo* guna to *Rajo* guna. Then gradually, after some time, when your enjoying tendency becomes a little weak, it is time for you to turn your attention inward and go forward towards God.

Therefore the Lord advises Arjuna, how to discharge one's duties. This part of Karmayoga – this we have already discussed, still, I will translate it for you :-

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 3.30॥
mayi sarvaṇi karmāṇi sannyasyādhyātma-chetasā
nirāśhīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ

[Renouncing, all actions in Me, with the mind centred on the Self, free from hope and egoism and ownership. Free from mental fever, you do your action, which in this case is to fight the war, O Arjuna!]

The whole life is a battlefield – do not think Arjuna was a particularised person – he is symbolic of a spiritual aspirant as we discussed earlier. At that point of time, the situation was that he was the leader of soldiers in a war.

But then after the war, did the Lord command him to fight all the time? Once that war is over, then the only thing that the person needs to do, in this case the next action or duty of the Pancha Pandavas was to righteously, positively, intelligently rule the country given to their charge. To see that they do it as a worship to God and at the same time, make other people also as happy as possible.

This is what He is saying – you renounce all actions in Me – that means :-

- don't feel that you are the Knower,
- don't feel that you are the Desirer,
- don't feel that you are the Actor,
- don't feel that you are the Enjoyer.

But, I am the Knowledge, I am the Desirer, I am the Actor in the form of *Prakruti*, and ultimately who enjoys?

Prakruti acts, *Prakruti* enjoys. Body & mind acts, body and mind enjoys – you just provide them with sufficient moral support which is called consciousness – pure awareness, with the mind centred on the Self.

Earlier he said “Me” and here He uses “Self” in the same verse, indicating when I use the word “Me”, that is the “Self”; when I use the word “Self”, that is again “Me” only, the Divine. And, do not hope what type of result you are going to get, and do not feel I am the Owner, I am the Actor, I am the Enjoyer.

Free from mental fever, that means *Rajo* guna, from the quality of *Rajas*, as I mentioned just now, what is the manifestation of *Rajas*? The mind becomes very restless – that is called by the Divine Lord fever [jvarah]. And you do fight, here fight means whatever is your present duty, you will have to discharge it in this sense. So, if somebody does it like that, what is the result?

And if someone neglects to obey this divine commandment, and it is a commandment, it is an आदेशम् *adeshum*. If someone neglects to follow, then what happens?

Here, the Lord is crystal clear – those who follow Me, what do they get, they become free!

That means they will be enjoying life, infinitely and eternally. This also called *moksha* or *mukti*.

So the Lord says :-

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 3.31॥
ye me matam idam nityam anutiṣṭhanti mānavāḥ
śhraddhāvanto 'nasūyanto muchyante te 'pi karmabhiḥ

[Those men, who constantly practice, this teaching of mine, with full faith and without doubting, without cavil - they are also freed from actions.]

In the last class I discussed, what is inaction? Not sitting quiet – a person completely fulfilled, who is satiated with the bliss of the Atman – that is another name for inaction, non-action.

So the Lord is telling, those who have faith in what I am telling about, and those who discharge their duties in the prescribed manner, such people become free from all samsaras. Not only they become free, they become the greatest blessing anybody can become to the whole world!

But what is the fate of the people who do not follow the will of the Divine Lord? Those who refuse to follow my Will, they court destruction. What does that mean? They will be roaming in this wheel of samsara – sometimes happy, sometimes unhappy. I will dwell on this subject a little later.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्चिद्धि नष्टानचेतसः ॥ 3.32॥
ye tvetad abhyasūyanto nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāns tān viddhi naṣṭān achetasaḥ

[O Arjuna, those who carp at my teachings and do not practice it, they are deluded, not only in spiritual knowledge, but in all knowledge and devoid of discrimination. Know them to be doomed to destruction.]

Swami Ranganathanandaji Maharaj, correctly pointed out, that the West, in spite of their superior scientific knowledge, and with the aid of innumerable objects and gadgets, why should they become so mentally sick in such large numbers?

Only for one reason – they have segregated the Divine Lord, forgotten Him and they thought, we can very happy. In other words, they are acting just like the most ignoramus people in the whole world.

“ So those who do not have faith in what I have taught, and of course if they do not have faith, they will not practice it, and deluded in all knowledge means that whatever knowledge is gained, it will not give them the desired effect.

They will be devoid of discrimination, they don't know what is right and what is wrong. They will think what is right is wrong and what is wrong is right. Inevitably they get confused and become unhappy and do the wrong actions and end up experiencing unending sorrow and unhappiness.

So therefore, you had better take my teachings”.

So is the Lord really advocating that you should just believe me, follow what I'm saying? **No!**

God is saying, “ I have given you tremendous amount of capacity to understand, in the form of reason, rationality”. Man is a rational animal.

“If you are rational you will understand I am right, then you will follow and you will see the results – you will personally experience less unhappiness and more happiness.”

What I also wanted to tell you, is that *prakruti*, is what has become the body and mind. We know about the body, there is a point of time when the body is born, and constantly it goes on changing, it may be for one hour, it may be for 100 years. But at the end, whether that is as a baby, as an adolescent, as a youth, then middle age, then old age, then diseases will come and ultimately the body must perish.

That is the greatest source of unhappiness if you are not a wise person. Even the wisest person has to bear death, the destruction of the body, because that is its true nature.

What about the mind, Swami Vivekananda compared the mind of a human being to a monkey.

Not an ordinary monkey, but a monkey which is drunk,	So by nature, <i>prakruti</i> , that is <i>Rajas</i> , makes us very restless. Mind is drunk with the wine of desires
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<p>Not only a drunken monkey but one that is stung by a scorpion,</p>	<p>After desire takes possession, we are stung with jealousy at the success of others – we cannot tolerate this. We do not stop to think that if they have a better body, a better mind, better outer circumstances, we do not stop to think – they must have deserved this definitely. So if you want that, you also should produce the causes that brings these effects. That is a much better way of thinking. But no ! Even if I am not happy, I cannot tolerate others being happy – that is called jealousy.</p>
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<p>Not only such a monkey but one possessed by a demon!</p>	<p>And then of course, 24 hours a day, when is it we are free from the demon called pride? I am the greatest person!</p>
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Who can describe the feverishness of such a mind?

So the Lord is telling that those who exclusively identify themselves with body and mind, miss out on the greatest chance for the discrimination to find out, that behind both the body and mind, there is this energy, there is this knowledge which both belong to the Divine Lord. If we can have that knowledge, we can enjoy our life better, to use this body and mind better and that is how we evolve and we also become wonderful role models for everyone.

The essence of what we have discussed today is, a wise person is one who :-

- primarily identifies himself or herself with the Atman, but
- doesn't deny the validity of the body and mind,
- he goes on discharging his duties, not only to make progress in his own personal life,
- but also unconsciously becoming a wonderful role model – a great example for others.

And if we also follow the Lord's advice, that is to feel I am not doing anything, I am not desiring anything, I am not enjoying anything – it is *Prakruti* which is doing; I do not need to know, I do not need to desire, I do not need to enjoy because I am Knowledge, I am the highest Bliss, I am Sacchitananda.

If a person becomes free, and he also inspires others to become free.

I will close today's talk with a beautiful thought – that one such great Soul, like Krishna; today, thousands and thousands of people renounce the world trying to follow the footsteps of Krishna, trying to follow and imitate the footsteps of Jesus, trying to

follow the footsteps of Buddha, trying to follow the footsteps of Sri Ramakrishna Paramahansa and Swami Vivekananda.

We will explore the beautiful consequences of *prakruti*, how it binds us, primarily in the form of undesirable desires, like *kama* and *kroda*, lust and anger. What is the relationship to the *prakruti*.

This is the subject of our next class.

Class ends with these beautiful teachings and Slokas.

To be cont'd

**Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Om Shanti Shanti Shanti Om

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With kind regards

Mamta Misra & Hari Sundaresan.