

**Swami Dayatmananda on Bhagavad Gita Class 59 date 13/04/19**

(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 Chanoora mardhanam,  
Devaki paramanandam Krishnam vande Jagat Gurum II 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 II 4 II

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

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

**Recollection of Gita Class 58:**

- In our last class, we have spoken about two very important points:
- Even a wise man acts in accordance with his own nature. Beings will follow their own nature - **What can restraint do?**
- One should be aware of the snares of the powerful Indriyas.
- Sometimes wise people have to follow their own nature, whether it is in the spiritual practice or whether it is in the act of eating food or exercise and everything according to their capacity.
- **What affect can restraint have?** - if somebody wants to go against his or her own nature then the result can only be disastrous.
- Therefore, The Lord is advising to find out your own true nature. But we are not intelligent enough to find out our own true nature.
- So we need a spiritual guide who can help us. That is one of the functions of a spiritual teacher that he has to study the nature of students and devise an appropriate means.
- Here we have to remember a very important point, Shri Ramakrishna used to say in Bengali "**Jato Math Tato Path** जतो मत ततो पथ - **as many faiths so many paths**". We also need to understand what this really means. We are not merely speaking about religions. Anything can be mixed and matched. It is not a cut and dry something. It is something that we have to change when we start, on the way also we need to change it if necessary.
- **Simple example: Swami Vivekananda advocated eating of meat** - many people raised objections that is it going against the scriptures! Swamiji replied "My purpose is not to advocate meat eating. People are thinking that they are *Satvik* because the two extremes look very similar. *Tamas* and *Satva* look very similar but you people, I know because I have studied you, you have been wallowing in the worst of the qualities called

tamas. So, I hope by eating meat, at least you will have the strength to struggle and overcome *tamas*.

- A wise spiritual teacher always takes into consideration through study and through intuition, the student's lives and many special gurus are there, they can not only see the present situation but they can also have insight into the previous *janmas sanskaras*. That is exactly what *jati* means / caste means, not only the birth we come to know and associate with but the *sanskaras* / the impressions / habits which we have developed from many past lives. These impressions could fall and all of them fall only into three categories - *tamas*, *rajas*, *satwa* - actually not into any one particular *guna* but usually a mixture - where one *guna* dominates and the other act as subordinate.
- So, this is what the wise teacher Shri Krishna is telling (सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि | प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति || 33||) निग्रहः means restrain and restrain means find out your own true nature and follow it. If you will go against your nature then not only will it not do you any good but it will actually be counterproductive. That is why, one very important point we have to keep in mind - Shri Ramakrishna's relationship with his disciples was always one to one. He maintained a separate relationship with each individual. Every wise Guru also does the same thing.

**Essence of our discussion** is:

1. To find out either by yourself if you are intelligent or take the help of a teacher and find out your nature, and
2. With implicit faith in the wisdom of your teacher, you go ahead and then you will reach the goal.
3. But if you are foolhardy and you think you are intelligent and still want to find out yourself- what is good for you then in many ways you are likely to fail.

Then, Shri Krishna gives a grave warning, that is - do not become a slave to these sense organs which He will expound in detail a little bit later on.

The following verse is

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ |  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ || 34||

**indriyasyendriyasyārthe rāga-dveṣhau vyavasthitau  
tayor na vaśham āgachchet tau hyasya paripanthināu**

**Meaning and explanation:** Attachment and aversion are respectively called in Sanskrit *Raga* and *Dweshha*. We are attached naturally to what we think gives an immediate result which is pleasure and we don't think how it is going to end up in future.

Similarly, that which produces an unhappiness - we think that this is always going to give me unhappiness only. But, many times what is initially painful, might become in long term a most wonderful truth that it leads to long lasting happiness and betterment in every way.

**Recording 7 minutes.**

We develop these *raga and dwesha*, both are attachments and a spiritual aspirant has to overcome both these and direct the strength of both of them towards God only. These two

are abiding the senses, let none come under their sway. That means you go beyond attachment and aversion.

**The deadliest force / the greatest enemy is never ever outside but we are the greatest enemy ourselves.**

Now, here is something we have to really learn. Every sense organ is not creating a problem for us - no sense organ will ever create any problem to anybody. It is our reaction, how we take every sense organ that actually creates action and reaction.

We have to be very careful - in what view and with what motive we are looking. I give you a smile example to illustrate this.

**Example to illustrate above point:**

When a young man looks at a woman than he can look at her in two ways.

If he is looking a strange woman then she might become an object of enjoyment for him which he thinks and he may get attached.

But, if he is looking at his own mother or sister then it produces an opposite result - a pure love without any type of worldly desire.

We can extend these examples to infinite numbers.

**A boat can be in the water but water should not be in the boat.**

So, The Lord is warning that problem is not this world which Shri Ramkrishna so beautifully presented - a boat can be in the water but water should not be in the boat.

What does it mean? You can be in the world but worldliness need not be in you. That means awareness of either our progress or regress both depend not upon the world.

**Important point: Why was this world created?**

Here also, I must point out something very very important - actually this world was created not to bring our downfall but to teach us most wonderful lessons so that we can progress in life.

**Pain also is a great teacher and pleasure also is a great teacher.**

If we look at the lives of great people then we will not come across a single example of any great person who has not gone through the same experiences like us.

Perhaps I tell you, saints have gone through even more intensive heroic pain and suffering than ordinary people - compare to them we are in heaven.

But, that is also our downfall, if only we had more unhappiness then there was a great hope for us that we will at last turn towards God. Let us always keep this point in our mind and proceed to the next verse.

**Chapter 3 Verse 35**

Verse says: Everybody has to act according to his own dharma and then one has to be very careful. How the person is going to face a situation in life, whether he is developing attachment or aversion towards any object and not even a single object is excluded from this per view. With that idea,

The Lord is telling that one has to discharge once own duty. That means follow once own nature that is the best for that person. We must always keep in mind that most often we don't know - what is our nature.

But, our teacher who is a wise person - he knows and he will direct us. That is why with implicit faith, whatever he says, even if we don't understand and even if we think that this is counterproductive in our limited intellect but if guru has told me then let me follow it. This will ultimately lead to us, what is called the fastest track to reach our destination. So the Lord is telling now,

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35॥

**śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt  
swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ**

**Meaning:** Better is one's own duty though devoid of merit than the duty of another well discharged one. Better is death in one's own duty, the duty of another is fraught with fear. This means it will take us away from God.

### **Story of a Brahmin ascetic and a Righteous Butcher** **(Dharma-Vyadha-Samvada धर्म व्याध संवादा )**

Let us remember a beautiful story that has been quoted by Swami Vivekananda in his most marvellous book called "Karma-Yoga". Book consists of several chapters, one of the chapters is called 'What is duty / dharma?'

There is a beautiful story from Mahabharata - a dialogue between a righteous butcher and a brahmin ascetic. I think, most of us are aware of that story but just to briefly recollect.

There was a young Brahmin. He had a desire to progress in spiritual life. Unfortunately, he had old parents. He neglected his parents and renounced the world. He went to a far away place and started living and practicing intense austerities.

As a result of these austerities, he developed certain psychic powers.

One day mornings, one of the birds dropped some filth upon him. He got very angry and looked up with anger, a flash of lightning went up to the bird and bird was turned into ashes. He felt very proud.

Soon after that, he came out for begging alms in the nearby village. He stood in front of a house and then he very politely (we are all very polite in public.) said "Mother, भिक्षाम् देही *bhiksham dehi* / give me some arms."

She was probably much younger than him but had motherly attitude (any stranger is a father or a son or a holy person) therefore, she addressed him "My son, please wait a little. My husband is sick, as soon as I finish serving him. I will attend to you."

This produced a reaction in this ascetic. He started thinking - she is a wretched householder woman, I am an ascetic - a brahmana. she is neither a brahmana or an ascetic. Therefore,

it is her duty to through away everything and rush to my service. Probably these kind of thoughts arose in his mind.

But, a gentle voice came from this lady "My Son' I am not a crow which you could burn with your eyes."

This produced tremendous astonishment in him ---- few minutes back what happened in the secret forest - how did this lady come to know?

He waited, he was given a *bhiksha* and then he asked. (How she came to know about what happened in the forest?)

She gave a beautiful reply "My Son' I don't know anything, I am devoted to my husband. I look upon him as God and he is sick. So my duty is to serve him. I am not a learned person but by God's Grace and by doing this *swadharma* (my duties) I got the powers."

She didn't stop and then said "I think, you are in need of some good advice. Please go to the next village. There is a man by such and such a name, take his advice then only you are going to progress in life."

This man was astonished and by this time he was convinced. He walked to the next village and upon making some enquires, he came to know that this man was a butcher.

Then again some thoughts might have arisen In his mind.

I am putting it in a mild way that "Me, a brahmin ascetic to learn wisdom from a butcher who is considered in the society as the worst class by everybody."

But, by this time, his eye of wisdom was also opened because that ladies was an example.

He went to this butcher and before this person could introduce himself.

Butcher said "Oh' such & such a lady has sent you here." He was even more astonished. He waited, butcher did his dharma / duty, closed the shop. Butcher took him home, served his parents. Until this time this young ascetic had to wait then butcher came back and said "Now I am free. What is it you want to discuss?"

It is a beautiful discussion called "**Dharma-Vyadh-Samvada**"

Very briefly, Butcher said "Your parents are suffering. You have no right (to be ascetic) No one else is there to look after them." And that is what,

**Shri Ramakrishna sets a glorious example also and sets a right guidance for us.**

Even though he was a God realised soul. But, until his mother passed away. He used to go to her, made pranams, massaged her feet and saw that she was fed properly.

He said "If I don't do this. I will never get peace of mind."

Now, this is a very strange situation for us to study. A Brahm-Jyani says that I will not have peace of mind until I serve my mother. If father would have been there, he would have done exactly the same thing.

**What are the lessons for us? Many lessons are there.**

- Your very obtainment of brahmajyana is because of mother's grace.
- Mother's grace came because you are devoted to your parents. If you neglect your parent then grace may be there but you won't be able to access it.
- Also to set an example like Shri Krishna for all of us that first duty is for our parents.
- Naturally, the practical implications would be there. Suppose you have other brothers or sisters who are looking after your parents that is fine but make arrangements and see that they don't suffer.
- After that the interesting point is, if they try to stop you to become a monk or a spiritual aspirant then they have no right. They have certain rights to fulfil those rights after that whether you want to get married or whether you want to become a monk then it is not in the realm of their commandment. That is purely an individual's taste.
- That is why, many children get confused and say "I don't want to marry but my parents are forcing me to marry." I say to them "That is none of their business. Their business is to bring you up in a right way. Give you right education, make you stand on your feet and then let you decide for yourself what you want to do. That is their duty and if they don't do that then they are neglecting their duties, derelict of their duties and if you listen to them that if you marry (but don't want to marry) then you have to suffer. If you put a stop to your spiritual practice then you have to suffer.
- It has nothing to do with anybody else. Everybody has their own duties, they should do their duties, they should not stray into what is not their duty at all.

This is a great lesson which Shri Ramakrishna is trying to teach us. How much devoted he was to his own parents - mother, father and everybody else.

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**Warning given by Shri Krishna regarding Sense Objects and Senses.**

Shri Krishna indicates here. The next verse which is following. He has already warned us.

**What were the warnings?**

- Be very careful about dealing with the sense objects.
- Senses and sense objects are the two separate issues.
- I have eyes so I have things / objects to see. Do not relate them. I have a right to see these objects in a particular way or not to see them at all.
- We think, it is the object who is tempting us. No! Objects can never tempt us or pull us down or pull us up. It is our own mind.
- Our own mind means our own *gunas* which we have painfully acquired through our past lives. It is these *gunas* - who make us look at things and react to things in a particular way. That is our real bondage.

- This is of great significance because even if a person goes into a solitary place. Where this person can not see a human face but he can see birds mating, he can see animals mating and he can become a *sansari*. There are many stories to tell but I am not going to tell. How down fall comes. Even a fish can bring a man's mind down completely to the *sansara*. It is not only human beings but it could be anybody (who can pull us down)
- What Shri Krishna wants us is - to warn us about a great robber.

### **Shri Ramakrishna's story of three robbers.**

Shri Ramakrishna has put it so beautifully through the story of the three robbers.

1. First robber (*Tamoguna*) wanted to kill the traveller.
2. The second robber (*Rajoguna*) said "No! No! Why to kill? Let us bind him.
3. The third robber (*Satwaguna*) - not only released him but brought him out and showed him the way to his home - That is your home.

**Symbolism:** is we are all travellers. These three *gunas* are the three robbers and depending upon which *guna* we had assiduously cultivated through many lives that *guna* is going to either help us or hinder us. Therefore, our endure should be to always cultivate highest *guna* which is called *satwa*, of course mixed with *rajas* and *tamas*. No body can cultivate only one *guna*. They are three in one and one in three. But, which one is the dominant one.

### **The important point is:**

- A robber robs.
- What an external robber robs? He robs your property, your money, the things you you possess.
- But, this great robber covers your knowledge - What knowledge? Knowledge in the form of smriti or memory - What memory? Instead of saying that I am divine. We say I am a man, I am a woman, I am happy or unhappy, I am a young man or an old man, a young woman or an old woman, a blessed woman or an unblessed woman.
- How many problems we are identifying with ourselves.
- It is the greatest robber and

### **Bhagwan wants to warn us:**

1. Attachments and aversions of the sense organs towards their respective sense objects are instinctive and natural in everyone.
2. The sense objects by themselves are incapable of bringing any wave of sorrow or agitation or happiness into our minds.
3. We get agitated and disturbed not by our sense organs but by the reaction we create in our mind.
4. The mind gets disturbed because when the stimuli reach the mind, it accepts certain things, certain type of stimuli - calling it as pleasant therefore good and their opposites as painful therefore as bad.

5. Our definition of what is good - is what is pleasant. Definition of what is bad is - what is painful.

But so many times in life Swami Vivekananda warns us that pain or suffering is the greatest lesson which will quickly take us to God.

That is why holy mother has always said - misery is the greatest gift of God.

You be careful and do not blame the objects. Find out why you are being disturbed, which *guna* is making you either label them as good or label them as evil.

If it is good or pleasant we develop an attachment called raga and if it is unpleasant we develop the other attachment called dwesha.

Our whole life if we analyse it properly, is nothing but running between these two - running away from dwesha - the objects which we think are pain giving and running towards the objects which we call pleasure giving.

**Recording time 24 minutes**

A time must come, if we want to control our mind, because mind is only agitated by these two – nothing else. Therefore, if we want to control, control your raga and dvesha, is there any way? Yes there is a way!

The Lord is going to indicate. The Gita doesn't suggest the secret of this mastery in life is to live free from the tyrannies of attachments and aversions, but they will happen, don't be under any delusion. Sri Ramakrishna was never attacked by raga or dvesha. For 24 hours, something is pleasant, something is unpleasant, but He was not touched.

There is a beautiful sloka on Sri Rama :-

**Prasannatam Ya, na gatabhishekatah  
Tatha na mamle vanavasa duhkatah  
Mukhambujasri raghunandanasya me  
Sadastu sa manga manjula prada!!**

It is a meditation on Sri Rama by Saint Tulasidas

*“May I cherish that most beatific faces of Sri Ramachandra,  
which is so pleasant to behold,  
which never became delighted upon hearing the news that He was going to be coronated,  
nor became slightly depressed when He came to know,  
even only at the end of the night that You are not only not going to be coronated, but  
You are going to be banished for 14 long years into a jungle”.*

It is practically a death sentence.

Anyway, there is a lot of philosophy there but I will not go into it.



Gita doesn't advocate that you avoid things. Sometimes avoidance is helpful but there comes a time when you have to face it and Tantra has developed this beautiful philosophy.

Tantra has divided people into 3 categories :-

1. Tamasic dominated called **pasu**....strict rules and regulations.
2. Higher than that are rajo guna...they are called **veeras**, heroes. How you boldly attack the very objects which are likely to drown you, draw you and drown you!
3. A sattvica person is called **divya**...divine. Thousands of sense objects might pass in front of him, but he would not even take notice of them.

Even in every path of sadhana, the wise Guru will always watch, study his disciple and say, if its tamo gunae, " Don't do this, do that".

If he's a hero, he will bring those very objects so that he can test himself. Sri Ramakrishna is the greatest exemplar – he called Holy Mother and said," Sleep in my bed. If I have conquered desire in Me, what can you do to Me? If I am not conquered, then it is a delusion to think such bold experiments by a sannyasi are rarely seen in this world".

To detach ourselves from both likes and dislikes, we have to get rid of our false ego-centric vanities. Now here is an important truth – likes and dislikes, raga and dvesha – they do not belong to the sense objects, but they belong to the ahamkara.

It is ahamkara :-

- > "I want happiness"
- > "I don't want unhappiness"
- > "I, I, I"
- > "I decide to do this and I decide not to do this"

The problem is not even raga or dvesha – this raga and dvesha like colours, if you want to colour something, there must be a canvas. And that canvas is ahamkara.

**That's why Patanjali beautifully outlines this process, avidya, ignorance.**

- > How does this manifest? Asmita, ahamkara, egotism.
- > How does egotism manifest? Raga and dvesha – likes and dislikes, attachments and aversions.
- > And what do they bring? The root cause of attachment and aversion is body consciousness.
- > How does this work? Every human being passes through 3 states – waking, dreaming and dreamless or sushupti [ सुषुप्ति ]. Have you noticed during

sushupti, you are neither body conscious nor mind conscious and therefore you have neither raga nor dvesha. Things may be terribly hard, but you don't mind so long as you are asleep.

If you are in an air conditioned room, some beautiful person is handing you first class cold drinks and beautifully tasty food is there – you are completely unaware! One of the Upanishads says, and Shankaracharya comments upon that :-

“ **rAjyaM narendrasya bhaTasya kheTak\|- stayorapohe na bhaTo na rAjA**”.

[ The Kingdom of a king, and the shield of a soldier—when both these are taken away, there is neither king nor soldier ], from Vivekachudamani, Verse 244.

“The King is knocking, the servant is no servant! Both are completely equal!”

Because there is no body, there is no mind. Only one thing is shining – **aham, aham, aham**.

This is what Bhagavan Krishna is trying to tell us – that these things will always be there, you have to overcome it. Spiritual sadhana is to purify our ego.

Ramana Maharishi used to say, “**Aham** will not go.”

**What is the problem?** Problem is not **aham**. **Aham** is pure consciousness. Ahamkara is the problem – kara is the problem. What is kara? Whatever is added to **aham** – I am the body, I am the mind, I am a Hindu, I am an Indian, I am a Christian, I am happy, I am married, I am a monk – these are called karas.

Every kara when you are deeply asleep, whether you are a monk or a householder, a realized soul or an ignorant person, in either instance you are a happy person. A beautiful conclusion we have to see – in order to detach, we have to overcome likes and dislikes. When we look upon them with equanimity, **samatvam**, acceptance, these are coming because of our karmaphalla, my own karmaphalla. The mind becomes less and less agitated, and in the end, the Ahamkara (=egoism) – as the likes and dislikes become less and less – the kara also becomes less and less.

When the mind attains samatvam, that's why it is said – **samatvam yoga uchyate**.

What is yoga? Complete union with one's own nature. I am Divine – that is called yoga. And this person realizes “I am the Divine Being”, and that is what is being said here so beautifully – now you slowly reduce. Now suppose I get out of things – but you can't get out because today or tomorrow, you have to test yourself.

And testing can be done, only in the laboratory of this world of raga and dvesha. You can't test yourself in a cave. Every sleeping person is a saint – only when the person wakes up, whether he is Ravana, Vibishana or Kumbhakarna will be obvious to everybody.

Here is a person, the Bhagavad Gita is advising to him, first you face all these likes and dislikes, that means come into contact with the objects and ask yourself, “ Am I getting attached or am I disliking it?” Because dislike is also more terrible attachment.

**What is an attachment** – here a beautiful description of attachment is necessary. An attachment is something which will not allow our mind to focus upon God. Whether its likes or dislikes, both distract us from God. This is how we have to look into things – “boldly face the brute” – that’s what Swami Vivekananda says, and then they will be frightened.

The next step – should likes and dislikes be discarded? No!

Both of them – make them your aids, your *sena*! I cannot refrain from mentioning here – if you study the Ramayana, you will come to know one thing wonderful. What is it? Rama’s army, excepting Lakshmana, everybody else, can you show anybody who is a human being? All vanaras only. Then our ideas come like this – why vanaras? Vanara means monkey – what is monkey here? It is a symbol – symbol of our mind – a restless mind, a demonic mind, a proud mind – this is called vanara.

But if it is joined with Rama, God, this very thing now becomes most helpful things – kama, krodha. This is what in Bengali, Sri Ramakrishna used to call “mod phiriye dao” – redirect the same (desires etc) to God. In fact, the Lord says in the Bhagavad Gita itself :-

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ || 7.11||

*dharmāviruddho bhūteṣhu kāmo 'smi bharatarṣhabha*

[ O Arjuna, I am Kama, which is not adharmic. Dharmic Kama]

In fact, a person who doesn’t have Kama, who doesn’t run after artha, he is not a Hindu. Who is a Hindu? He accepts whole purusharthas – goals of human life – Dharma, Artha, Kama and Moksha.

If anybody says I want only Dharma, and I want Moksha, but I don’t want Artha or Kama, he is not a Hindu. He is not even a human being. So why is this? This is a separate subject and I am not going into it in detail – it is this – the body and mind are called artha and kama. They must be made fit instruments and they must be directed.

If the monkey mind is always associated with God, those very qualities which were before leading to his downfall, now they will unite him with the Divine Lord himself. This one symbolism that we can clearly understand from the Ramayana. In fact, every mythological story, including the Mahabharata, is a fight between good and evil – Dharma and Adharma.

The Lord is warning us, do not refrain, because the whole problem is that Arjuna was overcome by delusion. What is the delusion? I like Bhishma and Drona, but I hate Duryodhana and co.

The Lord says – your attachment to Bhishma & Drona is an equal foe, preventing you from reaching God, as your aversion to Duryodhana and Dushasana. The point is, Duryodhana is also Atman, Dushasana is also Atman and Drona is also Atman. Everybody is an Atman – each soul is potentially divine.

An interesting question here, I want to deviate for a second : “ **Why then is this Duryodana is misbehaving?**”

I don't want to go into details, but I want give you a clue here. If you believe in Hinduism, you have to believe in the law of Karma. And if you believe in the law of karma, then all the difficulties, problems, sufferings the Pandavas have gone through, can we attribute them to the Kauravas, or is it because of their own karmaphalla?

Think deeply....important point is, Duryodana and Dushasana are there actually to help you, push you towards God. This is because your dharmic nature will come forward, when Bhishma and Drona are there, you don't know whether you are dharmic or adharmic! But if there is somebody who you dislike, then there is crystal clear division between “I am attached and I am also hating Duryodana and co”.

The point is, Arjuna's love for Bhishma and Drona is a deadly enemy to against manifesting his divinity, “because this is my grandfather, this is my teacher”. That is not the outlook – the proper outlook is, “ he is divine, he is also divine, he is also divine”. If we really believe it, it also leads to another inevitable conclusion, which is :-

***If everything is divine, why are they behaving like this? It is because they are following their nature.***

What is the nature of a scorpion? What is the nature of a mosquito? They are only following their nature. It is their business to understand and overcome it. And, if you don't deserve it, can they really sting you? It is impossible! These are profound truths which I can only hint at, and which you have to think about.

Now, the important point here is, that all these are necessary to push the soul, so that it manifests more and more divinity. But there is a technique of how to it – this is called yoga. That is why this chapter is called Karmayoga. That is where, the Lord is telling, you have to perform your duties properly.

First of all, find out, what is your dharma and then follow it. If you don't know, take refuge with a wise guru & follow it.

Then, the next question that comes is, “Yes, I know what is my dharma. I have accepted my guru's directions and I am following it, or I want to follow it but something seems to pull me back.”

This is a disaster, a crisis, a spiritual crisis. We want to do something, but something from within ourselves doesn't allow us to move forward.

So this was the question, that Arjuna was putting on our behalf. Who is Arjuna – every sincere spiritual aspirant is an Arjuna.

Arjuna asks :-

अर्जुन उवाच ।  
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ 3.36॥

*arjuna uvācha*  
*atha kena prayukto 'yam pāpaṁ charati pūruṣaḥ*  
*anichchhann api vārṣhṇeya balād iva niyojitaḥ*

[What is that, O Krishna, prompted by which, a man is forced as it were, to indulge in sin, even against his will?]

This is a very important sloka. We also sit for meditation, we also want to practice it, nobody is there yet our mind will be very restless. If somebody is there, our tendency is that “ I am unable to meditate because of the neighbours, house members or other people.”. But if nobody is there, then whom are you going to blame? That's why you are frightened to go into solitude because then you have to face yourself and accept you are a useless fellow! Then we don't want it, we go home and we can conveniently put the blame on everybody else!

That is what Arjuna is asking. We have to ask, what is it? This is the great robber – and what is the robber? That which covers our knowledge. What does this mean? Ignorance... ignorance of our true nature. What does this mean? It means making us mistakenly think we are somebody else – this is called **ajnana**.

In deep sleep, we have no problem – you do not know who you are, equally you do not know who you are not! Waking and dream states, we have this big problem – we don't know who we are, but we think we know who we are! This is called wrong knowledge, this is called **adhyasa**, this is called superimposition.

That is what Arjuna's beautiful question is – man if forced as it were; there is no living man who has not in himself sufficiently clear concept of the good and the meritorious. Everyone understands intellectually what is right and what is wrong. But it is only when it comes to action, that invariably, he forgets or gets tempted to do wrong. The tragedy is, many times we know that we should not do wrong, and yet we do it.

In my past talks, I have given several examples and I will give some here :-

- A drunkard – he knows he should not drink – the whole family is going to ruin.
- A drug addict knows what is right, but there seems to be some great power that is coming from within ourselves and putting a stop to what we clearly like to do.

Before I proceed further, I would like to point out 2 factors :-

1. The foe, the enemy, is within ourselves, it is not outside.
2. The foe becomes either strong or weak, only when we have cultivated it for a long, long time, over many, many lives.

Therefore, we have to face this foe, and resume our spiritual journey from the wrong places we have reached, to again come to the right path.

The Lord is also telling here, we have to understand, that there are very few people who do not understand what is right and what is wrong. Even Duryodhana, when he was lying with shattered thighs on the Kurukshetra battlefield, was asked :-

“ O Prince, you are very intelligent. You seem to know this outcome before even the war was started. Why did you not put a stop to it? After all, if you had given a little bit, the Pandavas would have been happier and you would have been enjoying your kingdom”.

He seems to have replied :-

“ जानामि धर्मम् न च में प्रवृत्तिः”

**Janami dharmam na cha me pravrttih**

[ I know what is right, but I absolutely have no inclination to do it].

जानामि अधर्मम् न च में निवृत्तिः

**janamyadharmam na cha me nivrttih;**

[I know what is adharma, what is wrong, but I have absolutely have no power to put a stop to it].

Another point we need to reflect on here is – was it the Lord who created this situation, for the good of the spiritual aspirant? Or, really there are evil forces in this world who are out to kill us? If we don't accept the law of karma, there are evil forces outside who keep trying to overwhelm us. But, **if we accept the law of karma, we cannot get what we don't deserve** – either happiness or unhappiness.

Therefore the whole onus, responsibility, falls squarely upon us. More or less, everybody knows, they have to follow a righteous path, but something seems to come and put a brake – that was the question he was asking.

This paradoxical confusion, between one's ideology and one's actions, becomes quite a big problem to all those who try to introspect and review themselves. The divineness, with its nobler aspirations, wants to fulfil itself, with its higher impulses and subtler achievements. But the animal instinct within us, tempts us. Animal instinct means tamas and rajas.

Here, one important point we have to understand. All of us, knowingly or unknowingly, are only trying to manifest our divinity. All of our actions have only one cause – what is it? I want to be happy! First – I want to be eternally happy.

So even a murderer thinks, I am on the way to eternal happiness by getting rid of this person. The important point is, that we may not know that some of our unintelligent actions will postpone the progress, some of the actions hasten our progress, but knowingly or unknowingly, everybody is moving only towards God. This is called spiritual evolution.

Now, what was the question of Arjuna? What is that obstruction, even in spite of knowing this is the right way, it doesn't allow many of us to move in that proper direction?

The Lord is answering in the most wonderful way :-

श्रीभगवानुवाच ।

*śhrī bhagavān uvācha* [The blessed Lord said]

काम एष क्रोध एष रजोगुणसमुद्भवः ॥

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 3.37॥

*kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ  
mahāśhano mahā-pāpmā viddhyenam iha vairiṇam*

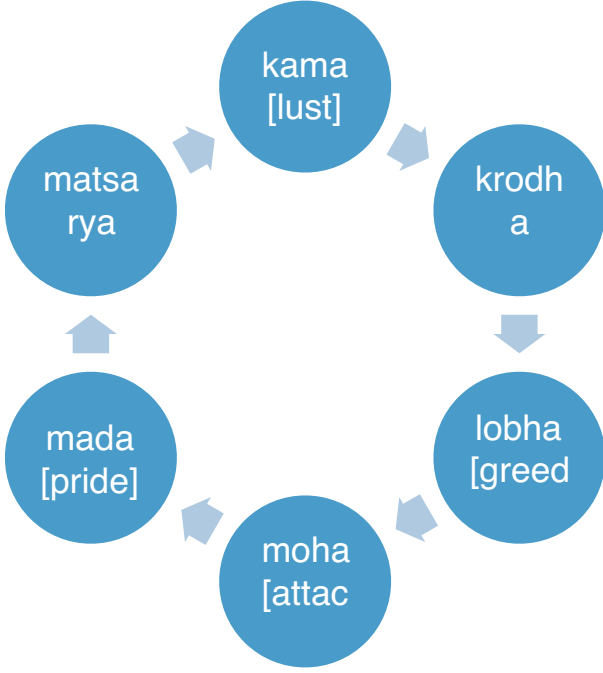
[ Listen, I will tell you, who that enemy is, of whom you ask; who is the source of all evil.]

For that, the Blessed Lord is telling something very important. It is lust, its is anger, born of rajo guna, insatiable and prompting man to great sin.

[ Know this to be enemy in a man's spiritual life.]

These are wonderful points we shall discuss in our next class, but I want to draw your attention in this particular class is, whether it is kama, krodha, lobha, moha, mada or matsarya - 6 internal enemies.

These are called Arishadvarga – they are not outside, they are inside. All of them, they are not six, they are one, it changes its form like Mahishasura :-



One or the other, if we think we have somehow subdued one, the other pops up and says - I am here! The tragedy is, without us being aware of it.

Holy Mother gives the example : “the greatest obstruction to spiritual progress for a sadhu is to think I am a sadhu!”

He’s very proud, “I’m a sannyasi, not like this rabble of a householder.” He’s very proud – and how much time does it take for Mahamaya to bring such a man down? A person is a great monk because of Mother’s will, a person is a householder again because of Mother’s will only. Lest we forget, every sadhu has not fallen from the sky – he has gone through all these 3 rings for a long time and only after that, he has become wiser. He has taken this life to get a temporary relief. All the sadhus had their past lives.

This verse also, is bringing us the most important point which we had elaborately discussed in the 2nd chapter, verses 62 & 63 – how a man courts ruin :-

**ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ 2.62॥**  
*dhyāyato viṣhayān puṁsaḥ saṅgas teṣhūpajāyate  
saṅgāt sañjāyate kāmaḥ kāmāt krodho ’bhijāyate*

**क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 2.63॥**  
*krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramaḥ  
smṛiti-bhranśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati*



This beautiful idea, though we have discussed it, it is worth repeating it and we will discuss it in 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**

**With kind regards**

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