

Swami Dayatmananda on Bhagavad Gita Class 60 date 27/04/19

(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 ॥

Sarvaopaniashadho 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 vaachaalam, pankhum lankayathe girim,
Yath krupa thaham vandhe Paramananda madhavam. II 8 II



In our last class, we have spoken about two very important points. Even a wise man acts in accordance with his own nature. Beings always follow their own nature. Therefore, if someone tries to behave other than what their nature really allows them to do, it will be an act of violence. Also, it will be counterproductive.

Then Arjuna has a wonderful doubt – that there is no man in this world who does not know what is right and what is wrong. In fact, it may come as a surprise to all of you, that everybody wants only God. That means everybody wants only good, only punya or dharma.

Even though, that is our real nature, to follow what is good, to follow the path of truth and to express it in the path of dharma, something seems to be obstructing our going forward and not only obstructing as it were, a great force is shutting our mouths up.

Therefore the Lord gives the advice, “ Let none come under this Shreya – kama, krodha, lust, anger etc”.

Why? We have to understand the psychology. According to Hinduism, there are 6 inner enemies to progress in any field of life.

They are called **Arishadvarga in Sanskrit** – kama, krodha, lobha, moha, mada and matsarya.

Even though they are depicted as six separate passions, we have to know the truth – they are not six but one passion changing its colour, according to the obstruction it encounters.

So the only passion is kama. When it is frustrated, it becomes krodha, anger.

For example, there is an old man, he wants to enjoy. But he is incapable of enjoying as his body has become old, his sense organs have become old but he fulfils his desire in the form of greediness. He gets tremendous psychological support that even though I am not able to enjoy, I have much to protect me. Then the consequence will be moha (delusion).

What is delusion? That what is temporary, what cannot really protect us, what cannot give us real happiness, to mistake that will protect us, that will afford us security, and that is the goal of life – that misunderstanding is called as delusion.

And Arjuna was in this state of delusion, and proportionate delusion. Meaning if there is 10% delusion, there will be 10% suffering. If it is 50%, the suffering will be 50%. If it is 100%, then 100% suffering will be there. So this is the natural manifestation.

Why has God created lust?

But then, we have to understand lust itself. Why has God created lust? After all, God created the world, most of us believe it. So how come that Lord has created these so-called, seemingly, deadliest enemies, the Satan, as Christians call it?

Is it for good? Or is God angry with us, and wants to take revenge upon us? No!

Even if God wants to, he can't do certain things. He cannot but be truthful – impossible for Him to be untruthful. If God wants to do some evil, inherently that is not his nature. In fact, He doesn't know what is evil, so he cannot do it! So there must be some purpose why He created these things? Because, it is these things, when they are stranded, but directed towards God, higher Ideal, they will give us the greatest supports we can expect from anybody.

If anyone says "I am free from lust, anger etc", he is telling, "I am a very weak person, I am a very weak willed person". The more lust, anger etc, the better for us. Of course, provided it is directed towards God only. It is to develop the tremendous strength through these, that God has created these Arishadvarga. The whole world is created by God, so that we learn how to strengthen our will, how to love everybody, not because they are ours, but in spite of their enmity, their obstructiveness etc.

So, what is the way the Lord is telling : "Let nobody come under this way of lust, anger etc."

Here, one very important point is, the Lord is not telling to destroy lust etc, He is telling, you increase them, but take care, they are directed towards the source of all joy, all existence, all knowledge, which is God!

The next point, a very important point is – lust, anger etc are by themselves not true enemies – they are only mere slaves, servants, followers of a higher nature. What is that – ego, ahamkara.

Patanjali outlines them so beautifully :-

Avidya (ignorance) leads to Asmitha (ahamkara, egoism, I), and ahamkara manifests in the form of kama, krodha etc. They in turn manifest in the form of attachments and aversions. The root cause of aversions or attachments (likes & dislikes) is this human body.

Therefore, so beautifully Hindu religion expresses that :-

शरीरमाद्यं खलु धर्मसाधनम्

śarīramādyam khalu dharmasādhanam

[This body alone is the only instrument].

You want to enjoy [bhoga] – body!
You want to become a yogi – body!
You want to become a rogi – again body!

So, what is the important point is, that kama, krodha – they are merely manifestations of ahamkara. If we can control kama, krodha, it is tantamount to controlling ahamkara. Then direct that ahamkara, which is now turned externally, outwardly, now inward towards God. That is what the Lord means - “ Do not come under the sway” – means, turn all of them towards God.

Now, in our last class, I told something very, very interesting. If we want to overcome, we have to get over the likes and dislikes. If we can get rid of likes and dislikes, and these belong to ego, it is equivalent to conquering the sense of ego.

We have to understand properly, conquering the ego means :-

- > to feel I am the body-mind is ignorance,
- > to feel that I am the mind, each soul is potentially divine, that is truth ego.

So transition from the false ego to the true ego, that is called real dharma sthapanam [धर्म स्थापनम्], establishment of dharma.

How to do it?

Therefore, all egoless acts, accomplished a purgation of vasanas, or deep desires, cultivated through innumerable past births. It is these vasanas, or samskaras, which create the body and mind.

Where body is there, there would be mind. Where there is body & mind, there will invariably be egotism. So, swadharma [स्व धर्म] means, that type of vasanas, or deep impressions, that one stores from many past births, in one's own mind. We had discussed this point in our last class – one should follow one's swadharma. To summarise it in the briefest way possible :-

- > if a person is more dominated by sattva, he should express his personality and develop and progress through sattvic acts.
- > If a person is born and endowed with rajasvic mind, then he should express himself and slowly acquire sattva and get rid of this bondage of transmigration.
- > If somebody is endowed with tamas, then there are certain duties that are imposed, prescribed, for even such kind of people, so that gradually, they will also overcome. Rather, I will put it this way, they will become masters of tamas, and use that tamas itself, to transcend, to reach God.

Interesting question to ask ourselves – “is it possible to realise God through tamas?” Yes!

Sri Ramakrishna in his Gospel said there are three types of expressions of devotion [bhakti] - Sattvika bhakti, Rajasika bhakti and Tamasika bhakti.

What is tamasika bhakti? To feel tremendous strength of faith – “I belong to you, O Lord! You have no right to discard me! I have every right over you and I will exert my right over you, and if you do not yield, then I will take you to court!”

That is called tamasika bhakti, tamo guna, which helps us to develop this very strong faith in God and relationship with God.

So, the Lord advises every wise person must develop and follow his own nature and thereby lies his salvation. Slowly he has to overcome.

Now Arjuna puts a beautiful, thoughtful question, everybody wants to progress, no doubt about it because the goal of everybody is to be happy and I don't want my existence to come to an end. Which means, I want to manifest my true divinity.

So Arjuna says :-

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ 3.36॥
arjuna uvācha
atha kena prayukto 'yaṁ pāpaṁ charati pūruṣaḥ
anichchhann api vārṣhṇeya balād iva niyojitaḥ

Meaning; Arjuna asks the Lord pointedly, “O Lord, what is that, prompted by which, a man is forced as it were, to indulge in sin, even against his will”.

Here is a beautiful psychological fact – whenever anybody does any sin, nobody ever commits the sin willingly. It's as if somebody is catching hold of his neck and forcing him to do certain actions. The gist of this here is that our past samskaras, which express themselves through 3 gunas –sattva, rajas and tamas. To make the point clear, although the person wants to worship God, it's a beautiful desire.

A sattvika person should worship God in a sattvic way; a rajasika person invariably worships God in a rajasic way; a tamasika person has no option but to worship God in a tamasic way. But all of them will progress towards God only, provided they are very sincere and they put forth effort.

So here is the beautiful secret – there is no living man who has not in himself a sufficiently clear idea of the good and the meritorious as well as, of the evil and that which leads to suffering.

Everyone understands, intellectually, what is right and what is wrong. But it is only when it comes to action, expressing their thought into realistic terms, that one invariably gets tempted to do the wrong.

A simple example – how many devotees when reading the life of Sri Ramakrishna and Swamiji, would not like to be absorbed in samadhi as soon as they begin meditation? But

we are not able to do that because there's something that either makes us restless or sleepy.

Why? Its because our past samskaras, which we have acquired through great labour, as precious valuable gems, have turned out to be our greatest enemies. So. This paradoxical confusion, between one's ideology and one's own actions becomes, almost, an insurmountable problem to all those who try to introspect, to meditate, who try to perform sadhananas and who try to progress towards God.

The divine in us, with its nobler aspirations, wants to fulfil itself, with its higher impulses and subtler achievements, but the animal instinct in us tempts us, throws us about.

One simple point to note down here is – unless we have lent our hand, we have stretched our hand, to these demons, Saturn, it cannot really do anything to us.

Look at the life of any great saint, the same temptations come to them, I would say in greater force, because their minds are a thousand times stronger than ours, so their passions will be thousand times stronger than ours. This is a fact most people do not realise. If my mind is 1% power, then my temptations will also only have 1% power. But if Sri Ramakrishna's focused, concentrated mind has a million watt power – the same power also obstructs him with the same force.

So this is the reason, why many of us seem to fail, but we will not fail forever. There will come a turning point when we progress towards God.

In our last class, these are the points we discussed. Then in the second chapter, describing the characteristics of an enlightened soul, Sri Krishna, I think it is verses 62-63, He gives us a beautiful description of man's fall as it can happen.

It is as if he is climbing down 8 steps, and the lowest step leads to complete destruction.

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

So, very briefly, let us recollect the 7 steps :-

1	Go on brooding upon any object, that will lead to :-
2	Attachment, and that leads to :-

3	Desire, I want this! When this third step is thwarted, it leads to :-
4	Frustration or anger. Anger leads to :-
5	Delusion – losing the power of discrimination between what is right and what is wrong, leading to :-
6	Loss of memory – affecting our power of decision, buddhi nasha. In this state, a man doesn't know what he is doing and he, as it were, courts ruin.
7	But according to Hinduism, no man can court ruin forever – even if the man seems to be going down to the very bottom, there is no bottomless pit. There comes a place where the man can go no further down. Afterwards the only way is up and up and up .

So a beautiful psychological explanation of how a man courts ruin or falls down. But the same psychology also can take us to God.

How?

- Go on thinking about God,
- It produces attachment to God,
- Then it produces a desire for God,
- Then it produces anger towards those things that obstructs our progress towards God.

[Here we must remember, whatever frustrates our desire, we are not angry with our desire, we are angry with the people or circumstances which obstruct the fulfilment of our desires].

So here the desire is for God. Whatever circumstances obstruct our progress towards God, we become very angry with that. When we become angry, whatever little attachment we have towards them, that is completely destroyed because, we become what is called deluded.

What is delusion, that :-

- This is my father
- This is my mother
- This is my husband
- This is my wife
- This is my property

These are putting obstructions in my spiritual progress – so he will destroy those obstacles. That is what he is going to do – this is called sammohah [सम्मोहः].

Delusion in a positive way.

smṛiti-bhrāṅśhād buddhi-nāśho buddhi-nāśhāt praṅśhyati

This delusion leads to loss of memory – what is loss of memory? This is my father, my mother, my husband, my wife – that relationship is totally forgotten. When it is forgotten, then a decision to behave according to a given pattern becomes completely forgotten – then he is ready to kill anybody who stands in his way of attaining God. And when he does such an action, dictated by his Guruji, that means he cuts asunder all attachments which are obstructing his attainment of God.

Then, sarvanashaha [सर्व नाशः]. He completely destroys his egotism and he becomes one with God.

So here is a beautiful point for us to ponder and meditate – anything that can lead to our downfall, the same thing can also help us to come up and improve ourselves – let us keep this in mind.

So the Lord is now answering Arjuna's particular question – what is it that obstructs our progress in life?

In this case, the answer is our remembering that we are Atman, but our memory is invariably associated with body and mind. So, there is a slow way out – it is called yoga. It could be Karmayoga, we start with Karmayoga. You advise us to do Karmayoga, but when we try to do Karmayoga, something seems to pull us, apart from it, not allowing us to progress.

Use words wisely – Karmayoga means attaining God through karma. Progressing towards more and more happiness and progressing towards more and more knowledge, towards happiness.

So the Lord is telling :-

श्रीभगवानुवाच ।
काम एष क्रोध एष रजोगुणसमुद्भवः ॥
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 3.37॥

***śhrī bhagavān uvācha
kāma eṣha krodha eṣha rajo-guṅa-samudbhavaḥ
mahāśhano mahā-pāpmā viddhyenam iha vairiṅam***

“Listen, O Arjuna! I shall tell you now, who that enemy is of whom you ask; who is the source of all evil; what is it? It is lust, it is anger and both of these are born of rajo guna, and both of them are insatiable and prompt man to great sin”.

In Hindu theology, sin means going further and further away from God. Always remember, when we use the word spirituality or God, we have to give relevant meaning.

God means what ? Overcoming death, overcoming ignorance, overcoming suffering. Who doesn't want this?

If you say go towards God, many people will deny this – but if you rephrase this and say “go towards more happiness”, everybody will be very happy.

But if you want to go and obtain more happiness, you have to give up those pathways, those activities that really lead us to more suffering, more ignorance, and more bondage.

Sadhana, spiritual practice, is to progress towards God in this particular way.

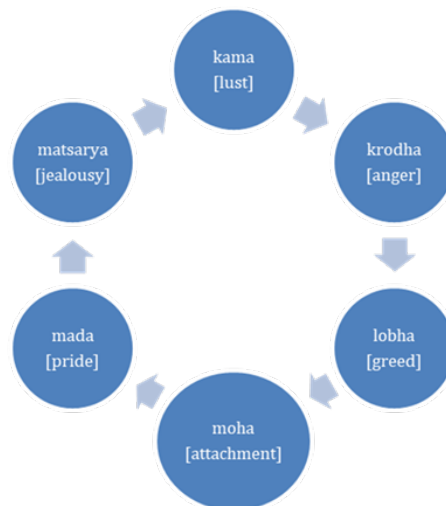
So the Lord is replying – these are the greatest enemies. Born of which guna? **Rajo guna!** And what is their nature? **Insatiable!** They always prompt man to tread the wrong ways and then to go down, to stray from his own true nature and court more and more unhappiness and suffering.

And where are they? They are not outside. Usually we say, all enemies are outside, external. The Bhagavad Gita is telling, the true enemy is not outside, it is only inside.

In this case, I remember a beautiful example. I think it was from maybe Victor Hugo, he had a lot of enemies. So, once it so happened, he called all of them for a dinner party and he had a wonderful opportunity for him to finish them off – he had the power to do that. So many friends advised him, “these are the people who are your greatest enemies – kill them!” He said yes, “I am going to finish them off!” After two hours, he came out, laughing and laughing, with all those people, who are also laughing with him. His friends said, “What, did you not destroy them?” He said, “I have destroyed all of them – now they have become my friends!”

So, the real enemy is not external, its internal. When we realise that, our sadhana only starts by tackling, by encountering, by fighting the enemy within. Its an important point – the enemy is within, born of rajo guna, insatiable!

Like fire, when there is a blazing fire, try to put it out with petrol, ghee or put more karpura there – it only becomes more virulent. So insatiable, prompting man to great sin, it is desire [kama], it is wrath [krodha], but by extension we have to think – kama, krodha, lobha, moha, mada and matsarya.



They all change their figures according to the battle strategy.

Recording time 30 minutes.

They all change their figures according to the battle strategies.

Three beautiful stories of "Chandi - Devi Mahatmyam"

This is beautifully illustrated in the three stories of Chandi or Devi Mahatmyam.

First story is of Madhu मधु & Kaitabha कैटभा - slavery to praise and criticism.

We are slaves to praise and criticism. We like to hear our flatteries even though we ourselves know that we don't deserve it. But, still we like to hear again and again. If anyone criticizes us then it hurts our ego.

Very funny thing, if someone criticises our Guru then the Guru may not be at all affected but we get affected. Why? Because if our Guru as they say is so bad, then - am I such a stupid fellow to choose such a Guru!! But, if someone praises our Guru then we think - what a wise man I am. I am so wise that I have chosen the greatest Guru available. Both are stupid.

This is so beautifully illustrated - how Shri Ramakrishna gave two different advices to both his disciples - Niranjananadaji and Yoganandaji for the same type of incidence. Shri Ramakrishna gave one type of advice to Niranjanandaji and gave another type of advice to Yoganandaji. But, the purpose of both is to whittle down and to reduce the egotism.

What is true Guru Bhakti?

Incidentally, whether our Guru is good or bad. Once we choose him then he becomes our God.

Do we have Guru Bhakti?

We don't know. How to prove that we have devotion to our Guru? If anybody practices sincerely life-long what the Guru instructs then that is the true Guru Bhakti. Otherwise, we go on worshipping our Guru, putting flowers on him, doing arati but doing nothing what he instructs us to do. That is not at all Guru-Bhakti or devotion.

Devi Mahatmyam through three stories - the first story of *Madhu and Kaitabha* is the expressions of egotism.

Second story is of महिसासुरा Mahisasura - Egotism

Egotism directly changes its nature. He appears as a lion, appears as an elephant, appears as a buffalo, appears as a human being. He goes on changing like *kama* changes into *krodha* - *krodha* changes into *lobha* and it changes into *moha*, *mada*, *matsharya* at different times.

Third and the last story is of शुम्भा Shumbha & निशुम्भा Nishumbha - Kama & Krodha

What is it? - ***Kama and Krodha.***

These two brothers illustrate *Kama and Krodha*. Where there is *Kama* then there will be *Krodha* invariably. Can't you see that?

When Divine Mother refused to accept them (*Shumbha & Nishumbha*) then what was the change that came over them - first *Kama* then it turned into *Krodha*.

These demons said "You just kill her or kill anybody who comes to rescue her."

So, this is what happens to all of us.

What is the sequence? & What is Sadhana?

- Emotions when they get obstructed from reaching their desired objects and get reflected at an intermediate obstacle, it is called anger.
- Desire and anger get married and they produce lots of children - *lobha, moha, mada, matsharya* etc.
- They lead to sin, sorrow and suffering.
- So, to come under their sway is called ignorance but to conquer them and to rule over them is wisdom and that is called Sadhana.

The goal of every sadhana is to conquer lust and anger etc.

Conquer means not destroying them because if you destroy them your mind is also destroyed. But, to change their direction which Shri Ramakrishna has put so beautifully -- "*mod firiey dau*" means "**turn the direction**". They will be your greatest helpers.

Why was Shri Rama only aided by monkeys?

In fact Ramayana, as I have mentioned already - Why was Shri Rama only aided by monkeys?

What is a monkey?

Every human mind is the greatest monkey and they will become worse and worse if they are not associated with Shri Rama. The moment they are associated with Rama - all of them become Rama-Bhaktas. We don't like to be called monkeys but when we associate the same mind which is full of *kama, krodha* etc with God then that is called yoga.

Yoga means association of human faculties with God:

- **Karma-Yoga** - When actions are associated with God that is called Karma-Yoga.
- **Jyana-Yoga** - When our understanding is associated with God that is called Jyana-Yoga.
- **Raj-Yoga** - If our will is associated with God it is called Raj-Yoga.
- **Bhakti-Yoga** - If our emotions are associated with God it is called Bhakti-yoga.

Three robbers - Three qualities - Three gunas.

- Now, the Lord is telling that these are the three robbers / three qualities/ three gunas.
- All these *kama, krodha, lobha, moha, mada, matsarya*, they spring from egotism.
- Egotism itself is coloured by three gunas. There is a *tamasic* ego, *rajasic* ego, and *satvik* ego.

- The spiritual practice is - slowly to transcend the tamasic ego into the ego of rajas and finally go to the satvika ego and transcend that also.
- Because three gunas / three egos belong to body and mind. We are not body-mind. We are the Atman therefore the body-mind can help us like the *satvika* robber. *Satvika* robber points out the way, it gives us the necessary rocketry boost so that we can reach God very quickly.

Chapter 3 Verse 38

So, the Lord gives this beautiful point. All of our desires are the offsprings / the outcome of these three gunas - Satva, Rajas and Tamas. It is these three gunas which obscure our knowledge - who we really are? This fact is being beautifully pointed out in the Verse 38.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ 38॥

**dhūmenāvriyate vahnir yathādarśho malena cha
yatholbenāvṛito garbhas tathā tenedam āvṛitam**

Meaning: As fire is enveloped by smoke, as a mirror is enveloped by dirt and as an embryo is enveloped by the placenta. So, is the knowledge (Here, knowledge means the knowledge that I am the Atman.) is covered / obscured by lust etc which are the out come of the three gunas especially *rajoguna*.

So why three restrictions?

What do *Vibhishna*, *Ravanasura* and *Kumbhakarna* represent in the Ramayana?

We know that in Ramayana there are three brothers - *Vibhishna*, *Ravana* and *Kumbhakarna*.

What do they represent?

- *Vibhishna* represents *Satvaguna*.
- *Ravanasura* represents *Rajoguna*. That is why he is full of *kama*, *krodha*. He is full of desires and if desires are not fulfilled then he gets very angry. That is why he wants to destroy, thinking that enemy is outside me, not realising that the true enemy is within himself and,
- *Kumbhakarna* represents *Tamoguna*.

So, the Lord is giving three illustrations here.

Significance of Shri Ramakrishna's story of three robbers

We also have to understand Shri Ramakrishna's parable of three robbers.

A man was travelling through a forest. He was caught by three robbers - tied down & robbed.

- First robber said "Kill him he may betray us to the police".
- Second robber said "We do not need to kill him let us leave him as it is - wild animals will finish him of. So they went away.
- Third robber came after few minutes. He untied him - took him by the hand - took him out of the forest - showed his home and said "That is your home".

It is a Beautiful parable - I tell you.

Tamoguna always destroys.

Rajoguna always binds. And

Satvaguna helps but helps only. But,

- Satvaguna cannot release us but it can show us the right way by giving us *Viveka*, *Vairajya* etc.
- *Satvaguna* is also a robber.
- What does Satvaguna rob? It robs us - whatever is an obstacle in our progress towards God.
- In fact *Kama*, *krodha*, *lobha*, *moha*, *mada*, *matsarya* are all subdued and they are all directed towards God through the help of Satvaguna. That is why Satvaguna is also called a robber.
- Function of Satvaguna is that it shows to us - God is your goal. Therefore, you take one of the paths and you will reach God. That is your real home. God is our real home.
- *Man chalo neej nicketane* मन चलो निज निकेतने. (Song)

Lord Shri Krishna's three illustrations as in Verse 38

So, how these three gunas really bind a person. That is explained here beautifully through three illustrations.

1. **First illustration is of fire & smoke (*Satvaguna*):** Fire is covered by smoke. Smoke is very thin. If you just put a little bit of fan then smoke will disappear and instantaneously you can see the fire. That very thin obstruction is represented by - ***Satvaguna***.
2. **Second illustration is of a mirror & dust (*Rajoguna*):** Thicker than smoke is Dust. As dust covers a good mirror. Here it takes a longer time because dust cannot be removed very easily. To remove full dust from the mirror takes longer time. It does obstruct and our true nature does not get reflected. Which guna does it represent? It represents ***Rajoguna***.
3. **Third illustration is of a foetus & placenta (*Tamoguna*):** There is a placenta and there is a foetus. A small baby is forming in the womb. Baby is completely covered by placenta. Which guna it is representing - ***Tamoguna***. That means the person who are endowed with *Tamoguna* takes longer time because the labour is too hard.

Summary of Verse 38:

- That means person endowed with *Tamoguna* takes longer time because the labour is too hard.
- The person endowed with *Rajoguna* - much easier because needs less energy to clean.

- But, a person endowed with Satvaguna, with very little effort just you fan all the smoke will go away and the fire can be seen. What is the fire here? Fire is Jyana-Agni - the fire of knowledge.
- As fire is enveloped by smoke, a mirror by dirt and an embryo by the placenta, so is the knowledge - overcast by lust that means anger then greediness then pride, egotism, and jealousy etc.

Spiritual discipline: Tamas -> Rajas -> Satva

So, as we mentioned earlier, we are all subjected to these three gunas. What is spiritual practice? We have to develop. All these *Kama*, *krodha* etc are the obstructions, the only way to overcome them is to practice spiritual discipline.

So *that Tamas* is overcome by *Rajas* -> *Rajas* is overcome by *Satva* -> and *Satva* ultimately pushes us like a last stage of rocket which pushes the capsule into the space.

Chapter 3 Verse 39

So, the Lord is further telling that how these *kama*, *krodha* etc which are the outcome of three gunas and how these *gunas* cover the person's real knowledge. What is the real knowledge? That I am divine, I am not a human being.etc

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ 39॥

**āvṛitaṁ jñānam etena jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya duṣhpūreṇānalena cha**

Meaning: O'Arjuna, true Self knowledge is covered up by the eternal foe of the aspirant of the knowledge. This insatiable fire of lust.

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this Self knowledge is enveloped by that desire. When Lord says "It is *kama*." then we have to understand that *kama* is one expression, *krodha* is the another expression etc.

Ahm अहं + **Kara** कारा = **Ahamkara** अहंकारा

Finally it means false ego or egotism or egoism. *Ahamkara* as we call it. *Ahm* is our true nature but whatever is added to *Ahm* becomes *Kara* means a bondage - making us to forget our true nature and also making us suffer.

So, three different examples have been given to illustrate - how desires obscure this knowledge. Thus our desires can fall under these three headings according to the quality of the gunas or attachments - *Tamasic*, *Rajasic*, or *Satva*.

- As I have mentioned earlier that fire enveloped by smoke is illustrative of *Satvaguna*. Mirror covered by dust is illustrative of *Rajoguna*. Foetus enveloped by the placenta is the illustration for *Tamoguna*.

Where are the seats of these passions?

Passions must have a seat. Our enemies also must stay somewhere. But, where do they stay? They do not stay outside but they are staying within us. Yes' within us but where?

The Lord is giving a beautiful psychological insight. Unless we know, where is the fortress, where our enemies are hiding and attacking us. They can never be destroyed.

Like Osama Bin Ladin had been hiding somewhere but until somebody found him and destroyed him, many of the mischiefs which he was inspiring could not be stopped.

So, where are the seats of these passions? They are not outside. **Recording 47 minutes**

Step by step description of sequences or क्रम *Krama*

Here is the beautiful step by step description of all these *Kama krodha* etc.

1. **Objects:** First they seem to reside in the objects because we are all slaves to objects.
2. **Sense organs:** Then we understand that these objects have no power unless our sense organs really desire them. So where is the seat? - Sense organs.
3. **Memory:** But the sense organs are powerless unless memory stimulates them. What is the memory? Suppose, your eye beholds a sweet. Suppose you don't know what it is. You will not be overcome by a desire. But if your past memory will say "This sweet I had enjoyed earlier - is highly desirable." That memory says to the sense organ, now produce more water (salivation). Then you go to the shop - you put your hands in the pocket - bring out the money then grab the sweet. Next, O' hand put it in the mouth - O' tongue digest it . This is the क्रम *krama*. Next,
4. **Mind:** So memory is useless until the mind really cogitates over it and thinks over it. Whether it is desirable or not. The mind itself is ruled over by whom? By Buddhi,
5. **Buddhi:** What is the function of Buddhi? Buddhi is the factor of decision. Unless the Buddhi decides the mind really cannot work. How does the Buddhi really decide? We think that it decides likely...No!!
6. **Ananda:** Buddhi is ruled over by another Master and it is called Ananda. Ananda tells to the buddhi, choose that thing and go towards that thing which will give me happiness. When the buddhi gives command (to the mind) "Find out what is it that gives me happiness. Then mind says (to the memory) "Tell me which objects have given you happiness previously and which have given you un-happiness." Then memory decides and says to the senses that "You go towards this object. This is a better thing than the other one. Now you choose that one." Then we go towards the object, grab it. The process starts. So this is the *krama*.

Summary This is the most beautiful step by step analysis.

Ananda dictates to the buddhi -> buddhi dictated to the mind -> mind dictates to the memory -> memory dictates to the sense organs -> sense organs then engage themselves going towards the object.

Beautiful analysis we have to keep in mind.
So, The Lord is telling where is the seat of all these passions.

Chapter 3 Verse 40

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ 40॥

**indriyāṇi mano buddhir asyādhiṣṭhānam uchyate
etair vimohayatyeṣha jñānam āvṛitya dehinam**

Meaning: The senses, the mind and the intellect are said to be seats; through these it deludes the embodied by veiling its wisdom.

In other words the seats of *kama*, *krodha* etc does not lie in the objects, nor in the sense organs, not in the memory, not in the mind, not in the intellect but in ananda.

This is the process therefore what is the point?

- > Object is the grossest therefore control the object then you can control the sense organs.
- > Control the sense organs then memory can be controlled.
- > Control the memory then mind can be controlled.
- > Control the mind buddhi can be controlled.
- > Control the buddhi and you control the ananda and say ultimately.
- > I don't want to enjoy happiness. **I want to become happiness.**

So for Arjuna's immediate information - **how sadhana has to be conducted?**

The Lord is telling this six-fold course. Therefore, the Lord says "O' best of the Bharatas (Arjuna), controlling first the senses, kill the sinful thing which is the destroyer of knowledge and wisdom.

What is that sinful thing? It is *kama and krodha* etc. Don't forget again, destroying means not really destroying but it means (redirecting). There is highest happiness which you can get from another object (God). These (worldly objects) are all in comparison worthless objects. So, direct your mind totally towards God only. So the next verse Lord says:

Chapter 3 Verse 41

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ 41॥

**tasmāt tvam indriyāṅyādau niyamy bharatarṣhabha
pāpmānaṁ prajahi hyenaṁ jñāna-vijñāna-nāśhanam**

Meaning: Therefore, O'Arjuna controlling the senses, slay this foul enemy, the destroyer of all knowledge and realisation. This is in the beginning.

Chapter 3 Verse 42

How to control the senses? In the order which we have already discussed.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 42॥

indriyāṇi parāṅyāhur indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir yo buddheḥ paratas tu saḥ

What is the answer? How to control all these kama, krodha etc?

- When kama & krodha are controlled then three gunas are controlled.
- Control means you accent to higher and higher guna ultimately the last highest guna called satva takes us to God. So the Lord is telling -
- Scriptures and Wise people say that senses are superior to the body.
- Superior to the senses is the mind.
- Superior to the mind is the intellect. and
- One who is even superior to the intellect is He / Atman / our own true Self.
- Thus knowing Him who is superior to intellect and restraining the self by the Self.
- Controlling the mind by the mind > slay O' mighty armed Arjuna the enemy in the form of desire, no doubt it is hard indeed to come.
- Why is it hard? Because they have been strengthened through the repeated fulfilment of its commandments. Now, in the same way we have to undo what we have done so far.

Chapter 3 Verse 43

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ 43॥

evaṁ buddheḥ paraṁ buddhvā sanstabhyātmānam ātmanā
jahi śhatruṁ mahā-bāho kāma-rūpaṁ durāsadam

Meaning: Thus knowing Him who is superior even to the Buddhi and controlling the lower self with the higher, kill the tough enemy in the form of lust O' mighty armed Arjuna.

Killing the lust means strengthen the lust!! But that lust should be directed only towards God - I want only God / I want only my true Self.

Now, we come to the end of this third chapter of Bhagavat Gita called Karma-Yoga.

Essence of the Third Chapter of Bhagavat Gita :-

I would like to give before I close this talk the essential points of what we have discussed. Let us recollect in quick succession and in simple words.

What is the essence of what we have discussed so far?

1. **Arjuna's doubt:** The third chapter of the Bhagavat Gita called Karma-Yoga starts with Arjuna's doubt. What is it?
2. **Two paths as proposed by Shri Krishna:** O'Arjuna engage yourself in Karma-Yoga. But, Lord has also praised Jyana-Yoga in the second chapter. So, Arjuna has got a doubt - I am confused. Your words seem to confuse me, please tell me clearly which path should I take?
There are two paths. What are these two paths? **The Sankhaya- Yoga / Path of knowledge and the Karma-Yoga / Path of action.**
3. **Recommended path is Karma-Yoga:** Lord explains that if you do not follow karma-yoga because at this stage that you are in now - karma-yoga is the very first step afterwards you can go to some other yoga. Therefore there is no choice (but to follow karma-yoga).
4. **Impossible to survive without doing actions:** Inaction - not doing anything - first of all doesn't solve any problem and without doing actions it is impossible to survive and live. You have to eat, you have to digest, you have to acquire food, you have to work in order to acquire food. Your living is impossible without action.
5. **Avoid hypocrisy:** So, refraining the sense organs externally, but indulging fully internally, this is what most people do. That many times we become hypocrite. What is inside and what is outside do not tally. So, avoid hypocrisy - how? By engaging always in action with the help of yoga.
6. **Give and take is the law of life:** Lord says life is all about give and take. Nobody can live only by giving and nobody much less can live only by taking. I give something and I take something. This is the law of life.
7. **What is yajna?** Then, convert every karma into yajna. What is yajna? Any karma that takes us towards God is called yajna.
8. **Wise persons follow karma-yoga:** Then the Lord tells - every great wise person, saints and sages, they have all followed the same path and they have all performed actions i.e. karma-yoga in a particular way and attained to the highest Self knowledge which is God.
9. **How does a realised soul acts and reacts?** He performs his duties, not effected emotionally either by good result or negative result. He remains calm, quiet and discriminative and he goes forward.

10. **What is Swadharma?** Then the Lord advises every person is not in the same state of progress or realisation therefore everybody has to choose a path as directed by his teacher as well as by the scriptures and that is his *Swadharma*. Follow your *Swadharma* even if it is not very pleasant. If anybody really follows one's own duties dictated by one's own *vasanas* then he is sure to progress in life and reach the goal.
11. **Arjuna's question regarding obstructions in the path of Swadharma.** Then the question came from the Arjuna I want to follow my *Swadharma* but something is obstructing me.
12. **Conquer Kama & Krodha:** Then the Lord says what is it? It is kama and krodha which stand in the way and until you conquer them you cannot perform your own duty and until you perform your own duty, you cannot really progress towards God.
13. Therefore, **go beyond body, senses, mind and buddhi complex** and establish in your Own-Self.

So, in these 43 verses of chapter 3 Lord has shown one of the greatest pathway for us about how to progress in spiritual life.

Famous poem titled as "IF" by Rudyard Kipling

I want to close this talk by quoting a very beautiful poem depicting the characteristics of a man of wisdom, by none other than **RUDYARD KIPLING** a famous British poet. He really seems to have captured the essence of *Isthiti-Prajna-Lakshana* स्थित प्रज्ञ लक्षणा in his Famous poem titled as "IF". Here are the few lines of this poem.

**If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;**

**If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!**

End of Third Chapter

With this we conclude the third chapter.

Look forward for the Fourth Chapter of Bhagavat Gita:

From next class onwards - we will take the fourth chapter of Bhagavat Gita.

- Especially different types of yajnas.
- Affirmation that every person has past and future birth.

- Law of incarnation. And
- How to slowly progress towards God through transforming our life into real yjana.

These subjects are dealt with most beautifully which we will discuss in our next class.

**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

Total words 7,166

Hari Sundaresan & Mamta Misra